
**Cultural Impact Assessment for the
Kailua Park Master Planning Project
Keahuolū and Lanihau Ahupua‘a
North Kona, Hawai‘i
TMK: [3] 7-5-005:007 & 083**

**Prepared for
Kimura International, Inc.**

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Kailua, Hawai‘i
(Job Code: KEAHUOLU 4)**

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Management Summary

Reference	Cultural Impact Assessment for the Kailua Park Master Planning Project Keahuolū and Lanihau Ahupua‘a, North Kona, Hawai‘i, TMK: [3] 7-5-005:007 & 083 (Magat et al. 2010)
Date	August 2010
Project Number (s)	Cultural Surveys Hawai‘i Inc. (CSH) Job Code: KEAHUOLU 4
Project Location	The 117-acre Project area is located in Keahuolū and Lanihau Ahupua‘a, North Kona District, Hawai‘i Island (TMK: [3] 7-5-005:007 & 083). The southeast end of the Project area is bounded by Kuakini Highway on the northeast, Kaiwi Street on the southeast, and Kona Bay Drive on the southwest. The Project area consists of the grounds of the Old Kona Airport State Recreation Area, formerly the Kailua Airport. The Project area is depicted on the 1996 USGS 7.5-Minute Series Topographic Map, Keāhole Point Quadrangle.
Land Jurisdiction	Public, County of Hawai‘i
Agencies	Hawai‘i State Historic Preservation Division / Department of Land and Natural Resources (SHPD/DLNR); County of Hawai‘i; Office of Environmental Quality Control (DOH/OEQC)
Project Description	As of January 1, 2009, the ownership of the Project area lands transferred from the State of Hawai‘i to the County of Hawai‘i. The present Project is the development of a master plan for the existing County-managed Kailua Park and the former Old Kona State Recreation Area that comprise the 117-acre Project area.
Project Acreage	Approximately 117 acres
Area of Potential Effect (APE)	The area of potential effect (APE) includes the approximately 117-acre Project area. While this investigation focused on the Project APE, for the purposes of this CIA, the study area included the Keahuolū and Lanihau Ahupua‘a where the Project area is located.
Document Purpose	The Project requires compliance with the State of Hawai‘i environmental review process [Hawai‘i Revised Statutes (HRS) Chapter 343], which requires consideration of a proposed Project’s effect on cultural practices and resources. At the request of Kimura International, Inc., CSH is conducting this draft Cultural Impact Assessment (CIA). Through document research and ongoing cultural consultation efforts, this report provides preliminary information pertinent to the assessment of the proposed Projects’ impacts to cultural practices and resources (per the <i>Office of Environmental Quality Control’s Guidelines for Assessing Cultural Impacts</i>) which may include Traditional Cultural Properties (TCP) of ongoing cultural significance that may be eligible for inclusion on the State Register of Historic Places, in accordance with Hawai‘i State Historic Preservation Statute (Chapter 6E) guidelines for significance criteria (HAR §13–275–6). The document is intended to support the Project’s

	<p>environmental review and may also serve to support the Project's historic preservation review under HRS Chapter 6E-8 and Hawai'i Administrative Rules (HAR) Chapter 13-275.</p>
<p>Community Consultation</p>	<p>Hawaiian organizations, agencies and community members were contacted in order to identify potentially knowledgeable individuals with cultural expertise and/or knowledge of the Project area and the vicinity. The agencies consulted include the State Historic Preservation Division (SHPD), the Office of Hawaiian Affairs (OHA), Division of State Parks as well as the Hawai'i Island Burial council (HIBC) in addition to community groups such as Friends for Fitness and Kona Outdoor Circle. This effort was made by letter, e-mail, telephone, and in-person contact. In the majority of cases, letters were mailed along with a map and an aerial photograph of the Project area.</p>
<p>Results of Background Research</p>	<p>Background research for this Project yielded the following results:</p> <ol style="list-style-type: none"> 1. The Project area is located in Keahuolū and Lanihau Ahupua'a and is comprised of the traditional places of Pawai Bay and Maka'eo. Despite presently being a relatively dry coastline, the Project area has contained many unique resources—including multiple brackish ponds, a few of which are still present, and native plants. 2. Maka'eo is both the name of the coastline between Kukailimoku Point and Pawai Bay and a fishing village that was occupied until the construction of the airport in 1948. This fishing village consisted of multiple housesites, a canoe landing and burial grounds. 3. A radiocarbon date of A.D. 1410-1665 was obtained from an agricultural feature in an adjacent parcel, indicating early use of this area during the pre-Contact period. 4. Maka'eo is associated with specific <i>mo'olelo</i> (stories and oral histories) about (a) an <i>ali'i</i> (chief, noble) from Maui, Kiha-a-Pi'i-lani, brother-in-law of 'Umi-a-Līloa, and his wife Kumaka, sailing to visit 'Umi-a-Līloa and landing in Maka'eo in Kailua; and (b) Ko'i, the adopted son of 'Umi-a-Līloa, removing 'Umi-a-Līloa's body from a cave following his death. 5. Documented sites within the Project area include: (a) several temporary and permanent habitation sites; (b) multiple burial and reinterment sites; (c) numerous agricultural sites and activity areas; (d) a few small lava tube shelters; and (e) multiple petroglyphs and a <i>papamū</i> (stone where the checkerlike game, <i>kōnane</i>, was played). 6. Based upon numerous previous exposures of burials in the

	<p>beach sands, the Project area is likely to contain substantial additional burials—as yet undiscovered and undocumented—located in the sand dunes and beach areas <i>makai</i> (seaward) of the existing runway.</p> <p>7. The Project area is also associated with the history of aviation on Hawai‘i Island as the location of the former Kona Airport, which was constructed in 1948, opened in 1950 and closed in 1970.</p>
<p>Results of Community Consultation</p>	<p>CSH attempted to contact 30 community members (government agency or community organization representatives, or individuals such as cultural and lineal descendants, and cultural practitioners) for the purposes of this CIA. Eighteen people responded and ten <i>kūpuna</i> (elders) and/or <i>kama‘āina</i> (native born) were interviewed for more in-depth contributions.</p> <p>The findings of this CIA suggest that there are several major areas of cultural interest and concern regarding potential adverse impacts on cultural and natural resources and associated beliefs and practices as a result of the proposed development of a master plan for the existing County-managed Kailua Park and the former Old Kona State Recreation Area that comprise the 117-acre Project area:</p> <p>Community consultation indicates:</p> <ol style="list-style-type: none"> 1. The Project area and environs, in particular the shoreline, has a long history of use by Kānaka Maoli (Native Hawaiians) and other <i>kama‘āina</i> groups for a variety of past and present cultural activities and gathering practices. Several participants discussed natural and cultural resources including anchialine ponds teeming with <i>‘ōpae ‘ula</i> (small endemic shrimp) which were used to make chum; the existence of an <i>‘ōpelu ko‘a</i> (<i>Decapterus macarellus</i>, mackerel scad fishing grounds); the consumption and enjoyment of many kinds of fish including <i>‘ū‘ū</i> (genus <i>Myripristis</i>, squirrelfishes), <i>po‘opa‘a</i> (<i>Cirrhitus pinnulatus</i>), <i>‘o‘opu</i> (fresh and seawater species in the Gobiidae and Eleotridae families), <i>halalū</i> (young of <i>akule</i>, <i>Trachurops crumenophthalmus</i>), <i>ulua</i> (Carangidae, jack family), <i>manini</i> (<i>Acanthurus sandvicensis</i>, Convict Tang), <i>kūpīpī</i> (<i>Abudefduf sordidus</i>) and <i>humuhumunukunukuapua‘a</i> (<i>Rhinecanthus rectangulus</i>, triggerfish); marine resources such as <i>‘opihi</i> (limpets), <i>pipi</i> (<i>Pinctada margaritifera</i>, Common pearl oyster), <i>kūpe‘e</i> (<i>Nerita polita</i>, edible marine snail) and <i>limu</i> (seaweed, algae); the

	<p>gathering of native plants like <i>'uhaloa</i> (<i>Waltheria indica</i>) which is used for medicinal purposes, coconuts, <i>kauna'oa</i> (<i>Cuscuta sandwichiana</i>) which was used in fish bait, <i>pōhuehue</i> vines (<i>Ipomoea pes-caprae</i>) used to heal sprains and broken bones, beach <i>naupaka</i> (<i>Scaevola taccada</i>), <i>Hinahina</i> (<i>Heliotropium anomalum</i> var. <i>argenteum</i>), and the sweet “upside down” wild pineapple. Study participants also discussed petroglyphs; burials; and <i>heiau</i> (pre-Christian place of worship). They shared <i>mo'olelo</i> about the origin of the name “Maka'eo;” Pawai Bay which was known as “Kunewa Bay;” Pohakuloa where families would place the <i>piko</i> (umbilical cord) of their babies; the presence of spirits in the Project area; the existence of trails; the power of folk healing and existence of supernatural fireballs; the preparation of fish bait and the process of feeding, as well as various ways of catching, fish; the different stages of growth for fish and the need to respect and keep the ecological balance; and the interaction between marine life and humans.</p> <ol style="list-style-type: none"> 2. Many community contacts stressed the sensitivity of the <i>makai</i> and northern portion of the Project area where there are numerous archaeological sites and significant cultural and natural resources, including numerous as-yet undiscovered burials and designated burial areas. 3. There are additional significant cultural resources that have not been adequately documented and assessed by prior historic-preservation work, including natural resources and their ecological relationships. 4. Archaeologist for the Division of State Parks and CIA participant MaryAnne Maigret voiced the need to protect the <i>makai</i> portion from dune vegetation removal as “this approach would be catastrophic not only for protecting the shoreline from high wave activity, but for the high, high potential for eroding more burials from these dunes.” 5. The Lui <i>'ohana</i> (family) emphasized the restoration, preservation and protection of grave sites, the shoreline, anchialine ponds and natural water cisterns, among others. They would like to be consulted along with other cultural and lineal descendants on how to protect and preserve the area's cultural and natural resources, and suggested interpretive signage and fencing. 6. Community contact Mr. Ako, Mr. Kailiwai, and Mrs. Kekai
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	<p>emphasized the name of the bay next to Pawai Bay as “Halepa‘o” (also spelled Hale Pa‘o), not “Papawai.” Mr. Ako noted this is due to the crevice and ‘o ‘<i>opu</i> fish.</p> <ol style="list-style-type: none"> 7. Several CIA participants, namely Mr. Kunewa, Mr. Greenwell and Mrs. Au Hoy, suggested that the park be developed into a Hawaiian cultural park, with Mr. Greenwell stressing that the development should consider the greater environment and culture surrounding the park. Mr. Kunewa suggested construction of <i>hale</i> (house, lodge) or <i>hālau</i> (longhouse) pavilions surrounded with native plants and trees. Mr. Kailiwai expressed hope that the planned county park will provide for the local community. 8. CIA participant Mr. Kunitake voiced concern over any potential buildings that will reduce the open space of the park. He and Mr. Greenwell emphasized the need for the park to be relevant to the community needs 60 to 100 years from now, if possible. 9. The majority of community contacts stressed that any development of the park take into consideration the growing needs of Kailua Town residents, including but not limited to, the need for a safe open space for <i>keiki</i> (children), a dog park for pet owners, infrastructure that can support recreational activities such as picnics and barbecues, meeting places for concerts and other events. In particular, they emphasized the need for the beach areas to be kept open and free for passive recreation and enjoyment.
<p>Recommendations</p>	<p>The findings of this CIA indicate that there is a wealth of Native Hawaiian cultural resources, beliefs and ongoing practices associated with the proposed Project area and immediate vicinity. The results of this CIA present a number of possible mitigation measures for the landowner/developer’s consideration. The following recommendations are offered as a way to begin to address some of the concerns expressed by study participants in the statements presented in Section 4 and Section 5.</p> <ol style="list-style-type: none"> 1. In light of statements made by the majority of the participants in this study that there may be burial sites or <i>iwi kūpuna</i> (ancestral remains) in the <i>makai</i> portion of the Project area, it is recommended that: <ol style="list-style-type: none"> a. Any development of the <i>makai</i> area should be limited to passive recreation. Any potential development should be limited to minimally

	<p>invasive infrastructure.</p> <p>b. The sand dunes and the beach area should be left alone. Removal of dune vegetation should be avoided and the beach <i>naupaka</i> should be encouraged to thrive as a protective measure.</p> <p>c. No dredging should occur in the known habitation areas of the <i>kūpe'e</i>.</p> <p>d. Personnel involved in development activities in the Project area should be informed of the possibility of inadvertent cultural finds, including human remains. Should cultural or burial sites be identified during ground disturbance, all work should immediately cease, and the appropriate agencies notified pursuant to applicable law.</p> <ol style="list-style-type: none"> 2. It is recommended that an Archaeological Inventory Survey (AIS) be conducted for the Project area, with mapping and testing of sites to determine significance and confirm function. 3. Known burial sites such as the cemetery enclosure where several members of Mrs. Lui's <i>'ohana</i> (Kaelemakule) are buried should be cleaned, protected and preserved. The Lui family recommended the removal of <i>kiawe</i> (<i>Prosopis pallida</i>) and beach <i>naupaka</i> bushes and young coconut trees from the burial enclosure in the northern section of the Project area. 4. Mr. Kailiwai and Mrs. Kekai recommended for the north section of Maka'eo to be left untouched, and for the continued protection of known burials as well as any <i>iwi</i> that may be disturbed. 5. Additionally, visitor/resident education on proper behavior, and protocol, as part of active management, is critical in the protection, appreciation and enjoyment of natural and cultural features. 6. It is recommended that coconuts be re-planted in the sandy areas. Native vegetation should be preserved and re-planted in the Project area. Anchialine ponds should be cleared and restored, and the <i>'ōpae 'ula</i> living in the ponds should be protected and preserved. Caves with fresh and brackish water should be restored, protected and preserved. 7. Generally, it is recommended that community members with longstanding connections to the area such as the Lui,
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	<p>Kunewa and Kailiwai <i>'ohana</i> should be consulted regarding the preservation, restoration, and interpretation of cultural resources including archaeological sites, caves, petroglyphs, trails, possible burials and other features. In particular, the Lui, Kailiwai and Kunewa <i>'ohana</i> and other cultural and lineal descendants of the area should be consulted regarding handling of any possible family burial sites or other cultural findings in the Project area. Due to some divergence of opinions regarding the proposed Project and its impact on cultural and historic features in the Project area with some CIA participants suggesting the removal of certain plants like <i>naupaka</i> and coconut trees from a burial enclosure, while others call for the <i>naupaka</i> to be protected and for coconut trees to be re-planted, it is recommended that Project proponents address these matters in a community meeting where community members, including participants in this CIA, can review and comment on the proposed Project <i>after</i> the completion of all relevant environmental and historic-preservation studies, and <i>prior</i> to the finalization and implementation of landscaping, architectural and construction plans.</p>
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Section 1 Introduction

1.1 Project Background

At the request of Kimura International Inc., Cultural Surveys Hawai'i (CSH) completed a Cultural Impact Assessment (CIA) for an approximately 117-acre Project area in Keahuolū and Lanihau Ahupua'a, North Kona District, Hawai'i Island (TMK: [3] 7-5-005:007 & 083). The Project area encompasses the coastal area immediately west of the main business district on the north side of Kailua-Kona town. The southeast end of the Project area is bounded by Kuakini Highway on the northeast, Kaiwi Street on the southeast, and Kona Bay Drive on the southwest (Figure 1 through Figure 3). The Project area consists of the grounds of the Old Kona Airport State Recreation Area, formerly Kona Airport. The Project area is depicted on the 1996 USGS 7.5-Minute Series Topographic Map, Keāhole Point Quadrangle.

As of January 1, 2009, the ownership of the Project area lands transferred from the State of Hawai'i to the County of Hawai'i. The present Project is the development of a master plan for the existing County-managed Kailua Park and the former Old Kona State Recreation Area that comprise the 117-acre Project area.

The purpose of the CIA is to consider the effects that the proposed Project may have on the culture of Hawai'i, and traditional and customary rights. The Hawai'i State Constitution, Article XII, Section 7 protects "all rights" of native Hawaiians that are "customarily and traditionally exercised for subsistence, cultural and religious purposes." Act 50 (OEQC 2004) was passed as an attempt to balance the scale between traditional lifestyles and development and economic growth. Act 50 provides that environmental impact statements: (1) Include the disclosure of the effects of a proposed action on the cultural practices of the community and State; and (2) Amend the definition of "significant effect" to include adverse effects on cultural practices.

The scope of work was designed to meet the *Guidelines For Assessing Cultural Impacts* as adopted by the Office of Environmental and Quality Control (OEQC) (OEQC 1997), as well as the requirement of any other State and County agencies involved in the review process for the proposed Project. The *Guidelines for Assessing Cultural Impacts* issued by the OEQC discuss the types of cultural resources, practices and beliefs that might be assessed. The Guidelines state:

The type of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs. The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man-made and natural, including submerged cultural resources, which support such cultural practices and beliefs. .

The assessment also considers cultural resources, practices and beliefs within the broader context of Keahuolū and Lanihau Ahupua'a that are relevant to assessing the role of the Project area.

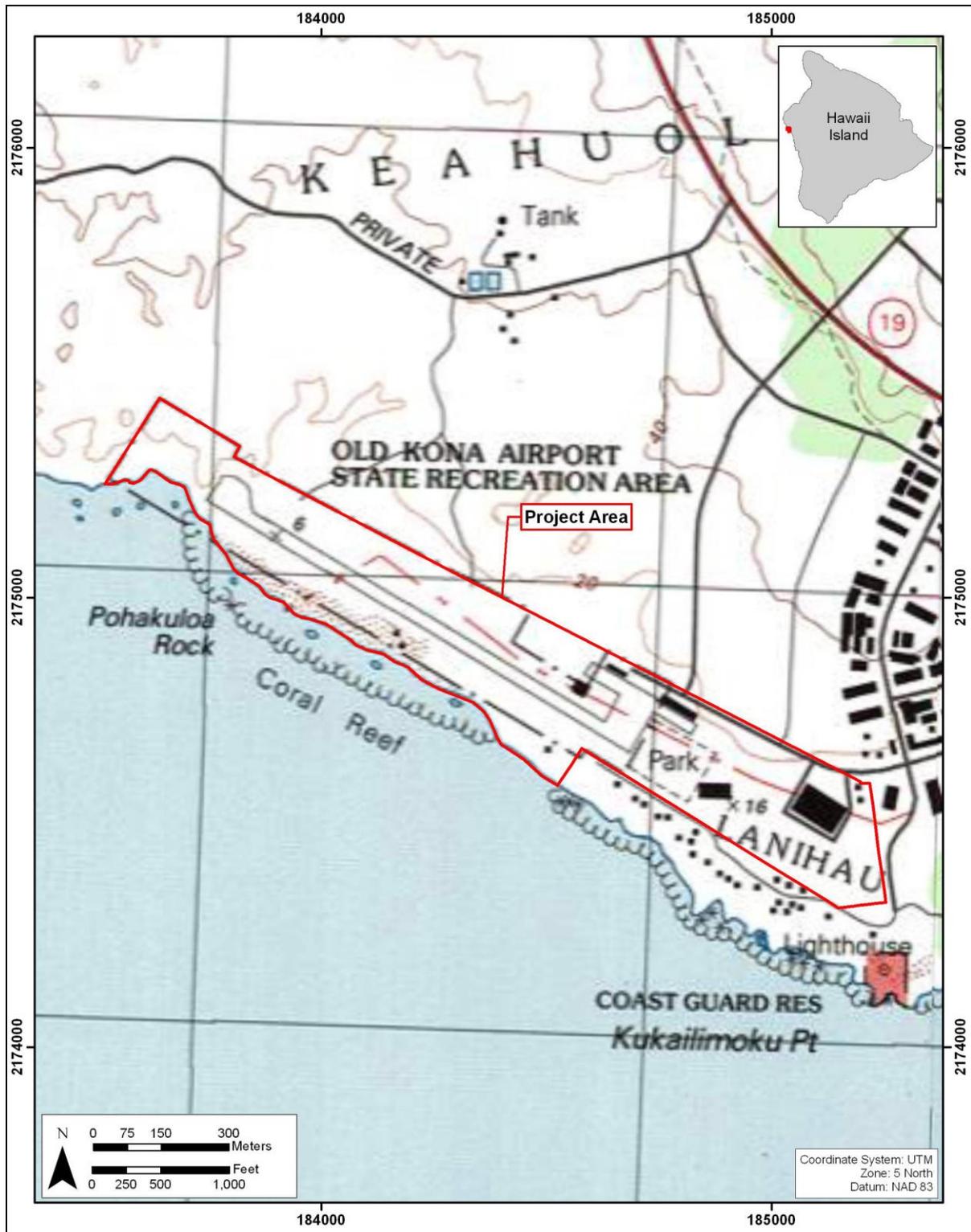


Figure 1. U.S. Geological Survey 7.5-Minute Series Topographic Map, Keāhole Point Quadrangle (1996), showing the location of the Project area

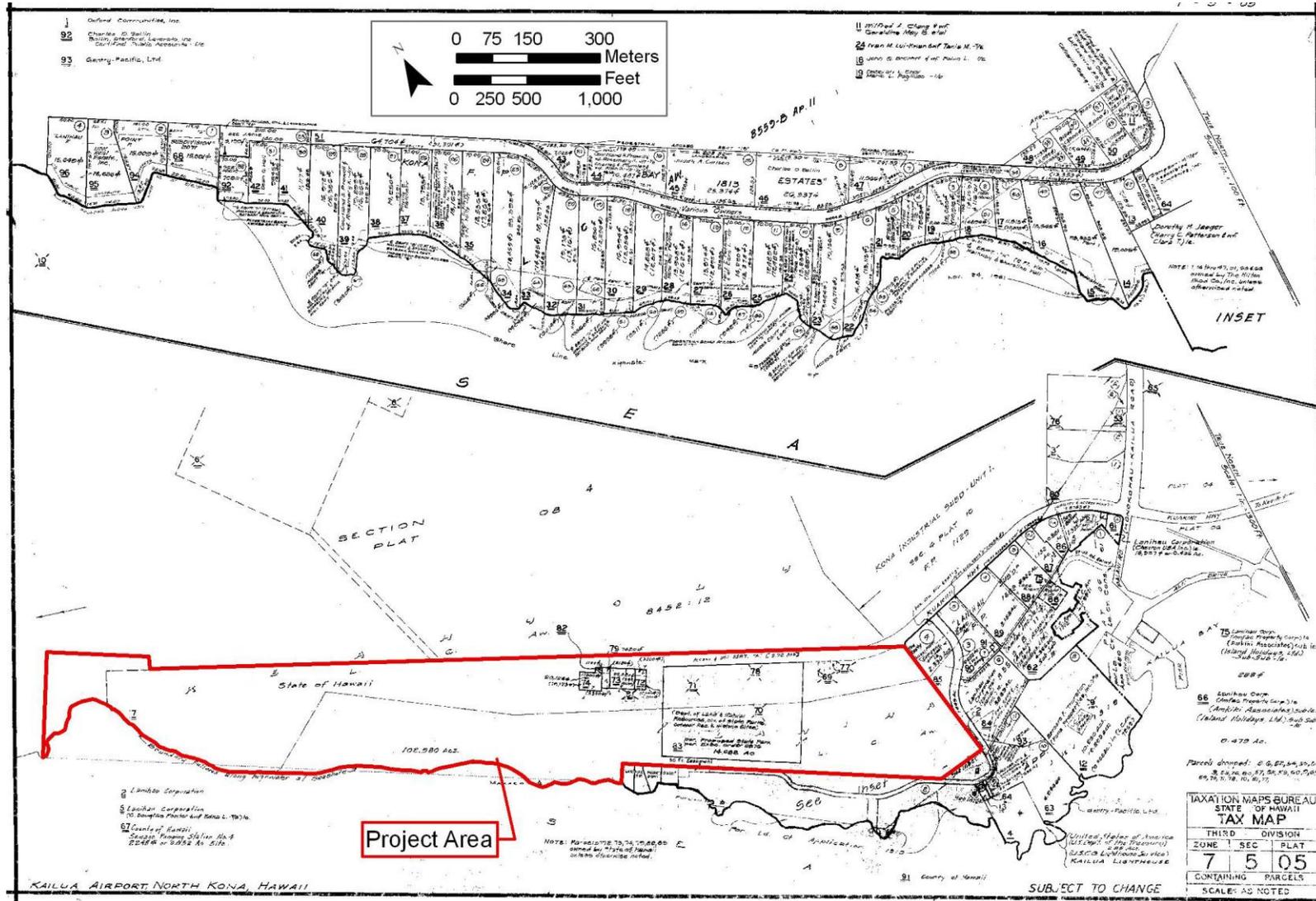


Figure 2. Tax Map Key [3] 7-5-05, showing the location of the Project area



Figure 3. Aerial photograph showing the location of the Project area (source: NOAA Biogeography Program 2000)

1.2 Document Purpose

The Project requires compliance with the State of Hawai'i environmental review process [Hawai'i Revised Statutes (HRS) Chapter 343], which requires consideration of a proposed Project's effect on cultural practices. CSH is conducting this CIA at the request of Kimura International, Inc. Through document research and ongoing cultural consultation efforts this interim draft report provides information pertinent to the assessment of the proposed Project's impacts to cultural practices and resources (per the *Office of Environmental Quality Control's Guidelines for Assessing Cultural Impacts*), which may include Traditional Cultural Properties (TCP) of ongoing cultural significance that may be eligible for inclusion on the State Register of Historic Places, in accordance with Hawai'i State Historic Preservation Statute (Chapter 6E) guidelines for significance criteria (HAR §13-275-6 under Criterion E which states to be significant an historic property shall:

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

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

1.3 Scope of Work

The scope of work for this CIA includes:

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

1.4 Environmental Setting

1.4.1 Natural Environment

The Project area is located within one mile of the main business district of Kailua-Kona Town in Keahuolū and Lanihau Ahupua‘a immediately northwest of town. The elevations of the Project area range from approximately 2 - 10 ft. above mean sea level (AMSL). The Project area is located on the western slope of Hualālai Volcano, on Pleistocene lava flows (Macdonald et al. 1983:366) of undulating *pāhoehoe* (smooth lava) with sections of coralline sand beaches. The Project area is indicated to receive approximately 20 in. of annual rainfall with the mean annual temperature of 75° to 80° Fahrenheit (Giambelluca et al. 1986). Rainfall is insufficient for most non-irrigated agriculture. Vegetation in the Project area is characterized by stands of *koa haole* (*Leucaena leucocephala*), *kiawe* (*Prosopis pallida*), clumps of Christmas berry (*Schinus terebinthifolius*) mainly in *pāhoehoe* sinks, *noni* (*Morinda citrifolia*), scattered fountain grass (*Pennisetum setaceum*) and beach *naupaka* (*Scaevola taccada*).

The old airport runway runs roughly southeast-northwest through the northwestern majority of the Project area. In the *mauka* (upland, mountain) portion of the Project area, northeast and northwest of the runway, the terrain is *pāhoehoe* lava with numerous predominantly small pit caves and a few anchialine ponds. The Project lands southwest, or *makai* (lowland, ocean) of the runway beach sand, includes dunes overlying the *pāhoehoe*.

1.4.2 Built Environment

The Kona Airport was constructed in 1948, impacting much of the current Project area. The southeast portion of the Project area was developed into Kailua Park. The existing Kailua Park includes several multi-purpose ball fields, four tennis courts, a gymnasium and swimming pool complex. The former airport property includes the old runway and condemned terminal, an events pavilion, two partially completed canoe *hale* (house, lodge), and a landscaped walking/jogging path *mauka* of the old runway. Several beach pavilions and picnic areas are located along the shoreline (see Figure 3). A large area of bulldozer push is located at the west end of the old runway, created during the runway construction.

Section 2 Methods

2.1 Archival Research

Historical documents, maps and existing archaeological information pertaining to the sites in the vicinity of Keahuolū were researched at the SHPD library, CSH library, the University of Hawai'i's Hamilton Library, the Hawai'i State Archives, the State Land Survey Division, the Mission Houses Museum Library, the Hawai'i State Public Library, the Archives of the Bishop Museum, and the Kona Historical Society. Previous archaeological reports for the area were reviewed, as were historic maps and primary and secondary historical sources. Information on Land Commission Awards was accessed through Waihona 'Aina Corporation's Māhele Data Base (<www.waihona.com>)

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

2.2 Community Consultation

2.2.1 Sampling and Recruitment

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

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

for the study (Bernard 2006:192). CSH also employs expert or judgment sampling which involves assembling a group of people with recognized experience and expertise in a specific area (Bernard 2006:189–191). CSH maintains a database that draws on over two decades of established relationships with community consultants: cultural practitioners and specialists, community representatives and cultural and lineal descendants. The names of new potential contacts were also provided by colleagues at CSH and from the researchers' familiarity with people who live in or around the study area. Researchers often attend public forums (e.g., Neighborhood Board, Burial Council and Civic Club meetings) in (or near) the study area to scope for participants. Please refer to Table 2, Section 4 for a complete list of individuals and organizations contacted for this CIA.

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

2.2.2 Informed Consent Protocol

An informed consent process was conducted as follows: (1) before beginning the interview the CSH researcher explained to the participant how the consent process works, the Project purpose, the intent of the study and how his/her information will be used; (2) the researcher gave him/her a copy of the Authorization and Release Form to read and sign (Appendix A); (3) if the person agreed to participate by way of signing the consent form *or* providing oral consent, the researcher started the interview; (4) the interviewee received a copy of the Authorization and Release Form for his/her records, while the original is stored at CSH; (5) after the interview was summarized at CSH (and possibly transcribed in full), the study participant was afforded an opportunity to review the interview notes (or transcription) and summary and to make any corrections, deletions or additions to the substance of their testimony/oral history interview; this was accomplished primarily via phone, post or email follow–up and secondarily by in–person visits; (6) participants received the final approved interview, photographs and the audio–recording and/or transcripts their interview if it was recorded. They were also given information on how to view the draft report on the OEQC website and offered a hardcopy of the report once the report is a public document.

If an interviewee agreed to participate on the condition that his/her name be withheld, procedures are taken to protect his/her confidentiality (see Protection of Sensitive Information below).

2.2.3 Interview Techniques

To assist in discussion of natural and cultural resources and cultural practices specific to the study area, CSH initiated “talk–story” sessions with (unstructured and semi–structured interviews as described by Bernard 2006) asking questions from the following broad categories:

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

2.2.3.1 In-depth Interviews and Oral Histories

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

2.2.3.2 Field Interviews

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

2.3 Compensation and Contributions to Community

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

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

Section 3 Background Research

3.1 Traditional and Historical Background

3.1.1 Mythological and Traditional Accounts

Keahuolū and Lanihau Ahupua'a are located within a transitional area between two distinct ecological zones. Lands to the south of Lanihau, known as *Kona kai 'opua* (Kona of the distant horizon clouds above the ocean), between Kailua Bay and Keauhou Bay, are generally recognized as the fertile agricultural district and population center of North Kona (Kirch 1985:166; Kelly 1983). The relatively dry *Kekaha-wai-'ole* (the waterless place) area of North Kona to the northeast is characterized by coastal fishponds and relatively barren lava inlands.

The name of the *ahupua'a* (land division), Ke-ahu-o-lū, has been translated in two ways. The first is as "the *ahu* [cairn or altar] of Lū" (Pukui et al. 1974:101). There are no legendary accounts of a Hawaiian named Lū, but an *ahu* is a mound, often used as an altar, so the name could refer to "the altar of Lū." The name of the land has also been written as Ke'ohu'olu (Maly 1994:A-3), which means "the refreshing mists." Appropriately similar in meaning given the proximity of the *ahupua'a*, Lanihau has been translated as "cool heaven" (Pukui et al. 1974:128).

There is a mound-hill at Keahuolū and Kealakehe, the *ahupua'a* to the north, that is also associated with mists. According to the "Legend of Ka-Miki," a series of stories about a supernatural hero who traveled around the Hawaiian Islands in the 13th century:

Ka-noenoe (The mist, fogginess) The mound-hill called Pu'u-o-Kaloa sits upon the plain of Kanoenoe which is associated with both Keahuolu and Kealakehe. The settling of mists upon Pu'u-o-Kaloa was a sign of pending rains; thus the traditional farmers of this area would prepare their fields. This plain was referenced by Pili when he described to Ka-Miki the extent of the lands which Ka-Miki would over see upon marrying the scared chiefess Paehala of Honokōhau. The inheritance lands included everything from the uplands of Hikuhia above Nāpu'u and the lands of the waterless Kekaha, which spanned from the rocky plain of Kanikū (Keahualono) to the plain of Kanoenoe at Pu'ukaloa. (*Ka Hoku o Hawai'i* 10/25/1917, as translated by Maly 1994:A-4)

Another legendary account discusses the hill called Pu'u-o-kaloa:

Pu'u-o-kaloa is a mound-hill site in the lands of Keahuolu-Kealakehe, not far from the shore of Kaiwi and Hi-iakanoholae. During periods of dry weather (*Ka lā malo'o*) when planted crops, from the grassy plains to the 'ama'uma'u (fern forest zone), and even the ponds (*ki'o wai*) were dry, people would watch this hill for signs of coming rains. When the *līhau* (light dew mists) sat atop the hill of Pu'u-o-kaloa, rains were on the way. Planters of the districts agricultural fields watched for omens at Pu'uokaloa, and it was from keen observation and diligent work that people prospered on the land. If a native of the land was hungry and came asking for food, the person would be asked:

Ua ka ua i Pu'ukaloa, ihea 'oe?

When rains fell at Pu'ukaloa, where were you? (If the answer was...)

I Kona nei no!

In Kona (there would be no sweet potatoes for this person)

But if the answer was:

I Kohala nei no!

In Kohala! (The person would be given food to eat for they had been away, thus unable to accomplish the planting.) (*Ka Hōkū o Hawai'i* March 19, 1914, as translated by Maly 1994:A-5)

These legendary accounts emphasize the importance of rainfall in this relatively dry region for farmers, who were cultivating sweet potatoes and other crops on the plains of Keahuolū and Lanihau.

Other place names given to the lands within the present Project area are Maka'eo, Pawai Bay and Pohakuloa (see Figure 15). Maka'eo, often translated as "piercing eye" (Stromberg and Dierenfield 2002), is the area located between Kukailimoku Point and Pawai Bay. Though mythic or traditional references to Maka'eo are few, it is mentioned in accounts of *ali'i* (chief, noble) 'Umi-a-Līloa. Samuel Kamakau relates 'Umi-a-Līloa's death and his adopted son Ko'i's subsequent actions:

They sailed from Kipahulu and landed at Kohala, and there he heard more of 'Umi-a-Līloa's death. From there they continued to Kekaha, and there darkness fell. There was a man there who strongly resembled 'Umi-a-Līloa, and Ko'i went to kill him and laid him in the canoe. Ko'i and his companions set sail from Kekaha and beached their canoe at the lava bed below Maka'eo. It was then late at night. He went up and found the guards of the cave asleep except Pi'i-mai-wa'a who guarded the inside. Ko'i entered with the substitute. Pi'i-mai-wa'a knew that the body had long been promised to Ko'i. Ko'i laid the man down and took 'Umi-a-Līloa's body by way of the lava bed to the sea of Maka'eo and boarded the canoe. (Kamakau 1992:32)

Kamakau also tells of another *ali'i* Kiha-a-Pi'i-lani, brother-in-law of 'Umi-a-Līloa, and his wife Kumaka, sailing to visit 'Umi-a-Līloa and landing in Maka'eo in Kailua (Kamakau 1992:27).

3.1.2 Early Historic Period

Early missionary residents made the first estimates of the population of the North Kona District. Asa Thurston estimated a population of not less than 20,000 people along a 30-mile stretch of the Kona coast. These residents were clustered on the coast, but some families also lived in a habitation belt about two miles inland (Kelly 1983:14). A formal census was conducted in 1832, and 12,432 people were recorded for the district of Kona. By 1835, this number had declined to 5,957. By 1853, the number had dropped to 2,210 (Schmitt 1973:21, 29, 31). The missionary, William Ellis (Ellis 1976:32), visited the Kona area in 1822 and noted deserted villages and abandoned fields “everywhere to be met with.” William Ellis also described Kailua Bay, the coastal area to the south of the current Project area as follows:

The houses which are neat, are generally erected on the sea-shore, shaded with cocoa-nut and kou trees, which greatly enliven the scene. The environs were cultivated to a considerable extent: small gardens were seen among the barren rocks on which the houses were built, wherever soil could be found sufficient to nourish the sweet potato, the watermelon, or even a few plants of tobacco, and in many places they seemed to be growing literally in the fragments of lava, collected in small heaps around their roots. (Ellis 1976:31)

Few historical records can be found about the early history of Keahuolū. However, in 1869, the land was described thus by David Kalākaua:

This land is situated in the District of North Kona, bounded by the *ahupua'a* of Lanihau (in Kailua) belonging to Prince Lunalilo on the Ka'u side, and on the Kohala side, by Kealakehe, a government land and Honokohaniki belonging to Keelikolani. Keahuolu runs clear up to the mountains and includes a portion of nearly one half of Hualalai mountains. On the mountains the *koa*, *kukui* and *ohia* abounds in vast quantities. The upper land or inland is arable, and suitable for growing coffee, oranges, taro, potatoes bananas &c. Breadfruit trees grow wild as well as the *Koli* [kolī, castor-oil plant] oil seed. The lower land is adopted for grazing cattle, sheep, goats, &c. The fishery is very extensive and a fine grove of cocconut trees of about 200 to 300 grows on the beach. The flat land near the sea beach is composed chiefly of lava, but herbs and shrubbery grows on it and [it is] suitable for feed of sheep and goats. It is estimated at 15,000 to 20,000 acres or more. (cited in Donham 1990a B-4)

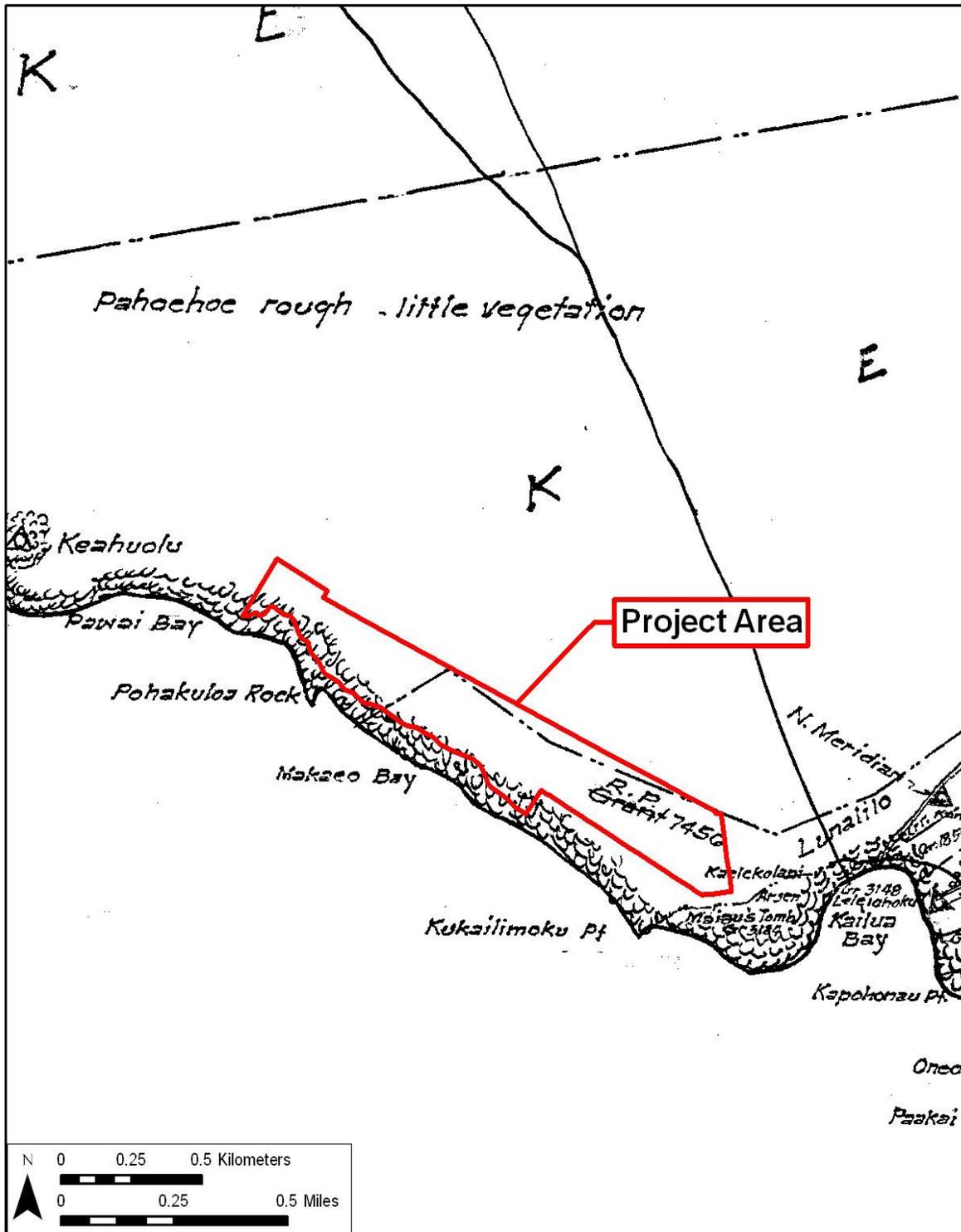


Figure 4. 1891 Registered Map 1280 showing place names Maka'eo, Pohakuloa, and Pawai Bay

3.1.3 Mid- to late-1800s

In 1848, Kamehameha III authorized the Māhele (*lit.* division), which defined the land interests of the king, the high-ranking chiefs, and the *konohiki* (landlords for the chiefs). The lands awarded to the chiefs and their *konohiki* were known as Konohiki Lands. In 1848, four resolutions were passed to protect the rights of the *kama'āina*, the native tenants. The resolutions authorized the Land Commission to award fee simple title to native tenants for habitation and agricultural lands that were part of Crown Lands (lands reserved for the royal family), Government Lands (lands held by the government), or Konohiki Lands. The lands for the common people became known as *kuleana* (tenant) awards (Chinen 1958, 1961).

At the time of the Māhele of 1848, the *ahupua'a* of Lanihau was awarded to Lunalilo and the entire *ahupua'a* of Keahuolū was awarded to Ane Keohokālōle. Ane Keohokālōle had held two walled houselots “from very ancient times” along the shore. Keohokālōle was the granddaughter of Kame'eiamoku, an important chief that supported Kamehameha I. She was also the mother of the future King David Kalākaua, the future Queen Kamaka'eha Lydia Lili'uokalani, William Pitt Leleiōhoku, and Miriam Likelike. Ane Keohokālōle later sold portions of her 15,000-20,000-acre grant to the government and other parties, with the remainder being passed on to her heir, Lili'uokalani. J.S. Emerson, a 19th century government surveyor, described the inland portion of Keahuolū (Reg. Map 1280) as “rough pahoehoe, little vegetation,” similar to descriptions of the dry and barren lands of Kekaha. David Kalākaua further described these *kula* (plains used for dryland agriculture) lands as suitable for livestock grazing (Donham 1990a). No *kuleana* grants were awarded in the inland portion (lower *kula* zone) of Keahuolū, and there is little historic information concerning traditional Hawaiian land use in the area. However, the archaeological record suggests that dry land agriculture in the area's designated grazing land was once relatively intensive.

The upper *kula* zone was historically the primary agricultural zone of the two *ahupua'a*. Many *kuleana* awards were claimed for this area, indicating that dry land crops were grown here. The most common crop described in the claims was taro, with coffee and potatoes also mentioned. During the Māhele, few of these *kuleana* awards were granted; instead, these lands were generally awarded to the *konohiki*, who used the lands for livestock grazing (Kelly 1983:67).

Emerson described the boundary between the inland and upland forested areas in this transitional region as “lava covered with scattering forest and dense masses of *ki* [ti; *Cordyline terminalis*] root” (Kelly 1983:58). Lands below the forest edge were described as “rocks covered with grass” (Kelly 1983:58). Emerson estimated the forest edge boundary to be at a 750 - 800 ft (228 - 244 m) elevation above sea level in Keahuolū and Lanihau.

3.1.4 1900s to Present

The population of the region continued to decline until around A.D. 1890, when the population of North Kona dropped to 1,754 people. By 1900, the population had increased to 3,189 and continued to increase as people moved into the urban and suburban lands around Kailua-Kona.

A *sisal* (*Agave sisilana*) mill was constructed in Keahuolū sometime during the late 1890s; *sisal* was grown to make ropes and other fibers. The mill was located along the southern portion

of the old Palani Road corridor at 130 m (428 ft) AMSL. Operating until 1924, the mill was surrounded by *sisal* fields that covered an area of up to 1000 acres in Keahuolū and Kealakehe *ahupua'a* (Jensen 1990).

In the late 1890s and 1900s, the area around Pawai Bay at the northwest end of the current Project area, was a fishing village with a canoe landing (Yent 1993:4) but in large part, before the construction of the airport, the coastal region of Lanihau and Keahuolū *Ahupua'a* remained undeveloped. A large brackish pond was present *mauka* of the bay and in addition to several planting pits utilized for the cultivation of primarily pineapple, multiple housesites were present around Pawai Bay (Neighbor Island Consultants 1973:45,52). This area was inhabited by the Kau'a family until the construction of the airport in 1948.

The coastal area of Maka'eō was marked by a large coconut grove (Yent 1993:4) and the coastal trail that ran through Kailua Town turned to head *mauka* at Maka'eō to join with the Māmalahoa Trail (Springer and Camara 1987:42).

In 1909, the Lili'uokalani Trust was established to provide for children, especially orphans, of Hawaiian descent (Queen Lili'uokalani Children's Center 2004). Income was derived from real estate owned by Queen Lili'uokalani. As a result of the will of Queen Lili'uokalani, the lands of Keahuolū were placed in a trust. In the last twenty years, the trustees have begun to develop the Keahuolū lands to generate revenue for their programs. The area around Palani Road is now occupied with shopping malls, bookstores, business offices, and residential subdivisions.

Prior to the area's use as a formal airport, an area parallel to the beach within the Project area, Kailua Airstrip was used for small aircraft operations. The construction of Kona Airport began on June 10, 1948 and opening ceremonies for the new airport were held on July 10, 1949 (State of Hawai'i Department of Transportation 1949). Developments to the airport continued with the construction of the boundary fence in 1950 and various runway extensions completed over the years, with the last extension completed in 1967 (Neighbor Island Consultants 1973). The airport development included a passenger terminal, an access road, a parking lot, the runway and parking apron and an airplane hangar. The commercial operations of Kona Airport ended with the opening of the new Keāhole Airport on July 1, 1970. Following the Kona Airport closure, the County of Hawai'i took over management of the area for development as a park. In 1976, ownership of the Kona Airport lands was transferred to the Hawai'i Island State Parks.

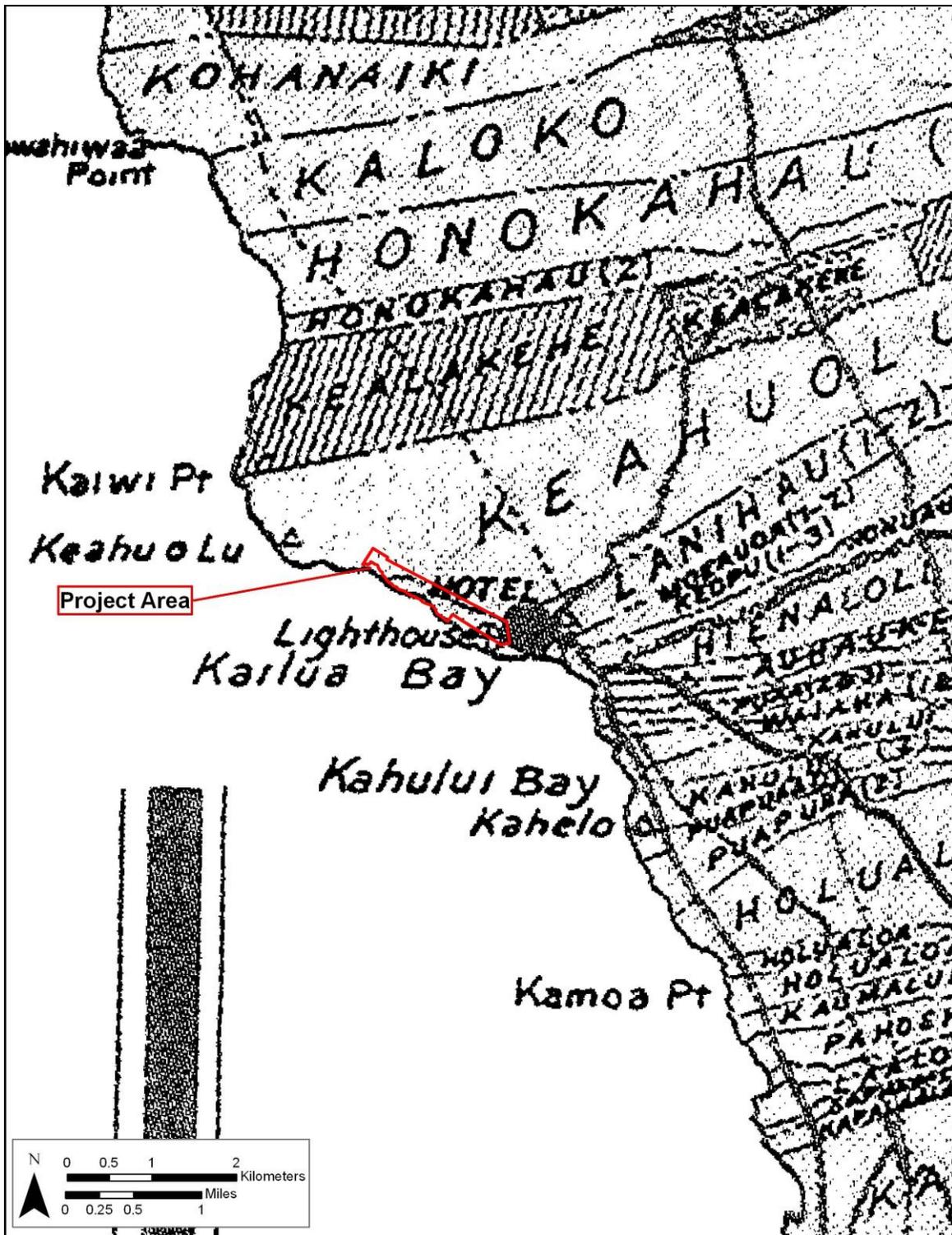


Figure 5. 1928 Hawai'i Territory Survey map showing no significant development in the area immediately northwest of Kailua town

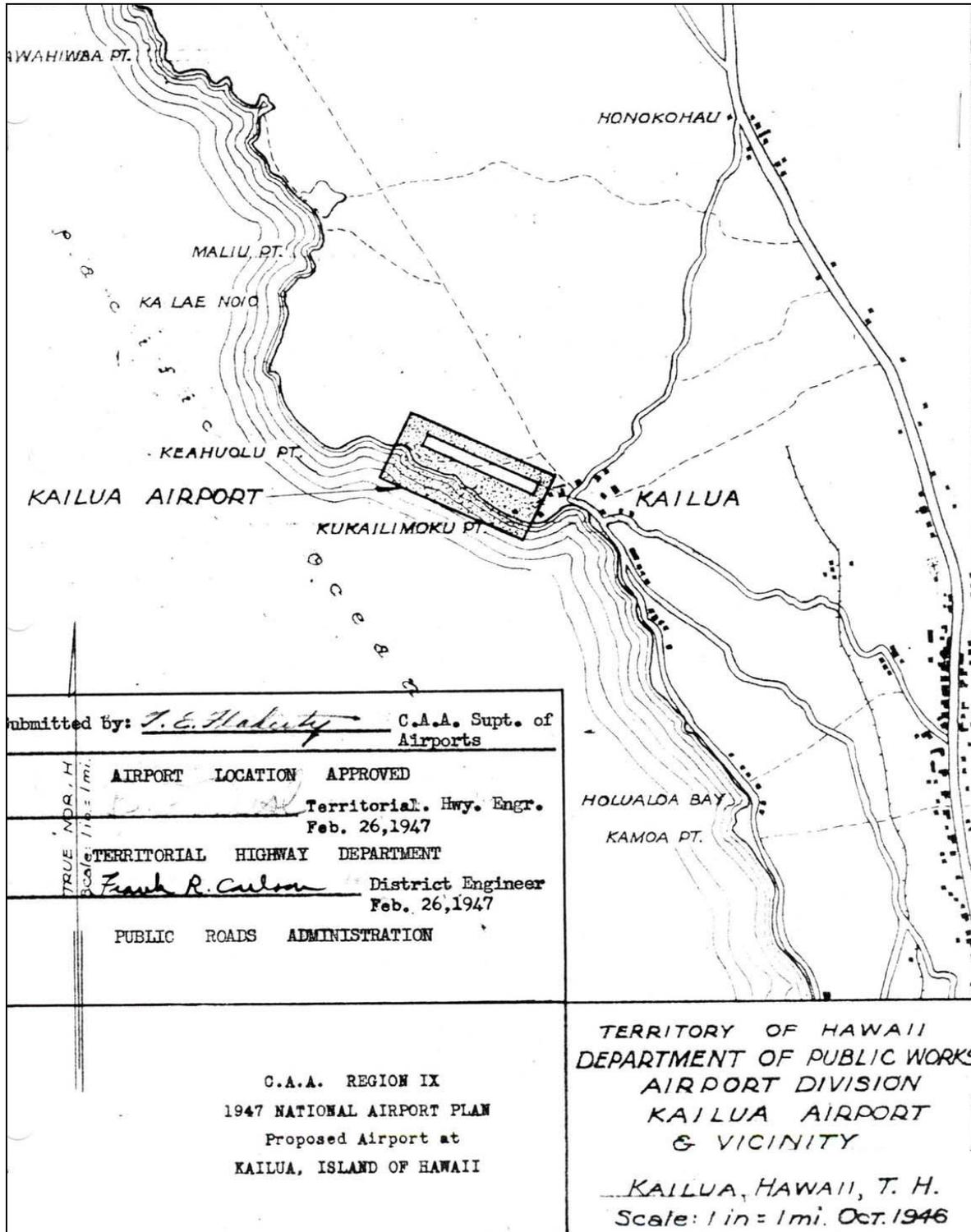


Figure 6. 1947 planning map for the future Kona Airport (State of Hawai'i Department of Transportation 1947)

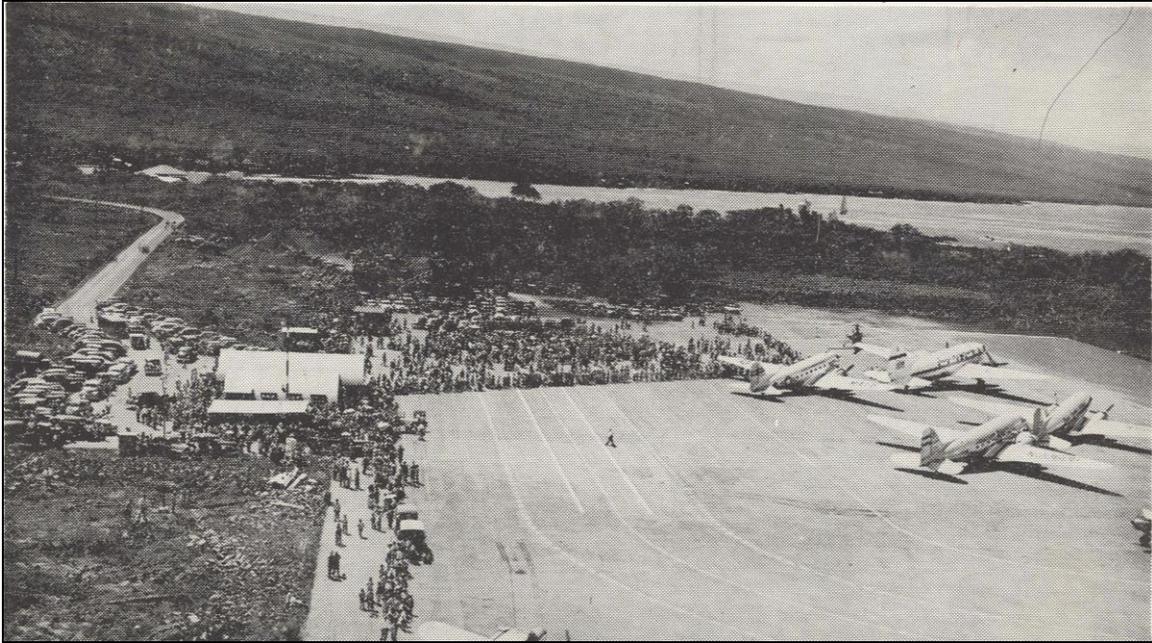


Figure 7. Opening ceremonies for the Kona Airport on June 10, 1949; nearly 4,000 people were present for the day's events (State of Hawai'i Department of Transportation 2009)

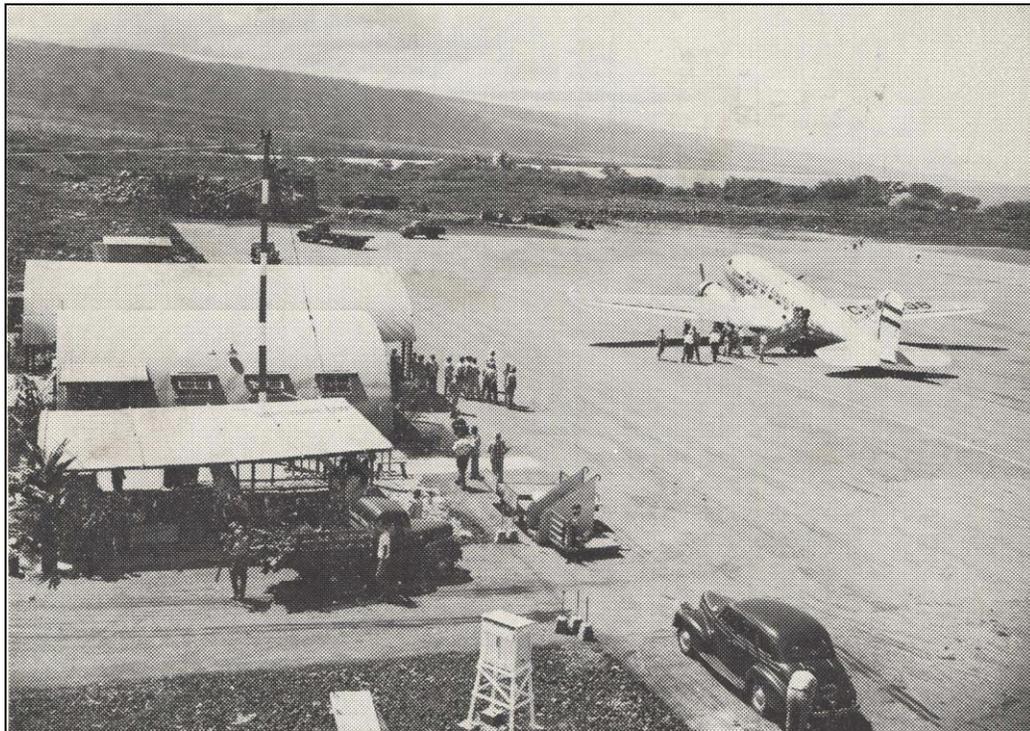


Figure 8. One of the first Hawaiian Airlines flights to arrive at Kona Airport on June 10, 1949 (State of Hawai'i Department of Transportation 2009)

3.2 Previous Archaeological Research

Early archaeological investigations in the *ahupua'a* of Keahuolū and Lanihau were focused on coastal ceremonial and habitation sites (Stokes and Dye 1991; Reinecke 1930; Emory 1970). Later surveys also noted agricultural, marine resource collection areas, burials, and other types of features along the Keahuolū and Lanihau Coast (Newman 1970; Bevaqua 1972; Neighbor Island Consultants 1973; Sinoto 1975; Ching 1978; Fuke and Goldstein 1980; Estioko-Griffin and Lovelace 1980; Folk 1980; Neller 1980). Projects conducted in the seaward areas of Keahuolū and Lanihau Ahupua'a are located on Figure 9 and summarized in Table 1.

In 1978, Ching surveyed most of the coastal area of Keahuolū from the shore *mauka* to Queen Ka'ahumanu Highway. He recorded 59 sites with 140 component features, including many salt pans along the coast, and rock shelters, pavements and cairns in the barren zone inland of the coast. It was noted that the majority of the identified historic properties were located along the coast and were in poor condition due to disturbance from high surf and tsunamis, and thus have very little excavation potential.

In 1979, PHRI (Paul H. Rosendahl, Ph.D., Inc.) conducted a reconnaissance survey of three parcels in coastal and inland Keahuolū (Rosendahl 1979). Area 1 consisted of a 100-acre parcel west (*makai*) of Queen Ka'ahumanu Highway, near the coast, northwest of the current Project area. Area 2 was a 100-acre parcel, east (*mauka*) of the highway, along the west side of Palani Road. Area 3 was a 12-acre parcel *mauka* of the highway on the east side of Palani Road. Thirteen sites/site complexes were recorded. Two large complexes and five additional sites were recorded in Area 2, and one large complex was recorded in Area 3.

An archaeological inventory survey for the Kuakini Highway Realignment Corridor was conducted by the Bishop Museum between 1980 and 1983 (Schilt 1984). The 4.96 km corridor crossed 26 *ahupua'a*, including Keahuolū at the northern end. A total of 134 sites, comprising 455 features, was recorded. Two sites were located in Keahuolū Ahupua'a (D10-23, D10-24), a cairn and a modified outcrop. Both of these sites are located 25 m west of the current Project area. Schilt also noted that this area had been extensively bulldozed. Information generated from this report, along with documentary research presented by Kelly (1983), was used to generate models for the chronology and type of land use in North Kona in pre-Contact through historic times.

The first archaeological study to focus on the upland area of Keahuolū was conducted by Soehren in 1983. Soehren (1983) surveyed a ten-acre parcel near Queen Lili'uokalani Villages, located at elevations ranging from 240 - 300 m (800 - 1,000 ft) AMSL. No archaeological features were found.

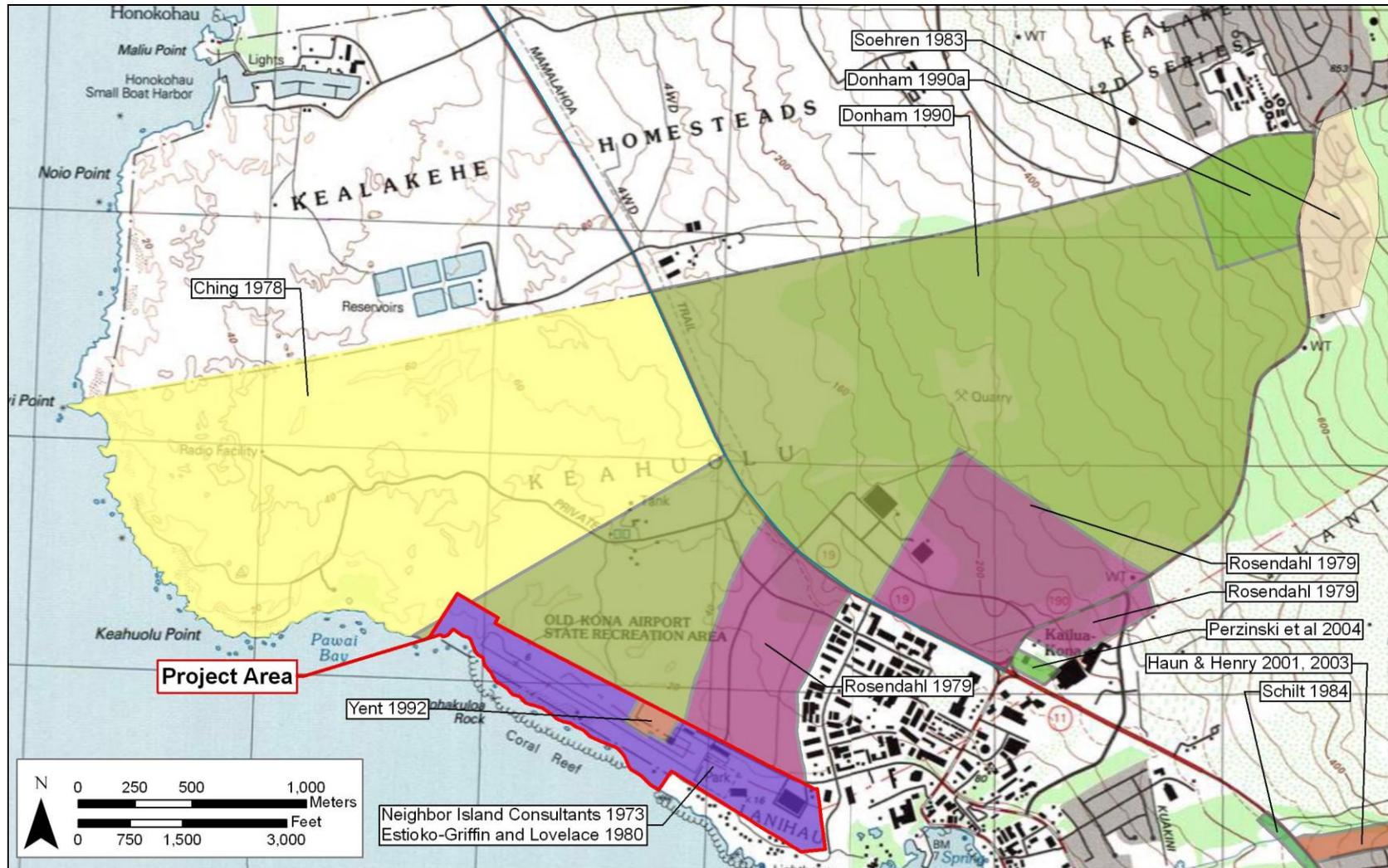


Figure 9. Previous archaeological work in Keahuolū and Laniihau Ahupua'a

Table 1. Previous Archaeological Investigations in Keahuolū and Lanihau Ahupua'a

Reference	Project Location	Report Type And Results
Stokes and Dye 1991	Coastal Kona	Survey: Identified two <i>heiau</i> (pre-Christian place of worship) and two <i>ko'a</i> (fishing shrine) in the current Project area
Reinecke 1930	West Hawai'i	Reconnaissance Survey: Identified seven sites within the current Project area
Emory 1970	Ka'u, Kona Districts and Anaehoomalu	Inventory of Sites: Named four sites in the current Project area, two <i>heiau</i> , one <i>ko'a</i> and a cluster of petroglyphs
Newman 1970	<i>Makai</i> portion of Kona Airport	Field Inspection: observed several sites in the current Project area, assigning three sites State numbers
Neighbor Island Consultants 1973	Old Kona Airport	Reconnaissance Survey: Identified 19 sites including planting pits, housesites, burials, and petroglyphs
Ching 1978	987 parcel from the shore to Ka'ahumanu Hwy., Keahuolū Ahupua'a	Reconnaissance Survey: 59 sites were recorded with 140 component features, dominated by salt pans, rock shelters, pavements and cairns.
Rosendahl 1979	Three parcels adjacent to Queen Ka'ahumanu Hwy and/or Palani Rd., Keahuolū Ahupua'a	Reconnaissance Survey: Thirteen features or feature complexes were recorded in the three parcels. Parcel 1 was later surveyed as the QLT 100-Acre KIS parcel (O'Hare & Rosendahl 1993); Parcel 2 is a section of the 1,100 acre QLT inventory survey parcel (Donham 1990b and others), and Parcel 3 covers the area between Palani Road and the Henry St. Extension area (Rosendahl 1993b)
Estioko-Griffin & Lovelace 1980	Old Kona Airport	Reconnaissance Survey: Identified 35 sites in current Project area including house sites, petroglyphs, burials, and multiple lava shelters and sinkholes
Schilt 1984	Kuakini Highway Realignment Project - 26 <i>ahupua'a</i> in Kona	Archaeological Study: 134 sites were found in the road corridor; two sites, a cairn and a modified outcrop, were recorded in Keahuolū.

Reference	Project Location	Report Type And Results
Soehren 1983	Ten-acre parcel near the Queen Lili'uokalani Village, Lanihau and Keahuolū Ahupua'a	Reconnaissance Survey of parcel; no sites were recorded in a 10-acre parcel at elevations of 240 - 300 m (800 - 1000 ft).
Donham 1990a	Kealakehe Planned Community, Kealakehe and Keahuolū Ahupua'a	Inventory Survey: 840 features were recorded; density and type of features were noted in three elevation intervals.
Donham 1990b	QLT Lands 1,100 acre parcel, Keahuolū Ahupua'a	Inventory Survey: 239 sites, comprising 1,810 features were recorded. Distributional patterns similar to those found at the Kealakehe Planned Community area were noted.
Jensen 1990	Palani Road Improvement Project, Keahuolū Ahupua'a	Inventory Survey: 32 sites were recorded and four radiocarbon dates ranging from A.D. 1400-1640 to the present were determined
Smith & Yent 1990	Old Kona Airport	Data Recovery: Identified four new sites within the current Project area, including walls, paving and filled crevices
Yent 1992	Old Kona Airport	Field Inspection: Identified one new site, a petroglyph, within the current Project area
Goodfellow and Walker 1993 O'Hare & Franklin 1994	QLT Lands Palani Road Turning Lane, Keahuolū Ahupua'a	Field Inspection: 17 sites were recorded. Data Recovery: Two sites, which were in danger of damage during construction of the Palani Turning Lane were tested. A human burial was found in one feature. Two radiocarbon dates, both ranging from about A.D. 1410-1955, were determined for an agricultural terrace.
O'Hare & Rosendahl 1993	QLT 100-acre KIS parcel from shore to Queen Ka'ahumanu Hwy., Keahuolū Ahupua'a	Inventory Survey: Eighteen sites with 38 component features were recorded, including a section of the Māmalahoa Trail and one burial.

Reference	Project Location	Report Type And Results
Rosendahl 1993a Walker 1994 Jensen & Head 1995	Keahuolū Reservoir Site, Keahuolū Ahupua'a	Field Inspections (two) and a subsequent Inventory Survey: Five sites with 31 component features were recorded in two parcels in elevations from 509 - 524 m AMSL. The majority of the sites were determined to be agricultural features associated with the Kona Field System.
Rosendahl 1993b Wulzen et al. 1996 Wulzen & Wolforth 1997	Henry Street Extension, Keahuolū and Lanihau Ahupua'a	Field Inspection, Archaeological Inventory Survey, and Additional Subsurface Testing were conducted along a proposed road corridor. Seven sites were identified; four were connected and were related to cattle ranching in the historic period. One tested temporary habitation platform at Site 50-10-28-19486 was dated to A.D. 1650-1955.
Walsh & Hammatt 1995	New Queen Ka'ahumanu Right-of-Way	Inventory Survey: A corridor along the Queen Ka'ahumanu Hwy. was surveyed from the <i>ahupua'a</i> of Kalaoa to the northern portion of Keahuolū; the only site recorded in Keahuolū was a portion of the Māmalahoa Trail (Site 00002).
Henry et al. 1998	Palani Road Corridor, Keahuolū Ahupua'a	Inventory Survey: Thirty-five sites were relocated or newly identified. Radiocarbon dates for five features were determined, which suggested an initial use of the area for agriculture in A.D. 1410 to 1665.
Corbin 2001	QLT Lands Block C, Keahuolū Ahupua'a	Data Recovery at two sites first identified by Donham (1990a): 188 features were identified at the two sites and 16 test units were excavated. Three radiocarbon dates of A.D. 1400-1640, A.D. 1490-1900, and A.D. 1660-1950 were determined for the sites.
Tulchin & Hammatt 2002	Kealaka'a Street Realignment Project, Keahuolū Ahupua'a	Archaeological Assessment: Three sites, previously identified by Donham (1990a, b) were relocated.
Perzinski et al. 2004	Verizon Office Subdivision Project, Keahuolū Ahupua'a, (TMK 3-7-4-8:20)	Archaeological Inventory Survey: One habitation site (50-10-28-23,798) with three features a platform with an adjoining terrace and two modified outcrops

In 1989, an archaeological inventory survey was conducted for the proposed 950-acre Kealakehe Planned Community (Donham 1990a). The project area was comprised of two parcels, which included all undeveloped land in Kealakehe Ahupua'a between Queen Ka'ahumanu Highway and Kealakaha Road and an adjacent 150-acre parcel in Keahuolu Ahupua'a, bounded by Palani Road to the east. A total of 53 sites, comprised of 840 features, was located within the entire project area, but only a single platform and six terraces were recorded in the Keahuolu parcel. The most common feature types in the project area were rock mounds and *pāhoehoe* excavations. Other common features included low-mounded walls, modified outcrops, small enclosures, and terraces. These types of features indicated that the area was a relatively intensive agriculture zone. Two radiocarbon dates, one for a habitation cave on the coast and one from an inland cave, were both dated to ca. A.D. 1430-1650.

In 1989, an archaeological inventory survey was conducted for the Queen Lili'uokalani Trust Property (Donham 1990b). The project area of this study was comprised of six adjoining parcels in Keahuolu Ahupua'a adjacent to the present project area. The approximately 1,100-acre parcel was located on the east side of Queen Ka'ahumanu Highway and included all lands between Palani Road to the south and the Keahuolu/Kealakehe boundary to the north. The eastern boundary of the inventory survey was on the western boundary of the proposed Kealakehe Planned Community project. The southeast corner of this survey area is on the opposite side of Palani Road to the current Project area. A total of 239 sites, including 1,810 features, were located within the project area. The most common features types were modified blisters, modified outcrops, and *pāhoehoe* excavation features. Other common features included terraces, platforms, and small enclosures. Agricultural features accounted for 90% of all identified features.

In 1990, an archaeological inventory survey was conducted by PHRI for the proposed Palani Road Improvement Project (Jensen 1990). The project area was a linear corridor, 15 m (50 ft) wide, extending from elevations of 50 - 195 m (160 - 580 ft) AMSL. The corridor is adjacent to the eastern side of Palani Road. A total of 32 sites, with 44 features, were located within the project area. The most common feature types were walls, mounds, and modified outcrops. Other common features included terraces, caves, and enclosures. Four radiocarbon dates were determined for feature, which ranged from A.D. 1400-1640 to the present.

In 1993, PHRI (Goodfellow and Walker 1993) conducted a field inspection of a corridor for the Palani Road Turning Lane. Seventeen sites were recorded in the Project area. Two of these sites were close to an area of construction impact, and it was decided to test the features to determine their significance (O'Hare and Franklin 1994). One feature contained a burial; it was left in place and a buffer zone was placed around the feature. Two radiocarbon dates were determined, A.D. 1410-1955 and AD 1440-1955, for two agricultural features.

In 1993, PHRI (O'Hare and Rosendahl 1993) surveyed a 100-acre parcel between the coast and Queen Ka'ahumanu Highway. This parcel was adjacent to the southern boundary of the Keahuolu coastal QLT parcel surveyed by Donham (1990b). Eighteen sites with 38 component features were recorded, including a section of the Māmalahoa Trail and one burial.

In 1994, PHRI (Jensen and Head 1995) surveyed two 2.45-acre parcels for the proposed Keahuolu Reservoir. Two field inspections had been carried out in the Project area previously (Rosendahl 1993a; Walker 1994). The project area ranged in elevation from 509 - 524 m (1,670 -

1,720) ft AMSL. Five sites with 31 component features were recorded. The majority of the features was determined to part of the Kona Field System and represented agricultural features or temporary field shelters adjacent to agricultural areas.

In 1994, PHRI (Wulzen et al. 1996) conducted an archaeological inventory survey of the Henry Street Extension, a road corridor on the south side of Palani Road at elevations of 70 to 85 m (230 - 280 ft) AMSL. Six sites previously identified during a field inspection of the Project area (Rosendahl 1993b) and one newly identified site were recorded. Three of the sites were walls, not built at the same time, but ultimately connected with the Great Wall of Kuakini to form a polygon, which was probably used to enclose cattle. Additional subsurface excavations were conducted at one platform in the project area in 1994 by PHRI (Wulzen and Wolforth 1997). The platform was determined to have been used for temporary habitation. A radiocarbon date of A.D. 1650-1955 was determined for the feature.

In 1995, CSH (Walsh and Hammatt 1995) surveyed a corridor along the Queen Ka'ahumanu Highway from Kalaoa Ahupua'a on the north to the northern portion of Keahuolu Ahupua'a on the south. Seventeen sites were located along the corridor, including the Mamalahoa Trail (Site 00002), which was recorded in Honokōhau, Kealakehe, and Keahuolu *ahupua'a*.

In 1997 and 1998, PHRI (Henry et al. 1998) conducted an archaeological inventory survey of a 60-acre parcel, adjacent to the south side of Palani Road, from elevations of 48 - 134 m (160 - 440 ft) AMSL. The west end of the corridor is just 100 m northeast of the current Project area. The project area encompassed portions of previous PHRI project areas (Jensen 1990; Wulzen et al. 1996). Thirty-five sites were relocated or newly identified in the parcel. One agricultural feature was radiocarbon dated to A.D. 1410-1665, indicating the first use of this area during the pre-Contact period. Two agricultural and two habitation features were dated to between A.D. 1635 and 1935.

Data recovery was conducted by PHRI (Corbin 2001) in Block C in 1994, a 400 by 400 ft study block located within the Queen Lili'uokalani Trust Lands first surveyed in 1989 (Donham 1990b). Sixteen test units were excavated at two sites. Three features were dated to A.D. 1400-1600, A.D. 1490-1900, and A.D. 1660-1950.

In 2002, an archaeological assessment was conducted for the proposed Kealaka'a Street Realignment Project (Tulchin and Hammatt 2002). The project area of this study consisted of a 213 m long by 31 m wide proposed extension to Kealaka'a Street on the northern boundary of Keahuolu Ahupua'a. The project area is 1.22 km (0.76 mi) north of the present Project area. Three sites originally identified by Donham (1990a), consisting of a kerbstone trail, an historic roadbed, and a wall, were relocated.

3.2.1 Previous Archaeological Research within the Current Project Area

There have been several previous archaeological studies within the bounds of the current Project area. The majority of this work has been reconnaissance level studies.

The first documentation of sites within the Project area was Stokes' 1906 survey (Stokes and Dye 1991) which documented two *heiau*, Kawaluna Heiau and Palihilo Heiau, and two *ko'a*, Halepa'u Ko'a and Maka'eo Ko'a (Figure 10). There has been difficulty positively re-identifying

these sites in later studies and they may have been damaged or destroyed by the 1946 tsunami or by the 1948-1950 runway construction.

John Reinecke (1930) described seven sites, Sites 8-14 (Figure 11), including house platforms, small complexes encompassing enclosures and platforms, petroglyphs, and a possible fishing *heiau*.

In 1970, Kenneth Emory carried out an inventory of sites in the Ka'ū and Kona Districts for the Bishop Museum and specified four sites within the current Project area. These sites included Palihiolo and Kawaluna Heiau, Halepa'u Ko'a and a cluster of petroglyphs.

Also in 1970, T. Stell Newman conducted an archaeological field inspection of the portion of the Project area *makai* of the runway. In a brief letter report, Newman reported finding several historic places, including housesites, bait cups, petroglyphs and *papamū* (see Figure 11). Newman designated three sites with State site numbers, 50-10-27-2000, -2001, -2002, and noted a "modern burial area" or "recent graveyard" (Newman 1970: 1-2) off the west end of the runway.

In 1973, Neighbor Island Consultants carried out a reconnaissance survey and identified 19 sites, KA-01 through KA-19 (Figure 12). These 19 sites were comprised of housesites, including a historic habitation complex, bait mortars, planting pits, lava cave shelters, enclosures, petroglyphs, and a number of burial sites.

In 1980, State Parks archaeologists conducted a reconnaissance survey of the current Project area (Estioko-Griffin and Lovelace 1980). This survey identified 35 sites within five designated subareas (Figure 13 and Figure 14). Identified sites varied in age (pre-Contact, post-Contact, and modern) and in form (enclosures, burials, lava shelter caves, bait mortars, walls, *ahu*, and petroglyphs). Limited subsurface testing revealed the presence of a cultural layer containing evidence of both pre- and post-Contact land use. Based on the results of the reconnaissance, an intensive survey including accurate locational information, site mapping and subsurface testing was recommended for the Old Kona Airport area (Estioko-Griffin and Lovelace 1980).

State Parks archaeologists also carried out surveys related to the development of the current Kailua Park and canoe *hālau* (longhouse) in 1989 (Smith and Yent 1990) and 1992 (Yent 1992). These studies identified an additional five new sites, 1989-36 through 1989-39 and 1992-40 (Figure 14).

Numerous burial finds have been made since the first documented isolated burial find by Earl Neller in 1980. These burial finds have been the result predominantly of beach erosion in the sandy portion of the Project area *makai* of the runway. The natural erosion has been exacerbated by numerous events of high surf, including two hurricanes. The majority of the unearthened burials were determined to have originated from two main loci in the *makai* portion of the Project lands. These two areas have been designated Western Burial Area and Eastern Burial Area. Most of the burial remains have been reinterred elsewhere within the Project area.

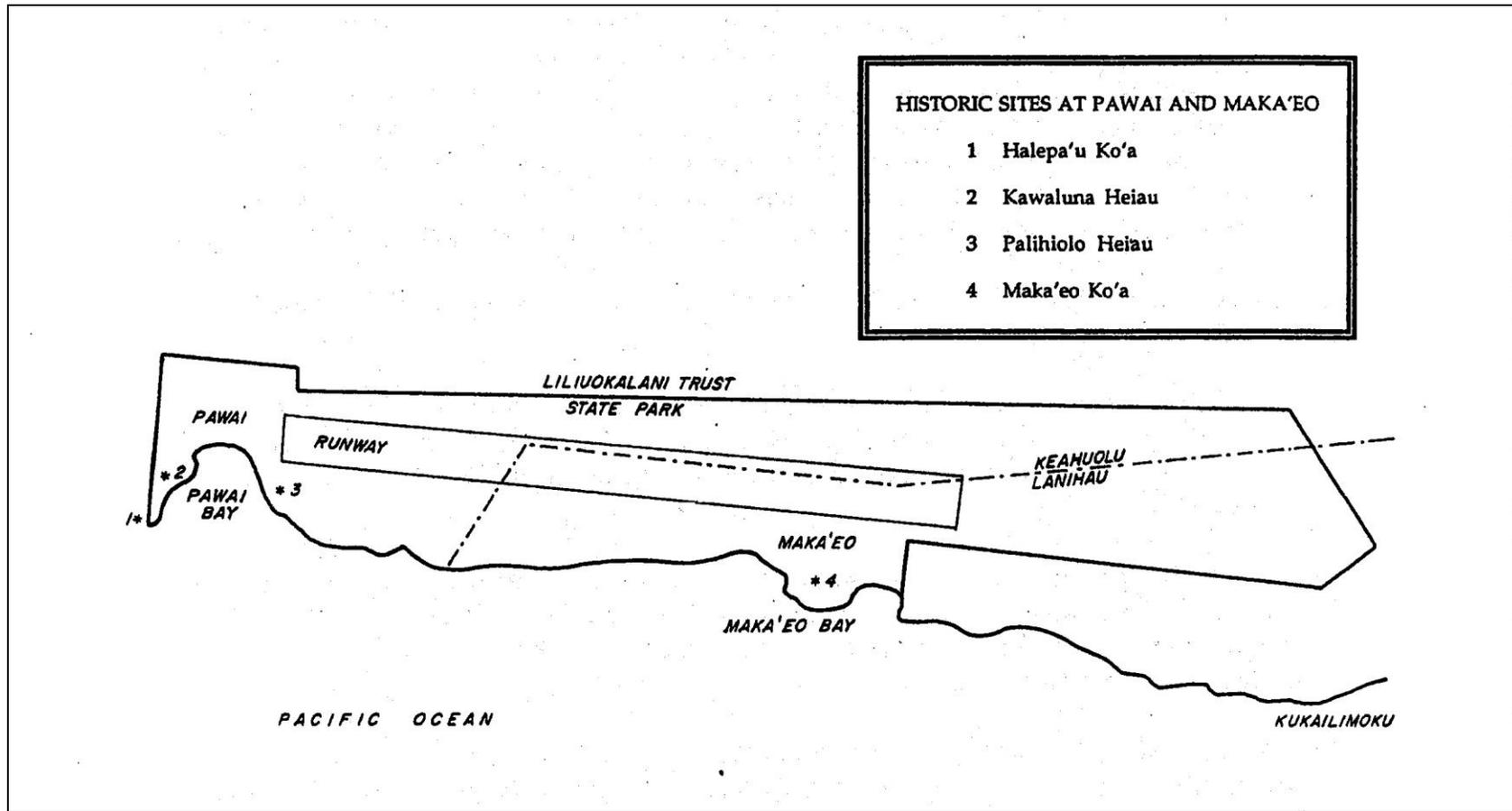


Figure 10. Sites as documented by John Stokes in 1906 (Stokes and Dye 1991)

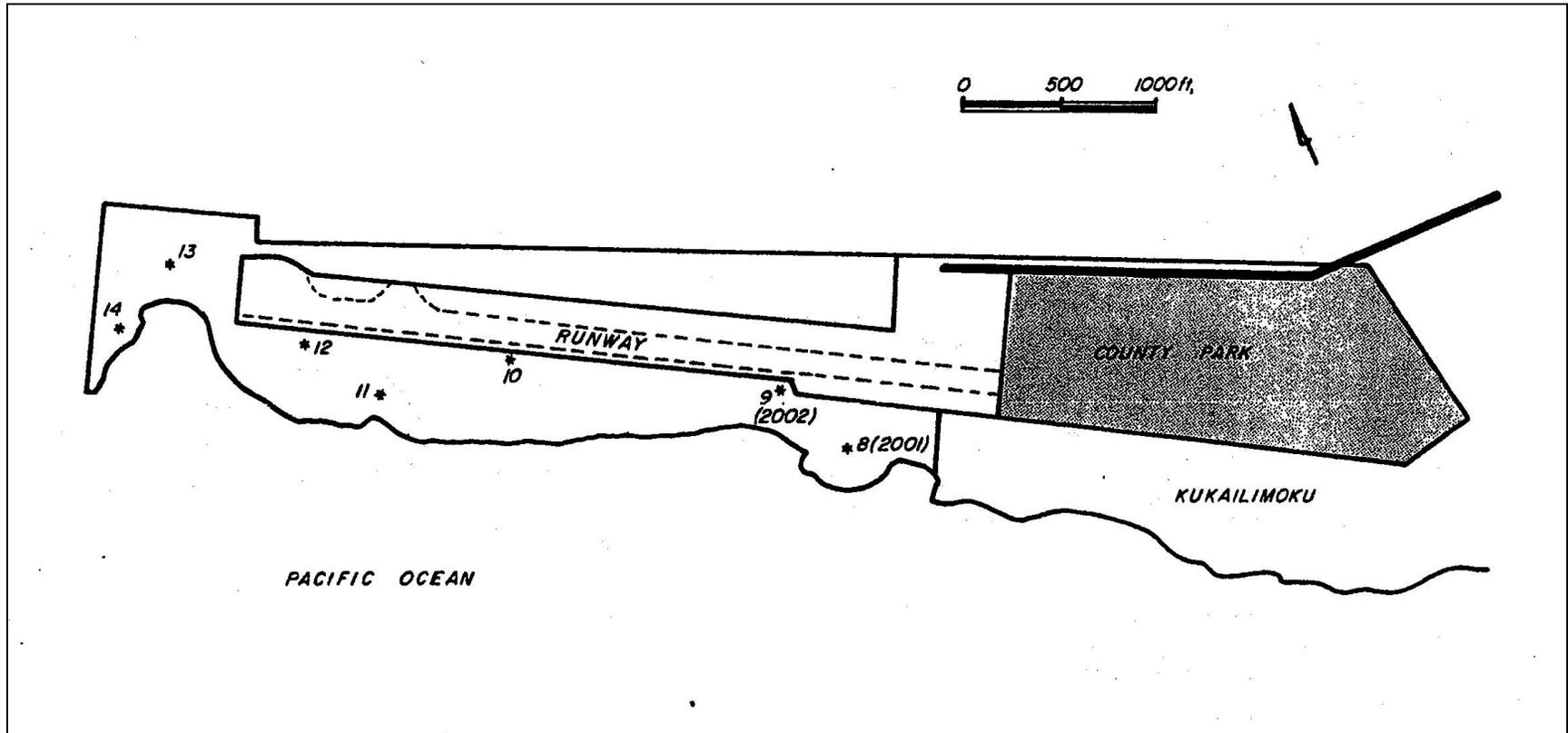


Figure 11. Sites recorded by Reinecke (1930) and Newman (1970)

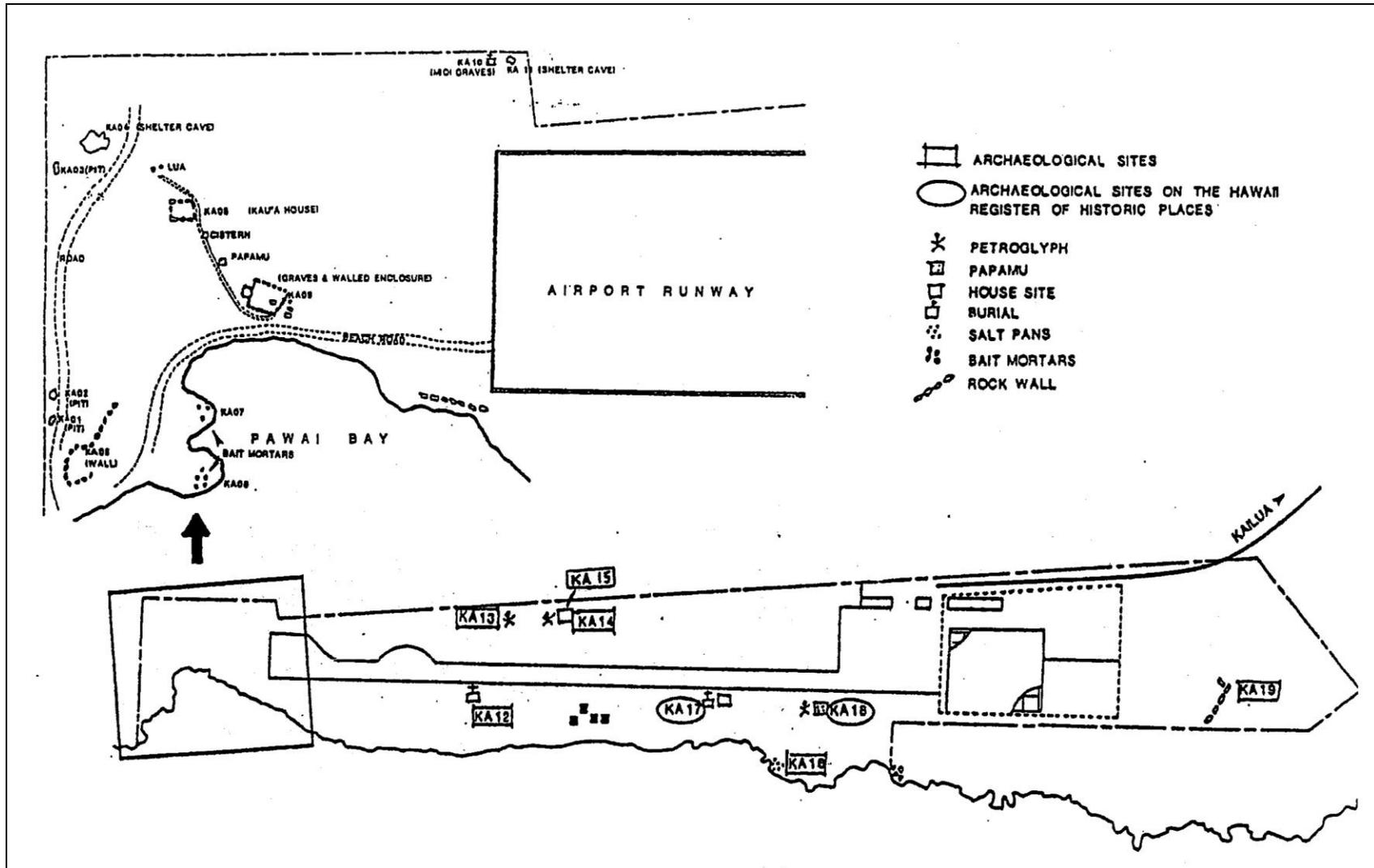


Figure 12. Sites recorded by Neighbor Island Consultants in 1973

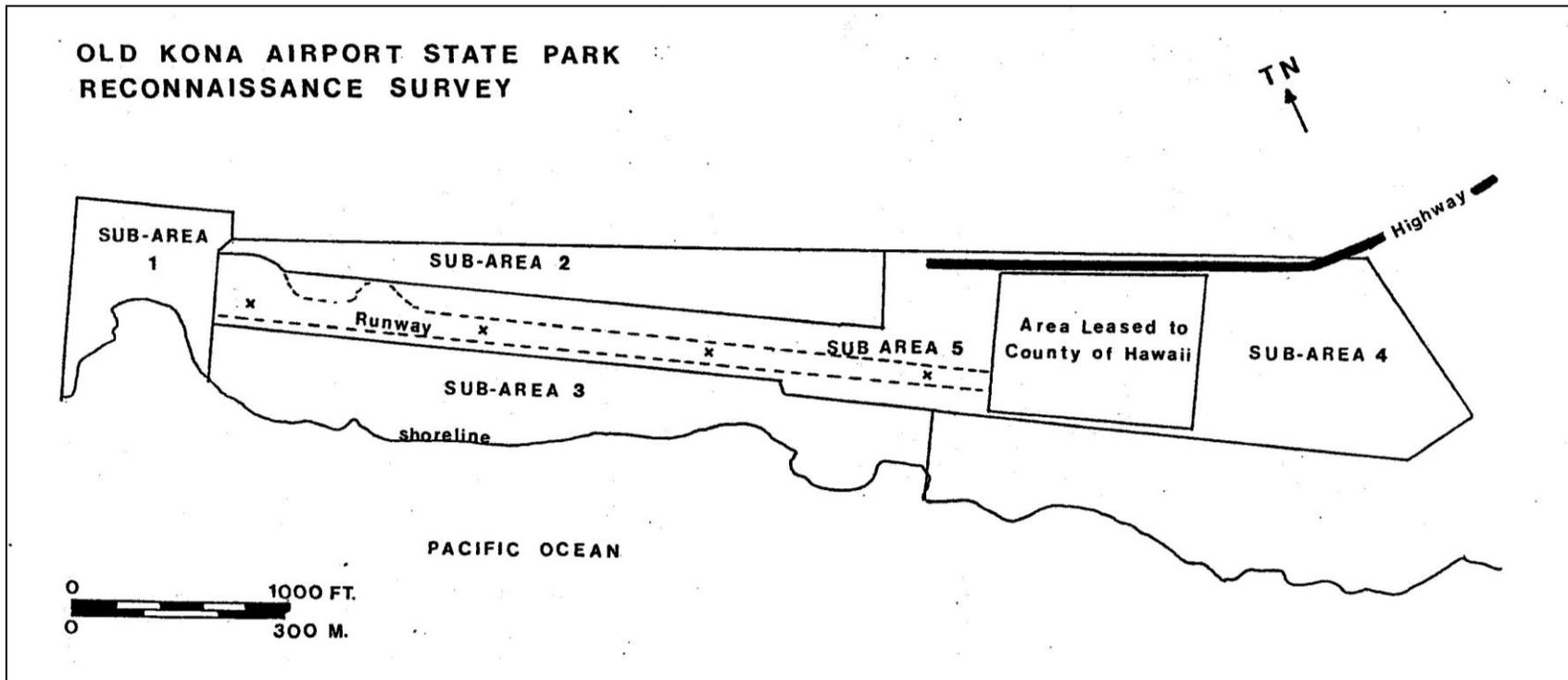


Figure 13. Subareas of Project area as designated by Estioko-Griffin and Lovelace 1980

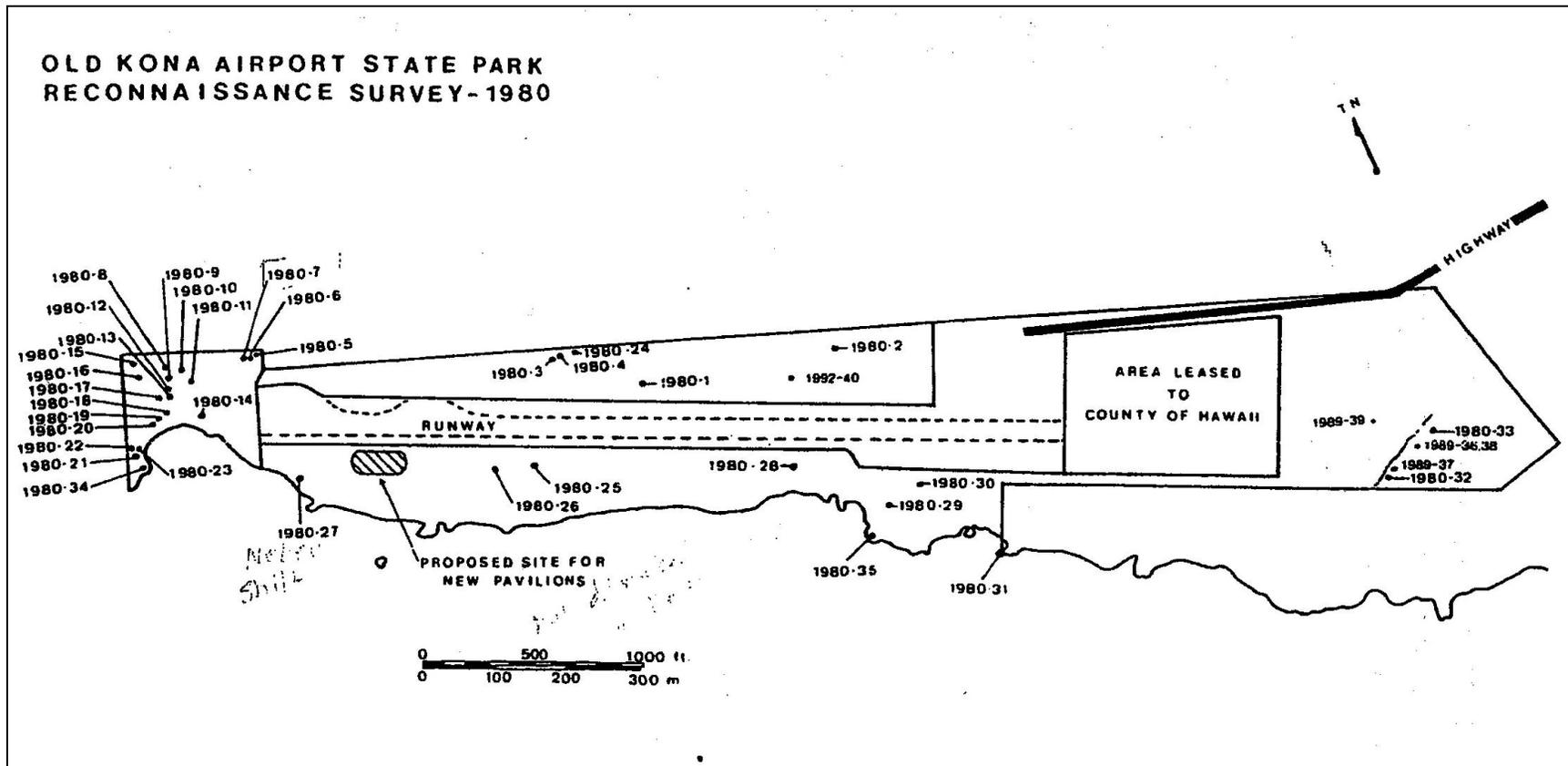


Figure 14. Sites recorded by Estioko-Griffin and Lovelace 1980

Section 4 Community Consultation

Throughout the course of this CIA, an effort was made to contact and consult with Hawaiian cultural organizations, government agencies, and individuals who might have knowledge of and/or concerns about traditional cultural practices and resources specifically related to the Project area. This ongoing effort is being made by letter, e-mail, telephone, and in-person. In most cases, letters with a detailed description of the proposed action and conceptual plan provided by Kimura International, Inc., along with a map and aerial photograph of the Project area are mailed to community consultants.

4.1.1 Community Outreach and Consultation Table

Initial outreach letters along with an aerial image and a USGS map were sent to community members and organizations from March to July 2009. The letters contain the following text:

At the request of Kimura International Inc., Cultural Surveys Hawai'i, Inc. (CSH) is conducting a Cultural Impact Assessment CIA) for a 117-acre Project located in Keahuolū and Lanihau Ahupua'a, North Kona District, on the Island of Hawai'i, Tax Map Key: [3] 7-5-005:007 & 083. See attached USGS map and aerial photograph of the Project.

The proposed plan includes developing a Master Plan for the existing County-managed Kailua Park and the adjacent land recently approved for turnover to the County from the State, formerly known as the Old Kona Airport State Recreation area. The Project area encompasses approximately 117 acres in size.

The existing Kailua Park, on the southern half of the Project area, includes several multi-purpose ballfields, four tennis courts, gymnasium, and swimming pool complex. The former airport property includes an events pavilion, two partially completed canoe *hale*, and a landscaped walking/jogging path *mauka* of the old runway. Several beach pavilions and picnic areas are located along the shoreline.

The planning process will involve a series of stakeholder and user meetings, and a 3-day charette workshop to evaluate alternatives and develop a recommended plan for the area. Several public meetings will be held throughout the planning process, and a Project website will be established. An Environmental Assessment will be prepared for the recommended master plan.

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

- General history and present and past land use of the project area.

- Knowledge of cultural sites which may be impacted by future development of the project area - for example, historic sites, archaeological sites, and burials.
- Knowledge of traditional gathering practices in the project area, both past and ongoing.
- Cultural associations of the project area, such as legends and traditional uses.
- Referrals of *kūpuna* or elders and *kama'āina* who might be willing to share their cultural knowledge of the project area and the surrounding *ahupua'a* lands.
- Any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of the project area.

Results of the ongoing community consultation effort are presented in Table 2 and succeeding sections below. Section 5 (Kama'āina Talk-Story Interviews) presents the results of formal interviews conducted for the subject CIA.

Table 2. Summary of Community Consultation

Name	Affiliation, Background	Comments
Ako, Mr. Valentine	Kupuna, North Kona	CSH called on March 25, 2009 and sent letter and maps on March 26. CSH interviewed Mr. Ako on March 25, 30 and April 3 via telephone. CSH called June 24 and 29 and Mr. Ako approved his statement. See Section 5 below.
Au Hoy, Mrs. Fanny	Curator, Hulihe'e Palace	CSH called on March 25, 2009. CSH sent letter and maps on March 26 and called and left a message on April 3. CSH met and interviewed Mrs. Au Hoy on April 16. See Section 5 below.

Name	Affiliation, Background	Comments
Palacat Barney, Mrs. Josephine	Kama'āina of Maka'eō	CSH met Mrs. Barney at the charette meeting on May 16, 2009 and shared information about the Project. CSH called on May 18, June 8, and June 15. CSH met and interviewed Mrs. Barney on June 19. See Section 5 below.
Carpenter, Mr. Alan	Archaeologist, Hawai'i State Parks Division	CSH sent letter and maps on March 20, 2009. CSH emailed follow-up letter and maps on June 11. CSH sent follow-up e-mail on July 3.
Cayan, Ms. Phyllis "Coochie"	SHPD History and Culture Branch Chief	CSH sent letter and maps on March 20, 2009. SHPD replied with a letter dated March 27. See Figure 15 below table.
DeRoy, Ms. Betty	Friends for Fitness, Coordinator	CSH called on March 25, 2009. CSH sent letter and maps on March 26. CSH left a message on April 3. Ms. DeRoy replied April 6 via e-mail, declining to comment and instead referred CSH to families who lived in the area.
Fitzgerald, Mr. Robert	Director, Dept. of Parks and Recreation	CSH sent letter and maps on March 20, 2009 to Patricia Englehard, who was the former director. CSH called on April 30. CSH met the new director Mr. Fitzgerald on May 28 during the field inspection visit to the Project area. CSH sent letter and maps on June 12.
Greenwell, Mr. Kelly	Member, County Council	CSH sent letter and maps on March 20, 2009. CSH called on April 8 and interviewed Mr. Greenwell on April 15. See Section 5 below.

Name	Affiliation, Background	Comments
Herkes, Ms. Marni	President, Kona Outdoor Circle	CSH emailed letter and maps on June 14 and July 3, 2009. Ms. Herkes replied via e-mail on July 6 and referred CSH to Mr. Scott Seymour, whose mother was the former president of Kona Outdoor Circle.
Ikeda, Michael Mr.	Community Building Facilitator, Queen Lili'uokalani Children's Center	CSH sent letter and maps on March 26, 2009. CSH left a message on April 30 and June 8. CSH sent letter and maps again on June 11, and called and left a message on June 12. CSH called on June 19 and talked with Mr. Ikeda, who requested information. CSH sent letter and maps via e-mail on June 23 and a follow-up e-mail on July 3. Mr. Ikeda replied via e-mail on July 9. See Section 5 below.
Kailiwai, Mr. John H.	Kama'āina of Maka'eo	CSH met and interviewed Mr. Kailiwai on May 13, 2009 at the Project site along with his daughter, Debralee Kailiwai-Ray, and Mrs. Mary Kunewa Kekai, also a <i>kama'āina</i> of Maka'eo. See Section 5 below.
Kailiwai-Ray, Mrs. Debralee	Kama'āina of Maka'eo	CSH called on March 25, 2009 and sent letter and maps via e-mail on March 26 for Mrs. Kailiwai-Ray and <i>kūpuna</i> . CSH called on April 14 and Ms. Kailiwai-Ray said she is contacting <i>kūpuna</i> . CSH called on April 29 and met Mrs. Kailiwai-Ray, who facilitated the interview with her father, Mr. John Kailiwai and Mrs. Mary Kunewa Kekai on May 13 at the Project site. See Section 5 below.

Name	Affiliation, Background	Comments
Keanaaina, Mr. Duane	Kama'āina, North Kona	CSH sent letter and maps on March 26, 2009. CSH called on June 19 and Mr. Keanaaina declined to comment, referring CSH to Mrs. Ruby McDonald.
Kekai, Mrs. Mary Kunewa	Kama'āina of Maka'eō	CSH met and interviewed Mrs. Mary Kunewa Kekai on May 13, 2009 at the Project site along with Mr. John Kailiwai and his daughter Debralee Kailiwai-Ray, who facilitated the interview. See Section 5 below.
Kimitete, Mr. Richard	OHA referral	CSH sent letter and maps on June 12, 2009 and again on July 3.
Kunewa, Mr. Herman	Kama'āina of Maka'eō	CSH sent letter and maps on March 20, 2009. CSH called on April 30 and talked with Mr. Kunewa. Mr. Kunewa emailed CSH on May 11, 2009 with a statement. See below table.
Kunitake, Mr. Walter	Kama'āina, North Kona	CSH sent letter and maps via e-mail on March 25, 2009. CSH called on April 3 and on April 7. CSH interviewed Mr. Kunitake on April 7. See Section 5 below.
Lee, Mr. Reggie	Kama'āina, North Kona	CSH emailed letter and maps on June 11, 2009. Mr. Lee replied via e-mail on June 16. See below table.
Leslie, Mr. Bucky	Member, Hawai'i Island Burial Council	CSH sent letter and maps on March 26, 2009. CSH sent follow-up letter and maps on June 12 and July 3.
Lui, Mrs. Agnes Pelekane Kaelemakule	Kama'āina of Maka'eō	CSH met Mrs. Lui, Mr. Lui and their daughter Nicole on May 27 and interviewed them. CSH also met with them on May 28 for a Project area visit. See Section 5 below.

Name	Affiliation, Background	Comments
Lui, Ms. Nicole	Kama'āina of Maka'eō	CSH gave information and maps to Debralee Kailiwai-Ray who contacted Nicole Lui and family. CSH met Ms. Lui and her parents on May 27 and May 28 and interviewed them. See Section 5 below.
Lui, Mr, Raymond "Joe"	Kama'āina, North Kona	CSH met Mr. Lui, Mrs. Lui and their daughter Nicole on May 27 and May 28 and interviewed them. CSH also met with them on May 28 for an informal Project area visit. See Section 5 below.
Maigret, Ms. MaryAnne	Archaeologist, Division of State Parks, Hawai'i Island	CSH sent letter and maps on March 20, 2009. CSH sent e-mail follow-up on June 11 and July 3. Ms. Maigret replied via e-mail on July 9. See below table.
McDonald, Mrs. Ruby	Kama'āina, and Community Resource Coordinator, West Hawai'i Office of Hawaiian Affairs	CSH sent letter and maps on March 20, 2009. CSH called on April 14, and talked to Mrs. McDonald. CSH re-sent via e-mail the letter and maps the same day. Mrs. McDonald participated in the Project area visit on May 28 and declined to comment, referring CSH to the Lui family.
Nāmu'o, Mr. Clyde	Administrator, Office of Hawaiian Affairs	CSH sent letter and maps on March 20, 2009. Mr. Nāmu'o replied with a letter dated May 4. See Figure 16 below table.
Nazara, Mrs. Cynthia	Member, Hawai'i Island Burial Council	CSH sent letter and maps on March 20, 2009. CSH talked to Mrs. Nazara on March 26 and Mrs. Nazara said she will contact CSH in the future. CSH emailed Mrs. Nazara on April 29 to follow-up. CSH sent e-mail on July 3.

Name	Affiliation, Background	Comments
Pai, Mr. Mahealani	Cultural Specialist, Kamehameha Investment Corporation	CSH sent letter and maps on March 20, 2009. CSH sent follow-up e-mail on June 11 and July 3.
Seymour, Mr. Scott	Advisor, Kona Outdoor Circle	CSH left a message on August 25 and again on Sept. 11, 2009.
Tyler III, Mr. J. Curtis	Kama'āina, North Kona	CSH sent letter and maps via e-mail on June 11, 2009.
Young, Mr. Charles	Chair, Hawai'i Island Burial Council	CSH sent letter and maps on March 20, 2009. CSH called and left message on April 14 and June 19.

LINDA LINGLE
GOVERNOR OF HAWAII





STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

STATE HISTORIC PRESERVATION DIVISION
601 KAMOKILA BOULEVARD, ROOM 555
KAPOLEI, HAWAII 96707

LAURA H. THIELEN
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

RUSSELL Y. TSUI
FIRST DEPUTY

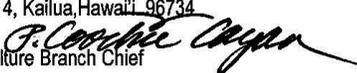
KEN C. KAWAHARA
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES
BOATING AND OCEAN RECREATION
BUREAU OF CONVEYANCES
COMMISSION ON WATER RESOURCE MANAGEMENT
CONSERVATION AND COASTAL LANDS
CONSERVATION AND RESOURCES ENFORCEMENT
ENGINEERING
FORESTRY AND WILDLIFE
HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

March 27, 2009 LOG NO: 2009.1363
DOC. NO: 0903PC010

MEMORANDUM

TO: Margaret Magat, Researcher
Cultural Surveys Hawai'i, P.O. Box 1114, Kailua, Hawai'i 96734

FROM: Phyllis Coochie Cayan, History and Culture Branch Chief 

Subject: **KEAHUOLU 4: Cultural Impact Assessment (CIA) for a 117-acre project located in Keahuolu and Lanihau Ahupua'a, North Kona District, Island of Hawai'i.**
TMK: [3]7-5-005:007 & 083.

This memo is in response to your request to help assess potential impacts to cultural practices as a result of the proposed development in Keahuolu and Lanihau Ahupua'a for an Environmental Assessment (EA) for the recommended master plan. We understand the planning process will involve a series of stakeholder and user meetings, and a 3-day charette workshop to evaluate alternatives and develop a recommended plan for the area. As well, public meetings will be held and a project website will be available throughout this process.

The department urges you all to include the Hawaii Island Burials Council (HIBC) to be part of this process by inviting them to the stakeholder/user meetings and the 3-day charette workshop. The diversity of the HIBC includes knowledgeable folks who are leaders in the Hawaiian and business community with backgrounds in business, land use, education and cultural practices. See attached HIBC mailing addresses only for your official use and not for distribution.

Other resource folks you may find helpful as you begin this planning process are:

1. Kapa Maly, Executive Director, Lanai Culture & History Center Phone: 808-565-7177
He has done extensive ethnographic cultural work on Hawaii Island for many years.
2. Clement Junior Kanuha, Native Hawaiian community leader with genealogy ties to those areas.
His contact cell phone is 808-895-6357. Please do not distribute this cell number. They all (volunteers) are actively clearing Keolanahihi Heiau at Kamoia Pt., Holualoa Ahupua'a.
3. Reggie Lee, retired DOCARE officer, Native Hawaiian with genealogy ties to those areas.
Please contact him through Junior Kanuha. They are part of Na Kupuna Council for Kona and can recommend others that may be helpful with your CIA.

Any questions, please call me at 808-692-8015 or via email Phyllis.L.Cayan@hawaii.gov

c: Pua Aiu, SHPD Administrator
Nancy McMahon, Deputy SHPO
Charles K.H.Young, Chairman, Hawaii Island Burials Council

Figure 15. SHPD Response Letter

PHONE (808) 594-1888



FAX (808) 594-1865

STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS
711 KAPI'OLANI BOULEVARD, SUITE 500
HONOLULU, HAWAII 96813

HRD09/4258

May 4, 2009

Margaret Magat, Researcher
Cultural Surveys Hawai'i
P.O. Box 1114
Kailua, Hawai'i 96734

RE: Cultural Impact Assessment consultation
Kailua Park Master Plan
Keahuolū and Lanihau Ahupua'a, Kona District, Hawai'i Island
Tax Map Key: (3) 7-5-005:007 and 083

Aloha e Margaret Magat,

The Office of Hawaiian Affairs (OHA) is in receipt of your March 20, 2009 letter initiating consultation and seeking comments ahead of a cultural impact assessment (assessment) for the development of a master plan for the existing County of Hawai'i managed Kailua Park and adjacent land formerly known as "Old Kona Airport State Recreation Area" recently approved for transfer to the County from the State. The combined size of these two areas is approximately 117 acres.

The existing Kailua Park includes ballfields, tennis courts, a gymnasium and swimming pool complex. The former airport area includes an event pavilion, two partially completed canoe hālau, a landscaped walking/jogging path and several beach pavilions and picnic areas along the shoreline. Based on the information included within your letter, development of the master plan will involve a series of stakeholder meetings, public meetings and workshops to identify issues and concerns which will be addressed by the master plan.

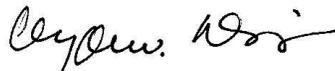
OHA recommends consultation occur with the following individuals who may be willing to share their thoughts with you: Ruby Keana'aina-McDonald, Mahealani Pai, Curtis Tyler, Reggie Lee, Junior Kanuha, Debra-Kailiwai-Ray and Richard Kimitete. Please remember that this list is not all encompassing and we are sure additional individuals and/or groups will be identified as you move forward with your consultation process.

Margaret Magat, Researcher
Cultural Surveys Hawai'i
May 4, 2009
Page 2

We hope to continue working with you to develop a paradigm shift in assessments which will truly identify the impacts proposed undertakings will have on cultural resources and traditional practices. OHA respectfully maintains the position that all parties bear a responsibility to work towards building successful working relationships with individuals, organizations and communities throughout Hawai'i which will result in a true understanding of what resources and practices are important to the Hawaiian people.

Thank you for initiating consultation at this early stage and we look forward to the opportunity to review the draft assessment and provide additional comments. Should you have any questions, please contact Keola Lindsey, Lead Advocate-Culture at (808) 594-1904 or keolal@oha.org.

'O wau iho nō me ka 'ōia'i'ō,



Clyde W. Nāmu'ō
Administrator

C: OHA West Hawai'i CRC Office

Figure 16. OHA Response Letter dated May 4, 2009

4.2 Other Statements and Brief Responses from Project Participants

4.2.1 Ms. MaryAnne Maigret

Ms. MaryAnne Maigret is an archaeologist for the Division of State Parks, Hawai'i Island. She contacted CSH via e-mail on July 9, 2009:

There is one issue that seems to be evolving that I am very concerned about. I understand that SHPD is communicating with the County about uses of the dune areas between the old runway and the beach. Apparently there is some interest from parks maintenance staff that "beautification" in the form of dune vegetation removal would be a beneficial change, to "open up more beach."

This approach would be catastrophic not only for protecting the shoreline from high wave activity, but for the high, high potential for eroding more burials from these dunes. They need to leave the dunes alone and do everything they can to encourage the [beach] naupaka to thrive.

This was a recommendation State Parks made to the County in our May 1, 2008 memo. I hope the County will re-visit these recommendations as a part of the planning process.

4.2.2 Mr. Michael Ikeda

Mr. Michael Ikeda is a community building facilitator from Queen Lili'uokalani Children's Center. He provided a short statement to CSH via e-mail on July 9, 2009:

There are several areas of concern that I have regarding that area outlined on the map. I'm not sure if there is much information regarding Palihiolo and Kawaluna heiau that was said to be located at Makaeo. Is it possible to try and locate its location and function? Another concern is that on the northeast end of the runway there are a number of petroglyphs as well as anchaline ponds there. These are located within the Queen Lili'uokalani Trust boundaries...Finally, following hurricane Iwa or Iniki, there were a lot of iwi that was unearthed along the coastline from the high waves. It is not appropriate to allow any kind of activity in those areas and should be protected.

4.2.3 Mr. Herman Kunewa

Mr. Herman Kunewa and his *'ohana* (family) are lineal descendants and *kama'āina* from Maka'eō. He is the brother of Mrs. Kunewa Kekai, who was interviewed for this CIA. On May 11, 2009, Mr. Kunewa emailed CSH the following statement:

What my family and I advocate is that the culture of our people and the *aina* is the main theme of this project. From there all other plans form around this theme. I think I mentioned that my father and the *ohana* lived at the north end of the runway. People used to call the beach fronting the cove Kunewa beach. Why the *ohana* was able to live there because we are lineal descendants of Ali'i Nui Keohu'uolu whom Queen Liliuokalani descends from.

I was involve[d] with the reinterment of our kupuna iwi as a member of the Hawaii Island Burial council for six years that washed up along the runway in the early nineties. So more important the culture should be the main theme. My wife and I when we can walk the pathway which is great! The part I would like to see happen and emphasized is [the] planting of native plants and food plants which people can purchase thru a non-profit organization that help support the ongoing projects etc. The overall design should follow the cultural theme like a Hawaiian village relating to the ahupua'a concept. Example: Hale or halau style pavilions surrounded with native plants, trees.

I believe we the ohana would like for the county and the planners [to] place a strong emphasis on considering a Hawaiian cultural park as its main theme. Given that an outdoor amphitheater be buil[t] for cultural and of many cultural use[s]. A place buil[t] for lectures and displays, cultural demonstrations, hosting visiting Pacific exchanges; the list can be endless.

The Kupuna always said if things are done Pono from [the] beginning it will always be Pono. We must respect the words of our Kupuna for they are the uhane thatwatches and protects these wahi pana forever.

4.2.4 Mr. Reggie Lee

Mr. Reggie Lee is a retired conservation enforcement officer for the State of Hawai'i Department. of Land and Natural Resources. He was born in 1950 in Kailua-Kona, and is the son of Maluihi Ako Lee and Robert Lee. Mr. Lee's mother, also affectionately known as "Auntie Elizabeth," was designated a Living Treasure in 1993 by the OHA for her mastery and contributions to the art of *lauhala* weaving. He replied to CSH via e-mail on June 16, 2009:

As a child, we never visited Keahuolu or Maka'eo because it was blocked off because of the airport, we (the community was allowed) along the shoreline to fish. This was [a] vital area for u'u (menpachi) [genus *Myripristis*, squirrelfishes] fishing both shoreline and by boat. My uncle Pascual Tailan and I fished there for years, as the course of travel was not far from the pier. We would drift up and down the shoreline until our fishbox was full.

As a teenager we dove in the area, spearfishing from Kukaiilimoku Point to Papawai.

I remember my mom talking about the Kailiwai and Kunewa family that used to leave within the Keahuolu Ahupua'a. Mele Kunewa still resides in Kailua and I'm sure she would be more than willing to share her mana'o. She also has other siblings still in Kona; Jesse Kunewa, Lill[i]an Kunewa and Herman Kunewa. Mele would be the one to interview as she is the eldest.

Daniel Kailiwai, works for Kamehameha Development at Keauhou, his father (who is decease[d]) had resided at Makae'o. Maybe you can contact him to interview his uncle or aunties (if they are still alive).

Hopefully, an intense study will be done before any development occurs, as during my career with DLNR there were numerous occasions of reported human remains washing up on the shoreline after a storm or abnormal high surf. The intentions of the purpose[,] use of the area should be acceptable once the studies are completed [and] all culture and historical findings are properly taken care of. I will be more than happy to support it.

Section 5 Summaries of Kama'āina Talk-Story Interviews

5.1 Talk-story Interviews

Kama'āina and *kūpuna* with knowledge of the proposed Project and study area participated in “talk-story” sessions for this CIA. Interviews for this study were conducted in March – June 2009. CSH attempted to contact 30 individuals for this draft CIA report; of those, 18 responded; and ten participated in formal “talk story” interviews. Efforts at obtaining permission to include the testimonies of the remaining two individuals interviewed for this CIA are ongoing, which will be incorporated into subsequent drafts of this report. CSH initiated the “talk-story” sessions with questions from the following five broad categories: Resource Gathering and Hunting, Freshwater and Marine Resources, Burials, Trails and Cultural and Historic Properties. Presented below are brief backgrounds of participants’ “talk-story” sessions and their comments and concerns about the proposed Project area.

5.2 Acknowledgements

The authors and researchers of this report extend our deep appreciation to everyone who took time to speak and share their *mana'o* with CSH whether in talk story interviews or brief consultations. We request that if these interviews are used in future documents, the words of contributors are reproduced accurately and not in any way altered, and that if large excerpts from interviews are used, report preparers obtain the express written consent of the interviewee/s.

5.2.1 Auntie Agnes Mary Lui, Uncle Raymond “Joe” Lui and Nicole Lui

CSH met with Mr. and Mrs. Lui and their *keiki* (child) Nicole Lui on May 27, 2009 at the West Hawai'i Office of Hawaiian Affairs and again on May 28 at the Project area at Maka'eo. Three generations of Mrs. Lui's ancestors lived at Pawai. Nicole Lui described the following short family tree that delineates the connection of the family to Maka'eo and Pawai.

Mrs. Lui's great-grandparents were Kaua (John) Kaihemakawalu who married Louisa (Luika) Kaihe. They lived at Pawai Bay and had seven children: Malia, Jennie, Louisa, Ida, Martha, Sam and Kaleo. Their eldest child, Malia Kaua, married Samson Pelekane. They had three children-Margaret, Michael Samson and Agnes-all born at Pawai. Margaret Pelekane is Mrs. Lui's mother.

Mrs. Lui's great-grandmother, Louisa Kaihe, died after childbirth in 1918 and she is buried with her child inside the cemetery enclosure off Pawai Bay which is part of the Project area in Maka'eo. Outside the enclosure are Mrs. Lui's granduncle Kaleo and her grandaunt Martha, and another child as well. Additionally, Mrs. Lui stated that there are individuals who are buried in or near the cemetery enclosure.

Mrs. Lui shared the story of her mother, who as a little girl, had to feed her siblings and families by picking *'opihi* (limpets), *pipi* (*Pinctada margaritifera*, Common pearl oyster), *kūpe'e* (*Nerita polita*, edible marine snail), *limu* (seaweed, algae) and fish. She prepared these

foods for the family to eat along with sweet potatoes, taro and “upside down” pineapple. Mrs. Lui noted:

My mom led a hard but remarkable life at Pawai as a child. She taught herself to be self-sufficient and keep everything and everyone clean and fed. As she grew older, she saw many people die of uncleanness and diseases. She did *lā'au lapa'au* [Hawaiian medicine], caring for the sick when she was needed, midwifery, and preparing the dead for burial with cotton, alcohol, salt and certain herbs and cleaning the body with water. Her brothers built the coffins and dug the hole in the ground and buried the dead.

Mrs. Lui's mother Margaret Pelekane married her father Solomon Kaelemakule who also lived at Maka'eo with his families, the Lincolns and Mi'ois. She stated that her great-great grandparents are buried there, Kalawaiahakuole Mi'oi and Malia Kauhane. The parents of Mrs. Lui fished out of Pawai Bay in a canoe, and knew the *'ōpelu* (*Decapterus macarellus*, mackerel scad); and crab grounds as well. Solomon, or Kolomona in Hawaiian, became known as the “Kona Crab man” and *'ōpelu* fisherman. He used to beach his canoe at Pawai Bay.

Mrs. Lui's parents moved a few miles away from Maka'eo to Kailua-Kona, to live in the house of her granduncle Thomas Lincoln, also known as “Tutu Tom,” which was directly behind Ocean View Inn and Kim Chong's store now known as Hukilau Hotel and Kona Seaside Hotel by the Likana trail. Mrs. Lui was born in her granduncle's home in 1937. However, the family continued to visit Maka'eo and Pawai and Mrs. Lui fished with her father in the canoe and also gathered food on the shoreline with her mother and uncles. She stated the following:

When a child was born, the *piko* (umbilical cord) was placed in the crevices or *puka* [hole] of the rock Pohakuloa which was also known as “Wahine 'Aukai” [woman seafarer]; because that's what the family did! (Figure 17)

Mrs. Lui's mother learned to weave *lauhala* (pandanus leaf) hats and mats, becoming a “master weaver.” Due to her earnings and the kindness of store keepers, she was able to buy and charge canned goods, rice, flour and other foods to fill her food storehouse. She had learned the hard lesson that when barges go on strike, there would be no canned goods and food coming into Kona and elsewhere in the island for up to six months.

Once a month, Mrs. Lui's mother would travel around Hawai'i Island to check in with her relatives and provide food and support wherever it was needed. It was a life of service to others, which she had done since she was little. Margaret gave food in bags to those in need and extended care to the very young and the sick. She also was a wet-nurse during hard times such as when the barges went on strike.



Figure 17. Pohakuloa rock at Maka'eo, also known as "Wahine 'Aukai" (CSH May 27, 2009)

Mr. Lui also recalled his memories of his mother-in-law, Margaret. She was a friend of Mary Kailiwai (mother of John Kailiwai, interviewed in this CIA). Both were master weavers as well as herbalists.

She was a hard-working woman who taught her family to work. If you look at her, the first time, she was an impressive Hawaiian woman. She was smart, a great cook...

Margaret was 70 years old when she passed away in 1980 from diabetes, while her husband Solomon died three years earlier. But while they were alive, they taught their children and grandchildren everything they knew about Hawaiian cultural resources, beliefs and practices.

Mr. and Mrs. Lui have four children-Albert, Francine, Nicole, and Aaron Lui (Figure 18). The children grew up learning all about Maka'eo from their grandparents and they participated in taking care of family burials. Recalled Nicole Lui:

Grandma Margaret took us to Pawai and showed us *mo'opunas* [grandchildren] the graves of our ancestors and told us their names and each Memorial Day, she took us to clean the graves and had us put plastic flowers on top of it. I still carry on the same tradition.



Figure 18. Uncle Joe Lui and Auntie Agnes Mary Lui (CSH May 27, 2009)

Wild pineapple grew in the Project area. According to both Mr. and Mrs. Lui, the pineapple was called “upside down” due to its appearance: the pineapple hung from the stem making it reverse. They later tried to plant some in their Kailua home but it was unable to propagate. With no thorns and characterized by its reddish tint, the pineapple was “a beautiful plant,” said Mrs. Lui.

When asked where wild pineapple was found, Mrs. Lui noted the fruit grew in rocks near the Queen Lili'uokalani Trust fenceline and it grew year-round.

In addition to the fruit plant, the family also pointed out the presence of *'uhaloa* (*Waltheria indica*) in the Project area. Mrs. Lui expressed that the bark of the root and leaves can be used as tea for medicinal purposes (Figure 19). It is good for the removal of the phlegm in one's congested chest, and to soothe and heal sore throat, and for a smooth singing voice and for chanters. Coconuts and *kiawe* were also plentiful.



Figure 19. Nicole Lui shows the *'uhaloa* plants growing in the Project area at Maka'eo (CSH May 27, 2009)

The construction of the airport runway destroyed ponds full of 'ōpae 'ula (small endemic shrimp) used for bait to fish for 'ōpelu and other fish, stated the Luis. Coconut trees were also removed as well. Once the airport was built, the family continued to try and access the old fishing grounds, but because it was off-limits, they would have to run across the runway to get to the beach. "I would take my father-in-law and sneak across the runway and go down to the beach side," said Mr. Lui.

The name "Maka'eo" is based on what is abundant in the area, which is 'ōpelu. There may be another meaning to it, but Mrs. Lui prefers the one that her mother told her.

Well, my mom said it was the 'ōpelū eye. The *ko'a* is out there, you know, the 'ōpelu's yeah? That was all I heard.

Mr. Lui also learned from his in-laws about life in Maka'eo, especially about the critical reliance on 'ōpae 'ula living in the brackish ponds. Said Mr. Lui regarding his in-laws:

She [Margaret] would share with us the history of the area, what was there. The shrimp farms, the canoe landings. Where my father-in law would gather the 'ōpae 'ula for the bait. We'd cook up the pumpkin. And make their *palu*. Then we'd launch the canoe out of the area and go out.

A big cauldron would be used and pumpkin would be put in along with the tiny shrimp, and all the ingredients would be stirred together. Then it would be scooped up to be used as *palu*. The 'ōpae shrimp would also be eaten by itself, and Mrs. Lui remembered using little nets to scoop them up, and her mother would boil or fry it. "[But] we used that mostly to gather fish. Mostly for *palu*," she stated.

There was one time when Mr. Lui asked his father-in-law why fish bait was not used.

And he said, "No, we didn't use fish bait because you don't want the big fish to come in and attack the 'ōpelu in the *ko'a*. Because the big fish smell the meat if you're using fish bait." So they used the pumpkin and the 'ōpae.

Other resources were abundant, such as marine snails. Mrs. Lui described the *kūpe'e* as "the ones with the little shell. They'd come out of the sand and you could actually hear them at night." Another family favorite was the small red fish that lives in the shallow waters near the surges of waves, called *po'opa'a* (*Cirrhites pinnulatus*).

Because the 'ōpae 'ula helped in many ways, its presence and its habitat which is the anchialine pond was important to the family and others. As a young girl, Mrs. Lui remembers that there were plenty of ponds and a much larger pond in the middle of what is now the Project area. This was covered by the airport runway when it was constructed. There were also hundreds of coconut trees.

Her family also used two fresh water cisterns, and they knew of ponds that were filled with fresh water. Mrs. Lui stressed that there is a fresh water source in an overhang north of what is now the jogging and walking path.

Speaking about the currents in Pawai Bay (Figure 20), Mr. Lui disclosed that his father-in-law told him that there is one current that is so strong that it brings Japanese fishing balls all the way from Japan.

This is what I learned from a *kama'āina* to the area and my father-in-law. There's a current that goes into the bay during high tide. And if the glass balls would get into that current, they would be washed ashore to Pawai Bay and deposited up on the sand area.

The Lui family would like to have the name Maka'eo to be the name of the park, such as "Maka'eo Beach Park." Stated Mr. Lui: "That's the name my father-in-law talked about, my mother-in-law talked about, my good friend Kaneakala Springer talked about." Mrs. Lui agreed with him and added that Maka'eo was also the name used by her relatives, who are now deceased and buried in the cemetery enclosure. They provided a list of recommendations on how to preserve the history and cultural sites, resources, and practices at Maka'eo.

One of their concerns is the protection of the cisterns. Mrs. Lui suggested that in addition to protecting the cisterns, some kind of interpretive signs can also be put up. Lineal descendants should be consulted as to the kind of protective fences that are available.

Both of the cisterns should be restored. So people can see where their source of water came from. There was no running water at the time. They have to put a fence or something around it so people don't go falling in..."

Besides the need to protect cisterns and freshwater sources with either a wall or a fence, the Lui family also underscored the importance of protecting the graves in the northern section of the Project area. They pointed to the fact that it is common for people to cook on top of the graves. Describing one visit when she tended to the graves, Mrs. Lui stated the following:

We found a grill, and threw it away. Another time we actually saw people in there, cooking and eating and stepping all over the grave. Oh, sad.

Mrs. Lui added that the graves need to be protected with walls restored to its original structure. Although she would like her grandaunt and granduncle to be included in the enclosure, she does not want to re-inter them as there are other graves inside the current enclosure that she does not know about.

Discussing about the Project area in its entirety, Mr. Lui would like the area to be cleaned up, "opened up. Especially the beach areas." He stated the following:

As we prepare to preserve the area, I would like to see us proceed with caution to make sure we get all the sites located that are important and make sure that as we clean the area for preservation, we do it in a manner that's not going to be damaging to anything historic that we'd like to preserve there. Especially the beach area; I'd like to see it restored to how it was before. When I first moved here, all that sand that's all piled up there used to be all down by the water... [now] all piled up against the cemetery wall. It used to be in the water and over the years, all the high surf just kept bringing it back up. I think if we restore all the sand to the sea, it'd be a beautiful beach area again. There'd be more sand

area for people to enjoy. Not restore the canoe site and the *hale*, but try to restore it to how auntie Mele [Mary Kunewa Kekai] remembers it, the foundations and things.

The Lui family is especially concerned about the north side of the Project area, where many of the cultural resources and sites are located. However, throughout the park area, there are places that also need to be protected and preserved. As the head of the family, Mr. Lui articulated the *mana'o* of family members when he expressed his hopes for the Project area:

I'd like to see as much of the beach side and the grave sites preserved. We can't have the racing canoes up on the beach. It would take away space for people who enjoy the beach. It's limited space there.

The family also recommended the removal of *kiawe* and [beach] *naupaka* bushes and young coconut trees from the burial enclosure in the northern section of the Project area.



Figure 20. Former entrance in Pawai Bay for small canoes to land (CSH May 27, 2009)

5.2.2 Uncle Valentine K. Ako

CSH interviewed Mr. Ako on March 25, March 30, and April 3, 2009 by telephone. Born in 1926 in Hōlualoa, he comes from a long line of family who has resided in North Kona for many generations. While growing up, he learned from *kūpuna* how to fish and gather salt, as well as other Hawaiian beliefs, practices, and resources. An expert on Hawaiian fishing practices and resources in North Kona, Mr. Ako used to fish around Maka'eo and Pawai Bay. Now 83 years old, he can still vividly recall the *kāheka* (tidepools) and the wild pineapple that once grew abundant in the Project area.

Describing the north end of the old airport, Mr. Ako noted that the bay is called Pawai Bay, and the bay next to it is called "Halepa'o." He remarked that Halepa'o is by the Queen Liliu'okalani Children's Center, and is wrongly called "Papawai Bay." Emphasizing that its rightful name is "Halepa'o" because of the crevice and the 'o'opu (fresh and seawater species in the Gobiidae and Eleotridae families) that are found in there, Mr. Ako likened Halepa'o to be "like a regular swimming pool with a crevice, a stream when the tide is high." It was a good place to catch salt water 'o'opu, also called *pa'o*, and the only place where they could catch a lot of it. The 'o'opu could jump and stay out of the water and was also used as bait, for *ulua* (Carangidae, jack family).

When asked about the name of the Project area, Mr. Ako translated the name Maka'eo to mean "wandering eye."

We old timers always named it Maka'eo, after the little stone island. Maka'eo is the northern part of Keahuolū. Maka'eo and Pawai, if you look at the map, at the location of the old Kona airport, Pawai is considered part of Maka'eo.

According to Mr. Ako, long ago during the 1930s, in the *mauka* side of the Old Kona Airport in Pawai, there grew abundant "wild" pineapple. The wild pineapples were small, but very sweet. He does not know who planted them but he could still remember how delicious-tasting they were, and that they were "sweeter than sugar loaf pineapple." The fruit was about the size of a large orange, but it resembled a regular pineapple in all other aspects. "Kona didn't rain, and the weather conditions intensified the sweetness of the pineapple," Mr. Ako stated.

Describing the north side terrain of the Project area, Mr. Ako stressed that many *kāheka* once existed on what is now two-thirds of the old airport runway. These ponds were filled with rocks during construction of the highway. The *kāheka* were full of 'ōpae 'ula that he and others used for bait during fishing.

Calling himself a "curious kid" when he was young, Mr. Ako recalled two of the families he knew during his frequent excursions to the area.

Two families, George Kailiwai and Solomon Kaelemakule, lived there and used to get 'ōpae 'ula...Uncle Solomon used to go at 2 a.m. with a flashlight and a fishnet, to get the 'ōpae 'ula to make chum. The 'ōpae 'ula were put in a basket and taken to the *ko'a* during winter when the 'ōpelu were fed. During fall, 'ōpelu season, they would catch 'em. From October to December, they had 'ōpelu season. Summer to fall, they were fed. So the fish was trained.

To attract fish to come to them, fishermen would take the paddle and *pa'i* (slap) it against the side of the boat to attract fish. For each '*ōpelu ko'a*, Mr. Ako stressed there were older, mature big fish or what he called "*makua*" (parents) who brought in '*ōpelu* fish and watched them. The *makua* fish were either *ono* (*Acanthocybium solandri*), *kala lolo* (surgeonfish, *Naso unicornis*) or some other fish. No one knew if the big fish ate the '*ōpelu*, stated Mr. Ako.

He narrated how the '*ōpae 'ula* was utilized as bait:

Fisherman throw '*ōpae 'ula*, and when the school is in the area, they let the net down. A circle net, [about] 40 to 50 feet. When you see the '*ōpelu* start eating, the fishermen put chum and mud in the middle. Mud is to distract the fish as it makes a cloud. That's how we get '*ōpelu* in the net; they still do that in Ho'okena and Miloli'i.

When asked about any burials in the Project area, Mr. Ako indicated that when he was around nine years old, he saw two cement tombs at the south end of Old Kona Airport. The tombs might be for higher ranking people like *ali'i*, he said. "Otherwise they wouldn't have made those tombs."

Mr. Ako was last in the Project area years ago, but he witnessed some of the changes and he commented on how things "changed so fast." Prior to the development of the Old Kona Airport, he had access from the lighthouse to Thurston's property. "From Kailua lighthouse to Maka'eo, there was a trail that you can go on. Now the area is restricted," he asserted.

Besides fish and other marine resources, there were wild pigs in the Project area, which he and others hunted. As for other plants besides the wild pineapple, Mr. Ako drew attention to a shrub that grew in the Project area which he called "wild '*ākulikuli*" (*Batis maritima*, pickleweed). These shrubs were found alongside tidal pools and were used by *kūpuna* to *kālua* (bake in underground oven) their pig. Stated Mr. Ako:

They used it instead of *ti* (*kī*, *Cordyline terminalis*) or bananas. You put the hot rock, and then the wild '*ākulikuli*, and then the pig, and more wild '*ākulikuli*. You had to make do with what you had in that area [which didn't receive much water]. There were different ways of supplementing, different ways of covering [the pig].

Another memory that Mr. Ako shared was that of the first man who flew into the Project area, before the Old Kona Airport was built. According to Mr. Ako, this man was a newspaper man who worked for *The Garden Island* newspaper in Kaua'i. The event happened around 1935 or 1936.

He was the first guy who landed in Maka'eo. He had a B plane, a small plane. Prior to the airport, he was the first guy who could land in the sand dune. He had to walk all the way to Kailua, on the trail.

When asked if he knew about a certain site that may possibly be a *heiau* in the Project area, he said:

First time I ever heard about a *heiau* there. It could be a fish *heiau*. Our *kūpuna* didn't mention about that particular *heiau*. I use to travel all over that area and the *kūpuna* never mentioned it to us...If anything, it is a fish *heiau*. There are several fish *heiau*, one by Kahalui bridge, from Kailua to Keauhou road. That particular fish *heiau* used to belong to my dad, then [to] a Japanese family. The Kikuda family went to claim that *kuleana* when my dad died. That particular *kuleana*, they claimed it.

Mr. Ako remains concerned how the *kāheka* in the Project area were treated.

Like I say, *kāheka* are all covered up. A lot of tidal pools in the area were used by the fisherman. Right now it is a memory but it was desecrated. The place wasn't a swamp, but brackish water. And 'ōpae 'ula lived in it.

5.2.3 Auntie Josephine Palacat Barney

CSH met and interviewed Mrs. Barney at her home in Keauhou on June 19, 2009. As a little girl, Mrs. Barney lived in Maka'eō with her family. Her father was a well-known 'ōpelu fisherman and healer, and her mother was a homemaker. Mrs. Barney learned from her father the art of *lapa'au* (Hawaiian medicine) and also fishing techniques. She is a respected weaver and hula teacher, as well as an accomplished 'ukulele player and singer.

Born in 1926 in Kealakekua, Mrs. Barney is 86 years old. In the 1930s, the Palacat family moved to Maka'eō due to the fact that her father, Mr. Catalino Palacat, was a fisherman. Mr. Palacat had Filipino fisherman friends who were mostly single that were living in low houses in what is now the jogging and running path. The fishermen helped the family build their house and Mr. Palacat also cared for the red 'ōpae 'ula ponds. "The red 'ōpae ponds were not only for our use but it was for everyone's use," said Mrs. Barney. "So everyone in Kailua used to walk there and get red 'ōpae."

During the time she lived in Maka'eō, there were two Hawaiian families she knew: the Kunewas and the Fernandez family. They lived in the north end of the Project area, an area that was "so beautiful...And all that sandy area was hundreds of coconut trees."

When the airport was constructed, the coconut trees were pulled out. Stated Mrs. Barney:

It saddened us. It really saddened our family when we saw all those coconut trees gone. Because that was there when the Hawaiians first came here...In fact, the Filipinos used to gather the coconut, the fronds and that's what they'd build their houses from...The Hawaiians did use coconut to build. They'd weave and make the walls of their house.

According to Mrs. Barney, her father Mr. Palacat was 14 years old when he first arrived in Hawai'i from Bohol, Philippines in 1914. He spoke four different languages, including Spanish, Tagalog, Visayan, and English. Mr. Palacat also understood Japanese and Hawaiian. When he was working as a field supervisor in Onomea Plantation, he met Philipa Tararat, who later became Mrs. Palacat. She gave birth to 15 children but only eight including Mrs. Barney

survived. The Palacat family stayed in Maka'eō for about five years and it was here where her sister was born. Mrs. Barney helped her mother birthed her sister.

One of the fondest memories that Mrs. Barney has of Maka'eō involves the wild pineapple that once grew there, which she described as "very sweet."

When we look at the *pāhoehoe* now, if you walk, there's some areas with indentations. There used to be pineapple. The old Hawaiians planted pineapple when pineapple first came to Hawai'i. And they planted it over there. We were told by people that lived there that we could pick the pineapple but we had to replant the top. We understood we could pick maybe one or two for our family so everyone else could share. So all the way up to WWII, we were able to eat pineapple from the lava field over there... Anyone who knew the pineapple was there can pick the pineapple if they want to, providing they took care of replanting it. So that the next season it could produce again. So it was kind of understood among the people in Kailua that they could pick the pineapple. We all shared.

Her father dug a hole beside their house in Maka'eō so that they could have clean brackish water to wash dishes, clean the rice, and use as shower water. It still exists and is located on the north side of the jogging path.

If you go past the jogging path, there's a little *puka* [hole] in the ground which is right now, the kids use to rinse off...But it's in the fence. The Lili'uokalani fence. It's in there...You would take water from there. My father built a shower chest enclosed with the coconut fronds and a wooden floor and that's how we took a bath.

Besides the coconut and the pineapples, Mrs. Barney noted that there were lots of *kiawe* trees. Fishing with her father was also something that she recalled vividly, as she was the bagman for her father.

Before school, my brother and I would sell the fish, strings of fish. I went fishing with my dad and my brother. That's how I learned all the techniques of making lures and all the grounds, the fishing grounds...My father was a good *'ōpelu* fisherman, and *menpachi* [*Myripristis amaena*]. And he would go on the tuna boats with the Filipinos and they would go *aku* [*Katsuwonus pelamis*] fishing.

Hawaiians were friendly to Filipinos, Mrs. Barney stated, and everyone in Maka'eō was considered family. Each morning when Mrs. Barney would get up, she had chores to do. First she would make tea and help her mother fix breakfast. They would usually eat rice and whatever leftovers from the night before.

Around their house, they planted sweet potatoes and a *kalamunggay* tree (*Moringa oleifera*, Horseradish tree) common in the Philippines with its leaves used as a vegetable. They also had a chili pepper tree and dried their own fish.

...So that was our vegetable and a chili pepper tree. Because we used the chili pepper leaves to put in our soup. And the leaves from the sweet potato. Surprising the sweet potato did grow down in the ocean.

Living in Maka'eō was a happy time, and she loved being there. Although there were only two Hawaiian families living there and the Filipino fishermen, the Palacat family had a lot of visitors from Hōlualoa, Honokāhau and Captain Cook who would come down and visit. The visitors would fish and also trade with the family.

...We'd give them dried fish and they'd bring us vegetables and taro from the mountains. So we did have *poi* [pounded cooked taro] also because we always had an excess of taros—because everyone would bring us taro. We Filipinos would make *poi*.

When her brother was 14, an incident happened in Maka'eō which underscored the dangers of nature as well as its as surprising side.

There was a storm and a hurricane. And we were told not to go swimming after the hurricane because there was always an undertow. But my brothers wouldn't listen. So in the north end, the beach end used to have floaters. And that's why the fishermen would come in with the canoe and they tie the canoe to the floaters, they would have lunch and after lunch they'd get back into the canoe and go. So these floaters were there all the time in the little bay. And the bay doesn't look the way it does today. It's really rocky now and it's shallow. At that time, the villager people would clean it out so it's easy to get in the canoe.

So my brothers went swimming during a real bad storm. And they were floating, they were hanging on to the floaters, and my oldest brother, his floater broke loose. He was taken out to sea. He went with the undertow. We couldn't see him. We climbed the coconut tree; all you could see was like a coconut floating. And he kept going out, out, out until you couldn't see him. And my father couldn't go out in that area because the waves were so big.

So he had to run to Kailua and they went on the sampan, on the tuna boat and looked for my brother. They were way out and my father said he could see my brother, and he was still floating, but he didn't have the floater. He was just floating in the water. Got him in the boat and brought him to Kailua and by donkey they brought him to Maka'eō. And he was laying in the living room and he was throwing up water and seaweed, little crabs, planktons was coming out of his stomach. But he was bruised. His body was so bruised. My mother asked him, "There's no rocks or stones out there. Why are you so bruised?" He said he went so far he couldn't see land, and he knew he was going to die. And he already lost his strength so he lost his floater. And he said the porpoises came and the porpoises kept him up. That's why he was all bruised. My father said when he got to my brother, there was a pod of porpoises surrounding my brother. And they kept my brother alive. That was stuck in my mind... It gave me another

feeling about nature. From then on, nobody would go near or mess around with the porpoises. My father would get so upset if anyone bothered the porpoises.

In response to the question of whether she has seen any *iwi* on the beach, Mrs. Barney replied in the affirmative, but she also noted that she did not pay much attention at the time. "Because plenty of whales used to beach on the sandy area. And we thought it was whale bones. Nobody paid attention."

Mrs. Barney pointed out that the coconut trees growing in the sandy area stopped the waves from eroding the sand, unlike now. There were also a lot of *pōhuehue* (*Ipomoea pes-caprae*) vines that grew underneath the coconut trees. She said: "The place was covered with it, beautiful!"

On top of the *pōhuehue* vines grew *kauna'oa* (*Cuscuta sandwichiana*), known also as the flower of Lana'i. Describing the succulent and how it wraps around the vine, Mrs. Barney stated the following:

Well my job was to go and gather *kauna'oa*. The string that's finer than the roots, and they twine around the morning glory and my job was to gather some of them, clean it up and slice them thin, like the size of the red 'ōpae... My brother would put it in a container and go take dirt from underneath the *kiawe* tree and then he would sieve it, big balls of it and they would add water to the dirt and make mud. Then they would gather a little bit of 'ōpae. You don't use a lot of red 'ōpae. So the 'ōpelu fishermen, they have the *palu* bag...

Noting that the Hawaiians are very clever people in their ingenious use of the world around that, Mrs. Barney explained that the *palu* bag was just a square piece of cloth the size of a man's handkerchief. It was flat, with no lid. She described the following:

The end of one corner is tied to a main line with an eight-ounce sinker. In the middle of the square is where they put the *palu*. First the mud, then the *kauna'oa*, then a little amount of red 'ōpae. Then the corners of the material are folded over and secured with some of the attached line tied with a slip knot. Then my oldest brother who was the *palu* man would throw it out to chum the fish. When the *palu* hits the water and starts sinking, then you tug the line with a snap and the slip knot comes off and the material unfolds, letting the *palu* spread. The *kauna'oa* is cut fine and it resembles the shrimp, and it floats around and the 'ōpelu thinks it is shrimp. That's the reason it's not necessary to put too much 'ōpae in the *palu*.

When you *palu*...when you throw it into the ocean, and you shake the bag, it opens up, the mud makes the water cloudy and so the 'ōpelu don't know the *kauna'oa* isn't shrimp. So that's the way you preserve the shrimp. You don't have to use that much shrimp because the *kauna'oa* takes the place of the shrimp.

All sorts of fish could be found readily, said Mrs. Barney. She had her pick of eating whatever she wanted and she liked them all.

Oh yeah, you look out at the ocean and you see fish, all kinds of colors, all kinds of fish. The fish were like our popsicles. My dad would get *humuhumunukunukuapua'a* (*Rhinecanthus rectangulus*, triggerfish) and he would put it on a bamboo skewer and he *huli-huli* [turning as on a barbeque] on the charcoal. And we would run around with the *humuhumu* in our hand...But *humuhumu* is easy to eat because it doesn't have as much bones. And lots of *menpachi*. Gosh, it saddens me to see that when I go to the ocean I can't see as much fish and I can't see the seaweed anymore... At the last pavilion, we used to sit there and watch the waves and all that fish, you could see the waves out there and you see all the fish. So beautiful. No more of those fish that I would see all the time.

In Maka'eō, she gathered a lot of seaweed as well as a type of marine snail.

There was a lot of *waewae'iole* [*Codim edule*] in Maka'eō. And that is a popular place for *kūpe'e*. Lots of *kūpe'e*. I wonder if they [still] have it. I should go check it out... *kūpe'e* is a snail. A night-time snail. It only comes out at night.

She remembers gathering seaweed in Kohanaiki as well, where she also lived. Mrs. Barney called the seaweed in Kohanaiki "*nori*." In Kaloko, one of her childhood place of residence, she gathered salt.

And we had the *nori* in Kohanaiki. In stormy weather, the wave would get as high as can be. And when it recedes, you see all the seaweed is growing. You just have to wait until it's dry and then all you have to do is rip it...And when we were living in Kaloko, my mom and I would gather salt...In Kaloko and Kohanaiki, there's a lot of salt pans.

Maka'eō is also known to be a place where certain phenomena not easily explained can occur. Mrs. Barney pointed out that where the subdivision of Kona Bay Estates is located, the homes around the *keiki* pond are built on top of a burial area.

Well, that used to be a burial area. We had tombs there...And once in awhile we would see a fireball from where the tombs are. And my dad would say, "Oh, the spirits are playing." Then when that was mentioned, the scientists say it's from the boils from the human body that causes the fireballs. Why does it sometimes happen out in the ocean? Sometimes you're out in the ocean and you see fireballs.

Mrs. Barney shared that her father was a healer, a *kahuna lapa'au*. He had the power to take away curses as well as give them, although he was known for healing.

Oh, even people from Hilo would travel to here to have my father heal them. He said at that time, the *kahunas* would practice witchcraft too. They take your spirit away from you. My father was able to receive the spirit and return it.

According to Mrs. Barney, her father was a very religious man whose brothers were all priests in the Catholic church. He did not want to become a priest but instead wanted to get married and raise a family, which is why he came to Hawai'i.

...Probably because he was very religious in his mind that's why he was very spiritually blessed also...My dad was trained by Hawaiian *kahunas* who taught him how to handle his special gift. And my dad worked through the Bible. He uses the Bible. For instance, if you are sick, he'll bring his Bible and he'll make you open the Bible. Then he'll read the Bible and he'll tell you why you're sick. And it'll show him, the Bible will tell him how to heal you. One day I asked him, I was very curious. I was always the one following him around, picking up medicine. And I asked him, "How do you know what paragraph to read in the Bible when there's so many words in it?" He said his gift is when a person opens the book, only one paragraph he'll be able to read. The rest is all black. That tells him what to do. I noticed when he used to do his ritual was 15 minutes before sunset. And they'll do all these prayers and these chants and then he'll bring the spirit back to you. It's amazing when to see it. The person can be so sick then all of sudden when my dad is through, the person is fine and alive.

Besides healing people whose spirits were taken away, Mr. Palacat also healed other illnesses too, usually during twilight. He would do it using his own rituals.

I used to tell him, "Dad, why do you do it when it's getting dark? It scares me. Why don't you do it when the sun is up?" He said, "Right before the sun sets your spirit is relaxing. That's why your body is relaxing. That's when you capture the spirit. That is your own spirit."

Although her father was a *kahuna* who healed, there were occasions when he would use his gift to teach a lesson. Mrs. Barney narrated the following incident.

...There was this one time we were at Honokōhau. Our *'ōpelu* nets, when you come home, you rinse your *'ōpelu* nets and you hang on the canoe to dry. There was this man who was jealous of my dad. And one day he cut my dad's *'ōpelu* nets. And my dad looked on the ground and there was this footprint. And he went home and he got the stinger from the stingray. He caught the stingray at one time and he made it into a little saber and he kept it on his shelf. I noticed he got this stingray thing. And then he went to this footprint and he started mumbling and then he stuck the footprint with the stingray knife. And we could hear a person yelling not too far from our house. So my father went to the house and my mother and I followed. And he said, "What's the matter with you?" "Oh my feet sore, my feet sore." And my father asked, "Did you do something wrong?" "No, my feet is sore." So my father went to the footprint and he stuck it one more time. And this guy yelled again. And my father asked him, and he wouldn't admit it. A third time, my father left it [the stinger] in. My father went and asked him, "Did you do something wrong?" And he admitted he cut my father's net. Then he apologized and told my dad, "You got to cure my feet." My dad said, "I knew you were the one who did it. On one condition, but you have

to fix my net.” So I saw my dad do that kind of stuff so I knew he could do what he wanted to do. But he was mainly a healer. If you had a toothache, he would pray and touch like that, and the toothache would go away. Or even headache. He could take your headache away. And he would use a lot of herbs if you had chicken pox and to prevent chicken pox. I can go to the yard and get those herbs.

Mrs. Barney inherited the knowledge of the herbs that heal from her father, and she still remembers it in her head. She has not written it down for she fears that the knowledge will be abused. Instead, Mrs. Barney teaches her family about natural medicine during reunions.

I'm afraid to do it because if I do it then someone will find out what it is and they'll rip all of that. You know what I mean? Like the *noni*. Look what they're doing to the *noni* tree. Now the *noni* has no more powers at all anymore because they lost the respect for the plant.

In Maka'eō, Mrs. Barney stated that there are plants growing there that controls menstrual cycles and which terminates pregnancies. Before a plant can be used, however, it should be respected and consulted for its permission.

... And you've got to ask for permission and tell the plant what you're going to use it for. Even when I go up to the mountain and pick flowers, I still go and ask the mountain and ask the tree. And praise the tree for the beauty that it gives us. Maybe it's stupid; a lot of people don't believe it. But that's how I was raised. And you don't rip it, you don't take all. Just take what you need, not all. So Miloli'i is the only place that has this herb that grows in Miloli'i and this plant-if you have bronchitis and really bad congestion you can make a tea from this plant. And it only grows in Miloli'i. The people in Miloli'i know when I pick it, I am not going to tell anybody. When anyone asks me, I just say, "I'm picking to make *lei*." Otherwise, they are going to rip the whole place up.

Her father worked as a cowboy and was hired as a supervisor to plant coffee. He later was hired as a supervisor to keep Kaloko ponds clean. But it was as a fisherman that Mr. Palacat revealed his ability to talk to animals.

There's a story you need to know about my dad. My mom was a great mother and she supported my dad. She was the weaver and made the dried fish and everything. I was the one who helped her to turn the fish. We didn't have screens so we dried the fish on the lava rock, on the *pāhoehoe* next to the ocean. And my dad, like I said, he was a very religious man. One day, when he was fishing, a blue shark appeared. A little tiny shark, my brother said about 18-inch. And he just floated up. And my father said, "Oh this shark is alive." He started touching the shark and said, "I guess it's hungry." So he made sashimi and he hand-fed this little shark.

So from then on, every time my dad went out fishing...this shark would float belly up and my dad would feed the shark. Then my brother said my dad would talk to the shark like he was a human being. He would tell the shark his

problems, and if the shark can help him. He'd talk to this shark all the time, then he'd feed it. Then my father would fish. Then this shark, every time my dad would go fishing, the shark would come and now he's getting bigger and bigger and bigger. And then one day my father says to the shark, "Well you're getting old enough to bring me fish then I'll feed you." This my brother told me. Then this shark disappeared. And he brought back *'ōpelu* in his teeth. *'Ōpelu* covered from one end to the other. And so my father became very successful, one of the best *'ōpelu* fishermen because the shark helped him.

I didn't believe all these stories that they're telling. There were all these guys who were sitting around and my dad would tell the story of the shark and my brother would tell the story. I never believed. So one day I got up really early and I crawled out of bed and I went into the canoe, went into the anchor box and covered myself up with the lid. And I could hear my father and my brother taking the canoe out. They were whispering, they're not talking loud. Then they got to the *'ōpelu ko'a* and my father opened the anchor box and threw me in the ocean! This was about 5 o'clock in the morning. And now I knew the shark was going to eat me. So I was crying and I was swimming. And my father was paddling away slowly and I'm crying.

Finally, he puts me in the canoe and scolds me. He says, "What are you doing? Do you know how dangerous it is for you to be in a boat like this?" I said, "Well, I don't believe the shark story, so I got to see that shark." So he sat me down and he knocked on the canoe three times and this huge shark floated up, belly up. And my father started talking to the shark, petting the shark's belly, telling the shark about me. And then he's telling me, "Now, you pet the shark. This way, only one way. Throw your hands over." But no, I'm not going to pet the shark because he's rolling his eyes at me. And he's telling the shark, "You got to show my girl you bring me fish. Go get me fish." The shark turns around and splashes water on my dad. And my dad says, "Oh, I'm sorry, you *huhu* [angry] at me." And my brother said, "Yeah, because you threw my sister in the water." I was kind of the pet of my brothers because I'd do things with them. And they didn't like the idea that my dad threw me in the water. And my father had to apologize to the shark. And then it disappeared. And my father was just smoking his pipe and waiting and finally the shark appeared with hundreds and hundreds of *'ōpelu* surrounding his back.

...And then the shark went around the canoe and he kept the *'ōpelu* in the school while my father was coming and put the net down. All my dad did was bring up one net of *'ōpelu* and that was enough. Then he picked the biggest *'ōpelu*. And the shark doesn't eat bone by the way. Only sashimi. He cuts three *'ōpelu* and he sashimi-ed it and the shark turns up and down. And my father hand-fed the shark. And he told me to feed it. And the shark would wait there to be fed, belly up. Then when he was finished, he would just sink down, turn around and swim away...When my dad died, the shark died too...It floated up where we lived. The

Filipinos found him. Because they knew my father fed the shark, yeah? And all the Filipinos said, "Oh, Mr. Catalino passed away."

While the family was living in Honokōhau, Mrs. Barney witnessed another example of her father's ability to talk to animals.

...And he had a turtle too...He and I went to Honokōhau and we were walking down the beach and this Hawaiian had a big turtle upside down on the sand. And they were torturing him, not hurting it, but they would put the knife in front of the turtle's eye and the turtle would cry. Tears would come from the eye...Two Hawaiian guys. And my dad asked these two guys, "Are you going to eat the turtle or what?" They said, "No, we just want to see it cry. Look, it going cry." And they showed my dad. And my dad said, "It's not good to do that, you know." And they started laughing, both of the guys. And my father punched them. He picked the turtle up and he put the turtle on his shoulder and the turtle's head went on the side of my dad. My dad walked in the pond in Honokōhau. He walked in the pond, he was petting the turtle and talking to it. Then he kept walking and walking until finally the turtle just floated away, pulled away. Then it turned around and bowed to my dad three times...I was crying...I saw, I was crying because I felt bad for the turtle. From then on, when my dad and I went fishing on the shoreline, the turtle was there. It was just bumping around looking at my dad. And my dad always talked to it. He talked to it like he was talking to a person. I asked him... "Why do you talk to the turtle and do they understand you?" He said, "Well they may not talk our language but they have, they have feeling. They know that I'm not going to hurt them. The way your spirit comes from your body and the connection you make. Whether you're talking to a tree or a rock, they'll understand you. So if you talk to the turtle, it will understand you." So I guess the turtle understood him that he wasn't going to hurt him. And he did the same thing with the whale. He used to scrub the whale. He used the scrub the barnacles off the whale's back.

Mrs. Barney continued to give another example of her father's way with the animals.

...The whales would come, this was at Kohanaiki, the whales would whistle and whistle. And he'd go out there and shout, "Shut up. I've got to go to sleep. I'll see you tomorrow morning." So one day I decided, "I'm going to check what he's doing." So I went on a *pali* [cliff] and watch him and my dad was out there with the whales. He had a long bamboo, he had attached something at the end of the bamboo like the brush. And he was talking to the whales and brushing, just brushing. And the whales are just sitting like that. And they're not moving at all. He came in and I said, "Dad, how come you're brushing the whales?" He said, "Because their back is itchy." He showed me the barnacles that grow on the rock. He said, "See this thing here, it grows on the whale. So their back is itchy. So I take it off." And I said, "I notice you don't go behind the whale." He said, "No, you don't go behind any animal. You got to go in the front where they see you. If you go in the back, they'll kill you because they can't see you."

When asked what name she uses for the park, Mrs. Barney emphasized the importance of keeping the name “Maka‘eo.” She stated:

“Maka” means “eye” and “[*pu*]eo” means “owl.” The chief that lived there his name was Maka‘eo because he had piercing eyes. That’s what Maka‘eo meant, “piercing eyes.” And I don’t think they should take that name away.

Mrs. Barney has nine children, and was married three times. She and her family continue to be avid users of the park, and she is well aware of the issues that face regular visitors.

Yeah, my family picnics there a lot. And I go and feed the cats. You know, we go to the cats. Never had cats before. I don’t know why we didn’t have cats. I think some people were using it for their food source. We didn’t have any feral cats back in our days. And the rats came out in the daytime. Even if there was mongoose, the rats still came out in the daytime. If we were washing clothes outside, they’d walk right on your feet. And they’d come in your house and make a nest in your closet. And they climbed the coconut tree and they lived in the coconut tree. So now we have all the feral cats. We can’t kill them and get rid of them because they keep the rat population down. Because the mongoose works only during the daytime. But the mongoose do bury into holes during the daytime to do their work, but the mongoose don’t do the work at night. So the rats are smart and come out at night. So we need those cats over there. Because we have so much lava holes so rats can multiply very quickly. That’s one of the things I think they should keep. And the people who were the friends of the jogging path; they’re doing a wonderful, wonderful job. Don’t destroy what they worked so hard for. And if they’re going to make a green area, they should because we need some area where the kids can play and roll in the grass.

She expressed that the sports facilities should remain where it is now, because everyone is already used to going there to play. It is a safe place, but it needs a dog park. “A lot of people would like to have the dogs socialize,” she said.

She credits her busy lifestyle being involved with the community as her secret for staying young. She eats what she wants, but not in excess amounts. Fruits like mango and vegetables are a mainstay in her diet. Her schedule includes weaving (see Figure 21), playing the *‘ukulele*, dancing the hula, reading and working with Elderhostels. She is currently involved with the cultural program at Pu‘uhonua City of Refuge National Historical Park, among other organizations.

I do a lot of teaching and I work with the Elderhostels. But now, they’ve discontinued the Elderhostels...and the Lyman Museums. So you get involved. That way it keeps you from getting Alzheimer’s if your memory goes. Memory because everything is memory, hula is memory, *‘ukulele* playing is memory, even Hawaiian music is all by memory also. So I keep telling my children that.



Figure 21. Auntie Josephine Palacat Barney begins weaving a lei (CSH June 19, 2009)

Mrs. Barney's Catholic faith is also an integral part of her life. She noted the following:

Father Benno who was a priest when I was growing up, he was the first priest that I knew of in Kona. And he always told us at catechisms, "Just because you're Catholic doesn't mean that it's the only true church. All the other churches are the same. With all different names and we all pray differently to only one God. So go out and investigate and go with your friends and see and learn from them." So I used to go to the Protestant Church, the Mormon Church. So I learned quite a bit from his advice. Not only me, but all our friends. And we had parties; we'd invite people from all different religions. And he told us, "Always be of service to one another." And he came to our house and he'd eat dinner with us, or he'd go to a Mormon house and eat dinner with them. And when I saw that, I knew that you don't have to be in one place. You have to spread yourself and accept everyone as equals. I think that's what he taught me.

An accomplished singer, Mrs. Barney sang for the Mother Singers of California when she lived in the mainland. Once a year, she would be invited to Sacramento to open for the legislature. She had moved to California to take care of her father-in-law, and ended up staying for 18 years. In 1970, she came back to Hawai'i.

During her stay in California, she ran a produce business with her husband, Mr. William Barney. She also worked for the state, being one of the first agents hired by the University of California at Berkeley to introduce food stamps to Native American families and Mexican workers.

...The most interesting people I worked with were the Indians. They were like Hawaiians. My husband was pig hunting with the Indian friends when I was talking with the ladies. They went overnight hunting. The next day I asked him, "How was the hunting?" He said, "We didn't go anywhere; we just sat and talked story." I said, "How are you supposed to catch the pig?" So you know how the Indians do? They pick the apple and they ferment the apple. And the apple turns to liquor and they throw it on the ground and [the] pig eats it and the pig gets drunk. So the pig just lays there and they take what they want.

While living on the mainland, Mrs. Barney established several Head Start programs as well as the first Boys' Club and first Girls' Club in San Leandro, California. Her husband, Mr. Barney, established the Special Olympics in Kona and the Senior Citizens Program.

Mrs. Barney made several recommendations regarding the park. First, she does not want any roads leading to the park to encroach on other property. "I don't like the way they're encroaching. If the road is going to be relocated, then it's okay," she said. She also suggested an area for the children to play.

...And they should make an area where the children can play. The children have only the beach to play but they don't have another place. You know when you're on the beach, not all the children want to go in the water. Have a place where it is close to picnic ground, like a grassy area.

There should be no dredging, emphasized Mrs. Barney. “They are thinking of dredging the area so the kids can play. But they shouldn’t do that. Because the *kūpe’e* will be all gone. That’s where they live. That’s the only two place in Kona that have *kūpe’e*.”

In addition, more coconut trees should be planted so that the park resembles the old Maka‘eo. However, one tree should be removed, near the last bathroom where a man killed himself. “They should take the tree off, the one that guy hung himself in,” she said.

Last but not least, Mrs. Barney recommended that visitors be taught how to care for the environment.

I think they should have to teach them [tourists, visitors] about crustaceans, tide pools. Teach them about marine resources. When my husband was alive, we used to take tourists out to isolated beaches. And I would make bread and salad and my husband would go fishing. And we would teach them what they see and all about the ocean and the crustaceans they see, teach them marine resources in a seminar. When they come in, we would cook the fish they caught and eat the bread, and that’s for them.

5.2.4 Mr. Walter Kunitake

CSH interviewed Mr. Kunitake by telephone on April 7, 2009. Mr. Kunitake’s mother was Kiyono Hamachi Kunitake, who was well-known in the community and among high-ranking politicians for her 25-year fight to establish an open space park at Old Kona Airport (also known as Maka‘eo). Mr. Kunitake is a former professor who has taught in various universities for 25 years, including University of Hawai‘i at Mānoa and Pennsylvania State University. Like his mother, he is active in the community, assisting the University of Hawai‘i-West Hawai‘i campus to acquire 500 acres for the school’s new site, for example. He also was the chair of the Saddle Road Task Force (he still serves as co-chair), which oversaw the Project that will ease transportation between Hilo and Kona. Mr. Kunitake is married to his wife Sharlene, and they have three children: Staci who is 24 years old, Kendall, 22 and Brandon, 18.

Although his mother Mrs. Kunitake passed away six years ago, she and her work has not been forgotten. One of Walter Kunitake’s vivid memories of his mother’s activism was during the 1960s, when University of Hawai‘i was soliciting donations. At the time, his father wanted to donate \$5,000. His mother also donated the same amount too, but under her maiden name of Hamachi. It was clear to him then that his mother held her maternal side of the family very close to her heart. He was not surprised during her later years when she began including her maiden name whenever she had to sign something.

When Old Kona Airport shut down in 1970 after the Keāhole Airport was built, Mrs. Kunitake had a vision that the former airport should become an open space beach park. At 61 years old, she launched into one of the most formidable challenges in her life. She contacted then-Governor Burns, who was close to Sen. Daniel Inouye, a young senator at the time. Both men thought it was a good idea, according to Mr. Kunitake.

At the time, some people wanted a sports complex. But Mrs. Kunitake persisted in her vision of an open space beach park with the support of her husband, Shigeo and her children.

Her son Walter recalled his mother's determination which belied her diminutive stature.

She fought them all; she was just a farmer girl. She was born in 1910, and was 61 when she started this Project. She was a short Japanese lady. I was 25 years old, and I was interested to see how my mom took on this humongous Project. This one I was going to observe and support her all the way. The passion was in her. It was very interesting to see a little Japanese lady from a farm trying to tackle this huge Project. I learned how she did this. She befriended Inouye, then Gov. Burns, followed by Gov. Ariyoshi, then Gov. George Waihee, and Gov. Cayetano. This was her passion, Old Airport Park.

Through the years, Mrs. Kunitake attended 25 open legislative sessions, introducing herself to every legislative and every senator, until everyone knew who she was, said Mr. Kunitake. She constantly lobbied for her cause. "She was going door-to-door," said Mr. Kunitake. "It was going to be a state park, not a county park, because she fought sports complexes to be placed right on the beach. She fought to keep it open space."

Mr. Kunitake noted that his mother had made numerous friends in the state legislature and also had many community supporters.

There were two things she was most passionate about, stated Mr. Kunitake. One, she was a staunch Democrat. Two, she loved Old Airport Park and keeping it open space. The affection she harbored for the Old Kona Airport ran deep in her family, which used the area extensively for many years. Mr. Kunitake recalled in particular the Kunewa family who resided on the land at what is now the north end of the old runway, near the cistern. The family was associated with Pawai Bay (Kunewa Bay, as the Kunitakes refer to it).

We used to set net; my father used to call it Kunewa Bay. I know each rock from there. Fished at night, go in dark. I know all the ditches in the water and rocks, and where fish is most prevalent. We did this for years, from childhood to when we grew up... This was our stomping grounds when we were little kids, we knew where the shrimp grounds, the old airport we just grew up there.

Mr. Kunitake shared that the net they used would always be soaked in *kukui* (*Aleurites moluccana*, candlenut) bark juice, which would turn it red. When the net was dried, the sap would prevent water from soaking into it. Fishing in the bay was an activity that his 'ohana had been involved with for generations.

The house where he grew up was an old house from the Issei days. The Issei came from Japan to work on sugar plantations. It was the same house as his mother's parents, the Hamachi family. Mr. Kunitake lived there from 1944 until he went to college.

Recalling the home and its *furo* (bath), Mr. Kunitake noted that the original floor of the house was a dirt floor when the Hamachi family moved into it around 1910. It had been re-built in 1928. Most importantly, the house stood next to an old trail that led directly down to the beach.

The old days never had cars, so when you talk about the old *ahupua'a*, one of those trails led from next to Hamachi house and all the way down to the ocean, past where Kona Ranch Restaurant was located. They always used that, and

fished. I would think that they fished at Old Kona Airport park. So the family connection went before the Kunitake connection.

In keeping the Old Kona Airport an open space area, Mrs. Kunitake was seeking to keep it like it was during her youth. This is critical especially since there are a limited number of beaches on the island, said Mr. Kunitake.

Kona is not like other places in Hawai'i. We only have a few sandy beaches. Most of the sandy beaches that we do have were gobbled up by hotels. They are not like local beaches where you feel comfortable partying with your kids.

Although his mother worked extremely hard to acquire another location for the sports complex, in a sense she “lost,” according to her son.

The county didn't want to go to another location from back in the 1960s. My mother worked with the big boys, DNLR, who were willing to give 100 acres for the sports complex, [but]...the county was pushing the state to put gymnasiums and sports complex on the Old Airport site...To some degree, she lost because the pressure was too great because there are so many sports facilities' needs. The point was to place the sports complex to be elsewhere that didn't require beachfront property, and not to put it in the Old Airport site.

For Mr. Kunitake, Ala Moana Park is a good model for the Old Kona Airport park. “O‘ahu did good by keeping Ala Moana Park, they should [have] kept more open space,” he said. “I always thought she had the right vision. People clamor for things today, but you need the long-term vision for the future.”

By the time his mother passed away, she had touched so many lives that her funeral was packed. He recalled how it took two hours from the airport to arrive to Hongwanji Temple in Kealakekua, where the funeral was taking place.

We kind of knew it was going to be a big funeral service, so we did two lines for people to do their respects. I've never seen a place close up so late 8 p.m., the social hall was busy until 8 p.m. She was a wonderful person, a good, big-hearted person, a tiny person. What she always said was, “This is not for me, but for the people of Kona. She always said that whenever....

His mother's life inspired a play, said Mr. Kunitake. The play is called *Three Extraordinary Women*, done by the Kona Historical Society. It was the story of Mrs. Kunitake, Elizabeth Greenwell, and Isabella Bird. The opening number involved Mr. Kunitake singing his mother's favorite Japanese folk song. Her activism also inspired a close friendship with Sen. Daniel Inouye.

My mother was on his top list. Every time he came to Kona for public functions, he always had her sit next to him...I consider myself super, super lucky to have [had] a mom like her. She was very quiet, but [on] the same level as the senator in spirit. They would communicate in few words, understood each other and worked hard together.

Mr. Kunitake described his mother's activism, relating the many letters she wrote through the years. She was always constantly writing notes on old envelopes, he recalled. Alongside with another activist, Mrs. Kunitake worked to provide public access to the beach through Kona Bay Estates. She ended up having to go to court to ensure that right for the people of Kona, said Mr. Kunitake.

She worked for this heart and soul. She worked hard to preserve the place...So now, from Old Airport Park, there are two access points. One is directly below tennis courts, and another access [is] by the soccer field.

Another project his mother worked on and succeeded in doing was to obtain the initial \$200,000 funding for the jogging and walking path. His mother's insistence on the value of open space was further cemented for Mr. Kunitake when he worked in UH-Mānoa in 1980. Pointing out that the university began in 1913, with 317 acres of property, he noted that by the time he was there, the whole university was already full with no place to put in buildings. This is what he would like to avoid for the Old Kona Airport. These large projects should always be anchored to a long-term vision, he stated.

I'm 64 years old. When I was a kid, there only one hotel in Kona. Now you know how Kona is now, can you imagine how Kona will be like in 60 years? From 1913-1980, UH filled up their space. In 60 years, Kona will be so full. That in 60 years, the Old Kona Airport is going to be busy, more busy like Ala Moana. And that is my mom's vision, her vision all the time to keep it as an open space park for picnicking, beach, and for leisure time. Not for sports complex...You know how bad traffic is? Traffic is already getting to be bad. The point is, don't clog up the *makai* side with too many sports activities going to the Old Kona Airport.

Mr. Kunitake had several recommendations for the park.

Minimize any buildings that will lessen the open space. When you have buildings, the open space will be eaten up. If it's buildings, don't use up open space. Because 60 years down the road, we will need the open space. It's not hard to relocate soccer fields and baseball fields. If there could be relocation so that open space could be expanded, I think that would be good. Whatever makes sense to have more open space...Kona is so huge, you cannot look at today but the future which needs the open space. The county needs to accommodate the needs of sports enthusiasts which are equally important.

He also recommended the following:

The leisure activities, the quiet activities, take them into the beach first. The more active events, take them *mauka*. You can imagine how necessary it is to have open areas. There's something about having a picnic by the beach; it's relaxing and peaceful. To hear the water; [it's] different to have a picnic *mauka*.

It would also be good to expand the total area of the park, he suggested. This could be done if the Queen Lili'uokalani Trust could donate a portion of land for more open space. He also

believes that the beach could be expanded with more sand being brought. The beach area is particularly sensitive, as there are many *iwi* (bones) that are buried in it.

My mom and dad helped pick up bones. There's archaeologists there, but they will be short in identifying the bones...old Hawaiians, where there is sand, you dig a hole. There's a lot more in there that they will be able to designate.

He told the story of his mother finding a petroglyph between the jogging area and cement structure of the *hālau*. To ensure that it would not be destroyed, she stood over the petroglyph to block the bulldozer while it was operating nearby. Mr. Kunitake stressed for archaeologists to thoroughly go over the whole park in order to find the cultural resources.

Mr. Kunitake also recalled the plants around the area, namely *panini* (*Opuntia ficus-indica*, prickly pear cactus). One of the family *mo'olelo* he shared involved his uncle Shigeo, the brother of his mother. The uncle along with the rest of the family would walk on the trail *makai* to go fishing and they would bring salt with them, because it was an overnight trip. During one trip, he fell onto a *panini* tree from a stone wall. It took a long time to remove all the thorns.

Because of his mother's hard work and dedication for a quarter of a century, Mr. Kunitake would like her to be recognized in some manner.

It takes a vision for some people to open up an idea. She started this at 61, when you really live life. She spent at least \$100,000 of her money and blood, sweat and tears. For someone who did something for so long, she deserves something.

It is his hope that the park could be named after his mother. After all, it would not exist if not for her, he stated. He noted there is now a place where everyone can go that is not too busy, a place "for people, for children...for somewhere that you can go, for a family to relax."

5.2.5 Mr. Kelly Greenwell

CSH interviewed Mr. Greenwell in person on April 15, 2009. Mr. Greenwell is a County Council member and is a fourth generation Kona farmer. Since the 1840s, the Greenwell family has been involved in agriculture and ranching. Besides being the owner of Hawaiian Tree Farms, Mr. Greenwell has actively participated in the community for years and is a member of various organizations including Kealakehe Community Association of which he is the current president, Na Kokua, Kaloko-Honokōhau National Park and Kona Young Farmers. Mr. Greenwell co-founded the Keauhou Canoe Club along with Louie Kahanamoku, Herb Kane, Stan Dzura, and Mary Jane Kahanamoku. As Chairman of the Kona Outdoor Circle, he helped to develop the jogging path at the Old Airport Park as part of the vision of Mrs. Kiyono Kunitake.

When asked what he thought about the Old Kona Airport Park, Mr. Greenwell first emphasized the critical role that Mrs. Kunitake played in creating the park.

Mrs. Kunitake is the reason that we're sitting here and the reason why there's a park system down there at all. And as such, she needs to be recognized for what she was able to accomplish...She lived beyond her lifespan just to make sure this process of preserving this area continued.

The impact that Mrs. Kunitake had on people and events was extraordinary, noted Mr. Greenwell.

I tell people, it took me four-and-a-half hours to make it through the reception line at her funeral which reflects a phenomenal accomplishment for someone, a little Japanese woman who didn't really say very much but just had a commanding presence. And she had the ear of the highest level of government, particularly Dan Inouye who was our head politician even then...She would wait outside of his office until he was able to see her. And, after doing that a few times they developed a close friendship. He knew she was dedicated to getting this issue resolved and not leaving it the way it was.

However, Mr. Greenwell stated that after Mrs. Kunitake, the park was not the same.

The park idea kind of fell apart. There just wasn't any real leadership. The Kona Outdoor Circle at one time came in, followed in her footsteps. But the Kona Outdoor Circle, as far as I'm concerned, has fallen apart. It doesn't have any real mission anymore; it doesn't have the presence that it had a decade or so ago. And consequently, it's not a driving force in the community anymore. I'm not going to make some people happy saying it, but that's how I see it.

His vision for the Old Kona Airport Park is one that goes way beyond what is being planned.

I want to see the Old Airport Park become the cornerstone, if you will, for beginning a whole park system. We start there, travel through the National Kaloko-Honokōhau Cultural Park, which differs from the Volcanoes National Park, which has more to do with the land than people, as most national parks do. I want to see it go through Lili'uokalani lands, I want to see it go up the coast and I want to see it ultimately end at Kawaihae.

An ideal situation would be if the park can go along the shoreline as much as possible. In places where it is not possible, the park can go *mauka*. He would also like areas in Pu'uānāhulu and Pu'uwa'awa'a to be included. "I want to see it include conservation areas, but also at the same time, I'd like to see it include activity areas, particularly for skateboards and motor-cross racing and stuff like that," said Mr. Greenwell. "Some of those kinds of "people things" we need public lands for in order to accomplish."

Mr. Greenwell visualizes an entire park concept where there will be bike paths and horseback riding allowed along with spaces for music and art festivals. It will be a park where there will be a mingling of past and current culture. All this will make it easier for the park to obtain funding.

My guess is that if we made this big enough and grand enough, the funding will be very easily obtained, beginning with the American Recovery Act moneys at this particular time...These are the kinds of things that are going to interest the Congress and these are the things we can draw on. And you have to be at a level where you have a profile and that profile has to be more than just community. When you have a national profile, then all of a sudden the whole picture changes. The visitor industry gets involved, all of commerce becomes part of what you're

doing... You tie this in with what's going on with the observatory atop of Mauna Kea and you bring it down the other side into Hilo and the University system and include all your issues having to do with endangered species and forest preservation---all of this needs to be tied into one park system.

An overall park concept that would consider the greater environment and culture around it would be a better project than small parks that are part of a housing development, according to Mr. Greenwell.

Where we're going right now, which is very unfortunate, is that we have all these housing projects, which are going up. And they're having their little postage stamp park put in, because that's what the law requires, but there's no integration, there's no system. And if you look in areas in Asia and in Europe, what you find is where you have public access to the aesthetics of the countryside, you have a much calmer environment. You don't have the same issues of stress and strife as in areas where you don't have that...what we're talking about here is having an extension of culture...

For the park to work as he envisions it, it is necessary to look at the long-term picture, not just the short-term, said Mr. Greenwell.

If you don't think in terms of getting the ball rolling, we're going to be overwhelmed with...short-term economic goals that are going to get pasted upon this place, which would prevent anything of any real consequence from occurring. We are at an active point right now, that if we miss this opportunity at this point, it'll never come back.

He acknowledged that it will take a lot of effort from everyone in order to turn the Old Kona Airport Park into the kind of facility that he is hoping will happen.

Now's the time to go for it. We have a really wonderful opportunity right now that we didn't have before. We have this so-called economic recession on our shoulders which opens up an opportunity to pass dialog with the powers that be at the national level which we didn't have before. We need to tie the National Park system into this concept. We have a visitor industry right now that's recognizing that it's stressed and the only political effort that's being made is to raise taxes so we can strip more money out of the visitor, which is not the way to go. Creating better parks is.

He decried the concept of more taxes for visitors, but instead suggested that it would be better to attract more and more people to come to Hawai'i by building projects like the one he is advocating. However, Mr. Greenwell acknowledged that it would take national funding in order to create the park as he imagines it.

The county doesn't have any and the state doesn't have any. The only two sources of money are the private sectors and the feds. And there's no reason in the world why the two of them can't work together in concept to create a product here that's

more attractive as an economic tool as well as an aesthetic and cultural and physical tool. They go hand-in-hand.

As he sees it, the park would provide a boost to the ailing economy, which he noted is tied to factors other than the national economy.

The declining economy here really has nothing to do with what's going on nationally. It's the fact that we have run out of people who are buying expensive homes. For whatever reason, we just don't have an economy. We never had. And so we're impacted but we didn't have a causal effect on the situation. It just happened to us. We didn't cause it. We never do. We're not big enough to control our own destiny...we're not imaginative enough to control our own destiny either.

To plan and execute the park that he has in mind, Mr. Greenwell advocated following in part the examples of famous park facilities and successful visitor attractions.

When we do start talking about this thing, you have to take pages from a number of different manuals. And Las Vegas does have a page or two. It would be really nice to be able to go to the shore and listen to a Hawaiian music concert. Which is above and beyond just listening to the sound of the waves and looking at the stars. It might be nice to be able to include it in a place where you walk your dog, which may not be a totally natural experience, but it's a social experience, it's part of the culture. So this is again, I think a very important distinction between what is Kaloko-Honokōhau cultural park and what is Volcanoes National Park.

In addition to discussing the park, Mr. Greenwell also commented on culture and his hopes that the park will help people experience it as a living entity.

When culture is preserved, it's turned into an artifact. In order to be preserved, you have to be dead, right? I mean, a prerequisite to preservation is death. Too often that's where we seem to be headed...If you have a preserved fruit, it's a dead fruit. If you're going to preserve your culture, that means you're going to freeze it, put it in a position so that it does not continue to evolve.

To Mr. Greenwell, Hawaiian culture continues to unfold as people live it in everyday life. Because people are living it in the moment, it may not seem like culture but it is, he stressed. It needs to be remembered and it has an effect on the future as well. He stated the following:

In the sixties, which we lived through...it wasn't thought of as a culture, it was just what was going on. As you stepped away from it thirty years, and you looked back upon it, it will seem like a stepping stone rather than a sled. And it's done.

If you look at humanity and the culture and particularly western civilization, in this case, and the horrors and atrocities that occurred in western civilization in the [19]30s and [19]40s and [19]50's, [these] have had a huge impact on who we are today. A lot of that stuff we're beginning to forget, so we do need to be reminded continuously about what our roots are. That's what's important about the park

system, that the root system be retained but there is also a necessity to be able to move into the future without losing history or ignoring it.

Mr. Greenwell would like everyone to be accommodated, from dog walkers to people who like to listen to concerts to those who want activities for their *keiki*. But not all events have to take place all in one location. For example, he does not want to see any sports activity other than canoes to take place at the Old Kona Airport.

I want to see all that [sports activities] moved to more appropriate locations and [to] be included in the park plan for West Hawai'i for the island of Hawai'i. This argument that we have to bring everything we do to one postage stamp location, it's insane.

The ball fields can remain where they are, but the rest of the park needs to be more like Ala Moana and Kapiolani parks, he said. Lawns, trees, picnic areas and spaces where children can run and play should be included in what is now Old Kona Airport Park. The other activities, such as a place for owners to walk their dogs, could be done in another location.

There is that putting range, turn that whole thing into a dog park where people can walk their dogs. Rent it from the guy. If you could get three dollars a day in rental for that whole operation, he would be making more money than he is now. There's going to be a road way going through it anyway. The dog people would love to have a place where they could walk their dogs.

Mr. Greenwell points out that there is so much land that is available that can be used to create a park that can span all the way up the coast to Kawaihae. But the land belongs to the state and to a few organizations.

The State owns, Bishop Estate owns, Lili'uokalani owns, so much land along this coastline and up these mountains and across. I have a map to show you how much...but when you start analyzing it, this land here, this land next door, this land above it, all the way up this hill and down the other side, it's all state!

There are private properties here and there, but you can go practically along the whole coastline without ever really violating anyone's private property rights. Granted in some cases, you're only going to be on the ocean because houses like Kūki'ō and Hualālai and such. But the state still has a band of property which can be nothing more than a trail which is all you need in that case, a bike path or something, which will give you access to the coastline. There's a whole ocean out there with canoes and boats and what not that still get access along the coastline, and that's all public domain. Include all that, the canoeing and all the ocean activities that could be included in the park service.

He suggested areas for the sports activities to take place, such as right near the Keāhole Airport.

...That's more centrally located for those people who use those facilities anyway. And that's all lava land, there's nothing there. You have airplanes flying over it

and what not. You're not ever going to be able to use that land for anything really nifty. So take advantage of that. Put in your concert hall and that type. Really envision it as a big thing rather than where can we put this tennis court? When you get to that kind of level of design and development, your funding gets easier and easier because you're doing something meaningful that will have impact.

Pointing out places such as Golden Gate Bridge most likely had its own share of people who did not believe in it in the beginning, Mr. Greenwell stated:

I mean, a few people have sat down and thought, "Let's build the Golden Gate Bridge." I guarantee you virtually everyone in San Francisco thought that is absolutely insane. And there were probably an awful lot of people who had a vested interest in not doing it. Those were the people who were running people back and forth in their little boats. Somewhere along the line somebody said, "Let's take it into the next century. Let's start doing things that have impact so we don't go through [it] every five years..."

What Mr. Greenwell would like to happen is for Kimura International, the planner, to lead the way regarding the direction that the park will take shape.

I think the job of a planner here, of Kimura and associates, is to convince the community. And I know they're not going about it this way. They're trying to get input from the community so they can react but I'm hoping they'll take as planners with their skills a leadership role in the direction that says, "This park twenty years down the road, fifty years down the road, will be so totally inadequate to who we are at that point that it's still an exercise to do anything down there right now."

For Greenwell, it is not enough that the park is planned for the next 20 years. He would like the park to be envisioned as being useful 100 years or more.

I want them to go beyond 100-200 years into the future. Because as an old man, 100 years goes by pretty damn quick and there's no reason to sit back 100 years from now and say, I wish the people who had developed this thing had used their head and thought of something other than their immediate needs. There's too much that goes on with immediate selfish needs. We have the capacity at this point to predict. We may not have had the capacity to predict in Kona 40 years ago. It wasn't physically possible to imagine, to dream of what's out here today. But now we do have the capacity to dream of what can be out here 40, 100 years from now because we got a trend. The trail has been blazed.

5.2.6 Mrs. Fanny Au Hoy

CSH met and interviewed Mrs. Au Hoy on April 16, 2009 at the Hulihe'e Palace where she is the curator. Although born and raised in Honolulu, Mrs. Au Hoy is a long-time resident with deep family roots in Hawai'i Island. Her mother was Violet Lei Lincoln, also known as Lei Collins, a composer, singer, dancer, and member of the well-known Halekulani Girls. Mrs.

Collins was born and raised in Waimea and South Kona. She married Louie Collins, who was a local teacher. They moved to Honolulu for work where Mrs. Au Hoy was born. During summers, she and her four siblings spent their holidays with relatives in Kona. In 1975, Mrs. Au Hoy moved to Kona where she has lived ever since.

The mother of three girls and one boy, Mrs. Au Hoy also has eight grandchildren and eight great-grandchildren. Since 1979, she has worked in Hulihe'e Palace, where her mother Lei was also a curator in the 1980s and 1990s. Before her occupation as curator at the palace, Mrs. Au Hoy worked for Aloha Airlines from 1955 to 1975 as a reservationist while her sister was employed as a flight attendant. On frequent occasions, Mrs. Au Hoy would land in the Old Kona Airport. She recalled the following:

We would come in and out of Old Kona Airport quite frequently. It was wonderful. We would stay in the hotel [Pacific Empress] up the hill. You could stay at the hotel dining room and wait until the plane came over Kailua Bay and then you [would] head for the airport.

She noted that the old airport is on former Queen Lili'uokalani lands. Before it was constructed, the closest airport to Kona was in Waimea. As residents began to increase in Kona, there was a clear need for a more adequate airport and the old airport was built. But once the Keāhole Airport was opened, the Old Kona Airport was closed, said Mrs. Au Hoy. Now the old airport is widely referred to as "Old A," its colloquial name. This is something Mrs. Au Hoy would like to change, as she believes place names should be remembered.

Using the *Hawaiian Dictionary* by Pukui and Elbert (1986), she noted that Maka'eo means "angry eyes" and "to look at with anger."

"Maka'eo is the place name. And I think it is important that we maintain our place names because so many of our place names are being lost, by using colloquial names like "Old A," or "A bay" [Anaeho'omalua Bay].

When asked what she thinks about the changeover of the park from state to county, Mrs. Au Hoy stated:

To go into county hands, it is an opportunity for people of Kona to band together and create something useful for the entire area and islands. A place where people can come and relax. Enjoy the ocean, and get back some of their culture here, and practice their traditions.

Mrs. Au Hoy pointed out that the Old Kona Airport park has been the topic of several studies, but because of lack of funding, these studies end up in shelves. "If this is the problem, why don't we go ahead and let's landscape the whole area, like Ala Moana Park," she said. "Like other parks they have in the State of Hawai'i, until they know what kind of facilities they would like..."

As for the question of sports activities remaining in the current park site or whether these events should be moved *mauka*, Mrs. Au Hoy is clear about one thing. If sports activities are moved *mauka*, the problem will be the wet weather.

Every afternoon, this is Kona, about 2 or 3 p.m., it starts to drizzle *mauka*. And when do sports occur? After school, and the children...will be playing in the rain. It can be raining *mauka*...but bright and sunny in Maka'eo."

She envisions the park as a multi-cultural park with meandering walkways where people can still enjoy the ocean.

There are so many restrictions that you can't do this here and you can't do that there. We should open it up where people can still go and fish and exercise their native rights and go have picnics with their families. That is very important because we have less and less facilities like that for families. Where they can go and just let the children run, and play and are safe. Have it landscaped. Where they can sit and pull out a map, sit on the ground and have a barbecue. Just provide some barbecue facilities for families.

The Old Airport Park is a place she continues to visit with her family for picnics, camping and for using the jogging path.

People have to *mālama* or take care of these facilities, and not to destroy them. Restroom facilities are badly needed as well, clean facilities so visitors have something else to go to. It's a huge area and can accommodate many, many people. By working with Queen Lili'uokalani Trust as well, it will be a plus because they are adjoining lands...who knows if they want to expand it?...I think they would help enhance the area because it would enhance their property as well.

Mrs. Au Hoy discussed the "little artesian ponds" in the area, which she indicated had fresh water that would come down from Hualālai. There also used to be small ponds that had *'ōpae 'ula*. She recalled two or three large ponds, but through the years, these were desecrated with trash by people who lacked knowledge about them.

According to Mrs. Au Hoy, there were also a lot of what she called *pahale* areas, where the land was flattened by *'ili 'ili* (pebble) stones, for the foundation of houses. These areas were mostly at the north end of the Project area, but she noted that they are likely "now destroyed."

When asked about burial sites, Mrs. Au Hoy confirmed that there are many burials in Maka'eo, especially at the north end of the runway. "We stayed away from that area and respected the lands," she said. "We don't go out there and create any trouble."

She recommended CSH to contact Mrs. Josephine Palacat Barney, whose family lived in Maka'eo area and who was interviewed for this CIA.

5.2.7 Aunt Mary (Mele) Kunewa Kekai and Uncle John Hills Kailiwai

CSH met and interviewed Mrs. Mele Kunewa Kekai and Mr. John Hills Kailiwai in Maka'eo on May 13 and June 17, 2009. Mrs. Kekai is 71 years old (Figure 24) and Mr. Kailiwai is 73 years old (Figure 25). Although Mrs. Kekai was born in Kailua town, near what is now Kona Seaside Hotel, her 'ohana (family) lived in Maka'eo and she spent much of her childhood in the area (Figure 22, Figure 28) along with Mr. Kailiwai, whose family was close to hers. Mr. Kailiwai's mother was the midwife of her mother, and the Kailiwai family also helped raised Mrs. Kekai.



Mele Kunewa-Kekai's Childhood Home
Maka'eo ~ 1940's
(North end of Airstrip at Old Kona Airport, Kailua Kona Hawai'i)

Figure 22. Mele Kunewa-Kekai's childhood home in Maka'eo (Photo courtesy of Mele Kunewa-Kekai)

While still in high school, Mrs. Kekai learned to fly a plane as part of the Civil Air Patrol. She later worked for King Kamehameha Hotel and Kona Inn. In her free time, Mrs. Kekai would fish for *halalū* (young of *akule*, *Trachurops crumenophthalmus*) for her family and co-workers. She married Henry Kekai and they had one child, April, who is now 46. Mr. Kekai passed away in 2007.

In addition to knowing the project area as a young boy, Mr. Kailiwai also is familiar with using the Old Kona Airport when he was in the U.S. Air Force. He spent four years in the Air Force and was stationed throughout the mainland. He later engaged in commercial fishing and then found work as a welder. Mr. Kailiwai married Edith Hao from Pu'uana'hulu, and they have two children: Debralee, 44 and Lornamae, 45.

According to Mrs. Kekai, the northern end of the project area looks exactly what it was before, except the large boulders moved in there. When she was in elementary school, she lived with Mr. Kailiwai's mother Mary Kailiwai. If time permitted, they would go every Saturday to Maka'eō to visit her parents, fish and do other activities. Mrs. Kekai's father, mother, and siblings lived in Maka'eō, overlooking Pawai Bay. Her father would always launch their canoe from Pawai Bay (Figure 23).

We used to come here when we were little. We used to go out and catch *ōpelu* (*Decapterus pinnulatus*, mackerel scad). I used to walk to school at 9 a.m. In the afternoon, my dad would pick me up on the shoreline...go home, get ready, and go out to fish.

During high surf, her father had a special technique to bring in the canoe. "The only way to come into the beach, [is for] the canoe to wait for the eighth wave. If you miss it, you have to go out again and try to come back."



Figure 23. Site of former canoe house at Maka'eo (CSH May 13, 2009)

There were a number of families that were living in Maka'eo at the time besides her family, according to Mrs. Kekai. A big anchialine pond surrounded by a marsh environment existed in the middle of the project area. Mrs. Kekai recalled a small house in the middle, which was owned by the Navy. Navy personnel would come in regularly to do something inside the house. No one dared to go near the house as it was clearly off limits.

Ducks and birds from other places would come to the marsh, settling down for a while before flying away, stated Mr. Kailiwai. "We come down, we come over here. It's like a playground for you. It's a safe playground and your family is around here."

Inside the pond was red *'ōpae 'ula* (small endemic red shrimp), remembered Mrs. Kekai. There is another pond with *'ōpae 'ula* located at the north end of what is now known as the walking/jogging path.

The shrimp was used for bait by her father. "We used to use avocado, papaya, pumpkin. Depend on whatever they had," she noted. "Sometimes you cannot use *'ōpae 'ula* because not enough to use. Most of the time, what they do, they use pumpkin or avocado like that...that's what the bait was."



Figure 24. Auntie Mele Kunewa Kekai in Maka'eo (CSH June 17, 2009)

Helping her father, Mrs. Kekai was responsible for several critical tasks. One of those was the preparation of chum, or fish bait called "*palu*." She would have to mash up fruit such as papaya and avocado in a bucket, mixing it up '*ōpae 'ula*. A cloth bag with lead would be filled up with the *palu*, and then she would give her father the bag. At the right moment, he would throw the bag in the water to try and lure the fish to come into the net. The net they used was round and bamboo wood provided the frame. In one area of the net, the lead was tied to a small bag.

Mrs. Kekai described the fish feeding process.

We have to keep feeding the fish, in order for the fish to keep coming. When you lay the net down, then we start feeding out. After you feed it out, the fish is inside. The net is way down. Before he knows the time to pull it up, you feed again, and he will tell me to get ready, he will pull it up but I have to get ready with the food bag and give it to him. So while he is pulling up, he throws more *palu* so that the fish stays in while pulling his net up.

Her father always fished for *'ōpelu*, and it was a demanding process. Sometimes, they would have to keep moving to other areas in the ocean in order to catch fish. But once they found a school of *'ōpelu*, she had to be quick with the bait and ready to help pull in the net with the fish.

Mr. Kailiwai remembers watching them from the shoreline while they were fishing. He described how he learned how to fish when he was a young boy. It would first be in shallow water. For looking under the water, he and his friends made homemade goggles. The frame would be constructed from branches plucked from the *hau* tree (*Hibiscus tiliaceus*) and the goggles were cut glass from old-style windows. Mr. Kailiwai recalled it was waterproof and worked very well.

Pointing toward Pawai Bay, he said:

There is an area for spear fishing, where the water is not too deep. We gradually move to deeper water. There are all kinds of fishing. Such as pole fishing with bamboo they got from coffee lands.

Throwing net was something they learned when they were much older. They caught various types of fish, including *manini* (*Acanthurus sandvicensis*, Convict Tang) and *kūpīpī* (*Abudefduf sordidus*). In answer to the question about the quality of the fish, Mr. Kailiwai stated: “They (fish) know how to clean themselves. Nature takes care of things. We’re lucky we can get things from nature that’s right there for us.” Stated Mrs. Kekai: “Everything was clean, and people could come down. At least in those crevices...there was a lot of fish in it... We just have to go and fish for it. But today you cannot find it. No more.”

Mrs. Kekai also discussed how the fishes had an entire life span or stages of growth that were also evident and respected. For example, one of the smallest stages is the *halalū*, the young *akule*. As the fish grew, there were different names for the fish, depending on its size. Fishing during certain times of the year ensured the ecological balance was kept in check, said Mrs. Kekai.

They go to a span from a baby to adult. Every November, they would surround the *akule* because they have to take the *akule* out so new babies could come in and spawn again. And we have been doing it for years. Fishing regulations and unregulated ocean activities have had an impact on this...

Although they used to fish regularly at Maka'eo, both Mr. Kailiwai and Mrs. Kekai no longer do so. The fishing regulations and unregulated ocean activities throughout the years make it hard. Said Mrs. Kekai:

Now the fish is going back and forth. It's not balance right now. Fishing is not like it use to be.

She told another story this time about the regular appearance of sharks at the pier in Kailua.

We had regular feeding time for the sharks that came into the Kailua Bay. All kinds of sharks would come to the pier. Tiger sharks, hammerheads, all kinds. They come in and feed and then they go out. They don't stay in. You can see them playing because the water was so clear. We want to see nice sharks, those

days were good...Only one *lōlō* [feeble minded, crazy] would go fool around them. Some did not like us feeding the sharks. If you don't bother them, they don't bother you. Lately, the dolphins come close to the pier, they come in and play. It's unusual.

Another memory Mr. Kailiwai recalled involved the use of a small plane by an old friend who gave him his first plane ride. The friend would fly over Pawai Bay to spot the *akule* swimming below.

We used to come down here and there was a Filipino friend would take me up on a plane. He flew over Kailua Bay to look for a school of *akule*. When he saw the *akule*, he would call the fishermen who would go out and summon the *akule* with their nets. The pilot would land in Maka'eo.

Another favorite pastime that families in Maka'eo enjoyed was to gather *limu* (seaweed, underwater plants) and other marine resources. The *limu* at Maka'eo was the type that Mrs. Kekai called "nori." She explained that different types of *limu* have a different way of growing. The "nori type" which resembles the dried seaweed one buys from the supermarket changes color with the wave action. She elaborated:

...This [*limu*] starts as green but when water starts beating it, it turns to brown like the nori. When you want to get some, you just go down and help yourself and put inside your food or whatever you are going to mix it with.

In addition to *limu*, they picked 'opihī (limpets). "Everybody does their own thing," said Mr. Kailiwai. "You can always go down to the beach and pick the things you liked to eat, you just help yourself... You take only what you need. You can always come back and get."

However, once Maka'eo started having new people coming in, the marine resources like 'opihī began to be endangered. Mrs. Kekai stated:

The 'opihī use to be plentiful. With the arrival of newcomers, too many take the baby 'opihī instead of appropriate size. Now there's nothing left.

What is needed is restraint and knowledge of what to harvest, according to Mr. Kailiwai.

When you live here, and you need these things for your livelihood. You have to preserve things by using good judgment and *mana'o*.

Mrs. Kekai agreed. "A lot of people when they are coming in, they don't think of the next time. They always think, just get it now." She explained that during childhood, the *kūpuna* (grandparents, elderly) always told to only take what is needed and showed them by example.

Both Mr. Kailiwai and Mrs. Kekai noted that some plants were hard to grow in Maka'eo due to the salty air. When family and friend visited, they brought fruits and vegetables. The families at Maka'eo would share whatever they had," recalled Mrs. Kekai.

Explaining further, Mr. Kailiwai stated:

People who lived and visited from *mauka*...we know everybody. Some lived about 10 miles away and visited us before fishing. They bring oranges and other things, so the next time we would give them dried fish.

Mrs. Kekai discussed the generosity of neighbors as well as strangers. "We all eat the same things. Besides, the ocean has plenty to give to us."

Mr. Kailiwai recounted that a lot of old-timers from *mauka* used to come down to Maka'eō to go fishing. They would clean the fish before going back up where they live. "The Kunitakes used to come down here to fish all the time," he recounted.

Both Mr. Kailiwai and Mrs. Kekai consider Maka'eō to include the area from the light house to the northern end of the runway of the old Kona airport. But they are not sure of the meaning of the name. One thing they do know for sure is that the sandy sections of the project area contained burials. Stressed Mrs. Kekai:

Those sections along the beach contain burials...When there is rough water, bones surfaces because a lot of people were buried there. The marsh area, we never went there because we didn't know how deep it was. The possibility of burials is not known.

She narrated the story of her cousin's experience during one night when they waited to gather black crab.

We used to go late night torch lighting. We waited until the moon went down to go gather the black crab [a'ama]. While waiting, my cousin was lying down [on the sand] and didn't realize a skull right next to her. You should have heard her scream!

There were occasions when the spirits that once lived in Maka'eō announced their presence to the living, according to Mrs. Kekai.

There were times when we went torch lighting and did feel the spirit of other people besides us. But there was a particular evening my aunt Mary was up mauka looking down Maka'eō and saw many torch lights. She later asked if we were torch lighting, and I said, "Yeah..." And she said, "Oh, there were plenty of people following behind you that night." And I said, "I never see..." My cousin, was aware and did not say anything...

Mrs. Kekai has a healthy respect for Hawaiian beliefs that may not be understood by those from other cultures. "But there's a lot of mystery though. I mean, no matter where you go, as long as you go with a good heart, it's okay." She shared that some events can be occasions where the spirit world is trying to tell the living something.

Sometimes there's a warning, like something happens in front of you. It tells you; it's letting you know not to go on, go back. It's a warning like maybe something's going to happen. I'll tell you a story.

A friend of mine, wanted to go and get black crabs. It's where the new houses [adjacent and south of project area] are located. I did not feel like going, but anyhow agreed to give it a try. My friend was insisting that we both go.

As we walked down, there's a tree near the rocks where it looked like many sticks laying out there. It was unusual; I said, "There's no sticks or driftwood that would lie out like that on the rocks." My hair stood up and I was uncomfortable. It was a sign not to go out. I threw a stone at the sticks lying on the rocks and it started to move. I said, "You see all that running, that's all puhi [eel]." She said, "What does that stand for?" It was unusual to see eels on land. I told my friend, "I don't know if it's me or you." It could be something because my friend's insistence to get black crab. "Let's go," I said. "I don't know if this is a warning for me to stay out of the water."

Explaining the general area southwest (or known as Kukailimoku and where Kona Bay Estates is located) and immediately next to the project area, Mr. Kailiwai stated that by the *keiki* (children's) pond and the houses in the Kona Bay Estates subdivision, there used to be an old church with a graveyard. When he was young, the church foundation remnant could still be seen and so were the prominent tombs and grave markers. However, he doesn't know what happened to the *iwi* once the houses were constructed. Another area that contains burials lies south of the *keiki* pond. Although not technically part of the project area, Mr. Kailiwai considers it part of Maka'eio.

Taking CSH on a short tour, he pointed to the burials area by the *keiki* pond which houses now occupy. He stated that some houses are also built on top of an old trail, which runs underneath the houses. The trail also goes by the lighthouse, and was wide enough for small jeeps to drive through it.

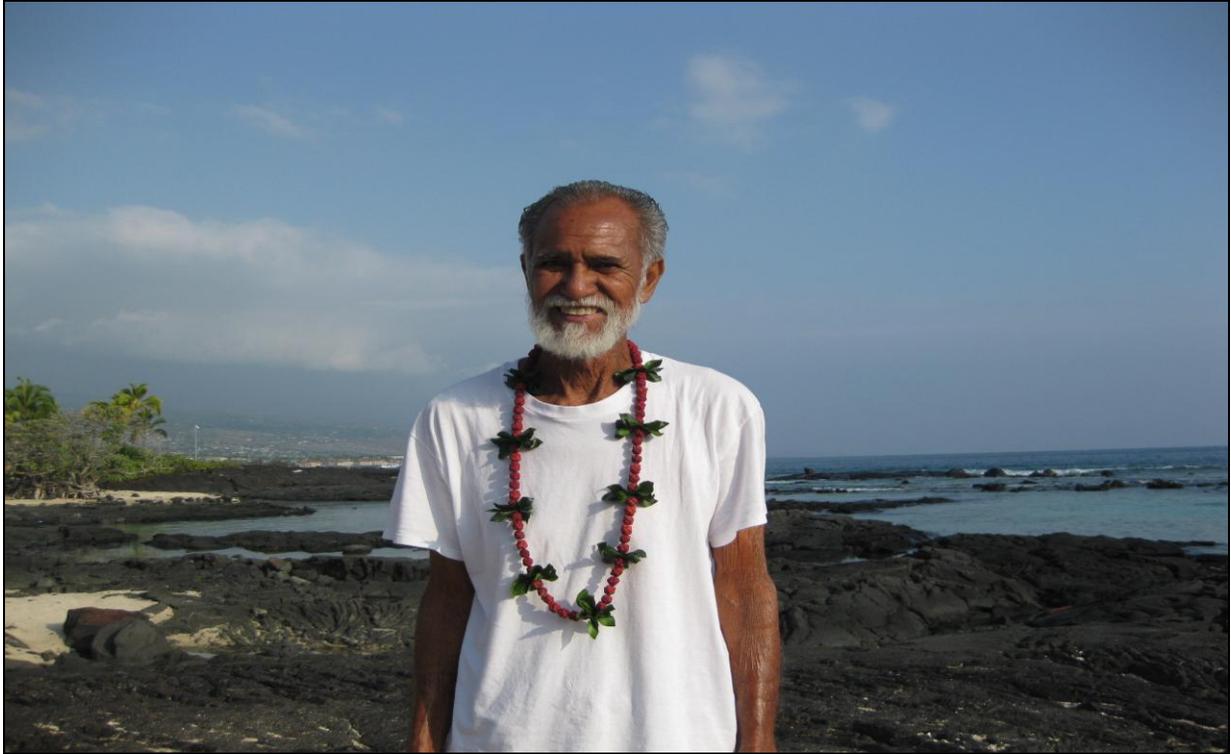


Figure 25. Uncle John Hills Kailiwai near the project area (CSH May 13, 2009)

Mr. Kailiwai showed the high water mark where the water reaches in high tide during storms. It is no longer possible to walk on the trail that once went through there, because of the houses built on it. Mrs. Kekai narrated the following:

Where the King Kamehameha Hotel is, it used to be the lumberyard. They used to have all the canoes on the sand. That's how they used to go out fishing in that section. And then there was a gate that went through the Thurston property; there used to be a big gate by the lumberyard before King Kamehameha [hotel] was built. And we used to walk through there. It used to be all marsh area...but in that area, there used to be mullet pond [that] people used to catch. From that section, you have to walk all the way down to where the lighthouse is...That's the road to come all the way down here. There were some graves in between; they built the houses on top of it.

When CSH asked what happened to the graves, Mrs. Kekai answered:

We don't know. When they built those houses on old trails, I heard it was difficult for the people to live in them. A lot of people warned them of graves, old trails, and they wouldn't listen.

Mr. Kailiwai agreed with that.

Even if people are warned, they still do not listen, added Mrs. Kekai.

They don't care, they just build the house. A lot of times, people wonder why there are people walking through the house, because they built right over the trail. The people that used to go on there [her emphasis] are the ones that are walking.

There were several trails that led to Maka'eo, *mauka* and *makai* (ocean). Mr. Kailiwai related his knowledge about the trails.

There was one trail that you came to the lighthouse through Thurston's place...and there's another one that comes from Palani Junction...near the old highway going all the way to Kawaihae from over here. This trail passes by what is now the gym. The trail is [now] gone. There were at least two trails from Kailua-Kona town that went to Maka'eo. From mauka, there are other trails, one that goes from what is now Henry Street.

According to Mr. Kailiwai, the *mauka* trail from Palani junction meets with the *makai* trail in what is now the parking lot of the gymnasium next to the soccer field. By the hockey rink, Mrs. Kekai reported that this section used to be all trails.

Describing how he used to walk from his house in Kailua-Kona to Maka'eo, he recalled walking on the trail barefoot. But he did not mind it at all as he looked forward to having a good time in Maka'eo fishing and playing. "It seemed like fun; we knew we were going to Maka'eo and we're going to get something. It was all in good fun." However, he always made it point to stay on the trail and not to stray away into the enclosures or old ruins that are present Maka'eo.

While showing CSH the map of the bay which indicates where fishing could be done, Mr. Kailiwai stated:

People that make their living 'ōpelu fishing, this is the ko'a (fishing grounds) where they are doing the snorkeling [now] and...maybe feeding the fish. They are all out here, used to be all 'ōpelu ko'a. Commercial diving [is] hurting those who fish in the bay for 'ōpelu. That's why I don't come here fishing anymore...That's why I think a lot of older people stay away from going back down to Maka'eo...Now it's made for tourists or it's not for local people to enjoy anymore.

When asked what name they would like the Old Kona Airport Park to be called, Mrs. Kekai cited the fact that the jogging path is already called Maka'eo and it was named by people from Kailua. She and Mr. Kailiwai would like the name Maka'eo to be kept for the entire park. She said:

There's a lot of people that come, and whatever they think, what's best for them. They don't think what's best for the whole area.

Indicating the burials in the northern part of the project area at the end of the old Kona Airport, Mr. Kailiwai said: "The older people who lived here a long time, are still buried here. We just respect them and leave what they named in place." Both Mr. Kailiwai and Mrs. Kekai know the Kaelemakule family is buried in Maka'eo.

Although it was difficult to grow plants close to the salt air of the ocean, one of the few plants that flourished was the small white pineapple. Describing it, Mrs. Kekai said:

Near the northern end of project area, there is a mountainous, and lot of greenery where the pineapple used to grow. We used to go pick what we wanted. And they're really small like this [drawing hands together] but very sweet.

Mr. Kailiwai stated that in some of the caves, the pineapple was in there but there are no more now. Some of the pineapple grew outside as well as inside the caves, said Mrs. Kekai.

It grew naturally by itself. That was part of our food that subsisted with fishing. If you were there at the right moment picking the pineapple, it did not matter how many we got. Having a small piece of it would make us happy.

There are several plants growing in Maka'eo that have medicinal value. *Hinahina* (*Heliotropium anomalum var. argenteum*) (Figure 26) is drunk as a tea, and the *pōhuehue* (*Ipomoea pes caprae*, beach morning glory) (Figure 27) can be used to mend broken bone. But the most important ingredient besides the plant is belief in its power to heal, said Mrs. Kekai. "You have to believe that the medicine will work; God made a lot of herbs but you have to know how to use it. And you have to believe."



Figure 26. With narrow leaves and a silvery green appearance, the *Hinahina* plant can be found as ground cover in parts of the project area (CSH June 17, 2009)



Figure 27. Pōhuehue (*Ipomoea pes caprae*, beach morning glory) grows in the project area and is gathered to heal broken bones (CSH June 17, 2009)

Both Mrs. Kekai and Mr. Kailiwai confirmed that the area was once abundant with coconut trees. One could get a coconut any time, and after swimming one could always obtain a coconut, recalled Mr. Kailiwai. The coconut trees had all different kinds of shapes, according to Mrs. Kekai. But the coconut trees were all removed for the airport construction.

Naupaka kahakai (*Scaevola taccada*) also was plentiful, and continues to be found in the project area. It grew in abundance so much that it formed a wall in some areas. Mrs. Kekai said: "The *naupaka* trees was the main wall of this section. They were like a wall... When the water would hit it, it would just dissolve and go down."

Naupaka's soft leaves made it a perfect place to seek shelter. Mr. Kailiwai shared that he often slept on a bed of *naupaka* or sought shelter under a *naupaka* tree whenever he came to fish in Maka'eo and Hale Pa'o, the bay next to Pawai bay.

It make a good place for you to sleep. Nighttime you come down, go *holoholo* (to go out for fishing and recreation)...at the beach, and you don't want to go home, you just grab all your things and lay down under the shade and sleep until next morning.

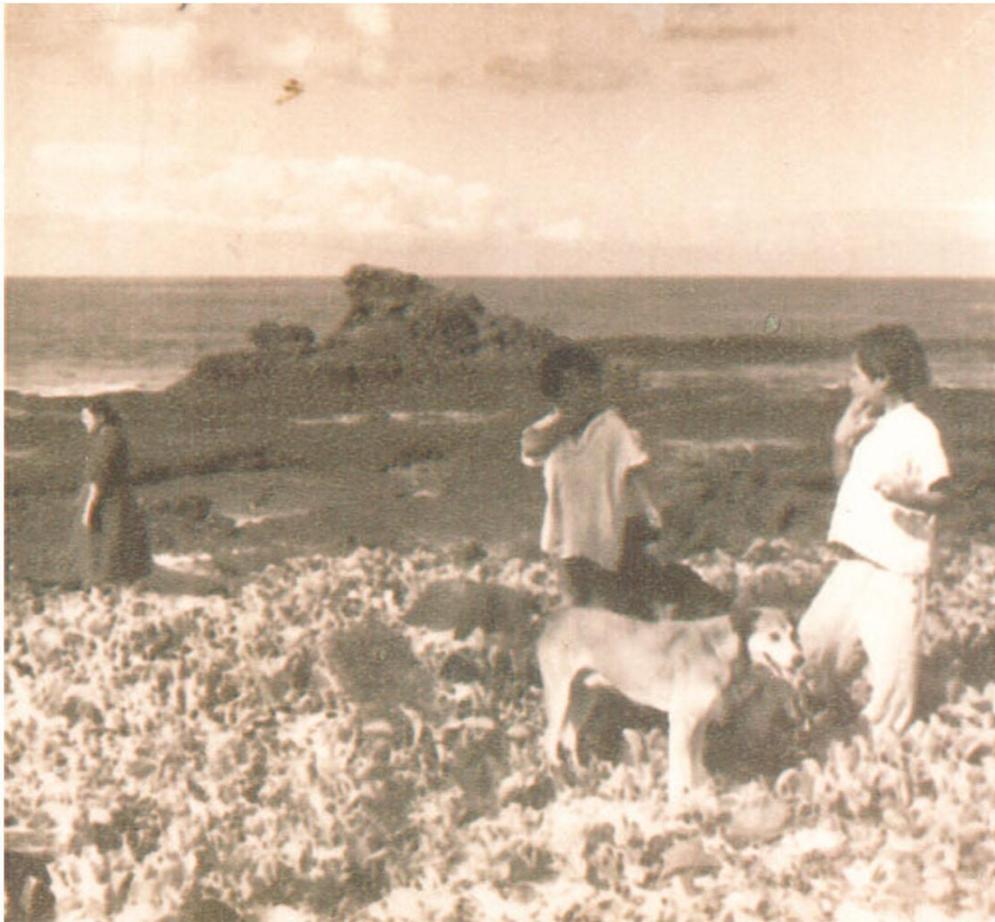
Another topic discussed by Mr. Kailiwai and Mrs. Kekai is the proper name of the bay next to Pawai Bay, which is "Hale Pa'o, not "Papawai." They would like the right name to be restored. Stated Mrs. Kekai:

Hale Pa'o named after the house of the Pa'o. The *kūpuna* would know that. But when somebody went on to check, they used this name, "Papawai," and put it instead of Hale Pa'o. You ask any old people that lived in Kona, that's the first thing they would tell you. Hale Pa'o is north of Maka'eo where QLT (Queen Liliu'okalani Trust) land are.

When asked about hunting practices, Mrs. Kekai mentioned mules, donkeys that were once found in this area. "The pigs would be hunted *mauka*, the hunter would stop here, and share the pig with everyone... The meats was *ono* (delicious) when smoked, dried or barbecued." There were ranches around, but people left the cows alone.

Through the years, Mr. Kailiwai has seen plenty of changes in Kona. He expresses his hopes that the planned county park will offer something to local residents. "At least give those (local people) something, not take everything away ... give something back to the local community."

Both he and Mrs. Kekai have several recommendations regarding Maka'eo. Referring to the north section of Maka'eo, Mrs. Kekai stressed: "Don't change anything. Just leave it alone." They would like to restore the old marsh, which is around the middle of the old runway. The other ponds with *'ōpae 'ula* should also be restored and preserved, along with the tidepools that fill up with salt water when the tide comes in. Continue protection of burials identified and located in the project area, as well *mālama* (take care) any *iwi* that might continue to surface.



Left to Right
Ida Kuhaiki Kunewa
Mele Kunewa-Kekai
Victoria Kunewa Keka
Pohaku Loa at Maka'eo ~ 1940's
(Near North end of Airstrip at Old Kona Airport, Kailua Kona Hawai'i)

Figure 28. Mele Kunewa Kekai (second from right) as a young girl with her 'ohana (Photo courtesy of Mele Kunewa-Kekai)

Section 6 Cultural Landscape of Keahuolū and Lanihau

6.1 Overview

Discussions of specific aspects of traditional Hawaiian culture as they may relate to the Project area are presented below. This section examines cultural resources and practices identified within or in proximity to the subject Project area in the broader context of the encompassing Keahuolū and Lanihau Ahupua'a landscape. It also provides a sense of the cultural attachment that Native Hawaiians have for the Project area. As defined by Kepa Maly who was discussing Maunakea, "Cultural attachment is demonstrated in the intimate relationship (developed over generations of experiences) that people of a particular culture share with their landscape – for example, the geographic features, natural phenomena and resources, and traditional sites etc., that make up their surroundings. This attachment to environment bears direct relationship to beliefs, practices, cultural evolution, and identity of a people" (Maly 1999:27). Excerpts from talk-story sessions from the subject CIA are incorporated throughout this section where applicable.

6.1.1 Gathering and Hunting Practices

Due to the fact that the Project area receives approximately only 20 in. of annual rainfall, it is a relatively inhospitable environment for most non-irrigated agriculture. However, some vegetation can still be found, including *koa haole*, *kiawe*, *noni* and beach *naupaka*. In addition, community contacts pointed out the presence of the presence of *'uhaloa* in the Project area. Community contact Mrs. Lui shared that bark of the root and leaves can be used as tea for medicinal purposes, aiding in the healing of sore throat and removal of phlegm.

Although she did not mention the plants by name, participant Mrs. Barney noted the presence of vegetation which can control menstrual cycles and also terminate pregnancies. She also discussed *pōhuehue* vines that grew underneath the coconut trees, which was also mentioned by Mr. Kailiwai and Mrs. Kekai as being used to mend broken bones. Mrs. Barney notes that on the top of the *pōhuehue* vines, one could find the succulent *kauna'oa* which she gathered and cut in fine pieces to resemble the red *'ōpae* shrimp that was used as bait.

Maka'eo was well-known for its grove of coconut trees, which provided material for shelter and other necessities, as well as helped prevent erosion of the beach sands. Mrs. Barney described the use of the fronds by Filipino fishermen to build their houses and the use of coconut by Hawaiians for their weaving and walls of their houses. In addition, wild *'akulikuli* also grew near tidal pools and were used by *kūpuna* to *kālua* their pig. Stated Mr. Ako:

They used it instead of *ti* or bananas. You put the hot rock, and then the wild *'akulikuli*, and then the pig, and more wild *'akulikuli*. You had to make do with what you had in that area [which didn't receive much water]. There were different ways of supplementing, different ways of covering [the pig].

Mr. Ako also mentioned hunting of wild pigs in the Project area, which Mrs. Kekai also confirmed. Mrs. Kekai added that the hunter would share with the meat with others and the Maka'eo residents enjoyed the pork "smoked, dried and barbecued."

6.1.2 Freshwater and Marine Resources

A number of anchialine ponds and freshwater caves can be found in the Project area, used extensively by Hawaiians and *kama'āina*. The majority of community contacts stressed the importance of the brackish ponds and the 'ōpae 'ula shrimp that resided in them. For example, the Lui family discussed the importance of the 'ōpae 'ula for bait as well as for eating. Mrs. Kekai narrated how she used to prepare bait which included the small red shrimp as well as avocado, papaya and pumpkin. Others such as Mr. Ako mentioned *kāheka* where certain fish could be found and the ponds that were full of 'ōpae shrimp. Mr. Ako, Mrs. Lui, Mr. Kailiwai and Mrs. Kekai described plenty of ponds that are now underneath two-thirds of the runway of the Old Kona Airport. Mrs. Barney recalled that the 'ōpae ponds were a resource for everyone in Kailua, not just Maka'eō.

Brackish water as well as fresh supplied drinking water and everyday needs. Mrs. Barney added that a hole dug in the ground by her father gave them clean water to wash dishes and clean rice and to take showers. Mrs. Lui's family utilized two fresh water cisterns, and knew of fresh water sources in overhangs. Mrs. Au Hoy remembered the "little artesian ponds" that collected fresh water from Hualālai, and other ponds filled with shrimp but which are now filled by trash.

The Project area's close proximity to the ocean allowed Hawaiians to enjoy a wealth of marine resources. Pawai Bay, which was also called "Kunewa Bay," was and still is known for being fertile fishing grounds for 'ōpelu and crab. Other fish was also found in abundance, like 'ū'ū, *po'opa'a*, 'o'opu, *ulua*, *manini* (*Acanthurus sandvicensis*, Convict Tang), *kūpīpī* (*Abudefduf sordidus*) and *humuhumunukunukuapua'a*.

Mrs. Barney described seeing so much fish that she could see them riding in the waves as they rolled toward the shore. "Oh yeah, you look out at the ocean and you see fish, all kinds of colors, all kinds of fish. The fish were like our popsicles," she stated.

Along the shoreline, the proposed Project area is a popular place to gather *kūpe'e* and several varieties of *limu*. Mrs. Barney mentioned obtaining *waewae'iole* while Mrs. Lui noted how her mother fed her family with 'opihi and *pipi* in addition to *kūpe'e*, *limu* and fish. According to Mrs. Kekai, a favorite pastime of Maka'eō families was to gather *limu* and 'opihi.

Fish was traded with *mauka* residents who would often bring taro, sweet potatoes and pumpkin in exchange.

6.1.3 Cultural and Historic Properties

Two *heiau*, Kawaluna Heiau and Palihiole Heiau, and two *ko'a*, Halepa'u Ko'a and Maka'eō Ko'a had been documented in a 1906 survey by Stokes (Stokes and Dye 1991) and some of the community contacts were aware of their presence. However, it is difficult to re-identify the sites or to discover their function. As noted above, due to the disturbance of high surf and tsunamis, some of the identified historic properties in addition to the two *heiau* were in poor condition (see Section 3.2). Mr. Ako noted that if there was a *heiau*, it is most likely a fishing *heiau*.

A total of 32 archaeological sites were identified by a limited field inspection (Simonson, Shideler and Hammatt 2009). Among them were a number of *ki'i pōhaku* or petroglyphs, with community contact Mr. Ikeda noting that many are located in the northeast end of the runway. Mr. Kunitake shared the story of his mother finding and protecting a petroglyph in between what is now a jogging area and cement canoe structure.

CIA participant Mrs. Au Hoy recalled “*pahale* areas,” which she defined as land that was flattened by *'ili'ili* for the foundation of houses. She stated that these were mostly at the north end of the Project area but were most likely “now destroyed.”

6.1.4 Burials

The Project area contains numerous burials, the majority of unearthed burials coming from the sandy dunes *makai* area. A total of six areas are documented to contain human remains (Simonson, Shideler and Hammatt 2009). Burials have been discovered since 1980 that have resulted from beach erosion as well as the high surf and two hurricanes that have affected the area. They have since been reinterred elsewhere within the Project area.

The majority of the community contacts are well aware of the presence of burials, with the Lui family discussing a cemetery enclosure off Pawai Bay that contains Mrs. Lui's great-grandmother, grandaunt and granduncle. Mrs. Lui stressed that there are other burials in and outside the enclosure. Mr. Ako mentioned two cement tombs at the south end of the Old Kona Airport, while Mrs. Barney confirmed seeing *iwi* on the beach. Mrs. Au Hoy, Mr. Kailiwai and Mrs. Kekai emphasized that there are many burials in Maka'eo, particularly at the north end of the runway.

6.1.5 Trails

Two trails have been confirmed in the Project area during a CSH site visit with *kūpuna*. One is a clearly visible trail that follows the shoreline, while the other is a possible remnant trail that was oriented *mauka/makai* and which led outside the Project area (Simonson, Shideler and Hammatt 2009).

Mr. Ako and Mr. Kailiwai described how there was a trail from the lighthouse to Thurston's property, prior to the development of the Old Kona Airport. “From Kailua lighthouse to Maka'eo, there was a trail that you can go on. Now the area is restricted,” Mr. Ako stated.

Mrs. Kekai and Mr. Kailiwai shared their knowledge of several trails that led to Maka'eo, *mauka* and *makai*. Mr. Kailiwai related that in addition to the trail to Thurston's property, there was one from Palani Junction:

...Near the old highway going all the way to Kawaihae from over here. This trail passes by what is now the gym. The trail is [now] gone. There were at least two trails from Kailua-Kona town that went to Maka'eo. From *mauka*, there are other trails, one that goes from what is now Henry Street.

According to Mr. Kailiwai, the *mauka* trail from Palani junction meets with the *makai* trail in what is now the parking lot of the gymnasium next to the soccer field. By the hockey rink, Mrs. Kekai reported that this section used to be all trails.

6.1.6 Wahi Pana (Storied Places)

Maka'eo is associated with *mo'olelo* regarding its name, resources and the people that lived in it. According to some accounts, the name means “piercing eye” (Stromberg and Dierenfield 2002). CIA participant Mrs. Barney explained the following:

Maka” means “eye” and “[pu]-eo” means “owl.” The chief that lived there his name was Maka'eo because he had piercing eyes. That's what Maka'eo meant, “piercing eyes.”

Mr. Ako translated the name to mean “wandering eye.” He further elaborated on its meaning, stating:

We old timers always named it Maka'eo, after the little stone island. Maka'eo is the northern part of Keahuolū. Maka'eo and Pawai, if you look at the map, at the location of the Old Kona Airport, Pawai is considered part of Maka'eo.

Maka'eo is also connected to supernatural accounts. Mrs. Barney shared her experience of seeing “fireballs” originating from a burial area, which is located in what is now the subdivision of Kona Bay Estates right next to the Project area. Stated Mrs. Barney:

Well, that used to be a burial area. We had tombs there...And once in awhile we would see a fireball from where the tombs are. And my dad would say, “Oh, the spirits are playing.” Then when that was mentioned, the scientists say it's from the boils from the human body that causes the fireballs. Why does it sometimes happen out in the ocean? Sometimes you're out in the ocean and you see fireballs.

Mrs. Kekai shared accounts of warnings from the spirit world, stating that “sometimes there's a warning, like something happens in front of you...It's a warning like maybe something's going to happen.” Both Mrs. Kekai and Mr. Kailiwai discussed the old trails that are now covered by houses as a factor in the spiritual activity experienced by new residents. Mrs. Kekai stated:

They don't care, they just build the house. A lot of times, people wonder why there are people walking through the house, because they built right over the trail. **The people that used to go on there** (her emphasis) are the ones that are walking.

Mrs. Barney told other *mo'olelo* involving the interaction of marine life with her father, a healer and fisherman, which took place in the waters by Maka'eo. One story involved her brother being saved by a pod of dolphins after he was caught in the aftermath of a severe storm.

The small rock island offshore Maka'eo is referred to as “Pohakuloa.” According to Mrs. Lui, it was a special place where families deposited the *piko* of their newborns into its crevices. Mrs. Lui added that Pohakuloa was also known as “Wahine 'Aukai.”

Section 7 Summary and Recommendations

CSH conducted this CIA at the request of Kimura International, Inc. The CIA includes, broadly, the *ahupua‘a* of Keahuolū and Lanihau, on the island of Hawai‘i; and more specifically, a portion of TMK: [3] 7-5-005:007 & 083. As of January 1, 2009, the ownership of the Project area lands transferred from the State of Hawai‘i to the County of Hawai‘i. The present Project is the development of a master plan for the existing County-managed Kailua Park and the former Old Kona State Recreation Area that comprise the 117-acre Project area.

7.1 Results of Background Research

Background research for this Project yielded the following results:

1. The Project area is located in Keahuolū and Lanihau Ahupua‘a and is comprised of the traditional places of Pawai Bay and Maka‘eo. Despite presently being a relatively dry coastline, the Project area has contained many unique resources—including multiple brackish ponds, a few of which are still present, and native plants.
2. Maka‘eo is both the name of the coastline between Kukailimoku Point and Pawai Bay and a fishing village that was occupied until the construction of the airport in 1948. This fishing village consisted of multiple housesites, a canoe landing and burial grounds.
3. A radiocarbon date of A.D. 1410-1665 was obtained from an agricultural feature in an adjacent parcel, indicating early use of this area during the pre-Contact period.
4. Maka‘eo is associated with specific *mo‘olelo* (stories and oral histories) about (a) an *ali‘i* (chief, noble) from Maui, Kiha-a-Pi‘i-lani, brother-in-law of ‘Umi-a-Līloa, and his wife Kumaka, sailing to visit ‘Umi-a-Līloa and landing in Maka‘eo in Kailua; and (b) Ko‘i, the adopted son of ‘Umi-a-Līloa, removing ‘Umi-a-Līloa’s body from a cave following his death.
5. Documented sites within the Project area include: (a) several temporary and permanent habitation sites; (b) multiple burial and reinterment sites; (c) numerous agricultural sites and activity areas; (d) a few small lava tube shelters; and (e) multiple petroglyphs and a *papamū* (stone where the checkerlike game, *kōnane*, was played).
6. Based upon numerous previous exposures of burials in the beach sands, the Project area is likely to contain substantial additional burials—as yet undiscovered and undocumented—located in the sand dunes and beach areas *makai* (seaward) of the existing runway.
7. The Project area is also associated with the history of aviation on Hawai‘i Island as the location of the former Kona Airport, which was constructed in 1948, opened in 1950 and closed in 1970.

7.2 Results of Community Consultation

CSH attempted to contact 30 community members (government agency or community organization representatives, or individuals such as cultural and lineal descendants, and cultural practitioners) for the purposes of this CIA. Eighteen people responded and ten *kūpuna* (elders) and/or *kama'āina* (native born) were interviewed for more in-depth contributions.

The findings of this CIA suggest that there are several major areas of cultural interest and concern regarding potential adverse impacts on cultural and natural resources and associated beliefs and practices as a result of the proposed development of a master plan for the existing County-managed Kailua Park and the former Old Kona State Recreation Area that comprise the 117-acre Project area:

Community consultation indicates:

1. The Project area and environs, in particular the shoreline, has a long history of use by Kānaka Maoli (Native Hawaiians) and other *kama'āina* groups for a variety of past and present cultural activities and gathering practices. Several participants discussed natural and cultural resources including anchialine ponds teeming with 'ōpae 'ula (small endemic shrimp) which were used to make chum; the existence of an 'ōpelu ko'a (*Decapterus macarellus*, mackerel scad fishing grounds); the consumption and enjoyment of many kinds of fish including 'ū'ū (genus *Myripristis*, squirrelfishes), po'opa'a (*Cirrhitis pinnulatus*), 'o'opu (fresh and seawater species in the Gobiidae and Eleotridae families), *halalū* (young of *akule*, *Trachurops crumenophthalmus*), *ulua* (Carangidae, jack family), *manini* (*Acanthurus sandvicensis*, Convict Tang), *kūpīpī* (*Abudefduf sordidus*) and *humuhumunukunukuapua'a* (*Rhinecanthus rectangulus*, triggerfish); marine resources such as 'opihi (limpets), *pipi* (*Pinctada margaritifera*, Common pearl oyster), *kūpe'e* (*Nerita polita*, edible marine snail) and *limu* (seaweed, algae); the gathering of native plants like 'uhaloa (*Waltheria indica*) which is used for medicinal purposes, coconuts, *kauna'oa* (*Cuscuta sandwichiana*) which was used in fish bait, *pōhuehue* vines (*Ipomoea pes-caprae*) used to heal sprains and broken bones, beach *naupaka* (*Scaevola taccada*), *Hinahina* (*Heliotropium anomalum* var. *argenteum*), and the sweet "upside down" wild pineapple. Study participants also discussed petroglyphs; burials; and *heiau* (pre-Christian place of worship). They shared *mo'olelo* about the origin of the name "Maka'eo;" Pawai Bay which was known as "Kunewa Bay;" Pohakuloa where families would place the *piko* (umbilical cord) of their babies; the presence of spirits in the Project area; the existence of trails; the power of folk healing and existence of supernatural fireballs; the preparation of fish bait and the process of feeding, as well as various ways of catching fish; the different stages of growth for fish and the need to respect and keep the ecological balance; and the interaction between marine life and humans.
2. Many community contacts stressed the sensitivity of the *makai* and northern portion of the Project area where there are numerous archaeological sites and significant cultural and natural resources, including numerous as-yet undiscovered burials and designated burial areas.

3. There are additional significant cultural resources that have not been adequately documented and assessed by prior historic-preservation work, including natural resources and their ecological relationships.
4. Archaeologist for the Division of State Parks and CIA participant MaryAnne Maignet voiced the need to protect the *makai* portion from dune vegetation removal as “this approach would be catastrophic not only for protecting the shoreline from high wave activity, but for the high, high potential for eroding more burials from these dunes.”
5. The Lui ‘*ohana* (family) emphasized the restoration, preservation and protection of grave sites, the shoreline, anchialine ponds and natural water cisterns, among others. They would like to be consulted along with other cultural and lineal descendants on how to protect and preserve the area’s cultural and natural resources, and suggested interpretive signage and fencing.
6. Community contact Mr. Ako, Mr. Kailiwai, and Mrs. Kekai emphasized the name of the bay next to Pawai Bay as “Halepa‘o” (also spelled Hale Pa‘o), not “Papawai.” Mr. Ako noted this is due to the crevice and ‘*o‘opu* fish.
7. Several CIA participants, namely Mr. Kunewa, Mr. Greenwell and Mrs. Au Hoy, suggested that the park be developed into a Hawaiian cultural park, with Mr. Greenwell stressing that the development should consider the greater environment and culture surrounding the park. Mr. Kunewa suggested construction of *hale* (house, lodge) or *hālau* (longhouse) pavilions surrounded with native plants and trees. Mr. Kailiwai expressed hope that the planned county park will provide for the local community.
8. CIA participant Mr. Kunitake voiced concern over any potential buildings that will reduce the open space of the park. He and Mr. Greenwell emphasized the need for the park to be relevant to the community needs 60 to 100 years from now, if possible.
9. The majority of community contacts stressed that any development of the park take into consideration the growing needs of Kailua Town residents, including but not limited to, the need for a safe open space for *keiki* (children), a dog park for pet owners, infrastructure that can support recreational activities such as picnics and barbecues, meeting places for concerts and other events. In particular, they emphasized the need for the beach areas to be kept open and free for passive recreation and enjoyment.

7.3 Results of Community Consultation

The findings of this CIA indicate that there is a wealth of Native Hawaiian cultural resources, beliefs and ongoing practices associated with the proposed Project area and immediate vicinity. The results of this CIA present a number of possible mitigation measures for the landowner/developer’s consideration. The following recommendations are offered as a way to begin to address some of the concerns expressed by study participants in the statements presented in Section 4 and Section 5.

1. In light of statements made by the majority of the participants in this study that there may be burial sites or *iwi kūpuna* in the *makai* portion of the Project area, it is recommended that:
 - a. Any development of the *makai* area should be limited to passive recreation. Any potential development should be limited to minimally invasive infrastructure.
 - b. The sand dunes and the beach area should be left alone. Removal of dune vegetation should be avoided and the beach *naupaka* should be encouraged to thrive as a protective measure.
 - c. No dredging should occur in the known habitation areas of the *kūpe'e*.
 - d. Personnel involved in development activities in the Project area should be informed of the possibility of inadvertent cultural finds, including human remains. Should cultural or burial sites be identified during ground disturbance, all work should immediately cease, and the appropriate agencies notified pursuant to applicable law.
2. It is recommended that an Archaeological Inventory Survey (AIS) be conducted for the Project area, with mapping and testing of sites to determine significance and confirm function.
3. Known burial sites such as the cemetery enclosure where several members of Mrs. Lui's *'ohana* are buried should be cleaned, protected and preserved. The Lui family recommended the removal of *kiawe* and beach *naupaka* bushes and young coconut trees from the burial enclosure in the northern section of the Project area.
4. Additionally, visitor/resident education on proper behavior, and protocol, as part of active management, is critical in the protection, appreciation and enjoyment of natural and cultural features.
5. It is recommended that coconuts be re-planted in the sandy areas. Native vegetation should be preserved and re-planted in the Project area. Anchialine ponds should be cleared and restored, and the *'ōpae 'ula* living in the ponds should be protected and preserved. Caves with fresh and brackish water should be restored, protected and preserved.
6. Generally, it is recommended that community members with longstanding connections to the area such as the Kunewa and Kailiwai *'ohana* should be consulted regarding the preservation, restoration, and interpretation of cultural resources including archaeological sites, caves, petroglyphs, trails, possible burials and other features. In particular, the Kailiwai and Kunewa *'ohana* and other cultural and lineal descendants of the area should be consulted regarding handling of any possible family burial sites or other cultural findings in the Project area. Due to some divergence of opinions regarding the proposed Project and its impact on cultural and historic features in the Project area with some CIA participants suggesting the removal of certain plants like *naupaka* and coconut trees from a burial enclosure, while others call for the *naupaka* to be protected and for coconut trees to be re-planted, it is

recommended that Project proponents address these matters in a community meeting where community members, including participants in this CIA, can review and comment on the proposed Project after the completion of all relevant environmental and historic-preservation studies, and prior to the finalization and implementation of landscaping, architectural and construction plans.

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Appendix A Authorization and Release Form

Cultural Surveys Hawai'i, Inc.
Archaeological and Cultural Impact Studies
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AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai'i (CSH) appreciates the generosity of the *kūpuna* and *kama'āina* who are sharing their knowledge of cultural and historic properties, and experiences of past and present cultural practices in Keahuolū and Lanihau Ahupua'a for the Cultural Impact Assessment CSH is preparing for the proposed Master Plan for the existing County-managed Kailua Park and the adjacent land recently approved for turnover to the County from the State, formerly known as the Old Kona Airport State Recreation area, at the request of Kimura International.

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

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

For your protection, we need your written confirmation that:

1. You consent to the use of the complete transcript and/or interview quotes for reports on cultural sites and practices, historic documentation, and/or academic purposes.
2. You agree that the interview shall be made available to the public.
3. If a photograph is taken during the interview, you consent to the photograph being included in any report/s or publication/s generated by this cultural study.

I, _____, agree to the procedures outlined above and, by my
(Please print your name here)
signature, give my consent and release for this interview and/or photograph to be used as specified.

(Signature)

(Date)