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DEPARTMENT OF HAWAIIAN HOME LANDS
Ka 'Oihana 'Āina Ho'opulapula Hawai'i
P. O. BOX 1879
HONOLULU, HAWAII 96805

04/13/2026

Ms. Mary Alice Evans, Director
Environmental Review Program, Office of Planning and Sustainable Development
Department of Business, Economic Development & Tourism
State of Hawai'i
235 South Beretania Street, Suite 701
Honolulu, Hawai'i 96813

Subject: Draft Environmental Assessment Anticipated Finding of No Significant Impact
State of Hawai'i Department of Hawaiian Home Lands
Papakōlea Community Development Corporation (PCDC)
Native Hawaiian Education and Cultural Community Center (NHECC)
Tax Map Key (TMK) (1) 2-2-005:035 (por.)
Located in Honolulu Ahupua'a, Kona District, Island Of O'ahu, Hawai'i

Dear Ms. Evans:

The Department of Hawaiian Home Lands (DHHL) hereby transmits the Draft Environmental Assessment and Anticipated Finding of No Significant Impact (DEA-AFONSI) for the proposed Papakōlea Community Development Corporation (PCDC) Native Hawaiian Education and Cultural Community Center (NHECC). The DEA-AFONSI has been prepared in accordance with Hawai'i Revised Statutes, Chapter 343, and Hawai'i Administrative Rules Chapter 11-200.1.

An electronic copy of this letter and an ADA-compliant searchable PDF of the DEA-AFONSI have been uploaded to your online submittal site. Please publish this DEA-AFONSI in the next available edition of *The Environmental Notice*.

Should you have any questions, please contact Mark Kawika McKeague of G70 at (808) 523-5866 or papakolea_nhecc@g70.design.

Mahalo,

Kali Watson

Kali Watson, Chairperson
Hawaiian Homes Commission

cc: Mark Kawika McKeague, G70

From: dbedt.opsd.erp@hawaii.gov
To: DBEDT OPSD Environmental Review Program
Subject: New online submission for The Environmental Notice
Date: Wednesday, April 15, 2026 4:14:21 PM

Action Name

Papakōlea Native Hawaiian Education and Community Center - Draft EA

Type of Document/Determination

Draft environmental assessment and anticipated finding of no significant impact (DEA-AFNSI)

HRS §343-5(a) Trigger(s)

- (1) Propose the use of state or county lands or the use of state or county funds

Judicial district

Honolulu, Oʻahu

Tax Map Key(s) (TMK(s))

(1) 2-2-005:035

Action type

Applicant

Other required permits and approvals

Various, see Section 2.5

Discretionary consent required

Department of Hawaiian Home Lands, Hawaiian Homes Commission

Agency jurisdiction

State of Hawaiʻi

Approving agency

Hawaiian Homes Commission

Agency contact name

Kialoa Mossman

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Map It

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Is there a consultant for this action?

Yes

Consultant

G70

Consultant contact name

Mark Kawika McKeague

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Map It

Action summary

The Papakōlea Community Development Corporation is planning to establish the Native Hawaiian Education and Community Center (NHECC), a dedicated facility and space that will meet the cultural, educational, and community service needs of the Papakōlea, Kalāwahine, and Kewalo Hawaiian homestead communities as well as serve the broader Hawaiian archipelago. Hawaiian culture, language, and educational opportunity are the foundational pillars for Papakōlea, yet the existing Papakōlea Community Park and Center is unable to accommodate the growing demand for programs and services. The NHECC is intended to serve as the piko of the Papakōlea community, providing purpose-built educational and cultural spaces that meet the specific needs of program participants, instructors, cultural practitioners, youth, kūpuna, and staff. As an integrated learning

environment, the NHECC will foster the transfer of knowledge across generations, reinforce cultural values, and serve as a central place where community members can gather, learn, create, and strengthen their relationships with one another and the land.

Reasons supporting determination

See Section 6

Attached documents (signed agency letter & EA/EIS)

- PCDC-Draft-EA-2026-04-15.pdf
- PCDC-DEA-Transmittal-Letter-part-1-unlocked2.pdf

Action location map

- project_area_2026_03302.zip

Compliance certification (HRS §368-1.5):

The authorized individual listed below certifies that documents submitted are unlocked, searchable, and compliant with the Hawaii Electronic Information Technology Disability Access Standards (including, but not limited to transcripts, captions, and other descriptions accompanying audio/video files). The individual acknowledges that the submitter retains the responsibility for compliance after documents have been published and any compliance queries will be directed back to the agency and/or applicant.

Authorized individual

Dalton Beauprez

Authorized individual email

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Authorized individual phone

(808) 523-5866

Authorization

- The above named authorized individual hereby certifies that he/she has the authority to make this submission.

Native Hawaiian Education and Community Center

DRAFT ENVIRONMENTAL ASSESSMENT (EA)

VOLUME I: EA DOCUMENT

HONOLULU, ISLAND OF O'AHU, HAWAI'I



APPLICANT:

Papakōlea Community Development Corporation

PREPARED BY:

G70
111 S. King Street, Suite 170
Honolulu, Hawai'i 96813

APRIL 2026

NATIVE HAWAIIAN EDUCATION AND COMMUNITY CENTER

Honolulu, Island of Oʻahu, Hawaiʻi

Tax Map Key: (1) 2-2:005:035 (por.)

Draft Environmental Assessment

Applicant:

Papakōlea Community Development Corporation
2150 Tantalus Drive
Honolulu, HI 96813

Approving Agency:

Hawaiian Homes Commission
Department of Hawaiian Home Lands

Prepared By:

111 S. King Street, Suite 170
Honolulu, Hawaiʻi 96813

This environmental document is prepared pursuant to 343, Hawaiʻi Revised Statutes and Chapter 200.1 of Title 11, Administrative Rules, Department of Health, Environmental Impact Statement Rules.

April 2026

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Abbreviations

AIS	Archaeological Inventory Survey
ARS	Archaeological Reconnaissance Survey
AR6	Sixth Assessment Report
BMP	best management practice
BWS	Board of Water Supply
°C	degrees Celsius
CAB	Clean Air Branch
CAP	Climate Action Plan
CCH	City and County of Honolulu
CDP	Census Designated Place
CIA	Cultural Impact Assessment
CWB	Clean Water Branch
CZM	Coastal Zone Management
dBA	decibels
DHHL	Department of Hawaiian Home Lands
DLNR	Department of Land and Natural Resources
DNL	Day-Night Average Sound Level
DOE	Department of Education
DOFAW	Division of Forestry and Wildlife
DOH	Department of Health
DP	Development Plan
DPP	Department of Planning and Permitting
DTS	Department of Transportation Services
EA	Environmental Assessment
Ebisu	Y. Ebisu & Associates
ERP	Environmental Review Program
°F	degrees Fahrenheit
FEMA	Federal Emergency Management Agency
FHA	Federal Housing Administration
FONSI	Finding of No Significant Impact
GHG	greenhouse gas
gpd	gallons per day

HAR Hawai‘i Administrative Rules
HECO Hawaiian Electric Company
HEER Hazard Evaluation and Emergency Response
HFD Honolulu Fire Department
HHC Hawaiian Homes Commission
HHCA Hawaiian Homes Commission Act
HKMO Hui Kū Maoli Ola
HPD Honolulu Police Department
HRS Hawai‘i Revised Statutes
HWMO Hawai‘i Wildfire Management Organization
IPaC Information for Planning and Consulting
IPCC Intergovernmental Panel on Climate Change
ITE Institute of Transportation Engineers
KULA Kula no na Po‘a 3
LCA Land Commission Award
LHMP Local Hazard Mitigation Plan
LUO Land Use Ordinance
mph miles per hour
MS4 CCH municipal storm sewer system 2
msl mean sea level
NAAQS National Ambient Air Quality Standards
NFPA National Fire Protection Association
NHECC Native Hawaiian Education and Community Center
NHDPP Native Hawaiian Development Program Plan
NOAA National Oceanic and Atmospheric Administration
NPDES National Pollutant Discharge Elimination System Permit
OIP O‘ahu Island Plan
PCDC Papakōlea Community Development Corporation
PER Preliminary Engineering Report
PM particulate matter
PRP Papakōlea Regional Plan
PSD Punchbowl Special District
PUC Primary Urban Center
RCP Representative Concentration Pathway

ROH Revised Ordinances of Honolulu
ROW right-of-way
SAAQS State Ambient Air Quality Standards
SCA Sewer Connection Application
SHPD State Historic Preservation Division
SIHP State Inventory of Historic Places
SLR sea level rise
SLR-XA sea level rise exposure area
SMA Special Management Area
TMK Tax Map Key
TMP Transportation Management Plan
TOD Transit-Oriented Development
USFWS U.S. Fish and Wildlife Service
VPH vehicles per hour

Chapter 1

Introduction

Chapter 1

Introduction

This section provides an overview of the purpose, scope, and organization of this Draft Environmental Assessment (EA) for the proposed Native Hawaiian Education and Community Center (NHECC) (Project). This EA has been prepared to evaluate the potential environmental, cultural, social, and physical effects associated with the proposed action, and to inform decision-making in accordance with Chapter 343, Hawai'i Revised Statutes (HRS), and Chapter 11-200.1, Hawai'i Administrative Rules (HAR).

The Project is proposed on lands under the jurisdiction of the Department of Hawaiian Home Lands (DHHL), located on the slopes of Pūowaina (Punchbowl) within the ahupua'a of Honolulu. Pūowaina is recognized as a wahi pana with longstanding cultural, historical, and ceremonial significance. As such, this EA considers not only the physical characteristics of the Project Site, but also its broader cultural landscape context, including the presence of known and potential cultural resources and the importance of ongoing cultural consultation in shaping the Project.

The Project consists of the development of the NHECC intended to support community-based programming, cultural practice, and educational activities for beneficiaries and the surrounding community. A detailed description of the Proposed Project is provided in *Chapter 2*.

The Project is a community-driven initiative intended to serve Native Hawaiian beneficiaries and the surrounding community through the creation of a dedicated space for education, cultural practice, and community-based programming. The development concept has been informed by long-standing community planning efforts, including the Papakōlea Regional Plan, and continues to be refined through an ongoing process of engagement, technical studies, and cultural consultation.

Because the Project involves the use of DHHL lands, it constitutes an applicant action under HRS §343-5(a)(1), thereby triggering the requirement for environmental review. This EA has been prepared to meet those requirements while supporting a beneficiary-led project that advances the purposes of the Hawaiian Homes Commission (HHC) Act, including the provision of lands and opportunities that support the social, cultural, and economic well-being of Native Hawaiian beneficiaries.

1.1 Project Information Summary

Type of Document:	Draft EA
Project Name:	Native Hawaiian Education and Community Center (NHECC)
Landowner:	Department of Hawaiian Home Lands (DHHL) (*Figure 1-1*)

Applicant / Lessee:	Papakōlea Community Development Corporation (PCDC) 2150 Tantalus Dr Honolulu, HI 96813 Contact: Lilia Kapuniai, Executive Director (808) 520-8998
Agent:	G70 111 S. King St., Suite 170 Honolulu, HI 96813 Contact: Kawika McKeague, AICP, Principal (808) 523-5866
Approving Agency:	Hawaiian Homes Commission (HHC) Department of Hawaiian Home Lands P.O. Box 1879 Honolulu, HI 96805 Contact: Kali Watson, Chairman, HHC (808) 620-9501
EA Trigger:	Use of State Lands
Project Location:	Ahupua‘a of Honolulu, O‘ahu, Hawai‘i (*Figure 1-2 and 1-3)*
Tax Map Key (TMK) Parcel:	(1) 2-2-005:035 (por.) (*Figure 1-4*)
Lease Area:	Approximately 5 acres
State Land Use District:	Urban (*Figure 1-5*)
DHHL Zoning:	Special District (*Figure 1-6*)
City and County of Honolulu[1]:	
Special District Designation	Punchbowl Special District (PSD) (*Figure 1-7)*
Zoning (Land Use Ordinance)	P-2 General Preservation District (*Figure 1-8*)
Development Plan Area:	Primary Urban Center (PUC) (*Figure 1-9*)
Neighborhood Board Area:	Nu‘uanu-Punchbowl Neighborhood Board No. 12
Special Management Area (SMA):	Outside of SMA (*Figure 1-10*)
Flood Zone:	Zone X: Area of Minimal Flood Hazard (*Figure 1-11*)
Anticipated Determination:	Anticipated Finding of No Significant Impact (AFONSI)

[1] DHHL lands are not subject to County land use controls, designations, or zoning; however, applicable design considerations relevant to County standards and requirements were addressed as part of the project’s design process and are addressed this EA.

1.2 Purpose of the Environmental Assessment

This EA has been prepared to:

- Inform the general public, local community, public, agencies, and stakeholders of the proposed Project and its potential environmental and cultural effects;
- Support decision-making by the HHC and other agencies by providing a clear assessment of potential impacts and appropriate mitigation measures;
- Document compliance with applicable regulatory requirements under HRS Chapter 343 and HAR Chapter 11-200.1; and
- Provide a transparent record of consultation, technical analysis, and Project refinement.

In accordance with HAR §11-200.1-13, this EA evaluates the significance of potential impacts across a range of resource areas, including cultural resources, natural systems, infrastructure, and cumulative effects. Specifically, this EA includes the following as required by HAR §11-200.1-18:

- identification of the applicant and approving agency;
- a list of the required permits and approvals;
- identification of the trigger requiring HRS Chapter 343 environmental review;
- identification of agencies, citizen groups, and individuals consulted in preparing the Draft EA;
- description of the action's technical, economic, social, cultural, historical, and environmental characteristics;
- summary description of the affected environment, including suitable and adequate maps;
- identification and analysis of impacts and alternatives considered;
- proposed mitigation measures;
- anticipated determination from the HHC as the approving agency, including findings and reasons supporting the determination; and
- written comments, if any, and responses to comments received and made to the early consultation and statutorily prescribed public review.

This EA is required because the Project is an "applicant action" that involves the use of State lands pursuant to HRS §343-5(a)(1), "*Propose the use of state or county lands or the use of state or county funds…"* The HHC is the approving agency and determines the significance of potential environmental impacts and if the Final EA can be filed as a Finding of No Significant Impact (FONSI). In summary, this EA serves as a disclosure and informational document intended to identify the anticipated environmental effects of implementing the Project, and to evaluate the potential significance of their impact.

The studies prepared in conjunction with this EA include a Trip Generation Assessment and Transportation Management Plan (TMP), a Cultural Impact Assessment (CIA), a Noise Study, and a Preliminary Engineering Report (PER). The studies are appended to this EA. Furthermore, this EA has been prepared in consideration of the comments received in response to the early consultation letters for the Project mailed out June 6, 2024, to respective stakeholders to solicit input to help guide the scope and preparation of this EA. More details are provided in *Chapter 7*.

The EA also serves to evaluate and discuss the Proposed Project's conformance with relevant State and County land use plans, policies, and controls, with the intent of providing both the public and decisionmakers with a comprehensive overview of the regulatory compliance associated with the

Proposed Project. The following land use plans, policies, and controls are outlined and discussed in *Chapter 5* of the EA:

- Hawai‘i State Plan (HRS, Chapter 226)
- Hawai‘i 2050 Sustainability Plan (HRS §226-65)
- Hawai‘i State Land Use Districts (HRS, Chapter 205)
- Hawai‘i State Functional Plans
- Coastal Zone Management (HRS, Chapter 205A)
- DHHL General Plan Update
- DHHL O‘ahu Island Plan
- Papakōlea Regional Plan (PRP)
- General Plan
- PUC Development Plan (DP)
- Land Use Ordinance (LUO) (Revised Ordinances of Honolulu (ROH), §21-9.80)
- PSD Design Guidelines

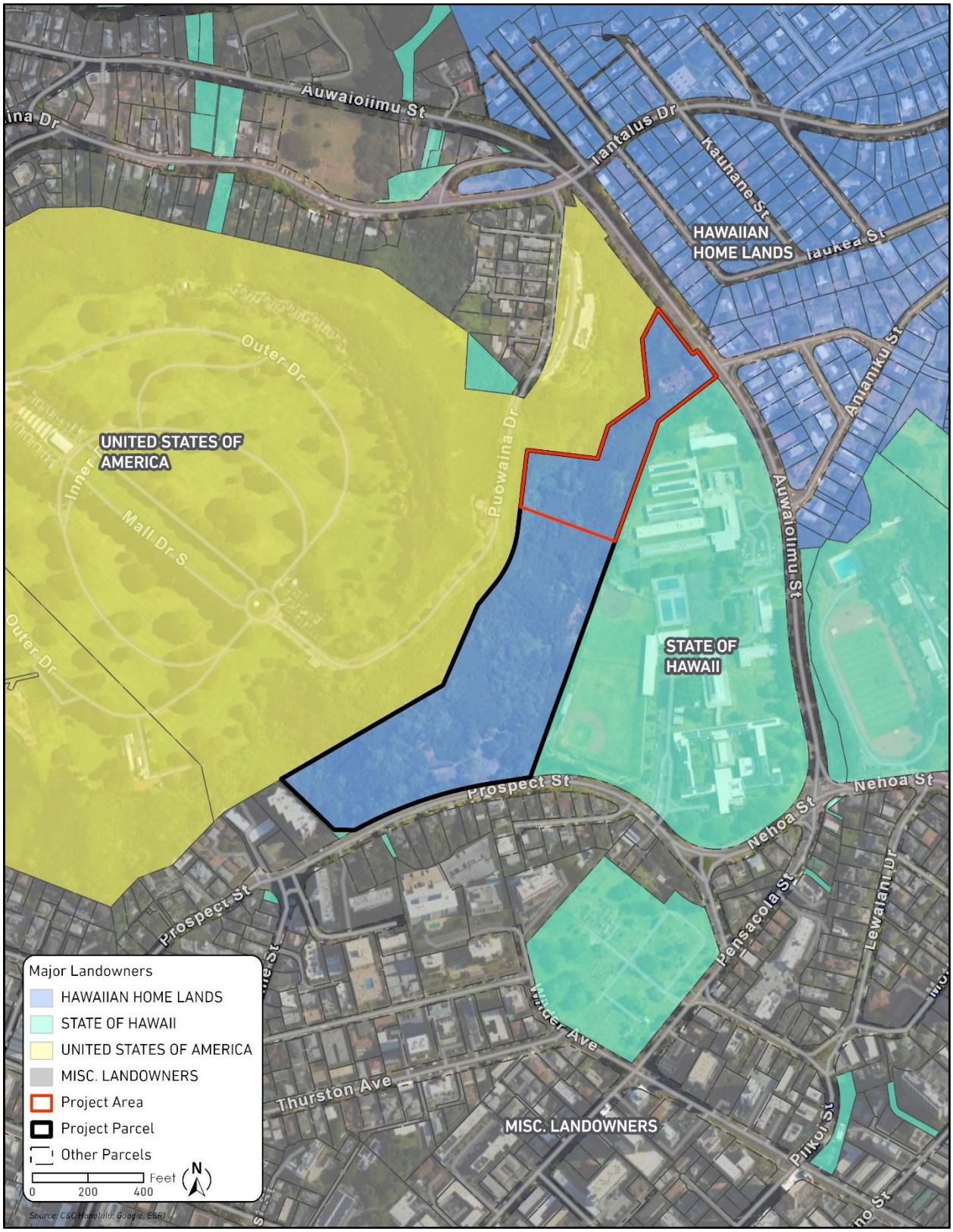


Figure 1-1 **Landowners Map**



Figure 1-2 **Ahupuaʻa Map**

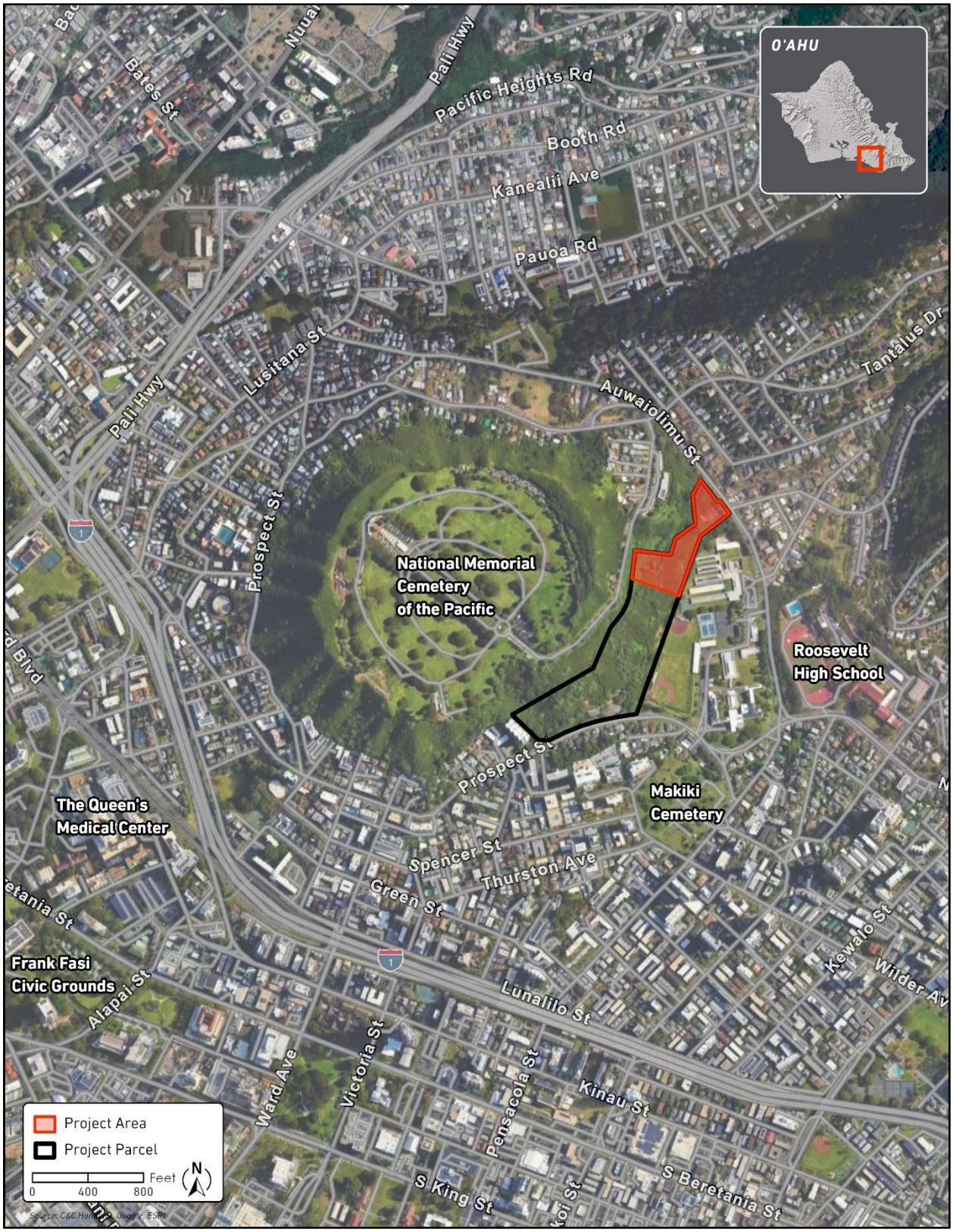


Figure 1-3 **Project Location Map**

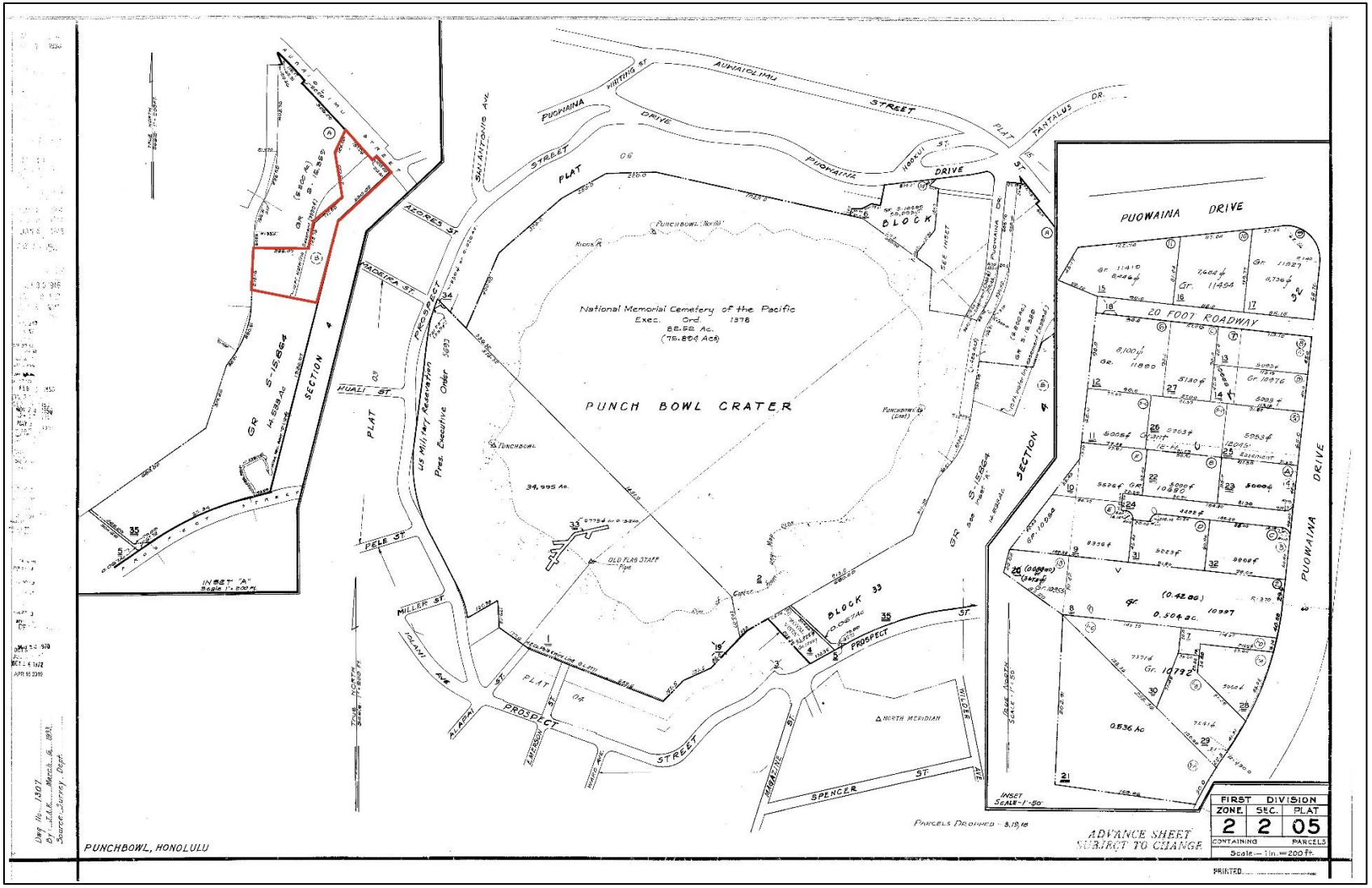


Figure 1-4 **Tax Map Key Plat Map**

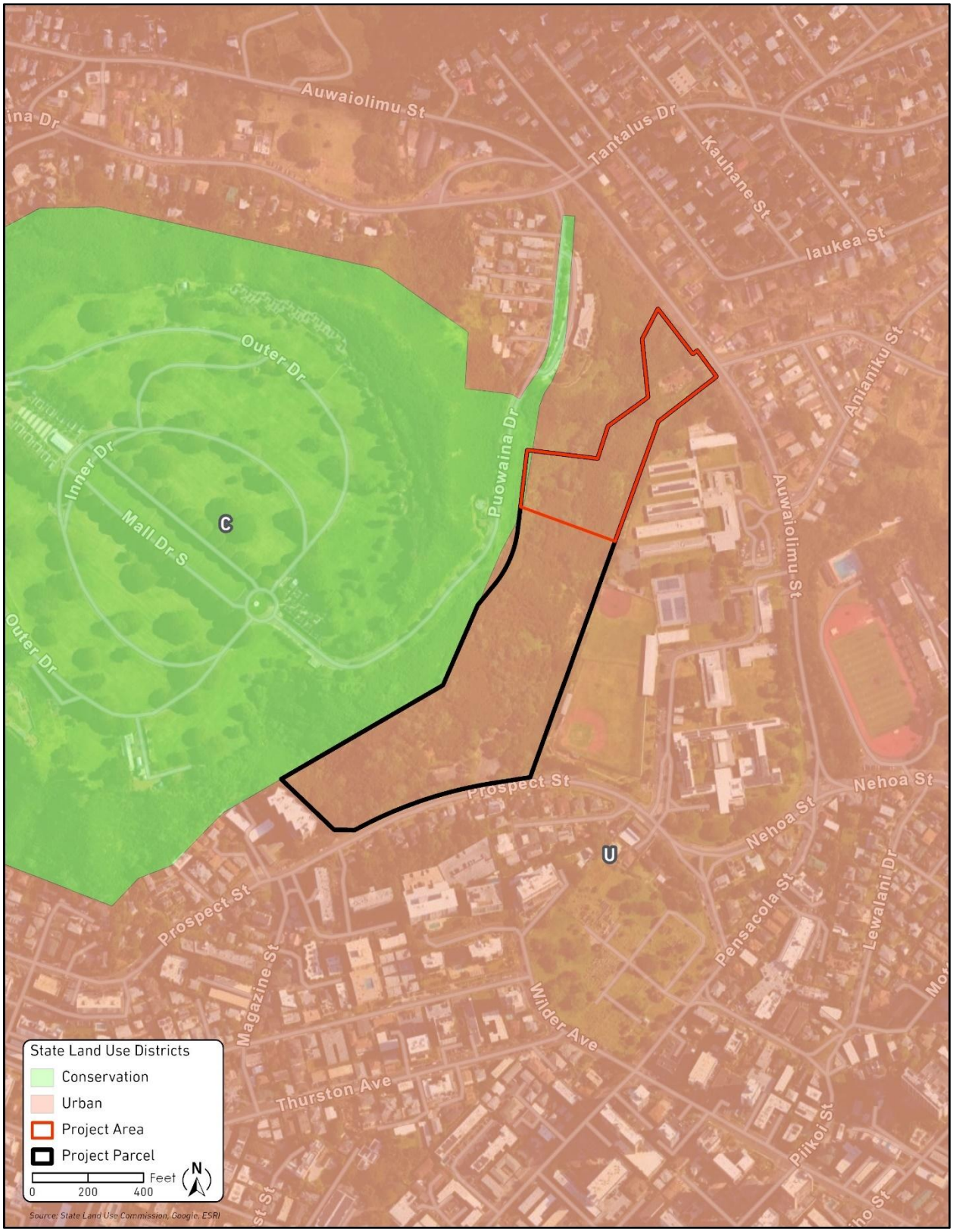


Figure 1-5 **State Land Use District Map**



Figure 1-6 **DHHL Zoning Map**



Figure 1-7 **Special District Map**

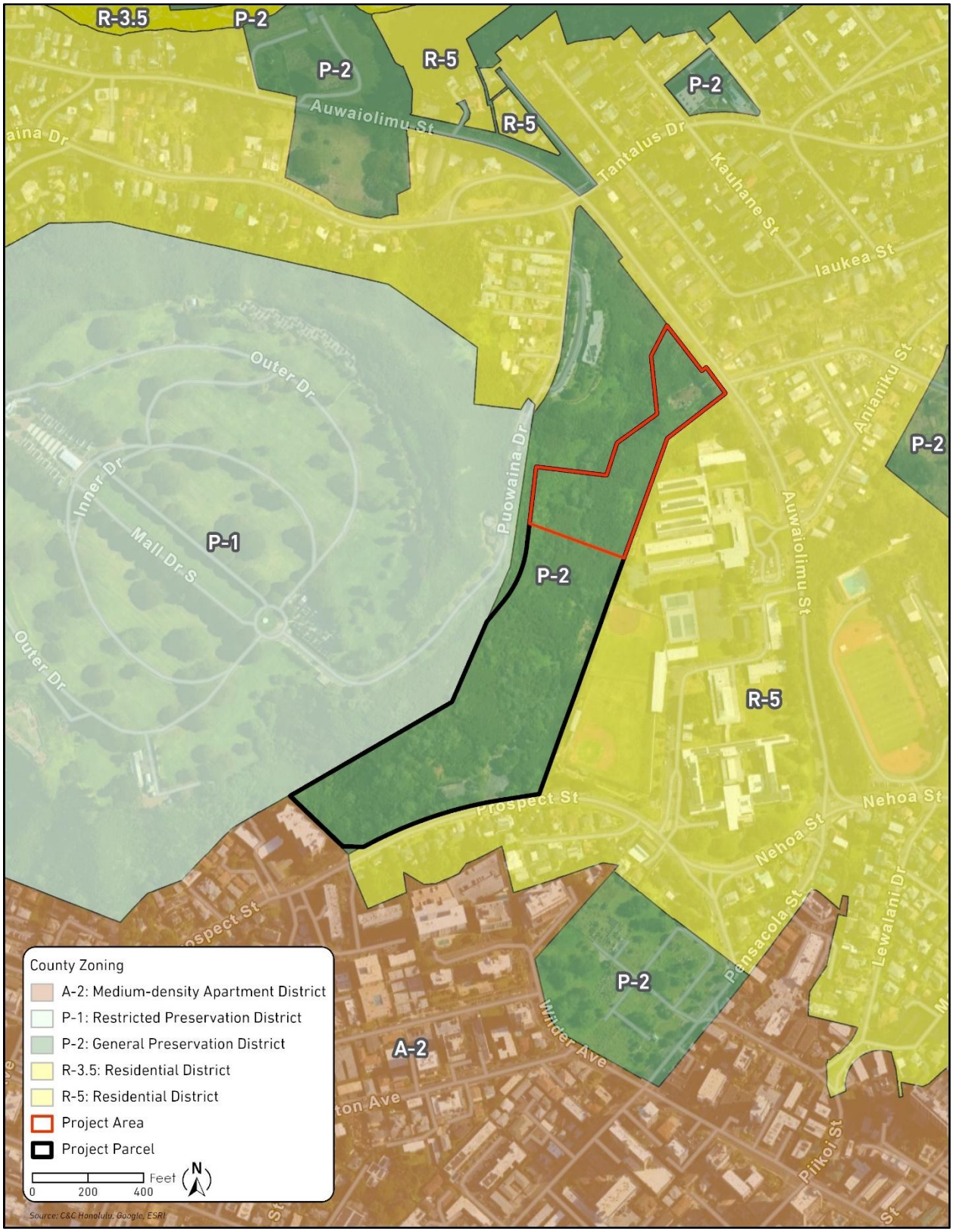


Figure 1-8 **City and County of Honolulu Zoning Map**



Figure 1-9 **Development Plan Area Map**



Figure 1-10 **Special Management Area Map**

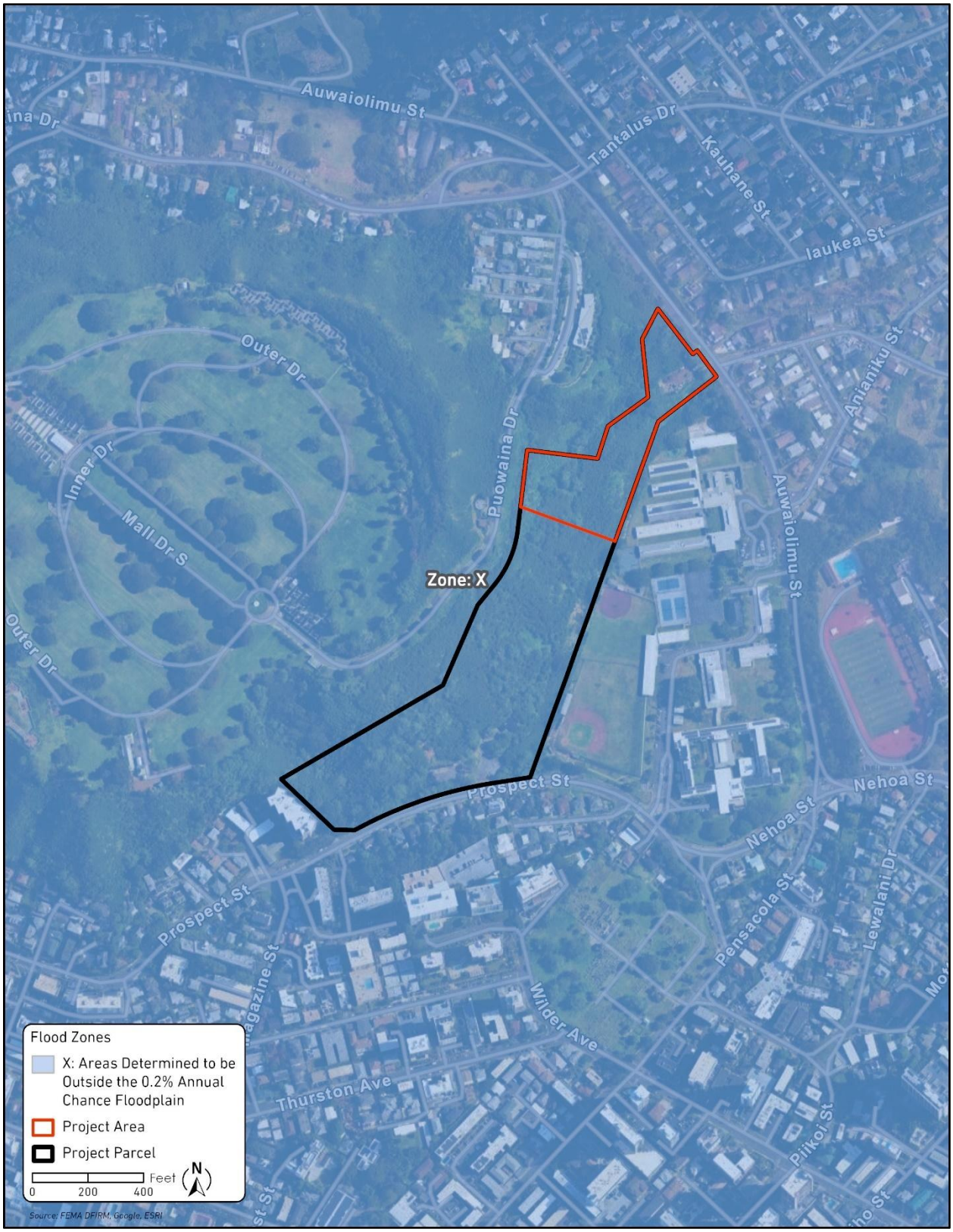


Figure 1-11 **Flood Zone Map**

1.3 Early Consultation and Ongoing Community Engagement Process

This EA has been informed by early consultation conducted with Federal, State, and City agencies, utilities, and community stakeholders. Comments received during the early consultation process were primarily regulatory and coordination-oriented in nature and did not identify substantive opposition to the Project. Agency input focused on infrastructure, access, and permitting considerations typical of development within the urban Honolulu context, and has been incorporated into the scope and analysis of this EA.

In addition to agency consultation, the Project has been shaped through ongoing engagement with DHHL beneficiaries, other community-based service organizations, broader community members, and area cultural practitioners.

Chapter 2

Description of the Project

Chapter 2

Description of the Project

The Proposed Project emerges from long-standing efforts by the PCDC and the surrounding homestead communities to establish a dedicated space for education, cultural practice, and community-based programming. These efforts are grounded in the needs and priorities of Native Hawaiian beneficiaries and reflect a broader vision for strengthening community resilience, cultural continuity, and intergenerational learning.

2.1 Project Location

2.1.1 Papakōlea and Pūowaina

The Project Area is situated along the slopes of Pūowaina (Punchbowl), a culturally significant landform with longstanding associations to traditional practices, mo‘olelo, and historic land use. Pūowaina lies at the center of an interconnected cultural landscape shaped by traditional patterns of subsistence, ceremony, and settlement. Hawaiian land division boundaries in Kona moku (a land division) were fluid and historically variable, but the area surrounding Pūowaina consistently functioned as part of a larger system of valleys, ridges, and resources linking Pauoa, Makiki, Nu‘uanu, Kou (Honolulu), and Waikīkī.

Archaeological and ethnographic sources indicate that the region supported extensive traditional agriculture, including lo‘i kalo (terraced taro patch) along Pauoa Stream and ‘uala (sweet potato) cultivation on the inland slopes of Pūowaina, particularly in the vicinity of the modern Papakōlea community, where sweet potato growing conditions were considered ideal.

These lands formed an important part of the subsistence economy of the region and remained in cultivation by Native Hawaiian families well into the early 20th century. Traditional place names and mo‘olelo (stories/histories) tied to Pauoa, Makiki, and Pūowaina underscore the cultural depth of the area, referencing agricultural sites, pūnāwai (springs), heiau (place of worship), and storied features that reflect longstanding relationships between kānaka (people) and ‘āina (land).

Pūowaina also holds significant ceremonial and historic importance. Historical accounts identify the crater as a location associated with pre-contact ritual practices, including human sacrifice, and as a major ceremonial and strategic center during key events such as the Battle of Nu‘uanu in 1795.

The slopes of the crater were further used for traditional activities such as hōlua sledding, with documented sledding courses located on the southwest and southeast faces.

During the 19th and early 20th centuries, Pūowaina underwent substantial transformation as military fortifications, artillery installations, and observation stations were constructed along the crater rim. Portions of these facilities, including gun tunnels, ammunition magazines, and platforms, remained in use through World War II. The majority of these structures were subsequently removed or buried during construction of the National Memorial Cemetery of the Pacific beginning in 1948, which reshaped the interior of the crater.

The modern community of Papakōlea is situated on the inland slopes of Pūowaina and represents one of the earliest urban Hawaiian Home Lands established under the Hawaiian Homes Commission Act (HHCA) of 1920. Papakōlea, encompassing the neighboring homesteads of Kewalo and Kalāwahine, were designated as homesteads in 1937, 1940, and 2001 respectively. These homesteads remain closely tied to the cultural identity of the region, continuing a centuries-long relationship between Native Hawaiians and the lands of Pūowaina, Pauoa, Makiki, and Kewalo.

The Project is therefore not an isolated development proposal, but part of a broader, community-driven effort to enhance the long-term well-being of Papakōlea and surrounding homestead communities through place-based investment in cultural and educational infrastructure.

2.1.2 Project Site

The Project Site is situated along the eastern slopes of Pūowaina, a prominent volcanic tuff cone and wahi pana (storied and sacred place) that has long served as a geographic and cultural landmark. Pūowaina is divided between the ʻili (land division) of Kewalo and ʻAuwaiolimu, both within the Honolulu ahupuaʻa, forming part of the larger Kona moku of the island of Oʻahu. Pūowaina also borders the ʻili of Kalāwahine to the east and Pauoa to the west, situating the Project Site within a network of ʻili and ahupuaʻa (land division) that formed a living system of relationships between ʻāina, resources, and people.

The State DHHL is the recorded fee owner of the Project Site which can be further identified as TMK parcel (1) 2-2-004:035 (*Figure 1-4*). The parcel encompasses approximately 14.53 acres (633,057 square feet). The Applicant is seeking to secure a long-term lease for a portion of the parcel located within the northern, mauka (towards the mountains/inland) portion of the parcel. The Project Site is located directly on Auwaiolimu Street, one of the primary access roads serving the Papakōlea neighborhoods.

The Project Site is bounded by the National Memorial Cemetery of the Pacific to the west (within the crater of Pūowaina), the Papakōlea residential community to the north, Abraham Lincoln Elementary School and Stevenson Middle School to the east, and the proposed Kula no nā Poʻe (KULA) project site to the south. The broader setting includes the DHHL homestead communities of Papakōlea, Kewalo, and Kalāwahine, as well as portions of the Makiki neighborhoods.

The site is currently undeveloped in terms of built structures but reflects prior disturbance and regrowth vegetation and remains part of a broader culturally significant landscape. An existing at-grade surface parking lot is located at the southern end of the parcel, outside of the Applicant's proposed lease area. A fenced enclosure at the northern end of the parcel, within the Project Site, was formerly used by DHHL as a storage yard. The Project Site is on a moderately steep portion of Pūowaina, ranging from approximately 180 to 220 feet above mean sea level (msl) and existing slopes generally between 15 and 30 percent.

2.2 Purpose and Need of the Project

The purpose and need for the Proposed Project is to establish the NHECC, a dedicated facility and space that will meet the cultural, educational, and community service needs of the Papakōlea, Kalāwahine, and Kewalo Hawaiian homestead communities as well as serve the broader pae ʻāina (Hawaiian archipelago). Hawaiian culture, language, and educational opportunity are the foundational pillars for Papakōlea, yet the existing Papakōlea Community Park and Center is unable to accommodate the growing demand for programs and services. As a result, essential learning opportunities, youth and kūpuna (elder) programs, ʻāina-based curriculum, cultural practice, and

‘ohana-strengthening activities cannot be fully implemented or expanded within the existing off-site community center. The Project as an established community-born and -based facility will support cultural perpetuation, education, and social well-being for Native Hawaiian beneficiaries and the broader Papakōlea community. The Project responds to identified needs for dedicated space to support intergenerational learning, workforce development, cultural practice, and community gathering.

The Project is consistent with the purposes of the HHCA, which seeks to provide lands and opportunities that support the economic self-sufficiency, cultural continuity, and overall well-being of Native Hawaiian beneficiaries. The NHECC is envisioned as an intergenerational gathering place that supports cultural living and learning, designed to strengthen identity, deepen community connection, and provide spaces where the practice and perpetuation of Hawaiian culture can flourish. The NHECC is intended to serve as the piko (literally “navel or umbilical cord” – metaphorically the connection between generations) of the Papakōlea community, providing purpose-built educational and cultural spaces that meet the specific needs of program participants, instructors, cultural practitioners, youth, kūpuna, and staff. As an integrated learning environment, the NHECC will foster the transfer of knowledge across generations, reinforce cultural values, and serve as a central place where community members can gather, learn, create, and strengthen their relationships with one another and the land.

The Project is also essential to fulfilling the mission of PCDC, a 501(c)(3) nonprofit organization established in 1999 to steward the Papakōlea Community Park and Center. PCDC provides a comprehensive range of services, including lifelong educational experiences, health and wellness programs, human services, entrepreneurial initiatives, and community leadership development. PCDC’s mission is, “*mobilize community participation, and promote self-determination by developing strong and effective community leaders*.” The development of the NHECC is necessary to support this mission by providing a modern, culturally grounded, facility that enables PCDC and its partners to expand and sustain high-quality, low-cost, and accessible programs for beneficiaries of all ages.

The need for the Project is reinforced by nearly two decades of beneficiary-driven planning. The community first identified the development of the NHECC as a top priority during the 2009 PRP process. The Project subsequently received support through the 2012 Kūlia I Ka Nu‘u grant to initiate planning and design, a 2018 Land Use Request for stewardship of the PSD parcel, and 2019 funding for ‘āina-based curriculum development. In the DHHL PRP (2020), beneficiaries reaffirmed the NHECC as the highest priority project for the region.

The absence of such a robust facility within the immediate community has limited the ability to deliver consistent programming and services. The Proposed Project addresses this gap by creating a permanent, culturally grounded space that supports community-defined priorities and long-term resilience.

2.3 Description of the Project

The Proposed Project has been developed through an iterative process that integrates community input, cultural considerations, and site constraints. As such, the design reflects both programmatic needs and sensitivity to the physical and cultural characteristics of the site. The Proposed Project includes preparation of the Project Site, which will involve land disturbing activities, for the construction of the NHECC, a community-serving educational and cultural facility (*Figure 2-1*). The Project is anticipated to encompass the following programming elements:

- Large Multi-Purpose Room/Hālau (gathering space) with a Kitchen Support and Break-Out Spaces
    - This space is intended to accommodate cultural practices, performances, workshops, community meetings, and large group events. A kitchen support space will facilitate food preparation associated with community gatherings, events, and activities occurring within this space and across the Project Site. Adjacent break-out spaces will support smaller group activities, instruction, and meetings.
- Pre-School with Fenced Outdoor Play Yard
    - A dedicated early childhood education space intended to support culturally grounded learning for young children and families. The preschool is envisioned to foster early exposure to Hawaiian language and culture in an immersive environment informed by educational philosophies such as those developed by ʻAha Pūnana Leo, which emphasize holistic learning where keiki acquire language and cultural knowledge through daily interaction, storytelling, and culturally relevant activities. An enclosed outdoor play yard will provide a safe setting for age-appropriate recreation, outdoor learning, and ʻāina-based activities that reinforce experiential connection to place and support physical, social, and cultural development.
- Digital Studio
    - A digital learning and creative space intended to support media production, documentation, and storytelling grounded in Native Hawaiian values and community priorities. The studio is envisioned as an environment where technology supports intergenerational knowledge sharing and community-led creation of cultural content. In recognition of Papakōlea's longstanding musical traditions, the studio is also intended to support the recording, documentation, and sharing of music and chant.
    - Anticipated uses may include audio and video recording, digital archiving, and creative production that honors both traditional and contemporary Native Hawaiian music, while supporting Hawaiian language perpetuation, storytelling, community engagement, and cultural continuity.
- Workplace Collective
    - A shared workspace envisioned to potentially accommodate PCDC staff and provide a flexible, shared coworking environment for educators, cultural practitioners, program partners, and community collaborators. The workplace collective is intended to foster connection, coordination, and collaboration among those delivering educational, cultural, and community services at the NHECC and within the Papakōlea community, while supporting administrative functions essential to program delivery.
- Classrooms
    - Flexible classroom spaces envisioned to accommodate a range of age groups and program types and to allow adaptable use for instruction, workshops, and small group activities in support of the NHECC's goals and objectives.
- Central Courtyard with an imu (earth oven)
    - The NHECC facility is inspired by a kauhale (cluster of homes) village, with the central courtyard intended to serve as the piko of the Project Site. The courtyard is designed to support cultural education, community events, and intergenerational learning, while functioning as a central gathering space and a transitional interface between indoor facility

spaces and the surrounding outdoor environment. This area is anticipated to include a traditional imu and native plantings and to provide an appropriate setting for cultural practices such as oli kāhea, program activities, and community events, supporting cultural protocol, connection to place, and intergenerational knowledge sharing.

- Amphitheater and Stage
    - An outdoor amphitheater and stage intended to support cultural performances, ceremonies, presentations, community events, and educational demonstrations associated with NHECC programming.
- A Kīpuka Camp area
    - An outdoor learning and gathering area envisioned to support experiential, place-based education, cultural camps, and community programming. The Kīpuka Camp Area is inspired by the cultural concept of a kipuka, a space of growth, resilience, and cultural continuity that nurtures community identity and supports learning in ways that are relational to place and community values. This area is intended to provide opportunities for hands-on learning, environmental stewardship, storytelling, and intergenerational exchange in an outdoor setting, fostering connection to ʻāina and supporting programming consistent with the mission of the NHECC.
- Parking and Support Facilities
    - The Project Site is anticipated to provide approximately 31 on-site parking spaces to support the NHECC. Additional support facilities are anticipated to include restrooms, storage areas, janitorial and maintenance spaces, pedestrian circulation, and utility infrastructure necessary for the safe, accessible, and functional operation of the facility.



Figure 2-1 **Conceptual Site Plan**

Access to the Project Site is anticipated to be provided via a new 24-foot-wide driveway connection from Auwaiolimu Street, designed to meet fire access and turning radius requirements. A potential secondary connection may be established from the south area of the Project Site adjacent to Prospect Steet. However, any such connection would be subject to future coordination and negotiation and is not assumed for purposes of this EA. If implemented, the secondary connection would likely be limited in scale and may consist of a pedestrian pathway, emergency access, or service connection, rather than a full vehicular roadway.

Internal circulation within the Project Site is anticipated to prioritize safe and accessible pedestrian movement while accommodating vehicular access for staff, program participants, visitors, service vehicles, and emergency response, as required. Pedestrian pathways are envisioned to connect building areas, outdoor program spaces, parking areas, and open spaces, supporting movement throughout the site. Circulation design will consider existing topography, accessibility requirements, and cultural programming needs to ensure that movement throughout the site supports intergenerational use and community engagement.

The Proposed Project programming described above reflects the development program that has been identified and carried forward for purposes of environmental analysis and disclosure in this EA. The NHECC program was developed through a multi-year planning process led by PCDC and informed by beneficiary consultation, community workshops, and prior planning efforts, including the PRP.

For purposes of this EA, the program includes the community-serving educational, cultural, and support spaces described above, which were shaped through community workshops and stakeholder engagement. This program represents the reasonably foreseeable scope of development proposed at the Project Site and serves as the basis for evaluating potential environmental impacts. For purposes of this EA, it is anticipated that the Project will consist of single-story facilities, terraced along the slopes of Pūowaina, encompassing approximately 10,000 to 15,000 square feet of building area. The remainder of the Project Site is anticipated to be programmed open space, as described above.

It should be noted that the exact configuration, layout, architectural design, and sizing of individual program elements have not yet been finalized. Several preliminary design concepts have been developed to evaluate site capacity, program relationships, and access considerations; however, the Project will continue to be refined throughout the design process. A preferred alternative will be selected following continued community consultation, coordination with the DHHL and PCDC, and confirmation of project funding.

The development program carried forward in this EA establishes the functional parameters, development intensity, and operational characteristics of the Proposed Project for purposes of environmental review. This program will serve as guiding parameters for subsequent design, permitting, and procurement processes, during which specific design solutions will be refined, provided that they remain consistent with the program evaluated herein.

The configuration and layout of these elements are conceptual and will continue to be refined through ongoing technical studies, including engineering and archaeological investigations, as well as continued community and cultural consultation.

2.3.1 Hours of Operation

The current operational concept anticipates that the Project will operate seven days per week. General hours of operation are anticipated to be between 9:00 a.m. and 6:00 p.m., with select programs, events, or activities occurring during evening hours up to approximately 9:00 p.m., depending on programming needs, reservations, and community demand.

Some uses, such as the preschool, workplace collective, and select classroom activities, are anticipated to occur primarily during daytime hours, while other spaces, including the multi-purpose room, amphitheater, digital studio, and outdoor program areas, are expected to operate largely on a reservation-based basis and may occur during daytime, afternoon, or evening hours.

Operations, scheduling, and program timing will be managed by the PCDC staff to coordinate overlapping uses, respond to demand, and minimize potential impacts at the Project Site and to surrounding uses. Final hours of operation and scheduling practices will be refined during subsequent operational planning and will be conducted in a manner consistent with the community-serving purpose of the NHECC and compatible with the surrounding neighborhood.

2.4 Project Schedule

Following completion of environmental review, design, permitting, and construction of the Proposed Project are contingent upon the successful acquisition of grant funding and other fundraising efforts by the Applicant.

Once funding is secured, the Project is anticipated to proceed through design and permitting, followed by construction. Construction may occur in phases consistent with the kauhale-inspired site organization and the availability of funding. Phasing provides flexibility to prioritize specific uses or program spaces based on community needs and Applicant priorities, with certain initial program elements anticipated to begin operations and generate revenue that may help support fundraising and implementation of subsequent phases.

Specific start and completion dates for design, construction, and operation have not yet been established and will be refined as funding is confirmed and design advances. However, for the purposes of this EA, it is anticipated that the Project will begin operations in 2030.

2.5 Required Permits and Approvals

The Federal, State and County permits and approvals that will likely be required for the Project are listed below in *Table 2-1.*

Table 2-1: List of Anticipated Government Permits and Approvals	
Permit or Approval	**Approving Agency**
HRS Chapter 343, Environmental Assessment	State, DHHL, HHC
Approval of Master Plan and Land Use Designation Amendment	DHHL HHC
HRS Chapter 6E Compliance	State, Department of Land and Natural Resources (DLNR), State Historic Preservation Division (SHPD)
HAR Chapter 11-55, National Pollutant Discharge Elimination System Permit	State, Department of Health (DOH), Clean Water Branch
Construction Plan Review	State, DOH, Disability and Communication Access Board
Building Permits for Building, Electrical, Plumbing, Sidewalk/Driveway, and Demolition Work	Formal/informal agreements with CCH for design standards for public infrastructure
Grubbing, Excavation, Grading, and Stockpiling	Formal/informal agreements with CCH for design standards for public infrastructure

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Chapter 3

Description of the Environmental Setting, Potential Impacts, and Mitigation Measures

Chapter 3

Environmental Setting, Potential Impacts, and Recommended Mitigation Measures

This chapter describes the existing environmental conditions within and surrounding the Project Site and evaluates the potential environmental impacts associated with implementation of the Proposed Project. Where applicable, strategies and mitigation measures to avoid, minimize, or mitigate potential adverse impacts are also identified.

3.1 Physiography

3.1.1 Geology and Topography

Existing Conditions

The geological formation of the Hawaiian archipelago is the result of volcanism. Each island protrusion from the ocean is the summit of a volcanic mountain rising from the ocean floor. The geologic creation of O‘ahu is a result of the Earth’s crust, comprised of irregular rigid segments, known as plates, moving over a hot spot of upwelling lava, which has remained relatively stationary for many millions of years. The plate under which O‘ahu lies is known as the Pacific plate, which has slowly moved over this span of time towards the northwest. O‘ahu was created through several stages of activity emanating from two now-extinct volcanoes, known as Wai‘anae and Ko‘olau mountain ranges. The term “range” indicates that they have lost most of their original shield outlines and are now long, narrow ridges shaped largely by erosion.

The eruptive stage of the Ko‘olau Volcano occurred between 2.5 and 1.7 million years ago years ago, followed by late post-erosional eruptions. The late post-erosional eruptions were primarily in the Honolulu area and are therefore named the Honolulu Volcanics. The vents and flows of the Honolulu Volcanics date past 100,000 years ago (HVO, 1995). These late post-erosional eruptions sent lava down the valleys and resulted in the formation of volcanic cones such as Diamond Head and Tantalus, and remnant crater structures such as Pūowaina (Punchbowl). Notably, the ash cone of Pūowaina is symmetrical, unlike nearby cones formed during the same period of activity, such as Tantalus, Sugar Loaf, and Round Top. The cone is defined by inward- and outward-dipping beds of tuff that contribute to the unique geomorphology of the area. This is likely an indication that trade winds were not blowing during the time of the eruption. The Project Site is situated along the lower eastern slopes of Pūowaina, characterized by moderately steep terrain with elevations ranging from 180 to 220 feet above msl. Existing slopes generally range from 15 to 30% and increase gradually from east to west towards Punchbowl Crater (*Figure 3-1*).

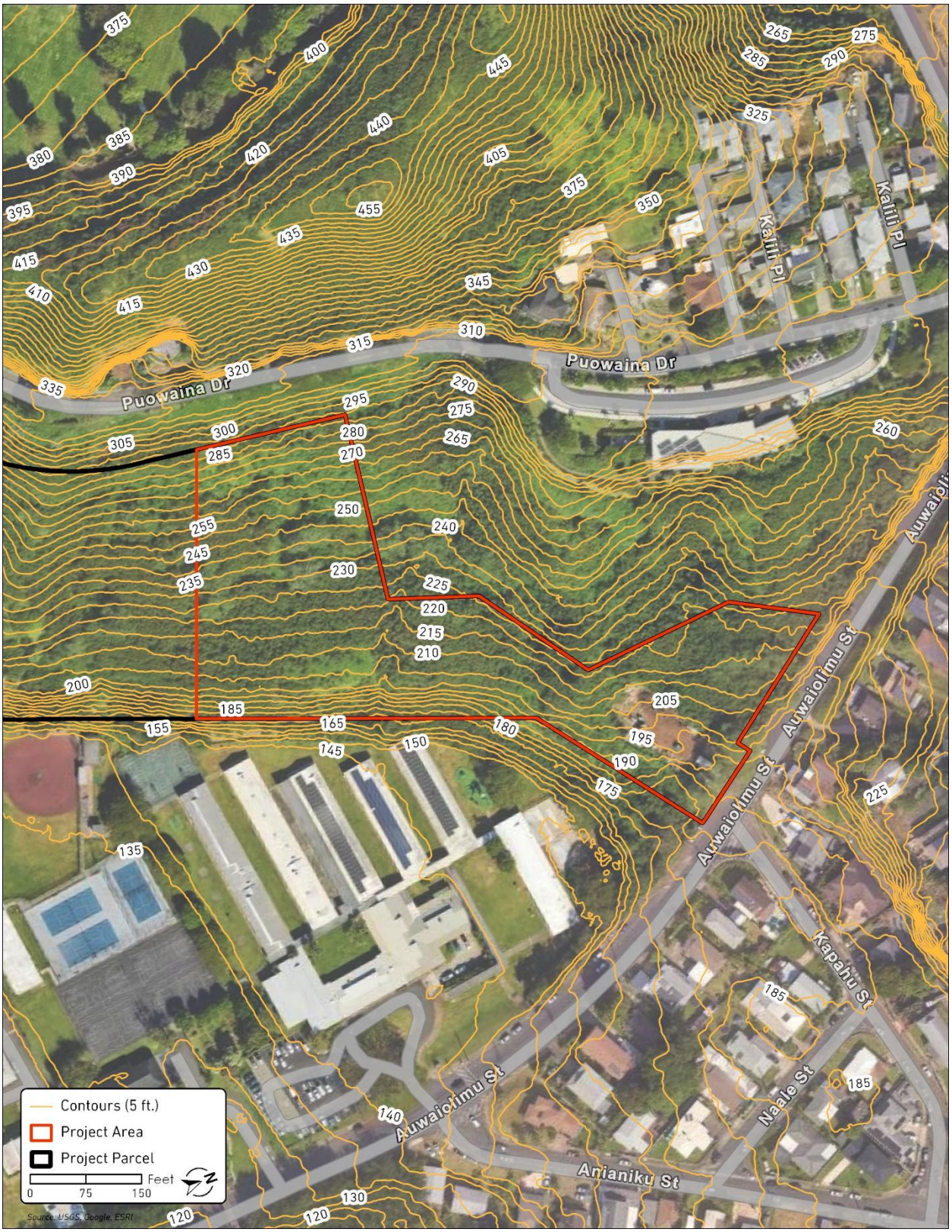


Figure 3-1 **Topography Map**

The Project Site's location on the slopes of Pūowaina also places it within a geologically and culturally significant landform, where topography and geomorphology contribute to both physical constraints and the broader cultural landscape context.

Potential Impacts and Mitigation Measures

Development of the Proposed Project will occur on a site characterized by moderately steep slopes associated with the lower flanks of Pūowaina. Construction activities will require localized grading, excavation, and placement of fill to accommodate building pads, circulation, and site improvements. Based on available information and the current conceptual design, substantial mass grading or significant alteration of the overall landform is not anticipated.

Although final grading plans have not yet been completed, ground-disturbing activities are expected to be limited to the Project Site and confined to areas necessary to support proposed improvements. A detailed geotechnical investigation will be conducted prior to final design to confirm subsurface conditions and inform foundation design, slope stability measures, and retaining wall requirements.

Short-term impacts related to soil disturbance and potential erosion may occur during construction activities. Compliance with applicable regulations, including the City's grading ordinance and the DOH Water Quality Standards (HAR §11-54) and Water Pollution Control requirements (HAR §11-55), together with the implementation of best management practices (BMPs), such as silt fences, dust screens, storm drain inlet protection, hydroseeding, stabilized construction entrances, and equipment wash-down areas, will minimize potential impacts during construction.

In the long term, the Project will implement slope stabilization measures, including slope stabilization features such as retaining walls, as appropriate. With the implementation of these measures, and based on available information, long-term impacts related to geology and topography are not anticipated to be significant.

3.1.2 Soils

Existing Conditions

The U.S. Department of Agriculture Natural Resources Conservation Service (formerly the Soil Conservation Service) provides access to soil maps and data available through field studies, soil mapping projects, and other technical soil services. According to the U.S. Department of Agriculture Natural Resources Conservation Service publication, *Soil Survey of the Islands of Kauai, O'ahu, Maui, Molokai, and Lanai, State of Hawai'i, 1972* (USDA, 1972), the Project Site is comprised of the following soil series (see *Figure 3-2*):

- **Tantalus silty clay loam, 15 to 40% slopes.** The Tantalus series covers the majority of the Project Site. The series consists of moderately deep, well-drained soils. The soils formed from volcanic ash and cinder. Soils have medium to rapid runoff and moderately rapid permeability. Historically, these soils are used for watershed, recreation, and urban development (USDA, 2001).
- **Kaena very stony clay, 10 to 35% slopes.** The Kaena series only covers a small portion in the northern corner of the Project Site. The series consists of deep, poorly drained soils. Soils have slow to rapid runoff and slow permeability. Historically, these soils are utilized for pastureland, with some use in irrigated sugarcane and truck crops (USDA, 2006).

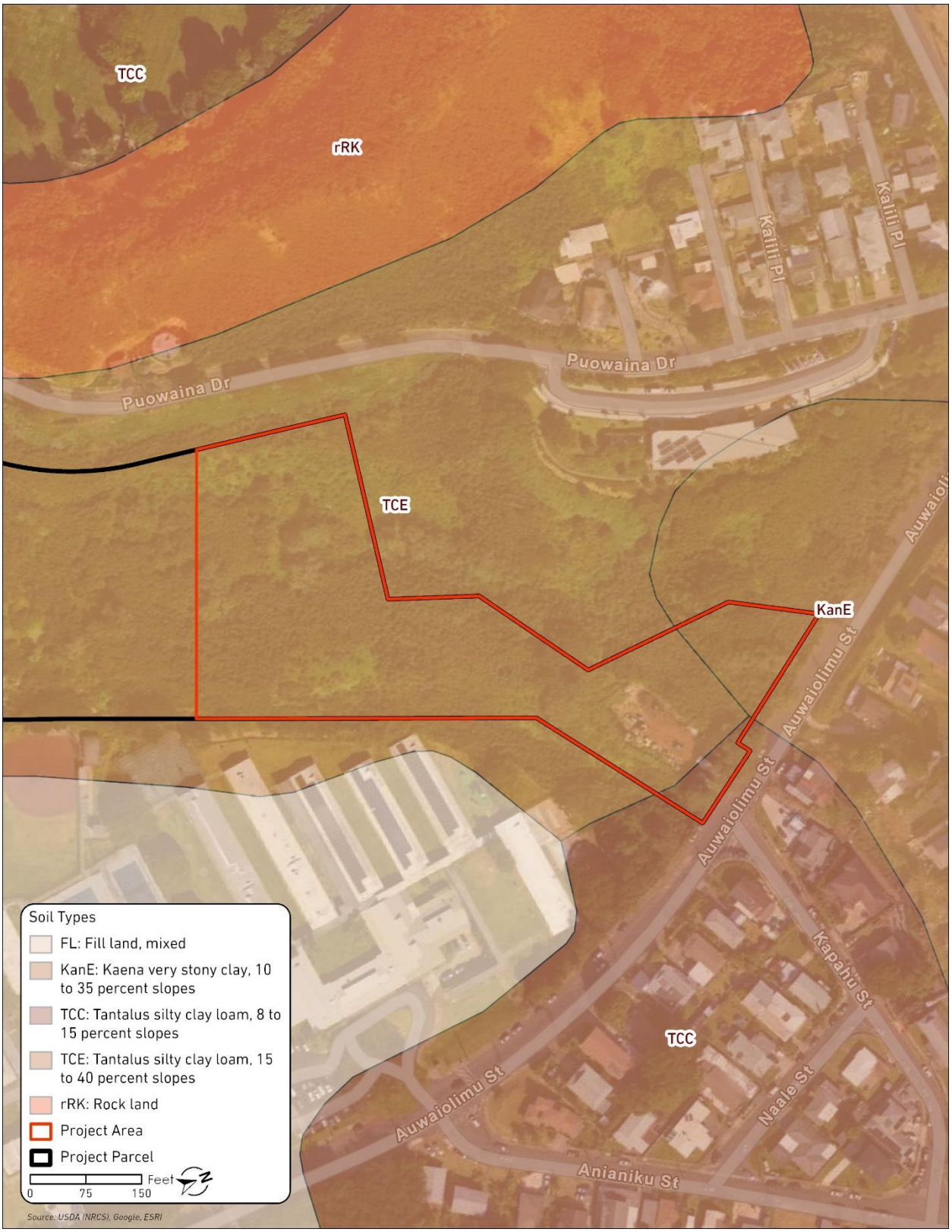


Figure 3-2 **Soils Map**

Potential Impacts and Mitigation Measures

Construction of the Proposed Project will involve ground-disturbing activities, including clearing, grubbing, grading, excavation, and placement of fill. Given the soil characteristics and sloped terrain of the Project Site, short-term impacts related to soil disturbance and erosion may occur during construction. Construction activities may result in temporary soil exposure, which could increase the potential for erosion and sediment transport if not properly controlled. Construction may be phased, where feasible, to minimize the extent and duration of exposed soils. Grading, grubbing, and stockpiling permits may be obtained from the City and County of Honolulu, and an NPDES permit may be required from the DOH, as applicable.

Construction BMPs will be implemented to minimize potential impacts and may include, but are not limited to, silt fences, dust screens, storm drain inlet protection, hydroseeding for temporary ground cover, stabilized construction entrances, and truck and equipment wash-down areas. Periodic water spraying of soils may be conducted to minimize air-borne particles from reaching adjacent properties. With implementation of these measures, short-term construction-related impacts to soils are not anticipated to be significant.

In the long term, the Project will incorporate permanent BMPs and site design measures to manage stormwater runoff associated with impervious surfaces. These may include landscaping of open space areas, rain gardens, and other small-scale stormwater management features, where feasible. The Project will also incorporate slope stabilization measures, such as retaining walls where necessary, to respond to site topography.

A detailed geotechnical investigation will be conducted prior to final design to confirm soil parameters and inform foundation design, slope stabilization measures, and construction practices. Based on available information and with implementation of these measures, long-term impacts to soils are not anticipated to be significant.

3.2 Atmospheric Conditions

3.2.1 Climate

Existing Conditions

Hawai‘i is comprised of multiple islands with diverse topography and is generally classified as mountainous. The varied topography contributes to a wide range of localized climate regimes across the island chain. On individual islands, climatic conditions can vary substantially over short distances due to the influence of elevation, terrain, wind direction, wind speed, and rainfall patterns.

The climate of O‘ahu is characterized as semi-tropical. O‘ahu is the third largest of the Hawaiian Islands with two primary mountain ranges. The Ko‘olau Range, at an average elevation of 2,000 feet, parallels the northeastern coast, while the Wai‘anae Range is at a somewhat higher in elevation, parallels the western coast.

Topography and the prevailing northeasterly tradewinds are the two primary factors influencing rainfall distribution across O‘ahu. Tradewinds blow from the northeast most of the year, with an average frequency of approximately 80 to 90% during the summer and approximately 50% during the winter months. These winds transport warm, moist air from the ocean onto the land, particularly affecting

windward areas. During the cooler winter months, lighter southeasterly winds may prevail, with occasional strong wind events associated with winter storms.

The summer season, which generally extends from May through September, is generally warm and dry and is dominated by the trade winds. The winter season, generally from October through April, is characterized with slightly lower temperatures, increased rainfall, and less prevalent tradewinds. Wind speeds on O'ahu typically vary between about 5 and 15 miles per hour providing relatively good natural ventilation.

The Project Site is located at the base of the Ko'olau Range within the greater urban Honolulu region. As moist air is forced upward over the Ko'olau Range, a process known as orographic lift occurs, resulting in cooling, cloud formation, and precipitation. From a Native Hawaiian perspective, this cycle reflects the movement and circulation of *wai* (fresh water), which is recognized as a life-giving resource essential to the health of the land and its people. Clouds (*ao*) and rain (*ua*) are understood as integral components of a continuous hydrological cycle, as water descends through the uplands and nourishes the landscape as it moves downslope toward the lowlands and sea. Consequently, the higher elevations and windward areas of O'ahu experience more frequent rainfall and cloud cover. Fog drip at higher elevations also contributes to overall precipitation in these areas, supporting groundwater recharge and sustaining interconnected ecological systems associated with the Ko'olau Range.

The climate at the Project Site is consistent with the overall climate of the greater Honolulu area and is characterized as semi-arid, with warm temperatures and relatively low rainfall. Daily temperatures in Honolulu generally range from the high 60s to high 80s degrees Fahrenheit (°F) (low-20s to high 20s degrees Celsius (°C)), with nighttime temperatures occasionally dropping into the low-60s °F (mid-teens °C). Pūowaina shares these temperature characteristics, along with Honolulu's variable rainfall patterns, with average monthly rainfall ranging from 2.3 inches during winter months to 0.5 inches in the summer months (USCD, 2025). Humidity remains high throughout the year, moderated by the consistent trade winds that help regulate the local climatic conditions.

Potential Impacts and Mitigation Measures

The Proposed Project is not anticipated to result in measurable changes to regional climate conditions, including temperature, wind patterns, or rainfall. Climate in the Project area is governed by large-scale atmospheric and oceanic processes and is not expected to be affected by the scale of the Proposed Project. The Project design will be responsive to local climatic conditions, including prevailing trade winds, solar exposure, and rainfall patterns, to support site functionality and user comfort. Based on the nature and scale of the Project, impacts related to climate are not anticipated to be significant.

3.2.2 Climate Change and Greenhouse Gas Emissions

The National Weather Service defines climate change as any significant, long-term alteration in climate patterns, including changes in temperature, precipitation, or wind that last for decades or longer. Climate change has been acknowledged as a critical threat to the State of Hawai'i (Gove et al., 2022). Multiple environmental stressors occur as a result of climate change including sea level rise (SLR), changes in rainfall patterns, changes in atmospheric and ocean temperatures, and extreme weather events. The rapid changes in climate have been highly attributed to the rise in greenhouse gas (GHG) emissions associated with human activities (Jay et al., 2023). Research indicates that climate change resulting from the continued increase of GHGs poses considerable impacts to ecosystem processes, socio-cultural connections, and human health in the State of Hawai'i (Gove et al., 2022).

Since 1950, air temperature has increased by approximately 2 °F with a sharp increase in warming over the last decade (HI-EMA, 2023). The Intergovernmental Panel on Climate Change (IPCC) stated in its Sixth Assessment Report (AR6) that 16 of the last 17 years have been the warmest ever recorded (IPCC, 2021). Five Shared Socioeconomic Pathways of GHG and other air pollutant futures were provided by the IPCC AR6 that estimated a global mean temperature increase of four °C above pre-industrial (1850-1900) conditions for high future scenarios (IPCC, 2021). Increased temperatures are an environmental stressor for plants and animals and can cause heat-related illness in humans. Furthermore, over half of known infectious diseases are aggravated by climate change (HI-EMA, 2023).

There is seasonal variability in sea surface temperature with coolest temperatures typically observed in March and warmest temperatures observed in September. However, climate change has caused accentuation and shifts in this seasonal cycle. Sea surface temperatures in the State of Hawai‘i have increased approximately 0.15 to 0.25 °C every decade with warmest temperatures recorded in 2015 (Gove et al., 2022). Future projections indicate approximately two °C rises in sea surface temperatures by 2100 with the rate of increase becoming more rapid after 2050. Increasing sea surface temperatures can have major impacts on ocean habitats such as coral reefs.

Coral bleaching is a stress response caused by the breakdown of the relationship between coral and algae that live in its tissues. The loss of algae leaves the coral skeleton exposed producing a “bleached” appearance that will lead to mass death if ocean temperatures remain high preventing the re-establishment of the coral-algae relationship. An increase in frequency and severity of coral bleaching events is expected with the progression of climate change (Gove et al., 2022). In addition to rising sea surface temperatures, ocean acidification and associated reductions in calcium carbonate saturation will have a profound effect on the skeletons and shells of marine organisms (IPCC, 2021). Ocean acidification is expected to increase under all emissions scenarios provided by the IPCC AR6 (IPCC, 2021).

Hawai‘i has highly variable rainfall across the islands, however, climate change accentuates dynamic rainfall patterns that support healthy groundwater and surface waters (HI-EMA, 2023). The amount of rainfall is directly influenced by the northeasterly tradewinds causing leeward locations to be more susceptible to a drier climate as compared to windward locations. As northeast trade wind occurrences decrease, the State of Hawai‘i is expected to experience higher frequencies and durations of droughts (HI-EMA, 2023). Additionally, reduced rainfall would decrease the rate that aquifers recharge and decrease the overall amount of water available to supply the majority of drinking water in Hawai‘i that is sourced from groundwater (HI-EMA, 2023).

From 2017 to 2021, peak rainfall events averaged between 34% and 47% of annual rainfall on O‘ahu and an approximately 80% increase in rainfall occurred from 1990 to 2021 (Gove et al., 2022). Such increases in rainfall can cause excessive runoff and discharge pollution into the ocean, harming ecosystem and human health (Gove et al., 2022).

The connection between people and ecosystems is an integral aspect of communities across Hawai‘i. Local economy, culture, traditions, and social practices revolve around regular interactions with the natural environment. Conservation and management strategies aid in the long-term viability of healthy environments and communities. Ola, the 2019 O‘ahu Resilience Strategy, outlines 44 actions directly addressing climate crisis challenges plaguing communities in effort to increase responsible stewardship and sustainable operations on the island (CCSR, 2019). The actions are centered around climate security and community cohesion that prioritize community equity and resilience. Building on the initiatives established in Ola, CCH implemented the 2020-2025 Climate Action Plan (CAP) to combat climate change effects and to accelerate greenhouse gas emission goals to put Hawai‘i on a

path to carbon neutrality by 2045. The CAP outlines programs, policies, and actions currently underway to reach a 45% reduction in targeted GHG emissions by 2025 relative to 2015. Key components of the CAP include ground transportation, electricity, waste, and wastewater reduction pathways (CCSR, 2020).

These projected changes have implications for land use planning, infrastructure design, and community resilience, particularly in urban areas such as Honolulu where localized conditions may amplify broader climate trends.

Potential Impacts and Mitigation Measures

The Proposed Project is not expected to result in measurable changes to climate conditions or substantially contribute to climate change on a regional scale. Climate change is driven by cumulative global GHG emissions, and the scale of the Proposed Project is small relative to these broader drivers.

In the short term, construction activities, including grading, excavation, material transport, and equipment use, will generate GHG emissions associated with fuel combustion. These emissions will be temporary and will cease upon completion of construction. The improvements will not lead to a substantial increase in GHG emissions; therefore, the Proposed Project is not anticipated to have a significant adverse impact on the climate or significantly contribute to climate change.

In the long term, operation of the Proposed Project is not anticipated to result in a substantial increase in GHG emissions. The scale and intensity of the Project are relatively low, and emissions associated with site use are expected to be minimal. The incorporation of landscaping and open space elements may provide minor localized benefits, such as shade and limited carbon sequestration; however, these effects are not expected to materially offset GHG emissions.

Based on the nature and scale of the Proposed Project and considering both short-term construction emissions and long-term operational conditions, impacts related to climate change and GHG are not anticipated to be significant.

3.3 Natural Hazards

The Disaster Mitigation Act is a Federal legislation passed in 2000 that requires States to implement hazard mitigation plans approved by the Federal Emergency Management Agency (FEMA) in order to receive certain types of Federal non-emergency disaster assistance. The purpose of a hazard mitigation plan is to reduce the loss of life and property by minimizing the impact of disasters, beginning with the identification of risks and vulnerabilities. The plan must be updated every five years to maintain eligibility under certain Stafford Act grant programs.

The State of Hawai‘i has maintained and implemented a comprehensive, multi-hazard mitigation strategy to reduce the loss of life and property damage. The State of Hawai‘i 2023 Hazard Mitigation Plan identifies the major natural hazards that impact the State’s people, property, infrastructure, community lifelines, natural and cultural resources, and economy. Each hazard is assessed by describing the hazard locality, extent, previous occurrences and losses, and probability of future hazard events, in addition to existing populations, community lifelines, economy, environmental and cultural resources. The Hazard Mitigation Plan includes 84 mitigative actions to reduce or eliminate long-term vulnerabilities from hazards of concern. The following goals reflect the State’s current concerns and priorities:

1. Reduce the long-term vulnerability of Hawai‘i’s people, property, and jurisdictions, including State-owned or operated buildings, infrastructure, and critical assets.
2. Promote actions designed to ensure long-term resiliency to natural hazards and climate change impacts.
3. Strengthen partnerships and leverage existing resources and capabilities to identify, assess, and reduce the impact of natural hazards.
4. Utilize state-of-the-art methods and technology and local knowledge to identify and analyze natural hazards and assess State capabilities to reduce the impact of those hazards.
5. Promote public awareness of natural hazards risks and public action to reduce long-term risks.
6. Provide a framework for robust local hazard mitigation planning and mitigation strategy implementation in alignment with this plan.
7. Build capacity and capabilities to increase disaster resiliency among historically underserved populations, individuals with access and functional needs, and in communities disproportionately impacted by disasters and climate change.

At the county level, the CCH *Local Hazard Mitigation Plan* (LHMP) was updated in 2025 to align with the 2023 State Hazard Mitigation Plan. The LHMP identifies natural hazards relevant to O‘ahu and establishes strategies to reduce risk to communities, infrastructure, and critical facilities. The identified major natural hazards that could affect the State, as well as the island of O‘ahu are climate change (including sea level rise), floods, tsunamis, hurricanes and strong winds, earthquakes and other seismic hazards, wildfire, and volcanic hazards.

3.3.1 Sea Level Rise

Existing Conditions

Climate change and associated impacts are discussed in detail in *Section 3.2* above. This section will discuss SLR and its associated impacts.

The IPCC Fifth Assessment Report provides projections of global mean SLR for four cases representing the climate response to GHG emission levels from different socioeconomic scenarios, referred to as Representative Concentration Pathways (RCPs). The RCPs describe possible climate futures based on how much GHGs are emitted. The “business as usual” (RCP8.5) scenario predicts a rise of 0.5 feet in 2030, 1.1 feet in 2050, 2.0 feet in 2075, and 3.2 feet in 2100. The RCP8.5 scenario is regarded as the most likely scenario and is used as the basis for modeling coastal hazards in the 2017 *Hawai‘i Sea Level Rise Vulnerability and Adaptation Report*. This report was published by the Hawai‘i Climate Change Mitigation and Adaptation Commission and provides the first state-wide assessment for documenting Hawai‘i’s vulnerability to SLR. The report evaluates exposure to multiple coastal processes including passive flooding, annual high wave flooding, and coastal erosion, which are combined to define the SLR exposure area (SLR-XA). The report recommends planning for up to 3.2 feet of SLR by the year 2100 with potential increased adjustments based on new data and improved modeling (CCMAC, 2017).

Following this guidance issued by the State, under the Mayor’s Directive 18-2 (2018), it is recommended that CCH utilize the 3.2-foot SLR-XA model in the planning and design of projects to minimize risks from climate change and SLR. The Mayor’s Directive references the “Sea Level Rise II – Guidance Document,” which was last updated by the CCH Climate Change Commission on July 29, 2022. The updated document recommends that CCH set as a planning and policy benchmark the

interagency "Intermediate" SLR scenario (1.16 meters, 3.8 feet by 2100), as modeled for the Honolulu Tide Station, as the minimum scenario for all planning and design, and that CCH continue to utilize the 3.2 feet SLR-XA until updated SLR-XA map data is available (CCC, 2022).

The Hawai'i Sea Level Rise Viewer SLR-XA model developed by the Pacific Islands Ocean Observing System at the University of Hawai'i School of Ocean and Earth Science and Technology models the potential impacts of SLR on future passive flooding, annual high wave flooding, and coastal erosion (PacIOOS, 2018). The model indicates that the nearshore portion of the Project Site is located within the 3.2-foot SLR-XA and therefore potentially subject to the combined effects of SLR.

Passive Flooding

As sea level rises, it exerts upward pressure on the lens of freshwater beneath the land surface, which causes the groundwater table to rise. Passive flooding occurs when groundwater percolates out of the ground in low-lying areas or ocean water overflows through storm drains. Passive flooding is exacerbated by rainfall as it prevents drainage and, as such, runoff and marine waters combine to produce larger impacts.

Annual High Wave Flooding and Coastal Erosion

In addition to passive flooding, SLR allows more wave energy to reach the shoreline. This results in higher wave runup and overtopping of the beach berms that may cause flooding along the nearshore areas.

Coastal Erosion

Coastal erosion is the process by which local SLR, strong wave action, and coastal flooding wear down or carry away rocks, soils, and sands along the coast. Erosion threatens the integrity of structures and infrastructure located along the coast. Moreover, beach loss results in a variety of negative economic, social, cultural, and environmental impacts. As a response to predicted SLR and coastal erosion, Ordinance 23-3, which establishes a new shoreline setback line ranging from 60 feet to 130 feet from the certified shoreline, was enacted on March 9, 2023, and effective July 1, 2024.

Under Chapter 26, ROH, and Department of Planning and Permitting's (DPP) implementing regulations, the shoreline setback line will be established at 60 feet from the shoreline on zoning lots within the PUC. For lots outside of urban Honolulu, the shoreline setback line may range from 60 feet to a maximum of 130 feet inland from the certified shoreline. On lots where historical erosion data has either (1) not been collected for the Hawai'i Shoreline Study, or (2) where the data shows an annual coastal erosion rate of zero, the shoreline setback line will be established at 60 feet inland from the certified shoreline.

The Project Site is located inland within urban Honolulu and is situated well outside of the SLR-XA (*Figure 3-3*). While coastal areas of Honolulu are vulnerable to SLR-related impacts, the elevation and inland location of the Project Site limit direct exposure.

Potential Impacts and Mitigation Measures

The Proposed Project is not anticipated to result in impacts that would exacerbate sea level rise or related coastal hazards. Due to the Project Site's elevation (approximately 180 to 220 feet above msl) and inland location, the Project is not subject to direct impacts from sea level rise.



Figure 3-3 **Sea Level Rise Exposure Map**

However, certain infrastructure systems that serve the Project Site may be located within areas vulnerable to sea level rise. As such, the Project could be indirectly affected by disruptions to regional infrastructure over time. While these conditions are outside the control of the Proposed Project, consideration of long-term resiliency and adaptive capacity is appropriate in the planning and design of the Project. On a broader policy level, new information will continually need to be incorporated into future assessments to identify adaptive measures to mitigate SLR impacts.

3.3.2 Flood Hazards

Existing Conditions

Flooding is defined as the temporary, partial, or complete inundation of normally dry land areas due to excessive rainfall, stormwater runoff, coastal processes, or infrastructure limitations. On O‘ahu, flooding commonly results from intense rainfall events that generate rapid surface runoff and flash flooding, particularly where drainage capacity is exceeded. Coastal flooding may also occur due to high surf, king tides, storm surge, and sea level rise and in even rarer cases, tsunamis. According to the CCH 2025 LHMP, flooding remains one of the most frequent and costly natural hazards affecting O‘ahu. Island topography significantly influences flood behavior. The steep slopes of the Ko‘olau and Wai‘anae Ranges contribute to rapid runoff during heavy rainfall events, increasing the potential for flash flooding in downstream urbanized areas. Windward areas generally receive higher rainfall, however, leeward and urbanized areas remain vulnerable where impervious surfaces limit infiltration and stormwater systems are constrained.

In the CCH, from about 1915 to 2018, floods caused by rainstorms, tsunamis, and hurricanes have claimed more than 140 lives and inflicted more than $200 million dollars of direct and indirect damage (DEM, 2020).

Flood hazard areas are mapped by FEMA under the National Flood Insurance Program. According to the Flood Hazard Assessment Tool, the Project Site is located within Flood Zone X, defined as an area outside the 0.2% annual chance floodplain (500-year floodplain) and considered to have minimal flood hazard risk (see *Figure 1-11*). Properties located within Zone X are not subject to mandatory flood insurance requirements and are generally outside designated Special Flood Hazard Areas.

Potential Impacts and Mitigation Measures

The Proposed Project is not located within a FEMA-designated Special Flood Hazard Area and does not involve alteration of streams, floodways, or coastal flood zones. Based on FEMA mapping, the Project Site is within Flood Zone X and is considered to have minimal flood risk. The Proposed Project does not involve placement of structures within a Flood Hazard Area, nor does it involve alteration of streams, floodways, or coastal flood zones. Accordingly, no significant adverse impacts related to FEMA-designated floodplains are anticipated. While the Project Site is not located within a mapped floodplain, localized flooding may still occur due to intense rainfall events, constrained drainage systems, or temporary construction-related runoff.

During construction, short-term erosion and sediment transport could occur if stormwater runoff is not properly controlled. However, these effects would be temporary and localized. To minimize potential construction-related runoff impacts, the Proposed Project should implement BMPs consistent with State and County stormwater and grading permit requirements which may include but are not limited to temporary sediment basins, temporary diversion berms and swales to intercept runoff, silt fences, dust fences, slope protection, stabilized construction vehicle entrances, grate inlet protection, truck wash down areas, and the use of compost filter socks. These measures will reduce the potential for

sediment runoff to enter downstream drainage systems and will prevent the Project from exacerbating localized flooding conditions.

In the long-term, the Project Site will be landscaped and permeable open space integrated throughout to mitigate potential flooding The open spaces will reduce surface runoff, promote infiltration, manage stormwater, improve water quality, and enhance overall resilience to extreme weather events. With implementation of these measures, impacts related to flood hazards are not anticipated to be significant. See *Section 3.9.3* below for more information regarding site drainage conditions.

3.3.3 Hurricane and Wind Hazard

Existing Conditions

High winds, such as those from hurricanes and tropical storms can cause severe damage potential to businesses, public buildings, and infrastructure. Windspeeds are influenced by barometric pressure at the center of hurricanes and tropical storms, with the lowest pressure and size of the storms' radius determining the area of maximum destruction. Small scale wind bursts, termed "microbursts" and "mini swirls", may reach speeds in excess of 200 miles per hour (mph).

Tropical cyclones (hurricanes, tropical storms, and tropical depressions) form in warm tropical waters and typically have sustained winds exceeding 73 mph or higher. Hurricanes in Hawai'i typically occur during the summer to early winter months (June 1 to November 30). While actual hurricane strikes on the Hawaiian Islands are rare, passing storms can still generate large wave swells and moderately high winds that can cause significant damage (Fletcher et al., 2002).

Hawai'i has been affected by significant hurricanes twice since 1982: Hurricane 'Iwa was a Category 1 hurricane (sustained winds of 74-95 mph), which passed over Kaua'i on November 23, 1982, and Hurricane 'Iniki was a Category 4 hurricane (sustained winds of 130-156 mph), which passed over Kaua'i on September 11, 1992. The most recent hurricane to threaten Hawai'i, Hurricane Hone in 2024, did not make direct landfall on O'ahu, but it still had significant effects on the island. The storm passed close enough to bring rainfall and strong winds that caused damage to trees, power lines, and structures. (NOAA, 2024).

O'ahu has never been directly hit by a hurricane in recorded history. However, with rising global temperatures, Hawai'i is expected to experience a higher incidence of tropical storm events. In most recent history, Tropical Storm Howard caused heavy rainfall on the Island of Kaua'i in 2016. In 2018, Hurricane Lane passed by the Hawaiian Islands as a weakening Category 5 hurricane, causing torrential rainfall resulting in flooding, power outages, and one casualty.

Potential Impacts and Mitigation Measures

The Proposed Project will not influence the occurrence or intensity of hurricane or wind events; however, construction and operation of the Project could be affected by such events.

The potential for hurricanes, while relatively rare, is present across the State of Hawai'i. Construction activities from the Proposed Project could potentially exacerbate the effects of hurricanes if loose materials are not secured prior to the event of a storm and become flying debris. High winds associated with hurricanes can cause strong uplift forces on buildings, structures, construction materials and debris, which can attain high velocity and cause property damage and harm to life. Hurricanes can also result in heavy rains and flash floods, which can inundate structures. To minimize this hazard, construction materials and equipment will be properly stored when not in use, consistent with

construction BMPs. Additionally, pre-storm protocols will be implemented, including securing or removing temporary structures, scaffolding, and loose materials before a hurricane warning. The Project will be designed in accordance with applicable building codes and standards for wind exposure, which will reduce potential vulnerability to high wind events.

3.3.4 Seismic Activity

Existing Conditions

Seismic hazards are those related to ground shaking including landslides, ground cracks, rock falls and tsunamis. The majority of earthquakes that occur in Hawai‘i are associated with volcanic activity below Kīlauea and Mauna Loa on the island of Hawai‘i. Although difficult to predict, an earthquake of sufficient magnitude causing structural or other property damage may occur in the future. Mechanisms that have resulted in the largest earthquakes recorded in Hawai‘i include seismotectonic mechanisms occurring at 30-to-40-kilometer depths from fractures of the underlying lithosphere, and intrusions of magma leading to the release of compressive stress. However, with the exception of the island of Hawai‘i, the Hawaiian Islands are not situated in a high seismic area subject to frequent earthquakes. Most of the earthquakes that occur in the island chain are closely related to volcanic processes that are so small they can only be detected by seismometers.

A system of classifying seismic hazards has been implemented by engineers on the basis of predicted ground shaking strength and the probability of the shaking actually occurring within a specified time. Under the International Building Code seismic provisions, the likelihood of seismic activity is classified into zones ranging from 0 to 4. Seismic Zone 0 represents no chance of severe ground shaking and Seismic Zone 4 represents a 10% chance of severe shaking in a 50-year interval. The U.S. National Seismic Hazard Model for Hawai‘i redesigned a Uniform Building Code which designates the Project Site within the region of O‘ahu classified as Seismic Zone 2A under the International Building Code (2018). Earthquakes that occur in this zone are associated with strong shaking and may result in negligible damage to buildings in good design and construction, slight to moderate damage in well-built ordinary structures, and considerable damage in poorly built structures. Accordingly, the Proposed Project is assessed to have low vulnerability to earthquakes.

Potential Impacts and Mitigation Measures

The Proposed Project will not influence seismic activity; however, the Project could be affected by seismic events, although the overall risk at the Project Site is considered low. The United States Geological Survey, Region 12 – Pacific Islands Office is the official source for seismic information in Hawai‘i and provides updates on seismic activity. In the event of an intense earthquake of high magnitude, construction activities will cease; equipment and materials will be secured; and Federal, State, and County regulations will be adhered to in order to ensure the safety of construction workers and community members on/near the Site.

To safeguard against seismic hazards, it is anticipated that the design of the Proposed Project would be designed in compliance with geotechnical recommendations for seismic hazards and meet prevailing building codes by incorporating specifications to reduce vulnerability to earthquakes. The Proposed Project does not involve improvements that increase the risk to the public’s safety during a seismic event. With compliance with applicable building codes and incorporation of geotechnical recommendations, impacts related to seismic hazards are not anticipated to be significant.

3.3.5 Landslides and Rockfall Hazards

Existing Conditions

A landslide is the downslope movement of soil, rock, and associated vegetation driven by gravity. Landslides may occur as rockfalls, topples, rotational or translational slides, debris flows, or mudflows. Both natural and human-induced conditions can trigger slope movement. Common triggers include intense or prolonged rainfall, slope modification due to grading or erosion, seismic shaking, volcanic activity, and changes in groundwater levels. Landslides can be further categorized into several types of landslides:

- Rock falls - Rapid movements of bedrock, which result in bouncing or rolling.
- Topple - A section or block of rock that rotates or tilts before falling to the slope below.
- Slides - Movements of soil or rock along a distinct surface of rupture, which separates the slide material from the more stable underlying material.
- Mudflows - Sometimes referred to as mudslides, mudflows, lahars, or debris avalanches, are fast-moving rivers of rock, earth, and other debris saturated with water. They develop when water rapidly accumulates in the ground, such as heavy rainfall, changing the soil into a flowing river of mud or "slurry."
- Slurry - Flow rapidly down slopes or through channels and can strike with little or no warning at avalanche speeds. Slurry can travel several miles from its source, growing larger as it picks up trees, cars, and other materials along the way. As the flows reach flatter ground, the mudflow spreads over a broad area where it can accumulate in thick deposits.

According to the CCH LHMP, landslides on Oʻahu are most frequently associated with heavy rainfall events, particularly where steep slopes, weathered volcanic materials, and altered drainage conditions are present. Oʻahu's mountainous volcanic terrain, including the Koʻolau and Waiʻanae Ranges, contributes to localized slope instability in certain areas, particularly where slopes exceed 15%.

As described in *Section 3.1*, the Project Site is located along the lower eastern slopes of Pūowaina, a remnant tuff cone formed during late-stage Honolulu Volcanics activity. The Project Site is characterized by moderately steep slopes ranging from approximately 15 to 30%, with elevations between 180 and 220 feet above msl. Soils are primarily Tantalus silty clay loam, formed from volcanic ash and cinder, which are moderately deep and well drained with medium to rapid runoff characteristics.

According to the CCH LHMP map for landslide susceptibility, the Project Site appears to be located within a susceptible area. However, the mapped susceptibility reflects generalized slope and geologic conditions rather than evidence of ongoing slope failure.

Potential Impacts and Mitigation Measures

As the Project Site is along the slopes of Pūowaina and within a mapped area for landslide susceptibility, slope stability considerations are relevant based on site topography and mapped susceptibility, although no evidence of active slope failure has been identified. Landslides in Hawaiʻi are most commonly associated with intense or prolonged rainfall events, and localized instability may occur where slopes are disturbed or where surface drainage is not properly managed.

During construction, temporary clearing, grading, excavation, and soil stockpiling may increase the potential for erosion and shallow surface instability, particularly during heavy rainfall events. These impacts would be temporary and confined to the Project Site. To minimize such risks, construction activities should be phased to limit the extent and duration of exposed soils. Temporary erosion and sediment control measures should be implemented in accordance with applicable CCH grading permit requirements and State stormwater regulations. Such measures may include stabilization of disturbed slopes, installation of sediment barriers, diversion of surface runoff away from exposed soils, and prompt revegetation or surface protection of graded areas. These practices are intended to prevent concentration of runoff, reduce erosion, and maintain slope stability during the construction period. Site design and grading will be refined during subsequent design phases to address slope stability and erosion considerations.

In the long term, final site design will incorporate engineered grading and drainage strategies to ensure slope stability consistent with applicable building codes and geotechnical standards. Development will be responsive to the existing topography, and grading will be limited to the extent feasible. Where appropriate, retaining structures may be utilized to support localized grade transitions. Permanent drainage improvements will be designed to prevent the concentration of stormwater runoff that could contribute to slope instability. Landscaping and vegetative stabilization will further support soil cohesion and reduce erosion potential. Based on available information and with implementation of these measures, impacts related to landslides and slope instability are not anticipated to be significant

3.3.6 Tsunami

Existing Conditions

A tsunami involves the generation of destructive waves, created by sea floor movements, often triggered by earthquakes, landslides, submarine faulting or volcanic eruptions. Tsunamis that impact Hawai‘i typically originate from distant, seismically active areas bordering the Pacific Ocean, or from local, undersea earthquakes near Hawai‘i Island (Fletcher, et al., 2002). While tsunamis are a rare phenomenon in Hawai‘i, it is prudent to assume that future events will occur.

The National Oceanic and Atmospheric Administration (NOAA) assists in preparing Tsunami Evacuation Zone Maps for Hawai‘i. The three defined zones include the “Tsunami Evacuation Zone” (represents areas at risk during an average tsunami event), the “Extreme Tsunami Zone” (refers to a tsunami originating near the Aleutian Islands in Alaska), and the “Safe Zone” (areas in the State not likely vulnerable to tsunami events). The Site is in the Safe Zone, as shown in *Figure 3-4, Tsunami Evacuation Zone Map.*

Potential Impacts and Mitigation Measures

The Project Site is located outside of mapped tsunami inundation zones and is considered to be within a designated Safe Zone.

During construction, the Site will be at minimal risk from the threat of tsunamis. The NOAA, Pacific Tsunami Warning Center issues four tsunami alerts: a warning, an advisory, a watch, and an information statement. When a tsunami watch is issued, local officials will begin to plan for response and evacuations. When a tsunami advisory is issued, local officials evacuate the ocean and beaches. When an extreme tsunami warning is issued, a potential tsunami with significant widespread inundation is imminent or expected, and the public should evacuate the Extreme Tsunami Zone.



Figure 3-4 **Tsunami Evacuation Zone Map**

Depending on the type of tsunami warning issued by the NOAA, Pacific Tsunami Warning Center, construction activities may have to come to a halt; equipment and materials will be secured; and Federal, State, and County regulations will be followed in order to ensure the safety of construction workers and community members on/near the Project Site.

The Proposed Project does not include improvements that would increase risks to public safety during a tsunami event. Accordingly, impacts related to tsunami hazards are not anticipated to be significant, and no additional mitigation measures are required beyond standard emergency preparedness protocols.

3.3.7 Wildfire

Existing Conditions

A wildfire is any fire occurring in a wildland area (i.e., grassland, forest, or brushland) except for fire under prescription. Wildfire threatens natural resources, economic and municipal infrastructure, and human life and health. Although wildfire can play a natural ecological role in some forest systems, in Hawai‘i it is most often caused or exacerbated by human activity. According to the CCH LHMP, wildland fires occur annually on O‘ahu and are influenced by weather conditions, topography, fuel availability, and ignition sources. In Hawai‘i, wildfire risk is heightened by the prevalence of non-native, fire-prone grasses and shrubs that create continuous fine fuels across large areas. Drought conditions, strong winds, and periods associated with El Niño events, which tend to be warmer and drier, increase wildfire likelihood and intensity. Climate change is projected to further increase wildfire frequency and severity through rising temperatures and altered rainfall patterns.

In recent years, the average annual cost to suppress wildfires in Hawai‘i is about $1,100,000, making it a Statewide risk (DEM, 2020). Organizations such as DLNR–Division of Forestry and Wildlife (DLNR–DOFAW) and the Hawai‘i Wildfire Management Organization (HWMO) have identified wildfires as an increasingly common hazard to communities and native ecosystems due to dry climatic conditions, non-native invasive species, increased commercial and residential development, and more people living in close proximity to wildland areas. The State’s Fire Management Program is part of the Watershed Protection and Management Section of DLNR–DOFAW. DLNR–DOFAW’s Fire Management Program continues to be at the forefront of wildfire and all other risk-management training throughout the State, despite the fact that DLNR–DOFAW personnel are primarily natural resource managers and not full-time wildland firefighters. DLNR-DOFAW and HWMO identify Communities at Risk from wildfires within the Wildland-Urban Interface based on vegetation type, climatic regimes and history of wildfires.

Based on the 2025 HWMO Communities at Risk assessment, the Project Site is located within a mapped moderate wildfire risk area with small portions on the eastern edge and the southwestern portion of the parcel mapped as major wildfire risk areas (see *Figure 3-5*). A heat map indicating the density of wildfire ignitions from 2012-2020 is indicated on *Figure 3-6.* Overall, the Project Site is in an area with relatively low-density of historical fire ignitions.

Potential Impacts and Mitigation Measures

The Proposed Project is not anticipated to result in adverse impacts that would substantially increase the likelihood of wildfire ignition or spread. The Project Site is located within a mapped moderate wildfire risk area, however, development of the Site as an actively programmed and maintained educational and cultural facility is expected to reduce unmanaged fuel conditions relative to existing conditions through active site management and maintenance. While the Proposed Project is not anticipated to result in adverse impacts that would increase the likelihood of wildfire ignition or spread,

implementation of wildfire-related BMPs during construction and operation is recommended to reduce potential risk.

Wildfire risk reduction measures that may be considered as part of Project planning, design, construction, and operation include vegetation management in open space and landscaped areas; reduction of fine fuels such as invasive grasses; management of "ladder fuels" that allow fire to spread from ground vegetation to tree canopies; maintenance of defensible space around structures; and reduction of fuel continuity along access routes and in areas of frequent human activity. Construction-phase BMPs may include equipment restrictions during high fire-risk conditions, proper storage of combustible materials, and fire prevention training for construction personnel.

In the long term, the Project's operations are anticipated to reduce wildfire risk through active site management and maintenance. Landscaped areas and open space will be regularly maintained to prevent accumulation of dry grasses and other fine fuels. Vegetation management practices may include routine trimming, removal of invasive or fire-prone species and incorporation of fire breaks that could reduce fire spread. Unlike unmanaged wildland areas, the Project Site will be subject to routine stewardship, irrigation (where appropriate), and community oversight, all of which reduce the likelihood of hazardous fuel buildup.

Access and circulation planning will consider emergency response and evacuation needs, and site design will accommodate emergency vehicle access consistent with Honolulu Fire Department (HFD) requirements. Coordination with HFD and DLNR–DOFAW during design and permitting will ensure compliance with applicable fire codes and access standards. DLNR–DOFAW establishes Statewide standards for wildfire prevention and suppression through its Fire Management Program and may coordinate with federal partners when significant wildfire events threaten communities or infrastructure.

In addition to site design and vegetation management measures, operational considerations may include coordination with emergency response agencies to support site safety during wildfire events. This may involve the development of basic emergency procedures addressing evacuation, site access, and temporary closure protocols, consistent with guidance from HFD and other applicable agencies. Given the community-serving nature of the facility, operational practices may also incorporate staff orientation and general safety awareness measures to support coordinated response and safe evacuation during wildfire or other emergency conditions. These measures are intended to enhance overall site resilience and emergency preparedness and would not alter the Project's overall impact on wildfire risk.

With implementation of these measures, impacts related to wildfire hazards are not anticipated to be significant.

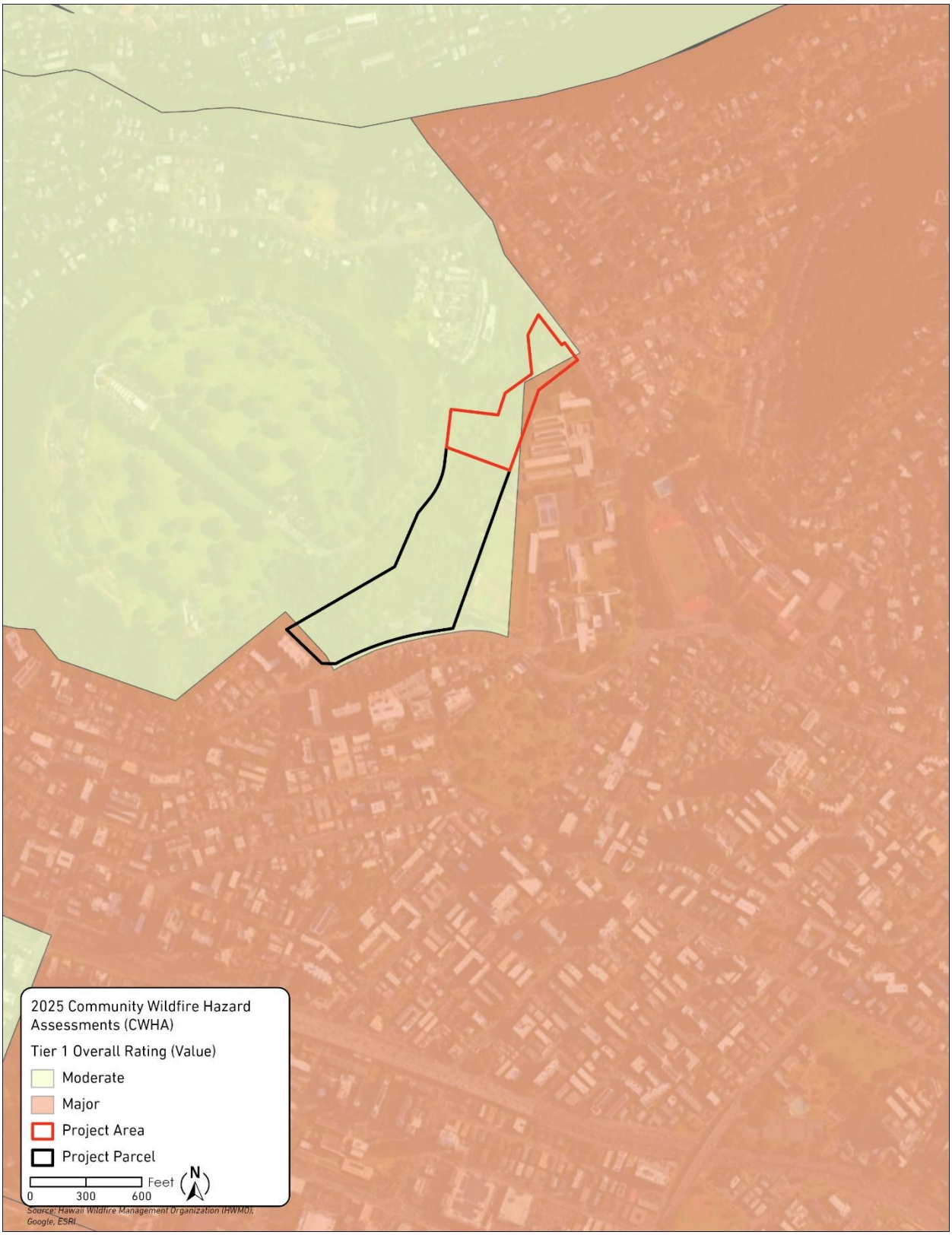


Figure 3-5 **Community Wildfire Hazard Assessments**

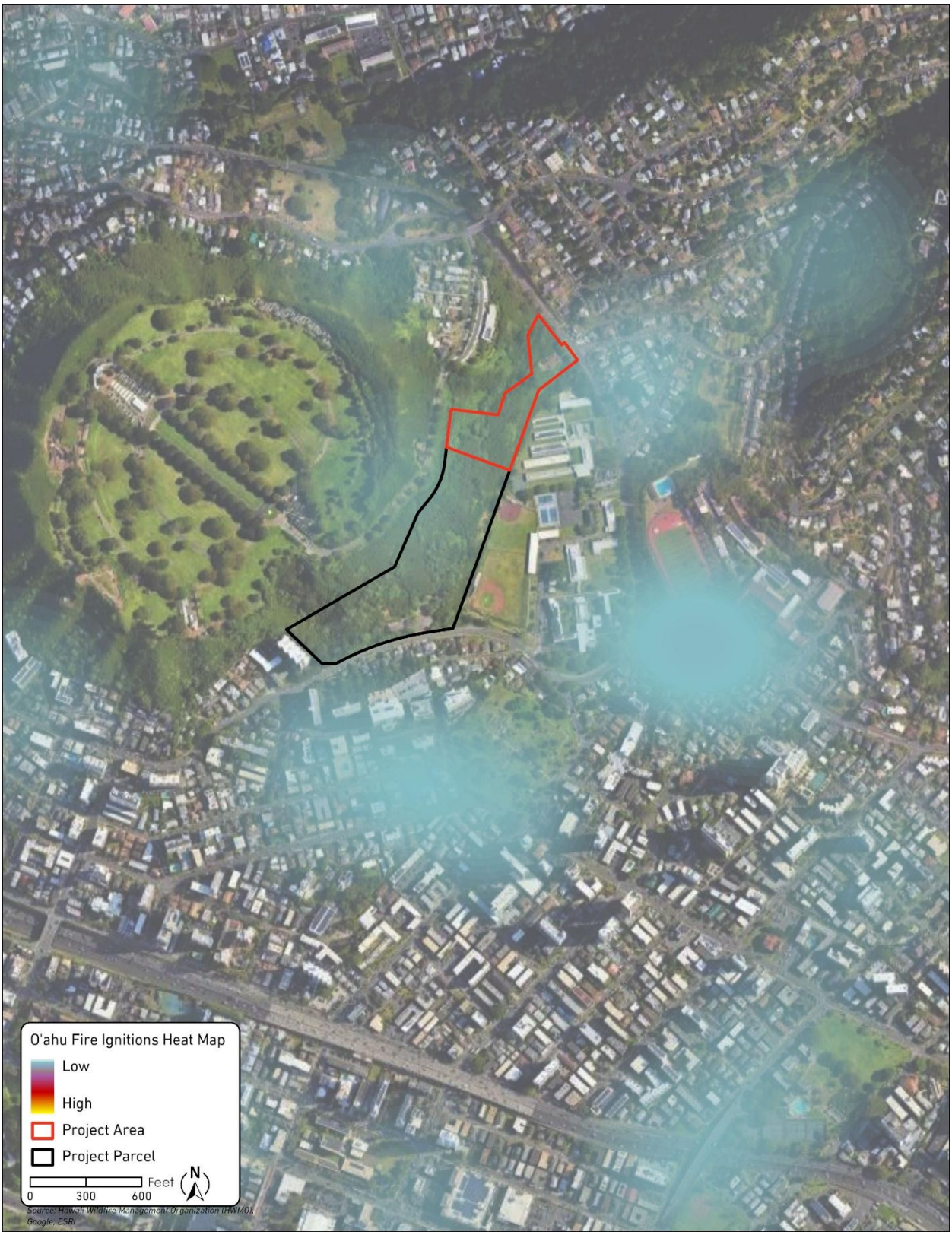


Figure 3-6 **O‘ahu Fire Ignitions Heat Map**

3.3.8 Volcanic Hazards

Existing Conditions

The Waiʻanae Volcano is older than the Koʻolau and both likely erupted concurrently during at least part of their active lifespans. The shield-building lavas emanated mainly from prominent rift zones of the two volcanoes. Near the end of the growth of the shield, the summits of the volcanoes collapsed and formed calderas. After a long period of subsidence and erosion, eruptive activity resumed at scattered vents at the southern ends of the Koʻolau and Waiʻanae Ranges (USGS, 1997). Notable landmarks including Diamond Head, Koko Head, Punchbowl Crater, and Hanauma Bay are remnants of past volcanic activity.

The youngest and most active volcano of the Hawaiian Islands, Kīlauea, is located on the Island of Hawaiʻi. Kīlauea has been erupting continuously since 1983, with an active lava lake existing within the summit crater from 2008 to 2018 when the volcano experienced its largest summit collapse in 200 years. More recently, Kīlauea has been erupting intermittently since December 23, 2024, with eruptive episodes of less than 12 hours separated by pauses that can last as long as over two weeks. As of early 2026, Kīlauea is still in active with seismic tremors and episodes of lava fountaining. Additionally, Mauna Loa, the second most active volcano on the Island of Hawaiʻi, had a recent eruption in 2022 that lasted two weeks. Lava flows less than 4,000 years old cover 90% of the volcano.

The Project Site is not located near a lava flow hazard area, however, CCH has identified vog as a minor hazard on Oʻahu. Vog describes hazy conditions produced by gaseous emissions from Kīlauea volcano. Volcanic gases react with sunlight, oxygen, and moisture forming a dense white plume containing sulfur compounds that could have adverse effects on downwind communities and the environment. Effects are dependent on proximity and climatic conditions at the source, therefore, Oʻahu is not expected to experience elevated levels of the sulfur compounds.

Potential Impacts and Mitigation Measures

The Proposed Project will not influence volcanic activity and is not located within an area subject to lava flow hazards. Vog, generated by ongoing volcanic activity on Hawaiʻi Island, may occasionally affect the Project Site under certain atmospheric conditions; however, due to the distance from active volcanic sources and prevailing wind patterns, any effects are expected to be minimal.

The effects of vog are dependent on proximity and climatic conditions at the source. Normal tradewind weather carries vog down southwest of the Kīlauea vents and around the southern tip of the island where the gas gets trapped within an eddy system on the Leeward side of Hawaiʻi Island. Southerly winds can cause the entire island chain to be impacted by vog, however, the gas disperses as ammonium sulfate which is washed out in the atmosphere before reaching Oʻahu. High humidity can intensify vog effects making the hazard most prevalent during the winter when Kona winds are most frequent.

3.4 Water Resources

3.4.1 Groundwater

Existing Conditions

Groundwater is one of Hawai'i's most important natural resources. Groundwater provides about 99% of Hawai'i's domestic water and about 50% of all fresh water Statewide (USGS, 2016). O'ahu has been divided into seven major groundwater areas, primarily on the basis of geologic or hydrologic barriers. The Proposed Project is located in the southern O'ahu groundwater area (USGS, 1997).

The southern O'ahu groundwater area is further subdivided into six smaller groundwater areas: 'Ewa, Pearl Harbor, Moanalua, Kalihi, Beretania, and Kaimukī. Each of these areas contains a basal freshwater lens, which represents the most extensive source of fresh groundwater on O'ahu. Basal groundwater, also referred to as a basal freshwater lens, consists of freshwater that floats atop underlying saltwater due to density differences and occurs beneath the regional water table. Basal groundwater is present within both volcanic-rock aquifers and sedimentary aquifers under confined and unconfined conditions. The thickness and extent of the freshwater lens are influenced by recharge rates, aquifer permeability, and the degree of geologic confinement. Recharge to basal groundwater systems occurs primarily through direct infiltration of precipitation and streamflow, as well as groundwater inflow from upgradient areas.

The DLNR, Commission on Water Resource Management has established a groundwater hydrologic unit and coding system to provide a consistent basis for managing groundwater resources. The Project Site is located within the Honolulu Aquifer Sector (Sector 301) and the Nu'uanu Aquifer System (System 30102) (see *Figure 3-7*). The Nu'uanu Aquifer System is estimated to have a sustainable yield of approximately 14 million gallons per day (gpd) (CWRM, 2019). Sustainable yield is defined as the quantity of groundwater that can be withdrawn from an aquifer system without causing unacceptable impacts to groundwater availability or dependent resources. Recharge to the Nu'uanu Aquifer System occurs primarily through rainfall infiltration in the upland volcanic areas of the Ko'olau Range.

The DOH maintains a separate aquifer classification system that focuses on water quality protection and public health considerations. DOH's aquifer identification system classifies aquifers according to their vulnerability to contamination. These aquifer boundaries differ from those used by DLNR for groundwater management and planning purposes. Under the DOH system, the Project Site is located within Aquifer Code 30102111, status code 21111 (*Figure 3-8*), meaning that this aquifer is an irreplaceable fresh drinking water source with high vulnerability to contamination (Mink & Lau, 1990). Given the designation of this aquifer as an irreplaceable drinking water source with high vulnerability to contamination, protection of groundwater quality is an important consideration for any ground-disturbing activities within the Project Area.

Potential Impacts and Mitigation Measures

The Proposed Project does not involve groundwater withdrawal and will not include the installation of wells; therefore, direct impacts to groundwater quantity are not anticipated. However, given the high vulnerability of the underlying aquifer to contamination, there is potential for short-term impacts to groundwater quality during construction if pollutants are not properly managed.

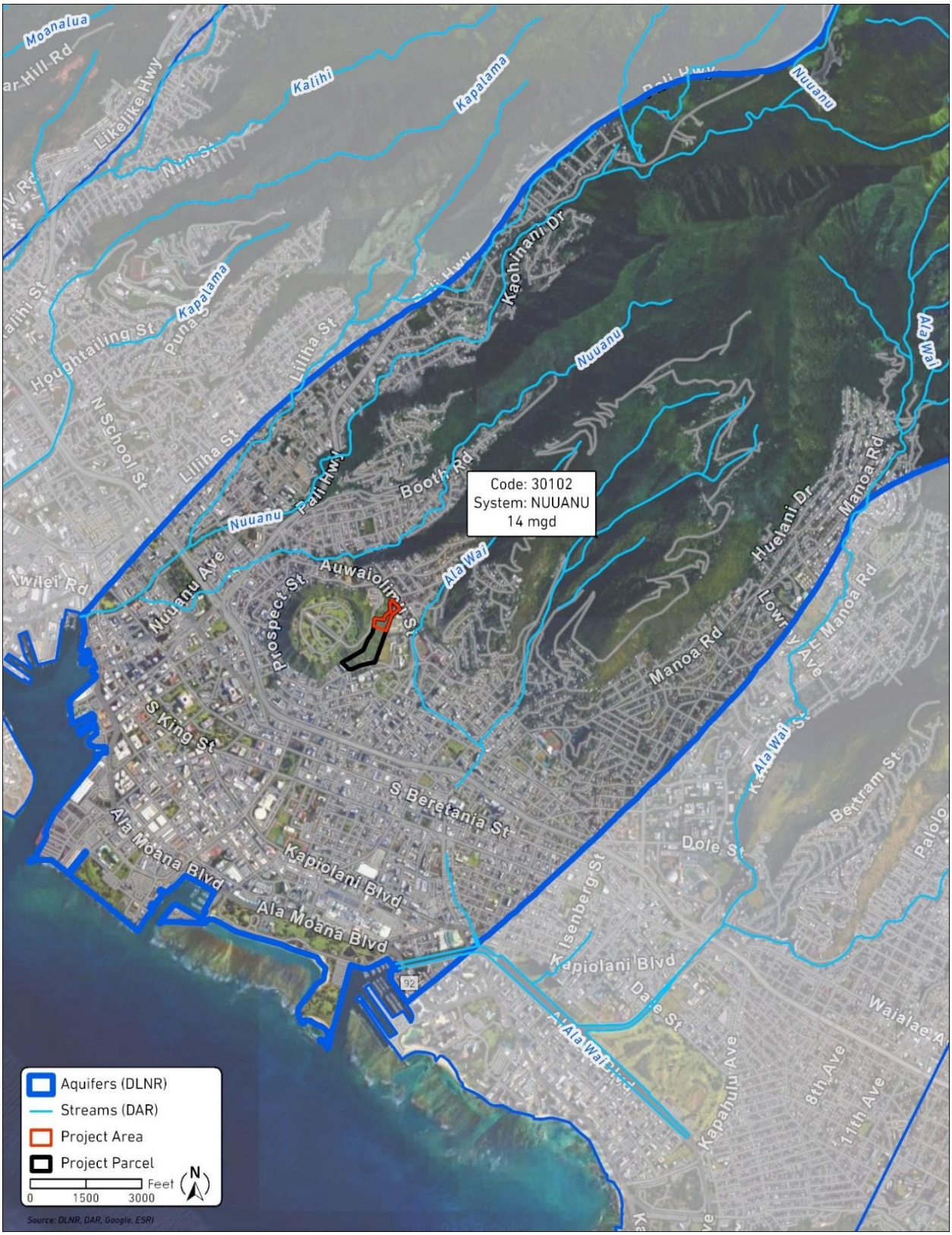


Figure 3-7 **DLNR Aquifers**



Figure 3-8 **DOH Aquifers**

During construction, appropriate BMPs will be implemented to minimize the potential for contaminants to infiltrate into the subsurface. These measures include proper handling and disposal of construction materials, prevention of fuel and chemical spills, and implementation of erosion and sediment control practices. All discharges associated with construction and operation will comply with applicable State water quality standards, including HAR Chapter 11-54 (Water Quality Standards) and HAR Chapter 11-55 (Water Pollution Control).

No long-term impacts to groundwater resources are anticipated. To enhance water efficiency, the Proposed Project will incorporate water-efficient fixtures, stormwater management BMPs, and, where feasible, alternative water strategies to reduce demand on potable water supplies. The Proposed Project will not require wells to extract groundwater to support the demand and is anticipated to utilize municipal sources. Water demand for the Proposed Project is discussed in detail in *Section 3.9.1*. Based on the nature of the Proposed Project, the absence of groundwater extraction, and the implementation of appropriate BMPs, impacts to groundwater resources are not anticipated to be significant.

The Project Site lies just mauka of the Underground Injection Control Line and the Board of Water Supply's (BWS) No Pass Zone Line, which identify areas where wastewater disposal facilities could affect potable water supplies. The Proposed Project will not include wastewater injection wells and is not expected to affect these designated zones.

3.4.2 Surface and Coastal Waters

Existing Conditions

The Project Site lies within the Ala Wai watershed, which drains through urban Honolulu into the Ala Wai Canal. There are no permanent surface water bodies on or immediately adjacent to the Project Site. The nearest surface water is Kanahā Stream approximately 0.25 miles away to the east that discharges into the Ala Wai Canal, and Pauoa Stream, approximately 0.5 miles to the west that discharges into the Nu'uanu Stream, ultimately reaching Honolulu Harbor (*Figure 3-9*). While these watercourses do not directly intersect the Project Site, stormwater and runoff from Pūowaina contribute to this watershed system. These streams are situated within the DOH Clean Water Branch (CWB) Class 2 Inland Water Classification. Pursuant HAR §11-54- 3(b)(2), Class 2 inland waters are recognized as waters reserved for *"…recreational purposes, the support and propagation of aquatic life, agricultural and industrial water supplies, shipping, and navigation*."

The nearest coastal water to the Project Site is Ke 'Awa o Kou (Honolulu Harbor) which is approximately 1.5 miles to the southwest. Pursuant to HAR §11-54, Water Quality Standards, the coastal waters in the vicinity of the Project Site are classified as Class A marine waters. Class A marine waters are recognized as waters to be used for "*recreational purposes and aesthetic enjoyment to be protected. These waters shall not act as receiving waters for any discharge which has not received the best degree of treatment or control compatible with the criteria established for this class*."

Although no surface waters are present on-site, runoff from the Project Area contributes to the broader watershed system and has the potential to affect downstream water quality if not properly managed.

Potential Impacts and Mitigation Measures

The Proposed Project will not directly alter surface water bodies, as no streams or watercourses are located within the Project Site. However, construction activities and stormwater runoff have the potential to affect downstream water quality within the Ala Wai watershed if not properly managed.



Figure 3-9 **Stream Map**

Stormwater runoff will be minimized through compliance with applicable DOH and CCH regulations that govern water quality standards. Standard BMPs will be employed to mitigate impacts of inadvertent spills or releases of contaminants. An NPDES General Permit for stormwater runoff discharges may be required from the DOH CWB. During construction, the contractor will implement BMPs to manage stormwater runoff and prevent construction-related pollutants (e.g., sediment, petroleum products, and debris) from entering any water sources. These BMPs will include the installation of filter socks around active work areas to filter stormwater runoff and mitigate potential pollutants. Erosion and sediment control measures, such as silt fences and sediment traps, will be employed to contain disturbed soil, particularly during rainfall events.

In the long term, stormwater management will incorporate site design measures such as bioswales, permeable surfaces, and landscaping, where feasible, to reduce runoff and improve infiltration. Replanting of cleared areas with native vegetation and use of soil stabilization measures, such as mulch, erosion control mats, or hydroseeding, will further reduce erosion potential and support site stability. With implementation of these measures and compliance with applicable regulations, impacts to surface and coastal water resources are not anticipated to be significant.

The Proposed Project does not involve the placement of dredged or fill material into waters of the U.S., including wetlands, and does not include work within navigable waters. Therefore, authorization from the U.S. Army Corps of Engineers is not required.

3.5 Flora and Fauna

Hui Kū Maoli Ola (HKMO), a Native Hawaiian plant nursery and ecological restoration organization specializing in Hawaiian flora and habitat systems, was contracted by G70 to conduct a biological survey of the Project Site. The survey was led by Rick Barboza, a recognized expert in native Hawaiian plant ecology with extensive experience in restoration, propagation, and landscape-level ecological systems in Hawai‘i. Fieldwork was conducted on August 26, 2025, utilizing a Global Positioning System (GPS) to document the location of identified flora and fauna. *Sections 3.5.1* and *3.5.2* summarize the results of the biological survey.

3.5.1 Flora

Existing Conditions

The Project Site is located along the slopes of Pūowaina within urban Honolulu. It is surrounded by the residential communities of Papakōlea, Kewalo, and Kalāwahine, with the National Memorial Cemetery of the Pacific situated on the upper slopes above the Project Site. The area can be characterized as a highly altered urban environment with land uses ranging from residential neighborhoods, cemeteries, and educational facilities. As a result, vegetation at the Project Site is dominated by introduced and naturalized species typical of urbanized areas on O‘ahu.

According to the United States Fish and Wildlife Service (USFWS) Information for Planning and Consulting (IPaC) mapping tool, thirteen species of flowering plants and ferns may be present at the Project Site. These include ‘aiea (*Nothocestrum latifolium*), ‘akoko (*Euphorbia celastroides* var. *kaenana* and var. *kuwaleana*), ‘ena‘ena (*Pseudognaphalium sandwicensium* var. *molokaiense*), Carter’s panicgrass (*Panicum fauriei* var. *carteri*), ‘ihi (*Portulaca villosa*), kamanomano (*Cenchrus agrimonioides*), *Lobelia monostachya*, ōhai (*Sesbania tomentosa*), *Polyscias lydgatei*, *Spermolepis hawaiiensis*, uhiuhi (*Mezoneuron kavaiense*), *Vigna o-wahuensis*, and *Microlepia strigosa* var. *mauiensis*.

The HKMO flora survey recorded a total of 42 plant species present at the Project Site, including two species of cacti and 40 flowering plants (angiosperms). Native taxa comprise two indigenous species, ʻuhaloa (*Walthera indica*) and ʻilieʻe (*Plumbago zeylanica*), representing 5% of the total number of species recorded. The remaining 95% of the plant species are recent human introduction to the Hawaiian Islands that have become naturalized. For urbanized areas of Oʻahu, 5% native representation is typical. This composition reflects a highly altered vegetation community with limited native representation, consistent with surrounding urban land uses.

The overall vegetation of the Project Site is dominated by sour grass (*Digitaria insularis*) and guinea grass (*Megathyrsus maximus*). A variety of trees, primarily koa haole (*Leucaena leucephalla*) cover the terrain of the Project Site. The complete list of identified flora species is presented in *Table 3-1* below.

Table 3-1: Flora and Fauna Species List

Family	Species	Hawaiian Name	Common Name	Status	Abundance
Dicotyledones					
Acanthacea					
X	*Asystasia gangetica*	N/A	Chinese Violet	A	3
X	*Barleria prionitis*	N/A	Porcupine Flower	A	3
X	*Justicia betonica*	N/A	White Shrimp Plant	A	2
Amaranthaceae					
X	*Amaranthus spinosus*	N/A	Spiny Amaranth	A	2
Anacardiaceae					
X	*Mangifera indica*	Manakō, Meneke	Mango	A	2
X	*Schinus terebinthifolius*	Wili Laiki	Christmasberry	A	2
Apocynaceae					
X	*Stapelia gigantea*	N/A	Giant Carrion Flower	A	3
Bignoniaceae					
X	*Spathodea campanulate*	N/A	African Tulip Tree	A	2
Cactaceae					
X	*Opuntia ficus-indica*	Pānini	Indian Fig Opuntia	A	3
X	*Selenicerius undatus*	Pānini Kapunahoa	Night-blooming Cereus	A	3
Clusiaceae					
X	*Clusia rosea*	N/A	Autograph Tree	A	2
Commelinaceae					
X	*Commelina diffusa*	Honohono	Climbing Dayflower	A	1
Convolvulaceae					
X	*Ipomoea sp*	N/A	Small Flower Morning Glory	A	1
X	*Merremia aegyptia*	Koali kuahulu	N/A	A	2

Table 3-1: Flora and Fauna Species List					
Family	**Species**	**Hawaiian Name**	**Common Name**	**Status**	**Abundance**
Crassulaceae					
X	*Kalanchoe pinnata*	N/A	Kalanchoe	A	3
Euphorbiaceae					
X	*Jatropha gossypifolia*	N/A	Bellyache Bush	A	2
Fabaceae					
X	*Canavalia cathartica*	Maunaloa	Poisonous Sea Bean	A	2
X	*Indigofera spicata*	N/A	Creeping Indigo	A	2
X	*Leucaena leucephalla*	Koa Haole	White Lead Tree	A	5
X	*Macroptilium lathyroides*	N/A	Cow Pea	A	2
X	*Pithecelllobium dulce*	N/A	Opiuma	A	3
X	*Prosopis pallida*	Misquete	Kiawe	A	3
X	*Senna surratensis*	Kolomona Haole	Scrambled Egg Tree	A	2
X	*Tamarindus indica*	N/A	Tamarind	A	1
Malvaceae					
X	*Abutilon grandifolium*	N/A	Hairy Abutilon	A	3
X	*Waltheria indica*	‘Uhaloa	N/A	I	3
Moraceae					
X	*Ficus microcarpa*	N/A	Chinese Banyan	A	2
Nyctaginanceae					
X	*Boerhavia coccinea*	N/A	Scarlet spiderling	A	3
X	*Bougainvillea spectabilis*	N/A	Bougainvillea	A	3
Ochnaceae					
X	*Ochna serrulata*	N/A	Mickey Mouse Bush	A	2
Oleaceae					
X	*Jasminum fluminense*	N/A	Brazilian jasmin	A	3
Plumbaginaceae					
X	*Plumbago zeylanica*	‘Ilie‘e	N/A	I	1
Portulacaceae					
X	*Portulaca oleracea*	N/A	Common Purslane	A	2
Proteaceae					
X	*Grevillea robusta*	N/A	Silver/Silk Oak	A	1
X	*Macadamia integrifolia*	N/A	Macadamia Nut	A	2
Rutaceae					

Table 3-1: Flora and Fauna Species List					
Family	**Species**	**Hawaiian Name**	**Common Name**	**Status**	**Abundance**
X	*Citrus tangerine*	N/A	Tangerine	A	1
X	*Murraya paniculata*	N/A	Mock Orange	A	2
Santalaceae					
X	*Santalum album*	N/A	Indian Sandalwood	A	2
Sapotaceae					
X	*Chrysophyllum olividorme*	N/A	Satin Leaf Tree	A	2
Monoctyledones					
Asparagaceae					
X	*Asparagus plumosus*	N/A	Asparagus fern	A	2
Poeceae					
X	*Digitaria insularis*	N/A	Sour grass	A	5
X	*Megathyrsus maximus*	N/A	Guinea grass	A	4

A = Alien Species (introduced by man after the arrival of Captain Cook in 1778)

I = Indigenous Species (Native to Hawai'i and elsewhere)

1 = Low Occurrence; identified less than five times in each site it was found in.

2-4 = Relatively Low to Highly Abundant within each site it was found in.

5 = Dominant relative to all other species; identified throughout site.

Source = Rick Barboza, 2025

In summary, no special status plant species were identified within the Project Site during the flora survey. Additionally, no species proposed for listing or listed as threatened or endangered under the Endangered Species Act of 1973, as amended, were observed. However, as noted by the USFWS IPaC Mapping tool, there may be up to 13 flowering and fern species present in the Project Site.

Potential Impacts and Mitigation Measures

Construction of the Proposed Project will involve removal of existing vegetation within the Project Site, which is predominantly composed of non-native and naturalized species. No special-status plant species were identified during field surveys. Based on available information, and with implementation of appropriate measures, impacts to flora are not anticipated to be significant.

Measures will be implemented to minimize the spread of invasive species and pathogens during construction. Soil and plant material may contain invasive organisms, including fungal pathogens (e.g., Rapid 'Ōhi'a Death), insects (e.g., Little Fire Ant, Coconut Rhinoceros Beetle), or invasive plant propagules. Equipment, materials, and personnel will be cleaned of soil and debris prior to entering and leaving the site. Gear such as work boots and vehicles will be cleaned and, where appropriate, treated to reduce the risk of pathogen transmission

It is also recommended and anticipated that native plant species be used for landscaping that are appropriate for the area (i.e., where climate conditions support their ability to thrive and where they historically occurred). Incorporating native plants can enhance the programming of the Proposed Project while supporting ecological resiliency and aligning with cultural and community values related

to native plant and landscape restoration. By integrating native species and landscaping practices, the Proposed Project can strengthen its connection to place and foster community stewardship, education, and long-term sustainability.

If previously unidentified special-status plant species or sensitive ecological conditions are encountered during construction, work will be halted in the immediate area and appropriate agencies and specialists will be consulted to ensure compliance with applicable regulations.

3.5.2 Fauna

Existing Conditions

One terrestrial mammalian species was detected during the survey: domestic cat (*Felis catus*). The absence of observed avian species during the survey is consistent with the time of survey and site conditions, although common urban-adapted bird species are expected to utilize the area.

Special-status fauna refers to wildlife species listed by the USFWS and the State of Hawai‘i as threatened, endangered, or candidate. The USFWS IPaC mapping tool and DOFAW list eight special-status species that may occur in the study area: ‘ōpe‘ape‘a (Hawaiian hoary bat), ‘ua‘u (Hawaiian petrel), ‘alae ‘ula (Hawaiian gallinule), ‘a‘o (Newell’s shearwater), ‘akē‘akē (Band-rumped storm-petrel), kōloa (Hawaiian duck), ‘alae ke‘oke‘o (Hawaiian coot), and ‘ae‘o (Hawaiian stilt). These species could either occur in or transit over, in the case of seabirds, the Project Site based on the wildlife habitats present. None of the special-status species were detected during field surveys.

Potential Impacts and Mitigation Measures

The Proposed Project may result in temporary disturbance to wildlife during construction activities. No special-status fauna were observed during field surveys; however, certain species, including the Hawaiian hoary bat (‘ōpe‘ape‘a), may utilize the area.

The Hawaiian hoary bat is a solitary and wide-ranging species that may utilize trees within the Project Site for roosting. Potential impacts may occur if vegetation clearing takes place during the pupping season. To minimize potential impacts, clearing of woody vegetation taller than 15 feet will be avoided during the pupping season (June 1 through September 15), and barbed wire fencing will be avoided.

Seabird species may transit over the Project Site. Although nighttime construction is not anticipated, outdoor lighting will be fully shielded and directed downward to minimize the potential for disorientation or collision.

With implementation of these measures, and based on available information, impacts to faunal resources are not anticipated to be significant.

3.6 Air Quality

Existing Conditions

Air quality refers to the presence of chemical, physical, or biological pollutants in the atmosphere that can affect human health, safety, and the environment, including plants and animals. The concentration of these pollutants in the air is influenced by both local emission sources and the movement of pollutants from distant areas. For the Proposed Project, relevant sources of pollution

include mobile sources, like vehicles and construction machinery, and stationary sources, such as generators at pump stations.

The Clean Air Act (42 U.S.C. 7401 et seq.) requires the United States Environmental Protection Agency to set National Ambient Air Quality Standards (NAAQS) for seven criteria pollutants that are harmful to public health and the environment: carbon monoxide, nitrogen dioxide, sulfur dioxide, lead, ozone, and particulate matter (PM) less than 10 and 2.5 microns respectively (PM10 and PM2.5).

The DOH, Clean Air Branch (CAB) has established State Ambient Air Quality Standards (SAAQS) for criteria pollutants in HAR §11-59, *Ambient Air Quality Standards,* and HAR §11-60, *Air Pollution Control*. The DOH, CAB, Air Surveillance and Analysis Section, collects measurements of ambient level pollutants in the air through a statewide monitoring network.

The DOH, CAB has three air monitoring stations on O‘ahu. The air monitoring station closest to the Project Site is on Punchbowl Street in downtown Honolulu, less than a mile from the Project Site. Based on DOH, CAB’s air monitoring data, O‘ahu is currently attaining all applicable NAAQS and SAAQS, with zero exceedances for 2025 (DOH-CAB, 2025).

There are no point sources of airborne pollutants in the vicinity of the Project Site. Mobile sources, such as vehicular traffic, represent the primary source of air emissions in the vicinity; however, prevailing winds and open exposure contribute to rapid dispersion of pollutants.

Potential Impacts and Mitigation Measures

Short-term air quality impacts associated with the Proposed Project will be related to construction activities, including site preparation, grading, construction, paving, and architectural coatings. These activities will generate temporary emissions of criteria pollutants and greenhouse gases. Construction-related emissions will be minimized through implementation of best management practices (BMPs), including limiting simultaneous operation of equipment where feasible, minimizing idling of construction vehicles, and utilizing electric or low-emission equipment where practicable. The Project will also comply with HAR §11-60.1-33 (Fugitive Dust) through preparation and implementation of a dust control management plan. Dust control measures may include watering exposed surfaces, stabilizing disturbed areas, and controlling vehicle speeds on unpaved surfaces Given the relatively small scale and short duration of construction activities, construction-related emissions are expected to be temporary and limited in extent.

In the long term, operation of the Proposed Project may result in emissions from building energy use, landscaping equipment, and vehicle trips associated with site use. However, the scale and intensity of the Project are relatively low, and operational emissions are not expected to substantially affect local air quality.

With implementation of these measures and compliance with applicable regulations, impacts to air quality are not anticipated to be significant.

3.7 Hazardous Materials

Existing Conditions

Hazardous materials refer to any substances, compounds, mixtures, or solutions that pose risks to human health and the environment (HI-EMA, 2023). These materials can be involved in incidents at

fixed locations such as wastewater treatment plants, solid waste facilities, and nonpoint sources, as well as during transportation or improper storage. The Environmental Protection Agency classifies over 1,300 substances as hazardous, subjecting them to stricter regulation under laws like the Emergency Planning and Community Right-to-Know Act, the Comprehensive Environmental Response, Compensation, and Liability Act, and the Clean Air Act.

In Hawai‘i, hazardous materials are commonly transported via the island's highway system, but they may also be moved by ships, barges, and pipelines. If released, these materials can contaminate air, water, and soil, leading to serious health risks, including injury, illness, or even death. Depending on local weather conditions, the spread of hazardous materials can occur quickly via wind or water.

The DOH Solid and Hazardous Waste Branch regulates the generation, treatment, storage, and disposal of hazardous waste. The DOH Hazard Evaluation and Emergency Response (HEER) office provides leadership, support, and partnership in preventing, planning for, responding to, and enforcing environmental laws relating to the release or threats of releases of hazardous substances. Site-specific facilities, sites or areas in which HEER has investigated or may investigate are tracked in HEER’s online system for public records. Based on available public records, no reported releases or hazardous material sites have been identified within the Project Site,

Potential Impacts and Mitigation Measures

Construction and operation of the Proposed Project will involve the use, storage, and disposal of materials that may be considered hazardous, including fuels, oils, solvents, paints, and other construction-related substances. Improper handling of these materials could result in localized impacts to soil or water. Hazardous materials will be stored, handled, and disposed of in accordance with applicable regulations. Storage areas will be designed to prevent releases to the environment, including containment measures to avoid discharge into stormwater systems. Construction contractors will implement standard practices for spill prevention and response. If previously unidentified hazardous materials are encountered during construction, work will be halted in the immediate area and appropriate agencies, including the DOH HEER Office, will be notified. Materials will be managed and disposed of in accordance with applicable regulatory requirements.

In the long term, operation of the Proposed Project will involve only the use and storage of small quantities of common materials typical of community-serving facilities, such as cleaning agents, landscaping supplies, and maintenance products. The Project will not involve industrial uses, large-scale storage of hazardous materials, or processes that generate hazardous waste in significant quantities. All materials will be used, stored, and disposed of in accordance with applicable regulations and standard practices. As such, long-term impacts related to hazardous materials are not anticipated to be significant.

With implementation of these measures and compliance with applicable regulations, impacts related to hazardous materials are not anticipated to be significant.

3.8 Noise Conditions

Y. Ebisu & Associates (Ebisu) was contracted by G70 to prepare an acoustic study for the Proposed Project (*Appendix A*). The study evaluated existing noise conditions, projected future noise levels associated with Project-generated traffic, and potential short-term construction noise impacts in the vicinity of the Project Site. Noise measurements were conducted in August 2025 at three locations along Auwaiolimu Street and one location along Prospect Street near Robert Louis Stevenson Middle

School (*Figure 3-10*). Recommendations to minimize potential impacts are summarized below. Existing Conditions

The noise descriptor typically used to assess environmental noise is the Day-Night Average Sound Level (DNL). As a general rule, in urbanized areas which are shielded from high volume streets, DNL levels range from 55 to 65 DNL and are usually controlled by motor vehicle traffic noise. Residences which front major roadways are generally exposed to levels of 65 DNL and as high as 75 DNL when the roadway is a high-speed freeway. Noise acceptability standards are generally set by the U.S. Department of Housing and Urban Development, Federal Housing Administration (FHA) and are applied nationally. According to these standards, a DNL of 65 or less is considered acceptable for residences and is used as a standard for planning purposes. For commercial, industrial, and other non-noise sensitive land uses, exterior noise levels as high as 75 DNL are generally acceptable. Exceptions to this occur when naturally ventilated office and other commercial establishments are exposed to exterior levels which exceed 65 DNL.

On the island of O'ahu, DOH regulates noise in accordance HAR §11-46, Community Noise Control. In contrast with FHA standards, DOH noise regulations are expressed in maximum allowable noise limits rather than DNL. Although they are not directly comparable to noise criteria expressed in DNL, DOH noise limits for preservation/residential, apartment/commercial, and agricultural/industrial lands equate to approximately 55, 60, and 76 DNL, respectively. However, the DOH noise regulations apply primarily to fixed machinery sources and not to crowd noise or public address systems.

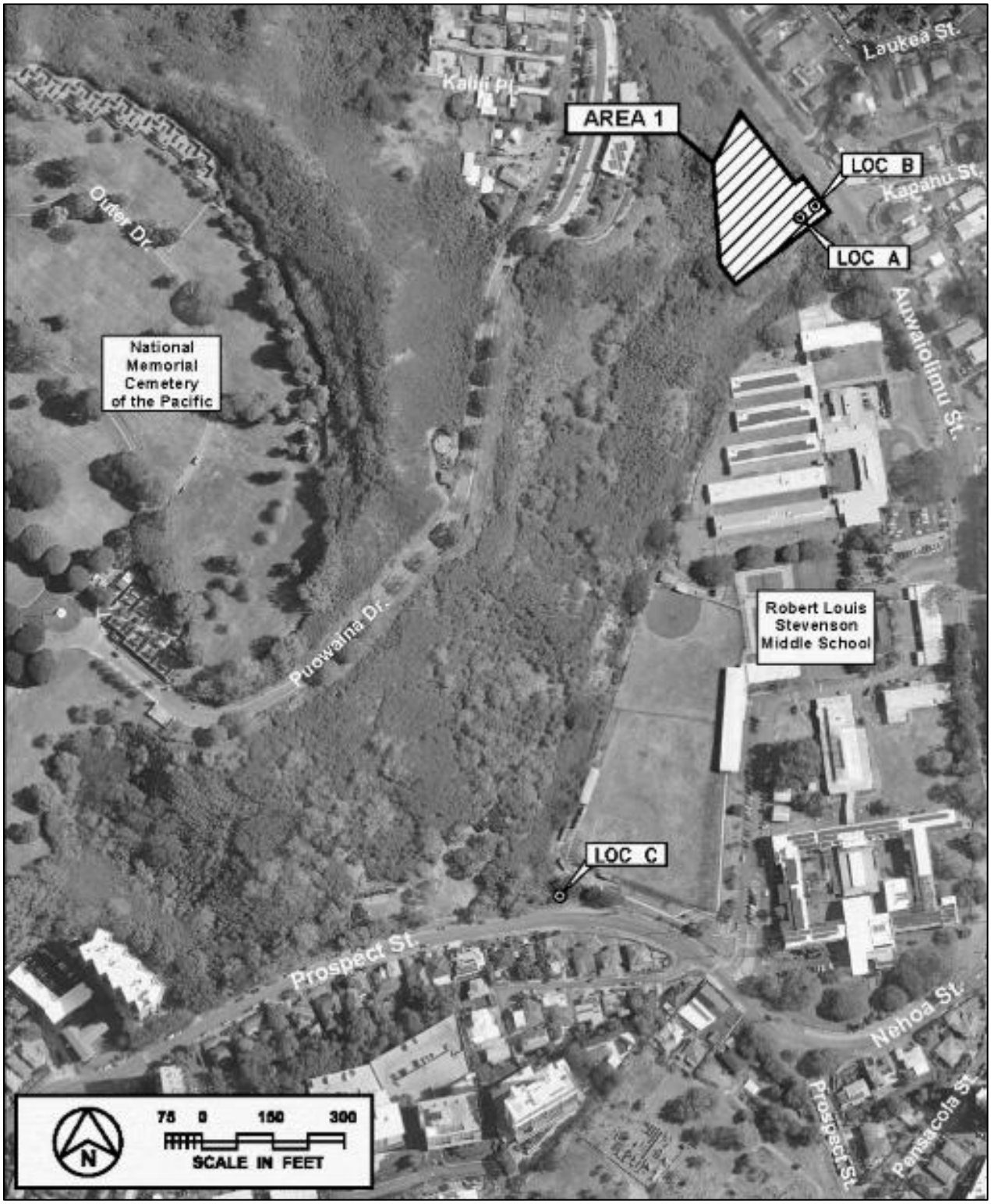
Traffic Noise

Existing background and traffic noise levels were measured at three total locations near the Project Site:

- **Location A**: 90 feet from the centerline of Auwaiolimu Street
- **Location B**: 50 feet from the centerline of Auwaiolimu Street
- **Location C**: 45 feet from the centerline of Prospect Street

Noise measurements along Auwaiolimu Street at Location A were continuous over a period from 5:00 pm on August 25, 2025 to 5:00 pm on August 26, 2025. One hour of noise measurements were obtained at Location B between 3:50 pm to 4:50 pm on August 19 and between 6:55 am to 7:55 am on August 20, 2025. Along Prospect Street, one hour of noise measurements were obtained at Location C between 3:50 pm to 4:50 pm on August 25, 2025 and between 6:50 am to 7:50 am on August 25, 2025. Traffic counts, which are discussed in *Section 3.10*, were used to validate the traffic noise model used. Moreover, hourly traffic noise counts obtained by the State Department of Transportation, Highways Division along Auwaiolimu Street between Whiting Street and Hookui Street were used to predict the hourly variations of traffic noise along Auwaiolimu Street.

The hourly measurements varied from a minimum of 26.4 dBA in the early morning to 77.6 dBA in the early afternoon. The measured DNL of the hourly measurement results at Location A was 56.7 DNL with two decibels (dBA) of noise shielding effects from the existing top of the berm. Exterior noise levels of 65 DNL are considered to be in the "Moderate Exposure, Normally Acceptable" exterior noise exposure category.



Source: Y. Ebisu & Associates

Figure 3-10 **Noise Measurement Locations**

Along Auwaiolimu Street in the Project Site (Location B), existing setback distance from the 65 DNL traffic noise contour is 47 feet from the centerline of Auwaiolimu Street. Existing traffic noise levels along Prospect Street are approximately four DNL lower than those along Auwaiolimu Street. Along Prospect Street in the Project Site (Location C), existing setback distance from the 65 DNL traffic noise contour is 31 feet. The traffic noise measurement results are presented below in *Table 3-2*.

Table 3-2: Traffic and Background Noise Measurement Results

Location	Time (hours)	Speed (mph)	Auto (VPH)	MT (VPH)	HT (VPH)	Measured L_{eq} (dBA)	Predicted L_{eq} (dBA)
B 50 feet from the centerline of Auwaioliumu St (8/19/25)	1550 to 1650	38	854	6	1	64.4	63.8
B 50 feet from the centerline of Auwaioliumu St (8/20/25)	0655 to 0755	37	1,153	3	2	64.4	64.8
C 45 feet from the centerline of Prospect St (8/25/25)	0650 to 0750	29	969	5	1	61.2	61.3
C 45 feet from the centerline of Prospect St (8/25/25)	1550 to 1650	29	718	3	3	59.9	59.8

Source: Y. Ebisu & Associates, 2026

[1] mph = miles per hour

[2] Auto (VPH) = vehicles per hour for automobiles and light trucks

[3] MT (VPH) = vehicles per hour for medium trucks

[4] HT (VPH) = vehicles per hour for heavy trucks and buses

[5] L_{eq} = equivalent continuous sound level

Potential Impacts and Mitigation Measures

Construction Noise

Temporary and unavoidable noise impacts will occur during construction, particularly during site preparation and earth-moving activities. These activities will generate elevated noise levels that may be audible at nearby residential areas and school facilities and may temporarily exceed typical ambient conditions.

Construction-related noise levels of approximately 80 dBA or greater may occur within 100 feet of heavy equipment, particularly during site preparation and parking area construction. The highest levels are expected at nearby receptors along the east side of Auwaiolimu Street and at the closest buildings of Abraham Lincoln Elementary School when construction activities occur in proximity to these areas. As distance from the construction site increases, noise levels are expected to decrease, with levels generally reducing to approximately 80 dBA or less at distances of 150 feet or greater.

Based on estimated distances ranging from less than 80 feet to greater than 350 feet between construction activities and nearby receptors, average exterior noise levels are anticipated to range from greater than 82 dBA at closer distances to less than 67 dBA at farther distances (±5 dBA). As such, temporary increases in noise levels above 65 dBA may occur during peak construction periods.

Interior noise levels within nearby structures will vary depending on building type and ventilation conditions. In air-conditioned buildings, interior noise levels are expected to be substantially reduced and are not anticipated to result in severe impacts. In naturally ventilated structures with windows or doors open, interior noise levels are estimated to range from approximately 64 to 49 dBA at distances between 200 and 1,000 feet from the construction site. Closing windows and doors facing the site may further reduce interior noise levels by approximately 5 to 10 dBA.

During the building construction phase, noise levels are expected to decrease relative to the site preparation phase. Equipment such as forklifts, trucks, and hand tools will replace heavier earth-moving equipment, and as construction progresses, building structures will provide partial shielding between noise sources and nearby receptors, further reducing noise levels.

Construction activities will comply with applicable DOH noise regulations under HAR §11-46. Construction will generally be limited to allowable hours, and the use of heavy equipment will be scheduled during daytime periods to minimize disturbance to surrounding residents. Where feasible, construction methods and equipment selection will be utilized to reduce noise and vibration. With adherence to these measures and regulatory requirements, construction-related noise impacts are expected to be temporary and are not anticipated to be significant.

Traffic Noise

Anticipated increases in traffic volumes associated with the Proposed Project are estimated at approximately 62 and 65 vehicles per hour (VPH) during the morning and afternoon peak hours, respectively, along Auwaiolimu Street. Based on the acoustic analysis prepared by Ebisu, these increases would result in a corresponding increase in traffic noise of approximately 0.3 DNL.

An increase of 0.3 DNL is considered imperceptible to the human ear and does not represent a meaningful change in the existing noise environment. As such, Project-related traffic is not expected to result in significant impacts to existing or future traffic noise conditions.

For noise-sensitive uses such as classrooms, exterior noise levels above 55 DNL may warrant sound attenuation measures. While predicted noise levels may approach or exceed this threshold at certain locations, standard building design measures, such as enclosed structures and mechanical ventilation, can be incorporated to maintain acceptable interior noise levels. Accordingly, impacts related to traffic noise are not anticipated to be significant.

Sound Levels During Amphitheater Events

The Proposed Project includes an outdoor amphitheater intended for cultural performances, community events, and educational activities. Amplified sound from these events may be audible at nearby noise-sensitive receptors. The amphitheater is designed to orient sound toward the slopes of Pūowaina, utilizing topography and landscape features to help attenuate sound and reduce off-site propagation. Additional design and operational measures may be incorporated, including directional speakers, appropriate sound system selection, and landscape buffering, to further minimize sound spillover.

Sound levels associated with amphitheater use are expected to vary depending on the nature and duration of events; however, elevated sound levels are anticipated to be intermittent and limited to scheduled activities. Based on the design and operational characteristics of the amphitheater, impacts related to event-generated noise are not anticipated to be significant.

With consideration of construction activities, traffic-related noise, and operational uses of the Proposed Project, including amphitheater events, noise impacts are expected to be temporary, intermittent, or limited in extent. With adherence to applicable regulations, incorporation of standard design measures, and implementation of operational controls, overall noise impacts associated with the Proposed Project are not anticipated to be significant.

3.9 Utilities and Infrastructure

G70 prepared a Preliminary Engineering Report (PER) for the Proposed Project in February 2026. The PER evaluates the availability of potable water, wastewater, drainage, electrical, telecommunications, roadways, and requirements for servicing the Proposed Project. Refer to *Appendix B: Preliminary Engineering Report* for additional details.

3.9.1 Potable Water

Existing Conditions

There is currently no existing water meter or service lateral serving the Project Site. A 16-inch Board of Water Supply (BWS) ductile iron water main is located along Auwaiolimu Street within the City and County of Honolulu (CCH) right-of-way. A BWS fire hydrant is located along the Project Site frontage.

A federally owned water tank with a capacity of approximately 0.1 million gallons is located upslope at an elevation of approximately 338 feet above mean sea level (msl). The tank is connected to an 8-inch Federal water main within a 10-foot-wide easement, which ties into the 16-inch BWS main along Auwaiolimu Street. A 4-inch domestic water meter serving the tank is located along the Project frontage.

A topographic survey prepared by Control Point Surveying dated September 24, 2025, indicates the presence of an 8-inch water main extending through the adjacent school property and terminating within the Project Site. The operational status of this water main has not yet been confirmed.

Potential Impacts and Mitigation Measures

The Proposed Project will require new potable water service connections and on-site infrastructure improvements to support domestic and irrigation demands. Based on projected occupancy, the estimated average daily domestic water demand is approximately 3,740 gallons per day (gpd), with a maximum daily demand of approximately 5,610 gpd and a peak hourly demand of approximately 11,220 gpd.

In addition, irrigation demand is estimated at approximately 2,550 gpd based on approximately 1.02 acres of landscaped area. Irrigation will be scheduled during off-peak periods to minimize demand on the water system.

A new domestic water service lateral will be installed from the existing 16-inch water main along Auwaiolimu Street. The service lateral is anticipated to range from 2 to 3 inches in diameter, subject to final plumbing design and meter sizing requirements determined by BWS. Waterlines will be located within accessible areas to facilitate maintenance and minimize conflicts with other utilities.

Fire protection requirements will be met in accordance with applicable codes, including the National Fire Protection Association (NFPA) 1 Fire Code, HAR §12-45.2, and the Revised Ordinances of

Honolulu. Based on BWS Water System Standards, a fire flow of approximately 2,000 gallons per minute for a duration of two hours is required for commercial uses. BWS has indicated that the existing system is capable of meeting this demand. A new fire service lateral connection, likely consisting of an 8-inch pipe, will be installed to provide adequate fire flow. On-site fire hydrants and fire sprinkler systems will be incorporated as required by the Honolulu Fire Department (HFD).

BWS has indicated that the existing water system is currently adequate to serve the Proposed Project, subject to final review at the time of building permit application. BWS has also noted that broader system conditions, including those associated with the Red Hill fuel release, may influence system capacity. Final confirmation of water availability will occur during the permitting process.

Based on the relatively low projected demand and available system capacity, impacts to potable water infrastructure are not anticipated to be significant.

3.9.2 Wastewater

Existing Conditions

The Project Site is not currently served by a municipal wastewater collection system. According to DOH records, there is no existing onsite Individual Wastewater Systems or Wastewater Treatment Plants, as defined under HAR §11-62 within the Project Site. DOH records also indicate no cesspool cards or septic tank have been filed on the property.

Wastewater in the surrounding area is conveyed to an 8-inch gravity sewer main located along Auwaiolimu Street. Flows are conveyed through the municipal collection system to the Sand Island Wastewater Treatment Plant.

Potential Impacts and Mitigation Measures

The Proposed Project will generate wastewater that will be conveyed to the existing municipal sewer system. Based on estimated occupancy and use, the average daily wastewater discharge is estimated to be approximately 20,520 gallons per day.

A Sewer Connection Application (SCA-2025-12-00315) was approved on January 7, 2026, confirming that sufficient capacity is available within the existing sewer infrastructure to accommodate the Proposed Project. The approval is valid for two years and may require renewal prior to construction.

A new wastewater lateral will be constructed to connect the Project Site to the existing 8-inch sewer main along Auwaiolimu Street. The final size and alignment of the lateral will be determined during design. Installation will comply with CCH standards and recommendations from the project geotechnical engineer.

Based on the approved sewer connection and available system capacity, impacts to wastewater infrastructure are not anticipated to be significant.

3.9.3 Drainage

Existing Conditions

The Project Site is located on moderately steep hillside terrain that directs natural overland runoff downslope toward Lincoln Elementary School and collection systems on campus that drain to the City's

municipal storm sewer system (MS4). No onsite storm drains, catch basins, or other drainage structures are present within the Project Site. No natural streams, constructed ditches, or regional drainage features traverse the site, though other areas on the parcel consist of defined drainage paths and gulches found typically along the slopes of Pūowaina.

Runoff from upslope areas of Pūowaina is expected to contribute overland flow to the Project Site during storm events. While the site does not experience chronic flooding, the steep slopes result in rapid runoff and limited opportunity for infiltration due to slope conditions. Overland flow is conveyed downslope across the Project Site and enters the adjacent school property. Once runoff reaches the school property, it is conveyed along a drainage ditch approximately one foot deep along the northern perimeter of the existing playgrounds, and then into an approximately 5-foot-wide swale along the street-facing portion of the campus. The northern portion of the school is situated at a lower elevation than the adjacent roadway and captures both hillside and street runoff. Stormwater is then conveyed into the school's subsurface drainage system, which connects to an existing 24-inch storm drain along Auwaiolimu Street. The City's MS4 system ultimately conveys stormwater to downstream receiving waters.

Potential Impacts and Mitigation Measures

Development of the Proposed Project will alter existing drainage conditions through site grading and the introduction of impervious surfaces. Without appropriate management, these changes could increase runoff rates and volumes to downstream areas. The Project's drainage system will be designed in accordance with the City's Storm Drainage Standards and Rules Relating to Water Quality. A detention system sized to accommodate peak flows from the 10-year, 1-hour storm event will be incorporated. Additional stormwater management measures, including retention or detention facilities, infiltration features where feasible, and low-impact development (LID) techniques, will be implemented to manage runoff quantity and improve water quality. The site will be graded to direct runoff toward on-site drainage systems and away from structures. Storm drain inlets, pipes, and related infrastructure will be sized and located during the design phase. Energy dissipation devices will be incorporated at discharge points to minimize erosion.

The Project will comply with post-construction BMP requirements under applicable City water quality regulations. Measures may include permanent vegetation, drainage swales, and stormwater treatment or detention systems. These measures are intended to maintain post-development runoff conditions consistent with or improved from existing conditions and to prevent increases in downstream discharge.

Based on the incorporation of these design measures and compliance with applicable standards, impacts to drainage systems and downstream receiving waters are not anticipated to be significant.

3.9.4 Electrical Power and Telecommunications

Existing Conditions

Based upon available records, the Project Site is not currently served by electrical or telecommunications infrastructure and does not appear to be encumbered by any known utility easements. There is not existing public utility gas service to the site.

Potential Impacts and Mitigation Measures

Electrical service will be provided by Hawaiian Electric Company (HECO) through connection to the existing distribution system along Auwaiolimu Street. Final service routing, voltage requirements, and connection points will be determined in coordination with HECO. On-site electrical infrastructure, including transformers, switchgear, and metering equipment, will be installed as required.

Liquefied petroleum gas (LPG) is anticipated to be used support kitchen operations within the multi-purpose building. LPG systems will be designed and installed in accordance with applicable fire and safety codes.

Based on the availability of existing infrastructure and the relatively low demand associated with the Proposed Project, impacts to electrical and telecommunications infrastructure are not anticipated to be significant.

3.10 Transportation System

Fehr & Peers prepared a Trip Generation Assessment and Transportation Management Plan (TMP) for the Proposed Project, included herein as *Appendix C*. The TMP evaluates existing transportation conditions in the vicinity of the Project Site, estimates project-generated vehicle trips using the Institute of Transportation Engineers (ITE) *Trip Generation Manual* (12th Edition) and project-specific operational assumptions, and identifies measures to minimize potential transportation impacts. A summary of the TMP findings is provided below.

3.10.1 Roadways, Access, and Traffic

Existing Conditions

The Project Site is located along Auwaiolimu Street and is served by a network of local and collector roadways that provide access to surrounding residential neighborhoods, schools, and Pūowaina. The following roadways serve as key components of the surrounding transportation network:

- Auwaiolimu Street is a two-lane roadway under the jurisdiction of CCH that is aligned along the eastern side of Punchbowl Crater, extending from Lusitana Street to Nehoa Street. South of Nehoa Street, this roadway is designated as Pensacola Street. In the Project Site vicinity, the posted speed limit ranges between 20 and 25 mph. On-street parking is permitted in select segments and prohibited in clearly signed, no-parking zones marked by "Begin" and "End" placards. Vehicles have been observed parking on the west side of the street beyond the existing edge of pavement. A portion of Auwaiolimu Street is a designated school zone serving Abraham Lincoln Elementary School, Stevenson Middle School, and President Theodore Roosevelt High School, all of which are located south of the Project Site. The roadway is also within a posted higher fine zone, where standard traffic fines are doubled. In addition to serving the adjacent schools, Auwaiolimu Street provides access to the Pauoa Chinese Christian Cemetery and nearby residential properties.
- Kapahu Street is a local street with a posted speed limit of 25 mph that intersects Auwaiolimu Street and is located across from the Project Site. The intersection of Kapahu Street and Auwaiolimu Street includes a marked crosswalk across the Kapahu Street approach. Sidewalks are provided along most of Kapahu Street, and on-street parking is permitted as the roadway primarily serves residential land uses.

- **Hookui Street** is a two-lane roadway (one lane in each direction) that intersects Auwaiolimu Street north of the Project Site. The intersection of Auwaiolimu Street and Hookui Street does not include a marked crosswalk. Hookui Street does not provide sidewalks or on-street parking and connects Auwaiolimu Street and the Project Site to Pūowaina Drive. A posted speed limit is not currently identified along this roadway.
- **Pūowaina Drive – Tantalus Drive** is a two-lane roadway (one lane in each direction) that provides access to and circulation within Punchbowl Crater. Pūowaina Drive has a posted speed limit of 25 mph and generally does not provide sidewalks or on-street parking until it reaches Outer Drive near the Punchbowl Crater. The bridge over Auwaiolimu Street and the roadway to the east is designated as Tantulus Drive.
- **Nehoa Street** is a two-lane roadway (one lane in each direction) that connects Auwaiolimu Street to Prospect Street south of the Punchbowl Crater. In the Project Site vicinity, the posted speed limit is 25 mph. On-street parking along Nehoa Street is limited and prohibited in select areas marked by no-parking signage. Nehoa Street is located within a posted higher fine zone and a school zone, as it serves President Theodore Roosevelt High School. Sidewalks are inconsistently provided along both sides of the roadway; however, sidewalks are present in areas serving the high school, including near the intersection of Nehoa Street and Auwaiolimu Street.
- **Prospect Street** is a two-lane roadway (one lane in each direction) under the jurisdiction of CCH that borders the western side of the Punchbowl Crater, extending from Pūowaina Drive to Pensacola Street. In the Project Site vicinity, the posted speed limit is 25 mph. On-street parking is permitted in designated segments and prohibited in signed no-parking zones marked by "Begin" and "End" signage. Portions of Prospect Street nearest to Auwaiolimu Street are located within a school zone serving Abraham Lincoln Elementary School, Stevenson Middle School, and President Theodore Roosevelt High School. Sidewalks are absent along sections of Prospect Street closest to the Project Site; however, marked crosswalks are present at intersections. Prospect Street serves a mix of residential and commercial land uses.

The Acoustic Study conducted by Ebisu for the Proposed Project (*Appendix A*) evaluated the existing noise generated from traffic along Auwaiolimu and Prospect Streets. Based on the noise measurements conducted by Ebisu, the peak times for traffic nearest the Project Site appear to occur in the morning from approximately 7:00 AM to 8:00 AM and in the evening from approximately 4:00 PM to 5:00 PM. See *Section 3.8* for more information.

Potential Impacts and Mitigation Measures

Potential short-term traffic impacts may result from construction of the Proposed Project. These would be temporary impacts, only occurring during construction. These impacts would no longer occur once the Proposed Project is complete. Potential traffic impacts associated with construction vehicles, construction workers, and construction parking demand could be mitigated through the construction traffic management plan which would identify appropriate mitigations for construction workers and constructions vehicles to minimize effects on nearby traffic flow along adjoining roadways. Construction contractor(s) will be required to mitigate potential vehicular and pedestrian traffic impacts through appropriate traffic control measures and safety devices. Examples of such measures that may be implemented include:

- Publishing newspaper notices to alert the public of construction projects;
- Providing signage and other warning to alert approaching motorists and pedestrians to construction activities ahead;

- Providing barriers, cones, signage, lighting, non-skid covering over trenches, adequate and safe sidewalk widths, adequate intersection visibility and other provisions to promote safe passage of vehicles and pedestrians through construction zones;
- Restricting transport of construction vehicles during school and commuter peak traffic hours. To the extent possible, require construction vehicles to use available main routes/roads as alternate routes to the project site rather than local streets, to minimize impacts to area residents;
- Providing flaggers and/or police officers, when necessary, to control traffic and pedestrian flow;
- Notifying providers of emergency services (fire, ambulance, police) prior to implementation of any required detours or street closures;
- Coordinating with the City Department of Transportation Services (DTS) and O'ahu Transit Services of any detours or street closures; and,
- Providing appropriate barriers as necessary to deter the public from unauthorized entry into restricted or hazardous construction zones during working and nonworking hours.

The contractor may implement measures such as temporary chain-link fencing to secure materials and equipment storage areas. Construction areas will be clearly marked, and temporary fencing will be used to prevent unauthorized access. Additionally, construction activities will be managed to maintain safe access and visibility near the Kapahu Street intersection and along Auwaiolimu Street within the school zone.

In the long-term, vehicular access to the Project Site is anticipated to be provided via a single access driveway, approximately 24 feet wide, connecting Auwaiolimu Street to on-site circulation and a surface parking area. The access driveway will be designed to provide adequate sight distance and safe ingress and egress in accordance with applicable CCH standards. The Proposed Project does not require roadway widening, intersection modifications, or changes to existing traffic control devices along Auwaiolimu Street or surrounding roadways.

The site's internal circulation proposed to provide access between the driveway, the parking area, and the primary on-site development areas shown on the plan (*Figure 2-1*), including the multi-purpose room and classrooms, along with supporting spaces such as administration, restrooms, kitchen, and other site features. The Proposed Project anticipates including an on-site parking area with 31 marked stalls, located near the primary program spaces and served by the access driveway with the potential to have spillover parking along the accessway to the Kipuka Camp. Based on the anticipated program and occupancy, on-site parking is expected to accommodate typical daily demand, with additional measures available to manage occasional peak event demand.

Vehicle trip generation estimates for the Proposed Project are summarized in *Table 3-3*, which presents the estimated weekday daily and peak-hour vehicle trips based on a combination of standard ITE land use codes and custom trip generation assumptions informed by the Proposed Project program.

Table 3-3: Trip Generation Estimate									
Land Use	ITE Code[1]/Source	Size / Unit	Daily Trips	AM Peak			PM Peak		
				Trips		Total	Trips		Total
				In	Out		In	Out	
Day Care Center	565[2]	30 / Students	108	15	13	28	15	16	31
Classroom(s)	Custom[3]	70 / Students	150	10	10	20	10	10	20
Workplace Collective	Custom	7 / People	18	7	0	7	0	7	7
Digital Studio	Custom	7 / People	18	7	0	7	0	7	7
Total			**294**	**39**	**23**	**62**	**25**	**40**	**65**

Source: Fehr & Peers, 2026

[1] Source: ITE Trip Generation Manual (12th Edition).

[2] Day Care Center trips were estimated using ITE Land Use 565 (Day Care Center) and the fitted curve method, where X = number of students (X = 30). The fitted curve equations are Daily: T = 3.86X – 8.02, AM Peak Hour: T = 0.65X + 8.90, and PM Peak Hour: T = 0.60X + 12.86.

[3] Classroom(s), Workplace Collective, and Digital Studio trips were estimated using custom trip generation based on Project-provided enrollment/occupancy and operational characteristics. Trips include travel by employees and students/visitors.

Custom trip generation estimates were developed based on anticipated program characteristics, occupancy, and operational patterns, and reflect conservative assumptions to account for potential variations in use,

Based on these estimates, the Proposed Project is expected to generate 62 vehicle trips during the AM peak hour (39 inbound and 23 outbound trips) and 65 vehicle trips during the PM peak hour (25 inbound and 40 outbound trips). Total weekday daily vehicle trips are estimated at approximately 294 trips. The Project Site is located within an active school zone along Auwaiolimu Street, where traffic conditions are influenced by student drop-off and pick-up activity and increased pedestrian presence. While Project-generated trips are relatively low, coordination of program scheduling and site access design will be important to minimize potential conflicts with school-related traffic and pedestrian movements.

The highest proportion of peak-hour trips would be primarily associated with the preschool and classrooms, with much smaller contributions from the workplace collective and digital studio uses. Classroom and community-based programs would be scheduled within defined program blocks and are anticipated to occur largely outside of the typical peak commute periods on Auwaiolimu Street. Program schedules may be adjusted as needed to reduce overlap with school-related traffic activity.

The trip generation analysis assumes that preschool trips would occur during weekday daytime hours and that classroom, workplace collective, and digital studio uses would be intermittent rather than continuous throughout the day. As a result, not all uses are expected to generate peak-hour traffic simultaneously. Community programs and classroom activities may also be scheduled during off-peak periods, which would further reduce overlap with weekday peak traffic conditions.

The peak hour trips as shown in *Table 3-3* would be generally distributed in both directions along Auwaiolimu Street, resulting in relatively low directional traffic volumes during either peak hour. Based on the estimated trip generation and the Proposed Project's operational characteristics, the relatively

low increase in traffic associated with the Proposed Project is not expected to result in substantial effects on the surrounding roadway network. The Proposed Project does not include modifications to roadway geometry, lane configurations, or traffic control devices, and is therefore not expected to materially affect roadway operations or level of service at nearby intersections. However, the following measures recommended per the TMP may be implemented in the Proposed Project design and programming:

- Informational Resources: Provide clear and accessible information/displays in a central common area with information about nearby transit routes, walking and biking facilities, etc.
- Program Scheduling and Staggering: Manage program start and end times, and stagger schedules as needed to reduce overlap with congested periods on Auwaiolimu Street, particularly during school-related traffic activities.
- Provide Carpool Matching Services: Encourage shared trips among staff, families, and program participants, particularly for recurring programs, to reduce single-occupant vehicle travel.
- Support Active Transportation: Ensure the availability of secure bicycle parking and maintain safe, convenient pedestrian access to surrounding facilities.
- Ongoing Monitoring and Adjustment: Monitor parking utilization and operating conditions over time and refine program scheduling and operational practices as needed to maintain efficient site access and circulation.
- Special Event Traffic Management: For any events that may generate parking demand that will exceed the on-site supply (e.g., a larger community meeting), provide options such as on-site valet parking, off-site parking supplies with shuttle service, and/or traffic control personnel as needed to minimize impacts to the adjacent roadway network and neighborhood.

By implementing these strategies, the Proposed Project would encourage a shift toward more sustainable transportation options, reduce reliance on single-occupancy vehicles, and contribute to a safer, more efficient, and environmentally friendly transportation system in the area.

3.10.2 Mass Transit, Pedestrian and Bicycle Facilities

Existing Conditions

Existing pedestrian facilities consist of crosswalks, curb ramps, and pedestrian signals at signalized intersections, as well as sidewalks and paths near segments between intersections. The TMP study area includes continuous sidewalk on the eastern side of Auwaiolimu Street, across from the Project Site. However, sidewalk coverage is limited on the western side of Auwaiolimu Street where the Project Site is located, and in segments to the north of it. The lack of continuous sidewalk infrastructure along the Project frontage presents a potential constraint for pedestrian safety, particularly given the presence of nearby schools and associated pedestrian activity.

There are currently no designated bicycle facilities (i.e., bike lanes, shared-use paths, etc.) that provide access to the Project Site and surrounding areas. However, the 2019 Oahu Bike Plan identifies a Priority 3 Bike Lane project (Project ID 3-106) located on Auwaiolimu Street fronting the project site. The Proposed Project design should remain consistent with the future implementation of this planned bicycle facility.

TheBus (i.e., Oʻahu Transit Service) operates two bus routes within the vicinity of the Project Site. Routes 102 and 123 have bus stops within an approximate 0.25-mile walk of the Project Site. Service

on these routes is provided at about 20- to 30-minute peak headways on weekdays and 30- to 60-minute peak headways on weekends.

Potential Impacts and Mitigation Measures

To address pedestrian safety considerations and improve connectivity to transit facilities, specific measures are recommended.

Since the area has limited continuous pedestrian facilities, it is recommended that a continuous, clearly defined, Public Right-of-Way (ROW) Accessibility Guidelines-compliant path to primary building entrances and between key site elements, including parking areas and program spaces be further developed in the design of the Project. The CCH also recommends that a sidewalk be rebuilt fronting the Project Site along Auwaiolimu Street. A Public ROW Accessibility Guidelines-compliant connection to Auwaiolimu Street should also be provided, and an enhanced crossing of the street should be provided to improve pedestrian access to the existing transit stop on the east side of the street. This crossing should include enhanced striping, signage, pedestrian-scale lighting, and possibly design features such as a raised crosswalk to moderate vehicle speeds and to increase visibility of pedestrians. The crossing could be located on either the north or south side of the Kapahu Street approach but will depend on any sight distance constraints.

As described in *Section 3.10.1*, use of mass transit and pedestrian and bicycle facilities may be encouraged in the Proposed Project programming. However, projected trips associated with the Proposed Project are low and the Proposed Project is not expected to result in substantial effects on the mass transit routes to and from the Project Site. This conclusion is based on the relatively low trip generation and the proximity of existing transit service within walking distance of the Project Site.

Further, there are no anticipated impacts to pedestrian and bicycle facilities due to the development of the Proposed Project. As noted above, the 2019 Oahu Bike Plan identifies a Priority 3 Bike Lane project (Project ID 3-106) located on Auwaiolimu Street fronting the project site. It is recommended that the driveway to the Project Site be designed to minimize the number and size of potential conflict areas between bicyclists and vehicles turning. It is also recommended that the Applicant and its representatives coordinate with Oʻahu Transit Services throughout the duration of the Project to ensure that transit services disruptions are minimized. These measures will help reduce potential conflicts between vehicles, pedestrians, and bicyclists accessing the site.

3.11 Public Facilities and Services

3.11.1 Recreation

Existing Conditions

The State of Hawaiʻi DLNR, through its State Parks Division, is responsible for managing and maintaining the State's parks. In addition, DLNR oversees coastal and forest reserves, some of which may have minimal active management. The CCH Department of Parks and Recreation manage County parks, recreational areas, and related programs.

Additionally, there are publicly accessible recreational areas that may be under the stewardship of private entities or be informal yet popular spots. While these areas may lack formal management, they draw a significant number of visitors and can pose potential hazards. As a result, they are often monitored by emergency services, including fire and rescue, due to their associated risks.

Recreational facilities and amenities located near the Project Site include the following (listed from nearest to farthest):

- Papakōlea Community Park - less than 0.25 miles N.
- Stevenson Recreation Center – less than 0.25 miles E.
- Punchbowl Crater – less than 0.25 miles NW.
- Dole Community Park – 0.5 miles SW.
- Makiki District Park – 0.6 miles SE.
- ʻĀuwaiolimu Neighborhood Park – 0.6 miles NW.
- Booth District Park – 0.6 miles N.
- Makiki Valley State Recreation Area – 0.75 miles E.
- Puʻu ʻUalakaʻa State Park – 1.27 miles NE.

Potential Impacts and Mitigation Measures

The Proposed Project is not anticipated to result in significant impacts to recreational facilities or services. In the short term, construction of the Proposed Project may result in some traffic congestion within the immediate vicinity which may affect commute times to the various recreational facilities. Construction of the Proposed Project would require delivery of construction vehicles, materials, and equipment, as well as construction crews to the Project Site. The construction vehicles and crews are expected to be accommodated on Auwaiolimu Street, adjacent to the Project Site. However, mitigation measures are proposed in *Section 3.10., Transportation System* to manage construction-related traffic impacts. These effects would be temporary, localized, and limited in duration, and are not anticipated to substantially affect access to nearby recreational facilities.

In the long term, the Proposed Project will enhance existing recreational opportunities by providing new amenities. The Proposed Project plans to include playgrounds, a large multi-purpose space, an amphitheater, open-space with walking paths, and the Kīpuka Camp.

3.11.2 Educational Facilities

Existing Conditions

Public schools located within the vicinity of the Project Site include the following (listed from nearest to farthest):

- Abraham Lincoln Elementary School is located at 615 Auwaiolimu Street and is adjacent to the Project Site.
- Robert Louis Stevenson Middle School is located at 1202 Prospect Street, about 0.15 miles from the Project Site.
- Theodore Roosevelt High School is located at 1120 Nehoa Street, about 025 miles from the Project Site.
- Pauoa Elementary School is located at 2301 Pauoa Road, about 0.35 miles away from the Project Site.

- Hālau Kū Māna New Century Public Charter School is located at 2101 Makiki Heights Drive, about 0.75 miles from the Project Site.
- Royal Elementary School is located at 1519 Queen Emma Street about one mile from the Project Site.
- Keʻelikōlani Middle School is located at 1302 Queen Emma Street about one mile from the Project Site.
- University Laboratory School, a Hawaiʻi Public Charter School that serves K-12, is located at 1776 University Avenue, about 1.75 miles from the Project Site
- Nuʻuanu Elementary School is located at 3055 Puiwa Lane about 1.5 miles away from the Project Site.
- Noelani Elementary School is located at about is located at 2655 Woodlawn Drive, about 2 miles away from the Project Site.
- Mānoa Elementary School is located at 3155 Manoa Road about 2.15 miles away from the Project Site.

Other educational facilities include:

- Hongwanji Mission School is located at 1728 Pali Highway, about 1.5 miles away from the Project Site and is a private Buddhist preparatory school serving grades K-8.
- Punahou School is located at 1601 Punahou Street, about one mile from the Project Site and is a private college preparatory school.
- Maryknoll School is located at 1402 Punahou Street and 1526 Alexander Street about one mile away from the Project Site serving grades K-12.
- Pūnana Leo o Nuʻuanu, a Hawaiian immersion school is located at 110 Coelho Way about 1.25 miles from the Project Site
- Pūnana Leo o Mānoa, a Hawaiian immersion school is located at 2331 Seaview Avenue about 1.6 miles from the Project Site.

Potential Impacts and Mitigation Measures

The Proposed Project is not anticipated to result in significant impacts to educational services or facilities within the region. During construction, the Proposed Project may result in temporary, short-term traffic and access disruptions in the immediate vicinity of the Project Site, particularly along Auwaiolimu Street. These temporary impacts could affect travel times for students, parents, faculty, and staff accessing nearby educational facilities, including Abraham Lincoln Elementary School, Robert Louis Stevenson Middle School, and Theodore Roosevelt High School. Construction activities will require delivery of materials, equipment, and construction personnel to the Project Site. Potential construction-related traffic impacts will be addressed through mitigation measures identified in *Section 3.10, Transportation System,* including construction traffic management practices intended to minimize disruptions during peak school commute periods. These effects would be temporary and managed through construction traffic measures and are not anticipated to result in significant impacts to nearby educational facilities.

In the long term, the Proposed Project will provide beneficial educational services to the surrounding communities of Papakōlea. The Proposed Project is anticipated to provide complementary educational

and enrichment opportunities for the surrounding Hawaiian homestead communities. The NHECC will offer culturally grounded educational programming, early childhood learning, classrooms, and community-based learning environments that support lifelong education, Hawaiian language and culture, and college and career readiness. These programs are anticipated to supplement existing educational offerings and provide additional learning opportunities outside of the formal DOE school system. Moreover, there is an opportunity for the Proposed Project and the nearby schools to partner with each other.

3.11.3 Police

Existing Conditions

The Honolulu Police Department (HPD) provides police protection services for Oʻahu. The Project Site is within the HPD's District 1, encompassing central Honolulu. The nearest HPD station is the District 1 Administrative Office, located approximately 1.7 miles south of the Project Site at 801 South Beretania Street.

Potential Impacts and Mitigation Measures

During construction, the Applicant will implement BMPs to mitigate potential impacts to the public safety of the surrounding environment. BMPs may include, but not be limited to, the following, as recommended by HPD:

- Necessary signs, lights, barricades, and other safety equipment must be installed and maintained by the contractor during construction.
- Adequate notification be made to businesses, school, and residents in the area prior to deliveries or possible road closures, as any impacts to pedestrian and/or vehicular traffic may lead to complaints.
- Coordination between HPD will be ongoing to ensure adequate police coverage is provided during construction activities that require police-assisted traffic guidance.

The Proposed Project will include gathering and educational opportunities and may require police services. However, the Proposed Project is not anticipated to result in a substantial increase in demand for police services in the area.

3.11.4 Fire

Existing Conditions

The HFD provides emergency and non-emergency services for Oʻahu. HFD responds to emergencies, including fires, medical emergencies, hazardous materials incidents, motor vehicle accidents, natural disasters, and technical rescues. HFD provides non-emergency services, including public education, fire inspections, and permit review. The HFD has 44 fire stations on Oʻahu (DFPS, 2021). The nearest HFD fire station is Fire Station 03 in Makiki, located approximately 0.5 miles from the Project Site at 1202 Wilder Avenue.

Potential Impacts and Mitigation Measures

The Proposed Project will increase the de facto service population at the Project Site, which may impact the need for fire protection services. However, with compliance with applicable fire code requirements

and coordination with HFD and BWS, the Proposed Project is not anticipated to result in significant impacts to fire protection services. Coordination with BWS and HFD will be ongoing to ensure that the water supply provided on-site is capable of meeting required fire flow for fire protection needs. The BWS confirmed that the existing potable water system is adequate to provide off-site fire protection (BWS, 2024). See *Section 3.9.1* for further discussion regarding fire water service. Regarding fire protection, the Proposed Project will be designed and built-in compliance with the applicable County fire code requirements. As drawings become available, they will be coordinated with HFD as necessary.

3.11.5 Medical Services

Existing Conditions

Three primary medical facilities and services are located near the Project Site: Straub Benioff Medical Center, located about 1.5 miles south of the Site, the Queen's Medical Center, approximately 1.8 miles southwest of the Site, and Honolulu Urgent Care Clinic, located about 1.8 miles west of the Site. Straub Benioff Medical Center and the Queen's Medical Center are both general hospitals, offering a variety of services with emergency departments. Honolulu Urgent Care Clinic is an urgent care center, offering walk-in care.

Potential Impacts and Mitigation Measures

Short-term impacts to emergency medical and hospital services are not anticipated to be significant, and no specific mitigation measures are required. During construction, there may be a slight increase in demand for medical services if any worker safety emergencies occur. However, emergency vehicle access to the Project Site will be maintained throughout construction to ensure timely medical response when necessary.

Operations at the Project Site will incorporate protocols to address emergencies. In the long term, the Proposed Project is not anticipated to result in a substantial increase in demand for medical services.

3.12 Archaeological and Historic Resources

Archaeological and historic resources may include subsurface deposits and above-ground features associated with pre-contact and historic-era land use, as well as historic properties such as buildings, structures, districts, and transportation corridors. These resources are addressed pursuant to HRS Chapter 6E. For projects undertaken on Hawaiian Home Lands, review is conducted pursuant to HRS §6E-42 through the State Historic Preservation Division (SHPD) in coordination with the DHHL. The historic preservation review process is implemented through HAR Chapter 13-284, with archaeological inventory surveys conducted in accordance with HAR Chapter 13-276.

Pūowaina is recognized as a wahi pana with longstanding cultural, historical, and archaeological significance. Prior archaeological studies, cultural impact assessments, and traditional knowledge describe the area as part of a broader cultural landscape associated with ceremonial practices, habitation, agriculture, and historic-era land use. The presence of documented cultural sites in the surrounding area, including heiau, hōlua features, and historic alignments, reflects the cultural importance of the broader landscape. Accordingly, the Project Site is evaluated within this context.

Keala Pono Archaeological Consulting was retained to assist with the identification, documentation, and analysis of archaeological and historic resources within the Project Site and surrounding area. Keala Pono conducted an Archaeological Reconnaissance Survey (ARS) in 2013 for the larger 14.533-

acre parcel (TMK (1) 2-2-005:005) and subsequently prepared an Archaeological Inventory Survey (AIS) Testing Plan dated December 20, 2025, for the Proposed Project. The archaeological work has been prepared under the direction of a qualified professional archaeologist meeting State standards for archaeological investigation and reporting.

The 2013 ARS consisted of a pedestrian reconnaissance survey and did not include subsurface testing. Visibility during that effort was limited by dense vegetation, and approximately 95 percent of the parcel was covered on foot, with additional steep areas visually inspected but not traversed. As such, the ARS represents a reconnaissance-level effort and does not provide a definitive assessment of subsurface archaeological conditions.

Based on the cultural context of Pūowaina, the limitations of the reconnaissance-level survey, and the scope of proposed ground-disturbing activities, an AIS has been initiated to support compliance with HRS §6E-42. The current AIS project area encompasses approximately 4.229 acres within the northeastern portion of the parcel proposed for development. The AIS Testing Plan proposes 12 mechanically excavated trenches within areas of anticipated construction to evaluate the potential for subsurface archaeological deposits. Subsurface testing has not yet been initiated and remains subject to ongoing consultation with SHPD, lineal descendants, and consulting parties. The AIS will serve as the primary mechanism for identifying historic properties and evaluating their significance in accordance with HAR Chapter 13-276 and will inform subsequent determinations of effect and any required mitigation measures under the Chapter 6E review process.

Existing Conditions

Traditional Background

The Project Site is located on the eastern slopes of Pūowaina within the broader Honolulu Ahupua‘a, situated between the traditional palena (boundaries) of Pauoa and Makiki. While contemporary Geographic Information System layers place Pauoa within Honolulu Ahupua‘a, traditional understandings of this landscape reflect more fluid and interconnected relationships among Pauoa, Makiki, Kewalo, Kalāwahine, and ‘Auwaiolimu.

Prior to Western contact, the broader region was characterized by extensive lo‘i kalo systems, loko i‘a (fishponds), springs (pūnāwai), and well-developed trail networks linking coastal and upland areas. While the most intensive wetland cultivation occurred in valley bottoms and along coastal plains, the slopes of Pūowaina, Makiki, and Round Top were especially renowned for dryland ‘uala (sweet potato) cultivation. Works described the inland slopes near present-day Papakōlea homestead as particularly productive for ‘uala agriculture, a pattern corroborated in oral history and ethnographic accounts.

Pauoa Valley historically supported extensive terraced lo‘i along Pauoa Stream, while Makiki’s gentler lower lands were agriculturally productive and its steeper cinder slopes supported sweet potato planting. The cinder-rich soils of Pu‘u ‘Ualaka‘a (Round Top) were considered ideal for ‘uala, and traditions recount that Kamehameha I revived large-scale cultivation in this locality.

In contrast, early 19th-century maps depict the immediate slopes of Pūowaina and portions of Kewalo as less intensively settled than Kou and Waikīkī, functioning as a transitional zone marked by scattered lo‘i, fishponds, trails, and intermittent habitation.

Pūowaina has long been recognized as a storied and sacred geography. Its name is commonly translated as “hill of placing” or “hill of sacrifice,” referencing its historical association with human sacrifice rituals. Historical accounts describe a ritual sequence in which victims were first drowned at

a fishpond in Kewalo (kānāwai kaihehe‘e), then brought to Kānelā‘au Heiau on the lower slopes for offerings, and ultimately taken to the summit of Pūowaina where bodies were burned at a puhi kanaka altar. The sacrificial stone once located along the crater rim became a prominent cultural landmark remembered in oral tradition.

Multiple heiau once encircled the crater, forming part of a ceremonial and defensive complex. Accounts place Mana, Kahehuna, Ka‘akopua, Kānelā‘au, Kaheiki, and Kahu‘oi in the surrounding ridges and slopes. Although none are confirmed within the Project Site, the density of heiau sites in proximity underscores the ceremonial importance of the broader landscape.

Pūowaina also figured prominently in historic conflicts. During the Battle of Nu‘uanu (1795), Kamehameha I’s forces maneuvered along a series of heiau surrounding the crater, and Papakōlea is referenced as part of the tactical landscape of retreat and encirclement

The steep cinder slopes of Pūowaina supported the traditional practice of he‘ehōlua (hōlua sledding). Early 19th-century observers, documented sled runs on both the southwest and southeast slopes of the crater, including the slope facing Waikīkī in the vicinity of the Project Site. Tracks were carefully prepared, sometimes extending up to one to two miles, demonstrating a high level of landscape modification for recreation and ceremonial sport.

The region surrounding the Project Site is deeply embedded in mo‘olelo. Traditions associated with supernatural owls (pueo), menehune settlements, ghost dances atop Pūowaina, and ka‘ao such as Puamaia, Kahalaopuna, Peapea, and Pīkoi situate Pauoa, Makiki, and Pūowaina within a narrative landscape of conflict, love, transformation, and divine intervention. These mo‘olelo demonstrate the interconnectedness of valleys and ridgelines, reinforcing the understanding of the area as part of a larger sacred geography rather than an isolated land parcel.

Place names (wahi pana) throughout the area reflect this cultural layering. Names such as Papakōlea (“plover flats”), ‘Auwaiolimu (“ditch of moss”), Kalāwahine, Kūpānihi, Pu‘u ‘Ōhi‘a, Pu‘u ‘Ualaka‘a, and Pūowaina encode environmental, genealogical, and historical knowledge. These names function as mnemonic anchors, preserving cultural memory and linking contemporary residents to ancestral ‘ike as more thoroughly described in *Appendix D*.

Post Contact

In the following years, the broader area of Pūowaina was defined by the Great Māhele and its subsequent land divisions. The Great Māhele took place during the first few months of 1848 when Kamehameha III and more than 240 of his chiefs worked out their interests in the lands of the Kingdom. This division of land was recorded in the Māhele Book. The King retained roughly a million acres as his own as Crown Lands, while approximately a million and a half acres were designated as Government Lands. The Konohiki Awards amounted to about a million and a half acres; however title was not awarded until the konohiki presented the claim before the Land Commission.

In the fall of 1850 Legislature was passed allowing citizens to present claims before the Land Commission for lands that they were cultivating within the Crown, Government, or Konohiki lands. By 1855 the Land Commission had made visits to all of the islands and had received testimony for about 12,000 land claims. This testimony is recorded in 50 volumes that have since been rendered on microfilm. Ultimately between 9,000 and 11,000 kuleana land claims were awarded to kama‘āina totaling only about 30,000 acres and recorded in ten large volumes. Land Commission Awards (LCA) generated during the Māhele offer valuable information regarding land use, traditional and historic boundaries and landmarks, as well as the natural resources of the area.

The broader region of the Project Site consisted of the ʻili (area) of Makiki, Kaiwiokalihu, Kalāwahine, and portions of Kewalo and ʻAuwaiolimu ʻIli. The ʻili of Kalāwahine, ʻAuwaiolimu, and Kaiwiokalihu were awarded to aliʻi. There were seventeen LCAs and three Māhele awards within the Makiki ʻIli, many of which were located in the lower portion of the valley, concentrated near Kānealole and Moleka Streams. The dominant crops grown within these lots were kalo and ʻuala. 49 LCAs were awarded in the Kalāwahine ʻIli, again primarily utilized for ʻuala cultivation. There are discrepancies with the recorded history of the ʻAuwaiolimu ʻIli, as there are various testimony placing the awarded parcel in different locations. Record shows that there were 38 LCAs within ʻAuwaiolimu in Honolulu Ahupuaʻa and six within ʻAuwaiolimu of Pauoa Ahupuaʻa. Regardless, many of these parcels contained loʻi, and land not under cultivation was used for cattle pasturage.

American military presence on Punchbowl Crater began in 1910, when a fire control station for Battery Harlow, a coastal artillery site constructed on Diamond Head, was installed along Punchbowl Crater's southern rim. During the following decade, several emplacements and a magazine for anti-aircraft guns were completed along the southern rim of the crater, however, no guns were ever mounted on these platforms. In the 1920s, three fire control stations were constructed to serve three separate batteries: Battery Closson (Pearl Harbor entrance), Battery Williston (Fort Weaver, west of Pearl Harbor), and Fort Barrette (on the ʻEwa Plain). Pūowaina was used as a rifle range by the Hawaiʻi Territorial Guard in the 1930s. By December 1942, four additional emplacements were in-place and manned. The Army also had established a small arms firing range and camp known as Camp Punchbowl.

Discussion of using Pūowaina as a cemetery began in the late-1890s by a committee which recommended that it become a cemetery to accommodate the increasing population of Honolulu. However, this idea was rejected for two reasons, one of them being that burials within the crater could potentially pollute the water supply. The second reason was an "emotional aversion" to placing a "city of the dead above a city for the living".

One month prior to the Japanese attack on Hawaiʻi on December 7th, 1941, Congress authorized the appropriation of funds to establish a national cemetery in Hawaiʻi. However, it was not until 1947, with pressure from the government to find a permanent burial site for the thousands of fallen service people killed in Guam during World War II, that the Army began planning for the national cemetery at Pūowaina. In 1948, Congress approved funding for the project and construction began in February of that year.

The modern Papakōlea community emerged under the HHCA of 1920, which set aside lands for Native Hawaiian homesteading. Papakōlea was established in 1937 as one of the earliest urban Hawaiian Home Lands communities, followed by Kewalo (1940) and Kalāwahine (2001). The slopes once used for sweet potato cultivation and pasture became residential homesteads, yet retained deep genealogical and cultural ties to the earlier agricultural and ceremonial landscape.

Today, Papakōlea, Kewalo, and Kalāwahine function as interconnected Native Hawaiian communities characterized by multigenerational ʻohana networks, cultural practice, and strong attachment to ʻāina. The Project site exists within this layered context of pre-contact subsistence, sacred ceremony, military occupation, national memorialization, and Native Hawaiian homesteading.

Previous Archaeological Studies

As summarized in *Table 3-4*, multiple archaeological studies have been conducted within the general vicinity of the Project Site. These studies document archaeological resources and historic-era features within the broader Pūowaina landscape and demonstrate a history of cultural use and modification

across the area. Among these is SIHP Site No. 50-80-14-6529, a historic road alignment and house foundation, which has been previously documented adjacent to the Project Site and may extend into the Project Site based on community consultation.

Table 3-4: Previous Archaeological Studies Conducted at the Project Site

Author and Year	Location	Type of Study	Results
Kolb et al. 1993	Between Kalawahine Pl. and Tantalus Dr.	Archaeological Inventory Survey	Identified 5 sites, comprised of 38 features: Sites 50-80-14-4434, 4443, 4444, 4445, and 4446. All are thought to be 20th century in age.
Masterson and Hammatt 1999	Kalāwahine reservoir site	Archaeological Inventory Survey	Site 50-80-14-5732, an historic agricultural/erosion control wall, was recorded.
Rohrer et al. 2003	Makiki BWS Reservoir, (directly north of the Project Site)	Archaeological Assessment	One site (Site 50-80-14-6529) consisting of two features was recorded and was comprised of a road alignment and house foundation. Also mentioned was a modern trash pile of tombstones.
O'Hare et al. 2007	Slopes of Pūowaina	Literature Review and Field Inspection	Literature review revealed the presence of six heiau and a priest's residence. While surface structures may not be present, subsurface features, as well as iwi kupuna, remain.
Cruz and Hammatt 2011	National Memorial Cemetery of the Pacific (along northwestern boundary of the Project Site)	Cultural Impact Assessment	Interviewees shared recollections of the Punchbowl area and made recommendations, including marking three cultural sites with plaques: a Sacrificial Stone (southern portion of crater) and two hōlua slides (one on southeastern slope, the other on the southwestern slope).
Hazlett and McDermott 2011	National Memorial Cemetery of the Pacific	Archaeological Inventory Survey	Portions of two previously identified sites were recorded: Site 50-80-14-1300,the cemetery itself and Site 50-80-14-6529, a historic road alignment and house foundation.
Walden et al. 2012	Prospect Street, western slope of Punchbowl	Archaeological Assessment	No traditional or historic surface features were recorded.
Keala Pono, 2013	Southeast slopes of Pūowaina	Archaeological Reconnaissance	Two new archaeological sites were recorded within the survey area, including an upright boulder and a concrete tunnel and two walls made of hewn stone set in concrete. Site 50-80-14-6529, a historic road alignment and house foundation, was recorded. A possible hōlua slide was identified.

The collective body of prior studies, including archaeological inventory surveys, assessments, and cultural impact assessments, indicates that while individual study areas may not always contain identified surface features, the broader Pūowaina landscape retains archaeological sensitivity, including the potential for subsurface deposits.

A 2007 literature review and field inspection was conducted for the Pauoa-Makiki portion of the Kalihi/Nu'uanu sewer rehabilitation project, which nearly circumscribed Pūowaina and includes the area to the south and southwest of the ARS survey area. Information recorded during this project revealed six areas of concern based on the extensive cultural significance of Pūowaina and important

sites of the area. Review of literature revealed the presence of six heiau and a priest's residence. And while surface structures may not be present, subsurface features, as well as iwi kūpuna remain. Because of this, archaeological monitoring was recommended during ground moving activities.

The 2011 AIS for the National Memorial Cemetery of the Pacific Project comprised of six discontinuous areas within the crater. Sections 2 and 5 of the study are adjacent to the Project Site along its northwestern boundary. A portion of Section 2 was included in the earlier 2003 assessment. Two previously identified sites were recorded, one being Site 50-80-14-1300, Punchbowl Crater and the National Memorial Cemetery of the Pacific, which is listed on the National Register of Historic Places as an historic district. The second site was recorded in the 2003 assessment as Site 50-80-14-6529 and was comprised of an historic road and house foundation.

A 2012 archaeological assessment was performed in support of rockslide potential inspection and mitigative improvements along Prospect Street in Pauoa Ahupua'a. This was located along the base of Pūowaina's western slope between Miller and Madeira Streets. No traditional or historic cultural surface features were recorded, although it was noted that historic structures present on Sanborn fire maps of 1914 and 1927 were no longer present.

The 2013 ARS was performed in support of the NHECC and involved a pedestrian transect survey across a 14.5-acre area, including the Project Site. The results from this survey are described in detail below.

While not an archaeological study, the 2011 CIA for the area has relevance to the Proposed Project. In this work, conducted for the National Memorial Cemetery of the Pacific, interviewees shared recollections of the Punchbowl area and made recommendations. The recommendations included marking three cultural sites with plaques. The three sites are the Sacrificial Stone on the southern portion of crater and two hōlua slides, one on southeastern slope, the other on the southwestern slope.

Findings

The 2013 Keala Pono ARS of the 14.533-acre parcel did not identify archaeological sites within the Project Site during pedestrian reconnaissance; however, the survey was limited to surface inspection and did not include subsurface testing.

SIHP Site No. 50-80-14-6529, a previously recorded historic road alignment and house foundation, was identified adjacent to the Project Site based on mapped locations; however, community consultation conducted during the ARS indicated that the site may extend into the Project Site. The site was previously evaluated as not eligible to the Hawai'i Register of Historic Places based on available information at the time of the ARS.

Additional archaeological features, including an upright basalt column and a historic tunnel with associated walls, were documented in areas southwest of the Project Site. A possible hōlua feature was also noted outside the Project Site boundaries.

Given the limitations of the reconnaissance-level survey and the broader cultural context of Pūowaina, the presence or absence of subsurface archaeological deposits within the Project Site has not been definitively established. The ongoing AIS testing program, including the proposed trenching strategy, will further evaluate subsurface conditions and the presence, extent, and integrity of any archaeological resources within the Project Site.

Potential Impacts and Mitigation Measures

Construction activities associated with the Proposed Project, including grading, trenching, utility installation, and building foundation work, have the potential to affect previously unidentified subsurface archaeological deposits. While prior reconnaissance-level survey did not identify archaeological sites within the Project Site, the limitations of that effort and the broader cultural context of Pūowaina indicate that the potential to encounter archaeological resources cannot be discounted.

The Proposed Project is subject to review under HRS §6E-42. An Archaeological Inventory Survey (AIS) has been initiated to support consultation with SHPD in accordance with HAR Chapter 13-284, with archaeological investigations conducted consistent with HAR Chapter 13-276. The 2026 AIS Testing Plan, including the proposed subsurface trenching program, is currently undergoing consultation and has not yet been implemented. Subsurface testing represents an active component of the Chapter 6E review process.

The AIS will support SHPD's review, including the identification of historic properties, evaluation of significance, determination of effect, and, if necessary, development of mitigation measures. Consistent with HAR Chapter 13-284, completion of identification and evaluation through the AIS is required prior to final determinations of effect.

If historic properties are identified within the Project Site, they will be evaluated for significance and eligibility to the Hawai‘i Register of Historic Places, and appropriate treatment measures will be developed in consultation with SHPD and consulting parties. Such measures may include preservation in place, documentation, data recovery, or archaeological monitoring, as determined through the Chapter 6E review process.

During construction, standard archaeological protocols will be implemented, including cessation of work in the vicinity of discoveries and notification procedures consistent with SHPD requirements.

As the AIS process is ongoing, the conclusions presented herein are preliminary and subject to refinement based on the results of subsurface testing and SHPD review. Potential impacts to historic and archaeological resources will be addressed through completion of the Chapter 6E review process and implementation of SHPD-concurred treatment measures.

In addition to regulatory compliance, the archaeological investigation process may contribute to a broader understanding of the Pūowaina and Papakōlea cultural landscape. Information generated through archival research, field investigation, and consultation may support cultural interpretation and educational programming associated with the Proposed Project.

3.13 Cultural Resources

Cultural resources, for the purposes of this assessment, include places, practices, relationships, and ‘ike that hold cultural meaning for Native Hawaiian communities and other cultural practitioners. These resources may be expressed through both tangible and intangible forms, including mo‘olelo, place names, cultural practices, and ongoing relationships between people and ‘āina. Cultural practices are activities imbued with cultural or spiritual meaning and may be traditional or contemporary, including residence, stewardship, gathering, education, and the perpetuation of ‘ike kūpuna.

A Cultural Impact Assessment (CIA) was prepared by HeFenua to support this environmental review (see Appendix D). The CIA was conducted pursuant to Chapter 343, HRS, and Act 50 (SLH 2000), which require disclosure of potential impacts to cultural resources and practices. The CIA incorporates archival research, review of prior studies, cultural landscape analysis, and consultation with kūpuna, cultural practitioners, and community members with genealogical and place-based ties to Papakōlea, Makiki, Pauoa, and the broader Pūowaina landscape.

The evaluation of impacts to traditional and customary Native Hawaiian rights is guided by Article XII, Section 7 of the Hawai'i Constitution and the Hawai'i Supreme Court's decision in Ka Pa'akai O Ka 'Āina v. Land Use Commission. The Ka Pa'akai framework is a distinct analytical process applied by decision-makers to identify cultural resources and practices, assess potential impacts, and determine feasible measures to reasonably protect those rights. The State's obligation under Article XII, Section 7 is affirmative and requires active consideration of how proposed actions may affect the exercise of traditional and customary Native Hawaiian rights. This obligation extends beyond the immediate Project Site to include the broader cultural landscape in which those rights are practiced. Accordingly, the CIA serves as the primary source of information regarding cultural resources and practices, while the Ka Pa'akai framework is applied below to assess potential impacts within the Project Area and surrounding cultural landscape.

Existing Conditions

Cultural Landscape Context

The Project Site is located within Papakōlea Hawaiian Home Lands on the slopes of Pūowaina, within the Honolulu ahupua'a of Kona Moku, O'ahu. The surrounding setting includes the Papakōlea, Kewalo, and Kalāwahine homestead communities and the National Memorial Cemetery of the Pacific within the crater of Pūowaina. This setting reflects an interconnected cultural landscape where 'ike, practice, and identity are carried across multiple communities and landforms rather than confined to a single parcel.

Pūowaina is a wahi pana with layered cultural, historical, and spiritual meaning. That meaning is not limited to the presence or absence of individual physical features, but is expressed through mo'olelo, place names, oral traditions, and continued relationships between po'e and 'āina. Place names such as Pūowaina, Kalāwahine, Pauoa, Kewalo, and 'Auwaiolimu function as repositories of genealogy, environmental knowledge, and memory, and continue to inform how the landscape is understood and engaged.

Within this landscape, 'ike is not abstract. It is read through physical conditions, including wind patterns, light, slope, orientation, and viewshed. Informants consulted for the CIA described Pūowaina as spiritually resonant and emphasized that the experience of place is shaped by these relationships. Even where surface features have been altered or removed, cultural significance persists through association, continuity of 'ike, and ongoing presence of the community.

Papakōlea Hawaiian Home Lands is a living Native Hawaiian community grounded in genealogical continuity between 'ohana and 'āina. Residence and continued occupation of the land are not incidental conditions, but expressions of traditional and customary practice. Informants described stewardship of 'āina, transmission of 'ike kūpuna, and maintenance of identity as ongoing responsibilities carried through daily life and community relationships.

Traditional practices historically associated with the broader area include cultivation and gathering of plant resources. While urbanization has reduced the availability of certain native and traditional

species, knowledge of these practices persists and, in some cases, continues in surrounding areas as part of intergenerational learning and cultural education. These practices remain part of the cultural framework through which the community understands and engages with place.

The broader Pūowaina and ʻAuwaiolimu corridor includes historic cemeteries, memorial associations, and documented burial areas. While the Project Site itself has not been identified as a known burial location, the surrounding context elevates sensitivity to subsurface conditions and reinforces expectations of appropriate cultural conduct.

The Project Site was not identified through consultation or background research as supporting ongoing traditional and customary practices within its immediate footprint; however, this absence does not preclude the presence of cultural resources or the potential for cultural practices within the broader cultural landscape. The Project Site exists within a setting where traditional and customary Native Hawaiian rights, including residence, stewardship, gathering, memorial practices, and maintenance of cultural identity, continue to be exercised. Accordingly, the assessment of potential impacts must consider not only the absence of identified practices within the Project Site, but also the Project Site's role within the broader cultural landscape in which those practices and relationships continue.

Potential Impacts and Mitigation Measures

Potential Impacts

Short-term impacts associated with construction will include site clearing, grading, excavation, utility installation, and building activities that temporarily alter the physical and sensory conditions of the Project Site. These activities will modify existing vegetation, ground surface, and topography at a localized scale and introduce temporary increases in noise, movement, and visual activity.

These temporary changes must be understood within the context of Pūowaina as a culturally significant landscape. Within the Pūowaina cultural landscape, these changes carry meaning beyond physical disturbance. As documented in the CIA, the experience of place is informed by relationships among topography, views, wind, light, and memory. Temporary alteration of these conditions affects how the Project Site is perceived and experienced during construction, even in the absence of identified ongoing practices within the footprint.

At the same time, these effects are limited in duration and confined to the Project Site. Construction activities will not restrict access to surrounding areas where cultural practices are known to occur, nor will they interfere with the ability of the Papakōlea, Kewalo, and Kalāwahine communities to continue the exercise of traditional and customary practices. The Project Site was not identified as an active location for gathering, ceremony, or other ongoing traditional use. Accordingly, short-term construction impacts are not anticipated to result in direct effects on identified cultural practices.

Long-term impacts must be evaluated in relation to the proposed use of the site and its relationship to the surrounding cultural landscape. The Proposed Project establishes a Native Hawaiian Education, Culture, and Community Center within Papakōlea Hawaiian Home Lands. This use is derived from beneficiary-driven planning and is intended to serve the surrounding Hawaiian homestead communities and the broader lāhui through education, cultural practice, and community use.

The NHECC introduces program elements that directly support cultural practice and community life, including a hālau / multi-purpose gathering space, preschool, classrooms, digital studio, workplace collective, central courtyard as piko, imu, amphitheater, and Kīpuka Camp. These components are

intended to support cultural education, storytelling, language, stewardship, and intergenerational exchange within a place-based setting.

In this context, the long-term condition of the Project Site changes from a presently inactive and overgrown state to an actively used cultural and community space. The Proposed Project does not remove access to cultural resources, does not displace identified practices, and does not interrupt the ability of the surrounding community to maintain relationships to ʻāina.

The CIA concludes that the Proposed Project has the potential to reinforce cultural continuity through educational programming, genealogical documentation, and ʻāina-based learning. The Project creates conditions where ʻike kūpuna, cultural practice, and community relationships are not only maintained but actively cultivated. In this way, the Proposed Project supports ancestral relevance by providing a place where relationships between poʻe and ʻāina can be practiced, taught, and carried forward.

The Proposed Project introduces a programmatic and physical framework that supports cultural education, stewardship, and intergenerational learning, consistent with the findings of the CIA. Based on the CIA findings and the nature of the Proposed Project, long-term impacts to cultural resources and practices are not anticipated to result in impairment, as the Project does not restrict access to cultural resources, does not displace identified practices, and supports the continuation and strengthening of relationships between poʻe and ʻāina within the broader Papakōlea and Pūowaina cultural landscape.

Mitigation Measures

Short-term construction activities will temporarily alter the physical and sensory conditions of the Project Site but will not restrict access to or interfere with the exercise of cultural practices within the surrounding community. Construction-related effects will be managed through construction practices that maintain safe access, minimize disruption to surrounding residents and nearby schools, and limit the duration and spatial extent of disturbance to the Project Site. Construction activities will be confined to designated work areas, and access along Auwaiolimu Street and adjacent neighborhoods will be maintained consistently with the traffic and access measures identified in *Section 3.10*.

The primary response to cultural considerations is embedded in the design, programming, and long-term use of the Proposed Project rather than limited to temporary construction controls. The NHECC has been developed through beneficiary-driven planning and is intended to function as a place where cultural practice, education, and community life are actively supported within Papakōlea Hawaiian Home Lands.

The Proposed Project incorporates specific program elements that support the continuation and strengthening of cultural practices identified in the CIA. These include a hālau / multi-purpose gathering space for cultural practice, performance, and community use; classrooms and a preschool that support culturally grounded education and intergenerational learning; a digital studio for storytelling, documentation, and creative expression rooted in Native Hawaiian perspectives; and a workplace collective that supports collaboration and community-based initiatives.

Outdoor and site-based elements, including the central courtyard conceived as a piko, an imu, amphitheater, and Kīpuka Camp, provide space for ʻāina-based learning, gathering, and the transmission of ʻike kūpuna. These elements are integral to how the Project is intended to function, providing opportunities for cultural engagement that extend beyond individual buildings and into the landscape itself.

Through these combined physical and programmatic elements, the Proposed Project establishes a framework that supports stewardship, reinforces community identity, and enables the continued exercise of cultural practices within the broader Papakōlea, Kewalo, and Kalāwahine communities. In this way, the Project responds directly to the findings of the CIA by creating conditions that support the perpetuation of ʻike kūpuna and sustain relationships between poʻe and ʻāina.

Ka Paʻakai Analysis

The Ka Paʻakai framework is applied here to evaluate whether the Proposed Project affects the exercise of traditional and customary Native Hawaiian rights and whether those rights are reasonably protected. This analysis draws directly from the CIA findings and the assessment of impacts described above and must be understood within the same cultural landscape context established for Pūowaina and the surrounding Papakōlea, Kewalo, and Kalāwahine communities.

1. *The identification of valued cultural, historical, or natural resources in the Project Area, including the extent to which traditional and customary Native Hawaiian rights are exercised in the Project Area.*

Valued cultural resources within the Project Area are expressed through the broader Pūowaina cultural landscape and the Papakōlea, Kewalo, and Kalāwahine Hawaiian Home Lands communities, where relationships between poʻe and ʻāina continue to be practiced, understood, and maintained. These resources are not limited to discrete physical features but are embedded within a system of relationships that includes place, memory, ʻike, and ongoing community presence.

Papakōlea Hawaiian Home Lands functions as a living Native Hawaiian community grounded in moʻokūʻauhau, where residence and continued occupation of the land are themselves expressions of traditional and customary Native Hawaiian rights. Within this context, stewardship of ʻāina, intergenerational transmission of ʻike kūpuna, and the maintenance of cultural identity are not abstract values but are practiced through daily life, community relationships, and the continued use of land within the homestead system.

Within the broader geographic setting, traditional practices include the gathering and use of plant resources for medicinal, subsistence, and cultural purposes. While urbanization has altered the availability and distribution of certain native and traditional species, the knowledge associated with these practices persists and continues to inform how the surrounding landscape is understood and used by community members. These practices are tied to both physical access and the continuity of ʻike that connects people to place.

The Pūowaina and ʻAuwaiolimu corridor is also associated with historic cemeteries and documented burial areas, reflecting long-standing patterns of use and memory across the landscape. Although no burials have been identified within the Project Site, the presence of these resources in the surrounding area contributes to a heightened cultural sensitivity and informs customary practices related to the respectful treatment of ʻāina and ancestral remains.

Pūowaina itself is a wahi pana of longstanding cultural, historical, and spiritual significance. Its associations include ceremonial practices, historic conflict, and later military and memorial uses, all of which contribute to its layered meaning within the landscape. Cultural understanding of Pūowaina is informed not only by documented features but by experiential relationships to topography, views, wind patterns, and orientation to natural elements. These relationships form part of a place-based ʻike system through which the landscape is read and understood.

The cultural resources identified above are not confined to individual parcels but are understood through continuity across the slopes of Pūowaina and into adjacent communities. Traditional and customary Native Hawaiian rights are exercised through this broader landscape, where movement, access, and relationship to place extend beyond the boundaries of the Project Site.

The Project Site itself was not identified through consultation or background research as supporting ongoing traditional and customary practices within its immediate footprint. The site is currently in an inactive condition and has not been identified as a location for gathering, ceremony, or other ongoing traditional use. However, the absence of identified practices within the Project Site does not diminish its cultural context, as it exists within a broader cultural landscape where traditional and customary Native Hawaiian rights continue to be exercised and maintained.

2. *The extent to which those resources—including traditional and customary Native Hawaiian rights—will be affected or impaired by the Proposed Project.*

The assessment of effects must be grounded in the relationship between the Project Site and the broader Pūowaina cultural landscape and must consider both the physical changes to the site and how those changes influence the experience and understanding of place within that landscape.

Short-term construction activities will involve site clearing, grading, excavation, utility installation, and building construction that temporarily alter existing vegetation, ground surface, and topography within the Project Site. These activities will introduce increased levels of noise, movement, and visual activity that change the immediate sensory environment of the site.

Within the context of Pūowaina, these changes are not limited to physical disturbance. As identified in the CIA, the experience of place is informed by relationships among topography, views, wind, light, and memory. Temporary modification of these conditions alters how the Project Site is perceived in relation to the surrounding landscape, including its orientation to adjacent slopes, viewsheds, and environmental patterns that contribute to place-based knowledge.

At the same time, these effects are limited in duration and confined to the Project Site. Construction activities will not restrict access to surrounding areas where traditional and customary Native Hawaiian practices are known to occur, nor will they interfere with the ability of the Papakōlea, Kewalo, and Kalāwahine communities to continue the exercise of those practices. The Project Site has not been identified as an active location for gathering, ceremony, or other ongoing traditional use, and construction activities will not displace or interrupt identified practices within the surrounding cultural landscape.

The assessment of long-term effects must consider the change in condition of the Project Site from its current inactive state to its proposed use. The Project Site is presently overgrown and not actively used for cultural practice within its footprint. In this condition, it does not function as a space where cultural relationships are actively practiced or reinforced.

In this way, the Project does not introduce a conflicting use but instead advances a use that is aligned with the cultural and community context of Papakōlea Hawaiian Home Lands. The Project introduces a programmatic and physical framework that supports cultural practice, education, stewardship, and intergenerational learning within a place-based setting.

Program elements including a hālau / multi-purpose gathering space, classrooms, preschool, digital studio, workplace collective, central courtyard as piko, imu, amphitheater, and Kīpuka Camp provide opportunities for ʻike kūpuna to be practiced, taught, and transmitted. These elements establish

conditions in which relationships between poʻe and ʻāina are actively engaged rather than remaining latent within the landscape. The NHECC does not remove access to cultural resources, does not displace identified traditional and customary practices, and does not interrupt the ability of the surrounding community to maintain relationships to ʻāina. Instead, it changes the condition of the Project Site from one that is not currently supporting active cultural use to one that is intentionally designed to support cultural practice and community life.

In this context, the NHECC contributes to the continuity of cultural practices by providing a place where those practices may be carried forward. The Project supports ancestral relevance by creating a setting in which ʻike, practice, and relationship are reinforced through use, rather than diminished through inaction or disconnection.

The Proposed Project is not anticipated to result in substantial impairment of traditional and customary Native Hawaiian rights, as it does not restrict access to cultural resources, does not displace identified practices, and establishes conditions that support the continuation and strengthening of relationships between poʻe and ʻāina within the broader Papakōlea and Pūowaina cultural landscape.

3. The feasible action, if any, to be taken to reasonably protect Native Hawaiian rights if they are found to exist.

Feasible actions to protect traditional and customary Native Hawaiian rights must be considered in relation to both the short-term construction phase and the long-term condition and use of the Project Site, and must respond directly to the cultural context and findings identified in the CIA.

During construction, protection of cultural practices and relationships is addressed through measures that maintain access and limit disruption to the surrounding community. Construction activities will be confined to the Project Site and managed to minimize the duration and spatial extent of disturbance. Access along Auwaiolimu Street and within the surrounding Papakōlea, Kewalo, and Kalāwahine communities will be maintained, and construction activities will not interfere with areas where traditional and customary practices are known to occur. These measures ensure that construction does not impede the ability of community members to continue the exercise of cultural practices within the broader landscape.

In the long term, protection of traditional and customary Native Hawaiian rights is addressed through the design, programming, and intended use of the NHECC. The Project establishes a framework that supports cultural practice, education, stewardship, and intergenerational knowledge transfer within Papakōlea Hawaiian Home Lands.

Program elements including the hālau / multi-purpose gathering space, classrooms, preschool, digital studio, workplace collective, central courtyard as piko, imu, amphitheater, and Kīpuka Camp provide spaces where cultural practices may be exercised and ʻike kūpuna may be transmitted. These elements are not ancillary features but are integral to how the Project supports the continuation of cultural practices within the community.

The NHECC creates conditions that support the ongoing relationship between poʻe and ʻāina by providing a place where those relationships may be actively practiced, reinforced, and carried forward. In doing so, the Project responds to the cultural context of Pūowaina and Papakōlea not by avoiding impact alone, but by establishing a use that is consistent with and supportive of the exercise of traditional and customary Native Hawaiian rights.

Through these combined measures, the Proposed Project reasonably protects traditional and customary Native Hawaiian rights by maintaining access to cultural resources, avoiding displacement of identified practices, and establishing a place where cultural knowledge, practice, and relationships between po‘e and ‘āina may continue to be exercised and carried forward. In this way, the Project supports the ongoing presence of Native Hawaiian cultural practice within Papakōlea Hawaiian Home Lands while accommodating a community-serving use.

3.14 Socio-Economic Characteristics

Existing Conditions

This section describes the existing socioeconomic conditions within the Project Area and surrounding communities, including population characteristics, income, employment, and demographic indicators that inform the social and economic context of the Proposed Project. The analysis draws from federal, state, and local data sources, including the U.S. Census Bureau and American Community Survey, as well as community-based studies specific to the Papakōlea, Kewalo, and Kalāwahine Hawaiian homestead communities.

The estimated population of the State of Hawai‘i was approximately 1.45 million as of the 2020 Decennial Census (USCB, 2020). Nearly 70% of the State’s population resides within the CCH. The Project Site is located within the Urban Honolulu Census Designated Place (CDP), which generally extends from Kahala to Āliamanu (Salt Lake). The estimated population of the Urban Honolulu CDP in 2024 was approximately 344,977 (USCB, 2024a).

Between 2020 and 2025, the Urban Honolulu CDP experienced a population decline of approximately 6,000 residents, or about 2%, despite long-range projections anticipating population growth through 2045. This recent population decline, coupled with lower median household income relative to the broader CCH, reflects ongoing socioeconomic variability within the urban core and provides context for understanding localized community conditions. Approximately 65% of the Urban Honolulu CDP population is employed, with the largest employment sectors including educational services, health care, and social assistance. The median household income in the Urban Honolulu CDP was approximately $86,169, which is lower than the CCH median household income of $105,205, as of 2024 (USCB, 2024b).

As summarized in *Table 3-5*, demographic characteristics of the Urban Honolulu CDP reflect an older population profile and differences in racial composition and income distribution when compared to the City and County of Honolulu overall. These patterns provide a regional context for understanding how localized communities, including Papakōlea, may differ from broader county-level trends.

Racial composition data indicate that the Urban Honolulu CDP has proportionately higher Asian and White populations and a lower proportion of Native Hawaiian and Other Pacific Islander residents when compared to the CCH as a whole. *Table 3-5* presents comparative demographic characteristics for the Urban Honolulu CDP and the CCH, including age distribution, race, and household income based on the 2020 Decennial Census and American Community Survey data.

Table 3-5: Urban Honolulu CDP and Oʻahu Demographic Characteristics				
Subject	**Urban Honolulu CDP (2020)**		**City and County of Honolulu (2020)**	
	Number	**Percent**	**Number**	**Percent**
Total Population	344,977	100	998,747	100
Age				
Under 5 years	16,222	4.7	53,806	5.4
5-19 years	48,463	14.1	168,687	16.9
20-64 years	202,312	58.6	572,183	57.3
65 years or older	77,980	22.6	204,071	20.4
Race (2020 Decennial Census Data)	350,964	100	1,016,508	100
White (alone)	57,577	16.4	188,462	18.5
Black or African American (alone)	6,013	1.7	20,723	2.0
American Indian and Alaskan Native (alone)	744	0.2	2,278	0.2
Asian (alone)	185,705	52.9	436,853	43.0
Native Hawaiian or other Pacific Islander (alone)	32,360	9.2	102,099	10.0
Some other race (alone)	4,552	1.3	17,407	1.7
Two or more races	64,013	18.2	248,686	24.5
Household Income (Housing units)	136,908	100	338,627	100
Less than $5,000	3,674	2.7	7,228	2.1
$5,000 to $9,999	3,402	2.5	5,454	1.6
$10,000 to $14,999	4,227	3.1	8,987	2.7
$15,000 to $19,999	2,636	1.9	4,779	1.4
$20,000 to $24,999	3,382	2.5	6,102	1.8
$25,000 to $34,999	6,602	4.8	12,741	3.8
$35,000 to $49,999	11,200	8.2	23,589	7.0
$50,000 to $74,999	24,730	18.1	50,432	14.9
$75,000 to $99,999	16,036	11.7	39,974	11.8
$100,000 to $149,999	25,295	18.5	68,399	20.2
$150,000 or more	35,724	26.1	110,942	32.8
Educational Attainment (25 years and over)	260,133	100	711,356	100
Less than high school diploma	21,211	8.2	45,676	6.4
High school diploma or GED	60,070	23	180,636	25
Some college	42,974	17	127,576	20
Associate's degree	22,019	8.5	72,008	10
Bachelor's degree or higher	113,859	44	285,460	40

In addition to census-based data, localized socioeconomic characteristics were evaluated using information from the *Papakōlea Hawaiian Homestead Community Health Survey*, conducted in 2015 by KULA. The survey assessed demographic, economic, and health-related characteristics of residents in the Papakōlea, Kewalo, and Kalāwahine Hawaiian homestead communities (KNNPH, 2016). Of the 390 surveys distributed, 125 responses were received, representing a response rate of approximately

32%. Given the geographic and community overlap with the Project Site, the survey findings are considered representative for contextual purposes.

Survey results indicated that approximately 95% of respondents identified primarily as Native Hawaiian. About 34% of households reported annual income exceeding $75,000, while approximately 46% reported household incomes below $50,000. Approximately half of respondents were employed for 20 hours or more per week. At the time of the survey, the average household size in the Papakōlea community was 4.83 persons per household, which was larger than the Urban Honolulu average of 3.39 persons per household. Educational attainment levels showed that approximately 40% of respondents had obtained a high school diploma or GED, 35% had some college education, and 23% were college graduates, slightly less than half of the percentage for the population of Urban Honolulu (*Table 3-5*).

Potential Impacts and Mitigation Measures

The Proposed Project is not anticipated to result in substantial adverse effects on existing socioeconomic conditions. The Proposed Project is not anticipated to displace residents, businesses, or existing community services, nor is it expected to result in changes to population levels, housing supply, or household composition within the surrounding area.

Short-term socioeconomic impacts associated with construction will include temporary increases in employment and economic activity related to project implementation. Construction activities will require design professionals, construction workers, and supporting trades, and will generate indirect economic activity through the purchase of materials and services. These activities may result in short-term increases in income and associated tax revenues at the State and County levels.

These effects are temporary in nature and tied directly to the construction period. Construction activities will not alter existing population characteristics, housing conditions, or long-term employment patterns within the surrounding community. Accordingly, short-term construction-related socioeconomic effects are not anticipated to result in adverse impacts. Long-term socioeconomic effects of the Proposed Project are anticipated to be beneficial and are directly related to the existing conditions and needs identified within the Papakōlea, Kewalo, and Kalāwahine communities. Upon completion, the Proposed Project would provide community-based educational, cultural, and workforce-supportive programming intended to strengthen economic opportunity, educational attainment, and community capacity within the Papakōlea homestead communities. Programs are anticipated to include early childhood education, youth enrichment, college and career readiness, cultural education, job training, mentoring, and kūpuna services. These activities are expected to support skill development, workforce participation, and social capital, particularly for Native Hawaiian beneficiaries.

The Proposed Project is also expected to support long-term community resilience by providing a centralized facility for service delivery, cultural continuity, and intergenerational learning. By offering the proposed programming along with emphasizing partnerships with other Native Hawaiian organizations and service providers, the Proposed Project would improve access to educational and economic resources without imposing financial burdens on the surrounding community.

3.15 Visual and Scenic Resources

Existing Conditions

Visual and scenic resources within the Project Site are defined by the prominence of Pūowaina as a dominant landform and the associated public views toward its ridgeline and crater. The PUC DP, updated in April of 2025, identifies seven significant public views relevant to Pūowaina (DPP, 2025):

- from H1/Liliha toward Pūowaina
- from Punchbowl Lookout toward Diamond Head
- from Diamond Head rest stop to Tantalus/Pūowaina
- from Ke'ehi Lagoon toward Pūowaina
- from Sand Island to Pūowaina
- from Punchbowl Street toward Pūowaina
- from Alakea Street toward Pūowaina

These identified view planes consistently emphasize the visual prominence of the Pūowaina ridgeline and crater rim as defining features of the landscape.

The Project Site is located within the PSD, an area designated to preserve and enhance the form, character, and significant public views associated with Pūowaina. The CCH LUO §21-9.50 designated the PSD with specific objectives and design controls to preserve the public views of Pūowaina, as added by Ordinance 9912. Exhibit 21-9.7 from the LUO identifies prominent vistas and viewing areas within the PSD.

The Project Site is situated along the eastern slopes of Pūowaina approximately 180 to 220 feet above msl. The Site is not located on the Pūowaina ridgeline or crater itself, but rather on a slope that is visually subordinate to the crater rim, located below the primary ridgeline and outside of the silhouette that defines Pūowaina in long-range views. The visitor center for the National Memorial Cemetery of the Pacific is situated directly above the Project Site. Existing conditions at the Project Site consist predominantly of unmanaged, overgrown invasive vegetation with no permanent vertical structures.

The visual environment of the greater area consists of a residential neighborhood environment with public school facilities and cemeteries. Along Auwaiolimu and Prospect Street, pedestrian-level views are intermittent due to the presence of existing structures in the Papakōlea region. However, the Pūowaina ridgeline is prominent.

Potential Impacts and Mitigation Measures

Construction activities and equipment will be visible from neighboring properties and along portions of Auwaiolimu Street and surrounding residential areas. These activities will introduce temporary visual changes, including the presence of construction equipment, staging areas, and site disturbance.

These effects will be limited in duration and confined to the Project Site and immediate surroundings. Temporary measures, including dust screens and construction staging controls, will reduce visibility into the site and minimize visual disruption to adjacent properties and public vantage points.

Construction activities will not affect identified public viewplanes associated with the Pūowaina ridgeline and crater.

In the long-term, the Proposed Project is not anticipated to result in substantial adverse effects on visual, scenic, and open space resources in the vicinity of the Project Site. The Project Site is not visible from the seven identified significant public viewplanes identified in the PUC DP. The viewplanes identified primarily focus on the Pūowaina ridgeline and crater rim.

The Project Site is situated on the eastern slopes of Pūowaina and is topographically subordinate to the crater rim. The Proposed Project will not protrude above the crater silhouette or interrupt the ridgeline when viewed from identified public viewplanes. Since the ridgeline and crater rim remain uninterrupted, the visual significance of Pūowaina is preserved. The Proposed Project has been intentionally designed to respect the visual, cultural, and topographic sensitivity of Pūowaina. Current design concepts anticipate predominantly single-story kauhale-inspired cluster of buildings terraced along the eastern slopes of the crater.

The Proposed Project design may generally follow the development standards for the P-2 District as outlined per the LUO and pertaining to heights. Final building heights have not yet been determined and may vary based on program refinement and structural requirements. However, the design intent remains to maintain a low-profile character that is visually subordinate to the Pūowaina ridgeline and consistent with the surrounding topography.

Figures 3-11 through *3-15* depict the potential massing of the Proposed Project from applicable prominent vistas and viewing areas identified within the PSD where the Project may be visible. A visual key of the applicable viewing areas is presented as *Figure 3-16*.



Figure 3-11 **View Looking West from Auwaiolimu Street and Anianiku Street to Upper Slope Above Lincoln Elementary**



Figure 3-12 **View Looking West from Lincoln Elementary School to Upper Slope Above Lincoln Elementary**



Figure 3-13 **View Looking Northwest from Stevensen Middle School to Upper Slope Above Lincoln Elementary**



Figure 3-14 **View Looking West from Iaukea Street to Upper Slope Above Lincoln Elementary**



Figure 3-15 **View Looking Northwest from Kalawahine Street Above Roosevelt to Upper Slope Above Lincoln Elementary**

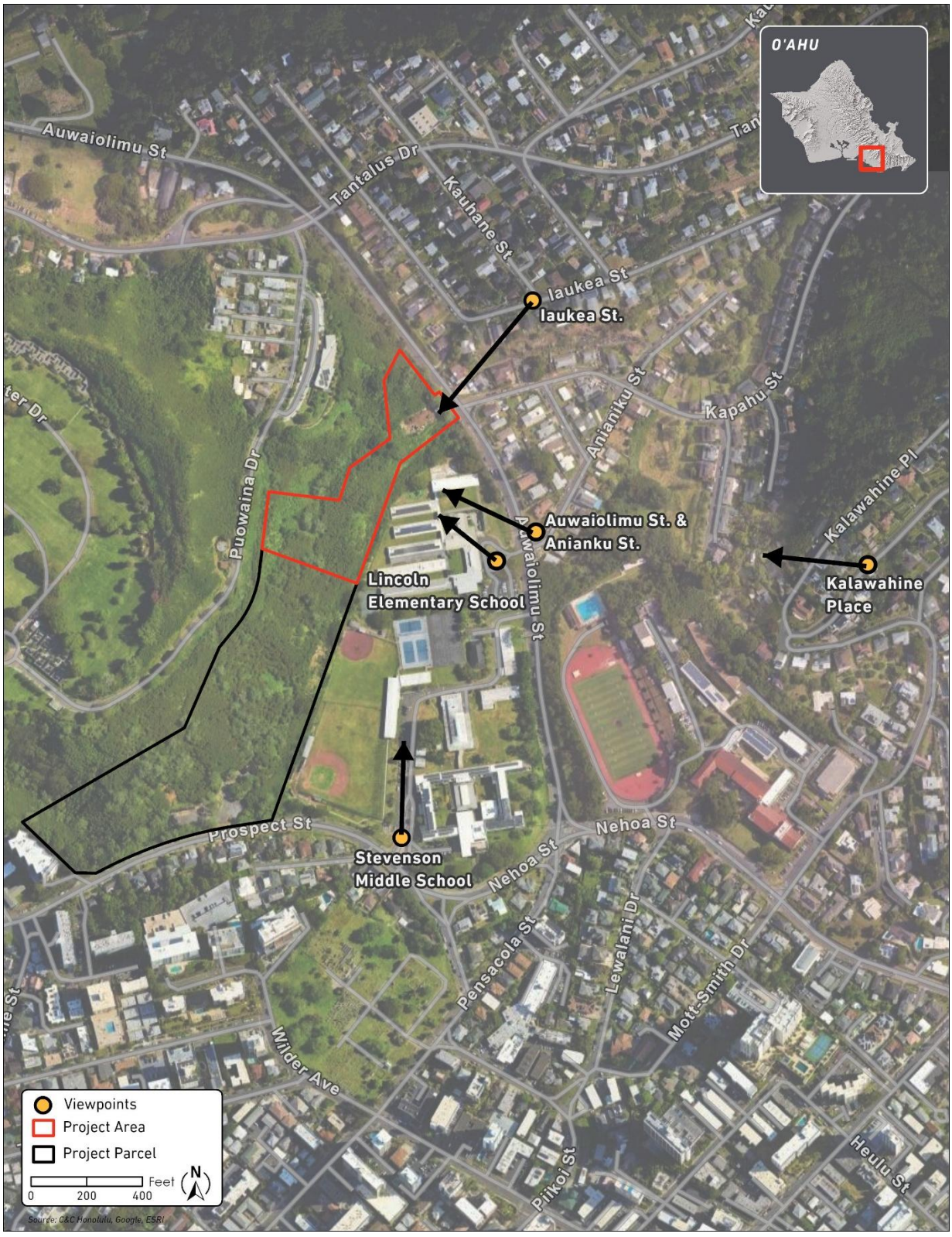


Figure 3-16 **Viewpoints Location**

Chapter 4

Alternatives to the Proposed Project

Chapter 4

Alternatives to the Proposed Project

HAR §11-200.1-18(d)(7) requires an EA to identify and consider reasonable alternatives that could achieve the purpose and need of the Proposed Project. This chapter describes the range of alternatives considered during project planning and provides a high-level comparison of their potential impacts relative to the Proposed Action. The range of alternatives reflects variations in design, configuration, and programming that were considered feasible within the constraints of the Project Site and consistent with the Project purpose and need.

The development and evaluation of alternatives were guided by the community-defined vision and values articulated through the *Papakōlea Regional Plan (2020)* and further reinforced during a series of community workshops in October 2025. The vision for the Papakōlea region, developed collaboratively by community members, identifies Papakōlea, Kewalo, and Kalāwahine as a Native Hawaiian community grounded in the traditions and values of its founding members and envisioned as a place of growth and learning for current and future generations.

The vision provides a framework for evaluating alternatives based on their consistency with cultural values, community priorities, and long-term use of the site. Accordingly, alternatives considered for the Project were evaluated not only for technical feasibility, but also for their consistency with the region's guiding principles.

Guiding principles that informed the alternatives analysis include ʻŌlelo Hawaiʻi and Hawaiian values, health and wellness, an active and supportive community, stewardship of natural resources, self-sufficiency, and education. These principles shaped how design and programming alternatives were conceptualized, refined, and ultimately narrowed to carry forward for the Proposed Project.

Design alternatives were evaluated for their ability to support community health and wellness, reinforce Hawaiian values and sense of place, minimize disturbance to natural resources, and promote an active and supportive community environment. Programming alternatives were assessed based on their capacity to advance education, strengthen community self-sufficiency, and provide spaces that support intergenerational learning and cultural perpetuation. A summary of the alternatives evaluated is presented in *Table 4-1.*

Alternatives that were inconsistent with the community vision or that would undermine these guiding principles were not carried forward for detailed analysis. The Proposed Project reflects the alternative that most effectively aligns with the Papakōlea Regional Plan's vision and values while remaining feasible within site-specific constraints identified through preliminary studies of topography, access, constructability, and relative cost.

4.1 No-Action Alternative

Under the No Action Alternative, the Proposed Project would not be implemented, and the Project Site would remain in its existing condition. No new construction, grading, or changes in land use would occur. Existing site conditions would remain unchanged.

The No Action Alternative serves as the environmental baseline against which the potential impacts of the Proposed Project and other alternatives are evaluated. Under this alternative, construction-related effects associated with grading, noise, traffic, and air quality would not occur. Similarly, project-related changes to cultural, biological, and visual resources would not be introduced.

However, the No Action Alternative would not meet the purpose and need of the Proposed Project. As documented in the *Papakōlea Regional Plan (2020)*, the Proposed Project was identified by community members as the highest priority project for the Papakōlea, Kewalo, and Kalāwahine region through a multi-year community engagement process, including public meetings, community events, and extended comment periods. The Project was selected as the number one priority based on its ability to support Hawaiian language, culture, education, and ʻohana-based community services.

Under the No Action Alternative, this community priority would not be implemented. Identified needs for a permanent, adequately sized facility to support cultural perpetuation, intergenerational education, health and wellness programming, and community-based services would remain unmet. Existing facilities within the region would continue to be insufficient to accommodate the scale and diversity of programming envisioned by the community.

In addition, the No Action Alternative would not advance prior investments and planning efforts undertaken to support this priority project, including preliminary planning and design work, grant-funded studies, land use requests, and due diligence activities. The Project Site would remain underutilized relative to its intended role as the *piko* for community-serving educational and cultural uses within the PSD.

Accordingly, while the No Action Alternative would avoid project-related environmental effects, it would not achieve the Project purpose and need and would not implement the community's highest priority initiative as identified in adopted planning documents.

4.2 Alternative Design Schemes

During community workshops conducted in October 2025 and in preparation of the EA, multiple alternative design schemes were developed and evaluated to explore different approaches to siting, massing, circulation, and program organization for the Proposed Project. Three design schemes were informed by a series of community co-design workshops, as well as preliminary technical studies addressing site topography, access, constructability, operational considerations, and relative cost. (see *Figure 4-1*).

Through a co-creative process with participating community members who attended these meetings, two primary design schemes were advanced for further evaluation: (1) a Kauhale Courtyard Scheme (Scheme A-1) (see *Figure 4-2*) and (2) a Two-Story Facility Scheme (Scheme A-2) (see *Figure 4-3*). Both schemes were designed to accommodate the same core program elements and comparable overall building square footage, but differ in layout, massing, phasing potential, and operational characteristics.

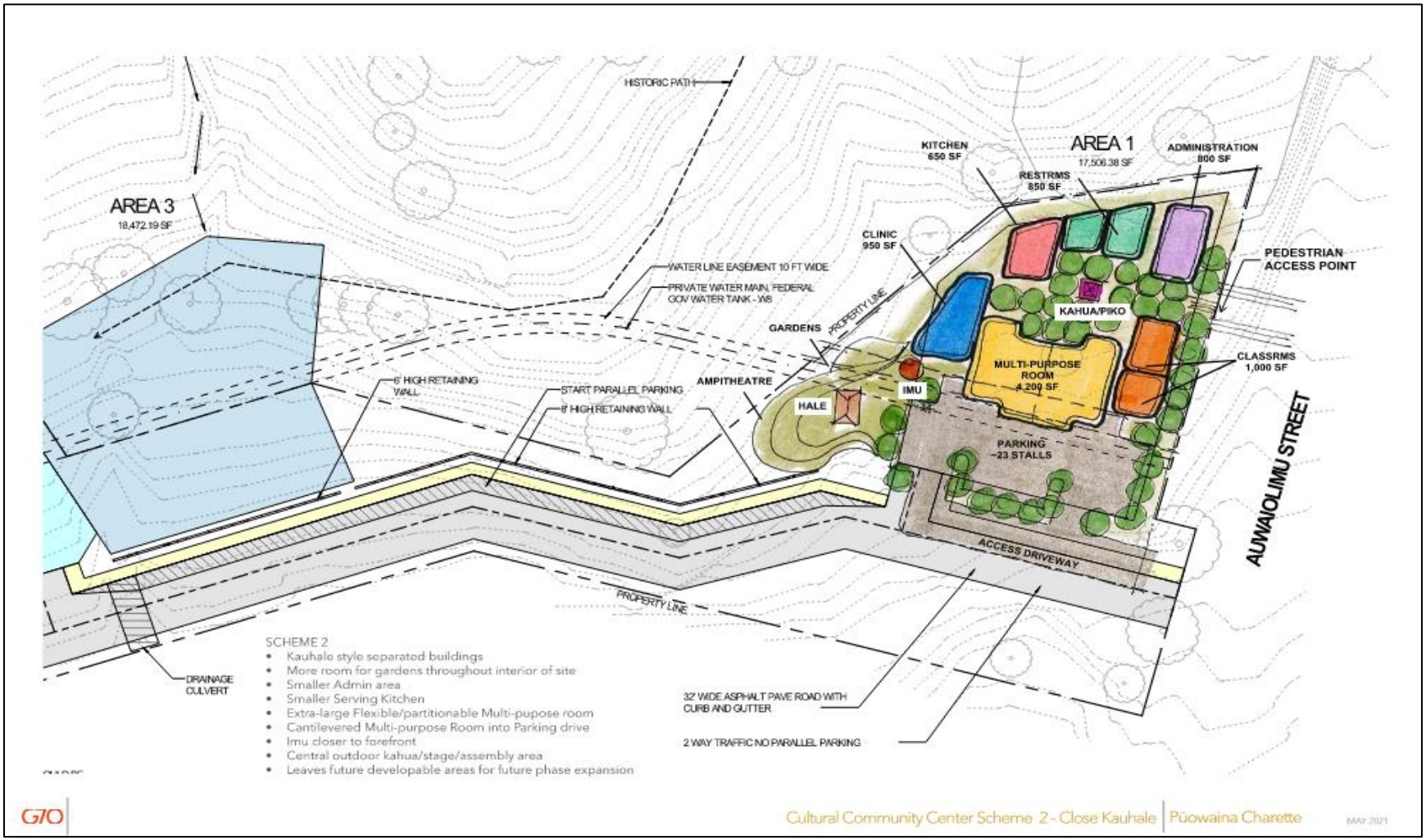


Figure 4-1 **2021 NHECC Concept**



Figure 4-2 **2025 Kauhale Scheme A-1**



Figure 4-3 **2025 Two-Story Scheme**

Kauhale Courtyard Scheme (Scheme A-1)

The Kauhale Courtyard Scheme is characterized by a series of smaller, single-story structures organized around a central open courtyard that functions as the *piko* of the facility. This scheme emphasizes a village-like layout intended to foster interaction, cultural protocol, and gathering, while maintaining a strong visual and physical connection to outdoor spaces.

Key features of this scheme include dispersed program spaces connected by outdoor walkways, a centrally located multipurpose hālau, flexible breakout rooms that can be partitioned as needed, and direct access to outdoor gathering areas. The scheme was designed to support phased implementation, allowing priority program elements, such as education and cultural spaces, to be constructed first as funding becomes available.

Community feedback identified several advantages of the Kauhale Courtyard Scheme, including its cultural resonance, flexibility, and ability to support incremental development. Participants also noted that this scheme could reduce long-term operational and maintenance costs by eliminating the need for an elevator. However, concerns were raised regarding accessibility for kūpuna due to reliance on ramps, potential crowding during emergencies, and security challenges associated with multiple buildings and access points.

Two-Story Facility Scheme (Scheme A-2)

The Two-Story Facility Scheme consolidates program elements into a more compact, vertically organized building. This approach concentrates activity within a single structure, with shared circulation and centralized access. Community members noted that this configuration may provide advantages related to emergency egress, security, and accessibility by reducing travel distances and limiting the number of entry points.

In this scheme, larger gathering spaces, including the multipurpose room, are located on the upper level, with opportunities for users to spill out into adjacent outdoor areas. The design includes an elevator sized to accommodate both accessibility needs and movement of equipment. Community discussions highlighted benefits such as improved circulation, clearer wayfinding, and a more compact footprint on a constrained and sloped site.

At the same time, participants expressed concerns regarding the long-term cost and maintenance requirements associated with elevators, the difficulty of phasing construction vertically, and whether the consolidated form sufficiently reflected the unique character and cultural aspirations of the Papakōlea community.

Design Scheme Evaluation and Selection

Both design schemes were evaluated against community-defined values and guiding principles identified through the Papakōlea Regional Plan and the community co-design workshops, as well as site-specific constraints identified through preliminary technical studies. Evaluation criteria included cultural appropriateness, accessibility for users of all ages, security, flexibility of use, ability to phase construction, operational feasibility, and relative cost.

Through the co-design process, the Kauhale Courtyard Scheme (Scheme A-1) was identified as the preferred design framework because of its alignment with community values, ability to support phased implementation, and flexibility to adapt to evolving program needs. Community participants and the

project proponent expressed that the Kauhale-based approach is more consistent with community-defined cultural values, spatial organization, and program flexibility. .

At the same time, feedback received during the co-design workshops resulted in refinements to the Kauhale Courtyard Scheme, including adjustments to building placement, circulation, and the size and distribution of program spaces. Uses were shifted and overall square footage was right-sized to better respond to site constraints, operational considerations, and accessibility needs. These refinements were informed by preliminary studies addressing topography, access, constructability, and long-term operations.

Accordingly, the Proposed Project as described in *Chapter 2* reflects a refined version of the Kauhale Courtyard Scheme that incorporates input received through the iterative co-design process while maintaining flexibility for further design development as funding, programming, and technical studies progress (see *Figure 2-1*). Alternative design schemes that did not adequately meet the Project purpose and need, were not feasible given site constraints, or presented disproportionate operational challenges were not carried forward for detailed environmental impact analysis.

4.3 Alternative Programming

In addition to alternative design schemes, a range of alternative programming elements were discussed during the October 2025 community co-design workshops. Programming alternatives explored different combinations, scales, and phasing of proposed uses within the Project Site in order to respond to community priorities, operational feasibility, and site-specific constraints.

Early 2021 programming concepts for the NHECC included a broader range of service-oriented uses, including a small clinic component. Through coordination with community members and consideration of concurrent planning efforts, the clinic program element was subsequently removed from the Project. This decision was informed by the proposed KULA project planned on the adjacent parcel, which is anticipated to provide complementary health and support services. Eliminating the clinic avoided duplication of services, reduced operational complexity, and allowed the NHECC to focus more directly on its core cultural, educational, and community-serving mission.

In place of the clinic, a digital studio was introduced as part of the Project program. Community feedback identified the importance of providing space for contemporary cultural expression, storytelling, and documentation, particularly in support of Hawaiian language, music, chant, and intergenerational knowledge sharing. The digital studio was identified as a flexible and culturally relevant use that supports both traditional and modern forms of learning and aligns with the educational objectives of the NHECC.

Additional programming refinements were made in response to site-specific conditions identified through preliminary topographic analysis. These studies revealed a relatively flat area within the Project Site suitable for outdoor, ʻāina-based programming. As a result, a Kīpuka Camp area was added to the program to support experiential learning, cultural camps, and outdoor educational activities. This program element leverages existing site conditions while minimizing grading and supporting place-based education consistent with community values.

Community consultation also informed refinements to early childhood programming. While a preschool component was included in initial program concepts, early designs did not incorporate a dedicated outdoor play area. Through the co-design workshops, community members emphasized the importance of safe, age-appropriate outdoor space for keiki. In response, a fenced preschool play yard

was added to the program to support outdoor learning, physical activity, and ʻāina-based engagement for young children.

Operational considerations discussed during the co-design process also resulted in adjustments to parking provisions. Based on anticipated program demand, accessibility needs, and circulation requirements, the amount of on-site parking was increased relative to earlier concepts. These changes were made to support safe and efficient site access for staff, program participants, visitors, and service vehicles while remaining consistent with the scale and community-serving nature of the Project.

Programming alternatives were evaluated based on their consistency with the community vision and guiding principles, ability to serve users across age groups, operational sustainability, compatibility with site constraints, and potential to minimize environmental impacts. The programming approach reflected in the Proposed Project was selected because it represents a right-sized and integrated program that responds to community input, adjacent development, and site conditions while meeting the Project purpose and need. Alternative programming scenarios that reduced the Project's effectiveness, introduced redundant services, or did not meaningfully reduce potential environmental impacts were not carried forward for detailed environmental impact analysis.

Table 4-1: PCDC NHECC Master Plan Alternatives Summary				
Alternative	**Design/Programming Strengths**	**Design / Programming Constraints**	**Short Term Impacts**	**Long Term Impacts**
Preferred Alternative – Refined Kauhale Courtyard Scheme	Strong alignment with community vision and Papakōlea Regional Plan priorities. Kauhale-inspired layout supports cultural practices, intergenerational learning, and phased implementation. Programming is right-sized based on co-design input and site constraints. Includes outdoor learning areas, preschool with play yard, digital studio, and flexible gathering spaces.	Requires careful coordination of circulation and accessibility across multiple structures. Phased construction dependent on funding availability. Final configuration subject to continued design refinement.	Baseline for this EA. Short-term construction-related impacts to air quality, noise, traffic, and soils would occur but can be minimized through BMPs and coordination with agencies.	Baseline for this EA. Provides long-term cultural, educational, and community benefits while supporting adaptable programming and operational sustainability. Supports the community's highest priority project without exceeding infrastructure capacity.
Two Story Scheme	More compact building footprint and consolidated circulation. Fewer access points may improve security and emergency response. Potentially reduced site coverage on sloped terrain.	Requires elevator installation and long-term maintenance. Less flexibility for phased construction. Vertical organization was identified by community members as less consistent with cultural practices and accessibility preferences.	Short-term construction impacts would be comparable in type to the Preferred Alternative, with additional complexity associated with vertical construction and elevator installation.	Greater long-term visual impacts due to increased building height and massing. Higher operational and maintenance costs. Reduced flexibility for future program reconfiguration compared to the Preferred Alternative.
Reduced Outdoor Programming	Smaller overall outdoor program footprint. Reduced activity areas may simplify site layout and maintenance.	Eliminates Kīpuka Camp and preschool play yard, reducing opportunities for ʻāina-based programming, cultural camps, and early childhood outdoor activity identified as community priorities.	Slightly reduced short-term site disturbance compared to the Preferred Alternative.	Reduced capacity to support ʻāina-based programming and intergenerational learning identified as community priorities.
Reduced Parking	Smaller parking footprint and reduced impervious surface area.	Insufficient parking to meet anticipated program demand, accessibility requirements, and operational needs. Potential circulation and safety concerns.	Slight reduction in grading and paving compared to the Preferred Alternative.	Potential long-term operational constraints related to parking availability, accessibility, and site circulation.

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Chapter 5

Relationship to Plans and Policies

Chapter 5

Relationship to Plans and Policies

This chapter outlines the Project's consistency and compliance with applicable State and County land use plans and policies.

This section evaluates consistency with applicable plans and policies recognizing that, while development on Hawaiian Home Lands is not subject to State or County land use controls in the same manner as non-Trust lands, these frameworks provide important context for understanding how the Proposed Project relates to broader planning objectives. The analysis below considers both formal consistency and alignment in principle where applicable.

The relationship of the Proposed Project to the following Federal, State, and City land use plans, policies and regulatory controls is assessed below:

State of Hawai'i

- Hawai'i State Plan (HRS, Chapter 226)
- Hawai'i 2050 Sustainability Plan (HRS, §226-65)
- Hawai'i State Land Use Districts (HRS Chapter 205)
- Hawai'i State Functional Plans
- Coastal Zone Management (HRS, Chapter 205A)

Department of Hawaiian Home Lands

- DHHL General Plan Update
- DHHL O'ahu Island Plan
- Papakōlea Regional Plan

City and County of Honolulu

- General Plan
- Primary Urban Center Development Plan
- Land Use Ordinance (ROH §21-9.80)
- Punchbowl Special District Design Guidelines

To facilitate a clear and organized evaluation of the numerous plans, policies, and regulatory controls applicable to the Project Site, selected plans and policies are presented in tabular form. Each plan or policy is categorized using the following designations:

S = Supportive, NS = Not Supportive, N/A = Not Applicable

5.1 State Land Use Plans and Policies

5.1.1 Hawai'i State Plan

The Hawai'i State Planning Act, adopted in 1978, and promulgated in HRS §226, resulted in the Hawai'i State Plan. The Hawai'i State Plan provides goals, objectives, policies, and priority guidelines for growth, development and the allocation of resources throughout the State in various areas of State interest. The purpose of the Hawai'i State Plan is to improve the planning process in the State; increase the effectiveness of government and private actions; improve coordination among different agencies and levels of government; provide for wise use of Hawai'i's resources and to guide the future development of the State.

State goals under the Hawai'i State Planning Act are set to guarantee, for present and future generations, those elements of choice and mobility to ensure that individuals and groups may approach their desired levels of self-reliance and self-determination:

- A strong, viable economy, characterized by stability, diversity, and growth, that enables the fulfillment of the needs and expectations of Hawai'i present and future generations.
- A desired physical environment, characterized by beauty, cleanliness, quiet, stable natural systems, and uniqueness, that enhances the mental and physical well-being of the people.
- Physical, social, and economic well-being, for individuals and families in Hawai'i, that nourishes a sense of community responsibility, of caring, and of participation in community life.

The State Plan is divided into three sections. Part 1 is Overall Theme, Goals, Objectives and Policies. Part 2 is Planning Coordination and Implementation. Part 3 is Priority Guidelines. The Proposed Project's consistency with applicable goals, objectives and policies of Part 1 is discussed in *Table 5-1*, and an assessment of conformance with Part 3 is also discussed in *Table 5-1*. Part 2 of the State Plan, which primarily covers internal government affairs, is not related to the Proposed Project.

In addition to general consistency, the Proposed Project advances multiple State Plan objectives related to education, cultural perpetuation, community well-being, and efficient use of urban land. The Project's location within an existing developed area, its community-serving function, and its focus on culturally grounded education and intergenerational learning reflect an integrated approach to physical, social, and cultural planning consistent with the intent of the State Plan.

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	**S**	**N/S**	**N/A**
§226-4: State Goals. In order to guarantee, for the present and future generations, those elements of choice and mobility that insure that individuals and groups may approach their desired levels of self-reliance and self-determination, it shall be the goal of the State to achieve:			
(1) A strong, viable economy, characterized by stability, diversity, and growth, that enables the fulfillment of the needs and expectations of Hawai'i's present and future generations	X		
(2) A desired physical environment, characterized by beauty, cleanliness, quiet, stable natural systems, and uniqueness, that enhances the mental and physical well-being of the people.	X		
(3) Physical, social and economic well-being, for individuals and families in Hawai'i, that nourishes a sense of community responsibility, of caring, and of participation in community life.	X		

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
<u>Discussion:</u> The Proposed Project is in alignment with and will support the State of Hawai'i's efforts to promote its economic, environmental, and socio-cultural goals as outlined in the Hawai'i State Plan. The Project supports intergenerational learning, workforce development, cultural perpetuation, and community gathering in a manner that strengthens social cohesion and economic opportunity for Native Hawaiians and the Papakōlea beneficiaries. Conceptual site planning emphasizes compatibility with surrounding land uses, incorporation of native landscaping, and responsible stewardship of the land. Development intensity is anticipated to be modest, consisting of primarily single-story, terraced structures integrated with open space and outdoor learning areas. The Project does not induce population growth or expansion of urban boundaries and will utilize existing infrastructure systems. Through its programmatic focus and design approach, the Project advances social, economic, cultural, and environmental objectives in a balanced and community-responsive manner.			
§226-5: Objective and policies for population. (a) It shall be the objective in planning for the State's population to guide population growth to be consistent with the achievement of physical, economic, and social objectives contained in this chapter; (b) To achieve the population objective, it shall be the policy of this State to:			
(1) Manage population growth statewide in a manner that provides increased opportunities for Hawai'i's people to pursue their physical, social and economic aspirations while recognizing the unique needs of each county.			X
(2) Encourage an increase in economic activities and employment opportunities on the neighbor islands consistent with community needs-and desires.			X
(3) Promote increased opportunities for Hawai'i's people to pursue their socioeconomic aspirations throughout the islands.	X		
(4) Encourage research activities and public awareness programs to foster and understanding of Hawai'i's limited capacity to accommodate population needs and to address concerns resulting from an increase in Hawai'i's population.			X
(5) Encourage federal actions and coordination among major governmental agencies to promote a more balanced distribution of immigrants among states, provided that such actions do not prevent the reunion of immediate family members.			X
(6) Pursue an increase in federal assistance for states with a greater proportion of foreign immigrants relative to their state's population			X
(7) Plan the development and availability of land and water resources in a coordinated manner so as to provide for the desired levels of growth in each geographic area	X		
<u>Discussion:</u> The Proposed Project will support the objectives and policies outlined within the Hawai'i State Plan related to population. The Proposed Project will not contribute to residential population growth. The Proposed Project, however, will contribute to socio-economic aspirations of the Papakōlea community by providing a culturally grounded educational and community facility. The Proposed Project programming is envisioned to provide spaces and programming that supports intergenerational learning, workforce development, cultural perpetuation, and community gathering activities. The Project does not require expansion of urban boundaries or new infrastructure extensions beyond existing service areas.			
§226-6: Objectives and policies for the economy in general. (a) Planning for the State's economy in general shall be directed toward achievement of the following objectives:			
(1) Increased and diversified employment opportunities to achieve full employment, increased income and job choice, and improved living standards for Hawai'i's people.			X
(2) A steadily growing and diversified economic base that is not overly dependent on a few industries and includes the development and expansion of industries on the neighbor islands.			X
(b) To achieve the general economic objectives, it shall be the policy of this State to:			
(1) Promote and encourage entrepreneurship within Hawai'i by residents and nonresidents of the State.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(2) Expand Hawai'i's national and international marketing, communication, and organizational ties, to increase the State's capacity to adjust to and capitalize upon economic changes and opportunities occurring outside the State.			X
(3) Promote Hawai'i as an attractive market for environmentally and socially sound investment activities that benefit Hawai'i's people.			X
(4) Transform and maintain Hawai'i as a place that welcomes and facilitates innovative activity that may lead to commercial opportunities.			X
(5) Promote innovative activity that may pose initial risks, but ultimately contribute to the economy of Hawai'i.			X
(6) Seek broader outlets for new or expanded Hawai'i business investments.			X
(7) Expand existing markets and penetrate new markets for Hawai'i's products and services.			X
(8) Assure that the basic economic needs of Hawai'i's people are maintained in the event of disruptions in overseas transportation.			X
(9) Strive to achieve a level of construction activity responsive to, and consistent with, state growth objectives.	X		
(10) Encourage the formation of cooperatives and other favorable marketing arrangements at the local or regional level to assist Hawai'i's small-scale producers, manufacturers, and distributors.			X
(11) Encourage labor-intensive activities that are economically satisfying, and which offer opportunities for upward mobility.			X
(12) Encourage innovative activities that may not be labor-intensive, but may otherwise contribute to the economy of Hawai'i.	X		
(13) Foster greater cooperation and coordination between the government and private sectors in developing Hawai'i's employment and economic growth opportunities.			X
(14) Stimulate the development and expansion of economic activities which will benefit areas with substantial or expected employment problems.			X
(15) Maintain acceptable working conditions and standards for Hawai'i's workers.	X		
(16) Provide equal employment opportunities for all segments of Hawai'i's population through affirmative action and nondiscrimination measures.			X
(17) Stimulate the development and expansion of economic activities capitalizing on defense, dual-use, and science and technology assets, particularly on the neighbor islands where employment opportunities may be limited.			X
(18) Encourage businesses that have favorable financial multiplier effects within Hawai'i's economy.			X
(19) Promote and protect intangible resources in Hawai'i, such as scenic beauty and the aloha spirit, which are vital to a healthy economy.	X		
(20) Increase effective communication between the educational community and the private sector to develop relevant curricula and training programs to meet future employment needs in general, and requirements of new, potential growth industries in particular.			X
(21) Foster a business climate in Hawai'i--including attitudes, tax and regulatory policies, and financial and technical assistance programs--that is conducive to the expansion of existing enterprises and the creation and attraction of new business and industry.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
<u>Discussion:</u> The Proposed Project will support the objectives and policies outlined within the Hawai'i State Plan related to the economy – in general. In the short-term, project construction expenditures will confer positive benefits to the local economy in the form of direct wages and expenditures. These benefits would be derived from the creation of construction and construction support jobs as well as revenues generated by the procurement of building supplies and materials. In the long-term, the Proposed Project would provide a culturally grounded educational and community facility. The Proposed Project programming is envisioned to provide spaces and programming that supports intergenerational learning, workforce development, cultural perpetuation, and community gathering activities. By strengthening educational pathways and employment preparedness, the Project contributes to a resilient and skilled local workforce aligned with State economic objectives.			
§226-7: Objectives and policies for the economy—agriculture.			
(a) Planning for the State's economy with regard to agriculture shall be directed towards achievement of the following objectives:			
(1) Viability of Hawai'i's sugar and pineapple industries.			X
(2) Growth and development of diversified agriculture throughout the State.			X
(3) An agriculture industry that continues to constitute a dynamic and essential component of Hawai'i's strategic, economic, and social well-being.			X
(b) To achieve the agriculture objectives, it shall be the policy of this State to:			
(1) Establish a clear direction for Hawai'i's agriculture through stakeholder commitment and advocacy.			X
(2) Encourage agriculture by making best use of natural resources.			X
(3) Provide the governor and the legislature with information and options needed for prudent decision making for the development of agriculture.			X
(4) Establish strong relationships between the agricultural and visitor industries for mutual marketing benefits.			X
(5) Foster increased public awareness and understanding of the contributions and benefits of agriculture as a major sector of Hawai'i's economy.			X
(6) Seek the enactment and retention of federal and state legislation that benefits Hawai'i's agricultural industries.			X
(7) Strengthen diversified agriculture by developing an effective promotion, marketing, and distribution system between Hawai'i's producers and consumer markets locally, on the continental United States, and internationally.			X
(8) Support research and development activities that provide greater efficiency and economic productivity in agriculture.			X
(9) Enhance agricultural growth by providing public incentives and encouraging private initiatives.			X
(10) Assure the availability of agriculturally suitable lands with adequate water to accommodate present and future needs.			X
(11) Increase the attractiveness and opportunities for an agricultural education and livelihood.			X
(12) Expand Hawai'i's agricultural base by promoting growth and development of flowers, tropical fruits and plants, livestock, feed grains, forestry, food crops, aquaculture, and other potential enterprises.			X
(13) Promote economically competitive activities that increase Hawai'i's agricultural self-sufficiency.			X
(14) Promote and assist in the establishment of sound financial programs for diversified agriculture.			X
(15) Institute and support programs and activities to assist the entry of displaced agricultural workers into alternative agricultural or other employment.			X
(16) Facilitate the transition of agricultural lands in economically non-feasible agricultural production to economically viable agricultural uses.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(17) Perpetuate, promote, and increase use of traditional Hawaiian farming systems, such as the use of loko i'a, māla, and irrigated lo'i, and growth of traditional Hawaiian crops, such as kalo, 'uala, and 'ulu.	X		
(18) Increase and develop small-scale farms.			X
Discussion: The Proposed Project aligns with the objectives and policies related to the economy and agriculture. The Proposed Project would provide a culturally grounded educational and community facility. The Proposed Project programming is envisioned to provide spaces and programming that supports intergenerational learning, workforce development, cultural perpetuation, and community gathering activities. This may come through small-scale planting areas and native landscaping which may support informal cultivation of traditional Hawaiian plants. These activities would be ancillary and educational in nature and would not impact agricultural lands or statewide agricultural production.			
§226-8 Objective and policies for the economy--visitor industry. (a) Planning for the State's economy with regard to the visitor industry shall be directed towards the achievement of the objective of a visitor industry that constitutes a major component of steady growth for Hawai'i's economy. (b) To achieve the visitor industry objective, it shall be the policy of this State to:			
(1) Support and assist in the promotion of Hawai'i's visitor attractions and facilities.			X
(2) Ensure that visitor industry activities are in keeping with the social, economic, and physical needs and aspirations of Hawai'i's people.			X
(3) Improve the quality of existing visitor destination areas.			X
(4) Encourage cooperation and coordination between the government and private sectors in developing and maintaining well-designed, adequately serviced visitor industry and related developments which are sensitive to neighboring communities and activities.			X
(5) Develop the industry in a manner that will continue to provide new job opportunities and steady employment for Hawai'i's people.			X
(6) Provide opportunities for Hawai'i's people to obtain job training and education that will allow for upward mobility within the visitor industry.			X
(7) Foster a recognition of the contribution of the visitor industry to Hawai'i's economy and the need to perpetuate the aloha spirit.			X
(8) Foster an understanding by visitors of the aloha spirit and of the unique and sensitive character of Hawai'i's cultures and values.			X
Discussion: The Proposed Project will not impact the objectives and policies outlined within the Hawai'i State Plan related to the economy and the visitor industry.			
§226-9 Objective and policies for the economy--federal expenditures. (a) Planning for the State's economy with regard to federal expenditures shall be directed towards achievement of the objective of a stable federal investment base as an integral component of Hawai'i's economy. (b) To achieve the federal expenditures objective, it shall be the policy of this State to:			
(1) Encourage the sustained flow of federal expenditures in Hawai'i that generates long-term government civilian employment.			X
(2) Promote Hawai'i's supportive role in national defense.			X
(3) Promote the development of federally supported activities in Hawai'i that respect state-wide economic concerns, are sensitive to community needs, and minimize adverse impacts on Hawai'i's environment.			X
(4) Increase opportunities for entry and advancement of Hawai'i's people into federal government service.			X
(5) Promote federal use of local commodities, services, and facilities available in Hawai'i.			X
(6) Strengthen federal-state-county communication and coordination in all federal activities that affect Hawai'i.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(7) Pursue the return of federally controlled lands in Hawai'i that are not required for either the defense of the nation or for other purposes of national importance and promote the mutually beneficial exchanges of land between federal agencies, the State, and the counties.			X
Discussion: The Proposed Project will not impact the objectives and policies outlined within the Hawai'i State Plan related to the economy and federal expenditures.			
§226-10 Objectives and policies for the economy--potential growth and innovative activities. (a) Planning for the State's economy with regard to potential growth and innovative activities shall be directed towards achievement of the objective of development and expansion of potential growth and innovative activities that serve to increase and diversify Hawai'i's economic base. (b) To achieve the potential growth and innovative activity objective, it shall be the policy of this State to:			
(1) Facilitate investment and employment growth in economic activities that have the potential to expand and diversify Hawai'i's economy, including but not limited to diversified agriculture, aquaculture, renewable energy development, creative media, health care, and science and technology-based sectors;			X
(2) Facilitate investment in innovative activity that may pose risks or be less labor-intensive than other traditional business activity, but if successful, will generate revenue in Hawai'i through the export of services or products or substitution of imported services or products;			X
(3) Encourage entrepreneurship in innovative activity by academic researchers and instructors who may not have the background, skill, or initial inclination to commercially exploit their discoveries or achievements;			X
(4) Recognize that innovative activity is not exclusively dependent upon individuals with advanced formal education, but that many self-taught, motivated individuals are able, willing, sufficiently knowledgeable, and equipped with the attitude necessary to undertake innovative activity;			X
(5) Increase the opportunities for investors in innovative activity and talent engaged in innovative activity to personally meet and interact at cultural, art, entertainment, culinary, athletic, or visitor-oriented events without a business focus;			X
(6) Expand Hawai'i's capacity to attract and service international programs and activities that generate employment for Hawai'i's people;			X
(7) Enhance and promote Hawai'i's role as a center for international relations, trade, finance, services, technology, education, culture, and the arts;	X		
(8) Accelerate research and development of new energy-related industries based on wind, solar, ocean, underground resources, and solid waste;			X
(9) Promote Hawai'i's geographic, environmental, social, and technological advantages to attract new or innovative economic activities into the State;			X
(10) Provide public incentives and encourage private initiative to attract new or innovative industries that best support Hawai'i's social, economic, physical, and environmental objectives;			X
(11) Increase research and the development of ocean-related economic activities such as mining, food production, and scientific research;			X
(12) Develop, promote, and support research and educational and training programs that will enhance Hawai'i's ability to attract and develop economic activities of benefit to Hawai'i;			X
(13) Foster a broader public recognition and understanding of the potential benefits of new or innovative growth-oriented industry in Hawai'i;			X
(14) Encourage the development and implementation of joint federal and state initiatives to attract federal programs and projects that will support Hawai'i's social, economic, physical, and environmental objectives;			X
(15) Increase research and development of businesses and services in the telecommunications and information industries;			X
(16) Foster the research and development of nonfossil fuel and energy efficient modes of transportation; and			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(17) Recognize and promote health care and health care information technology as growth industries.			X
Discussion: While the Project is not an economic innovation initiative as contemplated under §226-10, it is consistent with the broader objective of enhancing educational and training opportunities that may contribute to diversified economic participation. The Proposed Project would provide a culturally grounded educational and community facility. The Proposed Project programming is envisioned to provide spaces and programming that supports intergenerational learning, workforce development, cultural perpetuation, and community gathering activities. The Project's programming may support pathways into health care, education, creative industries, and other emerging sectors.			
§226-10.5 Objectives and policies for the economy--information industry.			
(a) Planning for the State's economy with regard to telecommunications and information technology shall be directed toward recognizing that broadband and wireless communication capability and infrastructure are foundations for an innovative economy and positioning Hawai'i as a leader in broadband and wireless communications and applications in the Pacific Region.			
(b) To achieve the information industry objective, it shall be the policy of this State to:			
(1) Promote efforts to attain the highest speeds of electronic and wireless communication within Hawai'i and between Hawai'i and the world, and make high speed communication available to all residents and businesses in Hawai'i;			X
(2) Encourage the continued development and expansion of the telecommunications infrastructure serving Hawai'i to accommodate future growth and innovation in Hawai'i's economy;			X
(3) Facilitate the development of new or innovative business and service ventures in the information industry which will provide employment opportunities for the people of Hawai'i;			X
(4) Encourage mainland- and foreign-based companies of all sizes, whether information technology-focused or not, to allow their principals, employees, or contractors to live in and work from Hawai'i, using technology to communicate with their headquarters, offices, or customers located out-of-state;			X
(5) Encourage greater cooperation between the public and private sectors in developing and maintaining a well-designed information industry;			X
(6) Ensure that the development of new businesses and services in the industry are in keeping with the social, economic, and physical needs and aspirations of Hawai'i's people;			X
(7) Provide opportunities for Hawai'i's people to obtain job training and education that will allow for upward mobility within the information industry;	X		
(8) Foster a recognition of the contribution of the information industry to Hawai'i's economy; and			X
(9) Assist in the promotion of Hawai'i as a broker, creator, and processor of information in the Pacific.			X
Discussion: The policies of §226-10.5 are not directly applicable. However, the inclusion of a digital studio and technology-enabled learning space may support digital literacy and creative expression consistent with broader statewide efforts to expand access to information technology.			
§226-11 Objectives and policies for the physical environment--land-based, shoreline, and marine resources.			
(a) Planning for the State's physical environment with regard to land-based, shoreline, and marine resources shall be directed towards achievement of the following objectives:			
(1) Prudent use of Hawai'i's land-based, shoreline, and marine resources.	X		
(2) Effective protection of Hawai'i's unique and fragile environmental resources.	X		
(b) To achieve the land-based, shoreline, and marine resources objectives, it shall be the policy of this State to:			
(1) Exercise an overall conservation ethic in the use of Hawai'i's natural resources.			X
(2) Ensure compatibility between land-based and water-based activities and natural resources and ecological systems.			X
(3) Take into account the physical attributes of areas when planning and designing activities and facilities.	X		

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(4) Manage natural resources and environs to encourage their beneficial and multiple use without generating costly or irreparable environmental damage.			X
(5) Consider multiple uses in watershed areas, provided such uses do not detrimentally affect water quality and recharge functions.			X
(6) Encourage the protection of rare or endangered plant and animal species and habitats native to Hawai'i.			X
(7) Provide public incentives that encourage private actions to protect significant natural resources from degradation or unnecessary depletion.			X
(8) Pursue compatible relationships among activities, facilities and natural resources.	X		
(9) Promote increased accessibility and prudent use of inland and shoreline areas for public recreational, educational and scientific purposes.	X		
Discussion: The Proposed Project will support the objectives and policies outlined within the Hawai'i State Plan related to the physical environment, land-based, shoreline, and marine resources. The Project Site is situated on the eastern slopes of Pūowaina in urban Honolulu. The Proposed Project is not located near the shoreline, within the SMA, or near the SLR-XA. The Project Site is currently undeveloped and consists primarily of obstructive invasive vegetation. No special status plant or animal species or species proposed for listing on Federal or State endangered species statutes have been recorded within the Project Site. The Proposed Project's overall design and scale are planned to align with the surrounding Papakōlea community character, and it is recommended that native plant species be used for landscaping where appropriate throughout the design of the Proposed Project. Incorporating native plants may enhance the programming of the Proposed Project while supporting ecological resiliency and aligning with cultural and community values related to native plant and landscape restoration. By prioritizing native landscaping, the Proposed Project would promote an overall conservation ethic and the compatibility between the natural environment and Project activities. No significant short- or long-term impacts to surface and/or coastal waters are anticipated to result from the construction and operation of the Proposed Project. For the duration of the construction of the Proposed Project, BMPs would be implemented as necessary to prevent adverse impacts on natural resources. BMPs would include those to limit the spread of invasive species and pathogens that may harm native species and ecosystems. In the case endangered or threatened species are identified on the Project Site during any stage of the Proposed Project, the appropriate agencies and specialist would be contacted to ensure compliance with applicable regulations.			
§226-12 Objective and policies for the physical environment--scenic, natural beauty, and historic resources. (a) Planning for the State's physical environment shall be directed towards achievement of the objective of enhancement of Hawai'i's scenic assets, natural beauty, and multi-cultural/historical resources. (b) To achieve the scenic, natural beauty, and historic resources objectives, it shall be the policy of this State to:			
(1) Promote the preservation and restoration of significant natural and historic resources.	X		
(2) Provide incentives to maintain and enhance historic, cultural, and scenic amenities.	X		
(3) Promote the preservation of views and vistas to enhance the visual and aesthetic enjoyment of mountains, ocean, scenic landscapes, and other natural features.	X		
(4) Protect those special areas, structures, and elements that are an integral and functional part of Hawai'i's ethnic and cultural heritage.	X		
(5) Encourage the design of developments and activities that complement the natural beauty of the islands.	X		

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
<u>Discussion:</u> The Proposed Project will support the objectives and policies outlined within the Hawai'i State Plan related to the physical environment, scenic, natural beauty, and historic resources. Project Site is located within the broader Pūowaina landscape, an area of cultural, historic, and scenic significance within Honolulu. The Proposed Project has been designed with consideration of this context and incorporates measures intended to preserve scenic character, protect historic resources, and complement the natural beauty of the area. An AIS is currently underway to evaluate the potential presence of historic properties within the Project Site, including the presence for subsurface resources such as burials. Previous archaeological investigations in the vicinity identified SIHP Site No. 50-80-14-6529 (a historic house foundation) just outside the Project boundary, as well as an upright basalt column, a historic tunnel with associated walls, and a possible hōlua feature southwest of the Project Site. The Proposed Project design responds to the scenic character of the Punchbowl area by incorporating primarily single-story structures terraced along the existing topography, thereby minimizing visual prominence. Building siting, massing, and open space areas have been organized to remain compatible with surrounding development and to preserve view corridors to the extent practicable. Construction-related visual impacts would be temporary and mitigated through dust control measures and visual screening. The Project Site is currently characterized by invasive vegetation. Implementation of the Proposed Project would include removal of invasive species and installation of thoughtfully designed landscaping that prioritizes native plantings. Integrated greenways, open space areas, and the central courtyard are intended to enhance visual quality while reinforcing connection to place. Through these measures, the Proposed Project complements the natural beauty of the Papakōlea region while supporting cultural continuity and environmental stewardship.			
§226-13 Objectives and policies for the physical environment--land, air, and water quality.			
(a) Planning for the State's physical environment with regard to land, air, and water quality shall be directed towards achievement of the following objectives:			
(1) Maintenance and pursuit of improved quality in Hawai'i's land, air, and water resources.	X		
(2) Greater public awareness and appreciation of Hawai'i's environmental resources.	X		
(b) To achieve the land, air, and water quality objectives, it shall be the policy of this State to:			
(1) Foster educational activities that promote a better understanding of Hawai'i's limited environmental resources.	X		
(2) Promote the proper management of Hawai'i's land and water resources.	X		
(3) Promote effective measures to achieve desired quality in Hawai'i's surface, ground and coastal waters.			X
(4) Encourage actions to maintain or improve aural and air quality levels to enhance the health and well-being of Hawai'i's people.			X
(5) Reduce the threat to life and property from erosion, flooding, tsunamis, hurricanes, earthquakes, volcanic eruptions, and other natural or man-induced hazards and disasters.			X
(6) Encourage design and construction practices that enhance the physical qualities of Hawai'i's communities.	X		
(7) Encourage urban developments in close proximity to existing services and facilities.	X		
(8) Foster recognition of the importance and value of the land, air, and water resources to Hawai'i's people, their cultures and visitors.	X		

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
Discussion: The Proposed Project is consistent with the objectives and policies of §226-13. Development would occur on an existing undeveloped parcel within an established urban community and will incorporate design and construction measures intended to maintain land, air, and water quality. Construction activities will implement standard BMPs to control erosion, sedimentation, dust, and stormwater runoff. These measures will minimize potential impacts to surrounding properties and prevent degradation of downstream water resources. The Project Site is not located adjacent to natural streams, wetlands, or coastal waters; however, drainage improvements will be incorporated to manage stormwater in accordance with applicable CCH and State requirements and to address the sloped topography of the site. Operational impacts to land, air, and water resources are anticipated to be minimal and consistent with community facility uses. The Project will connect to existing municipal infrastructure and will not require new water source development or wastewater treatment facilities. Landscaping will prioritize native species to support soil stability and ecological function. The Proposed Project represents infill development within an existing service area and is located in proximity to established public facilities and infrastructure. By concentrating development within an already urbanized setting and avoiding expansion into conservation or shoreline areas, the Project supports proper land resource management and aligns with State policies encouraging development near existing services. Educational programming associated with the NHECC may further promote awareness of environmental stewardship, ʻāina-based learning, and sustainable practices consistent with the State's objective of fostering appreciation of Hawai'i's land, air, and water resources.			
§226-14 Objective and policies for facility systems--in general.			
(a) Planning for the State's facility systems in general shall be directed towards achievement of the objective of water, transportation, waste disposal, and energy and telecommunication systems that support statewide social, economic, and physical objectives.			
(b) To achieve the general facility systems objective, it shall be the policy of this State to:			
(1) Accommodate the needs of Hawai'i's people through coordination of facility systems and capital improvement priorities in consonance with state and county plans.			X
(2) Encourage flexibility in the design and development of facility systems to promote prudent use of resources and accommodate changing public demands and priorities.	X		
(3) Ensure that required facility systems can be supported within resource capacities and at reasonable cost to the user.	X		
(4) Pursue alternative methods of financing programs and projects and cost-saving techniques in the planning, construction, and maintenance of facility systems.			X
Discussion: The Proposed Project is consistent with the objectives and policies of §226-14. The NHECC will be developed within an established urban area and will utilize existing public infrastructure systems, including water, wastewater, electrical, telecommunications, and roadway networks. No major off-site infrastructure expansions are anticipated beyond standard service connections required to support a community facility of this scale. Facility connections and improvements will be coordinated with the appropriate State and CCH agencies during subsequent design and permitting phases to ensure compliance with applicable standards and infrastructure planning priorities. The Project's location within an existing service area supports efficient use of public infrastructure and aligns with statewide policies encouraging coordination of facility systems with planned urban development.			
§226-15 Objectives and policies for facility systems--solid and liquid wastes.			
(a) Planning for the State's facility systems with regard to solid and liquid wastes shall be directed towards the achievement of the following objectives:			
(1) Maintenance of basic public health and sanitation standards relating to treatment and disposal of solid and liquid wastes.	X		
(2) Provision of adequate sewerage facilities for physical and economic activities that alleviate problems in housing, employment, mobility, and other areas.	X		
(b) To achieve solid and liquid waste objectives, it shall be the policy of this State to:			
(1) Encourage the adequate development of sewerage facilities that complement planned growth.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(2) Promote re-use and recycling to reduce solid and liquid wastes and employ a conservation ethic.			X
(3) Promote research to develop more efficient and economical treatment and disposal of solid and liquid wastes.			X
Discussion: The Proposed Project is consistent with the objectives and policies of §226-15. The NHECC will connect to existing municipal wastewater infrastructure, and all wastewater generated by the facility will be conveyed and treated in accordance with CCH and DOH requirements. The Project will not require construction of new off-site sewer infrastructure beyond standard service connections. Solid waste generated during construction will be managed in accordance with applicable regulations, including proper disposal of construction debris and implementation of best management practices to prevent off-site impacts. During operation, solid waste generated by the facility is anticipated to be typical of community-serving uses and will be handled through existing collection services. The Project may incorporate waste reduction strategies, including recycling and reuse practices, consistent with State policy promoting conservation and reduction of solid waste generation. Given the modest scale of development and reliance on existing wastewater and solid waste systems, the Proposed Project is not anticipated to adversely affect public health or sanitation standards.			
§226-16 Objective and policies for facility systems—water. (a) Planning for the State's facility systems with regard to water shall be directed towards achievement of the objective of the provision of water to adequately accommodate domestic, agricultural, commercial, industrial, recreational, and other needs within resource capacities. (b) To achieve the facility systems water objective, it shall be the policy of this State to:			
(1) Coordinate development of land use activities with existing and potential water supply.	X		
(2) Support research and development of alternative methods to meet future water requirements well in advance of anticipated needs.			X
(3) Reclaim and encourage the productive use of runoff water and wastewater discharges.			X
(4) Assist in improving the quality, efficiency, service, and storage capabilities of water systems for domestic and agricultural use.			X
(5) Support water supply services to areas experiencing critical water problems.			X
(6) Promote water conservation programs and practices in government, private industry, and the general public to help ensure adequate water to meet long-term needs.	X		
Discussion: The Proposed Project is consistent with the objectives and policies of §226-16. The NHECC will connect to existing BWS infrastructure serving the Papakōlea area. The Project does not propose development of a new water source and will rely on established municipal systems to meet potable water and fire protection needs. Water demand associated with the Proposed Project is anticipated to be consistent with community-serving facility uses of similar size and intensity. Based on the relatively low domestic demand, the domestic service lateral is anticipated to be 2 to 3 inches, subject to the on-site plumbing design as well as final meter sizing by BWS. Final water service requirements, including fire flow, will be confirmed during subsequent design and building permit review in coordination with BWS and applicable agencies. No major off-site water infrastructure extensions are anticipated beyond standard service connections. The Project's modest scale and urban infill location support coordination of land use with existing water supply capacity. Water-efficient fixtures and landscaping practices may be incorporated during final design to promote conservation consistent with State policy encouraging prudent water use.			
§226-17 Objectives and policies for facility systems--transportation. (a) Planning for the State's facility systems with regard to transportation shall be directed towards the achievement of the following objectives:			
(1) An integrated multi-modal transportation system that services statewide needs and promotes the efficient, economical, safe, and convenient movement of people and goods.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(2) A statewide transportation system that is consistent with and will accommodate planned growth objectives throughout the State.			X
(b) To achieve the transportation objectives, it shall be the policy of this State to:			
(1) Design, program, and develop a multi-modal system in conformance with desired growth and physical development as stated in this chapter;			X
(2) Coordinate state, county, federal, and private transportation activities and programs toward the achievement of statewide objectives;			X
(3) Encourage a reasonable distribution of financial responsibilities for transportation among participating governmental and private parties;			X
(4) Provide for improved accessibility to shipping, docking, and storage facilities;			X
(5) Promote a reasonable level and variety of mass transportation services that adequately meet statewide and community needs;			X
(6) Encourage transportation systems that serve to accommodate present and future development needs of communities;	X		
(7) Encourage a variety of carriers to offer increased opportunities and advantages to inter-island movement of people and goods;			X
(8) Increase the capacities of airport and harbor systems and support facilities to effectively accommodate transshipment and storage needs;			X
(9) Encourage the development of transportation systems and programs which would assist statewide economic growth and diversification;			X
(10) Encourage the design and development of transportation systems sensitive to the needs of affected communities and the quality of Hawai'i's natural environment;			X
(11) Encourage safe and convenient use of low-cost, energy- efficient, non-polluting means of transportation;			X
(12) Coordinate intergovernmental land use and transportation planning activities to ensure the timely delivery of supporting transportation infrastructure in order to accommodate planned growth objectives; and			X
(13) Encourage diversification of transportation modes and infrastructure to promote alternate fuels and energy efficiency.			X
Discussion: The Proposed Project is consistent with the objectives and policies of §226-17. The NHECC will be accessed via a driveway connection to Auwaiolimu Street and will include on-site circulation and approximately 31 parking spaces to accommodate staff, program participants, and visitors. The scale and intensity of the facility are modest and consistent with community-serving uses within the existing Papakōlea neighborhood. Based on the TMP (*Section 3.10*), the Proposed Project is not anticipated to result in significant adverse impacts to the surrounding roadway network. Trip generation is expected to be distributed throughout the day and evening depending on programming and reservations, and traffic volumes are anticipated to remain within the capacity of the existing roadway system. The Project's urban infill location allows beneficiaries to access the facility via existing pedestrian routes and public transit serving the greater Makiki and Punchbowl area. Site design prioritizes safe pedestrian circulation within the Project Site and accommodates emergency access as required. To the extent feasible, programming and operational planning may encourage use of walking, transit, and shared rides, consistent with State policy promoting multimodal transportation and reduced single-occupant vehicle travel.			
§226-18 Objectives and policies for facility systems—energy. (a) Planning for the State's facility systems with regard to energy shall be directed toward the achievement of the following objectives, giving due consideration to all:			
(1) Dependable, efficient, and economical statewide energy systems capable of supporting the needs of the people;			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(2) Increased energy security and self-sufficiency through the reduction and ultimate elimination of Hawai'i's dependence on imported fuels for electrical generation and ground transportation;			X
(3) Greater diversification of energy generation in the face of threats to Hawai'i's energy supplies and systems;			X
(4) Reduction, avoidance, or sequestration of greenhouse gas emissions from energy supply and use; and			X
(5) Utility models that make the social and financial interests of Hawai'i's utility customers a priority.			X
(b) To achieve the energy objectives, it shall be the policy of this State to ensure the short- and long-term provision of adequate, reasonably priced, and dependable energy services to accommodate demand. (c) To further achieve the energy objectives, it shall be the policy of this State to:			
(1) Support research and development as well as promote the use of renewable energy sources;			X
(2) Ensure that the combination of energy supplies and energy-saving systems is sufficient to support the demands of growth;			X
(3) Base decisions of least-cost supply-side and demand-side energy resource options on a comparison of their total costs and benefits when a least-cost is determined by a reasonably comprehensive, quantitative, and qualitative accounting of their long-term, direct and indirect economic, environmental, social, cultural, and public health costs and benefits;			X
(4) Promote all cost-effective conservation of power and fuel supplies through measures, including: (A) Development of cost-effective demand-side management programs; (B) Education; (C) Adoption of energy-efficient practices and technologies; and (D) Increasing energy efficiency and decreasing energy use in public infrastructure;			X
(5) Ensure to the extent that new supply-side resources are needed, the development or expansion of energy systems utilizes the least-cost energy supply option and maximizes efficient technologies;			X
(6) Support research, development, and demonstration of energy efficiency, load management, and other demand-side management programs, practices, and technologies;			X
(7) Promote alternate fuels and energy efficiency by encouraging diversification of transportation modes and infrastructure;			X
(8) Support actions that reduce, avoid, or sequester greenhouse gases in utility, transportation, and industrial sector applications; and			X
(9) Support actions that reduce, avoid, or sequester Hawai'i's greenhouse gas emissions through agriculture and forestry initiatives.			X
(10) Provide priority handling and processing for all state and county permits required for renewable energy projects;			X
(11) Ensure that liquefied natural gas is used only as a cost-effective transitional, limited-term replacement of petroleum for electricity generation and does not impede the development and use of other cost-effective renewable energy sources; and			X
(12) Promote the development of indigenous geothermal energy resources that are located on public trust land as an affordable and reliable source of firm power for Hawai'i.			X
Discussion: The Proposed Project will not impact the objectives and policies outlined within the Hawai'i State Plan for facility systems related to energy. The NHECC will connect to existing electrical infrastructure and is not anticipated to require expansion of off-site energy generation or transmission systems. Given the modest scale of development and community-serving nature of the facility, energy demand is expected to be comparable to similar educational and community uses. The Project may incorporate energy-efficient building systems, lighting, and appliances during final design to reduce operational energy consumption. Passive design strategies, including building orientation responsive to topography, shaded outdoor spaces, and native landscaping, may further contribute to reduced cooling demand and overall energy efficiency.			

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
§226-18.5 Objectives and policies for facility systems--telecommunications.			
(a) Planning for the State's telecommunications facility systems shall be directed towards the achievement of dependable, efficient, and economical statewide telecommunications systems capable of supporting the needs of the people.			
(b) To achieve the telecommunications objective, it shall be the policy of this State to ensure the provision of adequate, reasonably priced, and dependable telecommunications services to accommodate demand.			
(c) To further achieve the telecommunications objective, it shall be the policy of this State to:			
(1) Facilitate research and development of telecommunications systems and resources;			X
(2) Encourage public and private sector efforts to develop means for adequate, ongoing telecommunications planning;			X
(3) Promote efficient management and use of existing telecommunications systems and services; and			X
(4) Facilitate the development of education and training of telecommunications personnel.			X
Discussion: The Proposed Project will not impact the objectives and policies outlined within the Hawai'i State Plan for facility systems related to telecommunications.			
§226-19 Objectives and policies for socio-cultural advancement--housing.			
(a) Planning for the State's socio- cultural advancement with regard to housing shall be directed toward the achievement of the following objectives:			
(1) Greater opportunities for Hawai'i's people to secure reasonably priced, safe, sanitary, and livable homes, located in suitable environments that satisfactorily accommodate the needs and desires of families and individuals, through collaboration and cooperation between government and nonprofit and for-profit developers to ensure that more rental and for sale affordable housing is made available to extremely low-, very low-, lower-, moderate-, and above moderate-income segments of Hawai'i's population.			X
(2) The orderly development of residential areas sensitive to community needs and other land uses.			X
(3) The development and provision of affordable rental housing by the State to meet the housing needs of Hawai'i's people.			X
(b) To achieve the housing objectives, it shall be the policy of this State to:			
(1) Effectively accommodate the housing needs of Hawai'i's people.			X
(2) Stimulate and promote feasible approaches that increase affordable rental and for sale housing choices for extremely low-, very low-, lower-, moderate-, and above moderate-income households.			X
(3) Increase homeownership and rental opportunities and choices in terms of quality, location, cost, densities, style, and size of housing.			X
(4) Promote appropriate improvement, rehabilitation, and maintenance of existing rental and for sale housing units and residential areas.			X
(5) Promote design and location of housing developments taking into account the physical setting, accessibility to public facilities and services, and other concerns of existing communities and surrounding areas.			X
(6) Facilitate the use of available vacant, developable, and underutilized urban lands for housing.			X
(7) Foster a variety of lifestyles traditional to Hawai'i through the design and maintenance of neighborhoods that reflect the culture and values of the community.	X		
(8) Promote research and development of methods to reduce the cost of housing construction in Hawai'i.			X
Discussion: While most of the objectives and policies specified in HRS §226-19 are not directly applicable to the Proposed Project, efforts align with broader goals to enhance the existing neighborhood to further reflect the culture and values of the community. The Proposed Project would serve as an educational center and community gathering space for the residents of Papakōlea, Kalāwahine, and Kewalo homesteads. Through the proposed programming, the Proposed Project seeks to strengthen cultural and community ties for Native Hawaiian beneficiaries, supporting their socio-economic well-being and preserving cultural identity.			

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
§226-20 Objectives and policies for socio-cultural advancement--health.			
(a) Planning for the State's socio- cultural advancement with regard to health shall be directed towards achievement of the following objectives:			
(1) Fulfillment of basic individual health needs of the general public.			X
(2) Maintenance of sanitary and environmentally healthful conditions in Hawai'i's communities.	X		
(b) To achieve the health objectives, it shall be the policy of this State to:			
(1) Provide adequate and accessible services and facilities for prevention and treatment of physical and mental health problems, including substance abuse.			X
(2) Encourage improved cooperation among public and private sectors in the provision of health care to accommodate the total health needs of individuals throughout the State.			X
(3) Encourage public and private efforts to develop and promote statewide and local strategies to reduce health care and related insurance costs.			X
(4) Foster an awareness of the need for personal health maintenance and preventive health care through education and other measures.			X
(5) Provide programs, services, and activities that ensure environmentally healthful and sanitary conditions.			X
(6) Improve the State's capabilities in preventing contamination by pesticides and other potentially hazardous substances through increased coordination, education, monitoring, and enforcement.			X
(7) Prioritize programs, services, interventions, and activities that address identified social determinants of health to improve native Hawaiian health and well-being consistent with the United States Congress' declaration of policy as codified in title 42 United States Code section 11702, and to reduce health disparities of disproportionately affected demographics, including native Hawaiians, other Pacific Islanders, and Filipinos. The prioritization of affected demographic groups other than native Hawaiians may be reviewed every ten years and revised based on the best available epidemiological and public health data.			X
Discussion: The Proposed Project is consistent with the objectives and policies of §226-20. While the NHECC is not a medical facility, it is designed to support community well-being through provision of safe, accessible spaces for education, gathering, recreation, and cultural practice. The Project includes outdoor spaces such as a central courtyard, amphitheater, and Kīpuka Camp area that encourage physical activity, outdoor learning, and social interaction. These spaces promote healthy lifestyles and provide opportunities for intergenerational engagement, which are recognized contributors to mental and emotional well-being.			
§226-21 Objective and policies for socio-cultural advancement--education.			
(a) Planning for the State's socio- cultural advancement with regard to education shall be directed towards achievement of the objective of the provision of a variety of educational opportunities to enable individuals to fulfill their needs, responsibilities, and aspirations.			
(b) To achieve the education objective, it shall be the policy of this State to:			
(1) Support educational programs and activities that enhance personal development, physical fitness, recreation, and cultural pursuits of all groups.	X		
(2) Ensure the provision of adequate and accessible educational services and facilities that are designed to meet individual and community needs.	X		
(3) Provide appropriate educational opportunities for groups with special needs.			X
(4) Promote educational programs which enhance understanding of Hawai'i's cultural heritage.	X		
(5) Provide higher educational opportunities that enable Hawai'i's people to adapt to changing employment demands.			X
(6) Assist individuals, especially those experiencing critical employment problems or barriers, or undergoing employment transitions, by providing appropriate employment training programs and other related educational opportunities.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(7) Promote programs and activities that facilitate the acquisition of basic skills, such as reading, writing, computing, listening, speaking, and reasoning.	X		
(8) Emphasize quality educational programs in Hawai'i's institutions to promote academic excellence.			X
(9) Support research programs and activities that enhance the education programs of the State.			X
Discussion: The Proposed Project is strongly consistent with the objectives and policies of §226-21. The NHECC is specifically designed to provide accessible educational facilities and programming that respond to the needs of beneficiaries of Papakōlea, Kalāwahine, and Kewalo homesteads. The Project includes flexible classroom spaces, a dedicated preschool with outdoor learning areas, a digital studio, a multi-purpose hālau, and shared gathering spaces that support a broad range of educational activities. These facilities are intended to accommodate early childhood education, cultural instruction, academic enrichment, workforce development workshops, and intergenerational learning opportunities. The preschool component is envisioned to provide culturally grounded early childhood education that fosters language development, social skills, and foundational learning in a setting informed by Native Hawaiian educational philosophies. Flexible classrooms and the digital studio will support cultural workshops, creative production, and skill-building activities that enhance literacy, communication, digital competency, and critical thinking.			
§226-22 Objective and policies for socio-cultural advancement--social services. (a) Planning for the State's socio-cultural advancement with regard to social services shall be directed towards the achievement of the objective of improved public and private social services and activities that enable individuals, families, and groups to become more self-reliant and confident to improve their well-being. (b) To achieve the social service objective, it shall be the policy of the State to:			
(1) Assist individuals, especially those in need of attaining a minimally adequate standard of living and those confronted by social and economic hardship conditions, through social services and activities within the State's fiscal capacities.			X
(2) Promote coordination and integrative approaches among public and private agencies and programs to jointly address social problems that will enable individuals, families, and groups to deal effectively with social problems and to enhance their participation in society.			X
(3) Facilitate the adjustment of new residents, especially recently arrived immigrants, into Hawai'i's communities.			X
(4) Promote alternatives to institutional care in the provision of long-term care for elder and disabled populations.			X
(5) Support public and private efforts to prevent domestic abuse and child molestation, and assist victims of abuse and neglect.			X
(6) Promote programs which assist people in need of family planning services to enable them to meet their needs.			X
Discussion: The Proposed Project will not impact the objectives and policies outlined within the Hawai'i State Plan for socio-cultural advancement related to social services.			
§226-23 Objective and policies for socio-cultural advancement--leisure. (a) Planning for the State's socio- cultural advancement with regard to leisure shall be directed towards the achievement of the objective of the adequate provision of resources to accommodate diverse cultural, artistic, and recreational needs for present and future generations. (b) To achieve the leisure objective, it shall be the policy of this State to:			
(1) Foster and preserve Hawai'i's multi-cultural heritage through supportive cultural, artistic, recreational, and humanities-oriented programs and activities.	X		
(2) Provide a wide range of activities and facilities to fulfill the cultural, artistic, and recreational needs of all diverse and special groups effectively and efficiently.	X		

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(3) Enhance the enjoyment of recreational experiences through safety and security measures, educational opportunities, and improved facility design and maintenance.	X		
(4) Promote the recreational and educational potential of natural resources having scenic, open space, cultural, historical, geological, or biological values while ensuring that their inherent values are preserved.	X		
(5) Ensure opportunities for everyone to use and enjoy Hawai'i's recreational resources.	X		
(6) Assure the availability of sufficient resources to provide for future cultural, artistic, and recreational needs.	X		
(7) Provide adequate and accessible physical fitness programs to promote the physical and mental well-being of Hawai'i's people.	X		
(8) Increase opportunities for appreciation and participation in the creative arts, including the literary, theatrical, visual, musical, folk, and traditional art forms.	X		
(9) Encourage the development of creative expression in the artistic disciplines to enable all segments of Hawai'i's population to participate in the creative arts.	X		
(10) Assure adequate access to significant natural and cultural resources in public ownership.			X
Discussion: The Proposed Project is consistent with the objectives and policies of §226-23. The NHECC incorporates a range of indoor and outdoor spaces intended to support cultural, artistic, educational, and recreational activities for beneficiaries of Papakōlea, Kalāwahine, and Kewalo homesteads. Outdoor features, including the central courtyard, amphitheater and stage, Kīpuka Camp area, and integrated open spaces, are designed to accommodate cultural performances, workshops, ceremonies, camps, and informal recreation. These areas provide opportunities for physical activity, intergenerational gathering, and community events in a setting responsive to the natural and cultural landscape of Pūowaina. Indoor spaces such as the multi-purpose hālau, flexible classrooms, and digital studio further expand opportunities for artistic expression, creative production, and participation in traditional and contemporary cultural practices. The amphitheater and stage are intended to support music, chant, hula, storytelling, and other performing arts, reinforcing Hawai'i's multi-cultural heritage and encouraging community participation in creative disciplines.			
§226-24 Objective and policies for socio-cultural advancement--individual rights and personal well-being. (a) Planning for the State's socio-cultural advancement with regard to individual rights and personal well-being shall be directed towards achievement of the objective of increased opportunities and protection of individual rights to enable individuals to fulfill their socio-economic needs and aspirations. (b) To achieve the individual rights and personal well-being objective, it shall be the policy of this State to:			
(1) Provide effective services and activities that protect individuals from criminal acts and unfair practices and that alleviate the consequences of criminal acts in order to foster a safe and secure environment.			X
(2) Uphold and protect the national and state constitutional rights of every individual.	X		
(3) Assure access to, and availability of, legal assistance, consumer protection, and other public services which strive to attain social justice.			X
(4) Ensure equal opportunities for individual participation in society.	X		
Discussion: The Proposed Project is consistent with the objectives and policies of §226-24. While the NHECC is not a legal or law enforcement facility, it is intended to provide accessible educational, cultural, and community programming that promotes inclusive participation and individual empowerment within the Papakōlea homestead community. The facility is designed to serve beneficiaries of all ages and to provide equitable access to educational resources, cultural programming, workforce development initiatives, and community gathering spaces. By creating opportunities for learning, mentorship, leadership development, and civic engagement, the Project supports individuals in pursuing their socio-economic aspirations and participating fully in community life.			
§226-25 Objective and policies for socio-cultural advancement--culture. (a) Planning for the State's socio-cultural advancement with regard to culture shall be directed toward the achievement of the objective of enhancement of cultural identities, traditions, values, customs, and arts of Hawai'i's people. (b) To achieve the culture objective, it shall be the policy of this State to:			

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(1) Foster increased knowledge and understanding of Hawai'i's ethnic and cultural heritages and the history of Hawai'i.	X		
(2) Support activities and conditions that promote cultural values, customs, and arts that enrich the lifestyles of Hawai'i's people and which are sensitive and responsive to family and community needs.	X		
(3) Encourage increased awareness of the effects of proposed public and private actions on the integrity and quality of cultural and community lifestyles in Hawai'i.	X		
(4) Encourage the essence of the aloha spirit in people's daily activities to promote harmonious relationships among Hawai'i's people and visitors.	X		
Discussion: The Proposed Project is directly aligned with the objectives and policies of §226-25. The NHECC is expressly intended to enhance and perpetuate the cultural identities, traditions, values, customs, and arts of the Papakōlea homestead community and the broader Native Hawaiian community. The Project incorporates dedicated spaces for cultural education, performance, intergenerational learning, and community gathering, including a multi-purpose hālau, digital studio, classrooms, central courtyard with imu, amphitheater and stage, and a Kīpuka Camp area. These program elements are intended to support Hawaiian language use, chant, music, storytelling, place-based education, and other traditional and contemporary cultural practices. Through these facilities, the Project fosters increased knowledge and understanding of Hawai'i's history and cultural heritage. The design and programming of the NHECC were informed by community consultation, including co-design workshops and prior planning efforts such as the Papakōlea Regional Plan. This engagement process reflects consideration of how development within the storied landscape of Pūowaina may affect cultural practices, identity, and community lifestyle. As discussed in the CIA, ongoing consultation with SHPD and cultural practitioners will continue throughout project implementation. In this way, the Project demonstrates responsiveness to §226-25(b)(3) by acknowledging and addressing potential cultural effects through continued coordination and mitigation. The kauhale-inspired layout, central courtyard, integration of outdoor learning spaces, and emphasis on 'āina-based programming are intended to create conditions that promote cultural values and family-centered community life. The facility is designed to function as a gathering place that encourages respectful interaction, cultural protocol, and community stewardship, reinforcing principles of mutual respect and harmonious relationships aligned with the aloha spirit.			
§226-26 Objectives and policies for socio-cultural advancement--public safety. (a) Planning for the State's socio-cultural advancement with regard to public safety shall be directed towards the achievement of the following objectives:			
(1) Assurance of public safety and adequate protection of life and property for all people.	X		
(2) Optimum organizational readiness and capability in all phases of emergency management to maintain the strength, resources, and social and economic well-being of the community in the event of civil disruptions, wars, natural disasters, and other major disturbances.			X
(3) Promotion of a sense of community responsibility for the welfare and safety of Hawai'i's people.			X
(b) To achieve the public safety objectives, it shall be the policy of this State to:			
(1) Ensure that public safety programs are effective and responsive to community needs.			X
(2) Encourage increased community awareness and participation in public safety programs.			X
(c) To further achieve public safety objectives related to criminal justice, it shall be the policy of this State to:			
(1) Support criminal justice programs aimed at preventing and curtailing criminal activities.			X
(2) Develop a coordinated, systematic approach to criminal justice administration among all criminal justice agencies.			X
(3) Provide a range of correctional resources which may include facilities and alternatives to traditional incarceration in order to address the varied security needs of the community and successfully reintegrate offenders into the community.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(d) To further achieve public safety objectives related to emergency management, it shall be the policy of this State to:			
(1) Ensure that responsible organizations are in a proper state of readiness to respond to major war-related, natural, or technological disasters and civil disturbances at all times.			X
(2) Enhance the coordination between emergency management programs throughout the State.			X
Discussion: The Proposed Project will not impact the objectives and policies outlined within the Hawai'i State Plan for socio-cultural advancement related to public safety. While the NHECC is not a public safety or emergency management facility, it has been designed to support the assurance of public safety and protection of life and property through appropriate site planning, operational management, and coordination with relevant agencies.			
§226-27 Objectives and policies for socio-cultural advancement--government. (a) Planning the State's socio-cultural advancement with regard to government shall be directed towards the achievement of the following objectives:			
(1) Efficient, effective, and responsive government services at all levels in the State.			X
(2) Fiscal integrity, responsibility, and efficiency in the state government and county governments.			X
(b) To achieve the government objectives, it shall be the policy of this State to:			
(1) Provide for necessary public goods and services not assumed by the private sector.			X
(2) Pursue an openness and responsiveness in government that permits the flow of public information, interaction, and response.			X
(3) Minimize the size of government to that necessary to be effective.			X
(4) Stimulate the responsibility in citizens to productively participate in government for a better Hawai'i.			X
(5) Assure that government attitudes, actions, and services are sensitive to community needs and concerns.			X
(6) Provide for a balanced fiscal budget.			X
(7) Improve the fiscal budgeting and management system of the State.			X
(8) Promote the consolidation of state and county governmental functions to increase the effective and efficient delivery of government programs and services and to eliminate duplicative services wherever feasible.			X
Discussion: The Proposed Project will support the objectives and policies outlined within the Hawai'i State Plan for socio-cultural advancement related to government.			
Hawai'i State Plan - HRS Ch. 226 - Part III. Priority Guideline			
§226-101 Purpose. The purpose of this part is to establish overall priority guidelines to address areas of statewide concern.			
§226-102 Overall direction. The State shall strive to improve the quality of life for Hawai'i's present and future population through the pursuit of desirable courses of action in seven major areas of statewide concern which merit priority attention: economic development, population growth and land resource management, affordable housing, crime and criminal justice, quality education, principles of sustainability, and climate change adaptation.			
§226-103 Economic priority guidelines. (a) Priority guidelines to stimulate economic growth and encourage business expansion and development to provide needed jobs for Hawai'i's people and achieve a stable and diversified economy:			
(1) Seek a variety of means to increase the availability of investment capital for new and expanding enterprises. (A) Encourage investments which:			
(i) Reflect long term commitments to the State;			X
(ii) Rely on economic linkages within the local economy;			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(iii) Diversify the economy;			X
(iv) Reinvest in the local economy;			X
(v) Are sensitive to community needs and priorities; and			X
(vi) Demonstrate a commitment to provide management opportunities to Hawai'i residents.			X
(B) Encourage investments in innovative activities that have a nexus to the State, such as:			
(i) Present or former residents acting as entrepreneurs or principals;			X
(ii) Academic support from an institution of higher education in Hawai'i;			X
(iii) Investment interest from Hawai'i residents;			X
(iv) Resources unique to Hawai'i that are required for innovative activity; and			X
(v) Complementary or supportive industries or government programs or projects.			X
(2) Encourage the expansion of technological research to assist industry development and support the development and commercialization of technological advancements.			X
(3) Improve the quality, accessibility, and range of services provided by government to business, including data and reference services and assistance in complying with governmental regulations.			X
(4) Seek to ensure that state business tax and labor laws and administrative policies are equitable, rational, and predictable.			X
(5) Streamline the processes for building and development permit and review and telecommunication infrastructure installation approval and eliminate or consolidate other burdensome or duplicative governmental requirements imposed on business, where scientific evidence indicates that public health, safety, and welfare would not be adversely affected.			X
(6) Encourage the formation of cooperatives and other favorable marketing or distribution arrangements at the regional or local level to assist Hawai'i's small-scale producers, manufacturers, and distributors.			X
(7) Continue to seek legislation to protect Hawai'i from transportation interruptions between Hawai'i and the continental United States.			X
(8) Provide public incentives and encourage private initiative to develop and attract industries which promise long-term growth potentials and which have the following characteristics:			X
(A) An industry that can take advantage of Hawai'i's unique location and available physical and human resources.			X
(B) A clean industry that would have minimal adverse effects on Hawai'i's environment.			X
(C) An industry that is willing to hire and train Hawai'i's people to meet the industry's labor needs at all levels of employment.			X
(D) An industry that would provide reasonable income and steady employment.			X
(9) Support and encourage, through educational and technical assistance programs and other means, expanded opportunities for employee ownership and participation in Hawai'i business.			X
(10) Enhance the quality of Hawai'i's labor force and develop and maintain career opportunities for Hawai'i's people through the following actions:			X
(A) Expand vocational training in diversified agriculture, aquaculture, information industry, and other areas where growth is desired and feasible.			X
(B) Encourage more effective career counseling and guidance in high schools and post-secondary institutions to inform students of present and future career opportunities.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(C) Allocate educational resources to career areas where high employment is expected and where growth of new industries is desired.			X
(D) Promote career opportunities in all industries for Hawai'i's people by encouraging firms doing business in the State to hire residents.			X
(E) Promote greater public and private sector cooperation in determining industrial training needs and in developing relevant curricula and on- the-job training opportunities.			X
(F) Provide retraining programs and other support services to assist entry of displaced workers into alternative employment.			X
(b) Priority guidelines to promote the economic health and quality of the visitor industry:			
(1) Promote visitor satisfaction by fostering an environment which enhances the aloha spirit and minimizes inconveniences to Hawai'i's residents and visitors.			X
(2) Encourage the development and maintenance of well-designed, adequately serviced hotels and resort destination areas which are sensitive to neighboring communities and activities and which provide for adequate shoreline setbacks and beach access.			X
(3) Support appropriate capital improvements to enhance the quality of existing resort destination areas and provide incentives to encourage investment in upgrading, repair, and maintenance of visitor facilities.			X
(4) Encourage visitor industry practices and activities which respect, preserve, and enhance Hawai'i's significant natural, scenic, historic, and cultural resources.			X
(5) Develop and maintain career opportunities in the visitor industry for Hawai'i's people, with emphasis on managerial positions.			X
(6) Support and coordinate tourism promotion abroad to enhance Hawai'i's share of existing and potential visitor markets.			X
(7) Maintain and encourage a more favorable resort investment climate consistent with the objectives of this chapter.			X
(8) Support law enforcement activities that provide a safer environment for both visitors and residents alike.			X
(9) Coordinate visitor industry activities and promotions to business visitors through the state network of advanced data communication techniques.			X
(c) Priority guidelines to promote the continued viability of the sugar and pineapple industries:			
(1) Provide adequate agricultural lands to support the economic viability of the sugar and pineapple industries.			X
(2) Continue efforts to maintain federal support to provide stable sugar prices high enough to allow profitable operations in Hawai'i.			X
(3) Support research and development, as appropriate, to improve the quality and production of sugar and pineapple crops.			X
(d) Priority guidelines to promote the growth and development of diversified agriculture and aquaculture:			
(1) Identify, conserve, and protect agricultural and aquacultural lands of importance and initiate affirmative and comprehensive programs to promote economically productive agricultural and aquacultural uses of such lands.			X
(2) Assist in providing adequate, reasonably priced water for agricultural activities.			X
(3) Encourage public and private investment to increase water supply and to improve transmission, storage, and irrigation facilities in support of diversified agriculture and aquaculture.			X
(4) Assist in the formation and operation of production and marketing associations and cooperatives to reduce production and marketing costs.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(5) Encourage and assist with the development of a waterborne and airborne freight and cargo system capable of meeting the needs of Hawai'i's agricultural community.			X
(6) Seek favorable freight rates for Hawai'i's agricultural products from interisland and overseas transportation operators.			X
(7) Encourage the development and expansion of agricultural and aquacultural activities which offer long-term economic growth potential and employment opportunities.			X
(8) Continue the development of agricultural parks and other programs to assist small independent farmers in securing agricultural lands and loans.			X
(9) Require agricultural uses in agricultural subdivisions and closely monitor the uses in these subdivisions.			X
(10) Support the continuation of land currently in use for diversified agriculture.			X
(11) Encourage residents and visitors to support Hawai'i's farmers by purchasing locally grown food and food products.			X
(e) Priority guidelines for water use and development:			
(1) Maintain and improve water conservation programs to reduce the overall water consumption rate.			X
(2) Encourage the improvement of irrigation technology and promote the use of non-potable water for agricultural and landscaping purposes.			X
(3) Increase the support for research and development of economically feasible alternative water sources.			X
(4) Explore alternative funding sources and approaches to support future water development programs and water system improvements.			X
(f) Priority guidelines for energy use and development:			
(1) Encourage the development, demonstration, and commercialization of renewable energy sources.			X
(2) Initiate, maintain, and improve energy conservation programs aimed at reducing energy waste and increasing public awareness of the need to conserve energy.			X
(3) Provide incentives to encourage the use of energy conserving technology in residential, industrial, and other buildings.			X
(4) Encourage the development and use of energy conserving and cost-efficient transportation systems.			X
(g) Priority guidelines to promote the development of the information industry:			
(1) Establish an information network that will serve as the catalyst for establishing a viable information industry in Hawai'i.			X
(2) Encourage the development of services such as financial data processing, a products and services exchange, foreign language translations, telemarketing, teleconferencing, a twenty-four-hour international stock exchange, international banking, and a Pacific Rim management center.			X
(3) Encourage the development of small businesses in the information field such as software development, the development of new information systems and peripherals, data conversion and data entry services, and home or cottage services such as computer programming, secretarial, and accounting services.			X
(4) Encourage the development or expansion of educational and training opportunities for residents in the information and telecommunications fields.			X
(5) Encourage research activities, including legal research in the information and telecommunications fields.			X
(6) Support promotional activities to market Hawai'i's information industry services.			X
(7) Encourage the location or co-location of telecommunication or wireless information relay facilities in the community, including public areas, where scientific evidence indicates that the public health, safety, and welfare would not be adversely affected.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
<u>Discussion:</u> Although the NHECC is not a commercial industrial development, the Proposed Project supports economic priority guidelines by strengthening human capital, workforce readiness, and community-based economic resilience. The Project provides facilities that support education, mentorship, and intergenerational knowledge transfer. Program elements such as classrooms, the workplace collective, and the digital studio create opportunities for skill development in areas including media production, digital literacy, entrepreneurship, and cultural arts. By providing infrastructure for digital storytelling, media production, language documentation, and technological literacy, the Project supports the expansion of educational and training opportunities in information and telecommunications fields. While not an industrial-scale information facility, the NHECC introduces community-level capacity consistent with statewide goals of fostering innovation and technological engagement. The workplace collective further supports small-scale entrepreneurial and nonprofit activity by providing shared workspace for educators, cultural practitioners, and program partners. This configuration encourages local collaboration, supports resident leadership, and strengthens linkages within the local economy. The Project also emphasizes community-sensitive development, as reflected in the co-design process and alignment with Papakōlea community priorities. In this way, it reflects investments that are responsive to community needs and demonstrates long-term commitment to place. The NHECC is not anticipated to materially affect the visitor industry, sugar or pineapple industries, or diversified agriculture sectors identified in §226-103(b) through (d). However, the Kīpuka Camp area and 'āina-based programming may promote local awareness of agricultural traditions and environmental stewardship consistent with broader sustainability goals.			
§226-104 Population growth and land resources priority guidelines.			
(a) Priority guidelines to effect desired statewide growth and distribution:			
(1) Encourage planning and resource management to insure that population growth rates throughout the State are consistent with available and planned resource capacities and reflect the needs and desires of Hawai'i's people.			X
(2) Manage a growth rate for Hawai'i's economy that will parallel future employment needs for Hawai'i's people.			X
(3) Ensure that adequate support services and facilities are provided to accommodate the desired distribution of future growth throughout the State.			X
(4) Encourage major state and federal investments and services to promote economic development and private investment to the neighbor islands, as appropriate.			X
(5) Explore the possibility of making available urban land, low-interest loans, and housing subsidies to encourage the provision of housing to support selective economic and population growth on the neighbor islands.			X
(6) Seek federal funds and other funding sources outside the State for research, program development, and training to provide future employment opportunities on the neighbor islands.			X
(7) Support the development of high technology parks on the neighbor islands.			X
(b) Priority guidelines for regional growth distribution and land resource utilization:			
(1) Encourage urban growth primarily to existing urban areas where adequate public facilities are already available or can be provided with reasonable public expenditures, and away from areas where other important benefits are present, such as protection of important agricultural land or preservation of lifestyles.	X		
(2) Make available marginal or nonessential agricultural lands for appropriate urban uses while maintaining agricultural lands of importance in the agricultural district.			X
(3) Restrict development when drafting of water would result in exceeding the sustainable yield or in significantly diminishing the recharge capacity of any groundwater area.			X
(4) Encourage restriction of new urban development in areas where water is insufficient from any source for both agricultural and domestic use.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
(5) In order to preserve green belts, give priority to state capital-improvement funds which encourage location of urban development within existing urban areas except where compelling public interest dictates development of a noncontiguous new urban core.			X
(6) Seek participation from the private sector for the cost of building infrastructure and utilities, and maintaining open spaces.			X
(7) Pursue rehabilitation of appropriate urban areas.			X
(8) Support the redevelopment of Kaka'ako into a viable residential, industrial, and commercial community.			X
(9) Direct future urban development away from critical environmental areas or impose mitigating measures so that negative impacts on the environment would be minimized.			X
(10) Identify critical environmental areas in Hawai'i to include but not be limited to the following: watershed and recharge areas; wildlife habitats (on land and in the ocean); areas with endangered species of plants and wildlife; natural streams and water bodies; scenic and recreational shoreline resources; open space and natural areas; historic and cultural sites; areas particularly sensitive to reduction in water and air quality; and scenic resources.			X
(11) Identify all areas where priority should be given to preserving rural character and lifestyle.			X
(12) Utilize Hawai'i's limited land resources wisely, providing adequate land to accommodate projected population and economic growth needs while ensuring the protection of the environment and the availability of the shoreline, conservation lands, and other limited resources for future generations.	X		
(13) Protect and enhance Hawai'i's shoreline, open spaces, and scenic resources.	X		
Discussion: The Proposed Project is consistent with the population growth and land resource priority guidelines of §226-104. The NHECC is located within the established Papakōlea homestead community in urban Honolulu and represents infill development within an existing urbanized area already served by public infrastructure, roadways, utilities, and emergency services. The Project does not extend the urban boundary, induce significant new population growth, or require expansion of major public infrastructure systems. The NHECC is a community-serving educational and cultural facility designed to support an existing beneficiary population rather than generate new residential growth. As such, it is consistent with the State's policy of directing urban development to existing urban areas where adequate public facilities are available or can be provided with reasonable public expenditure. The design of the Proposed Project reflects consideration of site constraints, including topography and surrounding development patterns, and incorporates mitigation measures to minimize environmental impacts. The Project has been informed by technical studies and consultation to avoid or appropriately address potential impacts to cultural and historic resources, consistent with the identification and protection of critical environmental areas under §226-104(b)(10).			
§226-105 Crime and criminal justice. (a) Priority guidelines in the area of crime and criminal justice:			
(1) Support law enforcement activities and other criminal justice efforts that are directed to provide a safer environment.			X
(2) Target state and local resources on efforts to reduce the incidence of violent crime and on programs relating to the apprehension and prosecution of repeat offenders.			X
(3) Support community and neighborhood program initiatives that enable residents to assist law enforcement agencies in preventing criminal activities.			X
(4) Reduce overcrowding or substandard conditions in correctional facilities through a comprehensive approach among all criminal justice agencies which may include sentencing law revisions and use of alternative sanctions other than incarceration for persons who pose no danger to their community.			X
(5) Provide a range of appropriate sanctions for juvenile offenders, including community-based programs and other alternative sanctions.			X
(6) Increase public and private efforts to assist witnesses and victims of crimes and to minimize the costs of victimization.			X

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
Discussion: The Proposed Project will not impact the priority guidelines outlined above related to crime and criminal justice.			
§226-106 Affordable housing. (a) Priority guidelines for the provision of affordable housing:			
(1) Seek to use marginal or nonessential agricultural land, urban land, and public land to meet housing needs of extremely low-, very low-, lower-, moderate-, and above moderate-income households.			X
(2) Encourage the use of alternative construction and development methods as a means of reducing production costs.			X
(3) Improve information and analysis relative to land availability and suitability for housing.			X
(4) Create incentives for development which would increase home ownership and rental opportunities for Hawai'i's extremely low-, very low-, lower-, and moderate-income households and residents with special needs.			X
(5) Encourage continued support for government or private housing programs that provide low interest mortgages to Hawai'i's people for the purchase of initial owner-occupied housing.			X
(6) Encourage public and private sector cooperation in the development of rental housing alternatives.			X
(7) Encourage improved coordination between various agencies and levels of government to deal with housing policies and regulations.			X
(8) Give higher priority to the provision of quality housing that is affordable for Hawai'i's residents and less priority to development of housing intended primarily for individuals outside of Hawai'i.			X
Discussion: The Proposed Project will not impact the priority guidelines outlined above related to affordable housing.			
§226-107 Quality education. (a) Priority guidelines to promote quality education:			
(1) Pursue effective programs which reflect the varied district, school, and student needs to strengthen basic skills achievement;	X		
(2) Continue emphasis on general education "core" requirements to provide common background to students and essential support to other university programs;			X
(3) Initiate efforts to improve the quality of education by improving the capabilities of the education workforce;			X
(4) Promote increased opportunities for greater autonomy and flexibility of educational institutions in their decision-making responsibilities;			X
(5) Increase and improve the use of information technology in education by the availability of telecommunications equipment for:			
(A) The electronic exchange of information;			X
(B) Statewide electronic mail; and			X
(C) Access to the Internet.			X
(D) Encourage programs that increase the public's awareness and understanding of the impact of information technologies on our lives;			X
(6) Pursue the establishment of Hawai'i's public and private universities and colleges as research and training centers of the Pacific;			X
(7) Develop resources and programs for early childhood education;			X
(8) Explore alternatives for funding and delivery of educational services to improve the overall quality of education; and	X		
(9) Strengthen and expand educational programs and services for students with special needs.			X
Discussion: The NHECC is specifically designed to provide community-based educational opportunities that respond to the cultural, linguistic, and developmental needs of the Papakōlea homestead community.			

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies	S	N/S	N/A
The Project includes dedicated classroom spaces, a preschool with an outdoor play yard, a multi-purpose hālau for instruction and workshops, and a digital studio to support contemporary forms of learning and media literacy. The preschool component directly supports the State's priority to develop resources and programs for early childhood education by fostering culturally grounded, language-rich environments that support foundational learning and social development. The NHECC is intended to provide flexible, community-driven programming that may include cultural education, Hawaiian language perpetuation, workforce readiness support, tutoring, mentorship, and career guidance. In doing so, the Project supports efforts to strengthen basic skills, enhance personal development, and provide educational opportunities responsive to diverse community needs. The digital studio and related technology infrastructure support increased use of information technology in education, consistent with §226-107(a)(5). The facility is envisioned as a space where electronic exchange of information, media production, and digital archiving may occur, while also promoting awareness of the role of technology in cultural preservation and contemporary communication. Although the NHECC is not a formal university or public school institution, it may serve as a community partner that complements public and private educational systems by providing additional instructional space, culturally grounded programming, and community-based learning environments.			
§226-108 Sustainability. **(a) Priority guidelines and principles to promote sustainability shall include:**			
(1) Encouraging balanced economic, social, community, and environmental priorities;	X		
(2) Encouraging planning that respects and promotes living within the natural resources and limits of the State;	X		
(3) Promoting a diversified and dynamic economy;			X
(4) Encouraging respect for the host culture;	X		
(5) Promoting decisions based on meeting the needs of the present without compromising the needs of future generations;	X		
(6) Considering the principles of the ahupua'a system; and	X		
(7) Emphasizing that everyone, including individuals, families, communities, businesses, and government, has the responsibility for achieving a sustainable Hawai'i.			X
Discussion: The Proposed Project is consistent with the sustainability priority guidelines of HRS §226-108. The NHECC incorporates a balanced approach that integrates social, cultural, environmental, and economic considerations within an established urban homestead community. The Project represents infill development within an existing urban area already served by infrastructure and public services, thereby respecting the natural resource limits of the State and avoiding expansion into agricultural, conservation, or shoreline areas. The scale of the facility is modest and proportionate to community needs, supporting the principle of meeting present needs without compromising resources for future generations. The NHECC promotes social and cultural sustainability by providing dedicated space for Hawaiian language perpetuation, cultural practice, intergenerational learning, and community gathering. Through educational programming, 'āina-based activities, and the integration of native landscaping and outdoor learning areas, the Project reinforces stewardship values and encourages connection to place. These elements are consistent with the principles of the traditional ahupua'a system, which emphasizes reciprocal relationships among people, land, and resources. The design and planning process for the Project has been community-informed and responsive to cultural context, including consideration of Pūowaina's historic and cultural significance. In this way, the Project demonstrates respect for the host culture and acknowledges the responsibility of development to be culturally sensitive and place-based. Operationally, the Project will incorporate resource-conscious practices, including efficient site planning, stormwater management, and energy- and water-conscious design measures consistent with applicable regulations. The facility is intended to foster shared responsibility for sustainability by encouraging community participation, stewardship, and educational programming that promotes awareness of Hawai'i's environmental and cultural resources.			
§226-109 Climate change adaptation priority guidelines.			

Table 5-1: Hawai'i State Plan Part 1. Overall Theme, Goals, Objectives, and Policies		S	N/S	N/A
(a)	Priority guidelines to prepare the State to address the impacts of climate change, including impacts to the areas of agriculture; conservation lands; coastal and nearshore marine areas; natural and cultural resources; education; energy; higher education; health; historic preservation; water resources; the built environment, such as housing, recreation, transportation; and the economy shall:			
(1)	Ensure that Hawai'i's people are educated, informed, and aware of the impacts climate change may have on their communities;			X
(2)	Encourage community stewardship groups and local stakeholders to participate in planning and implementation of climate change policies;			X
(3)	Invest in continued monitoring and research of Hawai'i's climate and the impacts of climate change on the State;			X
(4)	Consider native Hawaiian traditional knowledge and practices in planning for the impacts of climate change;			X
(5)	Encourage the preservation and restoration of natural landscape features, such as coral reefs, beaches and dunes, forests, streams, floodplains, and wetlands, that have the inherent capacity to avoid, minimize, or mitigate the impacts of climate change;			X
(6)	Explore adaptation strategies that moderate harm or exploit beneficial opportunities in response to actual or expected climate change impacts to the natural and built environments;			X
(7)	Promote sector resilience in areas such as water, roads, airports, and public health, by encouraging the identification of climate change threats, assessment of potential consequences, and evaluation of adaptation options;			X
(8)	Foster cross-jurisdictional collaboration between county, state, and federal agencies and partnerships between government and private entities and other nongovernmental entities, including nonprofit entities;			X
(9)	Use management and implementation approaches that encourage the continual collection, evaluation, and integration of new information and strategies into new and existing practices, policies, and plans; and			X
(10)	Encourage planning and management of the natural and built environments that effectively integrate climate change policy.			X
Discussion: The Proposed Project will not impact the priority guidelines outlined above related to climate change adaptation.				

5.1.2 Hawai'i 2050 Sustainability Plan

Updated in June 2021, the Hawai'i 2050 Sustainability Plan serves as the State's sustainability and climate strategic action plan; aligns the State's goals, policies, and actions with the United Nations Sustainable Development Goals; and recommends sustainability and climate change actions for 2020–2030. The revised plan guides the coordination and implementation of Hawai'i's sustainability and climate adaptation goals, principles, and policies, pursuant to HRS §226-65. It also provides recommendations for a sustainable and resilient economic recovery for Hawai'i.

The Hawai'i 2050 Sustainability Plan identifies eight focus areas with 38 strategies and more than 250 recommended actions toward a sustainable Hawai'i. The focus areas align with priorities identified through public and stakeholder engagement, as well as ongoing commitments the State has made. The Project's consistency with the focus areas and strategies outlined in the Hawai'i 2050 Sustainability Plan are discussed in the following *Table 5-2*.

Table 5-2: Hawai'i 2050 Sustainability Plan (HRS, Section 226-65)	S	N/S	N/A
1. Promote a Sustainable Economic Recovery			
Strategy 1: Support farmer livelihoods			X
Strategy 2: Support local markets for locally grown food			X
Strategy 3: Promote sustainable & resilient farmland, practices, and infrastructure			X
Strategy 4: Invest in green workforce development beginning with youth.			X
Strategy 5: Foster the development of jobs that can sustain families financially.			X
Strategy 6: Support diversification of the economy.			X
Strategy 7: Reduce the environmental footprint of the tourism industry.			X
Strategy 8: Support native Hawaiian culture and reduce impacts of the tourism industry to local communities.			X
Discussion: The Proposed Project is supportive of the Hawai'i 2050 Sustainability Plan's focus on promoting a sustainable economic recovery. Although the NHECC is not a commercial, agricultural, or tourism-based development, it contributes to long-term economic resilience through education, workforce development, and cultural perpetuation within the Papakōlea homestead community. The Project strengthens human capital by providing facilities for youth development, digital literacy, mentorship, cultural education, and community collaboration. Through classrooms, a digital studio, and shared workspace, the NHECC supports skill-building and educational opportunities that enhance economic mobility and contribute to a diversified local economy. By investing in community-based education and leadership development, the Project supports pathways toward stable, sustainable livelihoods. In addition, the NHECC reinforces Native Hawaiian cultural identity and community resilience, which are foundational components of sustainable economic recovery in Hawai'i. By strengthening cultural continuity and intergenerational knowledge exchange, the Project supports social stability and long-term community well-being, consistent with the broader goals of the Hawai'i 2050 Sustainability Plan.			
2. Reduce Greenhouse Gas Emissions			
Strategy 9: Measure, manage, and plan for GHG emission reduction.			X
Strategy 10: Incorporate climate change planning into decision-making processes.	X		
Strategy 11: Promote energy conservation and efficiency through outreach, communication, and community and public engagement.			X
Strategy 12: Continue to invest in the deployment of clean energy technologies to reduce reliance on fossil fuels.			X
Strategy 13: Expand the adoption of zero emission vehicles.			X
Strategy 14: Promote alternative modes of transportation.			X
Strategy 15: Reduce the generation of waste, including plastic waste.			X
Strategy 16: Increase diversion of waste through recycling, reuse, and composting.			X
Discussion: The Proposed Project is generally supportive of the Hawai'i 2050 Sustainability Plan strategies related to greenhouse gas reduction. The Project reflects climate-responsive decision-making through its infill urban location and incorporation of stormwater management and resource-conscious design practices appropriate to the sloped Pūowaina site. The facility will comply with applicable building energy codes and is anticipated to incorporate energy-efficient systems and infrastructure consistent with State energy conservation goals. The Project may also support community-level awareness of sustainability and environmental stewardship through educational programming, 'āina-based learning, and outreach activities conducted at the NHECC. In addition, its location within an established urban neighborhood encourages walking, carpooling, transit use, and other alternative transportation options, and site design will accommodate safe pedestrian movement.			
3. Improve Climate Resilience			
Strategy 17: Integrate climate change adaptation and resilience considerations into planning and implementation.			X
Strategy 18: Assess and communicate the impacts of climate change to residents, businesses, and communities most likely to be impacted.			X

Table 5-2: Hawai'i 2050 Sustainability Plan (HRS, Section 226-65)	S	N/S	N/A
Strategy 19: Implement actions that improve the State's resilience to climate change.			X
Strategy 20: Increase the resilience of vulnerable populations to the impacts of climate change and other shocks and stressors.			X
Discussion: The Hawai'i 2050 Sustainability Plan's strategies related to improving climate resilience are not directly applicable to the Proposed Project. The Project Site is located over 7,600 feet inland, outside natural hazard areas, including flood zones, tsunami evacuation zones, the SMA, and the projected SLR hazard area, and would therefore avoid impacts associated with climate change.			
4. Advance Sustainable Communities			
Strategy 21: Advance smart growth initiatives and multimodal transportation systems.			X
Strategy 22: Advance sustainability in school and university operations			X
Strategy 23: Integrate sustainable design principles into new and existing buildings.	X		
Discussion: The Proposed Project is supportive of the Hawai'i 2050 Sustainability Plan's focus on advancing sustainable communities. The NHECC is located within the existing Papakōlea homestead community and represents infill development that strengthens an established urban neighborhood rather than expanding development into agricultural or conservation lands. The Project's design prioritizes safe pedestrian circulation, integration with surrounding streets, and compatibility with neighborhood scale and character. The NHECC advances sustainable building practices by incorporating resource-conscious site planning, energy-efficient systems consistent with applicable codes, stormwater management measures responsive to topographic conditions, and integration of native landscaping. The facility is designed to support educational and cultural programming while promoting environmental awareness and stewardship, reinforcing sustainability principles at the community level.			
5. Advance Equity			
Strategy 24: Strengthen broadband access to support digital learning and online solutions in rural areas.			X
Strategy 25: Continue to improve economic and social sustainability of individuals through access to affordable housing.			X
Strategy 26: Continue to implement strategies that reduce homelessness in Hawai'i to enhance livelihoods.			X
Strategy 27: Continue to advance opportunities for all, regardless of gender.	X		
Discussion: The Proposed Project is generally supportive of the Hawai'i 2050 Sustainability Plan's focus on advancing equity. While the NHECC is not a housing or homelessness intervention project, it contributes to social and economic equity through expanded access to educational resources, digital learning infrastructure, cultural programming, and community-based services within the Papakōlea homestead community. The NHECC is designed to serve beneficiaries of all ages and backgrounds and to provide inclusive spaces that support youth development, workforce readiness, intergenerational learning, and cultural perpetuation. Through equitable access to programming and community resources, the Project contributes to improved social sustainability and long-term opportunity within an established Native Hawaiian homestead community.			
6. Institutionalize Sustainability Throughout Government			
Strategy 28: Invest in staff and other resources to coordinate and advance sustainability goals across State agencies and local governments.			X
Strategy 29: Update State policies to reflect sustainability and climate change priorities.			X
Strategy 30: Incorporate sustainability into government operations.			X
Discussion: The Hawai'i 2050 Sustainability Plan's focus area of institutionalizing sustainability through government is not directly applicable to the Proposed Project.			
7. Preserve the Natural Environment			
Strategy 31: Improve water quality through reduced pollution and dumping.			X
Strategy 32: Support water reuse strategies to conserve water.			X
Strategy 33: Establish policies to protect Hawai'i's unique marine ecosystems.			X

Table 5-2: Hawai‘i 2050 Sustainability Plan (HRS, Section 226-65)	S	N/S	N/A
Strategy 34: Manage climate change impacts to marine resources.			X
Strategy 35: Protect and manage watersheds.	X		
Strategy 36: Continue to adopt strategies that protect land-based natural resources.	X		
Strategy 37: Conserve working forest landscapes, protect forests from harm, and enhance public benefits from trees and forests.			X
Discussion: The Proposed Project is generally supportive of the Hawai‘i 2050 Sustainability Plan’s focus on preserving the natural environment. Although the NHECC is located within a highly urbanized portion of Honolulu and does not directly affect marine ecosystems, working forests, or large watershed systems, the Project incorporates site-appropriate measures to protect land-based resources and manage stormwater responsibly. The facility will comply with applicable State and CCH regulations related to erosion control, grading, and stormwater management in order to minimize sedimentation and runoff from the sloped Pūowaina site. Best management practices will be implemented during construction to reduce the potential for water pollution, and long-term site design will incorporate drainage features and landscaping intended to manage surface flows and reduce erosion. The Project also includes removal of invasive vegetation and incorporation of native plantings where appropriate, contributing to improved site conditions and supporting local ecological resilience. Educational and ‘āina-based programming at the NHECC may further promote stewardship awareness and community understanding of Hawai‘i’s land and water resources.			
8. Perpetuate Traditional Ecological Knowledge and Values			
Strategy 38: Ground climate and sustainability strategies in our cultural foundation.	X		
Discussion: The Proposed Project is strongly supportive of the Hawai‘i 2050 Sustainability Plan’s focus on perpetuating traditional ecological knowledge and values. The NHECC is intentionally designed to ground education, cultural programming, and community activities in Native Hawaiian ‘ike, values, and relationships to ‘āina. Through facilities such as the central courtyard with imu, Kīpuka Camp area, classrooms, and multi-purpose hālau, the Project creates dedicated space for ‘āina-based learning, intergenerational knowledge exchange, and cultural practice. Programming is anticipated to include Hawaiian language use, environmental stewardship education, cultural protocol, and traditional practices that reinforce reciprocal relationships between people and place. The design process itself has incorporated community consultation and cultural considerations, reflecting an approach to planning that acknowledges the significance of Pūowaina and the broader cultural landscape of Papakōlea. By embedding cultural values into both physical design and intended operations, the Project advances sustainability strategies that are grounded in Hawai‘i’s cultural foundation rather than relying solely on technical or regulatory measures.			

5.1.3 Hawai‘i State Land Use Districts

The State Land Use Law, Chapter 205, HRS, establishes an overall framework of land use management whereby all lands in the State of Hawai‘i are classified into one of four land use districts: Urban District, Agricultural District, Conservation District, and Rural District. The State Land Use Commission is responsible for preserving and protecting Hawaii’s lands and encouraging those uses to which lands are best suited.

The Site is situated within the Urban District. Jurisdiction of the Urban District lies primarily with each County, pursuant to HRS §205-2. See *Figure 1-4, State Land Use District*.

Discussion: The Proposed Project involves the development of a new community center for Papakōlea beneficiaries. The HHCA gives the DHHL the authority to use its lands at its discretion; therefore, the DHHL has the authority to proceed with the Proposed Project without the lands being fully entitled for a community-based recreation center. Specifically, HHCA Section 204, states that “all available lands shall immediately assume the status of Hawaiian home lands and be under the control of the department to be used and disposed of in accordance with the provisions of this Act.”

5.1.4 Hawai‘i State Functional Plans

Developed in the late 1980s and early 1990s as part of the Statewide Planning System, the State Functional Plans are the primary guidance tools for implementing the Hawai‘i State Plan. While the Hawai‘i State Plan establishes long-term objectives for Hawai‘i, the purposes of the Functional Plans are to identify major statewide concerns; define current strategies for particular functions; identify major relationships among different functions; and provide strategies for departmental policies, programs, and priorities. The Functional Plans provide guidance as to State and County roles and the allocation of resources to fulfill identified activities in the areas of agriculture, conservation lands, education, employment, energy, health, higher education, historic preservation, housing, human services, recreation, tourism, transportation, and water resources. Applicable functional plans and their objectives are discussed in *Table 5-3*.

Table 5-3: Hawai‘i State Functional Plans		S	N/S	N/A
Education State Functional Plan (1989)				
Policy A.1:	Emphasize quality educational programs in Hawai‘i’s institutions to promote academic excellence.			X
Policy A.2:	Promote programs and activities that facilitate the acquisition of basic skills, such as reading, writing, computing, listening, speaking, and reasoning, and Pursue effective programs which reflect the varied district, school, and student needs to strengthen basic skills achievement.	X		
Policy A.3:	Initiate efforts to improve the quality of education by improving the capabilities of the education workforce.	X		
Policy A.4:	Ensure the provision of adequate and accessible educational services and facilities that are designed to meet individual and community needs.	X		
Policy B.1:	Explore alternatives for funding and delivery of educational services to improve the overall quality of education.	X		
Policy B.2:	Promote increased opportunities for greater autonomy and flexibility of educational institutions in their decision-making responsibilities.			X
Policy B.3:	Increase and improve the use of information technology in education and encourage programs which increase the public’s awareness and understanding of the impact of information technologies on our lives.			X
Policy B.4:	Support education programs and activities that enhance personal development, physical fitness, recreation, and cultural pursuits of all groups.	X		
Policy B.5:	Provide appropriate educational opportunities for groups with special needs.			X
Policy C.1:	Develop resources and programs for early childhood education.	X		
Policy C.2:	Promote educational programs which enhance understanding of Hawai‘i’s cultural heritage.	X		
Policy C.3:	Support research programs and activities that enhance the education programs of the State.	X		
<u>Discussion:</u> The Proposed Project is supportive of the policies of the Education State Functional Plan. The NHECC is designed to provide accessible, community-based educational facilities that respond directly to the needs of the Papakōlea homestead community. The Project includes classrooms, a preschool with an outdoor play yard, a multi-purpose hālau for instruction and workshops, and a digital studio to support contemporary learning and media literacy. These facilities create opportunities to strengthen foundational skills, promote lifelong learning, and support culturally grounded education across age groups. The preschool component directly advances early childhood education objectives, while flexible classroom and gathering spaces allow programming to adapt to varied student and community needs. The digital studio and associated technology infrastructure support increased use of information technology in education and promote digital literacy, media production, and communication skills. The NHECC is also intended to				

Table 5-3: Hawai'i State Functional Plans		S	N/S	N/A
support programs that enhance understanding of Hawai'i's cultural heritage through Hawaiian language use, cultural practices, and intergenerational learning, consistent with Plan policies related to cultural education. While the NHECC is not a formal public school or university institution, it complements existing educational systems by providing additional facilities, flexible programming space, and community-centered learning opportunities. Through its culturally responsive design and programming framework, the Proposed Project advances the Education State Functional Plan's objectives related to quality education, accessibility, technology integration, and cultural enrichment.				
Employment State Functional Plan (1990)				
Objective I.A:	Improve the qualifications of entry level workers and their transition to employment			X
Objective I.B:	Develop and deliver education, training and related services to ensure and maintain a quality and competitive workforce.	X		
Objective I.C:	Improve labor exchange			X
Objective I.D:	Improve the quality of life for workers and families.	X		
Objective I.E:	Improve planning of economic development, employment and training activities			X
<u>Discussion:</u> The Proposed Project is supportive of the objectives of the Employment State Functional Plan. While the NHECC is not a direct job-creation or labor exchange program, it contributes to workforce readiness and long-term economic mobility through education, mentorship, and skills development within the Papakōlea community. The facility includes classrooms, a digital studio, and shared workspace areas that can support youth engagement, career exploration, digital literacy, entrepreneurship, and community-based training activities. These program elements help strengthen foundational skills and support smoother transitions from education to employment, consistent with objectives related to improving entry-level qualifications and maintaining a competitive workforce. The NHECC may also serve as a venue for partnerships with educational institutions, nonprofit organizations, and workforce development programs that provide training, guidance, and related services. By fostering coordination among community partners and providing flexible space for training and mentorship activities, the Project supports broader planning and alignment of education and employment-related initiatives. Additionally, by enhancing access to culturally grounded educational and community resources, the NHECC contributes to improved quality of life for workers and families within the homestead community, consistent with the Plan's emphasis on social and economic well-being.				
State Higher Education Functional Plan (1984)				
Policy A.1:	Maintain and strengthen institutional distinctiveness and develop programs in ways that enrich diversity of educational opportunity without unnecessary duplication.			X
Policy A.2:	Provide professional and job-related training which responds to the needs of, and opportunities within, the State of Hawai'i.	X		
Policy A.3:	Exercise selectivity in developing new graduate and professional programs in order to respond to genuine State needs within limited resources.			X
Policy A.4:	Encourage and recognize independent educational and training systems and programs of study at the postsecondary level.			X
Policy B.1:	Sustain the commitment to quality instruction and scholarship in the basic arts, letters, humanities, and social and natural sciences as a necessary prerequisite to overall institutional quality.			X
Policy B.2:	Identify for program enrichment and emphasis those programs considered important in terms of State needs and emphases, those programs for which special advantages in Hawai'i provide an opportunity for national or international prominence, and those programs which have already achieved such prominence.			X
Policy B.3:	Maintain and strengthen the position of the University of Hawai'i at Mānoa as a leading national and international research center.			X
Policy B.4:	Improve and maintain support programs at a level of quality commensurate with the programs they support.			X

Table 5-3: Hawai'i State Functional Plans		S	N/S	N/A
Policy B.5:	Adopt legislation and regulations that will ensure that all degree-granting programs operating in Hawai'i, whether based in the State or not, meet the quality standards of the Western Association of Schools and Colleges.			X
Policy C.1:	Provide appropriate options within the state's postsecondary education community for all qualified people of Hawai'i, in which each participant has a reasonable chance for success.	X		
Policy C.2:	Extend educational opportunities to persons who are unable to attend classes on a campus through off-campus outreach programs.			X
Policy C.3:	Remove artificial barriers to educational opportunity and career choice related to ethnic origin, sex, or handicap.			X
Policy D.1:	Pursue all appropriate avenues and sources of financial support, public and private.			X
Policy D.2:	Prevent further decline of the share of State resources invested in higher education.			X
Policy E.1:	Increase cooperation and consultation between the public and independent sectors in order to coordinate delivery of the most diverse range of educational opportunities within the total resources available.			X
Policy E.2:	Improve articulation among programs with the University of Hawai'i system to provide students with increased mobility and educational options.			X
Policy E.3:	Improve coordination of individual and institutional planning to facilitate a better match of skills (supply) and opportunities (demand) in Hawai'i's labor market.	X		
Discussion: The Proposed Project is generally supportive of the policies of the State Higher Education Functional Plan. While the NHECC is not a degree-granting or research institution, it is intended to complement Hawai'i's postsecondary education system by expanding access to community-based educational resources, mentorship, and workforce preparation within the Papakōlea homestead community. The facility may serve as a venue for partnerships with colleges, universities, nonprofit organizations, and training programs that provide outreach, career guidance, digital literacy, and postsecondary preparation services. Through classrooms, a digital studio, and flexible gathering spaces, the NHECC can support educational activities that enhance basic skills, cultural knowledge, and professional readiness, thereby contributing to a more prepared and competitive workforce. The Project also supports policies related to extending educational opportunities beyond traditional campus settings. By providing accessible community-based facilities, the NHECC may help reduce barriers to educational participation for individuals who face geographic, economic, or social constraints. The inclusive design of the facility and its emphasis on culturally grounded programming further support equitable access to educational opportunity. In addition, the Project encourages coordination and collaboration among public and private educational providers, community organizations, and workforce development programs. By strengthening local capacity and fostering linkages between education and employment pathways, the Proposed Project supports the broader goals of coordination, articulation, and alignment between education and labor market needs in Hawai'i.				
Historic Preservation State Functional Plan (1991)				
Policy A.1:	Expand Statewide Historic Sites Inventory Program			X
Policy B.1:	Provide timely historic property reviews which are integrated effectively into the land use regulatory system.	X		
Policy B.2:	Establish and make available a variety of mechanisms to better protect historic properties.			X
Policy C.1:	Evaluate and designate significant historic properties for legal recognition in a timely manner.	X		
Policy C.2:	Encourage the preservation and maintenance of historical properties through economic incentives and support.			X
Policy C.3:	Explore innovative means to better manage historic properties.			X
Policy C.4:	Encourage proper preservation techniques.	X		
Policy D.1:	Provide adequate facilities to preserve historic resources.			X

Table 5-3: Hawai'i State Functional Plans		S	N/S	N/A
Policy E.1:	Provide support and coordination to activities involved with the collection and conservation of historic records and materials.	X		
Policy F.1:	Support programs to facilitate the public's gathering of historic information			X
Policy F.2:	Coordinate and support programs to disseminate information to the public.			X
Policy G.1:	Provide opportunities for continuing education for persons involved with collecting and preserving historical resources.			X
Discussion: The Proposed Project is supportive of the policies of the Historic Preservation State Functional Plan. The NHECC is located within the culturally significant landscape of Pūowaina and has been planned with careful consideration of historic and cultural resources. An AIS is being conducted in coordination with the SHPD pursuant to Chapter 6E, HRS, to identify and evaluate any historic properties within the Project Site. The Project is being integrated into the State's land use and historic review framework to ensure that potential impacts are appropriately identified, evaluated, and mitigated. Ongoing consultation and regulatory review reflect compliance with policies related to timely historic property review and protection mechanisms. The Project also incorporates findings from a CIA and community consultation to ensure that development is responsive to the cultural and historical context of Papakōlea and Pūowaina. Through this process, the NHECC demonstrates consideration of innovative and context-sensitive approaches to managing and protecting historic and cultural resources. In addition, the NHECC's educational and cultural programming may support public awareness and dissemination of historic and cultural knowledge, consistent with policies encouraging the gathering and sharing of historic information. By providing space for cultural education, storytelling, and intergenerational knowledge exchange, the Project supports broader historic preservation objectives related to community engagement and cultural continuity.				

5.1.5 Coastal Zone Management, Hawai'i Revised Statutes Chapter 205A

The Coastal Zone Management Act of 1972 (16 USC §1451), as amended through Public Law 104-150, created the coastal management program and the National Estuarine Research Reserve system. The coastal states are authorized to develop and implement a State Coastal Zone Management (CZM) Program. The objectives of the Hawai'i CZM Program, HRS §205A-2, are to protect valuable and vulnerable coastal resources such as coastal ecosystems, special scenic and cultural values, and recreational opportunities. The objectives of the program are also to reduce coastal hazards and to improve the review process for activities proposed within the coastal zone. The entire Project Site is located outside of the County designated SMA (*Figure 1-10*). Objectives and policies of the Hawai'i CZM Program are discussed based on their relevance to the Proposed Project in the below *Table 5-4.*

Table 5-4: Coastal Zone Management Program (HRS, Section 205A) Objective and Policies		S	N/S	N/A
OBJECTIVES & POLICIES				
(1)	**Recreational resources;**			
	Provide coastal recreational opportunities accessible to the public.			
(A)	Improve coordination and funding of coastal recreational planning and management; and			X
(B)	Provide adequate, accessible, and diverse recreational opportunities in the coastal zone management area by:			
	(i) Protecting coastal resources uniquely suited for recreational activities that cannot be provided in other areas;			X
	(ii) Requiring restoration of coastal resources that have significant recreational and ecosystem value, including but not limited to coral reefs, surfing sites, fishponds, sand beaches, and coastal dunes, when these resources will be unavoidably damaged by development; or requiring reasonable monetary compensation to the State for recreation when restoration is not feasible or desirable;			X

Table 5-4: Coastal Zone Management Program (HRS, Section 205A) Objective and Policies		S	N/S	N/A
	(iii) Providing and managing adequate public access, consistent with conservation of natural resources, to and along shorelines with recreational value;			X
	(iv) Providing an adequate supply of shoreline parks and other recreational facilities suitable for public recreation;			X
	(v) Ensuring public recreational uses of county, State and federally owned or controlled shoreline lands and waters having recreational value consistent with public safety standards and conservation of natural resources.			X
	(vi) Adopting water quality standards and regulating point and non-point sources of pollution to protect, and where feasible, restore the recreational value of coastal waters	X		
	(vii) Developing new shoreline recreational opportunities, where appropriate, such as artificial lagoons, artificial beaches, and artificial reefs for surfing and fishing			X
	(viii) Encouraging reasonable dedication of shoreline areas with recreational value for public use as part of discretionary approvals or permits by the land use commission, board of land and natural resources, and county authorities; and crediting such dedication against the requirements of section 46-6.			X
<u>Discussion:</u> The Proposed Project is not a coastal dependent development and will not adversely impact the shoreline and as such would not affect coastal recreational opportunities accessible to the public. The Project Site is not located along the coastline and is not in the SMA; therefore, the policies regarding shoreline recreation resources are not applicable. Coordination will be undertaken with the appropriate agencies during permitting and construction in order to ensure that the Proposed Project will not result in significant impacts in regard to surface and coastal waters. Soil disturbances in excess of one acre would require an NPDES Individual Permit for Stormwater Associated with Construction Activity, administered by the State DOH, to control storm water discharges. Any discharges related to Proposed Project's construction or operation activities will comply with applicable State Water Quality Standards as specified in HAR, Chapter 11-54 and 11-55 Water Pollution Control, DOH. Excavation and grading activities will be regulated by applicable provisions of the County's grading ordinance. For further discussion, see Section 3.9.3.				
(2)	**Historic resources;**			
	Protect, preserve, and, where desirable, restore those natural and manmade historic and prehistoric resources in the coastal zone management area that are significant in Hawaiian and American history and culture.			
(A)	Identify and analyze significant archaeological resources;			X
(B)	Maximize information retention through preservation of remains and artifacts or salvage operations; and			X
(C)	Support State goals for protection, restoration, interpretation, and display of historic resources.	X		
<u>Discussion:</u> The Proposed Project is supportive of the CZM objective to protect, preserve, and, where appropriate, restore significant historic and prehistoric resources within the coastal zone management area. The Project Site is located within the culturally significant landscape of Pūowaina. An AIS is being conducted in coordination with the SHPD pursuant to Chapter 6E, HRS, to identify and evaluate the presence or absence of archaeological resources within the Project Site. This process directly supports the identification and analysis of significant archaeological resources consistent with CZM policy. In the event that historic properties are identified, the Project will follow SHPD-approved mitigation measures, which may include avoidance, preservation in place, data recovery, or other appropriate treatment measures designed to maximize information retention. Construction protocols will require stop-work procedures and agency notification if previously unidentified historic resources are encountered. Through compliance with Chapter 6E and integration of CIA findings into project planning, the Proposed Project supports State goals related to protection and interpretation of historic resources while ensuring that development proceeds in a manner sensitive to the cultural and historic context of the area.				
(3)	**Scenic and open space resources;**			
	Protect, preserve, and, where desirable, restore or improve the quality of coastal scenic and open space resources.			
(A)	Identify valued scenic resources in the coastal zone management area;			X
(B)	Ensure that new developments are compatible with their visual environment by designing and locating those developments to minimize the alteration of natural landforms and existing public views to and along the shoreline;	X		

Table 5-4: Coastal Zone Management Program (HRS, Section 205A) Objective and Policies		S	N/S	N/A
(C)	Preserve, maintain, and, where desirable, improve and restore shoreline open space and scenic resources; and	X		
(D)	Encourage those developments that are not coastal dependent to locate in inland areas.	X		
Discussion: The Proposed Project is supportive of the CZM objective to protect and preserve scenic and open space resources. Although the Project Site is located within an established urban area of Honolulu and not along the immediate shoreline, consideration has been given to visual compatibility, landform sensitivity, and neighborhood character. There are several significant scenic resources looking towards and from Punchbowl. During development, construction activities and equipment would be visible from neighboring properties. However, construction-related visual impacts would be temporary. Dust screens will be installed at the Site, which would have a dual function of mitigating the dispersion of dust and screening views into the Site, thereby mitigating visual distractions to the surrounding area. The NHECC is proposed as a low-rise, community-scale development that is terraced along the existing slope of Pūowaina in order to respond to topographic conditions and minimize excessive grading. Site planning seeks to retain natural contours to the extent practicable and to avoid substantial alteration of landforms. Building massing and placement have been refined through community consultation to ensure compatibility with the surrounding residential context and to minimize visual impacts. The Project includes integrated open spaces such as a central courtyard, Kīpuka Camp area, amphitheater, and landscaped areas that maintain and enhance open space within the urban homestead community. Landscaping is anticipated to incorporate native plantings where appropriate, contributing to visual quality and ecological value. Because the Proposed Project is community-serving and not coastal dependent, it is appropriately located within an existing inland urban area rather than within shoreline or sensitive coastal environments. The Project does not encroach upon shoreline open space, public beach access, or coastal scenic corridors.				
(4)	**Coastal ecosystems;**			
	Protect valuable coastal ecosystems, including reefs, beaches, and coastal dunes, from disruption and minimize adverse impacts on all coastal ecosystems.			
(A)	Exercise an overall conservation ethic, and practice stewardship in the protection, use, and development of marine and coastal resources;			X
(B)	Improve the technical basis for natural resource management;			X
(C)	Preserve valuable coastal ecosystems of significant biological or economic importance, including reefs, beaches, and dunes;			X
(D)	Minimize disruption or degradation of coastal water ecosystems by effective regulation of stream diversions, channelization, and similar land and water uses, recognizing competing water needs; and			X
(E)	Promote water quantity and quality planning and management practices that reflect the tolerance of fresh water and marine ecosystems and maintain and enhance water quality through the development and implementation of point and non-point source water pollution control measures.	X		
Discussion: The Proposed Project will not have an adverse effect on the coastal ecosystems. The Project Site is not located along the coastline and is not in the SMA; therefore, the policies regarding coastal ecosystems are not applicable. Coordination will be undertaken with the appropriate agencies during permitting and construction in order to ensure that the Proposed Project will not result in significant impacts in regard to surface and coastal waters. Soil disturbances in excess of one acre would require an NPDES Individual Permit for Stormwater Associated with Construction Activity, administered by the State DOH, to control storm water discharges. Any discharges related to Proposed Project's construction or operation activities will comply with applicable State Water Quality Standards as specified in HAR, Chapter 11-54 and 11-55 Water Pollution Control, DOH.				
(5)	**Economic uses;**			
	Provide public or private facilities and improvements important to the State's economy in suitable locations.			
(A)	Concentrate coastal dependent development in appropriate areas;			X
(B)	Ensure that coastal dependent development and coastal related development are located, designed, and constructed to minimize exposure to coastal hazards and adverse social, visual, and environmental impacts in the coastal zone management area; and			X
(C)	Direct the location and expansion of coastal development to areas designed and used for that development and permit reasonable long-term growth at those areas, and permit coastal development outside of designated areas when: (i) Use of			X

Table 5-4: Coastal Zone Management Program (HRS, Section 205A) Objective and Policies		S	N/S	N/A
	designated locations is not feasible; (ii) Adverse environmental effects and risks from coastal hazards are minimized; and (iii) The development is important to the State's economy.			
Discussion: The Proposed Project is not near the shoreline and is not anticipated to interfere with coastal-dependent or coastal-related development such as harbors and ports, visitor-industry facilities, and energy generating facilities.				
(6)	**Coastal hazards;**			
	Reduce hazard to life and property from coastal hazards.			
(A)	**Develop and communicate adequate information about the risks of coastal hazards;**			X
(B)	**Control development, including planning and zoning control, in areas subject to coastal hazards;**			X
(C)	**Ensure that developments comply with requirements of the National Flood Insurance Program; and**			X
(D)	**Prevent coastal flooding from inland projects.**			X
Discussion: The Proposed Project would not pose a hazard to life or property from coastal hazards. The Site is not within the Tsunami Evacuation Zone. The Site is within the FEMA Flood Zone X (minimal flood risk, outside of 0.2% annual chance floodplain). The Proposed Project is also located outside of the 3.2 feet SLR-XA. For further discussion, see Section 3.3.				
(7)	**Managing development;**			
	Improve the development review process, communication, and public participation in the management of coastal resources and hazards.			
(A)	**Use, implement, and enforce existing law effectively to the maximum extent possible in managing present and future coastal zone development;**			X
(B)	**Facilitate timely processing of applications for development permits and resolve overlapping or conflicting permit requirements; and**			X
(C)	**Communicate the potential short and long-term impacts of proposed significant coastal developments early in their life cycle and in terms understandable to the public to facilitate public participation in the planning and review process.**			X
Discussion: The Proposed Project is not anticipated to have an impact on coastal resources and hazards. This EA has been prepared under the procedural provisions of HRS, Chapter 343, and HAR, Title 11, Chapter 200.1, which allows for public review and participation. Accordingly, the preparation of this EA, and disclosure of anticipated effects of the Proposed Project, will comply with the policy on managing development. The Early Consultation Package discussed in Chapter 7 sought to inform interested parties of the Proposed Project and seek relevant public comment on subjects of concern for EA documentation. The filing and publication of the Draft EA with the Environmental Review Program (ERP) will be followed by a 30-day public comment period. All relevant public comments received during the 30-day public comment period will receive a written response for inclusion and use in the preparation in the Final EA.				
(8)	**Public participation;**			
	Stimulate public awareness, education, and participation in coastal management.			
(A)	**Promote public involvement in coastal zone management processes;**	X		
(B)	**Disseminate information on coastal management issues by means of educational materials, published reports, staff contact, and public workshops for persons and organizations concerned with coastal issues, developments, and government activities; and**	X		
(C)	**Organize workshops, policy dialogues, and site-specific mediations to respond to coastal issues and conflicts.**			X
Discussion: This EA has been prepared under the procedural provisions of HRS, Chapter 343, and HAR, Title 11, Chapter 200.1, which allows for public review and participation. Accordingly, the preparation of this EA, and disclosure of anticipated effects of the Proposed Project, will comply with the policy on Public Participation. The Early Consultation Package discussed in Chapter 7 sought to inform interested parties of the Proposed Project and seek relevant public comment on subjects of concern for EA documentation. The filing and publication of the Draft EA with the ERP will be followed by a 30-day public comment period. All relevant public comments received during the 30-day public comment period will receive a written response for inclusion and use in the preparation in the Final EA.				
(9)	**Beach and coastal dune protection;**			

Table 5-4: Coastal Zone Management Program (HRS, Section 205A) Objective and Policies	S	N/S	N/A
(A) Protect beaches and coastal dunes for:			
(i) Public use and recreation;			X
(ii) The benefit of coastal ecosystems; and			X
(iii) Use as natural buffers against coastal hazards;			X
(B) Coordinate and fund beach management and protection.			
(A) Locate new structures inland from the shoreline setback to conserve open space, minimize interference with natural shoreline processes, and minimize loss of improvements due to erosion;			X
(B) Prohibit construction of private shoreline hardening structures, including seawalls and revetments, at sites having sand beaches and at sites where shoreline hardening structures interfere with existing recreational and waterline activities;			X
(C) Minimize the construction of public shoreline hardening structures, including seawalls and revetments, at sites having sand beaches and at sites where shoreline hardening structures interfere with existing recreational and waterline activities;			X
(D) Minimize grading and damage to coastal dunes;			X
(E) Prohibit private property owners from creating a public nuisance by inducing or cultivating the private property owner's vegetation in a beach transit corridor; and			X
(F) Prohibit private property owners from creating a public nuisance by allowing the private property owner's unmaintained vegetation to interfere or encroach upon a beach transit corridor.			X
Discussion: The Project Site is located over 7,600 feet inland and would not impact the public use and recreation of beaches and coastal dunes, coastal ecosystems, of natural buffers.			
(10) Marine and coastal resources;			
Promote the protection, use, and development of marine and coastal resources to assure their sustainability.			
(A) Ensure that the use and development of marine and coastal resources are ecologically and environmentally sound and economically beneficial;			X
(B) Coordinate the management of marine and coastal resources and activities to improve effectiveness and efficiency;			X
(C) Assert and articulate the interests of the State as a partner with federal agencies in the sound management of ocean resources within the United States exclusive economic zone;			X
(D) Promote research, study, and understanding of ocean and coastal processes, impacts of climate change and sea level rise, marine life, and other ocean resources to acquire and inventory information necessary to understand how coastal development activities relate to and impact ocean and coastal resources; and			X
(E) Encourage research and development of new, innovative technologies for exploring, using, or protecting marine and coastal resources.			X
Discussion: The Proposed Project is not anticipated to adversely affect marine, coastal, or aquatic resources. The Project Site is not located along the coastline and is not in the SMA; therefore, the policies regarding marine and coastal resources are not applicable. Coordination will be undertaken with the appropriate agencies during permitting and construction in order to ensure that the Proposed Project will not result in significant impacts in regard to surface and coastal waters. Soil disturbances in excess of one acre would require an NPDES Individual Permit for Stormwater Associated with Construction Activity, administered by the State DOH, will be required to control storm water discharges. Any discharges related to Proposed Project's construction or operation activities will comply with applicable State Water Quality Standards as specified in HAR, Chapter 11-54 and 11-55 Water Pollution Control, DOH.			

5.2 Department of Hawaiian Home Lands Plans and Policies

5.2.1 DHHL General Plan Update

The *DHHL General Plan Update* (adopted on November 21, 2022), is an update of the *DHHL General Plan,* which was initially adopted in 2002. The *DHHL General Plan Update* sets the vision and establishes goals and policies to guide the decision-making of the HHC and the DHHL plans, programs, and policies for the next 20 years (until 2040). The *DHHL General Plan* provides guiding principles, goals, policies, and metrics that are organized into the following themes: Land Use and Water Resources, Infrastructure, Housing, Food Production, Healthy Communities, Natural and Cultural Resource Management, Revenue Generation and Economic Development. While the Proposed Project is not explicitly a DHHL project, the NHECC is being proposed on DHHL lands, and therefore should align with the goals and policies as prescribed in the DHHL General Plan Update. Objectives and policies of the DHHL General Plan Update are therefore discussed based on their relevance to the Proposed Project in the below *Table 5-5.*

Table 5-5: DHHL General Plan Update Objectives and Policies			S	N/S	N/A
OBJECTIVES & POLICIES					
	Land Use Planning;				
(1)	Utilize Hawaiian home lands for uses most appropriate to meet the needs and desires of the beneficiary population.				
	(A)	Increase beneficiary participation in the planning, development, and use of Hawaiian home lands and improve communications between DHHL and the beneficiary community.	X		
	(B)	Provide space for and designate a balanced mixture of appropriate land uses, economic opportunities, and community services in a Native Hawaiian-friendly environment.	X		
	(C)	Consider opportunities to acquire or exchange lands best suited for purposes of the Hawaiian Homes Commission Act, including increasing homesteading opportunities for native Hawaiians.			X
	(D)	Incorporate Native Hawaiian mana'o, traditional place names, historical uses, and cultural knowledge in land use planning to identify appropriate uses in appropriate places.			X
(2)	Encourage a balanced pattern of contiguous growth into urban and rural centers.				
	(A)	Prioritize the development of homestead communities in areas with suitable development conditions that are close to jobs, transportation, infrastructure, and services.			X
	(B)	Consider adjacent land uses and existing County long-range plans in land use planning.			X
(3)	Protect life and property from the effects of natural hazards and climate change on Hawaiian home lands.				
	(A)	Assess vulnerability of populations, resources, and infrastructure across Hawaiian home lands to climate change and natural hazards and conduct climate resilience and adaptation planning in high vulnerability areas.			X
	(B)	Develop a Climate Change Mitigation and Adaptation Program Plan for DHHL.			X
	(C)	Incorporate climate change projections and hazard zones into land use development plans by identifying areas vulnerable to climate change and other hazards and applying the Special District Natural Hazards land use designation.			X
	(D)	Designate evacuation routes, shelters and refuge areas for homestead communities and ensure they are marked and advertised in Regional Plans or Special Area Plans.			X
	(E)	Secure funding for the protection or relocation of vulnerable homes, infrastructure, and resources on Hawaiian home lands.			X
	(F)	Maintain fire breaks adjacent to residential homestead communities in high wildfire risk areas through participation in Fire Wise programs and partnerships with DLNR, Fire Departments, and private landowners.			X
	(G)	Promote pastoral uses in fire prone areas for wildfire management.			X

Table 5-5: DHHL General Plan Update Objectives and Policies	S	N/S	N/A
(4) Responsibly steward and manage Hawaiian home lands not planned for development within the Island Plans in a manner that is culturally grounded, environmentally sound, and maintains opportunities for future uses.			
(A) Identify areas that are not planned for development but that may be used for other purposes within the Island Plan horizon using the Stewardship, Conservation, and Special District land use designations.			X
(B) Establish a standardized process for allowing access to undeveloped Trust lands for activities such as clean-up, restoration, subsistence activities, cultural practices, education, and other uses that provide benefits to beneficiaries and/or the Trust.			X
(C) Establish a standardized process for partnering with organizations sponsoring projects aligned with the Trust to facilitate access to and responsible management of undeveloped Hawaiian home lands.			X
(D) Obtain funding for hiring qualified staff to develop and communicate protocol and kuleana for accessing Hawaiian home lands with nonhomesteading land use designations. Qualifications and training should address the ability to work with beneficiaries, build relationships, and follow through on commitments.			X
(E) Obtain funding to hire staff and establish an enforcement and compliance division to better manage possible unauthorized criminal, administrative, and civil matters on Hawaiian Home Lands.			X
(F) Explore sustainable activities for revenue generation in undeveloped areas that are compatible with responsible management and conservation objectives and consistent with underlying DHHL land use designations.			X
Discussion: The Proposed Project is strongly supportive of the DHHL General Plan Update objectives and policies related to land use planning and stewardship of Hawaiian home lands. The NHECC was developed through a multi-year community planning and co-design process that emphasized beneficiary participation, communication, and incorporation of Native Hawaiian mana‘o, cultural knowledge, and place-based values. The facility responds directly to community-identified needs for educational, cultural, and community-serving space within Papakōlea, consistent with the objective to utilize Hawaiian home lands for uses most appropriate to meet beneficiary needs. The program reflects a balanced mixture of community services, educational opportunities, and cultural facilities within a Native Hawaiian-friendly environment. The Project represents infill development within an established urban homestead community and is located in proximity to jobs, transportation corridors, infrastructure, and public services. As such, it supports the General Plan’s emphasis on contiguous growth patterns and coordination with surrounding land uses and County long-range planning efforts. The design of the NHECC incorporates consideration of topography, drainage, and hazard conditions associated with the sloped Pūowaina site. The Project will comply with applicable building, fire, and emergency access requirements and integrate site-responsive stormwater and erosion control measures. Although the Project does not involve large-scale residential expansion, its planning has considered natural hazard exposure and resilience consistent with DHHL’s broader climate and hazard planning objectives. In addition, the NHECC supports responsible stewardship of Hawaiian home lands by providing space for cultural education, community gatherings, and ‘āina-based learning. Through its programming and design, the Project reinforces cultural grounding, community responsibility, and long-term stewardship values aligned with the HHCA.			
Water Resources;			
(1) Implement water planning and management strategies that meet current needs and protect water resources for the future.			
(A) Implement the goals and policies from the DHHL Water Policy Plan.			X
(B) Incorporate watershed protection, water conservation, and recharge considerations in the use of groundwater and other water resources.			X
(C) Incorporate climate change projections and water conservation measures in water resource planning and management strategies.			X
(D) Implement water conservation and efficiency measures, such as water catchment, greywater reuse, and xeriscaping for Residential and Agricultural homesteads.			X
Discussion: While the Proposed Project supports the DHHL General Plan’s objectives and policies related to water resources, policies outlined are not directly applicable to the Proposed Project.			
Infrastructure;			
(1) Provide and maintain infrastructure for homestead communities within resource limitations.			

Table 5-5: DHHL General Plan Update Objectives and Policies			S	N/S	N/A
	(A)	Design infrastructure to County standards and license systems to the Counties whenever possible for development within Residential, Commercial, and Industrial areas.	X		
	(B)	Establish agreements with the Counties around infrastructure standards and licensing processes on Trust lands.			X
	(C)	Allocate adequate funding for operations and maintenance of DHHL-owned infrastructure.			X
	(D)	Establish and maintain a water branch to manage DHHL's existing water systems.			X
	(E)	Prepare an asset management plan that includes an inventory and evaluation of existing DHHL owned and maintained infrastructure on Hawaiian home lands.			X
(2)	Promote innovative, cost-effective, and sustainable ways to meet infrastructure needs.				
	(A)	Develop alternative infrastructure options and level of service criteria with input from beneficiaries and County agencies for rural homestead areas such as Subsistence Agriculture and DHHL Kuleana Homestead jurisdictions.			X
	(B)	Conduct research and development on emerging and experimental technologies for sustainable and offgrid infrastructure.			X
	(C)	Promote energy self-sufficiency, climate change mitigation, and sustainability by implementing DHHL's Energy Policy.	X		
	(D)	Identify areas on Hawaiian home lands that are appropriate for large scale renewable energy using the Renewable Energy land use designation and pursue renewable energy projects for these areas.			X
	(E)	Explore and pilot models for communal management of infrastructure systems.			X
	(F)	Explore funding mechanisms and opportunities to convert cesspools on Hawaiian home lands in accordance with Act 125 SLH 2017 and prohibit new cesspools.			X
<u>Discussion:</u> The Proposed Project is supportive of the DHHL General Plan Update objectives related to infrastructure planning and sustainability. The NHECC is located within an established urban homestead community that is already served by public infrastructure systems, including roadway access, water, wastewater, electrical, and emergency services. The Project is not anticipated to require major off-site infrastructure expansion and will be designed to comply with applicable County standards for development within residential and community-serving areas. Infrastructure systems associated with the Project will be coordinated with relevant County agencies and utility providers to ensure compatibility with existing systems and adherence to applicable licensing and regulatory requirements. The scale and intensity of the NHECC are modest and consistent with the capacity of surrounding infrastructure, thereby supporting responsible allocation of resources and long-term operations and maintenance considerations. The Project also reflects DHHL's objective of promoting innovative and sustainable infrastructure approaches. Site design incorporates stormwater management responsive to the sloped Pūowaina terrain, erosion control measures, and energy-efficient building systems consistent with applicable codes and DHHL energy policies. The facility's operational model and scale encourage efficient use of utilities while supporting sustainability and climate-conscious practices.					
	Housing;				
(1)	Provide and maintain infrastructure for homestead communities within resource limitations.				
	(A)	Maintain a housing development pipeline in proportion to the number of applicants on the residential waiting list for each island.			X
	(B)	Prioritize housing for beneficiaries before considering other uses of Trust lands.			X
	(C)	Explore opportunities to expand undivided interest offerings to address the waitlist and allow for successorship.			X
	(D)	Explore alternative strategies to address the waitlist and expand housing opportunities for beneficiaries such as down payment contributions and mortgage assistance.			X
(2)	Provide a mix of housing opportunities that reflect the needs and desires of native Hawaiian beneficiaries.				
	(A)	Provide a variety of residential types that match beneficiary needs in terms of housing products (owner-builder, turnkey, self-help, etc.), types of housing units (single family, multi-family, kupuna housing, rental, etc.) and financing.			X
	(B)	Support programs that enable beneficiaries to build homes (e.g., self-help, owner-builder, and other alternatives).			X

Table 5-5: DHHL General Plan Update Objectives and Policies			S	N/S	N/A
	(C)	Provide DHHL Kuleana Homestead opportunities in areas where development of residential homesteads and infrastructure is infeasible.			X
	(D)	Conduct research and development into alternative housing and prefabricated housing options that are affordable and sustainable.			X
(3)	Provide residential homesteads, financing assistance, and other housing opportunities, especially to those most in need.				
	(A)	Devote time and resources to serve applicants with income below 80% of the median family income level.			X
	(B)	Devote time and resources to serve applicants who do not qualify for NAHASDA funding but cannot afford fee-simple housing.			X
	(C)	Facilitate education in home ownership, financing, maintenance, and long-term financial resource management.			X
(4)	Develop integrated residential communities that are reflective of the diverse socio-economic profiles of the native Hawaiian community.				
	(A)	Ensure the availability of a range of housing types and affordability to accommodate persons and families of all income levels and in locations that are convenient to employment and public and private facilities.			X
(5)	Ensure existing homestead neighborhoods are maintained as safe, healthy, and attractive communities for future generations.				
	(A)	Work with homestead associations to identify opportunities to revitalize existing neighborhoods.	X		
	(B)	Balance resources to maintain and repair aging infrastructure in existing neighborhoods with meeting targets for new homesteads.			X
	(C)	Incorporate energy efficient building materials and passive design into homesteads to lower energy costs, increase comfort, and reduce carbon emissions.			X
<u>Discussion:</u> The Proposed Project is generally supportive of the DHHL General Plan Update housing objectives, although it does not involve the development of new residential homestead lots. The NHECC is a community-serving educational and cultural facility intended to support and strengthen the existing Papakōlea homestead community. The need for the Proposed Project is reinforced by nearly two decades of beneficiary-driven planning. The community first identified the development of the NHECC as a top priority during the 2009 Papakōlea Regional Plan process. The Proposed Project subsequently received support through the 2012 Kūlia I Ka Nu'u grant to initiate planning and design, a 2018 Land Use Request for stewardship of the Pūowaina Special District parcel, and 2019 funding for 'āina-based curriculum development. In the DHHL Papakōlea Regional Plan (2020), beneficiaries reaffirmed the NHECC as the highest priority project for the region. By providing dedicated space for education, cultural programming, youth development, and community services, the Project contributes to the stability, vitality, and long-term sustainability of an established homestead neighborhood. The NHECC enhances the quality of life for beneficiaries by supporting intergenerational learning, workforce readiness, and community engagement, thereby reinforcing the broader objective of maintaining safe, healthy, and attractive homestead communities for future generations. The facility's location within an existing urban homestead area ensures proximity to housing, employment, infrastructure, and public services, consistent with integrated community development principles. While the Project does not directly address the residential waitlist or housing production targets, it complements DHHL's housing mission by strengthening community infrastructure and providing educational resources that support long-term economic mobility and homeownership readiness.					
	Food Production;				
(1)	Provide agriculture and pastoral homestead lots for subsistence and supplemental purposes.				
	(A)	Increase the number of subsistence agricultural leases awarded.			X
	(B)	Increase the number of pastoral leases awarded.			X
	(C)	Align agricultural homestead offerings with beneficiary needs and preferences.			X
(2)	Assist existing and future lessees in acquiring technical, marketing, and financial assistance to increase productivity, economic efficiency, and markets for their products.				
	(A)	Finalize and implement the DHHL Agricultural Program Plan.			X
	(B)	Provide programs to support beneficiaries in site planning, basic carpentry and trades, and basic agricultural business training.			X

Table 5-5: DHHL General Plan Update Objectives and Policies			S	N/S	N/A
	(C)	Support programs that combine food production with education and traditional cultural practices.			X
(3)	Provide agriculture and pastoral commercial leasing opportunities for beneficiaries.				
	(A)	Prioritize awarding additional acreage leases to beneficiaries for commercial farming or ranching operations that have shown success at a smaller scale.			X
(4)	Conserve the most productive agriculture lands for agricultural use.				
	(A)	Consult soil types and rating systems such as ALISH, LSB, and the Hawai'i soil atlas in the siting and design of homestead communities and prioritize these lands for land uses that support food production during DHHL Island Plan updates.			X
(5)	Promote a diversity of food production on Hawaiian home lands.				
	(A)	Support research and development of sustainable food production technologies on Trust lands.			X
	(B)	Designate areas on Hawaiian home lands for communal growing and processing of food through the Community Agriculture land use designation.			X
	(C)	Explore the use of non-homesteading lands including Stewardship, Special District, and Conservation lands for sustainable food production, gathering, and harvesting of feral ungulates.			X
	(D)	Align with State food sustainability goals for local food production.			X
Discussion: While the Proposed Project supports the DHHL General Plan objectives and policies in regard to food production, the objectives and policies outlined are not directly applicable to the Proposed Project.					
	Healthy Communities;				
(1)	Promote self-governance of homestead communities by beneficiaries and beneficiary organizations.				
	(A)	Explore options to formalize relationships between homestead associations and the Department of Hawaiian Home Lands.			X
	(B)	Provide Departmental guidance, capacity building, and technical assistance to support self-governance by beneficiary organizations.			X
	(C)	Implement reporting requirements for recipients of DHHL grants to track use of awarded funds.			X
(2)	Establish livable, sustainable, resilient, and healthy communities on Hawaiian home lands that provide space for or access to the amenities that serve the daily needs of its residents.				
	(A)	Partner with homestead communities, non-profits, government agencies, and ali'i trusts to provide needed services to communities.	X		
	(B)	Balance the need for resources to place waitlist beneficiaries on the land while exploring the use of non-homesteading lands for beneficiary-serving uses that can be managed through partnerships. Gather beneficiary input on desired community uses during the development planning process.			X
	(C)	Incorporate community planning principles to design homestead communities that are welcoming, safe, and foster a sense of place and community.	X		
	(D)	Encourage homestead associations to build the resilience and emergency preparedness of their communities through preparing disaster preparedness plans, obtaining training and certifications, assembling emergency supplies, and other measures.			X
	(E)	Incorporate green infrastructure and low impact development principles in future homestead communities to manage stormwater in a way that promotes green, open spaces within homestead communities to the extent possible.	X		
	(F)	Incorporate complete streets, Safe Routes to School, and other features to increase the safety and attractiveness of walking, biking, and transit in future homestead communities when possible.			X
	(G)	Incorporate trees with canopy cover into homestead communities to increase comfort, offset urban heat island effect, and mitigate climate change impacts.	X		
Discussion: The need for the Proposed Project is reinforced by nearly two decades of beneficiary-driven planning. The community first identified the development of the NHECC as a top priority during the 2009 Papakōlea Regional Plan process. The Proposed Project subsequently received support through the 2012 Kūlia I Ka Nu'u grant to initiate planning and design,					

Table 5-5: DHHL General Plan Update Objectives and Policies	S	N/S	N/A
a 2018 Land Use Request for stewardship of the Pūowaina Special District parcel, and 2019 funding for ʻāina-based curriculum development. In the DHHL Papakōlea Regional Plan (2020), beneficiaries reaffirmed the NHECC as the highest priority project for the region. The NHECC is envisioned as an intergenerational gathering place that supports cultural living and learning, designed to strengthen identity, deepen community connection, and provide spaces where the practice and perpetuation of Hawaiian culture can flourish. The NHECC is intended to serve as the piko of the Papakōlea community, providing purpose-built educational and cultural spaces that meet the specific needs of program participants, instructors, cultural practitioners, youth, kūpuna, and staff. The development of the Proposed Project is intended to revitalize the existing Papakōlea, Kalāwahine, and Kewalo Hawaiian homestead communities. Site planning incorporates stormwater management measures responsive to the sloped Pūowaina terrain and includes landscaped open space and native plantings, consistent with green infrastructure and low-impact development principles appropriate to the scale of the Project. Pedestrian circulation and safe access are integrated into the design to support walkability within the existing neighborhood context. Engagement with the Papakōlea community has been a priority to ensure that the Proposed Project plan reflects residents' needs and preferences, fostering a sense of ownership and collaboration. The design, driven by the intended beneficiaries, prioritizes cultural values and traditions, cultivating a sense of community and connection to the land.			
Natural and Cultural Resources;			
(1) Be responsible, long-term stewards of the Trust's lands and the natural, historic and community resources located on these lands.			
(A) Obtain funding for increased hiring of dedicated and qualified DHHL staff to promote, protect, and manage natural and cultural resources.			X
(B) Identify, preserve, and protect significant natural, historic and cultural resources on Hawaiian home lands, using the Special District or Conservation land use designations to identify areas with resources requiring protection or management.			X
(C) Allow Native Hawaiian use of natural resources on Hawaiian home lands for traditional subsistence, cultural, and religious purposes in undeveloped areas	X		
(D) Pursue partnerships that support resource protection and conservation on Trust lands			X
Discussion: The Proposed Project is supportive of the DHHL General Plan Update objectives related to natural and cultural resource stewardship. The NHECC has been planned with recognition of the cultural and historical significance of Pūowaina and the broader Papakōlea landscape. An AIS is being conducted in coordination with the SHPD pursuant to Chapter 6E, HRS, to identify and evaluate historic properties within the Project Site. The planning process has also incorporated findings from a CIA and community consultation to ensure that development is responsive to cultural practices, historic context, and beneficiary concerns. These efforts reflect a commitment to identifying, preserving, and protecting significant cultural and historic resources consistent with DHHL stewardship objectives. The Project incorporates removal of invasive vegetation and integration of native plantings where appropriate, contributing to improved site conditions and ecological resilience within an existing urban homestead setting. Site design and construction will implement best management practices to minimize erosion and protect land-based resources. Although the NHECC is not located within undeveloped conservation lands, its programming may support Native Hawaiian cultural, educational, and ʻāina-based activities consistent with traditional values and stewardship principles. Through educational programming and intergenerational knowledge exchange, the facility reinforces long-term cultural continuity and responsible resource management.			
Economic Development and Revenue Generation;			
(1) Provide economic opportunities for beneficiaries on Hawaiian home lands.			
(A) Partner with organizations that support Native Hawaiian entrepreneurs and community based economic development through business education, training, financing, planning, and leasing.	X		
(B) Support partnerships with skilled trades education and training programs on Hawaiian home lands.	X		
(C) Allow limited types of low-intensity commercial activities that comply with lease requirements on Residential and Agricultural homesteads per the Island Plans and continue to offer the option of Mercantile licenses for qualifying activities.			X

Table 5-5: DHHL General Plan Update Objectives and Policies			S	N/S	N/A
	(D)	Encourage commercial lessees to sublease to beneficiary-owned businesses, as allowed by law.			X
	(E)	Encourage inclusion of community benefits packages in Development Agreements.			X
	(F)	Explore partnerships to utilize Hawaiian home lands to provide economic opportunities for beneficiaries.	X		
	(G)	Implement the Native Hawaiian Development Program Plan (NHDPP) to build capacity and opportunity within homestead communities.			X
	(H)	Pursue and facilitate more partnerships to leverage DHHL NHDPP grants.			X
	(I)	Explore opportunities to reinvest funds into homestead communities by hiring beneficiary businesses, as allowed by law.			X
(2)	Generate significant revenue to provide greater financial support towards fulfilling the Trust's mission.				
	(A)	Designate areas for revenue generating Commercial and Industrial uses through the Island Planning process with beneficiary input.			X
	(B)	Acquire land that expands opportunities for revenue generation.			X
	(C)	Prioritize revenue generating activities that align with the General Plan Vision and Guiding Principles and the health of people and ʻāina.			X
	(D)	Maintain a professionally managed investment portfolio with a well-balanced mix of assets.			X
	(E)	Ensure that impacts from industrial uses are adequately mitigated.			X
	(F)	Ensure that DHHL's revenue generating assets are performing at or better than market levels.			X
	(G)	Ensure that revenue generating uses are consistent with the underlying land use designations and planning documents.			X

Discussion: The Proposed Project is supportive of the DHHL General Plan Update objectives related to economic opportunity and long-term community capacity building. While the NHECC is not a commercial or industrial revenue-generating project, it is designed to function as a catalyst for beneficiary-driven economic empowerment consistent with DHHL's broader development framework.

The facility is intended to provide space for workforce development, entrepreneurship support, digital media production, cultural programming, and educational advancement. Program elements such as the digital studio, classrooms, workplace collective, and multipurpose hālau create opportunities for skills development, small-scale enterprise incubation, creative production, and community-based economic collaboration. These spaces may support partnerships with nonprofit organizations, educational institutions, cultural practitioners, and training providers serving Native Hawaiian beneficiaries.

By investing in human capital, youth development, intergenerational knowledge transfer, and career readiness, the Proposed Project contributes to long-term economic resilience within the Papakōlea homestead community. The NHECC may also provide opportunities to leverage grants, workforce training initiatives, and partnerships aligned with the Native Hawaiian Development Program Plan (NHDPP) and other beneficiary-serving programs.

Importantly, the Project has been developed through community consultation and is intended to complement adjacent and future DHHL initiatives, ensuring that uses remain consistent with underlying land use designations and planning documents.

5.2.2 DHHL Oʻahu Island Plan

The DHHL Oʻahu Island Plan (OIP), adopted in 2014, serves as a comprehensive guide for planning and managing DHHL lands on Oʻahu. It establishes land use designations to promote orderly social, physical, and economic development. The OIP assesses beneficiary needs and demands, evaluates infrastructure requirements and opportunities from an island-wide perspective, and proposes plans for homesteading and non-homesteading uses. It also provides cost estimates for on- and off-site infrastructure and identifies priority areas for homestead development. Additionally, the OIP facilitates coordination between DHHL developments and State, County, and private sector projects on Oʻahu (DHL, 2014).

The Proposed Project falls within the Kona Moku, which encompasses the ahupua‘a of Honolulu, Moanalua, Kapālama, and Waikīkī. Lands used for homesteading purposes are only located within the Honolulu Ahupua‘a, consisting of the homestead communities of Papakōlea, Kalaāwahine, and Kewala. The OIP for the Honolulu Ahupua‘a lists the following planning considerations as opportunities and constraints:

Opportunities:

- Location
- Views

Constraints:

- Steep slopes/rock fall
- Capital improvement restrictions due to the Punchbowl Special District
- Drainage
- Deteriorating infrastructure
- Aging homes

Discussion: The Proposed Project is consistent with the OIP's framework for beneficiary-serving development within existing homestead communities. The NHECC represents an investment in community infrastructure within an already urbanized and developed homestead area. By locating the facility within Papakōlea, the Project supports orderly, contiguous growth in an area where homesteading uses are already established and where community services can be accessed efficiently.

The Project design has been informed by site-specific constraints identified in the OIP. The terraced, predominantly single-story configuration responds to the sloped topography of Pūowaina. Drainage and stormwater management measures are incorporated into site planning to address runoff considerations. Development will comply with applicable Punchbowl Special District requirements and capital improvement limitations. The scale and footprint of the facility have been refined through technical studies and community consultation to ensure compatibility with the surrounding residential context.

In addition, the NHECC directly responds to broader community needs identified through beneficiary engagement, including the need for cultural, educational, and gathering space within the homestead. By providing community-serving infrastructure in an established neighborhood, the Proposed Project supports the OIP's intent to strengthen existing homestead communities while acknowledging and managing the physical constraints of the area.

5.2.3 Papakōlea Regional Plan

The Papakolea Regional Plan (PRP) is one of the 23 statewide DHHL Regional Plans. These Regional Plans assess land use development factors, identify issues and opportunities, and identify the region's top priority projects slated for implementation within the next five years. The PRP was originally drafted in 2009 and was updated in 2020 through a process of community meetings and outreach. Three meetings were held and the 2020 update incorporates all feedback received during the meetings.

The need for the Project is reinforced by nearly two decades of beneficiary-driven planning. The community first identified the development of the NHECC as a top priority during the 2009 PRP process. The Project subsequently received support through the 2012 Kūlia I Ka Nu‘u grant to initiate planning and design, a 2018 Land Use Request for stewardship of the PSD parcel, and 2019 funding for ‘āina-based curriculum development. In the DHHL PRP (2020), beneficiaries reaffirmed the NHECC as the highest priority project for the region. The 2020 PRP outlines the essential objectives of the Proposed Project as emphasized by community members, including:

- Support the needs of the native Hawaiian community.
- Support traditions and values set forth by founding members of the Papakōlea homestead.
- Create a place of growth and learning for current and future generations.

Discussion: The identification of the NHECC as a priority project reflects a sustained, beneficiary-driven planning process rather than a singular or recent initiative. The Project has been carried forward nearly over two decades through multiple planning efforts, funding initiatives, and land use considerations over time, demonstrating continuity of purpose and community support. As such, the Proposed Project represents the implementation of an established planning direction for Papakōlea Hawaiian Home Lands.

The development of a NHECC was first identified as a top priority during the 2009 PRP process and was reaffirmed in the 2020 update as the region’s highest priority project. This sustained prioritization demonstrates clear and consistent beneficiary support for the facility.

Subsequent planning and funding milestones including the 2012 Kūlia I Ka Nu‘u grant to initiate planning and design, the 2018 Land Use Request associated with stewardship of the Pūowaina Special District parcel, and 2019 funding for ‘āina-based curriculum development further evidence long-term community commitment and incremental advancement toward implementation.

The PRP emphasizes objectives that align closely with the Proposed Project’s purpose and need, including supporting the needs of the Native Hawaiian community, reinforcing the traditions and values established by the founding members of Papakōlea, and creating a place of growth and learning for present and future generations. The NHECC’s programming centered on cultural education, intergenerational learning, Hawaiian language and ‘ike transmission, and community gathering directly advances these objectives.

The Project has also continued to evolve in meeting the current needs of its beneficiaries through ongoing community consultation, including co-design workshops conducted during preparation of this EA. These efforts ensure that the facility remains responsive to beneficiary priorities and consistent with the PRP’s guiding principles.

The Proposed Project is consistent with the purpose of the Hawaiian Homes Commission Act to support Native Hawaiian beneficiaries through land use that strengthens community, cultural practice, and self-determination. The Project is intended to function as a community-serving facility that supports these objectives within the existing homestead context.

5.3 City and County of Honolulu Plans and Policies

5.3.1 City and County of Honolulu General Plan

The General Plan for CCH was adopted in 1977 and subsequently amended and adopted by the Honolulu City Council on December 21, 2021. The 2021 General Plan is a statement of long-range socio-economic, environmental, and design objectives and policies to be achieved for the general prosperity and welfare for the people of the O'ahu and is intended to serve as a guide for all levels of government, private enterprise, neighborhood and citizen groups, organizations, and individual citizens.

The General Plan consists of 11 subject areas and provides the framework for the CCH's public policy concerning the needs of the people and the functions of government. The subject areas address aspects of health, safety, and welfare for O'ahu's communities, including the following: population trends and growth, economic activity, the natural environment, housing, transportation and utilities, energy, physical development and urban design, public safety, health and education, culture and recreation, and government operations and fiscal management. *Table 5-6* discusses the Proposed Project's alignment with the applicable objectives and policies of the CCH General Plan.

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
PART I: POPULATION			
Objective A: To plan for anticipated population in a manner that acknowledges the limits of O'ahu's natural resources, protects the environment, and minimizes social, cultural, and economic disruptions.			
Policy 1: Allocate efficiently the money and resources of the City in order to meet the needs of O'ahu's current and future population.			X
Policy 2: Provide adequate support facilities to accommodate future numbers of visitors to O'ahu while seeking to minimize disruption to residents and protect the natural environment.			X
Policy 3: Seek a balanced pace of physical development in harmony with the City's environmental, social, cultural, and economic goals by effecting and enforcing City regulations.			X
Policy 4: Establish geographic growth boundaries to accommodate future population growth while at the same time protecting valuable agricultural lands, environmental resources, and open space.			X
Policy 5: Support family planning and social equity.			X
Objective B: To establish a pattern of population distribution that will allow the people of O'ahu to live, work and play in harmony.			
Policy 1: Facilitate the full development of the primary urban center through higher-density redevelopment and the provision of adequate infrastructure.	X		
Policy 2: Encourage development within the secondary urban center at Kapolei and the 'Ewa and Central O'ahu urban-fringe areas to relieve developmental pressures in the remaining urban-fringe and rural areas and to meet housing needs not readily provided in the primary urban center.			X
Policy 3: Manage land use and development in the urban-fringe and rural areas so that: a. Development is contained within growth boundaries; and b. Population densities in all areas remain consistent with the character, culture, and environmental qualities desired for each community.			X
Policy 4: Direct growth according to Policies 1, 2, and 3 above by providing development capacity and needed infrastructure to support a distribution of O'ahu's resident population that is consistent with the following for the Primary Urban Center: 43% distribution of the 2040 O'ahu population.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Discussion: The Project is located within the Primary Urban Center, an area intended to accommodate a significant share of O'ahu's resident population through reinvestment, redevelopment, and the provision of supporting infrastructure. The NHECC represents an infill, community-serving facility within an established homestead neighborhood rather than an expansion into agricultural, conservation, or rural lands. As such, the Project is consistent with the General Plan's growth management framework, which directs development to urbanized areas where infrastructure and services already exist. The scale and intensity of the Proposed Project are modest and appropriate to the surrounding residential context. The facility is designed to complement the character of Papakōlea and does not introduce substantial new population growth, residential density, or visitor-serving development. Instead, it provides educational, cultural, and community-support functions for an existing beneficiary population.			
PART II: BALANCED ECONOMY			
Objective A: To promote diversified economic opportunities that enable all the people of O'ahu to attain meaningful employment and a decent standard of living.			
Policy 1: Support a strong, diverse, and dynamic economic base that protects the natural environment and is resilient to changes in global conditions.			X
Policy 2: Encourage the viability of businesses and industries, including support for small businesses, which contribute to the economic and social well-being of O'ahu residents.			X
Policy 3: Pursue opportunities to grow and strategically develop non-polluting industries such as healthcare, agriculture, renewable energy, and technology in appropriate locations that contribute to O'ahu's long-term environmental, economic, and social sustainability.			X
Policy 4: Support entrepreneurship and innovation through creative efforts such as partnerships with businesses and non-profit organizations, and by encouraging complementary policies that support access to capital markets.	X		
Policy 5: Foster a healthy business climate by streamlining regulatory processes to be transparent, predictable, and efficient.			X
Policy 6: Encourage the development of local, national, and world markets for the products of O'ahu-based industries.			X
Policy 7: Explore and encourage alternate economic models that reflect traditional cultural values and improve economic resilience, i.e., subsistence, barter and a culture of reciprocity and sharing.			X
Objective B: To maintain a successful visitor industry that creates living wage employment, enhances quality of life, and actively supports our unique sense of place, natural beauty, Native Hawaiian culture, and multi-cultural heritage.			
Policy 1: Encourage the visitor industry to support the quality of the visitor experience, the economic and social well-being of communities, the environment, and the quality of life of residents.			X
Policy 2: Respect and emphasize the value that Native Hawaiian culture, its cultural practitioners, and other established ethnic traditions bring to enrich the visitor experience and appreciation for island heritage, culture, and values.			X
Policy 3: Guide the development and operation of visitor accommodations and attractions in a manner that avoids unsustainable increases in the cost of providing public services and infrastructure, and that respects existing lifestyles, cultural practices, and natural, cultural, and historic resources.			X
Policy 4: Partner with the private sector to support the long-term viability of Waikīkī as a world class visitor destination and as O'ahu's primary resort area, and to support adequate adaptation strategies against climate change impacts.			X
Policy 5: Provide related public expenditures for rural and urban-fringe areas that are highly impacted by the visitor industry.			X
Policy 6: Provide for a high-quality, livable, and safe environment for visitors and residents in Waikīkī, and support measures to ensure visitors' and residents' safety in all areas of O'ahu.			X
Policy 7: Concentrate on the quality of the visitor experience in Waikīkī, rather than on development densities.			X
Policy 8: Facilitate the development of the following secondary resort areas: Ko 'Olina, Turtle Bay, Hoakalei, and Mākaha Valley in a manner that respects existing lifestyles and the natural environment.			X
Policy 9: Preserve scenic qualities of O'ahu for residents and visitors alike.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 10: Encourage physical improvements, social services, and cultural programs that contribute to a high-quality visitor experience, while seeking financial support of these improvements from the visitor industry.			X
Objective C: To ensure the long-term viability, continued productivity, and sustainability of agriculture on O'ahu.			
Policy 1: Foster a positive business climate for agricultural enterprises of all sizes, as well as innovative approaches to farming as a business, to ensure the continuation of agriculture as an important component of O'ahu's economy.			X
Policy 2: Support agricultural diversification to strengthen the agricultural industry and make more locally grown food available for local consumption.			X
Policy 3: Foster market opportunities and increased consumer demand for safe, locally grown, fresh, processed, and value-added agricultural products.			X
Policy 4: Streamline the implementation of regulations to enhance a producer's ability to develop, market, and distribute locally grown food and products.			X
Policy 5: Identify the economic benefits of local food production for local markets. Provide economic incentives to encourage local food production and sustainability, and encourage agricultural and aquaculture occupations.			X
Policy 6: Promote small-scale farming activities and other operations, such as truck farming, flower growing, aquaculture, livestock production, taro growing, subsistence farms, and community gardens.	X		
Policy 7: Encourage landowners to actively use agricultural lands for agricultural purposes, and to pursue the long-term preservation of agricultural land with high productivity potential for agricultural production.			X
Policy 8: Encourage sustainable agricultural production to coexist on lands with renewable energy generation.			X
Policy 9: Prohibit the urbanization of agricultural land located outside the City's growth boundaries.			X
Policy 10: Support and encourage technologies and agricultural practices that conserve and protect water, soil, air quality, and drainage areas, reduce carbon emissions, and promote public health and safety.			X
Policy 11: Support and encourage the availability and use of non-potable water for irrigation, where feasible.			X
Policy 12: Provide plans, incentives, and strategies to ensure the affordability of agricultural land for farmers.			X
Policy 13: Encourage both public and private investments to improve and expand agricultural infrastructure, such as irrigation systems, agricultural processing centers, and distribution networks.			X
Policy 14: Promote farming as a desirable and fulfilling occupation by encouraging agricultural education and training programs and by raising public awareness and appreciation for agriculture.			X
Policy 15: Protect the right to farm by enforcing right-to-farm laws, enacting policies to protect agricultural operations, and imposing meaningful buffer zones.			X
Policy 16: Seek ways to discourage agricultural theft and vandalism.			X
Policy 17: Recognize the scenic value of agricultural lands as an open-space resource and amenity.			X
Objective D: To use the economic resources of the sea in a sustainable manner.			
Policy 1: Encourage the fishing industry to maintain its viability at a level that does not degrade or damage marine ecosystems.			X
Policy 2: Encourage the ongoing development of aquaculture, ocean research, and other ocean-related industries.			X
Policy 3: Encourage the expansion of ocean recreation activities for residents and visitors that are operated in a sustainable manner.			X
Objective E: To ensure meaningful employment and economic equity.			
Policy 1: Support public and private training and employment programs to prepare residents for existing and future jobs, including those for historically marginalized communities.	X		
Policy 2: Make full use of State and Federal employment and training programs.			X
Policy 3: Encourage the provision of retraining programs for workers in industries with planned reductions in their labor force.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 4: Identify emerging industries, encourage investments needed to support the industries, and develop a skilled workforce in these fields			X
Objective F: To maintain federal programs and economic activity on O'ahu consistent with the City's infrastructure and environmental goals.			
Policy 1: Take full advantage of Federal programs and grants which will contribute to the economic and social well-being of O'ahu's residents.			X
Policy 2: Encourage the Federal government to pay for the cost of public services used by Federal agencies.			X
Policy 3: Encourage the Federal government to lease new facilities rather than construct them on tax exempt public land.			X
Policy 4: Encourage the military to purchase locally all needed services and supplies which are available on O'ahu.			X
Policy 5: Encourage the continuation of a high level of military-related employment both on and off base in the Hickam-Pearl Harbor, Wahiawā, Kailua-Kāne'ohe, and 'Ewa areas.			X
Objective G: To bring about orderly economic growth on O'ahu.			
Policy 1: Concentrate economic activity and government services in the primary urban center and in the secondary urban center at Kapolei.			X
Policy 2: Advance the equitable distribution of City capital spending, employment opportunities, infrastructure investments, and other benefits throughout communities based on need and regardless of income level. Allow infrastructure and business activity in urban fringe areas appropriate to population needs.			X
Policy 3: Maintain sufficient land in appropriately located commercial and industrial areas to help ensure a favorable business climate on O'ahu.			X
Policy 4: Encourage the continuation of a high level of military-related employment in the Hickam-Pearl Harbor, Wahiawa, Kailua-Kaneohe, and 'Ewa areas.			X
Discussion: Although the NHECC is not a commercial development project, it functions as community-serving social infrastructure that strengthens long-term economic opportunity within an established urban neighborhood. The facility supports workforce development, entrepreneurship, digital literacy, cultural programming, and educational advancement; elements that contribute to meaningful employment pathways and economic resilience for Native Hawaiian beneficiaries. Program components such as the digital studio, classrooms, and workplace collective create opportunities for skill-building, creative production, and partnerships with nonprofit organizations, educators, and cultural practitioners. The Project aligns with the General Plan's emphasis on supporting small businesses, innovation, and non-polluting economic sectors such as education, technology, and community services. By investing in human capital and youth development, the NHECC contributes to diversified economic opportunity without generating adverse environmental impacts or requiring large-scale infrastructure expansion. The Proposed Project is located within the PUC, where the General Plan directs economic activity and public investment. As an infill, community-scale facility, it reinforces orderly economic growth within existing growth boundaries and leverages existing infrastructure. The Project does not urbanize agricultural lands, does not conflict with agricultural preservation policies, and does not introduce industrial or visitor-intensive uses. While the NHECC is not a visitor-industry project, it supports cultural vitality and stewardship of Native Hawaiian identity in a manner consistent with the General Plan's recognition of culture as an economic and social asset. The facility strengthens sense of place, supports cultural practitioners, and fosters community resilience—elements that contribute to O'ahu's broader economic and social well-being.			
PART III: NATURAL ENVIRONMENT AND RESOURCE STEWARDSHIP			
Objective A: To protect and preserve the natural environment.			
Policy 1: Protect O'ahu's natural environment, especially the shoreline, valleys, and ridges, from incompatible development.			X
Policy 2: Seek the restoration of environmentally damaged areas and natural resources.			X
Policy 3: Preserve, protect, and restore stream flows and stream habitats to support aquatic and environmental processes and riparian, scenic, recreational, and Native Hawaiian cultural resources.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 4: Require development projects to give due consideration to natural features and hazards such as slope, inland and coastal erosion, flood hazards, water-recharge areas, and existing vegetation, as well as to plan for coastal hazards that threaten life and property.	X		
Policy 5: Require sufficient setbacks from O'ahu's shorelines to protect life and property, preserve natural shoreline areas and sandy beaches, and minimize the future need for protective structures or relocation of structures.			X
Policy 6: Design and maintain surface drainage and flood-control systems in a manner which will help preserve natural and cultural resources.	X		
Policy 7: Protect the natural environment from damaging levels of air, water, and noise pollution.			X
Policy 8: Protect plants, birds, and other animals that are unique to the State of Hawai'i and the Island of O'ahu.			X
Policy 9: Increase tree canopy and ensure its integration into new developments, and protect significant trees on public and private lands.	X		
Policy 10: Increase public awareness and appreciation of O'ahu's land, air, and water resources.	X		
Policy 11: Support the State and federal governments in the protection of the unique environmental, marine, cultural and wildlife assets of the Northwestern Hawaiian Islands.			X
Policy 12: Plan, prepare for, and mitigate the impacts of climate change on the natural environment, including strategies of adaptation.			X
Objective B: To preserve and enhance the natural monuments and scenic views of O'ahu for the benefit of both residents and visitors.			
Policy 1: Protect the Island's well-known resources: its mountains and craters; forests and watershed areas; marshes, rivers, and streams; shoreline, fishponds, and bays; and reefs and offshore islands.	X		
Policy 2: Protect O'ahu's scenic views, especially those seen from highly developed and heavily traveled areas.	X		
Policy 3: Locate roads, highways, and other public facilities and utilities in areas where they will least obstruct important views of the mountains and the sea.	X		
Policy 4: Protect and expand public access to the natural and coastal environment for recreational, educational, and cultural purposes, and maintain access in a way that does not damage natural, historic, or cultural resources.	X		
Discussion: The Proposed Project is supportive of the General Plan's objectives to protect and preserve O'ahu's natural environment and scenic resources. The NHECC is located within an established urban homestead community and does not involve development along the shoreline, within valleys, ridgelines, or other critical natural resource areas identified for heightened protection. The Project does not encroach into conservation lands, streams, wetlands, or marine environments. Site planning has been informed by the existing topography of Pūowaina, including its sloped terrain. The proposed terraced, predominantly single-story configuration responds to natural site conditions and is designed to minimize grading and visual intrusion. Drainage and stormwater management measures will be incorporated into the design to manage runoff responsibly and reduce erosion potential, consistent with CCH and State standards. Construction and operational best management practices will be implemented to minimize dust, noise, and other temporary environmental effects. The Project includes removal of invasive vegetation and the introduction of landscaped areas that prioritize appropriate plantings, contributing to improved site conditions and increased tree canopy within the neighborhood context. Landscaping and open space elements are integrated into the design in a manner that enhances the visual character of the site while maintaining compatibility with surrounding residential uses. Although construction activities may be temporarily visible from adjacent properties, visual impacts will be short-term and mitigated through standard construction management measures. The scale and placement of structures have been developed to respect existing views and neighborhood character. The Project does not obstruct major public view corridors to mountains or the shoreline. See *Section 3.14* for further analysis. In addition, the NHECC's programming promotes environmental awareness, cultural stewardship, and connection to 'āina through educational and 'āina-based activities, supporting the General Plan's goal of increasing public appreciation of land, air, and water resources.			
PART IV: HOUSING			
Objective A: To ensure a balanced mix of housing opportunities and choices for all residents at prices they can afford.			

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 1: Support programs, policies, and strategies that will provide decent and affordable homes for local residents, especially those in the lowest income brackets			X
Policy 2: Streamline approval and permit procedures, in a transparent manner, for housing and other development projects.			X
Policy 3: Encourage innovative residential developments that result in lower costs, sustainable use of resources, more efficient use of land and infrastructure, greater convenience and privacy, and a distinct community identity.			X
Policy 4: Support and encourage programs to maintain and improve the condition of existing housing.			X
Policy 5: Make full use of government programs that provide assistance for low- and moderate-income renters and homebuyers.			X
Policy 6: Maximize local funding programs available for affordable housing.			X
Policy 7: Provide financial and other incentives to encourage the private sector to build homes for low- and moderate-income residents.			X
Policy 8: Encourage and participate in joint public-private development of low- and moderate-income housing.			X
Policy 9: Encourage the replacement of low- and moderate-income housing in areas which are being redeveloped at higher densities.			X
Policy 10: Promote the design and construction of dwellings which take advantage of O'ahu's year-round moderate climate and use other sustainable design techniques.			X
Policy 11: Encourage the construction of affordable homes within established low-density and rural communities by such means as 'ohana units, duplex dwellings, and cluster development that embraces the 'ohana concept by maintaining multi-generational proximity for local families.			X
Policy 12: Promote higher-density, mixed-use development where appropriate, including rail transit-oriented development, to increase the supply of affordable and market housing in convenient proximity to jobs, schools, shops, and public transit.			X
Policy 13: Encourage the production and maintenance of affordable rental housing.			X
Policy 14: Encourage the provision of affordable housing designed for the elderly and people with disabilities in locations convenient to critical services and to public transit.			X
Policy 15: Encourage equitable relationships between landowners and leaseholders, between landlords and tenants, and between condominium developers and owners.			X
Policy 16: Support collaborative partnerships that work toward immediate solutions to house and service homeless populations and also toward long-term strategies to prevent and eliminate homelessness.			X
Policy 17: Support programs to address all facets of homelessness, so that every homeless person has a place to stay, along with the infrastructure and support services that are needed.			X
Objective B: To reduce speculation in land and housing.			
Policy 1: Encourage the State government to coordinate its urban-area designations with the developmental policies of the City and County.			X
Policy 2: Discourage speculation in lands outside of areas planned for urban use, reduce the prevalence of vacant dwelling units, and reduce the use of residential dwelling units for short-term vacation rentals.			X
Policy 3: Seek public benefits from increases in the value of land owing to City and State developmental policies and decisions.			X
Policy 4: Require government-subsidized housing to be delivered to appropriate purchasers and renters.			X
Policy 5: Ensure that owners of housing properties, including government-subsidized housing, maintain housing affordability over the long term.			X
Objective C: To provide residents with a choice of living environments that are reasonably close to employment, schools, recreation, and commercial centers, and that are adequately served by transportation networks and public utilities.			
Policy 1: Ensure that residential developments offer affordable housing to people of different income levels and to families of various sizes to alleviate the existing condition of overcrowding.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 2: Encourage the fair distribution of low- and moderate-income housing throughout the Island.			X
Policy 3: Encourage the co-location of residential development and employment centers with commercial, educational, social, and recreational amenities in the development of desirable communities.	X		
Policy 4: Encourage residential development in suburban areas where existing roads, utilities, and other community facilities are not being used to capacity, and in urban areas where higher densities may be readily accommodated.			X
Policy 5: Support mixed-use development and higher-density redevelopment in areas surrounding rail transit stations.			X
Policy 6: Discourage residential development in areas where the topography makes construction difficult or hazardous, where sea level rise and flooding are a hazard, and where providing and maintaining roads, utilities, and other facilities would be extremely costly or environmentally damaging.			X
Policy 7: Encourage public and private investments in older communities as needed to keep the communities vibrant and livable.			X
Policy 8: Encourage the military to provide housing for active duty personnel and their families on military bases and in areas turned over to military housing contractors.			X
Discussion: The NHECC is located within an established Hawaiian homestead community in the PUC, where the General Plan encourages reinvestment, infrastructure utilization, and community-serving amenities. By providing educational, cultural, and workforce-support facilities within walking distance of existing homes, the Project enhances the livability and long-term stability of the Papakōlea neighborhood. The Project does not induce speculative land development, increase residential density, or convert land outside designated growth areas. It does not involve redevelopment that would displace housing or require replacement of low- and moderate-income units. Rather, it represents an investment in social infrastructure within an existing homestead community, reinforcing the sustainability and vitality of current residential neighborhoods.			
PART V: TRANSPORTATION AND UTILITIES			
Objective A: To create a multi-modal transportation system that moves people and goods safely, efficiently, and at a reasonable cost and minimizes fossil fuel consumption and greenhouse gas emissions; serves all users, including limited income, elderly, and disabled populations; and is integrated with existing and planned development.			
Policy 1: Develop a comprehensive, well-connected and integrated ground transportation system that reduces carbon emissions and enables safe, comfortable and convenient travel for all users, including motorists, pedestrians, bicyclists, and public transportation users of all ages and abilities.			X
Policy 2: Provide multi-modal transportation services to people living within the ʻEwa, Central Oʻahu, and Pearl City-Hawaiʻi Kai corridors primarily through a mass transit system including exclusive right-of-way rail transit and feeder-bus components as well as through the existing highway system.			X
Policy 3: Provide transportation services outside the ʻEwa, Central Oʻahu, and Pearl City-Hawaiʻi Kai corridors primarily through a system of express- and feeder-buses as well as through the highway system with limited to moderate improvements sufficient to meet the needs of the communities being served.			X
Policy 4: Work with the State to ensure adequate and safe access for communities served by Oʻahu's coastal highway system, and to plan for the relocation of highways and roads subject to sea level rise away from coastlines.			X
Policy 5: Support the rail transit system as the transportation spine for the urban core, with links to the airport and maritime terminals, which will work together with other alternative modes of transit and transit-oriented development to reduce automobile dependency and increase multi-modal travel.			X
Policy 6: Support the development of transportation plans, programs, and facilities that are based on Complete Streets features. Maintain and improve road, bicycle, pedestrian, and micro mobility facilities in existing communities to eliminate unsafe conditions.			X
Policy 7: Design street networks to incorporate greater roadway and pathway connectivity.			X
Policy 8: Make available transportation services to people with limited mobility: the young, the elderly, the handicapped, and the poor.			X
Policy 9: Consider environmental, social, cultural, and climate change and natural hazard impacts, as well as construction and operating costs, as important factors in planning transportation system improvements.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 10: Reduce traffic congestion and maximize the efficient use of transportation resources by pursuing transportation demand management strategies such as carpooling, telecommuting, flexible work schedules, and incentives to use alternative travel modes.	X		
Policy 11: Enhance pedestrian-friendly and bicycle-friendly travel via public and private programs and improvements.			X
Policy 12: Maintain separate aviation facilities for general aviation operations to supplement the capacity of the Daniel K. Inouye International Airport.			X
Policy 13: Support improvements to Kalaeloa Barbers Point Harbor as O'ahu's second deep-water harbor.			X
Policy 14: Support the operation, maintenance and improvement of Honolulu Harbor as O'ahu's primary cargo and ocean transportation hub.			X
Policy 15: Advance the transition to electric and alternative fuel infrastructure to provide adequate and accessible charging spaces and renewal fueling stations for ground transportation on O'ahu.			X
Objective B: Provide an adequate supply of water and environmentally sound systems of waste disposal for O'ahu's existing population and for future generations, and support a one water approach that uses and manages freshwater, wastewater, and stormwater resources in an integrated manner.			
Policy 1: Develop and maintain an adequate, safe, and reliable supply of fresh water in a cost-effective way that supports the long-term sustainability of the resource and considers the impacts of climate change.			X
Policy 2: Help to develop and maintain an adequate, safe, and reliable supply of water for agricultural and industrial needs in a resource-integrated and cost-effective way that supports the long-term health of the resource.			X
Policy 3: Use technologies that provide water, waste disposal, and recycling services at a reasonable cost and in a manner that addresses environmental and community impacts.			X
Policy 4: Encourage the increased availability and use of recycled or brackish water to meet nonpotable demands.			X
Policy 5: Pursue strategies and programs to reduce the per capita consumption of water and the per capita production of waste.			X
Policy 6: Provide safe, reliable, efficient, and environmentally sound waste-collection, waste disposal, and recycling services that consider the near- and long-term impacts of climate change during the siting and construction of new facilities.			X
Policy 7: Pursue programs to expand on-island recycling and resource recovery from O'ahu's solid waste and wastewater streams.			X
Policy 8: Support initiatives that educate the community about the importance of conserving resources and reducing waste streams through reduction, reuse, and recycling.			X
Policy 9: Require the safe use and disposal of hazardous materials.			X
Objective C: To ensure reliable, cost-effective, and responsive service for all utilities with equitable access for residents.			
Policy 1: Maintain and upgrade utility systems in order to avoid major breakdowns and service interruptions.			X
Policy 2: Provide improvements to utilities in existing neighborhoods to reduce substandard conditions, and increase resilience to use fluctuations, natural hazards, extreme weather, and other climate impacts.			X
Policy 3: Facilitate timely and orderly upgrades and expansions of utility systems.			X
Policy 4: Increase the efficiency of public-serving utilities by encouraging a mixture of uses with peak periods of demand aligning with the availability of resources.			X
Objective D: To maintain transportation and utility systems which will help O'ahu continue to be a desirable place to live and visit.			
Policy 1: Provide adequate resources to ensure the maintenance and improvement of transportation systems and utilities.			X
Policy 2: Evaluate the social, cultural, economic, and environmental impact of additions to the transportation and utility systems before they are constructed.			X
Policy 3: Require the installation of underground utility lines wherever feasible.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 4: Seek improved taxing powers for the City in order to provide a more equitable means of financing transportation and utility services.			X
Policy 5: Evaluate impacts of sea level rise on existing public infrastructure, especially sewage treatment plants, roads, and other public and private utilities located along or near O'ahu's coastal areas, and avoid the placement of future public infrastructure in threatened areas.			X
Discussion: While the Proposed Project supports the General Plan objectives and policies in regard to transportation and utility, the objectives and policies outlined are not directly applicable to the Proposed Project. The NHECC is located within the PUC, where infrastructure, transit service, and roadway networks are already established. The Project does not require expansion of major transportation infrastructure and will utilize a single driveway connection and on-site circulation improvements appropriate to its scale. The facility's programming and operational approach may encourage multi-modal access, including walking, bicycling, and use of public transit, consistent with Complete Streets principles and transportation demand management strategies. Pedestrian circulation within the site is prioritized to promote safe and accessible movement for users of all ages and abilities. The Project does not generate substantial traffic volumes and is not anticipated to adversely affect the surrounding roadway network. With respect to water, wastewater, stormwater, and solid waste systems, the Proposed Project will connect to and rely upon existing municipal infrastructure. Site design incorporates stormwater management features appropriate to the sloped terrain of Pūowaina and consistent with best management practices. The Project does not require new water sources and will operate within existing resource capacities.			
PART VI: ENERGY			
Objective A: To increase energy self-sufficiency through renewable energy and maintain an efficient, reliable, resilient, and cost-efficient energy system.			
Policy 1: Encourage the implementation of a comprehensive plan to guide and coordinate energy conservation and renewable energy development and utilization programs.			X
Policy 2: Support and encourage programs and projects, including economic incentives, regulatory measures, and educational efforts, and seek to eliminate O'ahu's dependence on fossil fuels.			X
Policy 3: Ensure access to an adequate reserve of fuel and energy supplies to aid disaster response and recovery.			X
Policy 4: Support the increased use of solid waste energy recovery and other biomass energy conversion systems.			X
Policy 5: Support and participate in research, development, demonstration, commercialization, and optimization programs aimed at developing cost-effective and environmentally sound renewable energy supplies.			X
Policy 6: Support State and federal initiatives to utilize renewable energy sources.			X
Policy 7: Manage resources and development of communities in line with long-term efficiency and sustainability goals and targets in the areas of energy, carbon emissions, waste streams, all utilities, and food security.	X		
Policy 8: Encourage and equitably incentivize the use of commercially available renewable energy systems in public facilities, institutions, residences, and business developments.			X
Policy 9: Consider health, safety, environmental, cultural, and aesthetic impacts, as well as resource limitations, land use patterns, and relative costs in all major decisions on renewable energy.			X
Policy 10: Work closely with the State and federal governments in the formulation and implementation of all City energy-related programs and regulations, including updating building energy codes.			X
Objective B: To conserve energy through the more efficient management of its use and through more energy-efficient technologies.			
Policy 1: Ensure that the efficient use of energy is a primary factor in the preparation and administration of land use plans and regulations.			X
Policy 2: Provide incentives and, where appropriate, mandatory controls to achieve energy efficient and sustainable siting and design of new developments. Support the increased use of nationally recognized energy efficiency and resource conservation rating and certification systems.			X
Policy 3: Provide incentives and, where appropriate, mandatory controls to reduce energy consumption in existing buildings and outdoor facilities, and in design and construction practices.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 4: Promote the development of a multi-modal transportation system that minimizes and seeks to eliminate fossil fuel consumption and greenhouse gas emissions.			X
Policy 5: Encourage the implementation of an adaptable and reliable electrical grid, energy transmission, energy storage, microgrids, and energy generation technologies.			X
Policy 6: Support the availability and use of energy efficient vehicles, especially hybrid, fuel cell, and pure electrical vehicles.			X
Objective C: To foster an ethic of energy conservation that inspires residents to engage in sustainable practices.			
Policy 1: Provide citizens with the information they need to fully understand severe climate change, supply chain issues, costs, security, and other issues associated with O'ahu's dependence on imported fossil fuels.			X
Policy 2: Increase consumer awareness of available renewable energy sources and their costs and benefits.			X
Policy 3: Provide information concerning the impact of public and private decisions on future energy generation, transmission, storage, and use.			X
Policy 4: Provide communities with timely, relevant, and accurate information concerning renewable energy facilities proposed in their area, and ensure adequate buffer zones required for health or safety.			X
Discussion: The NHECC is designed as a community-scale facility within the PUC and will be constructed in accordance with applicable energy codes and sustainability standards. Although not a utility-scale renewable energy project, the facility may incorporate energy-efficient building systems, passive design strategies responsive to O'ahu's climate, and commercially available renewable energy technologies where feasible and consistent with funding and final design. These measures would contribute to reduced operational energy demand and lower greenhouse gas emissions over the life of the facility. The Project's compact, single-story configuration and urban location support efficient land use and reduce the need for energy-intensive infrastructure expansion. By situating the facility within an established neighborhood served by existing utilities and transportation networks, the Project aligns with policies encouraging sustainable siting and integration with existing development patterns. The NHECC also supports broader energy conservation goals through its educational and community programming. As a cultural and educational center, the facility may serve as a venue for outreach, workshops, and intergenerational learning related to sustainability, climate resilience, and responsible resource stewardship. In this way, the Project contributes to fostering an ethic of conservation and community awareness consistent with the General Plan's objectives.			
PART VII: PHYSICAL DEVELOPMENT AND URBAN DESIGN			
Objective A: To coordinate changes in the physical environment of O'ahu to ensure that all new developments are timely, well-designed, and appropriate for the areas in which they will be located.			
Policy 1: Provide infrastructure improvements to serve new growth areas, redevelopment areas, and areas with badly deteriorating infrastructure.			X
Policy 2: Coordinate the location and timing of new development with the availability of adequate water supply, sewage treatment, drainage, transportation, and other public facilities and services.	X		
Policy 3: Require new developments to provide or pay the cost of all essential community services, including roads, utilities, schools, parks, and emergency facilities that are intended to directly serve the development.			X
Policy 4: Facilitate and encourage compact, higher-density development in urban areas designated for such uses.	X		
Policy 5: Encourage the establishment of mixed-use town centers that are compatible with the physical and social character of their community.			X
Policy 6: Facilitate transit-oriented development in rail transit station areas to create live/work/play multi-modal communities that reduce travel and traffic congestion.			X
Policy 7: Encourage the clustering of development to reduce the cost of providing utilities and other public services.	X		
Policy 8: Locate new industries and new commercial areas so that they will be well-related to their markets and suppliers, and to residential areas and transportation facilities.			X
Policy 9: Locate community facilities on sites that will be convenient to the people they are intended to serve.	X		
Policy 10: Discourage uses which are major sources of noise, air, and light pollution	X		

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 11: Implement siting and design solutions that seek to reduce exposure to natural hazards, including those related to climate change, flooding, and sea level rise.			X
Policy 12: Prohibit new airfields, high-powered electromagnetic-radiation sources, and storage places for fuel and explosives from locating on sites where they will endanger or disrupt nearby communities.			X
Policy 13: Promote opportunities for the community to participate meaningfully in planning and development processes, including new forms of communication and social media.	X		
Objective B To plan and prepare for the long-term physical impacts of climate change.			
Policy 1: Integrate climate change adaptation into the planning, design, and construction of all significant improvements to and development of the built environment.			X
Policy 2: Coordinate plans in the private and public sectors that support research, monitoring, and educational programs on climate change.			X
Policy 3: Prepare for the anticipated impacts of climate change and sea level rise on existing communities and facilities through mitigation, adaptation, managed retreat, or other measures in exposed areas.			X
Objective C: To develop the urban corridor stretching from Waiʻalae-Kāhala to Pearl City as the island's primary urban center.			
Policy 1: Provide downtown Honolulu and other major business centers with a well-balanced mixture of uses.			X
Policy 2: Encourage the development of attractive residential communities in downtown and other business centers.			X
Policy 3: Maintain and improve downtown as the financial and office center of the island, and as a major retail center.			X
Policy 4: Provide for the continued viability of the Hawaiʻi Capital District as a center of government activities and as an attractive park-like setting in the heart of the city.			X
Policy 5: Foster the development of Honolulu's waterfront as the State's major port and maritime center, as a people-oriented mixed-use area, and as a major recreation area with accommodation for sea level rise.			X
Objective D: To develop a secondary urban center in ʻEwa with its nucleus in the Kapolei area.			
Policy 1: Support public projects that are needed to facilitate development of the secondary urban center at Kapolei.			X
Policy 2: Encourage the development of a major residential, commercial, and employment center within the secondary urban center at Kapolei.			X
Policy 3: Encourage the continuing development of the area encompassing Campbell Industrial Park, Kalaeloa Barbers Point Harbor, and West Kapolei as a major industrial center.			X
Policy 4: Coordinate plans for the development of the secondary urban center at Kapolei with the State and federal governments, major landowners and developers, and the community.			X
Policy 5: Cooperate with the State and federal governments in the improvements to the deep water harbor at Kalaeloa Barbers Point.			X
Policy 6: Encourage the development of the Ocean Pointe/Hoakalei Communities as a major residential and recreation area emphasizing recreational activities and a waterfront commercial center containing light-industrial, commercial, and visitor accommodation uses.			X
Objective E: To maintain those development characteristics in the urban-fringe and rural areas which make them desirable places to live.			
Policy 1: Develop and maintain urban-fringe areas as predominantly residential areas characterized by generally low rise, low density development which may include significant levels of retail and service commercial uses as well as satellite institutional and public uses geared to serving the needs of households.			X
Policy 2: Coordinate plans for developments within the ʻEwa and Central Oʻahu urban-fringe areas with the State and Federal governments and with major landowners and developers, agricultural industries, and the community			X
Policy 3: Maintain a "green belt" of open space and agricultural land around developed communities in the ʻEwa and Central Oʻahu areas of Oʻahu.			X
Policy 4: Maintain rural areas that reflect an open and scenic setting, dominated by small to moderate size agricultural pursuits, with small towns of low-density and low-rise character, and which allows modest growth opportunities tailored to address area residents' future needs.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 5: Encourage the development of a variety of housing choices including affordable housing in rural communities, to give people the choice to continue to live in the community that they were raised in.			X
Policy 6: Ensure the social and economic vitality of rural communities by supporting infill development and modest increases in heights and densities around existing rural town areas where feasible to maintain an adequate supply of housing for future generations.			X
Objective F: To create and maintain attractive, meaningful, and stimulating environments throughout O'ahu.			
Policy 1: Encourage distinctive community identities for both new and existing communities and neighborhoods.			X
Policy 2: Require the consideration of urban design principles in all development projects.	X		
Policy 3: Require developments in stable, established communities and rural areas to be compatible with the existing communities and areas.	X		
Policy 4: Provide design guidelines and controls that will allow more compact development and intensive use of lands in the primary urban center and along the rail transit corridor.			X
Policy 5: Seek to protect residents' quality of life and to maintain the integrity of neighborhoods by strengthening regulatory and enforcement strategies that address the presence of inappropriate non-residential activities.			X
Policy 6: Promote public and private programs to beautify the urban and rural environments.			X
Policy 7: Design public structures to meet high aesthetic and functional standards and to complement the physical character of the communities they will serve.			X
Policy 8: Design public street networks to be safe and accessible for users of all ages and abilities, to accommodate multiple modes of travel to be visually attractive and to support sustainable ecological processes, such as stormwater infiltration.			X
Policy 9: Recognize the importance of using Native Hawaiian plants in landscaping to further the traditional Hawaiian concept of mālama ʻāina and to create a more Hawaiian sense of place.	X		
Objective G: To promote and enhance the social and physical character of O'ahu's older towns and neighborhoods.			
Policy 1: Encourage new construction in established areas to be compatible with the character and cultural values of the surrounding community.	X		
Policy 2: Encourage, wherever desirable, the rehabilitation of existing substandard structures.			X
Policy 3: Provide and maintain roads, public facilities, and utilities without damaging the character of older communities.			X
Policy 4: Seek the satisfactory relocation of residents before permitting their displacement by new development, redevelopment, or neighborhood rehabilitation.			X
Policy 5: Acknowledge the cultural and historical significance of kuleana lands, the ancestral ownership of kuleana lands, and promote policies that preserve and protect kuleana lands.			X
Policy 6: Support and encourage cohesive neighborhoods which foster interactions among neighbors, promote vibrant community life, and enhance livability.	X		

Discussion: The Proposed Project is supportive of the General Plan's objectives to coordinate physical development in a manner that is well-designed, appropriately located, climate-responsive, and compatible with surrounding communities.

The NHECC is located within the PUC, where the General Plan directs reinvestment and community-serving development. The Project represents infill within an established homestead neighborhood and does not expand development into rural, agricultural, or environmentally sensitive areas. It is appropriately scaled and sited to serve the Papakōlea community and is consistent with policies encouraging compact development within existing urban areas.

The location of the facility is convenient to the population it is intended to serve and leverages existing infrastructure, utilities, and roadway networks. Development will be coordinated with the availability of public services and will comply with applicable infrastructure and permitting requirements. The Project does not introduce industrial, high-impact, or pollution-generating uses and is not a source of significant noise, light, or air pollution.

Design of the NHECC incorporates urban design principles intended to complement the existing character of the Papakōlea homestead community. The predominantly single-story, terraced configuration responds to site topography and reduces visual intrusion. Open spaces, the central courtyard, and landscaped areas help create a meaningful and culturally grounded environment. Landscaping may incorporate Native Hawaiian plants to reinforce a sense of place

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
consistent with the concept of mālama ʻāina. Public-facing elements are designed to be accessible, welcoming, and compatible with the residential context. The Project also reflects the General Plan's emphasis on community participation. The facility program and site planning have been informed by beneficiary consultation, co-design workshops, and long-standing regional planning processes, ensuring that development responds to locally identified priorities. With respect to climate change and natural hazards, site planning accounts for slope, drainage, and stormwater management considerations. The Project is not located in a coastal flood hazard area subject to sea level rise. Sustainable design features and resource-efficient building systems will be incorporated where feasible, consistent with broader resilience and adaptation goals.			
PART VIII: PUBLIC SAFETY AND COMMUNITY RESILIENCE			
Objective A: To prevent and control crime and maintain public order.			
Policy 1: Provide a safe environment for residents and visitors on Oʻahu.	X		
Policy 2: Provide adequate criminal justice facilities and staffing for City and County law- enforcement agencies.			X
Policy 3: Provide adequate training, staffing, and support for City public safety agencies.			X
Policy 4: Emphasize improvements to police and prosecution operations which will result in a higher proportion of wrongdoers who are arrested, convicted, and punished for their crimes.			X
Policy 5: Support policies and programs that expand access to treatment, rehabilitation, and reentry programs for adult and juvenile offenders.			X
Policy 6: Keep the public informed of the nature and extent of criminal activity on Oʻahu			X
Policy 7: Establish and maintain programs to encourage public cooperation in the prevention and solution of crimes, and promote strong community-police relationships.			X
Policy 8: Seek the help of State and federal law-enforcement agencies to curtail the activities of organized crime syndicates on Oʻahu.			X
Policy 9: Conduct periodic reviews of criminal laws to ensure their relevance to the community's needs and values.			X
Policy 10: Cooperate with other law-enforcement agencies to develop new methods of addressing crime. Support communication and coordination across federal, State and City law enforcement and corrections agencies.			X
Policy 11: Encourage the improvement of rehabilitation programs and facilities for criminals and juvenile offenders.			X
Objective B: To protect the people of Oʻahu and their property against natural disasters and other emergencies, traffic and fire hazards, and unsafe conditions.			
Policy 1: Keep up-to-date and enforce all City and County safety regulations.	X		
Policy 2: Require all developments in areas subject to floods and tsunamis, and coastal erosion to be located and constructed in a manner that will not create any health or safety hazards or cause harm to natural and public resources.			X
Policy 3: Participate with State and federal agencies in the funding and construction of flood control projects, and prioritize the use of ecologically sensitive flood-control strategies whenever feasible.			X
Policy 4: Collaborate with State and federal agencies to provide emergency warnings, protection, mitigation, response, and recovery, during and after major emergencies such as tsunamis, hurricanes, and other high-hazard events.			X
Policy 5: Cooperate with State and federal agencies to provide protection from war, civil disruptions, pandemics, and other major disturbances.			X
Policy 6: Reduce hazardous traffic conditions.			X
Policy 7: Provide adequate resources to effectively prepare for and respond to natural and manmade threats to public safety, property, and the environment.	X		
Policy 8: Foster disaster-ready communities and households through implementation of resilience hubs and other resiliency strategies.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 9: Plan for the impacts of climate change and sea level rise on public safety, in order to minimize potential future hazards.			X
Policy 10: Develop emergency management plans, policies, programs, and procedures to protect and promote public health, safety, and welfare of the people.	X		
Policy 11: Provide educational materials on emergency management preparedness, fire protection, traffic hazards, and other unsafe conditions.			X
Discussion: The Proposed Project is supportive of the General Plan's objectives to maintain public safety, prevent crime, and enhance emergency preparedness within established communities. The NHECC is designed as a community-serving facility that promotes positive social engagement, intergenerational interaction, and structured programming, all of which contribute to stronger neighborhood cohesion and informal crime prevention. By creating an active, well-used space within the Papakōlea homestead community, the Project supports a safe environment for residents and visitors consistent with the City's public safety objectives. The facility will comply with all applicable building, fire, accessibility, and safety codes. Site design incorporates safe pedestrian circulation, defined access points, lighting, and visibility considerations appropriate for a community facility. The Project does not introduce high-risk uses or activities that would increase criminal or hazardous conditions. With respect to emergency preparedness, the Project is not located within a coastal flood or tsunami hazard area. Design considerations account for topography and stormwater management to minimize risks associated with heavy rainfall events. The site's access from 'Auwaiolimu Street provides connectivity for emergency response services, which are located within close proximity in the urban core. The NHECC may also function as a venue for community education and outreach related to emergency preparedness, disaster resilience, and public health awareness. By providing a gathering space for workshops, trainings, and community coordination, the facility supports broader resilience objectives and fosters disaster-ready households and neighborhoods.			
PART IX: HEALTH AND EDUCATION			
Objective A: To protect the health and well-being of residents and visitors.			
Policy 1: Encourage the provision of health-care facilities that are accessible to both employment and residential centers.			X
Policy 2: Encourage prompt and adequate ambulance and first-aid services in all areas of O'ahu.			X
Policy 3: Coordinate City and County health codes and other regulations with State and Federal health codes to facilitate the enforcement of air-, water-, and noise-pollution controls.			X
Policy 4: Integrate public health concerns such as air and water pollution as a consideration in land use planning decisions.	X		
Policy 5: Encourage healthy lifestyles by supporting opportunities that increase access to and promote consumption of fresh, locally grown foods.			X
Policy 6: Encourage healthy lifestyles through walkable and livable communities, safe street crossings, safe routes to schools, and parks and pathways for pedestrians and bicyclists.			X
Policy 7: Support efforts to make healthcare accessible and affordable for everyone.			X
Policy 8: Support efforts to improve and expand access to mental health, drug treatment, community-based programs, and other similar programs for those requiring such services.			X
Policy 9: Support becoming an age-friendly city that provides people of all ages with user-friendly parks and other public gathering places, that offers safe streets and multi-modal transportation options, that provides an adequate supply of affordable housing, that encourages growth in needed and desirable jobs, that provides quality health-care and support services, and that encourages civic participation, social inclusion, and respect between interest groups.	X		
Policy 10: Plan for our aging population's growing health-care, personal service, and diverse daily activity needs, and encourage these services to be provided in a timely manner, including age-specific social activities.	X		
Objective B: To provide a wide range of educational opportunities for the people of O'ahu.			
Policy 1: Support education programs that encourage the development of employable skills.	X		

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 2: Encourage the provision of informal educational programs for people of all age groups.	X		
Policy 3: Encourage the after-hours use of school buildings, grounds, and facilities.			X
Policy 4: Encourage the construction of school facilities that are designed for flexibility and high levels of use.			X
Policy 5: Facilitate the appropriate location of childcare facilities as well as learning institutions from the preschool through the university levels.	X		
Policy 6: Encourage outdoor learning opportunities and venues that reflect our unique natural environment and Native Hawaiian culture.	X		
Objective C: To make Honolulu the center of higher education in the Pacific.			
Policy 1: Encourage continuing improvement in the quality of higher education in Hawai'i, as well as ways to make higher education more affordable.	X		
Policy 2: Encourage the development of diverse opportunities in higher education.			X
Policy 3: Encourage research institutions to establish branches on O'ahu.			X
Policy 4: Establish Honolulu as a knowledge center and international Pacific crossroads hub.	X		
Discussion: The Proposed Project is supportive of the General Plan's objectives to protect public health, promote well-being, and expand educational opportunities for residents. The NHECC is envisioned as a community-based educational and cultural facility that strengthens social connection, promotes intergenerational learning, and supports healthy lifestyles within the Papakōlea homestead community. Although not a medical facility, the Project contributes to health and well-being by providing accessible space for youth programming, kūpuna activities, community gatherings, and educational workshops. These uses foster social inclusion, mental well-being, and age-friendly community engagement consistent with the City's health objectives. Site design promotes walkability within the neighborhood context and includes safe pedestrian circulation. The Project does not introduce pollution-generating uses and will comply with applicable health, safety, and environmental regulations related to air quality, water quality, and noise control. By reinforcing an active, community-oriented environment, the facility supports healthy lifestyles and safe public spaces. With respect to education, the NHECC directly advances the General Plan's objectives to provide a wide range of educational opportunities for people of all ages. Program components such as classrooms, a preschool, digital studio, multipurpose hālau, and outdoor learning areas support both formal and informal educational programming. The facility is designed for flexible use and high levels of community engagement, accommodating cultural instruction, workforce development, digital literacy, language revitalization, and place-based learning. The inclusion of outdoor spaces such as the central courtyard, amphitheater, and Kīpuka Camp area supports experiential education that reflects O'ahu's natural environment and Native Hawaiian culture. These features align with policies encouraging outdoor learning and culturally grounded educational opportunities.			
PART X: CULTURE AND RECREATION			
Objective A: To foster the multiethnic culture of Hawai'i and respect the host culture of the Native Hawaiian people.			
Policy 1: Recognize the Native Hawaiian host culture, including its customs, language, history, and close connection to the natural environment, as a dynamic, living culture and as an integral part of O'ahu's way of life.	X		
Policy 2: Promote the preservation and enhancement of local cultures, values and traditions.	X		
Policy 3: Encourage greater public awareness, understanding, and appreciation of the cultural heritage and contributions to Hawai'i made by O'ahu's various ethnic groups.	X		
Policy 4: Foster equity and increased opportunities for positive interaction among people with different ethnic, social, and cultural backgrounds.			X
Policy 5: Preserve the identities of the historical communities of O'ahu.	X		
Objective B: To preserve and enhance O'ahu's cultural, historic, architectural, and archaeological resources.			
Policy 1: Promote the restoration and preservation of early Hawaiian structures, artifacts, and landmarks.			X
Policy 2: Identify and, to the extent possible, preserve and restore buildings, sites, and areas of social, cultural, historic, architectural, and archaeological significance.			X

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
Policy 3: Cooperate with the State and federal governments in developing and implementing a comprehensive preservation program for social, cultural, historic, architectural, and archaeological resources.			X
Policy 4: Promote the interpretive and educational use of cultural, historic, architectural, and archaeological sites, buildings, and artifacts.	X		
Policy 5: Seek public and private funds, and encourage public participation and support, to protect, preserve and enhance social, cultural, historic, architectural, and archaeological resources.			X
Policy 6: Provide incentives for the restoration, preservation, maintenance, and enhancement of social, cultural, historic, architectural, and archaeological resources.			X
Policy 7: Encourage the protection of areas that are historically important to Native Hawaiian cultural practices and to the cultural practices of other ethnicities, in order to further preserve and continue these practices for future generations.	X		
Objective C: To foster the visual and performing arts.			
Policy 1: Encourage and support programs and activities for the visual and performing arts.	X		
Policy 2: Encourage creative expression and access to the arts by all segments of the population.	X		
Policy 3: Provide permanent art in appropriate City public buildings and places.			X
Objective D: To provide a wide range of recreational facilities and services that are readily available to residents and visitors alike, and to balance access to natural areas with the protection of those areas.			
Policy 1: Develop and maintain community-based parks to meet the needs of the different communities on O'ahu.			X
Policy 2: Develop, maintain, and expand a system of regional parks and specialized recreation facilities, based on the cumulative demand of residents and visitors.			X
Policy 3: Develop, maintain, and improve urban parks, squares, and beautification areas in high density urban places.			X
Policy 4: Encourage public and private botanic and zoological parks on O'ahu to foster an awareness and appreciation of the natural environment.			X
Policy 5: Encourage the State to develop and maintain a system of natural resource-based parks, such as beach, shoreline, and mountain parks.			X
Policy 6: Ensure that public recreational facilities balance the demand for facilities against capital and operating cost constraints so that they are adequately sized and properly maintained	X		
Policy 7: Ensure and maintain convenient and safe access to beaches, ocean environments and mauka recreation areas in a manner that protects natural and cultural resources.			X
Policy 8: Encourage ocean and water-oriented recreation activities that do not adversely impact the natural environment and cultural assets, or result in overcrowding or overuse of beaches, shoreline areas and the ocean.			X
Policy 9: Require all new developments to provide their residents with adequate recreation space.	X		
Policy 10: Utilize our unique natural environment in a responsible way to promote cultural events and activities, and maintain cultural practices.	X		
Policy 11: Encourage the after-hours, weekend, and summertime use of public schools facilities for recreation.			X
Policy 12: Provide for safe and secure use of public parks, beaches, and recreation facilities.			X
Policy 13: Create and promote recreational venues for kūpuna and keiki and for kama'āina and malihini.	X		
Policy 14: Encourage the State and Federal governments to transfer excess and underutilized land to the City and County for public recreation use.			X
Discussion: The Proposed Project is strongly supportive of the General Plan's objectives to recognize the Native Hawaiian host culture, preserve cultural and historic resources, foster the arts, and provide accessible recreational opportunities. The NHECC is fundamentally grounded in the recognition of Native Hawaiian culture as a living, dynamic foundation of O'ahu's identity. The Project is designed to support Hawaiian language perpetuation, 'ike transmission, cultural practices, and intergenerational learning within the Papakōlea homestead community. Through its multipurpose hālau, central			

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
courtyard with imu, amphitheater, classrooms, and Kīpuka Camp area, the facility creates dedicated space for cultural expression, ceremony, storytelling, music, chant, and educational programming. In doing so, it advances the General Plan's policy to respect and strengthen the Native Hawaiian host culture while fostering broader multiethnic understanding and appreciation. The Project has been informed by cultural consultation and archaeological review consistent with State historic preservation requirements. An AIS is being conducted, and coordination with SHPD is ongoing. These efforts support the identification, evaluation, and protection of historic and archaeological resources, consistent with the City's preservation policies. The NHECC also supports the visual and performing arts by providing flexible indoor and outdoor venues for cultural performances, creative expression, and community events. The digital studio component further expands access to contemporary forms of storytelling and artistic production, reinforcing both traditional and modern expressions of culture. Although not a public park, the Project incorporates landscaped open space and outdoor gathering areas that function as community-oriented recreational and cultural venues. These spaces are intended to be safe, accessible, and appropriate to the scale of the surrounding neighborhood. The design balances access and use with protection of cultural and environmental resources and promotes a sense of place rooted in mālama ʻāina principles.			
PART XI: GOVERNMENT OPERATIONS AND FISCAL MANAGEMENT			
Objective A: To promote increased efficiency, effectiveness, and responsiveness in the provision of government services by the City and County of Honolulu.			
Policy 1: Maintain and adequately fund County government services at the level necessary to be effective.			X
Policy 2: Promote alignment and consolidation of State and City functions whenever more efficient and effective delivery of government programs and services may be achieved.			X
Policy 3: Ensure that government attitudes, actions, and services are sensitive to community needs and concerns, and held accountable to the public trust.	X		
Policy 4: Sufficiently fund and staff the timely preparation, maintenance, and update of public policies and plans to guide and coordinate City programs and regulatory responsibilities.			X
Policy 5: Expand the adoption of technology across all City agencies to achieve greater transparency, efficiency, and accountability to the general public throughout government operations.			X
Objective B: To ensure fiscal integrity, responsibility, and efficiency by the City and County government in carrying out its responsibilities.			
Policy 1: Provide for a balanced budget.			X
Policy 2: Allocate fiscal resources of the City and County to efficiently implement the policies of the General Plan and Development Plans.			X
Policy 3: Ensure accountability and transparency in government operations.			X
Objective C: To achieve equitable outcomes for City programs, policies, and allocation of resources throughout the Oʻahu community.			
Policy 1: Promote policies that actively address and eliminate disparate outcomes for historically underserved communities.			X
Policy 2: Seek equitable distribution of City investments towards promoting employment opportunities, infrastructure, and other community benefits appropriate to the community needs and proportionate to the population size.			X
Policy 3: Promote adherence to processes that advance procedural, distributional, structural, intergenerational, and cultural equity within the City.			X
Policy 4: Provide resources for City employees to understand and actively advance equity solutions within all agencies of City government.			X
Discussion: The General Plan objectives and policies regarding government operations and fiscal management are not directly applicable to the Proposed Project. The NHECC will be developed on Hawaiian Home Lands through a lease agreement between the PCDC and the DHHL. This structure reflects an appropriate public-beneficiary partnership model in which DHHL retains ownership of lands while enabling a qualified beneficiary-serving organization to implement a community-priority project.			

Table 5-6: City and County of Honolulu General Plan	S	N/S	N/A
The Project directly implements a long-standing priority identified in the Papakōlea Regional Plan and reaffirmed by beneficiaries over multiple planning cycles. By advancing a community-identified initiative on Trust lands for the benefit of Native Hawaiian beneficiaries, the Project reflects responsiveness to community needs and adherence to adopted public planning processes.			

5.3.2 Primary Urban Center Development Plan

The O‘ahu General Plan identifies eight regional DPs for the City and County of Honolulu. The Project Site is within PUC DP (2025). The PUC DP reflects current and anticipated conditions in the PUC, and advances planning goals, objectives, policies and implementation considerations to guide decision making in the region through the year 2040. The PUC DP provides specific recommendations to address the broad goals, objectives and policies contained in the General Plan, while recognizing the values and unique attributes of urban Honolulu’s distinct neighborhoods, in order to enhance the region's overall living environment. The Project Site is within the PUC DP’s Nu‘uanu-Punchbowl Neighborhood Profile.

Although the Proposed Project is located on Hawaiian Home Lands and is not subject to County zoning and design controls in the same manner as non-Trust lands, the Project has been evaluated for consistency with the intent of the PUC DP and the Punchbowl Special District. The Project’s scale, siting, and design approach respond to the topographic and visual sensitivity of Pūowaina and are intended to maintain compatibility with the surrounding neighborhood and preserve the prominence of the ridgeline and crater

Goals and policies of the PUC DP are discussed based on their relevance to the Proposed Project in the below *Table 5-7, Primary Urban Center Development Plan.*

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies		S	N/S	N/A
Growth and Development				
GOAL GD-1:	Direct Higher Density Growth to Mixed-Use Transit Oriented (TOD) Areas.			
Policy GD-1.1:	Focus higher intensity mixed-use development and supporting public infrastructure around rail stations.			X
Policy GD-1.2:	Create mixed-use TOD neighborhoods with meaningful character and a sense of place.			X
Policy GD-1.3:	Facilitate the evolution of shopping malls and big box retail near rail stations from isolated single-use centers into true gathering places.			X
Policy GD-1.4:	Refine the discretionary TOD permitting process to balance higher-density entitlements with commensurate community benefits.			X
GOAL GD-2:	Invest in Bus Transit-Supportive Corridors and Adjacent Mixed Density Neighborhoods.			
Policy GD-2.1:	Support mixed-use infill development and increased bus service along key underutilized commercial corridors.			X
Policy GD-2.2:	Promote moderate-scaled residential infill while preserving affordability in mixed-density neighborhoods.			X
Policy GD-2.3:	Invest in long-term growth in commercial corridors and mixed-density neighborhoods outside of the Sea Level Rise Exposure Area (SLR-XA).			X
Policy GD-2.4:	Provide green space and landscaping improvements in mixed-density in-town neighborhoods, especially those lacking parks.			X
GOAL GD-3:	Plan for Context-Appropriate Infill and Redevelopment in Lower-Density Places.			

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies		S	N/S	N/A
Policy GD-3.1:	Allow gradual addition of house-form multiunit dwellings and small apartment buildings near lower intensity commercial corridors.			X
Policy GD-3.2:	Continue to improve multimodal access and connectivity in lower-density neighborhoods.			X
Policy GD-3.3:	Maintain the lower intensity character of valley/ridge and near-town neighborhoods.	X		
Policy GD-3.4:	Improve infrastructure capacity planning for areas of low to moderate growth to meet demand for ADUs and modest infill development.			X
GOAL GD-4:	Avoid Development in Sensitive or Protected Areas and on Steep Slopes.			
Policy GD-4.1:	Continue to discourage new development beyond the Urban Growth Boundary and on very steep slopes.			X
Policy GD-4.2:	Decrease building encroachments on streams and wetlands (except for those essential to flooding control).			X
GOAL GD-5:	Manage Growth and Public Investment for the Benefit of All PUC Residents.			
Policy GD-5.1:	Make equitable public investment a priority in all functional planning through ongoing evaluation of corridors and neighborhoods with deficiencies in basic services and amenities.			X
Policy GD-5.2:	Manage the broader, indirect impacts of high-density development and growth on adjacent communities through focused effort and sustained attention.			X
Policy GD-5.3:	Support and maximize high-quality affordable housing on public lands.			X
Policy GD-5.4:	Align infrastructure expansions with growth areas.			X
Discussion: While the Proposed Project supports the PUC DP's goals and policies in relation to growth and development, policies outlined are not directly applicable to the Proposed Project. The Project does not involve high-density mixed-use or transit-oriented development, but it reinforces the concept of complete communities by providing educational, cultural, and gathering space within walking distance of existing residences. By situating the facility within an already urbanized area served by existing infrastructure and transit routes, the Project supports efficient land use and minimizes the need for major new public investments. The scale and design of the NHECC are compatible with the surrounding lower-density residential character. The predominantly single-story, terraced configuration responds to topography while maintaining neighborhood compatibility. Open space elements and landscaped areas contribute to improved site conditions and reinforce community identity. The Project does not extend development into environmentally sensitive lands, does not cross the Urban Growth Boundary, and does not introduce uses that would fundamentally alter the character of the area. Rather, it strengthens social infrastructure within the urban core.				
Placemaking and Character				
GOAL PL-1:	Enhance the PUC's Unique Places.			
Policy PL-1.1:	Encourage development projects and a public realm that reflects Hawai'i's culture and arts.	X		
Policy PL-1.2:	Improve the sense of entry at key gateways in the PUC by aligning public improvements and private development.			X
Policy PL-1.3:	Protect and care for historical structures in the PUC.			X
Policy PL-1.4:	Preserve cultural and archaeologically significant resources in the PUC.			X
Policy PL-1.5:	Continue to preserve significant panoramic public views of natural landmarks through Special District provisions.	X		
Policy PL-1.6:	Enhance key mauka-makai view corridors.			X
GOAL PL-2:	Promote Excellent Building and Site Design that Responds to Honolulu's Climate and Environment.			
Policy PL-2.1:	Encourage sustainable building and site design practices that respond to the tropical climate.	X		
Policy PL-2.2:	Integrate greenery and green infrastructure into new developments, especially large sites.	X		

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies	S	N/S	N/A
Policy PL-2.2: Actively pursue Honolulu's tree canopy goals, especially in interior neighborhoods lacking trees.			X
GOAL PL-3: Support Vibrant Commercial/Mixed Use Corridors and Neighborhood Centers in the PUC.			
Policy PL-3.1: Activate "main street" corridors with pedestrian amenities, frequent gathering places, and expressions of community identity.			X
Policy PL-3.2: Support an attractive and pedestrian-friendly public realm along well-used PUC corridors.			X
Policy PL-3.3: Ensure pedestrian-oriented design in all corridors and centers, especially in Town Corridor, Urban Corridor, Downtown, and Resort areas.			X
Policy PL-3.4: Improve multimodal connections and pedestrian pathways within and between the PUC's mixed-use corridors, town neighborhoods, parks, and public institutions.			X
Policy PL-3.5: Conduct focused corridor and area planning to guide improvements.			X
Discussion: The Proposed Project is supportive of the PUC DP's goals to enhance unique places, promote high-quality design, and strengthen neighborhood identity. The NHECC is intentionally grounded in Native Hawaiian cultural identity and reflects Hawai'i's traditions, values, and artistic expression. The conceptual design draws inspiration from a kauhale village form, with clustered structures organized around a central courtyard serving as the piko of the site. Program elements such as the hālau, amphitheater, digital studio, and Kīpuka Camp area create spaces for cultural practice, storytelling, music, performance, and intergenerational learning. In doing so, the Project enhances the distinct cultural character of Papakōlea and contributes to the preservation and activation of one of the PUC's historically significant Native Hawaiian homestead communities. The Project is located within the PSD area. The predominantly single-story, terraced configuration responds to the mauka slopes of Pūowaina and minimizes visual intrusion while respecting existing panoramic views and neighborhood character. Site planning incorporates sustainable design principles appropriate to Honolulu's tropical climate. Open-air gathering spaces, shaded areas, and landscaped courtyards support passive cooling and outdoor use. Landscaping will integrate greenery and native plantings where appropriate, contributing to tree canopy enhancement and reinforcing a Hawaiian sense of place.			
Housing			
GOAL H-1: Encourage Development of a Wide Range of Housing Types in Proximity to Transit.			
Policy H-1.1: Enable and incentivize residential infill development in transit-accessible planned growth areas.			X
Policy H-1.2: Refine the desired residential land use mix in TOD and key focus areas.			X
Policy H-1.3: Encourage a greater variety of housing types, including low or middle-density multi-family, ADUs and 'ohana units, mid-rise apartment buildings, and shared housing models.			X
GOAL H-2: Expand the Availability of Quality Affordable Housing for PUC Residents.			
Policy H-2.1: Expand the supply of income-restricted affordable housing through requirements, incentives and public-private partnerships.			X
Policy H-2.2: Produce new income-restricted units through public sector development and non-profit partnerships.			X
Policy H-2.3: Preserve affordable housing options and improve conditions by encouraging reinvestment and redevelopment of aging multi-family housing and investing in public infrastructure.			X
Policy H-2.4: Expand homeless services and supportive housing in the PUC.			X
Discussion: While the Proposed Project supports the PUC DP's goals and policies in relation to housing, policies outlined are not directly applicable to the Proposed Project.			
Parks and Public Open Space			
GOAL PPOS-1: Provide Adequate Parks Coverage to meet Resident Needs.			
Policy PPOS-1.1: Pursue a long-term vision and strategy for the PUC parks and open space network.			X
Policy PPOS-1.2: Implement a "10-minute walk" standard for park accessibility in the PUC.			X

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies	S	N/S	N/A
Policy PPOS-1.3: Seek opportunities to create new parks in high-density and growing areas of the PUC.			X
Policy PPOS-1.4: Find creative opportunities in the urban context for a greater variety of park and open space types.	X		
Policy PPOS-1.5: Improve the ecological function of parks.			X
GOAL PPOS-2: Increase Connectivity and Access to and between Parks, Beaches, and Trails.			
Policy PPOS-2.1: Create safe park-to-park connections through continuous and dedicated pedestrian/bicycle ways.			X
Policy PPOS-2.2: Use green streets to connect major recreation and public areas, provide missing green space, and beautify viewshed corridors.			X
Policy PPOS-2.3: Better connect residents to the beaches and trails in the PUC, such as through an enhanced beach access program.			X
GOAL PPOS-3: Provide High-Quality Parks for all PUC Residents.			
Policy PPOS-3.1: Invest in park facilities, equipment, and programs that serve all ages.	X		
Policy PPOS-3.2: Support park revitalization with additional funding for maintenance, partnerships, and staff.			X
Policy PPOS-3.3: Promote parks that are safe for the community through environmental design strategies and after-hours activity.			X
Policy PPOS-3.4: Expand existing programs that advance shared use and park stewardship efforts.			X
Policy PPOS-3.5: Ensure long-term maintenance/preservation of open spaces in subdivisions, cluster housing, and master planned developments.			X
Discussion: The Proposed Project supports the PUC DP's goals related to parks, open space, and community access by strengthening neighborhood-level gathering and recreation opportunities within Papakōlea. While the NHECC is not a public park, it incorporates meaningful open space elements that function as community-serving gathering areas. The central courtyard, amphitheater, and Kīpuka Camp area provide outdoor spaces for cultural practice, performance, informal recreation, and intergenerational programming. These spaces expand opportunities for residents, particularly youth and kūpuna, to access safe, walkable gathering areas within close proximity to their homes, reinforcing the concept of a "10-minute walk" community amenity. The Project introduces a variety of open space types appropriate to the urban homestead context, blending structured program areas with flexible outdoor space. Landscaping and site improvements are designed to enhance ecological function through permeable surfaces, tree planting, and green space integration where feasible. These elements contribute to improved microclimate conditions and urban greening within an established neighborhood.			
Mobility and Connectivity			
GOAL MC-1: Provide Safe, Accessible, and Affordable Multimodal Transportation Options.			
Policy MC-1.1: Implement Complete Streets and Vision Zero strategies to enhance the safety and utility of the transportation system for all users.			X
Policy MC-1.2: Continually improve the efficiency and connectivity of public transit in PUC neighborhoods through improved travel times and frequency.			X
Policy MC-1.3: Continue to expand safe facilities and increase comfort in the bicycle network.			X
Policy MC-1.4: Improve pedestrian connectivity and safety throughout the PUC.			X
GOAL MC-2: Create an Adaptable and Flexible Transportation System.			
Policy MC-2.1: Reduce dependency on single-occupancy vehicles and reduce vehicle miles traveled (VMT).			X
Policy MC-2.2: Safely integrate emerging technologies into the transportation system.			X
Policy MC-2.3: Improve the efficiency and operations of existing transportation facilities.			X
Policy MC-2.4: Adapt the roadway network to address challenges from chronic flooding and sea level rise.			X
Policy MC-2.5: Maximize interagency and regional transportation coordination.			X

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies			
	S	N/S	N/A
Discussion: While the Proposed Project supports the PUC DP's goals and policies in relation to mobility and connectivity, policies outlined are not directly applicable to the Proposed Project.			
Healthy Communities			
GOAL HC-1: Foster a healthy built environment in the PUC.			
Policy HC-1.1: Encourage exemplary healthy ("green") building standards.			X
Policy HC-1.2: Promote strategies to increase energy efficiency and clean energy in buildings.			X
Policy HC-1.3: Avoid/mitigate the Urban Heat Island Effect and reduce heat stress.			X
Policy HC-1.4: Expand access to healthy foods from local growers and expand the community gardens program.			X
GOAL HC-2: Shape an Age-Friendly community that responds to the needs of all PUC residents.			
Policy HC-2.1: Encourage housing designed with kūpuna in mind, and in a variety of household sizes.			X
Policy HC-2.2: Design parks and open space to provide increased physical activity for all ages.	X		
Policy HC-2.3: Enhance safety, accessibility, and navigability in public gathering places and transportation networks.			X
GOAL HC-3: Support initiatives that improve community engagement, health, and equity.			
Policy HC-3.1: Improve civic engagement in the planning process and increase community-focused initiatives.	X		
Policy HC-3.2: Collaborate across City and state agencies, and partner organizations, to center equity in public infrastructure, programs, and services.			X
Policy HC-3.3: Increase disaster preparedness in the community.			X
Policy HC-3.4: Increase community resilience to climate-based hazards.			X
Discussion: The Project promotes healthy lifestyles by providing space for cultural practice, education, arts, and community programming. Outdoor areas support physical activity, performance, and informal recreation for residents of all ages. The facility is intentionally designed to be accessible, navigable, and welcoming to keiki, kūpuna, and individuals with mobility needs, reinforcing age-friendly principles. As a beneficiary-driven initiative, the NHECC reflects nearly two decades of community engagement and planning through the Papakōlea Regional Plan process. The Project strengthens civic participation by creating a dedicated venue for meetings, workshops, cultural education, and intergenerational learning. By serving as a trusted community hub, the facility enhances social cohesion and supports equity-centered programming. The Project also contributes to community resilience. The provision of a centralized gathering space supports emergency communication, coordination, and preparedness activities within the homestead community. Site design considerations account for climate conditions and long-term environmental stewardship.			
Sea Level Rise and Coastal Hazards Planning			
GOAL SLR-1: Adapt Regulatory Standards to Improve Resilience to Climate Change and Coastal Hazards.			
Policy SLR-1.1: Utilize the SLR-XA as a tool for current zoning and permitting decisions and for siting critical infrastructure.			X
Policy SLR-1.2: Advance evidence-based sea level rise and resilience requirements, and time-based monitoring.			X
Policy SLR-1.3: Encourage voluntary adaptation measures in the SLR-XA that exceed statutory requirements.			X
Policy SLR-1.4: Consider the SLR-XA compound hazards individually and together to determine appropriate adaptation measures.			X
Policy SLR-1.5: Update shoreline regulations and development policies to reflect coastal hazard impacts and best available guidance on an ongoing basis.			X
GOAL SLR-2: Conduct Long-Range Planning to Increase Area-Wide Adaptation and Resilience.			

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies	S	N/S	N/A
Policy SLR-2.1: Plan for priority growth outside of higher impact areas and vet proposed solutions for higher impact areas with the community.			X
Policy SLR-2.2: Address potential impacts to surrounding sites for project-level adaptation measures.			X
Policy SLR-2.3: Prioritize and fund community-level Area Adaptation Plans.			X
Policy SLR-2.4: Incorporate sea level rise / coastal hazard considerations in the planning, design, and maintenance of facilities and infrastructure.			X
GOAL SLR-3: Coordinate Infrastructure Planning for Sea Level Rise Across Agencies.			
Policy SLR-3.1: Support collaborative resilience planning for new and existing infrastructure.			X
Policy SLR-3.2: Pursue a district-scale fee structure or other dedicated funding mechanisms for adaptation projects.			X
Policy SLR-3.3: Monitor ongoing impacts within the SLR-XA across infrastructure agencies to update development regulations that implement adaptation.			X
Policy SLR-3.4: Support State agencies in applying appropriate interventions and environmental measures for adapting/preserving beaches and shoreline impacted by sea level rise and erosion.			X
Discussion: The NHECC site is located mauka of the coastal plain within the Papakōlea homestead community and is not within the SLR-XA. As such, the Project does not introduce new critical facilities into areas identified as vulnerable to long-term coastal inundation, shoreline erosion, or compound coastal hazards. Although the site is not directly subject to SLR exposure, the Project incorporates climate-responsive design principles appropriate to its topographic and environmental context. Site planning accounts for drainage, slope conditions, and long-term maintenance considerations. Improvements will be designed in coordination with applicable regulatory standards to ensure resilience to heavy rainfall events and other climate-related stressors. By reinforcing existing development within the established urban core rather than encouraging growth in higher-risk coastal areas, the Project aligns with the broader objective of directing investment toward more resilient locations. The NHECC also strengthens community-level adaptive capacity by providing a central gathering space that can support communication, coordination, and preparedness efforts within the homestead community.			
Water Resources			
GOAL WR-1: Take a Comprehensive and Collaborative Approach to Water Management in the PUC.			
Policy WR-1.1: Collaborate across water quality and water infrastructure management departments and agencies.	X		
Policy WR-1.2: Work with State water and environmental agencies to protect and manage upper watersheds.			X
Policy WR-1.3: Address chronic storm flooding and ongoing drought issues through multiple solutions.			X
GOAL WR-2: Protect Ground and Surface Water Quality from Polluting Land Uses.			
Policy WR-2.1: Protect drinking water aquifers, and surface and nearshore waters from contamination by developed land uses, urban runoff, underground fuel storage, and illegal dumping.			X
Policy WR-2.2: Enhance the ecological function of streams.			X
Policy WR-2.3: Effectively manage stormwater flows with appropriate on-site and area-wide best practices.	X		
GOAL WR-3: Maintain Resilient Water Infrastructure Systems.			
Policy WR-3.1: Reduce vulnerability of the water infrastructure system to the effects of climate change.			X
Policy WR-3.2: Help mitigate drought and support water conservation projects and programs to manage demand.			X
Policy WR-3.3: Improve coordination of wastewater infrastructure and land use planning.			X
Discussion: The NHECC will connect to existing municipal water systems and will be designed in coordination with applicable agency standards. The Project does not introduce high-risk or polluting land uses and is not anticipated to adversely affect drinking water aquifers, streams, or nearshore waters. Construction and operational best management practices will be implemented to minimize erosion, sedimentation, and urban runoff. Moreover, the BWS and DOH have been engaged during this EA process.			

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies		S	N/S	N/A
Site design incorporates appropriate stormwater management strategies that respond to existing slope and drainage conditions. The integration of landscaped areas and permeable surfaces, where feasible, will help reduce runoff volumes and support on-site infiltration. These measures align with broader objectives to manage stormwater flows responsibly and reduce downstream impacts. By situating development within an established urbanized area served by existing infrastructure, the Project avoids the need for major extensions of water systems into undeveloped lands. The facility's scale and anticipated water demand are compatible with surrounding uses and do not present unusual infrastructure burdens.				
Economic Development				
GOAL ED-1:	Support Employment and Business Growth in the PUC's Transit-Rich, Mixed-Use, and Industrial Areas.			
Policy ED-1.1:	Accommodate and encourage commercial job growth in dense, transit-rich locations.			X
Policy ED-1.2:	Enhance the ability of new and small businesses to thrive and grow in the PUC.			X
Policy ED-1.3:	Maintain industrial use as the primary land use in key PUC locations with easy access to the port and airport.			X
Policy ED-1.4:	Support varied business uses in light-industrial and mixed-use areas.			X
GOAL ED-2:	Create a Balanced and Diversified PUC Economy.			
Policy ED-2.1:	Support growth in key industries such as information and technology, green industries, education and training, creative media, made in Hawai'i products, and other sectors identified by City or State Economic Development initiatives.			X
Policy ED-2.2:	Grow resident workforce skills by supporting State investments in K-12 and higher education facilities and jobs training.			X
Policy ED-2.3:	Continue to invest in the success of Waikīkī as the State's primary visitor destination/resort area and a livable urban neighborhood.			X
Policy ED-2.4:	Maintain a productive relationship with the military to broaden its contributions to the PUC.			X
GOAL ED-3:	Ensure City Services and Infrastructure Support Broad Economic Prosperity.			
Policy ED-3.1:	Support small property owners and their redevelopment, infrastructure, and funding needs through process streamlining and enhancements.			X
Policy ED-3.2:	Ensure major public infrastructure needs are funded equitably, including with contributions from new developments.			X
Discussion: Although the NHECC is not a large commercial or industrial development, it contributes to long-term economic vitality by investing in human capital. The facility will support educational programming, cultural training, digital media instruction, and workforce-oriented initiatives that enhance skills development for youth and adults within the Papakōlea community. In doing so, the Project aligns with goals to grow resident workforce capacity and support sectors such as education, creative media, and community-based entrepreneurship. The NHECC also provides a platform for small businesses, cultural practitioners, artists, and community organizations to utilize space for workshops, events, and programming. By creating a stable, locally grounded venue, the Project enhances opportunities for emerging Native Hawaiian-led enterprises and creative industries to thrive within the urban core. The Project does not displace industrial land, alter transit-rich commercial corridors, or conflict with designated economic centers. Rather, it complements the PUC's mixed-use environment by reinforcing the social infrastructure that underpins economic resilience. By situating the facility within an established neighborhood served by existing infrastructure, the Project avoids imposing disproportionate public infrastructure burdens.				
Public Services				
GOAL PS-1:	Support Civic and Public Institutions in the PUC.			
Policy PS-1.1:	Provide for adequate civic and public safety facilities and essential services in the PUC.			X
Policy PS-1.2:	Assist the State in providing a high-quality environment for public schools and educational institutions in the PUC.			X

Table 5-7: Primary Urban Center Development Plan (Updated 2025) Goals and Policies		S	N/S	N/A
GOAL PS-2:	Plan for Emergency Management and Hazard Mitigation in the PUC.			
Policy PS-2.1:	Increase resilience to disruptive hazard events through coordinated effort.			X
Policy PS-2.2:	Strengthen pre- and post-disaster planning.			X
GOAL PS-3:	Maintain Efficient Energy and Telecommunications Systems in the PUC.			
Policy PS-3.1:	Site energy and telecommunications systems appropriately to avoid hazards and adverse visual impacts.			X
Policy PS-3.2:	Increase production of renewable energy at the building and community scale.			X
GOAL PS-4:	Provide Increasingly Efficient Solid Waste Services for PUC Residents.			
Policy PS-4.1:	Efficiently and sustainably manage the region's solid waste system.	X		
Discussion: As a community-serving educational and cultural facility, the NHECC functions as neighborhood-level civic infrastructure. It complements nearby public schools and educational institutions by providing additional space for after-school programming, cultural instruction, digital learning, and community events. In doing so, the Project enhances the overall educational environment within Papakōlea and supports the provision of essential community services. The facility also contributes to emergency preparedness and community resilience. By providing a centralized gathering space within the homestead community, the NHECC can support coordination, communication, and community-based response efforts during disruptive events. Site design and building systems will comply with applicable safety and hazard mitigation standards, reinforcing long-term resilience. The Project will connect to existing energy, telecommunications, and solid waste systems. Energy systems will be sited and designed to avoid visual and safety conflicts, and the Project will incorporate energy-efficient design strategies consistent with State and CCH clean energy goals where feasible. Solid waste services will be managed in accordance with City requirements, and operational practices will emphasize responsible waste handling.				

5.3.3 City and County of Honolulu Land Use Ordinance Guidelines

The purpose of the LUO is to regulate land use in a manner that will encourage orderly development in accordance with adopted land use policies, including the General Plan and development plans. The LUO is also intended to provide reasonable development and design standards. These standards are applicable to the location, height, bulk and size of structures, yard areas, off-street parking facilities, and open spaces, and the use of structures and land for agriculture, industry, business, residences or other purposes (ROH, Chapter 21).

The Proposed Project is located in the P-2 General Preservation District (*Figure 1-8)*. Per LUO §21-3.40, the intent of the preservation zoning district is to preserve and manage major open space and recreation lands of scenic and other natural resource value.

Discussion: According to the CCH DPP LUO, the Proposed Project is located in the P-2 General Preservation District (*Figure 1-8)*. Per LUO §21-3.40, the intent of the preservation zoning district is to preserve and manage major open space and recreation lands of scenic and other natural resource value. The CCH DPP would generally administer zoning regulations under its LUO. However, the HHCA gives the DHHL the authority to use its lands at its discretion. Specifically, HHCA Section 204, states that "*all available lands shall immediately assume the status of Hawaiian home lands and be under the control of the department to be used and disposed of in accordance with the provisions of this Act*." The Proposed Project design may generally follow the development standards for the P-2 District as outlined per the LUO, shown below in *Table 5-8*, where feasible.

Table 5-8: P-2 District Development Standards		
Category		**Development Standard**
Minimum lot area (acres)		5
Minimum lot width and depth (feet)		200
Yards (feet)	Front	30
	Side and rear	15
Maximum building area (percent of zoning lot)		5
Maximum height (feet)		15-25
Height setbacks		Any portion of a structure exceeding 15 feet shall be set back from every side and rear buildable area boundary line one foot for each two feet of additional height about 15 feet.

5.3.4 Punchbowl Special District Design Guidelines

The Project Site is located within the PSD, an area designated to preserve and enhance the form, character, and significant public views associated with Pūowaina. Ordinance 99-12 designated the PSD with specific objectives and design controls to preserve the public views of Punchbowl (LUO §21-9.50).

The specific objectives of the PSD are to:

(a) Preserve and enhance Punchbowl's form and character as a significant landmark;
(b) Preserve and enhance the park-like character of the immediate slopes of Punchbowl and its major streets;
(c) Preserve and enhance significant public views to and from Punchbowl, especially those from the Punchbowl lookouts and long-range views of Punchbowl, by modifying construction projects that would diminish those views;
(d) Provide landscaping and open space which will enhance views and the general character of the Punchbowl area; and
(e) Preserve, enhance, and restore to the extent possible, the serene and scenic qualities within the national cemetery.

Discussion: According to the PSD, the Project Site is designated with a height limit of zero feet (*see Figure 5-1*). However, as prescribed in §21-9.50-4(a)(3) of the LUO, the director of DPP may grant exceptions to zero height limits, not to exceed the height regulations for the underlying zoning district, if the following can be demonstrated:

(A) That the proposed construction would not substantially diminish any views of Punchbowl from any prominent vistas and viewing areas identified on Exhibit 21-9.7 (*Figure 5-2*); or
(B) That the extra height is necessary to achieve some public objective of importance. Such demonstrations shall include:
    (i) Information which provides a basis for the objective in terms of a public need or problem;
    (ii) Other reasonable alternatives to achieve the objective; and
    (iii) An appropriate analysis of the alternatives which indicate that the proposed construction is the most beneficial to the public's interest

The Proposed Project has been intentionally designed to respect the visual, cultural, and topographic sensitivity of Pūowaina. Current design concepts anticipate predominantly single-story kauhale-inspired cluster of buildings terraced along the eastern slopes of the crater. The Proposed Project design may generally follow the development standards for the P-2 District as outlined per the LUO, as it relates to heights. However, final building heights have not yet been determined and could exceed 25 feet depending on program refinement, structural requirements, and funding constraints. Regardless of final dimensions, the design intent remains to maintain a low-profile character and will buffer and screen the Project Site with landscaping to the extent feasible.

Moreover, the Project is situated on Hawaiian Home Lands owned by the DHHL. As previously discussed, the HHCA gives the DHHL the authority to use its lands at its discretion. Specifically, HHCA Section 204, states that "*all available lands shall immediately assume the status of Hawaiian home lands and be under the control of the department to be used and disposed of in accordance with the provisions of this Act*." While the PSD does not legally constrain development on DHHL lands, the Project has nevertheless been designed with careful consideration of the District's underlying objectives, namely, preservation of scenic character, protection of view corridors, and maintenance of the landmark quality of Pūowaina.

As discussed in *Section 3.14*, the Proposed Project design is not anticipated to obstruct significant views and scenic resources. The buildings will be set outside of the crater interior, oriented away from major public viewplanes, and integrated with landscaping to soften visual presence. The overall scale of development remains modest relative to the 14.5-acre parcel and consistent with the character of the surrounding Papakōlea homestead community. The allowance for vertical development in this location is therefore not a departure from the broader intent of preserving Pūowaina's significance, but a carefully considered exercise of DHHL's authority to implement beneficiary-serving uses on its lands.

The Proposed Project was selected as a priority project for the Papakōlea region by the community initially during the beneficiary consultation process for the 2009 PRP and again during the consultation process for the 2020 PRP update. The development of a new educational center and community gathering space for beneficiaries of Papakōlea, Kalāwahine, and Kewalo homesteads is far overdue as the existing community center for the region is unable to meet the growing need for additional programming. The purpose and location of the Proposed Project have proven to be aligned with the community's interest.



Figure 5-1 **PUC Zoning Height Limits**

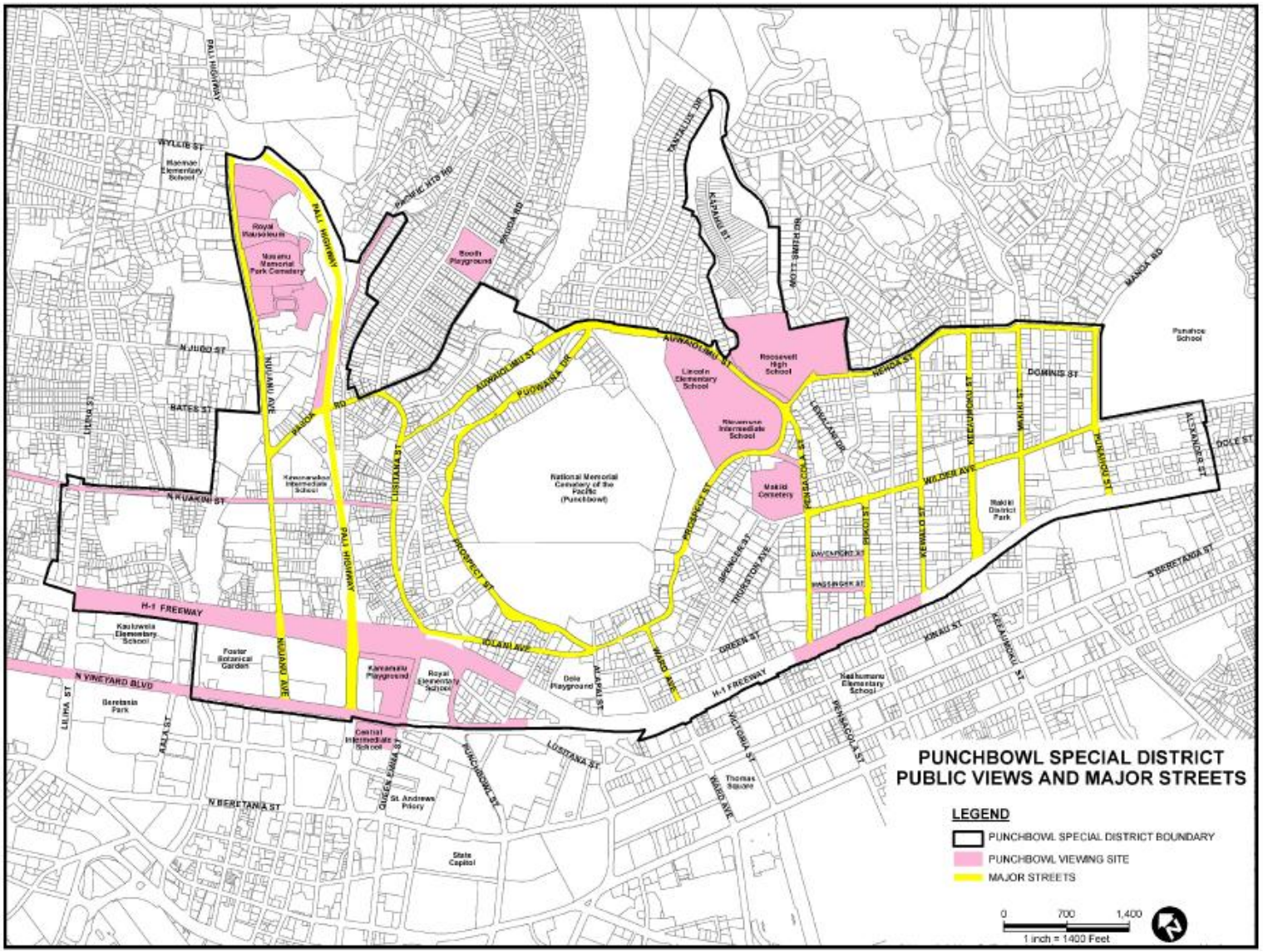


Figure 5-2 **Punchbowl Special District Public Views and Major Streets**

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Chapter 6

Findings Supporting the Anticipated Determination

Chapter 6

Findings Supporting the Anticipated Determination

6.1 Anticipated Determination

Based on the analysis presented in Chapter 3 and the application of the significance criteria set forth in HAR §11-200.1-13, the Department of Hawaiian Home Lands (DHHL), as the approving agency, anticipates that the Proposed Project will not result in a significant effect on the quality of the environment. This determination is based on the following findings:

(1) the Project Site is located within an urbanized area characterized by previously disturbed conditions and does not contain sensitive environmental resources within its immediate footprint;

(2) short-term construction-related impacts are temporary in nature and will be minimized through implementation of best management practices and standard construction controls;

(3) long-term operational impacts are limited in extent and consistent with the existing land use and community context;

(4) the Project does not result in the loss of identified cultural resources or the substantial impairment of traditional and customary Native Hawaiian rights, as evaluated through the Cultural Impact Assessment and Ka Pa'akai analysis; and

(5) the Project incorporates design, siting, and programmatic elements that are responsive to site conditions, community context, and identified environmental considerations.

Based on these considerations, the Proposed Project is not anticipated to meet the threshold of significance under HAR §11-200.1-13. A Finding of No Significant Impact is anticipated.

6.2 Reasons Supporting the Determination

1. *The Project will not irrevocably commit a natural, cultural or historic resource*

The evaluation of whether the Proposed Project will result in the irrevocable commitment of a natural, cultural, or historic resource must consider existing site conditions, the current status of archaeological investigation, and the measures in place to identify and address resources if present.

The Project Site is characterized by previously disturbed conditions with unmanaged vegetation and no identified historic properties or cultural resources within the immediate footprint based on background research and consultation to date. Archaeological review is ongoing through the preparation of an Archaeological Inventory Survey (AIS), including a testing plan developed in consultation with the State Historic Preservation Division (SHPD) and consulting parties. Subsurface

testing has not yet been completed, and the results of the AIS will inform the identification, evaluation, and treatment of any historic properties that may be present.

Archaeological studies conducted within the broader Pūowaina and surrounding Honolulu area have documented the presence of historic use patterns, including burials, ceremonial features, and landscape modifications associated with both pre-contact and historic periods. These findings reflect the long-standing cultural significance of the area and reinforce the understanding of Pūowaina as part of a larger cultural landscape. While these documented resources are not located within the Project Site based on available information to date, their presence in the surrounding area supports a cautious and methodical approach to subsurface investigation. The ongoing AIS, including planned test trenching, is intended to evaluate the potential for subsurface resources within the Project Site and to inform appropriate treatment measures if such resources are identified.

The CIA identifies the Project Site as part of a broader cultural landscape associated with Pūowaina and the surrounding Papakōlea, Kewalo, and Kalāwahine communities. While no specific ongoing traditional and customary practices were identified within the immediate Project footprint, the CIA confirms that cultural practices and relationships continue within the surrounding area. The CIA identified cultural practices within the broader Papakōlea and Pūowaina landscape that include residence as an expression of traditional and customary practice, stewardship of ʻāina, intergenerational transmission of ʻike kūpuna, limited ongoing gathering practices, memorial and burial-related cultural conduct, and maintenance of cultural identity through community relationships and place-based knowledge. The Proposed Project does not remove access to these areas, does not displace identified practices, and does not interrupt the ability of the community to maintain relationships to ʻāina.

In the event that previously unidentified archaeological resources or iwi kūpuna are encountered, treatment of Native Hawaiian remains on Department of Hawaiian Home Lands will be governed by the Native American Graves Protection and Repatriation Act (NAGPRA), under which DHHL lands are recognized as tribal lands for purposes of that statute. NAGPRA establishes procedures for consultation and treatment in coordination with lineal descendants and culturally affiliated organizations. Coordination with SHPD and other applicable agencies will occur as appropriate to maintain consistency with established consultation practices.

These processes provide a mechanism to identify, avoid, minimize, or otherwise address potential impacts to cultural and archaeological resources based on actual conditions encountered during investigation and construction. The Proposed Project does not preclude the future identification or protection of such resources and will be informed by the results of the AIS prior to implementation of ground-disturbing activities.

Based on available information, the disturbed condition of the Project Site, the absence of identified resources to date, and the ongoing archaeological review and consultation process, the Proposed Project is not anticipated to result in the known loss of natural, cultural, or historic resources or to commit such resources to uses that preclude their future protection or consideration.

2. *The Project will not curtail the range of beneficial uses of the environment.*

The evaluation of whether the Proposed Project will curtail the range of beneficial uses of the environment must consider both the existing condition of the Project Site and its relationship to the surrounding community.

The Project Site is currently characterized by unmanaged vegetation and does not function as a formal open space, recreational area, or designated cultural use area. Existing beneficial uses of the site are limited and primarily passive in nature, including its contribution to the visual landscape and its location within a broader residential and cultural setting. The surrounding Papakōlea, Kewalo, and Kalāwahine communities support a range of established residential, cultural, and community-based uses that are not dependent on access to or use of the Project Site itself.

Short-term construction activities will temporarily alter the physical and sensory conditions of the Project Site, including changes related to grading, vegetation removal, noise, and construction activity. These effects will be limited in duration and confined to the Project Site and immediate vicinity. Construction activities will not restrict access to surrounding residential areas or community facilities and will not interfere with the continued use of adjacent lands for existing residential, cultural, or community purposes.

In the long term, the Proposed Project will convert the Project Site from its current inactive condition to a community-serving use that supports cultural, educational, and social functions within Papakōlea Hawaiian Home Lands. The Project does not remove access to existing recreational areas, does not displace established uses, and does not reduce the availability of open space resources that are currently utilized by the surrounding community.

The Project introduces programmatic and physical elements that provide new beneficial uses of the environment, including spaces for education, cultural practice, gathering, and community services. These uses are consistent with the surrounding land use context and are responsive to community-identified needs as documented in the PRP and CIA.

Based on existing site conditions, the limited nature of current site use, and the introduction of a community-serving use that does not displace or restrict existing activities, the Proposed Project is not anticipated to curtail the range of beneficial uses of the environment.

3. *The Project will not conflict with the State's environmental policies or long-term environmental goals established by law.*

The evaluation of potential conflict with the State's long-term environmental policies and goals must consider the nature of the Proposed Project, its location, and its consistency with applicable plans and policy frameworks.

The Proposed Project is located within Papakōlea Hawaiian Home Lands, an area designated for Native Hawaiian residential, cultural, and community uses. The Project is consistent with the Department of Hawaiian Home Lands' mandate to manage these lands for the benefit of Native Hawaiian beneficiaries and supports community-based land use patterns that are already established within the surrounding area.

The Project aligns with community-defined priorities identified in the PRP (2020), which calls for the development of a Native Hawaiian Education, Culture, and Community Center to support education, cultural perpetuation, and community services. The Project directly implements this identified priority and is consistent with the long-term vision for the area as established through community planning processes.

As described in Chapter 3, the Project Site does not contain sensitive environmental resources within its immediate footprint and is located within an urbanized setting. The Project does not extend infrastructure into undeveloped areas, does not induce secondary growth beyond planned community

use, and does not result in the degradation of natural, cultural, or scenic resources. Short-term construction impacts are temporary and controlled through standard practices, and long-term use is consistent with existing land use patterns.

The Project incorporates design, siting, and programmatic elements that respond to environmental and cultural considerations, including maintaining a low-profile visual character, supporting cultural practices, and providing community-serving functions. These features are consistent with broader State objectives related to sustainability, resource protection, and community resilience.

Based on its location within designated Hawaiian Home Lands, its consistency with adopted community planning documents, and the absence of conflicts with environmental resource protection goals as demonstrated in Chapter 3, the Proposed Project is not anticipated to conflict with the State's long-term environmental policies or goals.

4. *The Project will not have a substantial adverse effect on the economic welfare, social welfare, or cultural practices of the community and State.*

The Project is anticipated to provide positive long-term social and cultural benefits. As a Native Hawaiian Education and Cultural Community Center serving Papakōlea, Kewalo, Kalāwahine, and the broader community, the facility will support cultural programming, education, intergenerational knowledge transmission, and community gathering.

Construction activities will generate short-term economic activity. Long-term operation of the facility will enhance social cohesion and provide a venue for community programming without inducing substantial population growth or adverse socioeconomic effects.

The CIA concluded that the Project is not anticipated to substantially impair traditional and customary Native Hawaiian rights and may reinforce cultural continuity.

5. *The Project will not have a substantial adverse effect on public health.*

The evaluation of potential effects on the economic and social welfare of the community must consider both the existing conditions of the Papakōlea, Kewalo, and Kalāwahine communities and the nature of the Proposed Project.

The Project Site is located within an established Native Hawaiian homestead community characterized by multigenerational households, strong cultural identity, and a range of socioeconomic conditions as described in Chapter 3. The surrounding community is primarily residential and does not currently contain a centralized facility providing the range of educational, cultural, and community services proposed under this Project.

Short-term construction activities will result in temporary increases in traffic, noise, and construction-related activity in the vicinity of the Project Site. These effects will be limited in duration and confined to the construction period. Construction activities will not displace residents or businesses and will not interrupt access to housing, schools, or community facilities within the surrounding area.

In the long term, the Proposed Project introduces a community-serving facility intended to provide educational, cultural, and support services within Papakōlea Hawaiian Home Lands. The Project does not require the relocation of existing residents or businesses, does not alter housing supply, and does not impose direct economic burdens on the surrounding community. Access to the facility and its programs is intended to serve the surrounding community and broader lāhui.

The Project supports community-identified needs for educational opportunity, cultural programming, and social services, as documented in the PRP and CIA. These functions are expected to contribute to community capacity, intergenerational learning, and access to services within the area.

Based on the absence of displacement or economic burden, the temporary nature of construction-related effects, and the introduction of community-serving functions consistent with identified needs, the Proposed Project is not anticipated to result in substantial adverse effects on the economic or social welfare of the community or State.

6. *The Project will not involve adverse secondary impacts, such as population changes or effects on public facilities.*

The Proposed Project is a community-serving educational and cultural facility located within Papakōlea Hawaiian Home Lands. It does not include residential units, commercial expansion, or infrastructure improvements intended to support broader growth or intensification of surrounding land uses. The Project is intended to serve existing beneficiaries and surrounding communities rather than attract or accommodate substantial new population.

Short-term construction activities will generate temporary demands related to construction traffic, utility use, and public services typical of site development. As described in Chapter 3, these effects are limited in duration and will be managed through construction controls, agency coordination, and standard permitting requirements. Construction activities are not anticipated to result in adverse secondary impacts to public facilities.

In the long term, the Project will create demand for utilities, access, parking, and public services associated with operation of the NHECC. However, the scale of the facility is community-serving and has been evaluated relative to existing service systems, including water, wastewater, drainage, traffic, parking, emergency access, and public facilities. Based on available information, the Project is not anticipated to exceed infrastructure capacity or create substantial burdens on public facilities or services.

The Proposed Project does not induce substantial population growth, does not alter housing supply, and does not establish a commitment to larger off-site development. It is a discrete facility intended to support existing community needs within Papakōlea, Kewalo, and Kalāwahine.

Based on the nature of the Proposed Project, its location within an existing community, and the scale of anticipated service demands evaluated in Chapter 3, the Project is not anticipated to involve adverse secondary impacts such as population changes or substantial effects on public facilities..

7. *The Project will not involve a substantial degradation of environmental quality.*

The evaluation of whether the Proposed Project will cause substantial degradation of environmental quality must consider the existing condition of the Project Site, the nature of project-related changes, and the extent to which those changes affect environmental systems individually and collectively.

As described in *Chapter 3*, the Project Site is located within an urbanized area and is characterized by previously disturbed conditions, unmanaged vegetation, and limited ecological function. The site does not support sensitive biological resources, is not located within environmentally constrained areas such as flood zones or coastal hazard zones, and does not function as a significant open space or natural resource area. Environmental quality in the Project Site is therefore defined by a modified landscape within an established residential and community setting.

Short-term impacts associated with construction will include temporary disturbance related to grading, vegetation removal, equipment operation, and increased activity at the Project Site. These activities will result in temporary increases in noise, dust, and localized runoff potential. As described in C*hapter 3*, these effects will be controlled through the implementation of best management practices, including erosion and sediment control, dust suppression, and construction management measures. These impacts are limited in duration and extent and will not result in lasting degradation of environmental conditions.

In the long term, the Proposed Project will convert the site from its current unmanaged condition to a developed and maintained community facility. The Project does not introduce uses that generate substantial emissions, wastewater, or hazardous materials, and does not alter regional air quality, hydrology, or ambient noise conditions. Stormwater management, site design, and landscaping will result in controlled drainage conditions and a stabilized ground surface relative to existing conditions.

The Project does not degrade identified scenic resources, as it remains visually subordinate to the Pūowaina ridgeline and does not interrupt established viewplanes. Cultural resources and practices are addressed through the CIA and Ka Pa‘akai analysis, which conclude that the Project does not result in the loss of identified resources or the substantial impairment of traditional and customary Native Hawaiian rights.

When considered collectively, the temporary nature of construction-related effects, the absence of sensitive environmental resources within the Project Site, and the stable long-term operational characteristics of the Project indicate that environmental systems will not be degraded. The Project does not result in the deterioration of air quality, water quality, ecological function, visual resources, or cultural relationships within the Project Site.

Based on these considerations, the Proposed Project is not anticipated to cause substantial degradation of environmental quality.

8. *The Project will not create cumulative impacts that would have substantial adverse effects upon the environment and does not involve a commitment for larger actions.*

The evaluation of cumulative impacts must consider the incremental effect of the Proposed Project when combined with past, present, and reasonably foreseeable future actions within the Project Area.

The Project Site is located within an established urban residential and community setting in Honolulu, where ongoing development and infrastructure use contribute to existing baseline environmental conditions. These conditions include background levels of traffic, air emissions, noise, and urban land use activity typical of the surrounding area.

The Proposed Project is a discrete, community-serving facility that does not introduce uses or intensities beyond those already present within the surrounding community. As described in *Chapter 3*, the Project does not result in substantial emissions, does not degrade air or water quality, does not affect sensitive biological resources, and does not alter visual or cultural resources in a manner that contributes to cumulative degradation.

Short-term construction-related effects, including noise, dust, and traffic, will occur concurrently with existing urban activity but are temporary and limited to the construction period. These effects will be controlled through standard construction practices and will not result in lasting cumulative impacts.

In the long term, the Project does not induce substantial population growth, does not require expansion of infrastructure beyond existing service areas, and does not establish development patterns that would lead to additional off-site impacts. The Project does not extend utilities into undeveloped areas, does not open new areas for development, and does not create conditions that would reasonably foresee additional growth beyond that already planned for the area.

The Proposed Project is not part of a phased development or larger program of actions and does not represent a commitment to future expansion or additional related projects. It is a stand-alone facility intended to serve existing community needs within Papakōlea Hawaiian Home Lands.

Based on the limited scale of the Project, its location within an already developed urban setting, the absence of growth-inducing effects, and the lack of connection to a larger program of actions, the Proposed Project is not anticipated to create cumulative impacts that would have substantial adverse effects upon the environment and does not involve a commitment for larger actions.

9. *The Project will not have a substantial adverse effect on a rare, threatened or endangered species, or its habitat.*

The evaluation of potential effects on rare, threatened, or endangered species must consider the existing biological conditions of the Project Site, the presence or absence of suitable habitat, and the nature of project-related activities.

A biological survey conducted by HKM0 in August 2025 determined that the Project Site consists primarily of highly altered urban vegetation dominated by introduced and naturalized species typical of urban Honolulu. Of the 42 plant species recorded, only two were indigenous, representing approximately 5 percent of the total species observed. No federally or state-listed threatened or endangered plant species were identified during field surveys.

Faunal observations were limited and included only a domestic cat; no avian or special-status wildlife species were detected during site-specific surveys. Although several special-status species, including the Hawaiian hoary bat and certain seabirds and waterbirds, have been identified by the U.S. Fish and Wildlife Service and the State of Hawai‘i as potentially occurring within the broader region, the Project Site does not provide suitable habitat for these species. The site lacks features such as native vegetation, nesting areas, or foraging habitat that would support regular use by listed species. The Project Site is not designated as critical habitat for any listed species.

Short-term construction activities will involve vegetation removal, ground disturbance, and increased human activity. Given the absence of suitable habitat and the lack of observed listed species, these activities are not anticipated to result in direct impacts to rare, threatened, or endangered species. Potential indirect effects, such as lighting or vegetation removal, are limited in scope and will be addressed through project-specific mitigation measures.

Mitigation measures include avoiding removal of woody vegetation taller than 15 feet during the Hawaiian hoary bat pupping season (June 1 to September 15), implementing shielded lighting to minimize potential seabird disorientation, monitoring for seabird activity, and adhering to invasive species prevention protocols. These measures are designed to further reduce the potential for interaction with listed species in the unlikely event that such species are present.

Based on the highly altered condition of the Project Site, the absence of suitable habitat and listed species during field surveys, and the implementation of mitigation measures, the Proposed Project is

not anticipated to have a substantial adverse effect on rare, threatened, or endangered species or their habitat.

10. *The Project will not have a substantial adverse effect on air or water quality or ambient noise levels.*

The evaluation of potential impacts to air quality, water quality, and ambient noise levels must consider existing environmental conditions, the nature of construction and operational activities, and the extent to which those activities introduce measurable changes to the surrounding environment.

The Project Site is located within an urban residential setting where ambient air quality, water quality, and noise levels are influenced by existing traffic, residential activity, and surrounding land uses. The Proposed Project does not introduce industrial uses, major emission sources, or activities that would substantially alter these baseline conditions.

Short-term construction activities will include site preparation, grading, excavation, and building construction, which may generate temporary emissions of dust, minor exhaust from equipment, localized runoff, and increased noise levels. These effects are limited in duration and will be controlled through standard construction practices and applicable regulatory requirements, including dust control measures, erosion and sediment control, and construction management practices. These measures are intended to minimize off-site transport of particulates and runoff and to maintain conditions consistent with surrounding urban levels.

Construction-related noise will be temporary and variable depending on the phase of work and equipment used. Construction activities will comply with the State of Hawai‘i Department of Health Administrative Rules, Title 11, Chapter 46, “Community Noise Control,” including the requirement to obtain a permit if construction noise exceeds allowable levels. Equipment will be properly maintained and operated with noise-attenuating features to reduce unnecessary noise generation. Given the temporary nature of construction and adherence to regulatory limits, construction noise is not anticipated to result in substantial adverse effects.

In the long term, operation of the Proposed Project will not generate substantial emissions to air or discharges to water that would degrade environmental quality. Noise associated with site activities, including programming and use of outdoor spaces such as the amphitheater, will be consistent with community-serving uses within a residential setting. As described in *Section 3.8*, design considerations, including site layout and orientation, will be incorporated to minimize the potential for off-site noise spillover.

Based on the temporary and controlled nature of construction-related effects, the absence of substantial emission or discharge sources during operation, and the incorporation of regulatory compliance and design measures, the Proposed Project is not anticipated to have a substantial adverse effect on air quality, water quality, or ambient noise levels.

11. *The Project will not have a substantial adverse effect on or be likely to suffer damage by being located in an environmentally sensitive area such as a flood plain, tsunami zone, sea level rise exposure area, beach, erosion-prone area, geologically hazardous land, estuary, freshwater, or coastal waters.*

The evaluation of potential effects related to environmentally sensitive areas must consider both whether the Project Site is located within such areas and whether the Proposed Project would introduce exposure to or impacts on environmental hazards or sensitive resources.

The Project Site is not located within an environmentally sensitive area as defined by flood hazard zones, tsunami inundation zones, sea level rise exposure areas, coastal zones, or other mapped hazard areas. The site is situated within an inland, urbanized portion of Honolulu and does not contain or directly adjoin beaches, coastal waters, estuaries, or freshwater systems.

According to available mapping, the Project Site is located within Flood Zone X, defined as an area outside the 0.2 percent annual chance floodplain (500-year floodplain), and is therefore considered to have minimal flood hazard risk. The site is not located within a Special Flood Hazard Area and is not subject to mandatory flood insurance requirements. The Project Site is also outside of mapped sea level rise exposure areas and is located within a tsunami safe zone.

The Proposed Project does not involve development within erosion-prone areas, geologically hazardous lands, or other environmentally constrained areas, and does not alter natural systems associated with such environments. As described in *Chapter 3*, the site does not contain sensitive environmental features that would be subject to degradation or disturbance.

Because the Project Site is not located within an environmentally sensitive area and the Proposed Project does not introduce exposure to or impacts on such areas, the Project is not anticipated to have a substantial adverse effect on environmentally sensitive resources, nor is it likely to suffer damage due to its location.

12. *The Project will not have a substantial adverse effect on scenic vistas and viewplanes, during day or night, identified in county or state plans or studies.*

The evaluation of potential impacts to scenic vistas and viewplanes must consider the location of the Project Site relative to identified public view corridors and the extent to which the Proposed Project alters the visual character of Pūowaina.

As described in *Section 3.14*, the PUC DP and LUO identify significant public viewplanes oriented toward the Pūowaina ridgeline and crater. The Project Site is located on the eastern slopes of Pūowaina and is topographically subordinate to the crater rim. It is not situated on the ridgeline and does not occupy a position that would interrupt or alter the silhouette of Pūowaina when viewed from identified public vantage points.

The Proposed Project has been designed to respond to the visual and topographic context of the site. Anticipated development consists of low-profile, clustered structures that follow the natural slope of the land and remain below the ridgeline. As demonstrated in the visual simulations provided in *Section 3.14*, the Project does not intrude into identified viewplanes and does not obscure or diminish views of the Pūowaina ridgeline or crater.

Short-term construction activities will introduce temporary visual changes, including equipment, staging, and site disturbance; however, these effects are limited in duration and confined to the Project Site.

In the long term, the Project will replace unmanaged vegetation with a designed and maintained landscape consistent with the surrounding community context. The Project does not introduce visual elements that dominate or conflict with the established visual character of Pūowaina or the surrounding residential area.

Based on the location of the Project Site, the preservation of the Pūowaina ridgeline and crater silhouette, and the Project's consistency with applicable visual policies and viewplane protections, the

Proposed Project is not anticipated to have a substantial adverse effect on scenic vistas or identified viewplanes during day or night.

13. *The Project will not require substantial energy consumption or emit substantial greenhouse gases.*

The evaluation of energy consumption and greenhouse gas emissions must consider the scale and operational characteristics of the Proposed Project and whether those activities result in substantial increases relative to existing conditions.

Short-term construction activities will require the use of fuel-powered equipment and vehicles, resulting in temporary greenhouse gas emissions typical of site development. These emissions are limited in duration and are not anticipated to result in substantial contributions to regional greenhouse gas levels.

In the long term, the Proposed Project is a community-serving educational and cultural facility that does not involve energy-intensive industrial, commercial, or manufacturing uses. Energy demand associated with building operations, lighting, and site use will be consistent with similar institutional and community-based facilities within an urban setting.

The Project incorporates design considerations intended to reduce energy demand, including efficient building systems, lighting, and site design responsive to local environmental conditions. These features support reduced operational energy consumption relative to conventional development.

Based on the scale and nature of the Proposed Project, the temporary nature of construction-related emissions, and the non-intensive operational profile of the facility, the Project is not anticipated to require substantial energy consumption or result in substantial greenhouse gas emissions.

6.3 Summary

Based on the record established through this EA, DHHL anticipates issuing a FONSI for the Papakōlea NHECC Project. Preparation of an Environmental Impact Statement is not warranted.

The Project is situated within an existing urbanized and developed context and does not extend development into new or sensitive areas, alter environmental systems in a manner that would degrade their function, or create conditions that would lead to broader or secondary effects beyond those evaluated in this EA. The changes introduced by the Project are localized, controlled, and consistent with the character and capacity of the surrounding community.

The Project Site does not function as an active site of identified environmental or cultural resource use within its immediate footprint. Its transformation into a community-serving use does not remove or diminish identified environmental functions or cultural practices but instead repositions the site within the broader Papakōlea and Pūowaina landscape in a manner that is consistent with existing patterns of community use, occupancy, and relationship to place.

The record demonstrates that where potential effects exist, they are either temporary, limited in extent, or addressed through established processes of design, construction management, and consultation. Where uncertainty remains, including with respect to subsurface conditions, it is addressed through ongoing investigation and defined procedures that allow for identification and appropriate response based on actual findings.

The Project does not set in motion a larger pattern of development, does not rely on speculative future actions, and does not shift environmental burdens beyond the Project Site. It is a discrete action that responds to a specific community-identified need within land already designated and intended for such use.

Within this context, the Proposed Project reflects a continuation of planning, occupation, and community development within Papakōlea Hawaiian Home Lands rather than a departure from it. The environmental effects of that continuation, as evaluated in this EA, do not rise to the level of significance under the criteria set forth in HAR §11-200.1-13.

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Chapter 7

Agencies, Organizations and Individuals Consulted in the EA Process

Chapter 7

Agencies, Organizations and Individuals Consulted in the EA Process

Comments received during early consultation and Draft EA review were evaluated for substantive content in accordance with HAR §11-200.1-20. Substantive comments are those that raise specific environmental concerns, request clarification of potential impacts, or identify additional mitigation or coordination measures. Non-substantive comments, including statements of support or general regulatory guidance, were noted but do not require detailed response. The discussion below focuses on substantive issues raised and how they have been addressed through project design, analysis, or proposed mitigation measures.

7.1 Master Planning Process

The Proposed Project is the result of an ongoing, multi-year community-based planning process initiated in 2021, through which PCDC and its consultant team have worked directly with DHHL beneficiaries from the Papakōlea, Kewalo, and Kalāwahine communities, as well as members of the surrounding community, to shape both the program and physical form of the Project. The initial conceptual site plan developed in 2021 established a baseline framework informed by early community input regarding cultural programming, education, and community gathering needs within Papakōlea.

Building upon this foundation, PCDC facilitated a series of three community co-design meetings in October 2025 at Lincoln Elementary School to refine the conceptual plan and further define program priorities. Participants included DHHL beneficiaries, community members from Papakōlea, Kewalo, and Kalāwahine, and other stakeholders with ties to the area. These sessions were not standalone engagements, but part of a continued effort to test, validate, and evolve earlier concepts in response to community feedback, site constraints, and implementation considerations. In addition to beneficiary-focused engagement, targeted outreach has been conducted with adjoining land uses, including nearby schools and private landowners, to understand site-specific concerns related to access, circulation, and compatibility with surrounding uses. The intent of this phase was to ensure that the Project remains culturally grounded, responsive to beneficiary needs, and feasible from both a design and operational standpoint, while also providing sufficient clarity to support environmental review.

As discussed in *Chapter 4*, two primary design schemes were advanced for evaluation: a Kauhale Courtyard Scheme and a Two-Story Facility Scheme. Participants, including DHHL beneficiaries and other community members, evaluated these alternatives based on criteria that included cultural appropriateness, relationship to ʻāina, accessibility, safety, operational feasibility, phasing potential, and long-term sustainability. Feedback received during these sessions consistently emphasized the importance of maintaining a human-scaled, community-oriented environment, reinforcing cultural spatial relationships, and allowing for incremental growth over time.

As a result of this evaluation, the Kauhale Courtyard Scheme was identified as the preferred design framework because it more closely aligned with these priorities, particularly with respect to cultural form, flexibility, and phased implementation. The preferred scheme was subsequently refined to address specific concerns raised during consultation, including adjustments to building placement to reduce visual and spatial impacts, improved circulation to enhance safety and accessibility, and consideration of security and operational needs.

This iterative planning process, spanning from initial concept development in 2021 through continued refinement in 2025, directly informed the Preferred Alternative analyzed in this EA. The Project, as proposed, reflects not a fixed or predetermined design, but the outcome of a structured and iterative engagement process in which input from DHHL beneficiaries and surrounding stakeholders has materially influenced both programmatic and physical design decisions.

7.2 Early Consultation

Early consultation for the Project was carried out in June 2024 with agencies, organizations, and stakeholders as part of the scoping process to inform preparation of the Draft EA. Parties contacted during early consultation, comments received, and those provided an opportunity to review the Draft EA are identified in *Table 7-1*.

Consultation materials describing the Proposed Project were distributed to a range of Federal, State, and City and County agencies, as well as community organizations, adjacent neighbors, and nearby institutions. These included agencies responsible for infrastructure, environmental protection, public safety, education, and land use, as well as stakeholders with proximity to or operational interest in the Project Site, including schools, service providers, and private landowners. This broad distribution reflects an effort to capture both regulatory perspectives and site-specific considerations relevant to the surrounding area.

Comments received during early consultation were reviewed to distinguish between general regulatory guidance and substantive input related to potential environmental effects. Many agency responses indicated no objection to the Proposed Project and provided standard requirements or conditions related to their respective jurisdictions, such as utility coordination, access requirements, or compliance with existing regulations. These comments are incorporated into the Project through standard design, permitting, and construction practices and do not represent significant environmental concerns.

Substantive comments received during early consultation primarily related to site-specific considerations, including access and circulation, coordination with nearby schools, infrastructure capacity, and construction-related controls. These comments were evaluated and have informed both the environmental analysis presented in *Chapter 3* and the development of mitigation measures where appropriate. In particular, input related to traffic and access, pedestrian safety, coordination with adjacent schools, and compatibility with surrounding uses has been carried forward into the Project design and will continue to be addressed during subsequent phases of planning and permitting.

Overall, early consultation did not identify impacts that would rise to a level of significance or require fundamental changes to the Proposed Project. Rather, the consultation process confirmed that potential issues are understood and can be addressed through standard regulatory compliance, project design, and ongoing coordination with relevant agencies, beneficiaries, and surrounding stakeholders.

Table 7-1 Agencies, Organizations and Individuals Receiving Copies of the EA			
Respondents and Distribution	**Receiving Early Consultation Letter**	**Comments Received**	**Receiving Draft EA Notification**
Federal Agencies			
U.S. Department of Veteran's Affairs, National Memorial Cemetery of the Pacific	X		X
U.S. Fish and Wildlife Service	X		X
State of Hawai'i Agencies			
Department of Accounting and General Services			X
Department of Business, Economic Development and Tourism	X		X
Department of Defense			X
Department of Education (DOE), Main Office	X	X	X
DOE, Pauoa Elementary School	X		X
DOE, President Theodore Roosevelt High School	X		X
DOE, Robert Louis Stevenson Middle School	X	X	X
Department of Hawaiian Homelands	X		X
Department of Health (DOH)	X		X
DOH, Clean Air Branch (CAB)[1]	X	X	
DOH, Clean Water Branch (CWB)[1]	X		
DOH, Environmental Health Administration	X		X
DOH, Wastewater Branch	X		X
Department of Land and Natural Resources (DNLR)	X		X
DLNR, State Historic Preservation Division (SHPD)	X		X
Department of Transportation			X
Office of Planning and Sustainable Development (OPSD)	X		X
OPSD, Environmental Review Program (ERP)			X
City and County of Honolulu Agencies			
Board of Water Supply	X	X	X
Department of Community Services			X

[1] DOH, Clean Air Branch and Clean Water Branch no longer respond to EA and refer to their standard comments for review.

Table 7-1 Agencies, Organizations and Individuals Receiving Copies of the EA			
Respondents and Distribution	**Receiving Early Consultation Letter**	**Comments Received**	**Receiving Draft EA Notification**
Department of Design and Construction			X
Department of Emergency Management	X		X
Department of Environmental Services	X	X	X
Department of Facility Maintenance	X	X	X
Department of Land Management	X		X
Department of Parks and Recreation	X		X
Department of Planning and Permitting			X
Department of Transportation Services	X	X	X
Honolulu Fire Department	X	X	X
Honolulu Police Department	X	X	X
Mayor's Office of Culture and the Arts	X		X
Office of Climate Change, Sustainability, and Resiliency	X		X
O'ahu Transit Services, Inc (TheBus)			X
Elected Officials			
State Senator Carol Fukunaga – Senate District 11	X		X
State Representative Jenna Takenouchi – House District 27	X		X
State Representative Della Au Belatti – House District 26	X		X
City Councilmember Scott Nishimoto (formerly Calvin Say) – District 5	X		X
City Councilmember Tyler Dos Santos-Tam – District 6	X		X
Neighborhood Board Chair Rae Gee – No. 12 (formerly Patrick Smith)	X		X
Office of Hawaiian Affairs – Interim Kapouhana/Chief Executive Officer Summer Sylva (formerly Stacy Kealohilani Ferreira)	X		X
Office of Hawaiian Affairs – Dan Ahuna, Trustee	X		
Office of Hawaiian Affairs – Kalei Akaka, Trustee			X
Adjacent Neighborrs and Relevant Organizations			
Aha Punana Leo	X		X
Hālau Kū Māna	X		X
Hale Nani Rehab and Nursing Center	X		X

Table 7-1 Agencies, Organizations and Individuals Receiving Copies of the EA			
Respondents and Distribution	**Receiving Early Consultation Letter**	**Comments Received**	**Receiving Draft EA Notification**
Hawaii Gas			X
Hawaiian Electric Company	X	X	X
Hawaiian Mission Academy	X		X
Hui Makaainana a Kalawahine	X		X
Kalawahine Streamside Association	X		X
Kamehameha Schools	X		X
Kula no na Po'e Hawai'i	X		X
Lincoln Elementary	X		X
Makiki Plaza	X		X
Mana Maoli	X		X
Montessori Community School	X		X
Papakōlea Community Development Corporation Board Members	X		X
Roosevelt High School	X		X
Stevenson Intermediate School	X		X

Early consultation materials were distributed to 51 agencies, organizations, and stakeholders, reflecting broad outreach across regulatory agencies, community organizations, and adjacent land uses. A total of 10 entities provided comments, which were primarily regulatory in nature and focused on site-specific considerations.

7.3 Response to Comments Received During Early Consultation

A summary of comments received during early consultation arranged by major topics and associated responses is provided in *Table 7-2* below. Refer to comment letters located in *Appendix E*.

Comments received during early consultation were reviewed and evaluated to identify substantive issues related to potential environmental effects, regulatory requirements, and project coordination. A total of 10 agencies and organizations provided comments in response to early consultation. These comments were considered in the preparation of this EA and have informed both the environmental analysis presented in *Chapter 3* and the development of project design considerations and mitigation measures where appropriate.

For purposes of this section, comments are grouped by topic to reflect the nature of the issues raised and to demonstrate how they have been addressed in the Project.

Infrastructure and Utility Coordination

Several agencies, including BWS, Department of Environmental Services, Department of Facility Maintenance, and HECO, provided comments related to infrastructure capacity, utility connections, and system coordination.

These comments are acknowledged. The Proposed Project will comply with applicable requirements for water, wastewater, drainage, and electrical service. Utility coordination will occur during project design and permitting, and final service availability will be confirmed through the respective agency approval processes. As discussed in *Chapter 3*, the Project is located within an existing urban service area and does not require extension of major infrastructure systems. Accordingly, impacts to infrastructure and utilities are not anticipated to be significant.

Transportation, Access, and Circulation

DTS and O‘ahu Transit Services, Inc. (TheBus), as well as other agencies, provided comments regarding traffic, access, and circulation, including the recommendation to prepare a Transportation Impact Assessment (TIA) and to consider multimodal safety and transit access.

Public Safety and Emergency Access

HFD and HPD provided comments related to emergency access, circulation, and safety considerations.

Schools and Adjacent Land Uses

The Department of Education (DOE), including Stevenson Middle School, as well as nearby schools and adjacent stakeholders, provided comments regarding coordination with surrounding uses, including student safety, access, and potential interactions between the Project and nearby school operations.

Air Quality and Construction Controls

DOH CAB provided comments regarding fugitive dust control and compliance with applicable air quality regulations.

Comments received during early consultation were primarily regulatory in nature and focused on site-specific coordination and standard compliance requirements. No agency or organization identified impacts that would rise to a level of significance or require fundamental changes to the Proposed Project. Substantive comments have been incorporated into the Project through design considerations, environmental analysis, and identified mitigation measures. The consultation process confirms that potential environmental effects are understood and can be addressed through standard regulatory compliance, project design, and continued coordination with relevant agencies and stakeholders.

Table 7-2: Responses to Comments Received During Early Consultation		
Stakeholder	**Comment**	**Reponse**
Comments Related to Clean Air		
Department of Health Clean Air Branch	Thank you for the opportunity to provide comments on the subject Early Consultation for Draft Environmental Assessment of Papakolea Community Development Corporation, Native Hawaiian Education and Community Center Project. The Clean Air Branch would like to make the following: • For construction and other activities associated with the project, the applicable provisions of Hawaii Administrative Rules §11-60.1-33 shall be followed to mitigate fugitive dust impacts. • Also, please see our standard comments at: • https://health.hawaii.gov/cab/files/2022/05/Standard-Comments-for-Land-Use-Reviews-Clean-Air-Branch-2022-1.pdf	Thank you for your comment. Construction and other activities associated with the Project shall follow applicable sections of HAR §11-60.1-33 to mitigate fugitive dust impacts and shall adhere to applicable DOH-Clean Air Branch's standard comments as discussed in *Section 3.6* of the EA.
Comment Related to Education		
Hawai'i Department of Education	The Hawaii State Department of Education (Department) has the following comment on the proposed Papakolea Community Development Corporation, Native Hawaiian Education and Community Center Project. The Department kindly requests that you consult with the administrations of Lincoln Elementary and Stevenson Middle Schools as soon as possible to identify and minimize any potential impact on pedestrian and vehicular traffic that may affect the school operations.	Thank you for your letter dated June 13, 2024, regarding the Project. Please note that Early Consultation letters were provided to all nearby schools, including Lincoln Elementary and Stevenson Middle Schools. Moreover, Traffic impacts related to the Proposed Project and how to minimize conflicts on surrounding roadways are discussed in *Section 3.10* of this EA. It is anticipated that the operator of the facility will generally operate its programs outside of peak traffic hours to minimize disruptions.
Stevenson Middle School	I think it's very exciting to hear that an NHECC is in the works. We agree that and support future partnerships in order to respond to the various needs in our community. While the schools do much, we can't do it alone nor all. We know that families and communities initiate and carry forward much of the epistemologies of our students and that learning happens beyond the school's campus. I know that our students who are currently junior leaders at the summer Papakolea programs enjoy and look forward to serving in this capacity. Are there also plans to support families who support the youth? We have offered parenting classes and book studies at Stevenson over the past two years, and these efforts were well received and parents look forward to our next course of study.	Thank you for your letter dated June 13, 2024, regarding the Project. As discussed in *Section 3.11.2* of the EA, the Proposed Project is anticipated to provide complementary educational and enrichment opportunities for the surrounding Hawaiian homestead communities. The NHECC will offer culturally grounded educational programming, early childhood learning, classrooms, and community-based learning environments that support lifelong education, Hawaiian language and culture, and college and career readiness. These programs are anticipated to supplement existing educational offerings and provide additional learning opportunities outside of the formal DOE school system. However, the Applicant recognizes an opportunity to partner

Table 7-2: Responses to Comments Received During Early Consultation		
Stakeholder	**Comment**	**Reponse**
		with the nearby schools and will continue to coordinate as the Project progresses.
Comment Related to Fire Safety		
Honolulu Fire Safety	In response to your letter received on June 11, 2024, regarding the abovementioned subject, the Honolulu Fire Department (HFD) reviewed the submitted information and requires the following be complied with. 1. Fire department access roads shall be in accordance with National Fire Protection Association (NFPA) 1; 2018 Edition, Section 18.2.3. 2. A fire department access road shall extend to within 50 feet (15 meters) of at least one exterior door that can be opened from the outside and that provides access to the interior of the building. (NFPA 1: 2018 Edition, Section 18.2.3.2.1.) 3. Fire Department access roads shall be provided such that any portion of the facility or any portion of an exterior wall of the first story of the building is located not more than 150 feet (46 meters) from fire department access roads as measured by an approved route around the exterior of the building or facility. (NFPA 1: 2018 Edition, Sections 18.2.3.2.2 and 18.2.3.2.2.1, as amended.) 4. An approved water supply capable of supplying the required fire flow for fire protection shall be provided to all premises upon which facilities, buildings, or portions of buildings are hereafter constructed or moved into the jurisdiction. The approved water supply shall be in accordance with NFPA 1; 2018 Edition Sections 18.3 and 18.4. 5. Submit civil drawings to the City and County of Honolulu Department of Planning and Permitting and route them to the HFD for review and approval. The abovementioned provisions are required by the HFD. This project may necessitate that additional requirements be met as determined by tother agencies.	Thank you for your letter dated June 14, 2024, regarding the subject project. We acknowledge that HFD access roads will be provided to the Proposed Project as appropriate. We also acknowledge that a water supply, approved by the CCH, capable of supplying the required water flow for fire protection shall be provided for the Proposed Project. Civil drawings will be submitted to HFD for review and approval as noted in *Section 3.11.4* of the EA.
Comment related to Roadways/Traffic		
City and County Department of Facility Maintenance	In addition, Auwaiolimu Street and Prospect Street that runs borders TMK: 2-2-5:035 are under the jurisdiction of the City and County and Honolulu. During construction and upon completion of the project, any damages/deficiencies along	Thank you for you letter dated June 21, 2024, regarding the Project. It is acknowledged that the Auwaiolimu and Prospect Street are under the jurisdiction of the City and any damages to the subject roads

Table 7-2: Responses to Comments Received During Early Consultation		
Stakeholder	**Comment**	**Reponse**
	Auwaiolimu Street and Prospect Street shall be repaired to City standards and accepted by the City, and at no cost to the City and County of Honolulu.	during construction or completion of the Project will not be at no cost to the City to repair.
City and County Department of Transportation Services	1. Transportation Impact Assessment (TIA). The applicant should perform a TIA to examine the vehicle, pedestrian, bicycle, and public safety, stress, and comfort levels at the nearby intersections and driveways with corresponding improvements to mitigate these impacts by applying Complete Street principles. The applicant shall discuss future year growth rate, trip distribution, mode split, and route assignment assumptions used in the TIA. The applicant shall submit all native files (e.g Synchro, Excel, etc.) for the raw multi-modal counts (in the format specified at https://geocounts.com/api/format/ and the example file at https://bit.ly/DTS-count-sample) and accompanying analyses to the Department of Transportation Services Regional Planning Branch (RPB) at dtsplanningdiv@honolulu.gov . Please refer to the Department of Transportation (DTS) TIA Guide for multimodal assessment tools and recommended analyses. The TIA Guide can be found at http://www4.honolulu.gov/docushare/dsweb/View/Collection-7723. 2. Pedestrian Improvements a. Refer to the Right-of-Way Widths for Planned Street Improvements Plan and map data on street types including future bicycle, pedestrian, and transit priority configurations at: https://www.honolulu.gov/completestreets/guidance.html. b. Sidewalks. As part of the Project construction, the Applicant shall upgrade/rebuild existing sidewalks on both sides of Auwaiolimu Street, fronting the Project site. The sidewalk must be consistent with the proposed walkway project (Project ID # 1-1 in the 2022 O'ahu Pedestrian Plan) and current Americans with Disabilities Act standards. Improved sidewalks on both sides of Auwaiolimu Street will improve the safety and comfort of the visitors and staff using transit or walking. All internal Project sidewalk/pedestrian paths and those fronting the Project site shall have a minimum of 5-foot, 8-foot preferred, pedestrian clear zone separate from the furniture and utility zone. Sidewalks shall incorporate standards of the *Honolulu Complete Streets Design Manual*, including the placement of street furniture such as landscaping, signage, and lighting, which is intended to provide	Thank you for your letter dated July 25, 2024, regarding the Project. We acknowledge your comments, they have been considered in the preparation of the Draft EA with regard to meeting content requirements prescribed in Hawai'i Administrative Rules, Title 11, Chapter 200.1, Section 18. Traffic impacts related to the Proposed Project are discussed in *Section 3.10* of this EA, including parking demands and multi-modal improvements. Please note that a Trip Generation Assessment and Transportation Management Plan was prepared in conjunction with the Project and is provided as *Appendix C*. The EA outlines Transportation Demand Management strategies in relation to the Proposed Project, and discussion of the Project's relationship to Complete Streets Methodology, as well as Bicycle Facilities, Pedestrian Facilities, general multi-modal / transit facilities, as well as parking facilities. We acknowledge your comments that a Street Usage Permit should be obtained for any construction-related work that may require the temporary closure of any traffic land or pedestrian mall on a City street. Regarding your comments about neighborhood impacts related to the Project, please note that the Applicant and its representatives have provided updates on the Project as necessary and will continue to do so through the duration of the Project. We acknowledge that the various project plans should be reviewed and approved by the Disability and Communication Access Board and note that the site should be ADA compliant.

Table 7-2: Responses to Comments Received During Early Consultation		
Stakeholder	**Comment**	**Reponse**
	added protection for pedestrians. New sidewalks, curb, ramps, and gutters must meet current Americans with Disabilities Act Standards. c. Installation of lighting; pedestrian-oriented green infrastructure, trees, or other greening landscape consistent with the Complete Streets furniture zone; and trash receptacles per the *Honolulu Complete Streets Design Manual, O'ahu Pedestrian Plan,* and any applicable streetscape plan. 3. Transit Improvements a. Require the developer, management entity, or owners' association to adopt (i.e., be responsible for litter removal, cleaning and maintenance of bus stop shelter, benches and floor area) any potential bus stops fronting the project site at no cost of the City. 4. Bicycle Improvements a. A Priority 3 Bike Lane project (Project ID 3-106 in the 2019 Oahu Bike Plan) is located on Auwaiolimu Street fronting the project site. Any driveways or improvements shall be designed to minimize the number and size of potential conflict areas between bicyclists and turning vehicles. 5. Parking. A discussion regarding off-street parking and site generated parking demand should be added to this report. 6. Bus Stops. The project site is in the immediate vicinity of bus stops. Please coordinate with roadway improvements with DTS – Transportation Mobility Division (TMD). Contact DTS-TMD at TheBusStop@honolulu.gov 7. Street Usage Permit. A street usage permit from DTS should be obtained for any construction related work that may require the temporary closure of any traffic lane, sidewalk, bicycle lane, or pedestrian mall on a City street. 8. Neighborhood Impacts. The area representatives, neighborhood board, as well as the area guests, businesses, emergency personnel (fire, ambulance, and police), O'ahu Transit Services, Inc. (TheBus and TheHandi-Van), etc. should be kept apprised of the details and status throughout the project and the impacts that the project may have on the adjoining local street area network. 9. Disability and Communication Access Board (DCAB). Project plans (vehicular and pedestrian circulation, sidewalks, parking and pedestrian	

Table 7-2: Responses to Comments Received During Early Consultation		
Stakeholder	**Comment**	**Reponse**
	pathways, vehicular ingress/egress, etc.) should be reviewed and approved by DCAB to ensure full compliance with Americans with Disabilities Act requirements.	
Comment related to Sewer Infrastructure		
City and County Department of Environmental Services	We have reviewed your letter dated June 17, 2024. The proposed project will need a sewer connection. If not already done, a Sewer Connection Application should be submitted to the Department of Planning and Permitting, Site Development Division, Wastewater Branch. This application should be submitted at an early stage to determine whether sewer capacity is available or if off-site sewer improvements are needed to accommodate the project.	Thank you for your letter dated June 18, 2024, regarding the subject project. Please note that the applicant has submitted a Sewer Connection Application and has been approved indicating that sewer capacity is available to treat the Project. At this time, it is not expected that the Project will require off-site sewer improvements as discussed in *Section 3.9.2* of the EA.
Comment related to Water Resources and Infrastructure		
City and County BWS	The existing water system is currently adequate to accommodate the proposed development. However, please be advised that the existing Honolulu Water system capacity has been reduced due to the shut-down of the Hālawa Shaft pumping station as a proactive measure to prevent fuel contamination from the Navy's Red Hill Bulk Storage Tank fuel releases. The final decision on the availability of water will be confirmed when the building permit application is submitted for approval, pending evaluation of the water system conditions at that time on a first-come, first served basis. The Board of Water Supply (BWS) reserves the right to change any position or information stated herein up until the final approval of the building permit application. We continue to request 10% voluntary water conservation of all customers until new sources are completed and require water conservation measures in all new developments. If water consumption significantly increases, progressively restrictive conservation measures may be required to avoid low water pressures and disruptions of water service. Presently, there is no moratorium on the issuance of new and additional water services. Water distributed via the BWS water systems remains safe for consumption. The BWS is closely monitoring water usage and will keep the public informed with the latest findings. Please visit our website at www.boardofwatersupply.com and www.protectoahuwater.org for the latest updates and water conservation tips.	Thank you for your letter dated July 15, 2024, in response to the subject project. It is acknowledged that Board Water Supply (BWS) has indicated that currently the existing water system is adequate to accommodate the Proposed Project but are aware that the ongoing Red Hill issue has reduced the overall Honolulu water system and that the BWS has the final decision on water availability at the building permit stage. It is anticipated that the Project will incorporate water conservation measures where applicable to reduce water consumption as required and as discussed in *Section 3.9.1* of the EA. The applicant acknowledges that when water is made available, they will be required to pay the BWS' Water System Facilities Charges. It is also acknowledged that the Proposed Project is subject to BWS Cross-Connection Control and Backflow Prevention requirements prior to the issuance of the Building Permit Applications.

Table 7-2: Responses to Comments Received During Early Consultation		
Stakeholder	**Comment**	**Reponse**
	When water is made available, the applicant will be required to pay our Water System Facilities Charges for resource development, transmission, and daily storage. Water conservation measures are required for all proposed developments. These measures include utilization of nonpotable water for irrigation using rain catchment drought tolerant plants, xeriscape landscaping, efficient irrigation systems, such as a drip system and moisture sensors, and the use of Water Sense labeled ultra-low flow water fixtures and toilets. The proposed project is subject to BWS Cross-Connection Control and Backflow prevention requirements prior to the issuance of the Building Permit Applications. The Construction drawings should be submitted for our approval, and the construction schedule should be coordinated to minimize impact to the water system. The on-site protection requirements should be coordinated with the Fire Prevention Bureau of the Honolulu Fire Department.	Please note that construction drawing will be provided to the BWS when available and the applicant will coordinate with HFD regarding on-site fire protection as discussed in *Section 3.9.1* and Section *3.11.4* of the EA.
City and County Department of Facility Maintenance	Please note that we have identified a waterline easement that runs through TMK: 2-2-5:035.	Thank you for you letter dated June 21, 2024, regarding the Project. We are aware of the subject waterline easement that traverses TMK 2-2-005:035 from the water tank on the Federal property above the Project Site. The design of the Project will not affect the easement.
Comment related to Electrical Infrastructure		
Hawaiian Electric Company	Thank you for the opportunity to comment on the subject project. Hawaiian Electric Company has no objection to the Early Consultation for a Ch. 343, HRS - Draft EA, Papakōlea Community Development Corporation (PCDC) Native Hawaiian Education & Community Center (NHECC) Project. Should Hawaiian Electric have existing easements and facilities in the project area, we will need continued access for maintenance of our facilities. We appreciate your efforts to keep us apprised of the subject project in the planning process. As the proposed project comes to fruition, please continue to keep us informed.	Thank you for your email dated June 21, 2024, regarding the Project. It does not appear that HECO has any easement within the Project Site. However, the Applicant and its representatives will continue to keep HECO informed of the project.

Table 7-2: Responses to Comments Received During Early Consultation		
Stakeholder	**Comment**	**Reponse**
No Comment at this Time		
City and County Department of Facility Maintenance	We have no comments at this time, as we do not have any facilities or easements on the subject property.	Thank you for your letter dated June 21, 2024, regarding the Project. We acknowledge that the Department of Facility Maintenance does not have any facilities or easements on the Project Site.
Honolulu Police Department	Based on the information provided, the Honolulu Police Department does not have any concerns at this time.	Thank you for your letter dated June 18, 2024, regarding the Project. We acknowledge that the Honolulu Police Department does not have any comments at this time.

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Chapter 8

List of References

Chapter 8

List of References

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Appendices

Appendix A

Acoustic Study

ACOUSTIC STUDY FOR PUOWAINA NATIVE HAWAIIAN EDUCATIONAL CULTURAL CENTER PAPAKOLEA, OAHU, HAWAII

Prepared for:

G70

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JANUARY 2026

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Chapter 1

SUMMARY OF FINDINGS AND RECOMMENDATIONS

An evaluation of the possible noise impacts associated with the proposed Puowaina Native Hawaiian Cultural Center (The Project) in Papakolea, Oahu was completed. This evaluation was based on the site development plan for The Project as shown in **Figure 1**, existing peak hour and 24-hour traffic noise measurements along Auwaiolimu and Prospect Streets, and on projections of project peak hour traffic along Auwaiolimu Street.

The following conclusions were developed regarding possible noise impacts associated with The Project.:

- A maximum increase of 0.3 DNL (Day-Night Sound Level) from project traffic is predicted. This level is very small and will be difficult to perceive.

- Existing background noise levels at noise sensitive locations along Auwaiolimu and Prospect Streets are moderate. Approximately 3 to 13 residences along Auwaiolimu and Prospect Streets, respectively, are located within the federal noise impact criteria level contour of 65 DNL. Traffic noise is the dominant noise source in the project environs.

- The School Classrooms planned on the project site along Auwaiolimu Street will probably require sound attenuation measures to meet recommended interior noise criteria for classrooms.

- The future contributions of project generated traffic should be limited to 0.3 DNL at project buildout along Auwaiolimu Street. The number of residences along Auwaiolimu Street located within the 65 DNL traffic noise contour is predicted to increase from 3 to 5. Potential traffic noise level increases due to project traffic along Prospect Street could not be determined.

- Potential short term noise impacts during construction of the project may occur. Compliance with current regulatory limits on noisy construction activities, and notifications to nearby neighbors of anticipated noisy construction activities should be provided during construction.

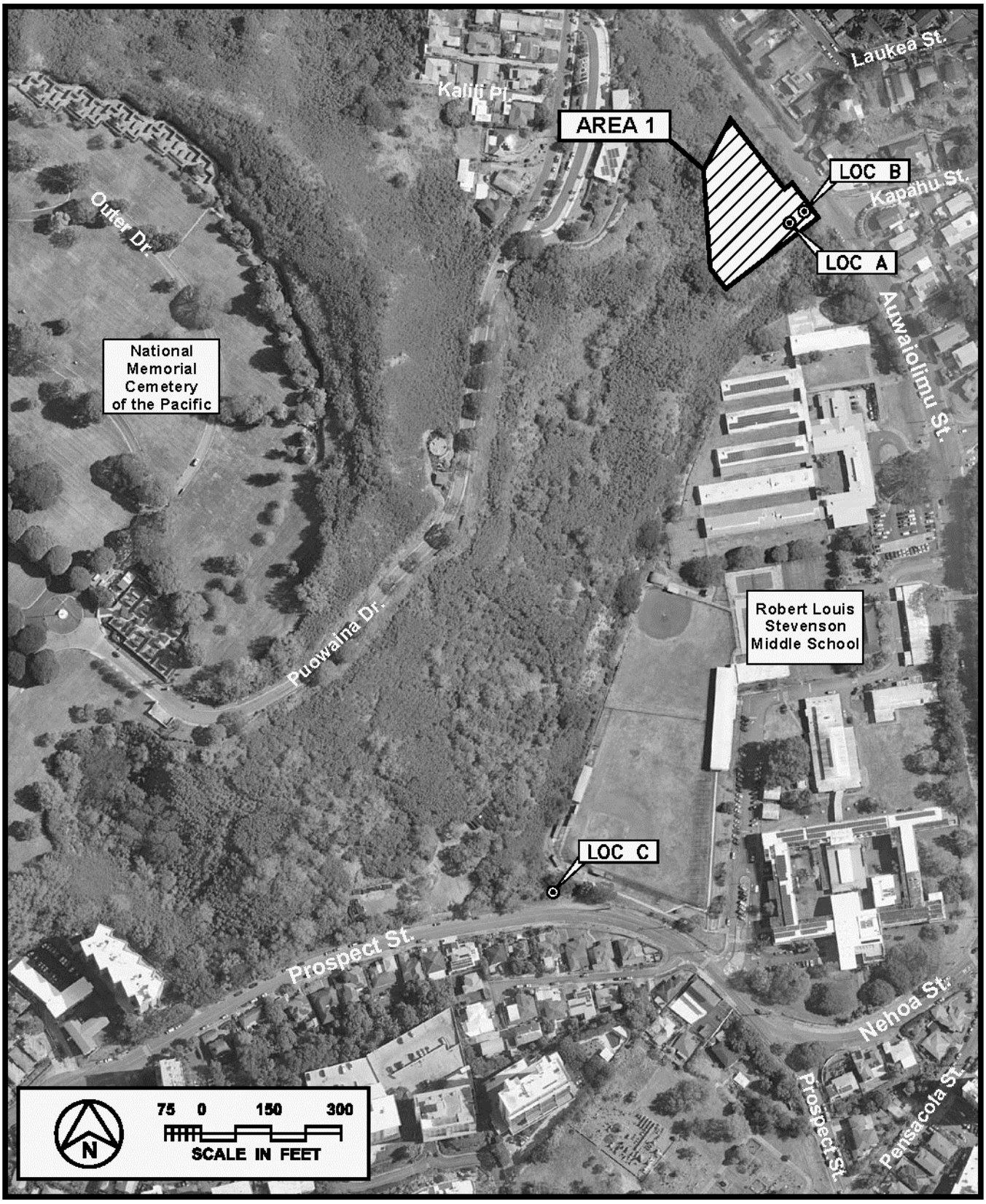


FIGURE 1. PROJECT LOCATION MAP AND NOISE MEASUREMENT LOCATIONS

Chapter 2

OVERALL NOISE STUDY METHODOLOGY

Existing background and traffic noise levels were measured at three locations (A through C) in the project environs where shown in **Figure 1**. Location A was at 90 feet setback distance from the centerline of Auwaiolimu Street and Location B was at 50 feet distance from the centerline of Auwaiolimu Street. Location C was at 45 feet distance from the centerline of Prospect Street.

Noise measurements along Auwaiolimu Street at Location A were continuous over a period from 5:00 pm on August 25, 2025 to 5:00 pm on August 26, 2025. One hour of noise measurements were obtained at Location B between 3:50 pm to 4:50 pm on August 19 and between 6:55 am to 7:55 am on August 20, 2025. Along Prospect Street, one hour of noise measurements were obtained at Location C between 3:50 pm to 4:50 pm on August 25, 2025 and between 6:50 am to 7:50 am on August 25, 2025. Motor vehicle traffic counts were also obtained during the one-hour measurement periods at Locations B and C. The traffic counts and noise measurements obtained at Locations B and C during the one-hour periods were used to validate the traffic noise model used (see **Reference 1**) for this project.

Hourly traffic noise counts obtained by the Hawaii State Department of Transportation, Highways Division (HDOT-H) along Auwaiolimu Street between Whiting Street and Hookui Street (see **Reference 2**) were used to predict the hourly variations of traffic noise along Auwaiolimu Street. Comparisons were made between the measured 24-hour traffic noise levels at Location A and the predicted hourly traffic noise levels using the HDOT-H traffic counts at 90 feet from the centerline of Auwaiolimu Street.

Anticipated future traffic generated by the project as contained in **Reference 3** were used to model potential near term future traffic noise levels along Auwaiolimu Street. The contributions of project traffic to non-project traffic noise levels along Auwaiolimu Street was estimated using the information contained in **References 2 and 3**. Project traffic noise contributions along Auwaiolimu Street were assumed to be less than 0.3 dB (decibels) based on the analysis and noise measurements performed along Auwaiolimu Street.

Evaluations of noise impacts during construction activities were also made, and construction noise mitigation measures recommended.

Chapter 3

EXISTING BACKGROUND NOISE MEASUREMENT RESULTS

Table 1 presents the results of hourly sound level measurements obtained at Location A on August 25-26, 2025. In the table, Lmax represents the maximum A-Weighted Sound Level; L10 represents the A-Weighted Sound Level that was exceeded 10 percent of the time; L50 represents the median A-Weighted Sound Level; Leq represents the average A-Weighted Sound Level; and Lmin represents the minimum A-Weighted Sound Level. The measured DNL (Day-Night Sound Level) of the hourly measurement results was 56.7 DNL (with 2 DNL of noise shielding effects) at 90 feet setback from Auwaiolimu Street. For this project, and from the results shown in **Table 1**, the DNL value of the existing and future traffic noise levels was determined to be equal to the PM Peak Hour Leq. At 90 feet from the Auwaiolimu Street centerline (Location A), the existing DNL was determined to be 56.7 DNL (with 2 dB of noise shielding effects from the existing top of berm), and similar to the 56.7 and 57.2 DNL estimates derived from the HDOT-H traffic count data shown in **Figure 2**.

Table 2 presents the results of AM and PM Peak Hour traffic noise measurements at Locations B and C, along Auwaiolimu Street and Prospect Street, respectively.

Exterior noise levels of 65 DNL or less than 65 DNL are considered to be in the "Moderate Exposure, Normally Acceptable" exterior noise exposure category by the U.S. Federal Housing Administration, Department of Housing and Urban Development (FHA/HUD, see **Reference 4**). Along Auwaiolimu Street in the project environs, existing setback distance from the 65 DNL traffic noise contour is 47 feet from the centerline of Auwaiolimu Street. Approximately 3 residences along Auwaiolimu Street between Tentalus Drive and Nehoa Street are exposed to existing traffic noise levels greater than 65 DNL. Existing traffic noise levels along Prospect Street are approximately 4.0 DNL lower than those along Auwaiolimu Street. Along Prospect Street in the project environs, existing setback distance from the 65 DNL traffic noise contour is 31 feet. Approximately 9 residences along Prospect Street between Stevenson Middle School and 958 Prospect Street are exposed to existing traffic noise levels greater than 65 DNL.

TABLE 1. HOURLY NOISE MEASUREMENTS AT LOCATION A

Date	Hour	Leq	Lmax	Lmin	L10	L50	L90	Remarks
8/26/25	0000-0100	42.7	68.8	33.3	42.3	36.0	34.3	
8/26/25	0100-0200	45.1	71.3	32.3	44.2	36.7	33.6	
8/26/25	0200-0300	42.5	64.9	29.6	42.7	35.1	31.5	
8/26/25	0300-0400	41.6	65.7	29.4	43.4	33.0	30.6	
8/26/25	0400-0500	45.7	67.4	29.8	47.2	36.2	32.5	
8/26/25	0500-0600	52.4	74.6	32.9	53.5	43.6	36.0	
8/26/25	0600-0700	54.4	72.2	38.7	58.0	51.5	44.0	
8/26/25	0700-0800	54.4	73.2	42.0	57.3	52.4	46.7	
8/26/25	0800-0900	56.5	76.0	39.5	58.5	53.9	45.5	
8/26/25	0900-1000	53.6	65.4	39.8	57.0	51.6	44.6	
8/26/25	1000-1100	53.1	69.2	39.4	56.1	50.9	44.2	
8/26/25	1100-1200	54.7	72.4	39.8	57.5	51.5	45.4	
8/26/25	1200-1300	54.8	75.4	39.5	57.2	51.0	44.1	
8/26/25	1300-1400	54.8	77.6	39.6	57.6	51.8	44.7	
8/26/25	1400-1500	55.2	76.5	39.3	57.8	53.0	45.6	
8/26/25	1500-1600	56.7	73.8	39.5	59.3	55.0	48.3	
8/26/25	1600-1700	56.7	74.2	40.3	59.2	55.4	49.1	
8/25/25	1700-1800	55.2	73.2	38.8	57.7	53.8	47.0	
8/25/25	1800-1900	54.9	70.6	39.2	58.2	53.1	45.7	
8/25/25	1900-2000	51.7	68.2	35.7	55.5	48.1	40.3	
8/25/25	2000-2100	51.5	73.9	35.7	55.0	46.4	39.2	
8/25/25	2100-2200	50.2	73.1	40.2	53.3	45.7	42.0	
8/25/25	2200-2300	49.7	74.6	39.0	51.6	45.1	42.1	
8/25/25	2300-2400	45.4	60.3	33.7	48.6	41.0	35.8	
	DNL	56.7						

Notes:

a. Leq = Average A-Weighted Sound Level (in dBA)
b. Lmax = Maximum A-Weighted Sound Level (in dBA)
c. Lmin = Minimum A-Weighted Sound Level (in dBA)
d. L10 = A-Weighted Sound Level (in dBA) which was exceeded 10 percent of the time.
e. DNL = Day-Night Sound Level.

TABLE 2. TRAFFIC AND BACKGROUND NOISE MEASUREMENT RESULTS

LOCATION	TME (HRS)	SPEED (MPH)	AUTO (VPH)	MT (VPH)	HT (VPH)	MEASURED Leq (dB)	PREDICTED Leq (dB)
B 50 FT from the centerline of Auwailimu St. (8/19/25)	1550 to 1650	38	854	6	1	64.4	63.8
B 50 FT from the centerline of Auwailimu St. (8/20/25)	0655 to 0755	37	1,153	3	2	64.4	64.8
C 45 FT from the centerline of Prospect St. (8/25/25)	0650 to 0750	29	969	5	1	61.2	61.3
C 45 FT from the centerline of Prospect St. (8/25/25)	1550 to 1650	29	718	3	3	59.9	59.8

Notes:

a. Auto (VPH) = Vehicles Per Hour for Automobiles and Light Trucks.

b. MT (VPH) = Vehicles Per Hour for Medium Trucks.

c. HT (VPH) = Vehicles Per Hour for Heavy Trucks and Buses.

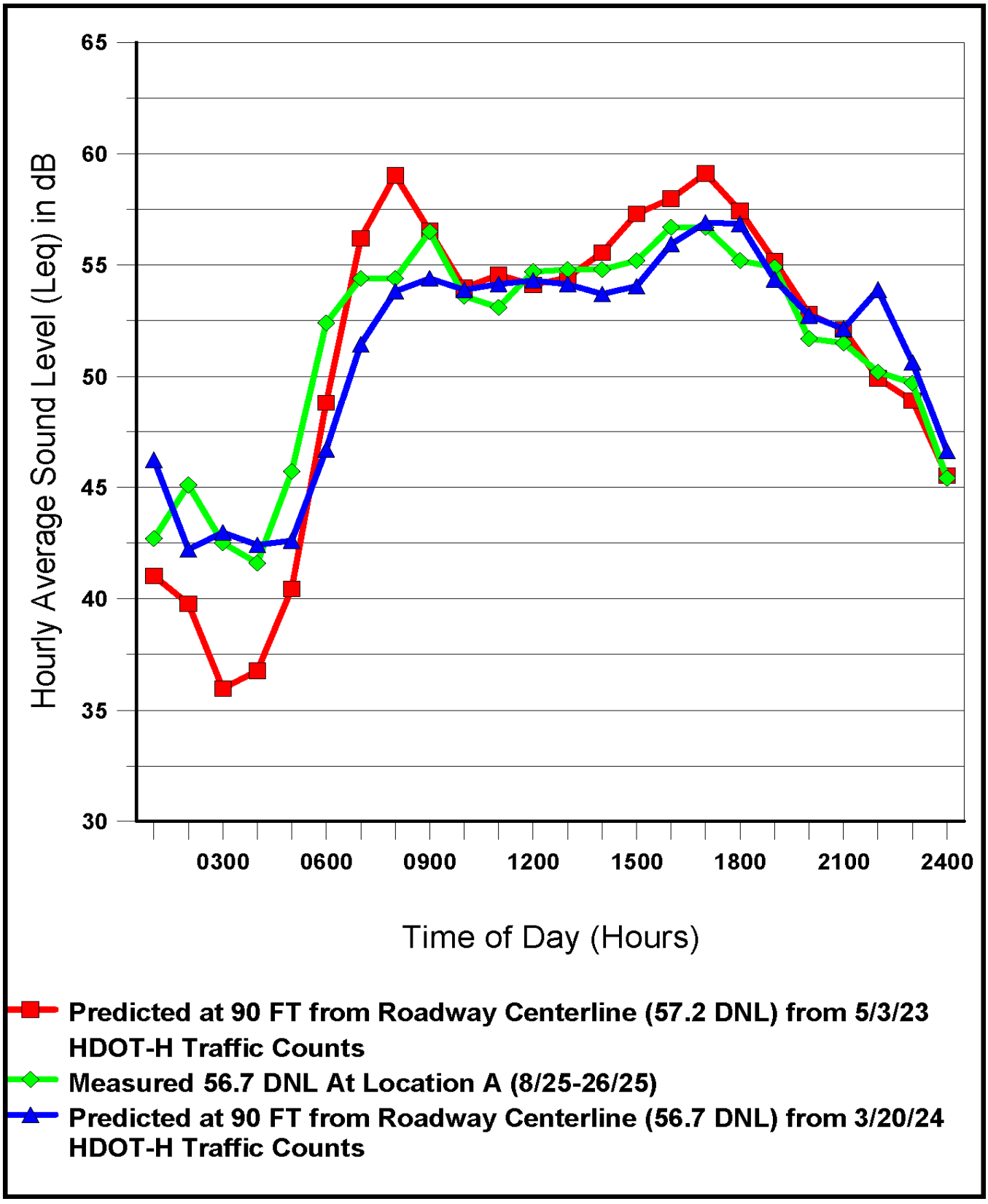


FIGURE 2. HOURLY TRAFFIC NOISE LEVELS VS. TIME OF DAY;
STA. B72751700013, AUWAIOLIMU ST., BETWEEN WHITING AND HOOKUI ST.; OAHU

Chapter 4

DISCUSSION OF POTENTIAL TRAFFIC NOISE IMPACTS FROM THE PROJECT

Anticipated increase in future traffic volumes during the AM and PM Peak hour were 62 and 65 vehicles per hour, respectively, along Auwaiolimu Street due to project traffic (see **Reference 3**). Predicted increases in traffic noise levels along Auwaiolimu Street should not increase non-project traffic noise levels by more than 0.3 DNL Increases in the order of 0.3 DNL will be difficult to measure or perceive, so it was concluded that there should not be any perceptible or measurable change in existing or future traffic noise levels along Auwaiolimu Street as a result of the project.

The existing setback distance to the 65 DNL contour is predicted to increase by 1 foot from 47 to 48 feet from the centerline of Auwaiolimu Street due to project generated traffic. The number of residences located within the 65 DNL contour would increase from 3 to 5 due to the expansion of the 65 DNL contour by 1 foot.

Future traffic noise levels outside the proposed project Classrooms and Multi-Purpose Room fronting Auwaiolimu Street will depend on the amount of noise shielding provided between the street by terrain features or man-made walls along the project property line. Future traffic noise levels without mitigation measures are predicted to be at 63.8 DNL without future increases in non-project traffic. Future increases in non-project traffic of 31 percent above 2025 traffic volumes could increase future traffic noise levels outside the Classrooms and Multi-Purpose buildings to 65 DNL.

For School Classrooms, existing and future traffic noise levels are considered to be in need of sound attenuation measures when above 55 DNL (see **Figure 3**). Because future traffic noise levels are predicted to be at or above 63.8 DNL at the School Classrooms, sound attenuation measures in the form of closure and air conditioning will probably be required.

For the Multi-Purpose Room, existing and future traffic noise levels would be in the "Marginally Compatible" category, with possible sound attenuation measures required if future non-project traffic increases by 31 percent or more. Sound attenuation measures in the form of closure and air conditioning are recommended if future traffic noise levels cause the outdoor noise levels to exceed 65 DNL.

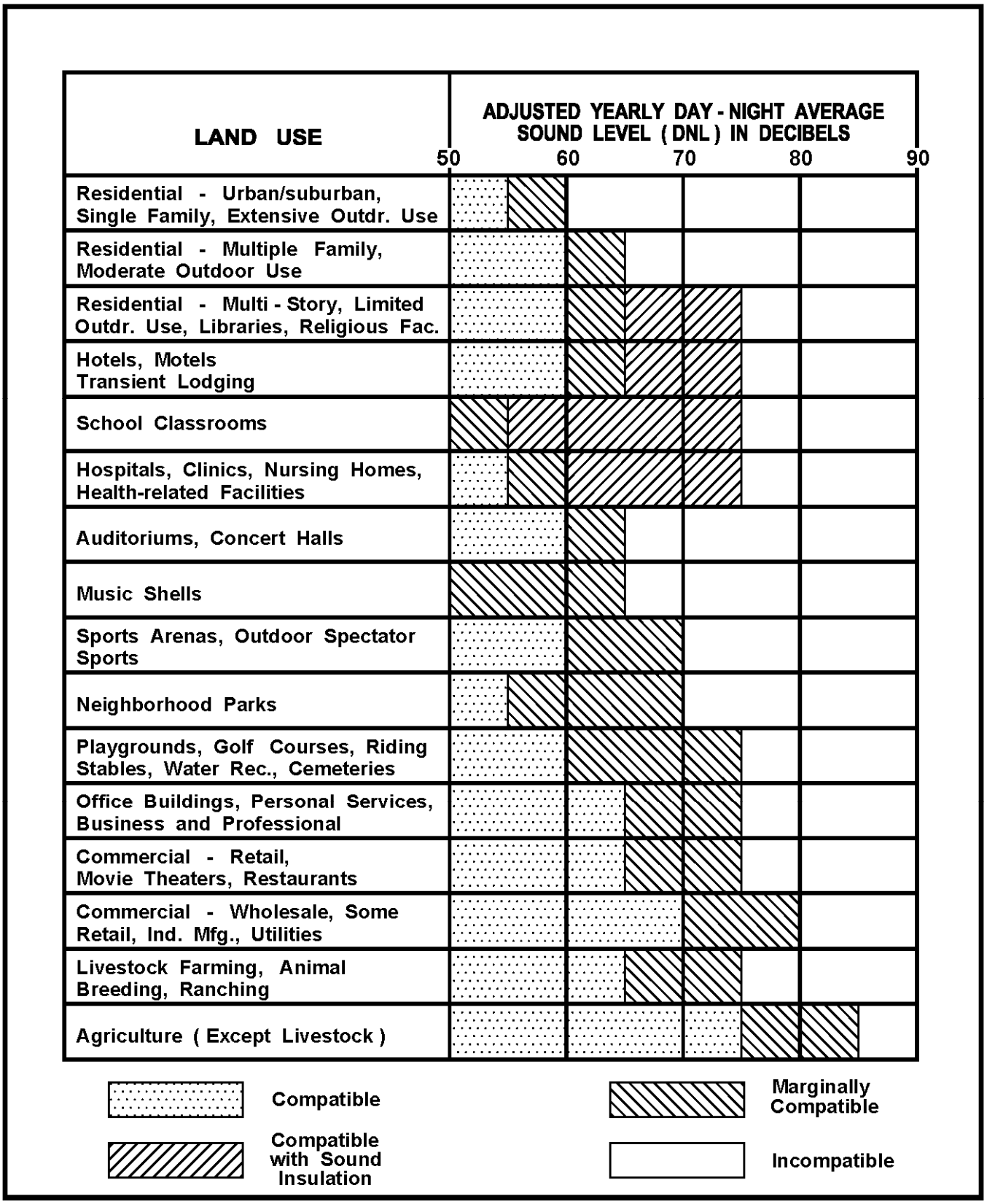


FIGURE 3. ANNUAL AVERAGE OF THE ADJUSTED DAY-NIGHT AVERAGE SOUND LEVEL (DNL) AT A SITE FOR BUILDINGS AS COMMONLY CONSTRUCTED

(Source. American National Standards Institute S12.9 - 2007/Part 5)

Chapter 5

POTENTIAL NOISE IMPACTS FROM PROJECT CONSTRUCTION ACTIVITIES

Audible construction noise will probably be unavoidable during the entire project construction period. The total time period for construction is unknown, but it is anticipated that the actual work will be moving from one location on the project site to another during that period. Actual length of exposure to construction noise at any receptor location will probably be less than the total construction period for the entire project. Typical levels of exterior noise from construction activity (excluding pile driving activity) at various distances from the job site are shown in **Figure 4**. The impulsive noise levels of impact pile drivers are approximately 15 dB higher than the levels shown in **Figure 4**, while the intermittent noise levels of vibratory pile drivers are at the upper end of the noise level ranges depicted in the figure. **Figure 4** is useful for predicting exterior noise levels at short distances (within 100 FT) from the work when visual line of sight exists between the construction equipment and the receptor. Direct line-of-sight distances from the construction equipment to existing residential and school classroom buildings will range from less than 80 FT to greater than 350 FT, with corresponding average noise levels of greater than 82 dBA to less than 67 dBA (plus or minus 5 dBA). Typical levels of construction noise inside naturally ventilated and air conditioned structures are approximately 10 and 20 dB less, respectively, than the levels shown in **Figure 4**.

Unavoidable noise impacts during the noisier site preparation phase of construction are expected, particularly along the Auwaiolimu Street and makai boundary of the project site where buffer distances to existing noise sensitive receptors are in the order of 100 feet. Construction noise levels of 80 dBA and higher could occur within 100 feet of earth moving equipment or parking lot construction. These highest noise levels are expected at existing receptors on the east side of Auwaiolimu Street when site preparation activities occur on the east side of the project, and at the closest buildings of Abraham Lincoln Elementary School during parking lot construction. As buffer distances increase to 150 feet or greater, the louder construction activities should decrease to 80 dBA or less, and be less disruptive. Adverse impacts from construction noise are not expected to be in the "public health and welfare" category due to the temporary nature of the work, and due to the administrative controls available for regulation of construction noise. Instead, these impacts will probably be limited to the temporary degradation of the quality of the acoustic environment in the vicinity of the project site.

Mitigation of construction noise to inaudible levels will not be practical in all cases due to the intensity of construction noise sources (80 dB at 100 FT distance), and due to the exterior nature of the work (grading, earth moving, trenching, concrete pouring, paving,

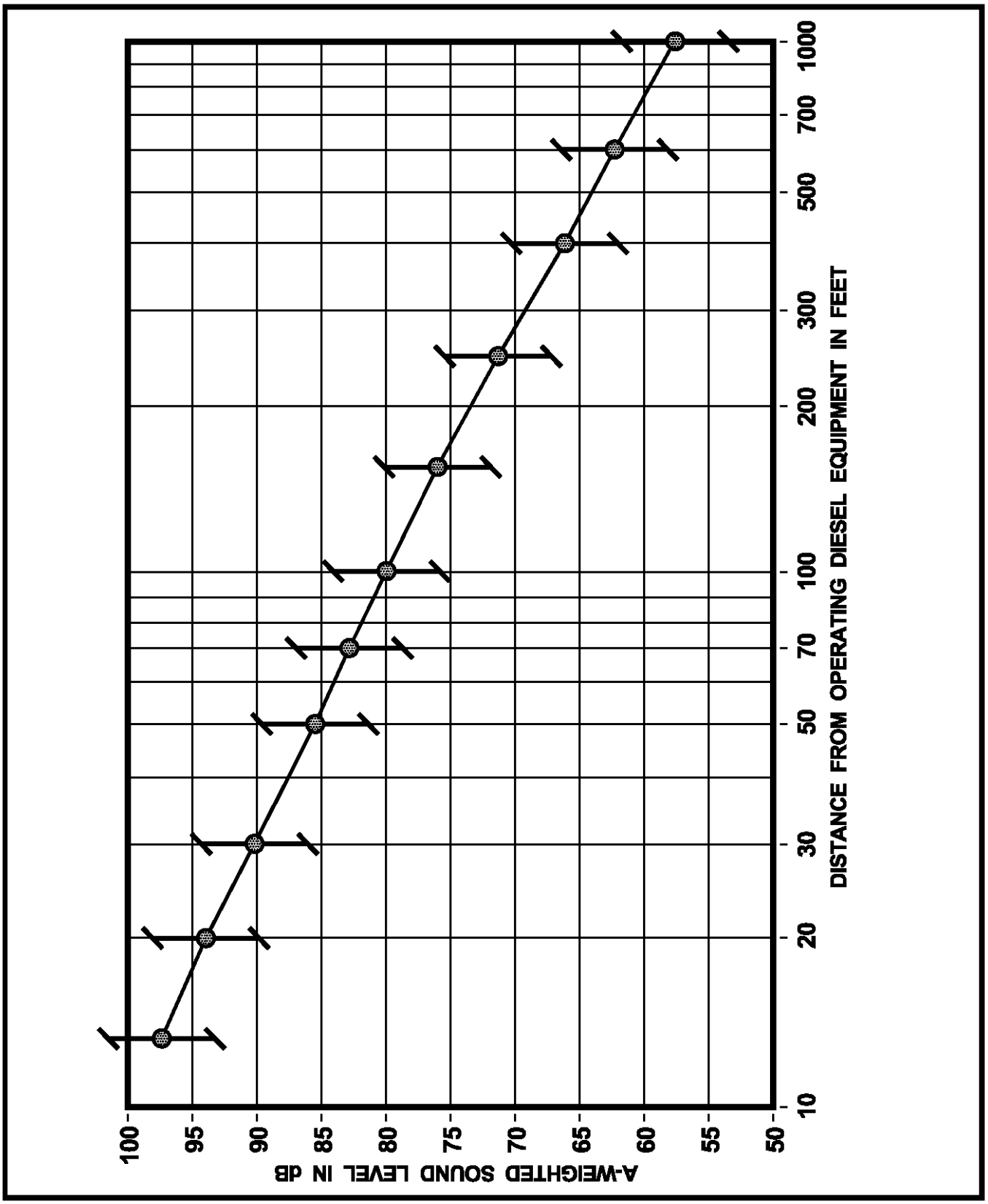


FIGURE 4. ANTICIPATED RANGE OF CONSTRUCTION NOISE LEVELS VS. DISTANCE

hammering, etc.). The use of properly muffled construction equipment should be required on the job site.

Severe noise impacts are not expected to occur inside air conditioned structures which are beyond 200 FT of the project construction site. Inside naturally ventilated structures, interior noise levels (with windows or doors opened) are estimated to range between 64 to 49 dBA at 200 FT to 1,000 FT distances from the construction site. Closure of all doors and windows facing the construction site would generally reduce interior noise levels by an additional 5 to 10 dBA.

During the building erection phase of construction, noise levels are anticipated to be less than those shown in **Figure 4** by at least 10 dBA. The noise from quieter equipment such as fork lifts and trucks and hand tools should replace the higher noise levels shown in **Figure 4** particularly as the work moves indoors into the new buildings. As the new buildings are erected, noise shielding effects between the existing residences and construction equipment should also reduce noise levels below those experienced during the site preparation phase.

The incorporation of State Department of Health construction noise limits and curfew times, which are applicable throughout the State of Hawaii (**Reference 5**), is another noise mitigation measure which is normally applied to construction activities. **Figure 5** depicts the normally permitted hours of construction. Noisy construction activities are not allowed on Sundays and holidays, during the early morning, and during the late evening and nighttime periods under the DOH permit procedures. In addition, schedules and notification of very noisy construction activities should be provided during construction to neighbors within 500 feet of the noisy construction activities. This would allow neighbors to also schedule their activities and make preparations for minimizing potential construction noise impacts at their locations.

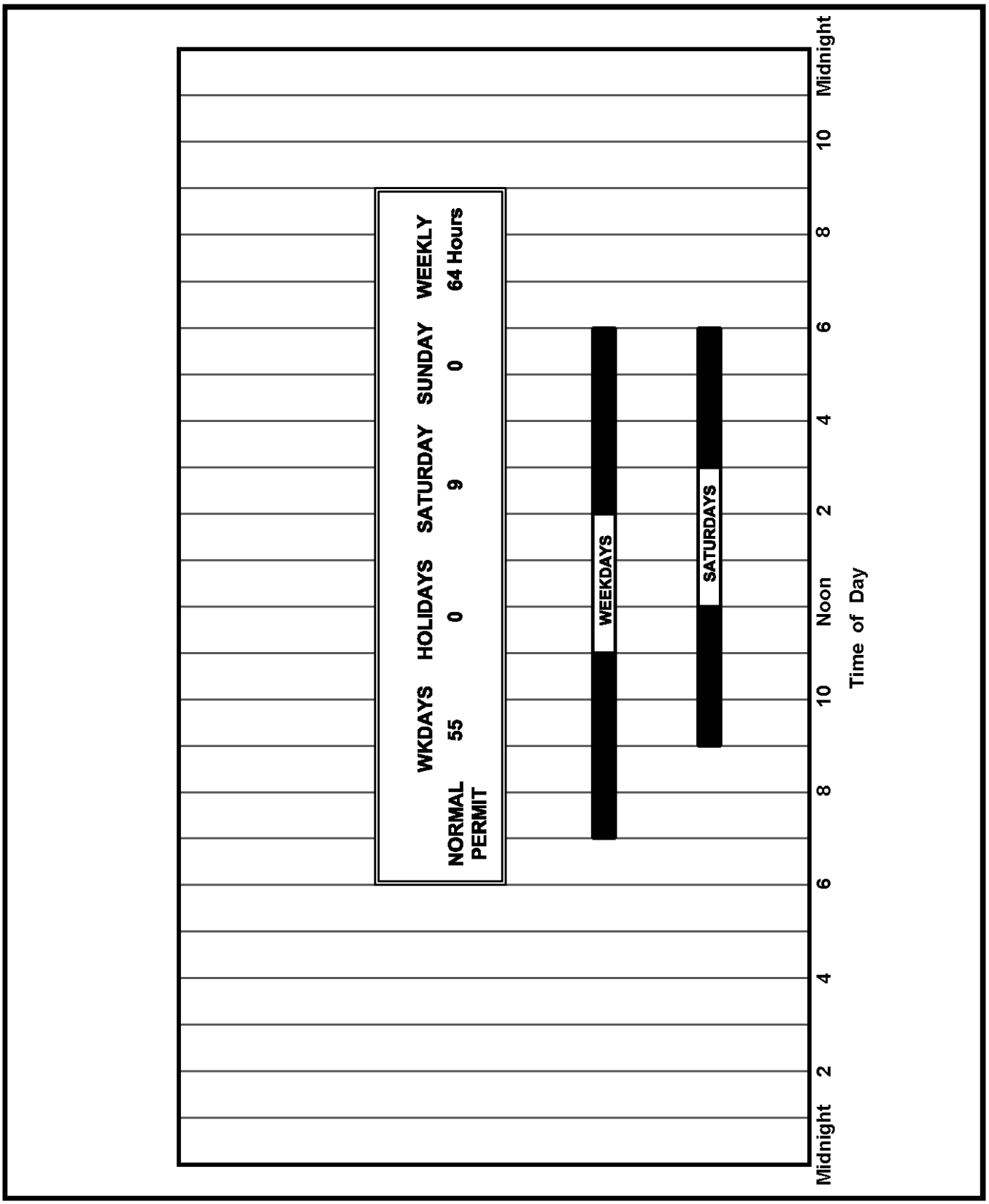


FIGURE 5. AVAILABLE WORK HOURS UNDER DOH PERMIT PROCEDURES FOR CONSTRUCTION NOISE

APPENDIX A. REFERENCES

(1) "FHWA Highway Traffic Noise Model User's Guide;" FHWA-PD-96-009, Federal Highway Administration; Washington, D.C.; January 1998 and Version 2.5 Upgrade (April 14, 2004).

(2) Hourly traffic counts at Station B72751700013; 5/3/23 and 3/20/24; Hawaii State Department of Transportation, Highways Division.

(3) Trip Generation Assessment and Transportation Management Plan (TMP) for Puowaina Native Hawaiian Educational Cultural Center; Fehr & Peers; January 16, 2026.

(4) "Environmental Criteria and Standards, Noise Abatement and Control, 24 CFR, Part 51, Subpart B;" U.S. Department of Housing and Urban Development; July 12, 1979.

(5) "Title 11, Administrative Rules, Chapter 46, Community Noise Control;" Hawaii State Department of Health; September 23, 1996.

Appendix B

Preliminary Engineering Report

PRELIMINARY ENGINEERING REPORT

for

Native Hawaiian Education and Community Center

TMK (1) 2-2-005:035 (por.)

March 2026

Prepared for:

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Attachment C – Conceptual Water and Wastewater Plan
Attachment D – BWS Water Availability Letter (received on Dec 17, 2025)
Attachment E – Approved Sewer Connection Application

1. INTRODUCTION

1.1 Project Background

The Native Hawaiian Education and Community Center, herein referred to as the "project", is located on the Diamond Head side of Pūowaina (Punchbowl) on the island of Oʻahu, Hawaiʻi. The project encompasses approximately 1.8 acres of the 14.53-acre parcel identified as Tax Map Key (TMK) (1) 2-2-005:035. Development activities are planned in the northern portion of the parcel. See Figure 1 Project Location and Vicinity Map.



Figure 1. Project Location and Vicinity Map

Papakōlea Community Development Corporation (PCDC) is the project proponent in coordination with State of Hawaii Department of Hawaiian Home Lands (DHHL), the landowner. DHHL has allocated approximately 7 acres of the parcel, on the northern half of the property, for the proposed project. The project is to establish community spaces that provide an environment for learning, cultural practice, workforce development, and community gatherings for individuals of all ages.

Currently, the subject property and the project area do not have an assigned site address.

1.2 Existing Project Area Uses

The project site is currently undeveloped with limited to no existing infrastructure. A portion of the site was previously cleared and graded for construction vehicle access and storage. The Board of Water Supply (BWS) previously investigated this site for a possible new water storage tank project. No construction activities are currently occurring and vegetation has since regrown throughout the surrounding areas. No permanent structures are on the site.

According to the City and County Honolulu GIS database, the property is zoned P-2 General Preservation District and is located within the Punchbowl Special District. However, typically DHHL land use designations supersede county zoning. Based on the DHHL land use classifications, the site is designated as Special District.

1.3 Project Description and Proposed Uses

The proposed project consists of a multi-purpose facility with the following program elements:

- Multi-purpose room - 3,320 square feet (approx.) with catering kitchen and bathroom
- Preschool - 1,480 square feet (approx.)
- Workplace Collective - 960 square feet (approx.)
- Classrooms - 1,920 square feet (approx.)
- Digital Studio - 1,000 square feet (approx.)
- Private retreat facilities intended to support outdoor educational and cultural activities

The total proposed program covers over 9,000 square feet and a maximum occupancy load is expected to be approximately 638 for the entire facility though this is not expected to reflect the average daily use for the variety of program uses.

In addition to the building program, the project includes associated site improvements including new asphalt concrete driveways, sidewalks, stairways, parking areas, retaining walls, fencing, and utility infrastructure, including water, sewer, drainage, and electrical systems, as well as associated grading and land disturbance. See Attachment A, Conceptual Site Plan.

2. ROADWAY AND ACCESS

2.1 Existing Conditions

There is no paved entryway to the site from Auwaiolimu Street (City). However, vehicular access from Auwaiolimu Street to the site was previously provided for construction staging with approval from DHHL. The existing access point is restricted by a security fence with double-swing gates.

Auwaiolimu Street is approximately 34 feet wide, from curb to curb, consisting of a two-lane roadway (one lane in each direction). A narrow sidewalk is located on the eastern side of Auwaiolimu Street along the project frontage. No street parking is allowed along the project frontage. The typical right-of-way (ROW) width of Auwaiolimu Street is approximately 60 feet but the portion fronting the site widens to approximately 100 feet and varies in width. The speed limit along the property frontage is 25 mph.

2.2 Proposed Infrastructure

The primary site access will be provided via a new driveway on Auwaiolimu Street, located near and generally in the same location as the existing construction vehicle access point to the site. The new driveway will be 24 feet wide, with a City standard concrete driveway apron within the Auwaiolimu Street ROW. Within the project site, the new 24-foot-wide driveway will accommodate two-way traffic and provide vehicular and fire access to the facility and parking areas on site. The following criteria must be met to ensure adequate fire access:

- Fire road width: unobstructed 20 feet
- Fire road vertical clearance: unobstructed 13.5 feet
- Surface: capable of supporting 73,000 pounds and constructed with an all-weather material
- Turning radius: 42 feet minimum on outside front wheel. 28.4 minimum on inside rear wheel (unless otherwise specified HFD)
- Dead ends: Provide adequate turnaround (cul-de-sac or hammerhead) when required
- Maximum access lane slope: 19%
- Parking is restricted along the fire access road where it would conflict with the 20 feet clear width
- Access provided to within 50 feet of an exterior-facing door leading to the interior of the facility

To comply with the National Fire Protection Association (NFPA) Chapter 18.2.3.2.2, any portion of an exterior wall of the first story of a building will be within 150 feet of fire apparatus access as measured by an approved route around the exterior of the building. The distance may be increased if the building is protected by an automatic sprinkler system. The private driveway onsite will serve as the fire access road and will include an approved turnaround as required.

Due to the sloping nature of the site, vehicular ramps will be required to reach various parking areas. Pedestrian sidewalks will require ramps and stairs to reach portions of the facility. ADA access will need to be refined during the project deisng due to the sloping topography.

A 20-foot-wide access trail will extend south along the eastern property boundary line to serve a cluster of hales. The access trail will serve new parking stalls and be provided with adequate turnaround. The access trail will remain unpaved, unless not allowed by the permitting jurisdiction, and will include new swing gates at the entrance to prevent regular usage.

The City and County of Honolulu Department of Transportation Services (DTS) has recommended conducting a Transformation Impact Assessment (TIA) to examine the vehicle, pedestrian, bicycle, and public transit safety, stress, and comfort levels at the nearby intersections and driveways. The TIA will identify mitigation measures applying Complete Street principles and will incorporate the future year growth rate, trip distribution, mode split, and route assignment assumption used.

According to Fehr & Peers' Trip Generation Assessment and Transportation Management Plan Memorandum (2026), project-related traffic is expected to generate approximately 20 trips in each inbound and outbound direction on Auwaiolimu Street during peak hours. This level of traffic is not anticipated to result in significant impacts on the surrounding roadway network. Furthermore, recommendations include evaluating driveway geometry, sight distance, and pedestrian crossings to provide a continuous and public right-of-way accessibility guidelines (PROWAG)-compliant pedestrian path within the site and connections to Auwaiolimu Street. The crossing may include striping, signage, lighting, a raised crosswalk to moderate vehicle speeds and increase visibility of pedestrians. Refer to the assessment for more details.

3. SITE CONDITIONS

3.1 Existing Conditions

3.1.1 Topography

The project site is located on a moderately steep hillside with elevations ranging from approximately 180 to 220 feet above mean sea level. Existing slopes generally range from 15 to 30 percent and become steeper further uphill toward Punchbowl Crater Road. Portions of the site have been recently graded to provide vehicular access for construction vehicles. A small benched area was created to provide access further into the property toward the Prospect Street-side of the parcel.

3.1.2 Soils

A 1999 preliminary soils study prepared by Ernest K. Hirata & Associates, Inc. indicates two primary soil types within the project site:

Kaena very stony clay, 10 to 35% slopes (KanE) – Anticipated at lower elevations of the site.

- Depth to bedrock – greater than 5 feet
- Very deep, poorly drained soils
- Sheer Strength – Low
- Shrink Potential – High
- Swell Potential – High
- Permeability – Slow
- Runoff – Medium to rapid
- Erosion Hazard – Moderate to severe
- Sticky, Plastic Soil

Tantalus silty clay loam, 15 to 40% slopes (TCE) – Anticipated at higher elevations of site.

- Depth to bedrock – 1 to 3 feet
- Moderate compressibility
- Susceptible to sliding
- Shrink Potential – High
- Swell Potential – Low
- Permeability – moderately rapid
- Runoff – medium
- Erosion Hazard – moderate

The preliminary study noted that slope stability should be evaluated. If stability analysis indicates factors of safety below accepted thresholds, deep foundations may be required. The USDA Natural Resources Conservative Services (NRCS) Soil Survey indicates the soil types of the preliminary study applies to the project site, see Figure 2 NRCS Soil Survey Map. A detailed geotechnical investigation will be required for the site prior to the design.

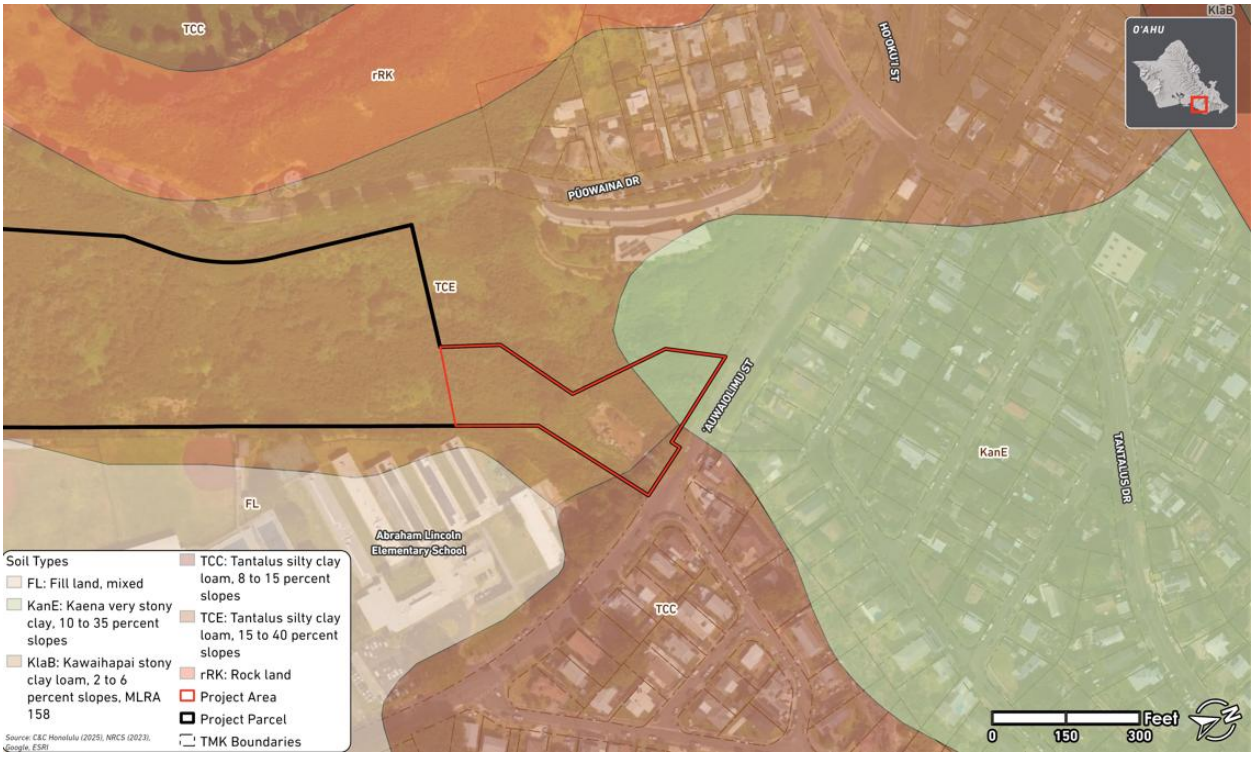


Figure 2. NRCS Soil Survey Map

3.1.3 Flood Hazard

According to the Federal Emergency Management Agency (FEMA) Flood Insurance Rate Map (FIRM), the project site is within Zone X, defined as “areas outside of the 0.2% annual chance floodplain” and to have minimal flood hazard, see Figure 3 FEMA Flood Zones Map. Design for flood hazard mitigation per federal, state, and county requirements is not anticipated. However, due to the site’s steep topography and proximity to downstream properties, design strategies to maintain runoff quantity such as Low Impact Development (LID) will be considered to attenuate peak runoff and ensure post development peak flows do not exceed pre-development levels at discharge points from the site.

3.1.4 Archeological Preliminary Findings and Sensitive Areas.

The project site being located within an area known to be historically sensitive, historical research and field surveys have been conducted to evaluate the potential presence of cultural and archaeological resources. During a site visit conducted in 2013, a historical house foundation and an associated roadway were identified outside the project boundaries towards Pūowaina Drive. The roadway features include a road bed and retaining walls related to the historic use of the area.

While no known archaeological resources have been documented within the project boundaries during the field survey, archaeological mapping and subsurface testing within the project site

are recommended prior grading or trenching to identify and appropriately manage any undocumented resources.



Figure 3. FEMA Flood Zones Map

3.2 Proposed Conditions

3.2.1 Proposed Grading

Grading will be designed to support the proposed development, including building pads, driveways, parking areas, walkways and landscape areas. Earthwork quantities will be estimated once geotechnical studies and final grading plans are prepared, and all grading will conform to the Geotechnical Engineer's requirements regarding soil suitability, slope stabilization, trenching and pavement design.

Due to the natural hillside terrain, retaining walls will be required to establish functional graded areas for building, parking, and driveways. Elevation differences throughout the site range up to approximately 20 feet and will be managed through retaining structures and terraced grading. Ramps and stairways will be incorporated where necessary to ensure accessible pedestrian connection throughout the project site.

Excavations into rock may be required in more significant amounts due to the findings of the preliminary soils report as well as the known project site conditions.

3.2.2 Erosion Control

All construction activities will comply with City and County of Honolulu standards to control erosion and limit pollutant discharge to the Maximum Extent Practicable (MEP). Because the project will disturb more than one acre, a National Pollutant Discharge Elimination System (NPDES) permit will be required. A Stormwater Pollution Prevention Plan (SWPPP) will also be prepared to outline construction phase stormwater controls.

During construction, temporary Best Management Practices (BMPs) will be implemented to minimize soil erosion and dust generation. The temporary BMPs will be installed before construction commences and removed upon project completion. Erosion control measures may include gravel construction entrances, water trucks, dust screen, silt fence, sediment traps or basins, diversion ditches, and phased grading procedures. All practices will conform to City and County of Honolulu Title 20, Chapter 3, Rules Relating to Water Quality.

Based on the anticipated scope of earthwork, the project will likely fall under Category 5 and will therefore require an Erosion and Sediment Control Plan (ESCP). The ESCP will identify site hydrologic and drainage characteristics and specify minimum BMPs, including erosion control, sediment control, and good housekeeping practices. The ESCP will remain in effect for the duration of construction and will be monitored to ensure compliance with regulatory requirements in protecting downstream environments.

4. STORM DRAINAGE

4.1 Existing Infrastructure

The project site is located on moderately steep hillside terrain that directs natural overland runoff downslope toward Lincoln Elementary School and collection systems on campus that drain to the City's municipal storm sewer system (MS4). No onsite storm drains, catch basins, or other drainage structures are present within the project site. No natural streams, constructed ditches, or regional drainage features traverse the site, though other areas on the parcel consist of defined drainage paths found typically along the slopes of Pūowaina. Runoff from upslope areas of Pūowaina is expected to contribute overland flow to the project site during storm events. While the site does not experience chronic flooding, areas with steep slopes may result in short concentration times and limit infiltration capacity. Overland flow is conveyed downslope across the project site and appears to enter the adjacent school property.

Once runoff enters the school's property, it appears to be intercepted by an interceptor ditch installed as part of the school improvements, approximately 1 foot deep along the northern perimeter of the existing playgrounds, and then into an approximately 5-foot-wide swale along the street-facing portion of the campus. The northern portion of the school, adjacent to the project site, is situated at a lower elevation than the adjacent roadway and captures both hillside and some street runoff. Stormwater is then collected into the school's subsurface drainage system, which connects to an existing 24-inch storm drain along Auwaiolimu Street. The City's MS4 system conveys stormwater into Kahana Stream near Lewalani Drive (City) and ultimately discharges into the Ala Wai Canal.



Figure 4. Existing Stormwater Infrastructure Map

4.2 Proposed Infrastructure

The proposed drainage system will be designed in accordance with City and County of Honolulu Storm Drainage Standards and Rules Relating to Water Quality. As the project area is less than 100 acres, the Rational Method will be used to estimate peak stormwater runoff flow rates, and the 10-year recurrence interval rainfall intensity would be used to size drainage facilities. The Rational Method formula is expressed as:

$Q = CIA$

Where: Q = Peak Runoff Flow Rate (cubic feet per second)
C = Coefficient of Runoff
I = 10-year rainfall intensity (inches per hour)
A = Drainage area (acres)

The Storm Drainage Standards Plates 3 and 4 provide the methodology for determining time of concentration and intensity correction factor to be applied to rainfall intensity. The parameters for the 10-year design flow are summarized below:

- Runoff Coefficient = 0.30 (Unpaved Areas) and 0.9 (Paved Areas)
- One-Hour Rainfall Intensity: 2.37 inches/hour (10-year)

The project site encompasses approximately 1.8 acres. Under proposed conditions, the impervious area is anticipated to increase approximately 0.7 acres including the total building program shown in the Conceptual Site Plan. Existing drainage patterns will be generally maintained, with an average site slope of approximately 13.6 percent.

Using the rational method, existing peak runoff is estimated at 2.69 cfs and proposed peak runoff is estimated at 3.87 cfs. The additional estimated flow of 1.18 cfs will need to be managed on site to avoid adverse impacts to downstream properties. A detention volume sized to accommodate the additional peak flow from the 10-year, 1-hour storm event would be included per the City's requirement. Permanent BMPs, such as retention/detention basins or storage chambers, infiltration features, or distributed LID measures, will be evaluated during design to address the required storage volume. Energy dissipation devices will be installed at outlets to minimize downstream erosion.

The project site will be graded to provide positive drainage toward on-site drainage structures and away from building structures. The sizing of storm drains and the placement of inlets, basins, and other drainage features will be determined during the design phase. Upgrades to the existing storm drainage system along Auwaiolimu Street are not anticipated as the proposed improvements are expected to maintain the existing drainage flow paths and overall runoff quantity utilizing on-site management methods. However, new storm drain laterals to convey collected runoff into City-owned storm drain lines in Auwaiolimu Street may be installed if identified during the project's design phase.

The project site is over 1 acre and therefore it is subject to the City and County of Honolulu Rules Related to Water Quality (Priority A). Compliance with post-construction BMP requirements under these rules will be met through LID techniques to reduce runoff, increase infiltration where feasible, and provide water quality treatment. Post-construction BMPs will include permanent slope stabilization through vegetation, permanent drainage swales, and on-site stormwater detention or infiltration facilities like underground chambers if feasible. See Attachment B Conceptual Grading and Drainage Plan.

5. WATER SYSTEMS

5.1 Existing Infrastructure

There is no existing meter or service lateral serving the project site. There is a 16-inch Board of Water Supply (BWS) ductile iron main along Auwaiolimu Street within the City's ROW. A BWS fire hydrant (M-2035) is located along the project's frontage on Auwaiolimu Street.

A federally owned water tank with a capacity of 0.1 MG is located at an elevation of 338 feet above mean sea level. The tank is connected to an 8-inch (federal) water main within a 10-foot-wide easement which ties into the 16-inch BWS main along Auwaiolimu Street. A 4-inch domestic water meter (M/N 01129019) serving the tank is located along the project frontage on Auwaiolimu Street.

A topographic survey prepared by Control Point Surveying on September 24, 2025 indicates an 8-inch water main that runs through the school's property and terminates within the project site. It has not yet been determined if this water main is currently in service or has been decommissioned.

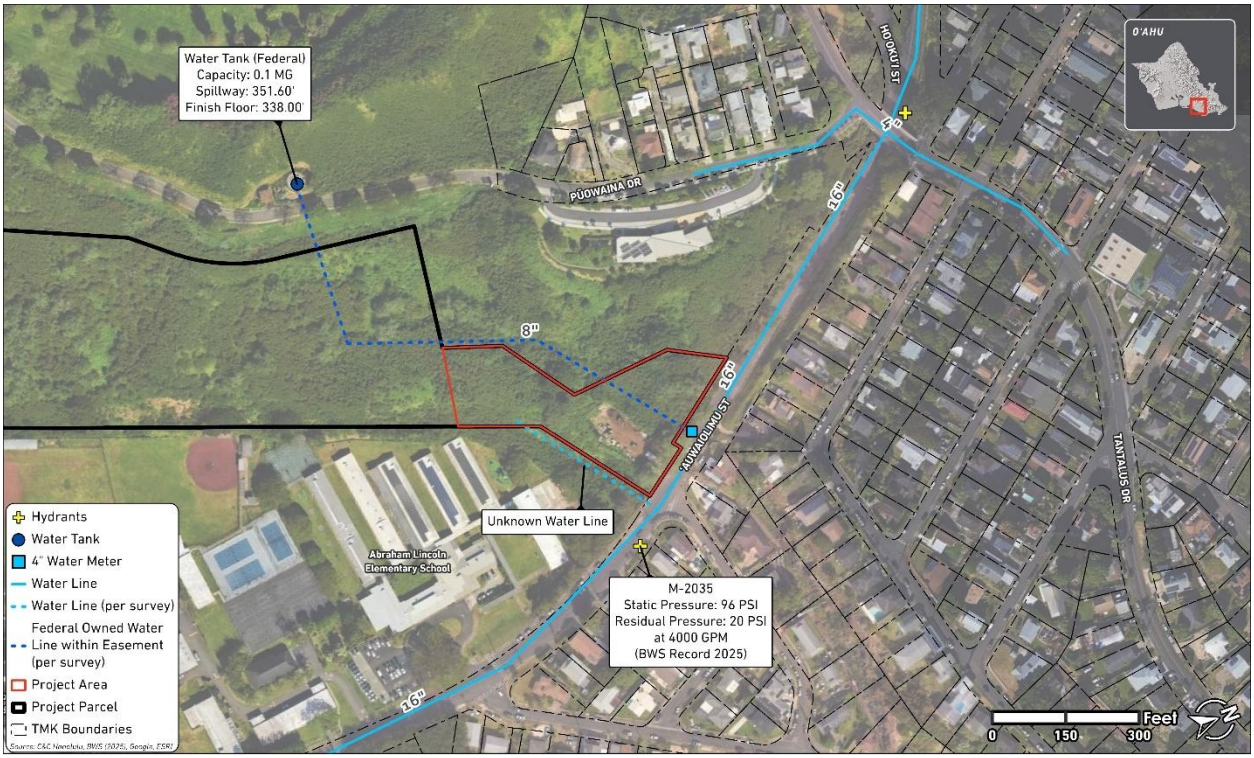


Figure 5. Existing Water Infrastructure Map

According to the flow and pressure data for the fire hydrant, provided by BWS on May 19, 2025, the existing system appears adequate to provide domestic and fire water to the site subject to water availability.

Table 1. Flow Data for Fire Hydrant M-2399

Static Pressure	96 PSI
Residual Pressure	20 PSI
Flow	4000 GPM

5.2 Proposed Demands and Infrastructure

Domestic Water Services

Average daily water demand was estimated using the BWS Standards for domestic consumption guidelines. The following criteria were applied:

- Average Daily Demand:
  - 60 gallons per capita per day (gpcd) for preschool
  - 20 gpcd for multi-purpose building, workplace collective, and classrooms
- Maximum Daily Demand: 1.5 x Average Daily Demand
- Peak Hour Flow: 3 x Average Daily Demand

The proposed program is anticipated to include an average of 35 attendees for the classroom/workplace collective building, 30 students and 4 staff for the pre-school building, and approximately 50 attendees for the multi-purpose building. The total estimated average daily use is 119 people (max. occupancy was noted at 638). For larger events such as special events, water demand per capita is anticipated to be lower than the above average daily demands. The project domestic water demand is summarized in Table 2.

Table 2. Projected average daily water demand

Total Capita	Average Daily Demand (gpd)	Maximum Daily Demand (gpd)	Peak Hour Flow (gpd)
119	3,740	5,610	11,220

Potable water will also be required for irrigation. The irrigation demand was estimated at 2,500 gpd per acre. With approximately 1.02 acres of landscaped area, the projected average daily irrigation demand is about 2,550 gpd. Irrigation will be scheduled during off-peak hours to minimize impacts to the water system.

A new domestic service lateral connection will be required from the existing 16-inch water main along Auwaiolimu Street. The domestic water meter will be sized for peak flow rates based on domestic water usage and fixture counts. Based on the relatively low domestic demand, the domestic service lateral is anticipated to be 2 to 3 inches, subject to the on-site plumbing design as well as final meter sizing by BWS. See Attachment C, Conceptual Water and Wastewater Plan.

On December 17, 2025, a letter was received from BWS that the existing system is currently adequate to accommodate the estimated demand for each proposed program. See Attachment D, BWS Water Availability Letter.

Fire Protection Infrastructure

Design of the site, structures, and fire water supply systems for the project will be based on the NFPA 1, Uniform Fire Code, dated 2021 and all additional amendments as a part of the Hawai'i administrative rules (HAR) Title 12, Subtitle 7, Chapter 45.2 as well as City and County Revised Ordinance of Honolulu. According to the BWS Water System Standards, commercial land use requires a fire flow of 2,000 GPM for 2-hour with a residual pressure of 20 psi at the fire water supply. The BWS system can currently provide this fire flow.

A new fire service lateral connection will be required from the existing 16-inch water main along Auwaiolimu Street. An 8-inch or 12-inch pipe is likely required to serve the project site and provide adequate fire flow.

At least two on-site hydrants will likely be required for adequate fire coverage. Buildings will also likely be provided with sprinkler systems. If a fire sprinkler system is required per Honolulu Fire Department (HFD) and building code, or installed to meet AHJ requirements, a dedicated fire service line may be installed with a new fire department connection (FDC) on-site near the new driveway.

6. WASTEWATER SYSTEMS

6.1 Existing Infrastructure

The property is not currently served by a municipal wastewater collection system. According to the Department of Health (DOH) records, there is no existing private onsite Individual Wastewater System (IWS) or Wastewater Treatment Plant (WWTP) as defined under the Hawaii Administrative Rules (HAR) Title 11, Chapter 62 located on site. DOH records also indicate no cesspool cards or septic tank have been filed on the property.

Wastewater generated in the vicinity of the project area is conveyed to the 8-inch gravity sewer main along Auwaiolimu Street which serves the surrounding Punchbowl neighborhood. Flows continue downslope through the municipal collection system and are ultimately conveyed to the Sand Island Wastewater Treatment Plant.



Figure 6. Existing Sewer Infrastructure Map

6.2 Proposed Demands and Infrastructure

Wastewater flow is estimated using rates from the City and County of Honolulu "Design Standards of the Department of Wastewater Management, Volume 1" in which Chapter 2 specifies the calculation procedure.

- Base Sanitary Flow: 70 gallons per capita per day (gpcd) x Equivalent Population
- Peak Base Sanitary Flow: 2.5 x Base Sanitary Flow
- Ground Water Infiltration: 35 gpcd x Equivalent Population
- Peak Dry Weather Flow: Peak Base Sanitary Flow + Ground Water Infiltration

- Wet Weather Infiltration/Inflow (I/I): 3,000 gallons per acre per day (gpad)
- Design Flow = Peak Dry Weather Flow + Wet Weather I/I

A planning density of 40 capita per acre, which is equivalent to Neighborhood Business land use category in the City's Wastewater Design Standards, is used to estimate the total contributing population for the project. Employees or attendees are not expected to remain on-site overnight and the equivalent population for wastewater calculations is not equal to the per capita demand calculated by user type in the water demand section. The support kitchen in the multi-purpose building is also intended to use only for catering events.

The average daily wastewater discharge for the project is estimated 20,520 gallons per day. For the detailed calculations, see Table 3, Projected Average Daily Wastewater Discharge.

Table 3. Projected Average Daily Wastewater Discharge

Equivalent Population	Base Sanitary Flow (gpd)	Peak Base Sanitary Flow (gpd)	Ground Water Infiltration (gpd)	Peak Dry Weather Flow (gpd)	Wet Weather I/I (gpd)	Design Flow (gpd)
72	5,040	12,600	2,520	15,120	5,400	20,520

A Sewer Connection Application (SCA-2025-12-00315) was approved by the Department of Planning and Permitting (DPP) Wastewater Branch on January 7, 2026. The approved SCA confirms that sufficient capacity is available within the existing sewer infrastructure in Auwaiolimu Street to accommodate the proposed improvements. The approval is valid for two years and will expire on January 7, 2028. A SCA will likely need to be renewed prior to the start of construction. See Appendix E, Approved Sewer Connection Application.

To serve the proposed facilities, a new wastewater lateral will be constructed from the project site to the 8-inch sewer main within Auwaiolimu Street. The lateral size, slope, and depth will be verified during design. See Attachment C, Conceptual Water and Wastewater Plan.

7. ELECTRICITY AND GAS

7.1 Existing Infrastructure

The project site does not appear to be encumbered by any known electrical utility easements or contain existing utility facilities on available records. The project site is not currently served by a public utility gas system.

7.2 Proposed Infrastructure

Electrical service to the project site will be provided by Hawaiian Electric Company (HECO). The new service connection will be extended from the existing electrical distribution system located within Auwaiolimu Street ROW. Final service routing, voltage requirement, and point of connection will be coordinated with HECO during the design phase. Depending on final load and HECO requirements, on-site electrical equipment such as a pad-mount transformer, switchgear or meter cabinets will be installed.

Gas service for the project is anticipated to be provided via LPG. It will be supplied from above-ground storage tanks located on site and designed in accordance with applicable fire code, utility, and safety requirements. The LPG system is expected to serve only for the kitchen facility in the multi-purpose building.

8. CONCLUSIONS

This Preliminary Engineering Report has been prepared to support the Environmental Assessment (EA) and subsequent permitting for Native Hawaiian Education and Community Center project. The report evaluates the existing conditions and planned improvements for site infrastructure, including site grading, storm drainage, domestic water service, fire protection and sanitary sewer systems. Furthermore, the report identifies the improvements necessary to support the proposed development and outlines potential opportunities and constraints associated with the site and its surrounding infrastructure.

As discussed in the report, the proposed development consisting of classroom/workplace collective building, pre-school building, multi-purpose building with a support kitchen, is anticipated to be supported by new onsite infrastructure improvements that will integrate with the existing off-site utility systems. The planned improvements are anticipated to comply with applicable CCH Standards including grading, drainage, sewer, and water design requirements, as well as DPP permitting procedures. As the project advances through design, it will be subject to additional coordination with ENV, BWS, DPP Wastewater Branch, and other applicable agencies to verify service requirements and secure necessary approvals.

ATTACHMENTS

SCHEME(S) SUMMARY				
SPACE	SCHEME I (SF)	SCHEME II (SF)	SCHEME III (SF)	SCHEME IV (SF)
MULTI-PURPOSE & CATERING KIT	3,670	3,670	5,183	3,670
BATHROOMS	300	300	1,086	300
PRE-SCHOOL & CHILD TOILET	1,480	1,480	1,425	1,480
WORKPLACE COLLECTIVE	960	960	964	960
CLASSROOM(S)	1,970	1,970	1,280	1,970
DIGITAL STUDIO	1,000	1,000	976	820
TOTAL PROGRAM AREA:	9,380	9,380	10,914	9,380
UPPER LEVEL LANAI	-	520	1,929	-
ELEVATOR	-	150	150	-
EXIT STAIR	-	250	1,000	-
TOTAL PROJECT AREA:	9,380	10,300	13,993	9,200

HISTORIC PATH

TMK: 2-2-005:002
United States of America

WATER LINE EASEMENT 10 FT WIDE

PROPERTY LINE

SLOPE STABILIZATION BUFFER

DIGITAL STUDIO

WORKPLACE COLLECTIVE

CLASSROOM

CLASSROOM

BATHRM

FENCED PLAY YARD

CHILD TOILET

PRE-SCHOOL

IMU

BATHRM

CATERING KITCHEN

BREAK-OUT

MULTI-PURPOSE ROOM

BREAK-OUT

STAIR

RAMP

~215'

~216'

~206'

~210'

~203'

~205'

~200'

~195'

1 A-8

2 A-8

2 A-8

1 A-8

AMPHITHEATER

STAGE

9 PARKING STALLS

9 PARKING STALLS

31 TOTAL PARKING STALLS

13 PARKING STALLS

AUWAIOLIMU STREET

RETAINING WALL

RIGHT OF WAY

HALE

HALE

HALE

HALE

HALE

HALE

KIPUKA CAMP

KAUHALE

RESTROOM

GRASS CRETE
7 PARKING STALLS

20' - 0"

TERRACED COMMUNITY GARDEN(S)

TERRACED COMMUNITY GARDEN(S)

20' - 0"

ACCESS TRAIL

20' - 0"

GATE

FUTURE CONNECTOR

PROPERTY LINE

TMK: 2-2-005:002
ABRAHAM LINCOLN
ELEMENTRY SCHOOL



OVERALL SITE MAP

24' WIDE ASPHALT PAVE ROAD WITH CURB AND GUTTER

2 WAY TRAFFIC NO PARALLEL PARKING

TRUE NORTH
SCALE: 1 IN = 20' FT

20' 10' 0 20' 40'

PAPAKŌLEA
COMMUNITY DEVELOPMENT CORPORATION

PŪOWAINA | NATIVE HAWAIIAN EDUCATION AND CULTURAL COMMUNITY CENTER

G70

Conceptual Site Plan | A

221022-01 PUOWAINA | 11/13/2025

11/14/2025 11:15:03 AM Autodesk Docs://221022-01 Puowaina Kupuna Housing & Cultural Center/Puowaina_MAIN_A24_10142025.rvt

LEGENDS

- EXISTING FLOW
- PROPOSED DIVERSION SWALE
- EXISTING STORM DRAINS
- PROPOSED STORM DRAINS
- PROPOSED CULVERT
- PRPOSED UNDERGROUND CHAMBER

SCHEME(S) SUMMARY				
SPACE	SCHEME I (SF)	SCHEME II (SF)	SCHEME III (SF)	SCHEME IV (SF)
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HISTORIC PATH

TMK: 2-2-005:002
United States of America

WATER LINE EASEMENT 10 FT WIDE

SLOPE STABILIZATION BUFFER

BYPASS

DIGITAL STUDIO

WORKPLACE COLLECTIVE

BATHRM

CLASSROOM

CLASSROOM

FENCED PLAY YARD

STAIR

RAMP

CHILD TOILET

PRE-SCHOOL

IMU

BATHRM

CATERING KITCHEN

BREAK-OUT

MULTI-PURPOSE ROOM

BREAK-OUT

STAIR

PROPERTY LINE

AMPHITHEATER

STAGE

9 PARKING STALLS

HALE

HALE

HALE

HALE

HALE

HALE

KIPUKA CAMP

KAUHALE

RESTROOM

GRASS CRETE 7 PARKING STALLS

TERRACED COMMUNITY GARDEN(S)

TERRACED COMMUNITY GARDEN(S)

20' - 0"

20' - 0"

ACCESS TRAIL

GATE

FUTURE CONNECTOR

CULVERT, TYP.

PROPERTY LINE

OUTLET

9 PARKING STALLS

3 TOTAL PARKING STALLS

13 PARKING STALLS

OUTLET

OUTLET

AUWAIOLIMU STREET

RETAINING WALL

CATCH BASIN (APPROX. LOCATION)

EXISTING 18" (APPROX. LOCATION)

TMK: 2-2-005:002
ABRAHAM LINCOLN
ELEMENTRY SCHOOL

APPROXIMATE LOCATION OF EXISTING INTERCEPTER DITCH

CONTINUES TOWARD AUWAIOLIMU STREET

UNDERGROUND DETENTION SYSTEM. SIZE TO BE DETERMINED.

24' WIDE ASPHALT PAVE ROAD WITH CURB AND GUTTER

2 WAY TRAFFIC NO PARALLEL PARKING

1 A-8

2 A-8

2 A-8

1 A-8

20' 10' 0 20' 40'

PAPAKŌLEA
COMMUNITY DEVELOPMENT CORPORATION

PŪOWAINA | NATIVE HAWAIIAN EDUCATION AND CULTURAL COMMUNITY CENTER

Conceptual Grading and Drainage Plan | B

SIZES, SLOPES, AND DEPTHS TO BE DETERMIEND DURING DESIGN

221022-01 PUOWAINA | 11/13/2025

G70

11/14/2025 11:15:03 AM Autodesk Docs://221022-01 Puowaina Kupuna Housing & Cultural Center/Puowaina_MAIN_A2d_10142025.rvt

SCHEME(S) SUMMARY				
SPACE	SCHEME I (SF)	SCHEME II (SF)	SCHEME III (SF)	SCHEME IV (SF)
MULTI-PURPOSE & CATERING KIT	3,670	3,670	5,183	3,670
BATHROOMS	300	300	1,086	300
PRE-SCHOOL & CHILD TOILET	1,480	1,480	1,425	1,480
WORKPLACE COLLECTIVE	960	960	964	960
CLASSROOM(S)	1,970	1,970	1,280	1,970
DIGITAL STUDIO	1,000	1,000	976	820
TOTAL PROGRAM AREA:	9,380	9,380	10,914	9,380
UPPER LEVEL LANAI	-	520	1,929	-
ELEVATOR	-	150	150	-
EXIT STAIR	-	250	1,000	-
TOTAL PROJECT AREA:	9,380	10,300	13,993	9,200

HISTORIC PATH

TMK: 2-2-005:002
United States of America

WATER LINE EASEMENT 10 FT WIDE

SLOPE STABILIZATION BUFFER

DIGITAL STUDIO

WORKPLACE COLLECTIVE

CLASSROOM

CLASSROOM

BATHRM

FENCED PLAY YARD

CHILD TOILET

PRE-SCHOOL

BATHRM

CATERING KITCHEN

IMU

BREAK-OUT

MULTI-PURPOSE ROOM

BREAK-OUT

PROPERTY LINE

AMPHITHEATER

STAGE

NEW FDC

HALE

HALE

HALE

HALE

HALE

HALE

RESTROOM

KIPUKA CAMP

KAUHALE

GRASS CRETE 7 PARKING STALLS

TERRACED COMMUNITY GARDEN(S)

TERRACED COMMUNITY GARDEN(S)

ACCESS TRAIL

GATE

FUTURE CONNECTOR

PROPERTY LINE

9 PARKING STALLS

9 PARKING STALLS

31 TOTAL PARKING STALLS

13 PARKING STALLS

FIRE HYDRANT, TYP.

BACK FLOW PREVENTER, TYP.

EX. WATER METER TO REMAIN

CONNECT TO EXISTING SMH

AUWAIOLIMU STREET

NEW 2" METER & BOX

VALVE. TYP.

RETAINING WALL

EXISTING 16" WATER

NEW 6" DETECTOR METER & BOX

RIGHT OF WAY

TMK: 2-2-005:002
ABRAHAM LINCOLN
ELEMENTRY SCHOOL

24' WIDE ASPHALT PAVE ROAD WITH CURB AND GUTTER

2 WAY TRAFFIC NO PARALLEL PARKING

TRUE NORTH
SCALE: 1 IN = 20 FT

20' 10' 0 20' 40'

PAPAKŌLEA
COMMUNITY DEVELOPMENT CORPORATION

PŪOWAINA | NATIVE HAWAIIAN EDUCATION AND CULTURAL COMMUNITY CENTER

Conceptual Water and Wastewater Plan | C

SIZES, SLOPES, AND DEPTHS TO BE DETERMIEND DURING DESIGN

221022-01 PUOWAINA | 11/13/2025

G70

11/14/2025 11:15:03 AM Autodesk Docs://221022-01 Puowaina Kupuna Housing & Cultural Center/Puowaina_MAIN_A24_10142025.rvt

ATTACHMENT D

BOARD OF WATER SUPPLY
KA 'OIHANA WAI
CITY AND COUNTY OF HONOLULU

630 SOUTH BERETANIA STREET • HONOLULU, HAWAI'I 96843
Phone: (808) 748-5000 • www.boardofwatersupply.com

RICK BLANGIARDI
MAYOR
MEIA

ERNEST Y. W. LAU, P.E.
MANAGER AND CHIEF ENGINEER
MANAKIA A ME KAHU WILIKĪ

ERWIN KAWATA
DEPUTY MANAGER
HOPE MANAKIA

NĀ'ĀLEHU ANTHONY, Chair
JONATHAN KANESHIRO, Vice Chair
LANCE WILHELM
JEFFREY LAUPOLA
EDWIN H. SNIFFEN, Ex-Officio
GENE C. ALBANO, P.E., Ex-Officio

December 17, 2025

Mr. Ryan M. K. Char
G70
111 South King Street, Suite 170
Honolulu, Hawai'i 96843

Dear Mr. Char:

Subject: Your Letter Dated December 1, 2025 Regarding Availability of Water for the Native Hawaiian Education and Community Center Project off 'Auwaiolimu Street – Tax Map Key: 2-2-005: 035

Thank you for your letter regarding the proposed classroom, pre-school, and multi-purpose buildings project.

The existing water system is currently adequate to accommodate the proposed development. However, please be advised that the existing Honolulu water system capacity has been reduced due to the shut-down of the Hālawa pumping station as a proactive measure to prevent fuel contamination from the Navy's Red Hill Bulk Storage Tank fuel releases. The final decision on the availability of water will be confirmed when the building permit application is submitted for approval, pending evaluation of the water system conditions at that time on a first-come, first-served basis. The Board of Water Supply (BWS) reserves the right to change any position or information stated herein up until the final approval of the building permit application.

We continue to request 10% voluntary water conservation of all customers until new sources are completed and require water conservation measures in all new developments. If water consumption significantly increases, progressively restrictive conservation measures may be required to avoid low water pressures and disruptions of water service.

Presently, there is no moratorium on the issuance of new and additional water services. Water distributed via the BWS water systems remains safe for consumption. The BWS is closely monitoring water usage and will keep the public informed with the latest findings. Please visit our website at www.boardofwatersupply.com and www.protectoahuwater.org for the latest updates and water conservation tips.

When water is made available, the applicant will be required to pay our Water System Facilities Charges (WSFC) for resource development, transmission, and daily storage.

Water conservation measures are required for all proposed developments. These measures include utilization of on-site greywater reuse in accordance with Hawai'i State Department of Health guidelines, rain catchment for nonpotable uses, stormwater capture, and the use of Water Sense labeled ultra-low flow water fixtures and toilets. Landscape elements should incorporate green infrastructure design, drought tolerant plants, xeriscaping, rain catchment, efficient irrigation systems such as a drip system and moisture sensors, and other Water Sense labeled fixtures and devices.

The proposed project is subject to BWS Cross-Connection Control and Backflow Prevention requirements prior to the issuance of the Building Permit Applications.

The construction drawings should be submitted for our approval, and the construction schedule should be coordinated to minimize impact to the water system.

The on-site fire protection requirements should be coordinated with the Fire Prevention Bureau of the Honolulu Fire Department.

If you have any questions, please contact Barry Usagawa, Water Resources Division at (808) 748-5900.

Very truly yours,

ERNEST Y. W. LAU, P.E.
Manager and Chief Engineer

Application
SCA-2025-12-00315

Edit Access | Resend Share Notification | Pay Outstanding Items

Phase	Status	Type	Decision Date	Applicant
Completed	Approved	WWB Review		Michael Jeong

Planning	In Progress	Completed

Details (?tabset-cf2a5=1) Submission Requests (?tabset-cf2a5=2) Reviews (?tabset-cf2a5=cb389) Files (?tabset-cf2a5=3) Fees (?tabset-cf2a5=ffd90) C

Information

Number
SCA-2025-12-00315

Account
G70 (Civil) (/s/account/001cx00000I14iMAAR/g70-civil)

Phase
Completed

Status
Approved

Type
WWB Review

Completion Date
1/7/2026

Applicant
Michael Jeong (/s/contact/003cx00000I263sAAB/michael-jeong)

Expiration Date
1/7/2028

Remarks
Please be informed that the estimated WSFC will increase from $6,616.00/ESDU to $7,013.00/ESDU on January 1, 2026. https://hnldoc.ehawaii.gov/hnldoc/document-download?id=25322 (https://hnldoc.ehawaii.gov/hnldoc/document-download?id=25322)

Scope

Project
Native Hawaiian Education and Community Center (/s/project2/a1Lcx000002np9tEAA/native-hawaiian-education-and-community-center)

Existing Units

Parcel
24033013 (/s/parcel/a19a5000007T4Y1AAK/24033013)

Proposed Units

Units to be Demolished

Description

Job Description
(WWB Review) [TMK: 24033013] (12/11) 1202 PROSPECT ST Honolulu / Makiki, HI 96822 // Native Hawaiian Education and Community Center - WWB Review

Description
Requesting a SCA approval for proposed project.

Appendix C

Trip Generation Assessment and Transportation Management Plan

Fehr & Peers

Memorandum

Date: January 16, 2026

To: Dalton Beauprez, G70

From: Amir Sadeghi, Sohrab Rashid, and Spencer Reed

Subject: Pūowaina Native Hawaiian Educational Cultural Center: Trip Generation Assessment and Transportation Management Plan (TMP)

SD25-0584

This memorandum provides a trip generation estimate for the project and outlines a Transportation Management Plan (TMP), as typically required under the Conditional Use Permit (CUP) process by the City and County of Honolulu Department of Planning and Permitting (DPP). Accordingly, the memorandum describes the project's operational characteristics and evaluates how project-related activities may affect the surrounding roadway network, as well as identifying potential transportation measures intended to minimize single-occupant vehicle travel.

Project Description

The Pūowaina Native Hawaiian Educational Cultural Center (hereafter referred to as the "Project") is located at Tax Map Key (TMK) (1) 2-2-5:035 west of the intersection of Auwaiolimu Street and Kapahu Street in the Papakōlea neighborhood of Honolulu on the island of O'ahu. The Project is proposed by the Papakōlea Community Development Corporation (PCDC) and is intended to serve as a Native Hawaiian educational and cultural community facility.

The proposed development includes approximately 9,380 square feet of program area and consists of the following components

- 3,320 square feet (sf) multipurpose room
- 350 sf catering kitchen
- 1,480 sf preschool
- 960 sf workspace collective
- 1,970 sf of classrooms
- 1,100 sf digital studio

Project activities would occur in defined program time blocks rather than as continuous all-day use, with scheduling adjusted as needed in consideration of traffic conditions along Auwaiolimu Street per PCDC representatives.

Figure 1 illustrates the project study area and **Figure 2** presents the project site plan.

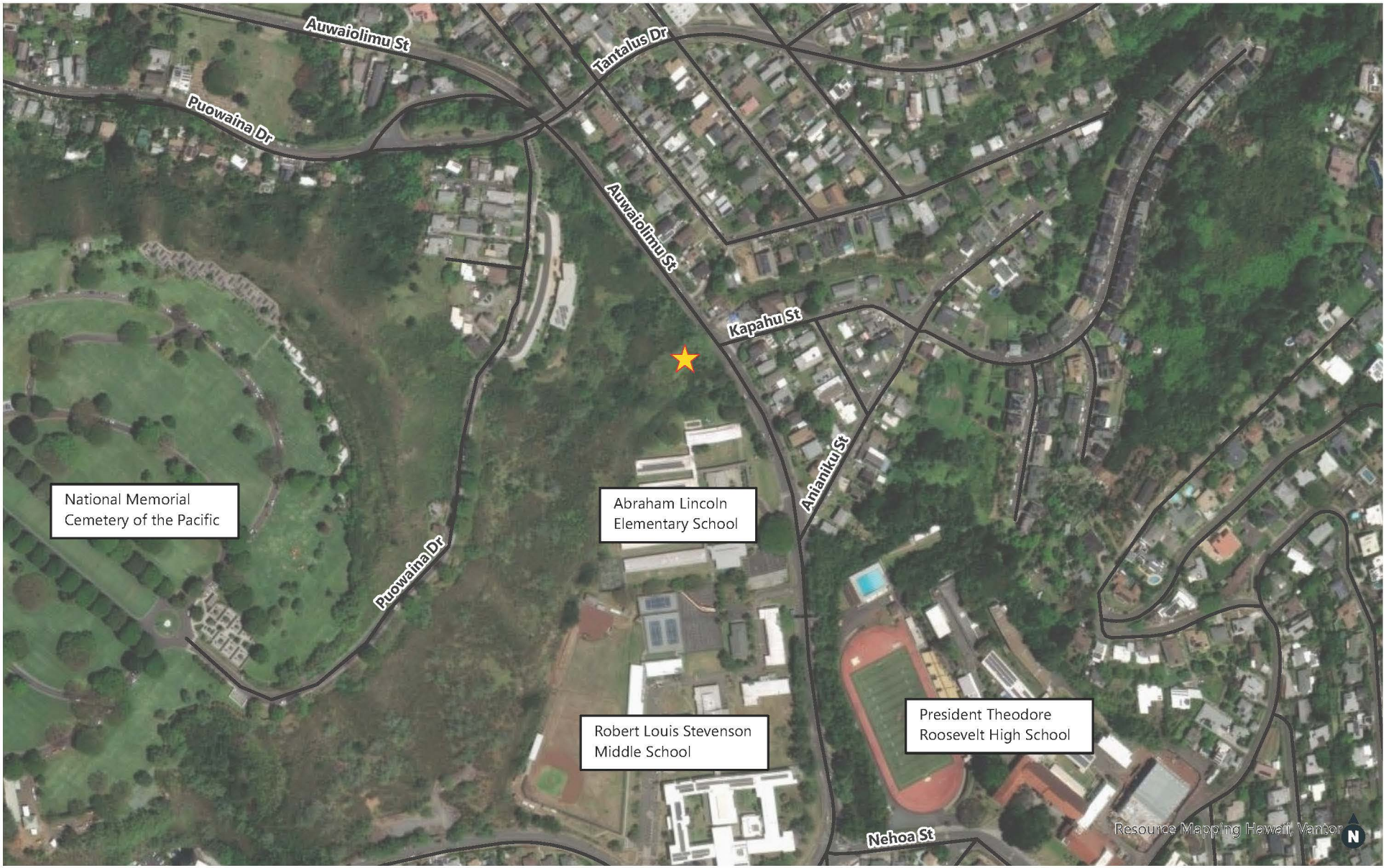


FIGURE 1

Project Study Area

Fehr & Peers



FIGURE 2

Site Plan

Fehr & Peers

Existing Conditions

This section provides an overview of the existing transportation network in the project area, including roadway, pedestrian, bicycle, and transit facilities. The assessment of the existing conditions relevant to this study establishes the site's transportation context.

Roadway System

The following roadways provide access to the project site and serve as key components of the surrounding transportation network:

Auwaiolimu Street is a two-lane roadway (one lane in each direction) that is aligned along the eastern side of the Punchbowl Crater, extending from Lusitana Street to Nehoa Street. South of Nehoa Street, this roadway is designated as Pensacola Street. In the Project vicinity, the posted speed limit ranges between 20 and 25 miles per hour (mph). On-street parking is permitted in select segments and prohibited in clearly signed, no-parking zones marked by "Begin" and "End" placards. Vehicles have been observed parking on the west side of the street beyond the existing edge of pavement. A portion of Auwaiolimu Street is a designated school zone serving Abraham Lincoln Elementary School, Stevenson Middle School, and President Theodore Roosevelt High School, all of which are located south of the Project site. The roadway is also within a posted higher fine zone, where standard traffic fines are doubled. In addition to serving the adjacent schools, Auwaiolimu Street provides access to the Pauoa Chinese Christian Cemetery and nearby residential properties.

Kapahu Street is a local street with a posted speed limit of 25 mph that intersects Auwaiolimu Street and is located across from the Project site. The intersection of Kapahu Street and Auwaiolimu Street includes a marked crosswalk across the Kapahu Street approach. Sidewalks are provided along most of Kapahu Street, and on-street parking is permitted as the roadway primarily serves residential land uses.

Hookui Street is a two-lane roadway (one lane in each direction) that intersects Auwaiolimu Street north of the Project site. The intersection of Auwaiolimu Street and Hookui Street does not include a marked crosswalk. Hookui Street does not provide sidewalks or on-street parking and connects Auwaiolimu Street and the Project site to Pūowaina Drive. A posted speed limit is not currently identified along this roadway.

Pūowaina Drive–Tantulus Drive is a two-lane roadway (one lane in each direction) that provides access to and circulation within Punchbowl Crater. Pūowaina Drive has a posted speed limit of 25 mph and generally does not provide sidewalks or on-street parking until it reaches Outer Drive near the Punchbowl Crater. The bridge over Auwaiolimu Street and the roadway to the east is designated as Tantulus Drive.

Nehoa Street is a two-lane roadway (one lane in each direction) that connects Auwaiolimu Street to Prospect Street south of the Punchbowl Crater. In the Project vicinity, the posted speed limit is 25 mph. On-street parking along Nehoa Street is limited and prohibited in select areas marked by no-parking signage. Nehoa Street is located within a posted higher fine zone and a school zone, as it serves President Theodore Roosevelt High School. Sidewalks are inconsistently provided along both sides of the roadway; however, sidewalks are present in areas serving the high school, including near the intersection of Nehoa Street and Auwaiolimu Street.

Prospect Street is a two-lane roadway (one lane in each direction) that borders the western side of the Punchbowl Crater, extending from Pūowaina Drive to Pensacola Street. In the Project vicinity, the posted speed limit is 25 mph. On-street parking is permitted in designated segments and prohibited in signed no-parking zones marked by "Begin" and "End" signage. Portions of Prospect Street nearest to Auwaiolimu Street are located within a school zone serving Abraham Lincoln Elementary School, Stevenson Middle School, and President Theodore Roosevelt High School. Sidewalks are absent along sections of Prospect Street closest to the Project site; however, marked crosswalks are present at intersections. Prospect Street serves a mix of residential and commercial land uses.

Pedestrian Facilities

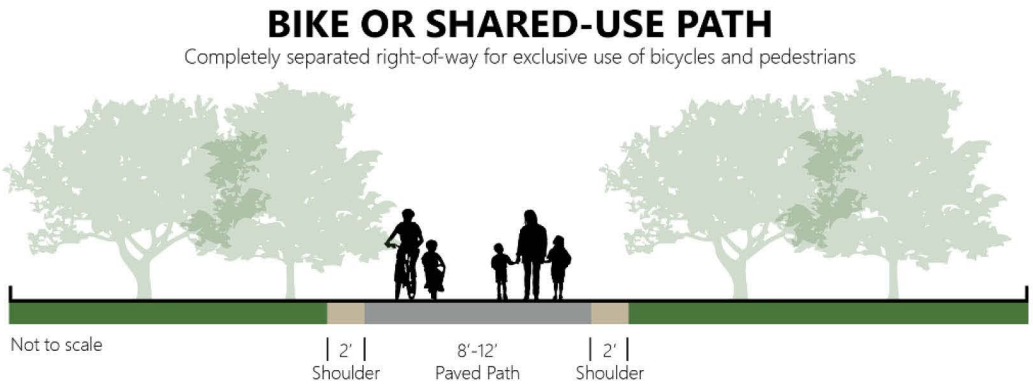
Pedestrian facilities consist of crosswalks, curb ramps, and pedestrian signals at signalized intersections, as well as sidewalks and paths near segments between intersections.

The study area includes continuous sidewalk on the eastern side of Auwaiolimu Street, across from the project site. However, sidewalk coverage is limited on the western side of Auwaiolimu Street where the project site is located, and in segments to the north of it. Consistent sidewalk coverage on both sides of Auwaiolimu Street begins at Abraham Lincoln Elementary school and continue to Nehoa Street. Local roadways such as Kapahu and Anianiku Street provide continuous sidewalk coverage and marked crosswalks at key intersections with Auwaiolimu Street.

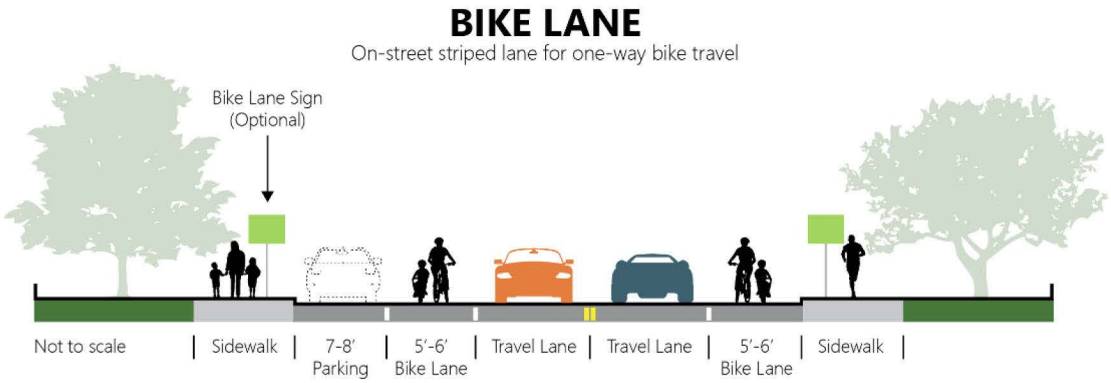
Bicycle Facilities

Bicycle facilities generally consist of four types of facilities, which are outlined below:

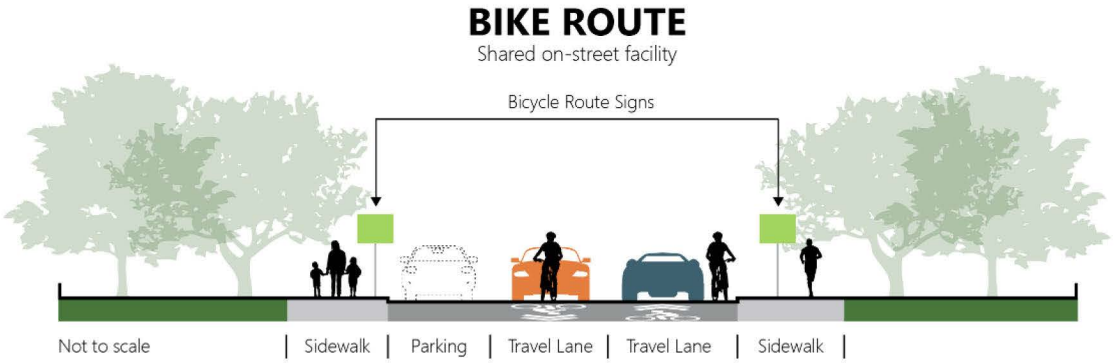
- *Bike or Shared-Use Paths* provide a separate right-of-way and are designated for the exclusive use of bicycles and pedestrians (or exclusively bicycles) with the vehicle and pedestrian crossflow minimized. Generally, the recommended pavement width for a two-directional bike or multiuse path is ten (10) feet.



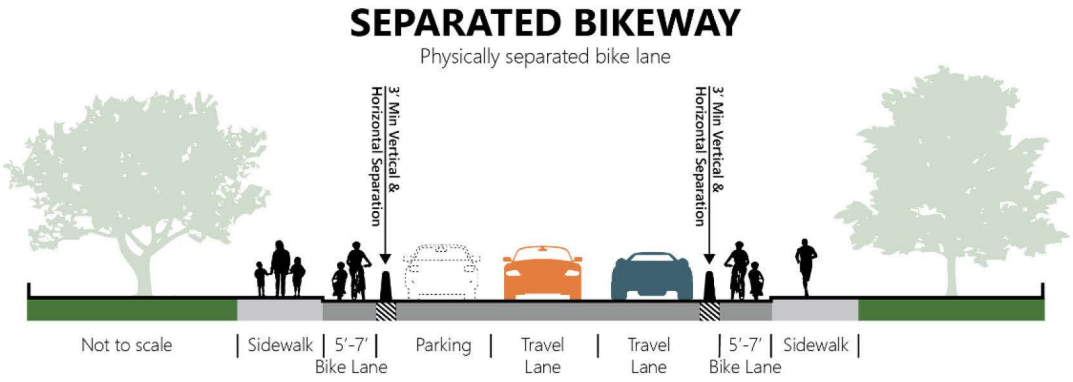
- *Bike Lanes* provide a restricted right-of-way and are designated for the use of bicycles with a striped lane on a street or highway. Bicycle lanes are generally a minimum of five (5) feet wide with six feet of width preferred for lanes that include a concrete gutter. Adjacent vehicle parking and vehicle/pedestrian crossflow are permitted.



- *Bike Route or Signed Shared Roadways* provide for a right-of-way designated by signs or shared lane pavement markings, or "sharrows," for shared use with pedestrians or motor vehicles.



- *Separated Bikeways or Cycle Tracks* provide a restricted right-of-way with physical separation and are designated for the use of bicycles with a raised barrier such as curbs or bollards. Separated bikeways are generally a minimum of five (5) feet wide with a three-foot horizontal and vertical separation area desired. Narrower separations can be provided if adjacent vehicle parking is not provided. Where adjacent parking is permitted next to the cycle track, vehicle/pedestrian crossflow is restricted to selected locations (e.g., driveways) indicated by breaks in the barrier and buffer.



There are currently no designated bicycle facilities that provide access to the Project site and surrounding areas.

Transit Facilities

TheBus (i.e., Oʻahu Transit Service) operates two bus routes within the Project vicinity. Routes 102 and 123 have bus stops within an approximate 0.25-mile walk of the Project site (where 0.25 miles is generally considered a comfortable walking distance to access bus transit). Service on these routes is provided at about 20- to 30-minute peak headways on weekdays and 30- to 60-minute peak headways on weekends. **Table 1** presents the hours of operation and headways of the weekday and weekend transit service in proximity to the Project.

Table 1. Bus Routes Near Project Site

Route	Weekday		Weekend	
	Hours of Operation	Peak Headway (minutes)	Hours of Operation	Peak Headway (minutes)
102 Maiki via Keeaumoku	06:00AM – 09:35PM	31	07:00AM – 09:30PM	32
123 Papakōlea – Pacific Heights	06:00AM – 08:55PM	20	06:00AM – 08:55PM	60

Figure 3 illustrates existing Pedestrian, Bike, and Transit facilities.



Note: There are no existing bicycle facilities in the project vicinity.

Project Site
Transit Routes
Missing Sidewalks
Bus Stops

FIGURE 3

Existing Pedestrian and Transit Facilities

Fehr & Peers

Trip Generation Overview

Vehicle trip generation rates are typically estimated using information provided by the Institute of Transportation Engineers (ITE) *Trip Generation Manual (12th Edition)* or other standard sources and the amount of each proposed land use at the site. For land uses that may not have applicable survey data included in the ITE manual, custom vehicle trip generation rates are typically developed or estimated. Custom rates use information provided by the project team such as the land use type (e.g. classroom), square footage, the occupancy of each use (e.g. the maximum number of employees and guests), and the typical hours of operation to develop tailored estimations. The following project-specific assumptions—based on information received from the Project team—were used to inform the trip generation analysis:

- **Multi-Purpose Room:** The multi-purpose room will be 3,320 square feet (sf).
- **Catering Kitchen:** The catering kitchen will be 350 sf.
- **Pre-School:** the pre-school will be 1,480 sf. The applicable ITE land use code 565, Day Care Center, will be utilized. The Day Care Center is defined in the ITE *Trip Generation Manual (12th Edition)* as follows:
    - *"A day care center is a facility where care for pre-school age children is provided, normally during daytime hours. A day care facility generally includes classrooms, offices, eating areas, and playgrounds. A center may also provide after-school care for school-age children".*

- **Workplace Collective:** The workplace collective will be 960 sf.
- **Classrooms:** The classrooms will be 1, 970 sf.
- **Digital Studio:** The digital studio will be 1,000 sf.

Some uses such as the catering kitchen will not generate its own traffic independently, but will provide services to visitors already at the site. As such, these uses will not have their own trip generation estimates.

Trip Generation Estimate

Vehicle trip generation estimates for the project are summarized in Table 1, which presents the estimated weekday daily and peak-hour vehicle trips based on a combination of standard ITE land use codes and custom trip generation assumptions informed by the project program.

Based on these estimates, the project is expected to generate 62 vehicle trips during the AM peak hour (39 inbound and 23 outbound trips) and 65 vehicle trips during the PM peak hour (25 inbound and 40 outbound trips). Total weekday daily vehicle trips are estimated at approximately 294 trips.

The highest proportion of peak-hour trips are primarily associated with the preschool and classrooms, with much smaller contributions from the workplace collective and digital studio uses. Classroom and community-based programs are scheduled within defined program blocks and are anticipated to occur largely outside of the typical peak commute periods on Auwaiolimu Street. The Project operator has indicated that program schedules may be adjusted as needed to reduce overlap with school-related traffic activity.

The trip generation analysis assumes that preschool trips occur during weekday daytime hours and that classroom, workplace collective, and digital studio uses are intermittent rather than continuous throughout the day. As a result, not all uses are expected to generate peak-hour traffic simultaneously. Community programs and classroom activities may also be scheduled during off-peak periods, which would further reduce overlap with weekday peak traffic conditions.

Table 2. PCDC Pūowaina Native Hawaiian Educational Center Trip Generation Estimate

Land Use	ITE Code[1]/ Source	Size/Unit		Daily Trips	AM Peak					PM Peak				
					%		trips		Total	%		trips		Total
					in	out	in	out		in	out	in	out	
Day Care Center	565[2]	30	Students	108	54%	46%	15	13	28	48%	52%	15	16	31
Classroom(s)	Custom[3]	70	Students	150	50%	50%	10	10	20	50%	50%	10	10	20
Workplace Collective	Custom	7	People	18	100%	0%	7	0	7	0%	100%	0	7	7
Digital Studio	Custom	7	People	18	100%	0%	7	0	7	0%	100%	0	7	7
Total				**294**			**39**	**23**	**62**			**25**	**40**	**65**

1. Source: ITE Trip Generation Manual (12th Edition).
2. Day Care Center trips were estimated using ITE Land Use 565 (Day Care Center) and the fitted curve method, where X = number of students (X = 30). The fitted curve equations are Daily: T = 3.86X – 8.02, AM Peak Hour: T = 0.65X + 8.90, and PM Peak Hour: T = 0.60X + 12.86.
3. Classroom(s), Workplace Collective, and Digital Studio trips were estimated using custom trip generation based on Project-provided enrollment/occupancy and operational characteristics. Trips include travel by employees and students/visitors

The peak hour trips from **Table 2** would be generally distributed in both directions of Auwaiolimu Street meaning that the highest volume of project-generated traffic would likely be 20 trips or fewer in one direction during either peak hour.

Based on the estimated trip generation and the project's operational characteristics, the relatively low increase in traffic associated with the project is not expected to result in substantial effects on the surrounding roadway network.

Site Plan Evaluation

As shown in **Figure 2,** the Project site provides both vehicular and pedestrian access from Auwaiolimu Street. Vehicular access will be provided via a single access driveway connecting Auwaiolimu Street to on-site circulation and a surface parking area.

The site's internal circulation provides access between the driveway, the parking area, and the primary on-site development areas shown on the plan, including the multi-purpose room and classrooms, along with supporting spaces such as administration, restrooms, a kitchen, and other site features. The plan also depicts internal pedestrian connections linking the parking area and building entries.

Pedestrian access is shown via a designated pedestrian access point along Auwaiolimu Street, providing a connection between the public frontage and the internal site circulation.

The site plan includes an on-site parking area with 31 stalls, located near the primary program spaces and served by the access driveway.

Recommendations

Based on the site access and circulation concept shown on the site plan, we recommend the following modifications or improvements as the Project advances through planning, design and permitting. These recommendations focus on site access, circulation, and safety.

- **Driveway Design and Sight Distance:** Driveway geometry and sight distance should be evaluated at the Auwaiolimu Street access to confirm adequate visibility for drivers of vehicles entering and exiting the site. At a minimum, the evaluation should consider roadway curvature, adjacent landscaping, signage and any adjacent on-street parking (if applicable).

- **Pedestrian Access and Accessibility:** Ensure that the pedestrian access point shown on the site plan provides a continuous, clearly defined, and PROWAG-compliant path to primary building entrances and between key site elements, including parking areas and program spaces. A PROWAG-compliant connection to Auwaiolimu Street should also be provided, and an enhanced crossing of the street should be provided to improve pedestrian access to the existing transit stop on the east side of the street. This crossing would include enhanced striping, signage, pedestrian-scale lighting, and possibly design features such as a raised crosswalk to moderate vehicle speeds and to increase visibility of pedestrians. The crossing could be located on either the north or south side of the Kapahu Street approach but will depend on any sight distance constraints.

- **Parking Layout and Functionality:** Once the parking lot design has been further developed, the project team should confirm that the parking layout supports efficient circulation and minimizes vehicle maneuvering conflicts.

These recommendations are intended to support safe and efficient site access and circulation and may be refined as the Project design is finalized and reviewed by the City and County of Honolulu Department of Planning and Permitting (DPP).

Transportation Management Plan (TMP)

The Transportation Management Plan (TMP) outlines strategies and policies aimed at managing and optimizing transportation systems. These strategies focus on reducing travel demand or shifting it by mode and time, with the goal of improving transportation efficiency, reducing congestion, enhancing mobility, and promoting sustainable travel options.

As described in the Project Description, the Project includes defined program-based activities and scheduling. The Project operator has indicated an awareness of existing congestion along Auwaiolimu Street, particularly during school-related traffic activity, and that program start times may be adjusted or staggered as needed to reduce overlap with those conditions. The TMP measures described below are intended to support these operational objectives.

To support these objectives, the following TMP measures are recommended as part of the proposed development:

- **Informational Resources:** Provide clear and accessible information/displays in a central common area with information about nearby transit routes, walking and biking facilities, etc.
- **Program Scheduling and Staggering:** Manage program start and end times, and stagger schedules as needed to reduce overlap with congested periods on Auwaiolimu Street, particularly during school-related traffic activities.
- **Provide Carpool Matching Services:** Encourage shared trips among staff, families, and program participants, particularly for recurring programs, to reduce single-occupant vehicle travel.
- **Support Active Transportation:** Ensure the availability of secure bicycle parking and maintain safe, convenient pedestrian access to surrounding facilities.
- **Ongoing Monitoring and Adjustment:** Monitor parking utilization and operating conditions over time and refine program scheduling and operational practices as needed to maintain efficient site access and circulation.
- **Special Event Traffic Management:** For any events that may generate parking demand that will exceed the on-site supply (e.g., a larger community meeting), provide options such as on-site valet parking, off-site parking supplies with shuttle service, and/or traffic control personnel as needed to minimize impacts to the adjacent roadway network and neighborhood.

By implementing these strategies, the Project can encourage a shift toward more sustainable transportation options, reduce reliance on single-occupancy vehicles, and contribute to a safer, more efficient, and environmentally friendly transportation system in the area.

Appendix D

Cultural Impact Assessment

PŪOWAINA NATIVE HAWAIIAN EDUCATION CULTURE & COMMUNITY CENTER

Papakōlea, Oʻahu, Hawaiʻi

Cultural Impact Assessment Report

Prepared For:

G70

111 S. King Street, Suite 170
Honolulu, Hawaiʻi 96813

Prepared By:

HeFenua

March 2026

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Chapter 1 Introduction

1.1 Project Background

HeFenua, at the request of G70 on behalf of the Papakōlea Community Development Corporation (PCDC), has prepared this Cultural Impact Assessment (CIA) in support of the Environmental Assessment (EA) for the proposed Native Hawaiian Education, Culture, and Community Center Project (herein referred to as the Proposed Project). The Proposed Project is situated within the Honolulu ahupuaʻa[1], identified by an approximate 14-acre Tax Map Key (TMK) parcel [1] 2-002-005:035. The parcel is owned by the State Department of Hawaiian Home Lands (DHHL). The PCDC seeks to obtain a long-term lease for an approximate 7-acre portion of the parcel to develop the Proposed Project. Since the action involves the use of State lands, an EA is required pursuant to Chapter 343, Hawaiʻi Revised Statutes (HRS).

It should be noted that the TMK parcel will be shared with Kula No Nā Poʻe Hawaiʻi o Papakōlea, Kewalo, Kalāwahine (KULA), a non-profit organization that is also seeking to obtain a long-term lease from DHHL for a separate but complementary project. Together, the PCDC and KULA projects represent a broader community vision to strengthen educational, cultural, and social services for the Native Hawaiian homestead communities of Papakōlea, Kewalo, and Kalāwahine.

The Project Area lies along the eastern slopes of Pūowaina (Punchbowl), a prominent volcanic tuff cone and wahi pana (storied and sacred place) that has long served as a geographic and cultural landmark. Pūowaina is divided between the ʻili of Kewalo and ʻAuwaiolimu, both within the Honolulu ahupuaʻa, forming part of the larger Kona moku of the island of Oʻahu. Pūowaina also borders the ʻili of Kalāwahine to the east and Pauoa to the west, situating the Project Area within a historically interconnected network of ʻili and ahupuaʻa that once functioned as a living system of ecological and social relationships.

The Proposed Project includes the construction of an approximate 15,000-square-foot community facility with key program elements such as a large multi-purpose room with a kitchen to support community events, workshops, and cultural gatherings; a preschool and fenced outdoor play yard designed to serve young children and families; and a series of classrooms, breakout spaces, and a workplace collective to accommodate training, language revitalization, and cultural education programs. A digital studio is also envisioned to provide space for media production, documentation, and storytelling, honoring the rich musical heritage of Papakōlea while supporting cultural preservation and youth engagement. Outdoor program areas will include a traditional imu (earth oven), a small amphitheater and stage for performances and community events, and a “Kīpuka Camp” area designed for outdoor learning and intergenerational exchange (See Figure 1-1).

[1] Kona Moku (Honolulu District) boundaries represent a particularly complex case that has to do with the political history of the area. For the purposes of this study, the State GIS ahupuaʻa boundaries will used. See Chapter 3 for more details.



Figure 1-1 Proposed Site Plan

The Proposed Project aims to create a central place for education, culture, and community that will serve Native Hawaiian beneficiaries of the Papakōlea, Kewalo, and Kalāwahine Homesteads, as well as Native Hawaiians throughout the pae ʻāina (archipelago). The facility is envisioned as a kīpuka, a nurturing and safe space for intergenerational learning, traditional knowledge exchange, and cultural practice that strengthens identity, well-being, and community resilience.

1.2 Purpose of Document

Articles IX and XII of the Constitution of the State of Hawaiʻi, along with supporting State laws and court decisions, require government agencies to protect and preserve the cultural beliefs, practices, and resources of Native Hawaiians and other ethnic groups. Article IX, Section 10 establishes the State's obligation to conserve and protect Hawaiʻi's natural beauty and all natural resources, while Article XII, Section 7 affirms the State's duty to protect Native Hawaiian traditional and customary rights to the extent feasible[2]. Together, these provisions recognize that cultural practices and resources are integral to Hawaiʻi's identity and must be safeguarded alongside natural resources.

To support decision makers in fulfilling these constitutional mandates Chapter 343, HRS, and § 11-200.1, Hawaiʻi Administrative Rules (HAR) require that EAs evaluate potential impacts to cultural properties, practices, and beliefs. This process was further clarified through Act 50, Session Laws of Hawaiʻi (SLH) 2000, which amended Chapter 343, HRS, to explicitly require disclosure of potential effects on cultural practices of the community, and the Native Hawaiian community in particular. In response, the Environmental Council recommended that CIAs be conducted to document historic properties, traditional practices, and cultural associations that may be affected by proposed projects. Information is gathered through methods such as public scoping, community meetings, ethnographic interviews, and oral histories, ensuring that practitioners' voices inform the planning process.

State law further recognizes that the cultural landscapes provide living and valuable cultural resources where Native Hawaiians have and continue to exercise traditional and customary practices, including hunting, fishing, gathering, and religious practices. In *Ka Paʻakai*, the Hawaiʻi Supreme Court provided government agencies an analytical framework to ensure the protection and preservation of traditional and customary Native Hawaiian rights while reasonably accommodating competing private development interests. This is accomplished through:

1. The identification of valued cultural, historical, or natural resources in the project area, including the extent to which traditional and customary Native Hawaiian rights are exercised in the project area;
2. The extent to which those resources—including traditional and customary Native Hawaiian rights—will be affected or impaired by the proposed action; and,

[2] Article XII, Section 7 of the Hawaiʻi State Constitution, Ka Paʻakai O Ka ʻĀina v. Land Use Commission, 94 Haw. 31 [2000] (Ka Paʻakai), Act 50 SLH 2000.

3. The feasible action, if any, to be taken to reasonably protect Native Hawaiian rights if they are found to exist.

Hence, this CIA is being prepared pursuant to Chapter 343, HRS, and Act 50 SLH 2000.

1.3 Environmental Setting

1.3.1 Lepo (Soils)

The Project Area is located along the lower eastern slopes of Pūowaina, characterized by moderately steep terrain with elevations ranging from approximately 180 to 220 feet above mean sea level (msl). The site lies roughly 1.5 miles inland from the nearest coastline. Pūowaina represents the remnants of a volcanic vent that erupted approximately 75,000 to 100,000 years ago, forming part of the Honolulu Volcanic Series. The Punchbowl Crater was created as a tuff cone, composed primarily of consolidated volcanic ash and cinders that were welded and fused by heat, with minimal lava flow activity. The cone is defined by inward- and outward-dipping beds of tuff that contribute to the unique geomorphology of the area.

Soils within the Project Area are classified primarily as Tantalus silty clay loam 15-40% slopes. This soil type is generally described as a very dark brown to dark reddish-brown silty clay loam, slightly sticky and plastic, with high shrink potential, low swell potential, and a susceptibility to sliding on steep slopes. The Tantalus series consists of well drained soils on uplands that developed in volcanic ash and material weathered from cinders. They are moderately sloping to very steep. However, as noted in October 2012 EA for the National Memorial Cemetery of the Pacific, the Tantalus soil description does not fully capture the localized conditions observed in this area. The soils here are more clayey, highly plastic, and extremely sticky, exhibiting high to very high swell potential, which increases their sensitivity to disturbance and slope instability during ground-altering activities.

A small portion of the Project Area includes the Kaena Very Stony Clay 10-35% slopes. The Kaena series of soils consist of very deep, poorly drained soils on alluvial fans and talus slopes, which developed in alluvium and colluvium from basic igneous material. They are gently sloping to steep and are commonly stony.

1.3.2 Winds and Rains

Topography and the prevailing northeasterly tradewinds are the primary factors influencing rainfall patterns across Oʻahu. Tradewinds blow from the northeast for most of the year, carrying warm, moist air from the ocean toward the island. As this air is forced upward along the slopes of the Koʻolau Mountains, a process known as orographic lift occurs, cooling the air and causing condensation that produces frequent rainfall. Consequently, windward regions of Oʻahu experience consistent precipitation and persistent cloud cover, while leeward areas, such as the Honolulu District, receive less rainfall and have drier conditions. At higher elevations, fog drip further contributes to localized moisture and vegetation.

In proximity to the Project Area, average annual rainfall is approximately 36 inches, with wetter months typically occurring from November through March and drier months between June and

September. These conditions reflect the semi-arid leeward climate characteristic of the Honolulu area, moderated by local elevation and exposure to tradewind flow.

1.3.3 Water

Water resources include those portions of the natural environment related to both surface and groundwater. As noted above, precipitation patterns and geologic conditions strongly influence the hydrologic setting of the Project Area. The soils and volcanic substrate in this area form the medium through which surface water drains and groundwater flows. Understanding these hydrologic characteristics is essential to evaluating development feasibility and long-term sustainability of the Proposed Project.

The Project Area lies within the Ala Wai watershed, which drains through urban Honolulu into the Ala Wai Canal. There are no permanent surface water bodies on or immediately adjacent to the Project Area. The nearest surface water is Kanaha Stream approximately 0.25 miles away to the east that discharges into the Ala Wai Canal, and Pauoa Stream, approximately 0.5 miles to the west that discharges into the Nu‘uanu Stream, ultimately reaching Honolulu Harbor. While these watercourses do not directly intersect the project parcel, stormwater and runoff from Pūowaina contribute to this watershed system.

Groundwater is one of Hawai‘i’s most important natural resources. Groundwater provides about 99% of Hawai‘i’s domestic water and about 50% of all fresh water Statewide (USGS 2016).

The Project Area is situated within the State Department of Land and Natural Resources (DLNR) Nu‘uanu designated aquifer. Recharge to this aquifer occurs primarily through rainfall infiltration in the upland volcanic zones of the Ko‘olau Range. Given the Project Site’s elevation and location on Pūowaina’s slopes, it likely does not overlie primary potable groundwater zones.

1.3.4 Vegetation

Vegetation within the Project Area is classified as lowland and mesic forest, woodland, and shrub land. This vegetation zone is typically characterized by koa haole forest with kiawe and banyan trees scattered throughout.

A biological survey was conducted on August 26, 2025, in the Project Area to document biological resources and assess development impacts. The area can be characterized as a highly altered urban environment with land uses ranging from residential neighborhoods, cemeteries, and educational facilities. Hence, species in the Project Area and greater region consist of commonly introduced, alien flora species typical of urbanized areas. The survey recorded a total of 42 plant species present at the Project Area, including two species of cacti and 40 flowering plants (angiosperms). Native taxa comprise two indigenous species, ‘uhaloa (*Walthera indica*) and ‘ilie‘e (*Plumbago zeylanica*), representing 5% of the total number of species recorded. The remaining 95% of the plant species are recent human introduction to the Hawaiian Islands that have become naturalized. For urbanized areas of O‘ahu, 5% native representation is typical.

The overall vegetation of the Project Area is dominated by sour grass (*Digitaria insularis*) and guinea grass (*Megathyrsus maximus*). A variety of trees, primarily koa haole (*Leucaena leucephalla*) cover the terrain of the Project Site. No Federally listed or State-listed plant species were observed during the survey.

According to the United States Fish and Wildlife Services' Information for Planning and Consultation (IPaC) mapping tool, 23 Federally listed species that may be present in the area. The IPaC list includes one mammal, the Hawaiian hoary bat (*Lasiurus cinereus semotus*); eight avian species, Hawaiian petrel (*Pterodroma sandwichensis*), Band-rumped storm-petrel (*Hydrobates castro*), Newell's shearwater (*Puffinus newelli*), Hawaiian common gallinule (*Gallinula galeata sandvicensis*), Hawaiian coot (*Fulica alai*), Hawaiian duck (*Anas wyvilliana*), Hawaiian stilt (*Himantopus mexicanus knudseni*), and Hawaiian goose (*Branta sandvicensis*); one marine reptile, the hawksbill sea turtle (*Eretmochelys imbricata*); and thirteen species of flowering plants and ferns, ʻaiea (*Nothocestrum latifolium*), ʻakoko (*Euphorbia celastroides* var. *kaenana* and var. *kuwaleana*), ʻenaʻena (*Pseudognaphalium sandwicensium* var. *molokaiense*), Carter's panicgrass (*Panicum fauriei* var. *carteri*), ʻihi (*Portulaca villosa*), kamanomano (*Cenchrus agrimonioides*), *Lobelia monostachya*, ōhai (*Sesbania tomentosa*), *Polyscias lydgatei*, *Spermolepis hawaiiensis*, uhiuhi (*Mezoneuron kavaiense*), *Vigna o-wahuensis*, and *Microlepia strigosa* var. *mauiensis*.

Although critical habitat has been designated for some of these species elsewhere in the State, none overlaps with the Project Area.

1.3.5 Built Environment

The Project Area is presently undeveloped and heavily vegetated. It is bordered by the National Memorial Cemetery of the Pacific to the west (within the crater of Pūowaina), the Papakōlea residential community to the north, Abraham Lincoln Elementary School and Stevenson Middle School to the east, and the proposed KULA project site to the south. The broader setting encompasses the DHHL homestead communities of Papakōlea, Kewalo, and Kalāwahine, as well as portions of the Makiki neighborhoods.

Chapter 2 Methodology

The approach of this CIA generally follows the framework outlined in the State's *Guidelines for Assessing Cultural Impacts* (2000). The methodology integrates archival research, spatial and cultural landscape analysis, and community consultation to identify, evaluate, and address potential impacts of the Proposed Project on cultural resources and practices. The process consists of three main phases, summarized below:

Phase I: Background Research and Information Gathering

- Definition of the Region of Influence (ROI) and geographic extent
- Review of the Proposed Project description and components
- Research and review of cultural, historical, and natural resources, including previous Archaeological Inventory Surveys (AIS), CIAs, and related studies within the ROI
- Consultation with community members, cultural practitioners, lineal descendants, and knowledge holders

Phase II: Identify and Assess Potential Impacts

- Detailed analysis of project components
- Spatial analysis of Proposed Project in relation to identified cultural resources
- Identification of potential impacts (direct, indirect, and cumulative impacts)
- Assessment of impact significance

Phase III: Develop Mitigation Recommendations

- Formulation of appropriate mitigation measures in consultation with interviewees
- Development of specific Best Management Practices (BMPs) for conducting the project with appropriate protocol and cultural considerations

2.1 Background Research and Information Gathering

2.1.1 Region of Influence and Geographic Extent

The Project Area is typically defined as the physical boundaries of the Proposed Project. This represents the physical footprint where direct project activities, such as construction and operations, will occur.

The ROI extends beyond the Project Area. The ROI is determined by analyzing the potential impact, including but not limited to: physical alterations to cultural sites or resources; changes to access routes or gathering areas; visual impacts to culturally significant viewsheds; auditory impacts that may affect the cultural atmosphere or sense of place; and disruption to spatial relationships or connections between cultural practitioners and places of significance. The ROI is specific to the nature and scale of an action and the types of impacts it may generate. It is important to note that the ROI may vary depending on the specific cultural resource or practice being considered, as different resources and practices have different spatial extents and sensitivities to various impact types.

The geographic extent establishes the broadest research boundary for the CIA and defines the area within which background research, consultation, and analysis are conducted. As recommended in the State of Hawai'i's "Guidelines for Assessing Cultural Impacts" (2000), the geographical extent of cultural impact inquiry should, in most instances, be greater than the project area over which the proposed action will take place. This expanded scope ensures that cultural practices which may not occur within the boundaries of the Project Area, but which may nonetheless be affected by the Proposed Project, are included in the CIA assessment. The geographic extent typically extends to include the ahupua'a or moku within which the Project is located, as these traditional land divisions often encompass the range of cultural practices and resources associated with a given area. In some cases, cultural practices and resources extend beyond a single ahupua'a, and the geographic extent is adjusted accordingly to appropriately capture these practices and their potential connections to the proposed action. The geographic extent provides the cultural and historical context necessary to understand the landscape within which the project area and ROI are situated.

For the purposes of this CIA, the ROI is considered to include the Papakōlea, Kewalo, and Kalāwahine Homestead communities, while the geographic extent encompasses the Honolulu ahupua'a and the broader Kona Moku of O'ahu within which the Project Area is situated. These geographic and cultural extents provide the context for understanding the potential effects of the Proposed Project on cultural resources, practices, and values.

2.1.2 Review of the Proposed Action and Project Description

An understanding of the Proposed Project is essential to conducting a meaningful CIA. This CIA is informed by and aligned with the scope of the EA prepared pursuant to Chapter 343, HRS, and Chapter 11-200.1, HAR. The review of the Proposed Project includes an examination of its key components, including but not limited to its size, uses, construction methods, operational characteristics, and timing of implementation.

This review informs the impact analysis by establishing what activities will occur, where they will take place, when they will happen, and how they will be implemented. Understanding these details is essential to identifying potential direct and indirect impacts on cultural resources and practices. It also provides the basis for determining the appropriate ROI and geographic extent of the CIA assessment, and for formulating appropriate mitigation measures.

2.1.3 Archival and Desktop Research

Background research for this CIA was conducted through comprehensive review of primary and secondary cultural and historical sources, archaeological reports, historical documents, historical maps, and reference materials in both physical and digital formats. Resources were accessed from various State agencies, including but not limited to the State Historic Preservation Division (SHPD) library, the Department of Accounting and General Services Land Survey Division, and the Hawaiian Mission Houses Historic Site and Archives. Primary Hawaiian language resources were collected from select ethnographic studies as well as the Office of Hawaiian Affairs' Papakilo Database, a digital repository.

Research also included the study of various (chants), mele (songs), moʻolelo (stories, histories), kaʻao (legends, tales), ʻōlelo noʻeau (proverbs), and other traditional Hawaiian cultural expressions to understand land transformation, development, and population changes from the early post-Contact era to the present day. The composers and authors of these works often witnessed events firsthand and composed oli or mele as a means of commemorating and preserving significant occurrences. Within Hawaiʻi's oral tradition, these oli and mele served as mnemonic devices passed down through generations to maintain historical memory. The accuracy of retelling these events remains critical to preserving cultural practice and recording history across multiple generations. While kaʻao are fictional narratives, they contain important historical information, including names of real people once prominent in specific areas, descriptions of places with local place names, and references to flora and fauna for which areas were historically known. Accuracy in translation and interpretation of information presented through these cultural sources is essential, as they preserve knowledge from the past that may otherwise be lost over time.

Historical and archival resources pertaining to Pauoa, Honolulu, and Makiki were accessed from multiple repositories, including but not limited to the Hawaiʻi State Archives; SHPD library, State Land Survey Division, and the archives of the Bishop Museum Library. Previous archaeological reports and CIAs were reviewed, as were historic maps and photographs. This review helps establish what cultural resources and practices have been previously documented, identifies potential gaps in existing knowledge, and provides historical context for the current assessment. It is important to note that previous studies may have been conducted under different project scopes, within different geographic boundaries, or at different points in time, and therefore may not fully address the current proposed action or reflect contemporary cultural practices and concerns. Existing documentation is considered as part of the larger body of research informing this CIA, but does not replace the need for consultation and analysis specific to the proposed action.

Online databases consulted include the Ulukau Electronic Hawaiian Database, Papakilo Database, the State Library system, and Waihona ʻĀina Māhele database. Hawaiian terms and place names were translated using online Hawaiian dictionaries (Nā Puke Wehewehe ʻŌlelo Hawaiʻi), *Place Names of Hawaii* (Pukui et al. 1974), and *Hawaii Place Names* (Clark 2002). Historic maps were obtained from the State Archives, State of Hawaiʻi Land Survey Division, and the University of Hawaiʻi at Mānoa Maps, Aerial Photographs and GIS (MAGIS) website.

This review helps establish what cultural resources and practices have been previously documented, identifies potential gaps in existing knowledge, and provides historical context for the current assessment. It is important to note that previous studies may have been conducted under different project scopes, within different geographic boundaries, or at different points in time, and therefore may not fully address the current Proposed Project or reflect contemporary cultural practices and concerns. Existing documentation is considered as part of the larger body of research informing this CIA, but does not replace the need for consultation and analysis specific to the Proposed Project.

2.2 Community Consultation

A combination of qualitative methods, including purposive, snowball, and expert sampling was 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 difficult to identify, or are members of groups. Consultation efforts began with utilizing HeFenua's contact list to facilitate the interview process. HeFenua then review an in-house database of kūpuna (elders), kama'āina (native born), cultural practitioners, lineal and cultural descendants, Native Hawaiian Organizations (NHOs; includes Hawaiian Civic Clubs and those listed on the Department of Interior's NHO list), and community groups.

HeFenua contacted several individuals and organizations with expertise in the cultural resources, practices, and beliefs of the Project Area. Of those contacted, a total of 6 people were interviewed by HeFenua. HeFenua had a set of formal questions, however, as the interview progressed, questions were based on interviewees' answers. The interviews were transcribed and notes were taken (See Appendices C-H). Recorded interviews assist the cultural researcher in 1) conveying accurate information for interview summaries, 2) reducing misinterpretation, and 3) adding missing details to mo'olelo.

HeFenua sought *kōkua* (assistance) and guidance from the participants in identifying past and current traditional cultural practices of the Project Area. Those aspects included general history of the ahupua'a, past and present land use of the area, knowledge of cultural sites (for example, wahi pana, archaeological sites, and burials), knowledge of traditional gathering practices (past and present) within the Project Area; cultural associations (ka'ao and mo'olelo), referrals, and any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of the Project Area.

2.2.1 Interview Completion

After each interview, HeFenua cultural researchers transcribed the recording and prepared an interview summary reflecting the interviewee's statements. Draft transcripts and summaries were returned to interviewees for review and correction. Upon receipt of edits, HeFenua incorporated their 'ike (knowledge) and mana'o (thoughts/perspectives) into the report. With submitting this CIA to the client, HeFenua also provided each participant a packet containing the finalized transcript, interview summary, and any interview photos, along with a thank-you card and honorarium.

"*I ulu no ka lālā i ke kumu* — the branches grow because of the trunk," is an *'ōlelo no'eau* (#1261) shared by Mary Kawena Pukui with the simple explanation: "Without our ancestors we would not be here" (Pukui 1983:137). As cultural researchers, we often lose our kūpuna but we do not lose their wisdom and words. These CIA documents also serve as a repository of their *'ike* (knowledge) and *mana'o* (thought, perspective) for future stewardship.

Chapter 3 Cultural Landscape

Land division terms and concepts in Hawai‘i, whether moku, ahupua‘a, ‘ili or many others, can be extremely variable; and, depending on which source one cites, or what time period is referenced, many different configurations are possible. Kona Moku (Honolulu District) boundaries represent a particularly complex case that has more to do with the political history of the nineteenth century, including Kamehameha’s establishment of Honolulu and Waikīkī as seats of power and royal residence, as well as the development of Honolulu harbor as a shipping port for Euro-American merchants in the first few decades of the 1800s, than with traditional Hawaiian (or “old O‘ahu”) settlement or subsistence patterns (Beechert, 1991; Daws, 2006).

For instance, the Hawai‘i State GIS layer identifies Pauoa Valley as part of the larger Honolulu ahupua‘a. Under this configuration, a distinct Pauoa ahupua‘a is not recognized which may be an interpretation that almost certainly does not reflect how early Hawaiians, or the people of *“old O‘ahu”*, originally understood and organized this landscape. Nevertheless, as discussed in Chapter 2, the ROI and geographic extent for this CIA extend beyond the immediate Project Area to encompass interconnected cultural landscapes. For consistency with contemporary spatial data and to ensure inclusivity of adjacent valleys, this CIA utilizes the State GIS-defined Honolulu ahupua‘a boundaries to locate and contextualize the Project Area. The Project Area is situated within and adjacent to other palena[1] that are critical to discuss in order to understand the cultural landscape for this CIA. These palena include Pauoa and Makiki.

3.1 Pauoa Palena

Pauoa is a small valley situated between the ridge that borders Nu‘uanu on the east (Pacific Heights) and the mountain (Tantalus) (Handy and Handy, 1972). While much of the lower portion of Pauoa has been extensively modified by residential development, including the Pacific Heights and Papakōlea neighborhoods, the upper valley remains largely undeveloped forest land. The valley is traversed by a single primary stream, Pauoa Stream, which flows through its center between two ridges, Kalāwahine (literally, “the day [of] women”) to the east and Akaukukui (possibly ‘Ākaukukui) to the west. Pauoa Stream wraps around the northwestern flank of Pūowaina (Punchbowl) before joining the lower reaches of Nu‘uanu Stream near Beretania Street. Historically, the upper portions of Pauoa Stream supported an extensive lo‘i kalo (taro terrace) system and settlement area that once covered much of what is now the Pacific Heights neighborhood.

Several pūnāwai (freshwater springs) are located along the course of Pauoa Stream, including (from lowest/makai to highest/mauka): Kaikahi, an unnamed spring, Kahuawai, and Booth Spring. The upper reaches of Pauoa do not terminate along the Ko‘olau ridgeline, as is

[1] **palena** 1. n. Boundary, limit, border, margin, juncture, separation, partitioning; terms of a fraction. Cf. kaupalena. to confine. (Pukui and Elbert 1986).

common with other valleys in Kona Moku, but instead merge with the adjoining Nu‘uanu and Mānoa watersheds. Above the stream’s source lies a natural plateau known as Pauoa Flats, marking the transitional upland landscape between the valleys.

Pukui et al. (1974) do not provide a translation for Pauoa, but Lyons (in 1901) stated the “Pauoa is an ‘ear,’ or side valley to Nuuanu” (Sterling and Summers 1978:291). Many mo‘olelo about Pauoa are associated with Pūowaina which will be discussed further below in Section 3.3. \

Handy (1940; Handy and Handy, 1972) talked about two areas of important for cultivation in Pauoa. The first was along its main stream, and was described in the following two quotes:

> This little valley [Pauoa] had its streams, and the entire flatland in and below the valley was terraced for wet taro. All this land is now covered by subdivisions, streets, and some commercial buildings. (Handy and Handy 1972:478)
>
> The flatland in the bottom of Pauoa Valley above Punchbowl was completely developed in terraces. About half of the old terrace area [by 1940] is now covered by streets and school and dwelling houses. Of the upper portion a considerable area is still [in 1940] under cultivation. (Handy 1940:78)

The second area of cultivation in Pauoa discussed by Handy was the slopes of Pūowaina, some of which is within, or just adjacent to, Pauoa:

> Punchbowl Crater (Puowaina), on both the inner and outer slopes, was also famous in ancient times as a sweet potato locality. The planting was especially good on the inland side near the present Hawaiian homestead of Papakolea. (Handy 1940:156)

According to the archaeologist McAllister (writing in the early 1930s and quoting earlier work by chronicler of Hawaiiana, Thomas Thrum), two old heiau, Hale-wa and Kahuoi, were once located in Pauoa. Both were said to have been destroyed by the middle nineteenth century, and their locations are currently indeterminate.

Kamakau (1992) described Pauoa as one of the locations involved in important battles between Maui’s Kahekili (circa 1783) and O‘ahu’s Kahahana, which eventually resulted in the taking of O‘ahu (and Moloka‘i) by Kahekili.

3.2 Makiki Palena

Makiki lies to the east of Tantalus, extending downslope along the Round Top ridge to the base of Pūowaina (Punchbowl). While the lower portion of Makiki has been heavily altered by urban and residential development, including the Makiki Heights and Papakōlea neighborhoods, the upper valley remains primarily undeveloped forest land. Some scattered residential development also occurs along the upper reaches of Tantalus Drive which

meanders along Round Top ridge. The Hawaiian name for Tantalus, coined by Punahou School students during the late historic period, is Puʻu ʻŌhiʻa, meaning "ʻōhiʻa tree hill."

Several streams in upper Makiki converge to form Makiki Stream proper, including Kānealole and Moleka, which drain the slopes of Puʻu ʻŌhiʻa, and Maunalaha, which drains the flanks of ʻUalakaʻa (Round Top). Another stream, Kanahā (literally, "the shattered [thing]"), drains a portion of the Puʻu ʻŌhiʻa slopes and the western side of Makiki. Both Kanahā and Makiki Streams eventually flow downslope into urban Honolulu, joining the coastal drainage network below Makiki.

Given the steep terrain of upper Makiki, the area was not well suited for extensive loʻi kalo cultivation. Instead, intensive agriculture and denser settlement historically occurred on the gentler lands below Makiki, within the broader Honolulu Ahupuaʻa. Several pūnāwai (freshwater springs) are located along Kānealole and Moleka Streams. The spring along Kānealole Stream is labeled Makiki Springs on some U.S. Geological Survey (USGS) maps, while a pair of springs along Moleka Stream appear as Herring Springs on other USGS maps.

The upper reaches of Makiki do not extend to the Koʻolau ridgeline, as in many other valleys within Kona Moku, but are instead overtaken by the adjoining Mānoa and Pauoa watersheds above Puʻu ʻŌhiʻa. Historic maps also depict two small lakes in the upper valley, one situated just above Puʻu ʻŌhiʻa and another above ʻUalakaʻa (Round Top), illustrating the historic hydrologic complexity of the upland Makiki watershed.

While Pukui et al. (1974:142) do not provide a definitive translation for Makiki, they suggest that the name was "probably named for a type of stone used as weights for octopus lures." Numerous moʻolelo associated with Makiki also connect to Pūowaina and Papakōlea, which is discussed further in Section 3.3 below. The area of Maunalaha, within upper Makiki, is associated with stories of a particular stone known as Aniani-kū (literally, "stand beckoning"). This stone, and the place that bears its name, feature in moʻolelo of a Papakōlea girl calling out to a chanting Mānoa girl, as well as in tales of the pig-god Kamapuaʻa, illustrating the interconnection of Makiki's landscape with neighboring valleys through shared narrative and genealogy.

Handy (1940; Handy and Handy 1972) talked briefly about Makiki as a famous place for growing ʻuala (sweet potatoes) on the steep, cinder slopes of Pūowaina:

> The steep cinder-covered sides of Round Top and Makiki Heights were famous for their sweet-potato plantations. The old Hawaiian name for this area was ʻUalakaʻa meaning "Rolling-sweet-potato." The slope is such that it is said that if a potato was displaced at the bottom end of a row that ran up the hillside, all the ʻuala would roll down. Kamehameha revived the use of this locality for sweet-potato cultivation The place is ideal, because all the year round there is enough rain for ʻuala, and even in rainy winter months the drainage on the cinder slopes is complete . . . Kamehameha is said to have had the whole hillside planted. (Handy and Handy 1972:478)

Kamakau (1992:277) and ʻĪʻī (1959:145) both note that Kalanimōkū (also known as Kalaimoku or Billy Pitt), a trusted advisor to Kamehameha I, built a house in Makiki during this period. This house, known as Kīlauea, was reportedly used by Kaʻahumanu to observe political rivals residing in nearby Mānoa.

Further, Kamakau (1992:335) records the presence, in the 1830s, of a long stone called Pōhaku Keōpūolani, described as belonging to the king and located "in the space between Makiki and Punahou." Although the exact location of this pōhaku is uncertain, it may have been situated near the southeastern boundary of Makiki, marking another layer of historic and cultural significance within the area.

3.3 Kaʻao and Moʻolelo

There are relatively few known moʻolelo that refer specifically to places in Pauoa. In many well known moʻolelo such as the *Kaʻao no Pumaia*, *Kaʻao no Kahalaopuna*, *Kaʻao no Peapea*, Pauoa is mentioned as a place of passing. Two of Pauoa's most well-known features highlighted in moʻolelo include Pūowaina (Punchbowl).

3.3.1 Legend of Supernatural Owls

Pūowaina is one of three locations near Honolulu famous for being one of the homes for supernatural owls. In a series of articles titled, *No ke Kaapuni Makaikai i na Wahi Kaulana a me na Kupua a me Naʻili Kahiko mai Hawaii a Niihau* (Famous Places to be Seen, Supernatural Beings and the Chiefs of old from Hawaiʻi to Niʻihau), Kamakau (1991) presented a series of traditions. In one of the traditions, there lived a man named Kapoʻi near Pūowaina:

> *No Kapoi.*
>
> *He kanaka o Kapoi no ka aina i Kahehuna i Honolulu. I ka hele ana o Kapoi i ka uhuki pili i Kewalo, maluna aku o Pauoa, loaa iho la iaia kekahi mau hua pueo, a hoi mai la ia. A hiki i ke ahiahi, hoomakaukau iho la oia e pulehu. Kau ana ka pueo ma ka puka o ka hale, a kahea maila ka pueo "E Kapoi --- E, ho mai au hua," Ninau aku la o Kapoi: "Ehia hua?" "E hua hiku." Olelo mai la ka pueo; "E Kapoi -- e homai au hua;" "E pulehu ana au i keia mau hua;"*
>
> *Olelo aku la o ka pueo; "Aloha ole oe e Kapoi i ka haawi ole mai i oʻu mau hua." Olelo aku la o Kapo, "e kii mai i ko hua."*
>
> *Ka lilo ana o ka pueo i akua no Kapoi.*
>
> Translation
>
> About Kapoʻi.
>
> Kapoʻi was a man of the land in Kahehuna in Honolulu. When Kapoʻi went to gather pili grass at Kewalo, there around Pauoa, he found some owl eggs and

> then he returned home. In the evening he prepared to cook them. An owl landed at the entrance of his house, and the owl called out, "O Kapoi return my eggs to me." Kapoʻi asked, "How many eggs?" "Seven eggs". Kapoʻi said, "I'm cooking these for me to eat." The owl said, "Kapoʻi, you have no compassion if you do not return my eggs to me."
>
> Kapoʻi then told the owl, "Come get your eggs."
>
> The owl becomes a god of Kapoʻi.

To reward this favor to return the eggs, the owl became the ʻaumakua of Kapoʻi, who asked him to build him a heiau in Mānoa.

3.3.2 Menehune of Pauoa Valley

Legends of the menehune, a legendary race of small people said to have worked at night building fishponds, roads, and heiau, are closely associated with Pauoa and Pūowaina. According to Kamakau (1991:31), "*Menehune also lived on Puowaina. Pauoa was the pit for excrement.*" This brief but vivid statement situates Pauoa and Pūowaina within the menehune's storied geography, suggesting that these places were among their settlements or work sites.

Abraham Fornander (1996:23) provides additional context, describing one of the ancient voyagers, Kahanaanewa, who traveled from Kahiki to Hawaiʻi. Fornander recounts:

> "…stretched out his hands to the farthest bounds of Kahiki, and on them," as on a bridge, "came the Menehune people to Oahu;" and the places assigned them to live in were Kailua in the Koolau district, and Pauoa and Puowaina in the Kona district;…and that they were employed to build the Heiaus of Mauiki, Kaheiki, Kawaewae, Eku, Kamoaliii, and Kuaokala.

Another account describes Kahānaiakeakea, a chief who ruled the lands "*from Nuʻuanu to the sea*." He was said to be a friend of the menehune, and when he decided to build a new heiau, they gathered together in one night, transporting flat, smooth stones from the seashore to the uplands, completing the structure before dawn. At this heiau, Kahānaiakeakea appointed his kahu, Kahilona, a wise kahuna, to serve as the temple keeper.

3.3.3 Legend of the Ghost Dance of Pūowaina

In the "Legend of the Ghost Dance on Punchbowl," Kakei, the high chief of Oʻahu gathered together all of his followers, launched all of his war canoes, and raided the village of Waimea on the island of Kauaʻi. He and his followers burned the town, killed many, and captured treasures, women, and children to take back to Oʻahu. They landed at Honolulu Harbor and prepared a feast on the slopes of Pūowaina. Then came a large earthquake, which caused a landslide and the sides of the crater opened up and a flood of lava poured out.

> Then a wonderful thing appeared above the floating lava, in the midst of the clouds hovering over the crater. A number of the aumakuas (personal god) of Kauai were seen in a solemn and stately dance. Back and forth they moved to the rhythm of steady peals of erupting gases The clouds swayed to and fro, while the ghosts moved back and forth among them. The spirits of the ancestors had come to protect the women and children of the households whose friendly deities they were. It was the ceremonial, sacred dances of the spirits, to be followed by swift punishment of those who had brought such great injury to Kauai (Westervelt, 1963: 116).

The aliʻi and kahuna gathered together the caputured women, children, and treasures, placed them on canoes, and sent them back to Kauaʻi. This appeased the ʻaumakua and akua, and the earthquakes and lava ceased. According to legend, this marked the last eruption of Pūowaina.

3.3.4 Kaʻao No Puamaia

In *Kaʻao no Puamaia* (The Legend of Puamaia), it is told how the spirit of a man whose bones were worshiped compelled the powerful chief Kualiʻi to honor a vow made to a god. When Kualiʻi built the heiau of Kapuaʻa for his god Kanenuiakea, he demanded the puaʻa (hogs) of Puamaia, a hog-raiser living at Pukoula, near Waiāhao in the Kona District of Oʻahu, to use for sacrifice. Puamaia withheld one favorite pig that he had vowed should die a natural death. When Kualiʻi sent messengers to seize this last hog, Puamaia killed each of them until none were left. Finally, Kualiʻi himself captured, bound, and killed Puamaia, casting his bones into a pit with the others. Yet the spirit of Puamaia later appeared to his wife, revealing where she could recover his bones so that proper rites might be observed.

> *Piʻi aku la lakou mai Pukoula aku a ka uakee o Pauoa e hele la a hiki i ka wai o Alekoki, ma laila aku a Maemae, pela lakou i pii ai a owakawaka kai ao o ke kakahiaka nui, hiki lakou i Nuuanu.*
>
> Translation
>
> After the body had been dug up, they left Pukoula and walked toward the mountains along the road leading to the junction of Pauoa and the road leads to Alekoki pool. They then continued on up toward Maemae, and by dawn [of the next day] they reached Nuʻuanu. (Fornander 1919 Vol.IV: 475)

She and her daughter are said to have hidden in a cave at the top of the left-hand peak of Nuʻuanu Pali, where they worshiped Puamaia's bones until his ʻuhane became even more powerful than when he was alive. Food and treasures were taken from Kualiʻi's men, and the chief found no peace until he built three houses, one for Puamaia's wife and daughter, one for their possessions, and one to enshrine Puamaia's bones. The kahuna then prayed over the bones and restored Puamaia to life, fulfilling the spiritual balance that had been disrupted by Kualiʻi's earlier actions.

3.3.5 Kaʻao No Kahalaopuna

In the moʻolelo, *He Kaʻao no Kahalaopuna* (The Legend of Kahalaopuna), the divine wind and rain of Mānoa gave birth to a child named Kahalaopuna, whose beauty embodied the rainbow. She lived in Mānoa Valley, where she danced across the rocks and sky, leaving behind a bridge of colors. Kahalaopuna was so radiant that two chiefs fell in love with her, Kauhi of Waikīkī and Mahana of Kamōʻiliʻili. Kauhi descended from the family of the shark god, and he was jealous and cruel. When Kahalaopuna refused to marry him, he became enraged, declaring that if he could not be her husband, no one else would. In his fury, he killed her and buried her where he believed she would never be found.

> *Pii a maila a Kauhi a loaa o Kahalaopuna ma Manoa, oelo aku ia ia e hele i Pohakea, ma uka o Ewa, e pili la me ke kuaiwi o Kaala. I ko laua hele ana, noonoo iho la o Kahalaopuna i ke kumu o keia hele ana. Ma keia o hele ana o laua, ma ka uka pili kanaka ole, ma ka uka o Pauoa a me Waolani, malaila, ma uka o Kalihi, pela ko laua hele ana, a Manana moe ana. (*Fornander 1919 Vol:5:189*)*
>
> Translation
>
> Kauhi came up to Manoa and found Kahalaopuna, and asked her to go with him to Pohakea, a place above Ewa lying close to Kaala mountain. While on their way, she meditated to herself as to the probable cause of this journey. In going, they took the upper road where people seldom passed, passing along Pauoa, Waolani, then along upper Kalihi and so on to Manana where they spent the night. (Fornander 1919 Vol:V:188)

3.3.6 Kaʻao No Peapea

In *Kaʻao no Peapea* (The Story of Peapea), Peapea is described as a famed warrior, celebrated for his victory over the forces of Kahahana, for his relationship with Kekuapoi, a woman of great beauty, and for his fearless display of courage in battle.

> *A lohe o Peapea, haalelo iho la iai ka wahine a holo mai la ma uka mai o Ualakaa, Makiki, Pauoa, Kaheiki, e pili la me Maemae. Ilaila loaa iaia ka maka mua o na kanaka o Kahekili. A o ko Kahahana aoao hoi, i Waolani ka poe, i Maemae ka maka mua e iho mai ana. A hiki i Peapea ma waena o ko Kahekili mau koa a me ko Kahahana mau koa, ku iho la ia e pani. (Fornander 1918-1919 Vol:5: 459-461)*
>
> Translation
>
> When Peapea heard this he left his wife and ran above Ualakaʻa, Makiki Pauoa, and Kaheiki, which is adjacent to Maemae. There he met the van of the army of Kahekili. As to the forces of Kahahana, the main army was at Waolani, while the front was descending from Maemae. When Peapea arrived between

> Kahekili and Kahahanas warriors he stood to defy [the advance]. (Fornander 1918-1919 Vol:5 458-460)

3.3.7 Kaʻao No Pīkoi

Makiki is remembered in oral tradition as a place of hunting rats, a reputation preserved in the The Legend of Pīkoi.

According to the story, Pīkoi and his father landed on Oʻahu and traveled upland into Mānoa Valley, where they met Kaʻuiomānoa. Their reunion was filled with great joy, and they celebrated together with a feast. After a time of rest, Pīkoi wandered down the valley toward the lands overlooking the harbor of Kou (Honolulu).

> On the plain called Kula-okahua he saw a chiefess with some of her people. This plain was the comparatively level ground below Makiki Valley. Apparently it was covered at that time with a small shrub, or dwarflike tree, called aweoweo. Rats were hiding under the shelter of the thick leaves and branches. (Westervelt 1915:96)

3.3.8 Moʻolelo of ʻUalakaʻa

Situated between Mānoa Valley and Pauoa Valley, Makiki Valley lies on the lower slopes of Kaiwiokaihu (Makiki Heights) and is defined by three main puʻu (hills or peaks): Puʻu ʻŌhiʻa (Tantalus), Puʻu Kākea (Sugar Loaf), and Puʻu ʻUalakaʻa (Round Top).

There are several versions of the *moʻolelo* of ʻUalakaʻa. Fornander (1919:532–533) records two versions of the story. According to the legend, a sweet potato (*ʻuala*) was planted on the northwestern slopes of Mānoa. There were two fields, one belonging to Kupihe and the other to Kapanaia. Kupihe planted his potatoes on the hillside, while Kapanaia planted his on the flat below. When they began cultivating, Kapanaia found only a single potato growing in his field, so he hilled it up carefully. The potato grew so large that it protruded above the soil mound. In contrast, Kupihe's field contained no potatoes at all.

When the men returned the next day to tend their crops, Kapanaia discovered that his prized potato had disappeared. Searching for it, he climbed up to Kupihe's field on the hillside and saw a large potato bulging in one of Kupihe's mounds. Kupihe insisted it was his, since it was now growing in his field. The two quarreled and returned home angry. That night, the potato rolled down the hill again, leaving a deep hole where it first struck the ground before reattaching itself to its parent vine.

> Ua olelo ia ma keia moolelo aʻu I lohe ai, ua oki maoli ia no ke anakiu o ua uala nei e ka iole, a hoomaka mai ua uala nei e kaa a paa I ka mala a Kapanaia, a malaila kahi I waiho ai a ulu kaupuupu oia ka mea e ulu haupuupu nei ka uala a kakou e ike nei. Oia ka mea i kapa ia ai kela puu mauka o Makiki o Ualakaa, no ka kaa ana o ua uala la. A kekahi inoa aʻu i lohe ai o Iolekaa. O kekahi hoi, na Kaauhelemoa I kiko ke anakiu o ua uala la, a haule I ka mala a Kapanaia, no ke alualu ia ana mai e Pupuulima.

Translation

It is stated that the stem of this potato was bitten by a rat and the potato rolled down until it landed in Kapanaia's field, and it was left there until new sprouts commenced to grow from it. That is why new spouts come from potatoes as we see them now. That is why this potato at Makiki is called Ualakaa, because it rolled [downhill]. Another name which I heard [applied to it] was Iolekaa (rolling rat). Another has it that Kaauhelemoa pecked at the stem of this potato and it rolled to Kapanaia's field, because Pupuulima chased after it. (Fornander, 1918-1919: 532)

John Papa ʻĪʻī (1959) notes that Kamehameha I farmed and lived occasionally in Mānoa near ʻUalakaʻa, and Kamakau (1992:168) explains why Kamehameha valued these lands:

Ua lako loa ʻo Kamehameha i nā mea kaua haole, a pēlā nō hoʻi i nā aliʻi a pau. ʻAʻohe makemake nui ʻia ʻo ke dālā a me ka lole. A ʻike ʻo Kamehameha, ʻo ka ʻuala ka ʻai i makemake nui ʻia e ka haole, a ʻo ka uhi kahi, no Laila, mahi ihola ʻo Kameahmeha i ka ʻuala a nui, ʻo ia hoʻi ʻo ʻUalakaʻa ma Mānoa a ma Makiki. A mahi ihola i ka uhi ma Kaʻakopua, a ma Honolulu, ʻo ia hoʻi ʻo Kapāuhi, a kūʻai akula me nā haole.

Translation

Kamehameha was well-supplied with foreign weapons and equipment for war, as were all of the chiefs. There was no great desire for money or clothing. Kamehameha knew that sweet potatoes were the crop that the foreigners really liked, and yams too, so Kamehameha cultivated a lot of land with sweet potatoes, that was at ʻUalakaʻa and Mānoa and Makiki. And he farmed yams at Kaʻakopua and Honolulu, indeed at Kapāuhi (which means "the enclosure of yams"), and he bought and sold with the foreigners. (Translation by D. Duhaylonsod)

3.3.9 Heʻehōlua of Pūowaina

The unique topography of Pūowaina's steep slope which, at the base extended makai to the plain of Honolulu, made the crater an ideal location for the practice of heʻehōlua, or hōlua sledding. The following account describes the practice as it was performed by the skilled participants.

KA HEEHOLUA

He papa ia i kalai ia a loihi. Eono iwilei ka loa o ka papa imi. O ka papa liilii iho, eha iwilei kekahi, a ekolu iwilei kekahi. Elua papa loihi, ua kukulu aoao ia. Ma ka aoao ka puka e hou ai e like me ke alapii ke ano, he laau liilii mawaena. O ke akea mai kekahi papa a kekahi papa, eiwa iniha ke akea. Ua hoopii ia mai o mua o na papa, e like me ka palau, ua hamo ia a hinuhinu i ke kukui, a pahee wale no. O ka va e holo ai o ke awakea a me ka aui la ana, o

kahi e holo ai, he puu, he wahi palipali e like me ka huli hema o Puowaina, e nana ana ia Waikiki. Ua kohi ia a awaawaa.

O ka loa o kekahi "holua", hookahi mile me ka hapa, elua mile kekahi. Ua hoonoho ia ka lepo a maikai, haliilii ia i ka mauu a paa ka holua. I ka wa e holo ai i luna ka "holua," ina he kane, hume ka malo a paa, alaila holoholo elima paha anana ke kaawale. Ia wa, holo mai a moe i luna o ka "holua", alaila, holo, imua ke poo me na maka e nana pono ai. Ina e hala ka nana ana, a pa paha ka wawae i lalo, alaila, hu i kula, eha ke kino i ka pohaku a me na mea e ae. Ina he wahine ka mea holo, kakua i ka pau a paa ma ke kikala, waiho wale no ke kino aohe kapa (Fornander 1919:199).

Translation

THE SLED

This is a long piece of hewn board. The large boards are six yards long, and the smaller ones are, some four and some three yards. Two long boards are laid on edge. Holes are made on the sides in the manner as those of a ladder with small sticks between. The width from one board to the other is nine inches. The heads of the boards are turned up like a plow, rubbed over with kukui till they shine and glide easily. The time for sledding is mid-day and afternoon, and the place for sledding is [down] a small steep hill, like the south side of Punchbowl, looking towards Waikiki, and dug up in ridge ways.

The length of a track is one and one half miles; some two miles. The dirt is laid down nicely and the track spread over with grass. When sliding down the track, if a man, he has to fasten up his girdle securely, run back about five fathoms distant, and then run forward and lie down on the sled, slidding down, with his head to the front and eyes looking sharply. If he is not watchful, or his foot touches the ground, he would be thrown off the track, bruising his body with rocks or other things. If a woman is to slide down, she securely ties the loin-cloth around her waist, leaving the body bare, without clothing. (Fornander, 1919: 198)

3.3.10 Human Sacrifices of Pūowaina

According to Hawaiian legend, the goddess Pele created Pūowaina as a home for herself and her family (Kamehameha Schools, 1987). In pre-contact Hawai'i, Pūowaina was renowned as a place of human sacrifice, and its name, meaning *"Hill of Placing,"* is said to derive from this practice (Pukui et al., 1974).

The practice of human sacrifice associated with Pauoa and Pūowaina reportedly followed a three-step process. The first step involved the drowning of the intended victim at a fishpond in the 'ili of Kewalo, in a ritual known as kānāwai kaihehe'e or kekaiheehee, translated as *"sea sliding along."* This ritual was performed to prepare the victim for offering to the gods (Kamakau 1991; Westervelt 1963).

A detailed 19th-century account describes the location and nature of this practice:

> A fishpond and surrounding land on the plains below King Street, and beyond Koula. It contains a spring rather famous in the times previous to the conversion to Christianity, as the place where victims designed for the Heiau [place of worship, shirne] of Kanelaau on Punchbowl slopes, was first drowned. The priest when holding the victim's head under water would say to her or him on any signs of struggling, "Moe malie i ke kai o ko haku." "Lie still in the waters of your superior." From this it was called Kawailumalumai, "Drowning waters." (Saturday Press, Oct. 6, 1883 in Sterling and Summers, 1978: 292)

Following the drowning, the corpse was carried to the heiau of Kāne-lāʻau on the lower slopes of Pūowaina for further ritual offerings to Kāne and other deities. This heiau was located in the vicinity of present-day Kīnaʻu, Lunalilo, and Alapaʻi Streets, east of Queen's Hospital, within Pauoa Ahupuaʻa:

> Human sacrifices were drowned in Kewalo, then brought to the heiau of Kanē-laau, situated at the Robert Louis Stevenson School and extending west to Kehehuna, then taken up to the top of Puuo-waina to an altar on the little prominence where the cross was set up at the time of the Missionary Centennial and where a concrete base is now. The heiau was for the purpose of appeasing the gods of the ruling chief. There was a saying, "Hanau a moe i ka wai o Pōhaku" [meaning, "life and death in the essence of the stone"]. (Sterling and Summers, 1978: 291-292)

Finally, the corpse was taken to the summit of Pūowaina and burned in a fire pit, a ceremony known as puhi kanaka (to burn a person for sacrifice):

> The Puhi-Kanaka was a royal prerogative. Puuoioina (Punchbowl) was the heiau puhi-kanaka. Kapouhiwa was the last custodian chieftain, before Hawaiʻi took possession of Oʻahu. (Sterling and Summers 1978: 291)

The Hawaiian historian Samuel Kamakau echoed this description:

> I heard of the famous place of Oʻahu from Makuakaʻūmana and came to see them for myself. Kou was the harbor, Māmala the entrance, Pākākā the *heiau*. Pū-o-waina was the place where men were burned, *puhi kanaka*; Hekili was the oven, imu pīkaʻo, where chiefs captured in war were parched. Kewalo was the place where the *kauwā* were held under water to drown according to Kānāwai Kaihehe'e. (Kamakau, 1991:6)
>
> *Aia maluna ona ka umu ahi e puhi ia ai na alii a me na kanaka i kea ahi.*
>
> *Pe neia, Mai Kauai, a Oahu, a Maui, koe aku o Hawaii.*
>
> *Ua maheleia na kapu elua, 1. Kapu akua Alii, 2. Kapu akua…*

> *Ua kauia oia maluna o na lelé o na Heiau, i mohai no na kaua* (Kamakau, *Ka Nūpepa Kūʻokoʻa,* July 22, 1865)
>
> Translation
>
> Formerly there was an "imu ahi," a fire oven for burning men on this hill. Chiefs and common people were burned as sacrifices in that noted place. Men were brought as sacrifices from Kauaʻi, Oʻahu and Maui, but not from Hawaiʻi. People could be burned in this place for violating the tabus of the tabu divine chiefs…. The great stone on the top of Punchbowl Hill was the place for burning men. (loose translation from Westervelt, 1963: 18)

This sacrificial stone, once located along the makai rim of Pūowaina, was later removed; the location now serves as a scenic overlook within the crater. The last recorded sacrifice at Pūowaina was reportedly ordered by Kamehameha I in 1809 (Kamehameha Schools 1987).

Although the practice ended with the abolition of the kapu system under Kamehameha II (Liholiho) in 1819, the association of Pūowaina with death and sacrifice endured well into the 19th century. The site was long remembered as the place of the final human sacrifice by a Hawaiian king, and for centuries, it stood as a symbol of the spiritual authority and sacred law (kapu) that underpinned chiefly rule.

Following the death of Prince Albert in 1862, stories circulated that Kamehameha IV, grief-stricken and seeking expiation for his loss, contemplated or conducted a symbolic human sacrifice atop Pūowaina:

> The word was quietly passed about that no one was to move far from his home that night. There was an air of mystery among the natives throughout all Honolulu. What happened my informant said he did not fully know, but a fire burned that night on the high rock of Punchbowl and a heavy smoke fell and wavered around it. My friend said that as he watched it from his place of security he was sure there was a human sacrifice being made (The Friend, 1919: 246)

Westervelt (1963:118) recounts a similar version:

> The natives whisper a story that one of the last kings of the Kamehameha family, in a drunken fit, so seriously injured his son that ultimately death resulted. The crazed father planned an expiation. The word was quietly passed that no one was to move far away from his home that night. There was an air of mystery around the city. What happened was never accurately known, but a fire burned on the high rock, and the smoke fell around it that night. It was hinted that a drunken sailor might easily have disappeared while staggering through the dark shadows, and be but little missed

The missionary Charles H. Stewart, who visited Pūowaina in 1834, described the lingering association of the hill with idolatry and sacrifice:

> Since I have been at this place, I have often made a retired walk on the side of Punch Bowl, or Fort Hill, a place of study, in the cool of the morning and evening. As I was walking backward and forward there this afternoon with a paper in my hand, a small party of the natives approached, and charged me with being a *wicked man for praying their chiefs to death*, that Taumuarii [Kaumualiʻi, King of Kauaʻi] was dead by my prayers, that I was killing Karaimoku [Kalanimōkū, prime minister of Oʻahu], and soon there would not be a chief left on Oahu. I explained to them their mistake, as to the object of my frequenting that spot, and the inability of any one, by prayer or incantation, to take away the life of another; but they said my words were "falsehood only;" and an old woman hurried off to quarry, where a number of men were digging stone for a large house Karaimoku is building, and bade them go and kill me at once, or Karaimoku would be a dead man. They only laughed at her, however, and Karaimoku himself, who was near on his way to see me, joined heartily with them. It seems the place I had thus occupied, was the site of an old idolatrous temple, and of course intimately associated, in the minds of the less enlightened of the people, with the superstitions of the tabu system (Stewart, 1970: 203-204)

3.4 Place Names and Wahi Pana

Wahi pana are legendary or storied places of an area. These places may include a variety of natural or human-made structures. Often dating to the pre-Contact period, most wahi pana are in some way connected to a particular moʻolelo, however, wahi pana may exist without a connection to any particular story. Davianna McGregor et. al (1995:22) outlines the types of natural and human-made structures that may constitute a wahi pana:

> Natural places have mana, and are sacred because of the presence of the gods, the akua, and the ancestral guardian spirits, the ʻaumakua. Human-made structures for the Hawaiian religion and family religious practices are also sacred. These structures and places include temples, and shrines, or heiau, for war, peace, agriculture, fishing, healing, and the like; puʻuhonua, places of refuge and sanctuaries for healing and rebirth; agricultural sites and sites of food production such as the loʻi pond fields and terraces slopes, ʻauwai irrigation ditches, and the fishponds; and special function sites such as trails, salt pans, holua slides, quarries, petroglyphs, gaming sites, and canoe landings.

As McGregor makes clear, wahi pana can refer to natural geographic locations such as streams, peaks, rock formations, ridges, offshore islands, and reefs, or they can refer to Hawaiian land divisions such as ahupuaʻa or ʻili (land division smaller than an ahupuaʻa), and man-made structures such as fishponds. In this way, the wahi pana of Papakōlea tangibly link the kamaʻāina of this region to their past. It is common for places and landscape features to have multiple names, some of which may only be known to certain ʻohana or even certain individuals within an ʻohana, and many have been lost, forgotten or kept secret through time. Place names also convey kaona (hidden meanings) and huna (secret) information that may even have political or subversive undertones. Before the introduction of writing to the

Hawaiian Islands, cultural information was exclusively preserved and perpetuated orally. Hawaiians gave names to literally everything in their environment, including individual garden plots and ‘auwai (water courses), house sites, intangible phenomena such as meteorological and atmospheric effects, pōhaku (rock, stone), pūnāwai (freshwater springs), and many others.

The traditional knowledge imbedded in place names reveals the history of place, people, and the depth of their traditions. Although fragmented, the surviving place names describe a rich culture. On these lands are found many place names that have survived the passing of time. The occurrence of place names demonstrates the broad relationship of the natural landscape to the culture and practices of the Hawaiian people. Handy et al. (1972:23-24,42) summarizes the relationship that traditional Hawaiians have had with the natural environment in the following passage:

> The sky, sea, and earth, and all in and on them are alive with meaning indelibly impressed upon every fiber of the unconscious as well as the conscious psyche. Hawaiian poetry and folklore reveal this intimate rapport with the elements.
>
> (T)he relationship which existed from very early times between the Hawaiian people . . . is abundantly exemplified in traditional mele (songs), in pule (prayer chants), and in genealogical records which associate the ancestors, primordial and more recent, with their individual homelands, celebrating always the outstanding qualities and features of those lands.

These subtle observations of the interconnectedness of people, places, and deeds figure largely in the naming of places of note, also called wahi pana. The place names below in Table 3-1, along with the environmental data, indicate the lands within this region were widely used for many purposes relevant to traditional Hawaiian subsistence, habitation, and religious purposes. Sometimes these place names are references to the actions of historic individuals, and at other times to the deeds of legendary or mythological figures, but often are rich with the symbolic associations to the point of encompassing a comprehensive history of a place that can combine all these elements. These place names may provide insight into what this region was like prior to Western contact.

Table 3-1 Place Names of Papakōlea

Name	Translation/Association
Pauoa	No direct translation provided but Lyons (in 1901) stated the “Pauoa is an ‘ear,’ or side valley to Nuuanu” (Sterling and Summers 1978:291)
Makiki	Place, street, heights, stream, valley, and area of Honolulu. Was probably named for a type of stone used as weights for octopus lures.

Papakōlea	Literally, “plover flats.” Name of the present DHHL neighborhood in Pauoa.
Kewalo	Literally, “the calling (as an echo).” Kewalo is also located to the east of Pūowaina and is also an ‘ili lele, or area of land which is discontiguous yet belongs to the same konohiki, or land manager.
Pūowaina	Native name of Punchbowl hill in Honolulu. Also called Puuwaina, Puuwaena, Puu o Wina. Literally, “hill of placing” (human sacrifices for which this hill was famous for. Present day location of the National Memorial Cemetery of the Pacific. Associated with several mo‘olelo. Hōlua sliding was reported to take place on the southwest and southeast slopes of the crater
Kūpānihi	Literally, “native treated-with-respect.” Traditional name for the area where Pacific Heights is. Also the name of a supernatural pig who had a taro patch in Pauoa Valley, Honolulu, and who gave birth to a human. The child later became a celebrated warrior and consequently the ancestor of some of O‘ahu‘s bravest warriors and high chiefs.
Kapaloa (or Kapāloa) & Kapiwai (or Kāpīwai)	Kapāloa is literally, “the long fence” or “the long enclosure,” and Kāpīwai is literally “sprinkling water,” perhaps a reference to the pūnāwai in this area. A lo‘i kalo and habitation site nearby Auwaiolimu (or ‘Auwaiolimu) (literally, “ditch of moss”) is associated with the “Long hair of a mo‘o [supernatural water spirit] woman (some say she was Ka-hala-o-Puna), bathing there at a ditch, resembled moss” (Pukui et al. 1974:14)
Kaikahi	A pūnāwai (fresh-water spring) along Pauoa Stream near Kapāloa or Kāpīwai that has most likely been developed over.
Kahuawai	A pūnāwai (fresh-water spring) along Upper Pauoa Stream that may still exist within the undeveloped portions of Pauoa Valley.

Booth Spring (traditional name unknown)	A pūnāwai (fresh-water spring) along Upper Pauoa Stream that may still exist within the undeveloped portions of Pauoa Valley. Associated with Charles W. Booth (1866-1910).
Kahuoi	A natural rock outcrop feature that marks the boundary of the ahupuaʻa along the ridgeline of Pauoa and Nuʻuanu. Kahuoi is also the name of an old, now destroyed heiau whose exact location is undetermined.
Nahuina	A natural rock outcrop feature that marks the boundary of the ahupuaʻa between Pauoa and Makiki.
Puʻu ʻŌhiʻa	Literally, "ʻŌhiʻa tree hill" – also known as Mount Tantalus. It is the puʻu between Pauoa and Makiki. Tantalus name was given by Punahou students in later historic times
Puʻu ʻUalakaʻa	Literally, "rolling sweet potato hill" – also known at Round Top. It is a puʻu along the ridgeline between Makiki and Mānoa. It is associated with the moʻolelo of Kupihe and Kapanaia described above in Section 3.3.8. Aslo associated with Kamehameha I's activities and exploits as a planter.
Puʻu Kākea	Also known as Sugarloaf Hill. Name of a strong wind that is said to push over the houses of Mānoa
Kaumuhonu	Literally, "the turtle oven" and described by Pukui et al. (1974) as a place on Niʻihau as well. A natural rock outcrop feature that marks the boundary of the ahupuaʻa between Pauoa, Nuʻuanu, and Mānoa
ʻAuwaiolimu	Literally, "ditch of moss". A stream at the mouth of Pauoa Valley. Associated with the moʻolelo of a moʻo wahine that bathed in the stream and her hair resembled moss.

Kalāwahine	Literally “the day (of) women.” A ridge and ʻili to the east of Pauoa Valley. It is the home of the present day DHHL neighborhood.
Kahehuna	Heiau that was located near the present day Royal Elementary School.
Kaʻakopua	Heiau that was located near the present day Central Middle School.
Mana	Heiau that was located near the present day Queen’s Hospital
Kānelāʻau	Heiau that was located near the present day Kīnaʻu and Alapaʻi Streets
Kaheiki	Heiau that was in or near present day Pacific Heights in an area called Kaʻoehuehu. Said to have been built by the menehune
Kahuʻoi	Heiau that was in or near present day Pacific Heights. Related to moʻolelo about a royal pig called Kūpānihi which was also the traditional name of Pacific Heights. See discussion above.
Moʻopilo	A possible survey marker from the historical period located in the present day Makiki Heights.
Moleka	Stream in Makiki with several pūnāwai
Kanealole	Stream in Makiki with several pūnāwai
Poloke	ʻIli in Makiki
Kanaha	ʻIli in Makiki – also name of a stream in Makiki (also known as Poʻopoʻo)
Ākea	Natural rock feature in the Poloke ʻili.
Pāpaʻa	Literally “secure enclosure.” Natural rock feature above the source of Kanaha Stream.

Kahaumakaawe	Natural rock feature between Makiki and Pauoa.

3.5 Heiau Sites

Thrum (1906) lists two heiau associated with Pauoa Valley, Kaheiki and Kahuʻoi, both described as being located on or near what is now Pacific Heights. Fornander records that Kaheiki was said to have been built by the menehune and situated "on the ridge between Nuʻuanu and Pauoa Valleys in an area called Kaʻoehuehu." Westervelt (1963) likewise places this heiau "on the road to Pauoa Valley, now Pacific Heights," or "at the foot of the hill on the eastern side of Nuʻuanu Valley, the hill now known as Pacific Heights" (Westervelt, cited in Sterling and Summers 1978:297).

Other historical accounts locate Kaheiki Heiau not in Pauoa but in Nuʻuanu Valley. Robert Niu (in Sterling and Summers 1978:297) claimed the heiau stood as far west as Waolani, near the former site of ʻIolani School, at the corner of Nuʻuanu Avenue and Craigside Place. However, Kamakau (1992:291) provides another reference that situates Kaheiki within the context of early 19th-century infrastructure development, specifically describing its proximity to the alignment of Punchbowl Street:

> Early in 1829 Boki started work on a government road running from the west gate of the Beretania place at Kahehuna (the Royal School) to ʻAuwaiolimu (where the Buddhist church stands on Punchbowl) and to the Pauoa stream, then on to the opposite side of Kalokohonu, down Kaheiki, rising to ʻAlekoki and then running straight to Kawananakoa (Kamakau 1992: 291).

Following the sequence of place names cited by Kamakau and those appearing on the 1897 map of Honolulu, along with the corresponding alignment and curvature of Punchbowl Street, Kaheiki appears to have been located on or near the ridgeline of Pacific Heights. However, because the exact boundary between Pauoa and Nuʻuanu in their lower reaches is uncertain, it is difficult to determine definitively whether Pacific Heights was historically considered part of Pauoa, Nuʻuanu, or perhaps both.

The second *heiau* listed by Thrum (1906) for Pauoa Valley is Kahuʻoi, a site that appears to be closely connected to traditions surrounding a royal pig named Kūpānihi, which was also a traditional name for Pacific Heights. The place-name collector Theodore Kelsey recorded "*Kūpānihi – old name of Pacific Heights*" (Kelsey n.d., *Hawaiian Ethnological Notes*, cited in Sterling and Summers 1978:293). The name also appears in the *Dictionary of Hawaiian Localities* published in a Hawaiian newspaper series in 1883:

> Kupanihi. The place where the famous sow of that name gave birth to a human child who afterwards became a celebrated warrior, and was the ancestor of some of Oahu's bravest warriors and high chiefs. Land in Pauoa. (Saturday Press, Nov. 17, 1883).

In the Legend of Kahaʻoi, a high-ranking aliʻi who maintained a fishing altar near Kaumakapili Church lost his canoe and his lure to a clever fisherman. Thereafter, the aliʻi retreated upland to live in a mountain banana patch at Kahuʻoi. From this elevated vantage point, one could look down upon Kamanuwai, a well-known taro pond field in Honolulu. The kalo grown in that pond field was used exclusively to feed the pig Kūpānihi, which belonged to Kahaʻoi and was named for his father (Kamakau 1991).

Thrum (1906) identifies Kahuʻoi as a heiau of the husbandry class, located on Pacific Heights, and notes that it had been destroyed around 1850. Sterling and Summers (Nuʻuanu Ahupuaʻa Map) situate this point east of Puʻiwa Road, *mauka* of the Pacific Heights subdivision.

Although all known heiau in the vicinity of Pūowaina are located outside of the Project Area, historical accounts describe five heiau once situated around the crater. Their concentration in this single region underscores the importance of Pūowaina as a major ceremonial center in traditional Hawaiʻi. These heiau served as temples, defensive positions, and as part of the ritual complex maintained by the priests of Pūowaina, reinforcing the area's significance as both a sacred and strategic landscape.

The heiau of Pūowaina also played a notable role during the Battle of Nuʻuanu in 1795, when Kamehameha I conquered the island of Oʻahu. As described by historian Emma Nākuina, the battle unfolded along a series of heiau that formed the outposts and protective perimeter of the sacred complex at Pūowaina:

> The battle of Nuuanu commenced at the heiau of Kanalaau…and raged along a series of heiaus that formed the guard or outposts of the Puowaina sacred heiau. There was one called Mana…Kahehuna…and one at Kaakopua…Here the battle raged the fiercest and the Oahuans were so hard pressed there were divided into two sections, one fleeing Ewa-ward…The main portion of the Oahu army retreated fighting up Pauoa way but were met by the Hawaiians under Heulu who had stole a march around Punchbowl and poured down on the retreating defenders by the pass above Punchbowl, Papakolea. (Emma Nakuina, *Pacific Commercial Advertiser* June 29, 1909 in Sterling and Summers 1978:317).

These accounts highlight Pūowaina not only as a center of ritual authority, but also as a place of military strategy and historic conflict, reinforcing the cultural and historical depth of the landscape surrounding the Project Area.

3.6 ʻŌlelo Noʻeau

ʻŌlelo noʻeau are another source of cultural information about the area. ʻŌlelo noʻeau literally means "wise saying," and they encompass a wide variety of literary techniques and multiple layers of meaning common in the Hawaiian language. Considered to be the highest form of cultural expression in old Hawaiʻi, ʻōlelo noʻeau bring us closer to understanding the everyday thoughts, customs, and lives of those that created them.

While no ʻōlelo noʻeau directly referring to Pūowaina were identified, one was found referring to the cultivation of sweet potato in Papakōlea, attesting to the importance of that crop in the area.

> *Ua ka ua i Papakōlea, ihea ʻoe?*
>
> When it rained in Papakōlea, where were you?
>
> The reply of a sweet-potato grower on Papakōlea to one who asks for some of his crop. If one answered that he had been there when the rain fell to soak the earth for planting, and had not planted, then he was lazy and would be given no potatoes. (Pukui 1983:308)

3.7 Wind and Rain Names

With Hawaiian lives closely connected to the natural environment and physical surroundings, Hawaiian winds and rains were individually named and associated with a specific place, region or island. While no wind and rain names could be found that referred specifically to Pūowaina, there are several notable winds and rains named for the greater area.

Kūkala-hale is a wind of Honolulu (Pukui and Elbert 1986). The on-shore sea breeze blowing through Māmala and Honolulu is known as ʻAoʻaoa or ʻAoa (Nakuina 1992:54). A north wind of Honolulu is named Mooae. Muululu is another wind of Honolulu (Bishop Museum, Edgar Henriques Collection:1342), whose name may be translated as "chilled," or mūʻululū (Pukui and Elbert 1986:236).

The Kiʻowao rain comes from the uplands "drenching the blossoming plants" (Kamakau 1991:6). Kākea is noted as a stormy wind of Mānoa "that pushes over the houses of Mānoa" (Pukui and Elbert 1986:119). Other winds associated with Honolulu are Alaʻeli, Kolo puʻepuʻe or Kō momona (Pukui and Elbert 1986).

3.8 Oli and Mele

3.8.1 Papakōlea (Mrs. Wright)

Interpreted by Manu Boyd, the song Papakolea was attributed to John K. Almeida (1897-1985), a blind musician and song writer of Oʻahu. Many believe this the song was composed by Mrs. Wright from Papakōlea. This song is a reminder of the resilience and perseverance of Hawaiian identity within this region, Papakōlea. Lyrics in the song celebrate the area's place names and note the stringing of lei. The cultural practice of lei making is evidenced with the formation of the first Association of Lei Sellers, led by Kupuna Mā, however, stringing of leis is also often used to symbolize lovemaking in Hawaiian poetry (Bishop Museum Archives, MS GRP 329, 6.60).

Aia i ka luna o Papakolea There in the heights of Papakolea

Ka ulua umeume mikinolia	Is the attractive magnolia grove
Kau pono i ka luna o Puowaina	Right there is the heights of Punchbowl
Ahuwale nei kula loa o Waikiki	This broad plain of Makiki is in plain view
I makiki hoi au me kuu aloha	To Makiki I return with my beloved
I ke kui pua lei pua melia	To string blossoms into plumeria lei
E alia hoi oe ka ua Tuahine	Won't you wait a while Tuahine rain
E alai nei paa Manoa	Always so gentle at Manoa
Ua noa kou kino nau hookah	Your person is available for me alone
Aohe na ka nui manu o ka lewa	Not for the many birds of the sky
Haina ia mai ana ka puana	The story is told of
Ka ulua umuumue mikinolia	The attractive magnolia grove

3.8.2 Papakōlea (Kaluna)

Conducted by C. Kameaaloha Kaluna, this spoken composition reflects the intimate pride and love of place associated with Papakōlea.

Papakōlea sits high on the mountain
Like the leaves of the ki dancing freely in the wind
Papakōlea sits high on the mountain
Adorned with the fragrance of the beautiful melia blossom
Papakōlea sits high on the mountain
Like a gentle honi, a sweet song to your ears
Papakōlea sits high on the mountain
And I declare the majesty of this place, my home

3.8.3 Pauoa Ka Liko Lehua

Composed by Emma Bush (1892-1957)

Aia i Pauoa ka liko lehua	There at Pauoa is the lehua budding
Ka iini pau ole a ka makemake	The endless yearning of desire
Makemake no wau la ike lihi	How I yearn to catch a glimpse
I ka lawe haaheo o ke kikala	The sassy sashaying of the hips
Palua, pakolu i ke kekona	Twice, thrice in a second
I ka hoi akau hoi i ka hema	Was the swishing from right to left
Hemahema ka pilina ua lolelole	Awkward was the fit so uneven
Ua ewa ka palena me ka nihoniho	The hem was sagging with scallops

Nihoniho mai nei ko pelekoki	Scalloped was her petticoat
I ka iho makawalu o ka lihilihi	Down to the eight folded lace edging
A he lihi kuleana kou i Laila	Triffle was my interest there
I ka lou umii a ka huapala	As the young, pretty one bent over sharply
He aloha kahi wai o Auwaiolimu	Beloved is the water of Auwaiolimu
Ia wai lomi lima me kuu aloha	This stream where hands were fondled with my love
Haina ia mai ana ka puana	The story is told
Aia i Pauoa ka liko lehua	There at Pauoa is the lehua budding

3.8.4 Pauoa Liko Lehua

This mele was first introduced in the early 1920s by Johnny Noble and his Hotel Moana Orchestra, with soloist Theresa Malani of the Royal Hawaiian Band. The song poetically celebrates the beauty of a woman from Pauoa, likening her to the lehua blossom that decorates the uplands of this famous valley. The lehua bud (*liko lehua*) becomes both a metaphor for youthful beauty and a symbol of the upland environment.

E ka uʻi mae ʻole	*O fadeless beauty*
O ka uka ʻiuʻiu	*Of the distant uplands*
E maliu mai ʻoe	*Pay attention to me*
A ʻo wau kou hoa	*Let me be your companion*
A e kohukohu ai	*A suitable one for you*
Maʻaneʻi mai kāua	*Come here to me*
A i ʻolu hoʻi au	*And make me glad*
Hoʻohihi au e ʻike	*I long to see*
I ka nani ʻoia pua	*The beauty of that blossom*
A he pua mae ʻole	*The never fading blossom*
A he wehi no ka uka	*That adorns the upland*
ʻO Pauoa liko lehua	*The beautiful lehua bud*
A ʻo kou hoapili	*The close companion*
O lei pua rose nani	*Of the rose lei*
Aia i laila	*It is there*
Ke koʻiʻi koi a loko	*That the heart longs to be*
Mao ʻole ka ʻiʻini	*There the desire that never ends*
I ʻanoʻi au e ʻike	*I long to see*
I ke kumu o ke ʻala	*The source of the fragrance*
A he ʻala onaona	*The sweet fragrance*
I ka maka o ka ʻōpua	*Before the face of the clouds*
E hōʻike ka puana	*This ends my praise for*
No ka lau liko lehua	*The leaf-bud of the lehua*

O ka uka o Pauoa	*Of the vale of Pauoa*
I lei kāhiko noʻu	*To be worn by me*
No ka ua Kūkalahale	*In the Kūkalahale rain*
A he lei ua pūia	*A rain imbued with fragrance*
I ke ʻala me ke aloha	*And with love*

3.8.5 Kaulana Pauoa

Composed by Kimo Alama Keaulana (1955)

Kaulana Pauoa liko ka lehua	Famous is Pauoa for the lehua budding
O ka pua kaulana ao Pauoa	The well-known flower of Pauoa
Kaulana Manoa maile lau lii	Famous is Manoa for the small leave maile
O ka ua kilihune ao Manoa	The lightly showering rain of Manoa
Kaulana Waikiki i ka hokele	Famous is Waikiki for the hotel
He moani ke ala o ka lipoa	In the air lingers the fragrance of lipoa
Haina ia mai ana ka puana	The story is told
O ka pua kaulana ao Pauoa	Of the well-known flower of Pauoa

3.8.6 Kuʻu ʻĀina o Papakōlea

Composed by Laʻamea Paleka & Jonah Kahanuola Solatorio, this contemporary mele expresses admiration for the Papakōlea community. The mele honors the various wahi pana ʻUalakaʻa, Puʻu ʻŌhiʻa, Kalāwahine, Kewalo Uka, ʻAuwaiolimu, and Pūowaina.

He aloha kuʻu ʻāina ʻo Papakōlea	Beloved is my land of Papakōlea
I ka malu o ʻUalakaʻa me Puʻu ʻŌhiʻa	Protected by ʻUalakaʻa and Puʻu ʻŌhiʻa
Uluwehiwehi ʻoe i ka pua melia	You are festively adorned with plumeria
A he lei poina ʻole no nā kupa ʻāina	An unforgettable lei for the native people
He aloha kuʻu ʻāina ʻo Kalāwahine	Beloved is my land of Kalāwahine
Ke kiaʻi no ke kukui o Kamoʻopili	A guardian for the kukui of Kamoʻopili
ʻO ka ua Lanipili e iho mau ana	The Lanipili rain will continue to fall
I ka nani hiehie aʻo Kauhulinoa	Upon the distinguished beauty of Kauhulinoa
He aloha kuʻu ʻāina ʻo Kewalo Uka	Beloved is my land of Kewalo Uka
Me ka wai pūlama ʻia o ʻAuwaiolimu	And the treasured waters of ʻAuwaiolimu
ʻAlawa aʻe kuʻu maka iā Pūowaina	My eyes glance upwards at Puōwaina
Ia ʻāina hanohano o ka lehulehu	To this honorable land of the multitudes

He aloha kuʻu ʻāina hoʻopulapula	Beloved are my homestead lands
Kulāiwi hoʻohenoheno o nā Hawaiʻi	Cherished homeland for the Hawaiians
Mahalo iā ʻoe e Kalaniana'ole	Gratitude for you, Kalaniana'ole
Ke aliʻi makaʻāinana o ka lāhui	The citizen prince of the Hawaiian nation

Chapter 4 Historic Background

4.1 Pre-Contact

Pūowaina lies between the ahupua‘a of Pauoa and Makiki (with Makiki today generally understood to include the ‘ili of Makiki, Kalāwahine, and Kewalo). However, Boundary Commission records from the mid-19th century define Makiki as including only the ‘ili of Makiki, while the ‘ili of Kalāwahine and Kewalo were considered part of Pauoa, not Makiki (Fitzpatrick, 1989).

The Project Area, situated along the eastern slopes of Pūowaina, falls within the ahupua‘a of Makiki and specifically the ‘ili of Kewalo. Historically, Kewalo occupied a significant position between the two major population and activity centers of Kou and Waikīkī during pre-contact O‘ahu.

The Waikīkī plain was characterized by an extensive system of irrigated lo‘i kalo, fed by streams descending from Makiki, Mānoa, and Pālolo valleys, and supported by networks of loko i‘a (fishponds) along its shoreline. Kou, the present-day downtown Honolulu area surrounding Honolulu Harbor, likewise possessed numerous loko i‘a along its coast and lo‘i kalo fed by the streams of Nu‘uanu and Pauoa valleys.

Given its location between these two thriving centers of habitation and production, Kewalo’s population and activity patterns were likely shaped by its close relationship with both Kou and Waikīkī. Therefore, to portray the Kewalo region and the Project Area as they may have existed during the pre-contact era, this section begins with an overview of Kou and Waikīkī, the major cultural, political, and economic hubs that framed Kewalo’s identity and function within the broader landscape.

A basic description of Honolulu and Kou up to western contact is given by Handy and Handy:

> What is now Honolulu was originally that flatland area between the lower ends of Nu‘uanu and Pauoa Valleys and the harbor. [W.D.] Westervelt…wrote that “Honolulu” was probably a name given to a very rich district of farm land near what is now…the junction of Liliha and School Street, because its chief was Honolulu, one of the high chiefs of the time of Kakuhihewa…’ It is probable that the chief rerred to by Westervelt took his name from the harbor and adjoining land. The original name of the land where the town grew when the harbor became a haven for foreign ships was Kou…The number of *heiau* in this area indicates that it was a place of first importance before the era of foreign contact [Handy and Handy, 1972: 479].

Reverend Hiram Bingham, arriving in Honolulu in 1820, described what was still a predominantly Hawaiian environment, on the brink of western-induced transformations:

> We can anchor in the roadstead abreast of Honolulu village, on the south side of the island, about 17 miles from the eastern extremity…Passing through the irregular village of some thousands of inhabitants, whose grass thatched habitations were mostly small and mean, while some were more spacious, we walked about a mile northwardly to the opening of the valley of Pauoa, then turning southeasterly, ascending to the top of Punchbowl Hill, an extinguished crater, whose base bounds the northeast part of the village or town…Below us, on the south and west, spread the plain of Honolulu, having its fishponds and salt making pools along the seashore, the village and fort between us and the harbor, and the valley stretching a few miles north into the interior, which presented its scattered habitations and numerous beds of *kalo* (*arum esculentum*) in its various stages of growth, with its large green leaves, beautifully embossed on the silvery water, in which it flourishes [Bingham, 1981: 92-93]

Another visitor to Honolulu in the 1820s, Jacobus Boelen, hints at the possible pre-contact character of Honolulu and its environs, including the Kewalo area:

> It would be difficult to say much about Honoruru. On its southern side is the harbor or the basin of that name (which as a result of variations in pronounciations [*sic*] is also written as Honolulu, and on some maps, Honoonoono). The landlocked side on the northwest consists mostly of *tarro* fields. More to the north there are some sugar plantations and a sugar mill, worked by a team of mules. From the north toward the east, where the beach forms the bight of Whytetee, the soil around the village is less fertile, or at least not greatly cultivated [Boelen, 1988: 62]

Taken together, these accounts portray the broader region as a thriving Hawaiian community characterized by extensive loʻi kalo, loko iʻa, salt-making areas, and strategically situated settlements along the streams and shoreline of Kou and Waikīkī. However, as Boelen observed in the 1820s, the Kewalo region itself appeared to be less intensively cultivated, a pattern that may have extended from Pūowaina downslope through Kakaʻako and into the Kālia portion of Waikīkī. It is reasonable to infer that these descriptions from the early 1800s reflect, in broad form, the pre-contact landscape as well.

This interpretation is supported by an 1817 map by Otto von Kotzebue, commander of the Russian ship *Rurick*, which depicts taro loʻi concentrated around the streams descending from Nuʻuanu and Mānoa valleys (See Figure 4-1). The depicted areas of population and habitation concentration probably reflect distortions caused by the post-contact shift of Hawaiians to the area around Honolulu Harbor which was the only sheltered landing on Oʻahu as well as the center of increasing trade with visiting foreign vessels. The apparent clustering of population and habitation in these inland and coastal wetland zones likely reflects post-contact demographic shifts as well, as Hawaiians may have gravitated toward Honolulu Harbor, the only sheltered landing on Oʻahu and an emerging hub of foreign trade and commerce.

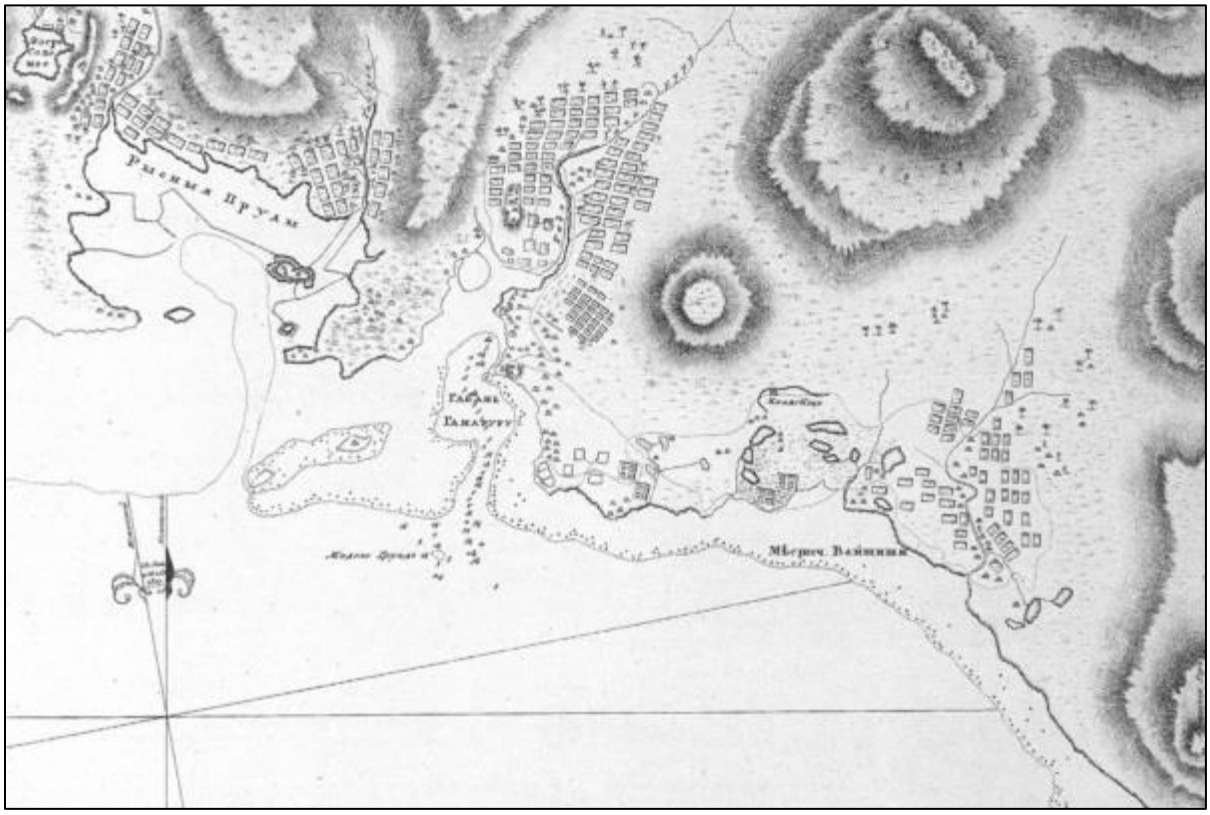


Figure 4-1. 1817 map of South Oʻahu, by Otto von Kotzebue of the Russian ship Rurick, showing uninhabited areas around Pūowaina

Kotzebue's map further suggests that the land between Pūowaina and the shoreline, including the Kewalo area, formed a transitional "break" zone between the heavily cultivated and populated centers of Honolulu and Waikīkī. In this area, Kotzebue illustrates primarily loko iʻa, trail networks connecting the two population centers, and scattered loʻi kalo and habitation sites, reinforcing the view that Kewalo supported activity but was not as intensively cultivated as its neighboring districts.

This interpretation is further reinforced by the 1855 map by Joseph de La Passe, created during the voyage of the French ship *Eurydice*, which depicts the areas around Pūowaina and Pacific Heights as largely uninhabited (See Figure 4-2). In contrast, the map shows dense concentrations of loʻi kalo and habitation sites clustered along the Honolulu shoreline and the corridor of the Nuʻuanu Stream, consistent with earlier accounts and cartographic evidence indicating that intensive cultivation and settlement were focused in the valley bottoms and coastal plains rather than on the slopes surrounding Pūowaina.

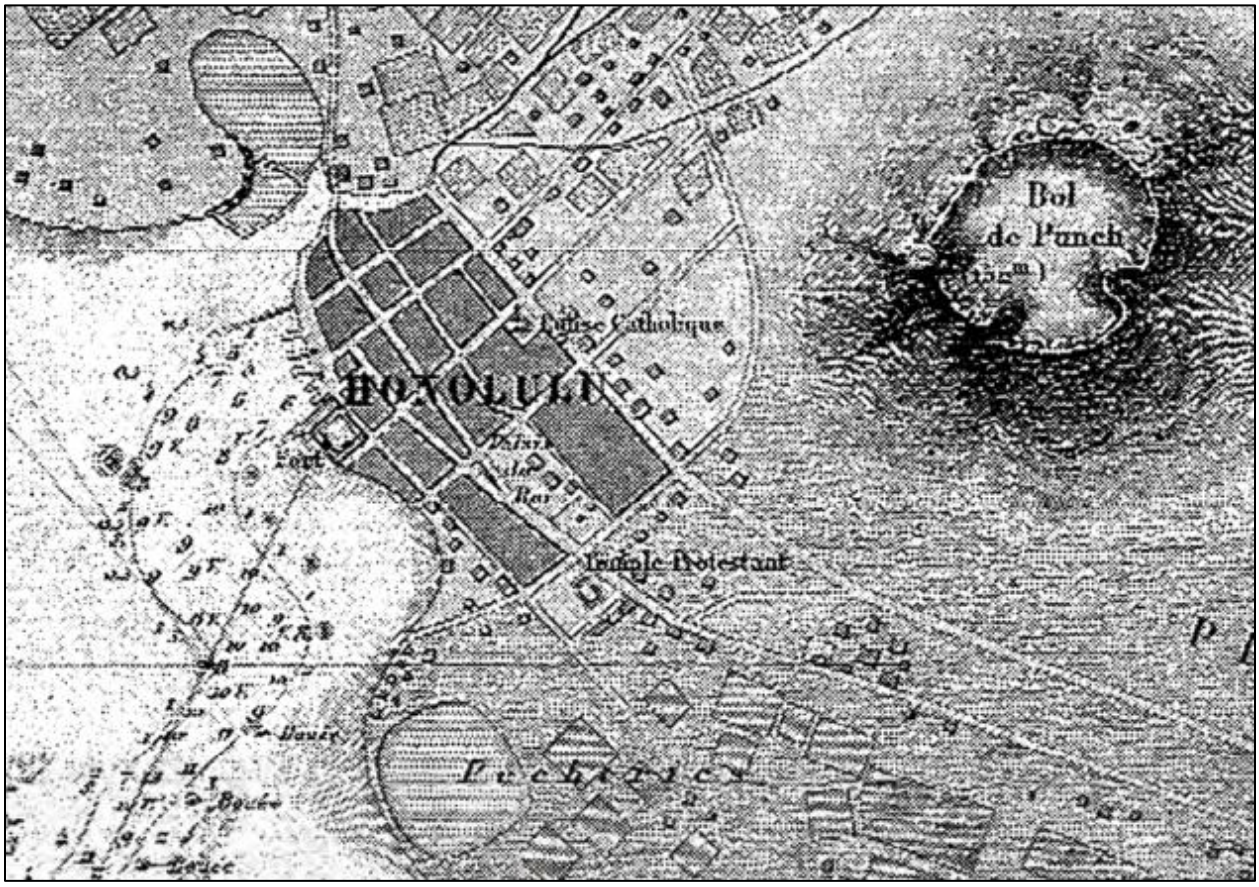


Figure 4-2. 1855 map of Southeast O'ahu, by Joseph de la Passe, of the French ship Eurydice, showing uninhabited areas around Pūowaina

4.1.1 Agriculture

Traditional accounts and ethnographic sources consistently identify Pauoa, Makiki, and the slopes of Pūowaina as significant agricultural landscapes prior to, and even into, the early 20th century. Handy (1940) lists Pauoa as a kalo cultivation locale on O'ahu and describes the inland slopes of Pūowaina as well suited for 'uala agriculture. Handy noted:

> The flatland in the bottom of Pauoa Valley above Punchbowl was completely developed in terraces. About half of the old terrace area is now covered by streets and school and dwelling houses. Of the upper portion, a considerable area is still under cultivation. Below Punchbowl, between Pacific Heights and King Street, there must have been more or less continuous terraces on the ground now covered by the city (Handy, 1940:78)

The inland side of Pūowaina, near the present Papakōlea Hawaiian Homestead and the Project Area, was identified as particularly productive for sweet potato planting (Handy 1940). Oral history corroborates this. In an interview with Cultural Surveys Hawai'i, Senator Daniel Akaka, born in 1924 and raised in Pauoa Valley, recalled that taro cultivation remained a

defining feature of the area well into the mid-20th century: "Back then, Pauoa was known as the 'Taro Patch Valley' because of all the taro farming." (Akaka, 2006).

Handy further observed that makai of Pūowaina, in the swampy lowlands of Makiki (south of King Street), extensive loʻi kalo once filled the landscape:

> Between Kalakaua Avenue and Kakaako there were extensive terrace areas in the swampy land. A few terraces are now planted in rice, and others are filled in and used as house sites, right of way for streets, etc.

In contrast, the cinder slopes of Round Top (Puʻu ʻUalakaʻa) and Makiki Heights, lying between Makiki and Mānoa Valleys, were historically renowned for sweet potato cultivation:

> The cinder slopes of what are now called Round Top and Makiki Heights did not support taro, but have always been famous for sweet potatoes. (Handy 1940:78)

> The region around Makiki and Round Top, between Makiki and Manoa Valley, is perhaps the most favorable locality on Oahu for sweet potato cultivation; here Hawaiian still have many small plantations, mostly for domestic use, though occasionally they market their products. The volcanic cinder mixed with humus in this locality seems to be ideal for sweet potato cultivation and normally the amount of rainfall is about right. (Handy, 1940:156)

> Kamehameha revived the use of this locality for sweet-potato cultivation. The place is ideal, because all they year round there is enough rain for *ʻuala*, and even in rainy winter months the drainage on the cinder slopes is complete. Sweet Potatoes flourish in volcanic cinders, with a little infiltration of humus, and in crumbling lava. Kamehameha is said to have had the whole hillside planted…(Handy and Handy, 1972:478)

Beyond staple crops, the Papakōlea area has long been associated with the gathering of medicinal plants and remains a source of traditional resources today. Plants historically harvested here include pōpolo (*Solanum* spp.), aloe (*Aloe* spp.), and laukahi (*Dryopteris wallichiana*), all of which are still collected by community members.

4.1.2 Hōlua Sledding

Historical accounts document that hōlua sledding, a traditional Hawaiian sport once took place on the slopes of Pūowaina. A French visitor, Auguste Bernard Duhaut-Cilly, observed the practice in 1828 and described it as occurring primarily on the southwest slope of the crater:

> During the rainy season, when the earth is damp and slippery, patrons of the aforementioned exercise of sliding would contruct on Punch Bowl's steepest side some gutter-like furrows running from top to bottom and descending into the plain. Lying flat on their bellies on wooden sleds, with heads pointed downward, the Sandwich Islanders then let themselves slide in this position

> with mounting rapidity, a notion of which may be suggested by the fact that the angle of the sloping furrows was a least fifty-five degrees. By this set of circumstances, on reaching the flatland they would continue gliding for quite a distance. In fact they would be almost within the town itself before the sleds lost the momentum imparted to them by their tremendous speed. (Duhaut-Cilly, 1834:5, translation from the French, in Korn, 1983: 19-20)

A second reference to a hōlua slide at Pūowaina is provided by ethnologist Abraham Fornander, who places a slide on the southeast slope of the crater near the Project Area:

> *O ka wā holo ʻāina o ke awakea a me ka aui lā ana, o kahi e holo ʻāina, he puʻu, hew ahi palipali e like me ka huli hema a Pūowaina, e nānā ʻana ia Waikīkī. Ua kohi ia a ʻāwaʻawaʻa.* (Fornander, 1919: 199).
>
> Translation
> The time for sledding is mid-day and afternoon, and the place for sledding is (down) a small steep hill, like the south side of Punchbowl, looking towards Waikīkī, and dug up in ridge ways. (Fornander, 1919:198)

These accounts demonstrate that multiple hōlua sites once existed on Pūowaina's slopes, including one on the southwest face and another on the southeast face, the latter in the vicinity of the Project Area. Together, they illustrate the crater's role not only as a site of ceremony, agriculture, and habitation but also as a landscape of recreation and cultural expression.

4.2 Post-Contact

4.2.1 Regional Context

One of the earliest detailed descriptions of Makiki, Pūowaina, and the surrounding region comes from the observations of Dr. Franz Julius Ferdinand Meyen, a 27-year-old botanist aboard the Prussian exploration vessel *Prinzess Louise*, which anchored in Honolulu Harbor in 1831. During his six-day stay on Oʻahu, Meyen traveled from Diamond Head to Pearl Harbor, collecting plant and animal specimens and documenting the Hawaiian landscape and lifeways.

Following an excursion into Nuʻuanu Valley, Meyen attempted an ascent of Puʻu Kākea (Sugarloaf) near the head of Makiki Valley. His journey took him first to Pūowaina, which he described as an extinct volcanic cone and military site:

> The excursion which we had planned for today, July 27th, took us by the foot of the extinct volcano which lies on the eastern end of the city and is called Puwaina [Pūowaina]. This old cone rises to a height of 400 feet and is completely round…Since the mountain has at present been converted into a fortification, not everyone has access to it but it is not supposed to be difficult to obtain permission….The fortifications consist almost solely of ten or twelve cannons of high but unequal caliber which range over the harbor but cannot be

> aimed. Every time the current ruler leaves the island of Oahu and again when he returns, he is saluted with these cannons [Pultz, 1981: 39]

Meyen described the barren and arid character of the plains and lower slopes of Pūowaina:

> The flat valley of Honolulu through which we hiked on the excursion as well as the entire slope of Puowaina and the ridge which we had just climbed were completely barren up to an elevation of 600 to 700 feet—covered only by low herbage and grasses which at this time of year were almost completely scorched by the sun…
>
> From the mountain ridge we had a magnificent view of the beautiful transveral [Makiki] valley which lay at our feet and ran parallel to the Honolulu [Nu'uanu Valley]. This whole valley is covered with taro plants, bananas and sugar cane and a great many workers were busily occupied there…
>
> On our way we also saw a little piece of land which was covered with dry taro. It was a damp place. Nearby we came across a spring. They had formed the earth around the root of each plant into a little hollow so that moisture could collect there.
>
> The top of Mount Kakea, [now known as Sugarloaf], which we reached right after noon time, is bare of all arboraceous vegetation. Bushes six to seven feet in height and connected by an extremely dense grown of *Dracaena* and *Convolvulus* cover the whole area. The last stretch of the way to the summit was so densely covered with plants that we first had to cut a path through them [Pultz, 1981:39-43]

His descent by a different route revealed thick forest cover on the western side of the ridge:

> Nowhere again, neither on Oahu nor in Brazil nor in Manila, did we see such a charming picture of nature. We saw here the greatest profusion on the gayest tropical vegetation complemented by the picturesque forms of the mountains. Numerous *Musaceae*, some casually planted, other wild, covered the slope of the mountain. Among them were the fragrant and aromatic *Scitamineae* which were already mentioned above, and also the short, shrub-like ferns intertwined and covered with vines which had blossoms of the most wonderful colors. Beneath that were the various greens of the *Cyperaceae*, which cover the lowest parts of the transversal valley, as well as the loveliest arrangement of the individual clusters of shrub-like and arboraceous vegetation on the slope of the mountain ridge and on the top of the mountain close by. All this taken together made such a glorious and friendly impression that we were often not capable of going on. Had it only been possible to have a view of this region – even if only a small portion it – copied by a talented artist! [Pultz, 1981: 44]

Meyen also witnessed Native Hawaiians gathering makiki stone, a distinctive basalt conglomerate used in constructing octopus lures, thought to have given the ahupua'a of Makiki its name:

> As soon as the valley became wider the beautiful vegetation disappeared. The slopes of the mountains were covered only with low grasses, the huts of the Indians became more numerous and here and there large boulders appeared again. The end of the low ridge which runs through the center of this transversal valley had been artificially cleared of vegetation and of the cover of humus. The rock which came to light here is a very attractively colored basalt conglomerate. The Indians were just then busy chipping flat pieces from this rock which they wanted to use to hunt octopus. The rock on the sides of the valley, however, is the usually porous basalt which is found all around Honolulu. Here and there one can find caves in this rock, some of which are inhabited [Pultz, 1981:46]

He further observed that many upland forests were being transformed into pasture land, either intentionally cleared or degraded by the rapid spread of cattle and horses:

> In the course of our excursion we saw the mountains everywhere covered with grazing horses and horned cattle....The island of Oahu has more than 2000 head of horned cattle of which 1000 head belong to the Spaniard Don Francisco Marin...There is also a great number of horses on these islands and already every reasonably well-to-do person, man or woman, keeps a riding horse. Yet, as welcome as the increase in this most useful domestic animal is, the joy in it will soon disappear when it is realized that this increase, as well as the expanded cultivation of meadows, is in exact proportion to the decrease in true agriculture.
>
> Everywhere one hears the complaint that in former times a far greater quantity of field-produce was cultivated than now....Many and very extensive fields through which we have just wandered and which presently being used as pasture land were formerly covered with sweet potatoes. Today one can still see the remaining traces of their cultivation. They say that in the days of Kamehameha a great part of the Honolulu Valley was used for the cultivation of field-produce. Now there are meadows there and the valley is far less productive that in former times [Pultz, 1981: 46-47]

Meyen's account captures a moment of transition in the Hawaiian cultural landscape when traditional agriculture, forest ecosystems, and cultural practices coexisted with growing pressures from introduced livestock, altered land use, and early foreign influence. His descriptions provide rare and vivid historical insight into the regional context of Makiki, Pūowaina, Pauoa, and Honolulu in the early 19th century, illustrating a landscape of abundant cultivation, diverse vegetation, and emerging environmental change.

4.2.2 Military Use of Pūowaina

Following the Battle of Nuʻuanu (1795) and the consolidation of Oʻahu under Kamehameha I, John Young, trusted English advisor, established defensive works at Pāpū Pūowaina (Fort Pūowaina). In 1816, Young mounted eight cannons along the rim of the crater (Carlson 1978). Portions of the natural rim were fortified with stone walls, and a powder magazine, constructed of adobe bricks, was built on the southeast outer slope of Pūowaina. The location of this magazine appears on the 1897 Monsarrat map and is understood to have been situated between Prospect Street and Mauna'ihi Place, just east of the northern end of Magazine Street, whose name derives from this very structure (See Figure 4-3).

Although the cannons positioned on Pūowaina were used solely for ceremonial salutes, they were nevertheless considered an integral part of the defensive network of Honolulu and Oʻahu. For example, in 1829, a U.S. sloop-of-war fired a 21-gun salute upon entering Honolulu Harbor. This was answered by matching salutes from Honolulu Fort, the royal brig Kamehameha, and the Pūowaina Battery. By the early 19th century, as many as fourteen cannons were mounted along the crater rim, and the site became widely known as Fort Punchbowl.

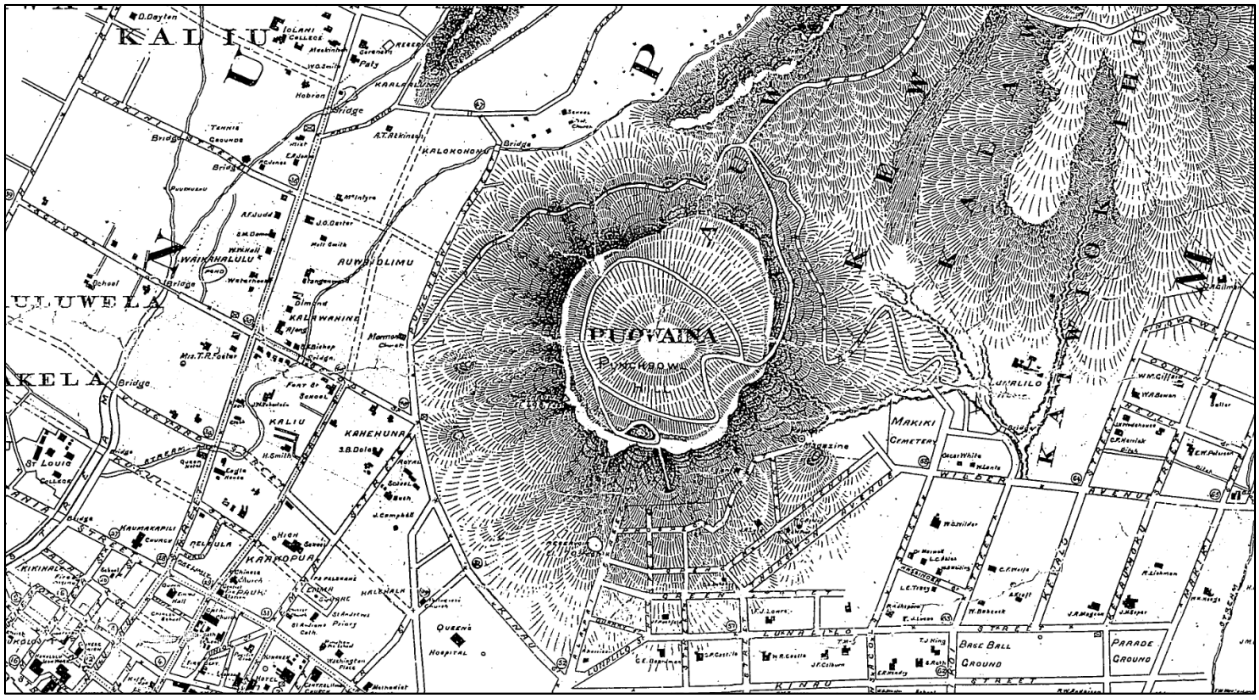


Figure 4-3. 1897 Hawaiian Government Survey map of Honolulu, by M.D. Monsarrat, showing powder magazine on the southeast slope of Pūowaina

Despite their ceremonial use, the fortifications at Pūowaina held strategic importance and remained tied to the political authority of Oʻahu's rulers. After Kamehameha III (Kauikeaouli) was proclaimed mōʻī following the deaths of Kamehameha II (Liholiho), the governance of Oʻahu remained with the high chief Boki, who had served as governor under both

Kamehameha I and II. According to Kamakau, Boki appointed his younger cousin, Manuia, to command the major defensive works of the district:

> *I ia wa, ua lilo o Boti i alii ai moku no ka mokupuni o Oahu, e like me ke au ia Liholiho a me na la hope o ke au ia Kamehameha I. Pela no kona noho alii ai moku ana no ka mokupuni o Oahu i ke au o ka Moi Kanikeaouli, Hoonoho akula nae o ia kekahi kaikaina ona, o ia hoi o Manuia I alii no ka Pakaua o Kekuanohu me ka puʻu kaua o Puowaina a me ke awa ku moku o Kou, a me he ilamuku nui la no ke ola a me ka make* [Kamakau, *Ka Nūpepa Kūʻokoʻa*, May 2, 1868].
>
> Translation
>
> After the bodies of Liholiho and his queen had arrived from England, and the Council of chiefs had met and Kanikeaouli had been proclaimed king at Honuakaha, Boki was continued in the office of governor of the island of Oʻahu which he held under Kamehameha I and Liholiho. He put his younger cousin, Manuia, in command of Fort Kekuanohu, of the fortified hill of Punchbowl, and the harbor of Kou, and made him Chief Marshall with power over life and death…[Kamakau 1992:273].

Several months after the forced cession of the Hawaiian Kingdom to Great Britain in 1843, the cannons atop Pūowaina were fired in celebration of the restoration of Hawaiian sovereignty (Judd 1975). By 1846, the periodical *Polynesian* (January 9, 1847:138) reported that the Kingdom's armed forces consisted of 682 men, including 286 garrisoned at Fort Honolulu, 363 in the King's Guards, and 33 soldiers assigned to man the eleven cannons at Pūowaina. At this time, the fortification on the crater rim was known as Fort Kekuanaoʻa, named for the then-governor of Oʻahu (Dukas 2004).

In 1851, approximately forty escaped prisoners attempted to seize control of the battery on Pūowaina:

> The broke into the magazine and loaded three of the largest guns. But the best-laid plans came to naught, for they had forgotten one detail. No one had remembered to bring anything to light the slow matches to set off the cannon. Soldiers and police under the leadership of Marshal of the Kingdom Parke stormed the steep sides of Punchbowl through a hail of rocks. Advancing under the threat of cannon fire, they scattered the escapees without killing any of them. All but two were captured by mid-morning of the following day [Judd, 1975:57]

By September 1853, the older and more deteriorated cannons at Honolulu Fort and on the rim of Pūowaina were removed. Many were sold at auction for ten dollars each, often repurposed as anchors; at least one was later installed muzzle-down on Merchant Street as a sidewalk post, where it remained visible into the modern era (Dukas 2004).

Another attempt to access the powder magazine occurred during the six-day mutiny of the Royal Guard in September 1873. Dissatisfied with the harsh discipline of their new drill master, Captain Joseph Jajczay, and resentful of actions by Adjutant General Charles H. Judd, a faction of the Royal Guard seized ʻIolani Barracks and hauled cannons from ʻIolani Palace to fortify their position. At one point, they dispatched men to Pūowaina to obtain additional gunpowder, but a police detachment intercepted them. The mutineers held out for six days, ultimately securing the dismissal of Jajczay and Judd from King Lunalilo who, later that same day, ordered the disbandment of the Royal Guard (Judd 1975).

Following the 1893 overthrow of the Hawaiian monarchy, the fortifications on Pūowaina fell into disuse. Two cannons, Kalola and Kalaihikiola, dating to the 1840s, were removed from the hill and presented by the Territorial Government to Prince Jonah Kūhiō Kalanianaʻole. Prior to September 1930, they were mounted on the seawall of Princess Kalanianaʻole's Waikīkī residence, Pualeilani. In 1930, the cannons were transferred to the Hawaiʻi State Archives, with Governor Judd planning to mount them at the entrance of the King Street gate of ʻIolani Palace (Taylor 1930).

4.2.3 Māhele ʻĀina (the Land Division) of 1848 – Fee Simple Property Rights

Prior to Western contact, all land in the Hawaiian Islands was held collectively under the authority of the aliʻi, who were recognized as descendants of the gods; land was not privately owned in a Western sense. Following contact, however, some foreigners received grants of land from Kamehameha I or his successors in recognition of service or special relationships. As more foreigners settled in Hawaiʻi, often establishing commercial enterprises or mission stations, many petitioned the monarchy for fee-simple title to the lands upon which they resided or worked.

In 1848, Kauikeaouli (Kamehameha III) enacted the Māhele ʻĀina, a landmark legal restructuring intended to clarify land interests between the mōʻī (king), the aliʻi and konohiki (chiefs and land stewards), and the Hawaiian Kingdom government. Under the Māhele, lands throughout the Kingdom, including associated fisheries, were designated into three broad categories:

1. Crown Lands;
2. Government Lands; and,
3. Konohiki Lands

The "Enabling Act" or Kuleana Act of 1850 created the legal mechanism through which hoaʻāina (native tenants) could apply for and receive fee-simple title to their house lots and cultivated lands known as kuleana parcels (Kamakau 1992:403). Crucially, the Kuleana Act also reaffirmed the traditional rights of hoaʻāina to access, subsistence, and resource collection from the uplands to the shoreline within their ahupuaʻa. While not explicitly described in the Kuleana Act itself, fishing rights (piscary) had already been recognized and protected under earlier Kingdom laws and remained intact following the Māhele.

4.2.4 The Kuleana Act of 1850

The Kuleana Act remains the foundational law pertaining to Native Hawaiian tenant rights. The Act codified resolutions originally passed on December 21, 1849, during a period when the Legislature was not in session. When enacted, it provided the statutory framework through which hoa'āina (Native tenants) could obtain fee-simple title to their house sites and cultivated lands, while reaffirming essential customary rights necessary for survival within the ahupua'a system. The provisions of the Kuleana Act were formally enacted as follows:

> August 6, 1850
> An Act confirming certain resolutions of the King and Privy Council passed on the 21st day of December 1849, granting to the common people allodial titles for their own lands and house lots, and certain other privileges.
>
> Be it enacted by the Nobles and Representatives of the People of the Hawaiian Islands in Legislative Council assembled;
>
> That the following sections which were passed by the King in Privy Council on the 21st day of December A.D. 1849 when the Legislature was not in session, be, and are hereby confirmed, and that certain other provisions be inserted, as follows:
>
> Section 1. Resolved. That fee simple titles, free of commutation, be and are hereby granted to all native tenants, who occupy and improve any portion of any Government land, for the land they so occupy and improve, and whose claims to said lands shall be recognized as genuine by the Land Commission; Provided, however, that the Resolution shall not extend to Konohikis or other persons having the care of Government lands or to the house lots and other lands, in which the Government have an interest, in the Districts of Honolulu, Lahaina and Hilo.
>
> Section 2. By and with the consent of the King and Chiefs in Privy Council assembled, it is hereby resolved, that fee simple titles free of commutation, be and are hereby granted to all native tenants who occupy and improve any lands other than those mentioned in the preceding Resolution, held by the King or any chief or Konohiki for the land they so occupy and improve. Provided however, this Resolution shall not extend to house lots or other lands situated in the Districts of Honolulu, Lahaina and Hilo.
>
> Section 3. Resolved that the Board of Commissioners to quiet Land titles be, and is hereby empowered to award fee simple titles in accordance with the foregoing Resolutions; to define and separate the portions belonging to different individuals; and to provide for an equitable exchange of such different portions where it can be done, so that each man's land may be by itself.
>
> Section 4. Resolved that a certain portion of the Government lands in each Island shall be set apart, and placed in the hands of special agents to be

> disposed of in lots of from one to fifty acres in fee simple to such natives as may not be otherwise furnished with sufficient lands at a minimum price of fifty cents per acre.
>
> Section 5. In granting to the People, their House lots in fee simple, such as are separate and distinct from their cultivated lands, the amount of land in each of said House lots shall not exceed one quarter of an acre.
>
> Section 6. In granting to the people their cultivated grounds, or Kalo lands, they shall only be entitled to what they have really cultivated, and which lie in the form of cultivated lands; and not such as the people may have cultivated in different spots, with the seeming intention of enlarging their lots; nor shall they be entitled to the waste lands. [Generally wet lands, ponds and fallow fields (see citations later in this section).]
>
> Section 7. When the Landlords have taken allodial titles to their lands the people on each of their lands shall not be deprived of the right to take firewood, aho cord, thatch, or ti leaf from the land on which they live, for their own private use, should they need them, but they shall not have a right to take such articles to sell for profit. They shall also inform the Landlord or his agent, and proceed with his consent. The people shall also have a right to drinking water, and running water, and the right of way. The springs of water, and running water, and roads shall be free to all should they need them, on all lands granted in fee simple. Provided, that this shall not be applicable to wells and water courses which individuals have made for their own use.
>
> Done and passed at the Council House, Honolulu this 6th day of August 1850. (Copied from original hand written "Enabling Act"[1] – Hawai'i State Archives, DLNR 2-4.)

At the outset of the Māhele 'Āina of 1848, Kamehameha III (Kauikeaouli) invited ali'i, konohiki, and certain foreigners who had rendered service to the Kingdom to present their land claims before a committee. The resulting record, known as the *Buke Māhele*, documents the apportionment of lands among the Mō'ī (Crown Lands), the Government Lands, and approximately 252 ali'i and konohiki whose service to the Kamehameha line warranted recognition.

The *Buke Māhele* also recorded the lands designated to the Government land inventory, revenues from which supported the operations of the Hawaiian Kingdom. These Government lands later formed the basis for Royal Patent Grants issued to Native tenants and other parties in leasehold and fee-simple interests.

Today, the *Buke Māhele* is the primary historical source identifying the lands that later came to be known as "Ceded Lands," those conveyed to the Government during the Māhele and

[1] See also Kanawai Hoopai Karaima no ko Hawaii Pae Aina (Penal Code) 1850.

subsequently transferred to the Republic of Hawai‘i, the Territory of Hawai‘i, and eventually the State of Hawai‘i.

Following enactment of the Kuleana Act, the maka‘āinana began receiving their kuleana awards (Land Commission Awards, LCAs) in 1850. These records constitute the earliest detailed documentation of Hawaiian land tenure, agriculture, and household patterns in the mid-19th century. Although many Native Hawaiians did not submit or finalize claims, the distribution of LCAs provides valuable insight into historic patterns of residence and cultivation. By examining the spatial patterns of kuleana awards in the vicinity of the Project Area, it is possible to infer the likely intensity and nature of Hawaiian occupation and land use prior to the transformations of the late 19th and 20th centuries.

The Makiki Ahupua‘a, composed primarily of the ‘ili of Makiki, was not awarded to an ali‘i or retained as Crown land during the Māhele, but instead became part of the Government Lands. Adjacent ‘ili lands, however, received different dispositions. The ‘ili of Kalāwahine was awarded to High Chief Aaron Keli‘iahonui, while the ‘ili of ‘Auwaiolimu was awarded to the ali‘i Kalawokekoi, who subsequently returned it to pay his commutation fees; as a result, ‘Auwaiolimu became Crown land. The entire ‘ili of Kaiwiokalihu within Makiki Ahupua‘a was awarded to David Kauliokamoa, an ali‘i and konohiki, as Māhele Award No. 24, comprising one enclosed house lot and an upland lo‘i. No kuleana claims were filed or awarded in this ‘ili (Waihona ‘Āina 2000).

Makiki

In Makiki overall, seventeen (17) Land Commission Awards were issued to commoners, along with three Māhele awards to ali‘i for separate ‘ili within the ahupua‘a. LCA records for the Makiki Valley north of King Street show a concentration of awards in the lower valley, particularly along Kānealole and Moleka Streams, areas well suited to wet taro and diversified dryland agriculture. Historically, the principal crops of Makiki were kalo (taro) in the wetter valley bottoms and ‘uala (sweet potato) on the drier slopes. Pu‘u ‘Ualaka‘a (Round Top) was renowned for its sweet potato fields, and became “famous in the annals of Hawaiian agriculture because here Kamehameha I established his own plantation [of sweet potatoes] on the steep slopes above Mānoa” (Handy 1940:156).

Kalāwahine

The ‘ili of Kalāwahine consisted of three separate ‘ili lele parcels: a makai parcel near the coast in Iwilei, a central parcel near Nu‘uanu Valley (in the general vicinity of today’s Foster Botanical Garden), and a mauka parcel between the land sections of Kewalo (to the west) and Makiki (to the east). The intermittent Kanahā Stream formed part of the western boundary of this mauka section. A dry gulch known as Kahawai o Ko Po‘opo‘o, equated to the same intermittent course of Kanahā Stream also defined portions of this boundary (Kolb et al. 1993).

A total of twenty-five (25) kuleana LCAs were awarded in Kalāwahine, with twenty-four (24) located in its Nu‘uanu ‘ili and one awarded in the Iwilei parcel. No kuleana claims were awarded in the mauka Kanahā Stream section, likely because its limited water supply rendered the area marginal for lo‘i cultivation and thus less intensively inhabited.

The ʻili lele of Kalāwahine as a whole was awarded to High Chief Aaron Keliʻiahonui during the Māhele. Boundary Commission records indicate that ʻaipono crops, particularly sweet potatoes, were historically cultivated in the upper Kalāwahine region near a landholding known as Naihi Kukui, located along the boundary between Makiki and Kalāwahine. Surveyor C. T. Lyons (Boundary Commission I:225) also documented a settlement named Piʻiwai in the adjacent ʻili of Kewalo, where residents reportedly worked lands in both Kewalo and Makiki. Although no historic maps depict Piʻiwai, it may correspond to the southern flank of Kalāwahine on the east slope of Pūowaina, near the present-day neighborhood of Piʻikoi (Kolb et al. 1993).

During the early 20th century, the mauka Kalāwahine parcel underwent significant changes in ownership and land use. In 1907, Laura A. Coney, widow of J. H. Coney, sold the parcel to William Gaffard, who immediately conveyed it to the Territory of Hawaiʻi. Although the Territory occasionally leased portions of the land, much of the area became utilized by squatters, primarily for sweet potato cultivation. A 1922 Hawaiian Plat Map (No. 1055) depicts the Kalāwahine slopes with numerous house lots and extensive gardens labeled “Potato Field,” “Potato Field Overgrown with Weeds,” and “Cleared and partly planted to various fruits and vegetables.” Accompanying text enumerates the inhabitants, their length of residence, and whether they held leases, illustrating a continued reliance on small-scale agriculture well into the Territorial period.

In 1934, the U.S. Congress passed a bill “…to amend Sections 203 and 207 of the Hawaiian Homes Commission Act.” This act set apart lands in Kalāwahine, Kewalo, and ʻAuwaiolimu to be incorporated into the Hawaiian Home Lands, which could be developed into residential lots by Native Hawaiians through leases of 99 years. In 1935, a survey of the area identified 240 people on 109 parcels; some of these parcels were in Kewalo. In 1950, squatters and leasers still occupied land on the Kalāwahine slopes were relocated so that the land could be developed by the Honolulu Board of Water Supply for a new pump station. They were given first choice for new homestead parcels that were being developed to the west. In 1990, some of the land reverted back to the Hawaiian Home Lands.

ʻAuwaiolimu

According to Sterling and Summers (1978), the land section known as ʻAuwaiolimu historically extended from Nuʻuanu Street on the west to Punchbowl Street on the east, and from School Street on the south to Kuakini Street on the north. Under this description, ʻAuwaiolimu would be located within the Nuʻuanu and Pauoa Ahupuaʻa, northwest of the modern Project Area. However, an 1847 map of the region southwest of Pūowaina labels the area west of the crater as ʻAuwaiolimu, while the area south of the crater appears as ʻAuwaiolimu makai, suggesting additional historic variations in how this ʻili was conceptualized or applied. Modern tax maps further complicate its interpretation, showing the Auwaiolimu Government Lots extending south of King Street, indicating shifts in boundary usage over time.

Determining the precise number of Land Commission Awards (LCAs) in ʻAuwaiolimu is challenging due to inconsistencies in 19th-century recordkeeping. Some kuleana claims located within ʻAuwaiolimu were cataloged under the Makiki, Pauoa, or Honolulu ahupuaʻa,

while others were filed without an ʻili name at all. The Waihona ʻĀina database (2000) identifies 38 LCA parcels within ʻAuwaiolimu ʻIli, Honolulu Ahupuaʻa, and an additional six within ʻAuwaiolimu, Pauoa Ahupuaʻa. These awards cluster primarily along Pauoa Stream, on the northwest side of Pūowaina, in the vicinity of Lusitana Street and ʻAuwaiolimu Street.

Collectively, these LCAs suggest that while portions of ʻAuwaiolimu were occupied and cultivated by makaʻāinana, particularly along the fertile terraces adjacent to Pauoa Stream, much of the surrounding land was held by the King. The commoner parcels indicate cultivation of taro and likely sweet potatoes, consistent with broader agricultural patterns in Pauoa and Makiki. In addition to subsistence agriculture, the wider ʻAuwaiolimu landscape was used for cattle pasturage, reflecting the significant land-use transformations that occurred in the early to mid-19th century.

4.2.5 20th Century Development

A 1919 U.S. War Department map illustrates the rapid expansion of roads and residential development around Pūowaina during the early 20th century. By this time, houses had begun to cluster along the roadways skirting the base of the crater. The 1919 map is also the first in the series to depict Makiki Cemetery, located on the southeast slope of Pūowaina. Earlier, in 1901, the U.S. Congress appropriated funds to establish an agricultural station on Oʻahu for research on agricultural products other than sugarcane. Although the initial site selected within the tract known as Kewalo uka, was later repurposed for a Marine hospital, a second area encompassing approximately 154 acres on the eastern slope of Pūowaina and extending toward the southern slopes of Tantalus was designated for the agricultural station. Of this tract, 62 acres were reserved for a stone quarry and public park, the latter eventually becoming Makiki Cemetery.

By 1927, the earlier road alignment along the eastern slope of Pūowaina had been abandoned, and construction had begun on the makai portion of ʻAuwaiolimu Street. The 1927 map also marks the presence of the Punchbowl Holy Ghost Catholic Church, established to serve Portuguese Catholic residents living along the slopes. In 1932, Roosevelt High School opened, and ʻAuwaiolimu Street was extended to Anianikū Street. A subsequent 1943 U.S. War Department map shows ʻAuwaiolimu Street fully connected to the Pūowaina–Tantalus junction. The most notable change between the 1919 and 1943 maps is the substantial increase in residential density along both historic and newly constructed roadways.

The 1943 map also clearly depicts a new cemetery complex straddling ʻAuwaiolimu Street along the northeast slope of Pūowaina, approximately 600 meters northwest of the Project Area. A directory of Honolulu County cemeteries (Purnell, 1998) identifies five distinct cemeteries located along this corridor:

- 351 ʻAuwaiolimu — *Yee King Tong Cemetery*
- 352 ʻAuwaiolimu — *The Chinese Christian Cemetery*
- 352 ʻAuwaiolimu — *Uluhaimalama Cemetery*
- 356 ʻAuwaiolimu — *Tong Sing Tong (Tung Sing Tung) Cemetery*
- 385 ʻAuwaiolimu — *Ket On Cemetery*

Yee King Tong Cemetery and *Ket On Cemetery* are situated on the south side of ʻAuwaiolimu Street, while *Uluhaimalama Cemetery*, *The Chinese Christian Cemetery*, and *Tong Sing Tong Cemetery* occupy lands on the north side.

This cemetery complex occupies what was once Uluhaimalama, the royal gardens of Queen Liliʻuokalani. The Queen later donated the gardens to the government, and over time the parcel was subdivided into several adjacent cemeteries. In modern references, the entire cemetery area, rather than only one of its components, is sometimes collectively referred to as Uluhaimalama Cemetery or The Chinese Christian Cemetery, adding to occasional confusion in nomenclature.

4.2.5.1 Punchbowl Military Reservation

Military use of Pūowaina intensified during the early 20th century as the U.S. Army expanded coastal defense installations across Oʻahu. The first formal American occupation of Pūowaina occurred in 1910, when the southern rim was selected as the site of a fire-control station supporting Battery Harlow, an array of 12-inch mortars positioned on the northern flank of Lēʻahi (Diamond Head) (Moulin, 2010).

The Army's presence increased further in 1917 with the construction of two circular concrete emplacements and an associated magazine for planned three-inch antiaircraft guns on the southwest rim. These platforms, each approximately 12 feet in diameter and surrounded by concrete retaining walls, were installed about 300 to 400 feet north of the original fire-control station, although the guns themselves were never mounted (Gaines, 1994). Their locations appear on a 1921 topographic map of Pūowaina along with the Battery Harlow observation station.

Over the next several years, Pūowaina became an increasingly important node in Oʻahu's coastal defense network. In 1921, a new fire-control station was added to direct Battery Closson, a pair of 12-inch guns at Fort Kamehameha guarding the entrance to Pearl Harbor. Another station was constructed in 1924 to support Battery Williston, two 16-inch guns located at Fort Weaver on the ʻEwa Plain. A third fire-control installation was built near one of the antiaircraft emplacements to serve Battery Hatch, the 16-inch gun battery at Fort Barrette (Gaines, 1994).

During the 1930s, the crater interior was used by the Hawaiʻi Territorial Guard as a rifle range (Moulin, 2010). By the late 1930s, U.S. forces constructed two large Panama mounts, circular concrete platforms designed for 155-mm mobile artillery, on the southern rim. These mounts provided 360-degree traverse and commanded sweeping views from Diamond Head to the ʻEwa coastline (Gaines, 1999). One of these structures remains partially visible today between the scenic overlook and the cemetery maintenance building, now serving as a location where families scatter cremated remains. Following the attack on Pearl Harbor, an additional pair of Panama mounts was built in 1942 just west of the earlier emplacements, and all four guns were manned and operational by December of that year. A fragment of the outer ring of one of these later mounts is still present near the modern lookout.

Following the end of World War II, military activity within Pūowaina declined significantly as coastal artillery operations across Oʻahu were phased out. However, several wartime structures and installations remained in use or were adapted for new purposes during the immediate post-war years.

One of the most prominent features remaining on the crater rim was a large water tank, installed to support both military operations and nearby residential development (Gaines, 1994). In addition, the Army constructed or expanded a system of gun tunnels bored into the crater walls. These tunnels, originally intended for ammunition storage, crew protection, or access to gun positions, continued to exist after the war, even as their military utility diminished (Moulin, 2010).
On the north slope of Pūowaina, remnants of Battery 304 were still identifiable. Battery 304 was a World War II–era coastal defense installation associated with the broader network of Oʻahu seacoast batteries. While the battery never became fully operational, its partially completed magazines, tunnels, and concrete foundations remained part of the crater's built landscape well into the late 1940s (Gaines, 1999).

Other post-war remnants included abandoned fire-control facilities, tunnel entrances, concrete platforms, and structural footings associated with earlier weapons systems or lookout stations. Many of these were obscured or removed when construction began on the National Memorial Cemetery of the Pacific in 1948, but portions of the tunnels and emplacements remain preserved beneath backfill or within vegetated areas of the crater rim (Gaines, 1994 and Moulin 2010). Together, the water tank, gun tunnels, and vestiges of Battery 304 reflect the layered military history of Pūowaina during the transition from wartime operations to its eventual designation as a national cemetery.

4.2.5.2 National Memorial Cemetery of the Pacific

The military installations constructed within Pūowaina during World War II were largely dismantled following the establishment of the National Memorial Cemetery of the Pacific in the late 1940s (Kamehameha Schools, 1987). Much of the crater floor was recontoured to create the terraced layout of the cemetery. This work significantly altered the wartime landscape as access roads were realigned, open gun positions were backfilled, and several tunnel portals were sealed or obscured. Numerous surface features associated with the Army's coastal defense system were either demolished outright or rendered invisible beneath new embankments and lawns (Moulin, 2010).

Construction of the National Cemetery started in 1948 and the first body was interned on January 4, 1949. Many of the bodies in the cemetery were moved to Hawaiʻi from temporary graves all over the Pacific Islands. In addition, many of the people killed during the Pearl Harbor attack were also buried here. Later, soldiers from the Korean and Vietnam Wars, and other wars, were also interred at the Cemetery. Overall, the development of the National Memorial Cemetery of the Pacific dramatically changed the physical landscape of Pūowaina.

4.3 Papakōlea Hawaiian Home Lands

The modern history of Papakōlea is inseparable from the larger history of Hawaiian Home Lands and the political conditions that shaped Native Hawaiian land loss, displacement, and eventual efforts at restoration in the twentieth century. Although Papakōlea today is recognized as one of the earliest Hawaiian Home Lands communities on Oʻahu, its foundations are rooted in a centuries-old relationship between kānaka and the lands of Pūowaina, Pauoa, Makiki, and Kewalo, followed by dramatic legal and economic transformations during the 19th and early 20th centuries.

By the late nineteenth century, the cumulative effects of the Māhele ʻĀina (1848), the Kuleana Act (1850), privatization of land, foreign economic expansion, and demographic decline drastically reduced the land base available to Native Hawaiians. As sugar plantations, ranches, and urban development expanded, many kānaka maoli were displaced from their traditional lands and found themselves increasingly landless.

In response to these conditions, Prince Jonah Kūhiō Kalaniana‘ole, serving as the Congressional Delegate for the Territory of Hawai‘i, advanced a proposal to create dedicated homesteading lands for Native Hawaiians. After years of political negotiation, the Hawaiian Homes Commission Act of 1920 (HHCA) was passed by the United States Congress. The HHCA set aside approximately 200,000 acres of public lands for exclusive leasing to Native Hawaiians (defined in the Act as those with fifty percent or more Hawaiian ancestry), with the stated intent of rehabilitating the Native Hawaiian people and restoring their connection to ʻāina (HHCA,1920).

Under the HHCA, lands were classified into residential, agricultural, and pastoral homesteads. Importantly, the Act established a framework in which the Federal government retained oversight authority, while administration of the lands would later be transferred to the State of Hawai‘i upon statehood in 1959 under the Hawai‘i Admission Act. These lands, commonly referred to as “Hawaiian Home Lands,” were intended to serve Native Hawaiian beneficiaries in perpetuity.

Papakōlea was among the earliest urban homestead areas designated under the HHCA. In the 1920s and 1930s, DHHL identified the slopes of Pūowaina, then largely barren, grazed, and considered marginal agricultural land, as suitable for residential homesteads. Papakōlea offered an opportunity to keep Hawaiian families close to urban employment while allowing them to reside on homestead land (DHHL, 2020).

Papakōlea homestead, established in September 1937, is the eighth homestead established by the DHHL. Kewalo is the ninth homestead, established in March 1940. By the 1950s and 1960s, Papakōlea had become one of the most socially cohesive Hawaiian Home Lands communities on Oʻahu, characterized by strong ʻohana networks, multigenerational households, extensive cultural practice, and a deep attachment to place. Kalāwahine is the most recent homestead in the region, established in 2001. Kalāwahine is also the first homestead to include “zero-lot-line” units (townhouses that straddle the lot line). These are currently the only Hawaiian homesteads located in an urban center. Throughout the mid-20th

century, the Papakōlea, Kewalo, and Kalāwahine homesteads continued to grow in population. Despite ongoing challenges including waitlist pressure, aging housing stock, governance complexities, and infrastructure needs, the homesteads of Papakōlea, Kewalo, and Kalāwahine are often cited as examples of Native Hawaiian self-determination within an urban context, where land tenure is directly linked to cultural, economic, and familial resilience.

Chapter 5 Community Consultation

5.1 Acknowledgements

The authors and researchers of this report extend our deep appreciation to everyone who took time to speak and share their ʻike and manaʻo with HeFenua. We request that these interviews are used in future documents involving the Hawaiian homestead community of Papakōlea. Use of these interviews are used based on the expressed written consent of the interviewee/s.

5.2 Interview with Beverly Weston Coleman Jr.

Interviewee: Beverly Weston Coleman Jr.

Interviewer: Patrick "Puka" Asing

Date: September 2025

Location: Papakōlea

Background and Genealogical Connections

Beverly Weston Coleman Jr. was born on March 29, 1949. His family relocated to 2227 Anianiku Street in approximately 1951, when he was about two years old. The original lessee of the homestead was his grandmother, Caroline Kaulana Moke, who was born in 1905 and passed in 1954. Through his maternal line, Coleman traces ancestry to Poʻipū, Kauaʻi, including the Moke and Hoʻopiʻi families. His grandmother Caroline Kaulana Moke married George Keikilawe Hoʻopiʻi in 1928.

Coleman described growing up in a multilingual household where Hawaiian was spoken by his grandmother and mother, and Samoan was spoken by his father, who was of Samoan and Irish descent. Although he does not consider himself fluent in either language, he recalls understanding portions of both. He noted that his grandmother encouraged English use in the household, emphasizing its importance for future advancement.

Early Papakōlea Community and Settlement Patterns

Coleman recalls that during the early 1950s, portions of Papakōlea and adjacent Kalāwahine were sparsely developed, with some families considered "squatters" prior to formal Hawaiian Homes development. He identified several early families along Anianiku Street, including the Kaolulo, Makasope, Fernandez, Wallace, Defreitas, Namahoe, Makanani, Kaupuhiwa, Kekoa, Kahalewai, Hoʻopiʻi, Kekahuna, Kekaula, Naone, Lovell, Johnson, Wong, and Bush families, among others.

He described early infrastructure as minimal, including a single dirt road extending from Anianiku Street. A bridge spanning Kalāwahine Stream was constructed by Oliver Pickford in

the 1950s using salvaged materials. The bridge was periodically damaged by flood events and rebuilt.

Coleman recalled that portions of the surrounding uplands were formerly ranch lands, including Akana Ranch, Wright Ranch, and Moreira Ranch. He also referenced Monte Dairy and earlier agricultural uses of the area.

Environmental Conditions and Stream Ecology

Kalāwahine Stream was described as consistently flowing during his childhood. He recalled clear water, the presence of crayfish, guppies, swordtails, and other small fish species. Flood events were powerful enough to carry large debris downstream, including household appliances.

He observed that stream flow has significantly diminished in recent decades and later learned that diversion associated with Board of Water Supply infrastructure may have contributed to reduced flow.

Cultural Practices, Beliefs, and Spiritual Accounts

Coleman was raised Catholic and attended Blessed Sacrament Church. He recalled certain cultural practices and beliefs, including prohibitions against whistling at night and the use of Hawaiian salt after attending funerals to ward off spirits.

He recounted a vivid personal experience in which he encountered what he later suspected to be a spiritual entity linked to the legendary “Prince of Kalāwahine.” He described seeing a mysterious man seated quietly amid the dense undergrowth, dressed in garments reminiscent of the late 19th or early 20th century—distinctly out of place in the modern era. This haunting image lingered in his mind until, much later, he discovered an old family photograph labeled “Prince of Kalāwahine.” The resemblance between the man in the bushes and the figure in the photograph was striking, leading him to believe he had witnessed a manifestation of this ancestral figure.

Recreation and Childhood Activities

Coleman described extensive outdoor recreation in the Papakōlea uplands and stream corridor, including rope swings from monkeypod trees, sliding down grassy slopes, building makeshift toys and tools from salvaged materials, and playing football in open flat areas near residences. He emphasized adaptation and improvisation due to limited household income, stating that children reused nails and scrap wood to construct play items.

He also recalled hōlua-style sliding down steep grassy slopes using cardboard and remembered cattle and possible ranching activity in earlier years.

Music and Social Life

Music was a prominent part of community life. Coleman recalled slack key guitar being played in multiple households, particularly by members of the Kauolulo family. His father also played slack key guitar. Community gatherings often included music and informal performances.

Military Service and Later Life

Coleman graduated from Roosevelt High School in 1967 and served four years in the United States Air Force, including service in Southeast Asia during the Vietnam era. He later worked at Pearl Harbor Naval Shipyard for over three decades, retiring as a general foreman. He discussed later recognition of Agent Orange exposure and receipt of disability compensation.

Reflections on Community and Memory and the Proposed Project

Coleman emphasized the importance of photographs and visual documentation in preserving Papakōlea's history. He expressed support for a cultural community center that would display historic images and trigger collective memory among residents.

He characterized his childhood experience in Papakōlea as defined by strong neighborhood relationships, improvisation, shared outdoor recreation, music, and cultural continuity.

5.3 Interview with Henry "Danny Boy" Kaululo Diaz Palenapa

Interviewee: Henry "Danny Boy" Kaululo Diaz Palenapa

Interviewer: Patrick "Puka" Asing

Date: September 2025

Location: Papakōlea

Background and Genealogical Connections

Henry Phillip Kaululo Diaz Palenapa was born and raised in Papakōlea. He was hānai at approximately five years old by his grandparents, Joseph Herman Kahalekulu Palenapa and Carrie Wong-Asing Palenapa. His biological parents were Eleanor Palenapa Diaz Kaululo and Henry Diaz Torres. His grandmother Carrie was of Hawaiian and Chinese descent, with familial ties to Kauaʻi through the Iliwaʻalani lineage.

Mr. Palenapa described a large, extended family network rooted in Papakōlea, Lusitana Street, Kalāwahine, Kalihi, and connections to Kauaʻi, Waiʻanae, and Nānākuli. He emphasized the importance of hānai relationships and intergenerational caregiving within the Palenapa and related ʻohana.

Early Papakōlea Settlement and Homesteading

Mr. Palenapa recalled that his grandparents received a Hawaiian Home Lands lease at 61 Naʻale Street after initially residing on Lusitana Street. The home was described as modest

and self-built, with limited plumbing and improvised bathing facilities. He recalled Papa constructing a bedroom addition downstairs and creating a makeshift cold-water bathing area.

He noted that his grandfather, Joseph Palenapa, was pure Hawaiian and likely the original leaseholder due to blood quantum requirements under the Hawaiian Homes Commission Act. He also remembered his grandfather maintaining and clearing land prior to formal homestead issuance.

Language, Religion, and Cultural Identity

Mr. Palenapa recalled that his grandparents spoke Hawaiian to one another but did not regularly speak it to the younger generation. He also identified strong church affiliations within the family, including Kawaiahaʻo Church and Baptist congregations in Makiki.

He discussed genealogical connections possibly linking the Palenapa line to Tahitian ancestry, reflecting oral traditions passed through family elders.

Music, Performance, and Cultural Life

Music was central to Papakōlea's social life. Mr. Palenapa recalled late-night guitar playing by his grandfather and frequent visits by prominent Hawaiian musicians and entertainers, including Haunani Kahalewai, Margaret Olsen, Billy Hew Len, Myra English, and others.

He described gatherings that included kanikapila, hula dancers, and paʻina events. Papakōlea was characterized as a hub of Hawaiian musical and cultural expression during the mid-20th century.

Foodways and Resource Practices

Traditional food preparation was remembered vividly. Mr. Palenapa described large family meals prepared by Aunty Rachel and Carrie Palenapa, including beef stew with cabbage, naʻau stew, aku palu, lomi iʻo, and ulu poi.

He also recalled shoreline gathering practices in Ewa and earlier Papakōlea generations harvesting limu, squid, and other marine resources prior to the construction of Reef Runway, which he noted disrupted marine ecology.

Grandfather Joseph Palenapa maintained fruit trees including mango, papaya, plums, and peanuts on the homestead lot. Gardening and small-scale subsistence practices were part of daily life.

Community Dynamics and Social Memory

Mr. Palenapa characterized Papakōlea as a close-knit community defined by laughter, strong personalities, discipline, and occasional conflict, particularly during card games or drinking gatherings. He referenced stories of Aunty Rachel and Haunani Kahalewai working as bouncers at Club Polynesia, illustrating strong female leadership figures within the family.

He also discussed early recreational life, including football at the old Honolulu stadium and informal sports within the community.

Burial and Mortuary Memory

Mr. Palenapa recounted the burial of family members at Kamehameha Cemetery and remembered weekly visits to maintain graves with flowers and water.

Vision for Proposed Project

When asked about the Project Project, Mr. Palenapa recommended:

- A canoe display honoring voyaging traditions
- A stage for kanikapila and intergenerational music
- Space for elders and youth to gather
- Continued planting of fruit and vegetable crops to support future generations

He emphasized the importance of agriculture and food security for sustaining the community's future.

5.4 Interview with the Palenapa ʻOhana

Interviewees: Jane Leinaʻala Alainaʻapaʻa Asing (Deah); Patrick Herman Kaipo Asing Sr.; Manu Kipukai Asing-Hanano

Interviewer: Patrick "Puka" Asing

Date: September 2025

Location: Kamuela, Hawaiʻi Island

The Palenapa ʻohana shared multi-generational ʻIke Hawaiʻi relations with Lusitana Street, Kakaʻako, Kalāwahine, and Papakōlea. Their testimony reflects continuity of Native Hawaiian subsistence practices, cultural traditions, and long-standing connections to Pūowaina and surrounding areas.

Early Residence and Movement to Papakōlea

Mrs.Jane Leinaʻala Palenapa Asing recalled living on Lusitana Street near Queen's Hospital before relocating to Papakōlea around 1950, when she was approximately ten years old.

She described extended family households that included grandparents, siblings, and cousins. The move to Papakōlea occurred during a period when many Native Hawaiian families were transitioning from urban Honolulu (including Kakaʻako and Lusitana areas) into Hawaiian Home Lands communities.

Testimony indicates that Joseph Herman Kahalekulu Palenapa received a Hawaiian Home Lands lot in Papakōlea, which he personally cleared prior to occupation. The family also referenced a lot on Na‘ale Street associated with the homestead lease.

Lei Making and Floral Culture of Papakōlea

The interviewees described Papakōlea as a vibrant lei-making community. Mrs. Asing recalled harvesting plumeria, ginger, carnation, tuberose, pikake, pakalana, crown flower, and other plants from ‘ohana or family yards. Flowers were cultivated at home, and lei were sold at the airport, in Chinatown, and at high school graduations.

Agnes Makaiwi Palenapa was identified as a prominent lei seller and organizer among airport vendors. Interviewees emphasized that lei making required skill, including cooling the hands when stringing pikake. Papakōlea yards were described as fragrant and well maintained, reflecting both subsistence use and cultural expression.

Subsistence and Small-Scale Agriculture

Participants described Kalāwahine and Papakōlea as productive homestead environments where families raised pigs, chickens, ducks, cattle, and maintained banana patches and vegetable gardens. Imu use, pig slaughtering, blood preservation, and preparation of intestines (loko) were described in detail.

Fishing practices included net throwing, free diving, spear fishing, huki ‘opihi, harvesting wana, and preparing aku palu.. Families also gathered leftover food from town restaurants to feed pigs. These practices reflect continuity of rural subsistence traditions within an urban homestead setting.

Cultural Beliefs and Wahi Pana

The ‘ohana discussed mo‘olelo associated with Pūowaina and Kalāwahine, including accounts of menehune caves, night marchers, and akualele (fireball phenomena). Interviewees described warnings from elders not to whistle at night, sweep at night, or remain outdoors after dark. These narratives reflect an understanding of the area as spiritually charged and culturally significant.

Participants referenced knowledge of caves and valley areas behind Kalāwahine where pigs were later raised, suggesting that some culturally referenced landscape features were altered through homestead activity.

Church and Community Life

The family identified both Catholic and Baptist church attendance, including Fort Street Catholic Church and Central Baptist Church near Roosevelt High School. Church participation formed part of early community life in both Lusitana and Papakōlea.

Hula instruction under kumu such as Piʻilani Watkins and later teachers was recalled, reflecting the continuation of cultural arts traditions within the homestead community

Landscape Character of Early Papakōlea

The interviewees described Papakōlea in the mid-twentieth century as dark at night with minimal street lighting and limited urban infrastructure. They emphasized that early residents intentionally resisted excessive urbanization in order to preserve the character of the community.

5.5 Interview with Norma Leinaʻala "Naalei" Olsen

Interviewee: Norma Leinaʻala "Naalei" Olsen

Interviewer: Patrick "Puka" Asing

Date: September 2025

Location: Papakōlea

Norma Leinaʻala "Naʻalei" Olsen is a lifelong member of the Papakōlea–Pauoa community, born and raised in the Auwaiolimu and Papakōlea area. Her family lineage is deeply rooted in both Papakōlea and Pauoa, including connections to the Kahalepuna family and longstanding residence along Puna Lane and Auwaiolimu Drive. Her testimony provides important insight into mid-20th century Papakōlea life, land tenure patterns, burial traditions, Hawaiian Home Lands identity, and community relationships.

Papakōlea Boundaries and Place Identity

Olsen emphasized that Papakōlea historically extended broadly across the slopes, including areas that today may be perceived as separate neighborhoods. She described Papakōlea as extending "all the way up" toward Tantalus, noting that even areas near Hiʻilani Street and the upper dead-end roads were considered part of Papakōlea in her upbringing. Her grandmother's home was located at the upper terminus of one such road, illustrating the vertical organization of the community along the slope.

She recalled informal foot trails connecting Papakōlea to Pauoa, including pathways used by children rather than formal roadways. Movement between areas was frequent and unstructured, reflecting a strong social and familial connection between Papakōlea and Pauoa Valley.

Auwaiolimu and Stream Systems

Olsen provided detailed recollections of the ditch and stream systems running through Auwaiolimu and into Pauoa. She described seasonal flows that carried debris from uphill areas and remembered children playing in the stream, constructing small impoundments, and

gathering ʻopae (freshwater shrimp). While her family did not rely on the stream for subsistence, children would occasionally roast ʻopae along the banks.

She noted that the ditch system remains in some form but is no longer used or maintained as in earlier decades. Her testimony confirms the continued presence of freshwater features into the mid-20th century and their role in daily life and childhood activity.

Uluhaimalama Cemetery and Royal Associations

A significant portion of Olsen's testimony concerns burial practices at Uluhaimalama Cemetery along ʻAuwaiolimu Street. She stated that her family members, including her parents and grandparents, are buried within the cemetery complex. She recalled that the land had once been associated with Queen Liliʻuokalani and that burial there was traditionally limited to individuals connected to the royal family or those granted permission.

Olsen remembered a caretaker, "Mama Kelley," who monitored burials and ensured that only appropriate individuals were interred within the cemetery. She expressed concern regarding later construction of stone walls within the cemetery area and uncertainty about how boundaries were modified over time.

Her testimony reinforces earlier documentary accounts identifying Uluhaimalama as a former royal garden subdivided into cemetery parcels and highlights its continued cultural and genealogical importance to Papakōlea families.

Hawaiian Home Lands and Community Tenure

Olsen described generational residence in the Papakōlea–Auwaiolimu area, including property transfers within her extended family. She noted that her family home was widely known as a gathering place and described it as the "party house," where extended family and musicians regularly assembled. The home functioned as both social and cultural space.

She referenced internal family disputes over property following deaths of older generations, reflecting broader Hawaiian Home Lands succession challenges. She also described how multiple structures existed on shared lots, with extended family members occupying upper and lower dwellings.

Although she did not directly discuss the original Hawaiian Homes Commission Act framework, her testimony illustrates lived realities of Hawaiian Home Lands occupancy, including multi-generational tenancy, informal land division, and strong kin-based occupancy patterns.

Cultural Practices and Hula Lineage

Olsen is a respected dancer and musician whose mother, Margaret Kahalepuna Kamae Olsen, operated a hula studio in Pauoa (Puna Lane). She described her mother's halau as active and influential, and noted connections to prominent cultural figures including Emma Moniz (later Bishop), Genoa Keawe, and others in the Honolulu performance circuit.

She recalled that dancers were expected to learn all associated skills, including lei-making and costume preparation. Lei-making practices included haku and wili techniques, and she remembered gathering and using local plant materials such as Chinese lily and cornflower.

Her testimony highlights the strong intersection between Papakōlea residency and cultural production, particularly in music and hula traditions tied to Kawaiāhaʻo Church and the broader Honolulu performance community.

Agriculture and Land Use Change

Olsen confirmed the presence of loʻi kalo in Pauoa during her youth, particularly behind the school and in valley areas where water flowed consistently. She noted that taro patches existed until Honolulu's urban expansion transformed the valley. By her recollection, taro fields once extended up Pauoa Road to areas where development later halted their continuation.

She also described the presence of outhouses, plum trees, open yards, and informal agricultural activity within Papakōlea during her childhood, indicating a semi-rural character persisting into the mid-20th century.

World War II Observations

Olsen recalled witnessing aircraft flying overhead during the attack on Pearl Harbor, noting that planes passed over Papakōlea en route to Pearl Harbor while her family was outside taking photographs. Her account situates Papakōlea residents as direct observers of the event and reflects the community's vantage position along the slope.

Social Networks and Interconnected Families

Throughout her testimony, Olsen referenced extensive interconnections among Papakōlea, Pauoa, and adjacent families including Huihui, Kahau, Kailiuli, Oleole, Aikau, Ching, Kalai, and others. Her narrative illustrates a tightly knit community with overlapping genealogies, shared church affiliation (Kawaiāhaʻo Church), and strong kinship networks.

Her recollections emphasize that Papakōlea identity was not limited to legal land status but defined by extended family ties, burial grounds, cultural practice, and daily interaction across slopes and valleys.

5.6 Interview with Terry Kumaewa and Moana Wright

Interviewees: Terry Kumaewa and Moana Wright

Interviewer: Patrick "Puka" Asing

Date: September 2025

Location: Papakōlea

Terry Kumaewa (b. April 9, 1949) and Moana Wright (b. July 25, 1954) are kupa of Papakōlea, born and raised in Papakōlea, with deep genealogical and community ties to the area. Their families were among early Hawaiian Home Lands lessees, with Moana Wright residing in one of the original 99-year lease homes established in 1934. Both interviewees provided extensive genealogical connections linking Wright, Lono, Sugunuma, Opulauoho, Hew Len, and related ʻohana lines of Papakōlea, Kalāwahine, Kewalo and Maui.

Genealogy and Early Homesteading

Wright described her grandfather Elijah Lono and extended ʻohana who were raised in Papakōlea during the early homestead period. The interview confirms that early Papakōlea lands were formerly ranch lands (Wright Ranch, Moreira Ranch, Akana Ranch) before subdivision into Hawaiian Home Lands parcels. Original homestead lots were reportedly larger in acreage and gradually subdivided over time as development expanded.

Kumaewa's adoptive parents received their Hawaiian Home Lands lease in 1952. He recalled that many early homes were quonset huts, later replaced by wood-frame houses as families improved their lots. Both interviewees emphasized that early homesteading required significant self-building and land clearing, reinforcing Papakōlea's identity as a working, self-sufficient Hawaiian community.

Community Cohesion and Social Structure

Both interviewees described Papakōlea as an exceptionally close-knit community where neighbors functioned as extended family. Discipline and social accountability were communal; elders corrected children, and parents were informed of misconduct. The neighborhood was described as safe, with children playing freely outdoors, participating in Summer Fun programs, and attending Mrs. Sugunuma's preschool.

Community events such as parades, Miss Papakōlea pageants, luaus, volleyball leagues, and float-making were remembered as defining features of neighborhood identity. Papakōlea floats reportedly won first place consistently for decades, reflecting strong artistic and communal collaboration. The interviewees emphasized the importance of individuals skilled in float construction, lei making, music, and performance.

Hawaiian Language and Cultural Practices

Both participants recalled hearing Hawaiian spoken by elders in the home, though it was not consistently passed to their generation. They acknowledged that their parents' generation had been discouraged or punished for speaking Hawaiian in school, contributing to a language gap. However, they expressed pride in the resurgence of ʻōlelo Hawaiʻi among younger generations.

Cultural practices recalled include:

- Removal of footwear before entering homes

- Prohibitions such as no whistling indoors, no hats inside, and no sweeping at night
- Extensive lei-making traditions
- Flower cultivation (plumeria, laua'e, heliconia, mango, guava, coconut, etc.)
- Sharing of fruit and flowers among neighbors

Papakōlea was remembered as widely known for lei makers, musicians, and cultural practitioners.

Landscape and Environmental Observations

Kumaewa recalled Punchbowl (Pūowaina) as visibly more barren during his youth, with exposed slopes where children rode bicycles and played. He noted that vegetation has increased over time. Early Papakōlea yards commonly contained fruit trees and flowering plants used for subsistence and lei making.

The interview also referenced the role of Akana family lands in the formation of the community park area.

Commercial and Social Hubs

Kamala Market, Chun Hoon, Haili Market, Honda's Delicatessen, Kaneda's, and other neighborhood establishments were remembered as important gathering places. Markets functioned not only as commercial spaces but also as informal social centers where community members interacted regularly.

Spiritual and Supernatural Narratives

Some mo'olelo and supernatural stories were referenced, including:

- Accounts of fireballs (akulele or akualele)
- Stories associated with the bridge area
- Respectful recognition of Pūowaina as spiritually significant

However, neither interviewee reported direct personal experiences with supernatural phenomena.

Recommendations for Cultural Preservation

Both interviewees strongly advocated for:

- A chronological timeline of Papakōlea's migration and development
- Archival photographs of families and events

- Recorded oral histories accessible via audio
- A dedicated space honoring Papakōlea's lei flowers and plant traditions
- Documentation of genealogies and community leaders

Kumaewa emphasized the importance of interactive audio storytelling so future generations can hear the voices of elders directly. Wright emphasized documenting migration patterns and the transition from ranch lands to homestead community.

5.7 Interview with Kuʻuipo Enos

Interviewees: Kuʻuipo

Interviewer: Patrick "Puka" Asing

Date: September 2025

Location: Papakōlea

Kuuipo "Ipo" Enos provided detailed testimony regarding leadership, education, spirituality, cultural practices, and community cohesion in Papakōlea. Her ʻike reflects lived experience from childhood through adulthood and highlights the intergenerational transmission of values within the Hawaiian Home Lands community.

Community Leadership and Intergenerational Guidance

Enos emphasized that Papakōlea was shaped by strong cultural leaders who emerged in each generation at the appropriate time. She identified figures such as Mother Borne, Mrs. Sugunuma, and Aunty Mealiʻi Kalama as foundational influences. Aunty Mealiʻi, in particular, played a critical role in establishing early Parks and Recreation programming in the community prior to formal City and County involvement, which did not occur until the late 1970s or early 1980s.

Leadership within the community was not limited to instruction but involved modeling how to live. Enos described this as learning to "bless one another," connecting cultural practice to daily life and spiritual grounding.

Walking as Lifestyle and Cultural Formation

A central theme of the interview was mobility through walking. Enos recalled that walking was the primary mode of transportation in her youth. Children and families routinely walked to Kaimana Beach, the Waikīkī Natatorium, Ala Moana, Beretania Street Methodist Church, and into Tantalus forests.

Surfboards were shared communally and carried collectively to the beach. Hiking routes through bamboo forests and upland streams were learned initially through Summer Fun

programs and later accessed independently by youth. Walking functioned as physical exercise, cultural exploration, and social bonding. It reinforced self-reliance and strengthened familiarity with upland resources.

Enos described walking not as hardship but as formative discipline. Community events, including Christmas caroling from Papakōlea down to town and back uphill, were framed as acts of blessing rather than performance alone.

Use of Upland Resources

Youth accessed bamboo forests, upland streams, ti leaf sliding areas, and lehua groves in Tantalus. Aunty Mealiʻi instructed children in respectful gathering practices, including taking only what was needed and offering pule before harvesting.

Lei-making techniques such as hili were taught during these excursions. Enos emphasized the ethic of sustainability—never taking all of the pua, leaving sufficient growth for regeneration.

Lei Making as Economic and Cultural Foundation

Lei making was described as foundational to Papakōlea's economic and social structure. Families collaborated in harvesting flowers (particularly plumeria and mock orange), assembling double leis, and selling them at the docks.

Children contributed by gathering flowers and delivering them to established lei makers such as the Wright and Hew Len families. In exchange, they were taught technique and proper handling. Elders emphasized that the emotional state of the maker was reflected in the final lei; a negative attitude would manifest in poor craftsmanship.

Selling leis at the docks was not merely commerce but community representation. Papakōlea was widely known for its lei makers, and the quality of leis directly supported household survival. Sharing flowers across families reinforced reciprocity and collective resilience.

Spiritual Framework and Protective Practices

Enos shared teachings from her father centered on pule (prayer), patience, and spiritual discernment. Before entering homes or engaging in unknown circumstances, she was instructed to pray and seek clarity from Ke Akua. If uncertainty remained after prayer, the instruction was to walk away.

She recounted one confirmed sighting of an akualele (fireball), but noted that her parents did not dwell on supernatural phenomena. Rather, they emphasized spiritual preparation and proper conduct. The community was taught that kupuna spirits protect their own, and individuals must remain spiritually grounded to avoid harm.

Enos referenced figures such as Aunty Iolani Luahine and Aunty Hoakalei Kamauu as spiritual and cultural protectors within the hula community. Performance was framed as makana (gift) to Pele and other akua; excellence in dance, chant, and intention constituted offering.

Hula, Knowledge Transmission, and Cultural Stewardship

Enos discussed the training of kumu hula and succession within her hula lineage. She described the grooming of Napoka for leadership under Aunty Iolani and Aunty Hoakalei. Knowledge transmission was selective and based on demonstrated integrity and readiness.

She emphasized that hula performance required spiritual alignment and emotional sincerity. Without proper internal preparation, one should not perform sacred compositions.

Education and Language

Enos recalled early preschool limitations before Department of Education integration. Hawaiian language instruction occurred in informal community classes led by elders such as Hannah Kaneakua Basso and others.

She stressed the importance of preserving ʻōlelo Hawaiʻi and warned against losing the “piko” (core) and “naʻau” (essence) of identity amid modern reclamation efforts.

Community Infrastructure and Recreational Center

Wilson Park (formerly named after Mayor Wilson) served as the community recreational hub. Although the name reflected haole governance, Enos acknowledged that municipal leadership facilitated access to the space.

Summer Fun programs, arts and crafts (including quilting instruction), clay work, singing, Filipino dances, and camping trips to Hauʻula and Camp Erdman expanded youth exposure beyond Papakōlea while reinforcing communal bonds.

Archival and Cultural Preservation Recommendations

Enos strongly supported:

- Oral history recording and audio archives
- Digitization and restoration of historical photographs
- Chronological documentation of Papakōlea’s development
- Authentic programming centered on music, dance, language, and genealogy

She emphasized the importance of high-quality scanning technology to preserve visual clarity for future generations

5.8 Puka Asing, as a Kupa of Papakōlea, Kalāwahine, Kewalo, ʻAuwaiolimu, Pauoa and Puʻuwaihoana/Puowaina

Personal Foundation in Oral Traditions

Drawing upon Hawaiian as my first language and my identity as a kupa, or native, of these regions, I have been entrusted with invaluable oral histories from esteemed kūpuna of this area, including my revered Tutuwahine Kahau. From a young age, I committed these accounts to memory and carefully preserved them in a journal of oral traditions. These narratives, passed down through generations, are pivotal for cultural continuity and understanding—especially when written documentation is scarce.

While written works, such as Cultural Impact Assessments (CIA), may sometimes lack transparency or be questioned for insufficient citations, the oral histories shared by respected elders remain fundamental to authentic Hawaiian perspectives. As the author of this CIA, I acknowledge the scrutiny often directed at those in my position. However, my foundation rests on both the rigor of available written sources and the integrity of ancestral wisdom taught to me. By honoring these oral accounts alongside a few written citations, I reinforce the credibility of my work and uphold the depth and authenticity required for elite discourse.

Impact of Suppression on Oral Traditions

As will be illustrated in the following sections, the erasure of our native language, traditions, and customs led to a profound silence among the hulu kūpuna. The moʻolelo, or stories, which once would have been openly shared and passed down through generations, were withheld. This hāmau was not a matter of forgetting but rather a direct consequence of the suppression our people faced. As a result, the rich oral narratives and ancestral wisdom that should have been part of our collective memory were not transmitted, leaving significant gaps in our understanding of heritage and identity.

Throughout the interview process, many kupa from the surrounding areas could not speak to the impact of this project but could only relay manaʻo about being born and raised there. They were the generations who lost the chance to learn and to pass on the traditions of these Wahi Kapu.

Resilience Amidst Loss

As members of the Papakōlea, Kewalo, and Kalāwahine communities, we have witnessed firsthand the devastating loss of our oral histories and cultural identity over the past two centuries, the result of systematic efforts to erase who we are. Our elders, our kūpuna, often withheld stories, not out of unwillingness but to shield their families from punishment, thereby eroding our shared wisdom and traditions. This silencing became even more severe after the overthrow of the Hawaiian Kingdom, when English was imposed as the official language and our native Hawaiian tongue was banned.

Many of our kūpuna were punished simply for speaking the language of our ancestors. The trauma from these policies still runs deep, creating emotional wounds and breaking the vital connections to our heritage and sense of self. Yet, despite all we have endured, the resilience of our Papakōlea, Kewalo, and Kalāwahine communities remains unbroken. We continue to

work together to revive our language and cultural practices, ensuring that our identity and stories will live on for future generations.

The Law of Kapu Puhi Kanaka and Distinct Burial Traditions

In this region, burial practices differed significantly from those elsewhere in Hawai ʻi The Law of Kapu Puhi Kanaka, as told to me by the elders and established by King Kualiʻi as a royal prerogative, governed funeral rites and honored the deceased uniquely on this island. Unlike other places where remains were hidden or scattered, this law mandated a distinct approach. The Kewalo Kai area once had a notable fishpond used in sacrificial rituals called *Kānāwai Kaihehe‘e* or *Ke-kai-he‘ehe‘e*, where members of a pariah caste (*kauwā*) or *kapu* breakers were drowned, suggesting victims were slid under the sea. (Westervelt 1991:16) In the ahupuaʻa of lower Kewalo, a fishpond and the plains below King Street once featured a spring noted for its involvement in pre-Christian ceremonies. Individuals destined for sacrifice at the Heiau of Kanelaau on the Punchbowl slopes were drowned at this spot, as the priest exhorted them, “Moe malie i ke kai o ko haku.” "Lie still in the waters of your superiors." The location came to be called Kawailumalumai, meaning "Drowning waters." (Sterling and Summers 1978: 292) this was the law of Kapu Puhi Kanaka.

Puowaina, also referred to as Puuwaihoana, was distinguished by the practice of not concealing bones. The law formally recognized and safeguarded these customs, which were influenced by royal authority and local traditions, highlighting the intricate and varied nature of Hawaiian cultural practices. According to oral histories, the presence of ʻiwi burials was limited in many regions of ʻOahu. In certain areas, alternative burial practices were observed, such as wrapping bones in kapa cloth, placing them in an ʻumeke (calabash bowl), and concealing them in caves or other remote locations. Pūowaina, or Puʻuowaihoana, was recognized as the site where the Law of the Puhi Kanaka was practiced, which dictated specific burial customs. As a result, traditional bone burials were often absent due to adherence to this law.

The History and Ingenuity of Pauoa, (‘Auwaiolimu, Kewalo, and Kalāwahine)

This ahupuaʻa, Pauoa, once ruled by many aliʻi, has a storied past. In the ancient days, ʻAuwaiolimu, Kewalo and Kalāwahine amongst other ʻili were considered in the ahupuaʻa of Pauoa. The kūpuna recounted, and mele (chants) affirm, that Pūowaina is the true home of Aliʻi Wahine Ane Keohokalole, mother of Nalani Eha—the “Four Heavenly Ones”—key figures in Hawaiian royal lineage. While some written accounts claim the area became less productive for kalo (taro), ancient chants and oral histories portray it as rich and thriving. The decline in fertility is linked to the arrival of new settlers and the disruption of advanced native Hawaiian agricultural systems. The upland areas above Makiki and Kalāwahine, leading toward Mānoa’s ridges, were historically fertile due to abundant rainfall and streams that supported traditional Hawaiian agriculture. Although the lowlands frequently featured expansive wetland *loʻi* (ponds), the slopes of the valleys and higher regions such as Kalāwahine played an essential role in cultivating dryland taro, sweet potatoes, yams, bananas, and sugar cane. These systems integrated aquaculture, terraced fields, and forest stewardship, sustaining both people and nature. Hawaiians engineered complex irrigation channels (loʻi kalo), fishponds (loko iʻa), and agroforestry techniques that maintained environmental balance for generations. Today, many scholars and practitioners recognize Hawaiian civilization as among

the most advanced in the Pacific, with a legacy reflecting their ingenuity and spiritual connection to the land and Ke Akua.

Tuu Mookuauhau

O Kauakahiakahoowaha he kane. O Mahulua he wahine.
Noho pu laua a hanau ia mai O Kualii he kane

O Kualii he kane. O Kalanikahimakeialii he wahine.
Noho pu laua a hanau ia mai O Peleiholani he kane

O Peleiholani he kane. O Kamakaimoku he wahine.
Noho pu laua a hanau ia mai O Kalaiopuu/kaleiopuu/kalaniopuu he kane

O Kalaniopuu he kane O Kanekapolei he wahine
Noho pu laua a hanau ia mai O Keouakuahuula he kane

O Keouakuahuula he kane O Nalaniewalu he wahine
Noho pu laua a hanau ia mai o Wailuanuiahoano he wahine

O Keouakuahuula he kane O kaiolaniokaiwalani he wahine
Noho pu laua a hanau ia mai o Kalaninuikapeakaumanamana he kane

O Kalaninuikapeakaumanamana he kane O Wailuanuiahoano he wahine
Noho pu laua a hanau ia mai O Kanekapuakualii he kane/O Kaeaakualii he wahine

O Kanekapu he kane O Kaea he wahine
Noho pu laua a hanau ia mai o Kaulukou Kualii

O Kaulukou he kane O Keanu Kaheana he wahine
Noho pu laua a hanau ia mai o Albert Kaulukou Kualii he kane

O Albert Kaulukou Kualii he kane O Pahuanui Keliiopunui he wahine
Noho pu laua a hanau ia mai Ivy Panakonaue Kualii he wahine

O Ivy Banakonaue Kualii he wahine. O William Kealiiamohuli he kane.
Noho pu laua a hanau ia mai O William Kahau/Keamohuli/Kealiiamohuli he kane.

O Willam Kahau/Keamohuli/Kealiiamohuli he kane. O Eldora Darling Kelii Oleole he wahine.
Noho pu laua a hanau ia mai O Nalayne Mahealani Kahau he wahine.

O Nalayne Mahealani Kahau he wahine. O Patrick Herman Kaipo Asing he kane.

Noho pu laua a hanau ia mai O Puka Asing. he kane.

Restoration and the Path Forward

Today, the land stands at a crossroads, with a rare opportunity to revive ancestral memory and cultural wisdom across Papakōlea, Kewalo, Kalāwahine, and neighboring communities. For those invested in legacy, it is crucial to inspire a renaissance of humble pride and leadership rooted in the values of the kūpuna. By championing restorative movements over memorializing adversity, we honor earlier generations—not by absorbing imposed ways, but by reclaiming and celebrating the excellence that defined Native Hawaiian society. Intentional revitalization and communal empowerment can restore the spirit of this place, radiating dignified humility and steadfast pride, making it again a beacon of sustainable brilliance in Hawai‘i.

Oau iho no.

Chapter 6 Impact Analysis, Ka Paʻakai Analysis, and Recommendations

This impact analysis evaluates the potential effects of the Proposed Project on cultural resources, traditional practices, and associated beliefs identified through archival research, literature review, and community consultation. The analysis is intended to inform cultural resources and cultural practices and to ensure compliance with the Ka Paʻakai framework, which requires the protection of Native Hawaiian traditional and customary rights.

The Project Area is located within Papakōlea Hawaiian Home Lands, situated on the slopes of Pūowaina and within the broader cultural landscape of Pauoa, Makiki, Kewalo, and Kalāwahine.

As documented through interviews and prior cultural studies, this area retains strong cultural associations related to residence and generational continuity, gathering practices, burial and memorial traditions, wahi pana and moʻolelo associated with Pūowaina, and the cultural identity tied to Hawaiian Home Lands. These associations are not static historical references; they are living relationships rooted in moʻokūʻauhau.

The following analysis addresses potential impacts to these resources and practices, while also recognizing opportunities for cultural perpetuation through intentional design and programming.

6.1 Identification of Cultural Practices

6.1.1 Residence and Cultural Continuity

Papakōlea is among the earliest Hawaiian Home Lands communities established under the Hawaiian Homes Commission Act. Community informants consistently describe Papakōlea, Kewalo and Kalāwahine as living Hawaiian communities defined by moʻokūʻauhau, reflecting enduring genealogical connections between ʻohana and ʻāina

Families maintain multi-generational ties to the area, with the slopes of Pūowaina understood as part of this inherited landscape. Residence itself constitutes a cultural practice, encompassing stewardship of the land and transmission of ʻike kupuna across generations. Continued Hawaiian occupancy, community cohesion, and cultural identity are therefore central traditional and customary practices associated with the Project Area.

The distinctive geographical convergence of Papakōlea, Kewalo, and Kalawahine, where these three Hawaiian Homesteads adjoin seamlessly to form a complex and unified landscape, presents an unparalleled opportunity for the Proposed Project, envisioned as a Native Hawaiian Education and Cultural Community Center. Through the deliberate integration of genealogical and cultural narratives into both architectural design and programmatic offerings, the Center is uniquely positioned to advance the scholarly documentation and pedagogical transmission of ʻohana and ʻāina genealogies. In this capacity, the facility assumes a critical role in safeguarding and perpetuating intergenerational

wisdom, thereby fortifying cultural identity and intellectual legacy within the broader framework of kaiāulu initiatives.

6.1.2 Gathering Practices

Distinguished informants have observed the ongoing tradition of harvesting botanicals within the greater Papakōlea region, notably including revered medicinal species such as noni, panini ‘ awa ‘ awa, māmaki, ‘ ōlena, ‘ awa, pōpolo, laukahi, and ‘uhaloa, alongside select edible fruits and upland flora. Despite the encroachment of urban development and corresponding diminution of these resources, the act of gathering persists as a cherished legacy, maintained by a select few, rooted in ‘ike kūpuna and the perpetuation of esteemed cultural knowledge.

Strategically designed open spaces within the Project Area present a singular opportunity to reinstate culturally consequential plantings, thereby revitalizing portions of ‘āina and advancing communal well-being sustainbility and the preservation of cultural praxis. Landscapes that intentionally integrate native and traditional species transcend mere aesthetics, functioning as dynamic, living academies in which sophisticated botanical wisdom, the art of laʻau lāpaʻau (plant medicine), and refined agricultural ‘ike are perpetuated for future generations.

6.1.3 Burial and Memorial Practices

The broader Punchbowl and ‘Auwaiolimu corridor includes multiple historic cemeteries and documented burial areas. Informants emphasized the importance of protecting iwi kūpuna, ensuring respectful treatment of ancestral remains, and maintaining access to memorial spaces.

Although the Project Area is not itself a known burial ground, the cultural context elevates sensitivity to subsurface resources. Protection of iwi kūpuna remains an ongoing customary value and obligation.

6.1.4 Wahi Pana and Moʻolelo Associations

Pūowaina carries deep historical and spiritual associations, including heiau complexes, hōlua sledding, ceremonial practices, and later military and memorial uses. Even where physical features are no longer visible, the cultural significance remains embedded in the genealogy of the landscape.

Informants expressed that the slopes of Pūowaina are not only historically significant but spiritually resonant. Orientation to winds, rains, sunrise and sunset, and other natural phenomena remain meaningful components of place-based knowledge.

The Proposed Project presents an opportunity to design spaces that allow for continued observation of natural cycles, views to the horizon, orientation to prevailing winds, gathering spaces aligned with natural topography thereby maintaining the community’s relationship to environmental phenomena that have long shaped ‘ike Hawaiʻi.

6.2 Assessment of Potential Impacts

6.2.1 Direct Impacts

Ground-disturbing activities associated with construction could result in inadvertent discovery of previously unidentified burials, cultural deposits, or historic features. While portions of Papakōlea have been disturbed, the possibility of intact subsurface resources cannot be fully discounted.

Such impacts would constitute adverse effects if not properly managed. Close coordination with a qualified archaeologist, cultural expert, and SHPD should continue throughout construction of the Project.

6.2.2 Indirect Impacts

Development may alter visual character and spatial relationships within Papakōlea and its relationship to Pūowaina. For some informants, viewsheds and topographic relationships are culturally meaningful components of the landscape.

Construction may also temporarily restrict access to informal gathering areas, although none were identified through consultation and given the makeup of the biological resources in the Project Area, they likely do not occur. Long-term effects will depend on final site design and landscape treatment although the Project can improve ability to gather culturally significant plants.

Since the Proposed Project is a community-serving Native Hawaiian facility within Hawaiian Home Lands, it has the potential to reinforce cultural continuity rather than disrupt it. The degree to which this occurs depends upon intentional integration of community ʻike, genealogical narratives, and ʻāina-based practices into both design and programming.

If genealogies of ʻohana and ʻāina are acknowledged and embedded in the facility, through educational programming, archival displays, cultural events, and community use, the Project may actively strengthen cultural identity. Conversely, failure to meaningfully integrate community values could diminish this potential.

6.3 Recommendations and Proposed Mitigation Measures

All ground-disturbing work should comply with HRS, Chapter 6E and associated administrative rules. In the event of inadvertent discovery of cultural materials or iwi kūpuna, work shall cease immediately in the vicinity of the find, and appropriate notifications shall be made to the SHPD and relevant cultural descendants. Archaeological and Cultural monitoring during ground disturbance activities area recommended to ensure that proper protocol is followed.

Beyond regulatory compliance, the Proposed Project should intentionally incorporate measures that affirm and perpetuate moʻokūʻauhau and ʻike Hawaiʻi. Programming should include opportunities to document and share Papakōlea family histories, land genealogies, and community narratives. Open spaces should be designed to support culturally significant

plantings and gathering practices. Educational spaces should foster industriousness, entrepreneurship, and skill-building consistent with the historic resilience of Papakōlea families.

Design elements should allow for continued engagement with the natural environment, including orientation to winds, sunlight, and topography, reinforcing kilo practices and traditional observation of natural phenomena as part of cultural learning.

In this context, mitigation extends beyond avoidance of harm and toward affirmative cultural reinforcement. The Project has the capacity to serve as a contemporary expression of kuleana to ʻāina and ʻohana.

6.4 Conclusion

Based on literature review, historical research, and community consultation, the Proposed Project presents limited potential for adverse impacts primarily associated with subsurface disturbance and temporary access restrictions.

At the same time, when evaluated within the context of Papakōlea Hawaiian Home Lands and its purpose as a Native Hawaiian Education and Cultural Community Center, the Project has significant potential to strengthen traditional and customary practices, perpetuate moʻokūʻauhau, restore ʻāina-based relationships, and support intergenerational ʻike transmission.

With implementation of cultural protection measures and intentional integration of genealogical, educational, and ʻāina-centered programming, the Project can comply with the Ka Paʻakai framework and avoid substantial impairment of Native Hawaiian traditional and customary rights while actively contributing to their continuation.

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Appendix A Glossary of Hawaiian Words

To highlight the various and complex meanings of Hawaiian words, the complete translations from Pukui and Elbert (1986) are used. Diacritical markings used in Hawaiian words are the ʻokina and the kahakō. The ʻokina, or glottal stop, is only found between two vowels or at the beginning of a word that starts with a vowel. A break in speech is created between the sounds of the two vowels. The kahakō is only found above a vowel. It stresses or elongates a vowel sound from one beat to two beats.

Hawaiian Word	English Translation
Ahupuaʻa	Land division usually extending from the uplands to the sea, so called because the boundary was marked by a heap (ahu) of stones surmounted by an image of a pig (puaʻa), or because a pig or other tribute was laid on the altar as tax to the chief.
ʻĀina	Land, earth.
Akua	1. God, goddess, spirit, ghost. 2. Divine, supernatural, godly.
Ala	Path, road, trail.
Ala hele	Pathway, route, road, way to go, itinerary, trail, highway, means of transportation.
ʻAumakua	Family or personal gods, deified ancestors who might assume the shape of sharks, owls, hawks, dogs, plants, etc. A symbiotic relationship existed; mortals did not harm or eat them, and the ʻaumakua warned or reprimanded mortals in dreams, visions, and calls.
ʻAumākua	Plural of ʻaumakua.
Aupuni	Government, kingdom, dominion, nation, people under a ruler; national.
ʻAuwai	Irrigation ditch, canal.
Hale	House, building, institution, lodge, station, hall; to have a house.
Heiau	Pre-Christian place of worship, shrine. Some heiau were elaborately constructed stone platforms, other simple earth terraces.
Hula	A Polynesian dance form accompanied by chant or song.
ʻIli	Land section, next in importance to ahupuaʻa and usually a subdivision of an ahupuaʻa.
ʻIke	To see, know, feel, greet, recognize, perceive, experience, be aware, understand
Imu	Underground Oven
Iwi	Bone, carcass (as of a chicken). The bones of the dead, considered the most cherished possession, were hidden, and hence there are many

	figurative expressions with iwi meaning life, old age.
Kaʻao	Legend, tale, novel, romance, usually fanciful; fiction; tell a fanciful tale
Kahawai	Stream, creek, river; valley, ravine, gulch, weather wet or dry.
Kahuna	Priest, sorcerer, magician, wizard, minister, expert in any profession (whether male or female).
Kai	Sea, sea water; area near the sea, seaside, lowlands; tide, current in the sea.
Kalo	Taro (Colocasia esculenta), a kind of aroid cultivated since ancient times for food, spreading widely from the tropics of the Old World. In Hawaiʻi, taro has been a staple from earliest times to the present, and here its culture developed greatly, including more than 300 forms. All parts of the plant are eaten, its starchy root principally as poi, and its leaves as lūʻau. It is a perennial herb consisting of a cluster of long-stemmed, heart-shaped leaves rising 30 cm. or more from underground tubers or corms.
Kamaʻāina	Native-born, one born in a place, host.
Kanaka	Human being, man, person, individual, party, mankind, population.
Kānaka	Plural of kanaka.
Kānāwai	Law, code, rule, statute, act, regulation, ordinance, decree, edict; legal; to obey a law; to be prohibited; to learn from experience.
Kāne	Male, husband, male sweetheart, man; brother-in-law of a woman.
Kapu	1. Taboo, prohibition. 2. Special privilege or exemption from ordinary taboo. 3. Sacredness, prohibited, forbidden, sacred, holy, consecrated. 4. No trespassing, keep out.
Kipuka	Variation or change of form (puka, hole), as a calm place in a high sea, deep place in a shoal, opening in a forest, openings in cloud formations, and especially a clear place or oasis within a lava bed where there may be vegetation.
Kōkua	Help, aid, assistance, relief, assistant, associate, deputy, helper
Konohiki	1. Headman of an ahupuaʻa land division under the chief. 2. Land or fishing rights under control of the konohiki; such right are sometimes called konohiki rights.

Kula	1. Plain, field, open country, pasture. An act of 1884 distinguished dry or kula land from wet or taro land. 2. Source; container. 3. Basket-like fish trap. 4. School, academy; to teach school, go to school; to hold school or class sessions.
Kuleana	Right, privilege, concern, responsibility, title, business, property, estate, portion, jurisdiction, authority, liability, interest, claim, ownership, tenure, affair, province.
Kupuna	Grandparent, ancestor, relative or close friend of the grandparent's generation, grandaunt, granduncle.
Kumu	1. Bottom, base, foundation, basis, title (as to land), main stalk of a tree, trunk, handle, root (in arithmetic); basic, hereditary, fundamental. 2. Teacher, tutor, manual, primer, model, pattern. 3. Beginning, source, origin; starting point of plaiting. 4. Reason, cause, goal, justification, motive, grounds, purpose, object, why. 5. An article bought, sold or exchanged; price. 6. Herd, flock. 7. Tenon, socket.
Kūpuna	Plural of kupuna.
Lei	Garland, wreath; necklace of flowers, leaves, shells, ivory, feathers, or paper, given as a symbol of affection.
Lele	To fly, jump, leap, hop, skip, swing, bounce, burst forth.
Loʻi	Irrigated terrace, especially for taro, but also for rice and paddy.
Makahiki	1. Year, age; annual, yearly. 2. Ancient festival beginning about the middle of October and lasting about four months, with sports and religious festivities and taboo on war.
Manaʻo	Thought, idea, belief, opinion, theory, thesis, intention, meaning, suggestion, mind
Makai	On the seaside, toward the sea, in the direction of the sea.
Mālama	To take care of, tend, attend, care for, preserve, protect, beware, save, maintain.
Mauka	Inland, upland, towards the mountain.
Mea ʻai	Food, refreshment, groceries.
Mele	1. Song, anthem, or chant of any kind. 2. Poem, poetry. 3. To sing, chant.
Moku	1. District, island, islet, section, forest, grove, clump, fragment. 2. To be cut, severed, amputated, broken in two.
Mokupuni	Island.
Moʻo	Lizard, reptile of any kind, dragon, serpent.

Moʻolelo	Story, tale, myth, history, tradition, literature, legend, journal, log, yard, fable, essay, chronicle, record, article.
Moʻowahine	Female lizard deity.
ʻOhana	Family, relative, kin group; related.
ʻŌlelo Noʻeau	Proverb, wise saying, traditional saying.
Oli	Chant that was not danced to, especially with prolonged phrases chanted in one breath, often with a trill at the end of each phrase; to chant thus.
Pae ʻĀina	Hawaiian Archipelago
Poʻe	People, persons, personnel, population, assemblage, group of, company.
Pueo	Hawaiian short-eared owl (Asio flammeus sandwichensis), regarded often as a benevolent ʻaumakua.
Wahi Pana	A sacred and celebrated/legendary place.
Wahine	Woman, lady, wife; sister-in-law, female cousin-in-law of a man.
Wai	Water, liquid or liquor of any kind other than sea water.

Appendix B Authorization and Release Form

Disclaimer to Participate in the Cultural Impact Assessment for the Pūowaina Native Hawaiian Education Culture & Community Center Cultural Impact Assessment

Procedures

After agreeing to participate in the Project and signing the Consent Form, the ethnographer will digitally record your interview, and it may be transcribed in part or in full. The transcript may be sent to you for editing and final approval. Data from the interview will be used as part of the ethnohistorical report for this Project, and transcripts may be included in part or in full as an appendix to the Cultural Impact Assessment report. The ethnographer may take notes and photographs and ask you to spell out names or unfamiliar words.

Discomforts and Risks

Possible risks and/or discomforts resulting from participation in this Project may include, but are not limited to the following: being interviewed and recorded; having to speak loudly for the recorder; providing information for reports which may be used in the future as a public reference; your uncompensated dedication of time; possible misunderstanding in the transcribing of information; loss of privacy; and worry that your comments may not be understood in the same way you understand them. It is not possible to identify all potential risks, although reasonable safeguards have been taken to minimize them.

Benefits

This Project will give you the opportunity to express your thoughts and opinions and share your knowledge, which will be considered, shared, and documented for future generations. Your sharing of knowledge may be instrumental in preserving cultural resources, practices, and information.

Confidentiality

Your rights of privacy, confidentiality, and/or anonymity will be protected upon request. You may request, for example, that your name and/or sex not be mentioned in Project material, such as in written notes, on tape, and in reports; or you may request that some of the information you provide remain off-the-record and not be recorded in any way. To ensure the protection of your privacy, confidentiality, and/or anonymity, you should immediately inform the ethnographer of your requests. The ethnographer will ask you to specify the method of protection and note it on the attached Consent Form.

Refusal/Withdrawal

At any time during the interview process, you may choose not to participate any further and ask the ethnographer for the tape and/or notes. If the transcription of your interview is to be included in the report, you will be allowed to review your transcript and to revise or delete any part of the interview.

Consent Form

I, _____, am a participant in the Cultural Impact Assessment for the Pūowaina Native Hawaiian Education Culture & Community Center (herein referred to as "the Project"). I understand that the purpose of the Study is to conduct oral history interviews with individuals knowledgeable about the Project and the surrounding area of Pūowaina on O'ahu. I understand that HeFenua Consultants will retain the product of my participation (digital recording, transcripts of interviews, etc.) as part of their permanent collection and that the materials may be used for scholarly, educational, land management, and other purposes.

_____ I hereby grant to HeFenua Consultants ownership of the physical property delivered to the institution and the right to use the property that is the product of my participation (e.g., my interview, photographs, and written materials) as stated above. By giving permission, I understand that I do not give up any copyright or performance rights that I may hold.

_____ I also grant to HeFenua Consultants my consent for any photographs provided by me or taken of me in the course of my participation in the report to be used, published, and copied by HeFenua Consultants and its assignees in any medium for purposes of the report.

_____ I agree that HeFenua Consultants may use my name, photographic image, biographical information, statements, and voice reproduction for this report without further approval on my part.

_____ If transcriptions are to be included in the report, I understand that I will have the opportunity to review my transcripts to ensure that they accurately depict what I meant to convey. I also understand that if I do not return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the draft report, although I will still have the opportunity to make revisions during the draft review process.

By signing this permission form, I am acknowledging that I have been informed about the purpose of this report, the procedure, how the data will be gathered, and how the data will be analyzed. I understand that my participation is strictly voluntary and that I may withdraw from participation at any time without consequence.

_____

Consultant Signature **Date**

_____

Print Name **Phone**

_____

Address

Appendix C Beverly Weston Coleman Jr. Transcription

Title: Beverly Weston Coleman Jr. Interview

Interviewer: Patrick "Puka" Asing (PA)

Interviewee: Beverly Weston Coleman Jr. (BJ)

PA: Okay, Uncle, if I can have you start off by saying your name, when you were born and how old you are. And from what ohana you come from, and then we can just roll from there.

BJ: Okay. My name is Weston Coleman. Actually, you want the full name?

PA: Yeah.

BJ: Okay. My full name is Beverly Weston Coleman Jr. and I was born March 29, 1949. And um, I believe we moved into Anianiku–2227 Anianiku Street back in 1951. And I believe that my grandmother, Caroline Moke, was the lessee to get the property. I, uh, initially went to Pauoa Elementary. When they built Lincoln School, I transferred to the third grade. Then off to Stevenson. And at Roosevelt, I graduated in 1967, and that was–uh, pretty much it. I drafted. I got drafted into the military, but prior to the drafting I, uh, I had passed the Air Force exam, so I went into the Air Force.

PA: How long were you in the Air Force?

BJ: Four years. I was in, uh, four years in the Air Force. Spent one year in Southeast Asia. and came back in 1970. I went there in 1969, came back in 1970. And, uh, upon my return, I was still living in Anianiku Street. And finished my four year enlistment at Hickam Air Force Base. And I used my GI Bill to get my degree in Biology. So, I don't know if you knew, uh, Pete Volasco?

PA: Oh, yeah. His son is right next door. Pedro.

BJ: Yeah. Pete Volasco got me interested in, uh, transferring from UH to Chaminade, and Pete was some sort of coordinator for the 'Imi Ho'ola Program, the medical school. So I got accepted into the Imi' Ho'ōla Program, but I realized I don't want to be a docta. (chuckles) Initially, I wanted to be a medical doctor but then because I'm not one to really be involved with sick people, I opted to forego the, uh, admission into the Imi' Ho'ōla Program and then

I–then got out and sought out a job as a marine biologist. And through Alu Like, uh, they lined me up with the Oceanic Institute, and I worked there under Paul Bienfang, uh, Dr. Paul Bienfang, as a marine chemist. And from marine chemist, uh, I was there about a little over a year. I enjoyed that job immensely but my girlfriend, who was from Tahiti, became pregnant. And with that, the Oceanic Institute was based primarily, monetarily speaking, it was only, uh, government grants. So with that, pay wasn't all that great. My wife told me Pearl Harbor naval shipyard ran an apprentice, so I took the exam and unfortunately, I passed it. And then they interviewed me, and I told them I didn't wanna work there because of the barbaric conditions. But the pay was good. $5.95 an hour.

PA: *Whoo*. . .

BJ: And for survival, I took it. I took the job, worked as a, um, machinist. An outside machinist. At Shop 38. After the four years of the apprenticeship, then, I was recruited into the refueling world, where we refuel the nuclear submarines reactors. Uh, I did that all the way until 1996. I went from 78', up to 96'. Then, I became a part of management. Thereafter, I completed 32 years and retired as a general foreman at WS15. My wife passed away in 2020. I have two daughters, five grandchildren and I reside in Mililani Mauka. I honestly gotta say that, unfortunately, uh, the decision was a good one because I didn't think that much about retirement. So the pension today is uh, very, very good. And I'm also getting, uh, money from the Veteran's Administration for the exposure to Agent Orange during our combat years over dea. So I got, uh, compensation for the ailments I have associated with the defoliant, and the Windfall Act had it where my social security, because we were CSRS retirees under the Federal Civil Service System, the Windfall Act had it where we could not draw one hundred percent of our benefits. We could only get one-third. The government kept two-thirds. I thought it was wrong but they said it's not about fairness, it's about what the law says. So we kept moving forward and then in, I believe it was 2024, the Windfall Act was replaced by the Fairness Act, and now I'm drawing my full compensation, but I asked them for the greater of the two. Since my wife passed away, they compensated me with the greater of the two income for Social Security. Now, when we get back to the VA concern. The VA concern was a troubling one because, uh, in 2014, I went to the VA and I asked them to put my name on the Agent Orange list but they said I could not. And I asked them why not, because in 1969, I was fighting the war in Laos and Cambodia. Well, they said that, well, actually we weren't fighting the war in Laos and Cambodia. That was the turning point for me because, well, you think about it, who sent me over there? Well, they said, the government did. *Right.* So from 1969 until 2014, you're saying that the government was not there? The US government? Correct. They're saying that we weren't there fighting in Laos and Cambodia. Well, I said, that's very interesting. I've been exposed to Agent Orange. The VA said looking at that DD Form 214, yes, you were. You were exposed to that, you were in combat. Everything is parallel with the prerequisites for getting the Agent

Orange. But, like, what the government said, we weren't fighting there. So, along comes 2022, and the government admits, okay, we were fighting a war in Laos and Cambodia way back when. So, I put in, and uh, in December 2023, I put in to get compensated. And after going through a series of medical exams and red tape, and all these other roadblocks, I was awarded seventy percent disability for my ailments associated with Agent Orange.

PA: Wow, Uncle. That is unbelievable. That mo'olelo was beautiful. (laughs) Thank you so much! That's–that's awesome. Wow. You are probably one of the best interviewers I've ever done. You just kept going, and you are very eloquent in your manner of speaking. Again, mahalo for that mo'olelo, and now I would love to ask you about the ohana. Perhaps you could give me a run down of your genealogy. Where you came from, and of your grandmother and mother. And whoever you would like to discuss. You were saying that grandma was a lessee. And she was a Mose?

BJ: Moke.

PA: Moke. Okay. And where is the Moke name coming from?

BJ: Um, I believe it's, uh, Poipu Koloa. That's where they had their property. So my mom, my Aunty Malo, and George Ho'opii. And my grandmother Caroline was married to George Ho'opii. George Keikilawe Ho'opii.

PA: Keiki'ilawe or Keikilawe?

BJ: Keikilawe, I believe.

PA: Keikilawe. Okay.

BJ: I believe it is that. And the Poipu area, uh, my Uncle Johnny Ho'opiiwas living in Kelia, Kauai. So basically, uh, the roots of my mother's side, through the maternal side, are all from Poipu side.

PA: When does Ni'ihau come into play?

BJ: I'm not sure about that part. But, uh, my youngest brother has done genealogies research. And he's more, kind of like, acclimated to those concerns. For me, I was not concerned. Because, uh–well my brother Gary, and my brother Mark was into this genealogy thing. Myself? I'm not. I was just into science and that stuff.

PA: But you being the oldest–

BJ: Well, actually, my sister is the oldest.

PA: Oh, she is? Okay.

BJ: My sister is the oldest. She lives in Kaua'i. On, uh, Hawaiian Homestead.

PA: Oh nice. How much older is she?

BJ: She's two years older than me. She graduated from Sacred Hearts Academy 65'.

PA: Oh. And yourself? Were you in 67'?

BJ: 67'.

PA: Were you guys born and raised here?

BJ: Actually, when I was born–well, um, my sister and I, uh, well my parents were residing in C-H-A-3.

PA: Okay.

BJ: That's the, uh, supposedly–I don't remember where but when I had interacted with some of these guys that were in the shipyard who knew the areas and everything, they said C-H-A-3 is where Hawaiian Airlines terminal is.

BJ: *Oh.*

PA: Mokaueo and the Ha'akawana. That area was under Bernice Pauahi's lands.

BJ: *Oh.*

PA: So this Mokaueo place is a very historical, cultural and spiritual place that no longer exists to us. And how did Damon get the property? He received it from Bernice Pauahi's husband, Charles Reed Bishop.

BJ: Yes.

PA: They ho'omalimali the land away. And the minute the haole people got the property, the residents of Mokauea only had twenty-four hours to leave.

BJ: Whoa.

PA: Moving on, when do you guys come up to Papakolea?

BJ: I was, uh, maybe, I'm guessing two years old because I believe we moved in there about 1951. And when we did, uh, our next door neighbors, the, well, it was vacant land. On the upside of us, there was the Kaolulou family. The Kaolulo family was living across the river, up the hillside in the bushes. So the Kaolulo family. . . (laughs) I knew Kaluhua.

Unknown: Yeah, but you said back then they were squanders?

PA: Squatters.

BJ: Yeah they were squatters.

PA: Before, we never had Hawaiian homes. Even us in Kalawahine, we were all considered squatters.

BJ: Right.

PA: So now where your house was, where Suki's house was, and where McShane's house was, is now a road that leads up to Kalawahine.

BJ: But that—that bridge, where the Defreitas are. I found out that Oliver Pickford built the bridge.

PA: Oh wow.

BJ: Now, Pickford was squatting in the bushes. And the man was really a genius! Because he worked as a stevedore. And the building materials, he would bring home! He brought home the timber and built the bridge with heavy beams. He built the bridge so he could span across the river and get to his place. And everything, he lived off the land. He collected water in retention tanks, and he had generators.

PA: What year would this be at?

BJ: In the 50s. It had to be, I'm guessing 53' to 56'. Around that time. The bridge was by—right by the Maka's house–Makasope and Defreitas. But before the Defreitas moved in there was one dirt road from Anianiku that went down and the road just ended right there.

And um, Oliver Pickford built the bridge because he went across and squatted ova dea. And, uh, let me see. Before the Defreitas moved in, it was the Namahoe's. Then next were the Makasope's, us, Kaululo, Spencers–

PA: And the Li'i's?

BJ: No, before the Li'i's came the Fernandez family. And then the Wallace family at the very end. But the Fernandez house was where the Li'i house is now. I don't remember any of their names but I can picture their house. I remember because at the end was a flat area, and that's where we'd all gather and play football. Because Maka—Henry Makasope–his first wife was Maybell; however, Maybell passed away. And then Beatrice Tupuola moved in and married Maka. And so I knew my friend, uh, what was her name, now? Well, Vale. Vale Tupuola and they had Terry Cabrall, because they were part Portuguese and Samoan. My dad knew uh, Vale's fatha, Vale Tupuola, they had divorced. Beatrice and Vale Tupuola had divorced and Beatrice had met up with Henry and they married, and so he had kind of like—had all the kids. Tusi. Lee. Lana Boy. Uh, Vale. Terry. And Hazel. Hazel. Now, Hazel married Martin Kaululo. Martin Kaululo. Martin was—what was he?

PA: Is that Nui's brother? Uncle Nui's brother?

BJ: Nui. . . Sam Nui. Yes. It is his brother.

PA: So, Sam Nui is Kaululo. Martin is his brother.

BJ: Because unda Martin had Bernard, then Alvin, then—Kalehua, who is Poto. And then uh, I don't know if there was anybody after him, you know. Then they had Johnny Boy.

PA: Who was that? Their father?

BJ: No. Johnny Boy, I thought it was, uh, part of the brothas. But turns out, Johnny's last name was Keawe. So I don't know how.

PA: Maybe he was lawe hanai?

BJ: Might be. But his last name was Keawe. (laughs)

PA: Now, coming down this way, I remember another house being there. You go through the Wallace house and you come up this way near the stream.

BJ: It's uh, the Makanani's.

PA: The Makanani's! Now I remember because the road used to cut short!

BJ: Right. And next to the Makanani's were the Wallace house hea, the Makanani house hea was on the cul-de-sac. Next to it, Kaupuhewa. Marvin Kaupuhewa was living up dea. And uh, right above the Kekoa's, up on Iokea was the Naki family.

PA: Which is Leslie? And Leslie passed away.

BJ: Yes. Leslie.

PA: Do you remember the park at the far end of Iokea? Would you know the name? Was it Iokea Park or possibly something else?

BJ: Uh–no it wasn't Iokea. Oh, what—I think it might've been called Red Hill Park, you know. Because that thing then, it was uh, steep incline going up to the plateau where the grass was. And, and the thing had the dirt road up on the side to get up to the flat area.

PA: From your side?

BJ: No, from Iokea. To get to the park we either had to go up to the Wallace side, between the Makanani and the Keapuhewa homes, and then head to the park to go play football on the top. And then the–if you weren't playing football then you bring your cardboard and then you slide down the hill cause the grass is growing, ah? And you sliding down all the way.

PA: Do you remember cows and horses back in your time?

BJ: (sigh) They might have. They might have been.

PA: So apparently before becoming a homestead, part of the road to this whole side was considered Akana Ranch. Above the road was called Wright Ranch. And up our street was Morreira Ranch. Then, do you remember E.E. Black?

BJ: Yes.

PA: So on our street in Kalawahine, was E.E. Black's old home. The reason I bring him up is because where the park was, was another ranch by the name of Monte Dairy. Do you remember the Montes?

BJ: Yes. Yes.

PA: Before it was Roosevelt, then Lunalilo homes and then Monte Dairy.

BJ: Oh wow.

PA: So this would all be pre-1930s. Coming out of the 1800s when we had a queen, and she leased land. The property was still under lease. Then, she gave the land for Hawaiian Homes. So when you're coming down, the last house would be the Kekoa's correct?

BJ: Kekoa's.

PA: Then when you come down this sideway turn—

BJ: Okay, wait. Um. . . After the Kekoa's, you have the Kalewai's house. Then the Ho'o'pi'hi's. And then that thing up on the rock. Then, the Felez moved in. They had that place. . . They had the long stairway—wooden stairway—leading all the way up the top. Next door to the Ho'o'pi'hi family. They had a fantastic view looking down.

PA: Then across the Felez we have Aunty Momi Nahilu. Which is the Kalamau family.

BJ: Yes, the Kalamau's was on that round area. You had the Kalamau's. The Molina's. Yeah.

PA: Aunty Momi. But across from them, is where Fanny Hopiau came in. Would you happen to know who lived there before the Hopiau ohana?

BJ: Wait.

PA: Wasn't she a classmate of yours? Or was she older than you?

BJ: No, no. She's much older than me. The Felez was up on the mountain. You had the Maulu family.
The Maulu's was on the right side, right across from the Dufreitas house. And then that curve, going to Hopiau side. Had the Wong family. My friend Lorenson Wong lived there.

PA: Okay, so Fanny's house was next door to the Wong family. Still, do you remember if there was another family before Fanny Hopiau?

BJ: I–I thought it was just the parents. I'm not sure. I mean, I don't know who was dea before. Cause I know Blacky just passed away. John Opeau.

PA: So after Fanny, do you remember who was next?

BJ: Next to that was the Kekahuna.Daniel Kekahuna! That was the older braddah. I think he passed away. And then he had Christopher Kekahuna. And then Vernon Kekahuna. But I don't know what happened.

PA: Would they be older than you?

BJ: No. Vernon was younger. Christopher was one year younger than me. He was a 68' grad from Roosevelt. Uh, Daniel, I think he might've been a 65' grad from Roosevelt. He retired from the shipyard, I think. Daniel Kekahuna.

PA: Next to them, would it already be Kekaula?

BJ: Kekaula, yes, after the Kekahuna house, Kekaula.

PA: And then the last house on the right was Naone.
Now, I know across of the Naone's were the–

BJ: Lavo.

PA: Lavo's! Because next to the Lavo's would be the Johnson's.

BJ: Well, at one point, I don't know who lived in that house. The one that goes through Na'ale Street, yeah? Off of Kapahu, and then you got that one that crosses—I–I don't wonder, if that's, someone told me, one of the small kids. Rememba the roller derby?

PA: Yeah.

BJ: And they said the guy, Freddy Noah was living ova dea.

PA: Yeah, the Noah family. I heard the same thing too. They used to run the roller derby if I'm not mistaken. Right now it's just an empty bus station.

BJ: (laughs)

PA: Okay, getting back on track. You are in your hale, and right here is Aunty Momi Nahilu. As soon as you take the right turn, the next house over is the Kaneali'i's. Then the Palenapa's. Then following, would be the Bush family at the end.

BJ: Right, right, but–where the Shay's coming in?

PA: The Shay's is us. That. The Palenapa house.

BJ: Oh, you guys! (laughs) The Bush family has Bobo. (laughs)

PA: He and his wife are still there.
They are actually Paikukui. The mother, Aunty Gracie married Bush but her last name was Paikukui. Now, as we go to the front side when coming down Anianiku, after the Lavo's were the Johnson's, and then there was Lani, which is Lani Diaz, who married Richard Manini. Do you remember Richard Manini?

BJ: Wait, wait, wait. The Manini's. . . is that part of 'Auwaiolimu?

PA: Yes.

BJ: Okay. I knew Jackie. Jack Manini. And there was anada kid that was ova dea–my classmate, his name was Paulino Donhour, but he lived ova there.

PA: At the 'Auwaiolimu Tract? Many people don't know that in the back of the old Ching's house, on the side of the old Aikau, on that slope behind Pauoa, was 'Auwaiolimu Tract. There were many families on that side, and they were all squatters too.

BJ: Right off of 'Auwaiolimu. *Oh.* (chuckles) Well my classmate, Clyde Aikau was living in that Chinese cemetery.

PA: Clyde just passed away.

BJ: I know. Clyde and I go way back as kids–small kids selling paper. The Star Advertiser. Also, I think Mrs. Namahoe iis somehow related to, uh, Pearl Wong.

PA: I believe so also.

BJ: Because–you know why? They had this pōpolo kid, uh, Warner Wong. Warner Wong was uh, a devastating football player for Roosevelt.

PA: Was he older than you?

BJ: Oh yes! He was a 63' grad from Roosevelt. 63' or 62'.

PA: So, Uncle, your Coleman family is the Samoan side, correct? Is your dad pure Samoan?

BJ: No he was, uh, half Samoan, half Irish.

PA: Oh! You are afakasi. I had a teacher in high school with the name Gary Coleman. His father was the governor of Samoa at the time. This was in the 80s.

BJ: But not Gary, ah? His name is Peter Coleman. Skip. That's my cousin, Skip.

PA: With green eyes?

BJ: Yes! Skip. That's Peter Coleman! He's uh, just below Dyke. William Patrick Coleman. See, you got William Patrick, then Peter Coleman–that's uh, Skip. And then it goes Milton. But Skip was uh, a teacher at Roosevelt. English.

PA: Yes, that was him.

BJ: Yes. Peter Coleman. I don't know, Gary Coleman, that's my braddah's name. *You*. (laughs)

PA: Maybe that's where I'm getting the names confused. So the governor would be your uncle? Your dad is his brother?

BJ: Yeah, das him. My dad is just above him. As far as the boys go. But the oldest–the oldest was uh, my Uncle Will. William Patrick Coleman Jr.

PA: What is the matai name and what village does your family come from?

BJ: Now that's a tough question! I–uh, I would rather address what caused the Russian-Ukraine war. (laughs)

PA: (laughs)

BJ: I don't know what village, on the Samoan side. I neva had been to Samoa. My fatha always told me, just go to Samoa, but–I don't wanna go, I don't wanna go. So, on that side, uh, the Coleman side they all speak Samoan, and they all into the culture. But me, I'm not. I am not. Uh, I think my family here are more tied into the Hawaiian side, ah? You know, that's why my fatha always said, don't associate with the kids on Anianiku Street. But then I-I–

PA: I'm sure every family on Anianiku said the same thing to their kids. (laughs)

BJ: Yeah! Funny, yeah. My grandma is a Mata. Uh, I don't know what her full name is. But she is, I don't know. She was something else–

PA: I found an article about your uncle. He was born and raised in Pago Pago, Samoa. Coleman attended a faife'au in marriage school. The word faife'au means priest in Samoan. He graduated from Saint Louis in Honolulu, Hawaii. His parents were Navyman Patrick Dyke Coleman, who was your grandfather?

BJ: Yes.

PA: And Amata Auma from the Uifaatali family. The family name Uifaatali was bestowed on him in 1977. Coleman later joined the Army rising to the rank of captain in World War II. He returned to Samoa in the early 50s and practiced law in Pago Pago. He also received his law degree from Georgetown University in 1951 and was the first person of Samoan ancestry to receive the law degree.

BJ: *Oh*.

PA: That was beautiful. He graduated from an American university. He then served in American Samoa as a public defender, and as the territory's attorney general. So, that's the name of your family. The Uifaatali family. And I guess later on, he took over as chief. Could it be that he became chief because your father didn't want it? Let me ask, is your father the oldest of his siblings?

BJ: No. They had more above him.

PA: I see. While growing up, do you remember your grandmother always speaking Hawaiian?

BJ: Oh, yes.

PA: Would they talk Hawaiian to you?

BJ: Only a little bit at home. My mom was speaking Hawaiian because she spoke to Louisa Kaululo in Hawaiian.

PA: Would it be safe to assume, whether you remember or not, that your first language was Hawaiian?

BJ: Yeah. . . I mean.

PA: Also your father, and being part Samoan, did he speak Samoan in the household?

BJ: Oh he did! Fluent.

PA: So growing up, you must have spoken both languages. Hawaiian and Samoan.

BJ: You know, the thing is, I don't recall speaking it. I mean I do understand some words. To where I can comprehend. But I remember Grandmother Caroline telling me that they didn't want us to pick up the language because the future is in English. When you speak English you can go up.

PA: If you don't mind me saying, Uncle, you are very articulate when you speak, and I know that comes from your upbringing, as well as your education.

BJ: Well, I went to Roosevelt. (laughs)

PA: Another question I would like to ask you, is if you remember any spooky mo'olelo's? Were there any taboos—or certain things that you couldn't do? Any warnings from your parents or grandmother?

BJ: I know whistling at night is forbidden. And then uh, something about, I don't know where this comes in but when you come home from a funeral, before you enter the house you gotta throw Hawaiian salt for chase away the evil spirits. So I, I mean had those kine of things. But you know what, there was this one time I was in the bushes, yeah, and I was checking on my campsite inside dea, right? Cut down all the halekoa tree and we use the vines for time um up. Yeah, so one evening, I went ova dea and they had this semi circle of rocks and had nice soft centipede grass in the round circle. In the evening time, maybe about six o' clock or so, and had this old Hawaiian man sitting ova dea, and he had like uh, what do you call that suede like hat and an old coat. I mean, just a coat. A brown one. And he just sat dea looking at the grass area, yeah. To me I was just looking at this guy, I mean it's a Hawaiian man but he's kind of like a–somewhat dark but little bit light. Like grayish kine dark. I was ova dea, I–I said, eh man. But he–he did not move. He just sat there like this. And then I said eh! Eh man! But he never did look up, you know. And after I said that numerous times, I hightailed it–ran because I thinking, this guy, the way he looks, he's not–

PA: He never showed his face?

BJ: No but I can see the side of his face, kinda like grayish dark thing. Just looking down. When my mother passed away, we were going through the paperwork and there was the

picta. . . of the guy. The prince. On the bottom it had the prince of Kalawahine. And then, when I when ask Manu, my mom's uh, sister, she's like oh yeah, that's the Iono. He's–he was called the prince of Kalawahine, but he died long time. Maybe in the, befoa I was born. And I was thinking–and they had somebody's fancy handwriting on the bottom. Prince of Kalawahine.

PA: Do you still have that picture and would you mind showing it to me, Uncle?

BJ: Yeah. Okay. Tall lanky guy walking and he had his hat on with the same kine, uh, coat. Course the picta is like black and white, yeah. But they show this guy walking, and I was thinking, hey, that's the guy in the bushes. I have the picture at home though. I, um, go show you the picta. . . Prince of Kalawahine. Anyway, you know this, uh, Puha family? You know when I was in third grade, yeah. The old man Puha was driving his station wagon and I got hit by the station wagon right down here. Yeah.

PA: How did that happen?

BJ: Oh, because it was my fault. I ran–I was in third grade, yeah. You see–my madda told me, cuz she parked ova here, by my Aunty Red Apoe's house. Ova hea. On Iokea. She told me to go to my Aunty Bella's house and call my siblings. So I got out of the car and I just ran, but they had the two cars parked on the road, yeah. So I ran right between and uh, the 53' Ford station wagon when whack me. Bang! And I went flying.

PA: Oh no!

BJ: So I went flying and my madda thought I had died cuz it was errrr-boom! And I took off, yeah. And so, when I hit the ground, I got up and then looked ova dea and old man Puha helped me into the station wagon and took me to Maluhia Hospital.

PA: (laughs) That's an old folk's home now.

BJ: Right! But it was a hospital then. This was back, this was back third grade time now. So I rememba that Puha family. And it turns out my mom was, said–ah she's related to the Puha family.

PA: Somehow we are related to the Puha's, as well. Supposedly the connection comes from my great grandfather's sister. If you don't mind me asking, what is your mother's maiden name?

BJ: That's–well Hoopihii.

PA: Hoopihii. So Caroline Hoopihii, who is your grandmother, what year was she born?

BJ: 1905.

PA: Grandma. 1905. Caroline Kaulana Moke, who was born in 1905 and died in 1954?

BJ: Yes!

PA: She married George Keikilawa Hoopihii on July 16, 1928. They are the parents of at least two sons and two daughters at this time. Caroline Kaulana Moke was born on November 15, 1905 in Kolowaka, Hawaii. Her father is Daniel Keikiokalani Moke, who is forty-four at the time. Her mother, Kawahine Ho'okano Napohaku Holopua is forty-three years old at the time. She married George Keikilawe Hoopihii on July 16, 1928 in Kolowaka, Hawaii. They were the parents of at least two sons and two daughters at this time. They may have more; however, this is just a source that was taken long ago. She died at the age of forty-nine.

BJ: Yes.

PA: This is very interesting. I'll tell you the names of her siblings. The first sibling is Manuiki Keikiokalani who was born in 1884 and died in 1927. The second child is Kapa Keikiokalani Moke who was born in 1886 and died in 1965. The third sibling is Daniel Keikiokalani Moke who was born in 1893 and died in 1950. Fourth, Samuel Kaliula Keikiokalani Moke, who was born in 1895 and died in 1918. The next one is Judea Kanoeokala Keikiokalani who was born in 1899 and died in 1906. The next one is Cecilia Hookano, born in 1902 and died in 1965. Then the next one is Caroline Kaulana Moke, who was born in 1905 and died in 1954. Then, the last one is Keaulaniku who was born, then died. He was born after your grandmother in 1906. Moving on, here are some of the children from George Keikiokalani Ho'opi'hi and Caroline Kaulana Moke. The first one is George Keikilawa Granland Nakea Ho'opi'hi. The next one is Anna Violet Kaulana–

BJ: That's my mom.

PA: The next one is Violet Kekauopse, who was born in 1926. And then the last one is John Healaniku who was born in 1928 and died in 2007.

BJ: Yeah, my Uncle John.

PA: This is just one source, Uncle. There is another source here I use, which is a census in the 1930s; however, let's pivot a bit. Do you have any spiritual mo'olelo's you are willing to share? Maybe the church you were raised in?

BJ: Oh, Blessed Sacraments. Catholics.

PA: And did you attend the church because of grandma, mom or dad?

BJ: Uh, three.

PA: And growing up, did you have any thoughts about the mountain?

BJ: Well, as kids, my sista and I really didn't think much of it. The thing. The mountain. To us it was just a mountain. That's all we thought. Not really anything but Hickam Air Force Base, I–I always liked airplanes, yeah. And so when the B-36 would take off the thing would rumble, and the whole ground would shake. And then our vantage point, we would look at the mountain and there came this big plane bomba. And it would just like, whirrr, cuz it had the turbo prop and it just whirrr–

PA: Was the cemetery already there?

BJ: Yes. It was. The cemetery was dea.

PA: I just have a few more questions, Uncle. What are the best memories that have stayed with you throughout your lifetime, living in Papakolea, Anianiku, Kewalo and Kalawahine? What do you remember from back then that we don't have now? Perhaps you remember the floats and the parades? What are some memories for you?

BJ: I think the most memorable thing that I got from living up here was, kinda like, adapting to what we got. The income we weren't making much money, as far as obtaining toys like dat. That wasn't the norm, so we improvised. A lot of it was improv—to make weapons and stuff. You just—

PA: Halekoa.

BJ: (laughs) Yeah! Halekoa. Or if you see, uh—a piece of wood that was cast off that—that could be a two-by-four or whateva. And they had nails in it. Okay, so you took the rock and you pound out, straighten out the nail and you put it on the rock, so we can reuse um! So, we saved all those nails, yeah. (Laughs)

PA: It's like making due with what you have and making it fun.

BJ: Right.

PA: Do you remember having music in the home? Anybody sang or played any instruments?

BJ: Yeah. My dad played the music. He touched a little of, uh—slack key.

PA: Nice. And what about grandma?

BJ: Uh. . . Not so much.

PA: Oh. Of course Aunty Manu.

BJ: Yes. Manu was, get it going!

PA: Get it going! That was the slang too. I love it, dearly. Anyway, Uncle, what would you like to see at this cultural community center that is currently in the works? Maybe old photographs of old Papakolea? Maybe some sort of Hall of Fame?

BJ: That'll be nice. Because photographs like that, they convey—they're reminiscent of years ago. It might trigger someone's memories. And they look at it and say, oh, I remember this. And all of a sudden—bang. The movie projector is running. Oh yeah, I remember den. Boom. Boom. Boom.

PA; Yeah. Pictures do bring back many lost memories. Those I interview, I need to start telling them to bring pictures with them.

BJ: That um—that stream. Kalawahine stream. I—I don't know what happened there. Before, in the years, the water was always flowing.

PA: When you leave here, drive up to Tantalus and as you make the turn, you'll figure out why. The Board of Water Supply put a tank over there.

BJ: Oh just up that—

PA: Yes, Uncle. That's why the river doesn't run.

BJ: Oh! That's why! Yeah, I see that thing in that fenced area, there's uh, Board of Water supply thing.

PA: That's the reason why. The Board of Water cut the water. Speaking of which, when you were younger, did you remember any opai in the stream?

BJ: Yes. Yes.

PA: Do you remember the color? The opai hula. The red one? What about o'opu?

BJ: Well I wasn't into opai, looking at um. But I know they had, um, crayfish. Abundantly. Clear the wata was. A little bit on the cold side. And of course they had all sorts of guppies—you know. Swordfish. All sorts of colorful fish, and stuff. Inside there.

PA: Were there any deep areas where you guys could jump in? Relax in?

BJ: No, it wasn't really that deep, I would say. We had this one pool, maybe knee deep. You could sit down.

PA: What about when the river turned rough?

BJ: Those were interesting times, you know. Because that water was just—all kine ways because get those solid rocks. Yeah, but we used to, like the Kauula's, and like, Poto and myself, we're standing on their rock wall, ah? And we're watching the river going, and somebody is going throw one of their appliances down the thing. And here it comes—bang! Bang! Ho, look at dis! A washing machine! Pow! Boom. Cause you get the rocks unda wata, and this current that's just, wide, pushing.

PA: That much force?

BJ: (laughs) Yeah. Bang! Oh! Boom! Boom! All the way down, you. And then even knock the bridge down. The one between the Defreitas house and Maka's?

PA: The bridge they built there?

BJ: Yes! Gone! They knock um. And when I spoke to Oliver Pickford regarding that he said, yeah, and he had to get some more timber and rebuild it. Because the clearance underneath. You had those rocks, ah? It wasn't sufficient. So many times when appliances come down—bang! And it would back up, and eventually the thing would give. So there went the bridge. (Chuckles) Cuz he built the bridge so he could drive his car in the back.

PA: Oh, yeah. He made it for him.

BJ: Yeah! And then of course that Ani family used it too, to get way inside. I see all these kind stuffs, yeah? But us guys in the back, they—we had the swing with the rope. You just go up on the mango tree and take off, ah. From the monkey pod tree, the rope is made up there. From uh, the older guys. They, when climbing up, tie big kine rope. And he made one knot. And he put um between them. And then sometimes you get really adventurous cause the lilikoi was really going ova the halekoa. So the thick, yeah, the vines? So you catch the thing, go up as it reaches it's highest and let go. And you fall right down to the lilikoi vines. Soft! Boom. Cause us guys was what, maybe fifty pounds, yeah? Boom. It was all good, man. Those were the fun days.

PA: Going back to music in Papakolea, Uncle. Besides your own family, did you hear any music coming from other homes?

BJ: The Kaululo's. Oh, they played some darn good music. All slack key things, yeah? Everybody had that thing going. (Laughs)

PA: On that note, thank you very much for your time, Uncle.

BJ: Okay, Puka. Thank you so much.

Appendix D Henry “Danny Boy” Kaululo Diaz Palenapa Transcription

Title: Henry “Danny Boy” Kaululo Diaz Palenapa Interview

Interiviewer: Patrick “Puka” Asing (PA)

Interviewee: Henry “Danny Boy” Phillip Kaululo Diaz Palenapa (HP)

PA: Aloha Uncle Danny. Thank you for being here today to share your story about growing up in Papakolea. Let's begin with the ho’olauna, the introductions. Please tell me your full name, place of birth, your parents' names, and your grandparents' names.

HP: My name is Henry Phillip Palenapa. I was born and raised in Papakolea. My grandmotha was Carrie Wong-Asing Palenapa. My grandfather was Kahalekulu Palenapa. My birth parents were Eleanor Palenapa Diaz Kaululo, and my father was Henry, Henry, Henry Diaz Torres, and uh–

PA: When were you hanai by papa, Uncle?

HP: Um–yeah, from five-years old.

PA: Oh! Five-years old, and so, were you at Lusitana house as well?

HP: Yes.

PA: So, Uncle, Grandma mentioned that when I asked about the Lusitana home, many memories came back and triggered her. She began talking about being there. She said you all went to Papakolea in the 1940s.

HP: Yup.

PA: Good. Uncle, what are your favorite memories from childhood? Let's begin with those. Which memories stay with you every day, shaping your life? What are the happiest moments you recall? Are there specific events or experiences that you frequently think of that bring you joy and good feelings?

HP: Well, we were living on Lusitana Street, and all the siblings went to Royal Elementary School. And then one day, Papa and Grandma Carrie were waiting for one Hawaiian Homes in Papakolea, and we got the–the land at 61 Na'ale Street. And we all moved up there. It was a two-bedroom house. Big parlor. And a washroom was downstairs. And Papa made a bathtub of cold water. And the boys had to take a bath downstairs in cold water, while the girls used to sleep upstairs. And to my knowledge, Papa built one, um, one bedroom downstairs for the boys. Had me, Piccolo, Clyde, and this um, Warren Asing, one of um, Aunty Rachel's good friends, and Maile Asing. And we used to all sleep downstairs with Uncle Edgar, Uncle Norman, and their friends. And every time Aunty Rachel cooked, she cooked in one big pot. She even cooked rice on the stove, never have rice cooker.

PA: Where was your mom? Aunty Nana.

HP: Yeah, Aunty Nana used to live up Kaulula'au with Samuel.

PA: Who they call, Sam Louie?

HP: Sam Louie. And she used to come down visit us, and go up, back home. And my dad was in, Kalihi with–his sister, Lucy Arasato. And then, he went to Farrington School. And after Farrington School he joined the Army. And, when he joined the Army, he got runned ova by the deuce and a half.

PA: What?

HP: And had a big scar on his left–his left leg. And he end up in the–in the wheelchair. In the hospital. And then, um, my dad used to come visit us down Ewa Beach, and he used to live at um. . John Wright–John Wright housing in Waipahu.

PA: So, were you guys at Ewa Beach with your mother, Aunty Nana? Or did you live in Ewa Beach later?

HP: No, we used to live with Aunty Rachel, and then, and then, my motha moved in with us, and my dad. Had me, Leilani, Jimmy, Chiquita, and Olga.

PA: Mm, and you guys were all at that house first?

HP: Yeah. And then Olga went to my Aunty Mary's house in Kalihi. She adopted Olga and Joanne and went to Kaua'i with my Aunty, Margaret Wong.

PA: So she was hanai by dem?

HP: Yeah. Joanne.

PA: And Elaine went with us (my grandmother and grandfather Pat & Jane) with my grandma.

HP: Yeah.

PA: Ah, okay. You the first one hanai to papa and grandma.

HP: Yeah.

PA: Ahhh! So Aunty Rachel and Aunty Nana were out of the house, already.

HP: No, they was dea.

PA: Oh, all at the Lusitana house?

HP: Yeah.

PA: Oh. . . So never had the kids yet. Only had you then?

HP Yeah. Neva have.

PA: And Lani is after you. How many years younger?

HP: One year.

PA: Oh, okay. So you guys all moved up to Papakolea one time? Do you remember, my grandma was saying that Grandpa Palenapa used to clean a yard in Papakolea that was supposed to be his? You remember that? It wasn't just the Na'ale property but grandpa used to clean some place up here. And they said that they were going to give him a lease. Do you know who the lease originally under? Grandma Palenapa or Grandpa?

HP: Gotta be Grandpa because Grandpa had more Hawaiian.

PA: Grandpa was pure Hawaiian.

HP: Pure Hawaiian.

PA: Yeah. Grandma was half-half, yeah?

HP: Yeah uh–Hawaiian-Chinese.

PA: So her father was pure Hawaiian, yeah?

HP: Right. Yeah. He came from China.

PA: So grandma Palenapa's mother was pure Hawaiian.

HP: From Kaua'i.

PA: She's the Iliwa'alani, and was her name Ellen?

HP: Yes.

PA: Ah, okay. That was Uncle Richard's sister.

HP: Right.

PA: Ah, okay. Now we're lining up. So, what are those good memories you recall? Music? Food? Luaus? What were those happy moments? Do you remember when grandma was talking Hawaiian?

HP: Not to my knowledge.

PA: Did they talk to each other in Hawaiian?

HP: Yes.

PA: Ah! But not to you guys?

HP: Yeah.

PA: What about Aunty Rachel and Nana, did they talk Hawaiian too?

HP: No, I think only Aunty Kealoha. She came from Kaua'i, yeah. She was in Kaua'i, with uh–

PA: With Aunty Kalehua?

HP: Kalehua dem.

PA: So Aunty Kealoha spoke Hawaiian then? And she was hanai to Aunty Kalehua?

HP: Yeah. Right.

PA: And Kekaha? You remember where the home was over there?

HP: No. . . I neva did go up dea. The only time would be when Uncle Richard would come down. That was the only connection for us, the younger generation.
Where Koolina was, he was a caretaker ova there. And that was all his land.

PA: Whose?

HP: Uncle Richard Waalani (Iliwaalani)

PA: Oh yeah? Wow.

HP: And nobody um, he had the deed but, when the big investors came–I guess they paid him off.

PA: Oh. . .

HP: And then they built one house in Nanakuli.

PA: Oh, where all his ohana come out from.

HP: Yeah.

PA: And his son was Richard too. He wrote O Kaleo.

HP: Yeah.

PA: So when Aunty Kealoha would come back from Kaua'i, would Grandma and Grandpa talk to her in Hawaiian?

HP: Yeah.

PA: Mm. So what else do you remember? What church did you go to at the time because Grandma Palenapa was Catholic or was she Christian?

HP: Christian. I–I remember going to uh, um, Baptist, in Makiki.

PA: The one near Roosevelt High School

HP: Yeah. What–wasn't ova dea. Was upside, they when move.

PA: Oh yeah.

HP: Yeah, but–yeah Baptist church.

PA: Had plenty of Hawaiians there?

HP: Yeah uh, had Hawaiian, Chinese–

PA: Yeah. And what about Grandpa? Which church did he attend? Where did he come from? Was he Mormon?

HP: Yeah, Kawaihao.

PA: Aunty Big Agnes too?

HP: Everybody.

PA: Their family still attends to this day. The Youngs. The Makaiwi's.

HP: Yeah. And right next, get the graveyard.Get all the families over there.

PA: Were you treated with love and aloha all the time growing up?

HP: Oh yeah. Always.

PA: Tell me more about Aunty Rachel‘s demeanor.

HP: She was a handy person.

PA: She could do anything yeah?

HP: Yeah. She–if the door is broken, she go buy one new door. She change um. And I learn a lot from her.

How to do things. How um, to a, you know, fix stuff. But the good memory was. Our Papa Joseph used to always um, get his guitar late at night and he used to play music and sang beautiful Hawaiian songs.
I wish I went to Kamehameha so, uh, I could learn and play Hawaiian music with Papa. Papa went to Saint Louis, ah.

PA: Oh, Grandpa went to Saint Louis?

HP: Yeah, him and Uncle Loyal. (Loio)

PA: Wow.

HP: They lived near Nuuanu Avenue, across from Maemae School. And they went to school over there. Elementary. And after elementary school, they went to Saint Louis.

PA: Grandpa was older then Uncle Loyal, yeah? Uncle Loyal was the bebe?

HP: Yeah. Saint Louis was by Fort Street Mall. And John Palenapa was one judge.

PA: Grandpa or Great Grandpa to you?

HP: Yes John, he was one judge. Catherine Bus had one–had one book about the old Hawaiian Kingdom (mother of Danny's two children). And I had the book and, I still get the book. It's just with torn pages. I read–he neva say anything but I had a paper that said that um, when he was sixteen or seventeen hehad a wife. And uh–

PA: Was it on the Big Island? I found a Palenapa family in Hilo, you know.

HP: Cuz um, I was reading that even Micronesian had Palenapa.

PA: Tonga get Palenapa too!

HP: Yeah. And I think Papa Palenapa came from, from Tonga cuz he was almost 6'4, 6'6, and they was all big that day. I think was Aunty Rachel was telling me the story. Where papa came from.

PA: We not really Hawaiian, we Tahitian, right?

HP: Right–

PA: But–but that means the Barenaba's, all Tahitian–

HP: Right.

PA: –The story makes sense when explained: Kamehameha takes over, and a man named Tau'a comes to Hawaii, arriving in Hana. His full name is Tau'a Ahili, and he becomes known as Tau'a. His family, the Kau'a (or Kaua), also lives in Hana. However, there is confusion because Tau'a came from Tahiti, which is different from the Kaua from Hawaii. The Kaua family, known as Kau'a, are part of the ali'i — the chiefly family. Their name is Kauauanui'amahi, connected to the Kauauanui'mahiololi and the Kekaulike lineage.

HP: There's a connection.

PA: Yeah?

HP: Yes!! There's a connection.

PA: Did you ever find documentation of that or palapala on that as well?

HP: No but, to my knowledge I think, think we have the Polynesians–

PA: So could it be that the top line–cuz when we go on John Hakea Baranaba. His wife is Kahakauwila.

HP: Yeah.

PA: So could it be George, up line yeah, you got John Hakea's fatha, is the one married the Tahitian. Could be up dea, yeah, uncle?

HP: Yup.

PA: So what I can do, I can go look at that time because whoever was in the kingdom, their whole thing was recorded. But I gotta go to uh, Bureau of Conveyance, go look dea. Archives wouldn't have it.

PA: OK, lets go on to part two then. Do you remember Aunty Haunani Kahaewai?

HP: Yeah.

PA: Uncle, look at that smile; you just smiled. Does it bring back happy memories? Who else would come to the house? I heard Grandpa Palenapa was the bass player for Mrs. Olsen yeah?

HP: Right. Aunty Margaret Olsen. Which was Papa Olsen's wife.

PA: Do you have any pictures of Grandpa and Grandma Palenapa?

HP: No.

PA: Where do you think the pictures are?

HP: I think Chiquita or Leilani got um. And they neva—they when put um in one–

PA: Safe.

HP: No uh, they had a white um, um box. One white box they put um all inside. And then they took um. I think Bee them get all the pictures

(break)

HP: Das the daughta.

PA: Of?

HP: Of David. Martha

PA: Isabelle?

HP: Yeah.

PA: You get John H B Makaiwi, and Isabelle Asui–yeah! Who is Isabelle? Okay, let's go backwards. Let's go this way. Agnes Palenapa marries Makaiwi. And their children are Baron's mother, Matina.

HP: Aunty Matina. Yeah.

PA: Tootsie Knotley, Who is keikihanai to the Knotleys, right? That's Dovalynn. That's another daughter. Then, small Agnes marries into the Young ohana. Who else is there if you can recall?

HP: Betsy.

HP: David was uh–

PA: The brother. Uh, the son–

HP: The golfer. Uncle Loio's daughter is Betsy?

PA: Yeah.

HP: And then, David and Jimmy. Jimmy was uh, um, uh–he used to work for City and County–

PA: Mm.

HP:--for pick up, clean up the trails–

PA: All the trails?

HP: Yeah.

PA: Like DLNR?

HP: Yeah yeah yeah.

PA: Okay um, Agnes is survived by two sons: David and John. Five daughters. Miss Ruby Namahoe. Miss Dovalynn Steer, is Tootsie. Mrs. Martina Makalino. Miss. Agnes Young.

PA: Yeah. That's first cousins to your mama folks yeah?

HP: Yeah. (chuckles)

PA: And Martha Makaiwi. Martha Makaiwi. Two brothers, Joseph and Loyal. Palenapa. L-O-I-O Palenapa. Twenty-seven grandchildrens and six greats/ She was a memba of the Hawaii Civic Club, the Hawaiian Tourist Buerau, the Mae'mae Community Association and We The Women.

HP: (chuckles)

PA: Mr. Joseph Herman Kahaleku Palenapa, also known as Joseph Herman Kahaleku Barenaba, 69, of 621 Na'ale Street of Honolulu, died at Saint Francis Hospital. On December 17, 1962. He was born on April 30th, 1893 in Honnolulu. He is survived by his beloved wife, Carrie Palenapa. Sons, Norman, Edgar, Henry, your name, Clyde and Clarence Palenapa. Daughters, Miss. Rachel Palenapa. Miss. Samuel Eleanor Kaululo. Miss Robert Beatrice Maka'awa'awa. Mrs. Gilbert Carrie Shane. Mrs. Patrick Asing. Twenty four grandchildren. Also surviving are Violet and James Kawainui. Who's that?

HP: Oh, I don't know.

(someone comes in)

PA: Violet and James Kawainui, brother Loio Palenapa, several nieces and nephews. Mr. Palenapa was an inspector for the Board of Water Supply until his retirement. My Deah said he used to work for Waterworks, and was called before.

HP: Yeah.

PA: I always wanted to know how he got Kahalekulu. Palenapa, Henry Joseph, age 33 of 68–618 Ninth Avenue died December 1st, 1957. In a local hospital at 10:40 a.m. Honolulu friends may call at Augustine Chapel of Peace um, December 3rd from 7:30-8:30 a.m., December 4th, Requell Mass for the repose of his soul will be held in Saint Patrick's Catholic Church. A rosary will be recited at the mortuary chapel at 730 p.m. Tuesday. Burial in Diamond Head cemetery. Survived by the widow, Catherine Palenapa. Who's that?

HP: Das um, das my aunty uh, what is her name?

PA: Well let me go up. Survived by widow, Catherine Palenapa. Parents, Mr. and Mrs. Joseph Palenapa. Das uncle Herman. Dis uncle Herman.

HP: Right. Uncle Herman. his wife was Catherine, and then had one–

PA: One befoa Catherine?

HP: Yeah, I forgot her name.

PA: Yeah. Yeah. Uh, what is that name. Cuz at the–at the graveyard.

HP: Yeah. . .

PA: Um, sur, uh, survived by Mr. and Mrs. Joseph Palenapa. Two brothers, Norman and Edgar Palenapa. Five sisters, Eleanor Kaululo. Mrs. Beatrice Kealoha Maka'awa'awa. Carrie Shea. And Miss. Jane Asing. And Miss. Rachel Palenapa. Two uncles, Loio Palenapa and Philip Wong! Dis one get Uncle Philip K. of Nanakuli. And then Aunt, Agnes Makaiwi. Which is Big Agnes.

HP: Yeah.

PA: Grandpa Palenapa's sista. Um, he was employed in the City and County streetlight division. Uh, a member of the Saint Louis Alumni Association, the PAL league, and the Hawaii Golfer's Association.

HP: Yeah, he was a golfer.

PA: He died at thirty-three years old in 1957.

HP: We get family–

PA: Wow, that's Uncle Herman. So, my father and I get my father's name, which is Patrick Herman Kaipo Asing. I'm the Junior. My grandma, when she named my father, it was for her brother. You should have seen her cry that day. She cried so much; I felt like crying too. When she cried, her daughter Manu also started crying. And my father, who never cries, eventually started crying too.

HP: (laughs) With Aloha.

HP: Uncle Herman's wife's name was Raposa Palenapa.

PA: Oh. First wife.

HP: Yeah.

PA: And then Catherine, second wife. Was it?

HP: No. You know what, to me, because they never have dialysis. Das why they die early.

PA: Plenty of them?

HP: Yeah. Cuz they had sickness of–

PA: Yeah, all that kine. Kidneys. High-blood pressure. Afta all the haole when bring the–

HP: Right.

HP: (chuckles)

PA: And! You remember Aunty Pauline Kekahuna?

HP: Pauline, yeah.

PA: The musician.

HP: Yeah.

PA: She's a Kaleikini from hea. But her husband is one of the children of Iokimo. The great grandson of this, the Iokimo you when show me, his name is Iokimo too. And I work with him in Las Vegas. He live up dea.

PA: Okay, wea we was at? Oh the music. Let's break down the music. So, who–who was dea? Who used to come play music?

HP: Haunani Kahalewai. Um–

PA: Who else do you rememba? Anybody used to play steel guitar?

HP: Oh, um, Billy (Billy Hew Len)

PA: Yeah. What about Linda Dela Cruz dem?

HP: Yeah.

PA: They all used to come down.

HP: Yeah.

PA: Myra?

HP: Myra English–

PA: They all came down ova dea. At the Palenapa house.

HP: Yeah.

PA: And what about hula dancers? Also had the best hula dancers there too. I mean, it's Papakolea.

HP: Had uh, Aunty Genoa um, who else.

PA: Who BJ?

HP: B Tay, das the one from Nanakuli.

PA: Hula dancer or musician?

HP: Hula danca.

PA: B-J?

HP: . . . yeah–actually is a–is a daughta of Palmer.

PA: Palmer? Last name Palmer?

HP: Yeah.

PA: What the first name?

HP: John Palmer. And then had Aunty Lei Palmer, and they had the kids. Elena. Elena Palmer.

PA: And das all hula people?

HP: Yeah.

PA: Wow. And were they from that side? Waianae? And who was cooking at that time? When you had the pa'ina's? Aunty Rachel, still? You grew up with Aunty Rachel cooking?

HP: Yeah.

PA: Grandpa and grandma weren't cooking already?
HP: Yeah.

PA: What was your favorite food from Aunty Rachel? Cause I know what mine is.

HP: Mine was beef stew. With cabbage.

PA: Me too! That's the one.

HP: (laughs)

PA: The stew and cabbage! With the tomato sauce, or the tomato paste. Was red. And you had to used brisket. And you gotta wash every meat by hand. So my grandma made it. Aunty K made it. Cause Aunty Rachel was the one fo teach dem how to make it. And what was Aunty K's favorite food, you like from Aunty K? I bet you I know.

HP: Lomi o'io in the bottle.

PA: And one more!

HP: Oh uh, the poi, the–

PA: The ulu poi.

HP: (laughs)

PA: My fatha's favorite from her is the aku palu.

HP: Yeah, the aku palu. The one in the bottle. Leave um, um a couple days in the ice so come miko.

PA: Yeah, yeah. Then she use the ala ala, yeah?

HP: Yeah. I always go over there and stuff. When I arrive, I say, yeah uncle, yeah aunty. When I come, you get all kinds of food.

PA: Yeah! What about–at that time, you guys had plenty, limu ele'ele, waiwaiole. What limu is called to make the ake? Huluhuluwaena?

HP: Yes, I saw that down Ewa Beach. Had so much–

PA: Yeah.

HP:--limu. They when build the reef runway. The limu when stop.

PA: Terrible yeah.

HP: Yup. And they had squid–all kine. You just go up dea, and knee high, early in the morning–

PA: Yeah.

HP: Just go ova dea. Caught what you need. Take um home. Boil the squid, and make squid luau.

PA: Yeah. . .

HP (laughs)

PA: What about my grandma? Was there anything my grandma made that you like? Aunty Carrie?

HP: Um–

PA: Cuz my grandma can cook all kine. All kine.

HP: I like the–I like the na'au she made.

PA: I knew you were going to say that!

HP: Na'au stew.

PA: My grandma used to make that one yeah. So, yeah. Cuz my grandpa always made the na'au when we kill the pig. And save all the guts, and we gotta use the hose and shoot and clean the ala ala out. And, then the thing supposed to go in one pot, then a imu.

Unknow: Oh yeah?

PA: Once, when we went to make 'naau' and prepared the food in the pot to put in the imu, we covered the imu. My grandma asked, “Patrick, why is this pot out here?” It’s supposed to be in the imu!

HP: (chuckles)

PA: Do you remember everybody making leis too?

HP: Yeah. We used to go to Auntie Martina's house, where they kept all the leis from the florist, and we'd help out. I, Chiquita, Leilani, and I would go and pluck all the flowers from the vanda orchids.

PA: Oh yeah?

HP: So they can sew the lei? And grandma was sewing lei too?

HP: Yeah.

PA: Grandma–my grandma said, she said Aunty–Aunty Agnes would come to our house–I mean, to your guys house, and learn how for make lei from Grandma Palenapa. Cause grandma Palenapa could do all the different kine leis.

HP: She, she used to–her and um, had one ada lady. Mary Anne.

PA: Opulauoho?

HP: Yeah. She used to sew leis too.

PA: Yeah. You remember Aunty Mary Anne too?

HP: Yeah! I seen her.

PA: That’s Billy Hew Lens mother.

HP: Yeah.

PA: That Mary Anne. Her sista was Aunty Lizzie. Opulauoho.

HP: Yeah.

PA: Yeah.

HP: Son went McKinley, yeah.

PA: Yeah! Later, the daughter married Maldonado. Grandma mentioned that when she was young, her aunt used to visit to learn how to make all the hulu, especially the lei. Grandma Palenapa was skilled in weaving and in haku, wili, hili, kui, and other styles, too, because they all originated in Kaua'i, famed for its exceptional lei makers.

HP: It's a art fo' do dat.

PA: Yeah. . But tell me about the chores you guys had to do. Also, I heard the stories about Aunty Rachel bussing people up. You've seen dat befoa too? Cause everybody talks about that.

HP: (chuckles) Yeah.

PA: When I was young and playing with Aunty Genoa, she asked me, 'Do you know your aunty? Your aunty Rachel?' I answered that Aunty Rachel is my grandmother's older sister. Aunty Genoa said that Aunty Rachel and Aunty Haunani Kahalewai used to work as bouncers at Club Polynesia.

HP: Yup.
PA: She said they the bounca's. Two women. She said, they buss everybody up. Genoa Keawe tell, they buss up the mans. . .hahaha

HP: (laughs)

PA: I said, what you mean the mans? All the mans from the military, and the Hawaiian mans, and they big. But aunty Haunani and aunty Rachel–said they get stupid, they get lickens.

HP: Yeah.

Unknown: She no kea how big the guy is. She lick um anyways.

HP: Yeah, she get the powah.

PA: Yeah, the great Palenapa action in dea. Wow. You memba all the families lived dea, when you guys first was dea? What was all the ohana that all used to live dea befoa.

HP: Um, Aunty Jojo.

PA: Aunty Jojo.

HP: I don't know her last name.

PA: Where she lived by?

HP: But she used to live on Papii Road with the–with the um, with the–with the son and the grand–and the.

PA: Where dat? Where dat road?

HP: As in uh, Ewa Beach.

Unknown: No. They talking about Papakolea, daddy.

HP: Yeah! Aunty Rachel used to go down dea.

PA: Aunty Rachel used to–

Unknown: No no no.

PA: Yeah yeah yeah.

HP: Aunty Jojo used to live down dea.

PA: OAunty Rachel used to live in Ewa Beach before?

HP: Yeah.

PA: Papii street

HP: Yeah with the kine. With Aunty Jojo.

HP: Yeah. Only for a little while because um, she neva have any place to stay.

HP: Yeah, and they used to go pick up limu, and make. And then she–she went back Papakolea, and then she when end up at the Kaululaau

PA: Oh who? Who's the Kaluloau? Your mom?

HP: No with the kine um, uh, with Kaipo dem.

PA: Oh! Kalawahine. Kalawahine, uncle. Yeah, with us. Yeah yeah yeah.

PA: Oh! Do you remember seeing aunty Margaret?

HP: YThe husband was Pablo. She used to ride her bike regularly and hang out with him. She was Kolohe and often did all kinds of Kolohe things.

PA: So she had kids from Pablo?

HP: Yeah.

PA: And that was Picollo and Puka?

HP: Yeah. He was one haole.: Yeah. And then, they when move to Papakolea.

PA: I hear she got killed in Morocco?

HP: Yeah. The bullet– Yeah. When it hit her and the bebe.
HP: They brought her home in a casket with the son on her. Then we buried her.

PA: So the son was already born?

HP: Yeah.

PA: So what was the son's name?

HP: I think was John.

PA: Mm.

HP: John.

PA: And how old was the bebe?

HP: Was, maybe about–two or three years old. Yeah. Then we took her to um. Augustine. Augustine and um, papa had um, one plot up dea.

PA: Where?

HP: Up Kamehameha graveyard.

PA: Oh. . .

HP: And then um, we buried her up dea. I remember the faucet because we had two vases, and he used to bring the hose and fill up wata Papa would put flowers. We used to go once a week and buy flowers.

PA: In the new cultural center we're planning to build in a few years, what would you like to see there? For the generations of Papakolea, what do you think would be beneficial to include in our new cultural center? What should we consider having there?

HP: Consider having one canoe at the top of Hokulei'a. Also, set up a stage where all the old timers and new timers can kanikapila together.

HP: The old timahs play.

PA: Is there another mo'olelo you'd like to share or any stories you'd like to tell? And is there something you'd like to pass down to your family, perhaps for fifty or sixty years from now? Something about your upbringing or how life was better in the past.

HP: Well, I'm grateful for what we have now. But I think we should plant more fruits and vegetables so we can feed future generations.

PA: Did Papa and Grandma also have many fruits in the yard?

HP: Yes, they had mangoes, papayas, and plums?

HP: Grandpa used to plant peanuts too.

PA: Peanuts?

HP: Yes, he planted a lot of peanuts.

PA: Wow!

HP: When I used to play football, we played at the old stadium.

PA: Wow.

HP: At the old stadium on Montserrat Drive. When they tore it down and built a park in its place.

PA: Oh! Near the bowling alley?

HP: Yes.

PA: Bowl-a-drome or something.

HP: Bowl-a-drome.

PA: Near Moiliili?

HP: Yes, on King Street.

PA: Around McCully and that area?

HP: Eisenburg Street, and King Street. Those were the good old days.

PA: Do you miss those days?

HP: Yes, I do.

PA: Miss all your family yeah?

HP: Yes

PA: And wasn't there a lot of laughter and–

HP: Yeah.

PA: alot of fights!

HP: Yeah. . . (laughs)

PA: (laughs)

HP: Afta when they get too much to drink.

PA: Yeah.

HP: The worst of it was when they used to play cards.

PA: (laughs)

HP: (laughs) When you play cards, the losah turn the whole table upside down–

PA: Uncle, thank you very much.

HP: No problem. Lets talk about the Ahakuelo next time.

(end)

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Appendix F Norma Leina‘ala “Naalei” Olsen Transcription

Title: Norma Leina‘ala “Naalei” Olsen

Interviewer: Patrick “Puka” Asing (PA)

Interviewee: Norma Leina’ala Olsen (NO)

NO: You know the road turns down? It’s considered the Papakolea area alll the way up. Go all the way to Tantalus.

PA: When? Which way?

NO: You know dat?

PA: From your house? From Auwaiolimu?

NO: From my grandma’s house.

PA: Your grandma’s house is where?

NO: The first road that go into Papakolea!

PA: Right or left?

NO: Left.

PA: Oh, Hi’ilani. Hi’ilani Street.

NO: Okay Hi’ilani Street is below.

PA: Yeah, cuz had the kine ova dea. What’s that–

NO: No! But, it’s still Papakolea!

PA: Oh yeah!

NO: It’s still Papakolea! But, my grandma is on the top.

PA: Oh, by the Helekahi house?

NO: You know Helekahi is the first house on the top. Okay, you go all the way down the dead end, that's my grandma.

PA: Yeah. And had Huihui Ohana dea on the right.

NO: Yeah. Mary Huihui.

PA: Yeah, and left was the kine ah? Um–

NO: Yeah, that's my grandma's house.

PA: Yeah but who went afta? Your brotha?

NO: Aunty Kuualoha. The Suganuma uh what her name was. Shit. Pilipili, was the fat sista. Kualoha. Kaluna! Kaluna was our neighbor.

PA: Above you? By the steps?

NO: Okay my grandma and then come–

PA: And Busa, Busa was at the house afta.

NO: Das my uncle!

PA: Busa is your uncle?

NO: Busa is my uncle. He live with my grandma.

PA: So that's why he got the house. Cuz Busa had the house afta, yeah?

NO: He had the house, you know why? Cuz everybody died. That's how he got the house.

PA: But he is younger?

NO: You know what he does? He when sell the–the property. Das why–

PA: No, he when die. So somebody else when sell um.

NO: . . . yeah. I don't know what when happen because, my uh, the one dat–when grandma died, that place went to my aunty. But my aunty was married to one Colonel from the military, and she lived with her husband. So she let the brother stay in the house, and was Busa.

PA: But Busa is younga right?

NO: Yes! He's the youngest!

PA: But he younga then you too?

NO: No! He's olda then me!

PA: So is that Uncle Baba's brotha?

NO: Yeah. Baba's braddah.

NO: You see that picta ova dea? Das the sistah's and braddah's. The right is the sistah's. The left is the brotha's. And the top in the middle of that is the bebe. That's my motha. And das her father. Look at him! He was an asshole from what I heard.

PA: (laughs)

NO: Cuz she told me these exact words, yeah, her faddah was strict. Real strict for one Hawaiian.

PA: Yeah, das how old style, yeah. I'm going record you, k?

NO: No, don't take my picture. What you take my picture for?

PA: Dis only for me.

NO: Only for you, you know. I'm going to comb my hair.

PA: No need. You are beautiful! (laughs)

NO: (laughs)

PA: Oh! Okay, that makes sense. And get the stairs, go down? To the kine? Grandpa's house? Right dea at the end of Hi'ilani? You can go back way, go to papa Olsen house. Cuz that's how we go to Pauoa from Papakolea ova dea!

NO: But we no go, we go through the trail. We climbed the hill! Cuz stay down the house. My grandma's house was on top, and our house was below. We go on the trail. Make our own trail. So we used to go through the trail to go up. Go up grandma's house. We no go walk around, and go up to the house.

NO: Ili is small. One small portion.

PA: Yeah. But get ili aina, ili lele, ili mo'o, ili kupono–

NO: Shit, that came way afta. You know why? Das right down, next to Pauoa. And the river comes by, right by our house! Dis way! And that way! In the olden days they only talked Hawaiian. And you know, up dea neva have that much people.

PA: Yeah, nobody lived dea.

NO: And you know my time, when you go–the farthest you go by, you know wea the park stay? And they get uh, one big kine playground, like area. And uh, just a little bit above that. Neva have nothing. Because my uncle Eddie, when he moved up the way after! Way after Genoa Keawe was living up dea.

PA: Yeah, Tantalus.

NO: She was living ova dea. But she came in way afta.

PA: So, when were you born? Aunty, please tell me your full name and your birthdate.

NO: Norma Leina'ala, and then Olsen. Was Olsen, like dat. At that time. I neva did use my Norma name. My Norma name was only used in school. Everybody call me Na'alei.

PA: Shortcut for Leina'ala.

NO: So Leina'ala is my Hawaiian name. But, if you spell Leina'ala, in Leina'ala you get Na'alei. Because we had two more Na'alei's, in the family. I'm the original Na'alei, and then I get two Na'alei's in my family, that when use my name without asking me. But, it's because das my family, I neva, I look–I just overlook that kine stuff. It doesn't mattah, I know my name is Leina'ala. But das how. And the reason why I went dat way was because I look at

my name, Leina'ala, so I went, N-A-A-L-E-I. Na'alei. Because the hula dancers we had three Leina'ala's! And one was the right Leina'ala, which was Leina'ala, you know da singa? Remember Leina'ala–

PA: Leina'ala Haili. Yeah.

NO: She took da name cuz we used to entertain together. She was a singer already. Popular. And I was popular in my own way, but I was a dancer. And we couldn't use, the same show, and get three Leina'ala's! So I when switch–

PA: I love it.

NO: –I switch my name to the opposite.

PA: Yeah. I love it.

NO: If you try my name right, every letter in dea is from Leina'ala.

PA: Yeah, Na'alei. You just throw the lei at the end, and switch the na'a.

NO: Yeah.

PA: Smart you!

NO: So I still get my name–

PA: So you went to Pauoa Elementary?

NO: No, I went to Bingham Track. The oldest had Bingham Track School. Mama when put me in Bingham Track

PA: Was that a private school?

NO:--we travel all the way–

PA: Far!

NO: Yeah! She neva like I go Pauoa School.

PA: So you went Bignham Track from small?

NO: I went dea, I went when was kindergarten time. And then kindergar–and that's how I went into the private, to Saint Andrews.

PA: Oh! You went to Saint Andrews, what year?

NO: I was uh, oh God what year was that, man.

PA: How old you was?

NO: In the third grade. From third grade.

PA: And had–uh, some of the teachers there, they all haole or had some Hawaiian teachers there?

NO: Where?

PA: Priory. Saint Andrews.

NO: Oh, was all nuns! All nuns!

PA: Nobody spoke Hawaiian ova dea?

NO: Not the nuns, anyway. Sister Rhoda was our principal at the school. Saint Andrew's Priory was right next to the uh, priory–

PA: The palace.

NO: Yeah, and the church. Yeah.

PA: And Bingham Track. What about ova dea? They had people who spoke Hawaiian?

NO: Where?

PA: At Bingham Track School.

NO: To tell you the truth, they neva spoke Hawaiian.

PA: Was already pau, already. They neva let you guys talk Hawaiian, yeah.

NO: They neva say you neva could talk Hawaiian. They just neva teach Hawaiian.

NO: They was–you go school, only English. No moa otha nationality. Japanese or what.

PA: Right. Your generation befoa–

NO: Japanese came ova dea. They had to learn Hawaiian. I mean–I–

PA: Yeah. Yeah. So your parents' generation was the one that told dem not to speak Hawaiian in school.

NO: Oh, das the old way. Way back.

PA: Yeah, but das just one generation above you.

NO: Yeah yeah.

PA: So that means your parents were the one–

NO: Yeah, I heard about that.

PA: Yeah, the majority of your guys' time, your parents are the ones who make the law. Das why all your tutu dem, they no talk Hawaiian. They only talk amongst each ada.

NO: You know my grandma and the kine? My papa? For one Hawaiian, he's moa Hawaiian den one Hawaiian. That grandfatha of mine. You know why?

PA: He spoke?

NO: No he was one haole, Wilson, but he was uh, uh, he wasn't like a local haole. He, everything was Hawaiian.

PA: Yeah, so he spoke Hawaiian too?

NO: Oh yeah! And he used to go on my grandma's porch. Her porch high, yeah? And then our house below, down here. My grandma up hea. And everytime get something like uh, uh–when Pearl–when they bomb Pearl Harbor, oh he was real da kine, boy. He was very active, yeah. Very active.

PA: Yeah. And that's the time, the era wea they all spoke Hawaiian. Okay, alright. So now.

NO: He understand Hawaiian.

PA: Oh, yeah. They all do. They all spoke it das why. All from the kingdom time, the Japanese, the Chinese, they all spoke fluent Hawaiian, aunty.

NO: He was brought up Hawaiian, in Hawaiian times. Uh, in the Hawaiian era, where every, they all spoke Hawaiian because they talk Hawaiian.

PA: And he talk Hawaiian from small?

NO: Yeah, he neva learn.

PA: But he was in Hawaii when he was small boy?

NO: Uh, I–I wouldn't say small boy. I knew him when he was olda already, but not that old.

PA: But when he come hea, everybody speaking Hawaiian.

NO: Yeah.

NO: My grandmotha was from ooh–I, I–my grandma was from anotha island. Kaua'i. I think she was from Kaua'i. Kaua'i and das how when she came to, you know when they was bringing in all da things from uh, outside. And bringing them to the Big Island? They couldn't get–the only way they could get the things up dea, they used to go on the side of the cliff, and they used to uh, take all the goods from dea and put um all on the rope. They get um on top of the island. And uh, my grandfather used to work with that company. And das how, he met my grandma. Cuz my grandma from dea, and he the haole that came from outside. And he was all blondie. My grandfatha was blonde. He was all blonde. But the way he talk, like one Hawaiian because he hang out–he live with the Hawaiians.

PA: And so grandma teaches your mom hula, and then mom taught you?

NO: Oh yeah, we all learn from mama.

PA: So grandma already when pass away or grandma taught you hula too?

NO: Dis grandma? No no. Neva have nothing to do with entertainment.

PA: No, but the hula.

NO: The hula came from my motha's side. It came from–k we are looking at my motha–

PA: Dis momma? Oh, this grandma, yeah?

NO: Yeah.

PA: So, your mom is where?

NO: She's right there. The little girl.

PA: Okay, so this your mama then, right?

NO: Yeah.

PA: So, who when teach her hula? Her mom?

NO: But she neva learn when she was small like dat! My mother neva learn that from my grandma, my grandfatha was a strict man. He work in the courts. He used to work in the courts. He's the one that was in the law

PA: That's with the Richardsons

NO: I heard a lot of people neva care for him.

PA: Das alright cuz he was smart!

NO: And my motha, my motha was telling me, even the Hawaiians had hard time with him.

PA: Yeah, the Kahalepuna, isn't he from the Richardson School of Law–

NO: Yeah. Yeah!

PA: Yes, that's why the university–Richardson School of Law–

NO: Das, he the one when make the kine, right? That's him!

PA: Your tutu was the one when start it?

NO: Yeah.

PA: Oh, I love it! Then, Mama learns her hula from who? You remember?

NO: Oh yeah. Mama was dancing for Emma Bishop. You remember Aunty Emma Bishop?

PA: Oh yes!

NO: You remember Aunty Emma Bishop? If you can go back that far.

PA: So, the Emma Bishop lineage, I know. I think all the way up to Kaua'i lines.

NO: Okay. Aunty Emma Bishop took the name Emma Bishop cuz she remarried.

PA: And what was her befoa?

NO: No, I knew the name but been's so long, I neva da kine the name.

PA: I think I get um.

NO: Uh–I forgot her name. Shit. She had anotha name. Oh. . . for real. Cuz she when marry Bishop, and das how she when turn ova.

PA: Moniz.

NO: Moniz! Das the one! Emma Moniz!

PA: And everybody knew her as mama Bishop. She was Leilani Alama's teacher.

NO: Das right! No das her niece!

PA: Yeah, and also one of her teachers.

NO: Yeah, right. They learned from her. Yeah, was Leina'ala, and uh, she had one ada sista–

PA: Kumu Emma Moniz is a gem. Miss Moniz moved to Oahu, where most knew her as mama Bishop. She was aunty Leilani Auama's teacher, and her studio was at her house across the street from Mckinley High School. Aunty Leilani was a student and graduated in 1943.

NO: Right.

NO: So, somebody–my mother was a hula teacher of the ancient version. She learned from Mama Bishop in the early 60s, while living in Honolulu. Mom's maiden name was Pumehana. Um, this somebody just writing one comment. You know Mama Bishop's house as a child? Mama Bishop, she had in front of a bay window, many beautiful pillows. Mama Bishop sat with me and gave me a lesson with puili. Also, I remember her getting off of one local bus when my mother was picking her up for a luau performance. Uh. . .

NO: Is that somebody who knows her?

PA: Yeah! Okay. Get all kine people writing. Is Elizabeth–no, Emma Kahelelani Moniz Pa-Bishop.

NO: Yeah, cuz she's going to get married. She got married afta that. Aunty Moniz. I knew her that time when she was aunty Moniz.

PA: Ah, so, Aunty Iolani would ask Aunty Emma to pahu for her performances if Hoakale was busy. So somebody said, my father reminisces about kumu Kahealani Bishop, who is kumu Emma Bishop. Upon moving to Honolulu, my fatha continued her schooling and would always know that when Aunty Iolani Luahine would dance, she would ask kumu Kahealani Emma Bishop to pahu for her performance. She really inspired interest in Kahoolawe, which was considered a fast-moving song in its day. This girl is name Aloha, I cannot read.

NO: You know what's funny, you bringing this thing up and I was thinking about dis, you know. I was thinking myself back in those days. And I rememba, now I can put everything togetha. I tell myself, you know, those days I was young. I was a young girl. I was just one young kid dancing for aunty Emma Bishop. But, she was not Bishop she was Moniz. She wasn't Bishop. But she was good friends with my motha. So what mama knew, and what she knew, they when come togetha.

PA: Was they hula sistah's, maybe?

NO: They wasn't hula sistah's. Mama was the uh, she was into music das why. Mama always used to play music. And then from music she went into hula. Because of me and my sistah.

PA: So, who mama when learn hula from?

NO: No, mama have her own studio.
PA: Right. So who was her teacher?

NO: My motha's teacher was uh, what's her name. I get her picta in my mind, but I don't know, I get the name.

PA: Yeah, but where was mama living when she was young?

NO: Pauoa. We all was living Pauoa that was at my my grandma's house. That's a old house. One of the first houses because that's where her hula studio was. Was ova dea.

PA: I trying foa think of Norma's time.

NO: Had the sign outside. Kamae hula school. That goes into the lane. And on the mailbox side, you had to go in the lane. Cuz the whole lane was ours, all the way back into the river. Cuz we owned that property from the front, all the way to the back. And that was my motha's property. Which was in the Kahalepuna family. On her side. She the Kahalepuna. And the name is Kahalepuna but they neva use the Kahalepuna, they only use puna cuz Kahalepuna was too long the name. So das why they called it Puna Lane. And that lane is still Puna Lane.

PA: Okay cuz I found some interesting stuff about mama–Margaret–

NO: Margaret. Margaret Kamae get the studio. She used to have the sign out, by dea. Hanging up for many years.

PA: So Margaret Kahalepuna Olsen, yeah?

NO: Yeah.

PA: Kamae. K-A-M-A-E it says. Makalika Kahalepuna, she born 1912 August 6.

NO: I would think so. August 6. . . yeah. Because my son is August 4, das how I rememba.

PA: She died in March 1985. March 16 it says. Ova hea. And uh, then papa is Haram Kekuhi–Kekuhina o Nalani. Yeah? So.

NO: Haram Kekuhina o Nalani. They call him Ole for short. Cuz he was a Norwegian, and his grandfatha was a Olsen.

PA: Okay, so I get dis. . .

NO: You see dat picta ova dea? That's my sistah Momi. I don't know if you know her. Das Momi. Das my sistah. She was running pa'u.

PA: But you guys was running pa'u from Papakolea, right?

NO: We was running for pa'u eva since my motha became queen. My motha was a 76' queen. Oh no 65'! 65'! And mama was queen for the whole state. At the time. Was state. Mama was busy.

PA: Where is she buried?

NO: In Pauoa. You know our house on Auwaiolimu Drive? You go down to the Chinese graveyard, yeah? Yeah, right next to um get the Hawaiian grave. Uluhaimalama. Right. That whole area was one garden at one time. Belonged to the Queen.

PA: Yes. But do you know this also? In order for you be buried ova dea, plenty people don't know, you had to be related to the queen, and the royal family.

NO: That's right. That's right.

PA: So that tells you already, because three months ago, I found out that my great-great grandfatha buried ova dea. But no moa tombstone, aunty.

NO: Oh how come?

PA: Cuz he dies in the early 1900s.

NO: No moa family?

PA: No at that time, they had like, either put tree or put something. But my tutu man was part of the old guard which was the bodyguards for the king and queen! His name was George Kamakalua Keaumohuli. His son is William Keaumohuli, who is hanai'd out to Peter Kahau. So you rememba Scroonie?

NO: Yeah, Junior!

PA: Okay, so Scroonie's fatha, is Hanaikahau.

NO: Oh, das the Kahau family! You know why, cuz our house was right in front. And they house is in the back.

PA: Exactly.

NO: And das the only house that was behind dea. Yeah.

PA: But check dis out.

NO: What?

PA: Peter Kahau, when actually hanai first, Victor Kailiuli Senior.

NO: Oh, I don't know whose dat.

PA: Yeah, you know who that is. That's Philomena dem's fatha.

NO: Aunty Philomena-Ching's?

PA: Das her father. Kailiuli. They all live in the back dea too!

NO: What! I no believe dat. I believe–

PA: So your guys area was called Auwaiolimu Track 16. That was the name of that area, you know. I get um in the census.

NO: Yeah. Yeah.

PA: And I get yo grandfatha dem. Uh, cuz who was the first one for live ova dea?

NO: Oh when–

PA: Olsen or Kahalepuna? Kahalepuna, right?

NO: Live wea? Auwaiolimu Drive? Das my motha's place.

PA: Kahalepuna. I get the census ova dea. From 1900s. Now, not only that–

NO: That's my motha's house. Das why she when ova dea.

PA: Either your motha's motha, or your motha's fatha had land in Pauoa. You know that.

NO: Oh they had plenty land.

PA: Yes. But not just Pauoa. All ova.

NO: Yeah. I know dat.

PA: So, what papa name was? He was the lawyer, yeah?

NO: Yeah.

PA: What was his name?

NO: Dis grandfatha? Benjamin. Kahalepuna.

PA: And den, how Richardson come in? Is it–

NO Because one of his daughta's married Richardson. And das how come they–

PA: Cuz it's called Richardson School of Law! But they talking about the Hawaiian dat one marry Richardson.

NO: Yeah that's the Hawaiian side. My cousin Mary. And the daughta live right up here. Kahale.

PA: Yes! And me and Kahale is super close. And Mary married Richardson, right?

NO: Mary married Richardson.

PA: Yeah.

NO:Right.

PA: So her is Kahalepuna-Richardson. So funny, two family names is her name. She the one gave me your numba!

NO: (laughs)

PA: She said she just seen you couple weeks ago.

NO: Yeah cuz she call uncle. Uncle I need help–

PA: Cause I when go play for–she my hula sistah yeah? I come from Darryl. I'm the NO: Yeah. Right.

PA: Okay, so no that makes alot of sense. So Auny Mary and you is first cousins?

NO: Oh yeah!

PA: So–

NO: My motha–wait. My motha's brotha's children–k, my motha, the brotha–yeah that's Uncle Alec–

PA: Oh das aunty Mary's fatha?

NO: Yeah!

PA: Oh, wow. . .

NO: Das the grandfatha right dea! And the one in the back right next to him, I think das Cecilia, das the one she died young, though. Look how young her. And the brotha, neva take long, he died.

PA: Oh, they when hala earlier.

NO: And my grandma she real da kine, you know–

PA: But so olu olu, yeah?

NO: Yeah. . .I look up at her face and I like, ho grandma, I so proud of her, I neva get to meet her.

PA: Oh she pass away?

NO: Oh she died already. Actually when I was born–

PA: But she look like she get plenty aloha. You see in the face yeah? And your papa look, no act up with me or I going lick you! (laughs) I love it. I love that.

NO: And he look, this is my children, right, and you can see the way they dress. Look the way they dress.

PA: Oh very classy.

NO: You no see the kids dress like that. No, even get one suit.

PA: Yeah, but dis is real high end the family.

NO: You gotta, you gotta dress up.

PA: They get money. In this picta. (laughs) You know what I mean?

NO: But what I heard, he was strict.

PA: But he must've been wealthy too. One wealthy Hawaiian man. And you know what, that was rare. So very good.

NO: For one Hawaiian man, yeah.

PA: So that became my grandma's uncle, which is uh, the Kalai family. Like Webster Kalai dem.

NO: Oh, Kalai–

PA: And Webster's motha Beatrice and my grandmotha, first cousins.

NO: I know the Kalai family. From Pauoa.

PA: Yeah. That's exactly who they are. So Webster's motha, is my grandmother, Leina'ala Palenapa Asing, first cousins. Only had three of them dem left. She pass away two years ago.

NO: Oh my.

PA: And only get my grandma and the brother now. All her siblings died already. Yeah. And what about your siblings? Only–who get? You and your sistah?

NO: No. . . I get my kids, right dea.

PA: Yeah, but any of your siblings pass away? All of your siblings stay alive?

NO: Only my son pass away. Lanelle. Lanelle passed away–
PA: What about your brotha's and sistahs? You pau? They all pass away already? Your brotha and sistahs–

NO: My sister make already.

PA: Ah, okay.

NO: My sister make. I miss her.

PA: Das her ova hea?

NO: Das her.–

PA: Why does this lady in the middle look like Kealoha Kalama, and why does–

NO: That is her. Kealoha Kalama.

PA: And das you and her, right next to each ada?

NO: Yeah!

PA: Ah, wow!

NO: We danced togetha foa years.

PA: Okay, who you guys was dancing with at this time?

NO: Try bring the picta, I go show you. Dis was our group that uh–that uh, we used to perform. Hea, this was long ago. Dis was Lee the cook. Uh, she–Mrs. Kealoha, right hea. Me and Kealoha were da kine. Like dat. And when she died–I found out she died I wanted so much to go but–

PA: You was sick?

NO: I was sick, man. I-I-I couldn't go, I couldn't walk to, ah. I neva like walk in like dat. You know what I mean?

PA: Yeah.

NO: So, that's why I neva go. But she was my–my pal! We danced from way back, man. And all these girls here. This Gina, and the sistah. And this is uh, Dickey. You know Dickey? And uh, I forget dea names. Lono. And uh, she came in our group too. Old time dancer, and she when fill in. We needed anotha dancer.

PA: Who dat?

NO: You know who this, ah. Dis the cook.

PA: Look like Leina'ala!

NO: Dis one Leina'ala. Yeah. Das Leina'ala. She just when start with us, you know. She just came–the day we took the picta, she just when start with us. I brought her in.

PA: Who you guys was with?

NO: We were dancing–actually, was our, we–we were dancing at the–

PA: Hawaiiana?

NO:--at the hotel that now. . . We used to do the shows with uh, um, Joe Kahaulelio.

PA: Ah! Uncle Joe! And the show was at–

NO: And was all at the–

PA: Belmont? The Belmont?

NO: No, not the Belmont–

PA: Moana?

NO: No. . . keep talking.

PA: Outrigger?

NO: Das all the dancers that we danced with.

PA: Sheraton? Outrigger?

NO: No no no. Was uh–

PA: The Holiday Inn?

NO: No. I even forget the damn–

PA: Wea the hotel was? By the beach?

NO: No no no! More in.

PA: More in. Oh. . . okay. Had the Kaiulani.

NO: No, yeah! Was by the beach. Uh–

PA: Hilton? Ulumau Village?

NO: No.

PA: Before was the Hilton Hawaiian Village?

NO: No, I going get the name. . . I get the name.

PA: Halekulani?

NO: Halekulani? I think so? Halekulani was right on the beach, ah?

PA: Wea da Halekulani girls was. Linda Dela Cruz folks.

NO: Yeah! Aunty Alice. Yeah, you know Aunty Alice ?

PA: Yeah. Aunty Ellis sista is Mary Huihui.

NO: Mary Huihui's sista.

PA: Alice. . . Freidlund

NO: Alice Freidlund, yeah.

PA: They sistahs.

NO: The guitar playa.

PA: They all Davis girls.

NO: They not Davis girl.

PA: They marry Fredlynn. And Mary Davis, marry Huihui. They all from Isaac Davis line. Isaac Davis marry Kalekuna.

NO: You know this lady?

PA: Ah, dis the old one!

NO: Das right, man.

PA: And that's when she was playing, yeah? Leina'ala.

NO: Right, when she was still living. Dis one ada one. I was called the baby sista.

PA: That's your sister?

NO: No! She is only acking. (laughs) You know her.

PA: Nobody get this album! This very good, aunty, you get all these things.

NO: Yeah. . .Oh I just love it.

PA: And then the daughter, Sonya!

NO: Sonya, yeah.

PA: Kahealani! (sings)

NO: (sings) *Kahealani, daughter of Hawaii.* (laughs)

PA: (laughs)

NO: She's not the daughta of Hawaii! I the daughta of Hawaii!

PA: She pass away, yeah aunty? Sonya pass away.

NO: How come?

PA: She had da kine–cancer. I gotta go to my car real quick. I gotta go grab something.

NO: I love my aunty Alice. She is the prettiest lady.

PA: You remember her home down in Hawaii Kai? You remember?

NO: Yeah, and aunty Mary's house in Papakolea.

PA: Yeah. . . yeah. Hold on aunty.

(breaks)

NO: You remember my cousin, Keala?

PA: Who?

NO: Keala.

PA: Keala who?

NO: Mueller. You know who he?

PA: Yeah. Das your nephew, ah? Das your nieces son, yeah? Nieces son.

NO: Yeah.

PA: Cuz you sold the house to him, you share with me the last time. Um–das, mm–

NO: And I went Mrs. Suganuma

PA: Yeah, so she get the house now. So I interviewed–

NO: The house still dea?

PA: They when build one new house. The son, Ernie Cruz. Memba the musician. Ernie. Yeah, he died too, you know, aunty. When he–

NO: That was her husband?

PA: Das the husband, but the oldest son is Ernie.

NO: Oh. . .

NO: Everybody fighting for the land yeah. And the house. Everything.

NO: But you know the, you know you talking about Papakolea, on the ball yeah. We had the road go down, yeah. And then–

PA: The Puhas!

NO: And then when you going down, everybody used to sit on the stone wall cuz the ditch used to come ova dea, yeah. The water come from ova dea and go down, and end up in front of our place. In my motha's. . . yard. Right in the front. The ditch! I'm talking about the ditch!

PA: Oh. . .The backside?

NO: Yeah, I know cuz we come from that area. And then all the rubbish from on the top, come down.

PA: From the wata?

NO: Yeah. But the wata no take um all down, yeah. It only when uh, when rainy day, plenty wata come down in the ditch, yeah.

PA: You rememba Oleole?

NO: Of course!--

PA: Yeah, my grandmother's motha, and fatha. Yeah. Julia Oleole.

NO: The Oleole family.

PA: Yeah.

NO: I know dem! Yeah, my sistah used to stay with the Oleole's. Was good with Eldora. The daughta, yeah?

PA: Eldora is my grandma.

NO: Oh no kidding! She still living?

PA: No, she pass away. Scruni is my grandfather.

NO: Scruni is your grandfather? He's still living?

PA: No, he died 2000, and then my mama died 2012. I was a keikihanai.

NO: Scruni live below us when we was young.

PA: Yeah.

NO:--because he was with grandma. The Grandma. Scruni.

NO: Cuz he gotta cut short, to pass my grandma's house. Foa get to his–wea he going.

PA: Yeah, behind. Das Peter Kahau's house.

NO: Yeah. . .

PA: And so Victor Kailiuli, das the one I said, is Philomena dem's fatha. So my papa, my papa's fatha is William–

NO: Aunty Philomena. Aunty Philomena. . . .

PA: Ching Ching.

NO: Yeah, Ching. What about her?

PA: Her fatha is Victor Kailiuli Senior. My great grandfatha, Scroonie's fatha, and Victor Kailiuli is hanai'd by Peter Kahau. Who lived in the back of you guys.

NO: Oh. . .k. Well, I neva know–

PA: Cause they oldah! Mama dem would know. Papa dem would know tutu dem.

NO: And you know wea my grandma house was, down ah? You know how look like, ah? The plum tree. Cuz when the kids–the plum tree in season, oh they like eat plum. Yeah, I know dat because my grandma, they had the–the toilet was way up on the hill!

PA: The outhouse.

NO: Yeah, the outhouse. They go walk way up dea foa go bathroom!

PA: Yeah.

NO: And I rememba dat. And, and das pass Aunty Mary's house, you know. Cuz they stay on the top. I rememba dat. And I stay thinking, how the heck that darn thing was like that. And I rememba uncle used to uh, work for the rubbish dump. Or something like dat.

PA: Who?

NO: Uh–I think I forget his name. He's Mary's husband.

PA: Mary, uh–

NO: Huihui.

PA: Oh, yeah yeah yeah. Um–uh, Bernard! Bernard Huihui.

NO: Okay, Bernard Huihui. I kinda forget, but I rememba him. I used to go down the rubbish dump and like go pick up all kine stuff. (laughs)

PA: You remember uh, like the upbringing, like no cut your hair nighttime. No cut your nails. You guys had that kine stuff too, yeah.

NO: Oh yeah, I was brought up with dat.

PA: Right.

NO: My motha–

PA: Yeah, my grandma said the same thing.

NO:--do not whistle. No whistle night time.

PA: What about the akualele? You guys had? The aku lele.

NO: Akualele, yeah.

PA: What do you remember about that?

NO: Huh. . . I know akulele is like a fireball, ah? The fireball with the tail. I–cuz I never saw it.

PA: But they used to talk about it.

NO: They used to talk about it. Oh you know, the akulele going come–(laughs)

PA: So what about the akulele they said also–

NO: Wea going get death in the family. Something like dat.

PA: And what about they used to make the dodo? You heard about dat? That's when the aku lele make dodo.

NO: Das no good dat.

PA: Yeah! Yeah. . . Oh, you remember that kine.

NO: But the uh, I remember the wala'au of dat. They talk about it. I neva hear dat from my parents. My motha no talk about that kine stuff. My fatha no talk about dat kine stuff.

PA: But, what I hear is dat, if you see the aku lele coming, you swear at it.

NO: Yeah, yeah.

PA: Das what the old people tell. So when I was young, my papa and I was talking to Eldora and um, what's her name? . . . My papa had taught my grandmotha how to play guitar, Eldora, but my grandma had one low alto voice.

NO: Eldora is what to you?

PA: My grandma.

NO: Eldora? Das your grandma?

PA: Mhm. And she was the Oleole!

NO: And who is your fatha?

PA: Kaipo! Da one dat came yesterday Which is Jane Asing's son.

NO: Yeah.

PA: Dat was him who came yesterday!

NO: Oh my God. . . Really?

PA: No no no no. Das the youngest one. Das Rocky.

Unknown: Oh yeah, Rocky. Yeah. . .

NO: (laughs) Oh, what his name?

PA: Rocky. Wakinikona. Dat was the youngest one.

NO: Yeah, I rememba dat.

PA: When they when move up hea, he was still about fourteen-fifteen.

NO: Wow. . .

Unknown: Justin live Kawaihae.

PA: Oh, Justin is da ada one. Yeah, Justin live Kawaihae. Marry da kine–

NO: Oh, he live up hea?

PA: Yeah, he marry the Lindsey girl..

NO: Oh. . . das the one! Das the one–

PA: Yeah, he's my grandma's son!

NO: What's the name?

PA: Justin.

NO: Oh! I didn't know. . .Oh, small world.

Unknown: Me and Pat the same age.

PA: Ah! Yeah, he pass away two years ago.
Unknown: Right.

PA: Almost three.

NO: How you know all these people? (laughs)

PA: Yeah. And then, what else I was going to tell you? I rememba, oh, about dat. The aku lele. What else kine–you eva heard any stories about Auwailimu? The mo'owahine? About who Auwailimu was? So, in the newspapers get three names. . . dat is considered Auwailimu. Kawaiolimu. Auwaiolimu. And Waiolimu. Three names.

NO: The only one I know is Auwaiolimu.

PA: Cuz the Pauoa Stream, had opae.

NO: Opae, yeah. We used to go down dea swim. We used to make pond for go, just swim inside and–uh, we taught we had one big pond. (laughs) And no can even swim inside dea. All the time, the tadpoles. (laughs)

PA: So still had opae? What about o'opu?

NO: I neva seen o'opu–

PA: Was mostly–was mostly on the Makiki side. Stream.

NO: I neva seen that, but had plenty of opae.

PA: The red ones! The red!

NO:--with the hono hono grass in um. Come out all red! (laughs)

PA: Oh, did mama them cut–

NO: No, mama neva would have thought to take anything from the river. For eating. Yeah. Neva. But we used to do that because we used to cook um down dea. Make a small fire and throw the opae on top dat. And we eat. But we not supposed to do dat. But we did that.

PA: They call dat one opaeula.

NO: Yeah, the red opae Befoa had, but the rivers, not now.

PA: Would limu make it all the way up dea?

NO: I no think so.

PA: You had to go moa down, yeah?

NO: I wouldn't even think get limu. I wouldn't eat the limu! From the, the–because you figure the thing come down, the people from the top, you don't know what they throw inside. In fact, we neva even touch anything from the river. My motha–my motha neva the kine but when the rubbish come down and and, no moa enough wata to take the rubbish down. It was stuck right by our house or below but going into the front of the house, it looks terrible, ah. And mama and daddy no like dat. So when he see the rubbish, he take um out. He no leave um like dat. He don't know when going rain. But little bit more down, if the thing go little bit more down, would go into Paoa River.

PA: So the river you are talking about no exist anymore? Only the Pauoa River.

NO: It's. . . it's–probably it's still there but they don't use it. Like the old days. Uh, they don't make use of it. But the ditch is still dea. Cuz I go up, you know I go up dea, I gotta cross ova yeah? Get up from the top, cuz my cousin live on da top. On the top house uh, above–cuz us we used to go take the trail, and I used to climb the tree and go on the rocks. Das how I go up dea! I neva did take the trail. Da regular trail. That everybody goes. You rememba the Kalehua?

PA: Yeah.

NO: Remember the Kalehua? They come from dat otha family, um, aunty Ching. The Ching family.

PA: Yeah.

NO: Kalehua. Whoo, I remember her.

PA: And she was olda then you?

NO: Oh yeah, she about my sistah's age, I think. She–she was about my sistah's age.

PA: And what do you remember about her?

NO: Who? Kalehua?

PA: Yeah.

NO: I do not like remembering her.

PA: Oh, she was terrible.

Unknown: (laughs)

PA: She was a troublemaker?

NO: I wouldn't say she was a troublemaker, cuz I no hang with dat kine people. But she was uh,--

Unknown: Uncle Baba. She was Uncle Baba's girlfriend on da side.

NO: Oh, I don't know. I don't know about dat kine.

Unknown: She died already! Yeah.

NO: I don't even know.

PA: What about in Pauoa families. Do you rememba Kane? Like Verna? Right across of Laupu Store?

NO: Okay, Laupu Store was down.

PA: By the graveyard.

NO: And latah on, they move by the graveyard. And came up.

PA: Was down by the intersection, yeah?

NO: Right.

PA: Was Hui Park studio ova dea too?

NO: Who?

PA: Hui Park.

NO: Who's Hui Park?

PA: Mm–kumu hula. Hui, she was a Brown. She married Park. Da one they all dance with aunty Pauline. Latah, Kekahuna. Afta you guys.

NO: Das way afta. Das way afta me.

PA: Hui. You no rememba Hui? She used to have the hula studio down by Kamamalu. But befoa time was up um, by the intersection.

NO: I think I know who you talking about. At the time, I wasn't really into hula because uh–

PA: You already had family, already?

NO: I wasn't ready. I wasn't read–but my motha was strong though. My motha was strong. Cuz she was more–she played music, ah?

PA: And she wrote plenty songs too.

NO: Yeah.

PA: Makaha Son recorded some of her songs.

NO: Oh yeah?

PA: Yeah. . .

NO: Yeah. That's my motha's song, that. But you know what, they talk the song, they sing the song and they don't know who the song was written by. And then they go add their own, you know. And they add their own, das what–

PA: Who had the copyrights for your mom's stuff?

NO: My motha neva did copyrights–

PA: Are you sure?

NO: Lot of people know her songs. They all sing her songs–

PA: Plenty people know! Even Kimo Alama talks about her beautiful songs. Kimo know!

NO: Kimo. . . Yeah, I know dat. You know how he know those songs? Through me.

NO: Yeah.
NO: You know, my motha. We used to live Pauoa, and in Puna Lane. Puna Lane is named afta Kahalepuna of our family. They used Puna for short.

PA: Shortcut, yeah.

NO: Everybody knew that lane as aunty Makalika. From dea, all the way back up to the river. Way back, and–for some reason, the Akau's and uh, the, you know the one, what's his name? They was living in the graveyard.

PA: Um–not Akaka?

NO: No no no no, they was living in the graveyard all their life.

PA: Aikau?

NO: Aikau's. We became good friends because das–we were neighbors. Daddy used to take care dem. Aloha–you know the boys used to take, actually they used to take care the graveyard for the Japanese–

PA: Chinese.

NO: They get the Chinese graveyard. And every time when something happen, they gotta make sure nice ah, so when they come, everything look nice, ah. We became, ah- so close

together because we lived the same place. And right dea, the big plot where my–where I'm talking about. Das where my motha–my family, they stay buried ova dea. The whole–all of our family is inside there. The whole lot go all the way up to the road.

PA: Is there a graveyard there?

NO: The graveyard starts from dat–

PA: Laupu store now–

NO: You see now, I, I, I went home, that Japanese people on the bottom side, das Chinese people I think. They built the stone wall. So, in the stonewall, inside there, up, das all my family.

PA: Das Uluhaimalama. We all stay in dea too.

NO: Yes.

PA: So. . . Did they get permission to build that wall? Because I wonda wea my great grandfatha stay, cuz we don't know!

NO: I neva–

PA: When you remember Uluhaimalama, was it big?

NO: When we went back home, the wall was up! How come dis wall ova hea? Who put this wall up? The–the people on the kine. The bottom. The Japanese–das either Japanese or Chinese graveyard. Das the Japanese place. But I don't know what when happen. They came, dat wall was up.

PA: Well, you know what, they betta not be ova my grandfatha's–

NO: And you know what I mean, my parents,

PA: –bones.

NO:--everybody make. I think me, only one, my sistah that I knew, I think das the only ones I know.

PA: That buried ova dea?

NO: That. . . knows who's inside there. Because all our family is inside there.

PA: And we're there too.

NO: My mommy and daddy. They are right dea. I, I, I can picta myself right dea, sitting ova dea, and looking at the grave.

PA: I see, I see your nephew always go halau, go clean.

NO: Yeah, he does dat because uh, he feels that–he knows our family is in there. Our family is there. Not only mommy and daddy. Das why mommy and daddy is in dea, cuz grandma. Grandma Cecilia. My grandmother is inside dea. Get the–yeah, my family is in dea.

PA: You had to be related, you know–

NO: It was always, back then it was given to grandma. Cuz grandma used to, grandma used to uh, something about she used to work for the queen? Do things for the queen, or something like dat. And uh, she gave property to certain people, yeah? And das–I hard know about dat. And den. . . everybody don't know wea foa go cuz all our aunties, uncles, all inside dea. My aunty Keala was the last one that went inside dea.

PA: You rememba the people across the Kelley's? Up–das Kaipo, yeah?

NO: Kaipo Hale–

PA: Cuz they were Kelley's, yeah? The grandfatha or the grandmotha is a Kelley. But they been there long time too, yeah.

NO: Yeah, actually she used to take care of the graveyard. Mama Kelley! She the one come ova dea check the grave. And she know wea everybody's grave, and she know who supposed to be dea, and who not supposed to be dea.

PA: Yeah that's what I need to find out where my tutu dem was. I cannot find–

NO: She probably make now.

PA: Oh yeah yeah yeah yeah yeah. Still get couple stones with no names.

NO: You know when anybody come inside of da graveyard area, she always walk ova, and wala'au with dem, ah. And das how, you know, how I got to know her and who she was. And then she got to know the family, and why we dea and all dat. She watched out foa all the graves. Cuz get people that go ova dea and make hane inu, ah?

PA:If we create this cultural center, what features or activities would be valuable to include? Based on your experiences growing up here, what should be in the center to make it meaningful? Your ideas can help shape this community space.

PA: It's 17 acres. Starting from Lincoln School, up Lincoln School, all the way to Prospect. So dat, below the road of Punchbowl–

PA: No no no. When you driving into Punchbowl cemetery, and then you go pass the gate

NO: Right.
PA:--to the left, the whole side, all the way to Prospect.

NO: Oh. . .

NO: I rememba my motha telling me–

NO: Yeah, I rememba my motha–yeah. She used to get all kine stuff, you know like, presentations like dat. Yeah, and so when they like music she always dea, she go help.

PA: And who she was playing music with?

NO: Das her group!

PA: Yeah, but you rememba the names?

NO: Yeah I rememba! I rememba uh, I know the–I know the, drummer. There was Eddie Lee. Was her drummer. And the bass playa, she had aunty Helen.

PA: Helen?

NO: Oh. . . I don't know. I forget her last name. She was one big lady. She used to play the bass. She slapped that bass, she turn um around and spin um!

PA: Like Violet? Like Violet Pahu? Same kine?

NO: Violet Pahu was da ada one. Violet Pahu used to play with mama.

PA: And what about my great grandfatha, Joseph Palenapa, he used to play with your mom too.

NO: You know I found out he wasn't Palenapa, ah?
PA: Who?

NO: Afta, latah I found his name was Palenapa.

PA: Yeah.

NO: Could be one ada name. Cuz we call him Uncle Joe. You related Joseph Palenapa?

PA: Yeah, das–

NO: Das him then!

PA: Das Leina'ala–yeah, das my grandma's fatha.

NO: Your who?

PA: Leina'ala Jane, das her fatha.

NO: Jane Asing is your. . I mean your grandma. How old Jane Asing?

PA: Eldora and Scroonie is my grandma and grandpa. My motha is Nina.

NO: Oh my God. . .

PA: Jane and Pat, my fatha is Kaipo. Their oldah son. And I think Rudy. Your son Rudy is with uh, with Justin, my fatha's younger braddah. The same time.

NO: Oh my God. . .

Unknown: Get the picta Palenapa.

PA: No, we get the picta too. Das why my grandma said, oh this the Ale's mama.

NO: Wea the picta?

Unknown: Way on top dea.

NO: Oh, yeah.

PA: The one with the steel guitar, or the bass guitar.

NO: Oh yeah. Point him out.

PA: Das my tutu.

NO: The bass playa? Das your grandfatha? Oh my God! We used to pick him up foa go play music.

PA: K aunty, hold on.

(break)

PA: This is what I forgot too. I told my cousin to come and bring the lei.

NO: Oh wow! Oh. . . Is this ginger?

PA: Yes, the rope.

NO: Holy mackerel.

PA: Rope style. I thought you would love something like dat.

NO: Of course.

PA: So about ten years ago was me, my grandma, and you. At my grandma's house talking story. Almost all day long. From almost nine o'clock in the morning until almost evening. And you always used to ask, how you knew those names boy? How you knew all those names? Only cuz I was raised in that music too, yeah. I was trained by Genoa, and I–then Leilani Mendez–

NO: Oh. . . aunty Leilani Mendez, she's such a darling.

PA: I played with Ainsley when Kekua died. Yeah, and when Kekoa died, I took the place, was me, Leilani Mendez and Ainsley. Mhm. And then aunty Philomena's son, Joe Ching married Wehilani. Memba Wehilani on the piano?

NO: Yeah, yeah. Aunty Philomena also had uh, what's her name. Uncle, what was her husband's name?

PA: Joseph!

NO: Joseph Ching. (laughs) Oh, Uncle Joseph Ching. (laughs) Oh and she give um the gas! (laughs)

PA: And they was all tough women.

NO: Oh yeah. Oh man, she was tough, man.

PA: So my papa is considered their first cousin.

NO: Das what I said, you know Kalehua? Das the kine, ah. She no get smart. Yeah cuz she when move down right next to my cousin uh, Tita Lala.

PA: What about–you rememba when Linda was living? Cause she from the Papakolea world too, yeah. She was on the Iaukea Street. Where all the Chings, all the Malo's, Dela Cruz.

NO: (laughs)

Unknown: And when they started, they applied for Hawaiian homes.

PA: Yes!

NO: Take care the Hawaiian too.

PA: You guys was making leis too? Your family was lei makers too yeah? Mama dem?

NO: Yeah! My aunty,

Unknown: She used to sell jades. She used to sell cornflowers. All the different kine.

NO: I can make anything. Because you know, my motha taught me when I was young.

PA: So you make vili lei like dat too? Haku—

NO: I haku everything. Cuz my motha said when you become a dancer—

PA: You gotta do um!

NO: You learn to do everthing. No ask anybody to do your things.

PA: You know, interesting yeah.

Unknown: I know had one Palenapa that was married to one Waimea girl. One Lindsey girl. — braddah was married to that girl—

PA: Actually, his name is Picollo.

Unknown: Picollo. . . I think he used to work electric company.

PA: Yeah. Well actually, Picollo is actually—

PA: (laughs) So Picollo had one daughta, Kapua. But Picollo died many years ago—

NO: Yeah. . . There was a Picollo.

PA: Yeah, that's my grandma—actually that's my grandma's nephew.

Unknown: Oh, I see. . .

NO: You rememba the Chinese lily?

PA: Yes.

NO: I know even think I see the plant.

PA: You know who get um in his yard!

NO: Who?

PA: Buzzie.

NO: Oh, Buzzie I would think so!

NO: Yeah, Buzzie he get. I know.

NO: Yeah. . . She always wait for, when something come up, and when I need something, she know how I like my lei. She always make my lei.

PA: Oh, she love you.

NO: Yeah. . . Because I do a lot for her. She good friends with my girl.

PA: San Diego, yeah? She live.

NO: Yeah. My Brandy.

PA: Is Brandy the oldest aunty? No?

NO: No. . . My oldest passed away.

PA: And Rudy?

Unknown: Rudy stay Kawaihae. He taking care of Gina's house. Cuz Gina is in the hospital, she been there almost one month. Her heart stopping, and cannot do anything foa help. You think they would put one extend in dea, or something.

PA: Da refiiberator, yeah?

NO: He stay taking care da house. Watch the house. .

PA: Oh you guys knew each ada dat young? (laughs)

NO: I came up hea to do one show—

PA: (laughs)

NO: —one convention. Was at the hall, yeah?

NO: Yeah!

PA: They just kind of when open—

NO: No! The old one.

PA: Wasn't it bigger?

NO:No!

Unknown: Well, was kinda—

NO: Was big and was old and you know—

PA: And when they made the new one, I didn't care for it. I don't know.

NO: They was making all the luaus inside dea. Das wea they had all everything. Everything inside there.

PA: Yeah.

NO: We came up to do one show.

Unknown—and she came to do one show, and das how we met. I was working ka'u kapapala—

PA: Yeah, with Kapunia?

Unknown: Kapunia. And den—cuz they was by Carehold. By Kaina'apau. Beautiful country, when you go out dea.

PA: Yes! You would neva think yeah. You cannot see um until you go up!

Unknown: Right.

PA: Otherwise go Lapahoihoi or what! (Laughs)

NO: And das when I met him. Das how I came up hea. I, I, I came up to Waimea.

PA: You was hea long time den yeah?

Unknown: Kapuniai. Dukie.

PA: Dukie Kapuniai. Yeah.

NO: Yeah, Dukie.

PA: Yeah Lilia is the daughta.

Unknown: Right. And he get two sons. Brad and uh, da ada one.

PA: Yeah.

Unknown: Brad is the kolohe one.

Unknown: Yeah. (Laughs)

NO: (laughs)

NO: I get my daddy with all the woodwork. I get one picta, and you see all the woodwork around.

PA: All around da hale! And was so organized. So organized.

NO: And the biggest bow. He had the biggest bow.

PA: Was dat Koa? Was dat Koa?

NO: No, that was Knotley pine. The one with eye. He call dat one, the one with the eye. Like dat one dea.

PA: What about da koa he had?

NO: He had all dat. Well I—I just, I just made for people, and I just kept what I wanted. I was—he neva make um foa me, but I see um when I get home, I put um on me, and das mine already.

PA: So, I going tell you something. When your nephew took ova da house, he had uh, um, he had a kind of a blessing.

NO: Oh, what nephew?

PA: Vito. Afta you when give him the house? Member?

Unknown: Vito bought the place, mom.

NO: Yeah, Vito. Oh! The, the

NO: In Honolulu?

PA: Yeah. Befoa he when build da new house.

NO: Yeah.

NO: So he get new house on his property?

Unknown: Yeah, ma.

PA: Yeah.

NO: Neva look new to me.

PA: Yeah. . . No no no no. It's fairly new since he built it.

NO: Yeah, oh—

PA: I talking about your guys old house.

NO: Da old house? Oh.

NO: Everybody knew back den dat our house, was the parteh house! And everybody came in and out. And you know, in our kitchen, if you eva went into the house, on how the kitchen was. As soon as you entah, the big round table, was our dining room table. And whoeva came, all ate on that table.

PA: I rememba going inside dea, because papa's workshop was on the side, and had a big um, a bowl of poi in da middle. I remember dat.

NO: Oh yeah. . . Mama always had food on the table.

PA: But I think already mommy uh–I think only had papa Olsen, yeah? And he dried fish on da side. He say, boy hea! And I always go see him, cuz I always go buy the bracelets for my friends. I young, you know what I mean? Oh uncle, I like dis, I like dat one.

NO: Oh. . . He sold all his kine, all the bracelets from inside.

PA: The long thing, and get all kine different colors.

NO: And all shining.

NO: You know afta, to tell you da truth, I kinda miss da place cuz I was born and raised there, and all my kids was dea. And uh, the luau's was dea!

Unknown: And he had so much wood, extra, in da back of da house. Everything, I think they when sell um all.

Unknown: No.

NO: No.

PA: I think everybody scared foa go dat house! (laughs)

NO: No, they come. They come, cuz they feel welcomed. You know–

PA: I no mean dat kine, I mean anybody who hardhead, but not from Papakolea. Everybody knew dat place, and nobody would ever steal. Like das what I meant. Nobody 'aihue, you know? Yah. If you know, you know. And if you not from hea, no go mahaoi. Yeah, so, beautiful, beautiful memories.

NO: Every time, every time I stay ova dea, I look at da place and you know, I like check dis place out, I like just see what they doing, and I feel da kine, he not taking care the place.

PA: Yeah.

NO: I think, I mean–I doubt it I would take care of my place like dat. He's uh–

Unknown: Da last time she and I went Honolulu, da cousin made eighty years old. Nicky Akana. He made eighty years old, but yet, they used to live on Molokai. But they when move to Honolulu because the wife died long time ago. And das da last time she and I went to

Honolulu. Uh, for Nicky. And he pass away, just about last year. Nicky Akana. And I uh, I think they all gone almost.

NO: I looked at da place the last time I was down dea, I feel sick because it's not clean like, I feel it needs to be. It was like uh–
PA: It was always so beautiful!

NO: Was you know, so nice that you tell yourself, ho I like see what dis place look like and all dat.

PA: It's inviting! Yeah?

NO: Yeah. It's inviting. But I go ova dea, I look at dat, and I say wow.

PA: You see da stuff he when make in da back?

Unknown: It's a good size lot.

NO:--it goes inside hea dis way, you know. Uh, cuz get two houses in dat house. The two houses is the lot. Actually was two lots. And because mama and daddy was in the down house, and then me and my sistah had the up house. I had upstairs–no, I had downstairs, my sistah had upstairs.

Unknown: Yeah you know why. No moa the makani.

PA: Yeah, no moa da Makani.

NO: And you know, our house was on da bottom part, like in one–

PA: Tunnel?

NO: No no, not one tunnel. And then everybody's house was on the top. When they, when the Japanese when go foa bomb Pearl Harbor, they when pass our house, go ova to Pearl Harbor, and we was taking pictua outside in da yard. And what's all these planes? What the hell. They was bombing Pearl Harbor! And, and–we was taking picta's in the yard. And uh, that's the only thing I rememba with–the kine uh, shit what was her name. The one dat get long hair. Oh, she was one dancer.

Unknown: Was not too bad her house was on the hill. The driveway you go up. So not to bad. And she had uh, uh–the first time I met her she was playing music. What was the name of one of the girls? The one that played music? She was one ada startah.

NO: Oh yeah. . .

PA: The Kalua Sistahs.

PA: Oh Marcella?

Unknown: Marcella, yeah. . .

PA: Yeah. And what's da ada sistah? What's da ada one?

NO: Uh, Janelle. Janelle–

NO: Yeah, that was like uh, oh–wasn't our–

PA: Religion.

NO: Yeah, wasn't our religion.

PA: What's the church you guys went?

NO: We went Kawaiha'o. Kawaiha'o from baby time. We go Kawaiha'i church. We were brought up in Kawaiha'o church in fact. We all baptized dea.

PA: Yeah, I love Kawaiha'o. You rememba um, Aunty Louise and Lukakaleiki?

NO: Of course!

PA: Cuz they was living on top of Tantalus, yeah.

NO: Of course.

PA: So da house dat they had dea, um, cuz–

NO: Uncle Eddie used to live up dea. He was a musician. Eddie Lee.

PA: He just died. Um, what is the one–

NO: Genoa used to live up dea.

PA: Yeah. So across of Genoa's house is wea da Lukakaleiki was. Uncle Ike. Da baby braddah.

NO: Cuz they living in the higha spot, actually. Cuz at dat time was–soon as you make the bend, go up, no moa house until the houses all on the top.

NO: Yeah. Oh, Luca. Yeah. . .

NO: My motha was teaching when she had her halau. She started in Paoa. Where we live. Our first home in Paoa. P-A-U-O-A.

PA: Uh, you memba uh–do you rememba seeing lo'i ova dea? All da one with da kalo inside?

NO: Oh yeah–

Unknown: Yeah. . .all used to have lo'i cuz da watah use to run.

PA: Yeah, da wata was great dea.

NO: Behind, behind, behind the school yeah? Had the school ova dea. And behind had da rivah. And da rivah used to flow in da back. And go all the way down.

PA: You guys had lo'i in your yard too?

NO: No, we neva have in our yard. Cuz our house was on the top. I neva live in da graveyard, da kine when live in the graveyard. The what you call–

PA: The Kekauhalewai's?

NO: No, poor thing. The son's they all died.

PA: Kini?

NO: Oh gosh what's dat, I cannot think of dea names. Das da one they all good surfers, the guys.

PA: Aikau?

NO: The Aikau's. The Aikau's was living in da yard. The graveyard. They when go live ova dea cuz they was supposed to take care da graveyard. Das how they when get da house ova dea live. They had the house, but all they had to do was take care the graveyard. So they used to lawnmower the graveyard, they used to do whateva they have to do ova dea. Do whateva they have to do ova dea. Yeah.

Unknown: Yeah cuz, when you look back in Pauoa, back den had the lo'i patch. But when Honolulu when change–

NO: Cuz if you rememba Pauoa, you drive the bus. You come up on Pauoa Road, you go all the way up, and you gotta make one turn. But you cannot go anymore, cuz used to be the taro patch. All ova dea was taro patch. All da way until you go down.

Appendix G Terry Kumaewa and Moana Wright Transcription

Title: Terry Kumaewa & Moana Wright Interview

Interviewer: Patrick "Puka" Asing

Interviewee(s): Terry Kumaewa (TK)
Moana Wright (MW)

PA: Mahalo nui for being here today. Before we begin, I'd like to pule. (Pules) Let's start off by introducing yourselves. Please say your name and your birthday. You go first, Aunty.

MW: Moana Wright. July 25, 1954. What else?

PA: And your ohana. What ohana you come from.

MW: I come from uh, my father, Joseph Keawe Wright. My mother, Becky, Rebecca Haili Keahi from Maui. And from my father's side, John Whitney Kaulaau. And uh, his mother, Mary Papaula Wright.

PA: Okay. Uncle. Your turn.

TK: Aloha, my name is Terrence Kumaewa. My adoptive parents are Peter and Julie Kumaewa. My dad, Peter, is from Lahaina Maui, and my mom, Julia, is from Hana, Maui. Um, they lived in Kaka'ako before receiving their lease awarding in 1952. Uh, later on in life, I found out I was adopted by the Kumaewa's. And my biological parents, um, my mom was Jane Oleole. And I've never met my biological dad but I understood that his last name was Rickard. And that we lived a block apart. My adoptive parents, my biological mom. And that time I found out I had older siblings. I had three older brothers and an older sister and myself. And I found out that was the reason why people would call my bebe, because I was the youngest of the children. And then I also had a half brother and a half sister. And we have good relationships with each other. I'm glad I got to meet and know my biological family. My first encounter with my grandparents from my biological mom's side was roller derby by the old Civic auditorium. My uncle saw me, brought me down and introduced me to my grandparent's, and I was dumbfounded like I never met them before but it was like, what

do I say? You know. I gave them both a kiss and I went back upstairs. And my wife was sitting down.
PA: Wow, small world. Okay, Aunty, back to you. Give us a little history about yourself. So besides the Keahi's, who else are you related to?

MW: In Papakolea? John Whitney Kaulaau. The Keahi's. . . I'm not positive on the Keahi side, I'm told it's Keahi from Maui but which Keahi, I'm not sure. But the–um, my mother's father, um, he claimed to be a Haili. And that his family was Haili. That's all I know.

PA: So would you know if the Keahi's from your family line are related to the Kawahinekoa's? Which in turn relates you too–

MW: Aunty Mariah Sugunuma..

PA: Yes.

MW: Yeah, so Aunty Mariah Sugunuma and uh, my grandfather, Elijah Lono, who raised my mother because he and his wife could not have children. So, it would be uh, my mother's biological mother, her half sister and the–Tuhi Lono. Raised her, my mother, Becky and her brother, Joe in Papakolea, as infants. So they took those two, and they also took uh, Aunty Miha, which is related to the Zablans, right? And her brother, Elia Lono, okay, so the four of them were raised Papakolea in 1934, in the hale.

PA: Your hale?

MW: This hale here, currently. So one of the original ninety-nine uh, year leases.

PA: Zabu that lives right next door to you, are your family as well?

MW: Who? Zabu. . . The Zablans.

PA: Yeah.

MW: Yeah. (laughs) I don't know what you was saying. I never heard that name in a long time.

PA: I know, right? The old property belonged to your family before? Correct me if I'm wrong but I know I'm right. (Laughs) Would you happen to know on the original lease, the land was an acre or more, never an acre or less?

MW: No idea.

PA: All the original homes here are more than an acre. There were many contributing factors but a big one was that it was still ranch lands, right? You had the Wright Ranch, the Moreira Ranch and the Akana Ranch, before Hawaiian Homes turned the land into a homestead.

MW: Correct.

PA: They were portions. Kaulaau wasn't built yet. The right side where you are located ended right at your property. That's all it went; however as they expanded, it passed your property.

MW: Yeah, and as they subdivided to make it Hawaiian Homes–

PA: Exactly. Subdivided. So they began to cut the acreage down. When does the name Pililuna Kaluna come into play because the Kaluna name does appear in your line, correct?

MW: Yeah, well that would be my mother's half sister. Miha–

PA: So Uncle Elia, and Aunty Miha are siblings.

MW: Correct.

PA: And where do they come from?

MW: Kaluna, but exactly, I don't know which ones.

PA: They are lawe hanai, right? So Aunty Mariah who is a Lono married into the Sugunuma's.

MW: Correct.

PA: She is a Lono-Kawahinekoa of Maui. Honokai and Hana.

MW: So she is uh, the baby of the family and my grandfather, Elijah Lono, is the oldest. And then there was many siblings in the middle–

PA: Right. So this Elijah Lono, is he the Elijah Lono who is above Elia Lono?

MW: Yes.

PA: So Elia and Miha is siblings.

MW: Correct.

PA: But their parents, who are your grandparents, was Elijah Lono?

MW: Yeah by hanai. Correct.

PA: Aunty Adele married Elia but they called him by Makuelia which had to do with the spelling. Very good. Now, moving back to growing up in Papakolea. What are some of the earliest memories that you can remember? From school? Old mo'olelo's? Of luaus? Hearing the Hawaiian language being spoken, and Hawaiian music? The parades? Preparation floats? And flowers? Of leis? All those different things that are embedded in the history of Papakolea.

TK: Growing up in Papakolea felt similar to other neighborhoods, especially when my parents and yours were neighbors. Over the years, we came to see our neighbors as family. We played with their children, ran around outside on the street, and greeted each other with 'Hi aunty' or 'Hi uncle.' We'd also wait for the manapua man to get off the bus.

MW: (laughs)

TK:--ring the bell, and manapua, pepeiao And you get the bamboo, the two big cans that you go buy, yeah? The milk man used to come by deliver milk in the bottles. Um, we got involved in Summer Fun up hea, this is Meali'i Kalama. Uh, some of the older girls uh, Ilona and Elsa Wright, Ipo Enos, they a little oldah than us, but they were like our older sistahs. Mrs. Kalama put the burden on them to keep us in control. The younga generation–

MW: (laughs)

TK: And uh, you learn the hard way if you no listen to dem. But, we grew up, we met everybody that attended, and we had a good time. You know, we neva have to worry about criminal kine stuff happening. We neva have to worry about getting into fights or whateva else. Because our community, is large. Everybody more or less, knew everybody.

PA: A close knit community, you would say?

TK: Yeah. And if you screwed up, your parents going find out and you gonna get it from the oldah person, and then you going get it from your parents. You know? And I uh, remember attending the preschool kindergarten by Mrs. Sugunuma.

PA: So you were one of the kids?

TK: Yes I was–

PA: What about you?

MW: Me too.

PA: Let's pause for a moment. Before we forget, Uncle, you didn't give us your birthday and age.

TK: Oh, I'm sorry! I was born April 9, 1949. I am seventy-six years old. So uh, looking back, and you looking at photographs, you're like, wow, and you're sitting on the stage wea the hall was back then, on this side, and the kitchen was ova dea. And you had the big area.

PA: Yeah, I remember that before they knocked it down.

TK: And we would sleep on the floor with sleeping bags. And I rememba, I was young and I took a bobby pin and stuck it in the electrical outlet.

MW: (laughs)

TK: And I got a zittz! You know–

PA: (laughs)

TK: Grandma Sugunuma found out about it. The next day I was standing in da corner with a chair on top of my head for a little while. That was my punishment.

PA: (laughs)

MW: (laughs)

TK: (laughs) But I rememba was grandma Sugunuma, Mrs. Kanio, and Mrs. Holokahi, were uh, the instructors dat took care of us guys.

PA: Do you remember them speaking in Hawaiian?

TK: No, I don't. I don't remember them talking in Hawaiian–

PA: They probably were but—

TK: We neva understood.

PA: Not that you don't understand but possibly because it was second nature at the time. At that age you probably couldn't differentiate the words but understood its meanings.

TK: Right.

PA: At times it happens that children who are raised around the language understood and it became second nature but when you guys finished the preschool, and moved on to different things, the language sort of slipped from your memory.

TK: Yeah, lost. You know it's–so, I think I get my picture at home of being at kindergarten preschool. And then I left–I have no recollection where I went for the first grade. Second grade I went to Island Paradise School down Nuuanu–

PA: There were many who went to Paradise school. Aunty Na'alei was one of them.

TK Third grade, fifth and sixth grade I went to Lincoln. In fourth grade I went to Hawaiian Mission Academy. And then, after sixth grade, seventh grade was Stevenson, Roosevelt. But I rememba when we were younger, maybe seventh grade, uh, we would stand by the basketball courts at Stevenson and we would look up Punchbowl. Back then you could see it was like black sand, and we used to go run go play. And now it's all overgrown.

PA: Would you say the area is drier than before?

TK: Yeah, I would say that.

PA: Was it more green before?

TK: Yeah. But back den, the young kids, you no think about that kine stuff too. You only think about–

MW: Playing.

TK:--enjoying it. Or what kine trouble I going get in. But then, going through all of that, Punchbowl was Punchbowl. You know? As young kids we would go ride bike up dea. Uh, we would give the caretakers bad time cuz we would be riding bikes on the grass, and we would be running ova the graves. And we only find out later on that what we did was wrong. And we

would have to go back and apologize. And til today, as a veteran, when I go up dea, it hits me in my heart. Cuz, this is special foa us as Hawaiian people, and as a veteran, it's special to me. But you know, going through Stevenson School now, my eight grade teacher, I think her last name was Kaapana. And my adoptive mom, Julia, her mom's maiden name was Kaapana. And I would always wonder, how come every once in a while my mom would sometimes come down and talk to the teacher. I neva put two and two together, way later on in life, when I found out what my grandma's maiden was Kaapana. And my teacher's name was Kaapana. There was some kine of relation there. But I neva really push my mom. Like, eh, what–cannot do that at that kine time or you going get one slap, or they pull your ear. And I remember around that time too, in tenth grade at Roosevelt, my momma would sit down at home with my dad, and they would speak in Hawaiian. Or my mom's older sistah would be there and they would converse in Hawaiian. And then would walk up, and they'd stop, and look at you. And they go kulikuli, and you go away. I could never figure out the reason why, you know? So I went about my own business. But then you learn, way back when the Hawaiian language was forbidden to be spoken in school, or in public.

PA: They were the generation told not to speak the language. Right.

TK: Not to. You know, and uh–

PA: You know it got to the point where the families didn't even want to teach Hawaiian to their kids, even in the safety of their homes. And I believe the mentality they had back then was for our children to be able to fight in the white man's world. So they had to be fluent in English. I'm sure all the old Hawaiians knew something was coming—change. In their generation they were punished and made to write, I will not speak Hawaiian a thousand times.

TK: Das true, and you know and, and, as I grew older and more exposed to the culture, and I watch the younger generation now, speaking Hawaiian, and–and it brings tears to my eyes because. . . our culture is not dead. Our language is not dead. Not like how some people would say. And these kids are going to be the next one up dea. You see, us guys was in the middle I, I would say–

PA: The mid generation. . .

TK: You know you guys talk Hawaiian, unless I go out with my friends and try to learn Hawaiian, I wasn't going to do dat. Well, and–

PA: Do you have friends your age that spoke Hawaiian?

TK: Uh–I no rememba. I really don't remember. Uh–

PA: And they probably are the same way! They probably never wanted anyone to know they spoke Hawaiian.

TK: Could be. Could be.

PA: How about you, Aunty Moana. Memories of you growing in the hale with the ohana. Perhaps hearing olelo being spoken around you? How was your childhood growing up here in Papakolea?

MW: Yeah, I can say that my memory comes back to here. Um, preschool, with Mrs Sugunuma and uh, Hali'i, playing music–uh, that's from kindergarten to Lincoln School. From uh, after kingerdargten, all the way up until twelve.

PA: From Stevenson to Roosevelt?

MW: Correct. Now in the home studying for olelo, my tutu man, Elijah Lono, I would hear him speaking Hawaiian to my mother. She understood, but she never spoke it.

PA: She spoke back in English?

MW: Yes, she spoke English–

PA: That was similar with my grandmother, and with Grandmother Oleole. I grew up understanding the Hawaiian language. Grandma Oleole would speak to my grandma in Hawaiian, and she would respond with English words. Which is kind of why a gap was created in Hawaiians not knowing their own language because it was forbidden. Sorry for interrupting but please go on.

MW: Yeah, no no. So I'm English spoken all the way, the only converse I would hear repititious, is when my mother's, natural mother came from Maui and uh, visited. And uh, Elijah and Mary Perry would converse in a foreign language–

PA: When they spoke, they spoke fast?

MW: Uh. . . yes. Fast–well medium fast.

PA: It was like singing.

MW: Yeah. It was singing. But it was beautiful, I mean–

PA: I was told when my tutu man and tutu lady from my Palenapa side met with my grandmother from Niihau, it would be just as you described. When they spoke in Hawaiian, it almost sounded like singing. Was the preserving of genealogies a thing back in your time?

MW: Yeah. So I would know from the Wright's side, cause all the Wright side was related. Now when it came to my mom's side, on the Maui side, I would just know my mom's, natural sister. Mary, and her children. All. . . ten of them. And then uh, my mom's youngest sister lived here. Uh, she had only one son and her brother, that's it. That was my intimate family. So it's very shallow.

PA: When does Uncle Fatty come in? Who is he to you?

MW: My oldest brother.

PA: Oh, Fatty is your brother?

MW: Yeah. He's eleven years older than I.

PA: And is there anyone before him?

MW: He's the oldest in the family.

PA: Then comes?

MW: Then, so that's uh, Joseph Keawehawaii Junior. Fatty. And then my brother Coochie, Sunny Nakoa Wright. He was ten years older than me. Then myself, and I have a younger brother, Kimo James, he was legally adopted by my father's sister, Kuulei Yong.

PA: Yong. Y-O-N-G?

MW: Yeah, from Waimanalo. From um, Honolua, Honkahau. Same line. So that would be like cousins actually. Which is related to your side.

PA: I know there are many Wrights up here, and I do know the whole mana'o of Kalulaau Wright but as a child, John Kaululaau Wright was a your grandfather, right?

MW: Yes.

PA: What do you remember of him?

MW: Senior. I don't because–

PA: He when hala already? He passed already?

MW: Yeah, when I was–

PA: What about Mary? Who is your tutu lady?

MW: Tutu lady? I remember her always sewing her leis. Picking her plumerias in her yard.

PA: Which yard?

MW: This one here at John's.

PA: Doris?

MW: Not Doris. That's John.

PA: That's John Jr.?

MW: Junior Wright.

PA: The one next door to the Hew-Lens? What's his name?

MW: Uh–John uh, Kapanui.

PA: The Kapanui married into the Wright family too, right?

MW: Yeah, because John Kapanui's mother is the daughter of John Wright Junior.

PA: Right. And for the Puha's, Mrs Puha—

MW: Elizabeth Puha, is my father's sister.

PA: Which is Elizabeth Wright?

MW: Correct.

PA: And then Ellen, which is their daughter?

MW: Ellen, Kuulei's mother is–

PA: A Wright and a Hew Len?

MW: No, she's not a Wright, she's a Huland. She marries her–Kuulei's father, Junior.

PA: Who is a Wright?

MW: Who is a Wright by his mother. His mother.

PA: That's why it's Wright-Huland. Ellen is one of the children of Mary Opulawoho's sister, Aunty Lizzie.

MW: Yes.

PA: She is the baby sister and Mary Opulawoho, the mother of all the Hulands passed away. That Opulawoho line connects Ricky because he's an Opulawoho too.

MW: Ricky Chan?

PA: Yeah. All your cousins.

TK: And you find out this kine.

MW: (laughs)

PA: Right. Do you both remember the Miss Papakolea pageants?

MW: I remember Mana. Mana would be Elizabeth Lono because my brother, Fatty Joey, would doll her up. You know, pageant up.

PA: You remember the first Miss Papakolea?

MW: Wasn't that Huland?

PA: No, that was Betty Anne. She was number two.

MW: Who's number one? Mana? No. Your mother? (laughs)

PA: Poo Kaniho

MW: Poo Kaniho was number one? Oh, I never–

PA: My Aunty Betty Anne was the one who told me.

MW: Okay, she would know.

PA: There was Betty Anne, and Betty girl. And your brother, he made it for everybody!

MW: What was her name? Doreen? Doreen's brother. I don't know his name. Well anyway, all the muffies got together–

PA: They were all a part of the pageants. I'm looking for pictures of those if you have any.

MW: I don't know, I might have one. Two. Okay—go call up, what's her name.

PA: Who?

MW: Hew Len

PA: Is that the kumu hula?

MW: Yeah, she was a kumu hula.

PA: She judged a couple competitions.

MW: Uh–from California, right?

PA: Yes, Herbert's wife.

MW: Correct.

PA: I think he might be the only left? If I'm not mistaken everyone else passed away.

MW: Herbert passed.

PA: Oh, he died?

MW: Yeah–

PA: Right. Philip Ronald is the only one left.

MW: Who's that? Philip who? Ronald?

PA: Of all the Hew Len kids.

MW: Philip? That Philip?

PA: Yeah.

TK: I'm just going to be in the lua.

PA: Before you go, I have a question.

TK: Yeah?

PA: Your grandma is?

TK: Emily Kamalu Opulawoho.

PA: Who would she be to Aunty Lizzie, and Aunty Mary?

TK: Okay. That connection is my grandfather's brother.

PA: So the brother is Aunty Mary and Aunty Lizzie's sibling?

TK: Yeah.

PA: See I was sure you had the Opulauoho.

MW: Fertile (laughs)

TK: And grandma was from Pauoa.

PA: That was?

TK: Kamalo.

PA: Kamalo. Right. You too, Uncle, if you have any questions please bring them in. Are you familiar with Coleman from Anianiku?

MW: Mark Coleman.

PA: Mark's oldest brother is Wes but they call him Beverly. You went to Roosevelt, right?

TK: Yeah–

PA: Beverly Coleman–

TK: I graduated with a Weston Coleman.

PA: That's him. I interviewed him on Monday. He and Kawelo were somewhat best friends.

TK: Oh! The nephew is da one that live down here? Kalawahine?

PA: That's his brother, Mark. So I believe he grew up with you because you are a 72' graduate?

MW: My age. Correct.

PA: There is Mark, Gary, Weston and the older sister. Their father is Samoan-Haole. The mother's side is Hawaiian. He was a great person to interview, who is similar like the two of you. Very well spoken. Anyway, getting a little side tracked, the reason why I'm asking for photographs is for the future cultural center to be built, and one thing I found to be really important is having an archival, to collect all these memories about our past histories that might be easily forgotten. You know what I mean.

MW: Right. Yes.

PA: Once all the pictures disappear, there goes our history. As much as you don't like to be interviewed, I don't like to be interviewed but we have to share all of our mana'o moving forward for our older generations who are still alive, and also for future generations. Seeing a past family member in these photographs I want to collect will bring joy and nostalgia to those who view them. And not just photographs, creating these interviews for our oral history as well. It was extremely important to pass on mo'olelo's. It is extremely important to keep our culture and our history alive. We'll take a five minute break and then we'll reconvene.

(break)

PA: What are some spiritual mo'olelo's that you experienced growing up in a Hawaiian household. What were some warnings or taboos that you could and could not do?

MW: No umbrellas in the house. No hats in the house. No whistling.

PA: Day time or night time?

MW: Any time. From Elijah.

PA: What else? How about cutting your nails or your hair at night time? Or sweeping at night?

MW: Oh, no sweeping at night.

TK: Yeah, I remember no whistling in the house. Especially at night time. Uh, no wearing of hats in the house. Um, the sweeping part, I don't remember that part but I do remember mama them trying to keep the home clean, and if it fell back on religion, I don't know because they were Seventh Day Adventists. Yeah. Uh, as far as other strict things, to me, it was not cultural but a way of life. Like before you enter somebody's house, you take off your footwear. But other than that, that's all I can remember.

PA: There are many other ethnicities that live here but are not from here. And example is the Japanese and how they remove their slippers before entering the house. For Hawaiians, I think in that sense, it was to not bring pilau into the house.

MW: Yeah cuz we're sitting on the floor. (laughs) And we slept on the floor.

PA: Yes! We also used to line the floor with newspaper, so if we made any mess while eating, all you had to do was roll the paper up and throw it away. Then the house is all clean again. (Laughs)

MW: Yes! That's what happened for New Year's. . . Eve.

PA: Also since there are plenty mo'opuna's in the house, our house was always filled with newspapers so we never went without. Anyway, this isn't my interview but I feel like I'm being interviewed. (Laughs) Moving on, what about stories of the aku lele, the firebirds that flew in the sky?

MW: The one that comes in the sky. And they attack. Red. From the Hew Lens's house. I just heard stories, I never did see it.

PA: Any more stories of different hales or trails? What about the bridge being haunted?

MW: The bridge being haunted?

PA: Yes, the bridge. There was a story in the Hawaii State Preservation Society about it being haunted, and also it being one of the most haunted places in all of the Hawaii islands. It takes you to the story about Charlene.

MW: Yeah. . .

PA: Charlene would say there were voices that would say, jump! And that's how it all began. Now, what about Punchbowl? Or of the mountain?

TK: No stories about the mountains.

PA: How about spooky mo'olelo's of the school buildings being haunted in Lincoln, Stevenson or Roosevelt. If you guys can't recall, don't worry. That's fine too. How about the parades and the pa'u's? Do you remember the lei making with the ohana, since that was one of the main ways families made income to survive. Do you remember any sort of plants that you had in your yard?

MW: Lauwae, plumeria, halekonia's, yeah. Just everybody gathered.

PA: Pikake? Pakalana?

MW: Our yard neva had that.

TK: Ours was different. Ours were mostly fruit trees. We had like, four or five mango trees. Three guava trees. Sour sap trees. We had grapevines. Coconut tree. I don't know, it might have been one of the tallest in Papakolea. At one time. Uh–yeah, our original house was a quonset hut, and when we built the second house, is when my dad put all those trees. And it was mostly fruit trees.

MW: Good to eat.

PA: Yeah, very good to eat. I think many houses in Papakolea had fruit trees. Was your mama a lei maker too?

TK: Yes–

PA: That means the rest of the ohana must've been working on it together. I'm sure your mother was probably one of the better lei makers. Even with sharing their flowers, many times a lot of families also shared the fruits that they had grown on their trees.

TK: Yeah.

PA: So that was something very special about our people too, right? So when the first homesteaders come up here, there is no Papakolea because the homestead is called Papakolea. This area is 'Auwaiolimu. There were only kahuna's living up here. The mo'olelo's say there were five. Hi'ilani was the first kahuna. The second was Kauhane. The third one is—hold on, sorry. There's Hi'ilani, Iaukea, Kauhane, Keanu's and Kalama. Apart from that, this was all of old Kalawahine. My family is of old Kalawahine from my father's side; however, we find later that my grandpa, who is the corner house herder—Asing—he is also a Makekau because that was the only husband who could give her kids. The pake. We're also the first Chinese restaurant in Hawaii because of Chinese Chop Suey. It begins right at the turn of the century. 1810 through 1815. The pake's would come in the 1700s.

MW: Correct.

MW: Yeah. . .

PA: That's when the land becomes prone to flash fires. The dry lands can spark into flames in an instant. And I've seen it. Again look at me go, acting like I'm being interviewed. Back on track, what do you guys remember of the floats and the time spent in preparation of it?

MW: I say the early 60s.

TK: You know for me? I cannot remember floats. The only–I remember going to–every time there was a parade, we would go to the parade. And I remember way back when, I don't know if it was aloha week or Kamehameha Day parade, would come da other way. Would come from Waikiki direction, and come into town. And used to have those uh, Portuguese man or haole man, he would wear a suit. And carry big pole, carry da American flag. He would be walking in the front. And have all the Kaahumanu Society, all walk. Nobody rode. This is in the morning, down the block. Pass uh, Kaliu's motha in law.

PA: Aunty Ida?

MW: Yeah.

TK: Yeah.

PA: You know who that lady was, right?

MW: She was a telephone lady right? Wasn't she the operator for KCCN in Olelo.

PA: She was, aloha e Hawaii, o ne au ka ohana, seven o' clock A-M.

MW: Yes! (laughs)

PA: (laughs) That was Aunty Ida! Darleen's mom.

MW: Oh, that's Darleen's mom?

TK: Yeah. As younga kids, to meet in front of our house, you know. And she would walk up Pearl Street, and we look at her, all in black, with her hair, and she would look like that, and, hi aunty! She would smile and nod, and she was going to the bus stop. And that's what I rememba. Nobody rode, nowadays, the society is older, maybe it's harder for them, or too long, they all walk. No matter how old they are. And in black. And there's only one ada gentleman I spoke to about–I rememba the parade coming da ada way, and he told me the parade started at Atkinson Drive, and came down Ala Moana, and would come into town. I was like, oh wow.

PA: So actually, Atkinson Drive will be where the Hawaii Convention Center is.

MW: Correct.

PA: So where would they hold everything?

TK: Das a good question. Where would they hold everything? You know. But back then too–

MW: Wasn't it open? Because the shopping center wasn't there.

PA: The shopping center was not built yet, yeah?

MW: In like fifty something. 59'? Or something.

PA: Also where the convention center is, there was—

TK: Aloha Motors.

PA: Aloha Motors. And before Aloha Motors there was nothing. When they did the ground breaking for the convention center, I was there, playing. It took almost twenty years later for them to complete it. I want to say this was in 85'.

MW: I remember Po'o.

PA: Kaniho

MW: Po'o Kaniho being uh, one of the major leaders, during the floats and the designs. The whole design and how intricacy, we're gonna do this. And put that in.

PA: And who was the one that built the floats?

MW: Dat I don't know.

PA: You know. Just think. They were the ones that made it happen.

MW: The structural of it? Well, wouldn't that be the Haleapo'o's then? And all the mahus? (laughs)

PA: They did the ho'onani. Eddie Puoi.

MW: Eddie Puoi?

PA: Uncle Eddie.

MW: Really? I didn't know that.

PA: His nephew is Harvey Ahmook Sang and his mother is Nottie Abby. The famous Nottie Abby. It's Abigail Puaoi. Eddie Puaoi. And this Puaoi family is a family from Molokai. So, Uncle Eddie was the one to build the floats with chicken wire.

MW: Right!

PA: All the structure of the floats was possible because of Eddie Puaoi. This would be circa 50s. And did you know that every float, every pa'u that Papakolea entered, we always took first place? It started from the 40s and the last time we entered was in the 80s. That's a great legacy of victories.

MW: Yes.

PA: I also remember always seeing Aunty Genoa and the gang on the floats playing music? As well as the people of Papakolea throwing out candies to the crowd. I can remember the luaus right on the street and I remember old man Olsen dancing while Aunty Genoa played. I remember everybody speaking in Hawaiian and how there was an old man who could barely move, sway his hips and umi, making the entire crowd go nuts. Just before the song ends, he does another one and the crowd cheers.

MW: What year is this?

PA: It was to be around 74' and 75'. The luaus were on Kauhane Street, and I remember the paina's right here on the basketball courts. I remember the Papakolea anniversaries and celebrations. I know I'm younger so I can remember more of the 70s but these memories have always stayed with me. But within the past ten years, I have to start writing this down so it's not forgotten.

TK: Wow.

PA: I remember all the old houses here in Papakolea, and how there were still Kwansett huts up near Tantalus.

TK: You remember living in a quonset hut? I remember living in one quonset hut. I had somebody ask me, hey you knew anybody that lived in quonset huts. I said, yeah, me. And he looked at me, huh, wea? Ova dea.

PA: And it was the original Wright house.

MW: So when did, uh, when did you build your new house?

TK: Well, this is our third house. The quonset hut was first, and then we moved–cuz the quonset hut was further back, yeah? Then we built the second house on stilts. I am not sure if that was uh, late 50s or earlier 60s I think. And that one lasted until we built this one in 1994.

MW: Oh. . .

TK: Cuz I remember my dad took apart the quonset hut himself.

MW: Because you're uh–the house in front on Kauhane Street–

TK: Das the Jamaio family, yeah?

MW: Oh, your friends with Jamaio?

TK: Yeah.

MW: So to the right of Jamaio, would be the Millers. The Miller's had a quonset hut.

TK: See I don't–did they build another house? The house that is on the Iokea's.

MW: Yes. That's correct.

TK: Cuz I asked, uh Dinks Sugunuma, I was talking to one day. I was like, brah you remember when you guys–

MW: Hew Len here?

TK: Uh. . . up.

MW: Okay okay okay.

TK: They had one up over there. I forget who else he told me had one quonset hut. It's been quite a while. Sometimes it's not that easy, thinking that far back.

MW: (laughs)

TK: Sometimes I try to think of–uh, the neighbors. When I was younger. Like Pullmans, the Stiffins, us, the Pawai's, and das the sea daddy?

MW: Who?

TK: The sea daddy.

MW: Sea daddy, that's her surname?

TK: S-I-D-A-D-E, I think. Then Sam Wright married the Sidade girl.

MW: Oh, that was their maiden name?

TK: Yeah, yeah. Cause they had a braddah, Gaby. He used to run around with uh, the family from Tantalus. I forget. And next to them, was the–

MW: Browns, yeah?

TK:the Naone family. I wonder if they were the original. And then next to them was the Blake family.

MW: Lake. . .

TK: Yeah I rememba, I hung around with Wayne Blake. And the father was the manager of the–

MW: Hawaii Theatre?

TK: Not the Hawaii–where the old cinerama was? On King Street and Kalakaua? Paua'a Theatre.

MW: Paua'a (Pawaa)Theatre. . .Wait King and Kalakaua–

TK: The mauka side. On King Street. Yeah, we used to–

MW: That's where the cinerama was?

TK: Yeah, where the old cinerama was.

MW: Okay, yeah. I don't remember. I remember a police station being there.

TK: Yeah, Young Street. Yeah. The Old Sears building.

MW: Yes. Correct.

TK: And I remember the corner ova here, where the Asings lived. Uh, next door used to be the Kekahuna family.

MW: Yes.

TK: Oh, I rememba the dad. The dad was a mean disciplinary man. I used to see the boys jump out the back door. And land in the bushes foa hide away from the dad.

MW: Oh. . . (laughs) Yeah, cause you catch all the action, yeah.

TK: Oh yeah.

MW: Cause remember the store, the whole family being there. What got me–why I remember that so much is that's the first house, the window, you used to push it out with the stick–

TK: Oh yeah yeah yeah.

MW: And had plenty of people that lived there. And everybody's like combing their hair and. . . They moved to Maui.

TK: Man, he's talking about floats but I cannot rememba, you know. Like all the floats and stuff like dat.

MW: I remember a couple. But uh–you can tell I didn't participate. (laughs)

TK: And then I wasn't aware that the play area here, all belong to the Akana.
MW: All the land?

TK: Yeah. And they give to the community. Wow, but like Puka said, it's like farm, ranch kine before time. Uh. . . dis good kine too. Maybe the next generation is going be sitting down ova here, talking in Hawaiian.

MW: Fluent yeah. Full circle.

TK: Yeah.

MW: Hope so.

TK: I hope so too. . . I was wondering, that's a nice photograph, but I didn't know that it was all flowers.

MW: Do you recognize the two kids right here?

TK: I don't. I don't.

MW: I'm trying to recognize where that is–

TK: Kalakaua. It's funny how back then, a lot of the streets went two ways.

MW: Correct.

TK: And now it's–yeah. . . But it's true what he says, there's a lot of individuals here that have the talent and certain things to build floats, and be instructors.

PA: Do you guys remember any older people when you were young? Whether they were scary to you or nice?

MW: Who was the one that teached us the ukulele here?

PA: Halakia.

MW: Halakia. She showed me a picture of her mother.

PA: You never knew that was Aunty Hannah?

MW: No, I was like I remembered your mother. She was so graceful and elegant, walking down. She carried herself so regal. I mean, she was like a class act lady to catch the bus! (laughs)

PA: Most of the ladies in Papakolea were like that. They all dressed nice, no matter where they went. My grandma, she refused for me to leave the house to go to the store, until she finished ironing my shirt. She would iron everything. Even my underwear.

TK: Now, not like that.

MW: Yeah.

PA: The older generation was like that? And where do you think they was going? Chun Hoon. (laughs)

MW: Oh, you going Chun Hoon.

PA: Yeah I could drive already, so I was going to Chun Hoon. And that's a place I remember being a young kid, seeing all the crabs and everything, and dat for me, and the other place, Eper's Theater. You go to one Chinese theater, all you see is people fom Papakolea. (laughs) And we had the chop suey houses. We had Pacific Chop Suey. And then Hoi Ting. The Tin Tin's was in Chinatown.

PA: That was a famous one. And there was Dolly Sai with their Filipino food.

MY: Dolly Sai. Yes yes! Daran daran. (laughs)

PA: Yeah, and so, was that Aunty Maile, you said?

MW: Yeah, Aunty Maile would iron everything: sheets, pillowcases.

PA: What about any weaving? We were also known as hala makers. We were quilt makers. Writers of mele. Haku mele. Do you remember any of the entertainers up here besides Aunty Genoa? Remember the Kalua sisters? Marcella Kalua?

MW: Yeah, that lives down there.

PA: Yeah. How about the Halekulani girls? That should be Linda Della Cruz from Iokea Street. A young Lina Machado used to come here with her mother to sew leis with the people of Papakolea. She even credits the people of Papakolea for her writing ability, for her poetic writings. She said that because all of the people spoke Hawaiian and there were so many different dialects. Do you remember anyone else?

TK: I rememba Mr. Akana.

PA: So this was their property. Their sister is da Kahoaka's.

MW: Lucy's a Kahoaka?

PA: Yeah, that's Joseph Akana's sister. Mr Akana was the one who gave the lane to make this park. This was his property. You remember him cleaning?

MW: Yes.

TK: Yes. Yes.

PA: That;s memories. Especially with his tin can.

MW: Always in his yard. Always planting something or pulling weeds, or squatting down.

TK: People from Kamala Market come over hea clean too! Remember?

PA: Yeah. You guys never talked about Kamala Market. What do you remember of the market?

TK: My mom used to work there. Uh, what was it? Papa Kalai used to go up there and clean. Mrs. Jeremiah. Phil Kekahuna. All these guys used to work inside the store.

MW: Kaneakua's.

TK: The Kaneakua's.

PA: Philomena?

MW: Philomena, yeah. Her and her husband. It seemed like later on, they took over the store. (laughs)

TK: I was telling Moana, I always remember this Hawaiian man used to push one green, metal wagon. Maybe the size of the desk. He had come up Auwaiolimu, push um Kukui, then went to Tantalus, and whenever I'd see him up hea, he would stop at Kamala Market, by one bag poi, get one bag poi, he'd eat right out of the bag. Aunty Doreen Suginuma, I asked her one time if she remembered this guy, she'd laugh. Grandma Suganuma to Doreen, when he comes up to our house, we take care of him. So she went to feed him, and he would sleep underneath their house.

PA: Who was he?

MW: Yeah.

TK: I think da name was Kuahau. Das all I remember. But I was just amazed how dis guy can push his iron wagon, come all the way up the street–

MW: And an older man at that?

TK: Yeah, he was older. I am not going to say like old old kine, you know.

MW: Cuz you were young. At least thirty years.

TK: Maybe, yeah.

PA: I have her tomorrow. Aunty Doreen. I'm interviewing her tomorrow.

TK: Yeah. But not too many people can rememba dat. Cuz watching this guy do this, and eating poi all da time, I think he would come outside and eat right from the bag.

PA: Do you remember who was making the poi at the time? Were there certain people or did we even have the taro brand, yet? Was it still coming in a regular plastic bag?

TK: Yeah.

MW: What is the market by Ala Moana?

PA: Ala Moana Fish Market.

MW: Yeah. The Haili Market.

TK: Haili's one side. Bob's the otha side.

PA: And what was the one next to Haili's? There were three main ones.

TK: They had one next to Haili's but had more produce, yeah?

PA: Yeah but on the left side. I vividly remember there being three. Haili's, Bob's and—oh, what was the name? I can picture it. I also remember Bob's aku. I remember how the sauce used to be red, right?

MW: The sauce. Was soft. Um, I no remember the sauce being red. I remember the aku being red.

PA: Maybe that was it.

TK: Yeah. Yeah.

PA: Do you guys remember Kekaulike?

TK: Yeah.

MW: Yes. Glades. Kekaulike.

PA: I was talking about the bakery because the bakery was also the restaurant. Kam Grill.

MW: Kamehameha Grill.

PA: You remember?

MW: Yeah, cause they had the softest pipikaula, and the best beef stew. And the buns. Ho! (lauhgs)

PA: That pipikaula is actually called pipipulehu, which is the soft one. Pipikaula was dry style.

MW: Correct.

PA: The people who owned Kam Bakery, the sister is the one who owned the original People's Cafe.

MW: People's Cafe next to Long's Drugs?

PA: Yeah, the old People's Cafe.

TK: Where was the original People's Cafe?

MW: Same place.

PA: Do you guys remember only having Long's Drugs or was there Safeway, already?

TK: I, I no rememba.

PA: I believe that was built later since everybody went to Chun Hoon.

MW: Correct. That came after.

PA: And so, People's Cafe was always downstairs over here. Then there was Long's Drugs that came in the early 70s? Safeway was probably built in the mid 70s.

TK: Maybe. Yeah.

MW: I would say–

PA: Early 80s?

MW: No. . .

PA: Mid 70s?

TK: My grandma–I delivered food products to Chun Hoon–

PA: Was Chun Hone the store you guys frequented most of the time? For groceries and what not. And then Kalama Market for the smaller things?

MW: That's–no. And the store used to be the police station by Sears. Beretania and Kalakaua.

TK: Well, Foodland across the street.

MW: Was that a Foodland inside?

PA: Was that called Food City before? Before Foodland, yeah?

MW: It was kind of like a Star Market effect.

PA: By where?

MW: The old police station.

TK: Young Street. Young Street. Used to be Sears before.

MW: Yes, they had a two base–

TK: Here's anada thing I remember, Hamadas.

MW: Uh, Hamada's on Cooke Street, or–

PA: Yeah. I remember everybody being there when I was young.

TK: You know why because it's a oriental store, yeah.

MW: You can buy in bulk, right?

PA: Yeah. The first Costco of that time.

MW: (laughs)

TK: So, what was it before Star Market?

PA: Hungry Lion.

TK: Hungry Lion. There you go.

PA: But before Hungry Lion wasn't there a hardware store, right?

MW: No, they had a bakery there.

PA: Ah, I thought for some reason had–

MW: I'm not too sure because it sits on the corner, right. The Hungry Lion. But I think the next segment was a bakery of some sort. They had clear shelves of what you wanted. So was that a hardware store? I cannot remember.

PA: What comes in later is TCBY Yogurt, Classic Video, Hungry Lion, 7-11 and Radio Shack.

MW: Barbershop.

PA: The barbershop. Then Supercuts came later. Would that be in the 90s or early 2000s? Then when you go more down, remember Uptown Cafe where they had Jay's Fountain?

Da barbershop. Then Supercuts came, but das later. I think maybe 30 years come SuperCuts. Or maybe even longer, SuperCuts. Would be there before 2000s. In the 90s. Then, when you go more down, remember Uptown Cafe where the Jay's Fountain, had Uptown Cafe, the–and the–

PA: Yeah! And Kanetta's.

MW: What about Honda's (laughs)

PA: Honda's Okazu. Honda's Delicatessen.

MW: They had the best butterfish in the state. (laughs)

PA: Kanetta's was so–I remember having plenty of luaus over there.

MW: Cuz they had the space, right?

PA: Yeah, the floors. Right. Kanetta's.

TK: Had my dad's retirement party ova there.

PA: Honda's Delicatessen Uptown Cafe. There's still Jay's Fountain. I remember growing up there was Kunawai—there was the old man and woman who sold roast pork for five dollars a pound. What about sports? Do you remember volleyball being big here in Papakolea?

MW: Yes. Constant volleyball. All different teams. All different ages.

PA: I remember the community league when I was young on Thursday night. There were all different families that challenged each other. This place was volleyball central, right?

MW: Yeah. . . It was because even my mom, in her young age, with your grandma them guys, playing. So what is that? The 40s. Yeah.
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MW: (laughs)

TK: (laughs)

PA: But before we get into that, is there anything you would like to see incorporated in the upcoming cultural center, whether it be history, genealogy, whatever.

TK: For me I would put the story of Papakolea, um, like you said, photographs. Um, and dis kine talk story where I can walk up and listen to somebody talking. You know, they talking, I not reading. You know. So the next generations, generations can know about how Papakolea came about. Know the people involved, that we grew up and knew by name. Um, so they can understand–but I like say, I shouldn't say, I like say, but, I would like to see, you push this button and you can hear what they saying. Not just talking. Like how we are sitting around, talking. Pigeon English. Good English. Whateva. You know. Look at the pictures, try to reflect back. You know they might just see their family memba inside that picta.

PA: Yes, and anyone looking at it can say, that's my grandma, or mom, or papa. That's why we have to have pictures. Beautiful.

TK: And then you have, oh shit, we related.

PA: (laughs)

MW: (laughs)

PA: That's the famous saying, right?

MW: You did come from me. (Laughs)

TK: Because when you guys gave that presentation the other night, it was like, wow, who would've thought, you know, I've been alive seventy-six years, dat up hea, was at one time, dis. You know, it's like wow.

PA: You know where I learned all the things about land? It was my mother. I grew up with my mom and grandmother at the archives, sitting there on the couch for as long as I can remember, saying, hurry up. You have my grandma telling me to helemai to her.

TK: They are doing research, yeah.

MW: All Hawaiians get jealousy. Always put down somebody. Even to their own siblings.

TK: Yeah.

MW: Fight fight fight fight.

PA: Anyway, what about you, Aunty? What would you like to see at the new cultural center/

MW: Uh–yeah, prior to it being Papakolea Community, I would like to see from the beginning, how do they migrate–a timeline on when they migrate up. How do they manage to get, because there's no connection, right? Kinda like walk around the world to get up here, up from Paoa. That connection. That timeline. Then becomes the Papakolea Community. All the people that, you know–

PA: A chronological timeline.

MW: Yes–

PA: So the history of the migration of the homesteaders who moved into Papakolea is what you're asking.

MW: To the present time.

PA: For me, I would like to see a section of the center dedicated to lei flowers. Pikake by the multitudes. Pakalana on fences. All the different flowers that we were known to have in our yard. Plumeria. The good colors. Not the plumerias that die fast but the ones that can last longer. The reds. The pure yellows. Carnations. You know?

TK: You know, das a good idea. The flowers that, of Papakolea. Back then, Papakolea was known for lei makers, you know. And having an area set aside for those flowers.

PA: Yeah. And with it being a cultural center, it'll work very well. I think we should also do some sort of Hall of Fame for the old Papakolea but that's just me. But anyway, thank you very much for your time to do this interview.

Appendix H Kuuipo “Ipo” Enos Transcription

Title: Kuuipo “Ipo” Enos Interview

Interviewer: Patrick “Puka” Asing (PA)

Interviewee: Kuuipo “Ipo” Enos (KE)

KE: So if you think about it, for me being raised here, I look at what Mother Borne did in showing her care and concern for us and teaching us about leadership, and teaching us to value life itself, and then have people like Mrs. Sugunuma, you know, who also carried on the work with our education and what not, and then, within our community, we cannot overlook the interest of the part of–Aunty Meali’i Kalama–working with the Parks and Recreation and her–

PA: Oh wow, Aunty. She was how Parks and Recreations came here?

KE: Yes. She was the one–

PA: Before City and County?

KE: Yeah. City and County didn’t come in until the late 70s into the 80s.

PA: Let us pule, Aunty. (pules)

KE: So she was–it seems like makua had the right people within each generation, given at the right place and the right time.

PA: When does school end?

KE: Oh, gee, when did the schooling end? You know if I’m not mistaken, it was surely after I started at Lincoln–I mean, uh, Pauoa, is when it ended because then the DOE was able to include us as part of the kindergarten program.

PA: That’s why there was only preschool here?

KE: Yeah it was preschool. That's all it was. Then they waited. So some of us had to be in preschool for two to three years because Pauoa was not really, completely, set up yet. But once it got set up, everybody was able to start kindergarten at Pauoa, and go from there.

PA: So Bobby–is Big Annie older than Bobby?

KE: Yeah. Big Annie is older than Bobby. Bobby is a year older than me. Bobby is with Austin them. Oh that's right. That's who it was. Bobby, Steven, Roger, Weston and Scotty. Right, the five of them that used to hang out together. And it was Steven that always played the music.

PA: And would everybody sing along?

KE: Yeah. Everything was music. I mean, he could sing. He would sing wherever. He would say, do I have to bring the ukulele? I would say, yes. It makes walking easier.

PA: And everyone was walking then?

KE: Yes. That's all we had was our two feet. That was our transportation for wherever we went, you know? So we had to do that. And then–I used to think it was funny, because then when we used to go to Kaimana Beach to go swimming, only had–I can't remember who was the one that had, but had only one surfboard.

PA: You guys all walked to Kaimana Beach, Aunty? All the time?

KE: Yes! And never have stairs!

PA: So had a trail?

KE: We had to go around, and underneath, on the trail. But what was interesting was–I can't remember who had the surfboard but everybody who was going to the beach, would take turns holding the surfboard because it was the wooden surfboard and not the styrofoam!

PA: Heavy?

KE: The buggah was heavy! And we'd have to share that weight going down, to go surfing down for the day.

PA: You had to share the weight because if you like the surfboard, you have to help.

KE: Yes! We would be surfing down Kaimana or what not, or if we didn't have the surfboard, we would go there to the natatorium. And then, of course when it came to food, we ate all the dates that you could find in Waikiki. (laughs) And whatever fruits. It was interesting because whatever fruits we could find on our walking down–

PA: Lilikoi, guava. . .

KE: Yes, all of that became the waiwe. All of that.

PA: What about mountain apples?

KE: Mountain apple and tangerines, all of that became our meal while we were at the beach because we knew it was gonna be a hauling time coming back up. And then someone got smart and said, you know, as often as we go hiking up Tantalus, isn't there an area that we can go to ti-leaf sliding? And that was it, forget carrying the board down, it's easier to walk up the hill and come down all dirty, then it is to come down and then go back. We reversed it.

PA: So where was the river for you guys?

KE: You had to go through bamboo forest. Up that area near bamboo forest there was a river that used to come down.

PA: This is before all the water pumps, yeah?

KE: Yeah. Yeah. And that's where we could see the ohia. The yellow ohia trees. So we would–Aunty Mele would tell us if we needed this, okay, we're gonna have our Summer Fun Program, that means, yup, we're going up Tantalus. That means the boys had to go up to the bamboo forest to pick up the bamboo, and the girls had to pick up all the greens and the lehua. And she said, oh we can't bring down much of the lehua but whatever we can, we can use it to make what we need for our program. So we got smart. We said, forget about walking down with the heavy board, we can come up here, find the la'i and do ti-leaf sliding. Up in the pond, and then come home.

PA: Was that with the Summer Fun program or was that by yourselves?

KE: By ourselves. After Summer Fun–of course, we were all introduced to these areas through Summer Fun, and once they knew the areas, it's called, when we need to go, we just go. And we went. And the thing about it is that we're not just friends. We practically lived together as brothers and sisters in one another's homes. You know, and everyone became

family. Whether or not we were related, it didn't matter. It was the way that we were all raised. Every parent trusted the other parent to take care of their child. It became automatic, you know? And then they knew exactly who were the best of friends. I would hear my mom calling, is Orson there? Yeah. Or they would call, oh, he's here having dinner, we'll send him home when he's done. And it just became family. You know? So we never thought of one another as friends. We thought of one another as family.

PA: That's so beautiful. Even though the majority of us are related. (laughs)

KE: But you know, it's just the thought that we're family. You can't separate that from us. It's all the way around.

PA: How about the spooky things? Like the akualele? And other mo'olelo's? The do's and the dont's.

KE: My father was a man of profound wisdom, and his advice always centered on the importance of prayer—pule. He believed that before making any decision or getting involved in something, it was essential to pray first. According to him, if it was meant for you to be a part of something, you would receive a clear answer through prayer. However, if, after praying, you still felt confused or unsettled, the best course of action was to walk away. There were times when I questioned my father's advice, asking, "But daddy?" He would firmly respond, "No. Don't even strike the match." His reasoning was that you never truly know the power or intentions of others. Rather than opening a door you may not be ready for, it was better to seek guidance from Ke Akua and only proceed when you felt at peace. If uncertainty remained after prayer, he insisted that walking away was always the safest choice, because you might not know who your challenger is or what spirit they bring.

KE: My father's wisdom extended into his relationships with others. For instance, there was an individual who loved my dad deeply. My father used to work with her father, and my mother would prepare meals for him. Each morning, he would catch a ride with this individual, and he always met the daughter before heading to work. When he returned home, the daughter would greet both her father and mine, sharing a brief moment of walaau. These interactions reflected the warmth and respect my father brought into his connections with others.

PA: Was the girl the same age as daddy?

KE: A little younger, she would clean the lunch pail but would do her thing with the food, right? So daddy would bring home the pail. Mama would see the unfinished food and say, ah, I am going to eat um. Not knowing the jealousy of the one, was all in the food that mama

was eating. She took ill very quickly, and then, I'm not sure who it was but I think it was Kaneakua that turned around and said to my daddy, you have to go see such and such, and tell her. She's the only one that can remove this because it's already in your wife. So my daddy had to go and settle the situation with her. Of jealousy. I had never really had any encounters with the Night Marchers here.

PA: Did you see the fireballs here? The aku lele's?

KE: Only once. You know, only once but I could never get a straight answer from anybody about it. What's happening? How come? This and that? Never mind. Children should be seen and not heard. Well, I'm seeing but it makes no sense if I cannot ask. I mean, you know. Walk away. So I never really. . . My parents never really dwelt on that.

PA: They knew how to handle it.

KE: I think so. Because I came from the neighboring islands to begin with–

PA: You already knew that kind of stuff.

KE:--and because we're involved in that stuff, quite heavily, from the Big Island. They knew pretty much how to avoid it or try not to linger on it, but at the same time, make us aware that it does happen. That things like this do exist. But, again, you have to stay ahead of the game. For my mama, the less you know, the better off you are. For my daddy, not so. You need to know how to take care. So what does that mean? And again, pule. Pule Akua, and patiently wait until He tells you what to do. Go, no go. And then, He would tell you from then on, who to see, what to do, what to say, and what. And if it's for you to carry–to take care, to clean house, all of that will come to you. He said with the least amount of problems, the moment you begin to fidget and you are not sure or forget. Stop, it's not for you. Somebody else. Oh, there's a lot of daddy. He'd say that's the core. Again, Akua. He said, you know the people trusted a lot in Akua. He said, the problem was–or the problem nowadays is not everyone's to listen to Akua. They don't have the patience to listen. I said, okay, so are you telling me the core word is patience? And he said, yes. Patience. Listen carefully. And you'll be told. Oh, okay. If it's for the right person, it will all fall into place, no problem. He said, don't invite it. Let it be somebody else's kuleana. If it falls in your lap, then, like I tell you, pule. If it's for you, He'll make it happen. If you come away uncertain, walk away. So what am I doing? Be very nicely and always say unto them, same to you. I'll say same what. He said you'll find out when that happens. Unkindly. Same to you. He said, the other is, forgot what the other one was. He said you pule before you go into anybody's house, you understand me. I said why? Because you never know what's in the home. And if the individual is connected to something. He said that's in all. The fireball is everything, you understand. I

said, okay. Pule before you go in–and they may be your best friend, but you never know what your kupuna's may be thinking. Because everything comes from the kupuna because if they're protecting theirs. Most often they are trying to protect their own. That's what it is. But at the same time it's bringing harm to you and everyone else.

PA: So I remember when I was young, I would go to a class where men and women all spoke Hawaiian. That's the classes I went to as a kid. Do you remember meeting her, Aunty?

KE: . Hannah Kaneakua. Hannah Kaneakua Basso. She had three husbands, yeah?

PA: Yeah, but she was also a Kaliliimoku. I remember Jacob Kalakekini, and all of them.

KE: Mikasobe. Nahoe. Um, Kahuhini. You had all of them. All Hawaiian. And it was okay. That class was all in olelo Hawaii. All of that. With Papa Pugi and all. Yes. You're right. So when it comes to all–

PA: What about Aunty I'o, and Aunty Hoakaleii. They would all be in the classes too?

KE: Aunty I'o never really came to any of the classes.

PA: Aunty I'o's a full Mormon, you know?

KE: Oh yes. There's a lot of people that don't understand and they focus on the negative. And I always tell them. There is always someone that takes the hit for everybody else. Do you understand?

PA: Yeah, I understand.

KE: Because you guys don't understand and because you don't treat it correctly, somebody has to stand up for it. To protect all you guys. And they all look at me, and I say that's Aunty I'o. Because I don't know–no. You choose not to know. Watch what you say and what you do. I said, you anger–you anger the spirits. So when they come and do all this kine harm, the person stands between you and them is Aunty I'o.

PA: She had to take them all away.

KE: I said, I don't care how often we had to–we sat with her at luau, and she's feeding whoever it is and what not on her shoulder, she's trying to please them. As to whatever is happening for the night. I said, I know that for a fact because she always told us. Our performance–our performance at all times is our gift to Pele and everyone else. Not so

much having to go up to the volcano and offer our gifts. The gift is our performance. Yes. And for that reason, we had to make sure that our performance were top notch. Our kahea. Our dance steps. Our understanding. Our emotions. All of that had to be in place because quality of the performance–is the makana. To anyone and everyone, I don't care if you're Hia, Pele or whomever, not so much the pule and offering these gifts, it's your performance. Are you clean in body? You know, your mind and spirit. If you're gonna do Hema'i no 'Iolani, and you're not in tune with that, I said, then you shouldn't be dancing it.

PA: What king is that? He ma'i no 'Iolani is for Lunalilo, correct?

KE: Yes.

PA: Was Napoka with you guys too?

KE: Napoka came in when I was in my late 30s, earlier 40s, when he started dancing hula with us. Aunty Nokalei had a group of males, kanes, but most of them were flight attendants for Hawaiian Air. So they were not consistent. But Napoka stayed on. So, at the same time Napoka was already working at Bishop Museum, with um, Mary, and what was the daughter's name?

PA: Pat.

KE: Bacon. So, the interest was there to know more. And you could see that, as well as Aunty Hoakalei. As much as all of us were intended to become, eventually to puka, to become the next kumu, um, some of us to a greater extent than others, you know? They knew who was gonna be olapa, and who was gonna be the kumu. Or of things of the sort. So when people asked me, Ian Mackenzie, Uncle Sam Naeole, that's our hula dance group. And all of us were there to become kumu hula. And they said, then what happened to you? My daddy told me, nope. My dad when oki me. I said, that's the reason why. But in Napoka he was serious in wanting to learn and stayed with aunty Io and Aunty Hoakalaioe

PA: I heard only good things about him.

KE: And he was honest in wanting to know, and sometimes he would ask questions and Aunty Hoakalei would say, I'm sorry, but no. And the only way I'm going to know, is if I ask. He says, I asked Pat but I'm asking you. And because he was so honest in his wanting to know, they trusted that he would take care of whatever knowledge he would get. So by the time it came for Hoakalei to turn the banner over, to give the torch to the next person he would be ready

PA: It never went down to the family.

KE: It's between you and I. Aunty I'o turned around and said to Hoakalei, it's not a wahine, she said kane. And the kane ended up Napoka. And at the same time, I knew that was gonna happen because as long as he danced with us, Aunty I'o had first dibs on him. Anything that we did. Napo, Napo, Napo. It was Napoka. Napoka became her partner. Napoka became her chanter. Napuka became–Napuka was pretty much her escort. In a number of things. I said, this lady is schooling him in a manner, grooming this guy already.

PA: At this time Aunty Hoakalei had started her own now?

KE: Yes. Yes. She did approach Hina. Hina didn't want anything to do with the hula. All she wanted was the chanting. And that's when Aunty Hoakalei went with her to become the Kamehameha court chanter. Not the hula. So when people approached me,they said, Iolani and all her learning, you know I look at them twice, like, oh, okay. I said, not me step on that. Not even. I said she just put up Napuka, and they said, hah? I said, oh yeah. While she was active in the church as the president, she came up to me and said, I have to oniki. With whom? She said, Napuka. Napuka said I had to complete it. I said, okay, and? I'm just wondering. . . I said, Iolani, you're asking me? Next to Napuka you the only one that know grandma very well. You know, I said, Uncle Napuka, if he's willing to do that, go, you'll be okay. She said, you sure? I said, yeah. I guess I just put my foot in my mouth–in the door. I said, you'll be alright. Go oniki with him. Napuka will take care. So when he came up here and did his lecture–

PA: When?

KE: Was sometime last year. He was up here doing the dancing, and I stayed out from work and came up here and he said, what happened to your hair? I said, shut up, just do what you doing. But then when he got through, he came up to me real nicely and said, Ipo, we have to pai pai this girl? I said me? No, you have to pai pai this girl. Not me. You're the one. He said, yeah, but, you're next. I said, not if I don't want to. (laughs) I just didn't want to have to get involved with that stuff. It started with him, end it with you.

PA: Maybe he's just asking for that extra layer because he's the only i. And I think it's only out of trust, within your guys line. I think it's beautiful.

KE: He said, no. We have to pai pai her. And then I said, son of a gun, ain't no way I'm getting out of this. (laughs) I not going get out of it. Not at all.

PA: No matter what you say!

KE: When I look at our growing up here, we had the right leaders at the right time, showing us–not just teaching us–but showing us how to live as well. As to how we take the core of our ethnicity, and bless the life of our history, that's what it's all about. When you really think about our lifestyle, our style was to bless one another. Not just us. In a way, Aunty Meali'i, or Mother Borne, or Mrs. Sugunuma, it all tied back to Akua. Because Mother Borne used to belong to the Methodist church on Beretania Street. And we used to walk down there too. We used to go down there and sing, as children of the rec center. We would walk down to the Methodist church on Beretania and–

PA: Right by the old Linikoa School. The present day Mcdonald's. Right next to Burger King.

KE: Yeah. We would sit over there and we would go over there and sing for her, and attend their meetings, entertain with music and what not. And then we'd walk back home.

PA: Did you have Aunty Alice Namakelua?

KE: I had Adaline Lee and Aunty Alice Namakelua. My earliest story is truly about walking to every place we visited. No matter where we went, walking was always part of the journey. Last Christmas, I accompanied our third graders on an excursion. Together, we visited the Christmas festival and admired the decorations displayed at the City and County property. As we stood there, I glanced back at Punchbowl and thought to myself, "How did we ever manage it?" The children noticed my reflection and asked, "What are you thinking about, Ms. Ipo?"I explained to them that these decorations were never here when I was a child. Back then, we would walk all the way from Tantalus, starting from down here, and perform our Christmas songs. After singing, we would turn around and walk back up the mountain to Papakolea. The children were surprised and asked, "Really?" Although we used to think it was a little ridiculous, to Aunty Meali'i, we were blessing the lives of everyone attending the Christmas festival.
We didn't have the decorations, Puka, and the shaka Santa was absent too. Still, we were there singing, entertaining, and bringing joy to others at Wilson, Papakolea,the Wilson Recreational Center.

PA: Wilson Recreational Center?

KE:At the time, the park was known as Wilson Park, named after Mayor Wilson. This naming was somewhat puzzling to us, as we lived in Papakolea and yet the park bore a haole name like Wilson Park. Despite this, we were told that it was the mayor who made it possible for our community to have access to this location—he helped ensure that we could be here.

Thinking back, we spent a lot of time walking in and around the park. For Aunty Meali'I , this walking was much more than just a physical activity; it was a way to exercise and appreciate our surroundings. Through these walks, we learned that there were no limitations to our learning and exploration. If we truly wanted to achieve something, we could do it—even if it meant taking one step at a time and simply walking. The experience taught us that with determination, we could make things happen, regardless of the obstacles.

PA: So by the time you guys are here, it's the second center because the first center gets knocked down by the 40s. And then you guys come in with the new center at the time.

KE: Yes. And then we came in.

PA: I am the product of the second center.

KE: Yeah. And the Summer Fun program was always here. We have the buses every now and again to go to swimming classes and what not but majority of that was all done with walking.

PA: And when you had the buses available, would you travel around the island?

KE: No, not all over but there were certain spots that we would go to that seemed to be the favorite spots of our adult leaders at that time. And that's usually when we go camping down Hauula. Haunuma. And Aunty Meali'i made sure we remembered that. It's not hanau-ma, it's hau-nu-ma. And um, when we went out to Mokulei'a. Camp Erdman. Those were the only times–the further areas that we had gone. Other than that it was down to Kaimana Beach for swimming. Down to Ala Moana. And then bring us back because there was a time frame that we had to abide by. Ala Moana Beach is where we did all our arts and crafts. And I forgot, Mrs Kaina, or Mrs Aina, from Lanakila, used to work with us doing all the clay art. And then all of our kui'i were all handmade. She told us how to cut, how to draw and how to lay our quits. She had everyone either do aprons or pillowcases. Everyone learned how to draw the ulu, and then–all the basic things we needed to know to do quilts because that was her favorite thing to do. Aside from singing and dancing, but then to, she expanded our knowledge to where we learned Filipino songs, Filipino dances, and we started to learn all these different things. She said, you need to learn of the things around you and not just you. But share what you have with everyone else so they could come to know us. So a lot of it was sharing our core, and letting us know how valuable it is to us.

PA:I believe this is the last question, but before I continue, I wanted to say, Aunty, the way you speak and your tone have such a smooth flow.

KE: Thank you.

PA: : Is there anything you personally would like to see in the future of this cultural center? Also, I realized I forgot to ask about a question that has been ingrained in us and this community for a long time. That is lei making, which we all practiced. And what was the most important thing for all of us in our ohana.

KE: That is, it is quite unique because my mother didn't spend much time teaching us about leis, as she was more focused on crocheting and quilting. However, thanks to Aunty Alice Namakiloa and Addaline Lee, we learned to make our own leis and similar items. With Noelani Mahoe, we had to craft our leis ourselves. During our hikes up Tantalus, Aunty Meali'i would gather leaves and flowers, then teach us the ways to make leis, including the hili technique. She emphasized the importance of gathering respectfully, saying a prayer of thanks and explaining that we might remove a flower (pua) now, but we'd return to bless it later. Aunty Meali'i explained that we shouldn't take everything from the forest but only enough to ensure it replenishes, leaving enough for future growth. Most of our lei-making, particularly with green materials, involved mock orange, which was the easiest plant to hili together.

PA: What about the lei making in the community because that was the livelihood of the community and everyone?

PA: And everyone would sell at the docks?

KE:Lei making was not just a craft, but the very livelihood of the community. Families came together, sharing ideas and working side by side. The collaborative spirit extended to every household, with everyone contributing in their own way.
The docks served as a central hub for selling leis. Families would gather there, offering their handmade creations. Sharing flowers was a common practice, helping those families who depended on lei selling and even coin diving to make a living. While some households had members with steady jobs, others relied solely on the income from leis.

It was customary for children to help by picking flowers—such as plumerias—and taking them to neighbors' homes, like the Wrights or the Hulands. In return for flowers, these families would teach the children how to make double leis and handle flowers with care and respect. The process was more than just sewing; it required love and attention, ensuring that the finished lei was beautiful and meaningful to the wearer.

Elders like Aunty Meali'i, Mrs. Wright, and Mrs. Holokaii emphasized that the attitude while making a lei was reflected in the final product. If someone worked with a negative attitude, the lei would appear unattractive. But if approached with joy and care, the lei would be beautiful. The finished lei represented not only the maker but the entire Papakolea community, renowned for its lei makers. Selling beautiful leis at the docks was crucial for family sustenance.

Mrs. Holokai reminded everyone to be gentle with the flowers, knowing that a beautiful lei would inspire others to buy more, supporting the community further. The act of gathering materials—like la'i—and assembling them symbolized caring for the village, the mountain, and the people. The process of making and selling leis was labor-intensive, but it embodied the community's love for nature and for each other.

Beyond sharing their craft, the lei makers educated others about the meaning and beauty behind the tradition. By teaching newcomers and children, they passed on their love for nature and community, ensuring the survival and continuity of this cherished practice

PA): Can you share how lei making has shaped economic and social life in Papakolea?

(KE): The tradition of lei making is foundational here. It is something families do together; we exchange ideas and work collectively to craft lei. Selling them at the docks has long been a vital source of income, especially for those who rely on it, alongside things like coin diving. Even families with members working elsewhere still gather flowers and share them in the community. This collective participation underscores our communal spirit.

PA: How did children participate in this tradition?

KE: As kids, we were taught to pick flowers carefully, such as plumerias, and deliver them to neighbors—like the Wrights and the Hew-Lens. In return, we learned techniques for making double leis and handling flowers with care and respect. The goal was always to ensure the finished lei was beautiful and meaningful for whoever wore it. It isn't just about assembly; it's about transmitting positive feelings and respect through the lei, reflecting our values.

PA: What attitudes did elders emphasize in lei making?

KE: Elders like Aunty Meali'i, Mrs. Wright, and Mrs. Holokai taught us that the lei maker's attitude shapes the lei itself. If you're annoyed while working, the lei won't turn out well. But if you make leis with joy and care, they truly shine. Each lei is a representation not just of the maker, but of Papakolea as a whole. Selling leis is more than economic—it's community pride and connection to our land and each other.

PA: What about the handling and sharing of flowers?

KE: Mrs. Holokahi always reiterated the importance of gentleness with flowers. It was about making leis that people would want more of, which in turn meant more support for families. We managed our resources, gathered la'i leaves, and assembled leis as a group. Every step, from cutting to delivering to the docks, was done with dedication, respect for nature, and the intention to educate others about our traditions.

PA: How do you feel about preserving core community values today?

KE: We feel nostalgic and want to preserve our core values—our "piko," or center. While people talk about reclaiming identity, the true essence, or "na'au," can sometimes get lost. I want us to refocus on those central values, to love and embrace who we are, and be transparent and honest—sharing the "ha," or breath of life, with each other.

PA: What role does language play in this?

KE: It's crucial. Preserving our mother tongue, rather than just relying on English, helps us maintain authenticity. There's a difference between American-Hawaiian and Hawaiian-Hawaiian, and we need openness and transparency in keeping our language and traditions alive.

PA: What would you like to see incorporated in the new center to honor these traditions?

KE: Authentic programming is key—music, dance, language (ʻŌlelo), and history. We should continue efforts to open minds and preserve oral history and intellectual property. I support your idea for an archival project: gathering oral histories, digital photographs, and keeping a chronological record of our community's journey.

PA: How important are community photographs in this effort?

KE: Very important. Old photos of singing mothers and community activities tell our story. I'd like to contribute more images to show how Papakolea has maintained its identity while living in urban Honolulu. It's about resilience and knowing who we are.

PA: What are your thoughts on investing in advanced scanning equipment for archival purposes?

KE: I fully support it. Investing in high-quality scanners ensures we can restore and preserve historical photographs with clarity for future generations. Our images and stories need to be accessible and clear. Through programming and archiving, we safeguard our memory, traditions, and identity.

PA: Thank you for your time and for sharing your insights. Love you Aunty Ipo.

KE: Mahalo. Preserving our unique heritage and spirit is so important. The ongoing effort in programming, archiving, and sharing aloha is essential to sustaining the identity of Papakolea for the generations to come.

Appendix E

Early Consultation Comment Letters

JOSH GREEN, M.D.
GOVERNOR

KEITH T. HAYASHI
SUPERINTENDENT

STATE OF HAWAI'I
DEPARTMENT OF EDUCATION
KA 'OIHANA HO'ONA'AUAO
P.O. BOX 2360
HONOLULU, HAWAI'I 96804

OFFICE OF FACILITIES AND OPERATIONS

July 3, 2024

Mr. Mark Kawika McKeague, AICP
G70
111 South King Street, Suite 170
Honolulu, Hawaii 96813

Re: Early Consultation for Chapter 343, Hawaii Revised Statutes
Draft Environmental Assessment
Papakolea Community Development Corporation (PCDC)
Native Hawaiian Education and Community Center (NHECC) Project
Papakolea, Island of Oahu, Hawaii, Tax Map Key (TMK): (1)2-2-5:035

Dear Mr. McKeague:

Thank you for your letter dated June 6, 2024. The Hawaii State Department of Education (Department) has the following comment on the proposed Papakolea Community Development Corporation, Native Hawaiian Education and Community Center Project.

The Department kindly requests that you consult with the administrations of Lincoln Elementary and Stevenson Middle Schools as soon as possible to identify and minimize any potential impact on pedestrian and vehicular traffic that may affect school operations.

Should you have any questions, please contact Cori China, of the Facilities Development Branch, Planning Section, at (808) 784-5080 or via email at cori.china@k12.hi.us.

We appreciate the opportunity to comment.

Sincerely,

Roy Ikeda
Interim Public Works Manager
Planning Section

RI:ctc
c: Linell Dilwith, Complex Area Superintendent, Kaimuki-McKinley-Roosevelt Complex Area
Facilities Development Branch

Subject: Early Consultation for Draft Environmental Assessment (DEA) for Papakolea Community Development Corporation (PCDC) Native Hawaiian Education and Community Center (NHECC) Project

Agency: G70
Principal Mark Kawika McKeague
111 S. King Street, Suite 170
Honolulu, HI 96813
PuowainaNHECC@g70.design

Aloha,

Thank you for the opportunity to provide comments on the subject Early Consultation for Draft Environmental Assessment of Papakolea Community Development Corporation, Native Hawaiian Education and Community Center Project. The Clean Air Branch would like to make the following comments on the subject consultation:

- For construction and other activities associated with the project, the applicable provisions of Hawaii Administrative Rules §11-60.1-33 shall be followed to mitigate fugitive dust impacts.
- Also, please see our standard comments at:

https://health.hawaii.gov/cab/files/2022/05/Standard-Comments-for-Land-Use-Reviews-Clean-Air-Branch-2022-1.pdf

Please let us know if you have any questions or concerns.

Thanks,
Anna

BOARD OF WATER SUPPLY
KA ʻOIHANA WAI
CITY AND COUNTY OF HONOLULU

630 SOUTH BERETANIA STREET • HONOLULU, HAWAIʻI 96843
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JONATHAN KANESHIRO, Vice Chair
BRYAN P. ANDAYA
KAPUA SPROAT
EDWIN H. SNIFFEN, Ex-Officio
GENE C. ALBANO, P.E., Ex-Officio

July 15, 2024

Mr. Mark Kawika McKeague
G70
111 South King Street, Suite 170
Honolulu, Hawaiʻi 96813-4307

Dear Mr. McKeague:

Subject: Your Letter Dated June 6, 2024 Requesting Comments on the Environmental Assessment Early Consultation for the Papakōlea Community Development Corporation Native Hawaiian Education and Community Center Project off ʻAuwaiolimu Street - Tax Map Key: 2-2-005: 035

Thank you for your letter regarding the proposed community center project.

The existing water system is currently adequate to accommodate the proposed development. However, please be advised that the existing Honolulu water system capacity has been reduced due to the shut-down of the Hālawa Shaft pumping station as a proactive measure to prevent fuel contamination from the Navy's Red Hill Bulk Storage Tank fuel releases. The final decision on the availability of water will be confirmed when the building permit application is submitted for approval, pending evaluation of the water system conditions at that time on a first-come, first-served basis. The Board of Water Supply (BWS) reserves the right to change any position or information stated herein up until the final approval of the building permit application.

We continue to request 10% voluntary water conservation of all customers until new sources are completed and require water conservation measures in all new developments. If water consumption significantly increases, progressively restrictive conservation measures may be required to avoid low water pressures and disruptions of water service.

Presently, there is no moratorium on the issuance of new and additional water services. Water distributed via the BWS water systems remains safe for consumption. The BWS is closely monitoring water usage and will keep the public informed with the latest findings. Please visit our website at www.boardofwatersupply.com and www.protectoahuwater.org for the latest updates and water conservation tips.

When water is made available, the applicant will be required to pay our Water System Facilities Charges for resource development, transmission, and daily storage.

Water conservation measures are required for all proposed developments. These measures include utilization of nonpotable water for irrigation using rain catchment, drought tolerant plants, xeriscape landscaping, efficient irrigation systems, such as a drip system and moisture sensors, and the use of Water Sense labeled ultra-low flow water fixtures and toilets.

The proposed project is subject to BWS Cross-Connection Control and Backflow Prevention requirements prior to the issuance of the Building Permit Applications.

The construction drawings should be submitted for our approval, and the construction schedule should be coordinated to minimize impact to the water system.

The on-site fire protection requirements should be coordinated with the Fire Prevention Bureau of the Honolulu Fire Department.

If you have any questions, please contact Barry Usagawa, Water Resources Division at (808) 748-5900.

Very truly yours,

ERNEST Y. W. LAU, P.E.
Manager and Chief Engineer

DEPARTMENT OF ENVIRONMENTAL SERVICES
KA 'OIHANA LAWELAWE KAIĀPUNI
CITY AND COUNTY OF HONOLULU

1000 ULU'ŌHI'A STREET, SUITE 308 • KAPOLEI, HAWAI'I 96707
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MEIA

ROGER BABCOCK, JR., Ph.D., P.E.
DIRECTOR
PO'O

MICHAEL O'KEEFE
DEPUTY DIRECTOR
HOPE PO'O

IN REPLY REFER TO:
PRO 24-059

July 18, 2024

VIA E-MAIL

PuowainaNHECC@g70.design

Mr. Mark Kawika McKeague, Principal
G70
111 South King Street, Suite 170
Honolulu, Hawai'i 96813

Dear Mr. McKeague:

SUBJECT: Early Consultation for an Environmental Assessment, Papakōlea Community Development Corporation (PCDC), Native Hawaiian Education and Community Center (NHECC), Papakōlea, Island of O'ahu, Tax Map Key: 2-2-005:035

We have reviewed your letter dated June 17, 2024. The proposed project will need a sewer connection. If not already done, a Sewer Connection Application should be submitted to the Department of Planning and Permitting, Site Development Division, Wastewater Branch. This application should be submitted at an early stage to determine whether sewer capacity is available or if off-site sewer improvements are needed to accommodate the project.

Should you have any questions, please call or e-mail Lisa Kimura, Civil Engineer, at (808) 768-3455 or lkimura1@honolulu.gov.

Sincerely,

Roger Babcock, Jr., Ph.D., P.E.
Director

DEPARTMENT OF FACILITY MAINTENANCE
KA 'OIHANA MĀLAMA HALE
CITY AND COUNTY OF HONOLULU

1000 ULU`OHIA STREET, SUITE 215, KAPOLEI, HAWAI'I 96707
PHONE: (808) 768-3343 • Fax: (808) 768-3381 • WEBSITE: honolulu.gov

RICK BLANGIARDI
MAYOR
MEIA

GENE C. ALBANO, P.E.
DIRECTOR AND CHIEF ENGINEER
PO'O A ME LUNA NUI 'ENEKINIA

WARREN K. MAMIZUKA
DEPUTY DIRECTOR
HOPE PO'O

IN REPLY REFER TO:
DRM 24-230

June 21, 2024

G70
111 S. King Street, Suite 170
Honolulu, Hawai'i 96813

Dear Gentlemen:

Subject: Early Consultation for a Chapter 343, HRS,
Draft Environmental Assessment
Papakolea Community Development Corporation
Native Hawaiian Education and Community Center Project
Papakolea, TMK: (1) 2-2-5:035

Thank you for the opportunity to review and comment on the subject project.

We have no comments at this time, as we do not have any facilities or easements on the subject property.

Please note that we have identified a waterline easement that runs through TMK: 2-2-5:035. In addition, Auwaiolimu Street and Prospect Street that borders TMK: 2-2-5:035 are under the jurisdiction of the City and County of Honolulu. During construction and upon completion of the project, any damages/deficiencies along Auwaiolimu Street and Prospect Street shall be repaired to City standards and accepted by the City, and at no cost to the City and County of Honolulu.

If you have any questions, please call Mr. Kyle Oyasato of the Division of Road Maintenance at (808) 768-3697.

Sincerely,

Gene C. Albano, P.E.
Director and Chief Engineer

DEPARTMENT OF TRANSPORTATION SERVICES
KA 'OIHANA LAWELAWE 'ŌHUA
CITY AND COUNTY OF HONOLULU

711 KAPI'OLANI BOULEVARD, SUITE 1600
HONOLULU, HAWAI'I 96813
Phone: (808) 768-8305 • Fax: (808) 768-4730 • Website: honolulu.gov/transportation

RICK BLANGIARDI
MAYOR
MEIA

J. ROGER MORTON
DIRECTOR
PO'O

JON Y. NOUCHI
DEPUTY DIRECTOR
HOPE PO'O

TP7/24-923565

July 25, 2024

Mark Kawika McKeague, AICP, Principal
G70
111 South King Street, Suite 170
Honolulu, Hawai'i 96813

Dear Mr. McKeague:

SUBJECT: Early Consultation for a Chapter 343, Hawai'i Revised Statutes
Draft Environmental Assessment
Papakōlea Community Development Corporation (PCDC)
Native Hawaiian Education and Community Center (NHECC)
Project Papakōlea, Island of O'ahu, Hawai'i
Tax Map Key (TMK): (1) 2-2-5:035

Thank you for the opportunity to provide written comments regarding the Early Consultation for a Chapter 343, Hawai'i Revised Statutes; Draft Environmental Assessment; Papakōlea Community Development Corporation (PCDC); Native Hawaiian Education and Community Center (NHECC) Project; Papakōlea, Island of O'ahu, Hawai'i; Tax Map Key (TMK): (1) 2-2-5:035. We have the following comments.

1. Transportation Impact Assessment (TIA). The applicant should perform a TIA to examine the vehicle, pedestrian, bicycle, and public transit safety, stress, and comfort levels at the nearby intersections and driveways with corresponding improvements to mitigate these impacts by applying Complete Streets principles. The applicant shall discuss the future year growth rate, trip distribution, mode split, and route assignment assumptions used in the TIA.

   The applicant shall submit all native files (e.g., Synchro, Excel, etc.) for the raw multi-modal counts (in the format specified at https://geocounts.com/api/format/ and the example file at https://bit.ly/DTS-count-sample) and accompanying analyses to the Department of Transportation Services Regional Planning Branch (RPB) at dtsplanningdiv@honolulu.gov. Please refer to the Department of

Transportation Services (DTS) TIA Guide for multimodal assessment tools and recommended analyses. The TIA Guide can be found at http://www4.honolulu.gov/docushare/dsweb/View/Collection-7723.

2. Pedestrian Improvements.

    i. Refer to the Right-of-Way Widths for Planned Street Improvements Plan and map for data on street types including future bicycle, pedestrian, and transit priority configurations at: https://www.honolulu.gov/completestreets/guidance.html.

    ii. Sidewalks. As part of the Project construction, the Applicant shall upgrade / rebuild the existing sidewalks on both sides of Auwaiolimu Street, fronting the Project site. The sidewalk must be consistent with the proposed walkway project (Project ID #1-1 in the 2022 O'ahu Pedestrian Plan) and current Americans with Disabilities Act standards. Improved sidewalks on both sides of Auwaiolimu Street will improve the safety and comfort of the visitors and staff using transit or walking. All internal Project sidewalks/pedestrian paths and those fronting the Project site shall have a minimum of 5-foot, 8-foot preferred, pedestrian clear zone separate from the furniture and utility zone. Sidewalks shall incorporate the standards of the *Honolulu Complete Streets Design Manual*, including the placement of street furniture such as landscaping, signage, and lighting, which is intended to provide added protection for pedestrians. New sidewalks, curb ramps, curbs, and gutters must meet current Americans with Disabilities Act standards.

    iii. Installation of lighting; pedestrian-oriented green infrastructure, trees, or other greening landscape consistent with the Complete Streets furniture zone; and trash receptacles per the *Honolulu Complete Streets Design Manual, O'ahu Pedestrian Plan*, and any applicable streetscape plan.

3. Transit Improvements.

    i. Require the developer, management entity, or owners' association to adopt (i.e., be responsible for litter removal, cleaning and maintenance of bus stop shelter, benches and floor area) any potential future bus stops fronting the project site at no cost to the City.

4. Bicycle Improvements.

    i. A Priority 3 Bike Lane project (Project ID 3-106 in the 2019 Oahu Bike Plan) is located on Auwaiolimu Street fronting the project site. Any driveways or improvements shall be designed to minimize the number and size of potential conflict areas between bicyclists and turning vehicles.

5. Parking. A discussion regarding off-street parking and site generated parking demand should be added to this report.

6. Bus Stops. The project site is in the immediate vicinity of bus stops. Please coordinate roadway improvements with DTS – Transportation Mobility Division (TMD). Contact DTS-TMD at TheBusStop@honolulu.gov

7. Street Usage Permit. A street usage permit from the DTS should be obtained for any construction-related work that may require the temporary closure of any traffic lane, sidewalk, bicycle lane, or pedestrian mall on a City street.

8. Neighborhood Impacts. The area representatives, neighborhood board, as well as the area guests, businesses, emergency personnel (fire, ambulance, and police), O'ahu Transit Services, Inc. (TheBus and TheHandi-Van), etc., should be kept apprised of the details and status throughout the project and the impacts that the project may have on the adjoining local street area network.

9. Disability and Communication Access Board (DCAB). Project plans (vehicular and pedestrian circulation, sidewalks, parking and pedestrian pathways, vehicular ingress/egress, etc.) should be reviewed and approved by DCAB to ensure full compliance with Americans with Disabilities Act requirements.

Should you have any questions, please contact Greg Tsugawa, of my staff, at (808) 768-6683.

Very truly yours,

J. Roger Morton
Director

HONOLULU FIRE DEPARTMENT
KA 'OIHANA KINAI AHI O HONOLULU
CITY AND COUNTY OF HONOLULU

636 SOUTH STREET • HONOLULU, HAWAI'I 96813
PHONE: (808) 723-7139 • FAX: (808) 723-7111 • WEBSITE: honolulu.gov

RICK BLANGIARDI
MAYOR
MEIA

SHELDON K. HAO
FIRE CHIEF
LUNA NUI KINAI AHI

JASON SAMALA
DEPUTY FIRE CHIEF
HOPE LUNA NUI KINAI AHI

June 14, 2024

RECEIVED
JUN 20 2024
G70

Mr. Mark Kawika McKeague, AICP
Principal
Group 70 International, Inc., dba G70
111 South King Street, Suite 170
Honolulu, Hawai'i 96813

Dear Mr. McKeague:

Subject: Draft Environmental Assessment
Papakōlea Community Development Corporation
Native Hawaiian Education and Community Center Project
Tax Map Key: 2-2-005: 035
Papakōlea, O'ahu, Hawai'i

In response to your letter received on June 11, 2024, regarding the abovementioned subject, the Honolulu Fire Department (HFD) reviewed the submitted information and requires the following be complied with:

1. Fire department access roads shall be in accordance with National Fire Protection Association (NFPA) 1; 2018 Edition, Section 18.2.3.

2. A fire department access road shall extend to within 50 feet (15 meters) of at least one exterior door that can be opened from the outside and that provides access to the interior of the building. (NFPA 1; 2018 Edition, Section 18.2.3.2.1.)

3. Fire department access roads shall be provided such that any portion of the facility or any portion of an exterior wall of the first story of the building is located not more than 150 feet (46 meters) from fire department access roads as measured by an approved route around the exterior of the building or facility. (NFPA 1; 2018 Edition, Sections 18.2.3.2.2 and 18.2.3.2.2.1, as amended.)

4. An approved water supply capable of supplying the required fire flow for fire protection shall be provided to all premises upon which facilities, buildings, or portions of buildings are hereafter constructed or moved into the jurisdiction. The approved water supply shall be in accordance with NFPA 1; 2018 Edition, Sections 18.3 and 18.4.

5. Submit civil drawings to the City and County of Honolulu's Department of Planning and Permitting and route them to the HFD for review and approval.

The abovementioned provisions are required by the HFD. This project may necessitate that additional requirements be met as determined by other agencies.

Should you have questions, please contact Battalion Chief Jean-Claude Bisch of our Fire Prevention Bureau at 808-723-7154 or jbisch@honolulu.gov.

Sincerely,

CRAIG UCHIMURA
Assistant Chief

CU/MN:bh

HONOLULU POLICE DEPARTMENT
KA 'OIHANA MĀKA'I O HONOLULU
CITY AND COUNTY OF HONOLULU
801 SOUTH BERETANIA STREET • HONOLULU, HAWAI'I 96813
TELEPHONE: (808) 529-3111 • WEBSITE: www.honolulupd.org

RICK BLANGIARDI
MAYOR
MEIA

ARTHUR J. LOGAN
CHIEF
KAHU MĀKA'I

KEITH K. HORIKAWA
RADE K. VANIC
DEPUTY CHIEFS
HOPE LUNA NUI MĀKA'I

OUR REFERENCE EO-SH

June 18, 2024

SENT VIA EMAIL

Mr. Mark Kawika McKeague, AICP
PuowainaNHECC@g70.design

Dear Mr. McKeague:

This is in response to your letter of June 6, 2024, requesting input on the Draft Enviornmemtal Assessment for the Papakōlea Community Development Corporation for the Native Hawaiian Education and Community Center Project.

Based on the information provided, the Honolulu Police Department does not have any concerns at this time.

If there are any questions, please call Major Paul Okamoto of District 1 (Central Honolulu) at (808) 723-3327.

Thank you for the opportunity to review this project.

Sincerely,

GLENN HAYASHI
Assistant Chief of Police
Support Services Bureau

From: Nagata, Sarah <Sarah.Nagata@hawaiianelectric.com>
Sent: Friday, June 21, 2024 8:25 AM
To: 221022-01 Puowaina Project
Cc: Liu, Rouen
Subject: Early Consultation for a Ch. 343, HRS - Draft EA, Papakōlea Community Development Corporation (PCDC) Native Hawaiian Education & Community Center (NHECC) Project

Aloha e Mr. McKeague,

Thank you for the opportunity to comment on the subject project. Hawaiian Electric Company has no objection to the Early Consultation for a Ch. 343, HRS - Draft EA, Papakōlea Community Development Corporation (PCDC) Native Hawaiian Education & Community Center (NHECC) Project. Should Hawaiian Electric have existing easements and facilities in the project area, we will need continued access for maintenance of our facilities. We appreciate your efforts to keep us apprised of the subject project in the planning process. As the proposed project comes to fruition, please continue to keep us informed.

Mahalo,
Sarah

Sarah Nagata
Permits Engineer, Transmission & Distribution
Hawaiian Electric
PO Box 2750 / Honolulu, HI 96840

O: 808.543.7046
M: 808.772.3281
E: sarah.nagata@hawaiianelectric.com

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Laurie Luczak <10007721@k12.hi.us>

NHECC

2 messages

Laurie Luczak <laurie.luczak@k12.hi.us> Thu, Jun 13, 2024 at 2:38 PM
To: puowainaNHESS@g70.design

Aloha,

Thank you for your letter dated 06/06/24 regarding the development of a NHECC Project.

I think that it's very exciting to hear that an NHECC is in the works. We agree that and support future partnerships in order to respond to the various needs in our community. While the schools do much, we can't do it alone nor all. We know that families and communities initiate and carry forward much of the epistemologies of our students and that learning happens beyond the school's campus. I know that our students who are currently junior leaders at the summer Papakolea programs enjoy and look forward to serving in this capacity.

Are there also plans to support families who support the youth? We have offered parenting classes and book studies at Stevenson, over the past two years, and these efforts were well received and parents look forward to our next course of study.

Mahalo,
Laurie Luczak, Principal
Stevenson Middle School - Learn. Grow. Discover.
"Don't judge each day by the harvest you reap but by the seeds you sow." R.L. Stevenson
"Don't ever confuse motion with progress." R.L. Stevenson
Learner -Connectedness - Intellection - Positivity - Achiever - Strategic

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Mail Delivery Subsystem <mailer-daemon@googlemail.com> Thu, Jun 13, 2024 at 2:39 PM
To: 10007721@k12.hi.us

Message blocked

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The response from the remote server was:

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Remote-MTA: dns; g70-design.mail.protection.outlook.com. (52.101.194.13, the
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Diagnostic-Code: smtp; 550 5.4.1 Recipient address rejected: Access denied. [CH1PEPF0000AD83.namprd04.
prod.outlook.com 2024-06-14T00:39:05.957Z 08DC519754D1FF90]
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From: Laurie Luczak <laurie.luczak@k12.hi.us>
To: puowainaNHESS@g70.design
Cc:
Bcc:
Date: Thu, 13 Jun 2024 14:38:29 -1000
Subject: NHECC
----- Message truncated -----