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Mayor



Magic Sands Beach
Park Exp.

George Yoshida
Director

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County of Hawaii RECEIVED

DEPARTMENT OF PARKS AND RECREATION

25 Aupuni Street, Room 210 • Hilo, Hawaii 96720-42597 OCT -3 P2:51
(808) 961-8311

September 29, 1997

DEPT. OF ENVIRONMENTAL
QUALITY CONTROL

Mr. Gary Gill, Director
Office of Environmental Quality Control
State Office Tower
235 S. Beretania Street, Suite 702
Honolulu, HI 96813

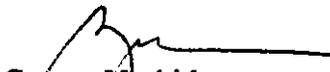
Dear Mr. Gill:

Subject: *Final* Draft Environmental Assessment (EA) for Magic Sands Park Expansion, TMK 7-7-08:106, portion of Old Government Kailua-Keauhou Beach Road, 7-7-10:36, Pahoehoe 3rd, Pahoehoe 4th, and Laaloa, North Kona District, Hawaii

The County of Hawaii Department of Parks and Recreation has reviewed the comments received on the Draft EA for the subject project, during the 30-day public review period which began on June 8, 1997, and has determined that this project will have no significant environmental effect. Therefore, with this letter, we hereby issue a finding of no-significant impact. We request that you publish notice of this determination in the October 23, 1997 issue of the Environmental Notice.

Enclosed is a completed OEQC Bulletin publication form and four copies of the Final EA. Please contact Mr. Glenn Miyao at 961-8311 if there are any questions.

Yours truly,


George Yoshida
Director

cc: Roy Takemoto, Consultant

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1997-10-23 - HI-PEA - Magic Sands Beach ^{OCT 23 1997}
Park Expansion

FILE COPY

Final Environmental Assessment

**LA'ALOA BAY (ALSO KNOWN AS
MAGIC SANDS) BEACH PARK
EXPANSION**

*Pahoehoe 3rd, Pahoehoe 4th, and Laaloa, North Kona, Hawaii
TMK: 3rd 7-7-08:106, 7-7-08:portion of Old Government Kailua-Keauhou Beach
Road, and 7-7-10:36*

Prepared for:
Department of Parks & Recreation
County of Hawaii

Prepared by:
Roy R. Takemoto
Land Use Consultant
P.O. Box 10217
Hilo, HI 96721

September 23, 1997

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94-105 (AN ORDINANCE TO RENAME DISAPPEARING SANDS BEACH
PARK TO LA'ALOHA BAY BEACH PARK)

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APPENDIX C: INITIAL CONSULTATIONS WITH THE STATE HISTORIC
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FINAL EA: LA'ALOA BAY (ALSO KNOWN AS MAGIC SANDS) BEACH PARK EXPANSION

1.0 INTRODUCTION

1.1 Proposing Agency and Accepting Authority

The County of Hawaii Department of Parks and Recreation proposes the set-aside by Executive Order of approximately 0.78 acres of State land to the County of Hawaii for expansion of the popular La'aloa Bay Beach Park (also known as Magic Sands Beach, Disappearing Sands Beach, and White Sands Beach).¹ The use of State land and County funds trigger the environmental review requirements under *Hawaii Revised Statutes* Chapter 343.² Should the proposing agency determine that the proposed actions could result in significant impacts such that an EIS should be prepared, the accepting authority to determine the adequacy of the Final EIS is the governor, or an authorized representative, due to the use of State lands.

1.2 Agencies Consulted

The following agencies and organizations were consulted during the process of preparing this environmental assessment or during the 30-day public review period:

- Federal
 - U.S. Army Corps of Engineers
 - U.S. Department of the Interior, Fish and Wildlife Service

1. The County officially renamed the park as the La'aloa Beach Park (Ordinance No. 94-105, see Appendix A). As an informational note, the various names for this beach stem from its unique characteristics: "During periods of high surf, usually during the winter months, violent wave action will wash away the sand down to bare rock within twenty-four hours, causing the beach literally to disappear overnight (hence "Disappearing Sands Beach", "Vanishing Sands Beach", "Magic Sands Beach"). . . . The periodic flushing of this body of sand as it is moved offshore and onshore keeps it free of debris and very white (hence, "White Sands Beach")." Clark, J., *Beaches of the Big Island*. University of Hawaii Press, 1985, p. 104.

2. *Hawaii Revised Statutes* §343-5(a)(1).

- State
 - Department of Accounting and General Services
 - Department of Health
 - Department of Land and Natural Resources
 - Office of State Planning
 - Office of Hawaiian Affairs
 - Department of Transportation
- County
 - Planning Department
 - Department of Public Works
 - Department of Water Supply
 - Fire Department
 - Police Department
- Organizations and Individuals
 - La'aloa 'Ohana
 - Kona Hawaiian Civic Club
 - Legislators and Councilpersons

2.0 DESCRIPTION OF PROPOSED ACTION

2.1 Location and Ownership

The La'aloa Bay Beach Park is located at Pahoehe 3rd, Pahoehe 4th,³ and Laaloa, North Kona, island and County of Hawaii (see Figure 1, "Location Map," on page 3 and Figure 2, "Tax Map," on page 4). The proposed actions are two-fold:

- the setaside of State lands (approximately 33,934 s.f. or 0.78 ac.) to the County by Executive Order for park purposes (TMK: 7-7-08:106 (20,003 s.f.), 7-7-08: portion of Old Government Kailua-Keauhou Beach Road (4,440 s.f.)) (hereinafter "State Lands Portion"); and
- the improvement of the parcel adjacent to the existing La'aloa Bay Beach Park to provide parking and additional picnic area (TMK: 7-7-10:36 (64,676 s.f. or 1.485 ac.)) (hereinafter "Expansion Portion"). The County acquired the Expansion Portion in 1994 for \$1.5 million.

The existing beach park area, including the State Lands Portion, together with the Expansion Portion are collectively referred to as the "Site".

3. Although the tax maps do not clearly indicate whether the State Lands Portion is within Pahoehe 4th, research by Kepa Maly for the Preservation Plan confirmed that R.P. Grant 2034 (to Kaupehe) is in fact part of Pahoehe 4th, which means that Pahoehe 4th extends to the ocean.

DESCRIPTION OF PROPOSED ACTION

FIGURE 1. Location Map

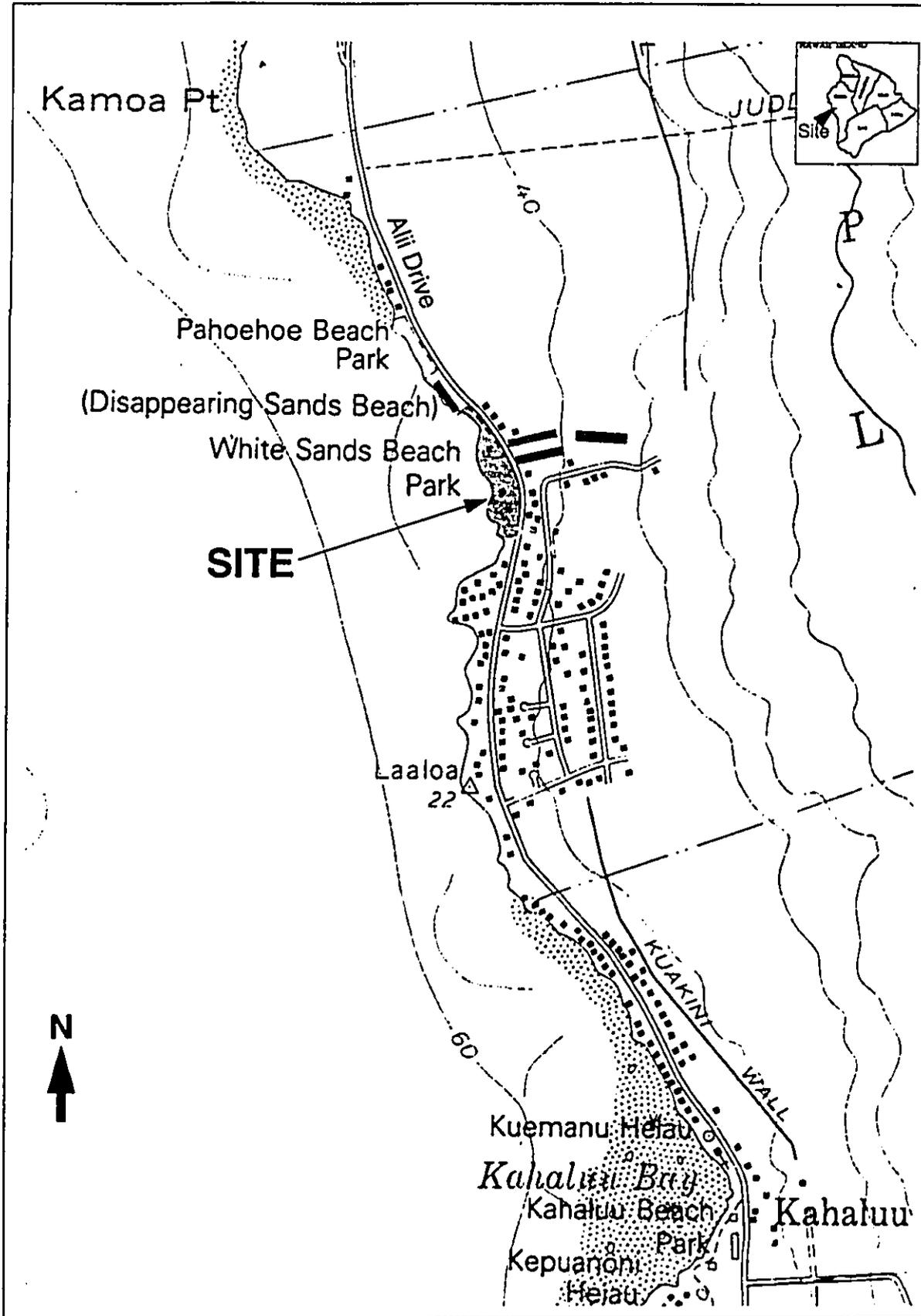
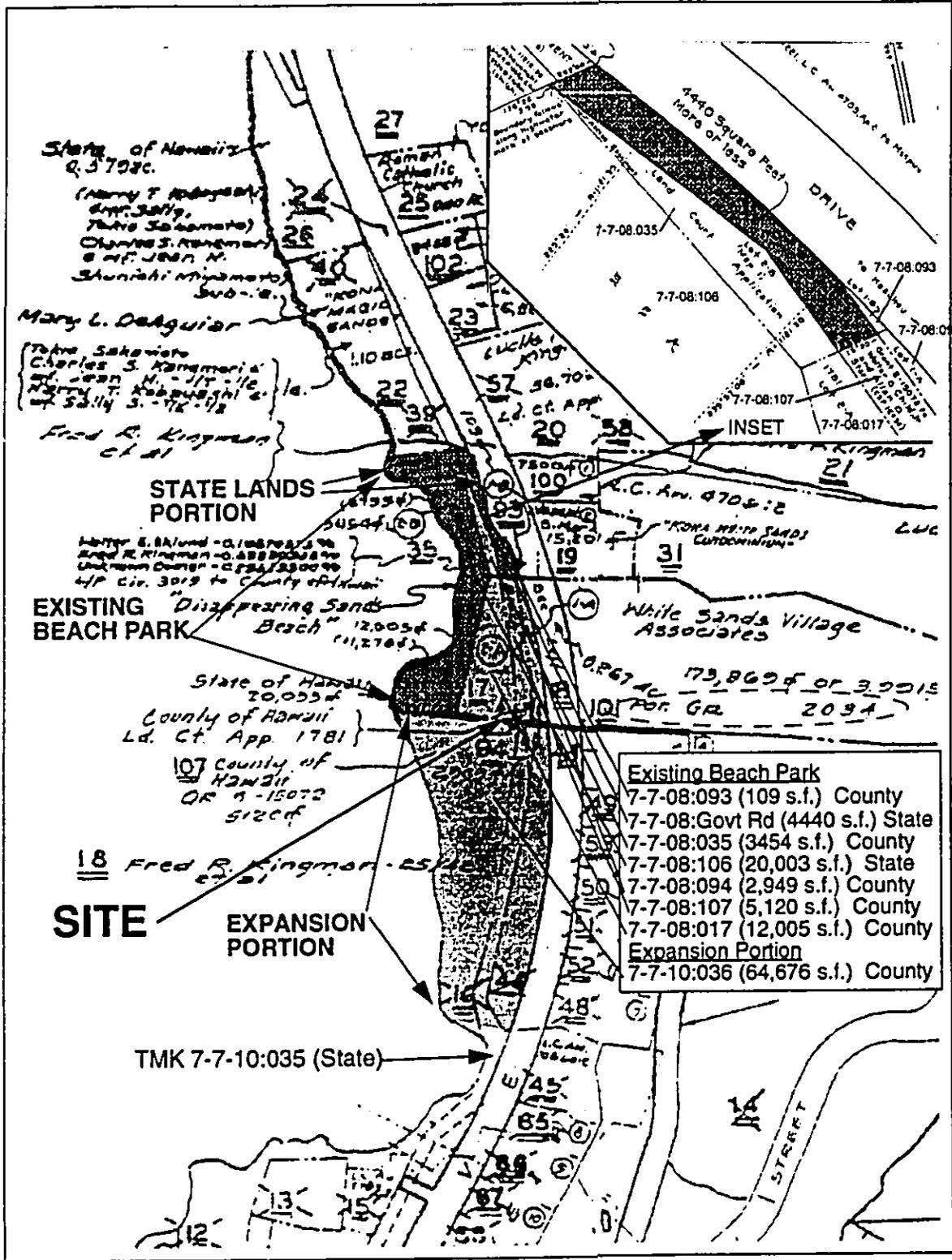


FIGURE 2. Tax Map



2.2 Existing Uses

Site. The State Lands Portion, combined with County land (7-7-08:17, 35, 93, 94, 107), comprise the existing La'aloa Bay Beach Park. The Expansion Portion is currently vacant. The County demolished two dwellings on the Expansion Portion in 1994. The State Lands Portion and Expansion Portion include several historic sites.

Surrounding Areas. The surrounding uses are as follows (see Figure 3 on page 6):

- North: condominium (Kona Magic Sands)
- South: vacant State land (TMK 7-7-10:035), residences
- East (mauka): Alii Drive; condominium (White Sands Village) and residences across Alii Drive.
- West: ocean

2.3 Project Description

2.3.1 Project Need and Objectives

The County Council authorized the condemnation of the Expansion Portion in recognition of the popularity of La'aloa Bay Beach Park and the scarcity of available parking that caused congestion and other traffic problems in the area surrounding the park.⁴ Since the State Lands Portion already comprise part of the existing La'aloa Bay Beach Park, transfer of these lands from the State to the County would resolve jurisdictional responsibilities and ensure continued use for public recreation.

The project objectives are as follows:

- provide as much parking as possible without impacting the historic sites;
- pursue innovative means that would encourage voluntary maintenance and interpretive use of the historic sites that do not conflict with beach and picnicking activities;
- optimize maintenance and management by having one governmental entity assume responsibility for the entire beach park area.

2.3.2 Conceptual Plan

The proposed improvements will occur entirely in the Expansion Portion of the Site and include (see Figure 4 on page 7):

4. County Council, County of Hawaii, Resolution No. 76-93 (Providing for the acquisition of land for the expansion of Magic Sands Beach Park, Laaloa, District of North Kona, County and State of Hawaii) (see Appendix A).

FIGURE 3. Existing and Surrounding Conditions

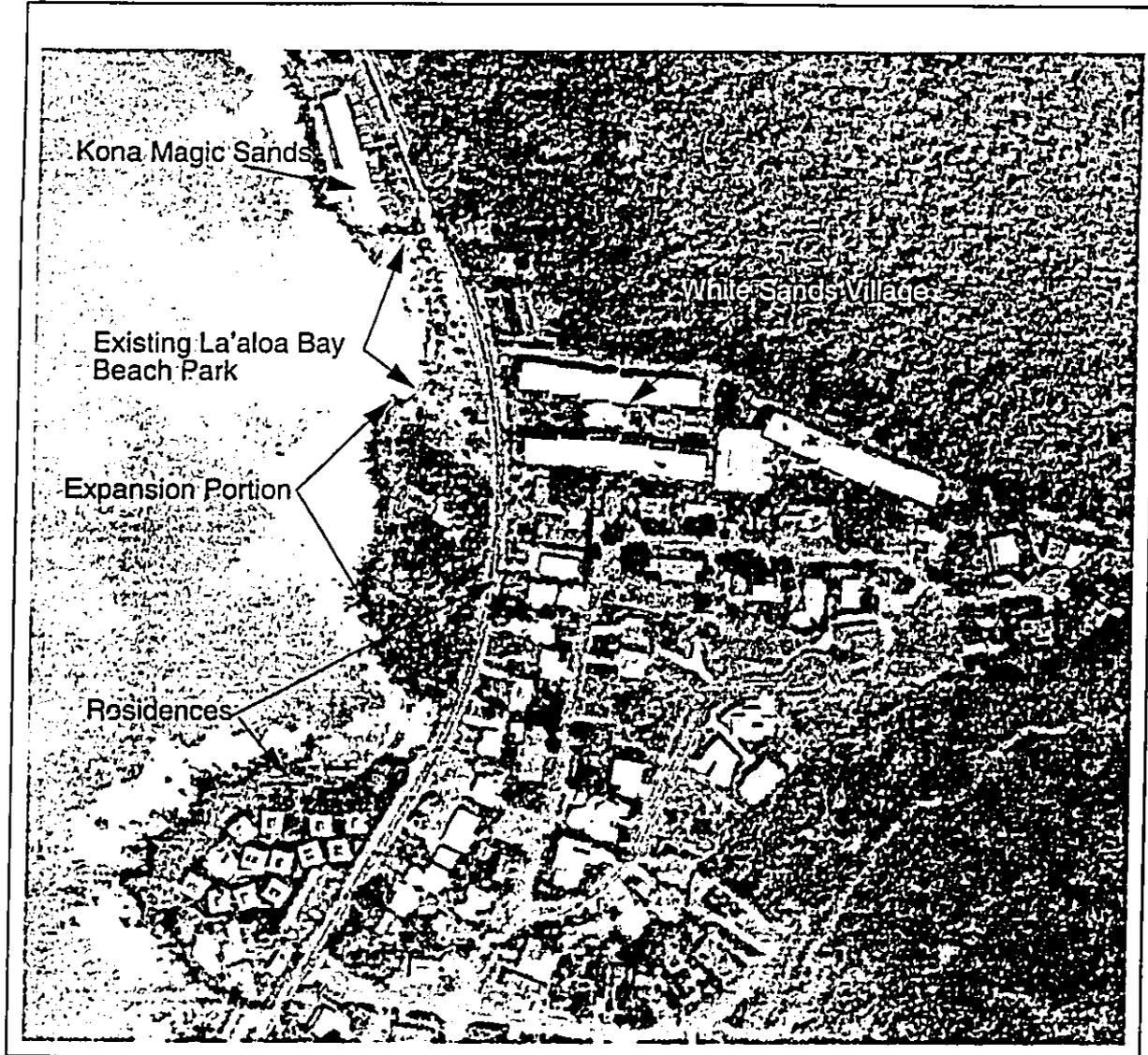
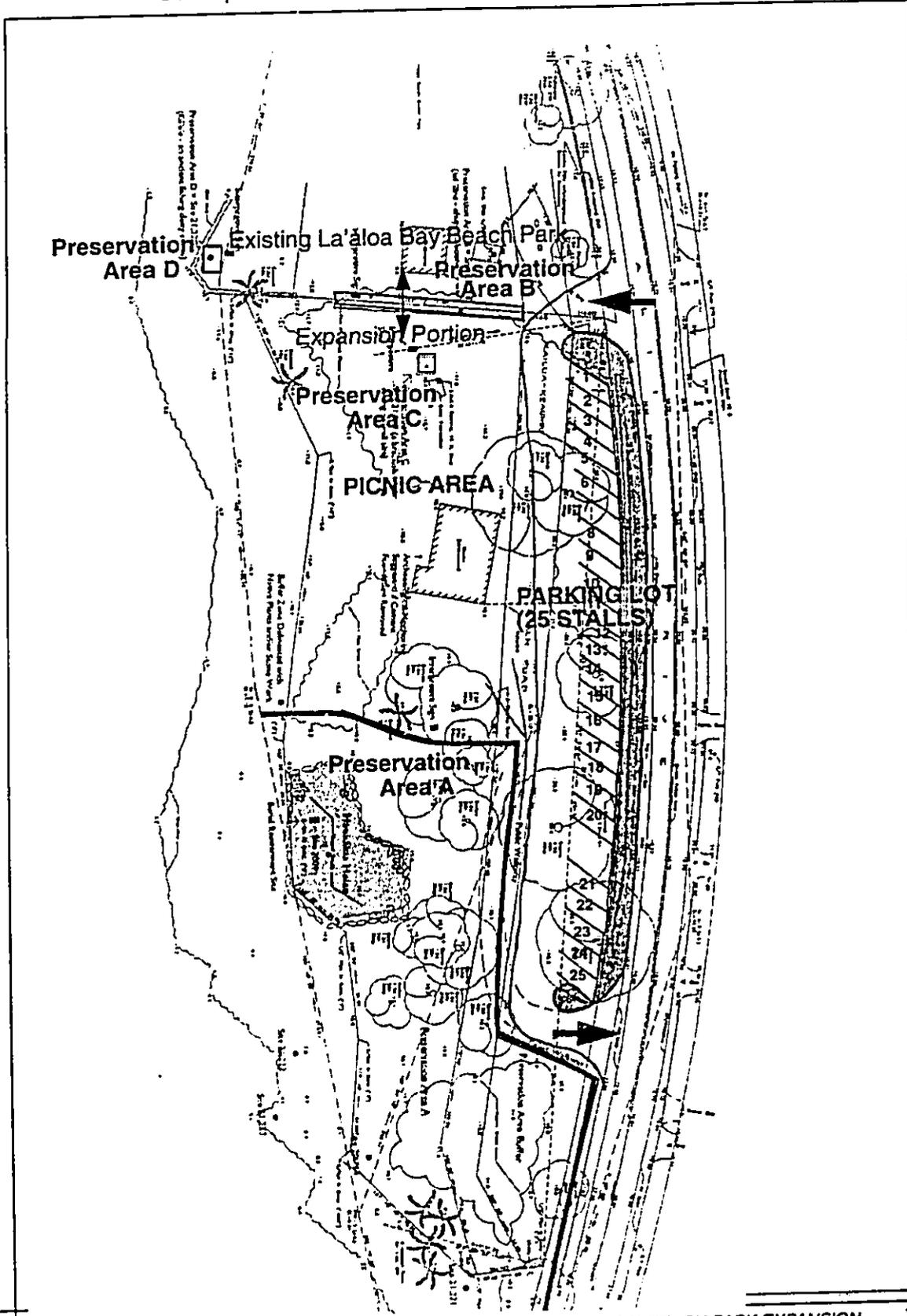


FIGURE 4. Conceptual Site Plan for Expansion Portion



- Pedestrian path connecting the existing park area to the Expansion Portion;
- Paved parking lot (25 stalls);
- Picnic tables.

The parking lot will be limited to the area *mauka* and including the Old Kailua-Keauhou Beach Road that traverses through the Expansion Portion (approximately 26,472 s.f.). No sitework will occur in the area *makai* of the Old Kailua-Keauhou Beach Road; picnic tables will be placed under the existing trees and any clearing will be done by hand.

2.4 Timetable and Cost

The targeted construction start is late 1998, with completion in 6 months by the middle of 1999. The estimated construction cost is \$67,000 using County funds.

3.0 ENVIRONMENTAL SETTING, IMPACTS, & MITIGATION MEASURES

3.1 Physical Characteristics

3.1.1 Climate

The mean annual rainfall is about 30". Since the tradewinds do not reach most of the Kona district due to the shielding effect of Mauna Kea, Mauna Loa, and Hualalai, Kona receives only minimal orographic rainfall. However, the difference between land and water temperatures on warm days, particularly in summer, generates moderate seabreeze circulation which results in showers. This rainfall is typically spotty in distribution and highly variable in duration and intensity, but the showers are frequent and heavy enough to produce a much higher mean rainfall in Kona than in other leeward areas in the State. Kona is atypical from the rest of the State in that the wet months occur in summer from May through August.⁵

Impacts and Mitigation

None.

3.1.2 Topography & Soils

The Site ranges in elevation from sea level to approximately 25' above mean sea level. The Soil Survey Report classifies the soil as Punaluu Series (rPYD), which is extremely rocky peat, well-drained, thin (<1') organic soils overlying

5. State of Hawaii, Department of Land and Natural Resources. *An Inventory of Basic Water Resources Data: Island of Hawaii*. Report R34, 1970.

pahoehoe lava bedrock. Runoff is slow, erosion hazard slight, and shrink-swell potential high (although these soils are usually moist, when dried they have high shrinkage but low swelling potential).⁶

Impacts and Mitigation

None. Although the project may be exempt from the County Grading Permit requirements since the parking lot area is less than an acre,⁷ the Special Management Area Permit would impose any special requirements to minimize erosion and sedimentation impacts during construction especially because of the proximity to coastal waters.

3.1.3 Natural Hazards

Flood and Coastal Hazards. The Flood Insurance Rate Map designates a portion of the Site in the coastal high hazard zone (VE) with a base flood elevation of 12' (see Figure 5 on page 10).⁸ The Site is also within the Civil Defense Tsunami Evacuation Zone, which means that all occupants must evacuate during any Tsunami Warning issued by the Civil Defense.

Volcanic and Earthquake Hazards. The United States Geological Survey (USGS) classifies the area as Lava Flow Hazard Zone 4, on a scale of ascending risk 9 to 1. Less than 15 percent of the ground surface within Zone 4 has been covered by lava within the last 750 years.⁹ The Building Code designates the entire island of Hawaii in Earthquake Zone 3 and contains certain structural requirements to address the relative seismic hazards.

Impacts and Mitigation

None. The parking lot will be sited outside of the VE zone. Construction plans will show the VE line to verify that the limits of grading do not cross into this area.

3.1.4 Flora/Fauna

In a field survey of the Site in October 1993, the U.S. Fish & Wildlife Service described the vegetation as 100% exotic with a semi-enclosed canopy consisting of *kiawe* (*Prosopis Pallida*), *opiuna* (*Pithecellobium dulce*), and coconut palms, and an understory consisting of introduced grasses (e.g., *Panicum maximum*) and a climbing species of *Cereus*. The USF&W biologists sighted the

6. U.S. Department of Agriculture, Soil Conservation Service. *Soil Survey of Island of Hawaii*. State of Hawaii, 1973, sheet 93.

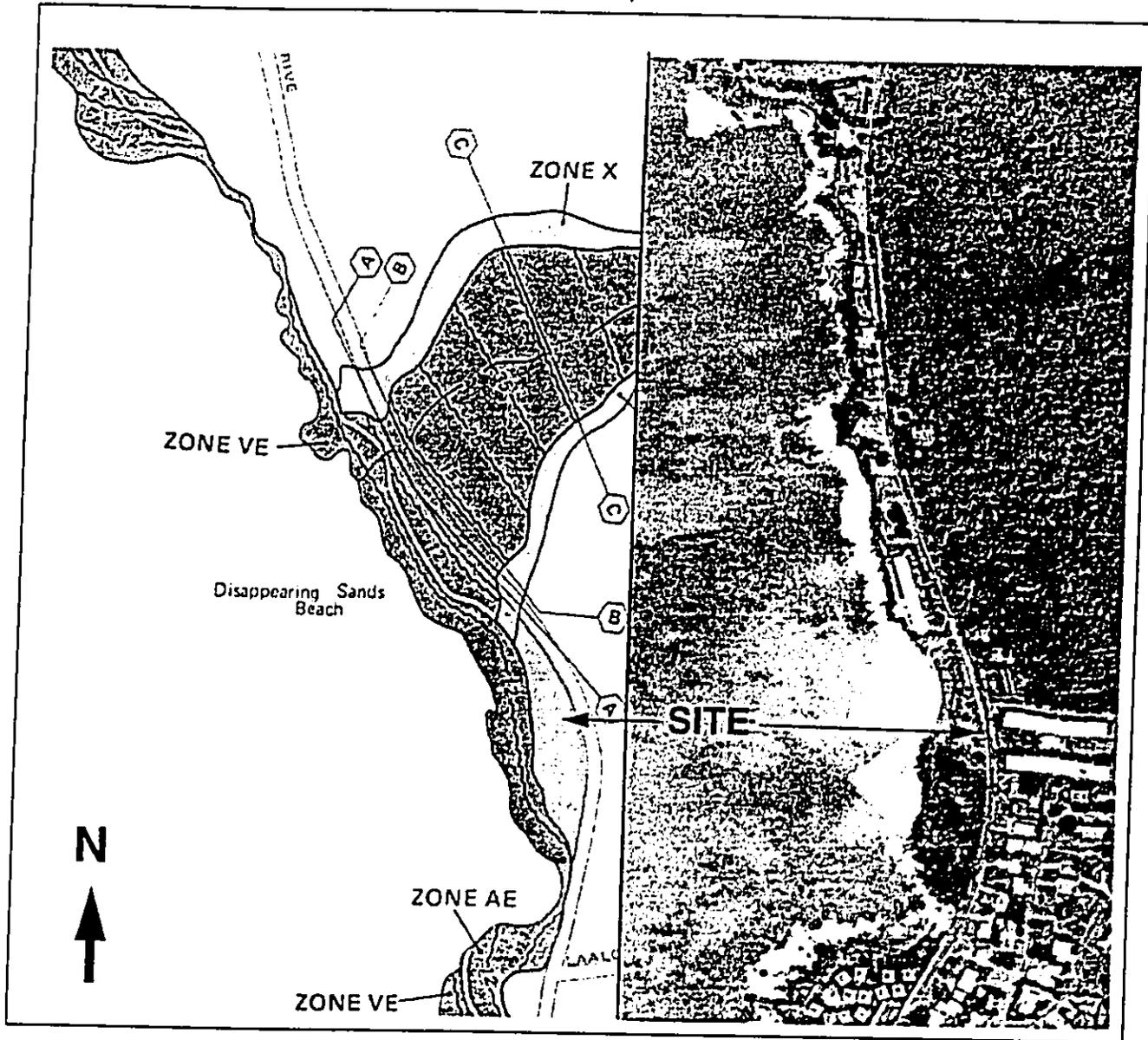
7. Hawaii County Code §10-3(b)(8) (exclusions to Erosion and Sedimentation Control Code).

8. Federal Emergency Management Agency, Flood Insurance Rate Map, panel 926.

9. Heliker, C. *Volcanic and Seismic Hazards on the Island of Hawaii*. U.S. Geological Survey, 1991.

endangered Hawaiian hoary bat (*Lasiurus cinereus semotus*); however, there was no evidence of bats roosting on the Site.¹⁰

FIGURE 5. Flood Insurance Rate Map



10. Letter from USF&W Field Supervisor (Robert Smith) to Department of Parks & Recreation, dated November 30, 1993 (included in this EA as Appendix B).

Impacts and Mitigation

The USF&W recommended to schedule construction to the extent possible during October through May when the hoary bat activity decreases.¹¹ Because the tree cover on more than 60% of the Expansion Portion would be untouched, the Site would still provide a habitat for the bats.

3.1.5 Historic/Archaeological/Cultural Resources

In initial consultations with the State Historic Preservation Division (SHPD), SHPD identified two historic sites on the Expansion Portion and adjacent State property, "both minimally significant for their information content."¹² SHPD subsequently modified their assessment based on additional field work in July 1995,¹³ although the report has not yet been completed.

According to summary information provided by SHPD,¹⁴ the identified historic properties and significance determination are as follows:

Table 1: Historic Properties Significance Assessment

Site No.	Description	Location		Significance		
		Existing Park (State Land portion)	Expansion Area	Information Content	Cultural Value	Undetermined (need further data)
2009	Haukalua Heiau		x	x	x	
20,764	platform		x	x		
21,218	boundary wall remnant		x	x		
21,222	<i>papamu</i> (Hawaiian checkerboard)		x (<i>makai</i> of certified shoreline)	x	x	
21,223	bait mortars		x (<i>makai</i> of certified shoreline)	x	x	
21,220	<i>ku'ula</i> stone (fishing deity stone)	x		x	x	
21,219	brackish water pool		x			x

11. Ibid.

12. Letter from Don Hibbard to Virginia Goldstein, Planning Director, dated August 13, 1993 (see Appendix C).

13. Letter from Don Hibbard to Virginia Goldstein, Planning Director, dated May 23, 1996 (see Appendix C).

14. Memo from Don Hibbard to Dean Uchida, Administrator, Land Division, Department of Land and Natural Resources, dated July 30, 1997 (see Appendix E).

A site described as a canoe landing (Site 21,221) is located outside the project site on adjacent State-owned property.

To comply with SHPD's requirements before any grubbing or other land disturbing activity can occur,¹⁵ the County retained a cultural resources specialist consultant, Kepa Maly, to prepare a preservation plan for the historic sites (hereinafter referred to as the "Preservation Plan"). This section summarizes this study, which is included in its entirety in Appendix D of this EA.

The Preservation Plan recommended preservation of all the historic sites identified in Table 1 above through the establishment of four Preservation Areas. The boundaries of the Preservation Areas are approximately delineated in Figure 6 on page 13. A description of the sites within each Preservation Area follows.

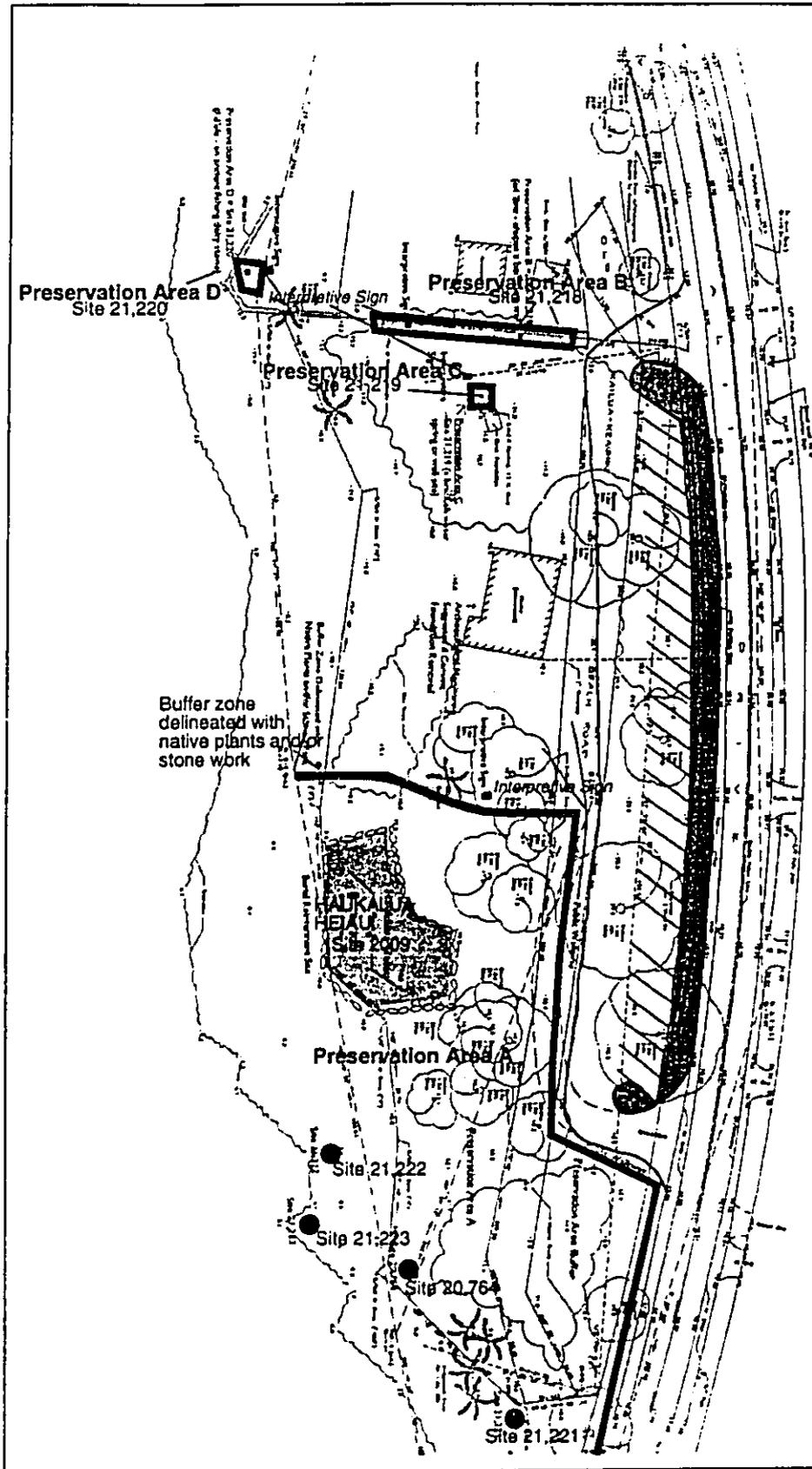
Preservation Area A (Located in Expansion Area)

- Site 2009-- *Haukalua Heiau* and burial site
An early archaeological survey formally recorded this site in the early 1900s. By that time, because of the demise of the native Hawaiian religion and the impact of waves, the *heiau* was in a state of ruins. Many of the former Hawaiian and non-Hawaiian residents of the area interviewed for the Preservation Plan were not aware of the *heiau*, possibly because its state of disrepair made it unrecognizable as an historic structure. Looters exposed subsurface remains which enabled subsequent archaeological studies to determine the presence of wall alignments, platform paving, and interior structural construction.¹⁶ Members of the La'aloa 'Ohana, a group that voluntarily assumed stewardship of the Site's historic resources, discovered and reported the looting. As a result of the digging by the looters, the 'Ohana members inadvertently discovered burials and notified DLNR-SHPD. DLNR-SHPD collected the burials for safekeeping until arrangements could be made for their reinterment. In February 1996, the remains were reinterred on the *heiau* in the location where they had been collected. The burials will be preserved in place.
- Site 20,764-- stone platform (possibly a *kahua hale*, or housesite foundation)
To the south of the *heiau*, are the ruins of a platform believed to be an early house site. Although not yet confirmed by archaeological studies, it is speculated that the house site could be the residence of an individual of importance (*alii* or *kahuna*) due to its close proximity to a *heiau*.
- Site 21,221-- *paena wa'a*, canoe landing (located outside the project site)
Just south and below the stone platform is a canoe landing. There is also another possible canoe landing in the vicinity identified by oral history interviewees in the Preservation Plan. According to the interviewees, this other canoe landing is a *papa* (shelf) of *pahoehoe* worn smooth, almost concave, from years of use. Just seaward of the landing is a shallow *papa* that breaks the waves causing the landing area to be calm.

15. Letter from Don Hibbard, SHPD Administrator, to Virginia Goldstein, Planning Director, dated May 23, 1996 (see Appendix C).

16. Preservation Plan (see Appendix D), p. 47.

FIGURE 6. Archaeological Sites Map



- Site 21,222-- *papamu*, or Hawaiian checker board set in the *pahoehoe* flats (located *makai* of the certified shoreline)
Along the shoreline below the heiau is a *papamu* that is elevated in a natural rise on the lava creating the impression of it being on a turtle's back. Some people in the area refer to it as "Turtle Rock".
- Site 21,223-- *poho palu*, shoreline bait bowls set in the *pahoehoe* flats (located *makai* of the certified shoreline)
These bait mortars are carved into the *pahoehoe* flats near the *papamu*.

Preservation Area B (Located in Expansion Area)

- Site 21,218-- remnants of the *iwi'aina* or boundary wall between the *ahupua'a* of La'aloa-iki and Pahoehoe
This wall marked the boundary between the lands of La'aloa-iki and Pahoehoe. This wall is the only remnant of the La'aloa-Pahoehoe boundary wall remaining in the coastal section of the *ahupua'a*.

Preservation Area C (Located in Expansion Area)

- Site 21,219-- a spring site (possibly the spring identified as Lehu-kapu by Naluahine Ka'opua)
Historic records collected in the 1940s-1950s from an aged knowledgeable Kona resident, Naluahine Ka'opua, documented a spring just above the point called Ka-lae-o-ka-Huihui on the boundary of La'aloa and Pahoehoe from which the residents of Pahoehoe and La'aloa obtained their water. The Inaba family, who lived on the Site, built a *furo* house alongside a brackish water pond that is believed to be the Lehu-kapu spring. The cement foundation of the *furo* house may still be seen, marking the spring which has been filled by debris over the years. The information on the spring is preliminary and will be confirmed in the archaeological report being prepared by SHPD. Until such time that SHPD provides final confirmation, this site will be treated as a significant historic site and the proposed Preservation Area C boundaries will be respected accordingly.

Preservation Area D (Located in the State Lands Portion of the Existing Park)

- Site 21,220-- *Ku'ula*, a fishing deity stone
All that remains from a fishing shrine once situated near the shore of the beach park is a large stone. Stones called *Ku'ula* were believed to be imbued with the spirit of a fisherman's god, and it was the custom to always place the first caught fish before the *Ku'ula* upon return to the shore. Former native residents of the La'aloa-Pahoehoe shoreline have proposed that the *Ku'ula* be set upright facing the ocean on a small *'ili'ili* (water-worn pebble) covered *kahua* (platform) to be built on a *pahoehoe* rise overlooking the ocean at Ka-lae-o-ka-Huihui (the point of Huihui).

Impacts and Mitigation

The State Historic Preservation Division acknowledged that any construction activity mauka of and including the Old Kailua-Keauhou Beach Road on the

Expansion Portion would have no effect on historic sites due to the extensive disturbance of this area from the previous road construction.¹⁷ However, to prevent impacts to the historic properties on other portions of the project site, SHPD required a preservation plan (including a monitoring plan, interim preservation plan, and long-term preservation plan) before commencing any land-disturbing activities. A Preservation Plan was completed in compliance with SHPD requirements (Appendix D).

The Preservation Plan recommended the following mitigation measures.

1. **Establishment of Preservation Areas.** The Preservation Plan recommended buffer areas for each Preservation Area to protect the historic sites. For Preservation Area A, the buffer area would extend 20-30 feet from the north side of the *heiau* (to incorporate a possible subsurface extension of the wall and platform) to the *makai* edge of the old Government Road, then along the Old Government Road boundary south to Alii Drive, and along Alii Drive to the Site boundary. For Preservation Areas B, C, and D, the Preservation Plan recommended buffer areas 5-10 feet wide around the perimeter of the respective sites within each Preservation Area. Although SHPD has questioned the significance of Preservation C (the spring site) pending further data collection, the boundaries for Preservation C shall be established until otherwise determined by SHPD.
2. **Interim Preservation Plan for Construction of the Parking Lot.** To mitigate impacts to the historic resources during construction of the parking lot, the Preservation Plan recommended the following measures:
 - Grading and construction plans shall accurately show the buffer area boundaries for Preservation Areas A, B, C, and D. SHPD shall review and approve the boundaries shown on the construction plans.
 - Construction documents shall require the contractor to erect brightly colored construction fencing along the buffer area boundaries. No construction shall occur within the fenced areas, except appropriate landscaping, interpretation, and maintenance. An archaeologist shall monitor the installation of the fence and notify DLNR-SHPD when the fencing is in place. The contractor shall remove the fencing upon completion of construction.
 - A pre-construction meeting shall be held at the Site with the contractor's foreman, the archaeologist retained to monitor construction, interested community members, and DLNR-SHPD to discuss the significance of the buffer zones and any other preventive measures to minimize impact to the historic resources.

17. Letter from State Historic Preservation Division Administrator (Don Hibbard) to Planning Department, dated September 3, 1993; subsequently confirmed in a follow-up letter dated May 23, 1996 after a field survey in July 1995 (both letters included in this EA as Appendix C). Upon checking with the State Na Ala Hele Trails program, the old Government Road does not have any recreational or historic value in terms of the State's trail program.

- No stones shall be removed from within the Preservation Areas. Stones uncovered in the construction area that are suitable for buffer walls or other park amenities may be kept onsite.
 - No plants shall be pulled out by the roots within the Preservation Areas in order to protect potential subsurface remains. Instead, plants shall be cut to the surface and spot treated with a poison approved by SHPD.
3. **Monitoring Plan During Construction.** An archaeologist shall monitor the following activities:
- Construction of the parking lot;
 - Removal of the old house foundations;
 - Hand-clearing vegetation removal and/or landscaping proposed for the picnic area.

In the event any surface or subsurface artifacts (or burials) or other potentially historically significant remains are discovered, work shall immediately cease in the area and the contractor, monitoring archaeologist, or County representative shall call SHPD to determine the disposition of the discovery.

4. **Long-term Preservation Plan.** Following completion of construction, the Preservation Plan recommended stabilization, burial preservation, monitoring, landscaping, maintenance, and interpretation:
- **Stabilization.** Stabilization, restoration, and reconstruction are different levels of structural repair. Stabilization involves the least alteration and includes activities such as the repair of collapsed portions of stacked rock walls and removal of invasive vegetation. Restoration is the recovery of the form and details of a structure and its setting as it appeared at a particular period of time and includes activities such as the removal of later work or the replacement of missing earlier work. Reconstruction is the reproduction in the exact form and detail of a vanished structure, and shall be preceded by adequate research to establish the correct construction style and form. The same kind of materials shall be used to maintain site integrity. Restoration and reconstruction should be attempted only if adequate documentation exists to produce an historically appropriate and accurate reconstruction of a structure. There have been recent attempts to restore or reconstruct the *heiau*; however, *kupuna* interviewed for the Preservation Plan have suggested that the coral recently placed on the *heiau* be removed. SHPD will provide their formal determination of the appropriate treatment of the sites in their archaeological report.
 - **Burial treatment.** The one known burial remains, which was reinterred in the *heiau*, shall be protected in place. In the event any other remains are inadvertently discovered, they will be treated on a case-by-case basis in accordance with the procedures set forth in *Hawaii Revised Statutes* §6E-43.6.
 - **Monitoring.** Once the sites have been initially stabilized, SHPD will periodically inspect the sites to ensure that no deterioration or destruction from

reinvading vegetation, wave action, litter, unintentional pedestrian impact, or intentional vandalism has occurred.

- *Landscaping.* Any existing deep-rooted plants that need to be removed to protect the sites or enhance view planes, shall be cut to ground level and spot-poisoned to avoid impact to potential subsurface remains. Appropriate native vegetation should be planted around the buffer area perimeter to mark the Preservation Area boundaries.
- *Maintenance.* Waste receptacles shall be strategically placed away from the Preservation Area boundaries and in locations near the parking lot. The receptacles shall be painted in a color to blend with the surroundings and shall be checked daily for collection. The County of Hawaii Department of Parks and Recreation will develop a maintenance schedule to properly maintain the landscaping, trails, and signage. In addition to the tasks typically performed by County park maintenance workers, the County shall train the staff to perform the following tasks relating to the Preservation Areas:
 - monitor appropriate uses/visitation within the Preservation Areas (e.g., no picnicking, camping, playing, removing of any material from the Preservation Areas);
 - perform appropriate landscape maintenance techniques within the Preservation Areas and buffer boundaries (no planting, irrigation, use of herbicides without prior SHPD approval);
 - maintain the interpretive exhibits;
 - monitor site conditions and notify SHPD of potentially adverse changes.
- *Interpretation and Access Control.* The County, in partnership with a community stewardship group, should develop and manage a passive interpretive program for the Preservation Areas. To educate and foster appreciation of the historic and cultural significance of the sites, interpretive signs should be placed at each Preservation Area at an appropriate location outside the buffer area but where the sites can be clearly viewed. The signs should include brief site descriptions and appropriate graphics, legendary and/or historic references, cultural site protection laws, and personal safety statements. The Preservation Plan includes suggested language for the signs. The signs should state that the visitor should refrain from entering the Preservation Area, especially Preservation Area A, out of respect for the cultural significance or sacredness of the sites. A visitor who desires a close-up view could be escorted through the area by a volunteer steward or park employee. However, because the park is publicly owned, the access restriction for reasons relating to "sacredness" should be voluntary. Access restrictions for purposes of preserving the physical integrity of the site can be mandatory, provided the restriction applies to all persons equally.¹⁸

The County could designate a *Kahu* (cultural caretaker), who could be an individual or a group, to voluntarily oversee all activities affecting the historic sites

including construction monitoring, stabilization, landscaping, monitoring, interpretation, and escort or access control. A model could be the volunteer work of Pu'u O Mahuka, a group organized to care for Pu'u O Mahuka Heiau, a once-neglected national historic landmark on Oahu's North Shore.¹⁹ Three other sacred sites-- 'Iao State Park on Maui, Ulupo Heiau in Kailua, and Hikina-a-kala Place of Refuge on Kauai-- are being cared for by community groups under a program begun in 1987 by the Division of State Parks and State Historic Preservation Division.

3.1.6 Coastal Resources

Beaches of the Big Island describes the La'aloa Bay Beach as one of the best sandy beach areas in Kona:

A shallow sand bar that fronts the entire beach slopes gently to the deeper waters offshore, providing a safe swimming area. Throughout the year, a small shorebreak on the sand bar produces waves suitable for novice bodysurfers and bodyboarders. The attractive white sand of the beach, the park facilities, and the gentle shorebreak combine to make this one of the most popular parks in Kona, a favorite with visitors and residents alike. During the summer months and on weekends and holidays throughout the year, the park is usually crowded from end to end with sunbathers and bodysurfers.²⁰

Impacts and Mitigation

Beneficial impact-- the proposed improvements will enhance public access to this popular resource.

3.1.7 Air Quality and Noise

The Site will generate noise and emissions from vehicular traffic entering and exiting the Site. However, since the parking capacity will primarily accommodate the existing overflow users who currently must park along the highway, the increase will not be significantly greater than the current levels. No lights will be provided; therefore, nighttime noise from the Site should not be significant.

18. If the reason for the access restriction is to protect the fragile physical condition of the site rather than for sacred reasons, then all persons including native Hawaiians need to be equally restricted even for ceremonial uses. If enforceable mandatory access restriction is desired for sacred or cultural reasons, then the restricted areas should be conveyed to a private (possibly nonprofit) entity. As long as the area is publicly owned, the 1st Amendment of the U.S. Constitution prohibits governmental action that advances a particular religion. Federal courts have ruled in similar situations that the National Park Service could not restrict visitors from accessing sacred native Indian sites, even during the conduct of traditional ceremonies (see, for example, *Badoni v. Higginson*, 638 F.2d 172 (10th Cir., 1980)). There have been critics to these decisions, and this area of the law needs to further evolve. This issue also confronts the Keolonahihi State Historical Park (see the Final EIS for the Keolonahihi State Historical Park (Cultural Site) dated October 1995).

19. Honolulu Advertiser, "Group to restore heiau", February 9, 1997.

20. Clark, J., *Beaches of the Big Island*. University of Hawaii Press, 1985, p. 105.

Impacts and Mitigation

None. Noise during construction would be mitigated by compliance with the Department of Health noise regulations (*Hawaii Administrative Rules Chapter 11-46*).

3.1.8 Scenic Resources

Currently, the Site is overgrown and not maintained. The proposed project, embellished with landscaping, will improve the scenic quality of the area. The General Plan lists La'aloa Bay Beach Park as a significant scenic resource.²¹

Impacts and Mitigation

Beneficial impact-- the requested transfer of State lands to the County and the recent acquisition of the Expansion Portion ensure the perpetual preservation of the La'aloa Bay Beach Park as a public open space.

3.2 Socioeconomic Characteristics-- Ceded Lands

The State Lands Portion (TMK 7-7-8:106) is part of the State's ceded lands inventory. Under the terms of the Admissions Act §5(f), the federal government returned the ceded lands to the State in the form of a public trust for five purposes: support of public schools and other public education institutions; betterment of the conditions of Native Hawaiians; development of farm and home ownership on as widespread basis as possible; making of public improvements; and provision of lands for public use. The proposed project meets the public trust purpose of providing land for public use.

3.3 Public Facilities, Utilities, and Services

3.3.1 Roads and Traffic

The access to the proposed parking lot will be in the approximate location of the existing dirt road entrance from Alii Drive. Alii Drive is a 50-foot right-of-way with a 22-foot pavement. This is the main road servicing the coastal resort and residential corridor between Kailua and Keauhou. The capacity of the proposed parking lot (25 stalls) is less than half of the capacity of the existing parking lot at Kahaluu Beach Park and should not create a significant impact on the existing traffic flow.

Impacts and Mitigation

The proposed parking lot should relieve some traffic congestion caused by the overcrowded onstreet parking.

21. County of Hawaii General Plan, Supporting Document, November 1989, p. 36.

3.3.2 Water System

Landscaping will consist of appropriate salt-tolerant plants that will not require irrigation. Picnickers will need to use the existing facilities near the restroom for water needs. Therefore, the Expansion Portion will not require water.

Impacts and Mitigation

None-- there will be no water improvements on the Expansion Portion.

3.3.3 Wastewater System

No additional restroom facilities will be provided on the Expansion Portion. The existing restroom facility is connected to the sewer line along Alii Drive.

Impacts and Mitigation

None.

3.3.4 Drainage System

As mandated in the Storm Drainage Standards for Hawaii County, any increase in runoff determined to be due to development of a proposed site, including but not limited to buildings, paved roads and parking areas and more intensive use, must be disposed of by on-site drainage facilities. The project's drainage will be handled by drywells or other means acceptable to the Department of Public Works.

Impacts and Mitigation

None. If the drywells are considered "injection wells", the Underground Injection Control (UIC) Permit would mitigate potential impacts to the groundwater quality. Since the parking lot runoff will be handled by the proposed drainage improvements, surface runoff to the coastal waters should be minimal.

3.3.5 Electrical/Telephone

No lights will be provided for the parking lot.

Impacts and Mitigation

None-- there will be no electrical improvements on the Expansion Portion.

3.3.6 Police & Fire Protection

Police patrols are dispatched out of a station in Kealakehe. Three shifts with an average of eight patrolmen per shift provide round-the-clock coverage. The average response time to the Site is three to four minutes.

A two-company fire station located on Palani Road *mauka* of the junction with Queen Kaahumanu Highway serves the area. Three shifts with twelve firemen

per shift provide round-the-clock service. Response time is also three to four minutes. Three certified Mobile Intensive Care Technicians (MICT) are assigned to the station, and one MICT is assigned to each shift. Emergencies are taken to Kona Hospital, which takes approximately 15 to 20 minutes. Firemen at the station are also trained in rescue procedures and have a Radon 25-foot rescue boat, diving equipment and surfboards for search and rescue work. Several of the firemen have various levels of water safety training and some are certified lifeguards.

Impacts and Mitigation

None.

4.0 RELATIONSHIP TO PLANS, POLICIES, AND CONTROLS

4.1 State Plan

The proposed project conforms with the objectives and policies of the Hawaii State Plan:

§226-6 Objectives and policies for socio-cultural advancement-- leisure. (a) Planning for the State's socio-cultural advancement with regard to leisure shall be directed towards the achievement of the objective of the adequate provision of resources to accommodate diverse cultural, artistic, and recreational needs for present and future generations.

(b) To achieve the leisure objective, it shall be the policy of this State to:

(2) Provide a wide range of activities and facilities to fulfill the cultural, artistic, and recreational needs of all diverse and special groups effectively and efficiently.

(5) Ensure opportunities for everyone to use and enjoy Hawaii's recreational resources.

(6) Assure the availability of sufficient resources to provide for future cultural, artistic, and recreational needs.²²

The proposed project will expand the opportunities for groups of all ages and abilities to have improved access to a popular sandy beach. The County will coordinate with interested groups to advance the cultural education and appreciation afforded by the Haukalua Heiau.

4.2 State Land Use Law

The State Land Use classification for the Site is Urban. The County, through its zoning ordinance, determines the permissible uses within the Urban district. The proposed project will not require a land use district reclassification.

²² Hawaii Revised Statutes §226-23.

4.3 West Hawaii Regional Plan

The Office of State Planning prepared the West Hawaii Regional Plan to coordinate State activities in the planning region that included North and South Kohala and North Kona. The Plan identified La'aloa Bay Beach Park as one of sixteen high value outdoor recreation areas in the Kona-Kohala region. The Plan recommended the further expansion of the public park systems with priority to prime swimming beaches, especially areas suitable for families, safe for children and novice swimmers.²³ The setaside of the State lands to the County for incorporation into the La'aloa Bay Beach Park implements this recommendation.

4.4 Historic Preservation

Hawaii Revised Statutes §6E-8 requires the review and written concurrence by the Department of Land and Natural Resources of any State or County project which may affect historic properties. The initial consultations with the State Historic Preservation Division are documented in Appendix C, and findings summarized in Section 3.1.5, "Historic/Archaeological/Cultural Resources," on page 11.

Hawaii Revised Statutes §6E-43 relating to prehistoric and historic burial sites applies to the project since at least one known burial has been discovered on the site. As a result of digging by looters, the 'Ohana members inadvertently discovered burials and immediately notified DLNR-SHPD. DLNR-SHPD collected the burials for safekeeping until arrangements could be made for their reinterment. In February 1996, the remains were reinterred on the *heiau* in the location where they had been collected. The burials will be preserved in place. The requirements of *Hawaii Revised Statutes* §6E-43.6, which applies to inadvertent discoveries of burial sites, has been met. There are no other known burials on the site.

4.5 Hawaii County General Plan

The General Plan Land Use Pattern Allocation Guide (LUPAG) Map designation for the Site is Open. Since the Open designation is intended for "parks and historic sites,"²⁴ the proposed use conforms with the General Plan.

The project implements the following General Plan goals and policies related to recreation:

Goals

23. State of Hawaii, Office of State Planning, West Hawaii Regional Plan, 1988.

24. Hawaii County General Plan, Supporting Document, 1989, p. 80.

Provide a wide variety of recreational opportunities for the residents and visitors of the County.

Provide a diversity of environments for active and passive pursuits.

Policies

The County of Hawaii shall improve existing public facilities for optimum usage.

The use of land adjoining recreation areas shall be compatible with community values, physical resources and recreation potential.

The County shall develop short and long range capital improvement programs and plans for recreational facilities which are consistent with the General Plan.

Facilities for compatible multiple uses shall be provided.

The County shall provide facilities and a broad recreational program for all age groups, with special considerations for the handicapped, the elderly, and young children.

The County shall coordinate recreational programs and facilities with governmental and private agencies and organizations. Innovative ideas for improving recreational facilities and opportunities shall be considered.²⁵

Courses of Action²⁶

Improve facilities at White Sand Beach and expand Kahaluu Beach Park.

The proposed project would enhance the recreational opportunities of residents and visitors by improving and optimizing the use of the existing beach park facility. The County will consider innovative arrangements with Hawaiian cultural groups to preserve the historic properties on the project site.

4.6 Hawaii County Zoning

The existing County zoning designation for the existing park area is Open (O). The zoning for the Expansion Portion is Resort (V-1.25). Public parks are permitted uses within the Open and Resort districts.²⁷ Plan approval is required for any proposed structure within the Open and Resort districts, including public uses.²⁸

4.7 Coastal Zone Management, Special Management Area, and

25. General Plan, County of Hawaii, §4.K. (Ordinance No. 89-142).

26. General Plan, County of Hawaii §5.G(6) (Ordinance No. 89-142).

27. Ordinance No. 96-160 (Amended Zoning Code), County of Hawaii, §25-5-92((a)(26), - 162(a)(11).

28. Ordinance No. 96-160 (Amended Zoning Code), County of Hawaii, §25-5-167 (plan approval required in Open district) and §25-4-11(c) (plan approval required for all public uses).

Shoreline Setback Variance

The project is located within the Special Management Area (SMA). Since the proposed activities fall within the definition of "development" under the County's SMA Rules,²⁹ the project will require a SMA Permit. Since the estimated project cost is less than \$125,000, the project may require only a SMA Minor Permit rather than a SMA Use Permit. A shoreline survey certified by the chairperson of the Board of Land and Natural Resources may need to be submitted as part of the permit application.

To be approved, the project must conform with the objectives and policies of the Coastal Zone Management Act (*Hawaii Revised Statutes Chapter 205A*).³⁰ The policies are discussed below:

- **Recreational Resources**
The policy objective is to provide coastal recreational opportunities accessible to the public. The proposed project enhances public access to a popular sandy beach and body surfing resource.
- **Historic Resources**
Sensitive preservation of the historic sites within or nearby to the Expansion Portion will be coordinated with the community and Native Hawaiian representatives.
- **Scenic and Open Space Resources**
The proposed clearing of some of the vegetation coupled with minor proposed landscaping, should enhance the scenic attributes of the Site and possibly improve *makai* vistas from the highway.
- **Coastal Ecosystems**
The *makai* area of the Expansion Portion would be left as is to encourage the coastal strand vegetation and preserve a habitat for the native bat.
- **Economic Uses**
Since the proposed park site is not an economic venture, the policies are not applicable.
- **Coastal Hazards**
No structures will be constructed within the flood hazard zones.
- **Managing Development and Public Participation**
Public participation in the development process has been encouraged through the EA process and subsequently through the SMA permit process.
- **Beach Protection**
The proposed parking lot will be located inland of the shoreline setback line to avoid interference with natural shoreline processes.

29. County of Hawaii, Planning Commission, Rules of Practice & Procedure §9-4(10).

30. *Ibid.*, §9-11.C.

The parking lot will be located outside the 40' shoreline setback area. Landscaping and walkway/pathway construction within the shoreline setback area are considered "minor structures or activities" and may not require a shoreline setback variance depending on the Planning Department's review of a written request for minor activity determination.³¹

4.8 Hawaii County Recreation Plan

The County of Hawaii Recreation Plan recognizes the parking problems and lack of facilities at La'aloa Bay Beach Park.³² The proposed project addresses these problems.

4.9 Other Permits and Approvals

As a public project, the project design must conform with the Americans with Disabilities Act Accessibility Guidelines; P&R will seek the advice and recommendation from the Commission on Persons with Disabilities on any construction plans.³³ Since the limits of grading for the improvements will involve less than 5 acres, the non-point source controls under the NPDES Permit administered by DOH do not apply to the project. Any sign for a public facility that does not exceed 24 s.f. is excluded from the sign permit requirements.³⁴

Table 2: List of Permits and Approvals

Permit or Approval	Authority*	Approving Agency
STATE OF HAWAII		
Underground Injection Control (possibly)	HAR Chap. 11-23	Department of Health
Conformance with handicapped accessibility guidelines	HRS §103-50	Commission on Persons with Disabilities
Historic Preservation written concurrence	HRS §6E-8	State Historic Preservation Division
Conformance with burial site requirements	HRS §6E-43	State Historic Preservation Division, Burial Council, OHA, others

31. Ibid., §§8-3(f) & (g), -7(d).

32. Aotani & Associates, Inc., County of Hawaii: Recreation Plan, 1973, p. 149.

33. Hawaii Revised Statutes §103-50.

Table 2: List of Permits and Approvals

Permit or Approval	Authority*	Approving Agency
COUNTY OF HAWAII		
Plan Approval	HCC Chap. 25	Planning Department
Grading Permit (possibly)	HCC Chap. 10	Department of Public Works
SMA Permit (possibly Minor permit)	PC Rule 9	Planning Commission
Shoreline Setback minor activity determination	PC Rule 8	Planning Department

*PC Rule= Rules of Practice & Procedure, Planning Commission, County of Hawaii; HCC= Hawaii County Code; HAR= Hawaii Administrative Rules; HRS= Hawaii Revised Statutes

5.0 DETERMINATION WITH SUPPORTING FINDINGS AND REASONS

The proposed project is not expected to cause significant impacts to the environment, pursuant to the significance criteria established by the Environmental Council as discussed below;³⁵ therefore, the determination is to issue a Finding of No Significant Impact.

The proposed project will not involve an irrevocable commitment to loss or destruction to any natural or cultural resources. The State Lands Portion of the Site is already part of the existing beach park. The historic sites on the State Lands Portion and the Expansion Portion will be preserved.

The proposed project will not curtail the range of beneficial uses of the environment. The project will enhance the beneficial use of the Expansion Portion since this area is currently overgrown and underutilized.

The proposed project will not conflict with the State's long-term environmental policies. The proposed project will not conflict with the environmental policies set forth in the State Plan and Chapter 344, Hawaii Revised Statutes in that the project will not damage sensitive natural resources nor emit excessive noise or contaminants.

34. Hawaii County Code §3-32(a)(3).

35. Hawaii Administrative Rules, §11-200-12.

The proposed project will not substantially adversely affect the economic welfare, social welfare, or public health of the community. The expanded recreational opportunities provided by the project will beneficially affect the social welfare and public health of the community.

The proposed project will not involve substantial secondary impacts, such as population changes or effects on public facilities. The project will increase the capacity of public recreation facilities. This increased capacity will not induce population growth.

The proposed project will not involve a substantial degradation of environmental quality. There will be no significant degradation of air, water, or noise quality.

The proposed project will not have cumulative impacts or involve a commitment for larger actions. All phases of the project have been described and assessed in this EA. In a regional context, the project will not have cumulative impacts.

The proposed project will not substantially affect any rare, threatened or endangered species of flora or fauna or habitat. The Site is a known area for sightings of the endangered bat. However, since 60% of the Expansion Portion will remain unchanged, and the proposing agency will make an effort to schedule construction during the off-season for bats, the project should have minimal impact on this species.

The proposed project will not detrimentally affect air or water quality or ambient noise levels. The proposed project will not produce any point source air emissions. Site work will be in accordance with grading and/or SMA permit conditions to minimize erosion, non-point source pollution, and dust. Noise during construction will be mitigated to acceptable levels through compliance with the Department of Health noise regulations.

The proposed project is not located in an environmentally sensitive area (e.g., flood plain, tsunami zone, coastal area). Although located in the coastal high hazard zone, the proposed parking lot will be sited outside of this zone. The Site is in the Special Management Area, and extra precautions will be taken to ensure minimal water quality impacts during construction and long-term operation.

The proposed project will not substantially affect scenic vistas and viewplanes identified in county or state plans or studies. The County General Plan identifies natural beauty sites and vistas. The project will enhance La'aloa Bay Beach, which is one of the listed sites or vistas for North Kona.

The proposed project will not require substantial energy consumption. The proposed improvements do not include night lighting.

Summary of Mitigation Measures

Design Phase:

- Submit construction plans for review by the Commission on Persons with Disabilities.
- Confirm siting of the parking lot outside of the flood hazard area.
- Prepare erosion and sedimentation plans to prevent impacts to the coastal water quality during construction.
- Grading and construction plans shall accurately show the buffer area boundaries for Preservation Areas A, B, C, and D, which boundaries shall be approved by the State Historic Preservation Division.
- Design drainage systems to minimize surface runoff from the parking lot to the coastal waters.

Construction Phase:

- Schedule construction, to the extent possible, during October through May which is the off-peak season for the bats (and which coincidentally is the season of lower rainfall for Kona).
- Construction documents shall require the contractor to erect brightly colored construction fencing along the buffer area boundaries. No construction shall occur within the fenced areas, except appropriate landscaping, interpretation, and maintenance. An archaeologist shall monitor the installation of the fence and notify DLNR-SHPD when the fencing is in place. The contractor shall remove the fencing upon completion of construction.
- A pre-construction meeting shall be held at the Site with the contractor's foreman, the archaeologist retained to monitor construction, interested community members, and DLNR-SHPD to discuss the significance of the buffer zones and any other preventive measures to minimize impact to the historic resources.
- The picnic area shall be restricted to hand-clearing.
- The County shall retain an archaeologist to monitor construction of the parking lot, any removal of the existing cement foundation, and clearing of the picnic area. If any artifacts or burials are discovered, SHPD shall be immediately notified.
- No stones shall be removed from within the Preservation Areas. Stones uncovered in the construction area that are suitable for buffer walls or other park amenities may be kept onsite.

Operational Phase:

CORRECTION

THE PRECEDING DOCUMENT(S) HAS
BEEN REPHOTOGRAPHED TO ASSURE
LEGIBILITY
SEE FRAME(S)
IMMEDIATELY FOLLOWING

The proposed project will not require substantial energy consumption. The proposed improvements do not include night lighting.

Summary of Mitigation Measures

Design Phase:

- Submit construction plans for review by the Commission on Persons with Disabilities.
- Confirm siting of the parking lot outside of the flood hazard area.
- Prepare erosion and sedimentation plans to prevent impacts to the coastal water quality during construction.
- Grading and construction plans shall accurately show the buffer area boundaries for Preservation Areas A, B, C, and D, which boundaries shall be approved by the State Historic Preservation Division.
- Design drainage systems to minimize surface runoff from the parking lot to the coastal waters.

Construction Phase:

- Schedule construction, to the extent possible, during October through May which is the off-peak season for the bats (and which coincidentally is the season of lower rainfall for Kona).
- Construction documents shall require the contractor to erect brightly colored construction fencing along the buffer area boundaries. No construction shall occur within the fenced areas, except appropriate landscaping, interpretation, and maintenance. An archaeologist shall monitor the installation of the fence and notify DLNR-SHPD when the fencing is in place. The contractor shall remove the fencing upon completion of construction.
- A pre-construction meeting shall be held at the Site with the contractor's foreman, the archaeologist retained to monitor construction, interested community members, and DLNR-SHPD to discuss the significance of the buffer zones and any other preventive measures to minimize impact to the historic resources.
- The picnic area shall be restricted to hand-clearing.
- The County shall retain an archaeologist to monitor construction of the parking lot, any removal of the existing cement foundation, and clearing of the picnic area. If any artifacts or burials are discovered, SHPD shall be immediately notified.
- No stones shall be removed from within the Preservation Areas. Stones uncovered in the construction area that are suitable for buffer walls or other park amenities may be kept onsite.

Operational Phase:

- Stabilize, monitor, landscape, and interpret the historic sites in accordance with the Preservation Plan recommendations.
- Implement the burial treatment and maintenance plans in accordance with the Preservation Plan.
- Possibly designate a *Kahu* (cultural caretaker), who could be an individual or a group, to voluntarily oversee all activities affecting the historic sites including construction monitoring, stabilization, landscaping, monitoring, interpretation, and escort or access control.

6.0 REFERENCES

Aotani & Associates, Inc., County of Hawaii: Recreation Plan, 1973.

Clark, J., Beaches of the Big Island. University of Hawaii Press, 1985.

Federal Emergency Management Agency, Flood Insurance Rate Map, Panel 926, September 16, 1988.

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State of Hawaii, Department of Land and Natural Resources. An Inventory of Basic Water Resources Data: Island of Hawaii. Report R34, 1970.

Terry, R. and R. Takemoto, Final EIS for the Keolonahihi State Historical Park (Cultural Site). Prepared for the Department of Land and Natural Resources, Division of State Parks, October 1995.

U.S. Soil Conservation Service. 1973. Soil Survey of Island of Hawaii, State of Hawaii. Washington: Government Publications.

APPENDIX A:

HAWAII COUNTY COUNCIL RESOLUTION NO. 75-93

PROVIDING FOR THE ACQUISITION OF LAND FOR THE EXPANSION OF MAGIC SANDS BEACH PARK

HAWAII COUNTY ORDINANCE NO. 94-105

AN ORDINANCE TO RENAME DISAPPEARING SANDS BEACH PARK TO LA'ALOHA BAY BEACH PARK

Corp. Counsel

COUNTY OF HAWAII STATE OF HAWAII

RESOLUTION NO. 76 93

PROVIDING FOR THE ACQUISITION OF LAND FOR THE EXPANSION OF MAGIC SANDS BEACH PARK, LAALOA, DISTRICT OF NORTH KONA, COUNTY AND STATE OF HAWAII.

WHEREAS, that area of land commonly referred to as Magic Sands, Disappearing Sands or White Sands Beach Park, hereinafter referred to as "Magic Sands," is owned by the County of Hawaii; and

WHEREAS, the popularity of Magic Sands as a beach and recreational park, and the scarcity of available parking thereat, has created congestion and other traffic problems in the area surrounding the beach park; and

WHEREAS, the County has deemed it necessary to exercise its right of eminent domain in acquiring that certain undeveloped parcel of land adjacent to and immediately south of Magic Sands for the purpose of providing additional parking for beachgoers; and

WHEREAS, Section 101-13 of the Hawaii Revised Statutes requires that a condemnation action by the County must be authorized by a resolution of the County Council.

NOW, THEREFORE, BE IT RESOLVED BY THE COUNCIL OF THE COUNTY OF HAWAII, that it is necessary for the public use and purpose, to wit: the expansion and improvement of the Magic Sands Beach Park, situate at Laaloa, District of North Kona, County and State of Hawaii, to take, acquire and condemn that certain parcel of land identified as Tax Map Key No. (3) 7-7-10:36.

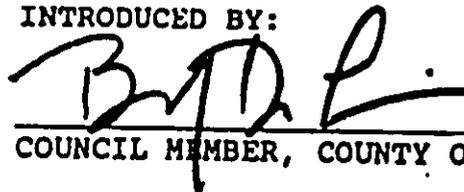
BE IT FURTHER RESOLVED that the Corporation Counsel of the County of Hawaii be and is hereby authorized and empowered to initiate proceedings in eminent domain, as provided by law, for the taking, acquisition, and condemnation of the aforesaid parcel of land, together with any adjacent lands necessary for temporary construction purposes.

BE IT FURTHER RESOLVED that in the process of said proceedings in eminent domain, the Corporation Counsel be and is hereby authorized and empowered to negotiate terms of settlement, subject to the approval of this Council and the court before which such proceedings are prosecuted.

BE IT FURTHER RESOLVED that the Clerk of the County of Hawaii is directed to transmit copies of this Resolution to the Honorable Stephen K. Yamashiro, Mayor of the County of Hawaii, the Director of the Department of Parks and Recreation and the Office of the Corporation Counsel.

Dated: Hilo, Hawaii, this 25th day of August, 1993.

INTRODUCED BY:



COUNCIL MEMBER, COUNTY OF HAWAII

COUNTY COUNCIL
County of Hawaii
Hilo, Hawaii

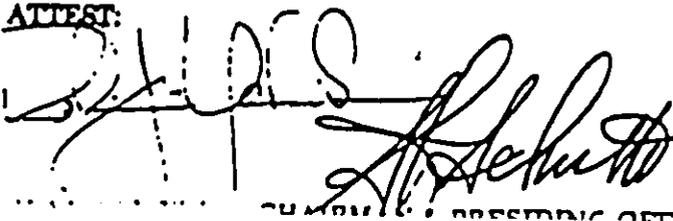
ROLL CALL VOTE

	AYES	NOES	ABS	EX
ARAKAKI	X			
BONK-ABRAMSON	X			
CHILDS	X			
DE LIMA	X			
DOMINGO	X			
HALE	X			
RATH	X			
ROSEHILL	X			
SCHUTTE	X			
	9	0	0	0

Reference C-452/HS&PWC-32

I hereby certify that the foregoing RESOLUTION was by the vote indicated to the right hereof adopted by the COUNCIL of the County of Hawaii on August 25, 1993.

ATTEST:



COUNTY CLERK

COUNTY OF HAWAII STATE OF HAWAII

BILL NO. 287

ORDINANCE NO. 94 105

AN ORDINANCE TO RENAME DISAPPEARING SANDS BEACH PARK TO LA'ALOA BAY BEACH PARK

BE IT ORDAINED BY THE COUNCIL OF THE COUNTY OF HAWAII:

SECTION 1. Findings and Purpose. The purpose of this ordinance is to rename the public beach park known as "Disappearing Sands Beach Park," to "La'aloa Bay Beach Park," pursuant to Chapter 15, Article 8 of the Hawaii County Code of 1983, which establishes guidelines for the naming of county parks and recreational facilities. Chapter 15, Article 8, Section 15-67(a) (2)(A) of the Hawaii County Code provides that a park shall "be named for its neighborhood, community, region, district or other identifying geographical location." Furthermore, the council desires to further the policy of naming its open areas with respect for the traditional Hawaiian names for such locations.

The county is currently undertaking proceedings to acquire the ocean front lands in the ahupua'a of La'aloa adjacent to Disappearing Sands Beach Park. Under a right of possession of such La'aloa lands, the county is preparing to expand the area into an ocean front beach park that would encompass Disappearing Sands Beach Park. The La'aloa land will be developed into a highly desirable recreation zone complementing the existing beach park. At the current time, significant activities occur directly in front of the La'aloa land including surfing and diving. The area of new land being added is greater than that of Disappearing Sands Beach Park, and thus, the majority of the new beach park will be in the La'aloa ahupua'a. A careful search of public survey maps reveals that the shallow elongated bay between Kamoia Point in Holualoa, and

Kapalaalaea, and fronting the ahupua'a's of La'aloa and Pahoehoe, was named La'aloa Bay.

The name of Disappearing Sands Beach Park has become outdated and has fallen out of common use. The park is now commonly called either "Magic Sands" or "White Sands" beach park, reflecting the names of nearby condominium developments. Disappearing Sands Beach Park is located in the ahupua'a of Pahoehoe. As the county already operates a "Pahoehoe Beach Park" nearby and to the north of the park, another appropriate name needs to be chosen.

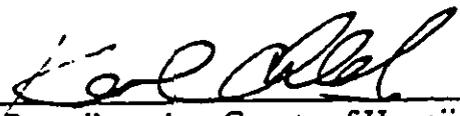
Considering the La'aloa lands being added to the existing beach park, the activity that occurs directly on and in front of the La'aloa lands, the historical name of the bay fronting the beach park, and the state of the current name, it is appropriate that the Disappearing Sands Beach park be renamed La'aloa Bay Beach Park.

SECTION 2. Notwithstanding any other law to the contrary, the Disappearing Sands Beach Park is hereby renamed La'aloa Bay Beach Park.

SECTION 3. In the event that any portion of this ordinance is declared invalid, such invalidity shall not affect the other parts of this ordinance.

SECTION 4. This ordinance shall take effect upon its approval.

INTRODUCED BY:


Councilmember, County of Hawaii

Hilo, Hawaii

Date of Introduction: August 24, 1994
Date of 1st Reading: August 24, 1994
Date of 2nd Reading: September 7, 1994
Effective Date: September 13, 1994

OFFICE OF THE COUNTY CLERK
County of Hawaii
Hilo, Hawaii

RECEIVED

'94 SEP 13 AM 10 13

OFFICE OF THE COUNTY CLERK

Introduced By: Keola Childs
Date Introduced: August 24, 1994
First Reading: August 24, 1994
Published: N/A

REMARKS:

COUNTY OF HAWAII ROLL CALL VOTE				
	AYES	NOES	ABS	EX
ARAKAKI	X			
BONK-ABRAMSON	X			
CHILDS	X			
DE LIMA	X			
DOMINGO	X			
HALE	X			
RATH	X			
ROSEHILL	X			
SCHUTTE	X			
	9	0	0	0

Second Reading: September 7, 1994
To Mayor: September 7, 1994
Returned: September 13, 1994
Effective: September 13, 1994
Published: September 19, 1994

REMARKS:

ROLL CALL VOTE				
	AYES	NOES	ABS	EX
ARAKAKI	X			
BONK-ABRAMSON	X			
CHILDS	X			
DE LIMA	X			
DOMINGO	X			
HALE	X			
RATH	X			
ROSEHILL	X			
SCHUTTE	X			
	9	0	0	0

I DO HEREBY CERTIFY that the foregoing BILL was adopted by the County Council and published as indicated above.

APPROVED as to
FCRM and LEGALITY
[Signature]
ASSISTANT CORPORATION COUNSEL
COUNTY OF HAWAII
Date 9/12/94

[Signature]
COUNCIL CHAIRMAN
[Signature]
COUNTY CLERK

Approved/Disapproved this 13 day
of September, 19 94

[Signature]
MAYOR, COUNTY OF HAWAII

Bill No.: 287
Reference: C-1198/HSPWC-129
Ord. No.: 94 105

APPENDIX B:

**U.S. FISH & WILDLIFE SERVICE FIELD
REPORT**



United States Department of the Interior



FISH AND WILDLIFE SERVICE
Pacific Islands Office
P.O. Box 50167
Honolulu, Hawaii 96850

NOV 20 1993

In reply refer to: MSS

Mr. George Yoshida, Director
County of Hawaii
Department of Parks and Recreation
25 Aupuni Street, Room 210
Hilo, Hawaii 96720

Dear Mr. Yoshida:

We have received the report from our field biologists on the Big Island regarding the reported sighting of the endangered Hawaiian hoary bat, Lasiurus cinereus semotus on your recently acquired property near the Disappearing Sands Beach in North Kona, Hawaii. We have enclosed a copy of their field notes with this letter. Although there were foraging bats detected during their late October survey, the field biologists could find no evidence of bats roosting in the area. The trees were searched and nothing was found.

However, we wish to offer the following recommendations regarding the use of the property until such time as additional information becomes available.

1. As indicated in our earlier letter, a recent study by David Jacobs, Department of Zoology at the University of Hawaii at Manoa, has found that there appears to be a drop in bat activity in the Kona area between January and March. Bat activity increases from May to October, with a peak in August-September. If possible, we recommend that development of the property await this decrease in bat activity.
2. We recommend that the beach area be surveyed monthly from May to October to determine the extent to which bats utilize the area. Data from these surveys should be used in determining the extent and manner in which the park is developed.
3. As indicated to you in our letter dated October 26, 1993, to avoid the potential for take of this endangered species, may we suggest that you adjust the timing of your beach improvement activities until we are able to determine the potential impacts of the project on the foraging bats. A description of your project would greatly assist us in determining whether any part of the project could potentially result in taking of the species.

RECEIVED
NOV 20 1993
PARKS & RECREATION
HONOLULU, HAWAII

We appreciate your assistance in protecting this highly endangered species in your project area. We look forward to working with you as you implement your plans in such a manner as to avoid negatively impacting this species. If you have any questions, please contact Ms. Margo Stahl of this office at 541-2749.

Sincerely,

Brooks Hayes

for Robert P. Smith
Field Supervisor

cc: State of Hawaii, Department of Land and Natural Resources
Division of Forestry and Wildlife

Magic Sands Bat Survey

Date: 27,28 Oct 93
 Observers: JKD, EMSN, GLR, AV
 Area: Magic Sands County Park

Survey Target: Hawaiian Hoary Bat
 Other species detected: Barn Owl

Wind: 2 (4-7 mph) Cloud cover: 0-10%
 Rain: 0 Noon: 4

Site description: residential coastal area between the ocean and Alii road, small dirt road runs through it, run down house at the North end with lots of trash and scraps, vegetation 100% exotic, semi-closed canopy 5-13m high consisting of Proscopis pallida, Pithecellobium dulce and a few coconut palms, understory consisting of introduced grasses including, Panicum maximum and a climbing species of Cereus

Methods: All four of the observers were using Mini-2 Bat Detectors set at a frequency level of 25-30kHz. The observers surveyed 2 at time in shifts, except for the first 38 min of the survey and between 1600 and 1700 hr when all four surveyed at the same time. The observers used binoculars and bat detectors to search the trees in the area for roosting bats.

Field notes: (AV)

1555 bat detector on
 1715 bat detector off-no detections
 1729 1 bat sighted foraging over the water, flew off in a westerly direction
 1743 2 bats sighted foraging over the water in front of forested area
 1815 bat detector on
 cloud cover: 80%
 1827 bat sighted foraging over the water, 100m away 30m up did not pick up with bat detector
 1830 bat detected over water with bat detector, same area as bat above
 1936 bat detector off
 2030 bat detector on
 2103 bat detector off-no detections
 0433 bat detector on
 cloud cover: 20%
 0528 barn owl sighted flying over forested area in a NE direction
 0533 bat detector off

Field notes: (EMSN)

1547 bat detector on
 1630 bat detector off-no detections
 1715 bat detector on
 1801 2 bats seen over water, closest one 150m
 1803 1 bat seen over water, 300m
 1817 1 bat seen foraging over water, 500m
 1939 few distant blips, unsure of direction
 2000 bat detector off
 0530 bat detector on
 0630 bat detector off-no detections

Field notes: (JKD)

1549 bat detector on
1630 bat detector off-no detections
1715 bat detector on
1900 bat detector off-no detections
1922 bat detector on
2030 bat detector off-no detections
0533 bat detector on
0630 bat detector off-no detections

Field notes: (GHR)

1551 bat detector on
1714 bat detector off-no detections
1800 bat detector on
1840 4 bat passes overhead, 10m
1900 bat detector off
2000 bat detector on
2100 bat detector off-no detections
0429 bat detector on
0530 bat detector off-no detections

Summary: The area was continuously surveyed from 1547 hr to 2100 hr on the 27th with 11 total detections. The bats seen foraging over the water by different observers were most likely the same bats. Since two bats were seen foraging together at the same time, there were at least two bats. The area was continuously surveyed from 0429 hr to 0630 hr on the 28th, and no bats were detected. The trees in the area were thoroughly searched by the observers, and nothing was found. Although there were foraging bats detected, the observers could find no evidence of bats roosting in the area.

APPENDIX C:

**INITIAL CONSULTATIONS WITH THE
STATE HISTORIC PRESERVATION
DIVISION**

JOHN WAIKES
GOVERNOR OF HAWAII



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES
STATE HISTORIC PRESERVATION DIVISION
33 SOUTH KING STREET, 8TH FLOOR
HONOLULU, HAWAII 96813

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HISTORIC PRESERVATION

DIVISION

LAND MANAGEMENT

STATE PARKS

WATER AND LAND DEVELOPMENT

August 13, 1993

Ms. Virginia Goldstein, Director
Planning Department
County of Hawaii
25 Aupuni Street
Hilo, Hawaii 96720

LOG NO: 9170
DOC NO: 9308ks05

Dear Ms. Goldstein:

**SUBJECT: Field Check of Property South of Disappearing Sands County Park
Pahoehoe 4th and Laaloa, North Kona, Island of Hawaii
TMK: 7-8-08: 016 & 017**

7-7-10:36

Field check of the subject parcels were undertaken by our Hawaii Island archaeologists, Kanalei Shun and Marc Smith, during the first week of this month. It is our understanding that the County is planning to purchase this property for vehicular parking and is seeking our comments for such undertaking. Vegetation in the parcel consists of a strip of *hau* immediately south of the comfort station for the existing Magic Sands County Park, *kiawe*, *koa haole*, and unidentified grasses.

Two wooden single story structures are located within the property. Two known historic sites, both minimally significant for their information content (criterion D), are located just south of the structures. The first of these archaeological sites consists of a beach boulder platform which is located immediately south of the southern structure. Should this wooden structure be demolished to make way for the parking lot, then the platform site is likely to be "adversely affected". Thus, before any demolition of the structure can occur, a mitigation plan for this historic site must be submitted to our office for review and concurrence. The second known historic site in the area is Houkolea Heiau (site number -2009) whose archaeological features include a platform, a *konane* board, a subsurface deposit, and a probable shark rock. The *heiau* which is also significant for its cultural value, is located within the State of Hawaii property in parcel (6) roughly 30 feet south the first platform. The *heiau* is not likely to be "adversely affected" if the parking lot construction plans do not intrude into parcel (16) in any way.

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35

From: DEPT PARKS&REC. CofH 808 9618411

To:

05/27/97 08:46 P. 002

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Virginia Goldstein
Page 2

During our field check, two low terraces were observed under the *hau* patch in the northeast corner of parcel 17, just south of the comfort station. The terraces take up an area covering roughly 30 by 30 feet of the parcel corner. A broken concrete block and historic period debris are scattered on the surface of the *makai*, or more westerly, terrace. These terraces appear to be significant at least for their information content and could be "adversely affected" by the construction of the parking lot, should the lot intrude into that corner of the parcel. If such is the case, a mitigation plan should be submitted to our office for review and concurrence.

The area under the wooden structures could not be checked for significant historic sites. It is likely that any surface archaeological site that may have existed would have been destroyed during the construction of the wooden building. However, the presence of subsurface deposit is likely, hence, it is recommended that should this buildings be demolished, an archaeological monitor be present to check for evidence for subsurface deposits. If significant subsurface deposits are present and it is determined that the parking lot construction will "adversely affect" these deposits, then a mitigation plan should be submitted to our office for review and concurrence.

If your office should have any further questions, please contact Kanalei Shun at 587-0007.

Sincerely,

for
Annie Griffin
DON HIBBARD, Administrator
State Historic Preservation Division

JOHN WAHNEE
GOVERNOR OF HAWAII



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

STATE HISTORIC PRESERVATION DIVISION
33 SOUTH KING STREET, 6TH FLOOR
HONOLULU, HAWAII 96813

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DIVISION

LAND MANAGEMENT
STATE PARKS

WATER AND LAND DEVELOPMENT

LOG NO: 9297

DOC NO: 9308ks20

September 3, 1993

Ms. Virginia Goldstein, Director
Planning Department
County of Hawaii
25 Aupuni Street
Hilo, Hawaii 96720

Dear Ms. Goldstein:

**SUBJECT: Review of Plans for Proposed Disappearing Sands Beach Expansion
Laaloa, North Kona, Island of Hawaii
TMK: 7-7-10: 036**

This letter is to confirm points that were discussed in a telephone conversation between Kanalei Shun, our Hawaii Island archaeologist and Rick Warshauer of your department. We believe that the area between Alii Drive and the Old Kailua-Keauhou Beach Road has been extensively disturbed during the construction of the two roads (see Enclosed Map). Hence, construction anywhere within and between the two roadways of a parking lot and a pedestrian access path from the existing beach park into the proposed parking lot, will have "no effect" on historic sites.

However, the areas makai or seaward of the Old Kailua-Keauhou Beach road corridor may contain significant historic sites in terms of subsurface cultural deposits. The *makai* areas also contain two wooden dwellings that we understand will be demolished. We recommend that a convenient way to check for subsurface deposits in the *makai* areas would be to have a qualified archaeologist be present on-site during the demolition. Also, an archaeological monitor must be present during the demolition of the more southerly dwelling to ensure that the work does not damage a nearby historic site (stone platform) that lies just south of the dwelling along the shore. This platform is significant for its information content and possibly cultural value, should it be a coastal religious shrine.

Please note that site 50-10-37-2009, Haukalua Heiau, is located just *makai* of the "gravel driveway" shown on the southern end (see Enclosure). The *heiau* is significant under multiple criteria and extreme care should be taken that the site is not disturbed in any fashion during the construction of the parking lot and demolition of the dwellings. Destruction is likely if heavy and lumbering machinery with limited turning radius is involved. If use of such equipment is

10/1/93

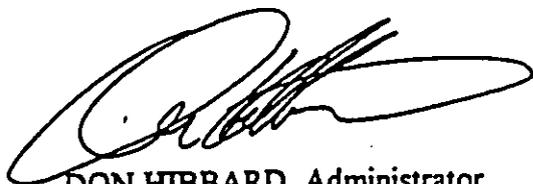
Virginia Goldstein
Page 2

anticipated, please advise our office so we can arrange some mutually agreeable precautionary measure (e.g., a highly visible flagged buffer zone around the site) to prevent intrusion into the *heiau* area. Actually, placement of such flagging, or better yet a fence, would probably best be a condition of the work.

- If significant historic sites are found under the dwellings, then a mitigation plan for the sites will need to be agreed upon before further construction can proceed in the immediate area of the sites. Also, it would be good to have a more accurate survey of the parcel and to prepare a mitigation plan for the preservation of the stone platform within the parcel on the shore and for the small *heiau* site which is on State land immediately adjacent to the parcel to the south along the shore.

We can help with the decisions on long-range preservation plans and locations of flagging/fencing, if you wish. If your office should have any further questions, please contact Kanalei Shun at 587-0007.

Sincerely,



DON HIBBARD, Administrator
State Historic Preservation Division

KS:amk

Encl.

From: PLANNING DEPT.

808 961 8742

To:

08/20/97 14:39 P. 003

BENJAMIN J. CAVETANI
GOVERNOR OF HAWAII



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

STATE HISTORIC PRESERVATION DIVISION
22 SOUTH KING STREET, 6TH FLOOR
HONOLULU, HAWAII 96813

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DIVISION
LAND MANAGEMENT
STATE PARKS
WATER AND LAND DEVELOPMENT

May 23, 1996

Ms. Virginia Goldstein, Director
Planning Department
County of Hawaii
25 Aupuni Street
Hilo, Hawaii 96720

LOG NO: 17051
DOC NO: 9604ms08

Dear Ms. Goldstein:

**SUBJECT: Grubbing for the proposed expansion of the
Disappearing Sands Beach Park
La'aloa, North Kona, Hawaii Island
TMK: 7-7-10:36**

This letter is a follow-up to a recent telephone conversation you had with Marc Smith, the Historic Preservation Division staff archaeologist in Hilo. It is my understanding that the County wishes to proceed with the Disappearing Sands Beach Park expansion improvements, and is soliciting our recommendations to protect the known significant sites in the project area.

Because Haukahua *heiau* (site 2009), and a second smaller platform (site 20,764), are located in the project area, we have recommended a Preservation Plan for the subject parcel (see letter dated September 3, 1993). Following some concern expressed by community members, additional archaeological testing and mapping was done during July, 1995, by the County Planning Department, assisted by Historic Preservation Division staff archaeologists. The tested area had been altered in the past with the construction of a nearby residence, the old beach road, the construction of Ahi Drive, and recent grubbing by the County of Hawaii. The testing did not reveal any intact subsurface significant historic deposits *mauka* of the Old Kailua-Keauhou Beach Road. At the time of this additional work, it was our understanding that the two platforms located along the shoreline were to be preserved. These two platforms had never been adequately mapped, so plan maps were drawn of these two features.

As described to Mr. Smith, the County now wishes to proceed with the grubbing and clearing of the project area *mauka* of the old beach road. We do have some concerns prior to this work beginning. The County has yet to submit to our office a Preservation Plan for our review and comment, which would state the County's preservation commitment for the significant historic

sites. The Plan should outline (1) interim protection measures, including buffers, to ensure that the two sites are not further damaged during the construction phase of the project, and (2) long-term preservation plans for these same structures within the proposed park. The latter should include landscaping and signs to educate the public on the importance and significance of the two sites. Our office can assist with the development of the signs.

In summary, we feel that the work can proceed upon the completion of the following conditions:

1. The County submits to our office a Preservation Plan for the proposed park expansion for our review and acceptance. The plan should include both interim protection measures, as well as the long-term preservation plan. Native Hawaiian organizations and individuals with a knowledge of the local area should be consulted in the preparation of the Plan.
2. Prior to any ground disturbing activity, the interim protection measures are to be in place.
3. If any work is to proceed in the area *maka* of the old beach road, this work must be monitored by a qualified archaeologist.

If these conditions are agreed upon by the County of Hawaii, then we believe that the project can proceed with "no adverse effect" to the two significant historic sites that remain in the project area. If you should have any further questions, please contact Patrick McCoy at 587-0006 (Honolulu), or Marc Smith at 933-4346 (Hilo).

Aloha,



DON HIBBARD, Administrator
State Historic Preservation Division

MS:smk

APPENDIX D:

ARCHIVAL-HISTORICAL DOCUMENTARY RESEARCH, LIMITED ORAL HISTORY STUDY AND SITE PRESERVATION PLAN (By Kepa Maly)

**A REPORT ON:
ARCHIVAL-HISTORICAL DOCUMENTARY
RESEARCH; A LIMITED ORAL HISTORY
STUDY; AND ARCHAEOLOGICAL SITE
PRESERVATION PLAN:**

**PROPOSED LA'ALOA BEACH PARK
IMPROVEMENTS**



Haukālua Heiau, La'aloa-iki, North Kona (Site 50-10-37-2009, April 1995)



Kumu Pono Associates

*Historical & Archival Documentary Research • Oral History Studies • Partnerships in
Cultural Resources Management • Developing Preservation Plans and Interpretive Programs*

**A REPORT ON:
ARCHIVAL-HISTORICAL DOCUMENTARY
RESEARCH; A LIMITED ORAL HISTORY
STUDY; AND ARCHAEOLOGICAL SITE
PRESERVATION PLAN:**

**PROPOSED LA'ALOA BEACH PARK
IMPROVEMENTS**

*Ahupua'a of La'aloa-iki,
District of North Kona,
Island of Hawai'i (TMK:7-7-10,36)*

BY

Kepā Maly • Cultural Resources Specialist

PREPARED FOR

*County of Hawai'i,
Department of Parks and Recreation
25 Aupuni Street, Room 210
Hilo, Hawai'i 96720*

MAY 27, 1997

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**Kumu Pono Associates
Kepā Maly, Consultant**
*Historical & Archival Documentary Research • Oral History Studies • Partnerships in
Cultural Resources Management • Developing Preservation Plans and Interpretive Programs*
554 Keonaona St. • Hilo, Hawai'i 96720 • (ph/fax) 868.981.0196 • (e-mail) kepa@interpac.net

Executive Summary

At the request of Mr. George Yoshida, Director, Department of Parks and Recreation of the County of Hawai'i, Kepā Maly, Cultural Resources Specialist (*Kumu Pono Associates*), conducted a study of cultural resources in the *ahupua'a* (land division) of La'aloa-iki (1st), in the district of North Kona, Island of Hawai'i (TMK:7-7-10,36). The work was done in conjunction with the proposed development of park improvements on a c. 1.5 acre parcel of land at the La'aloa Beach Park (formerly called Magic Sands Beach Park), and was performed in compliance with recommendations and guidelines of the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD). The multi-faceted study is presented in three primary sections, and provides readers with the findings of: (a) archival and historic documentary research; (b) a limited oral history study; and (c) documents community recommendations regarding implementation (for both interim and long-term protection measures) of an archaeological site preservation plan.

Background Research

As a part of this study, historical research, oral history interviews, and consultation were conducted primarily between January 6th to February 28, 1997 (though discussion with community members continued through May 19, 1997). Oral history interviews and/or consultation records representing nineteen individuals are included in this study. The interviewees and consultation participants included: (a) individuals with familial ties to the lands of La'aloa-Pāhoehoe dating back to pre-1848; (b) former owners of the study area parcel; (c) individuals concerned about and participating in stewardship of the cultural resources of La'aloa; and (d) representatives of regulatory agencies. As a result of those communications, this document presents recommendations for both interim and long-term site preservation and interpretation, and recommendations for protection of burial remains.

It is also noted here, that Marc Smith, Hawai'i Island Archaeologist with the DLNR-SHPD, along with Virginia Goldstein, James Head, and Carol Kawachi conducted archaeological investigation in the study area in 1995. That work (*Smith et al., in prep*) is presently being written up, and will undoubtedly contribute to the interpretation and long-term preservation treatment of the La'aloa sites and should be reviewed once completed. In order to help make this study as comprehensive as possible, a general overview of archaeological findings (i.e., types of cultural sites, site numbers, and general treatment recommendations) has been included here, the result of personal conversations with Marc Smith.

Preservation Plan Recommendations

As a result of findings from archival research, oral history interviews, and consultation with members of the community and agency representatives, four preservation areas (Areas A-D) are identified in this study. These areas are:

Area A—including the *heiau* of Haukālua and a reinterment site; a stone platform; a canoe landing (identified through oral history interviews); a *papamū* (Hawaiian checker board); and *poho palu* (bait mortars) (Sites 2009, 20,764, 21,221, 21222, and 21,223 respectively). Haukālua Heiau (Site 2009) with its burial component, and the neighboring stone platform (Site 20,764), are to be protected in a single preservation zone. The known burial remains will be protected in place, and any remains that may be identified in the future, will be treated on a case-by-case basis in conformance with Chapter 6E-43 (as amended by Act 306) and other applicable Hawaii State Laws. The remaining historic components with this preservation area are located on State land.

- Area B—an *ahupua'a* boundary wall (Site 21,218), situated between La'aloa-iki and Pāhoehoe^{4th}.
- Area C—a spring (Site 21,219), identified in oral history interviews; with such a site also referenced in historic narratives recorded by Reinecke (1930) and Nāluahine Ka'ōpua (c. 1950).
- Area D—a *Kū'ula* (ancient fishing deity stone) (Site 21220).

In this study, it is recorded by *kūpuna* with familial ties to the land of La'aloa, that the site identified as Haukālua Heiau (Site 2009) has undergone significant alterations (since early 1996). The *kūpuna* suggest that coral modifications to the *heiau* platform be removed, and that the *heiau* be protected as it was in their youth. Additional site specific protection and maintenance treatment recommendations, and samples of interpretive texts for each of the preservation areas are presented in the last section of this document. Overall, this study is meant to provide Hawaii County and community members with baseline information that will help them identify and implement site preservation treatments for cultural resources of the La'aloa study area. The study also sets forth a basic foundation by which a partnership can be formed between community members and the County for long-term stewardship of the area's cultural and natural resources.

County and Community Review

The draft study and preservation plan was submitted to the County of Hawaii on March 12, 1996. In the period between on April 9th and May 19th 1997, follow-up meetings and a pre-final study review between some of the study participants, individuals interested in stewardship of the resources, and the County of Hawaii were conducted. The goal being to ensure that the present study adequately addressed community concerns for site preservation and interpretation, and park use. As of those meetings, it was found that the majority consensus was that the plan should be implemented as set forth. Program managers of the County of Hawaii concurred (see *Appendices A-C*).

Acknowledgments

There is a Hawaiian saying "*I ka lōkāhi ko kākou ola ai*" (*Our well-being is in unity*). This saying shares an important Hawaiian value that has been passed down over the generations—it is, that many hands, minds, backs, skills, and even prayers, contribute to the success of any task. In this study, are recorded fragments of early Hawaiian histories; glimpses into the personal knowledge and experiences of area natives and residents; and proposals for protection and stewardship of the cultural resource that have survived at the shore of La'aloa. The information within this study could only be recorded because so many people agreed to come together and to share in the process of preparing the study. While not everyone agrees on the methods or options of caring for and interpreting the cultural sites and resources of La'aloa, the participants have indicated that they are willing to work together to reach a common good. This study is not the end of a process, but one step—towards building a partnership—of many to come, in ensuring a rich cultural legacy and recreational opportunities for the residents of Hawai'i County and visitors to our island home.

Preparation of this historical study-preservation plan was made possible only through the contributions of many individuals, and to all of you —

Valentine K. Ako; Leimana Damate; Dale Fergstrom; Virginia Goldstein; June Gutmanis (curator of portions of the Theodore Kelsey and Henry Kekahuna collections); Lily Makuahine Namakaokai'a Ha'anio-Kong (Aunty Lily gave not only of her interview time, but also worked tirelessly to ensure that contacts with other participants could be made); Kalaniola Hamm; Goro and James Inaba (James Inaba contributed important historic documentation of family residence and land use on the La'aloa parcel); the late Agnes Kahulamū-Funk; Daniel and Lucy Kailiwai; Alena Kaiokekoa (and Kawelu); Betty Jean L. Kamoku; Zachary Kapule (Ron Cawthon and members of the La'aloa 'Ohana); Ruby Keana'āina-McDonald; Pat Koga; the late Hattie Makini-Keana'āina; Gabriel Makuakāne *mā* (the Royal Order of Kamehameha); Lawrence and Arkelina Makuakāne; Luciana Ka'ailehua Makuakāne-Tripp; Kamakaonaona Pomroy-Maly; *kupuna* R. Haumea McComber-Smith; Josephine Nāhale-Kamoku *mā*; Marc Smith; Kahu Leon and Leilani Sterling; Hannah Wilson-Freitas; Dorothy Wilson-Sipe; George Yoshida; and archivists of the Bernice Pauahi Bishop Museum and State of Hawai'i —

Mahalo nui nō, a ke aloha o ke Akua pū me 'oukou a pau!

It is noted here, that the author of this study does not profess to have recorded all that could be said about the land and traditions of La'aloa. But, a sincere effort has been made to present readers with an overview of the rich and varied history of the area, and to accurately relay the recollections, thoughts, and recommendations of the people who contributed to this study.

'o wau nō me ka ha'aha'a — Kepā Maly

O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia
(Keep the good, set the bad aside)

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INTRODUCTION

BACKGROUND

At the request of Mr. George Yoshida, Director, Department of Parks and Recreation of the County of Hawai'i, Kepā Maly, Cultural Resources Specialist (*Kumu Pono Associates*), conducted archival and historic documentary research, an oral history and consultation study, and prepared an archaeological site preservation plan based on the findings of the first two facets of the study, for a parcel of land (approximately 1.5 acres) in the *ahupua'a* (land division) of La'aloa-iki (1st), in the district of North Kona, Island of Hawai'i (TMK:7-7-10,36) (*Figure 1*). The purpose of this study and preservation plan is to satisfy the mitigation requirements of the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) in connection with in the proposed development, by the County of Hawaii, of the La'aloa Beach Park improvements. The preservation plan has been formulated in compliance with the recommendations of: (a) the Department of Land and Natural Resources - State Historic Preservation Division (DLNR-SHPD)¹; (b) the Hawai'i County Planning Department; and (c) guidelines for preservation plan development as set forth in Title 13, Subtitle 13, Chapters 276:4,5,7; 277:3,4,5,6,7,8,9 (Draft-December 12, 1996), Title 13, Subtitle 13, Chapter 300:36,40, (September 28, 1996); and §6E-43 (as amended by Act 306). The present document also incorporates DLNR-SHPD review comments on the pre-final version of the study (KPA Report La05a-030597), as outlined in correspondence from Don Hibbard, Administrator-Historic Preservation Division to Dean Uchida, Administrator-Land Division (July 30, 1997).

Study Organization

Following the introduction section, this report is divided into four primary, and interrelated sections. It incorporates several sources of information, among which are: (I) archival and historic documentation; (II) documentation from primary archaeological studies; (III) presents recommendations on site treatment as derived through consultation with individuals familiar with the La'aloa area (i.e., people with familial and/or residency ties to the land, and/or stewardship interests in area resources); and (IV) a site preservation plan based on the findings of *items I-III*, and guidelines of DLNR-SHPD. This report provides Hawaii County and community members with baseline information that is meant to help them identify and implement both interim (short-term) and long-term site preservation treatments for cultural and archaeological features associated with the La'aloa study area. The preservation plan seeks to set forth culturally sensitive preservation and interpretive management actions that will promote protection of the resources, and foster public education and awareness of Hawaiian archaeological and cultural sites. The plan is also meant to be dynamic, allowing for updating preservation treatments, interpretive mechanisms, and stewardship opportunities, thus fostering long-term preservation of La'aloa's cultural sites and history.

La'aloa: A Cultural-Environmental Context

Upon investigation, one finds that the history of La'aloa is closely tied to that of the lands that neighbor it, and that the larger area was one of political importance in the history of the island of Hawai'i. A number of important historical references record that the area between modern day Kailua Town to Keauhou (including La'aloa), was favored by the *ali'i nui* (high ranking chiefs) of the island

¹ Communications of Don Hibbard, Administrator, State Historic Preservation Division, to Virginia Goldstein, Director, Planning Department, County of Hawaii (September 3, 1993 and May 23, 1996).

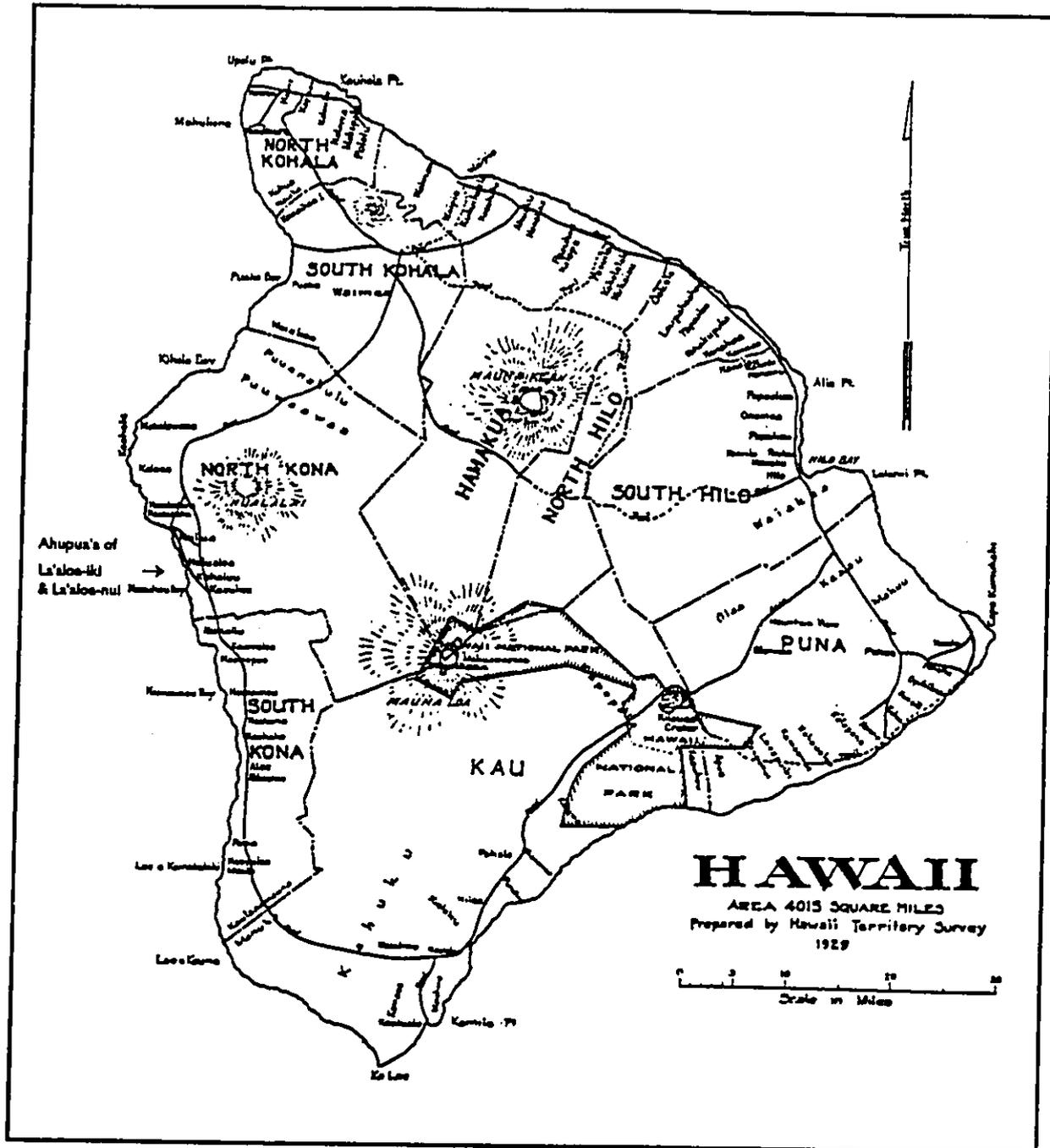


Figure 1. La'aloa Study Area.

of Hawai'i as a residence and significant political seat (cf. I'i 1959, Kamakau 1961, Ellis 1963, and Fornander 1917-1919).

The immediate study area is situated on the *pāhoehoe* lava shore line of the *ahupua'a* (a traditional Hawaiian land division) of La'aloa-iki (also called La'aloa 1st), North Kona District, on the leeward coast of the Island of Hawai'i. The near ocean shoreline is generally made up of large slabs of *pāhoehoe* lava, washed by the ocean waves. Loose water-worn rocks are scattered along the high water line, which now, also marks the beginning of the *makai* (shoreward) boundaries of cultural sites (e.g. the *heiau*, Haukālua and a stone platform overlooking La'aloa or Hōpoe Bay). Immediately *mauka* (inland) of the high water line, in the little pockets and gullies in the *pāhoehoe* flows, are deposits of soil, some of which includes midden deposits from past human occupation. The ocean fronting La'aloa, like that of the greater Kona region, was noted for its rich fisheries. The near shore plains (*kula kahakai*) were relatively rich, supporting dry land agricultural fields, and residences, and as the Hawaiian social and political systems evolved, the *mauka* lands also came to support habitations and extensive field systems as well. It is within this land division, La'aloa, we find the current study area, which is bounded by:

Directional Reference — Feature

<i>Mauka</i>	—	Ali'i Drive;
Keauhou	—	Hōpoe Bay (also called La'aloa Bay);
<i>Makai</i>	—	the ocean;
Kailua	—	the point of Huihui and boundary wall between the <i>ahupua'a</i> of La'aloa-iki and Pāhoehoe 4 th (land division names recorded in Grant 2034, awarded to Kaupehe in 1855), and the present-day La'aloa Beach Park.

Based on historical accounts and archaeological studies (cf. Ellis 1963, Thrum 1908, Stokes and Dye 1991, Reinecke Ms. 1930, Newman 1974, Kelly 1983, and Tomonari-Tuggle 1985), a general model characterizing major changes in the prehistoric period can be proposed. This model extends from c. AD 1000 to AD 1778, when Captain James Cook arrived in the islands:

- 1 - In the period from pre-AD 1000 to the 1300s, the sheltered bays of Kona (which were also supplied by numerous fresh water sources) were settled. The primary livelihood focused on the collection of marine resources, and near residence agriculture.
- 2 - By the c. 1300s selected areas in the uplands, to around the 3000 foot elevation were being cultivated, and an *'ohana* (extended family) system of social, religious, political, and economic values linked coastal and inland inhabitants.
- 3 - In the third period, generally the 16th-18th centuries, there evolved a greater separation between the *ali'i*, or chiefly class and the *maka'āinana* (commoners). The Hawaiian population grew, and concurrently, land use practices expanded. An extensive dryland agricultural field system developed in the uplands. The native system of land management by *moku* (districts), *'okana* (sub-districts), *ahupua'a* (land divisions generally including resources from the mountains to the sea), *'ili* (smaller land units which were developed for their resources, within the larger *ahupua'a*), and other smaller land units was formalized in this period as well. The land provided the fruits and vegetables for the diet, and the ocean provided most of the protein. This system of land management also set the basis of Hawaiian land use and distribution through the early 19th century.

I. LA'ALOA: AN OVERVIEW OF SELECTED LEGENDARY AND EARLY HISTORIC ACCOUNTS

To-date, only a few legendary references have been located that mention La'aloa by name. This may perhaps be explained by the fact that in this region of Kona, there are numerous *ahupua'a*, most of which are relatively narrow. Additionally, there are the well watered and larger, protected bays of Keauhou and Kahalu'u to the south of La'aloa, and Kaiakeakua (Kailua) to its north. Legendary and early historical accounts document that these locales, served as the significant political seats of the region. Early narratives also record that the *ahupua'a* between Keōpū (Kailua) and Kahalu'u—including La'aloa—were home to various *ali'i*, their retainers, and people who worked the land. Thus, the histories and families of La'aloa and its neighbors were closely interrelated with those of the political seats.

A Story of Hāwa'e

One of the earliest legendary narratives which makes reference to La'aloa and its ceremonial associations with various lands in the district of Kona, was found in the collection of Charles R. Bishop (c. 1880s), at the archives of the Bernice Pauahi Bishop Museum. The Hawaiian narratives, recorded by "an old native" of Kona, are set in the c. early 1500s by association with Ehu, the ruling chief of Kona at that time. The legend tells readers about the priest Hāwa'e, who was born in a supernatural form, and raised in a *heiau*, and how he came to be the priest of Ehu. Because of his exceptional skills as a *kahuna* (priest), images which bore his name were placed in *heiau* throughout the district of Kona. According to this informant, Hāwa'e lived at the *heiau* of Lele-iwi (Bone altar), in an upland area of La'aloa. A brief synopsis of the narratives (as translated by the author), is offered here:

Hāwa'e is the name of one of the gods, worshipped by the ancient people of these islands. This god was famous for his *mana* (power), and ability to help those who cared for him. In this story of the priestly order, Hāwa'e was of the seventeenth order of priests descended from Haumea. . . Because Hāwa'e was expert in various practices of the priests, he was became the foremost priest of Ehu Kaipō, the chief who controlled the island of Hawai'i, who dwelt above the trail known as Ehu Kaipō (*ke ala Ehu*) in North Kona. The chief would continually called upon the name of his priest and seer, Hāwa'e, because there was no one more powerful than he. . .

The Stone Images that were given the Name of Hāwa'e

There were eight images which were all called by the name Hāwa'e. The first image was hidden near the *heiau* Ka-houpo-o-Kāne at Kapu'a. The second image was hidden in an ocean cave in front of Hale-o-Keawe. The third image was hidden in a cave near the *heiau* called Hai-lu-lani in Hōlualoa 4. The fourth image was in the uplands of La'aloa, North Kona, near the *heiau* called Lele-iwi. It was at this *heiau* that the priest Hāwa'e also dwelt. The fifth image was hidden near the *heiau* called Ku-ho'opio-ka-lā, above Kailua. The sixth image was on the north side of the hill of Hu'ehu'e in Kekaha. It was broken apart when the road was made. The seventh image was in the uplands of Wai'aha, place in the spring of Wai-ki'i, near the *heiau* of Papa-kōlea. The eighth image was found there in the *heiau* of Kuahua, at Kukui-o-Lauka. . .

CORRECTION

THE PRECEDING DOCUMENT(S) HAS
BEEN REPHOTOGRAPHED TO ASSURE
LEGIBILITY
SEE FRAME(S)
IMMEDIATELY FOLLOWING

I. LA'ALOA: AN OVERVIEW OF SELECTED LEGENDARY AND EARLY HISTORIC ACCOUNTS

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The order of priests of Keawe'aikō were the last to care for these images. . . It is because so many of these images were kept at the various *heiau*, that the saying came about "*Ho'okāhi wale no o Hāwa'e, lauhue Kona*" (There is only one Hāwa'e, all Kona is covered with the vines of the poison gourd). . . (Bishop Museum, Hawaiian Ethnological Notes, Vol. I:486-489).

As a result of research conducted by the author of this study over the period of several years, little known legendary accounts, recorded by native historians, in Hawaiian language newspaper have also been located. These accounts do provide us additional glimpses into some of the history and significance of La'aloa. Excerpts of those legendary accounts, as translated by the author of this study are included here.

"Ka'ao Ho'onlua Pu'uwai no Ka-Miki"
The Heart Stirring Story (Legend) of Ka-Miki

The "legend of Ka-Miki" is a long and complex legend, that was published over a period of four years (1914-1917) in the weekly Hawaiian-language newspaper *Ka Hōkū o Hawai'i*. The legend appears to have been recorded for the paper primarily by Hawaiian historians John Wise and J.W.H.I. Kihe, noted Hawaiian scholars of the late 1800s through the early 1900s. While "Ka-Miki" is not an ancient account, the authors used a mixture of local legends, tales, and family traditions in association with place names to tie together fragments of site specific stories that had been handed down over the generations. Thus, while in many cases, the personification of individuals and their associated place names may not be "ancient," the site documentation within the "story of Ka-Miki" is of both cultural and historical value.

The legend is an account of two supernatural brothers, Ka-Miki (The quick, or adept, one) and Maka'iole (Rat [squinting] eyes), who traveled around the island of Hawai'i along the ancient *ala loa* and *ala hele* (trails and paths) that encircled the island. During their journey, the brothers competed alongside the trails they traveled, and in famed *kahua* (contest arenas) and royal courts, against *'ōlohe* (experts skilled in fighting or in other competitions, such as running, fishing, debating, or solving riddles, that were practiced by the ancient Hawaiians). They also challenged priests whose dishonorable conduct offended the gods of ancient Hawai'i. Ka-Miki and Maka'iole were empowered by their ancestress Ka-uluhe-nui-hihi-kolo-i-uka (The great entangled growth of *uluhe* fern which spreads across the uplands), a manifestation of the goddess *Haumea* (the creative force of nature; also called *Papa* or *Hina*; who was also a goddess of priests and competitors).

The English translations below, are a synopsis of the Hawaiian texts, with emphasis upon the main events of the narratives:

Born in *'e'epa* (mysterious - premature) forms, Ka-Miki and Maka'iole were the children of Pōhaku-o-Kāne^(k) and Kapa'ihilani^(w), the *ali'i* of the lands of Kohana-iki and Kaloko. Maka'iole was the first born child and Ka-Miki was the second. Following their birth, Ka-Miki was given up for dead and placed in the cave of Pōnahanaha. Ka-uluhe retrieved Ka-Miki from the cave and reared him at Kalama'ula on the heights of Hualālai. It was there that Ka-uluhe began instructing Ka-Miki in the uses of his supernatural powers, and when Maka'iole joined his young brother, together, they learned various techniques of contest skills, in preparation for their journey around Hawai'i Island.

After a period of training and tests, the brothers joined their ancestress in an *'awa* ceremony. When Ka-uluhe-nui-hihi-kolo-i-uka (Ka-uluhe) fell asleep, the brothers ventured from their residence at Kalama'ula to visit some of the places of Kona. Their journey took them as far as the cliffs of Kealakekua, and upon returning to Kalama'ula,

Ka-uluhe inquired about what the brothers had seen. As they described the places visited, Ka-uluhe explained to the brothers the nature of the lands, features and people which they had seen [the places they visited include sites within the current study area]. In these selected narratives, we learn that the lands of Pāhoehoe, La'aloa and Kāpala'alaea were part of a land division (*'okana*), ruled by the chief named Kaumalumalu, and that Hāwa'e, a skilled priest of La'aloa, was held in high esteem by the chief Pili.

Place Name: Narrative:

Kaumalumalu	...Kaumalumalu was named for the chief Kaumalumalu, he was the — <i>alii 'ai</i>
Pāhoehoe	<i>ahupua'a, me nā paukū 'āina a me nā 'okana 'āina o Pāhoehoe, La'aloa, a me</i>
La'aloa	<i>Kāpala'alaea</i> — chief to whom the sub-districts and land parcels of Pāhoehoe,
Kāpala'alaea	La'aloa and Kāpala'alaea answered. The saying " <i>Kaumalumalu i ka hēkuawa</i> " (Kaumalumalu is like a sheltered, or shaded valley) is said in praise of the calm and beauty of this area... (April 9, 1914)

Following his journey around the island of Hawai'i, Ka-Miki went to Niūmalu (identified in text as being situated in the *ahupua'a* of Pua'a) where the sacred chief Pili-nui-kapu-ku'i-a-ka-lani-kua-liholiho-i-ke-kapu (Pili bound in great sacredness, the chief with the burning back *kapu* — a restriction that forbade approaching the chief from behind, and which carried a penalty of death by fire) held his court. At that time, the chief was at Hinakahua, the *kahua* or contest arena that was situated on the plain of Kahelo in the *ahupua'a* of Puapua'a. Pili was a great enthusiast of competitions, and all manner of contests were held at Hinakahua. At Hinakahua, Ka-Miki set in motion his plan to become the foremost champion of the chief Pili. Preparing to compete against the champions of Pili, Ka-Miki entered the *kahua* and called out in a chant to his ancestress and those who would compete against him. The priest Hāwa'e, who resided at La'aloa, and was in company of the chief Pili—the narratives describe the event:

Place Name: Narrative:

Keikipu'ipu'i	Hearing the chant, the priest and seer Hāwa'e, who was sitting at Pili's side said, "This youth is indeed mysterious, he is no ordinary 'ōlohe." Now Hāwa'e was a famous priest in the time of Pili, and he told the chief what he knew of Ka-Miki's accomplishments while traveling around Hawai'i. Pili then called upon Keikipu'ipu'i to compete with
Kauakāhiakahāola	Ka-Miki. Keikipu'ipu'i was defeated, and then Kauakāhiakahāola and all the other athlete-warrior competitors who served Pili were defeated and bound by Ka-Miki. Pili then
Ko'okā	called on Ko'okā (now the name of a surf at Pua'a) the master instructor of <i>lua</i> (hand-to-hand fighting) and <i>ho'iho'i</i> (bone breaking), and he too was defeated. With this turn of
Wai'aha	events, Pili called his foremost seers and advisors Wai'aha, Ho'opi'opi'o, Hāwa'e, and Ku'eho'opi'okalā, to determine whether the contest should be continued. Pili asked his advisors, "Where in all Kona could a competitor be found to compete with this 'ōlohe?"

Kanāhāhā, Ka-alapū'ali, & Mā'ihi	Hāwa'e told Pili, "I warned you that there was no one who had beaten this 'ōlohe," and Ho'opi'opi'o, Ku'eho'opi'okalā agreed that no champion remained. Wai'aha remained silent, looking down and thinking. He then told Pili that perhaps there were two 'ōlohe, the twins Kanāhāhā and Ka-alapū'ali, also called <i>Nā Hau o Mā'ihi</i> (The dew-mists of Mā'ihi) who might be able to defeat Ka-Miki. Now Kanāhāhā mā were in the company of 'Īkoa, a master war club fighter from the island of <i>Hina</i> (Moloka'i), and they had trained under Kalaeaka'īlo, the foremost expert instructor of Moloka'i [cf. Ka-Miki IN <i>Ka Hōkū o Hawai'i</i> November 15, 1917]...
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"He Mo'olelo Ka'ao No Kepaka'ili'ula. . ."
A Story about Kepaka'ili'ula. . .

Like Ka-Miki, the story of Kepaka'ili'ula is about a youth who was born in an 'e'epa (premature - mysterious) form, who was given up for dead by his parents. Kepaka'ili'ula's father was Maka-o-Kū, and his mother was Hina-ai-ka-malama, both of whom were descended from Kūahailo and Hina the *akua - ali'i* (god-chiefs) who came from Kahiki and established the highest chiefly bloodlines of Hawai'i. At the time of Kepaka'ili'ula's birth, Makaokū and Hina dwelt near Moku-ola (now called Coconut Island) and ruled the district of Hilo. Without the knowledge of Makaokū or Hina, Ki'inoho and Ki'ihela rescued Kepaka'ili'ula and raised him while instructing him in all manner of fighting techniques, and in the uses of his supernatural powers. By association with other figures identified in the legend, the time period seems to be set in the 16th century, immediately before the time of Lono-i-ka-Makahiki.

This version of the legend was printed in *Ka Hōkū o Hawai'i* (March 20, 1919 - December 9, 1920), and it differs substantially from the versions published in the Fornander Collection of Hawaiian Antiquities and Folklore (1917, IV-III:498-517 and 1919, V-II:384-405). The earliest published accounts of Kepaka'ili'ula date back to c. 1863, and this version of the legend is attributed to David Malo (IN *Ka Hōkū o Hawai'i*, March 13 and 20, 1919). The following narratives are paraphrased translations of the Hawaiian texts, with emphasis on the main places, individuals, and events associated with lands of the present study area:

When Kepaka'ili'ula came of age, his uncles went in search of a suitably beautiful and highly ranked chiefess to whom Kepaka'ili'ula could be married. The journey took them around Hawai'i, where they met with sacred chiefesses of the island's districts. In Kona, the uncles met with the chief Keolonāhihi and his wife Kahalu'u, who were parents of the sacred chiefess Mākole'ā. Mākole'ā was found to be the most suitable chiefess for Kepaka'ili'ula, and a wedding was arranged. When the uncles departed, Keolonāhihi was approached by Kaikipa'ananea, a chief from Maui, who also sought out Mākole'ā as a wife. Keolonāhihi then broke the betrothal between Kepaka'ili'ula and Mākole'ā, and this set in motion the events of the legend's narratives.

In the selected excerpts below, we learn of a great agricultural field that extended from Kaumalumalu to Kāpala'alaea, thus including the *ahupua'a* of La'aloa. The narratives indicate that La'aloa and the larger region shared a common relationship under the *ali'i* Kaho'oali'i:

Place Name: Narrative:

Ki'ihela, Ki'inoho and Kepaka'ili'ula traveled from Hilo to Kona. Along their journey they visited many places and individuals, and participated in events of historical importance to the lands of Hawai'i.

Kaumalumalu,
Kāpala'alaea,
and Ke'ei

Once in Kona, Kepaka'ili'ula waited in the uplands of Kahalu'u at the great banana plantation of the chief Kaho'oali'i, which extended from Kaumalumalu-Kāpala'alaea to Ke'ei, while preparations were made for his meeting with Mākole'ā. When all things were made ready, Kepaka'ili'ula and his guardians descended to the shore of Kahalu'u, where they stood not far from the royal house of Mākole'ā.

Hōlualoa and La'aloa in the Legend of Kauma'ili'ula

An account found in Beckwith's "Hawaiian Mythology" (1970) tells us that Hōlualoa and La'aloa were husband and wife. Paraphrased, the legend tells us that:

Hōlualoa and La'aloa had ten children, "the five boys were named Kalino, Lulukaina, Ahewahewa, Wawa, and Mumu; and the five girls, the four *maile* sisters and Kaulana" (Beckwith 1970:517). The eldest girl, Maile-lau-li'i, married the chief Hikapoloa of Kohala, and lived in the uplands of Pu'uēpa. To them was born a son who was named Ka-'ili-'a'ala, who married Wai-kua-'a'ala (also the name of a famous pond on the shore of Kahalu'u). Ka-'ili-'a'ala and Wai-kua-'a'ala had four children, one of them, Lu'ukia, married the chief Olopana in Kahiki. Kaupe'a, Olopana's daughter by another marriage, married Kaumailiula, Lu'ukia's younger brother. Through their union was born Ka-maka-o-ke-ahi, and from him is descended Ka-hihi-o-ka-lani. (Beckwith 1970:517)

Today, as traced from the genealogy cited above, descendants of Hōlualoa and La'aloa may still be found.

The Prophecy of Kapihe

Perhaps one of the most significant historic references associated with La'aloa (by association with the identified place names, is found in the writings of Kamakau (1961) and Malo (1951). It is reported that the *kāula* (seer prophet) Kapihe prophesied (in the c. 1770s) the rise of Kamehameha I, his unification of the islands under one rule, and the overthrow of the ancient religious and *kapu* system. In this great prophecy are referenced the lands of Hōlualoa and Kuamo'o at Mā'ihī, and those lands between these two *ahupua'a* (including La'aloa) crossing the current study area. Their reference can only be taken as one which demonstrates the importance of this lands in the period of history being described. Kamakau recorded:

Ka-pihe the seer prophesied in the presence of Kamehameha and said, "There shall be a long *malo* reaching from Kuamo'o to Hōlualoa. The islands shall come together, the tabus shall fall. The high shall be brought low, and the low shall rise to heaven." The prophecy was fulfilled when the battle was fought at Kuamo'o for the downfall of the ancient tabus [in 1820]. Hōlualoa was the long *malo* uniting the kingdom from Kahiki to Hawaii. The kingdom of the gods fell, and the believers rose to the heavens. Part of the prophecy is still being fulfilled... (Kamakau 1961:223).

In David Malo's "Hawaiian Antiquities" (1951), we find additional details on this prophecy recorded in the notes of Nathaniel Emerson:

Kapihe was a noted *kaula* of the last century, living in Kona, Hawaii, at the time when Kamehameha was a general under Kalaniopuu. To Kapihe was ascribed the following oracular utterance (*wanana*) which is of the nature of a prophecy:

<i>E iho ana o luna;</i>	That which is above shall be brought down;
<i>E pii ana o lalo;</i>	That which is below shall be lifted up;
<i>E hui ana na moku;</i>	The islands shall be united;
<i>E ku ana ka paia.</i>	The walls shall stand upright.

Kamehameha did indeed rise to power, and by 1795, he had gained control of all the islands except Kaua'i and Ni'ihau. By 1810, these last two islands were ceded to Kamehameha by their king, Kaumuali'i (Kamakau 1961:196). Additionally, within six months following the death of Kamehameha I, the religious *kapu* were overthrown, and the *Kaua 'ai noa* (Battle of free eating) was fought at Kuamo'o, thus overthrowing the ancient system of honoring the gods and restricting men and women from eating together (ibid.:223, 226-227).

Another version of this prophesy was published in the Hawaiian newspaper "*Ka Hae Hawaii*" on May 23, 1860 (ms. Maly, translator). One of the readers, simply identified as "S.," offered the following short history to the editor of the paper (translated by the author of this study):

He Wanana (A Prophecy)

Perhaps you have heard about the prophesy made by Kapihe, before Kamehameha first. If perhaps you have not, here is the prophesy — Kamehameha returned to Hawaii with the Niauani [fleet of canoes and ships in c. 1812], he dwelt at Holualoa in North Kona. Kapihe was a person who dwelt at Kuamoo, and he was at times considered to be somewhat crazy [a result of his gift of prophesy]. He traveled from Kuamoo to Holualoa with a long *malo* (loincloth), prophesizing before the King. This is what he said:

<i>E hui ana na aina,</i>	The lands shall be united;
<i>E iho mai ana ko ka lani,</i>	That which is above shall come down,
<i>E pii aku ana ko lalo nei,</i>	That which is below shall rise above,
<i>E iho mai ana ke Akua ilalo nei,</i>	The God shall come down,
<i>E kamailio pu ana me kanaka,</i>	Speaking with mankind,
<i>E pii mai ana o Wakea iluna,</i>	Wakea shall rise up,
<i>E iho aku ana o Milo ilalo,</i>	Milo shall descend,
<i>E noho pu ana ke akua me kanaka.</i>	The gods shall dwell like men.

[IN *Ka Hae Hawaii*. Mei 23, 1860:32]

(Readers may also be interested in reviewing an eyewitness account of these narratives, as recorded by Gideon La'anui in *The Hawaiian Annual* (Laanui 1930:92). La'anui's narratives, originally published in the Hawaiian newspaper "*Kumu Hawaii*" in 1838, place the event in the period following the *Ni'aukani*—return of Kamehameha to Hawai'i in 1812, as do the narratives from *Ka Hae Hawaii* above.)

The Journal of William Ellis (1823)

In 1823, British missionary William Ellis and members of the American Board of Commissioners for Foreign Missions (ABCFM) toured the island of Hawai'i seeking out community centers in which to establish church centers for the growing Calvinist mission. Ellis' *Journal* (Ellis 1963) contains perhaps the earliest writings that mention a journey through the Pāhoehoe-La'aloa area. His writings offer readers a glimpse into the nature of the coastline community that existed between Kailua to Keauhou. On July 18, 1823, Ellis and his missionary companions traveled through the lands of the current study area, via the *ala loa* or ancient foot trail near the coast. It is noted here, that there are a number of documentary resources (eg. Māhele records, journal accounts, and survey documentation) that place the ancient *ala loa* in the vicinity of the "Government Road" which passes through the study area.

Along the eight mile stretch of land between Kailua to Keauhou, Ellis counted 610 houses and 19 *heiau*, and estimated the uplands contained another 100 houses. Allowing five persons to a house, Ellis and his companions estimated that there were 3,550 persons in the area (Ellis 1963:76). Ellis' narratives provide readers with further descriptions of the communities and agricultural field systems through which the group passed; he notes:

The houses, which are neat, are generally built 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 are 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 these seemed to be growing literally in the fragments of lava, collected in small heaps around their roots.

...[W]alked towards the mountains, to visit the high and cultivated parts of the district. After travelling over the lava for about a mile, the hollows in the rocks began to be filled with a light brown soil; about half a mile further, the surface was entirely covered with a rich mould, formed by decayed vegetable matter and decomposed lava.

Here they enjoyed the agreeable shade of bread-fruit and *ohia* trees... The path now lay through a beautiful part of the country, quite a garden compared with that through which they had passed on first leaving town. It was generally divided into small fields, about fifteen rods square, fenced with low stone walls, built with fragments of lava gathered from the surface of the enclosures. These fields were planted with bananas, sweet potatoes, mountain taro, paper mulberry plants, melons, and sugar cane, which flourished luxuriantly in every direction (Ellis 1963:31-32).

In the vicinity of Pāhoehoe-La'aloa, Ellis recorded:

CANOE MAKING—FUTURE STATE DISCUSSED [Pāhoehoe to Kahalu'u]

We walked on to Pahoehoe, where we entered a large house, in which many workmen were employed in making canoes. About fifty people soon after assembled around us. We asked them if they would like to hear about the true God, and the way of salvation? They answered, Yes. I then addressed them for about twenty minutes on the first principles of the gospel. As soon as I began to speak, they all sat down and observed perfect silence.

Shortly after this service we took our leave, and proceeded along the shore to Kahalu'u; where a smart shower of rain obliged us to take shelter in a house by the road side. While resting there, the voice of wailing reached our ears. We inquired whence it came? and were informed by the people of the house, that a sick person in the neighbourhood had just expired... continued the conversation till the rain abated, when we pursued our journey. . . (ibid.:75-76)

LA'ALOA: LAND TENURE

By the 1830s, the foreign influence in Hawai'i was urging a system of privatization of land ownership. By 1848, Kamehameha III, entered into legislation that allowed for private ownership of land. Called the *Māhele 'Āina* (Land Division), for the first time in the history of the Hawaiian nation, commoners were allowed to claim land upon which they lived and worked. One of the requirements of the *Māhele* was that commoners provide proof of their land use and tenancy on parcels being claimed. Except for cases where disputes arose, the "royal claims" rarely included any documentation. For the native tenants, this "requirement of proof" produced a series of volumes of registry of claims and testimony to confirm claims (i.e., the Native Register and Native Testimony). Today, these volumes—the *Buke Māhele*—provide us with documentation of various aspects of land use practices, crop production, resource harvesting, and architectural site occurrences (i.e., the locations of walls, terraces, platforms, wells, and trails etc.) of the time. While the records of the *Māhele* are of great value, it is also important to remember that at the time of the *Māhele*, the well-being of the Hawaiian population was in a state of turmoil. Throughout Hawai'i, the Hawaiian population was declining and introduced herbivores and crop plants were leading to changes in residency, land use practices, and the landscape.

The *Māhele* records document that native customs associated with dryland agriculture in Kona were still being practiced. Early residents and visitors to the Kailua area (e.g., I'i 1959, Kamakau 1961, Ellis 1963, and Wilkes 1845) recorded that in the area of Kona between Kailua-Keauhou, native cultivation crossed several environmental zones, ranging from the coastal and mid-land *kula* to the *'āma'uma'u* forest area.

Claims and Testimonies of the *Māhele* (1848)

A complete review of both Native Register (NR) and Native Testimony (NT) books was done as a part of this study. None of the *kuleana* (claimed or awarded) appear to have been associated with parcel of the proposed La'aloa Beach Park expansion. In the matter of the identified claimants for land in La'aloa, it was found that the Native Testimonies provide a more detailed record than those of the Native Register—thus the testimonies are cited here. *Tables 1-a and 1-b* below, identify native residents, and summarizes the record they provided in the matter of land use in c. 1848.

Table 1-a. Disposition of La'aloa Ahupua'a

Ahupua'a	Helu (Claim Number)	Awardee
La'aloa 1st	7716:4 (ahupuaa; Indices of Awards:483)	Ruth Keelikolani, daughter of Pauahi and Kahalala. She was the half sister of Kamehameha IV and V, and Victoria Kāmāmalu. She was also married to Kuakini's hanai, Leleiohoku.
La'aloa 2nd		Government Land

Table 1-b. Individual Kuleana Claims in La'aloa

Ahupua'a	LCA Helu & Apapa	Awardee	ili and/or Land Use	Source of Cited Documentation
La'aloa 1 st	10566:	Opunui	In the ili of Ohiki: 1 - Fourteen cultivated kihapai 2 - In the kahuu, sixteen cultivated kihapai 3 - In the pahee, eight cultivated kihapai	NT Vol. 4:602

Table I-b. Individual Kuleana Claims in La'aloa (continued)

Ahupua'a	LCA Helu & Apana	Awardee	Ili and/or Land Use	Source of Cited Documentation
Laaloa 1st	10566:	Opunui	4 - On the kula, eight cultivated kihapai 5 - In the ili of Ulaole, four cultivated kihapai 6 - Enclosed house lot with two houses, makai is the Government Road. There are several loulou trees at Palauka, and one hala tree is at Kaumalumalu. One hog and four loulou trees have been sold. Old land from the time of Kamehameha I.	
Laaloa 2 nd & Laaloa 1st	5770	Kalua	In the ili of Puhau: 1 - One partially cultivated pauku 2 - One cultivated pauku 3 - In Pahoehoe 3, two cultivated kihapai 4 - In Laaloa 1, one cultivated kihapai	NT Vol. 4:613
Laaloa 2 nd	10888	Nahuakoa	In the ili of Kamuku, Laaloa 2: 1 - One cultivated pauku 2 - One cultivated pauku, bounded on the Kau side by the ili of Apa	NT Vol. 4:614
Laaloa 2 nd	10889	Manuunuu	In the ili of Apa: 1 - One cultivated pauku 2 - One cultivated pauku	NT Vol. 4:614
Laaloa 2 nd	5773	Kelepa	In the ili of Ulukukahi: 1 - Three cultivated kihapai, no house 2 - One cultivated pauku 3 - In the kaluulu, one cultivated pauku 4 - In the pahee, one irrigated pauku it will be planted.	NT Vol. 4:605
Laaloa 2 nd	5787:1	Kanewa	In the ili of Kukuluaania: 1 - One cultivated pauku 2 - One cultivated pauku 3 - One cultivated pauku 4 - One cultivated pauku 5 - Enclosed house lot with six houses, the Alanui Aupuni is on the makai side. There are some plants and twelve loulou trees (kumu loulou), one niu tree, four kou trees planted.	NT Vol. 4:600
Laaloa 2 nd	5899	Pupu	In the ili of Waisololi: 1 - One cultivated pauku 2 - One cultivated pauku 3 - One cultivated pauku 4 - One cultivated pauku 5 - A house lot, the pa aina is on the mauka side	NT Vol. 4:609
Laaloa 2 nd	5913	Pukai	In the ili of Kapukalua 1 - Eight cultivated kihapai 2 - Twenty cultivated kihapai 3 - Ten cultivated kihapai 4 - Seven cultivated kihapai 5 - A house lot with five houses; mauka - is the alanui, makai and Kohala is the beach, and on the Kau side is idle land. Old land from the time of Kamehameha I.	NT Vol. 4:602

Table 1-b. Individual Kuleana Claims in La'aloa (continued)

Ahupuaa	LCA Heleu & Apana	Awardee	Ili and/or Land Use	Source of Cited Documentation
Laaloa & Kapalaalea	10642:1	Puhi	In the ili of Kaalehua, Laaloa ahupuaa: 1 - Ten cultivated kihapai 2 - Ten cultivated kihapai 3 - Three cultivated kihapai (Konohiki land on all boundaries 1-3) 4 - Enclosed house lot with one house; land from his parents in time of Kamehameha I. Untended land surrounds the lot. In the ili of Ilioa, Kapalaalea: 5 - Two cultivated kihapai 6 - In the pahae, four cultivated kihapai 7 - In the kaluulu, five cultivated kihapai 8 - In the apaa, five cultivated kihapai	NT Vol. 4:600

Testimonies of the Boundary Commission Proceedings

Following the Māhele, a Boundary Commission was established to verify the boundaries of various Government and Crown lands. The primary informants for the boundary descriptions were old native residents of the lands, many of whom had also been claimants for *kuleana* during the Māhele. The narratives were collected primarily between c. 1873-1885; the testimonies were generally given in Hawaiian and transcribed in English as they occurred (pers. comm. Jean Greenwell, Kona Historical Society, January 19, 1996). Rufus Lyman, D. Howard Hitchcock, and Curtis Lyons were among those individuals who collected surveys and testimonies.

The following narratives are excerpts from the Boundary Commission Testimonies for the lands of La'aloa and Kāpala'alaea. The narratives provide readers with documentation of land use patterns as recorded by native tenants at the time. Underlined place names are names also used in Māhele claims, or are names of areas of historical interest. It will be noted that specific reference is made to an *iwi 'āina* (boundary wall) between Pāhoehoe (4th) and La'aloa-iki (part of the boundary wall is still visible in the present study area). The name "Haukalua" is also used while identifying a locality near the boundary of Pāhoehoe and La'aloa, and is associated with one of the grant parcels of Kipapa. Unfortunately, the testimony does not make any reference to a *heiau* of the name, Haukālua.

Laaloa 1st (August 11, 1873)

Volume I-A:330

Nahina^k, Sworn: I was born at Pahoehoe...at the time of *Okuu*, know the land of Laaloa 1st and its boundaries adjoining Pahoehoe. Know the corner of Kipapa's land at the big stone wall, it is on Pahoehoe and is called Haukalua [now the name given to the *heiau*]. Thence mauka along old *iwi aina* between Laaloa 1st and Pahoehoe to Puuheuu, an *oioina* [a trail side resting place] with *puuhala* trees. Thence mauka to oioina o Puukukui, with *kukui* trees, thence to a pile of stones at the mauka Government road called Lehukapu. Thence to Kaukahoku by a spring of water, thence to Kaaikukui, a *kahuahale* [house site]. Thence to Hehenapuweo, thence to Waialiipoa, the mauka corner of Laaloa 1st and Pahoehoe, where Kaumalumalu and Kahaluu cut them off. Ancient fishing rights extending out to sea.

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Kipapa^{(k)2}, Sworn: I was born in Puna...have lived in Pahoehoe...for over twenty years, and know a part of the boundaries between Laaloa and Pahoehoe... [the boundary description

² Kipapa was the great-great-great-grandfather of members of the Makuakāne family who participated in interviews in this study

follows that of Nahina above, with the following additions regarding a feature around the Great Wall]...

The corner of my land on Pahoehoe, adjoining Laaloa is at a place called Puka auwai, a pile of stones by the gate in the big wall; thence *mauka* along the *iwi aina* by the old road. Thence along the road to Puuheu... ..Kaukahoku is a *kihapai koele* [a garden plot worked for the chief]...

Kapalaalaea 1st (August 11, 1873)
Volume I-A:333

J.G. Hoapili states that this land is bounded entirely by Royal Patents, and *makai* by the sea and a few kuleanas. Royal Patents filed—No. 1865, Kanewa, Laaloanui. No. 1757 Kanewa, *mauka*. No. 1583, Kama, thence the *kuleana* of Naaikena and others, *mauka* No. 2809, Kahula. (For boundaries between this land and Laaloanui from shore to *mauka* end, the Patents are filed. No. 3052 Palaualelo, Kapalaalaea 2nd *makai*. No. 1756, Keoke (Kekapa) *makai*. No. 3019 Kaaipulu to sea shore.

Ranching: A Historic Overview

Perhaps the most significant impact on residency, land use, and the cultural and natural landscapes of La'aloa and greater Kona, in the late 19th and early 20th centuries, were cattle. Various historical accounts record that many of the boundary division walls, like that between La'aloa-iki and Pāhoehoe 4th (a portion of which is situated in the study area) were built in-part to manage growing problems with cattle (e.g. I'i, 1959:111; Māhele testimonies; and Handy and Handy, 1972:526). The first cattle were given by Captain George Vancouver to Kamehameha I as gifts in 1793. Originally kept in large walled enclosures to protect them, by c. 1812, the cattle were roaming down to the shore in the area between Kailua and Keauhou (cf. I'i IN *Kuokoa*, February 5, 1870:1, c-3; also see I'i 1959:11195-97; Wilkes 1845:4; Kamakau 1961:164; and Handy and Handy 1972:18). By 1815, herds of wild cattle had become a threat to native residents, agricultural field systems, and life, and Kamehameha I sought out and hired foreigners to help control the growing herds (cf. Barrera and Kelly 1974:44).

During the period leading up to the late 1850s, nearly all of the cattle belonged either to the King, the government, other chiefs close to the King, and a few foreigners who had been granted the right to handle the cattle (cf. Henke 1929:19-20). One of the most significant contributors to the development of large ranches like those of Kona, was the privatization of land ownership in the islands—the Māhele. By 1850, foreigners were granted the right to purchase large tracts of land—at times entire *ahupua'a*. Initially, in Kona, as in other ranching localities of the Hawaiian Island, the hides, tallow, and beef were the primary products of the ranching operations. But, by 1875 operating dairies and the production of butter, had become an important part of the business of Kona's ranchers (Sherwood Greenwell, 12th Annual Kona District Fair, July 1954:83; IN Springer, 1992:II-3). Thrum's *Hawaiian Annual and Almanac* of 1900, reported that while the numbers of cattle in the islands had dropped over the last quarter century (i.e 1875-1900), large independent ranches were able to supply more than an adequate amount of beef for the island market. Thrum also observed that since c. 1875, the grazing range had been decreasing and cattle were forced into the higher elevations—thus, away from the coastal communities.

Through the first few decades of the century various members of the Greenwell family maintained their primary ranching operations on their *mauka* lands, extending from Kealakehe, Honokōhau, Honua'ula, and Kaumalumu, to Kahalu'u and Keauhou, in north Kona. By the late 1920s, several other families were becoming well-established in ranching as well. Among these ranches were: Manuel Gome's ranch (operating on the lands of Kahului 1-2, and Puapua'a); Frank

Gouveia's ranch (operating on the lands of Puapua'a 1-2 and Hōlualoa); other members of the Gouveia family also ran *kula* pasturages in Hōlualoa, Pāhoehoe, La'aloa, Kāpala'alaea, and Kahalu'u. Hu'ehu'e, another large ranching operation used *kula* pasturages in Hōlualoa, Kaumalumu, Kahalu'u, and Keauhou, from around 1934. These later ranching operations ran cattle down to the coastal lands, with pasturages situated just *mauka* of the current study area, above the present-day Ali'i Drive. The coastal pasturages were generally used during the rainy season and in preparation for shipping cattle inter-island (cf. Henke 1929 and Kepā Maly—1996 oral history interviews).

Residency in the La'aloa Study Area

As noted in the section on the Māhele above, Chiefess Ke'elikōlani received the *ahupua'a* of La'aloa-iki as a personal holding in 1852. Following a careful review of the records of the Māhele, only two other claims for land in La'aloa-iki (1st) were located: one *kuleana* to Oponui (LCA 10566) is identified on TMK:7-7-08 as being just inland of Hōpoe, or La'aloa Bay (the area identified in the oral history interview section of this study as being the old Makuakāne-Kalaiwa'a property); and the other, documented by Kalua (LCA 5770), who claimed a cultivated parcel (*kāhāpai*) in La'aloa I. The specific location of the parcel was not given in Kalua's testimony, and does not appear to be recorded on TMK maps.

Consistent with the trend throughout the Hawaiian Islands, many native tenants who resided upon various parcels of land, failed to file claims for personal property—private ownership of land was foreign to the native mind. In addition to the confusion over private property rights, the native population was in rapid decline throughout the 1800s. Thus, while there are historical and/or archaeological records of habitation features, at least one *heiau*, and burial features, it appears that native residents of La'aloa either chose not to claim their *kuleana*, or that they were no longer living in the area when Ke'elikōlani's award was confirmed.

Land records show that Ke'elikōlani retained La'aloa 1st until her death in 1883, at which time her land holdings were transferred to her niece, Bernice Pauahi Bishop. Bishop in-turn died in 1884, leaving her husband and associates as executors of her estate. In 1885, the *ahupua'a* of La'aloa 1st was sold to Lahapa Kailipeleuli (AKA Lahapa Halsey), who retained the land until 1902, at which time portions of the *ahupua'a* were being sold. While the Kona Development Company, Ltd., West Hawaii Railroad Company, Ltd., and a number of individuals acquired portions of the *ahupua'a*, it appears that the earliest site specific reference to the study area parcel occurs in 1928, when Charles Nāhale purchased the parcel. In August 1938, Nāhale sold the study area parcel to Sydney Lytham, and in September 1938, he sold it to Mrs. Hatsuyo Inaba (cf. Bureau of Conveyances Records in the collection of the Planning Department, County of Hawaii).

It is noted here, that no one contacted in the course of conducting this study had any recollection of a family living on the property, predating Sydney Lytham in 1938 (Walter Eklund, a *haole* businessman, had a home in the present-day beach park parcel, in the vicinity of the rest rooms). Further documentation on land ownership and use, and area residents is presented in this study, in the oral history interviews with members of: (a) the Inaba family (January 15, 21, and February 3, 1997); (b) the Makuakāne-Kipapa family (January 22, 1997); and with (c) Valentine K. Ako (January 8-10, 1996).

II. AN OVERVIEW OF HISTORIC ARCHAEOLOGICAL STUDIES

By the late 1800s and around the turn of the century, a growing number of island residents, Hawaiian and non-Hawaiian alike, were growing concerned about the destruction of traditional Hawaiian sites and the rapid decline of native knowledge about those sites. *Heiau* (temples) and ceremonial sites were an area of particular interest for several writers around the islands. Thomas Thrum, historian and editor of *The Hawaiian Annual* compiled a substantial list of *heiau* and short descriptions of them. A major list of *heiau* on the island of Hawai'i, with 32 *heiau* identified between Puapua'a-Keauhou, was published in 1908. In 1906-1907, John Stokes, an archaeologist from the Bishop Museum, traveled around the island of Hawai'i, and, with native informants in most all of the localities, visited *heiau* or sites of former *heiau*. Though the work was not formally published until 1991 (Stokes and Dye), it was available in manuscript form by 1919 and has served as an important resource for all subsequent archaeological surveys, including that of the current study area.

In 1929-1930, Bishop Museum hired John Reinecke on Hawai'i to conduct a study of sites in the district of Kona (Reinecke Ms. 1930). Reinecke relied on the work of Thrum and Stokes, and he also met with several elderly native informants and other individuals who were knowledgeable about various sites in the district. In some respects, Reinecke's work went further than Stokes in that he documented the occurrence of all sites that he came across. Though Reinecke's work has not been formally published, it has been referenced over the years, and today, it gives us insight into certain sites and features for which no other early information is available.

In the late 1940s, early 1950s, Theodore Kelsey and Henry Kekahuna, both of whom did occasional work with Bishop Museum, and much more work on their own, mapped and recorded sites and histories in Kona. One of their main native guides and informants was an elderly Hawaiian gentleman by the name of Nāluahine Ka'ōpua (Naluahine); through their efforts, a great resource of information was compiled. Excerpts from the work of Stokes, Reinecke, and Kelsey and Kekahuna are included below, as their combined documentation enriches our understanding of the traditions and cultural resources of the La'aloa study area.

Adding to the record of formal archaeological studies conducted in the present study area, Marc Smith, Hawai'i Island Archaeologist with the DLNR-SHPD is preparing a report on findings of a survey conducted in 1995 (cf. Smith et al., in prep). This work will report on and give State Inventory Site Numbers to the sites, and record their condition at the time of the survey, and should be used for monitoring changes in the sites.

"Heiau of the Island of Hawai'i, A Historic Survey of Native Hawaiian Temple Sites"(Stokes and Dye 1991)

Haukālua Heiau

Bishop Museum Catalogue: 50-Ha-D5-3
State of Hawaii Catalogue: 2009

Heiau of Haukalua, land of La'aloa, North Kona [Figure 2]. Located on the north side of the bay, between the sea and the road. This is a low platform or terrace that rises to a height of four feet at its southwest corner. The northern and eastern sides are level with the ground.

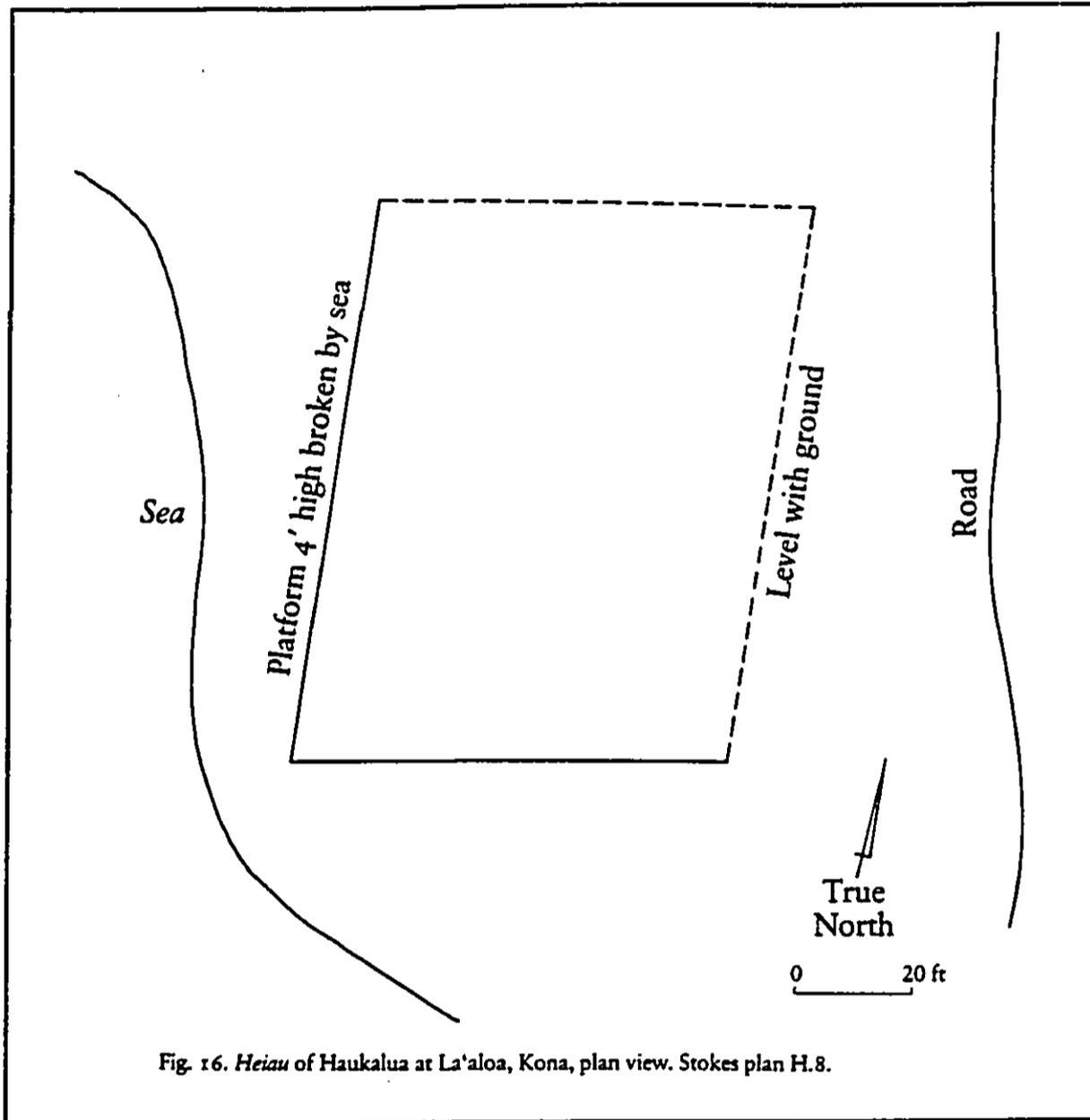


Fig. 16. Heiau of Haukalua at La'aloa, Kona, plan view. Stokes plan H.8.

Figure 2. Map of Haukalua Heiau (Stokes and Dye 1991:64).

The location of the northeast corner is somewhat uncertain. [Thrum adds: "100 by 75 feet, little of which now remains" (1907a:44)- W T. B.] [Stokes and Dye 1991:63-64].

**"Survey of Hawaiian Sites"
(John Reinecke, Ms. 1930)**

Reinecke's 1929-1930 archaeological survey of sites in North Kona was much more intensive than Stokes' cited above. Reinecke attempted to record all the sites he visited along the coast — *heiau*, dwellings, trails, walls, burials, etc. Because the work remains incomplete, and because Reinecke and everyone that assisted him have since passed away, the exact locations of many of the sites he described will never be known. Using the 1928 USGS Quad maps (*Figure 3.*), Reinecke marked the general locations of the sites he recorded, but because of scale problems, the actual locations could be several hundreds of feet off. Pertinent excerpts from Reinecke's manuscript are included here, as they provide informant information that is no longer available through other sources.

Under the heading "Sites From Kapalaalaea To Lanihau," Reinecke recorded some general information about the cultural landscape at the time, and made specific references to the following sites in La'aloa:

The most distinctive feature of this section is the use of coral fragments as a top dressing for the floors of dwelling sites. This is as characteristic as the use of *iliili* in the a-a section of Kahaluu.

A very large proportion of the dwelling sites and other structures along this coast must have been erected mauka of the government beach road; but it is practically impossible to penetrate the undergrowth to investigate even as far mauka as the Pa Kuakini; where I did so, the results were disappointing, as grazing of cattle and the demands of *Kuleana* walls have resulted in the destruction of many sites. Furthermore, this coast was rather densely populated until recently, so that most dwelling sites will be recent and of little interest [Reinecke ms. 1930:52].

In La'aloa, Reinecke recorded several sites (see below), though only one, Site 15, the *heiau* "Haukaloa," old house sites, pens, and a pit, "probably once a well," appear to be within the present study area. Reinecke's La'aloa and neighboring Pāhoehoe sites include:

- Site 11. Remains on the point () at the south side of Laaloa Bay [the Kanewa Makuakāne lot; now Kona Onenalo]. These include several recent *puoa* [a built-up stone burial feature] a wall cutting off the most elevated part of the point, on which are two old dwelling sites on a walled-up yard platform; a canoe landing; and, next the road, a modern house platform and cistern [see also interview notes with Makuakāne family members in this study].
- Site 12. A doubtful house site...
- Site 15. HAUKALOA [Haukālua] HEIAU, in Laaloa (?). . . A simple platform which, in its broken-down condition, slants sharply *makai*; was probably built in two levels; is about 4' high in front. At the south end it appears to have been in two terraces. There is a house site on the S.E. corner. the approximate length is 8-87 or 95'; the width cannot be stated even approximately, as the platform runs into the bank, but may have been about 56'. South of it are a small old house site followed by a larger one. North are

two or three old house sites before reaching a pen, which contains a smaller pen and a shallow pit, probably once a well.

- Site 16. A modern house site *mauka* of Haukaloa; also an old, large house site near the gate of the same *kuleana*.
- Site 17. Masonry and *a-a* remains of two large and one small house sites.
- Site 19. A pen with walls on all but the *mauka* side, c. 13' thick and 4' high-- a very interesting and puzzling ruin, probably small *heiau* [written by hand]. This is followed by two modern house sites; an old house site and a well 6' in diameter and 2' deep; and by many heaps of rocks which probably obscure several sites...
- Site 21. Remains of a small platform on a slight headland. A good location for a fishing *heiau*. [Reinecke ms. 1930:53-54]

Kona in the Late 1940s - Early 1950s: Recorded by Henry Kekahuna and Theodore Kelsey

While reviewing records at the Hawai'i State Archives, the author collected information from the files of Theodore Kelsey and Henry Kekahuna (Archives file record M-445). Theodore Kelsey (Papa-Kelsey) was a Hawaiian historian, researcher, translator, and author, who spent most of the years of his life (1891-1987), speaking with elderly Hawaiian people, collecting their stories, and translating their writings. He collaborated with Henry Kekahuna, a native historian on several projects, and cared for Kekahuna in the latter years of his life. Kekahuna was a skilled cartographer who produced and left to future generations a valuable record—annotated drawings of cultural sites in Kona.

Portions of the Kekahuna and Kelsey collections are found in the Hawai'i State Archives, at Bernice Pauahi Bishop Museum, and in the collection of June Gutmanis, curator of the Kelsey Collection. The extensive references include both handwritten and typed sheets, ranging from single-page entries to multiple-page manuscripts. One of the most significant aspects of Kelsey and Kekahuna's work in North Kona, was that they took the time to record the histories as remembered by several aged natives, among whom was Mr. Nāluahine Ka'ōpua ("Nāluahine"), a native resident of the Kahalu'u area, descended from the line of La-na'i, who was reportedly, the last formal priest of Ka-pua-noni Heiau. The author listened to a series of interviews with Nāluahine (c. 1959) from the collection of the Bishop Museum (Catalogue: Haw 66.3.1, 66.3.2; Haw 66.4; and 66.5.1). While the recordings are of varying quality, Nāluahine's own words confirm many of the stories and place name accounts, cited below, recorded by Kelsey and Kekahuna.

The following narratives collected by Kelsey and Kekahuna from Nāluahine, include descriptions for sites and resources of coastal La'aloa. Because of the impacts of development over the last 40 years, their record of such sites is all that remains. It should be noted that the excerpts cited below, are but a small portion of the rich texts recorded by Kelsey and Kekahuna. Anyone interested in the history of Kona should review their varied collections.

Selected Excerpts from Interviews with Nāluahine Ka'ōpua

[T. Kelsey: written by hand]

Lehu-kapu, a spring, from which Pahoehoe and Laaloa obtained water. (Komo ka wai o Pahoehoe me Laa-loa.)

Laa-loa I. The 'awa bowl of Kāne. (Kāne and Kana-loa were twin demi-gods, bearing the names of major deities.) Kānoa 'Awa a Kāne, on the right. It is a large stone by the road. (Some iron rails are laid over a slight depression in the road near here). There is a house on the upland side.

[hand written notes; nd.] Pahoehoe I — Spring name Moku-loulu. Lae o ka huihui [noted not "hu'ihu'i"], at the south of the sand beach. *Lehu-kapu komo paha iloko o ke one o Pahoehoe* [Lehu-kapu spring perhaps enters in the sands of Pahoehoe].

La'a-loa, the cove is known as Hopoe. Huihui is on the boundary of Pahoehoe and La'a-loa. Ka wai-a-Kane spring at the seashore on the northwest of the present house now standing there. Ka lae o Ke-pe'a [the point of Ke-pe'a] at the west of Ka-wai-a-Kane [map drawn with notes — Figure 4.].

Huihui (not Hu'ihu'i), a patch of sand (Kipuka one). The name is also given to the cove here.

La'a-loa, a large land. There is a spring at the shore here named Wai a Kāne. Demi-god Kāne's bowl for drinking 'awa portions is in upland La'a-loa on the upper side of the road, near one or more residences, where some iron rails are laid, (I think; Kel.). The water of Kāne's spring was used to clear his 'awa (*hoka i ka 'awa*). When a menstruating woman went to bathe in Kāne's water upland it dried up and reappeared at the shore. The place upland, where Ke Kānoa 'Awa o Kāne (Kāne's 'Awa Bowl) is was very *tabu*. There was water there for preparing the 'awa drink. There is a *pahoehoe* flat (*papa pahoehoe*) and a high mound there, hollowed for the drinking of Kāne's 'awa. (*Ua hana poho 'ia i wahi e inu ai ka 'awa o Kāne.*)

Ke-pe'a, a tiny rocky cove. ...20. *Wai-a-Kāne. Puka keia wai i kai o Laa-loa; he punawai. Aia Ka 'Apu 'Awa o Kāne iuka o Laa-loa. Oia ka wai e hoka ai ka 'awa o Kāne. Hele kekahi wahine hana wai malaiāla, a holoi i kona ma'i, a maloo ka wai o uka, a puka i kahakai. Kapu loa kela wahi o uka. Aia malaila ke Kānoa 'Awa o Kāne. He wai hana i ka 'awa. He papa pahoehoe a he ohua ki'eki'e malaila. Ua hana poho ia i wahi e inu ai ka 'awa o Kāne. Kanana ia ka 'awa, a inu.*

Among their notes of Kona sites, was the pre-final draft of an article that was later published in the Hawaii Tribune-Herald. In closing the article series, Kelsey and Kekahuna offered the following words of advise and caution.

...We hope that the people will cherish the things that should be preserved for themselves and for posterity—things which they now deliberately destroy or allow to perish, but for which in a very few years from now we shall be clamoring.

Perhaps people will be inspired to roam the country and preserve for posterity our treasures of antiquity. They may become in [the] future a greatest source of revenue for our government. Let us awaken now, and not later, lest our precious remnants of the past be lost forever [Kelsey and Kekahuna, Ms., c. 1950:41].

Based on the interviews collected as a part of this study (reported in the following section), in which recommendations were made to protect and care for the cultural resources of La'aloa, and to provide opportunities for people to learn about the history of the land, we see that the insight of Kelsey and Kekahuna nearly 50 years ago, rings true today, with an even greater urgency.

ago, hence this place was called Kipilipi. When the schooner left Honolulu for Kona, there was a sailor named Kaihuna who was a passenger. It is said he was the one that caused the schooner to wreck.

Tubouze I - Spring name *Wai-Loa*. *hai* & *ka-huihi* at the south of the sand beach. *Lehu-tapu* *hono* *paha* *iloko* & *ka* *oia* & *Palouze*.

Loa-loa, the core is known as *Hopae*. *Huihi* is on the boundary of *Palahe* and *Loa-loa*. *Ka-uia-a-Kane* spring at the mouth of the northwest of the present house now standing there. *ka* *hai* & *ka* *hai* at the west of *ka-uia-a-Kane*.

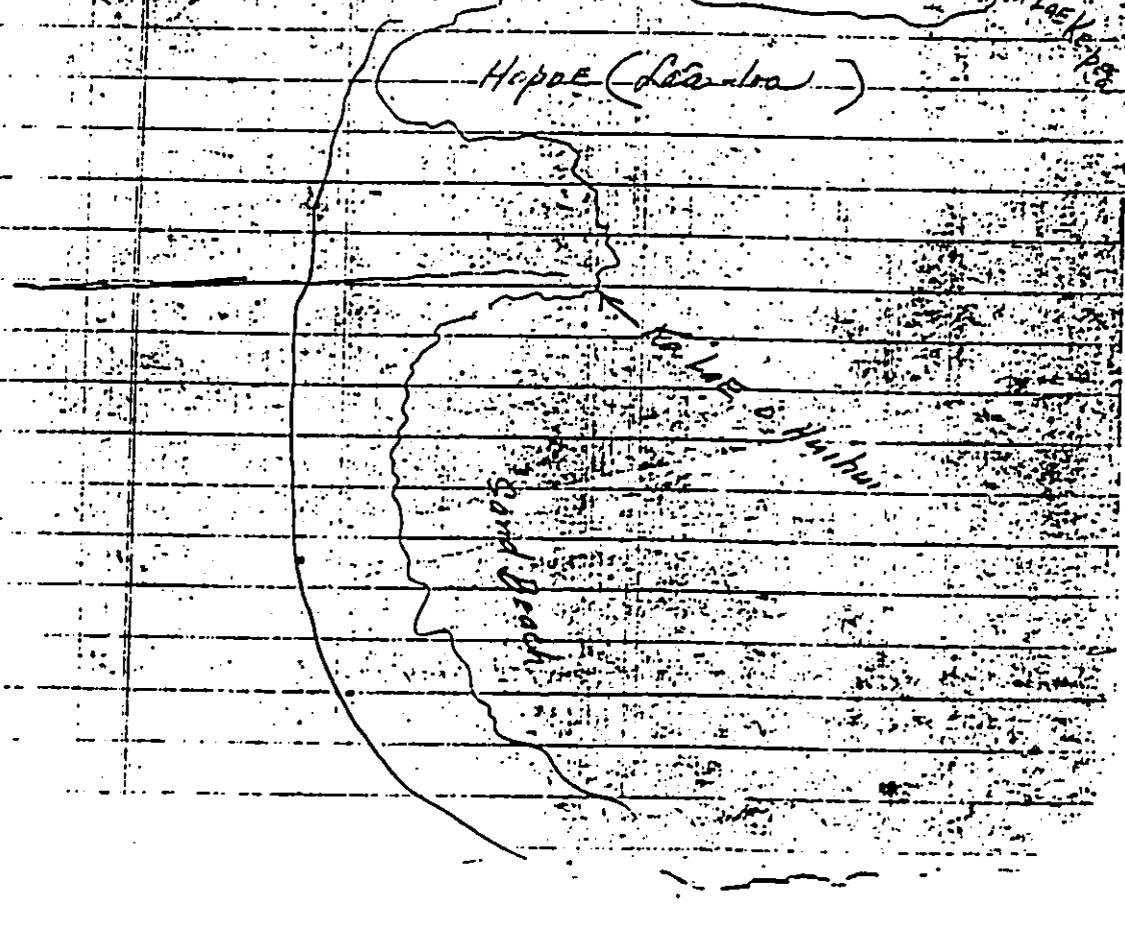


Figure 4. Rough Sketch Map of La'aloa Bay (Kelsey and Kekahuna with Nāluahine, c. 1950).

III. LA'ALOA INTERVIEWS AND CONSULTATION (JANUARY-FEBRUARY 1997)

Interview and Consultation Methodology

This section of the study presents readers with the records of both oral history interviews and consultations conducted in an effort to gather legendary and historical narratives from knowledgeable individuals, familiar with the lands, cultural resources, subsistence practices, and families of the La'aloa area of North Kona. The goal being to elicit treatment recommendations, and ensure that culturally responsible consideration be given in the development of the site preservation plan for the La'aloa study area. In this study, the term "oral history interview" applies to documentation recorded by individuals who have knowledge of the study area based on their life experiences, or who possess knowledge of customs and practices associated with near-by areas. For the purposes of this study, the term "consultation" is used to identify records collected through discussions with individuals who have expressed concern for the area, or have experience dealing with historic preservation issues in the region. The consultation records in this study includes two primary information sources: (1) consultation with community members (though not necessarily individuals who have familial ties to families of the *ahupua'a* of La'aloa); and (2) consultation with government agency employees.

While trying to seek out potential interviewees, the author spoke with Aunty Lily Namakaokai'a Ha'anio-Kong; Leimana Damate of the Kona Hawaiian Civic Club; and Ruby Keana'aina-McDonald of the Office of Hawaiian Affairs. Several criteria were used in trying to identify potential interviewees, among them were:

- a. The potential interviewee's genealogical ties to lands of the study area (i.e., descent from families awarded land in the Māhele of 1848, or descended from recipients of Land Grants from the Kingdom or Territory of Hawai'i);
- b. Age—the older the informant, the more likely the individual is to have had personal communications or first-hand experiences with even older, now deceased Hawaiians; and
- c. An individual's identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use activities in the study area.

The primary focus of the interviews and consultation was to: (a) elicit traditional information (i.e. knowledge handed down in families from generation to generation); (b) to document traditional values and practices that are still retained in the lives of Hawaiian families associated with the lands of the study area; and (c) when possible, also to document specific site preservation recommendations. The interviews were also to seek out information on other sites or features identified by the interviewees as being associated with families and cultural practices, and to collect information so as to identify community recommendations for cultural site preservation in conjunction with the proposed expansion of La'aloa Beach Park.

Between January 14 to February 3, 1997, thirteen individuals participated in nine interviews as a part of this study. The study also includes excerpts from 2 formal oral history interviews with six individuals, collected by the author in 1996. Those earlier interview excerpts are included in this document because they provide readers with historical narratives of the La'aloa study area.

Participants in the oral history interviews included Lily M.N. Ha'ania-Kong, James and Goro Inaba, members of the Makuakāne family, Valentine K. Ako, and Kalaniola Hamm and family. Community members who participated in consultation discussions included Kahu Leon Sterling, Alena Kaiokekoa and Kawelu, and Zachary Kapule. While Ruby Keana'aina McDonald of OHA and a member of the HIBC, and Marc Smith of DLNR-SHPD, participated in consultation discussions as a part of this study. During the interviews and discussions, as specific sites were discussed, the County's La'aloa Park Map (L 7718) was referred to, and when possible, site locations were indicated on the interview map. A compilation of those locations is presented on *Figure 5*.

Based on the previous experiences of the author, a list of basic questions was developed (*Figure 6*). As various potential interviewees were contacted, they were told about the nature of the study, and asked if they had knowledge of traditional sites or practices associated with the study area, and if they would be willing to share some of their knowledge. Each of the individuals who participated in the interviews and consultation were given draft copies of the expanded notes that summarized their *recollections and recommendations in this matter*. They were asked to review the notes and comment on their accuracy and content. Following a review and incorporation of any corrections, additions, or modifications that were made to the draft notes, the individuals gave their verbal permission for use of the expanded notes in this study.

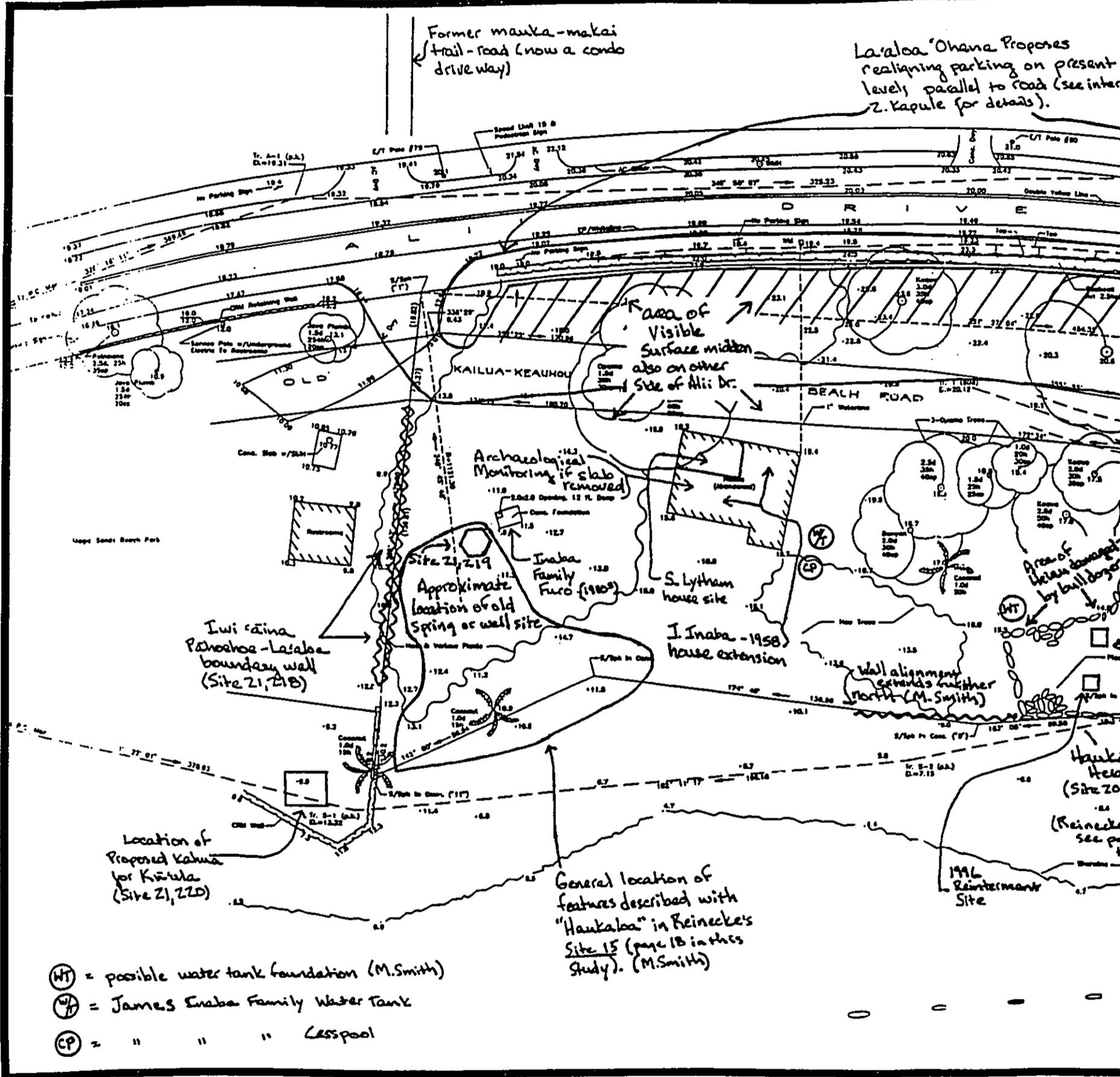
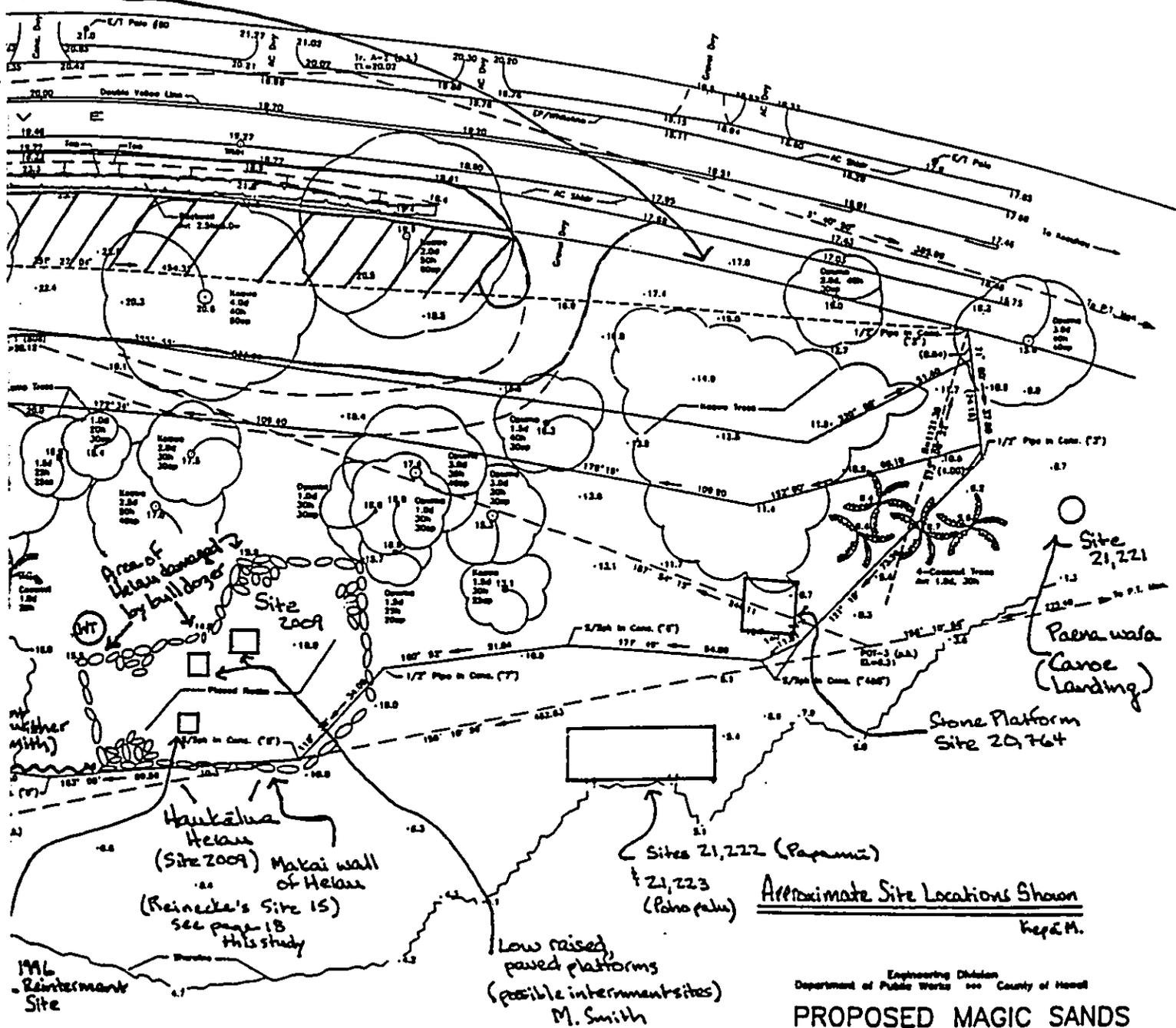


Figure 5. Annotated Map of the Proposed La'aloa Beach Park Expansion Project; Showing Areas and/or Recommendations Discussed in Interviews.

hana Proposes parking on present Alii Dr. alley to road (see interview with for details).

True North
Scale: 1 in. = 20 ft.
Scale Reduced: 1 in. = 40 ft.



L-7718

La'aloa Interview and Consultation Records

This section of the study includes the complete, released interview and consultation records. The oral historical component of the study is presented first, followed by the two levels of consultation records.

Oral History Interviews

Lily Namakaokai'a Ha'ania-Kong
 Meetings—January 14, 15, & 23, 1997
 (and previous oral history interview excerpts)

Aunty Lily was born in 1927, and is a life-long resident of Keauhou, Kona with family ties to the land of La'aloa. She has been an active proponent of programs that interpret and protect Hawaiian cultural sites, natural resources, and practices. Aunty is an avid fisherwoman, and until recently, has regularly fished along the shoreline fronting the La'aloa study area, and as a result of those excursions, also remembers the *heiau* Haukālua. Aunty Lily offered the following general comments and recommendations regarding development of the preservation plan for the La'aloa sites:

- 1 - Preservation of the *heiau*, burials, and other resources is very important to our *kūpuna* and future generations.
- 2 - The *heiau* should be preserved as stabilized ruins. What's left, I think it should be preserved and kept as it is, because if we don't, or we try to restore, then you lose the history, like I said, 'There's no story to talk about,' you know. When you "restore," you rewrite the whole thing. You know, every rock was blessed when it was set down, it was because it was for the *ali'i* [royalty]. . . This is the way I feel about preservation, we need to preserve what's left, not restore or remake it. Everything should be preserved that way. Then you know, you have some history of the old Hawai'i. Otherwise it's lost forever. Aunty Lily urges, "*Waiho mālie*" (leave it at peace, leave it be).

Aunty observed that recently, in the last six to nine months, the *heiau* has been changed, it has been "reconstructed," it is all different. From days when she used to fish along the shore of La'aloa, Aunty remembers that the *heiau* was made primarily of the water worn, rounded stones, like other *heiau* along the Kona shore line, and that the stacked rock remnants of the *makai* walls of the *heiau* were visible from the shore. The recent "reconstruction" with coral and other features does not resemble the *heiau* as it is in her memory. Hopefully, we can work to reach a balance in this matter of what the *heiau* should look like and how to care for it for the long-term.

Aunty suggests that the coral rocks that have been recently placed on the *heiau* be removed. The *heiau* never looked as it does now (see also notes from a La'aloa site visit with members of the Makuakāne and Kailiwai families, and Aunty Lily Kong; January 22, 1997).

- 3 - One of the important ways to help protect the *heiau* and burial places at La'aloa, will be to make some signs that will tell people about our culture and why these places are sacred to us, If people know, they will be more likely to respect our history. Signs should be set out side protective buffer areas.
- 4 - It is also important that there be a protective buffer between the cultural sites and the general area of the park. This buffer should be made by planting native plants around

sites, while leaving enough room for those who want to visit the sites, to be able to get close and pay their respects.

Aunty suggests that the stones that are removed from the outcrops in the parking lot, be used to make the *makai* curbstone boundary between the preservation sites and the general public access and parking area. *No stones* should be removed from the shoreward sites and preservation area.

- 5 - Aunty also remembers that there was a *Kū'ula* (stone fishing god) that was set near the La'aloa cove. When the *Kū'ula* was relocated and set up about three years ago, the schools of fish returned to La'aloa, they were more plentiful than when the *Kū'ula* was missing. Now—since about a year and a half ago—the *Kū'ula* is no longer standing up (see interview comments with Zachary Kapule), and the fishing is not as good (this account is also recorded by Aunty Luciana Makuakāne-Tripp and Aunty Makaleka Kahulamū-Alapa'i).

[see also notes from a La'aloa site visit with members of the Makuakāne and Kailiwai families, and Aunty Lily Kong; January 22, 1997.]

- 6 - Aunty suggests that we go speak with Aunty Luciana Makuakāne-Tripp, and she will also go with me to speak with the guys who are staying down at the park (see notes from a La'aloa site visit with members of the Makuakāne and Kailiwai families, and Aunty Lily Kong; January 22, 1997).
- 7 - The County should work out an agreement with the Hawaiian boys that are down at La'aloa, to make a *hālau* (long-house) type of structure. The boys could gather the *'ōhi'a* logs and materials that would be needed for the structure. (Notes reviewed and released on January 28, 1997)

Goro Inaba (Telephone Conversation—January 15, 1997)

The Inaba family purchased the La'aloa beach property in 1938 (sold to the County of Hawai'i in 1995). Goro notes that portions of the property had been previously cleared, and that in all the years that they had the property and house, he mostly went down for weekends only. Goro has no recollection of any *heiau*, *Kū'ula*, people going to gather *lau-hala*, or specific families going fishing. He notes that in the first years they had the property, Sydney Lytham (1878-1947), lived on the property as a caretaker (see also, interview excerpts from Val K. Ako).

Mr. Inaba noted that over the years they had cleared only portions of the property of vegetation a few times, and he does not recall ever seeing any burial remains or hearing of remains being situated on the property. The only Hawaiian artifact that he recalls having seen was a stone *kōnane* (checker) board near the canoe landing on the south side of the property, but that was stolen years ago. That's basically the extent of his recollections. He has no site preservation recommendations, as he is unfamiliar with the nature of the sites on the property.

James Inaba

Telephone Conversation—January 21, 1997,

Site Visit—February 3, 1997, and Meeting January 20, 1997

Having mentioned that I had spoken with Goro Inaba, Aunty Lily Kong suggested that a call be made to Jimmy Inaba as well. She recalled that he had lived on the La'aloa property, and in the subsequent

telephone conversation and site visit, this was confirmed. In the discussions, information about the condition of the property, its uses, and location of various structures which residents, Sydney Lytham or members of the Inaba family had built, was brought to light. This information is of historic value, and helps us document certain historic features and modifications to the land, and is included here. The following notes, and site map (*Figure 5.*), record key points of the conversations and site visit. A draft of the notes were forwarded to Mr. Inaba and reviewed. A few small corrections were made, and additional information given, and the notes were released for use in this study on February 20, 1997.

Interview and Site Records Documentation:

After the Inaba family acquired the property from Sydney Lytham in 1938, the family generally only spent some weekends or holidays at the beach, and also let out the house for others who wanted to have a party or some function there. Between 1958-1970 it was the permanent residence of Jimmy Inaba and his family. In the nearly 60 years, that the family owned the property, no one ever knew of any *heiau*, burials, or other Hawaiian sites there. It was observed that portions of the property had been previously cleared, like the section of the old Government Road, and some of the *hau* brush and *kiawe* were periodically cleared by hand, by the family as well.

It was suggested in these conversations, since no one recalled seeing, or being told of any formal walls or platforms in the vicinity of the identified *heiau* or stone platform, that perhaps over the years, high surf had ruined most of the features that may have been on the lot. On February 20th, Mr. Inaba was shown some pictures of the *heiau* site as it was in April 1995, he then noted, "I'd seen those stones piled like that, but never recognized them as being set in a particular form."

1 - Prior to Sydney Lytham's (Sid) acquiring the study area lot in 1938, he had lived on the Walter Eklund lot, in the house that was in the vicinity of the present day La'aloa Beach Park rest rooms; W. Eklund had been the manager of Von Hamm Young in Hilo, and the old house was his beach home. When Sid purchased the study area lot, he built a small house on a concrete slab, that was roughly 20'x14', with a little kitchen and living area. Sid's original foundation can still be seen (the cement colors and textures vary) in the larger slab that still remains on the lot at the time of this writing.

By the early 1940s, Sid and Jimmy Inaba had built two entry columns at the southern entrance to the lot, situated basically where the then, new road cut off the old Government Road. The two columns were made with 450 beer bottles cemented together, and topped with one large five-gallon glass jar. The old driveway basically followed the old Government Road remnant up to the house, with cars parking on the *mauka* side of the house. Eventually, the beer bottle entryway had to be removed, because some people were throwing rocks at it, breaking the glass.

2 - While no one in the family had ever heard of, or seen a *heiau*, burials, or other Hawaiian sites, it was recalled that on the southwest, shoreward side of the property, there was an area with a thick growth of *hau*, and also a lot of *kiawe* and *opiuma* growth in the area now identified as the *heiau*. (Mr. Inaba recalls that the *opiuma* was used medicinally for stomach ailments.) The areas where the trees and *hau* grew were pretty much left alone, and even when fishing on the shore, between the house and the small bay to the south, no one ventured into the thickets.

It is recalled, that except for (a) where the house was situated; (b) where the water tank and cesspool were; (c) where the *furo* was built; and (d) clearing the vegetation from in front of the house out to the shore, the family never touched most of the

sites, while leaving enough room for those who want to visit the sites, to be able to get close and pay their respects.

Aunty suggests that the stones that are removed from the outcrops in the parking lot, be used to make the *makai* curbstone boundary between the preservation sites and the general public access and parking area. *No stones* should be removed from the shoreward sites and preservation area.

- 5 - Aunty also remembers that there was a *Kū'ula* (stone fishing god) that was set near the La'aloa cove. When the *Kū'ula* was relocated and set up about three years ago, the schools of fish returned to La'aloa, they were more plentiful than when the *Kū'ula* was missing. Now—since about a year and a half ago—the *Kū'ula* is no longer standing up (see interview comments with Zachary Kapule), and the fishing is not as good (this account is also recorded by Aunty Luciana Makuakāne-Tripp and Aunty Makaleka Kahulamū-Alapa'i).

[see also notes from a La'aloa site visit with members of the Makuakāne and Kailiwai families, and Aunty Lily Kong; January 22, 1997.]

- 6 - Aunty suggests that we go speak with Aunty Luciana Makuakāne-Tripp, and she will also go with me to speak with the guys who are staying down at the park (see notes from a La'aloa site visit with members of the Makuakāne and Kailiwai families, and Aunty Lily Kong; January 22, 1997).
- 7 - The County should work out an agreement with the Hawaiian boys that are down at La'aloa, to make a *hālau* (long-house) type of structure. The boys could gather the *'ōhi'a* logs and materials that would be needed for the structure. (Notes reviewed and released on January 28, 1997)

Goro Inaba (Telephone Conversation—January 15, 1997)

The Inaba family purchased the La'aloa beach property in 1938 (sold to the County of Hawai'i in 1995). Goro notes that portions of the property had been previously cleared, and that in all the years that they had the property and house, he mostly went down for weekends only. Goro has no recollection of any *heiau*, *Kū'ula*, people going to gather *lau-hala*, or specific families going fishing. He notes that in the first years they had the property, Sydney Lytham (1878-1947), lived on the property as a caretaker (see also, interview excerpts from Val K. Ako).

Mr. Inaba noted that over the years they had cleared only portions of the property of vegetation a few times, and he does not recall ever seeing any burial remains or hearing of remains being situated on the property. The only Hawaiian artifact that he recalls having seen was a stone *kōnane* (checker) board near the canoe landing on the south side of the property, but that was stolen years ago. That's basically the extent of his recollections. He has no site preservation recommendations, as he is unfamiliar with the nature of the sites on the property.

**James Inaba
Telephone Conversation—January 21, 1997,
Site Visit—February 3, 1997, and Meeting January 20, 1997**

Having mentioned that I had spoken with Goro Inaba, Aunty Lily Kong suggested that a call be made to Jimmy Inaba as well. She recalled that he had lived on the La'aloa property, and in the subsequent

telephone conversation and site visit, this was confirmed. In the discussions, information about the condition of the property, its uses, and location of various structures which residents, Sydney Lytham or members of the Inaba family had built, was brought to light. This information is of historic value, and helps us document certain historic features and modifications to the land, and is included here. The following notes, and site map (*Figure 5.*), record key points of the conversations and site visit. A draft of the notes were forwarded to Mr. Inaba and reviewed. A few small corrections were made, and additional information given, and the notes were released for use in this study on February 20, 1997.

Interview and Site Records Documentation:

After the Inaba family acquired the property from Sydney Lytham in 1938, the family generally only spent some weekends or holidays at the beach, and also let out the house for others who wanted to have a party or some function there. Between 1958-1970 it was the permanent residence of Jimmy Inaba and his family. In the nearly 60 years, that the family owned the property, no one ever knew of any *heiau*, burials, or other Hawaiian sites there. It was observed that portions of the property had been previously cleared, like the section of the old Government Road, and some of the *hau* brush and *kiawe* were periodically cleared by hand, by the family as well.

It was suggested in these conversations, since no one recalled seeing, or being told of any formal walls or platforms in the vicinity of the identified *heiau* or stone platform, that perhaps over the years, high surf had ruined most of the features that may have been on the lot. On February 20th, Mr. Inaba was shown some pictures of the *heiau* site as it was in April 1995, he then noted, "I'd seen those stones piled like that, but never recognized them as being set in a particular form."

1 - Prior to Sydney Lytham's (Sid) acquiring the study area lot in 1938, he had lived on the Walter Eklund lot, in the house that was in the vicinity of the present day La'aloa Beach Park rest rooms; W. Eklund had been the manager of Von Hamm Young in Hilo, and the old house was his beach home. When Sid purchased the study area lot, he built a small house on a concrete slab, that was roughly 20'x14', with a little kitchen and living area. Sid's original foundation can still be seen (the cement colors and textures vary) in the larger slab that still remains on the lot at the time of this writing.

By the early 1940s, Sid and Jimmy Inaba had built two entry columns at the southern entrance to the lot, situated basically where the then, new road cut off the old Government Road. The two columns were made with 450 beer bottles cemented together, and topped with one large five-gallon glass jar. The old driveway basically followed the old Government Road remnant up to the house, with cars parking on the *mauka* side of the house. Eventually, the beer bottle entryway had to be removed, because some people were throwing rocks at it, breaking the glass.

2 - While no one in the family had ever heard of, or seen a *heiau*, burials, or other Hawaiian sites, it was recalled that on the southwest, shoreward side of the property, there was an area with a thick growth of *hau*, and also a lot of *kiawe* and *opiuma* growth in the area now identified as the *heiau*. (Mr. Inaba recalls that the *opiuma* was used medicinally for stomach ailments.) The areas where the trees and *hau* grew were pretty much left alone, and even when fishing on the shore, between the house and the small bay to the south, no one ventured into the thickets.

It is recalled, that except for (a) where the house was situated; (b) where the water tank and cesspool were; (c) where the *furo* was built; and (d) clearing the vegetation from in front of the house out to the shore, the family never touched most of the

property, and never brought a bulldozer in to do any clearing. All brush clearing in their time was done by hand (see *Figure 5*).

On the south (Kahalu'u) side of the lot, in the little cove, there was an old canoe landing where Minoru Inaba (now 92) kept a canoe. They regularly went out to the 'ōpelu ko'a ('ōpelu fishing site) in front of La'aloa, and also paddled all the way out to Kāināliu to a spot where they caught Kona crabs.

- 3 - Shortly after the Inaba family purchased the lot, they made a small *furo* house. The *furo* was on the north side of the lot, *makai* of the house, a short distance away from the present-day park rest rooms. The *furo* was built along side a small natural brackish water pond³. The cement foundation from the *furo* house is still visible.

Immediately on the north side of the pond, was the old wall that divided the Inaba property from that of Walter Eklund. Portions of that division wall may still be seen today, underneath the *hau* growth.

- 4 - Jimmy recalls that several families lived in the vicinity of the present-day park, the Kukahikos had the property that the Makuakāne and Kāne families lived on. Another member of the Makuakāne family and later Ale Kālaiwa'a lived in front of La'aloa Bay, and John Keana'āina and family lived a little further north. There were not too many other people that came around the area in the early years. Jimmy does not recall any other families going to fish, gather *lau hala* or other resources in the area, and he had never heard that there were old Hawaiian sites on the property. John Keana'āina had told Jimmy Inaba about the heiau that is situated across the street from the "Magic Sands Condo," next to the present-day, old two story house.

As mentioned by Goro Inaba, there had been a *kōnane* board found on the lot. The board was found on the southern side of the lot, in the vicinity of what is now identified as a stone platform (*Figure 5*). The *kōnane* board was later stolen.

- 5 - In 1958, the house was remodeled by Jimmy Inaba. Sid's original slab was add onto, with a patio in the front (ocean side), and two bedrooms and a bathroom added on the south side of the house. Jimmy Inaba, his wife and daughter lived in the house for about 12 years.

- 6 - It was suggested that the former house foundation could be used to make a small park pavilion. It was also suggested that it would be nice to have some beach cabanas built for public use. Perhaps the County might seek out public contributions for construction of the cabanas, identifying each cabana by the name(s) of the individuals who donated to their construction. Mr. Inaba believes that the park is an important community resource, and the improvements will benefit residents and visitors alike. He also observed, "Careful development of the park will also help people enjoy the significance of the historical sites in the area."

³ For a brief historic discussion on springs of the La'aloa-Pāhoehoe coastal vicinity, see the section above citing records from Nāluahine Ka'ōpua, collected by H. Kekahuna and T. Kelsey.

**Lolina (Lawrence) Makuakāne, Luciana Ka'ailehua⁴ Makuakāne-Tripp,
Daniel and Lucy (Makuakāne) Kailiwai⁵, and Lily Namakaokal'a Ha'ania-Kong
La'aloa Site Visit—January 22, 1997**

Following discussions with Aunty Lily Kong, she suggested that I speak with Aunty Luciana Makuakāne-Tripp, and that we three could go to La'aloa together to look at the *heiau* and sites, and to speak with the "boys" down there. Like Aunty Lily, Aunty Luciana had participated in an oral history interview with me last year, during which time we had some brief discussion about the *Kū'ula* of La'aloa-Pāhoehoe. The Makuakāne line is descended from the Kīpapa-Kekapahaukea line that had ancestral lands in the *ahupua'a* of Pāhoehoe, and earlier this century, a branch of the family also lived in La'aloa-iki.

Prior to our meeting of January 22nd, Aunty Lily went to visit Uncle Danny and Aunty Lucy (Makuakāne) Kailiwai, and to our good fortune, the elder, Uncle Lolina Makuakāne and his wife were home in Kona, visiting from Honolulu. This branch of the Makuakāne family are first cousins of Aunty Luciana (the ages of these family members range from 65 to 70 years old). Uncle Lolina and his family lived on the shore of La'aloa-iki, on the south side of the little cove that bounds the present study area. From their home (cited as the "Kāne home" by James Inaba above), the Makuakāne children traveled the shore line fronting La'aloa-iki (including the beach park).

The narratives below record in summary form, some of the historic recollections and recommendations of this group of *kūpuna*. They all expressed how happy they were to be able to come back and walk across the land so many years later. It brought many memories back to them, and they are encouraged by the efforts to gather some of the history of the land and share the stories with the young people and visitors.

The sites discussed, are recorded from south to north, beginning at the Makuakāne homestead on the southern side of La'aloa-iki up to the shore fronting the Kīpapa's land in Pāhoehoe on the north.

1 - It was around 1934 that Lucy Lelewi⁶-Makuakāne and her children moved to the La'aloa-iki property (presently the "Kona Onenalo" condo). Uncle Lolina was about seven years old. He recalls that Charles Nāhale worked out a trade with Mrs. Makuakāne, giving them the La'aloa-iki property. Nuhi Kāne, was a son-in-law of Mrs. Makuakāne's, and lived on the property with the family as well. The ancient *paena wa'a* (canoe landing) which they also used, can still be seen on the north facing shore of the little cove, looking right across to the park (see site records of Reinecke cited above). The *papa* (shelf) of *pāhoehoe* is worn smooth, almost concave from years of use (presently an opening in the *naupaka* growth marks the landing). In the water, on the ocean side of the landing, is a shallow *papa* that breaks the waves, causing the landing area to be calm. And the landing itself, in front of the canoe hauling *papa*, is quite deep. Uncle Lolina fondly remembers how they would count the waves, and glide into the protected landing, and then *une*, or quickly push the paddles into the water to turn the canoe around and haul it out.

At another little inlet just ocean-ward of the landing (presently marked by the second to the last coconut tree on the condo property) was where their water hole was. This water hole was the primary source of the family's drinking water. The

⁴ Aunty Luciana's Hawaiian name, Ka'ailehua, given to her by her *kūpuna*, is also the name of an *'ili* of land in the family's native land of La'aloa.

⁵ Mr. Daniel Ka'iluwai passed away in July 1997.

⁶ Lele-iwi: In a legendary account collected by Charles Bishop in the c. 1880s, this family name, Lelewi, was also identified as the name of a *heiau* in the land of La'aloa, home of the priest Hāwa'e. Lelewi was also the name of a La'aloa resident, who during the Māhele, testified on behalf of claimants for *kuleana* in La'aloa.

water was always sweet, not salty like some of the water holes that were even farther inland. When asked, no one had heard the name Ka-wai-a-Kāne, as recorded by Tūtū Nāluahine (see *Figure 4*).

While pointing out the coconut tree marker for the water hole, Uncle *mā*⁷ observed that in their young days, there were no coconut trees in the vicinity, and that there had never been grass all over the shore line like now. Except for the pockets of soil in the *pāhoehoe* flows, everything else was pretty much rocky. The families used to dry fish and clothes on the rock outcroppings. Uncle Lolina also recalled that at the back (*mauka* side) of the house, there used to be a little grave yard. He remembers that when he asked his mother who the people were, she did not know, but commented that they must have been old people from that land (see site records of Reinecke cited above). Uncle does not know what happened to the graves after Carlsmith got the property.

- 2 - In the mid section of the little cove (State property — TMK:7-7-10,35), situated on the water, fronting the 1920s residence Kamanawa Makuakāne and his wife Mary Ann (later, Mrs. Ale Kālaiwa'a), there was another canoe landing. Before, in the 1920s-1930s, there always used to be sand in the little cove, the rocks weren't exposed like today. Behind that canoe landing, mid way up to the house, there was also a little pond or brackish water well.
- 3 - Standing at the stone platform (possibly a *kahua hale* or house site), at the southern edge of the park extension, the family members recalled that there was an old canoe landing, but that in their time, no one lived on that side of the property, and the landing wasn't used regularly.
- 4 - The family members all remember Sid Lytham, and commented on how beautiful the beer bottle entry columns were that he had made into his house, overlooking La'aloa Bay. In their younger days, the old Kailua-Keauhou Road was still in use, and they walked through the study area property everyday, going to Kailua School.
- 5 - The entire shoreline, between their La'aloa-iki home and Pāhoehoe, was the Makuakāne children's playground and fishing ground, they traveled throughout the area. All of the family members observed that in their youth, they never heard their parents or elders speak about the *heiau* there.

When asked if they might have heard the name Haukālua, all shook their heads, "no." Uncle Lolina noted, "There is a lot of *hau* growing their now, but in our day, the *hau* did not come over this far." The *hau* was down towards the beach on the other side. Also, the family members didn't recall seeing identifiable walls or platforms in their time, noting that the waves sometimes came up and washed over the area. They were surprised to hear that early archaeologists (1906-1907 and 1930) had identified the *heiau*, and that State archaeologist, Marc Smith had indeed seen structural evidence under the wave washed rubble.

Everyone was quite surprised to see the present-day structure with all the white coral cobbles lined around, noting that they had never seen anything like it at La'aloa, or anywhere else in Hawai'i. Uncle Lolina said, "It never looked like this here, all the time we go through this place, there was no such thing like this."

⁷ *Mā* — the Hawaiian word "*mā*," used here and in other sections of this study, means "and folks, companions," or "others." Like "Aunty them," or "Uncle Folks."

Uncle Danny said:

Before these old places are changed, the people need to remember to be respectful. They got to go talk to the old people who lived on the land. If not, people can get in trouble.

- 6 - The group agreed among themselves that it was very important to protect the burial sites, and that in most cases, the *iwi* had been put in the ground at a particular place, because the land was special to that individual. Aunty Luciana observed:

No move the burials, take care of them where they are. That's where they've been for many years, that's where they belong.

Uncle Danny noted:

My grandmother told me that we are not supposed to touch the burials, that they should not be moved. If there are graves in the *heiau* area, that's where old people put them, who are we to say "No."?

- 7 - Standing on the old Inaba house foundation, looking around the property towards the *heiau* and below towards the present beach park, both uncles Lolina and Danny suggested that no bulldozing occur below the old government road. It was also suggested that the natural contours of the land be used, filling could be done in areas to provide level spots, but the land should not be totally flattened.

- 8 - Uncle Lolina noted that the Kona White Sands condo driveway sat on the old La'aloa-iki-Pāhoehoe *mauka-makai* trail.

In the next lot to the north, Uncle Lolina recalled that his father had built a wall that enclosed a large garden, in which they planted *pala'ai* (pumpkins) and *'uala* (sweet potatoes). The *pala'ai* was eaten, and was also used for *palu* (bait) to chum the *'ōpelu*.

- 9 - Upon reaching the present day beach park, we met with Zachary Kapule and some of his friends, several were related to the Makuakāne and Kailiwai families. Uncle Lolina also remembered that there used to be a small pond in the vicinity of the present day rest rooms. When asked, no one remembered hearing a name for the spring (Lehu-kapu, as recorded by Tūtū Nāluahine), but it was felt that it was important to clean the area around the former spring. Zachary observed that you can still hear water underground in the lava tube system, though the recent road work seems to have collapsed the tunnels some, because the flow isn't as noticeable.

- 10 - Upon going to look at the *Kū'ula*, Aunty Luciana and Aunty Lily both confirmed that the stone which is now laying down, was the *Kū'ula* that they knew of. Earlier in the afternoon, when speaking with Aunty Luciana about the *Kū'ula*, I mentioned to her that Tūtū Nāluahine had told Henry Kekahuna that the La'aloa Bay was named Hōpoe (see excerpts above in this study). Aunty Luciana said she had heard that name, and thought that Hōpoe may also have been the name of the *Kū'ula* itself.

Aunty Luciana and Aunty Lily commented on how plentiful the fish had become when the *Kū'ula* had been set upright. Though Aunty Luciana observed that these old stones had been given *mana*, and that today, if people mess around with 'um, and

don't respect it all the way, it can come back and bite them. You can't feed it some times and then forget to feed it other times.

Everyone was happy to see the *Kū'ula* stone, but noted that it was not in its original position (it's now laying behind the lifeguard stand), before it used to be close to the water where, as Aunty Lily said, "it could be washed by the sea spray." Zachary explained that because the park retaining wall had been built, the *Kū'ula* had been moved, and when the 'Ohana had tried to set it up again, representatives from the County told them to put it down because it might fall on someone.

The group agreed that the *Kū'ula* should be set up in such a way—perhaps on a small *kahua* (platform), or surrounded by a small *pā* (wall)—so that it could once again look out to the ocean. A possible area was pointed out, on a high rock outcrop, about 15 feet south of where it is presently. Aunty Lily suggests that a *kahua* be made to support the base of the *Kū'ula*, and the *'ili'ili* be used to pave the surface of the *kahua*, and to help cushion the *Kū'ula*.

- 11 - Everyone was very happy that the County changed the name of the park to La'aloa from Disappearing or Magic Sands, and across the bay (by the wall and present restaurant), there was another *punawai* (spring) near the shore as well.
- 12 - Aunty Luciana recalled that her mother told her the bay between La'aloa Park and their former *kuleana* at Pāhoehoe was named Ma'alaea, not Pāhoehoe. The land was Pāhoehoe, the bay was Ma'alaea. Uncle Lolina remembered that the northern point of the bay, right below the Kipapa's land was called Manawaea⁸, and the old canoe landing that had been used by his *kāpuna* (Kipapa *mā*) was there.
- 13 - All of these *kāpuna* urge that it is important to respect the old places, not to change them beyond recognition, but to care for them and tell the history of the land.

The above historical notes were reviewed for accuracy and content, and released for use in this study.

Lily Namakaokai'a Ha'anio-Kong	(January 28, 1997)
Luciana Ka'ailehua Makuakāne-Tripp	(February 1, 1997)
Lolina (Lawrence) Makuakāne	(February 2, 1997)
Daniel and Lucy Kailiwai	(February 2, 1997)
Zachary Kapule	(February 20, 1997)

Excerpts from Previously Collected Oral History Interviews

The following discussion summaries and notes highlight key points of interest and concern shared by the individuals contacted. The names of the interviewees, a brief background sketch, the date of contacts, and date of the release of the information are included with each interview.

Valentine K. Ako

In January 1996, while conducting oral history interviews in North Kona, Uncle Valentine K. Ako (VA) described the land and its resident families in c. 1935-1940. Excerpts of his interview are included here, as they provide us with a glimpse into activities on the La'aloa-Pāhoehoe shore line at that time. Uncle moved away from Kona 50 years ago, and presently lives on Kaua'i, because he did

⁸ Manawa-ea: Handwritten notes from discussions with Nāluahine Ka'ōpua, in the collection of Theodore Kelsey record that at Manawa-ea, "there is a round stone in the sea named Pohaku o Ku" (Kelsey, c. 1950).

not watch the changes come to Kona, in his minds eye he still sees Kona as it was in his youth. It is also noted here, that on March 18, 1996, Uncle Val called the author from Kaua'i, he had just heard in the news that there was a debate on naming the La'aloa-Pāhoehoe Parks and removing boulders from the shore to try and increase the amount of sand. This caused Uncle great concern, he believes that it is very important to leave the shore line as it is naturally, and that the proper names, La'aloa and Pāhoehoe, in their individual locations are important to preserve.

- KM: . . . So if we come to Pāhoehoe now, next, after Hōlualoa, yeah, we enter Pāhoehoe. When I mention Pāhoehoe does something come to mind?
- VA: Pāhoehoe was noted for that *ko'a* for 'ō'io. Because the place was sandy and the 'ō'io school used to be loaded over there, you know. Even up to my time adjacent to Pāhoehoe is La'aloa. What I remember of La'aloa was the Kāne family and their canoe and catching 'ōpelu. And old man Kāne was the one that caught large squid, *he'e*. And he, you know, the way he did it is with that banyan tree leaf, eh.
- KM: Oh, so he made the *lūhe'e* just like but it instead of using *leho* you said...?
- VA: The banyan tree leaf.
- KM: So he put rock and then he put the leaf of the banyan tree over.
- VA: Yeah.
- KM: And I think you were saying, "oh, funny, it ends up the *he'e* is attracted to anything," yeah.
- VA: Yeah, to anything, you know. That's what I know about the Pāhoehoe. And it's true, Pāhoehoe during the winter months is dry, is all rocks, but during the summer months, all the sand come back, eh. And then the *kuleana* on the left side, where this man Sydney Lytham was, the Inaba family took care of him. They claim he was a criminal, but he really knew how to throw the knife. you know, the butter knife? Somebody went make him angry, was where that Kim Chung store by Moku'aikaua Church. And he swung the [pauses and chuckles]. . . the butter knife, just to demonstrate how powerful his throw was. You know the 4X4, if you throw the knife this way you go right inside, the thing went all the way in this way. And he was noted, he was a good craftsman. He made a lot of *koa* furniture.
- And he made the, you know, the entrance to the property, he used bottles, you know, beer bottles, gallons and everything, he went mold them all inside and make the two piers entrance to the house.
- KM: So he was in Pāhoehoe?
- VA: Yeah. between Pāhoehoe and La'aloa. But La'aloa had two canoes. Both canoes were the Kāne's. (pers. comm. January 8-10, 1996) Outside of La'aloa-Pāhoehoe had *ko'a* [a dedicated fishing ground] for 'ō'io, Kāne took care of that *ko'a*, and he even used to chase people out who didn't belong there. Nice 'ō'io, 10-15 pounds, and you could catch them by the canoe load (pers comm. February 28, 1997).

Uncle Val Ako gave his permission for inclusion of the above oral history interview excerpts in this study on February 28, 1997.

**E. Kalaniola Wilson-Hamm with Kepā Maly
and Descendants of Keli'ihulamū:
Hannah Wilson-Freitas (63 years)
Agnes Kahulamū-Funk (66 years)
Hattie Makini-Keana'āina (70 years)⁹
Dorothy Wilson-Sipe (64 years)**

In June 1996, as a part of the oral history interviews being conducted by the author in Kona, Kalaniola Hamm made arrangements for me to meet with her elder sisters and cousins (all born and raised in Kahalu'u). During this informal interview, notes were taken, and were subsequently reviewed and released. The following excerpts record how sensitive this issue at La'aloa is, and how difficult it has been for some of the native families of the region. If read, the following narratives can help planners and agency representatives take a closer look at their processes, and hopefully avoid future conflicts.

It is noted here, that a couple of the family members are so distrustful of the State and County—the result of their having seen so much destruction of family and Hawaiian sites in their lifetime—that they feel a sense of futility in even speaking about their family history or their love and relationship to the land. They stated for the record, that all of their sharing of information and concerns, as well as asking of questions (e.g., at County Planning and Parks and Recreation development meetings, and with DLNR-SHPD staff) over the years, has been ignored or otherwise gone unanswered, or been written up without acknowledgment of where the information came from. As a result, Mrs. Keana'āina states that she will not speak any more about her understanding of the history of Kona. She stated "When I die, it goes with me and my *Tūtū!*"

The following paraphrased summary of the family discussions, is presented in an indented, interview format, and was reviewed and released by Kalani on behalf of her family on June 6, 1996.

... Mrs. Keana'āina commented, "Why even come talk to us? The County and State don't listen. They always do whatever they want. They never listen to what we ask or tell them." She continued to comment, "Now it's too late, so much has been destroyed. I'm disgusted already, and I don't trust anyone with these histories, or to do what is right."

Mrs. Keana'āina cited an example of a development in La'aloa, just *mauka* of Ali'i Drive, in the vicinity of Magic Sands Beach Park, that should not have been allowed. This particular area had been a c. 2.5 acre pen enclosed by a rock wall, in which a fine grove of *hala* trees grew. All of the ladies recalled that this grove of *hala* trees had been important to all of the families of Kahalu'u, even families from as far away as Kailua and Honalo would come to gather this particular *lau hala*. Within this enclosure were also many old family burials. Mrs. Keana'āina and Mrs. Funk have tried time and time again to find out what happened to all of the burials, with no response from the State. Though even today, they still hear that people living in homes in that development find bones in the yards. "What's happened to all these bones?" In sadness, Mrs. Funk stated they probably just throw them away.

Also in the La'aloa area, just on the south of the beach park, the County's proposal to put a parking lot and picnic area in the lot where the *heiau* Haukālua and other burials are located. Mrs. Keana'āina has gone to five meetings, and not once

⁹ Mrs. Keana'āina passed away in February 1997; Mrs. Agnes Funk passed away in May 1997.

CORRECTION

THE PRECEDING DOCUMENT(S) HAS
BEEN REPHOTOGRAPHED TO ASSURE
LEGIBILITY
SEE FRAME(S)
IMMEDIATELY FOLLOWING

**E. Kalaniola Wilson-Hamm with Kepā Maly
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Hattie Makini-Keana'āina (70 years)⁹
Dorothy Wilson-Sipe (64 years)**

In June 1996, as a part of the oral history interviews being conducted by the author in Kona, Kalaniola Hamm made arrangements for me to meet with her elder sisters and cousins (all born and raised in Kahalu'u). During this informal interview, notes were taken, and were subsequently reviewed and released. The following excerpts record how sensitive this issue at La'aloa is, and how difficult it has been for some of the native families of the region. If read, the following narratives can help planners and agency representatives take a closer look at their processes, and hopefully avoid future conflicts.

It is noted here, that a couple of the family members are so distrustful of the State and County—the result of their having seen so much destruction of family and Hawaiian sites in their lifetime—that they feel a sense of futility in even speaking about their family history or their love and relationship to the land. They stated for the record, that all of their sharing of information and concerns, as well as asking of questions (e.g., at County Planning and Parks and Recreation development meetings, and with DLNR-SHPD staff) over the years, has been ignored or otherwise gone unanswered, or been written up without acknowledgment of where the information came from. As a result, Mrs. Keana'āina states that she will not speak any more about her understanding of the history of Kona. She stated "When I die, it goes with me and my *Tūtū!*"

The following paraphrased summary of the family discussions, is presented in an indented, interview format, and was reviewed and released by Kalani on behalf of her family on June 6, 1996.

... Mrs. Keana'āina commented, "Why even come talk to us? The County and State don't listen. They always do whatever they want. They never listen to what we ask or tell them." She continued to comment, "Now it's too late, so much has been destroyed. I'm disgusted already, and I don't trust anyone with these histories, or to do what is right."

Mrs. Keana'āina cited an example of a development in La'aloa, just *mauka* of Ali'i Drive, in the vicinity of Magic Sands Beach Park, that should not have been allowed. This particular area had been a c. 2.5 acre pen enclosed by a rock wall, in which a fine grove of *hala* trees grew. All of the ladies recalled that this grove of *hala* trees had been important to all of the families of Kahalu'u, even families from as far away as Kailua and Honalo would come to gather this particular *lau hala*. Within this enclosure were also many old family burials. Mrs. Keana'āina and Mrs. Funk have tried time and time again to find out what happened to all of the burials, with no response from the State. Though even today, they still hear that people living in homes in that development find bones in the yards. "What's happened to all these bones?" In sadness, Mrs. Funk stated they probably just throw them away.

Also in the La'aloa area, just on the south of the beach park, the County's proposal to put a parking lot and picnic area in the lot where the *heiau* Haukālua and other burials are located. Mrs. Keana'āina has gone to five meetings, and not once

⁹ Mrs. Keana'āina passed away in February 1997; Mrs. Agnes Funk passed away in May 1997.

has she received an answer to her questions or comments regarding the proposal. All of the Kahulamū descendants at this meeting recalled that as children they came to this area with their *Kūkū* and parents. They gathered the *lau hala*, fished in the waters off of the beach and *heiau* vicinity, and gathered *limu*. Mrs. Keana'āina said, "That's how we lived." Now, they don't want the Hawaiians down there using the place as we have for generations, and even though the boys (younger generation relatives) are trying to take care of the place, the County just arrests them. Mrs. Keana'āina noted that she had spoken with Henry Cho and other County representatives, as well as State people, who don't want to listen to what the Hawaiian families are saying. She also commented, "How come they don't kick the haoles out too? They only arrest the Hawaiians?" Other family members nodded their heads in agreement. . .

In response to what they felt about taking care of the *heiau*, family *'ilina* (grave sites) and sites, Mrs. Keana'āina summed it up for the family by saying "Leave our *heiau* and places alone." (pers. comm. June 1, 1996)

Consultation Records—Community Participants

It should be noted up front, that Zachary Kapule, representing the La'aloa 'Ohana's records that the 'Ohana's first desire is that the proposed parking lot not be built as presently planned. He proposes that parking arrangements be designed along the side of the Ali'i Drive, with a portion of the embankment cut out to enhance access. The 'Ohana proposes that this parking arrangement could extend down the *makai* shoulder of the road, towards the Kona Onenalo Complex. Also, it will be noted that all other participants in the interview process felt that the parking lot expansion could be accommodated, though the majority of the interview participants made specific site treatment and action recommendations in order to ensure protection of the sites (see also *Apendicies A & B*).

Kahu (Reverend) Leon Sterling Jr.

Meeting—January 15, 1997

(with short notes from subsequent telephone conversations)

Kahu Leon Sterling Jr. (affectionately called Uncle by many people), was born in 1916, at Waikiki, O'ahu. *Kahu's* father was Leon Sterling Sr., his mother was Helen Kapua'ōhelo Paoa. His maternal genealogy is one of importance, and associated with the Hawaiian Monarchy. *Kahu's* grandfather was Henry Ho'olai Paoa, and it was from this grandfather, in the days of his youth, that he first learned about Hawaiian cultural values and practices. As a youth, *Kahu* went to Kona a few times because his grandfather had relatives there, but it was not until around 1970, that *Kahu* found himself drawn back to Kona to live. Since that time, he has been active in preservation and many Hawaiian cultural and community issues, he also serves as the *Kahu* of the Helani Church at *mauka* Kahalu'u.

In the matter of La'aloa, *Kahu* has worked with the young people there, to try and strike a balance between the care and protection of Hawaiian sites and practices, and the County of Hawai'i's needs to improve access to the La'aloa Beach Park¹⁰. *Kahu* offered the following comments and recommendations regarding the site preservation plan, during our conversation:

- 1 - *Kahu* is very happy to see that the County is working on making a preservation plan, incorporating both historical knowledge and community knowledge and concerns for protection of the cultural and natural resources of the area. He notes that the La'aloa property is a sacred area, and that the plan to protect the *heiau* and *iwi* (burials) is

¹⁰ Like other interested individuals, *Kahu* observes that the land is La'aloa, and the names "Disappearing-" or "Magic-Sands" are not culturally appropriate or respectful; they urge changing the park name.

important to the future. These cultural resources will help our children and others learn about the past, where we have come from. *Kahu* believes that "establishing an attitude of awe and respect" for the resources of La'aloa, must be one of the primary goals of the community and County in working towards long-term preservation of the cultural resources in the park.

- 2 - *Kahu* notes that a lack of communication, and even miscommunication on the County's part, has been the source of many of the problems between the County, community, and youth at La'aloa. He specifically cited the time when without any prior notice, the County allowed Kiewit Pacific Co. to bulldoze a portion of the property for vehicle access in association with the sewer line project.

He also observes that many people in the community, and particularly the "boys" and those who have worked to try and care for La'aloa have been very disappointed because of broken promises. And the delays in working on the park preservation and expansion project have made concerned people very uneasy. *Kahu* suggests that timely communication and honesty will help the parties avoid confrontation.

- 3 - *Kahu* observes that the members of the community and the youth at La'aloa are aware of the cultural sites the remain on the property. He notes that much of what once remained from the ancient Hawaiian period of history has already been destroyed, as a result of development on all but the ocean side of the property. The Hawaiian community feels strongly that it is important to preserve what is left.
- 4 - Protection of the *iwi* (or burials) is very important to the Hawaiians. The original burial sites and any reinterment sites must be set aside as "special places" to be protected and respected. The *iwi* are beloved, and are home to the spirit of those who came before us, they embody the unique personalities of those individuals who lived on this land (La'aloa), and in the Hawaiian sense, are considered *'unihipili*.
- 5 - In the matter of appropriate site buffers, *Kahu* notes first, that the use of the property for a park establishes an important buffer in itself. The park will serve as a buffer between the ocean and non-source point pollution. *Kahu* observes that so much of the Kona shoreline has been developed, that setting this property aside in its semi-natural state will enhance the integrity of the Kona shoreline, and help to support requirements for Coastal Zone Management.

Site Buffers and Signage: The physical buffers for the *heiau* and burials must be wide enough, to foster the sense that when people visit the sites, they know that they are in a sacred area. Use of native coastal plants, planted perhaps 20-30 feet away from the sites will help set the sacred sites apart from the remainder of the park. Additionally, it will be important design signage that shares with people, some of the history of the sites and land of La'aloa. The signage must be set in unobtrusive, yet visible locations, so that people can be informed about the sensitive nature of the sites.

- 6 - *Kahu* also feels that it would be appropriate to build a small traditional styled *hālau* (open long-house) within the preservation area, dedicated to use as a place for meditation and cultural practices. *Kahu* observed that it is important to take the time to examine our relationship with the earth and those around us. In explanation of the depth of this relationship, *Kahu* shared that as a result of his upbringing, he learned that that it is important to listen to the "*Kani o ke kai*" and "*Kani o ka 'āina*" (or Sounds of the Ocean and the Land). By "listening to the sounds" of the ocean and

land, we can better understand it. In the Hawaiian perspective, the earth is our mother, "How can your mother support you if you rape her?"

7 - *Kahu* believes that in order for a long term plan of site protection and interpretation to work, the County must work with the community to identify an individual or group that could serve as "*Kahu*" (Steward) of the varied resources, a *Kahu* that could help bring stability to the site and its interpretation and maintenance.

8 - Specific Concerns About Park Development: (a) *Kahu* wants to ensure that any work done on the park extension (i.e., equipment maneuvering or development of park amenities), will not be the source of any further damage to the *heiau* and other cultural sites. This may mean limiting the kinds of equipment used to prepare the ground for park layout and landscaping.

(b) *Kahu* also suggests that alternatives to asphalt topping be investigated for the new road access and parking area. Would some type of gravel, or compacted crushed coral be possible (e.g., the crushed coral-sand drive and parking area at the Kona Village Resort)? Such a parking facility at La'aloa would be much more aesthetically pleasing.

(c) One of the non-cultural issues which is of concern to the community is that the County ensure that the new parking access be clearly designated for "community use," that commercial interests such as scuba and kayak rentals do not clutter up the parking lot with their for profit use of the new parking resource, pushing resident users back out onto the streets.

In closing, *Kahu* shared a thought that he had learned from his Tūtū, in sharing this *mana'o* (thought), he wrote on a sheet of paper, "When *Mana'o* Becomes *Mana*." He explained, that it is because things have been thought out (*mana'o*) and practiced, that they become a source of power or empowerment (*mana*). He observed that experience is the source of lessons. It is up to all of us to learn from those lessons and to understand why things need to be done in a certain way, or in particular seasons. Once we have this knowledge, we have *mana* because it works. In this same way, the County's working with the community on the La'aloa preservation plan can benefit everyone involved. (Notes reviewed and released on January 31, 1997)

**Alena Kaiokekoa (with Kawelu)
Meeting—January 16, 1997**

Alena Kaiokekoa is a native Hawaiian practitioner and steward of ancestral family lands at Ho'onā, Kalaoa, North Kona. Descended from native families with generations of residency in Kona, Uncle Alena has a deep commitment to care of Hawaiian resources, and also believes in sharing his *mana'o* (understanding and knowledge) of Hawaiian practices and customs with others. Uncle has been approached by the group at La'aloa, asking for his *mana'o* in various areas of cultural concerns. Alena shared with me that he has explained to the group at La'aloa, that though he has no direct association with La'aloa, he would be willing to assist in anyway he was able.

Uncle feels that there is a very important responsibility that comes with assuming, or even speaking of stewardship (*ho'okahu ana*). It is a responsibility that cannot be taken lightly, and it needs to be acted on and lived, it cannot simply be words. Thus, Uncle recommends that the final preservation plan include some specific treatments so that whoever assumes the role (e.g., particular individuals, the County, or a partnership between families and the County), can have a clear sense of direction. Uncle Alena and Kawelu offered the following comments and recommendations regarding the site preservation plan for La'aloa, during our conversation:

- 1 - Site Stabilization: The first concern is the protection of the *heiau* and *'ilina* (burial sites). It is important that we "*mālama o ka 'āina*" (care for, or protect the land), and that the cultural sites be cared for. We must also help people to learn that the sites are sacred. Uncle does not believe that the sites should be reconstructed any further than can be remembered as being structurally appropriate, but, stabilization is important to help keep the sites from deteriorating further. Rebuilding *heiau* and other traditional sites without proper knowledge can make trouble for the people and the sites, we must only rebuild what is proper.
- 2 - Burial and Reinterment Sites: On February 16, 1996, E. Halealoha Ayau went to Ho'onā to leave a *pū'olo iwi* (bundle or package of remains) that had come from La'aloa with Uncle Alena. Halealoha had been asked to take the *pū'olo iwi* to Uncle, because the La'aloa boys "did not know the protocol for their return to La'aloa." Uncle explains that a series of events took place over that night, that made it clear to him that the *iwi* (funerary remains) needed to be returned to La'aloa. Uncle explains that on the next day (Feb. 17th), he discerned that the *iwi* had come from a particular location on the *makai* facing side of the *heiau*. That day, Uncle, Kawelu, and Fred Himalaya took the *iwi* home to La'aloa. Upon going to the *heiau*, Uncle saw an area mid-way in the *heiau*, on the *makai* side, where there was a small *ahu* (cairn-like feature) and an opening down into a crypt-like feature. It was in this crypt opening that the *iwi* were reinterred. It was also observed that other *iwi* were already in place in this *'ilina* (a formal burial site). At that time, in February 1996, there was a small *ahu* with four stacked stones, marking the grave and reinterment site.

Marc Smith of DLNR-SHPD was informed of the reinterment process and the area identified to him.

Specific Comments and Recommendations:

- 3 - The proper name of the area is La'aloa. The name is a part of our history, and is unique. I don't know who named the area Magic Sands or Disappearing Sands, or why the name was changed. It is recommended here, that the place name La'aloa be preserved in the park's name.
- 4 - (a) Work on the park improvements will need to be done carefully so as not to further impact the stone work on the *heiau* and other sites; (b) also, it will be important to monitor parking traffic impacts on the sites (that ground vibrations do not cause further site deterioration).
- 5 - Monitoring: (a) It has been observed that in the area of the old Government Kailua-Keauhou Road, that there are *'ili'ili* (small water worn pebbles) covering the ground. These *'ili'ili* indicate that traditional *kahua* platforms or some type of features were once in the area now being proposed for the road-parking access. Monitoring of work during any ground movement should occur to watch for any cultural material.
 (b) Because of the known presence of *iwi* on the property, and because Auntie Hattie Keana'āina has indicated that there may be more burials in the vicinity of the *hau* (*Hibiscus tiliaceus*) grove, monitoring should be required during the entire phase of ground work. Monitoring will help insure that any cultural sites or burials inadvertently located during ground work could be properly cared for.

- 6 - Kawelu noted that an upright *Kū'ula* (stone fish god) is still near the shore at La'aloa. But because the County was afraid that it might fall over on someone, they knocked it down. It is recommended here, that the *Kū'ula* be restored, and that a protective buffer be set around it.

Buffers and Signage:

- 7 - In determining the protective buffers that will need to be established, we must first know how far the edge of the closest part of the parking lot-road access is from the *heiau* and other cultural sites.

It appears that the *mauka* edge of the *heiau* is approximately 50 feet away from the *makai* edge of the road access (this will be confirmed with County representatives).

- 8 - Buffers of appropriate native coastal plants need to be set in place, to mark the end of the general public park access and beginning of the cultural site preserve. The boundaries need to be clear, and signage will need to be set in place so as to deter inappropriate site uses. Examples of kinds of *inappropriate uses include*, but are not limited to: (a) use of stones by picnickers to make fire pits; (b) eating, sleeping, and sunbathing on the sites; and (c) drinking and use of drugs etc., in the preservation areas.
- 9 - Uncle stated that sharing our history with our youth and other people, is very important, and one way to do this is by sharing the stories of the land with them in signs and by talking story, person to person. He observed:

It is important to find and take care of the beauty in the ocean and the land. The land gives us shelter food, medicine, and life, the ocean gives us fish, seaweeds, salt, and life. We must not do things that *haumia* (defile) the land and ocean. If we can talk story, and share the beauty of the land and ocean with other's, and how important the land and ocean are to our own well being, we will find ourselves. We must do this, find (understand) the beauty within the land, find the beauty within the ocean, and we will find the beauty within our ourselves.

If the park expansion can be done without impacting the native sites, or hurting the families (burials) that are there, expanding the park use will be okay. (Notes reviewed and released on January 24, 1997)

Zachary Kapule
Hawaiian Practitioner and Member of the La'aloa 'Ohana
Meeting—February 3 & 20, 1997

Following the site visit of January 22nd with members of the Makuakāne family and Aunty Lily Kong, arrangements were made to meet with Zachary Kapule, to further discuss his *mana'o* (thoughts) regarding the La'aloa Park expansion project. Though his immediate family is from South Kona, Zachary has been coming to the La'aloa beach area since the 1960s, and has been participating on some level in activities with the group now formally identified as the "La'aloa 'Ohana" for several years. Zachary notes that while the membership has changed, and levels of activities have grown, the La'aloa 'Ohana has been in existence for five to six years. The 'Ohana's primary interest is protection of the cultural and natural resources of the La'aloa Beach area. Zachary states up front, "I honestly don't want to see a parking lot built on this property."

At the time of conducting this informal interview, Zachary and La'aloa 'Ohana members were preparing the *heiau* and grounds for a ceremony to commemorate the closing of the Makahiki of Lono. Such observances, are a part of the responsibility that the La'aloa 'Ohana feels it has, as stewards of the *'āina* (land). The following paraphrased notes, record several key points—observations, concerns, and recommendations—made by Zachary during our discussion and walk around the property. On February 10th, a draft of the notes was given to Zachary for review and comment. Following his review, he noted that the notes had basically recorded what was discussed and on February 20, 1997, Zachary gave his permission to include the notes in this preservation plan.

1 - Zachary reports that in the years that the La'aloa 'Ohana has been actively involved in stewardship of the resources at La'aloa, 'Ohana members have:

- (a) worked cleaning the property around the *heiau*, and other cultural sites;
- (b) monitored activities around the sites, reporting on vandalism to DLNR;
- (c) sought out advice from area *kūpuna* (elders), in the best ways to care for the resources (elder resources have included Hattie Makini-Keana'āina, Margaret Grace, Gabriel Makuakāne, and Kahu Sterling);
- (d) cared for the *Kū'ula* that was identified by area elders;
- (e) cultivated Hawaiian plants, working on developing an ethnobotanical garden;
- (f) participated in the Family Court Juvenile Community Service Project, in which Hawaiian youth have served their public service hours helping maintain the sites and garden; and
- (g) and made efforts to come to an agreement on site protection and use with the County of Hawai'i and DLNR-SHPD.

(further details on several of the above activities follow)

2 - Following group discussions and consultation with Margaret Grace of Ka'u, the La'aloa 'Ohana stabilized the *heiau* ruins; work was initiated approximately nine months ago.

When asked if any of the original, remaining features of the *heiau* had been preserved, Zachary stated that all the 'Ohana had done, was to gather up the loose stone that had been washed down off of the *heiau*, and restacked it. The *makai* section of the *heiau* had been almost completely destroyed by wave action. The original features, like exposed foundation and wall alignments that remained under the rubble, are still intact, under the replaced stone work.

When asked, Zachary also stated that the coral placed around the present, tiered levels of the *heiau*, has a *kaona* (hidden, or multiple layered meaning), that was shared with the group by Aunty Margaret Grace. A significant focus of the work, has been to try and help to reestablish the sacredness of the *heiau*, so that the children can learn about, and have pride in the culture of La'aloa.

3 - A little more than two years ago, members of the 'Ohana observed pot-hunting occurring in the *heiau*. Trenches had been dug into the site. It was the 'Ohana that reported this, and the fact the *iwi* (or funerary remains) had also been exposed as a result of the pot-hunting.

In February of 1996, the exposed remains that had been collected by Marc Smith (DLNR-SHPD), for safe keeping, were reinterred on the *heiau*, in the location where they had been taken from. Those *iwi*, remain protected within the rebuilt *heiau*. To-date, no other human remains have been located on the property, though at least one

kāpuna (Hattie Makini-Keana'āina) has stated that there are other burials on the property.

Over the years, the 'Ohana members have cleared under the *hau* growth on the northern-*makai* side of the property. Following up on Reinecke's records of 1930, and Marc Smith's field work, I asked Zachary if he had seen any evidence of stone work (platforms, burials, or other features) under the *hau*. None had been located, but Zachary noted that maybe the house sites recorded earlier may have been for the *pu'ukū* (stewards) or guardians of the *heiau*.

- 4 - The *Kū'ula* was identified by *kāpuna*, and when the 'Ohana set it back up (the fish increased in significant numbers), County Parks representatives told the 'Ohana members to lay it down, because someone could get hurt if it fell on him/her. While this did not seem right to 'Ohana members, how to properly care for the *Kū'ula* had not been clear. Zachary noted that he was very pleased that Aunty Luciana, Aunty Lily, and Uncle Lolina *mā* had come down and shared their *mana'o* about it's restoration. Zachary supports the recommendation that a small *kahua* (platform) be made on the *pāhoehoe* rise just to the south of where the *Kū'ula* is presently resting, and that the *Kū'ula* be set upright facing the ocean (see further details in the interview of January 22, 1997).

Specific Comments and Concerns Regarding the Proposed Park Expansion:

- 1 - It has been the 'Ohana's desire to dedicate the entire Inaba lot, including the old well, *heiau*, the other site overlooking the southern cove, old Government Road remnant, and the artifact scatter that was impacted by both the old and new roads, into a cultural preserve. The members have planted a number of Hawaiian plants in various areas, trying to make an ethnobotanical garden. Many of the 'Ohana's efforts have been destroyed by the County's unannounced bulldozing activities, and this has led to anger, and "kill fight;" no one wants to work on something that's just going to be destroyed. "If we try to exercise our responsibilities as *kahu*, stewards, is the County going to just come and knock it, or us down again?"
- 2 - The 'Ohana feels strongly that having the new parking lot on an elevation that overlooks the *heiau* is "inappropriate." Zachary observed, "Now they want to put their parking lot next to our church. There are people who are coming back to the *heiau*, and we are preparing for the ceremonies to mark the closing of the Makahiki this week (February 5, 1997). This is a sacred area, one of the few open lots along this shore of Kona, and a parking lot on the level of the *heiau* would be desecration."
- 3 - The 'Ohana suggests that the parking be maintained on the level of the Ali'i Drive, and that a few feet of the lava rise, be cut out to add parking space. This parking arrangement could be done along the entire property and past the little cove to the south. That way, the area on top of the lava rise, towards the *heiau* and shore line could be made into the ethnobotanical gardens, and a *hālau* could be built in the vicinity of the old road-former Inaba house.

Zachary notes that if traffic and speed have been a problem in the past, the County should just step forward and enforce the parking and speed regulations, even if they put speed bumps on the road to get people to slow down, that's okay.

- 4 - The 'Ohana proposes that a *hālau* be built (there are many people who have volunteered to help gather the 'ōhi'a logs, *pili*, and other necessary materials), and

that the *hālau* serve as a cultural center. Zachary noted that it is his hope that *kūpuna* will come back to the land at La'aloa to weave, *'ōlelo Hawai'i* (speak Hawaiian), teach *lā'au lapa'au* (medicinal uses of plants), reflect on their history, and teach the youth and other interested people.

Zachary believes that such a use of the land at La'aloa "will help bring back a lot of the knowledge that our *kūpuna* have." He also stated that he strongly believes that "this is why this place was named La'aloa (very sacred), because the land and the teachings are sacred."

- 5 - As a part of the above vision for the La'aloa site, Zachary suggests that, "If there is nothing significant about, or underneath the old Inaba house slab, that the slab should be removed, and the land restored to a natural state.
- 6 - Responsibility: Zachary noted that "The 'Ohana has always tried to *mālama* (take care or protect) as much as they can here at La'aloa." If the County comes in and opens this place up, they are going to have to carry the burden, of ensuring that our sacred sites are respected. The closer the access to the *heiau*, the greater the likelihood that people will stray into the area. Right now, Zachary observes, "It's like we're paying for the County's negligence."
- 7 - Zachary agrees that culturally sensitive interpretive signs and a buffer would be helpful, and says that the 'Ohana is committed to caring for the area, but, the 'Ohana cannot take responsibility for other people's mistakes.
- 8 - Prior to finalizing plans for work on the La'aloa Park Expansion, Zachary suggests that the County and various interested parties get together to work out a plan that will be mutually acceptable. (Notes released on February 20, 1997)

Consultation Records—Agency Representatives

Ruby Keana'āina-McDonald Meeting—January 15, 1997

Ruby Keana'āina-McDonald is a life-long resident of Kona, with many family ties to the region. While she is the West Hawai'i Community Resource Coordinator with the Office of Hawaiian Affairs (OHA), and the North Kona representative to the Hawai'i Island Burial Council, her comments do not necessarily represent the thoughts or policies of those agencies. In response to questions about La'aloa and the proposed beach park expansion, Ruby shared the following comments and observations:

- 1 - Ruby's first concern, in the form of a questions was, "Is the preservation plan going to address, or include a burial treatment plan?"

We discussed what is known of remains that have been located on the La'aloa property. Noting that in February 1996, E. Halealoha Ayau (DLNR-SHPD Burials Program Coordinator), had attempted to reinter remains that had been previously removed from the site (see also the discussion notes with Alena Kaiokekoa in this document). Because of the uncertainty of the number and location of burial sites in the study area, at the time of this conversation, Ruby recommended that I speak with both Virginia Goldstein, Director of the Hawai'i County Planning Department, and Marc Smith, Hawai'i Island Archaeologist with DLNR-SHPD (calls were made to both individuals on January 15th; see discussion notes with Marc Smith).

- 2 - Based on her experience with the Hawai'i Island Burial Council (HIBC), Ruby feels that the HIBC will recommend that the burials be preserved in place, and that funerary remains that have been previously removed from the area be reinterred from place of origin if possible, if not they should be reinterred on site.
- 3 - Depending on which category DLNR-SHPD uses to identify the burial sites (i.e., known or inadvertent), Ruby also believes that a Burial Treatment Plan will need to be reviewed and approved by the HIBC. If the sites are designated as "known burials," a treatment plan will need to go to the Council for a formal review. If the sites are designated as "inadvertent discoveries," DLNR-SHPD will review the plan, and elicit comments from the HIBC in an informal review.
- 4 - Without a full understanding of the nature and extent of the number of burial sites, buffers in general, should be made by planting of appropriate coastal native plants. Depending on site use and levels of surrounding park develop, it is likely that a minimum 15 foot buffer would be required. If the *heiau* and burials features are relatively close (with sites overlapping), one buffer around the sites would be appropriate. If the sites do not overlap, multiple buffered areas, with access between sites could be appropriate.
- 5 - Interpretive signage for the *heiau*, should be set in unobtrusive locations and specific "cultural sensitivity" signage for burials—texts not specifically identifying the site(s) as burials—should be developed to foster site protection. (Notes reviewed and released on February 3, 1997)

**Marc Smith, Hawai'i Island Archaeologist
Department of Land and Natural Resources-
State Historic Preservation Division
Meeting—January 21, 1997**

Marc Smith is the resident, Hawai'i Island archaeologist with the Department of Land and Natural Resources-Historic Preservation Division (DLNR-SHPD). In this capacity, he has conducted an archaeological survey of the La'aloa study area with Virginia Goldstein, James Head, and Carol Kawachi (Smith et al., in prep). As a follow-up to personal conversations last year with Billy Fields, E. Halealoha Ayau, and Virginia Goldstein, and conversations this year with Ruby Keana'aina-McDonald and Alena Kaiokekoa as apart of this study, the author contacted Marc Smith, who agreed to discuss his findings.

The following notes represent a summary of key points discussed with Marc regarding the La'aloa property, with general locations of certain features identified on a rough map (*Figure 5*). The final report, being prepared by Marc for DLNR-SHPD, should be consulted if further information is needed. The paraphrased notes below, were reviewed for content, and were released by Marc for use in this study.

- 1 - Known Burial Remains: DLNR-SHPD has identified the burial remains as an "inadvertent discovery" because they were located at Haukālua Heiau, as a result of looting that had occurred a little over two years ago. At that time, it was discovered that the south and *makai* facing walls of the *heiau* had been dug into by looters (pot-hunters). As a result of the digging, sections of set stone (evidence of wall alignments and a platform) were exposed from under the surface layer of wave washed rubble. The burial remains were located in the *makai* facing side of the *heiau* (*Figure 5*).

Marc noted that as a result of a call from the La'aloa 'Ohana, he was notified of the presence of the remains, and that he collected them for safe keeping until DLNR-SHPD's Burial Program Coordinator could make arrangements for their reinterment. Following discussions between E. Halealoha Ayau, the La'aloa 'Ohana and Alena Kaiokekoa, the remains were returned to their place of origin at the *heiau*, Haukālua (cf. Alena Kaiokekoa above). At the request of Marc Smith, I spoke with Zachary Kapule on January 22nd, and confirmed that the *iwi* (burial remains) are still in their burial reinterment site on the *heiau*.

2 - Haukālua Heiau and other Cultural Sites in the La'aloa Study Area: Based on historic archaeological work conducted by J. F. G. Stokes (Stokes and Dye 1991) and J. Reinecke (Ms. 1930), Marc is certain that the primary site in the study area is the *heiau*, Haukālua (SIHP No. 2009). Marc notes that up to one year ago, most of the surface features of the *heiau* had been significantly impacted by waves from the ocean, and the inland and northern facing walls and platform had been impacted by bulldozing; probably done when clearing portions of the lot for residence use. As noted above, looters exposed subsurface remains showing the presence of wall alignments, platform paving, interior structural construction, recorded during the 1995 archaeological study. The subsurface, *makai* facing wall alignment of the *heiau* also appears to extend further north than indicated on the County's proposed park expansion map (*Figure 5*).

- (a) On the *mauka* side of the platform ruins (up to approximately one year ago) two slightly elevated paved areas were identified. It is posited that this elevated stone slab paving is a later addition to the *heiau*, possibly covering burials that were set in place. No test units were put into the features (*Figure 5*).

It is noted here that recent "reconstruction" of the *heiau* has significantly changed the surface (and possibly the subsurface) features described above (Nos. 1, 2, & 2a).

- (b) On the shoreward *pāhoehoe* flats, below the *heiau*, is a *papamū* (*kōnane* board), that is elevated in a natural rise on the lava, creating the impression of it being on a turtle's back. People in the area now call it "Turtle Rock" (*Figure 5*), and the feature is a cultural resource.
- (c) To the south of the *heiau*, are the ruins of stone platform; its appearance suggests that it may be the remains of an early house site (*Figure 5*). The platform has two surface features: (1) the interior section which appears to be the section that was enclosed for the house; and (2) an exterior section that may have served as a *lānai*, or patio-like feature around the house.
- (d) In the small cove, just south and below the stone platform, is a canoe landing (*Figure 5*).
- (e) Around the old Government Road at northern end of the property (in line with the house foundation and to the north of it), where portions of the proposed parking lot will be built, there is abundant evidence of midden (e.g., coral, *'ili'ili* {water worn pebbles}, animal bone fragments, basalt flakes, and coral abraders). This material can also be traced across Ali'i Drive, to the *mauka* side of the road (*Figure 5*).

- (f) Evidence of similar midden is present around the foundation of the former Inaba family residence. As a result, it is believed possible that the area below the cement slab may contain a cultural layer. [DLNR-SHPD will provide guidance to the County of Hawaii on how work in the area should proceed (e.g. monitoring by an archaeologist, during ground work)].

Marc notes that the County may want to consider using the existing slab for a park pavilion, thus leaving the site in place.

- (g) At one small community meeting approximately two years ago, Marc reports that Mrs. Hattie Makini-Keana'āina¹¹ was concerned about sites in the *hau* grove, that extends from the present park restroom facility to the edge of the *heiau* (Figure 5.). It is her belief that there are additional burial sites within the *hau* grove. Citing Reinecke's field notes and maps (the maps do not give a good scale for site locations), Marc observes that Reinecke refers to an additional "two or three old house sites, a pen, and well" (Reinecke's Site 15, IN this study), and suggests that the *hau* growth has covered these sites. Marc entered the *hau* thicket as far as he could, and was unable to identify any features. [DLNR-SHPD will provide guidance to the County of Hawaii on how work in the area should proceed.]

(Notes reviewed and released on January 27, 1997)

It is noted here, that additional areas of concern and/or likely treatment recommendations were discussed between the author and Marc Smith. Pursuant to direction from DLNR-SHPD (letter of D. Hibbard to D. Uchida July 30, 1997), DLNR-SHPD will put it's formal comments in signed correspondence.

¹¹ In June 1996, the author conducted an informal oral history interview with Mrs. Keana'āina, her sister and several cousins. She expressed deep concern about the La'aloa area and the way that the State and County had handled events up to that time (see interview records above).

IV. LA'ALOA: SITE PRESERVATION PLAN

Background

Cultural and historic resources are tangible and intangible aspects of cultural systems that are valued by or representative of a given culture, or that contain information about a culture. Such resources are finite and non-renewable and include but are not limited to sites, structures, districts, objects and historic documents associated with, or representative of peoples, cultures, and human activities and events, either in the past or in the present. Cultural and historic resources can also include the primary written and verbal data for interpretation and understanding of those resources (Adapted from NPS - 28; 1981). "The basic premise of Cultural Resource Management is that cultural resources [like natural resources] are nonrenewable and are becoming increasingly endangered by activities which modify the landscape" (McGimsey and Davis 1977:22). Federal, state, and local laws require the mitigation of adverse impacts on cultural resources. Cultural resources management involves a delicate balance between caring for one's history and cultural past and the long-term benefits of preservation planning, and the immediate needs of today.

Through a program of preservation and conservation, one strives to maintain the integrity of a site and the values (cultural, environmental, esthetic, and scientific) which contribute to its significance. The long-term maintenance, curation and protection of resources are goals of a carefully designed preservation plan-interpretive program. Likewise, the involvement of Hawaiian community members—area residents—in the formulation stages of this preservation plan and their long-term involvement in the preservation interpretive processes is important to the success of preservation efforts at La'aloa.

Hawai'i Administrative Rules, Title 13 (Department of Land and Natural Resources), Subtitle 13 (State Historic Preservation Rules), Chapter 277 (Rules Governing Minimal Requirements for Archaeological Site Preservation and Development) (Draft Dec. 12, 1996) provided guidelines for development of this preservation plan. As called for in those rules, detailed recommendations were elicited from native Hawaiian members of the community and DLNR-SHPD. Those recommendations for site treatment, preservation buffers access, and interpretation are highlighted in *Section III., Tables 2-a and 2-b* above. Further specific standard practice treatments for implementation of interim (short-term) and long-term site preservation are outlined below.

Sites Identified Within the La'aloa Study Area

Based on previous archaeological studies and information collected as a part of this study, it is proposed that the County of Hawaii establish a preservation buffer that includes an area on the north side of the *heiau* (Site 2009), extending south along the *makai* boundary of the old Government Road easement, down to the shore line at La'aloa Bay. The preservation zone will be delineated by the shoreline on the *makai* facing boundaries (*Figure 7.*). The preservation zone will provide a buffer between the sites and areas of the park dedicated to general public use, and includes:

(Area A)

Site 2009 — Haukālua Heiau and burial site;

Site 20,764 — stone platform (possibly a *kahua hale*, or house site foundation);

Site 21,221 — identified through oral history interviews as a *paena wa'a* (canoe landing);

Site 21,222 — a *papamū*, or Hawaiian checker board set in the *pāhoehoe* flats; and

Site 21,223 — shoreline bait bowls set in the *pāhoehoe* flats.

La05c (052797)

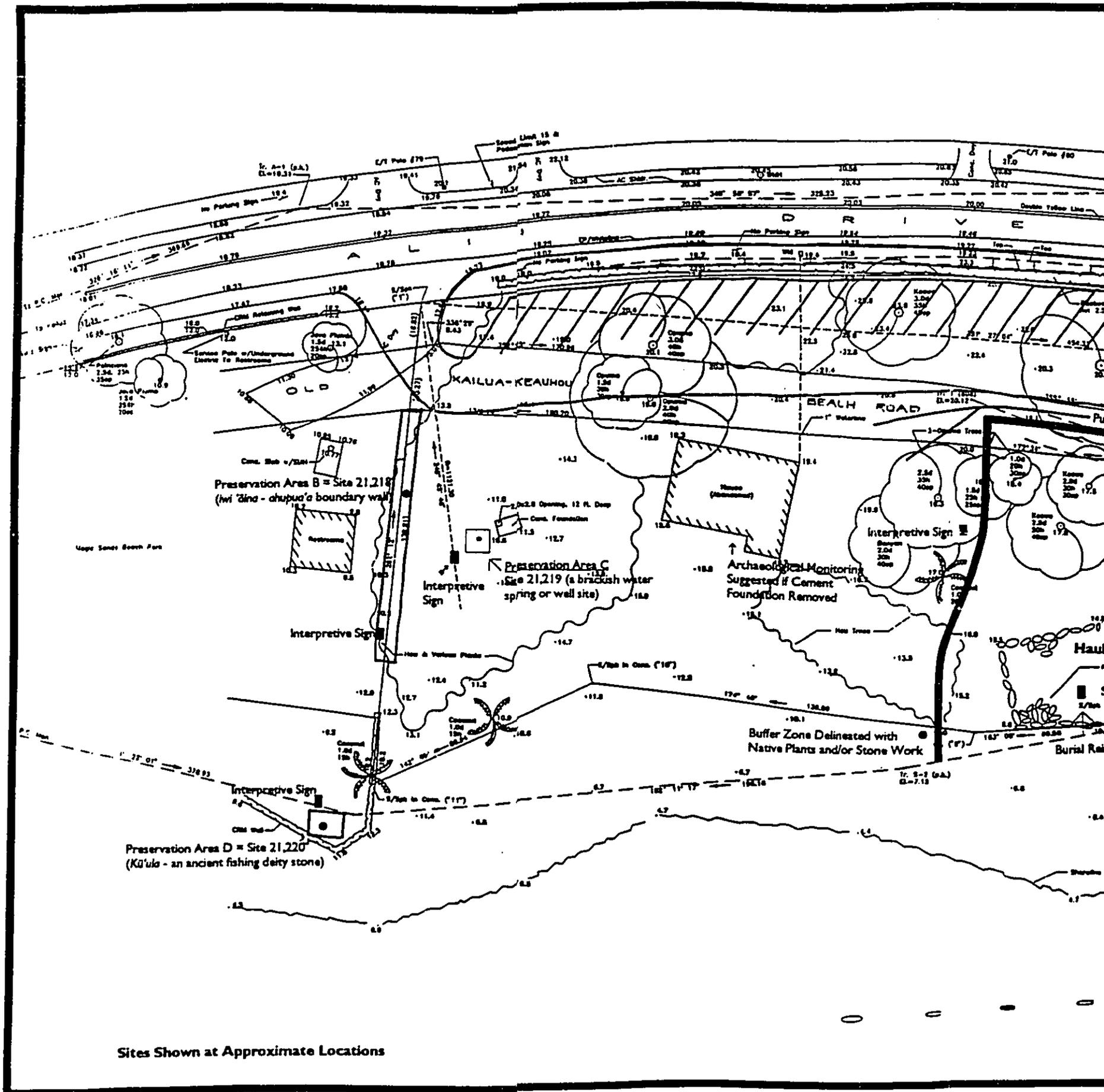
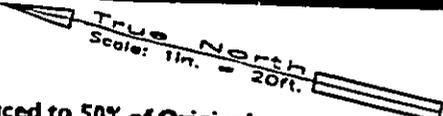
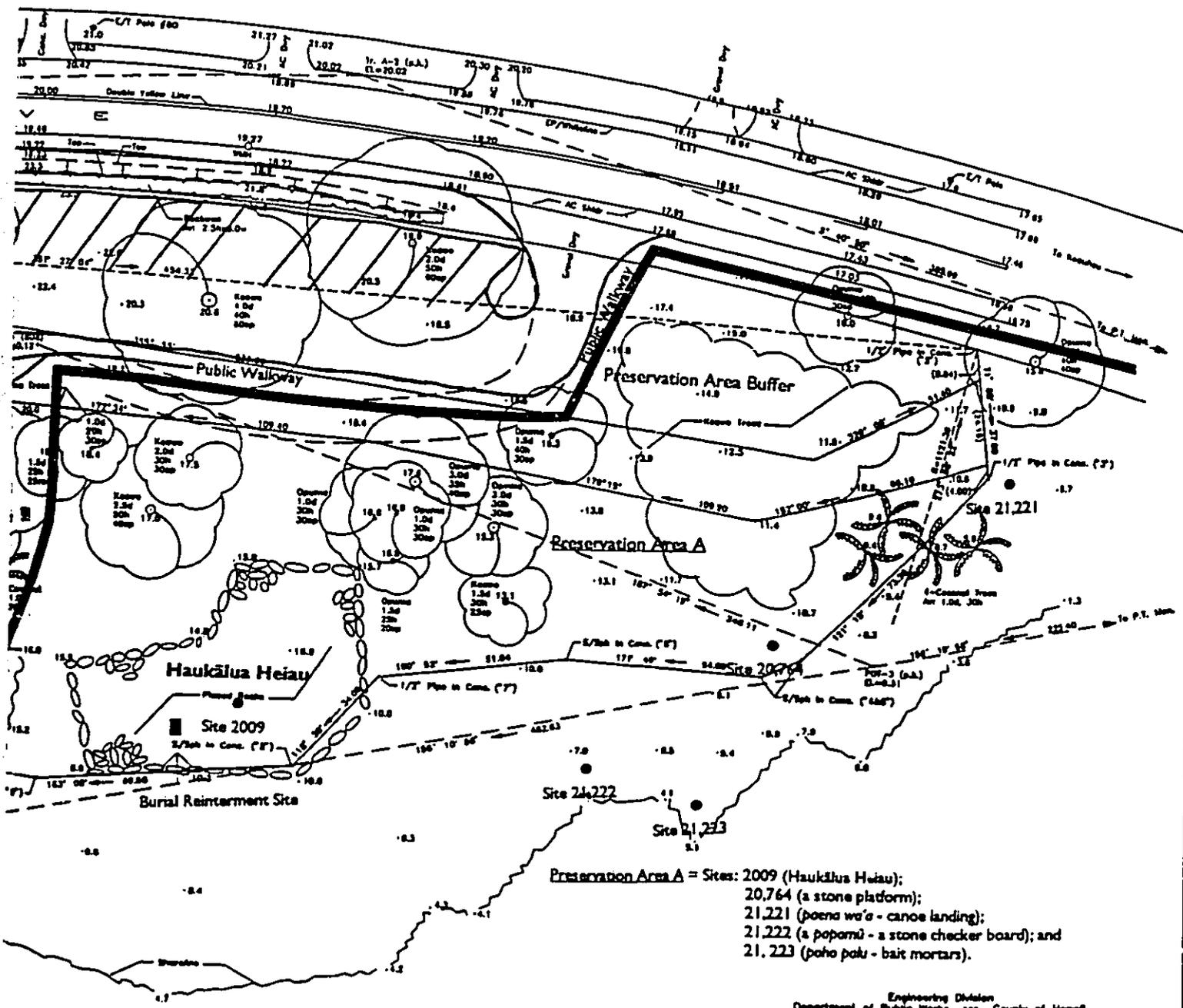


Figure 7. La'aloa Beach Park—Preservation Plan Map; Identifying Sites and Treatment Recommendations.



Map reduced to 50% of Original
(1 in. = 40 ft.)



Preservation Area A = Sites: 2009 (Haukaiua Heiau);
 20,764 (a stone platform);
 21,221 (poena wa'a - canoe landing);
 21,222 (a papamū - a stone checker board); and
 21, 223 (poho paku - bait mortars).

Engineering Division
 Department of Public Works - County of Hawaii

**PROPOSED MAGIC SANDS
 PARKING LOT EXPANSION**

754 363 Date of Survey May 2, 1994
 7-7-18 26 COOR/W/9 SUR 9091, 94-0892A
 Reference 6/0-77-1 DWS FILE CAD 8001, MARC.DWG

L-7718

Additionally, three other sites on the La'aloa Beach Park property were identified through archival research and interview documentation. Preservation treatments and protective buffers have been recommended for these sites as well (*Figure 7*). The sites are:

- (Area B) Site 21,218 — remnants of the *iwi 'āina* or boundary wall between the *ahupua'a* of La'aloa-iki and Pāhoehoe 4th;
- (Area C) Site 21,219 — identified in oral history interviews as a spring site (historic narratives recorded by Reinecke {1930} and Nāluahine Ka'ōpua {c. 1950}, document the occurrence of such a coastal spring); and
- (Area D) Site 21, 220 — a *Kū'ula* (fishing deity stone) —all that remains from a fishing shrine once situated near the shore of the beach park. Former native residents of the La'aloa-Pāhoehoe shore line have proposed that the *Kū'ula* be preserved on a small *'ili'i* (water-worn pebble) covered *kahua* (platform) to be built on a *pāhoehoe* rise overlooking the ocean at Ka-lae-o-ka-Huihui (the point of Huihui). Additionally, as a result of the meeting of May 19, 1997, it has been suggested, and agreed upon that a large stone, presently situated between the volley ball court and the parking area, be situated in the vicinity of the *Kū'ula* (see *Appendix A*).

Interim (Short-term) Preservation Recommendations

It is the goal of interim preservation measures to physically identify sensitive cultural resources within a development area and provide them with adequate preservation buffers to ensure their preservation during phases of construction. The sites identified within this report which will require interim preservation buffers include Areas A, B, C, and D (*Figure 7*). Interim preservation buffers for these areas will be designated with brightly colored construction fencing, four to six feet in height. Interim preservation will be ensured by adopting the following general protective measures (preservation buffer zones and treatment recommendations are based on the outcome of community discussions):

Overall Site Protection

1. All preservation area will be plotted accurately on grading plans and construction plans prior to the initiation of any grading, grubbing, and/or construction activities;
2. Construction will not be allowed to occur within the protective buffer zones. Buffer zones will be identified and mapped around all site perimeters. Installation of the preservation buffer zones will be supervised by archaeologists, and DLNR-SHPD will be notified when buffers zones are set in place.
3. Explicit notification of construction supervisors as to the nature and location of the preservation zones, the significance of the buffer zones, and the color and meaning of any site perimeter and buffer zone fencing;
4. On-site monitoring by archaeologists and community members, of initial construction grubbing and grading in the immediate vicinity of all sites to be preserved (the County has the responsibility to notify individuals who participated in the meetings of April 9th and May 19th, 1997 of work schedules—see *Appendices A & C*). Monitoring will also ensure that construction activities—use of equipment in developable portions of the parcel do not adversely affect the cultural sites;

5. The protective buffer zone fencing will remain in place until construction and land movement activities are completed, then the interim preservation buffer fencing will be removed and long term preservation measures will be implemented;
6. No stones may be removed from within the preservation zones. Stone broken during construction of the parking lot and in other ground work will be kept on site for use in development of buffers and other park amenities.

Protection of Burial Sites

7. In compliance with Chapter 6E-43 (as amended by Act 306), should any burial remains be inadvertently discovered as a result of work on the park, all work in the area of the remains will cease and DLNR-SHPD will be notified within three days. Like-wise, if remains should be exposed through natural processes or as a result of park-related activities, DLNR-SHPD will be notified as above. Disposition of any identified remains will be determined on a case-by-case basis in consultation with DLNR-SHPD (the HIBC), and individuals with familial ties to La'aloa.

During the period of construction on the park improvements, no construction or land modification activities, other than appropriate landscaping, interpretation, and maintenance will occur within the designated preservation zones, with the exception of tree removal if trees have been damaged by natural causes. Where the existing introduced *kiawe* (algaroba), *opiuma* (the Manila tamarind) and other plants will not impact the cultural sites, the trees will be left in place.

Long-term Preservation Recommendations

Following completion of construction of the park improvements, long-term preservation treatments, including site stabilization, landscaping, interpretation, and monitoring will begin. The long-term maintenance, curation and protection of resources is the goal of a carefully designed preservation—interpretation plan. It is through interpretation that local communities and island visitors alike will gain a better understanding of, and awareness of the unique and fragile nature of Hawai'i's resources. Awareness will in turn foster an environment for the protection and preservation of La'aloa's resources. Concerns for long-term preservation include:

1. **Documentation of Site Conditions** and perimeters for future references in documenting site stability and/or evolution.

The County of Hawaii will work with community members and DLNR-SHPD in compiling an archival catalogue of site conditions and treatments. The catalogue will serve as the "control" for monitoring reviews which may be conducted by DLNR-SHPD and/or HCPD & PR staff, and the site stewards. The catalogue will be housed with DLNR-SHPD, the offices of the Hawai'i County Planning Department and Department of Parks and Recreation (HCPD & PR), Ka 'Ohana o La'aloa (or a designated community stewardship group), and the Kona Historical Society.

2. **Monitoring Site Integrity** — determining and assigning maintenance schedules for landscaping and litter control, and monitoring levels of pedestrian impact and/or inappropriate site uses.

Because of the sensitive nature of the sites (e.g., sites with ceremonial burial functions) and the past occurrences of vandalism, native Hawaiian community members recommend that access within the preserve—on the *heiau* or other areas above the vegetation line—be restricted to individuals with cultural affiliation to the

sites, or guided by knowledgeable individuals. Interested individuals may make arrangements for site visitation through the County of Hawaii Department of Parks and Recreation, or through preservation site stewards. Primary interpretive programs will be in the form of off-site interpretive exhibits.

3. **Site Interpretation** — Interpretive signs that identify the preservation sites at appropriate (unobtrusive) locations will provide: the feature type; SIHP number; a cultural overview-site history; and a statement about the sensitive nature of archaeological sites (see section titled "Site Interpretation: La'aloa Preservation Sites" for samples of texts).

Visitation to the cultural sites will be limited to appropriate uses; i.e., cultural observances as practiced by native practitioners, and Hawaiian cultural interpretive programs. For general viewing, the sites will be visible from the public access areas of La'aloa Park.

Landscaping and Grounds Maintenance

Where the existing vegetation will not impact the cultural sites, the vegetation will be left in place. In areas where inappropriate vegetation should be cleared to foster site preservation and enhance view planes, no plants will be pulled out by the roots, instead they will be cut to the surface level and spot treated with a poison approved by DLNR-SHPD, so as not to impact any possible sub-surface remains. Additionally, appropriate native vegetation may be planted around the preservation site buffers.

If landscaping is to be done within the general vicinity of these sites, it is recommended that it be in keeping with the native and/or existing vegetation of the area. A variety of native Hawaiian coastal plants (as identified in historic literature and seen in similar coastal environmental zones) may be used for this task. The following plants are among those which were often found along the rocky shoreline and traditional communities of North Kona:

Low shrubs

<i>'Ilima</i>	(<i>Sida fallax</i>)
<i>Kauna'oa</i>	(<i>Cuscuta sandwichiiana</i>)
<i>Ki</i>	(<i>Cordyline terminalis</i>)
<i>Ma'o</i>	(Native cotton; <i>Gossypium sandwicensis</i>)
<i>Nehe</i>	(<i>Lipochaeta lavarum</i>)
<i>Pā'ū-o-Hi'iaka</i>	(<i>Jaquemontia sandwicensis</i>)
<i>Pōhinahina</i>	(Beach vitex; <i>Vitex trifolia</i> var. <i>simplicifolia</i>)
<i>Pōhuehue</i>	(<i>Ipomoea pes-caprae</i>)

Trees

<i>Hala</i>	(<i>Pandanus odoratissimus</i>)
<i>Hau</i>	(<i>Hibiscus tiliaceus</i>)
<i>Kamani</i>	(<i>Calophyllum inophyllum</i>)
<i>Kou</i>	(<i>Cordia sucordata</i>)
<i>Loulu</i>	(<i>Pritchardia</i> ; fan palms)
<i>Milo</i>	(<i>Thespesia populnea</i>)
<i>Niu</i>	(<i>Cocus nucifera</i>)

General Site Maintenance

It is recommended that waste receptacles be situated at several locations away from the preservation area buffers and in locations near the parking lot (*Figure 7*). Waste receptacles are to be placed in such a way so as not to detract from the view planes to the sites, yet still be identifiable as waste receptacles. The waste receptacles could be heavy duty covered metal bins held in place between chain secured cemented pipes, or enclosed in wooden or stone enclosures. If metal bins are used, they should be painted in a color which blends in with the natural tones of the surrounding grounds. The County of Hawaii, Department of Parks and Recreation will establish a site maintenance monitoring schedule for maintenance of, and collection from these receptacles as well as coordinate the general landscaping, trail, and signage maintenance (waste receptacles to be checked on a daily schedule).

In order to ensure culturally sensitive, long-term site maintenance and site protection, the County of Hawaii, Department of Parks and Recreation will develop a program that informs grounds and maintenance staff of the requirements for site preservation. Among the topics to be addressed in the informational program are:

1. Training of maintenance personnel in appropriate maintenance techniques and of appropriate uses/visitation at the sites (No picnicking, camping, playing, removing of sand, dirt, or stones, etc., at/or from sites). Employees will be informed of who to call when inappropriate activities are observed;
2. Landscaping maintenance (no planting, irrigation, or use of herbicides, etc., without DLNR-SHPD approval)
3. Waste receptacle maintenance and collection
4. Maintenance of interpretive exhibits;
5. Site condition monitoring and notifying DLNR-SHPD and HCPD & PR of changes in site conditions.

Implementation of Interpretive Programs

This plan proposes that the County of Hawaii, in partnership with a community stewardship group, manage a passive interpretive program for preservation areas within the La'aloa Beach Park (*Figure 7*). Interpretation of the cultural resources is to occur at: Area A, including the Haukālua Heiau and a neighboring stone platform (Sites 2009, 20,764); the *paena wa'a*, or canoe landing (Site 21,221); a *papamū*, or stone slab checker board (Site 21,222); and the *poho palu*, or bait mortars (Site 21,223); Area B, an *iwi 'āina* or *ahupua'a* boundary wall (Site 21,218); Area C, a *punawai* or spring (Site 21,219); and Area D, the Kū'ula (Site 21,220).

Examples of interpretive texts, and proposed locations of signs are provided in this section of the document, and identified on *Figure 7*. This plan suggests that the interpretive messages include: (a) brief site descriptions and appropriate graphics; (b) legendary and/or historic references; (c) cultural site protection law citations; and (d) personal safety statements. Periodic site visits, to be conducted by DLNR-SHPD, will confirm compliance with regulations and requirements for treatment of the preservation sites.

Site Interpretation: La'aloa Preservation Sites**Proposed Preservation Area A**

**Haukālua Heiau and a Neighboring Stone Platform
Ahupua'a of La'aloa-iki
(SITES 50-10-37-2009 and 50-10-37-20,764)**

**Please do not walk within the preservation area
(refrain from walking on these sites or removing rocks).
Damage to this preserve is punishable under
State Law, Chapter 6E-11, Hawai'i Revised Statutes.**

The land of La'aloa, where you now stand, extended from the sea up to the fertile, forested uplands on the slopes of Hualālai volcano. The upland region, was noted for its extensive agricultural field systems, and the coastal region was sought out as an area of residence, with access to the rich fisheries of leeward Hawai'i. The presence of the *heiau* (ceremonial site), known as Haukālua, indicates that this portion of the *ahupua'a* of La'aloa was one of importance in ancient Hawai'i. While it can not be stated with certainty, it is possible that the neighboring stone platform was once part of a residence complex. If contemporary with the use of the *heiau*, such a residence would have been home to an individual of importance, either a member of the *ali'i* (chiefly) class, or someone of a *kahuna* (priestly) order.

This archaeological preserve contains several features. The *heiau*, Haukālua was formally recorded in an archaeological survey in the early 1900s. By that time, because of rapid depopulation and abolishment of the ancient Hawaiian religious system, and the impacts of waves on the shoreward side of the temple, the *heiau* was in a state of ruins. A 1906-07 Survey of the site reports:

Heiau of Haukalua, land of La'aloa, North Kona. Located on the north side of the bay, between the sea and the road. This is a low platform or terrace that rises to a height of four feet at its southwest corner. The northern and eastern sides are level with the ground. The location of the northeast corner is somewhat uncertain. [Thrum adds: "100 by 75 feet, little of which now remains" (1907a:44)- W T. B.] (Stokes and Dye 1991:63-64).

[Insert Figure, Stokes-Haukālua]

Other sites within or adjoining this preserve include a *paena wa'a* (canoe landing) (Site 21221), and along the shoreward *pāhoehoe* lava shelf, the remains of a *papamū* (ancient Hawaiian checker board) (Site 21,222), and *poho palu* (bait mortars) (Site 21223). The latter two features are carved into the *pāhoehoe* shelf that fronts the sites. Unfortunately, little other information was recorded about the former residents of this property, or the nature of the *heiau*. Archaeological artifacts from these site place its use in the pre-historic period, up to the early 1800s. Today, native Hawaiian cultural practitioners care for this site and offer prayers at the *heiau*.

Proposed Preservation Area B

Iwi 'Āina (Land Division Boundary Wall)
Ahupua'a of La'aloa-iki - Pāhoehoe 4th
(SITE 50-10-37-21,218)

**Please do not walk on this site or remove rocks from the wall.
Damage to this preserve is punishable under
State Law, Chapter 6E-11, Hawai'i Revised Statutes.**

Based on historic surveys of the 1800s, this wall is the "*iwi 'āina*" (a land division wall), that marked the boundary between the lands of La'aloa and Pāhoehoe. The ancient Hawaiians developed a sophisticated system of land management, in which the islands were divided into *moku* (districts), *'okana* (sub-districts), *ahupua'a* (land divisions generally including resources from the mountains to the sea), and *'ili* (smaller land units which were developed for their resources, within the larger *ahupua'a*). Generally, boundaries of the land units were marked by natural features such as hills, gullies, rock outcrops, trees, and man-made cairns or walls. Beginning in the early 1800s, after western contact, and the evolution of Hawaiian land management customs towards a western system, extensive wall systems came to be built. These walls often covered many miles of land, and served to not only mark boundaries, but also to keep foreign herbivores in, or out of particular lands.

This *iwi 'āina* is the only remnant of the La'aloa-Pāhoehoe boundary wall remaining in the coastal section of the *ahupua'a*. Oral history interviews with former residents of the area, recall that by the late 1920s, the wall also served as the lot boundary between individual beach lot residences that were once situated in the park.

Proposed Preservation Area C

DLNR-SHPD concurrence with the historic designation of this feature will determine whether or not the spring will be formally assigned a SIHP site number. Regardless of its' SIHP designation, some level of interpretation will be of value to the overall park program. The interpretive text below, provides the County and community members with an example of how the site may be described.

**Punawai (Spring)
Ahupua'a of La'aloa-iki
(SITE 50-10-37-21,219) [? To be determined by DLNR-SHPD]**

**Please do not walk in this site.
Damage to this preserve is punishable under
State Law, Chapter 6E-11, Hawai'i Revised Statutes.**

In Kona, potable water (*wai*), the wealth (*waiwai*) upon which life depended was primarily provided by springs, water caves, rain catchment, and dew fall, and legendary accounts record that numerous water sources were available to the early inhabitants of this land. Historical and archaeological studies tell us that the Kona coast line of Hawai'i was permanently settled some time prior to AD 1000. And, the earliest inhabitants sought out the sheltered bays like that of La'aloa, which was supplied by several fresh- and brackish- water springs.

Because of the importance of water resources in ancient Hawai'i, the *wai* (water) was considered to be very sacred, and a sophisticated system of water usage was developed to manage it. An archaeological survey of 1930, identified a small "pen and shallow pit, probably once a well" in this area. Historic narratives collected in the 1940s-1950s also recorded the presence of a named spring situated above the point called Ka-lae-o-ka-Huihui which is the boundary of La'aloa and Pāhoehoe. The elderly informant recorded:

Lehu-kapu, a spring, from which Pahoehoe and Laaloa obtained water (*Komo ka wai o Pahoehoe me Laa-loa*). . . Lae-o-ka-huihui at the south of the sand beach. *Lehu-kapu komo paha iloko o ke one o Pahoehoe* [Lehu-kapu spring perhaps enters in the sands of Pāhoehoe] (Kekahuna and Kelsey with Nāluahine, c. 1950).

Oral history interviews of 1997 also record that this spring was modified in the 1930s, and a Japanese *furo* (a fired heated tub for bathing and relaxation) was built adjoining the spring. The cement foundation of the *furo* may still be seen, marking the spring which has subsequently been filled in by debris.

Proposed Preservation Area D

**Kū'ula (a fisherman's god stone)
Ahupua'a of La'aloa-iki
(SITE 50-10-37-21,220)**

**Please do not walk on this site or remove rocks from the platform.
Damage to this preserve is punishable under
State Law, Chapter 6E-11, Hawai'i Revised Statutes.**

Fishing (*lawai'a*) was one of the important occupations of ancient Hawai'i. Many techniques were developed for harvesting marine resources, and the waters fronting La'aloa, on the Kona coast were noted for their fine fishing grounds. Whether fishing along the shore line, or many miles out at sea, the Hawaiians called upon deity to ensure abundance of fish, and safe journeys. Stones called Kū'ula were believed to be imbued with the spirit of a fisherman's god, and it was the custom to always place the first caught fish before the Kū'ula, upon return to the shore.

The original location of this Kū'ula has been lost due to natural and man-made changes to the land, but elder, former residents of the land remembered this stone as being a Kū'ula which their grandparents called upon and placed offerings before. Indeed, it has been observed that when this Kū'ula is set in the right position, facing the ocean, the numbers and variety of fish increase in the bay. Information collected during oral history interviews, suggested that the Kū'ula might have been named Hōpoe. At the request of native elders, the Kū'ula has been set upright once again, in a protected area, overlooking the ocean.

Summary of Preservation Plan Management Tasks

The following list (Table 3.) provides readers with a reference guide to primary preservation tasks for archaeological sites, and includes guidelines for protection of known burial sites and recommendation for inadvertent discoveries. The basis of these management tasks is documented above section of the study. Additional site treatment or site use recommendations are recorded in the interview section of this study, and may be worked out between community members as appropriate.

Table 3. Preservation Plan Management Tasks

Preservation Area A — Establish protective buffers along boundaries of Site 2009 (Haukālua Heiau and burial site), Site 20,764 (a stone platform), and Sites 21,221, 21,222, and 21,223 (shore line features). On the north side of the *heiau*, the buffer will be 20-30 feet away from the edge of the *heiau*, extending from the shore to the *makai* edge of the old Government Road. Then following the old Government Road, the buffer will follow the *makai* boundary of said road, south to where the property bounds the Ali'i Drive and enters the water of La'aloa Bay. Then following the shoreline back to the place of commencement, north of the *heiau*. (For further guidance on management and protocol, see *Appendices A & C.*)

- A temporary buffer, following the above boundaries will be established, using bright colored construction fencing during phases of park improvement construction. Upon completion of park construction, the temporary buffer will be removed and a buffer of native plants, and where appropriate, a stone wall buffer will be set in place (stones removed from the construction area are to be retained on property for use in construction of the buffers and other park amenities).
- No plants will be pulled out by the roots, instead they will be cut to the surface level and spot treated with a poison approved by DLNR-SHPD, so as not to impact any possible sub-surface remains
- Construction and park maintenance workers will be notified of protocol for working in the vicinity of the preserve (e.g. no heavy equipment operation in preserve; no up rooting of existing trees or plants; notifying State/County Agencies of work schedules and having community and archaeologist monitoring of work during construction).
- Burial remains are to be protected in place, and if any remains should be inadvertently discovered, they will be treated on a case-by-case basis in concurrence with Chapter 6E-43 (as amended by Act 306).
- No stones are to be removed from within the preservation area.
- Sites are to be stabilized as ruins to help protect what remains of the ancient workmanship of the sites. *Kūpuna* have suggested that the coral presently set along the remodeled *heiau*, be removed.
- Access within the preserve—on the *heiau* or other areas above the vegetation line—is to be restricted to individuals with cultural affiliation to the sites, or guided by knowledgeable individuals.
- Interpretive signs will be set in appropriate, unobtrusive locations, to inform the public about the nature of the site within the preserve, and to notify them of access restrictions.
- Sites within the preserve will be periodically monitored by DLNR-SHPD to ensure that no further deterioration affects the sites, and weekly maintenance schedules will be established to care for site, grounds, and interpretive needs.

Table 3. Preservation Plan Management Tasks (continued)

Preservation Area B — Establish a protective buffer 5-10 feet wide on the north and south sides of Site 21,218 (the *ahupua'a* boundary wall).

- (similar interim and long-term management tasks as for Area A, to be fulfilled).

Preservation Area C — Establish a protective buffer of 5-10 feet wide around the perimeter of the *punawai* (spring). Designation as a SIHP s (Site 21,219) to be determined by DLNR-SHPD.

- (similar interim and long-term management tasks as for Area A, to be fulfilled).

Preservation Area D — Build a *kahua* (platform) approximately 5x7 feet, paved with *'ili'ili* (water worn pebbles), and set the Kū'ula upright, facing the ocean on the Kahua. Establish a protective buffer of 5-10 feet around the perimeter of the Kū'ula (Site 21,220).

- (similar interim and long-term management tasks as for Area A, to be fulfilled).

Upon completion of all site work as described above, DLNR-SHPD shall verify that the plan has been successfully executed.

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APPENDICES

Appendix A

**La'aloa Beach Park Cultural Site Preservation Plan
Limited Summary of Comments During a Meeting
Between Community Members and the County of Hawaii
(May 19, 1997--c. 1:00-2:30 p.m.)**

The following paraphrased notes record a few of the comments and recommendations discussed at a meeting to finalize the La'aloa Historical Study/Site Preservation Plan. The notes do not reflect complete comments on the issues discussed or identify all those who contributed to the discussion. However, the notes do provide readers with an overview of several of the key comments and recommendations regarding how site preservation can be implemented, while also providing for enhanced public recreation uses at the La'aloa Beach Park.

Recorded by: Kepā Maly

Participants:

David K. Roy	Zachary Kapule
Leon K. Sterling	& Ron Cawthon
(<i>makaainana</i>)	Thomas Hickcox
Lily N. Ha'anio-Kong	Dale Fergerstrom
Josephine Nāhale-Kamoku	Sam Kawamoto
Gabriel Makuakane	Henry Cho
Robert Moeller	Lohe Ka'aloa
[illegible]	Alena Kaiokekoa
Betty Jean L. Kamoku	& Lunakanawai Hauanio
	Kepā Maly

<u>Speaker</u>	<u>Comments</u>
Henry Cho:	Opens meeting.
D. Kahelemauna Roy:	<i>Pule wehe.</i>
Kahu Sterling*:	A fine study, the best he's seen to-date. Includes all of the components we would have hoped for. Similar work should be done for our other sites. Most significant concern is that it is <i>CRITICAL</i> that the State DLNR-SHPD report on archaeological findings be <i>COMPLETED</i> . This has been going on for three years. Get that report done, and let's move on this preservation plan now while funding is still available.
Group:	Concurs.
Lily N. Kong:	Her only concern is that the large egg-shaped stone that was moved to barricade the cars from the volley ball court be restored to its place of origin. The stone has the images of two foot prints on it.
Group:	Discussion. Original location of the stone not known.

* On May 21st, Kahu Sterling and Leimana Damata called to restate their appreciation of the work done and support of the proposals of the preservation plan.

Speaker	Comments
Group:	Agrees.
Lily N. Kong:	Work with us, and we will find an appropriate location to set it. Suggests that a <i>kahua</i> similar to that to be built for the <i>Kū'ula</i> , be made for this large stone.
Henry Cho:	Agrees that the County will do what you (community) wants.
Kahu Sterling:	Asks about grading impacts and level of work; cites plan and Z. Kapule's comments, quoted in study (tells Zachary that his presentation in the plan was very good).
George Yoshida:	Explains that the County is planning 26-27 stalls for the new parking lot. The existing parking lot will be closed and dedicated to recreational use. In making the new stalls, there will be NO bulldozing, grading or cutting into the lot. The county will use the existing contour, filling areas as necessary for leveling. The parking lot and drive access will be situated on the old Government Road easement, and mauka of it towards Ali'i Drive. NO equipment work or land modification will be done below the Government Road, in the area marked as preservation buffer and zone in the plan.
Henry Cho:	Concurs.
Group:	Discussion regarding need for additional parking.
Zachary Kapule:	Observes that there is only a period of three months out of the year, when the sand is back in the cove, and traffic/parking is a problem. The rest of the year, there is now sand and only limited visitation.
Dale Fergerstrom:	Police Dept. believes that the traffic/parking problems call for additional parking. Observes that the situation will only become worse with the passing of time.
Zachary Kapule:	Feels that placement of the parking lot on the elevation of the heiau is not <i>pono</i> . Notes that he cannot take the burden of responsibility for a decision to do the proposed lot.
Group:	Further discussion on the development of the parking lot, park modifications, and implementation of the preservation plan.
Kahu Sterling & D. Kahelemauna Roy:	Ask how can we work to identify a group to be <i>kahu</i> (stewards), and will County fulfill it's commitments.
Kepā Maly:	Reviews plan discussion regarding partnership, and notes that <i>kāpuna</i> , Royal Order of Kamehameha, La'aloa 'Ohana, and County representatives at meeting are the logical base for such a partnership-stewardship agreement.
Gabriel Makuakāne:	Notes that the Royal Order of Kamehameha is very interested in the resources at La'aloa and participating in the stewardship organization.

Speaker	Comments
Group:	Agreement—with observations that the County had previously entered into an agreement at La'aloa, and promises were broken.
Henry Cho:	That was a different time. We will now listen to the people. The County supports this plan, and will fulfill what's been written up. This is a good plan.
Lily N. Kong:	Suggests that the La'aloa 'Ohana be integral participants in the Kahu program, and restoration of the <i>heiau</i> . Aunty notes that she has spoken with Zachary, sharing with him that the <i>kūpuna</i> want the <i>heiau</i> put back to how it looked in the cover photo on the draft preservation plan. It never looked like how it is today.
Zachary Kapule:	Explains that the group did speak with <i>kūpuna</i> Hattie M. Keanaaina, Agnes Funk (Kahulamū family members), and others, and that those <i>kūpuna</i> supported the boys. The person who is doing the rebuilding work is also a Kahulamū descendant; so there is a difference in thoughts here.
<i>Kūpuna</i> -Group:	Today, <i>heiau</i> does not look like how it used to.
Henry Cho:	The County is not going to touch the <i>heiau</i> ; County will follow what ever is recommended in the report.
	States that one way to settle this would be to have the group approach OHA, and ask OHA to get the \$1.4 million to purchase the property from the county, and then make it into the preserve that the La'aloa 'Ohana suggests.
Group:	Discussion on <i>heiau</i> , parking lot and buffer zones.
Kepā Maly:	Referencing <i>Figure 7</i> (page 50) of the draft preservation plan, describes proposed buffers—to be made of stone walls and native planting zones. Also reviews community and DLNR-SHPD recommendations.
	Stone wall and plant buffer to be built as indicated in the plan. Access within the preservation zones will be limited—this is seen as being part of the responsibility of a Kahu group.
Lily N. Kong:	Notes her recommendation that no stones be removed from the property during any construction phases; stones to be used in building the appropriate buffers.
Kepā Maly:	Brief review of recommendations and requirements for monitoring, site stabilization, and appropriate methods of work for site when construction is occurring, and subsequently for long-term management of the resources.
<i>Kūpuna</i> -Group:	Agree that buffer will be adequate to ensure protection of sites.
Alena Kaiokekoa:	Asks for and receives clarification of parking lot development, monitoring work, and keeping word that the process will be followed. Citing his experience (see interview), Alena warns that the <i>iwi</i> of La'aloa are powerful, and there will be trouble if things are not <i>pono</i> .
Lunakanawai Hauanio:	Explains past difficulties with government agencies, thus, he lacks faith that word will be kept.

Speaker	Comments
Henry Cho:	Confirms that the County WILL COMPLY with the preservation plan. Asks for vote on parking lot and preservation plan.
Group:	(several small group discussions—opposed and in support of parking lot). <i>Kūpuna</i> and majority vote in favor of plan and parking lot as described during meeting.
Betty Jean Kamoku:	Does not support use of property for parking lot. But, if the parking lot is going to be built as described today, asks that the County first build the formal (stone and plant) buffer around the <i>heiau</i> preservation zone. Set buffer in-place before construction work begins.
Henry Cho & George Yoshida:	Agree—buffer can be built prior to undertaking any construction.
Lily N. Kong:	Asks that Zachary Kapule and others be notified when work to be undertaken so that the community can monitor construction.
Zachary Kapule:	Expresses his concerns about the parking lot, and feels that he cannot watch the construction. He does not want to have to answer his children "yes," when they ask him if he was there when the parking lot was built.
Lily N. Kong:	Asks that she be notified when work is to be undertaken, she will be there.
Henry Cho:	Agrees.
Kepā Maly:	Asks Henry Cho and George Yoshida to put their summary notes of meeting and the County's agreement in writing so that it can be included as a component of the preservation plan for the record.
Henry Cho & George Yoshida:	Agree. George will prep draft and forward to Henry, and then send to Kepā (final letter dated May 20, 1997; <i>Appendix C</i>).
Zachary Kapule & Ron Cauthorn:	Give Kepā a historical background paper on the previous efforts between the La'aloa 'Ohana, Kona Hawaiian Civic Club, and County at La'aloa. They ask that the paper be included as an appendix to the preservation plan.
Group:	Suggests that further discussions be held to help fulfill preservation plan treatments and to seek resolution of issues that will arise.
D. Kahelemauna Roy:	<i>Pule ho'oku'u.</i>

Appendix B

May 19, 1997

RE: The La`a-loa Restoration Project

Aloha most respected kupuna,

In December of 1994 a group was formed calling itself "I ku mau mau". This group coordinated the meetings between the La`a-loa ohana and Kona Hawaiian Civic Club. After meetings with na kupuna, meetings were arranged by the Civic Club to meet with officials of the County of Hawaii.

As Uncle Leon sterling stated in his interview with Kepa, the County of Hawaii has had problems effectively communicating their demands.

I ku mau mau and La`a-loa Ohana presented the "La`a-loa Restoration Project" and after the meeting on February 3, 1995 it was agreed that the following actions would occur:

1. The County of Hawaii would prepare a proper Archaeological survey of the site to insure no further desecration on the site;
2. With minimal funding from the County of Hawaii the site would become a "cultural center" to help teach everyone about the culture of Hawai'i;
3. I ku mau mau and La`a-loa ohana would coordinate the Restoration and would develop the stewardship program for the site;
4. A traditional halau would be built as a community and educational resource center,

During the two years it took the County has taken to finish the Archacological survey, many things have happened:

1. There is now a large garden area featuring native plants.
2. The entire site has been cleaned and take care of by the La`a-loa ohana.
3. The Haukahua Heiau has been cleaned and numerous cultural ceremonies have been completed on the site.
4. Members of La`a-loa ohana and I ku mau mau were arrested and jailed, in what can only be described as an effort to make La`a-loa a political issue.

There are a few issues that are not clear and to insure there are no further communication problems, we should address them today:

1. Is the County of Hawaii in agreement that this site will become a "Cultural Center"? With features that include a traditional halau.
2. What role does the County of Hawaii see I ku mau mau and La'a-loa ohana participating in?
3. Does the County of Hawaii understand its responsibility towards "Traditional and Customary" practices at La'aloa, if so please explain?
4. Does the County of Hawaii recognize rights that are "vested" in the La'aloa ohana? Does the County of Hawaii know what "vested" rights are, in light of H.R.S. 1-1?
5. What impact will placing "poison" on the site have on the ecosystem, including the ocean and food grown on the site?
6. What type of measures will be taken to insure that run-off from the parking lot, including oil, gas, chemicals, heavy metals, etc. will not poison the ocean and the people who eat from it?
7. How does the County plan on preventing intrusion from commercial activities, drinking, and actions that might offend the Heiau and people involved with cultural practices?
8. From all of the interviews it appears no one has agreed a "parking lot" is an acceptable use of the site.

By what authority is the County continuing with the idea of a parking area without the consent or will of the people who are caring for this most sacred aina?
9. Is the County of Hawaii, George Yoshida, Steve Yamashiro willing to accept the spiritual "burden" to properly malama a sacred place like La'a-loa?
10. Is the County of Hawaii following all applicable Hawaiian, United States and State of Hawaii, constitutions, laws and regulations in its actions at La'a-loa?

Mahalo nui loa to everyone who participated in the oral history project prepared by Kepa Ma'aly, it helps all understand this most sacred place, La'a-loa.

Appendix C

DEPT. OF PARKS & RECREATION
COUNTY OF HAWAII

MEMORANDUM

May 20, 1997

TO: Kepa Maly

FROM: Henry Cho, Deputy Managing Director
George Yoshida, Director, Dept. of P&R 

SUBJECT: Preservation Plan - La'aloa Beach Park

As a follow-up to our 5/19/97 pre-final meeting on action steps to be submitted to the State, we would like to clearly define the County's position.

1. The County agrees to, and supports, all recommendations in the report prepared by you.
2. The County will agree to first construct a barrier to protect the heiau and cultural zones before doing any work on the parking area.
3. The County will agree to allow the community to monitor any construction activity for the project.
4. The County will continue to work with the kupuna and ohana of the area, with the goal of preserving historical areas as well as developing the land for recreational and public use.

RECEIVED

MAY 22 1997

La05c (052797)

C-2

05/20/97 TUE 14:42 FAX 808 328 5883
From: DEPT PARKS&REC, CoFH B08 9618411

--- PARKS & REC HILO 001
To: DEP. MANAGING DIR. 05/20/97 14:21 P. 00

DEPT. OF PARKS & RECREATION
COUNTY OF HAWAII

MEMORANDUM

May 20, 1997

TO: Kapa Maly
FROM: Henry Cho, Deputy Managing Director *HC*
George Yoshida, Director, Dept. of P&R
SUBJECT: Preservation Plan - Le'aloa Beach Park

As a follow-up to our 5/19/97 pre-final meeting on action steps to be submitted to the State, we would like to clearly define the County's position.

1. The County agrees to, and supports, all recommendations in the report prepared by you.
2. The County will agree to first construct a barrier to protect the heiau and cultural zones before doing any work on the parking area.
3. The County will agree to allow the community to monitor any construction activity for the project.
4. The County will continue to work with the kupuna and ohana of the area, with the goal of preserving historical areas as well as developing the land for recreational and public use.

RECEIVED
MAY 23 1997

APPENDIX E:

**COMMENTS AND RESPONSES TO THE
DRAFT EA**

COMMENTS AND RESPONSES TO THE DRAFT EA

The Draft EA was published in the June 8, 1997 OEQC Environmental Notice. This publication date triggered the start of the 30-day Review Period, which officially ended on July 8, 1997.

The Draft EA was sent to various agencies, organizations, and individuals listed below, as well as the Kona Library. The written comments and respective responses are reproduced in this Appendix. Those letters with "no comment" or "no impact", or those letters that merely provided information rather than raising a concern, are grouped together at the end of the Appendix and were not sent a response.

Agency/Organization	Commented; Response Sent	Commented; No Response Necessary	Did not send written comments
Federal			
U.S. Army Corps of Engineers			X
U.S. Department of the Interior, Fish and Wildlife Service			X
State			
Office of Hawaiian Affairs	X		
Department of Accounting and General Services			X
Department of Health			X
Department of Land and Natural Resources	X		
State Historic Preservation Division	X		
Office of State Planning			X
Department of Transportation			X
Office of Environmental Quality Control			X
County			
Planning Department	X		
Department of Public Works			X
Department of Water Supply			X
Fire Department			X
Police Department			X
Organizations & Individuals			
Legislators and Councilpersons			X
La'aloa Ohana			X
Kona Hawaiian Civic Club			X
Plan to Protect Kona	X		



STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS
711 KAPOLANI BOULEVARD, SUITE 500
HONOLULU, HAWAII 96813

Letter to Glenn Miyao
Page two

Please contact Lynn Lee, Land and Natural Resources Division Acting Officer or Richard Sook, EIS Planner at 594-1888, should you have any questions regarding this matter.

Sincerely yours,

Martha Ross
Martha Ross
Deputy Administrator

June 4, 1997

Glenn Miyao
Park Planner
Department of Parks & Recreation
25 Aupuni Street
Hilo, Hawaii 96720

Dear Mr. Miyao:

Thank you very much for the opportunity to review the Draft Environmental Assessment (DEA) for the Magic Sands Beach Park Expansion. The County of Hawaii Department of Parks and Recreation is proposing the expansion of existing park facilities by approximately 2.2 acres. This expansion area will include a preservation area, picnic area, and parking area.

The Office of Hawaiian Affairs (OHA) has no objections at this time to the Draft Environmental Assessment. OHA is encouraged by the Parks and Recreation Department's efforts to create "preservation areas" within the park which will serve to educate the public while protecting and preserving Native Hawaiian archaeological and cultural resources.

OHA was very impressed with the comprehensiveness of the Site Preservation Plan and strongly concurs with the plan's recommendations. We feel that the mitigation measures presented in the Site Preservation Plan should be closely adhered to throughout the design, construction, and operational phases of the project.

Additionally, OHA suggests that specific language be included in the DEA that if cultural artifacts or human remains are inadvertently discovered, (i) work shall cease at once, and the find shall be protected from further damage, (ii) the State Historic Preservation Division shall be notified, and (iii) the developers should seek immediate consultation with the Hawaii Burial Council.

RS:rs
cc: Roy Takemoto, Land Use Consultant
Trustee Clayton Hee, Board Chair
Trustee Rowena Akana, Land & Sovereignty Chair
Trustee Abraham Aiona, Board Vice-Chair
Trustee Haunani Apoliona
Trustee Billie Beamer
Trustee Frenchy DeSoto
Trustee Moses Keale
Trustee Collette Machado
Trustee Hannah Springer
Linda Colburn, Administrator
Lynn Lee, LNR, Acting Officer
Jamie Kawauchi, CAC, Hilo Office

Stephen K. Yamashiro
Mayor



George Yoshida
Director
Juliette M. Tulang
Deputy Director

County of Hawaii

DEPARTMENT OF PARKS AND RECREATION

25 August Street, Room 210 • Hilo, Hawaii 96720-4323
(808) 941-8111

September 29, 1997

Manba Ross, Deputy Administrator
Office of Hawaiian Affairs
711 Kapiolani Blvd, Suite 500
Honolulu, HI 96813

Subject: Magic Sands Beach Park Expansion EA, Pahoehoe 3rd and Lualaba, North Kona, HI

Thank you for taking the time to review and comment on the subject EA. We respond to your comments as follows:

1. **Preservation Plan.** We appreciate your favorable comments on the Preservation Plan. We intend to comply with the mitigation measures set forth in the EA throughout the design, construction, and operational phases of the project.
2. **Construction Mitigation Measures.** The Final EA will be revised to include the following mitigation measures in the event burials or cultural artifacts are discovered during construction:
1) the contractor shall immediately stop work in the affected area, 2) the contractor shall protect the subject discovery from further damage, 3) the monitoring archaeologist or County shall notify the State Historic Preservation Division, and 4) in the case of burials, the monitoring archaeologist or County shall notify the Hawaii Burial Council.

Should you have any questions, please contact Glenn Miyao, the staff person handling this project.

Sincerely,


George Yoshida
Director

Cc: Roy Takemoto, Land Use Consultant

George Yoshida
Director

Jallette M. Thibaut
Deputy Director



County of Hawaii

DEPARTMENT OF PARKS AND RECREATION
25 August Street, Room 210 • Hilo, Hawaii 96720-4253
(808) 941-4311

Stephen K. Yamashiro
Mayor

September 29, 1997

Michael Wilson, Director
Department of Land and Natural Resources
P.O. Box 621
Honolulu, HI 96809

Subject: Magic Sands Beach Park Expansion EA, Paboehos 3rd and Laaloa, North Kona, HI

Thank you for taking the time to review and comment on the subject EA. We respond to your comments as follows:

1. Land Division Comments. The offer of the adjoining State land will be accepted if the State is willing to do an archeological survey and if no major problems result from the archeological survey.
2. Aquatics Resources Division Comments. Thank you for confirming that no significant impacts adverse to the aquatic resources are expected from the proposed improvements. The Final EA will include a mitigation measure that construction documents include environmental protection requirements to prevent erosion and the movement of contaminants into the coastal waters by runoff, wind, or leaching.

Should you have any questions, please contact Glenn Miyao, the staff person handling this project.

Sincerely,

George Yoshida
Director

cc: Roy Takemoto, Land Use Consultant

AGRICULTURE
AQUATIC RESOURCES
CIVIL ENGINEERING
CONSERVATION
CULTURAL RESOURCES
DEPARTMENT OF LAND AND NATURAL RESOURCES
HONOLULU, HAWAII 96809
TELEPHONE: 808-587-0424
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STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

P.O. BOX 621
HONOLULU, HAWAII 96809

MS - 1 97

REF: LD-AJ
FILE NO. A170
Roy Takemoto
P.O. Box 10217
Hilo, HI 96721

Dear Sir/Madam:

SUBJECT: Draft Environmental Assessment for Magic Sands Beach Park Expansion
Approving Agency/Accepting Authority: Dept. of Parks & Rec.
Tax Map Key: 3rd/7-7-08:106, 7-7-08:107, 7-7-08:108; Portion of Old Government Keolu-
Keaunou Beach Road, and 7-7-10:136

We have reviewed the subject application and would like to offer the following comments:

HAWAII DISTRICT LAND OFFICE - LAND DIVISION:

There is a small unencumbered State of Hawaii parcel adjacent to the subject site of approximately 0.1 acre (4,356 square feet). This parcel is a very narrow sliver of land between Alii Drive and the ocean with limited potential for use by the State of Hawaii. Consideration should be given to transferring this parcel to the County of Hawaii to be incorporated into the overall plan for the subject project.

AQUATIC RESOURCES DIVISION:

Significant impacts adverse to aquatic resource values are not expected from the proposed improvements and modifications. The site improvements would expand and enhance public recreational opportunities at the park.

All construction activities should occur mauka of the park's certified shoreline and precautions taken to prevent debris, landscaping chemicals, eroded soil, petroleum products and other potential contaminants from flowing, blowing or leaching into coastal waters.

Thank you for the opportunity to review the subject application. We have no further comments to offer at this time. If you have any questions, please contact Al Jodar of the Land Division at 587-0424.

HAWAII: Earth's Best!

Aloha,

Michael D. Wilson
Hawaii Land Board Member
Hawaii District Land Office

COPY



STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES

STATE HISTORIC PRESERVATION DIVISION
310 SOUTH KING STREET, 8TH FLOOR
HONOLULU, HAWAII 96813

July 30, 1997

DEVELOPMENT SERVICES
DIVISION

Cilbert Colomo-Agebran

ADMINISTRATIVE DEVELOPMENT
PROGRAM

ADAPTIVE PROJECTS
COORDINATION AND

IMPLEMENTATION AFFAIRS

CONSERVATION MANAGEMENT

CONSERVATION

PLANNING AND MONITORING

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ADMINISTRATIVE DEVELOPMENT
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IMPLEMENTATION AFFAIRS

CONSERVATION MANAGEMENT

CONSERVATION

PLANNING AND MONITORING

In the meantime and for the purposes of this EA, some conclusions can be reached on the number of historic properties located on the subject parcels and the general mitigation measures needed to treat these properties. These conclusions should be presented in that section of the EA which describes historic and archaeological resources. We believe that the two actions proposed in the EA could have an effect on a total of six significant historic properties. These properties include a *Heiau* (Site No. 2009), a platform (Site No. 20,764), a wall remnant (Site No. 21,218), a *Pōpōmu* (Site No. 21,222), bait mortars (Site No. 21,223) and a *Kū'ula* stone (Site No. 21,220). The *Kū'ula* stone is located on the State set-aside which will be transferred to the County and the *Pōpōmu* and bait mortars lie below the high water line which is State land. The other three historic properties, *Heiau*, the boundary wall and the platform, are on the park expansion parcel. We feel that all these properties are significant for their information content (criterion D) and that four of these (the *Heiau*, *Pōpōmu*, mortars, and *Kū'ula*) are also significant for their cultural value to the native Hawaiian community (criterion E). For two other potential sites, a canoe landing (Site No. 21,221) and a brackish water pool (Site No. 21,219), we need more information before we can determine if they are historic properties and can evaluate their significance. For the canoe landing, we need a more detailed description of the physical attributes of the site, including its exact location and dimensions. The spring or brackish water pool was identified during the archival and oral history study but its location is still uncertain and, without this information, we can not assess the site's integrity.

Any potential effects to these historic properties can be mitigated through preservation. Preservation planning can be done in phases: a monitoring plan, an interim preservation plan, and a long-term preservation plan. The long-term preservation plan should include a burial treatment plan because human remains have already been discovered and re-interred in one of the sites and more could be uncovered inadvertently by natural causes (i.e., wave action and high seas), park visitors or park improvements and maintenance. The plan must also address the removal or modification of recent structural changes that have been made to the *Heiau*. The preservation plan presented in the appended report (May 1997) provides a good foundation for completing and formalizing the necessary treatment plans. Several inconsistencies between the plan and the preservation measures proposed in the text of the EA need to be resolved. These plans need to be finalized and approved before any site improvement work begins. Preparation of the final plans should be done in consultation with interested community members and the Hawaii Island Burial Council.

If you have any questions, please call Pat McCoy (587-0006), our Hawaii Island archaeologist or Holly McEldowney (587-0008) of the History and Culture Branch.

- c. Virginia Goldstein, Hawaii County Planning
La'al-iloa Ohana
- Kepa Maly, Kumu Pono Associates
- Roy Takemoto, planning consultant

MEMORANDUM

TO DEAN Y. UCHIDA, Administrator
Land Division

FROM DON HIBBARD, Administrator
Historic Preservation Division

SUBJECT Draft Environmental Assessment - Magic Sands Beach Park
Expansion (County of Hawaii)
Pahoehoe 3 and La'aloa 1, North Kona, Hawaii Island
INM: 7-7-08; 106, 7-7-08, per Old Government Road and 7-7-10; 36.

Thank you for submitting for our review the Draft Environmental Assessment (EA) prepared for Magic Sands Beach Park in North Kona. Two actions are under consideration in the EA. The first is the transfer, through Executive Order, of State lands to Hawaii County. These lands are located in the existing Magic Sands Beach Park and include a 0.78 acre set-aside and a portion of the Old Government Road. The second action involves improvements planned for the 1.4 acre parcel located immediately south of the park which Hawaii County acquired through condemnation in 1994. These improvements include creating a parking lot, a picnic area and several historic preserves.

We have a number of specific comments on those sections of the Draft EA which deal with historic properties and on the draft report which is appended to the EA (*Limited Archival-Historical Documentary Research, Oral History Study and Site Preservation Plan*, Maly, March 1997). Our specific comments on the EA and the draft report are outlined in Attachments 1 and 2. One problem with both documents is that neither author had access to a report of the archaeological work done on the expansion parcel in 1995. This work was undertaken as a joint effort by our Division and Hawaii County and, unfortunately, the report is incomplete and still in preliminary draft form. Some of our comments incorporate findings presented in that draft report but, until it is completed, it will be difficult to resolve some discrepancies found among the three documents (i.e., archaeological report, EA and Maly 1996) or to finalize the appropriate treatment plans. We hope that this archaeological report will be completed shortly.

Attachment 1
Specific Comments
*Draft Environmental Assessment, Magic Sands Beach Park Expansion (Roy R. Takemoto,
May 9, 1997)*

2.2 Existing Uses

1 Page 5, para 1 The text states that the "Expansion Portion also includes a historic site." This should be changed to plural as there are at least three historic sites on the expansion parcel.

3.1.5 Historical/Archaeological Cultural Resources (pages 11-16)

1 Page 11, para 2 The summary of known historic properties in the subject area should be revised to reflect the results of the 1995 archaeological work as well as the archival and oral history work. If we are not able to provide a copy of this report before you revise the EA, we suggest you incorporate the conclusions presented in the attached cover letter. Reference to and summary of the August 13, 1993 letter (Hibbard to Goldstein) should be removed because the results of the 1995 field work supersede information presented and assessments made in the August 1993 letter. The summary should include the number of properties identified, their location, their significance and proposed treatments.

2 Page 11, para 5 In discussing the *heiau*, the text says that looters "and subsequent archaeological studies exposed subsurface remains showing the presence of wall alignments, platform paving and interior structural construction." We don't know what "archaeological studies" you mean. The statement gives the impression that the *heiau* was excavated by an archaeologist which, as far as we know, has not happened. Do you mean that archaeologist were able to make observations of the *heiau*'s internal attributes after they were exposed by looters? This should be clarified.

3 Fig 6. There are number of inconsistencies among four maps showing the location of identified sites in the subject area and the boundaries of preservation areas. These need to be resolved before the mitigation and preservation plans can be finalized. In the EA, the boundary shown for Preservation Area A in Figure 4 differs from that shown in Figure 6. Figure 4 shows the preserve boundary running along the northern edge of the *heiau* with no allowance for a buffer. Figure 6 shows a jog in the northern boundary to accommodate the *heiau* but the *heiau* itself is not depicted as extending as far north as it is in Figure 4 of the EA, in Figure 6 of the Maly report and in the site location map prepared for the 1995 archaeological survey. Figure 6 in the Maly report uses the same base map as that of Figure 6 in the EA but an annotation on the Maly figure says that the *heiau* platform extends further north than that depicted on the base map. The location of the platform (Site 20.764) on the archaeological site map is closer to Ali'i Drive than that depicted in Figure 6 of the EA and Figure 6 of the Maly report. The location of the spring and, thus the preserve boundaries, must also be verified. Overall, however, agree that the preserve areas shown in the EA give an adequate impression of their size and distribution for planning purposes. The final boundaries will need to be based on additional field inspections.

4 Page 13, para 1. The discussion of the canoe landing should point out that it is located outside the subject parcel on submerged land which is under the jurisdiction of the State. What evidence is there that the smooth, concave area is due to years of use and is not the product of wave action which, in turn, made the area conducive for landing canoes?

5 Page 13, para 4 The boundary wall along the northern edge of the park expansion parcel is said to divide the *ahupua'a* of La'aloa-iki and Pahoehoe 4. This would appear to contradict the title page of the EA which gives Pahoehoe 3 as the subject location. We see on the tax maps that the boundaries between the four Pahoehoe were not defined so that the current Magic Sands Beach Park may span both Pahoehoe 3 and 4. This should be clarified.

6 Page 13, para 5. As discussed in our comments on the Maly report, we ask for evidence that all boundary walls between *ahupua'a* or *ili* were originally constructed as a response to western influences. Until this is resolved, we suggest that the two sentences concerning the nature and origins of boundary walls be removed.

7 Page 13, para 6. The discussion of the spring should make it clear that the exact location of the documented spring still needs to be verified. Information on the spring's location is either general, inconclusive or somewhat contradictory. The location needs to be verified, if possible, through field inspections before we can determine that the spring is a site and the appropriate preserve boundaries can be drawn. As discussed in Attachment 2, we also question the certainty with which the name Lehu-kapu is associated with this spring.

8 Page 13, para 6. It should be mentioned that the *ku'uia* stone is located on the State set-aside being transferred to the County as this is one of the actions being assessed in this EA.

9 Pages 13 to 16. The section on "Impacts and Mitigation" should be revised to reflect the Division's current determinations which are based on the 1995 field work and the park improvements proposed in the EA. The discussion should also be structured to reflect the different kinds of improvements being proposed by the County. These include constructing a parking lot and access route to the Magic Sands Beach Park; creating a picnic area on a portion of the expansion parcel and establishing a number of historic preserves.

The introduction to this section should state that the Historic Preservation Division believes that the proposed improvements could have an effect on identified historic properties and that a preservation plan, including a monitoring plan, an interim preservation plan and a long-term preservation plan, are needed to mitigate any effects. It should then be stated that these plans can not be finalized until the proposed park improvements are defined in more detail and interested community members have been consulted. The EA represents a general commitment to the preparation of these plans and does not need to provide all the details of these plans at this time.

Interim Preservation Plans. The issues addressed on page 14, paragraphs 4-6 and 8 should be grouped under the heading of interim preservation plan for construction of the parking lot. In

General, we agree with the proposed steps as stated. These steps include marking preserve buffers on grading and construction plans, the use of construction fencing to mark buffer boundaries, a preconstruction meeting to discuss protection measures, and the prohibition of removing stones from the preserves. As mentioned earlier, additional field inspections are needed to determine preserve boundaries before they can be placed on grading and construction plans. The EA does not address in any detail how the County will create the proposed picnic area other than saying that "no site" work will occur. While this may indicate that grading or grubbing will not occur in the proposed picnic area, we assume that some vegetation removal and landscaping is needed to create the picnic area. We suspect that an interim preservation plan will be needed for this as well. As with construction of the parking lot, the plan should disclose how the picnic area will be prepared, which actions might impact historic sites, and the steps needed to prevent these impacts.

Monitoring Plan On page 14, paragraph 7, the EA calls for an archaeologist to monitor construction of the parking lot. A plan should be prepared for this monitoring work to specify when monitoring will take place and what will happen should historic sites be discovered during construction. Monitoring has been suggested if the old house foundations are removed in the picnic area and may be needed during vegetation clearance and removal depending on what equipment is used. This would be particularly true if the *hau* thicket in the northwestern portion of the property will be removed because it was difficult to survey the area thoroughly.

Long-term Preservation Plan The issues addressed on page 14, paragraph 10 and on page 15 paragraphs 1 through 4 should be grouped under the heading of a long-term preservation plan. We agree that the discussion addresses the appropriate components of a preservation plan with two exceptions. First, a maintenance plan is needed to address maintenance of the preserve areas once their boundaries have been defined, appropriate landscaping is established and interpretative signs are in place. These guidelines should address what kinds of routine maintenance work is needed, how this work will be carried out, and by whom. The maintenance plan should probably include the picnic area also. Second, a burial treatment plan should be prepared for the re-interment site and any burial discovered inadvertently. Again, it should be stressed that the specifics of these plans still need to be finalized.

On page 15, paragraph 1, the text implies that DLNR-STIPD concurs that further work on the *heiau* should be restricted to stabilization. Our office has not yet made this determination and we ask that reference to DLNR be removed.

Concerning the issues of access to historic sites, our general understanding of the laws are similar to that stated in EA (page 15, para. 4, Footnote 13). We feel however that limited access to an otherwise restricted site could be allowed for cultural purposes. Site protection measures may need to be implemented. Some access to the site will probably be needed anyway to clear vegetation or for other routine maintenance activities, particularly for a site that is subject to natural disturbance from wave action. This essentially differentiates controlled visitation to a site from uncontrolled visitation by the public. This matter can be addressed more specifically in the long-term preservation plan. While we think access can be

limited from the *heiau* structure, we do not think it can be restricted from the buffer areas around the site.

4.4 Historic Preservation (page 20)

1. In reviewing applicable State laws, Chapter 6E-43 should also be mentioned because it governs the treatment of burial sites and one is known to be present on the property.
2. The letters included in Appendix C should be labeled as initial consultations.

4.5 Hawaii County General Plan

Page 21, para. 1. In discussing how the park expansion plan conforms with the County General Plan, reference is made to preserving a single historic site in the "Expansion Portion together with the historic *heiau* on the neighboring State land." This should be revised to recognize the other historic sites located on the expansion parcel. Which *heiau* is on neighboring State land?

4.7 Coastal Zone Management, Special Management Area, and Shoreline Setback Variance

Page 22, para. 1. Under "Historic Resources," the statement is made that historic sites would be "restored." Given the technical meaning of the word restoration (see page 15), we suggest the phrase preserved be used as it implies a range of potential options.

Table 1. List of Permits and Approvals

Chapter 6E-8 requires written concurrence for State and County actions

5.0 Anticipated Determination with Supporting Findings and Reasons

Page 24, para. 1. If we understand correctly, the *hu'ua* stone is on the "State Lands Portion" and will be protected through a preservation plan.

Summary of Mitigation Measures (pages 23-26)

These summaries should conform with revisions made to the "Historical/Archaeological Cultural Resources" section of the EA (pages 11-16).

Appendix C.

If Appendix C represents a compilation of correspondence from our office, a letter of May 23, 1996 (Libbard to Goldstein) should also be included. This letter comes closer to representing our current circumstance than the earlier letters.

Attachment 2
Specific Comments
Limited Archival-Historical Documentary Research, Oral History Study and Site Preservation
Plan: Proposed La'aloa Beach Park Improvements
(Kapa Maly, March 1997)

1 **General Comments:** Given the intent of this work, we believe the study demonstrates a good faith attempt to locate and interview individuals who could have knowledge of historic properties, including traditional cultural properties, in the project area. Consultation with other interested individuals is recorded in a manner that allows the reader to understand the perspective and concerns of the individuals interviewed. For both the oral history and consultation interviews, background information on the individuals interviewed is adequate to document the nature and source of their knowledge about the project area or their concerns for historic properties. The literature review is likely to have found readily available legends, myths and traditional histories associated with the project area in addition to those found in the more obscure sources translated by the author. As discussed in our detailed comments below, we have questions about the absence of some Land Commission Award documents in the discussion of land tenure. While this study does not formally evaluate the integrity and significance of potential sites, the information presented can be incorporated in the archaeological report which will formally evaluate each identified site.

1 **Characterization of Interviews:** We feel that major distinctions should be made in characterizing the individuals interviewed for this project and that these distinctions should be made clear in the "Executive Summary" (page ii) and in the section on "Interview Methodology." Based on our reading of the interviews and background information on these individuals, they can be grouped in three categories. Only one of these categories should be considered oral history interviews. The other two, more properly, fall under the category of consultation. We feel the term oral history interview should only be applied when individuals have knowledge, or could have knowledge, of a project area based on their life experiences or of customs and practices associated with near-by areas. In this case, the term oral histories would apply to interviews with Lily Ha'ani'o-Kong, Goro and James Inaba, Makuakane ma, Valentine K. Aho and Kalaniola Wilson-Hamm ma. The others should be considered consultation because the author is primarily asking the opinion of individuals who have expressed concern for the area or have experience dealing with historic preservation issues in the region. This second category would include discussions with Leon Sterling, Alena Kaiolalo and Zachary Kapule. These kinds of consultations are important in this circumstance and an official, verified record of consultation is useful. The third category is consultation with government agency employees. This includes discussions with Ruby McDonald and Marc Smith. Discussions with both these individuals revolve around knowledge or experience gained in their capacity as employees of the State and Office of Hawaiian Affairs, or as a member of the Hawaii Island Burial Council. The perspectives of these differing categories should also be reflected in the table summarizing preservation recommendations (Table 2).

- 2 Page ii, para. 3. In summarizing the identified sites, we feel Site 20,764 should be referred to as a stone platform instead of an ancient house site. At this point, we would prefer a descriptive term be used instead of a function one because we don't really know that it was a house site or how old it is. We agree that house site is a likely interpretation but we do not have sufficient evidence to categorize it as such in this context. This comment applies to other sections of the report in which the site is mentioned except where it is appropriate to discuss site function.
- 3 Page ii, para. 4. Marc Smith is only one individual preparing the report. The other authors of the report will be Virginia Goldstein, James Head, and Carol Kawachi (an employee of DLNR at the time of field work). All participated in the field work. Citations should be changed throughout the report.
- 4 Page 1, para. 2. Within this context, we feel it is safer not to use the term "cultural resources" in discussing the intent of the study because it could imply a range of broader issues, both tangible and intangible, not directly related to historic properties, their identification and their treatment.
- 5 Page 3, para. 3-6. In discussing periods in prehistory, we suggest it be pointed out that this is a proposed model characterizing major changes occurring in the prehistoric period. Isn't the second period relatively short? The dates given in periods 1 and 3 essentially overlap. We also question the statement that agriculture extended to an elevation of 4,000 ft. routinely. Is there a reference for this statement?
- 6 Page 4, para. 1. It is also difficult to find specific references to La'aloa and other neighboring *ahupua'a* in Kona because, first, there are many of them and, second, most are relatively narrow.
- 7 Page 4, para. 2. It should be specified that this reference to La'aloa refers to a single site in the uplands and not to the project area.
- 8 Page 5, para. 3. While the author or authors place the "Kamiki" serial in the time of Pijii-a-Ka'iea and Piji is a traditional chief, we feel it should be made clear that most of the events and characters appearing in the serial should not be given the status of traditional histories. Most appear to be a mixture of local legends, tales and some family traditions. A time period from the traditional histories should not be emphasized in this context without explanation.
- 9 Page 6, para. 3-4. We don't understand how this "Place Name: Narrative" is related to La'aloa. Is this because Hawa'e has been associated with La'aloa? This should be made clear.
- 10 Page 9, para. 3. There are many sources (e.g., LCA awards, government maps, journal accounts) earlier than Naluahine that indicate that the Old Government Road essentially followed an old foot trail.

- 11 Pages 11 and 12 We wonder why the discussion of the Land Commission Awards does not include information from the Native Register and the Award documents. In this part of Kona we know that the Native Testimony is generally the document that best depicts the different landuse zones but the Native Register and the Award document can also contain information not included in the Testimony. Is there a reason for not including these other documents? According to the Indices, Opunui (10566) is the only one awarded an individual claim in La'aloa I. Was there any information of interest in the award description and plot plan? If there was no information in these documents, then the text should say so.
- 12 Page 13, para 2. We don't understand how the Boundary Commission Testimonies quoted for La'aloa identify Haukua as an *ili*. The wording, to us, only indicates that it was a place name. It could be an *ili* but, based on the wording, it could also be a single spot. Given that this is also the name of the heiau, the name probably does encompass a larger area but this is not conclusive evidence that it was an *ili*. It may be similar to the name Keolonahihi at Kamao Point. We know that Keolonahihi encompassed an area on the point and that a *heiau* bears this name, but we know of no reference calling Keolonahihi an *ili*.
- 13 Page 14, para 4 Were cattle moved to the makai pasturage seasonally?
- 14 Page 14, para 2. Is there a reference for boundary walls being built in the early 1800's to manage cattle?
- 14 Page 14, para 5 In summarizing how many claims were made in La'aloa I, the word "to" should be "two". The award to Opunui listed in the Indices should be mentioned here and it should be noted that the two claimants (Kalu, Puli) did not receive their claims in La'aloa. We question, again, the assumption that Haukua is an *ili*.
- 15 Page 15, para 1. We feel it is safer to state that the absence of LCA claims in the subject parcel may indicate that no one was living on the parcel at the time. Too many individuals never came forward with their claims to make the assumption that an absence of an LCA indicates the absence of an active residence. We advise caution in making this assumption again on page 15, paragraph 1.
- 16 Page 18 and 19. It would help the reader if the text would identify which of Reinecke's sites are in the subject parcel.
- 17 Page 20, para 8. Did Kelsey note that this particular information was from Nalua'hine? If so this should be stated. The information presented conforms well with the type of information that can be attributed to him directly.
- 18 Page 23, para 6. A distinction is made between formal and informal interviews but it is not clear what this means. Generally, a formal interview implies a structured format in which a series of pre-defined questions are asked and an informal interview represents a more loosely structured approach. In this context, a formal interview seems to indicate that the interview was recorded by audio tape while an informal interview was recorded by taking notes. This should be clarified. We also suggest removing the statement that the study "does not meet the standards of a formal recorded oral history program". The text should describe how the interviews were conducted and why this approach was used in this circumstance. In general, the approaches used seem appropriate to the intent and level of effort of this study. If an individual interviewed appeared to have more detailed informant about the area, then a fully recorded interview would have been appropriate.
19. Page 25, para. 1. We think the discussion would be clearer if the term transcript is applied only when the contents of an audio tape recording are put in written form. If the interview was not recorded, then the term "expanded notes" seems more appropriate.
20. Page 25-26, Table 2. Statements attributed to Marc Smith in this table should be removed because they imply that his opinions represent those of DLNR. The official views of the department are generally expressed only in signed correspondence. While the Department may eventually adopt these proposals, they should not be included here.
21. Page 32, para. 2 and footnote 3. These notes indicate that the "small natural brackish water pond" is "along side the furo" and is "immediately" south of the boundary of wall that divides Pahohoe and La'aloa. The text for the proposed interpretive sign says the furo was built over a portion of the spring. These various statements are somewhat inconsistent with each other and with the location shown in Figure 7. We feel more caution should be exercised in equating the name Lehu-kapu to this particular brackish water pool. It may well be the spring recorded by Kekahuna and Kelsey but their notes do not specify that the spring is in La'aloa. If we understand correctly, they say water from the spring was shared by Pahohoe and La'aloa. Under the heading of "Pahohoe I," they say that the "spring perhaps enters in the sands of Pahohoe". These two statements don't specify that the water was in La'aloa and, if anything, tend to suggest that the spring may be in Pahohoe.
22. Pages 29 and 30. In this interview with Ruby McDonald, it should be made clear that her views do not necessarily reflect those of OIHA or the Hawaii Island Burial Council. The statement that the Council "will recommend" that burials remain in place should be rephrased to suggest that the Council generally prefers this option.
23. Page 38, para. 7. In this interview with Marc Smith, comments which appear to represent DLNR-SHPD decisions should be removed from the notes. Thus the statement that DLNR-SHPD will require monitoring if the house foundation is removed should be removed. The Division will probably require this, but the official decision has not been made and should be expressed in signed correspondence. This comment also applies to the need to monitor work in the heu grove, the inclusion of the *ku'ula* in the preservation plan, the recommendations regarding preservation areas, and the view that no new work should be done on the ruins (pages 37 and 38).
24. Page 42, para. 5. The word "no" should be "none" in the fourth sentence.

25 Page 49, para 1. As we mentioned earlier, some distinction should be made here between "historic properties" or "historic sites" and cultural resources. While the term cultural resources is used in the broader literature to refer to historic sites, in this context, some members of the public may take it to mean any resource of cultural importance and not just historic sites.

26 Page 51, para 2. As mentioned in the cover letter, we believe more work is needed to verify the location of the spring and that the association between the spring and the name Lehu-kapu is weak. We are, therefore, reluctant to consider it an historic site until sufficient information is available to evaluate the site.

27 Page 53, para 1. View "plain" should be changed to view "plane."

28 Page 55, Interpretive Sign for Preserve Area A. On all the signs, we suggest reducing the prominence of the State site number. It could be a footnote. These numbers are of little use or interest to the general public.

29 Page 57, Interpretive Sign for Preserve Area C. As stated earlier, this preserve should not be established or this sign used if the spring can not be located. If the sign is used, the name Lehu-kapu should be mentioned with appropriate caution. We agree that springs and brackish water pools are definitely an important interpretive theme for the Kona Coast.

30 Page 58, Interpretive Sign for Preserve Area D. We don't think the name Hopoe should be used, in a definitive manner, as the name of the *ku'ala*. Based on the notes of the interview, the informant seemed hesitant about the name and did not remember the name independently. This is not strong enough evidence to apply this name with certainty, particularly when Kekahuna and Kelsey recorded it as the name of the bay further south. It is important to record this information because evidence may arise later to confirm the name of the *Ai'ua*.



Stephan K. Yamashiro
Mayor

September 29, 1997

County of Hawaii

DEPARTMENT OF PARKS AND RECREATION
Don Hibbard, Administrator 25 August Street, Room 210 • Hilo, Hawaii 96720-4232
State Historic Preservation Division (808) 961-4311
Department of Land and Natural Resources
33 South King Street, 6th Floor
Honolulu, HI 96813

George Yoshida
Director
Julette M. Tulang
Deputy Director

Subject: Magic Sands Beach Park Expansion EA, Pahoeboe 3rd and Laxlon, North Kona, HI

Thank you for taking the time to review and comment on the subject EA. We respond to your comments as follows:

Cover Letter

1. Archaeological Report Availability and Status. You are very correct that a big problem with assessing the archaeological impacts was the unavailability of a final archaeological report being prepared by your division. According to your letter, the field work was completed in 1995. We hope that the report will be expeditiously completed. For purposes of finalizing the EA, we will rely on the summary information you provided in the letter as you suggested.
2. Identification of Historic Properties. The Draft EA identified the six significant sites (Sites 2009, 20,764, 21,218, 21,222, 21,223, 21,220) and two potential sites (Sites 21,221; 21,219) that you identified in your letter. The Final EA will classify the significance of these sites based on the determination provided in your letter— i.e., the six sites are significant for information content (criterion D) with four of the sites also significant for their cultural value (*heiau* (2009), *paupuu* (21,222), *morrans* (21,223), and *ku'ala* (21,220)). For the two potential sites, you indicated that you needed more information to determine the significance. However, it was not clear whether the archaeological report you are preparing will be providing this information, or whether you expect the County to provide this information.
3. Preservation Plan. To move forward on this project, we need to be clear on your requirements. In your May 23, 1996 letter to Virginia Goldstein, you requested a preservation plan. The Preservation Plan attached to the EA addresses all phases of preservation planning: a monitoring plan, an interim preservation plan, and a long-term preservation plan. The plan was revised to address in greater detail the items mentioned in your letter— i.e., burial treatment plan and disposition of recent changes made to the *heiau*. These revisions are discussed in the attached pages where our consultants respond to the specific comments expressed in your Attachments 1 and 2. The Final EA will be revised

accordingly to ensure that the proposed mitigation measures are consistent with the Preservation Plan. The Plan was done in consultation with interested community members and the Hawaii Island Burial Council. It is not clear what additional community consultation you require beyond what has already been conducted in the Preservation Plan. The key outstanding task is to accurately delineate the boundaries of the Preservation Areas. This determination and mapping would best occur during the preparation of the construction plans when the project details and the findings of SHPD's archaeological report will be available. We request that SHPD approve the Preservation Plan and issue written concurrence of the project with the condition that SHPD approve the exact Preservation Area boundaries based on the construction documents, and clearly specify any other conditions of your approval. As it stands, it is not clear what more you expect in terms of revisions to the Preservation Plan that should more properly be addressed in the SHPD archaeological report.

Should you have any questions, please contact Glenn Miyao, the staff person handling this project.

Sincerely,



George Yoshida
Director

CC: Roy Takemoto, Land Use Consultant
Kea Mahi, Kumu Pono Associates

Response to Attachment 1 (Specific Comments on Draft EA)

2.2 Existing Uses

1. Page 5, para. 1. The Final EA will be revised to recognize more than one historic site on the Expansion Portion.

3.1.5 Historical/Archaeological/Cultural Resources (pages 11-16)

2. Page 11, para. 2. The Final EA will be revised to describe the number of historic properties identified, their location, their significance, and proposed treatments. Since the SHPD archaeological report is not available, the Final EA will incorporate the information in your cover letter. Reference to the August 13, 1993 letter will be qualified with statements that subsequent field work superseded those initial comments.
3. Page 11, para. 5. The Final EA and Preservation Plan will clarify that the subsequent archaeological studies in 1995 were able to make observations of the heiau's internal attributes after they were exposed by looters.
4. Fig. 6. The Final EA will replace the base map in Fig. 4 with the same base map used for Fig. 6 to remove the discrepancies between those figures. The proposed Preservation A boundaries as shown in the EA and Preservation Plan incorporate the possible subsurface extension of the heiau wall. The location of the platform (Site 20,764) will be adjusted in the Final EA. However, since we assume that SHPD's archaeological report will provide exact locations, the main point at this time is that the proposed Preservation Area A boundaries encompass that site notwithstanding its exact location. The Final EA will add a mitigation measure to exactly field locate the preservation area boundaries with input from SHPD and to accurately show these boundaries on the construction plans.
5. Page 13, para. 1. The Final EA will clarify that there are two canoe landing sites in the vicinity, both located outside the project site boundaries. One is located on the State property (site 21,221); the other site is *mahele* of private property within the same emblement that has not been identified with a site number but was described by one of the elders interviewed in the Preservation Plan as having a smooth concave shelf from years of use.
6. Page 13, para. 4. The Final EA and Preservation Plan will delete reference to Pahoehoe 4th since the maps are not definitive.
7. Page 13, para. 5 (sic) (should be para. 4). The Final EA will provide the reference in

the Preservation Plan to document the assertion that the walls were constructed in response to western influences such as cattle grazing.

8. Page 13, para. 6 (iv) (should be para. 5). The Final EA will assert that SHPD will make a final determination of the spring's location in SHPD's archaeological report. The Final EA will recommend that the Preservation Area C boundaries be kept subject to SHPD's confirmation. If SHPD does not complete its report by the time the County prepares the construction documents, the construction documents will reflect the Preservation C boundaries as presented in the Preservation Plan. If SHPD determines, sooner or later, that the spring is not a historical site, then the Preservation C boundaries can be removed at that time.
9. Page 13, para. 6. The Final EA will clarify that Preservation Area D, which encompasses the *ka'ala stone*, is located on the State-owned portion of the existing Magic Sands Beach Park.
10. Pages 13 to 16. The Final EA will incorporate your comments relating to mitigation measures as follows:
 1. Appropriate subheadings pertaining to "Interim Preservation Plans", "Monitoring Plan", and "Long-term Preservation Plan" will be added as suggested. The Interim Preservation Plan section pertains only to the construction of the parking lot. Since the picnic area will involve only hand-clearing, this activity will only require monitoring and, therefore, will be discussed on the section on Monitoring Plan.
 2. The Final EA will include details of a monitoring plan.
 3. The Final EA will include a maintenance plan and burial treatment plan.
 4. The Final EA will clarify that the source of SHPD's concurrence regarding stabilization is from certain SHPD staff members, and that a formal determination from SHPD is forthcoming in the archaeological report.
 5. The Final EA will clarify the discussion on access restrictions to distinguish between restricting access for purposes of "sacredness" as compared with physical preservation.

4.4 Historic Preservation

The Final EA will discuss the applicability of HRS section 6E-43. The Appendix C will be retitled to "Initial Consultations with the State Historic Preservation Division".

4.5 Hawaii County General Plan

The Final EA will correct the location of the *heiau* and reflect the presence of several historic properties on the project site.

4.7 Coastal Zone Management

The Final EA will replace the word "restoration" with "preservation".

Table I. List of Permits and Approvals

The Final EA will clarify that written concurrence for HRS section 6E-8 compliance is required. The Final EA will also add the requirement to comply with HRS section 6E-43 (burials).

5.0 Anticipated Determination

The Final EA will clarify that historic sites on the Expansion Area, as well as the State Lands Portion, will be preserved.

Summary of Mitigation Measures

The Final EA will incorporate any revisions to the Historical/Archaeological/Cultural section into the mitigation measures summary. These revisions will include:

- Design phase— SHPD shall approve the buffer area boundaries shown on the grading and/or construction plans;
- Construction phase— The picnic area shall be restricted to hand-clearing methods; monitoring will include the parking lot construction, picnic area clearing, and any removal of the concrete foundation; SHPD shall be immediately notified if artifacts are discovered during construction;
- Operational phase— The County shall implement the maintenance and burial treatment plans in accordance with the Preservation Plan recommendations.

Appendix C

The Final EA will include the letter dated May 23, 1996 (Hubbard to Goldstein).

Response to Attachment 2 (Specific Comments on the Preservation Plan)

1. **General Comments.** As noted in SHPD's comment, the formal evaluation of the integrity and significance of potential sites is within the purview of SHPD's archaeological report, which the County and community anxiously await. The Preservation Plan will be revised to address the detailed comments, as explained below, and resubmitted to SHPD as part of the Final EA.
2. **Characterization of Interviews.** The Preservation Plan will be revised to clarify the distinction between oral history interviews and consultations. In particular, the "Executive Summary" and "Interview Methodology" sections will categorize the various interviews as oral history, consultations with concerned community members, and consultations with government agency employees, and identify the interviewees under each category. Headings will be included in the text (and reflected in the table of contents) to inform the reader whether the interviews grouped under the heading are oral histories or consultations. Table 2 will highlight the oral history participants.
3. Page ii, para. 3. Regarding Site 20,764, the Preservation Plan will replace references to "house site" with "stone platform" throughout the text.
4. Page ii, para. 4. The Preservation Plan will change citations to the forthcoming SHPD archaeological report to include the other authors.
5. Page 1, para. 2. The Preservation Plan will replace the term "cultural resources" with "cultural sites" throughout the report.
6. Page 3, para. 3-6. The Preservation Plan will clarify that the prehistory periods is a proposed model characterizing major changes occurring during those periods. The dates will be revised. The report will also correct the upland extent of agriculture to an elevation of approximately 3,000 feet.
7. Page 4, para. 1. The Preservation Plan will further explain the reasons for the sparse reference to La'aloa to be the sheer number of *ahupua'a* in the region, most of which were relatively narrow.
8. Page 4, para. 2. The Preservation Plan will clarify that the reference to La'aloa is an upland area of La'aloa.
9. Page 5, para. 3. The Preservation Plan will clarify that the "legend of Ka-Miki" is not an ancient account, but is a mix of local legends, tales, and family traditions

10. Published in the weekly Hawaiian-language newspaper over four years in the early 1900s.
Page 6, para. 3-4. The Preservation Plan will clarify that the relevance of the narrative to La'aloa is Hawa'e's residence in the uplands of La'aloa and his association with the chief Pili.
11. Page 9, para. 3. The Preservation Plan will replace the singular reference to Nalushine with a broader reference to a number of documentary resources that place the *ala loa* in the vicinity of the "Government Road" passing through the study area.
12. Pages 11 and 12. A complete review of the Native Register and Native Testimony was done as part of the study. The Preservation Plan will clarify that none of the *kukana* claimed (per the Native Register), or awarded, related to any of the parcels in the study area.
13. Page 13, para. 2. The Preservation Plan will clarify that the Boundary Commission testimonies make reference to "Haukalua" as identifying a general locality near the boundary of Pahohoe and La'aloa, but does not make reference to any *hauu* or *ili* by that name.
14. Page 14, para. 4. The Preservation Plan will clarify that the upland ranch operations herded cattle to the coastal pasturages generally during the rainy season and in preparation for shipping cattle interisland (based on Henke 1929 and oral history).
15. Page 14, para. 2. The Preservation Plan will provide references that document the assertion that boundary walls were built in part to manage cattle.
16. Page 14, para. 5. The Preservation Plan will correct the summary to include two claims in La'aloa 1: Opunui and Kalua (Kalua's claim will be qualified with a statement that the specific location was not given in the testimony and the TMK maps do not reference it). The reference to the claim by Puhi will be deleted since this claim is outside La'aloa.
17. Page 15, para. 1. The Preservation Plan will reword the statement to state that "native residents of La'aloa either chose not to claim their *kukana*, or that they were no longer living in the area when Ke'elikolani's award was confirmed."
18. Pages 18 and 19. Of the several sites identified by Reinecke in the vicinity, the

Preservation Plan will clarify that only one, Site 15 (Haukalua Heiau along with old house site, pens, and a pit "probably once a well"), actually appears to be located within the study area.

19. Page 20, para. 8. The Preservation Plan will clarify that the source of the information is from interviews with Maluhine.
20. Page 23, para. 6. The Preservation Plan will clarify that the methodology used in the study consisted of a structured interview recorded by taking notes, which notes were then reviewed by the interviewee. This method differs from the verbatim transcription of audio taped interviews of oral history. For the intent, level of effort of the study, and the information provided by the interviewees, the "expanded notes" methodology was appropriate, as SHPD concurred.
21. Page 25, para. 1. Where appropriate, the Preservation Plan will be revised to replace "transcripts" with "expanded notes" to clarify that the written memorialization of the interviews were not the contents of an audio tape recording.
22. Page 25-2, Table 2. The Preservation Plan will include a revised Table 2 with references to Marc Smith removed.
23. Page 32, para. 2 and footnote 3. The Preservation Plan will be revised to reference Kekahuna and Kelsey's discussion of springs in the vicinity without specifically identifying the brackish spring on the project site with certainty as Lehu-kapu. The various references to the spring will be consistent in stating that the furo was built alongside the spring (not over it).
24. Pages 29 and 30. The Preservation Plan will clarify that Ruby McDonald's views are her personal views rather than official representations of OHA or the Hawaii Island Burial Council of which she is an employee and member, respectively.
25. Page 38, para. 7. The Preservation Plan will clarify that DLNR-SHPD's formal recommendations are forthcoming.
26. Page 42, para. 5. The typographic error has been corrected.
27. Page 49, para. 1. The Preservation Plan will use the term "cultural and historic resources" to clarify that historic sites are meant to be included in the subject of discussion.
28. Page 51, para. 2. The Preservation Plan will note that DLNR-SHPD will determine

whether the site of the spring will be considered a historic site.

29. Page 53, para. 1. The typographic error has been corrected.
30. Page 55, Interpretive Sign for Preserve Area A. The Preservation Plan will be revised to de-emphasize the State site number on all interpretive signs.
31. Page 57, Interpretive Sign for Preserve Area C. The Preservation Plan will note that DLNR-SHPD must concur whether the spring would be considered a historic site, thereby implying that if it is not determined to be a historic site, the Preservation Area boundaries would not be established. Regardless of its historic designation, however, the Preservation Plan will recommend that an interpretive sign be placed to convey the importance of water pools.
32. Page 58, Interpretive Sign for Preserve Area D. The Preservation Plan will add appropriate qualifications to the possible name of the *ku'ala* to clarify that this name is not known with certainty.

Stephen K. Yamashiro
Mayor



County of Hawaii

PLANNING DEPARTMENT

25 A. Upuni Street, Room 109 • Hilo, Hawaii 96720-4222
907-943-4228 • Fax 907-943-9413

Virginia Goldstein
Director
Norman Olson
Deputy Director

Mr. George Yoshida, Director
Department of Parks and Recreation
Page 2
June 26, 1997

June 26, 1997

Mr. George Yoshida, Director
Department of Parks and Recreation
25 Upuni Street
Hilo, HI 96720

Dear Mr. Yoshida:

Draft Environmental Assessment for the Proposed Expansion
of Magic Sands Beach Park
TMK: 7-7-8: 106, Portion of Old Government Beach Road; 7-7-10: 36;
Pahoehoe Jrd. and Laaloa, North Kona, Hawaii

We are in receipt of the above-described draft environmental assessment (DEA) for the proposed expansion of the Magic Sands Beach Park and have the following comments to offer:

1. Chapter 4 - Relationship to Plans, Policies and Controls
Section 4.7 - Coastal Zone Management, Special Management Area, and Shoreline Setback Variance states that "Landscaping and walkway/pathway construction within the shoreline setback area are considered 'minor structures or activities' and do not require a shoreline setback variance." We would prefer that this statement be revised to say that landscaping and walkway/pathway construction may be considered minor structures and/or activities since we have not yet issued an official determination and since detailed plans regarding the scope, size and location of these improvements were not included within the DEA.
2. The DEA should contain, at the very least, a conceptual site plan reflecting the location of all proposed improvements and other related elements, such as the archaeological preservation area. A site plan will assist our office in providing you with more detailed information and comments regarding the proposed improvements.

Thank you for allowing our office the opportunity to comment. Please contact Daryn Arai of this office should you have any questions.

Sincerely,


VIRGINIA GOLDSTEIN
Planning Director

DSA:pak
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xc: Mr. Roy R. Takemoto
P.O. Box 10217
Hilo, HI 96721

West Hawaii Office

JUN 30 1997

Stephen K. Yamashiro
Mayor



George Yoshida
Deputy Director
Julietta M. Takang
Deputy Director

County of Hawaii
DEPARTMENT OF PARKS AND RECREATION
25 Aupuni Street, Room 310 • Hilo, Hawaii 96720-4122
(808) 941-4311

September 29, 1997

Virginia Goldstein, Director
Planning Department
25 Aupuni Street
Hilo, HI 96720

Subject: Magic Sands Beach Park Expansion EA, Pahoehe 3rd and Laaloa, North Kona, HI

Thank you for taking the time to review and comment on the subject EA. We respond to your comments as follows:

1. **Shoreline Permits.** The Final EA will incorporate the correction that landscaping and pathway construction may not require a shoreline setback variance depending on the review of a written request for minor activity determination. We will submit this request when we have developed more detailed plans for the project.
2. **Site Plan.** The Draft EA did include a conceptual site plan (Figure 4) that identified the general locations of the picnic area, parking lot, access driveway, and preservation area. More detailed construction plans will be prepared after the concerns from the public and agencies have been identified and resolved during the EA and permitting stages of the project.

Should you have any questions, please contact Glenn Miyao, the staff person handling this project.

Sincerely,


George Yoshida
Director

Cc: Roy Takemoto, Land Use Consultant

PLAN TO PROTECT KONA
74-5602-A Alapa Street
Suite 725
Kailua-Kona, HI 96740



July 7, 1997

Department of Parks and Recreation
25 Aupuni Street
Hilo, HI 96720

Dear Department of Parks and Recreation:

RE: DRAFT ENVIRONMENTAL ASSESSMENT-MAGIC SANDS BEACH PARK
EXPANSION

Thank you for the opportunity to respond to the DEA regarding the proposed expansion of Magic Sands Beach Park.

Plan To Protect is in support of the project's objective to expand the public recreation facility. We also support voluntary maintenance and interruptive use of the historic sites. But we have several concerns.

First of all, we are unclear as to the proposed treatment of the State-owned Old Government Road that crosses the property. This trail is considered to be a historic site. What does the current historic site preservation plan recommend for the alignment? Our own suggestion would be that it is preserved, restored and used as a pedestrian walkway.

We also wish to question the plan to build twenty five parking stalls on the site. Background: Within the world's largest cities, where huge concentrations of people live and work, it is obvious that parks and public green space is at a premium. At the same time, many of these parks provide absolutely no accommodations for automobile parking. In areas with high population densities, the priority should be given to increasing the size and number of parks for use by men, women and children-not automobiles. This should especially apply to precious oceanfront land. The congestion along Alii Drive is caused by too many automobiles. As a result, people should be encouraged to visit city parks by foot, bicycle or Shuttle. By increasing the number of parking stalls at Magic Sands beach park, we would actually be contributing to the congestion by encouraging people to visit the area via automobile. Example: The large parking area at Kahaione Beach Park has not eliminated traffic congestion along Alii Drive in that vicinity.

Thank you for providing us with the opportunity to respond to this proposal. We will look forward to your comments.

Sincerely,

Nancy Piscichio
Nancy Piscichio

cc: Roy Takemoto

808-329-4770



Stephan K. Yamashiro
Mayor

September 29, 1997

County of Hawaii

DEPARTMENT OF PARKS AND RECREATION

Nancy Piscichio
Plan to Protect Kona
74-5602-A Alapa Street, Suite 725
Kailua-Kona, HI 96740

George Yoshida
Director

Julette M. Tahaog
Deputy Director

Subject: Magic Sands Beach Park Expansion EA, Pahoehoe 3rd and Laulau, North Kona, HI

Thank you for taking the time to review and comment on the subject EA. We respond to your comments as follows:

1. Status of Old Government Road. We checked with the State's Na Ala Hele Trails program whether the portion of the Old Kailua-Kaunohou Road that traverses the site had any historical or recreational significance. The alignment was not on their trails inventory. By consenting to the parking lot within the old government road alignment, the State Historic Preservation Division had not considered the alignment to have historical significance (see letter from the State Historic Preservation Division in Appendix C of the Draft EA).
2. Need for Parking Lot. Less than half of the expansion area site will be used for parking; most of the site will be used as picnic areas and a historical/cultural preservation area. The limited area for parking will just relieve some of the existing congested parking along the road. The users of the beach come from miles away. It would be nice to be able to access the park by walking or biking. However, this is not a high density urban area where the users either live or work in the immediate vicinity of the facility. The County Council decided to condemn the expansion area site based on the extreme need for parking (see County Council Resolution 79-93 in Appendix A of the Draft EA).

Should you have any questions, please contact Glenn Miyao, the staff person handling this project.

Sincerely,

George Yoshida
George Yoshida
Director

cc: Roy Takemoto, Land Use Consultant