

# Appendix J



## Cultural Resources Preservation Plan



# HONUUA'ULA



## **CULTURAL RESOURCES PRESERVATION PLAN:**

Proposed Honua`ula Development  
Paeahu, Palauea, & Keauhou *ahupua`a*  
Makawao District, Maui Island  
(TMK: (2) 2-1-08: por 56 and 71

February 2010



Aki Sinoto Consulting, LLC

Hana Pono, LLC

and

Munekiyo and Hiraga, Inc.

ASC100219

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Paeahu, Palauea, & Keauhou *ahupua`a*  
Makawao District, Maui Island  
(TMK: (2) 2-1-08: por 56 and 71**

February 2010

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## **FOREWORD**

There are very few opportunities in our lives when something can be done to secure and honor the past while at the same time providing for our future. This Cultural Resource Preservation Plan is the first step in the process of identifying and preserving the cultural past of Honua`ula and will hopefully serve as a model for other similar efforts in the future. The Honua`ula project team, especially the cultural experts and practitioners working on this document, are owed a great debt of gratitude for keeping the faith in our project, supporting us in this effort, and working outside the box when it comes to communicating the cultural spirit of Hawai`i and as it relates to the project.

On behalf of Honua `ula Partners, LLC; to all those that will read this document, please consider this plan as the beginning of a process and a roadmap to a sound and well thought out preservation plan for the cultural resources within, not only for the proposed Honua`ula development area, but for the whole Honua`ula region.

Thank You,

A handwritten signature in black ink, appearing to be 'Charles Jencks', written in a cursive style with a long, sweeping tail that extends upwards and to the right.

Charles Jencks  
Honua`ula Partners, LLC



**“...When we see land as a community to which we belong, we may begin to use it with love and respect. There is no other way for land to survive the impact of mechanized man, nor for us to reap from it the esthetic harvest it is capable, under science, of contributing to culture.**

**That land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics. That land yields a cultural harvest is a fact long known, but latterly often forgotten.”**

**Aldo Leopold  
March 4, 1948**

*A Sand County Almanac and Sketches Here and There*

## PREFACE

In the Introduction of the Winter 2009 issue of *CRM: The Journal of Heritage Stewardship* published by the National Park Service of the U.S. Department of the Interior, Barbara J. Little, its editor, states that:

“As our cultural heritage inspires research and responsible stewardship, there is also a recognized need for professional principles to guide the thoughtful engagement of the broader public.” (Vol. 6, No. 1, Winter 2009; pg.4)

To strengthen the framework upon which preservation initiatives are founded, Little affirms that the Charter for Interpretation and Presentation of Cultural Heritage Sites, ratified on October 4, 2008 by the International Council on Monuments and Sites (ICOMOS) identified seven key principles upon which legitimate public interpretation should be based as:

1. Access and Understanding
2. Information Sources
3. Attention to Setting and Context
4. Preservation of Authenticity
5. Planning for Sustainability
6. Concern for Inclusiveness
7. Importance of Research, Training, and Evaluation

The objectives based on each of the principles are set forth as follows to:

1. Facilitate understanding and appreciation of cultural heritage sites and foster public awareness of the need for their protection and conservation.
2. Communicate the meaning of cultural heritage sites through careful, documented recognition of their significance, through accepted scientific and scholarly methods as well as from living cultural traditions.
3. Safeguard the tangible and intangible values of cultural heritage site in their natural and cultural settings and social context.
4. Respect the authenticity of cultural heritage sites, by communicating the significance of their historic fabric and cultural values and protecting them from the adverse impact of intrusive interpretive infrastructure.
5. Contribute to the sustainable conservation of cultural heritage sites, through promoting public understanding of ongoing conservation efforts and ensuring long-term maintenance and updating of the interpretive infrastructure.
6. Encourage inclusiveness in the interpretation of cultural heritage sites, by facilitating the involvement of stakeholders and associated communities in the development and implementation of interpretive programs.
7. Develop technical and professional standards for heritage interpretation and presentation, including technologies, research, and training. These standards must be appropriate and sustainable in their social contexts.

This Honua`ula Cultural Resource Preservation Plan represents a sincere and concerted intent to embody these principles and objectives in its formulation and more importantly in its implementation.

## ***E Ala Hawai`i***

by Keli`i Tau`ā

This *mele* came after being in the studio for over two years. I had composed *Nā Po`o Ana o ka Lā*, the setting of the sun as a favor to my students but did not receive inspiration to write this *mele* until recently. Growing up in Kula, Maui, we always had the privilege to greet the rising of the sun on the top of Haleakalā. Now we can chant praises to the sun from any station in life.

<i>E ala Hawai`i ke ala nei ka Lā</i>	Awake Hawai`i, the sun rises
<i>E ala Hawai`i ua ala `ia ka Lā</i>	Awake Hawai`i, the sun has risen
<i>E ala Hawai`i mai Haleakalā</i>	Awake Hawai`i from Haleakalā
<i>E ala Hawai`i nā hōkū, mahina, ka lā</i>	Awake Hawai`i stars, moon and sun
<i>Hui:</i>	
<i>`Uwā ka leo</i>	Shouting voices
<i>E ala, e iho, e `oni, e `eu</i>	Awake, come down, move, stir
<i>Nahe ka leo</i>	Whispering voices
<i>E ala, e iho, e `oni, e `eu</i>	Awake, come down, move, stir
<i>`Uwā ka leo</i>	Shouting voices
<i>E ala, e iho, e `oni, e `eu</i>	Awake, come down, move, stir
<i>Nahe ka leo</i>	Whispering voices
<i>E ala, e iho, e `oni, e `eu</i>	Awake, come down, move, stir
<i>E ala Hawai`i ho`okahi Akua Mau Loa</i>	Awake Hawai`i one Supreme God
<i>E ala Hawai`i ka lā i mauli ola</i>	Awake Hawai`i the sun the source of life
<i>E ala Hawai`i e hana e ola honua</i>	Awake Hawai`i work for life on Earth
<i>E ala Hawai`i nā hōkū, mahina, ka lā</i>	Awake Hawai`i stars, moon and sun
<i>Hui:</i>	
<i>E ala Hawai`i e ulu o ka lā</i>	Awake Hawai`i the rising of the sun
<i>E ala Hawai`i ke kalo o Hāloa</i>	Awake Hawai`i the taro of Hāloa
<i>E ala Hawai`i ka makani, ka ino, ka ua</i>	Awake Hawai`i in wind, storm and rain
<i>E ala Hawai`i nā hōkū, mahina, ka lā</i>	Awake Hawai`i stars, moon and sun
<i>`Uwā ka leo</i>	Shouting voices
<i>Ua mau kēia o ka `āina</i>	The breath of the land
<i>Nahe ka leo</i>	Whispering voices
<i>I ka pono ea</i>	Endures in righteousness
<i>`Uwā ka leo</i>	Shouting voices
<i>Ua mau kēia o ka `āina</i>	The breath of the land
<i>Nahe ka leo</i>	Whispering voices
<i>I ka pono ea</i>	Endures in righteousness
<i>Ua ala ka lā</i>	The sun awoke!

The texts; rendered in a reddish-brown, earth tone; of various *mele* and *oli*, both traditional and contemporary compositions, are interspersed in pertinent sections of this document, especially those dealing with the cultural aspects of the region. The audio tracks can be heard on the enclosed compact disc.

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## A HISTORIC PRESERVATION PRIMER

The purpose of this section is to provide the reader with a brief summary of basic background information that may be useful in fully digesting material presented in this and other documents. A brief glossary of terminology commonly used in Hawaiian archaeology/cultural reports is presented first; followed by an illustrated site classification section including a descriptive listing of features; and an annotated outline of standardized development-related archaeological procedures. Many of the terms used in archaeological/cultural reports and discussions are technical and/or have a specific usage not familiar to the lay person. Thus, a brief glossary of such terms commonly used in Hawai'i and in this report is presented here. The sections that follow on Hawaiian land-use terminology, archaeological site classification, and historic preservation procedures also include some often-used terminology.

### Glossary of Archaeological/Cultural Terminology

**Archaic:** older or more ancient.

**Artifact:** an object, usually portable, manufactured or modified by man.

**Artificial:** altered or made by man.

**Avifauna:** birds.

**Buffer Zone:** a "no impact" zone surrounding a preservation area, designed to maintain a specified distance in the transition from development area to preservation area.

**Burial:** human remains intentionally buried, placed, or cached in the ground, cave, sand-dune, or structure.

**Burial Council:** a decision-making body established for each County in the State to determine the disposition of undocumented native Hawaiian burials that are discovered in the course of archaeological studies or development activities. The council is made up of members representing each district or region and also business/development/landowner interests.

**Calendrical:** the date or age based on the calendar, normally the Gregorian, with 365 days.

**Charcoal:** burnt or charred wood and other organic materials, that serve, in proper context, as an indicator of cultural activity, collected for radiocarbon dating.

**Chronology:** temporal placement in order of occurrence, ie. old to new.

**Cluster or Complex:** a small or large grouping of discrete structural features that are associated by function, other characteristics, or spatial proximity.

**Context:** the surrounding circumstance which specifies a meaning, ie. cultural or temporal context.

**Controlled:** in subsurface testing, refers to establishing a datum to accurately record provenience data.

**Cross-Section:** refers specifically to a vertical soil profile as in an excavation or to the representation of a vertical plane perpendicular to an axis of an object such as an artifact.

**Cultural Resource Management:** the process by which the significance of cultural remains are evaluated and decisions regarding mitigation measures and the future disposition of these remains are determined.

**Culture:** the totality of a particular society's behavior, arts, beliefs, institutions, work, and thought.

**Curation:** refers to the care and storage of artifacts and other research materials.

**Debitage:** detritus or refuse from manufacturing activities, ie. basaltdebitage at an adze workshop.

**Depository:** a place where artifacts and other research materials remain for safekeeping.

**Disturbed:** a state of being adversely impacted by some action.

**Ecotone:** the transition between two ecological zones, ie. coastal flat and vegetation line.

**Effect:** the influence of an action or event, ie. agriculture on topography.

**Ethnobotany:** the study of the use and knowledge of plants by a specific culture.

**Ethnology:** the comparative, interpretive study of culture and the theory of culture.

**Ethnography:** a descriptive and non-interpretive study of individual cultures.

**Feature:** a constituent component of an archaeological site, a structural feature in a complex or cluster and also an integral internal feature such as a firepit, cupboard, or posthole, etc.

**Fossil:** plant or animal remains preserved in mineral form or the remains of an extinct species, ie. fossil bird bones.

**GIS:** acronym for Geographic Information System, which is a computerized, map-based system of data-bases with extensive application for research, planning, and resource management.

**GPS:** acronym for Global Positioning System, which is a computerized, satellite navigation system used for determination and mapping of terrestrial locations.

**heiau:** traditional Hawaiian places of worship ranging from elaborate stone structures to simple earthen terraces; several classes are known to have been employed in worship on the local to national levels of importance.

**History:** in Hawaii, the study of the period following western discovery (post-1778) and the advent of written documentation.

**Impact:** the effect or influence of one thing on another, ie. tourism on historic preservation.

**In-situ:** in the original location, position, or provenience.

**Interpretation:** an explanation, clarification, or the process of explaining the meaning of something

**Inter-disciplinary:** the application of different fields of science in the pursuit of archaeological knowledge, ie. botany, chemistry, geology, zoology, etc.

**ko`a:** shrine, a small structure built of stone, often with the inclusion of coral; for fishing or bird hunting

**Layer:** the natural strata or horizontal beds of subsurface soil deposition encountered in excavation.

**Level:** arbitrary intervals, usually 5-10cm, used to subdivide natural Layers or strata to permit finer stratigraphic control during excavation.

**Lineal Descendent:** individuals or families that can genealogically trace their ancestry to a specific location or personage, ie. documented direct descent from an ancestor.

**Manual:** non-mechanized way of excavating or clearing vegetation to minimize impact on an area.

**Material Culture:** elements of a culture that is tangible, ie. sites, artifacts, etc.

**Midden:** food remains and other detritus resulting from human activities.

**Mitigation:** action to lessen impact of adverse effect on a cultural resource; ie. data recovery to retrieve available information prior to development, preservation for data-banking, interpretation for public educational purposes, or monitoring during construction.

**Paleontology:** the study of fossils.

**Palynology:** the study of pollen preserved in buried sediments to gain information of past biota.

**Polity:** an organized, self-sustaining, social group or unit, ie. the inhabitants of an *ahupua`a*.

**Prehistory:** the traditional Hawaiian period before written history, pre-1778.

**Primary:** in the depositional context, means original, ie. primary deposit, burial, etc.

**Profile:** the vertical face exposed in a cross-section, such as the side wall of an excavation unit.

**Provenience or Provenance:** in excavation, the stratigraphic place of origin of a recovered item.

**Radio-carbon Dating:** a destructive method of analysis which measures the amount of radioactive carbon (C14) in archaeological samples of certain organic materials to obtain a date.

**Regulatory:** governmental agencies or regulations that pertain to historic preservation, ie. Advisory Council for Historic Preservation, State Historic Preservation Division, City or County Agencies.

**Sample:** usually non-artifactual specimen collected for analyses, archiving, or future study, ie. soil, midden, pollen, charcoal samples, etc.

**Sampling:** in archaeological survey or subsurface testing, the method of selecting a representative part to aid in defining the parameters or characteristics of the whole area, site, or feature.

**Screen or Sieve:** incremental mesh through which excavated soil is passed through to enable recovery of artifacts and sample materials of specific size intervals; ie. 1/8 and 1/4 inch wire cloths

**Seasonally Recurrent Occupation:** regular habitation in the same locality during a particular season, ie. for marine exploitation or for agricultural pursuits.

**Secondary:** in the depositional context, means not original, displaced, or moved as opposed to primary.

**Settlement Pattern:** the inferred or actual distribution of the various types of sites in an area or region.

**Site:** a specific locality defined by the material remains of past human activity, ie. habitation.

**Stratigraphy:** the geologic or pedologic record in the superpositioned layers of soil in an excavation which also includes the record of past cultural activities.

**Subsurface:** below the present ground surface.

**Surface:** above or on the present ground surface.

**Temporal:** relating to time or age of archaeological remains.

**Testing:** a limited excavation to assess the presence/absenc, nature, and extent of subsurface remains at a particular site, feature, or locality.

**Zooarchaeology:** the study of faunal remains within an archaeological context.

## Glossary of Hawaiian Land and Land-Use Terminology

### **Land divisions from large to small-**

- mokupuni*: island, such as O`ahu, Maui, Moloka`i, etc.
- moku*: district, such as Ko`olaupoko, Ko`olauloa, Kona, etc.
- ahupua`a*: subdivision of districts, typically described as being an elongated wedge shape stretching from the ocean to the mountaintop
- lele*: a discontinuous outlying portion of an *ahupua`a*
- `ili*: subdivision of *ahupua`a*, such as the *`ili* of Lihue in Honouliuli *ahupua`a*
- `ili kupono*: abbreviated to *`ili ku*, these were completely independent of the *ahupua`a* in which it is situated. Tributes were paid directly to the King
- mo`o*: also *mo`o`aina*, these were the arable tracts within *`ili*
- pauka*: subdivision of *mo`o* set aside for cultivation
- ko`ele*: small land unit farmed by tenant farmers for their chief
- poalima*: since the tenants worked in the *ko`ele* only on Fridays, later became known by that name
- kihapai*: the smallest land unit cultivated by the tenant-farmer for himself

### **Agricultural terms-**

- `aina mahi*: agricultural lands
- `aina hanai holohalana*: pastoral land
- `aina ulula`au*: forest
- `aina wai*: wet land
- `aina waiwai ole*: waste land
- kula*: dry land as opposed to wet or taro land; also plain, field, open country, or pasture
- lo`i*: irrigated wetland agriculture; traditionally for taro and historically for rice
- kuanua*: banks of taro patch or stream
- poalima*: land farmed by tenant farmers for their chief or *konohiki*

### **Mahele terms-**

**Land Commission:** In 1845, the Board of Commissioners To Quiet Land Titles was established and represented the first step in the reformation of the system of land tenure in Hawai`i by allowing natives and foreigners with land claims to present their claims for evaluation and award (LCA), upon payment of commutation to the government.

**The Great Mahele:** In 1848, the rights of the King, chiefs, and *konohiki* on the lands was identified, thus ending the feudal system in Hawai`i. The lands were separated into three parts: one part for the King, another for the chiefs and *konohiki*, and the third part for the tenants or common people. Upon payment of commutation, a Royal Patent was awarded with the title to the land.



***Kuleana:*** Four Resolutions adopted by the Privy Council in 1849 authorized the Land Commission to award fee simple titles to all native tenants who occupied and improved any portion of Crown, Government, or *konohiki* lands. These awards were generally free of commutations, except for houselots in Honolulu, Lahaina, and Hilo. These and subsequent acts allowed the native tenants, the commoners, to acquire their own lands. These parcels came to be known as *kuleana*.

**Land and feature terms-**

<i>akau:</i>	north	<i>punawai:</i>	spring
<i>alakaha:</i>	bridge	<i>uku:</i>	commutation
<i>alahao:</i>	railway	<i>waiwai:</i>	property
<i>alaele:</i>	right of way		
<i>alaloa:</i>	public road, highway		
<i>alanui:</i>	road or street		
<i>alodio:</i>	fee simple		
<i>apana:</i>	piece or lot		
<i>auwai:</i>	small ditch, irrigation ditch		
<i>auwai hoomalo:</i>	drain		
<i>auwai papa:</i>	flume		
<i>awa:</i>	harbor		
<i>awa awa:</i>	slope or valley		
<i>awa pae:</i>	landing		
<i>awawa:</i>	valley		
<i>eka:</i>	acre		
<i>e pili ana:</i>	adjoining		
<i>hakuone:</i>	patches cultivated for a chief		
<i>hekina:</i>	east		
<i>hema:</i>	south		
<i>holua:</i>	slope		
<i>ho`o`aina:</i>	tenant		
<i>ho`olimalima:</i>	lease		
<i>kahakai:</i>	beach		
<i>kahawai:</i>	stream		
<i>kipuka:</i>	an island of land surrounded by lava flows, usually with vegetation		
<i>komohana:</i>	west		
<i>konohiki:</i>	chiefs or landlords, agent on behalf of a chief or King		
<i>kuahiwi:</i>	mountain, grassland		
<i>kuleana:</i>	a small piece of property; also means right, title, jurisdiction, authority		
<i>loko:</i>	fishpond		
<i>mokuna:</i>	boundary		
<i>muliwai:</i>	stream		
<i>`ohana:</i>	family, relative, kinship group		
<i>pa:</i>	wall or fence		
<i>pahale:</i>	houselot		
<i>palapala hooko</i>	award certificate for native claims		
<i>palapala sila nui</i>	royal patent		
<i>palekai:</i>	sea wall		
<i>palewai:</i>	breakwater		
<i>papu:</i>	fort, as in <i>`aina papu</i> or fort land		
<i>pohopoho:</i>	swamp		

### **Classification of Hawaiian Archaeological Sites**

The initial assessment of site function begins with locating and defining archaeological structural remains. These generally occur as the remains of single or a cluster of architectural structures (enclosures, platforms, terraces), but may also include burials, trash (midden) deposits, subfeatures such as firepits, and utilized natural features such as depressions, caves, and ponds. Due to the abundance of loose rock available throughout the islands, the Hawaiians utilized pahoehoe, a'a, other basalts, beach coral, and limestone for constructing a wide array of feature types and site complexes.

Two types of classification, formal and functional, are most commonly compiled and utilized by students of Hawaiian archaeology. Formal classification attempts to categorize only the morphological attributes of a feature; whereas, function is considered by the other classification. The two systems of classification cannot be completely separated and this is reflected in the application of classifications which are generally accepted by consensus. The figure on page xxi illustrates selected formal site types. The illustrated site types are numbered in the following narrative descriptions.

The Table below lists the kinds of features, formal and functional in order of complexity, likely to be generally encountered in the Hawaiian Islands.

#### **Table of Archaeological Site Types**

1. Depressions	10. Storage Pits	19. Walls
2. Modified Pools	11. Upright stones	20. Fishponds
3. Shelters	12. Trails	21. Platforms
4. Lava Tubes/Caves	13. Hearths	22. Open-ended Structures
5. Midden	14. Alignments	23. Enclosures
6. <i>papamu</i>	15. Mounds	24. Terraces
7. Bait Cups	16. <i>ahu</i> /Cairns	25. Burials
8. Rock Art	17. Modified Outcrops	26. Shrines
9. Quarries	18. Pavements	27. <i>heiau</i>

The 27 features listed above often include additional sub-categories, for example, the enclosure category includes rectangular and oval varieties with a range of size variations. These morphological differences generally determine the use or function of the structure. Similarly, the wall category includes low, stacked varieties; higher-standing, core-filled, bifacial structures; and retaining walls which exhibit height on only one side. These differences in feature morphology may reflect both functional and temporal distinctions. A brief narrative description of each feature type is presented below followed by a more detailed outline of site classification with selected illustrations.

### **Depressions**

Shallow depressions are often encountered during archaeological field investigations in agricultural zones, and in barren lava flow areas on lower slopes. These features are considered to be small agricultural sites utilized for erosion control and/or cultivating sweet potatoes in arid localities with sparse water and insufficient rainfall for normal crop propagation. These depressions are common on the wide leeward coastal plains and sometimes also occur along *mauka-makai* trails.

### **Modified Pools**

These features usually occur in coastal zones associated with fishponds. Modifications may take the form of single rocks placed as a boundary around the pool's edge, or as walls forming a small well. Springs feeding ponds are commonly walled for channeling water, and occasionally, modified pools mark the localities of legends and mythological occurrences involving water spirits.

### **Shelters**

Shelters, or overhangs, are small horizontal depressions along rock outcrops. Shelters are usually less than three square meters in area, and are sometimes partially shielded by a constructed, low rock wall fronting the opening. Shelters may be found in both coastal and upland areas, and frequently contain significant buried refuse from short-term occupations in the past. Primarily these types of sites are for short-term temporary occupation.

### **Lava Tubes and Caves**

Lava tubes are differentiated from caves largely on the basis of size. Lava tubes are formed by air pockets within cooling lava flows. These pockets eventually erode or are broken, revealing subterranean chambers suitable for habitation. Not only were many lava tubes utilized for living purposes, but served as burial localities as well. Water was provided by condensation collected in gourds hung from the ceiling. Certain large caves were used as places of refuge during the centuries of conflict preceding the unification of Hawaii, ca. 1800. Lava tubes are considered significant archaeological sites due to the often diverse and numerous trash remains and artifacts. Dry cave deposit enhances the preservation of organic remains. Some lava tubes provided a natural trap for birds now extinct, and their remains form deposits of high paleontological value. The frequent discovery of one or more human burials in cave sites is a topic of concern for the native Hawaiian community and consequently often result in preservation of these areas from man-made disturbances.

### **Midden**

Midden, or trash deposits, contain valuable data for the archaeologist. Many features are sterile containing little or no associated cultural debris. Habitation sites or the surrounding area are usually rich with the detritus of human occupation including food remains, tools, and personal objects. The density of a midden deposit indicates the intensity of occupation (permanent or temporary) and may also provide clues about the size of the household. Most importantly, trash accumulations often contain animal bone, shell, plant remains, pollen, and charcoal for dating a site, reconstructing prehistoric environments, ecology, and dietary patterns. Midden is usually found within lava tube, cave, shelters, and certain enclosure features although it also occurs as isolated surface scatters most often on lava flows.

### ***papamu***

The *papamu*, or *konane* "game boards" are encountered near trail junctions and in habitation complexes and consist of a flat pahoehoe slab with 30-40 pecked depressions in a regular pattern similar to a checkerboard. The game of *konane* was said to be played in tournaments during the *makahiki* festival celebrating the departure of the god Lono. The ceremonial aspects of the *makahiki*

are closely associated with boundaries and trails, suggesting the presence of these features along *ahupua`a* divisions and trail intersections.

### **Bait Cups**

These are small pecked depressions, usually located at a rocky shoreline frequented for fishing. These “cups” act as small mortars where bait or *palu* can be mixed with sand and other things for making chum.

### **Rock Art or Petroglyphs**

Rock art is characterized by geometric and/or anthropomorphic depictions on rock surfaces. These glyphs may appear as pecked, incised, or abraded and include a wide array of styles and motifs. Examples include bird-men, rainbow figures, Lono symbols, dogs, turtles, circles, dots, sails, female figures, graffiti, and footprints, and may occur in groups or as isolated examples. In general, rock art is more prominent in leeward, coastal areas around trails connecting habitation areas. Rock surfaces utilized as rock art localities include pahoehoe, smooth boulders, cliff faces, caves, and sandstone shelves along beaches (Cox and Stasack 1970:7). A variety of reasons hypothesized for the propagation of rock art range from personal accounts of trips along trails to esoteric documentaries and commemoration of legends and unusual occurrences. The majority of petroglyphs in the Hawaiian Islands consist of lines inscribed or engraved onto a relatively flat stone surface, rare examples of relief carvings, where the area surrounding the depictions or motifs have been carved away, are known from several of the Hawaiian Islands.

### **Quarries**

The procurement of raw stone material for manufacturing adzes, sinkers, chisels, files, rubbing stones, poi pounders, abraders, and other lithic tools, was complementary to the wide range of bone, shell, coral, and perishable artifacts utilized by the Hawaiians. While many tools could be wrought from stone collected at random; the production of poi pounders, fishing sinkers, abraders, and adzes, in particular, required a supply of quality stone from quarries. Such sites are usually located in upland environments along outcrops. Some, like the Mauna Kea quarry, required travel over great distances and labor expenditure to obtain the rock and for transporting the product to a home base. Quarries can be recognized by large amounts of broken rock and waste flakes (debitage) from trimming large pieces into portable components. Trails sometimes connect quarry areas with habitations. Quarries in the Honua`ula region tend to be small and localized. One basalt quarry was recorded by Emory within Haleakala crater.

### **Storage Features**

Storage of water, food, and material items is a universal trait among humans. Water catchments in arid zones were sometimes modified with tilted slabs to shade the pool and decrease evaporation. Tools and food were often stored in stone lined pits, stone niches, or cupboards. These features are frequently incorporated into a wall or rock outcrop. The occurrence of storage features can be expected in all areas where human activities have regularly taken place.

### **Upright Slabs**

Solitary flat pahoehoe slabs, water-worn oblong basalt boulders, or elongate dike stones planted or erected in a vertical position may indicate either a ceremonial or marker function. A single slab may hold a religious representation or simply be trail marker and, in this respect, serves a function similar to *ahu* and cairns. When occurring within the context of larger structures, upright stones are likely to hold ceremonial meaning. Walls often incorporate basal upright slabs in their construction, but frequently, the construction style may simply be dictated by the type of available raw materials rather than as an attribute of ceremonial or religious functions.

## **Trails**

Trails were a common means of travel in Maui from prehistoric to recent times. Prehistoric trails usually follow a *mauka-makai* orientation reflecting communication and trade within the boundaries of specific *ahupua'a*. Later trails are oriented in a basic circum-island pattern for connecting settlements along the coast. Trails occur as steppingstones, or Type A varieties (Apple 1965) formed by the linear placement of smooth cobbles. These types often occur along the coast in prehistoric contexts. Modified trails utilizing a'a clinker stone for filling crevices along worn pathways crossing a lava flat constitute another form of trail (Type AB) found in zones between the coast and uplands. Parallel stone curbs and slab paved pathways are among the most elaborate trails constructed.

## **Hearths**

Hearths are the physical remains of fireplaces built and used in the past. Most Hawaiian hearths occur within habitation sites such as enclosures, lava tubes, caves, shelters; as well as in open areas as small, often unrecognizable blackened or gray, ashy zones located below the current ground surface. Circular stone lined or rectangular slab-lined fireplaces are well-represented in the archaeological record. These features sometimes display the attributes of the Hawaiian oven (*imu*) for the slow cooking of pigs and vegetables. A typical *imu* viewed in an archaeological context would consist of a number of fire-altered rocks, ash, and soil mixed with food refuse. Hearths, like midden, offer opportunities for gathering archaeological samples that yield data relating to the prehistory of an area.

## **Alignments**

This feature type is difficult to define in terms of function. Alignments occur as stones placed end-to-end over short distances with no apparent connections or association with other features. They may have served as direction markers leading to storage areas (Rosendahl 1992), erosion control, or some as yet unknown ideological function. At times, to distinguish and identify a true alignment from a remnant feature poses an interpretive dilemma for archaeologists.

## **Mounds**

Mounds are characterized as free-standing, informally built, piles of rock existing in a variety of shapes ranging from circular, oval, linear, to amorphous in shape. The two, most frequent mound forms, however, are circular and elongated. Both types are often associated with agricultural areas. Mounds represent field clearing of cultivable areas and others often contain burials, although there is no way of verifying this short of excavation. Human burials have been located both within and under mounds. Mounds do not usually contain artifacts, however, large mounds with coral paving may indicate a local shrine. Mounds are among the most ubiquitous features encountered during archaeological surveys. Clearing mounds in some permanent agricultural sites are apparently constructed more carefully to avoid repeated displacement and re-mounding which gives them a very formally built appearance; posing yet another interpretive dilemma for archaeologists.

## **Ahu / Cairns**

*Ahu* occur as circular piles of stacked rock, common on barren lava flows, and cairns as more substantial and formally constructed, faced circular, mound-like structures. Both *ahu* and cairns frequently occur along trails, or along *ahupua'a* boundaries. Cairns are sometimes located in caves, often marking burial sites or to aid in access of deeper vertical openings. *Ahu* also function as trail or bearing markers. A general rule of thumb used to distinguish cairns and *ahu* from mounds and platforms are that their height often equals or exceeds their horizontal dimensions in addition to a more formal construction style.

### **Modified Outcrops**

This site type is one of the most ubiquitous structural features in Hawaiian archaeology and range in form from small, simple terraces, filled boulder alignments or walls, to relatively prominent platforms. The common element is that a natural bedrock outcropping is incorporated into the construction of the feature. These may occur as isolated structures or in association with other constructed features. These sites exhibit multiple functions from agricultural planting areas, habitation terraces, burial platforms, to retaining walls.

### **Pavements**

Pavements are composed of areas on the ground surface defined by a low layer of cobbles and gravel; or water-rounded *ʻili-ʻili*, and a single course of flat basalt slabs. These areas are generally rectangular in shape although other shapes also occur. The function of these areas are unclear, however, they are common in lava tubes as living surfaces, or localities where activities such as eating, cooking, and tool-making occurred. Roughly paved areas are also common near agricultural fields suggesting use as small garden plots for sweet potato cultivation.

### **Walls**

There are two basic kinds of free-standing walls related to the prehistoric and historic periods. The former category includes linear and/or meandering stacked pahoehoe or a'a cobble and boulder construction. These early walls are often low (less than one meter high) and functioned as *ahupua'a* or other boundary demarcations, and for agricultural plots. With the expansion of settlements and the introduction of livestock during the historic period, walls became more substantial resulting in double-faced, core-filled or stacked stone walls over a meter high and 0.80 m thick. These walls were primarily used for livestock control and for demarcating coastal settlements. In the Honua`ula region, walls related to enclosing and enclosing cattle are ubiquitous remains from the early historic to the late historic and modern ranching periods. The third type of wall, which is not free-standing is the retaining wall, which manifests height in only one side with the other side being build against a soil or rock embankment.

### **Fishponds**

These features occur along the coastal areas in two or three forms. Walled ponds (*loko kuapa*) were created by building a sea wall surrounding an area or across a narrow bay. Lowland ponds (*loko pu'uone*) are modified natural ponds protected by dunes or rocky barriers. Fishponds are generally well-known through local folklore and are not as common along the Maui coast as on O'ahu and Moloka'i. Several walled, as well as *loko pu'uone*, are known in the Honua`ula region although most having been abandoned for a long time are in poor condition and almost indistinguishable from shore.

### **Platforms**

Platforms may occur as free-standing, low cobble mounds with flat surfaces either incorporated into a hillside as part of a terrace, or as a portion of a wall or natural outcrop. Platforms served a variety of purposes, either as living surfaces, shrines, or as burial markers. Platforms range in size from low mounds to multi-tiered structures with faced sides. A variety of shapes including, rectangular, circular, oval, and irregular, are also represented.

### **Open-ended Structures**

The C, U, and L-shape enclosures are believed to represent small shelters most commonly associated with agricultural activities. They functioned as planting, storage, and habitation areas/ These shelters are often no larger than four sq m in area and are open on one end. They sometimes contain hearths and moderate quantities of midden and artifacts. Although, considered to represent temporary usage, depending on its function, this site type often occurs in association with permanent habitation sites.

## **Enclosures**

Enclosures are walled areas or compounds that vary in size and shape from oval structures with dirt floors to large, rectangular constructs with paved floor areas with substantial cobble and boulder walls. Enclosures may occur as single features or compound features incorporating several enclosures. Enclosures served many different purposes depending on size, shape, and period of use. Large enclosures defined garden plots, residential compounds, and animal pens. Religious structures (*heiau*) were often surrounded by a large enclosure. Historic houselots were often defined by boundary walls. During the historic ranching period, many livestock pens and cattle runs were constructed of local stones, some taken from indigenous sites that occurred nearby. Many such remnants of historic ranching activities can be seen in the Honua`ula region today.

## **Terraces**

Terraces are artificially-leveled areas identified by retaining walls of stacked stone which are often faced, or as outcrops. Many occur as a series with the wall of one terrace providing a rear wall for a lower terrace. Terraces may be seen as a series of stepped features extending along a slope at various angles. Terraces most frequently serve an agricultural function occurring in all areas inland of the coast. Pond field complexes for taro cultivation are well-known in windward valleys with streams. In arid zones, terraces impeded water flow, encouraging silt impoundment for gardening plots. Terraces often served as foundations for habitation sites and, infrequently, as burial sites.

## **Human Burials**

Hawaiian treatment of the dead occurred in a number of forms which include many of the feature types discussed here (eg. platform, mound, lava tube). Prehistoric burials from the earliest Hawaiian sites (AD 300-1050) were often deposited beneath habitations, however, as populations and conflict between chiefs escalated after AD 1600, burials were located away from settlements in dunes, caves, platforms, and mounds. Finally, for a while after Hawaiian unification, burial practices returned to the placement of the dead under houses. Eventually, due to Judeo-Christian influences as well as several disease epidemics in the mid-nineteenth century, cemeteries were established and generally used from that period.

## **Shrines**

Shrines constitute alternative forms of ceremonial or religious function where a variety of ritual uses were embodied. Shrines include agricultural shrines, fishing shrines (*ko'a*), place spirit shrines (*pohaku o Kane*), and *ahupua'a* boundary shrines. Agricultural shrines are rare due to problems of identification, but are believed to be composed of water-worn beach stones located in corners of structures along with artifact offerings (Cordy et al. 1991: 537). Fishing shrines (*ko'a*) are small structures consisting of coral pavings and large upright water-worn stones. These features are located, as one would expect, in coastal locales. Place spirit shrines dedicated to Kane are usually found in caves as upright stones (Menzies 1920), as well as forested zones. *Ahupua'a*, or boundary shrines, are located along main trails bordering *ahupua'a* as rock structures (*ahu*). Coral offerings were commonly associated with such features.

## ***Heiau***

Most temples (*heiau*) have been known through historical accounts and legend rather than as a result of archaeological discovery. The largest and most elaborate *heiau* (*luakini*) are often described as a raised or tiered platform replete with altar and wooden house foundations, however, most archaeological remains attributed to *heiau* lack all these descriptive criteria, except size. Smaller *heiau* exist as temples of the land and people (*ipu o Lono*) and for women and children (*hale o Papa*). Locations were dependent on the temple's purpose, but could range from coastal to inland, and almost always were situated on a prominent spot providing a view of the land beyond (Stokes 1991).

## Formal Site Classification

### Natural Feature

#### Unmodified

- 1 place (battleground, birthplace, sacred grove of trees, etc..)
- 2 geological feature (pu'u, pali, rock formations, etc.)
- 3 stone/boulder with concavity (natural salt pans, water catchments, etc.)
- 4 overhang/lava tube
- 5 unmarked trail (worn from use)

#### Modified

- 6 modified outcrop (**Fig. 1**)
- 7 overhang/lava tube with wall or terrace

### Man-made

#### Non-structural

- 8 pit
- 9 quarry (for lithic raw materials)
- 10 surface artifact/midden scatter
- 11 cleared area

#### Single-stone modification

- 12 upright atone (**Fig. 2**)
- 13 *papamu* (**Fig. 3**)
- 14 petroglyph (**Fig. 4** motif depicting fishing from Kaupulehu, Hawaii)
- 15 bait cup (**Fig. 5**)
- 16 stone/boulder with modified concavity
- 17 abraded surface (grinding depressions, etc.)

#### Structural

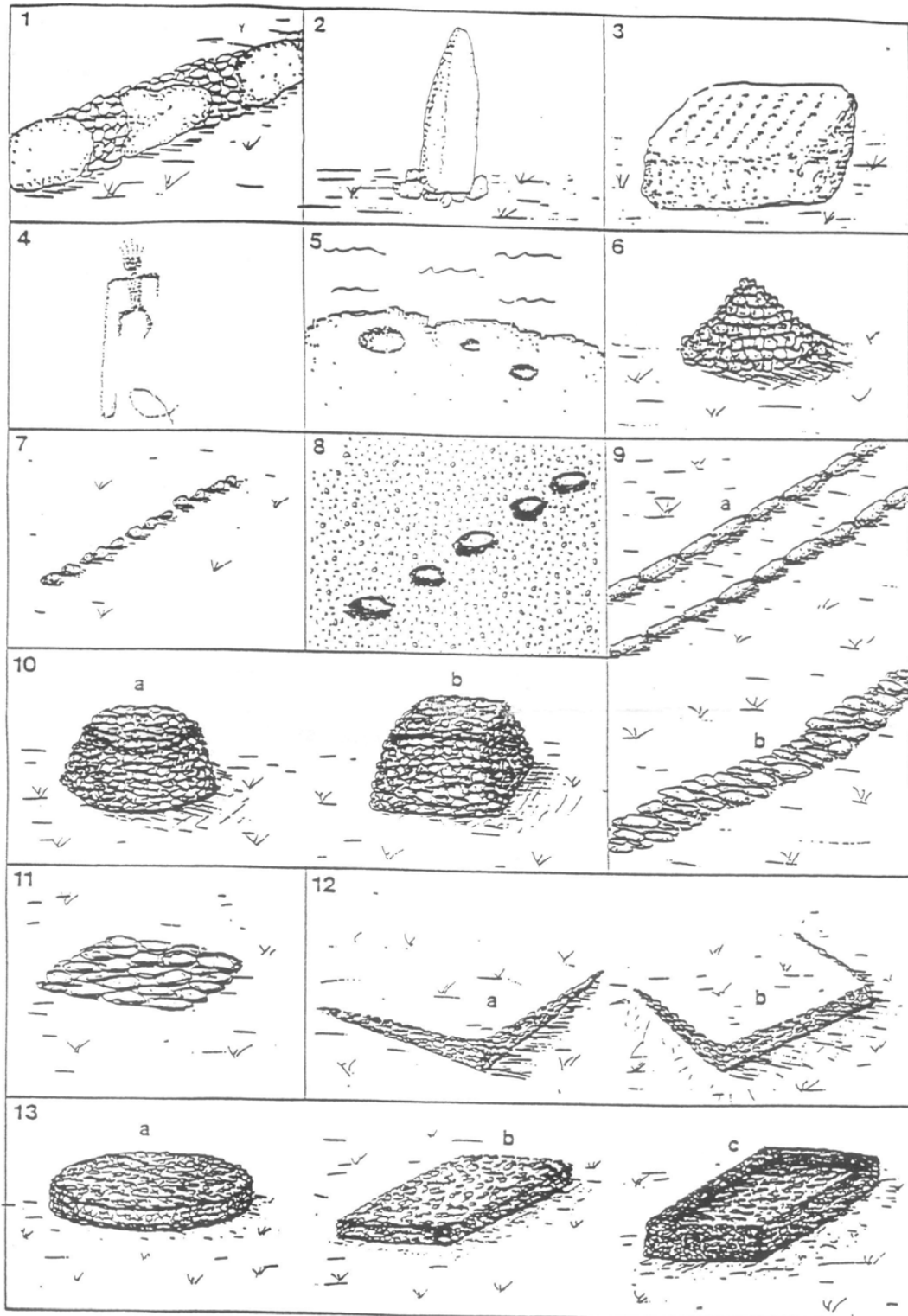
##### Informal

- 18 mound/pile (**Fig. 6**)
- 19 single-stone alignment (**Fig. 7**)
- 20 steppingstone trail on a'a. (**Fig.-8**)

##### Formal

- 21 curbstone trail (**Fig. 9a**)
- 22 paved trail (**Fig. 9b**)
- 23 cairn
  - circular/oval (**Fig. 10a**)
  - rectangular/square (**Fig. 10b**)
- 24 pavement (**Fig. 11**)
- 25 terrace
  - two-sided (**Fig. 12a**)
  - three-sided (**Fig. 12b**)
- 26 platform
  - circular/oval (**Fig. 13a**)
  - rectangular/square (**Fig. 13b**)
  - enclosed (**Fig. 13c**)





Selected Formal Site Types

**Man-made**

**Structural**

**Formal (cont'd)**

**Wall Structure**

**Non Free-standing**

27 stone border/facing/retaining wall (**Fig. 14**)

**Free-standing**

**Stacked or Double-faced**

28 linear wall (**Fig. 15**)

straight sided (**Fig. 15a**)

battered (**Fig. 15b**)

**Open-ended Walled Structure (ws)**

29 C-shape (**Fig. 16a**)

30 U-shape (**Fig. 16b**)

31 L-shape (**Fig. 16c**)

**Closed-walled structure (enclosure/exclosure)**

32 circular/oval (**Fig. 17a**)

33 rectangular/square (**Fig. 17b**)

**Compound Structure**

34 Homogenous integral components

platform (**Fig. 18a**)

open-ended walled structure (**Fig. 18b**)

closed walled structure (**Fig. 18c**)

35 Heterogenous integral components

two types

platform/closed-ws (**Fig. 19a**)

platform/open-ws (**Fig. 19b**)

open-wa/closed-ws (**Fig. 19c**)

etc.

three types

platform/open-ws/closed-ws (**Fig. 20**)

etc.

four or more types

platform/open-ws/closed-ws/pavement

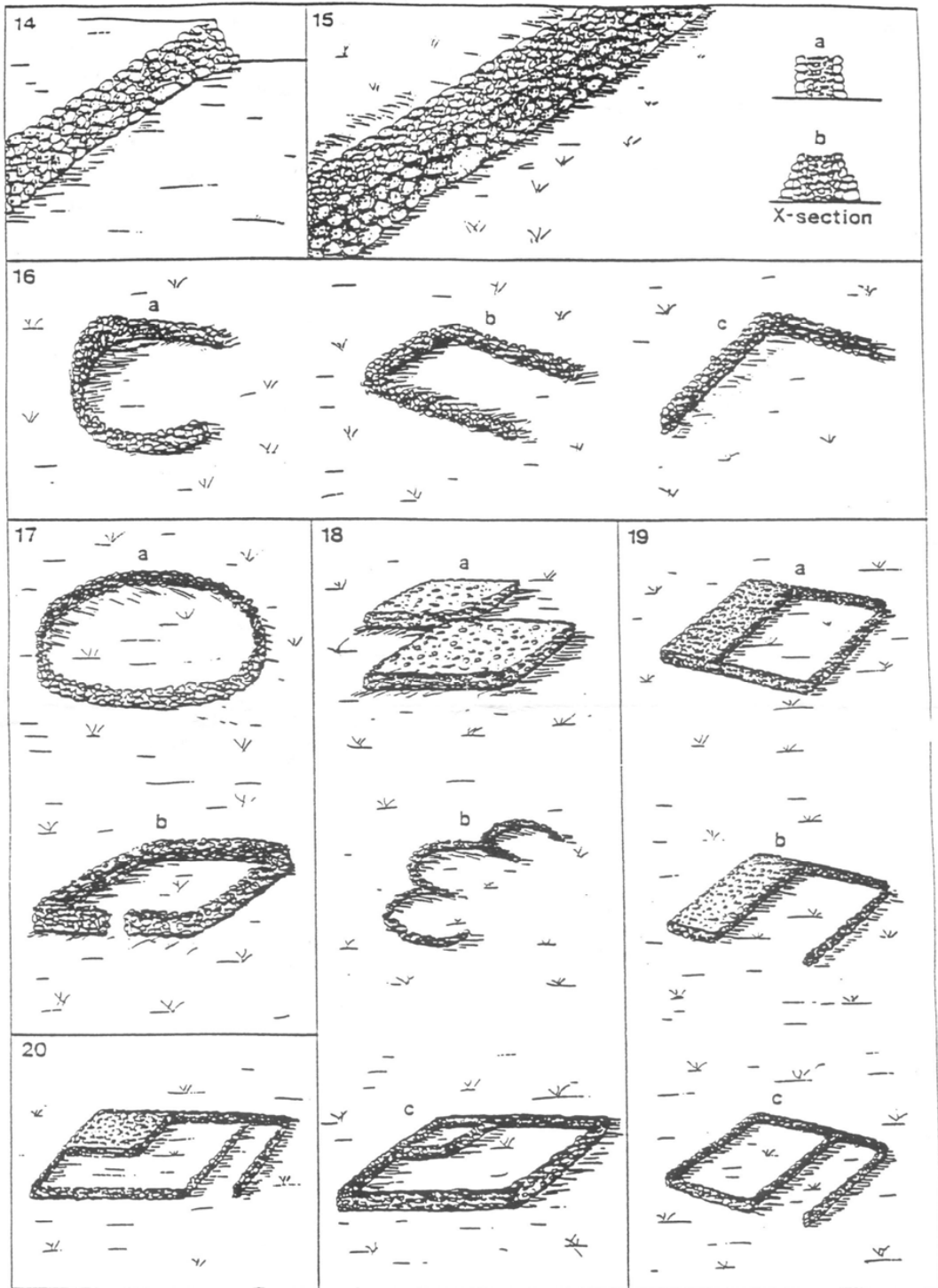
etc.

**Others**

36 Anomalous /Undefined structure

unknown type

undiagnostic structural remnant



Selected Formal Site Types

## Legal Mandates

The historic preservation statutes in Hawai'i are basically modeled after the statutes established by the Federal Government. The initial Antiquities Act of 1906 has been followed by a host of other Acts and Executive Orders, all aimed at preserving cultural heritage in the United States. In addition to these formal statutes are regulations and guidelines adopted by government agencies in charge of enforcing these laws, such as the Advisory Council for Historic Preservation, the National Park Service of the Department of the Interior, and local counterpart agencies.

Although the primary intent of these laws, regulations, and guidelines is the protection of historically significant sites under public-sector jurisdiction, in actuality, much wider protection is afforded sites based on the application of public monies to a project or as conditional requirements for various regulatory permits. A review process identifies, investigates, and evaluates the significance of extant historic sites in order to determine the future disposition of specific cultural property.

In Hawai'i, the State Historic Preservation Division of the Department of Land and Natural Resources (SHPD/DLNR) is charged with historic preservation review. The State mandate is embodied in Title 1, Chapter 6E of the Hawaii Revised Statutes. Currently applicable Hawaii Administrative Rules primarily consist of Title 13, Subtitle 13, Chapters 275-284 adopted in October 2002. These rules cover the procedures for historic preservation review; minimal standards for archaeological surveys and reports, for archaeological site preservation and development, data recovery studies and reports, monitoring studies and reports; procedures needed to be followed after inadvertent discoveries of historic properties; minimal professional qualifications for the archaeologists; and permits for archaeological work. It includes provisions for reviewing leases, permits, licenses, certificates, land use changes, or other entitlements for use issued by the State or its political subdivisions. Currently, the SHPD/DLNR conducts reviews on most city and county permit actions involving land alteration.

Once historic sites have been identified and documented, since the legal requirement for undertaking further mitigative actions are based on the historic property meeting at least one of the significance criteria, a brief discussion of the National Register Significance Evaluation Criteria would be appropriate. The National Register Criteria was established in order to standardize the evaluation process for site significance throughout the United States and involves considerations of aesthetics, style, period of origin, associated personages, the potential for data, and contemporary cultural value. The Hawaii State Register has adopted the Significance Evaluation Criteria established by the National Register and all sites that go through the historic preservation review process are evaluated based on these criteria.

The five criteria as adopted by the Hawaii State Register in conformance with the Federal criteria are that the site:

Criterion A: Be associated with events that have made an important contribution to the broad patterns of our history;

Criterion B: Be associated with the lives of persons important in our past;

Criterion C: Embody the distinctive characteristics of a type, period, or method of construction; represent the work of a master; or possess high artistic value;

Criterion D: Has yielded, or be likely to yield, information important for research on prehistory or history; and

Criterion E: Has an important traditional cultural contribution or value to the native Hawaiian people or to other ethnic groups in the State.

Criteria A, C, D, and E are applicable to prehistoric sites, with Criterion D being the veritable catchall for most archaeological sites. Criteria A and B are applicable to historic buildings and sites, along with C, although, occasionally, association with a legendary or mythological person or being may merit consideration under Criterion B for prehistoric sites. Criterion E applies to burial sites, religious sites, and places of contemporary importance to native Hawaiian or other ethnic groups.

### **Archaeological Procedures**

The following brief summary is presented to familiarize the reader with the normal phasing of progressively intensive archaeological procedures, from preliminary assessment to final alternative stages of mitigation. Usually in development-related situations, regulatory requirements call for completion of inventory-level archaeological survey prior to implementation of historic preservation review. Frequently, however, for the benefit of the client as well as the archaeologist, some preliminary assessment procedures that can better define the parameters of scope and budget are undertaken. The flowchart on page xxv illustrates the historic preservation process.

#### **Assessment**

The first stage of every archaeological undertaking consists of a literature and documents search which involves library and archival research to compile any available previous data regarding a subject area. This includes any previous archaeological survey reports, historic land use documents and maps, and archaeological data such as site files and other data bases. If available data indicates the presence of remains, a reconnaissance survey maybe conducted to determine the number and nature of sites to accurately budget and scope the inventory survey. If no data is available, an onsite surface assessment survey is conducted to determine the presence/absence of archaeological remains. If no sites are

indicated from the results of previously completed studies, then other phases may be skipped and archaeological monitoring of construction activities may be slated next. However, if no data is available and a surface assessment locates no surface remains, based on the potential for subsurface remains, an inventory-level survey may be recommended.

#### **Inventory Survey and the Preliminary Evaluation of Significance**

Following the preliminary assessment stage, the completion of the next stage, or inventory survey, permits the formal evaluation of site significance and determination of disposition of the sites in the context of the potential adverse impacts of the proposed development. In order to properly undertake such an evaluation; data regarding the number, types, location, extent, function, and chronology of the extant sites is needed. The inventory survey, which is extensive in nature, involves recording verbal descriptions, mapping, and subsurface testing. The results of this phase, together with the compiled literature and historic research data, permit an initial determination of significance for each site. A preservation, data recovery, and/or monitoring plans are then prepared to mitigate the potential adverse effects of the proposed development for those sites that are determined to be significant.

#### **Mitigation (Data Recovery, Monitoring, Preservation)**

This final stage involves 2 major components designed to mitigate any adverse impacts to the significant sites identified during the previous phases. These two components, intensive data recovery and preservation, entail undertaking procedures designed to realize the significance of the sites with completely contrasting results. Intensive data recovery is undertaken at sites where the information content is considered important. From an archaeological context, these would include site types with adequate representation elsewhere, those with poor or no surface integrity, those of more recent origins, and those site types that require more information. However, sometimes, development plans can dictate the form of mitigation needed. For instance, golf courses can be flexible in avoiding some sites, but not all. On the other hand, a highway or utility project will not have the flexibility to avoid sites. The end result of intensive data recovery in some cases will be the destruction of the site.

Depending on the nature of a site, archaeological monitoring during construction activities may be implemented for the collection of additional unanticipated data. This procedure is appropriate when not all of the sites are included in the previous phases. Such circumstances can be due to the sampling design, the sheer numbers of sites, or the absence of surface site-indicators. Upon evaluation of these and other factors, the necessity for monitoring is determined in consultation with SHPD/DLNR. In rare instances, major mitigation efforts may be required to recover significant unanticipated findings and the recommended disposition of the site may have to be revised to accommodate preservation.

Preservation involves maintaining the site in its original location. This can be implemented in different forms for different purposes. Permanent, in-situ preservation is appropriate for sites that are unique, high-value, and possess contemporary cultural significance. *Heiau*, shrines, burials, specialized activity areas (quarry, holua, etc.), a representative feature complex, landmark sites (earliest known date, first archaeological research, etc.), or a settlement unit; fall under this category. Sites with good structural integrity, educational potential, and historical significance may be developed for public interpretation through stabilization, restoration, and reconstruction. This is often referred to as "active preservation." On the other hand, "passive preservation," ensures the maintenance of information. This is often referred to as "data banking," and may not be permanent; since as new research techniques and analyses technologies become available, further data recovery may take place and eventually the site may be destroyed.

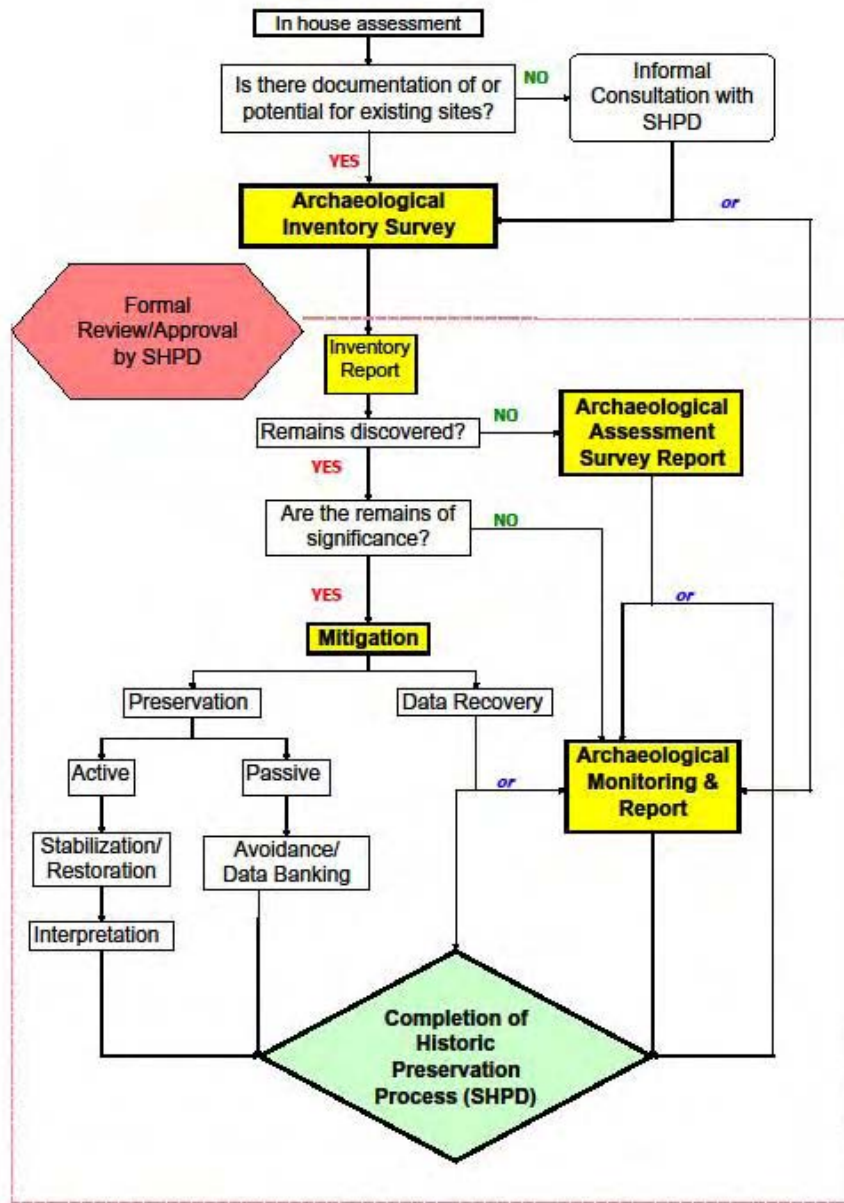
In the past, preservation tended to involve only single structures, such as *heiau* and fishponds, being interpreted. The early attempts at preservation tended emphasize prominent or monumental sites. More recently, the recommended approach is the preservation of representative "precincts" or complexes where, not only the sites themselves, but their spatial relationships and the environment can be interpreted.

As more and more of the islands become developed, the effective and meaningful preservation of traditional Hawaiian as well as other early ethnic sites important to the history of, not only Maui, but the Hawaiian Islands, should be considered a priority.

The Regional Archaeologist for the Western Region of the U.S. National Park Service, Douglas Scovill, in a portion of his opening address for the Cultural Resource Management Conference in 1974 stated that:

...the successive layering of historic preservation law and policy, over time ever expanding, and ever further defining what we should or should not do to our national heritage, reflects that through the political process of a democratic society, the American people have made strong commitment to the conservation of the history of our Nation...But...let us remember that the same American people have said, "Go, multiply and fill the American earth with dams, highways, power lines, farms, canals, and cities." When placed in this broader context, the historic preservation laws say... "We want a balanced environment—not total development, and not total conservation (Lipe and Lindsay, Jr. 1974:2)."

**Flowchart Showing Historic Preservation Review Process**



(Flow Chart by ASC Converted into Excel by Jaime Kawamoto)



## **INTRODUCTION**

Prepared at the request of Honua`ula Partners LLC, this Cultural Resource Preservation Plan (CRPP) addresses the preservation of archaeological and cultural resources within the proposed Honua`ula development area in compliance with conditions set forth by the Maui County Council as part of the conditional zoning for the proposed Honua`ula Project. Comments and input for the plan have been solicited from the public as stipulated in the conditions. This draft document provides background information regarding the project area and a preservation plan that incorporates pertinent public input. The public notice, solicitation document, all of the comments and input received, and our responses addressing the pertinent comments are included as Appendices A through D of this document.

## **PROJECT AREA**

The development area for the proposed Honua`ula Project (hereafter referred to as the “project area”), encompassing approximately 700 acres (ca 670-acres plus the ca 30-acre Proposed Pi`ilani Highway Extension Easement and a Maui Electric substation), is located along the southwestern slopes of Haleakala, within the *moku* (traditional district) of Honua`ula, currently subsumed into the Makawao District, on Maui Island (Fig. 1). Occupying elevations ranging between approximately 320 and 720 feet, the project area (TMK: (2) 2-1-08: POR 56 & 71) incorporates portions of three *ahupua`a*, from Paeahu in the north, Palauea in the middle, to Keauhou in the south (Fig. 2).

## **PROJECT BACKGROUND**

Proposals for development at the project area were first formulated in 1988 by former owners of the property. These plans contemplated a residential/resort community of more than 2,100 residential units, two 18-hole golf courses, a resort lodge, and six (6) acres of commercial property. To implement this proposal, the former landowner completed an EIS in 1988 and obtained several land use entitlements for the property, including a community plan amendment, establishment of Chapter 19.90 (referred to as the Kihei-Makena Project District 9 or “Wailea 670”), Conditional Zoning approval, Phase II Project District, Phase III Project District approval, and State Land Use District Boundary Amendment (DBA). The DBA was obtained in September 8, 1994.

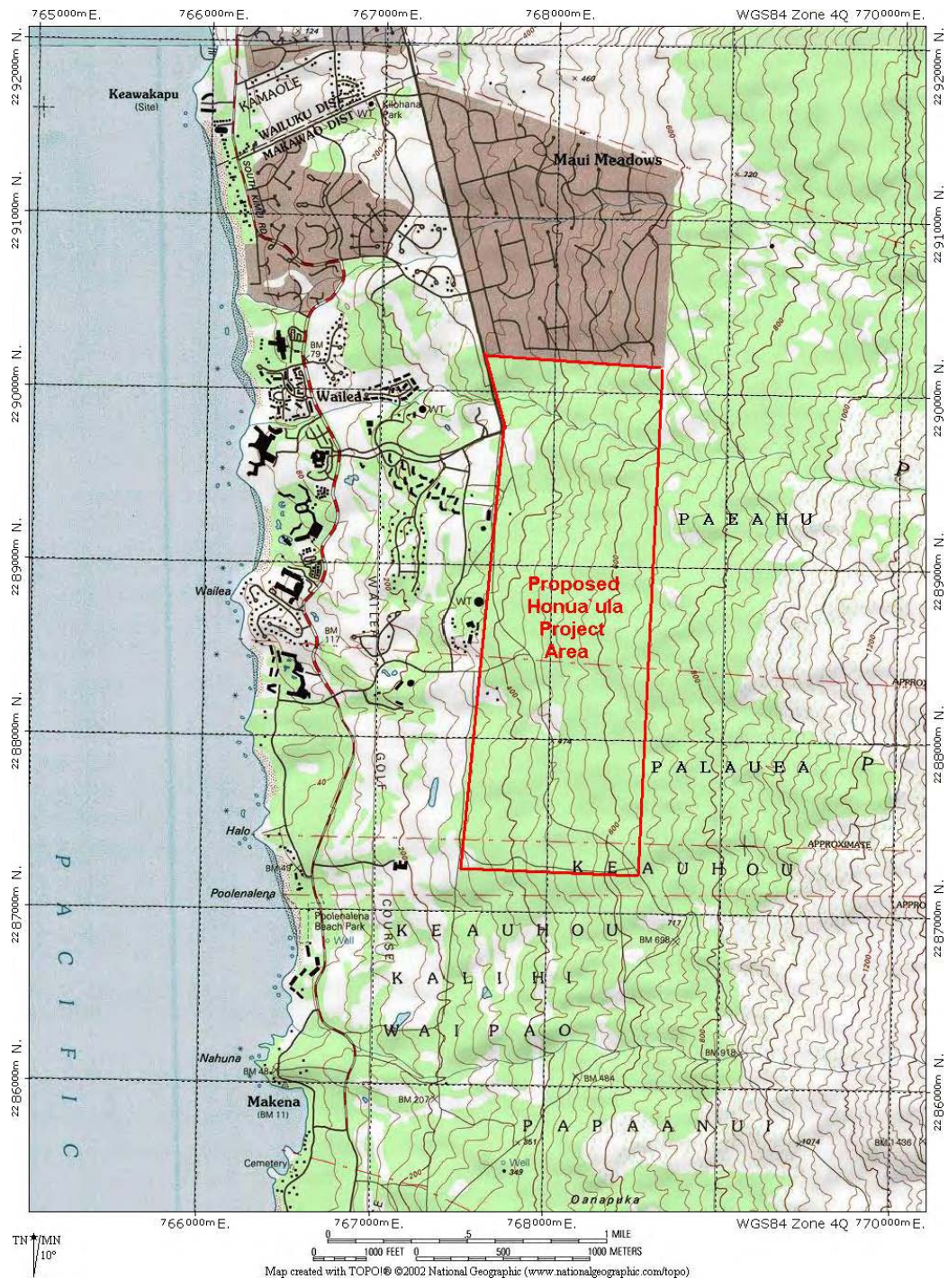


Figure 1. Location of Proposed Honua'ula Project Area on USGS Makena Quadrangle

In the mid-1990s an extensive community-based update of the Kihei-Makena Community Plan was completed, which resulted in the Project District 9 designation for the property being maintained. During this update process, the community reaffirmed that Project District 9 should be a residential community complemented with commercial uses, integrated with golf courses, and other recreational amenities (Fig. 3).

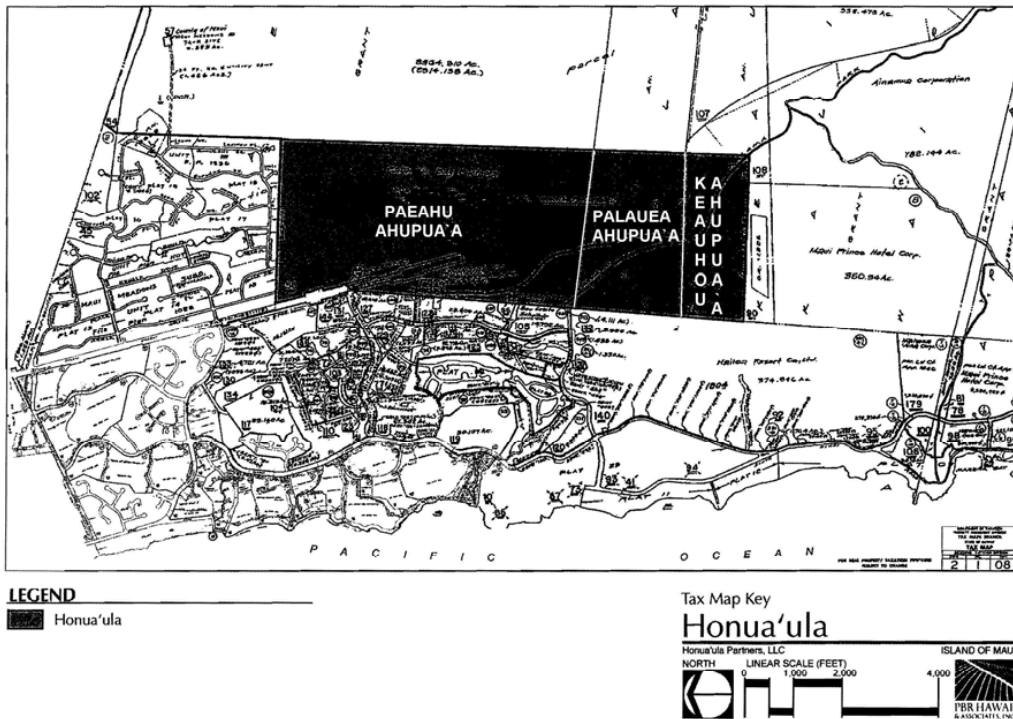






Figure 2. Tax Map of Project Area Showing Portions of the Three *ahupua`a*

The current owner, Honua`ula Partners, LLC, (formerly known as WCPT/GW Land Associates) purchased the project site in December 1999, resulting in the preparation of a revised plan for the property. The revised plan envisioned a master-planned community with no more than 1,400 homes, one golf course, open space and recreational trails, and village mixed use areas. While meeting the overall vision for Project District 9 as set forth in the Kihei-Makena Community Plan, the revised plan was considerably smaller in scale than the previously accepted Wailea 670 plan of 1988.



Recreation and Open Space / Utility

oadways  
 adways  
 oadways

-  Recreation and Open Space, and Walkways
-  Golf Course, Open Space, and Parks
-  Native Plant Preservation Area
-  Utilities

# HONUA'ULA

The subsequent Change in Zoning and Project District applications for this revised plan (to be known as the Honua`ula Project) were submitted to Maui County for processing in June 2000. The Change in Zoning and Project District Phase I applications were approved by the Maui County Council in March 2008. As approved by the Council, Project District 9 now includes provisions for 1,150 homes (including affordable workforce housing units in conformance with the County's Residential Workforce Housing Policy), village mixed uses, a single homeowner's golf course, a preservation easement, archaeological/cultural resource preservation areas, and other recreational amenities (Ordinance No. 3553 and No. 3554, approved April 8, 2008). The revised golf course design decreased the acreage to be graded for fairways in half.

### **CIZ Conditions**

Throughout the period of review and deliberation of the entitlement applications by the Maui County Council, there was public testimony focused on the importance of defining an archaeological and cultural preservation program to ensure the long-term protection of significant cultural and archaeological sites at the project site for both present and future generations. In responding to these concerns, the following conditions were attached to the zoning approval:

#### **Condition No. 13:**

*The Honua`ula Partners, LLC, its successors and permitted assigns, shall prepare a Cultural Resources Preservation Plan ("CRPP"), in consultation with: Na Kupuna O Maui; lineal descendants of the area; other Native Hawaiian groups; the Maui County Cultural Resources Commission; the Maui/Lāna`i Island Burial Council; the Office of Hawaiian Affairs; the State Historic Preservation Division, Department of Land and Natural Resources; the Maui County Council; Na Ala Hele; and all other interested parties. Prior to initiating this consultation process, Honua`ula Partners, LLC, its successors and permitted assigns, shall publish a single public notice in a Maui newspaper and a State-wide newspaper that are published weekly. The CRPP shall consider access to specific sites to be preserved, the manner and method of preservation of sites, the appropriate protocol for visitation to cultural sites, and recognition of public access in accordance with the Constitution of the State of Hawai`i, the Hawai`i Revised Statutes, and other laws, in Kihei-Mākena Project District 9.*

*Upon completion of the CRPP, Honua`ula Partners, LLC, its successors and permitted assigns, shall submit the plan to the State Historic Preservation Division, Department of Land and Natural Resources, and the Office of Hawaiian Affairs for review and recommendations prior to Project District Phase II approval. Upon receipt of the above agencies' comments and recommendations, the CRPP shall be forwarded to the Maui County Cultural Resources Commission for its review and adoption prior to Project District Phase II approval.*

**Condition No. 26:**

*That Honua`ula Partners, LLC, its successors and permitted assigns, shall provide a preservation/mitigation plan pursuant to Chapter 6E, Hawai`i Revised Statutes, that has been approved by the State Historic Preservation Division, Department of Land and Natural Resources, and the Office of Hawaiian Affairs prior to Project District Phase II approval.*

**APPROACH AND METHODS**

Pursuant to Conditions No. 13 and No. 26, this Cultural Resources Preservation Plan (CRPP) draws upon and supplements previous archaeological and cultural management efforts undertaken for the project site. The results of additional archaeological research and cultural consultation in accordance with the conditions support the formulation of a comprehensive plan for the preservation and interpretation of cultural resources in the project area.

**Plan Objectives**

The CRPP seeks to achieve the following objectives:

- *To define cultural parameters that will guide the preservation of archaeological remains and the interpretation of archaeological data.*
- *To document settlement patterns and timelines for the sites*
- *To consult with traditional/cultural practitioners with ties to the Honua`ula region and other interested parties*
- *To foster a more traditional and cultural land use perspective for the project site*
- *To ensure long-term consistency and integrity toward preservation efforts in the project area and the Honua`ula region*

**Approach to Plan Formulation**

During the course of CRPP formulation, reviews of pertinent archival data and existing literature were undertaken; interested parties were consulted; oral informant interview data was compiled; and the resulting syntheses of archaeological and cultural information were applied to determining the parameters and guidelines for the preservation and management of extant cultural resources within the project area.

**Guiding Legislation**

This CRPP is prepared in accordance with the requirements set forth by Chapter 6E, Hawai`i Revised Statutes (HRS), the State Historic Preservation Program, and Chapter 13-277, Hawai`i Administrative Rules (HAR), “Rules Governing Requirements for Archaeological Site

Preservation and Development”. In order to ensure that all regulatory requirements are satisfied, pursuant to CIZ Condition No. 13 and Condition No. 26, SHPD will review and approve the methodology and recommendations set forth in the CRPP.

### **Plan Formulation Process**

To ensure that all applicable cultural protocols are honored and respected, during the development and finalization of this CRPP, on going consultation with agencies, established cultural authorities, and other interested parties will be carried out. As previously mentioned, the CRPP is being developed in accordance with the consultation requirements defined in Condition No.13.

#### **Phase I: Public Notification**

The CRPP formulation process draws upon the input of government agencies and established cultural authorities as well as other interested parties. As required under CIZ Condition No. 13, a formal public notice was published in both the Honolulu Advertiser and the Maui News on January 23, 2009 soliciting the names and addresses of Hawaiian groups and other interested parties wishing to participate in the consultation process for the CRPP. To further promote opportunities for community involvement, a second public notice was also published in these newspapers on February 10, 2009. A public notice was also published in the February edition of the Office of Hawaiian Affairs’ Newsletter, *Ka Wai Ola*, first date of issue on February 1, 2009 and the notice was also posted on the OHA online newsletter, *Ka Wai Ola Loa*, on February 19, 2009. Copies of these notices are provided in Appendix “A” of this document.

#### **Phase II: Early Consultation**

A consultation list was defined based on the list of agencies identified in Condition No .13 and the requests received in response to the public notices. A set of consultation documents and a questionnaire were distributed to all respondents. A copy of the consultation documents and the list of requestors are provided in Appendix “B”. Consultation documents were distributed to the following agencies, community groups, and individuals for review and comment during the consultation phase of the CRPP preparation process.

##### **Public Agencies and Organizations:**

- *Members of the Maui County Council*
- *Maui County Cultural Resources Commission (CRC)*
- *DLNR-Na Ala Hele and the State Historic Preservation Division (SHPD)*
- *Na Kupuna O Maui*
- *Office of Hawaiian Affairs (OHA)*
- *The Maui/Lanai Islands Burial Council (MLIBC)*

Community Groups and Organizations:

- *Maui Tomorrow Foundation, Inc.*
- *Maui Unite*
- *Save Makena*
- *Sierra Club Maui Group*

Individuals:

- *Lee Altenberg*
- *Kala Babayan*
- *Dale J. Deneweth*
- *Chisa Dizon*
- *Pam Daoust*
- *Sylvia Clarke Hamilton*
- *Ed Lindsey*
- *Elden Liu*
- *Kehau Lu`uwai*
- *Cody Nemitt*
- *Eric Nielsen*
- *Allen Schipper*
- *Herbert Silva*
- *Janet Six*
- *Katherine Kama`ema`e Smith*
- *Gene Weaver*
- *LaJon Weaver*

All of the comments and the reply letters are included in Appendix “C.” Comments received during the consultation phase were evaluated and pertinent sections of this CRPP were prepared incorporating appropriate input. Appendix D summarizes and addresses specific concerns expressed by the respondents.

**Phase III: Agency Review and Recommendations**

Upon completion of the consultation phase outlined above and the resulting Review Draft CRPP; Condition No. 13 requires the Review Draft CRPP to be submitted to SHPD and OHA for agency review and issuance of recommendations.

**Phase IV: Cultural Resources Commission Acceptance**

Upon receipt of these recommendations, a Final CRPP will be prepared with any revisions, as warranted. Following approval and concurrence by SHPD and OHA, the Final CRPP shall be submitted to the Department of Planning for final review and adoption by the Cultural Resources Commission.



### **Scope Of Work**

Data and information guiding the development of the CRPP was compiled from a review of archival records, historic documents, previous cultural and archaeological studies, and input received during consultation on the plan. The existing data was supplemented through additional interviews with knowledgeable informants. The results of research and data collection were synthesized to distinguish key archaeological, cultural, and historic resources in the project area, and to subsequently define programs and parameters for the preservation and management of said resources. Specific tasks driving the development of this CRPP are described below.

### **Archival Research and Literature Review**

During the course of the CRPP formulation, various libraries, archives, and other repositories of information were searched and pertinent materials were reviewed. Further reviews of such materials are anticipated to continue through progressive phases of investigation.

### **Oral Traditions**

Oral traditions, such as *mele*, chants and songs, breathe life into the history of the Honua`ula region, as they are representations of the collective perspectives, sentiments, and experiences of the people whose lifestyle and culture were born of this land. A review of *mele* describing the land and environment of the Makena region provides an intimate understanding of the cultural practices and significant sites integral to this landscape. Importantly, these oral traditions embody the cultural context from which the criteria for preservation and management arise. A selected compilation of both traditional and contemporary *mele* and *oli* was undertaken. The texts and translations are interspersed in appropriate sections of this document and audio tracks are presented in the enclosed compact disc.

### **Early Historical Accounts**

The islands and people of Hawai`i have been chronicled in stories and other written documents since travelers first arrived in the archipelago. Dating back to the late 1700s, early historical accounts describe a Hawai`i not yet influenced by foreign language, religion, and ways of life. As foreigners became established in these islands, historical accounts from succeeding points in time document changes in land use and lifestyles. A review of these historic writings permitted the distinguishing of key periods in the settlement of the Honua`ula region, and to subsequently construct a timeline tracing this evolution.

### **Previous Archaeological Studies**

A number of archaeological surveys and investigations have been conducted within various areas of the project area, and include archaeological reconnaissance surveys, inventory surveys, and limited subsurface testing. A summary of the findings of these studies are provided in the CRPP.

This comprehensive review of the existing archaeological literature is intended to provide a basic understanding of the scope and magnitude of settlement patterns in the Honua`ula region, as well as providing one of the important aspects for consultation on how best to preserve significant resources in concert with the development of the proposed Honua`ula Project.

### **Previous Cultural Studies**

Formalized project-area-specific cultural research began in Hawai`i relatively recently. The assessment of the potential adverse impact of specific development upon traditional culture and cultural practices did not materialize as a regulatory requirement until the latter part of the twentieth century. A Cultural Impact Assessment (CIA) was completed for the project site in January 2008 by one of the project's cultural advisors, Hana Pono, LLC. The histories, oral traditions, and the informant interviews enhance the depth of information upon which the CRPP is founded.

### **Cultural Informant Interviews**

Often the interpretation of traditional practices and other aspects of a region require persons with long-term familiarity with the area. Individuals with family history and genealogical ties to the land are valuable and scarce resources today, since many elders have already passed away. There exist three types of sources from which information pertinent to a subject area can be obtained:

#### **Old Interviews**

There are a few repositories in Hawai`i, including the Bishop Museum and the University of Hawaii, that archive audio recordings of oral informant interviews that were conducted several decades ago, corresponding transcripts, and video recordings of more recent interviews. Scheduling and personnel shortages prevented searches of these repositories prior to the completion of this CRPP. However; these resources will be examined with special emphasis on the audio archives of the Bishop Museum for pertinent older interviews.

#### **Existing Transcripts**

The CIA conducted for the project area provided important interview data. The informants interviewed included both long-time residents of the area and individuals with genealogical ties to

the land, the majority of whom were of native Hawaiian descent. Summaries of the interview are included in the CRPP to interpret the experiences and memories of the interviewees as they relate to the land and history of the Honua`ula area. When appropriate, follow-up interviews may be pursued in the future.

#### **New Interviews**

In the interest of expanding the knowledge acquired through the interview process, additional interviews with key individuals were undertaken during the course of the current CRPP formulation process. The results provide additional insight into the cultural history of the Honua`ula region.

#### **Synthesis of Archaeological and Cultural Information**

As described above, the CRPP provides comprehensive analysis of the history and culture of the Honua`ula region using a variety of sources, including archival records, historical documents, archaeological studies, and cultural informant interviews. The synthesis of existing archival and historical data, cultural studies, and oral accounts serves as the cultural and historical backdrop for the region, providing a context for the understanding of settlement patterns and traditional practices associated with the project area.

#### **Assessment of Preservation and Mitigation Measures**

The CRPP provides strategies designed to preserve extant cultural resources located within the project area for both current and future generations. All recommendations and implementation of recommended measures shall be in keeping with pertinent historic preservation mandates.

#### **Project Team**

This CRPP is the product of collaboration among three (3) entities; Aki Sinoto Consulting for the archaeological component; Hana Pono, LLC for the cultural component; and Munekiyo & Hiraga, Inc. for summarizing the recent regulatory history of the property, production, and project coordination. PBR Hawaii, Inc. and VITA Planning and Landscape Architecture provided the conceptual plans and preservation buffer detail renderings for preservation sites. Eugene Dashiell, AICP provided post-processing of GPS data and produced GIS maps of the project area.

## **ARCHAEOLOGICAL SUMMARY**

A summary of the available archaeological data is presented in this section, starting from the previous phases of work undertaken within the project area for former owners and also for objectives not directly associated with the development of the parcel. Then a summary of the extant sites is presented, followed by a brief synthesis of the available data.

### **Island-wide Studies**

For Maui Island, there are three references that can be considered to form the basis for the archaeological investigations that followed. The seminal work is the 1931 survey by Winslow Walker that focused on prominent sites throughout Maui. In Honua`ula *moku* his survey documented 10 coastal heiau, four upland heiau, a number of fishing shrines (*ko`a*), a coastal village, and two fishponds. Sterling continued where Walker left off and undertook extensive surface surveys in various regions of Maui and collected valuable first-hand information from native Hawaiian *kupuna* that lived in the regions. Although Sterling's data was not published until 1998, the represented body of her work spanned a decade of research between 1960 and 1970. The third was the Maui Island component of the Statewide Inventory of Historic Places that took place during 1972-1973 under the auspices of the State of Hawaii, and completed an inventory of known sites on the island. The conditions and dispositions of sites previously recorded by Walker and Sterling were evaluated in the field by a team of archaeologists from the Bishop Museum accompanied by *kupuna* Charles Keau. Recommendations of nominations and eligibility to the Hawaii and National Registers of Historic Places were made and established the foundation for modern historic preservation initiatives on Maui and in the State of Hawaii. Although implementation did not take place until the mid-1980s, this undertaking also paved the way for establishing a computerized database of archaeological and historic records.

### **Previous Studies**

In 1972, an archaeological survey for the right-of-way corridor for the proposed Pi`ilani Highway Extension project was conducted for the State Department of Transportation. The sites recorded were included in the Statewide Inventory database. In 1993, construction of a gravel haul road for the Wailea Resort Company prompted an inventory survey and monitoring procedures along the southern boundary of the current project area. Prior to 1998, the project area was under different ownership and two surveys were undertaken in conjunction with the previous development initiative.

### **Previous Archaeology within the Project Area**

Four surveys have previously been conducted within the Honua`ula development area; two for the previously proposed Wailea 670 development, one for the proposed Pi`ilani Highway extension project, and one other for a cinder haul road paralleling the southern boundary (Fig. 4).

The earliest, conducted by the State archaeologist and completed in 1972, included a segment of the right-of-way easement corridor for the proposed Pi`ilani Highway extension in the 30-acre exclusion within the subject area (Walton 1972). Seven sites were recorded in the right-of-way corridor, all within the southern third of the project area. They are; Site 200, the large freestanding wall that forms the northern boundary of the southern third of the project area; Site 201, a complex of structural features; Site 202; a connected series of deteriorated walls near the northern boundary; Site 203, a deteriorated C-shaped enclosure; Site 204, two small platforms built against a bedrock ledge; Site 205; an enclosed overhang shelter; and Site 211, a single alignment of aa boulders constructed along the base of a rocky ridge. All of these sites were recommended for avoidance with no further work. Walton recommended data recovery for Site 201 if avoidance was unfeasible and preservation with public interpretation for Sites 204 and 205.

Seven years after Walton's work, the first survey to encompass the whole Wailea 670 project area was completed. The reconnaissance survey, completed in one day, did not locate any archaeological remains and failed to relocate Walton's sites, all of which were assumed to have been destroyed during the bulldozing of jeep roads (Hammatt 1979). Based on the purported absence of sites, archaeological "clearance" of the whole area was recommended without any further work including monitoring during construction. The large wall (Walton's Site 200) at the northern boundary of the 190-acre southern third of the project area was apparently mistaken as the southern project boundary, thus the southern third of the proposed development area was inadvertently left out of Hammatt's investigation.

The ensuing survey of the Wailea 670 property took place 9 years after Hammett's incomplete reconnaissance. This seven-day surface survey, which reportedly covered the whole area, both on foot and in a 4WD vehicle, also failed to relocate any of Walton's sites or record any new sites (Kennedy 1988). The report concluded that the bulldozing of the highway centerline had destroyed all of Walton's sites. Since no sites were located, no further work was recommended.

The survey for the cinder haul road, conducted in 1993, covered a corridor paralleling the southern boundary of the development area. Three new sites, a C-shaped enclosure (Site 3156)

and two segments of free-standing walls (Sites 3157 and 3158), were recorded. Subsurface testing of the floor deposit of the C-shaped enclosure produced negative results. No further work and avoidance of these sites were recommended with monitoring of limited breaching of the walls for the cinder haul road (Sinoto and Pantaleo 1993).

### **Phases of Archaeological Work in the Honua`ula Development Area**

Commencing in April 2000, archaeological inventory procedures were undertaken within the 190-acre southern portion of the Honua`ula project area. The results of this study were reported in May 2000 and the final revision was completed in October 2000 (Sinoto and Pantaleo). Following this initial report, after re-evaluating the previous work by Hammatt and Kennedy, the State Historic Preservation Division (SHPD) concluded that the negative findings may have resulted from inadequate fieldwork and an inventory survey of the northern two-thirds of the Honua`ula project area was recommended. At the same time SHPD requested additional walk-through transects to be completed within the 190-acre inventory survey area. The addendum survey addressing these concerns was completed during March through May 2001 and reported in June 2001 (Sinoto and Pantaleo). Only one site, an unmodified, natural overhang shelter (Site 29 / Site 50-50-14-5110) was found in a gulch within the northern two-thirds of the Honua`ula project area. The northern area was found to have undergone compounded extensive disturbances through historic and recent ranching activities and possibly some military activities during WWII. Within the southern third however, a total of 27 archaeological sites comprised of 43 component features were recorded during the course of the two surveys. In October of 2003, a GPS point survey was conducted in which all, but one of the sites recommended for *in situ* preservation was located. More transects sweeps were conducted during dry periods when ground cover vegetation was minimal. A total of 13 additional archaeological sites comprised of 17 component features were recorded during these subsequent procedures in the project area (Sinoto and Pantaleo 2008). Only one single-feature site is represented in the northern two-thirds of the project area, the remaining sites and features all occur within the southern third.

### **Extant Archaeological Sites and Features**

A total of 40 sites comprised of 60 component features have been recorded within the project area. The northern section contains only 1 single feature site (Fig. 5). In the southern section, a total of 39 sites comprised of 59 component features have been recorded (Fig. 6). The extant sites range in type from small, isolated, single-feature sites to multiple-feature clusters and complexes with relatively prominent structural features. No burials or human remains have been found. Table 1 presents a summary of all of the sites in the proposed Honua`ula development area.

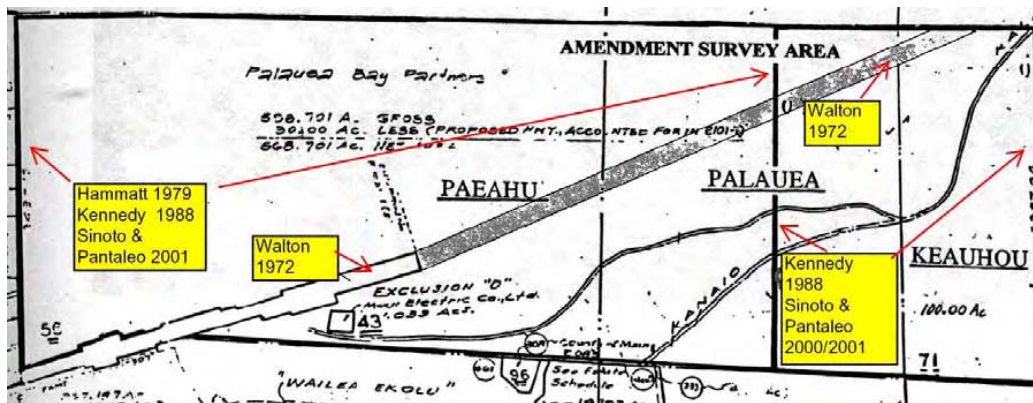


Figure 4. Map Showing Area Covered by Previous Investigations

#### **Settlement Pattern Inferences Based on Previous Research**

Researchers such as Kirch (1974) have asserted that later prehistoric expansion on Maui led to the occupation of harsher or more ecologically marginal regions. Chapman and Kirch (1979) proposed that a pattern of transience existed between coastal and inland areas. Inhabitants of the upland agricultural region may have utilized the coastal shelters as temporary or seasonal bases for expanding the range of resource exploitation. Trails linked these permanent upland habitation areas to coastal areas. Cleghorn (1975) suggested dual permanent settlement in both coastal and inland areas of Keauhou. Temporary habitation sites, located along trails linking upland and coastal settlements were used by travelers from upland residences to the coast in order to exploit the seasonal marine resources.

Sinoto (1978) and Gosser et al. (1997) argued that the presence of localized, environmentally favorable zones, such as areas with more rainfall, influenced permanent occupation and the types of activities that took place. In fact, for Wailea, the area immediately west of the Honua`ula Development area, only 20% of the sites recorded within a 187-acre project area was considered to have some agricultural function. These primarily consisted of mounds for sweet potato cultivation, but the low frequency led Gosser to conclude that agriculture in Wailea, “was not a primary pursuit” (Gosser et al.1993:248).

**Table 1. Archaeological Sites in the Honua`ula Development Area**

No.	Type	Feats.	ahupua`a	Period	Recorded	SIHP*	Signif.	Pres.	Data Rec.	NFW
1	wall	1	Palauea	historic?	1971	200	C,D	X		
2	complex	5	"	traditional?	"	201	A,D	X		
3	platform	2	"	"	"	204	D	X		
4	mod OH	1	"	"	"	205	"	X		
5	C-shape	1	Keauhou	"	1993	3156	nls			X
6	wall	1	"	historic?	"	3157	nls			X
7	"	1	"	"	"	3158	nls			X
8	U-shape	1	"	traditional?	2000	4945	D		X	
9	C-shape	1	"	"	"	4946	"		X	
10	mod OH	1	"	"	"	4947	"		X	
11	open area	1	"	historic?	"	4948	"		X	
12	mod OH	2	"	traditional?	"	4949	"		X	
13	C-shape	1	"	"	"	4950	"		X	
14	SS trail	1	Palauea	"	"	4951	C,D,E	X		
15	platform	1	"	"	"	4952	D	X		
16	walls	3	"	historic?	"	4953	nls			X
17	C-shape	1	"	traditional?	"	4954	D		X	
18	mod OH	1	"	"	"	4955	"		X	
19	"	2	Keauhou	"	"	4956	"		X	
20	complex	6	Palauea	"	"	4957	A,D	X		
21	enclosures	2	"	"	"	4958	D		X	
22	SS trail/pits	3	"	"	"	4959	C,D,E	X		
23	platform	1	Keauhou	"	"	4960	D		X	
24	wall seg.	1	"	historic?	"	4961	nls			X
25	lava blister	1	Palauea	traditional?	2001	5110	D		X	
26	platform	1	Keauhou	"	"	5111	"	X		
27	platform	1	Palauea	"	"	5112	"	X		
28	cluster	2	"	"	2003	na	"		X	
**29	OH	1	Paeahu	"	2001	5109	nls	X		
30	C-shape	1	Palauea	"	2008	na	D		X	
31	platform	1	"	"	"	"	"		X	
32	trail	1	Keauhou	"	"	"	"	X		
33	cluster	2	Palauea	"	"	"	"	X		
34	OH	1	"	"	"	"	"		X	
35	platform	1	"	"	"	"	"	X		
36	lava tube	1	Keauhou	"	"	"	"	X		
37	wall mod	1	"	historic?	"	"	nls			X
38	outcrop	1	Palauea	traditional?	"	"	D		X	
39	OH	1	"	"	"	"	"		X	
40	walls	2	"	historic?	"	"	nls			X
<b>Totals</b>		<b>60</b>						<b>15</b>	<b>18</b>	<b>7</b>

\* State Inventory of Historic Places number (prefixed by 50-50-14-)

\*\* Only site in the northern section



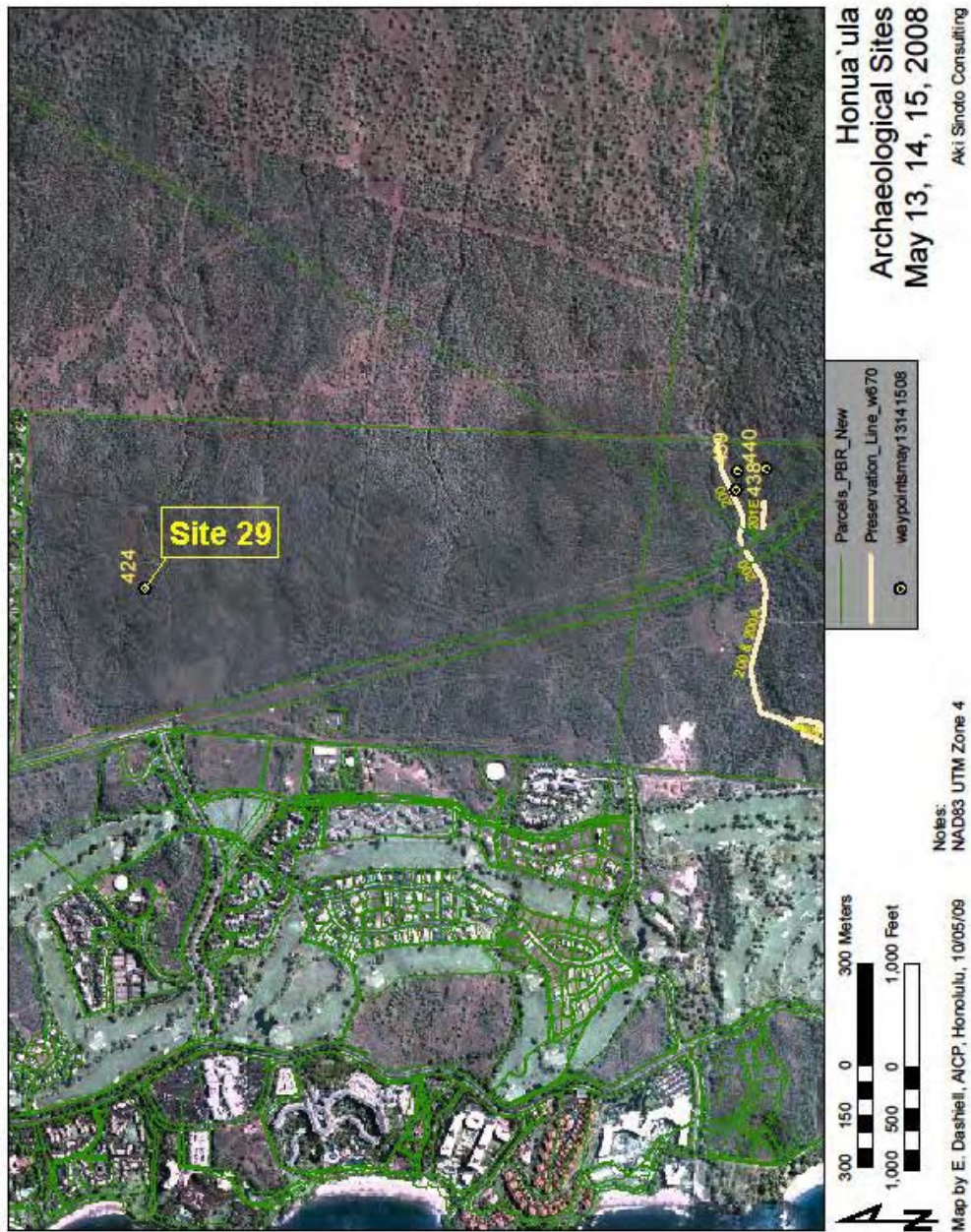
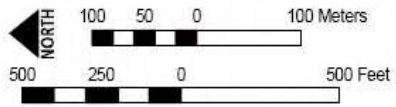
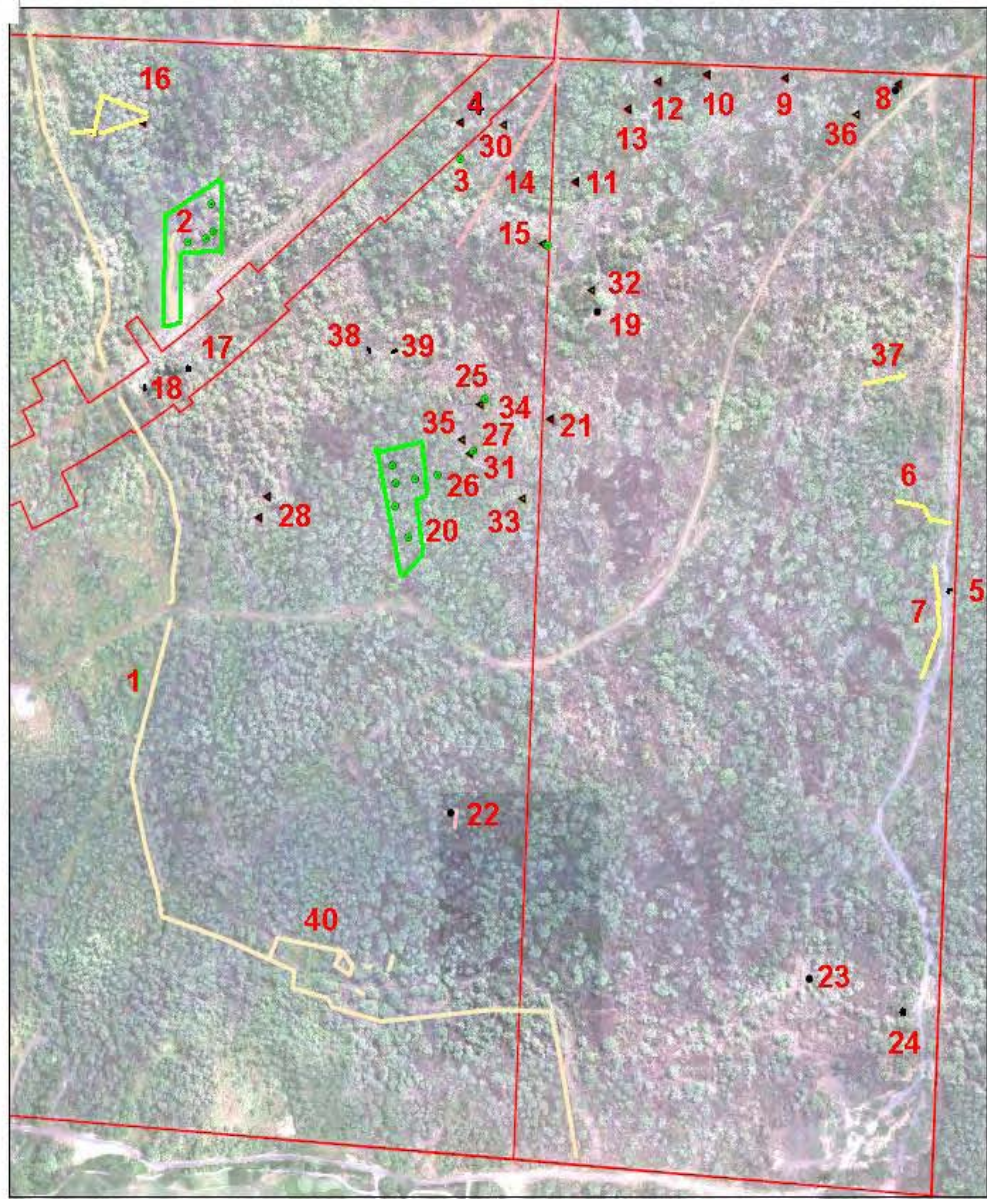


Figure 5. Location of Site 29 the Only Site in the Northern Section of the Project Area



Honua`ula Project  
 Archaeological Sites  
 March 2009

Map by E. Dashiell, AICP, Honolulu, 3/10/2009

Aki Sinoto Consulting

**Site 29 in Northern Section Off Map**

Figure 6. Locations of 39 Sites in the Southern Section of Project Area

This pattern of only a few agricultural sites and features in Wailea contrasts strongly with Makena, the neighboring area to the south which exhibits the highest density of agricultural features with 70% of the recorded sites containing at least one agricultural feature. This difference in settlement pattern is attributed not only to environmental, but also political factors. The following conclusion is drawn by Gosser et al.:

Settlement pattern data indicate that Makena differs in two aspects from the rest of the region: 1) settlement in the Makena region is denser with less indication of *ahupua`a* bounded settlement than areas to the north, and 2) land division in the Makena area is subdivided into land units below the *ahupua`a*-level (possibly *ili*) while the area to the north is not dissected. Denser settlement may equate to greater population density, while land subdivision indicates older established communities (1997:437).

Following a review of previous reports completed to the year 2000, Haun compiled a listing of minimally 77 permanent habitation features, 192 temporary habitation features, 282 agricultural features, 8 human burials, 23 ritual features, and 11 trail segments in coastal Honua`ula from Keauhou to Onau *ahupua`a*.

Based on work undertaken in Wailea, Gosser et al. (1993) noted a strong *ahupua`a* constrained site distribution along the coastal areas between Paeahu and Papa`anui. Additionally, the coastal settlement of Palauea and Keauhou *ahupua`a* appeared to indicate that the earliest sites were permanent residential units and other structural features that may have had religious or ceremonial functions. In both Keauhou and Palauea, these site types occur near the central portions of the *ahupua`a*. In Keauhou, a site complex that extends from the coast to approximately 300 m inland (40-80ft. elevation) consists of four to six *kauhale* (residential compound), a *mua* (or men's house), a *heiau*, and a *ko`a* (fishing shrine).

Late prehistoric/early historic settlement in Palauea and Keauhou was characterized by permanent habitation along the coast and limited agricultural expansion into harsher, more ecologically marginal regions (Kirch 1977). Sites over a quarter-mile inland continued to be temporary habitation and agriculture, although scattered permanent habitation extended as far as a half-mile inland in certain localities (Schilt 1988). The presence of earlier permanent settlements on the coast has been recently discovered as well (Donham 1986 and Fredericksen 1999).

According to Cordy (1978), where the 30-inch rainfall zone exceeded distances of 6 to 7 miles inland, dual permanent settlement occurred. If it was less than 6 miles inland, permanent settlement would primarily be coastal. In the current study area, 30-inch rainfall occurs beyond 6

miles inland, thus suggesting permanent settlement both on the coast and further inland. The project area, situated between ca 300-700-foot elevations, represents the intermediate zone, traditionally considered by researchers primarily as a zone of transit between the coastal and inland areas during the prehistoric period and increasing agriculture-related permanent occupation during the early historic period.

In Paeahu, the regional pattern of habitation on the coast below the 150-200-foot elevations and at higher elevations above 3000 feet in areas with more rainfall appears applicable. The intermediate zone that lies between these two permanent settlement areas exhibits a much lower density of sites and smaller site type variation. Only marginal structural features such as modified outcrops, rock shelters, and stone mounds are common to this intermediate zone.

The foregoing pattern of occupation, in the general region of the project area, is applicable to the prehistoric and early historic patterns of traditional occupation. By the 1800s, with the advent of cattle and commercial agricultural enterprises; the introduction of the western concept of private ownership of land; together with the development of cart paths, roadways, and harbors; the traditional occupation pattern underwent major changes throughout this region as well as island-wide.

#### **Current Insights on the Regional Settlement Pattern**

As amply demonstrated by the preceding review of previous hypotheses regarding the nature of *mauka/makai* settlement, the prevailing conventional archaeological interpretation regarding the prehistoric settlement of this region has, until recently, held to two generalizations regarding the patterns of human occupation. One consisting of seasonal satellite settlements occurring along the coastal areas to exploit the marine resources, while permanent settlements occupied the upland areas to utilize forest products and cultivate agricultural resources in a more favorable climatic zone. The second consisting of permanent settlements in both the coastal and inland areas given certain environmental conditions. In both patterns, the area between the two activity loci, termed the “intermediate zone” was considered an area of transience represented by trails and exhibiting only a low number of marginal, temporary site types.

The progressive broadening of the archaeological knowledge base over the past two decades has shown that the conventional settlement pattern is applicable to some areas (*ahupua`a*), but not to the whole Honua`ula region. The traditionally held generalization that the “intermediate zone” was barren, used only during transit between the inland and coastal areas, and lacked any

consequential occupation until the late prehistoric or historic periods, has been refuted by the results of investigations in the Wailea and Makena areas. Recent studies in the intermediate zone (Gosser et al. 1993 & 1997, Sinoto & Pantaleo 2008) highlight the importance of the intermediate zone in specific areas of the region and the wide range of site types representing various activities engaged in by the inhabitants of this zone.

As the foregoing discussion indicates, the interpretation of the human occupation of an extensive region such as Honua`ula cannot be generalized to any all-encompassing pattern. Each traditional land unit, the *ahupua`a*, needs to be first analyzed on the basis of its discrete characteristics. Only then can the nature of human occupation for the whole region be meaningfully interpreted and this can only be accurately undertaken with the availability of a broad knowledge base. The current availability of the necessary information permits such interpretations to be made only within the northern half of the vast Honua`ula region, where the majority of development-related investigations to date have taken place.

The current Honua`ula Project area occurs wholly within the intermediate zone, but exhibits two, rather disparate, environmental characteristics between the northern two-thirds and the southern third. The northern two-thirds of the Property, including portions of Paeahu and Paluea *ahupua`a*, exhibits an “intermediate zone” largely devoid of sites, dissected by dry gulches, and with seemingly more arid environmental conditions relative to the areas to the south. Thus, in the northern section of the Property, the major human activities appear to have been taking place in the inland and coastal settlements, with the “intermediate zone” primarily an area of transit between the two loci.

The southern third of the Property consisting of portions of Palauea and Keauhou *ahupua`a* with aa flows, a more undulating terrain, and cover vegetation indicative of less arid conditions; exhibit remains of a more diverse human occupation. In contrast with the northern section, the majority of the recorded sites occur within the southern section. Although further work, such as age determinations for specific sites are needed to make conclusive temporal interpretations (prehistoric or historic) of the occupation, the frequency of more prominent site types reflect permanent or seasonal recurrent occupation within the southern section.

During the historic period, permanent settlements in both the inland and coastal areas concentrated along the cart paths and roadways and the strong intra-*ahupua`a* based relationships declined as the movement of people and goods shifted to one that laterally cut across traditional

land (*ahupua'a* and *moku*) boundaries. This shift in the settlement pattern reflected the cultural transition from a traditional subsistence economy to an introduced market economy that made the inhabitants progressively more dependent on imported goods and affected by global economic trends.

### **Unique Aspects of the Project Area**

The project area includes portions of three *ahupua'a*; Paeahu, Palauea, and Keauhou, from north to south. The majority of the northern two-thirds occupies a section of Paeahu *ahupua'a* and roughly half of the width of a section of Palauea *ahupua'a*. This portion of the project area consists of undulating grass-lands with areas of exposed weathered bedrock outcrops and a few knolls. The area is also dissected by several gulches cut by intermittent streams. Only one site was recorded in all of the northern two-thirds of the project area and although there is ample evidence that the area had previously undergone compounded extensive disturbances, the paucity of archaeological remains is remarkable especially when compared to the southern third. The southern one-third consists of the remaining half of the width of a section of Palauea *ahupua'a* and a portion of Keauhou *ahupua'a*. This portion of the project area consists of large areas of aa flows with intermittent older pahoehoe flow ridges and there is much more vegetation cover in comparison to the northern portion. Due to the rough terrain, it appears that the earlier historic ranching activities attempted to keep the cattle out of this southern area and did not encroach south of the large wall (Site1/200) until a later phase of the ranching activities. Ninety-seven and a half percent (97.5 %) of the recorded sites occur within the southern one-third of the project area. Also, the presence of two sites representing feature complexes with some prominent structural features and the presence of 7 platform sites are relatively uncommon for the intermediate zone.

The 40 sites are distributed within the three *ahupua'a* thus; Paeahu-1, Palauea-23, and Keauhou-16. The two complexes and the majority of the platform sites are located in Palauea *ahupua'a*. The fact that the full width of only Palauea *ahupua'a* is represented in the project area may be one of the important considerations when comparing the number and assemblage of sites among the three *ahupua'a*.

### **Preliminary Site Chronology**

No subsurface testing was previously undertaken in any of the previously recorded sites in the project area. Due to the lack of chronometric data from the project area and a marked scarcity from previously investigated sites occupying similar elevations in neighboring areas, the age of

the extant sites in the project area remains unclear. A date range of A.D. 1327-1889 obtained from three sites in the North Course of the neighboring Maui Prince Golf Course (Gosser et al. 2002:349) to the south and a date range of A.D. 1280 to 1650 from three lower elevation sites in the Wailea Golf Course (Gosser et al. 1993:258-259) to the west represent the closest dated sites to the subject area. Since similar age ranges occur from sites in the coastal areas, corresponding chronological ranges of A.D. 1300-1500 as early and A.D. 1600-1800 as late, may be tentatively postulated for the occupation of the subject area. The later prehistoric and proto-historic date ranges also suggest that the occupation may have continued into the historic period at certain sites.

Due to the absence of dated sites from the project area, the absolute ages of the sites are still unknown. However, based on the site type or the presence/absence of diagnostic artifacts, the relative periods of origin for the sites can be inferred. For instance, the walls can be attributed to historic ranching period, while the other features such as platforms and overhang shelters can be associated with the prehistoric period. Of the 40 total sites recorded, 32 can be categorized as traditional-type sites and 8 as historic sites. Table 2 below presents this breakdown by site type.

#### **Limitation of Available Data**

The foregoing regional site distribution and settlement pattern analyses are based on data primarily compiled from the various development driven studies undertaken in the subject region over the last three decades. There exists a marked paucity of data from inland areas beyond the upper limits of the current project. An exception may be the survey of two Hawaiian Home Lands subdivisions in Waiohuli and Keokea *ahupua`a* in the neighboring Wailuku District north of Paeahu *ahupua`a* around the 2000-foot elevation. A large complex of permanent habitation, intensive agricultural complexes, and a number of large ceremonial sites have been recorded. A similar demography of permanent occupation sites would be expected in the upper elevations of the current project *ahupua`a* as well. The vast majority of recent work has taken place within the coastal areas between sea level and up to around the 200 to 300-foot elevation from Paeahu to around Kanahena *ahupua`a*. This is graphically depicted by the GIS printout from the SHPD database (Fig. 7) on which the majority of the upper elevation sites are those recorded by Walker in the 1930s. Not much recent work has taken place further south.

In the northern part of the Honua`ula region, the Wailea development area, comprising multiple owners, encompasses the area between Paeahu and Keauhou *ahupua`a* from sea level to around the 300-foot elevation. The current project reaches furthest inland to just below the 700-foot

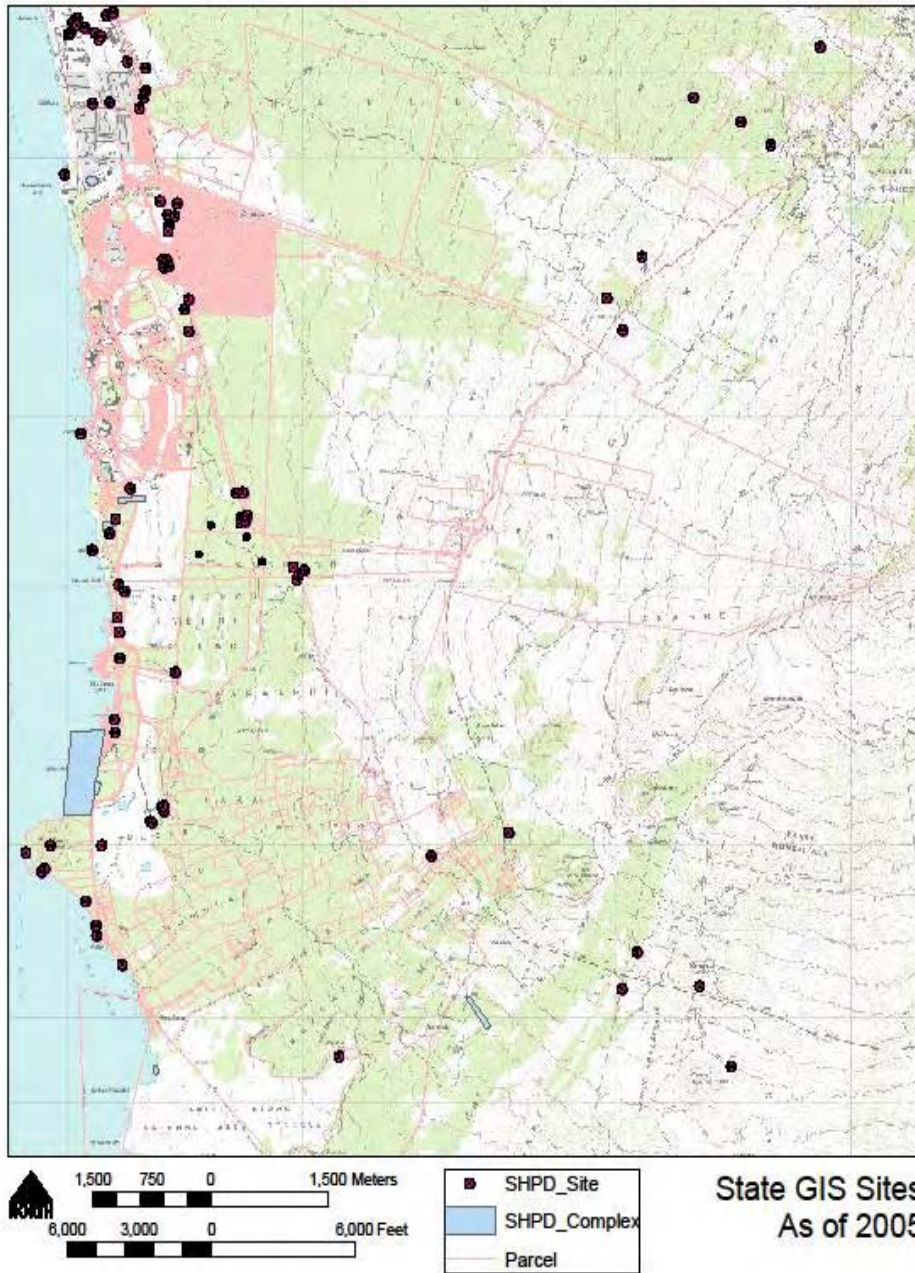
elevation. In the neighboring Makena development area from Keauhou to Mo`oloa *ahupua`a*, the multiple ownership area; comprised largely of high-end, single-family, beach front, residential developments; rarely exceeds the 40 to 80-foot elevations. Inland of the main roadways, Makena Alanui and the Makena Keone`o`io Road between Keauhou *ahupua`a* on the north to Mo`omuku *ahupua`a* on the south and up to a maximum elevation of 1,200 feet in Papa`anui and Ka`eo *ahupua`a*; the expansive 1,832.4-acre area has been under a single owner for the past three decades with existing developed areas encompassing less than a third of the total acreage. Further south, single family residential projects continue along the shore to the Kanahena and Ahihi areas. The southernmost increment from Keone`o`io in Kalihi *ahupua`a* to Kanaio *ahupua`a*, without vehicular access along the coast, is devoid of development. The vast majority of the inland areas of the region is owned by Ulupalakua Ranch.

**Table 2. Site Type Frequencies**

<u>Site Types</u>	
<b>Traditional</b>	
<b>Type</b>	<b>Number</b>
cluster	2
complex	2
C-shape	5
enclosure	1
lava blister	1
lava tube	1
mod OH	5
mod	
outcrop	1
OH	3
pits	0.5*
platform	7
SS trail	2.5*
U-shape	1
<b>total</b>	<b>32</b>
<b>Historic</b>	
<b>Type</b>	<b>Number</b>
open area	1
wall	7
<b>total</b>	<b>8</b>
<b>Total</b>	<b>40</b>

*\*the pits and one of the trail segments occur together and are counted as 1 site*





Map by E. Dashiell, AICP, Honolulu, 5/28/2009

Aki Sinoto Consulting

Figure 7. Distribution of Sites in the SHPD Database as of 2005

## **CULTURAL IMPACT STUDY**

A Cultural Impact Assessment, prepared by Hana Pono (Kaphulehua and Tau`a 2008) included oral traditions, informant interviews, and information regarding the current status of traditional practices in the vicinity of the project area.

### **Description of Region**

The Honua`ula District was one of twelve ancient *moku* or districts of Maui Island. The literal meaning of the name is “red earth” or “red land,” which may have been in reference to the distinctive red dust of Haleakala (Handy et al. 1991:44). There are a number of alternative explanations for the name. In the Cultural Impact Study for Honua`ula, Tau`a and Kaphulehua state that the name connotes sacred earth based on the sacredness of the color red (2008:3). Sterling in *Sites of Maui* includes the following account, by Fornander, of the chief, Moikeha, who brought back companions from his voyage to Tahiti:

“His canoes were equipped forthwith under the superintendence of Kamahualele, his astrologer and seer (Kilokilo), and with a goodly company of chiefs, retainers, and relatives, they set sail for Hawaii...The legends differ somewhat to the names of the followers of Moikeha, but they all agree that a number of places in the Hawaiian group were named after such or such companions of Moikeha, who were permitted to land here and there as the fleet coasted along the island shores, and who succeeded in establishing themselves where they landed. Thus were named the district of Honuaula on Maui (1998:214).”

Two traditional Hawaiian sayings regarding Honua`ula recorded by Mary Kawena Pukui in *Olelo No`eau, Hawaiian Proverbs and Poetical Sayings* speak of the wind of the region (1983:113, No. 1058) and describe the character of the inhabitants (No. 1059) as given below:

*Honua`ula, e paluku`ia ana na kihi po`ohiwi e na`ale o ka Moa`e*  
Honua`ula whose shoulders are pummeled by the Moa`e wind  
(A poetical expression for a person being buffeted by the wind. Honua`ula, Maui, is a windy place.)

*Honua`ula kua la`ola`o*  
Callous-backed Honua`ula  
(Said of the people of Honua`ula, Maui, who were hard workers. The loads they carried often caused callouses on their backs.)

In the years following the Great Mahele in 1848, various configurations of these twelve districts were implemented and revised. In 1901 and 1932, the current district divisions with Honua`ula subsumed into Makawao was established. Of these boundary modifications, R. D. King, in Sterling, stated:

“Since the advent of legislative government, or from about 1846, many modifications have been made of the ancient district boundaries and there are

### **O Wākea iā Papa Hānau Moku**

Traditional

In the "Hawaiian Antiquities" by David Malo (1951:243) we find the short version of the Kumulipo.

<i>O Wākea noho iā Papahānau moku</i>	Wākea (Sky Father) lived with Papa (Earth Mother)
<i>Hānau o Hawai'i he moku</i>	Born was Hawai'i an island
<i>Hānau o Maui he moku</i>	Born was Maui an island
<i>Ho'i hou o Wākea noho 'ia Ho'ohōkūkalani</i>	Wākea returned to live with Ho'ohōkūkalani
<i>Hānau o Moloka'i he moku</i>	Born was Moloka'i an island
<i>Hānau o Lāna'i ka ula he moku</i>	Born was Lāna'i the red island
<i>Lili-opu-punalua o Papa iā Ho'ohōkūkalani</i>	Jealous anger flowed with Papa
<i>Ho'i hou o Papa noho iā Wākea</i>	Papa returned to live with Wākea
<i>Hānau o O'ahu he moku</i>	Born was O'ahu an island
<i>Hānau o Kaua'i he moku</i>	Born was Kaua'i an island
<i>Hānau o Ni'ihau he moku</i>	Born was Ni'ihau an island
<i>He ula a o Kaho'olawe</i>	Lastly born a red island was Kaho'olawe

### **E Kini o ke 'kua**

Traditional; From: *Na Pule Kahiko: Ancient Hawaiian Prayers* (Gutmanis 1983:13).

“Wherever man walks, there too the gods can be found. Not just the four great gods or the four hundred mighty gods but also the four thousand and the four hundred thousand, who all together are called the *kini akua*. As the names of many of these gods are sometimes forgotten, and to avoid offending a god that might have an interest in one's affairs, even if unknown, prayers and offerings are directed to the *kini akua*. The following prayer is for all the gods.”

<i>E kini o ka 'kua</i>	Ye forty thousand gods
<i>E ka lehu o ke 'kua</i>	Ye four hundred thousand gods,
<i>E ka lālani o ke 'kua,</i>	Ye rows of gods,
<i>E ka pukui akua,</i>	Ye collection of gods
<i>E ka mano o ke 'kua,</i>	Ye four thousand gods,
<i>E kaikua`ana o ke 'kua,</i>	Ye older brothers of the gods,
<i>E ke 'kua muki,</i>	Ye gods that smack your lips,
<i>E ke 'kua hawanawana,</i>	Ye gods that whisper,
<i>E ke 'kua kia'i o ka pō,</i>	Ye gods that watch by night,
<i>E ke 'kua aiaala o ke aumoe,</i>	Ye gods that show your gleaming eyes by night,
<i>E iho, e ala, e `oni, e `eu,</i>	Come down, awake, make a move, stir yourselves,
<i>Eia ka mea `ai `oukou la, he hale.</i>	Here is your food, a house.

## **Ka Mo`olelo o Mō`ikeha**

The Story of Mo`ikeha

### **Mahele I**

*‘O Māweke ka haku  
‘O Muli`ileali`iMāweke ka makuakāne, a`o  
Wehelani ka makuahine  
Hānau`ia mai`o Kumuhoŋua  
Hānau`ia mai`o`Olopana  
Hānau`ia mai`o Mō`ikeha nona ka mo`olelo nei  
He ali`i puni le`āle`a`o ia, noho ma Tahiti  
He pua ali`i mai Kapa`ahu, mai Moa`ulanuiākea Kanaloa*

*‘Āpiki`ia ke kaike`eke, ka punalua`o Lu`ukia e Mua  
Komo`o ia i ka pā`ū kapa`ia`o Lu`unāko`aikamoana  
Hūnā`ia ka piko o ka`aha,`a`ohe hemo  
Mū wale nō  
Koi`o Mō`ikeha, mū wale nō.  
No kona na`au`auā, ha`ālele ke ali`i, holo i Hawai`i  
‘E`e, kau i ka wa`a, holo i Hawai`i*

*‘Īakula`o ia,  
‘Malo kuapoku o ku`u hale`o Lanikeha nei lā  
A laila pau ka mamao`ana iā Tahiti.”*

### **Mahele II**

*Pae lākou i Kalae, ma Ka`ū  
Noho`o Moa`ula i laila ma Punalu`u  
Ma Punalu`u o Kuapu`u, ma ka`ao`ao o Paliuuka  
Ma ka wai hū o Kaulia, ma nā wai mānalo o Moa`ula  
Ma kēia`āina kaulana i ka lū`au me ka mai`a`a`ala o Kōpu  
`o Moa`ula i noho ai.*

*Noke lākou a puni ka moku  
Kū lākou, Mahalo iā Hilo  
Kū mai`o Kamahu`ālele, kākala iā Hilo:*

*Noi`o Kumukahi lāua`o Ha`eha`e  
“E Ku`u lani ē, e Mō`ikeha  
Na māua kēia`āina e noho ai”  
Ho`onohi`ia lāua e ke ali`i  
Noke`o Mō`ikeha mā i kapakai`ākau  
Hiki ma Kōhala*

*Noi ke kahuna`o Mo`okini  
Noi`o Kaluawilinau  
“E ku`u lani ē, e Mō`ikeha  
Na māua kēia`āina e noho ai”  
Ho`onohi`ia lāua e ke ali`i*

### **Section I**

Maweke is the ancestor  
Muli`ileali`iMāweke is the father, Wehelani is the mother.  
Bom was Kumuhoŋua  
Bom was `Olopana  
Bom was Mō`ikeha for whom this story is for.  
He was a chief delighting in sport and pleasure, he lived in Tahiti. A royal scion of Kapa`ahu, from Moa`ulanuiākea Kanaloa.

His sister-in-law, `Olopana's wife, Lu`ukia, was tricked by Mua. She put on the skirt called Lu`unāko`aikamoana. The beginning of this chastity belt was hidden, no way of opening it. She sat sullenly without speaking. Mō`ikeha urged her to speak, yet she sat sullenly. For this grief the chief left, he sailed to Hawai`i. He boarded and got into his canoe and sailed to Hawai`i.

He said, “When the rooftop of my palace called Lanikeha is gone from sight then shall I know that I'm far from Tahiti.”

### **Section II**

They all landed in Kalae at Ka`ū  
There Moa`ula stayed, at Punalu`u  
At Punalu`u at Kuapu`u on the side of Paliuuka. At the bubbling waters of Kaulia, at the fresh waters of Moa`ula. At the land famous for its lū`au and fragrant banana of Kōpu is where Moa`ula stayed.  
So they continued to circuit the island.  
They all stood and admired Hilo  
Kamahu`ālele stood and proclaimed the following:

Kumukahi and Ha`eha`e request of him  
“Oh heavenly one, oh Mō`ikeha  
We would like this land to live upon.”  
So they were settled there by the chief  
Mō`ikeha continued on to the northern coast.  
They arrived at Kōhala.

The kahuna, Mo`okini, requested  
Kaluawilinau also requested  
“O heavenly one, oh Mō`ikeha  
We would like this land for the two of us to live upon. And so they were so settled.

Cont'd

Mahele III

"Eia Hawai'i, he moku, he kanaka, he kanaka Hawai'i ʻE  
He Kanaka Hawai'i, he kama na Tahiti, he pua ali'i mai  
Kapa'ahu.  
Mai Mōa'ulanuiākea Kanaloa, he mo'opuna na Kahiko  
lāua 'o Kapulanakēhau  
Na Papa i hānau  
Na ke kamali'i wahine a Kūkalaniehu lāua 'o  
Kahakauakoko.  
Nā pulapula āina i Paekahi  
Inonoho like i ka hikina, komohana  
Pae like ka moku i Lālanī  
I hui aku, hui mai me Hōlani."

Mahele IV

Ha'alele iā Kōhala, holo maila ma ka 'ao'ao hikina o  
Maui  
A hiki i Hāna  
Makemake a'e la kekahi mau kānaka e noho  
Ho'onoho ke ali'i iā Honua'ula nāna e mālama

Mahele V

Ma Lāhaina ho'i lākou i noke ai  
I ka wai hū ma nā opū pili,  
Ma nā pū mai'a o Wai'anae,  
Ma ka wauke uluwale o Pae'ohi,  
Ma kahi luana o nā honu o kai  
Ma lele lāua 'o Pāha'a me Pana'ewa i noho ai  
'Ae, ma ka māla 'ulu a'o Lele!

Mahele VI

Noke lākou i O'ahu  
Ho'maha ika na'e ma Haleolono ma Kaluako'i  
Ua pi'i ka 'i'ini i loko o La'amaomao e noho  
Ho'onoho ia 'o ia e ke ali'i 'o Mō'ikeha ma laila  
I ka makani Iko'e o Ho'olehua,  
Ma nā wai mānalo o Waiakāne,  
Ma ka 'unu'unu pa'akea o Haleolono  
Ma Haleki'i o nā i'ali'ili'i, nā loli 'ele'ele o Pālā'au  
Ma laila i noho ai 'o La'amaomao

Mahele VII

Ha'alele iā Moloka'i  
Hala 'o Kalā'au iā lākou a hiki i O'ahu  
Ma kahi lae i ka hikina o ia āina  
Noi nā kaikua'ihine 'o Makapu'u 'o Makaanoa  
"E ku'u lani ē, e Mō'ikeha  
Na māua kēia āina e noho ai  
E hiki ke 'ike i nā ao e lewa ana i Tahiti  
Ma muli o kona aloha iā lāua  
Ho'onoho ia lāua ma laila

Section III

"Here is Hawai'i, an island, a man Hawai'i is a  
man, a man is Hawai'i. A child of Tahiti. A  
royal flower from Kapa'ahu. From  
Moa'ulanuiākea Kanaloa.  
A grandchild of Kahiko and Kapulanakēhau.  
It was Papa who begat him.  
The daughter of Kūkalaniehu and  
Kahakauakoko.  
The scattered islands are in a row.  
Placed evenly from east to west  
Spread evenly is the land in a row  
And joined on to Hōlani..."

Section IV

They left Kōhala and sailed until they reached  
the eastern shore of Maui.  
Some passengers wanted to stay.  
So the chief left Honua'ula in charge of those  
who stayed.

Section V

To Lāhaina is where they continued on  
To the bubbling waters hidden amongst the pili  
clumps. Amongst the banana clumps of  
Wai'anae. Amongst the luxurious growth of the  
wauke and Pae'ohi. Amongst the respids of  
the sea turtle. It was there at the Lele that  
Pāha'a and Pana'ewa dwelt. Indeed, at the  
breadfruit grove of Lele!

Section VI

They persisted on to O'ahu  
But rested a little at Haleolono at Kaluako'i. A  
desire arose within the La'amaomao to stay there.  
So she was established there by Mō'ikeha. In the  
Iko'e wind of Ho'olehua. Amongst the potable  
waters of Waiakāne. Amongst the coral stands of  
Haleolono of Haleki'i of the little fish and the  
black sea cucumber of Pālā'au. That is where  
La'amaomao stayed.

Mahele VII

They left Moloka'i  
Kalā'au Point passé them as they arrived on  
O'ahu. At a point on the eastern side of the island  
the sisters, Makapu'u and Makaanoa asked, "Oh  
heavenly one, oh Mō'ikeha, We would like this  
land for ourselves. For we can see the clouds  
floating to Tahiti, our homeland"  
Due to his love for them, he settled the two there.

Cont'd

Mahele VIII

Ua hiki mai lākou ma Waiānae  
?O Wai`anae i ka pā ahe ahe o ke Kaiāulu  
ma nā wai mānalo o `Eku  
ma Pāhoa o ka poi māno`ano`a, ma Lehano me Kūāiwa o  
ka poi pī  
ma Kamaile o ka poi `ono loa  
ma Wai`ane o ka i`a aku nāhu pū  
?O Wai`anae o ka lā kapakahi  
Ma laila i noho ai `o Pōka`i lāua `o Mō`eke

A koe akula `o Mō`ikeha  
Kāna ke ihi hānai `o Kamahu`alele  
Nā hoe uli `o Kapahi lāua `o Moanaikawaiwe  
A`o Kipunuiakamau me kona hoa  
A`o Kaukukamunolea me kona hoa

Ha`elele lākou iā O`ahu  
`ō`ili mai `o Hā`upu, `o Kalalea  
Hāpai `ia a`e la e Nounou ma ka maka o Puna  
Holo akula a hiki i Wailua  
Pae lākou ma Waimahanalua ho`i  
Waiho `ia nā lako ma ke one o Kapa`a

Hūnā `ia ma ke kalukalu o Kēwā nō ho`i  
Aia nā kānaka ma ka he`enalu  
Ma ka nalu o Makaīwa  
Ma laila ho`i nā kamāli iwahine `o Ho`oipoakamalanai  
lāua `o Hināuu  
Hō`ao `o Mō`ikeha iā lāua he punalua  
Puka mai `o Ho`okamali`i  
Puka mai `o Haulaninui`aiākea  
Puka mai `o Kila  
`Ae, `o Kila ka mea nāna i kī`i iā La`amaikahiki

"Puni ka moku iā Kaiālea ke kīlo  
Nahā Nu`uhiwa, lele i Polapola  
`O Kahiko ke kumu `āina  
Nāna i māhele a ka`awale nā moku  
Moku ke aho lawai`a a Kaha`i  
I`okā e Kūkanaloa  
Paukā nā `āina, nā moku  
Moku i ka `ohe kapu a Kanaloa  
`O Haumea kahikele  
`O Mō`ikeha ka lani nāna e noho  
Noho ku`u lani iā Hawai`i  
Ola! Ola! Ola Kalanaloa!  
Ola ke ali`i! Ole ke kahuna!  
Ola ke kīlo! Ola ke kauwā!  
Noho ku`u lani a lūlana  
A kani mo`opuna i Kaua`i  
`O Kaua`i ka moku  
`O Mō`ikeha ke ali`i"

Mahele VIII

They arrived at Wai`anae  
Wai`anae in the gentle breeze of Kaiāulu  
Of the potable waters of `Eku  
At Pāhoa of the thick poi, Lehano and Kūāiwa of  
the stingy poi,  
and Kamaile of the most delicious poi  
At Wai`anae of the aku tidbits  
Wai`anae of the crooked sun  
It is there that Pōka`i and Mō`eke dwell.

Remaining was Mō`ikeha  
And his adopted son, Kamahu`alele  
The paddlers Kapahi and Moanaikawaiwe  
And Kipunuiakamau and his companion and  
Kaukukamunolea and his companion.

They left O`ahu  
Hā`upu hill sprang up, so did Kalalea  
Cradled in the bosom of Nounou in the center of  
Puna. They sailed to Wailua  
And landed at the river, Waimahanalua  
They left their belongings on the sands of Kapa`a

Hidden in the kalukalu grass of Kēwā  
There beyond were men surfing  
At the surfing spot called Makaīwa  
It was there where the princesses,  
Ho`oipoakamalanai and Hināuu.  
Mō`ikeha took them as wives  
Thus was bom Ho`okamali`i  
Thus was bom Haulaninui`aiākea  
Thus was bom Kila  
Yes, Kila the one who fetched La`amaikahiki

"Kaiālea the seer went round the island, split apart  
wa Nu`uhiwa, they landed in Polapola.  
Kahiko is the base of the land.  
The one who divided and separated the islands.  
Broken is the fishing line of Kaha`i that was cut  
by Kūkanaloa. Broken into pieces were the lands,  
the islands cut by the sacred knife of Kanaloa of  
Haumea, bird of Kahikele.  
Mō`ikeha is the chief who will reside.  
My chief will reside on Hawai`i.  
Life, life, o buoyant life!  
The chief and the priest shall live!  
The seer and the servant shall live!  
Dwell on Hawai`i and be at rest and  
increase the generations on Kaua`i.  
Kaua`i is the island  
Mō`ikeha is the chief.

## He Pua Ali`i

by Keli`i Tau`ā

This *mele hula* is a brief story of the life of one of the great chiefs named Mō`ikeha that sailed back to Hawai`i from Tahiti in the early years of the Polynesian Migration with his family. He left from Kapa`ahu, Mōa`ulanui-ākea Kanaloa and landed at South Point with a family named Kalae, sailed to Hilo then to Kawaihae with *kahuna* Mo`okini. Crossing the `Alenuihāhā Channel, he briefly stopped at Hana, Maui then continued around to Honua`ula, Lahaina, and island-hopped to Moloka`i, O`ahu, and Kaua`i where he finally settled.

*He pua ali`i mai Kapa`ahu lae  
mai Mōa`ulanui`ākea Kanaloa la,  
ea la, ea la ea,  
noho iho ho`i, noho iho ho`i*

A great chief from Kapa`ahu.  
Mōa`ulanui`ākea Kanaloa  
Living there

*Holo `o Mō`ikeha i kona wa`a lae  
me kona `ohana nūmū loa la  
ea la, ea la ea, i laila ho`i, i laila ho`i*

Chief Mō`ikeha sailed on his canoe  
With his large family

*Pae a`e lākou i Hawai`i lae  
I laila noho kōmō `o Mōa`ula la  
Ea la, ea la ea, i laila ho`i*

After arriving in Hawai`i,  
the Kalae and Mōa`ula family  
resided there

*Ha`alele `o Mō`ikeha mā i Maui lae  
Ma hope, holo i Moloka`i la  
O`ahu la, Kaua`i la ea, ha`alele Ho`i, ha`alele ho`i*

The Chief then sailed to Maui  
Next he went to Moloka`i  
Followed by O`ahu and Kaua`i

*A kani mo`opuna nui i Kaua`i lae  
`O Kaua`i i noho ai ka pua ali`i la  
ea la, ea la ea Kaua`i ho`i, Kaua`i ho`i*

Great were his grandchildren on Kaua`i  
Kaua`i became the Chief's permanent residence  
with his retinue

many instances where other names have been substituted for the old district names. Some of these changes were made for political reasons and others for convenience, but the principal changes in boundaries were caused by movements in population reflecting new uses of the land areas. These new district boundaries did not always conform to the *ahupua`a* boundary and there are examples today of an *ahupua`a* being situated in more than one district where no such condition existed in ancient times...(Sterling 1998:3).”

The traditional Honua`ula District, located between Kula to the north and Kahikinui to the east and south, included the following 19 known *ahupua`a* from north to east; Paeahu, Palauea, Keauhou, Kalihi, Waipao, Papa`anui, Ka`eo, Maluaka, Mo`oiki, Mo`oloa, Mo`omuku, Onau, Kanahena, Kualapa, Kalihi, Papaka-kai, Kaunuaane, Kalo`i, and Kanaio. Honua`ula has 18.5 miles of coastline and at Papa`anui *ahupua`a* reaches the summit of Haleakala.

### **Po`oti`eti`e**

by Keli`i Tau ā/ Melody by Nalei Paepae Kūnewa

The intent of this song was to honor some of the great gods of the world which Hawaiians recognized and worshipped such as Kāne, Kū, Lono, Kanaloa, and Iesu. They all served their purpose in each Hawaiian heart.

*O Tane te po`oti`eti`e  
Te atua o ta wai  
O Tane te po`oti`eti`e  
Te atua o ta wai*

The great god, Tane  
The god of water  
The great god, Tane  
The god of water

*`Elima nā po`oti`eti`e  
Nā atua o ta po`e o Hawai`i nei*

Five great gods  
The gods of the Hawaiian people

*O Tū te po`oti`eti`e  
Te atua o te taua  
O Tū te po`oti`eti`e  
Te atua o te taua*

The great god, Tu  
The god of war  
The great god, Tu  
The god of war

*`Elima nā po`oti`eti`e  
Nā atua o ta po`e o Hawai`i nei*

Five great gods  
The gods of the Hawaiian people

*O Lono te po`oti`eti`e  
Te atua o ta oi hana mahi`ai  
O Lono te po`oti`eti`e  
Te atua o ta oi hana mahi`ai*

The great god, Lono  
The god of agriculture  
The great god, Lono  
The god of agriculture

*`Elima nā po`oti`eti`e  
Nā atua o ta po`e o Hawai`i nei*

Five great gods  
The gods of the Hawaiian people

*O Tanaloa te po`oti`eti`e  
Te atua o te tai  
O Tanaloa te po`oti`eti`e  
Te atua o te tai*

The great god, Tanaloa  
The god of the ocean  
The great god, Tanaloa  
The god of the ocean

*`Elima nā po`oti`eti`e  
Nā atua o ta po`e o Hawai`i nei*

Five great gods  
The gods of the Hawaiian people

*O Iesu te po`oti`eti`e  
Te atua o te ao nei  
O Iesu te po`oti`eti`e  
Te atua o te ao nei*

The great god, Jesus  
The god of the world  
The great god, Jesus  
The god of the world

*`Elima nā po`oti`eti`e  
Nā atua o ta po`e o Hawai`i nei*

Five great gods  
The gods of the Hawaiian people



Handy and Handy describes the Honuaua region thus:

“On the south coast of East Maui, from Kula to `Ulupalakua, a consistently dry and lava-strewn country, Makena and Ke`oneo`io were notable for good fishing; this brought many people to live by the shore and inland. There were some patches of upland taro, not irrigated; but this was a notable area for sweet potato, which, combined with the fishing, must have supported a sizable population although it cannot be counted as one of the chief centers (1972:272).”

Human settlement of the Honua`ula region dates back to pre-historic times and continues today.

The following pertinent information is noted in *Sites of Maui* (Sterling 1998), *Hawaiian Planter* (Handy 1940), and *Native Planters of Old Hawaii* (Handy & Handy 1972).

“In Honuaua, as in Kaupo and Kahikinui, the forest zone was much lower and rain more abundant before the introduction of cattle. The usual forest-zone plants were cultivated in the lower upland above the inhabited area. Despite two recent (geologically speaking) lava flows which erupted from fissures below the crater and only a few miles inland and which covered many square miles of land, the eastern and coastal portion of Honuaua was thickly populated by Hawaiian planters until recent years. A few houses are still standing at Kanaio where the upper road (travelling eastward) ends but only two are now occupied. A number of Hawaiian families whose men are employed at Ulupalakua Ranch have homes near the ranch house. Above these native homes a little dry taro is cultivated. Formerly, there was much dry taro in the forest zone (Handy 1940:113).”

“Between Kihei and Makena there was probably very little settlement in former times. Today along this dry coast there are a few settlements and houses and a few gardens with sweet potatoes.

Makena is today a small community of native fishermen who from time to time cultivate small patches of potatoes when rain favors them. Formerly, before deforestation of the uplands, it is said that there was ample rain in favorable season for planting the sweet potato, which was the staple here. A large population must have lived at Makena in ancient times for it is an excellent fishing locality, flanked by an extensive area along shore and inland that was formerly very good for sweet potato planting and even now is fairly good, despite frequent droughts.

Between Makena and the lava-covered terrain of Keoneoio (another famous fishing locality) the coastal region includes the small *ahupua`a* of Onau, Moomuku, Mooloa, Mooiki, Maluaka, Kaeo. According to an old *Kamaaina*, these *ahupua`a* had in former times a continuous population of fisher folk who cultivated potatoes and exchanged their fish for taro, bananas, and sweet potatoes grown by the upland residents of the Ulupalakua section. A few Hawaiians still live here. One living near Puu Olai has a sizable sweet potato patch in the dusty soil near the shore; another raises fine potatoes in a low flatland of white sand near the abandoned schoolhouse of Makena (Handy 1940:159).”

“Kou was planted from seed in hot southern and leeward localities, chiefly near settlements. The wood was highly prized for making bowls, and the flowers were favored for necklaces and were used as medicine for thrush (*ea*). It is said

that there were one many kou trees on the *kula* land above Makena, Maui (Handy 1940:196).”

### **Paka`a & Kuapaka`a**

Traditional

*Aia la, aia la,  
ke kau mai la ke ao makani,  
O ka pali ale ko Hilo makani,  
He paki`ele o Wai`ākea,  
He makani ko Hana he ?ai maunu,  
He kaomi, he kapae.  
He ho`oluā, he lauawaawa,  
He apiolopaowa, he halemau`u,  
He kā, he kona,  
He Kohola-pehu ko Kīpahulu,  
Kohala-lele iho no ilaila,  
`Ai loli ko Kaupo,  
He Moa`e ko Kahikinui,  
He papa ko **Honua`ula**.*

*He nāulu a`e i Kanaloa,*

*Hina ka hau i ka uka o Kula,  
Kō laila makani no ia,  
Ke noke ami la i ke pili,*

*`Ualena i Pi`iholo,  
`Ūkū ko Makawao,  
Ka ua Pu`ukoa i Kokomo,  
Ka ua `Elehe`i i Liliko`i.*

There! There they are! The wind blown clouds are appearing

Hilo's wind is Kapali`ale

Wai`ākea's is Paki`ele

Hana's wind is `Ai-Maunu(bait eating)

Kaomi, Kapae

Ho`oluā, Lau`awa`awa

Api`olopa`owa, Halemau`u

Ku and Kona

Kīpahulu's wind is Kohola-pehu

Kohola-lele blows there also

`Ai-loli wind belongs to Kaupo

Kahikinui possesses Moa`e

**Honua`ula** proudly hails the low blowing wind, Papa

Towards Kanaloa blows the showery sea breeze,

Nāulu

Hau blows steadily in the Kula uplands.

This wind blows there

Persistently whirls the pili grass

The wind of Kula of the Nāu

`Ualena is at Pi`iholo

The `ukū wind belongs to Makawao

The Pu`ukoa rain is at Kokomo

The `Elehe`i rain is at Liliko`i

### **Ke Lei Mai La**

Traditional

*Ke lei mai la o Ka`ula i ke kai, e  
Ke malamalama o Ni`ihau, ua malie.  
A malie, pā ka Inuwai.  
Ke inu mai la nā hala o Naue i ke kai.  
Nō Naue, ka hala, nō Puna ka Wahine.  
Nō ka lua nō i Kilauea*

Ka`ula wears the ocean as a wreath;

Ni`ihau shines forth in the calm.

After the calm blows the wind Inuwai;

Naue's palms then drink in the salt.

From Naue the palm, from Puna the woman

Aye, from the pit, Kilauea

### **Ke Kamū Nei Au**

Traditional

*Ke kamū nei au  
Aia`ia`oe, ka ulu*

I plant.

And the growth is yours.

Sterling names the following ten fishing grounds for Honua`ula and 8 through 10 are closest to the project area (1998:215-216):

1. Pahua is first and is located at Kanaio.
2. Hiu is another fishing ground.
3. Keahua is another.
4. Kalawa is another fishing ground.
5. Pohaku-ula is another fishing ground.
6. Kiele is another, it is situated at Lualailua.
7. Papuaa is another fishing ground. In Kahikinui.
8. Koa-hau is another. When the hill of Keoneoio appears above Puu-olai that is its upper landmark.
9. Na-ia-a-Kamahalu is another one. When Hoaka, which is in the upland of Kahoolawe on the western side appear to be in line with the cape of Ke-ala-i-kahiki that is the upper land mark. When the hill of Keoneoio appears to be in line of the seaward side of Puu-olai, that is the lower landmark.
10. Na-ia-a-Kamalii is another one. When the cave on Makena appears to be close to the point of Paopao at Puu-olai, that is the upper landmark. The cave at Pali ku in Keoneoio is the other landmark. When it appears between the two stones at Mokuha and Kanahena, that is the lower landmark.

Sterling also lists two fishponds, a fishing shrine or *ko`a*, and Pohakunahaha heiau in coastal Makena, in Kaeo and Keauhou *ahupua`a* (1998:231).

The sweet potato or *`uala* was the important agricultural crop of the Honua`ula region and together with the marine resources comprised the staple food of its inhabitants. Handy and Handy's *Native Planters in Old Hawaii* (1972) includes a detailed description of sweet potato cultivation and a discussion of varieties. Three advantages of sweet potato cultivation over taro are described thus:

“Although taro has a greater adaptability to both sunlight and moisture (too little sun or too much rain quickly spoils the potato), the sweet potato is the more valuable of the two staples in three ways: it can be grown in much less favorable localities, both with respect to sun and soil; it matures in three to six months (as against nine to eighteen months for taro); and it requires much less labor in planting and care in cultivation (Handy and Handy 1972:127).”

A footnote regarding feral sweet potato varieties stated in part:

“...In Kaupo, I was told that the variety named *ae haukae* is actually a wild potato, which was found in many localities before the days of ranching. Cattle relish sweet potato leaves and vines, consequently there is small chance of collecting vines running wild or native to forest or *kula* (1972:127 footnote).”

### **Nā Māno**

Traditional; From *Nā Pule Kahiko: Ancient Hawaiian Prayers* (Gutmanis 1983:15)

The name of this *ʻaumakua* Kamohoaliʻi ties back to Pele's elder brother with the same name who traveled with her when she came to Hawaiʻi. The accompanying chant is dedicated to the Lua`ehu`ohana.

<i>Akahi ka māno, puka mai ka māno</i>	One shark, the shark comes forth
<i>ʻAlua ka māno, ʻea mai ka māno</i>	Two sharks, the sharks appear
<i>ʻAkoʻlu ka māno, puka mai ka māno</i>	The third shark, the third shark comes forth
<i>ʻAha ka māno, ʻea mai ka māno</i>	The fourth shark, the sharks appear
<i>Lima ka māno, puka mai ka māno</i>	The fifth shark, the fifth shark comes forth
<i>Ono ka māno, ʻea mai ka māno</i>	The sixth shark, the sharks appear
<i>Hiku ka māno, puka mai ka māno</i>	The seventh shark, the seventh shark comes forth
<i>Walu ka māno, ʻea mai ka māno</i>	The eighth shark, the sharks appear
<i>ʻAiwa ka māno, puka mai ka māno</i>	The ninth shark, the ninth shark comes forth
<i>O lele-hauli, o ka iʻa kele`ahu moku</i>	Greatly stirred is the fish that swims all around the islands
<i>O ka hauli o ka iʻa Kele`ahana</i>	The spirit of the fish Kele`ahana that swims
<i>O Kane ma lāua o Kanaloa</i>	Kane and Kanaloa
<i>Ea Ku-hai-moana, ka iʻa i ke aie</i>	Arose Ku-hai-moana, the fish in the ocean waves
<i>Puka Ku iʻa me ka iʻa papani moku</i>	That came with schools, that hid from view the island
<i>Ea mai Lua`ehu, ka iʻa kanaka me a</i>	Arose Lua`ehu the fish like a man with reddish skin
<i>Kapa`i a Ku, kapa`i a Lono</i>	Kapa`i of Ku, of Lono
<i>Ea kani o ke kua, ka māno o ke kua</i>	Arose the 40,000 deity, the 4,000 deity
<i>E - O Lua`ehu a me Kamohoali`i</i>	Hail to Lua`ehu and Kamohoali`i

### **ʻO Hi`u**

Traditional; From *Sites of Maui* (Sterling 1998:10)

<i>ʻO Hi`u noho i Keanae</i>	Hi`u resided in Keanae
<i>Keli`i hue wa`a noho i Hana</i>	Keli`i-hue-wa`a lived in Hana
<i>Puhi noho i Kipahulu</i>	Puhi was stationed at Kipahulu
<i>Ke`ala noho i <b>Honua`ula</b></i>	Ka`ala-miki-hau guarded <b>Honua`ula</b>
<i>Kamohoali`i ke ali`i nui a puni o Maui</i>	King Kamohoali`i watched over all Maui

The planting season and method are described thus:

“...at Ulupalakua and Makena on southwestern Maui, where, after continued drought unbroken even in the winters of 1932, 1933, and 1934, heavy rains came in the late spring of 1934, bringing conditions favorable to planting. At Kaupo on southeastern Maui planting is begun in August, when showers generally start, and done planting is done after April, when drought usually begins....(Handy and Handy 1972:128).”

“Clay appears to be the only soil to which sweet potatoes cannot adapt themselves. They grow wild on eastern Maui in forest-land humus...They are planted in dried terraces on western Maui. They flourish in the red soil of the *kula* on all islands...in Kaupo (Maui) and Kona in the gravelly semi-decomposed lava...and at Makena (southwestern Maui) in white coral sand mixed with red soil.

Sweet potato patches in stony places, like many in southern Maui (Kaupo, Kahikinui, and so on) and in Kona, Hawaii, were called *makaili* (Fornander 1919-1920:164). Even small pockets of semi-disintegrated lava are utilized and potatoes are grown by fertilizing with rubbish and by heaping up fine gravel and stones around the vines. Such cultivation produces inferior potatoes, they are said to be rather tasteless and ridged (*`awa`awa`a*) or wrinkled (Handy and Handy 1972:128-129).”

“The ancient Hawaiians planted potatoes in mounds (*pu`e*). Where soil is powdery and dry, as at `Ulupalakua and Makena on Maui, the earth is heaped up carelessly into low mounds spaced with no particular precision or care. The slips are planted two or three in a mound, being placed vertically in holes made with the digging stick...After the entire field is planted, the mounds are covered with mulch to hold the moisture. The potato leaves are not covered....

Where potatoes are planted in crumbling lava combined with humus as on eastern Maui...the soil is softened and heaped carelessly in little pockets and patches utilizing favorable spots on slopes. The crumbling porous lava gives ample aeration without much mounding...(Handy and Handy 1972:130-131).”

An interesting point is made regarding storage of the potatoes:

“...Actually, the ground of his field was the Hawaiian’s storehouse for his potatoes; his system of planting and harvesting to meet current needs and to take advantage of regular and occasional rains, combined with the ability of the tuber to remain good in the ground for several months after maturing (Some varieties much longer), enabled him to dispense with storage (Handy and Handy 1972:134).”

The following is a portion of the description regarding the ritual associated with the `uala:

“...Perhaps because sweet-potato planting was most prevalent on the southerly (leeward, hence dry) sections of each of the islands, where those for whom the `uala was the main source of sustenance were almost completely dependant upon rainfall, a much greater body of lore has grown up around its cultivation than around taro or other food plants, and this lore centers in rain-making rituals (Handy and Handy 1972:137).”

### **E Nā `Aumakua I**

Traditional

*E nā `aumakua mai ka la hiki a ka la kau  
mai ka hoku`i a ka halawai  
nā `aumakua ia Kahinakua ia Kahina`alo  
Ia ka`a akau i ka lani  
`O kiha i ka lani, `owe i ka lani  
Nūmū i ka lani, kaholo i ka lani  
Eia ka pulapula a `oukou, nā po`e o Hawai`i  
E malama `oukou ia mākou  
E ulu i ka lani, E ulu i ka honua  
E ulu i ka pae `aina o Hawai`i  
E hō mai ka `ike  
E hō mai ka ikaika  
E hō mai ka `akamai  
E hō mai ka maopopo pono  
E hō mai ka `ike papahua  
E hō mai ka mana  
Āmama ua noa.*

To the ancestral deities from the rising sun to the  
setting sun,  
from the zenith to the horizon,  
The ancestral deities who stand at our back and  
at our front  
a breathing in the heavens  
an utterance in the heavens  
a clearing ringing voice in the heavens  
a voice reverberating in the heavens  
here are your descendents, the people of Hawai`i  
safeguard us  
That we may flourish in the heavens  
that we may flourish on the earth  
that we may flourish in the islands of Hawai`i  
grant us knowledge  
grant us strength  
grant us the intelligence  
grant us the understanding  
grant us the spiritual insight  
grant us the power  
the prayer is lifted, it is free

### **E Nā `Aumakua II**

Traditional

*E nā `aumakua mai ka la hiki a ka lā kau  
mai ka pa`a iluna a ka pa`a ilalo  
nā `Aumakua i ka pō  
nā `Aumakua i ke ao  
nā kūpuna a pau loa i ka pō  
pale ka pō, panopano puka i ke ao  
hōmai he `ike  
hōmai he loa`a nui  
aka pulapula e noho ana i ke ao nei  
Āmama ua noa  
Eia ka wai*

Ancestral gods from the rising to the setting of  
the sun. From the highest to the deepest.  
Gods in the dark  
Gods in the light  
All the ancestors in the dark  
Ward off the dark clouds and break into the light  
Bring knowledge.  
Bring great knowledge.  
The shadowy firmament that sits in the light  
The prayer is lifted, it is free  
Here is the water

A prayer attributed to Kaupo, Maui; given by a *kahuna* was said to accompany sweet-potato planting in the arid lands:

“O Kamapua`a-kane and Kamapua`a-wahine, O Ku and Hina,  
O Kamapua`a-kane and Kamapua`a-wahine, here is our patch,  
Dig only in our patch, excrete only in our patch,  
Do not excrete in the patch of others,  
Lest you be stoned and hurt,  
Dig and excrete only in our patch, you will not be stoned,  
All the boundaries of this patch are ours. Amen (from *Ka Nupepa Ku`oko`a*,  
March 8, 1923 as translated by Kawena Pukui in Handy and Handy 1972:137).”

“...The phrase ‘excrete in our patch’ has reference to the conception or playful fancy that some sweet potatoes were the excrement of Kamapua`a (Handy and Handy 1972:138).”

A bit of information that may be archaeologically significant involved the use of marine shells and stone for weeding the sweet potato patch:

“...In the olden days, weeding the patch after planting was done by hand by some people, and with a pearl shell (*iwi pa*), *‘opihi* [cowrie] (sic) (*should be limpid*) shell or stone by others (in *Hoku o Hawaii*, September 7, 1911 as translated by Pukui in Handy and Handy 1972:109).”

Together with marine shells that may have been used for fertilizer, such shells employed as agricultural implements could be misinterpreted as food refuse in the archaeological record.

### **Description of Project Area**

The Honua`ula Development area includes sections of three *ahupua`a*; Paeahu, Palauea, and Keauhou from north to south. Only the section of Palauea *ahupua`a* includes the total width; Paeahu includes less than two-thirds of its width, and only about a third of its width is included for Keauhou *ahupua`a* (see Figs. 1 & 2).

The *ahupua`a* of Pae`ahu is significant for many reasons. Literal translation of the name is a “row of heaps” (Pukui et al. 1974:173), the heaps referring to *ahu* (a stone mound – see site classification section at beginning of this document). Pae`ahu holds multiple meanings, all having to do with the concept of *ahu*. The area is significant for its connection to Kealaikahiki, the pathway to Tahiti and the voyaging of our ancestors. Pae`ahu signifies a place of embarking on a journey or disembarking after a journey. To this day, this *ahupua`a* is connected with *wa`a*, the outrigger canoe, and the voyages of our people. Traditionally, when fishing or on a sea voyage, but within sight of shore; reference points on land were used to determine the off-shore location

or maintain a certain course. This worked much like lining up a set of lights to enter a harbor channel today. Natural land-marks were used, but often, *ahu* or stone mounds were constructed for this purpose. *Ahu* were also used to guide travelers on land as well.

The *ahupua'a* of Palauea is a large land section. Literally, the name means “lazy” (Pukui et al. 1974:176). One of the oral traditions passed down about this area refers to laziness.

The *ahupua'a* of Keauhou is a large land division of which only a small section lies within the current project boundaries. The name literally means “the new era” or “the new current” (Pukui et al. 1974:104). It is connected to the currents that flow around and between the islands, Na Kai Ewalu, and the channels that carried the ancestors to and from their destinations.

### **Informant Interviews**

Informant interviews with eight (8) local residents were conducted by Keli'i Tau'a and Kimokeo Kapahulehua of Hana Pono as part of a Cultural Impact Assessment that was prepared for the Honuaula Project in January 2008. The individuals interviewed were; Mr. Douglas Wayne “Butch” Akina; Ms. Marie Doreen Alborano; Mr. Edward Quai Ying Chang, Jr.; Mr. Stanley Ahana Chock; Mr. Eugene C. “Herman” Clark, Sr.; and Mr. Kevin Mahealani Kai'okamalie; Mr. Ransom Arthur Kahawenui Piltz; and Ms. Mildred Ann Wietecha. An additional informant, Mr. Jimmy Gomes, was interviewed by Kimokeo Kapahulehua of Hana Pono LLC on March 12, 2009.

### **Summary of Interviews**

The complete transcript for each interview is appended to the Cultural Impact Assessment document produced by Hana Pono under separate cover. Interested readers are referred to that document. For the purposes of this Preservation Plan, summaries of these interviews appear below:

#### **Douglas Wayne “Butch” Akina**

Douglas Wayne Akina goes by the name of “Butch” and at the time of the interview was sixty three years old. Born in 1943 after the 2<sup>nd</sup> World War, he is the youngest of eight (8) siblings from the Akina family of Kihei, Maui. He is the last surviving son of his father Alex Akina. Following graduation from Saint Anthony high school in 1962, Butch decided to make the move over to Anaheim, California to obtain work as a foreman for Kentucky Fried Chicken. His work during this period of approximately seven (7) years primarily consisted of making spices such as Black Pepper. Prior to his departure from the mainland Mr. Akina opened his own company, a mobile home maintenance service business. He returned to live on Maui in 1970 to assist in the operation of the family school bus business and has lived on the island ever since. Mr. Akina



recalled that the business has been in operation for over 80 years now and was initially started by his father in 1928. Prior to leaving the mainland to return home, he helped his father transport a used bus all the way from Chicago to California for shipping to Maui. Since his return to Maui, Mr. Akina a self-proclaimed entrepreneur has owned and operated a variety of small businesses including school/tourist bus, fishing, airplane, rooter, cesspool extraction and fishing net companies.

During the interview, Mr. Akina recalled the memories of his life growing up in Kihei and emphasized just how much things have changed since the good old days. When he was a small boy, Mr. Akina remembers Kihei as a very small place and noted that much of lands in the area were owned by his family. He also reflected on the Seaside Tavern that was owned and operated by his father during the Second World War. This store was located in the area known as Kamaole I today and benefited from being in close proximity to a neighboring military training camp. During the plantation days, Mr. Akina remembered visiting a general store in the area that had an open air theater, known at one time as the Suda Store. He also noted that school bus service that had been started by his father collected children throughout the Kihei area and transported them to the schools in Wailuku and Kahului.

Mr. Akina emphasized the importance of fishing practices to the livelihood of his family. His father, at one time, had owned a successful fishing business. The fishing trips had often culminated in the hauling of large catches of fish, which were either sold to local businesses or given to local families and friends. Recognizing the importance of fishing to local families, Mr. Akina at one time had also started a fish net sales business on Maui which involved buying cheap nets from Taiwan and selling them to local families on the island. He also recounted his enjoyment of having the opportunity to spend many a day at family and friends homes drinking and teaching people how to make and use fish nets.

Aside from concerns related to State-imposed fishing regulations, the use of traditional fishing grounds for commercial ocean recreational activities and the inability of local families to keep pace with escalating property taxes, it did not appear that Mr. Akina had any specific concerns related to the proposed Honua`ula project.

#### **Marie Doreen Alborano**

Marie Doreen "MD" Alborano was born and raised in Kihei, Maui in June 1935. Her maiden name was Miranda. Mrs. Alborano attended and graduated from St. Anthony School in Wailuku. Her father was born in Wailuku but moved the family to Kihei. Her paternal grandfather was an entrepreneur and purchased property around Maui as well as owned Miranda Store in Wailuku. The family property in Kihei was in the vicinity of where the existing Welakahao Road is located today. Her father received 56 acres, where he raised farm animals for sale such as chickens, ducks and pigs. They would also cut and sell kiawe wood on the property to heat *furos* (Japanese baths) and collect the kiawe tree beans to sell as livestock feed.

Ms. Alborano recalled that growing up in Kihei, there were very few neighbors around the area. She recalled that the nearest neighbor may have lived at least a mile away. She would work on the family farm before school and after school. On the weekends after chores were done, she could go to the beach to swim or play basketball at home. On Sundays, she would go horse back riding with her father.

She also recalled that when it rained, some areas of Kihei would flood such as the area near the existing Longs Drugs store. She also noted that some of the lands were wetlands, such as the area

where the existing McDonald's Restaurant is today. There was a ditch along the road near St. Theresa's Church, where her family would go and catch Samoan crabs to eat. Mrs. Alborano remembered the Tomokiyo Store, located across South Kihei Road from Kalama Park. Tomokiyo Store had a gas pump and she remembered that no one ever paid for anything as it was all put on credit. She stated that the Tomokiyo's sold the business to Bill Azeka. At that time, South Kihei Road ended at Kalama Park. She also noted that once the Puunene plantation camps began shutting down, many of the residents came to live in Kihei because she thought the land was cheap. When that happened, there were many local people around.

After the United States entered World War II, Ms. Alborano recalled that life in Kihei changed. She noted that there were a lot of different people around. The military would have U.S.O. performances at Kalama Park. She was a student of renowned hula teacher Aunty Emma Sharpe. Aunty Emma Sharpe would have her students perform for the U.S.O. shows at the gazebo in Kalama Park. Ms. Alborano would perform with the hula halau, and recalled after performances, that the servicemen would throw money on the stage. She also recalled a Mr. Johnny Ventura who was a postmaster, would organize the children in the area to perform musical plays at the Kihei theater. The theater was located near the former Suda Store in North Kihei and was an open air theater.

Ms. Alborano recalled that there were cattle that were brought in from Kahoolawe by boat to the Makena area. Her father was friends with the people who lived on Kahoolawe and would help bring in the cattle from Kahoolawe.

Ms. Alborano was concerned about gated communities. She felt that they encourage a distinction between people which was not a positive thing. She also felt that as she was born and raised in Kihei and that she should have clear access to the ocean. She noted that she was upset with people who put up boulders along the shoreline to try and protect their property as it prevents access to the ocean. She wanted to insure that public access to the Makena area and shoreline would be continued.

She also shared concerns about local families being forced to sell their property because they are not able to afford the property taxes. She was unhappy about having to sell the remainder of the family property in Kihei. Further, she shared her concerns about the attitude of new residents towards the long time residents.

Aside from concerns related to access to the Makena area and the shoreline as well as the concern for gated subdivisions and its suggested "division" of the community it did not appear that Mrs. Alborano had concerns related to the proposed Honua`ula project.

#### **Edward Quai Ying Chang, Jr.**

Edward Quai Ying Chang, Jr. was born in 1928 in Wailuku. He moved to Makena when he was four or five years old. He went to Ulupalakua School and later to Lahainaluna School. He graduated from Lahainaluna School in 1949 and went to the mainland for school and later in the army where he met his wife, the former Laureen Sakugawa. Mr. Chang has a degree in Biological Science with a minor in Plant Pathology and went to graduate school at Southern California. He worked for Leber Brother and lived on the mainland for 39 years from 1949 to 1988.

Mr. Chang's ancestors have lived in Makena since 1883, 40 years after the Mahele, when his great great grandfather John Kukahiko bought the Makena lands. The Kukahiko family owned much of the land along the shoreline from Makena Surf to Makena Landing. The property Mr. Chang resides on near Makena Surf was bought by his father from the Kukahiko family.

Mr. Chang remembers that in the old days access to Makena was from the old Ulupalakua Road. His neighbors were mostly family, like his great-great grandmother who was a Haihai and her sister Moloa who lived down Makena Landing. During World War II all the houses at Makena Landing were demolished. During World War II the army built the road from Kihei.

Mr. Chang recalls that Makena Landing was used to transport cattle from Ulupalakua Ranch by sea. Where the restrooms are located at the park at Makena Landing there was a cow pen. They chased the pipi (cow) inside and then they chased them out to the beach to the launches. They would strap one cow to each side of the launch and drag them out to the boats. The cows would swim out and they would lift them into the boat.

Ulupalauka had a big slaughter house in the area. It was first at Kana'ena where the lava flow stops where all the people go snorkeling. Then it moved to Makena Landing. The slaughter house attracted too much sharks which was about the time they stopped utilizing Makena Landing to transport cattle.

Mr. Chang recalled that the area where the Eardmen family lives now was called Apuakehau (translated to "where the hau tree is"). The area fronting the Eardmen family's house has a fish pond. During his childhood, Mr. Chang would go down there with a bag pole (net has two poles), throw stones and make a lot of noise, and the Weke or Pananuu would go inside. The area is no longer as good because the inlet has been ruined. Mr. Chang suggested that the wall be reconstructed.

Mr. Chang noted that at one time, Maui had a road completely circling the island – the Kahakai Trail on the ocean side. He recalls the controversy over the old King's Highway involving the old road fronting the Maui Prince Hotel. His father along with Dana Hall, Leslie Kuloloio and George Ferreira through Hui Ala Nui O Makena fought to keep the King's highway open. Today it is a walkway providing access. Cultural access continues to be an issue in areas such as Olowalu in West Maui and Holokai Road in Haiku.

Mr. Chang remembered Makena as an open space area before people started living there. You were able to come to the area and not feel like you were trespassing, but you feel like you are trespassing now. People behaved differently back at those times. When you came to Makena you picked up your opala (rubbish) after you left and kept the place clean. Today, people go down to Makena and dump their cats, dogs, rubbish and all their old junk. People just dump rubbish out of their car. Mr. Chang expressed concern that we are losing the old Hawaiian names for the places in Makena. The names of the places in Makena have changed. You need to know the areas that are named separately as you go along this place. Mr. Chang suggested keeping the old place names instead of adopting new names. Some of the coastal place names that he recalled are shown on Figure 8 that precedes this page.

Aside from general comments related to coastal development on Maui it did not appear that Mr. Chang had concerns related to the proposed Honua'ula project.

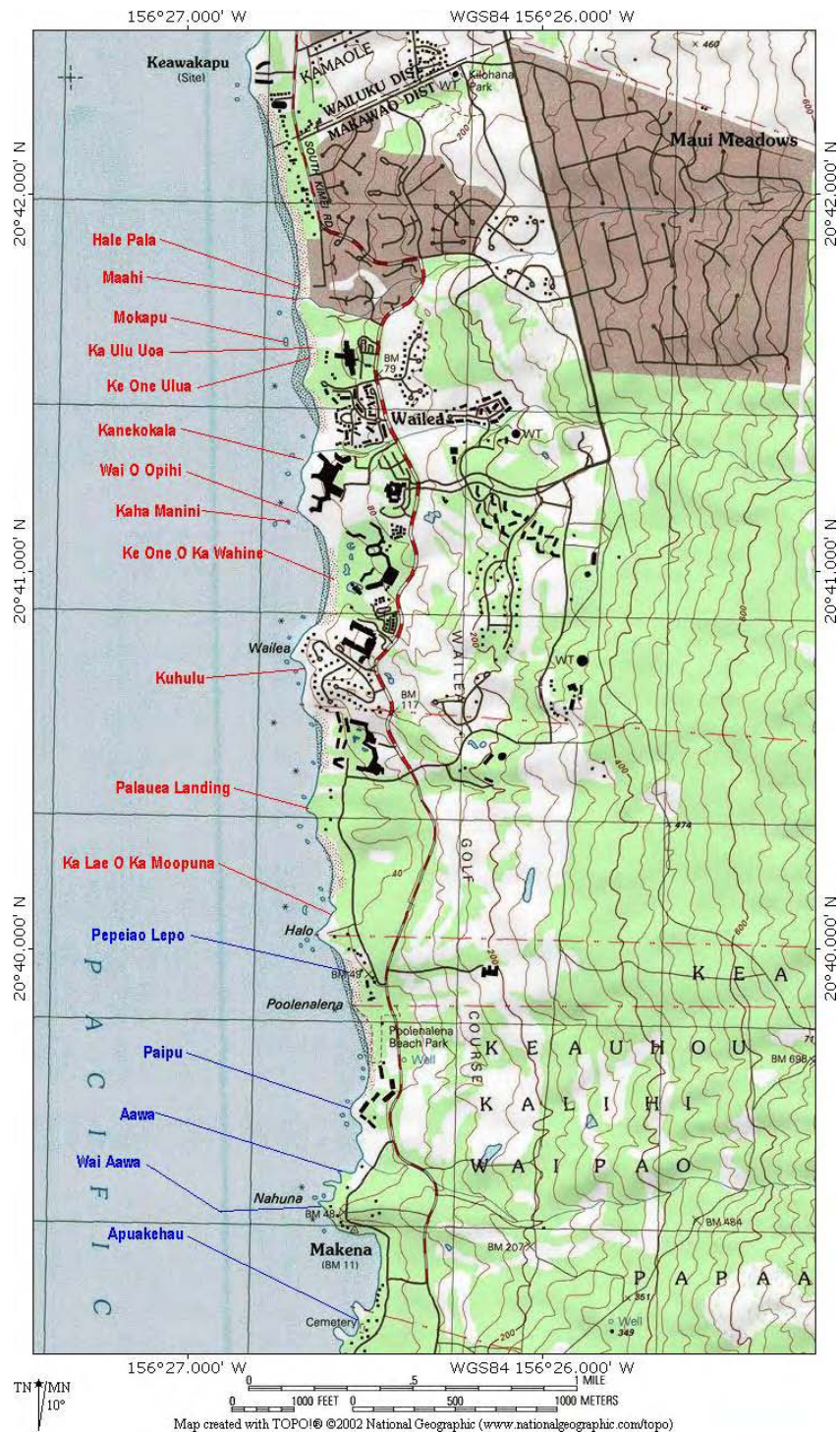


Figure 8a. Traditional Placenames for Coastal Areas in the Honua'ula Region (north) Recorded by Mr, Eddie Chang, Jr. (blue) and by Ms. Inez Ashtdown (red)

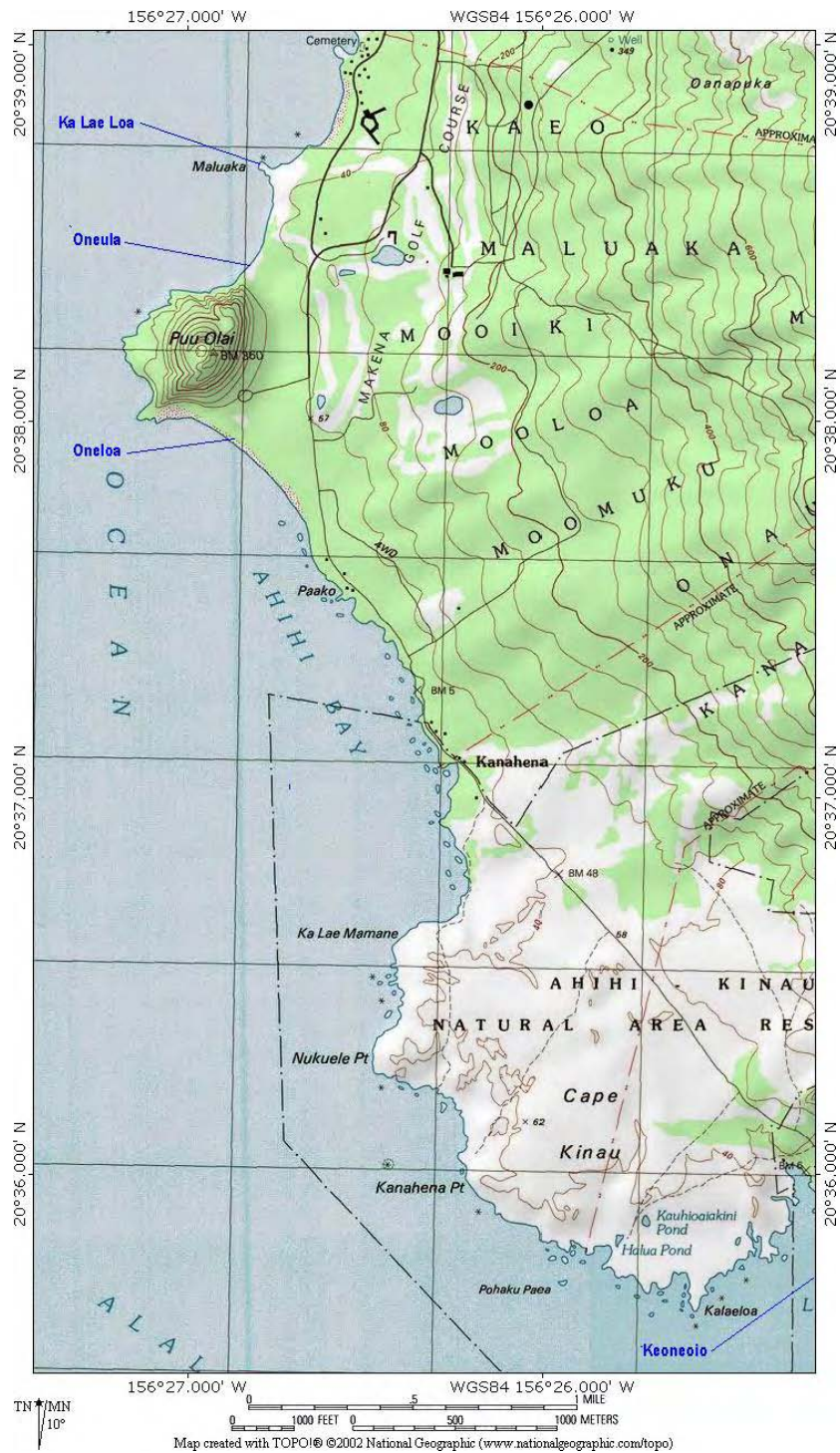


Figure 8b. Traditional Placenames for Coastal Areas in the Honua`ula Region (south) Recorded by Mr, Eddie Chang, Jr. (blue) and by Ms. Inez Ashdown (red)

### **Stanley Ahana Chock**

Mr. Chock was born in Honolulu, Hawaii on May 13, 1933 and given the name Stanley, Ahuna Chock by his parents Patty Lou Kanoho and Clarence Ahana Chock. Shortly after he was born, he was sent to live in Pulehu`iki in Kula, Maui to live with his mother's sister, Hattie Kanoho. Mr. Chock also spent most of his childhood in Kahakuloa, in the northwest region of Maui. His uncle, Chares Kanoho is buried a Keawala`i Church in Makena.

As a young boy, Mr. Chock would visit his mother and father in Kihei. He recalled visiting his parents who lived near the Suda store in north Kihei. He also recalled using one main road to travel down to Kalama Park.

Mr. Chock also recalled visiting his Uncle Charlie who lived in Makena. Mr. Chock reported that his Uncle Charlie lived in a home located along the shoreline. During the interview, Mr. Chock recalled looking from the kitchen of his uncle's home and being able to look straight down the ocean. He also remembered heading to Makena on a dirt road to go fishing with other boys from Kahakuloa. After catching fish, the fishermen would soak the fish with salt found on the beach. Mr. Chock indicated that he and his friends and other boys would fish for `Uhu and Palani in Makena. He remembered an abundance of fish in this area and using harpoons to spear fish from the reef. Other than fishing, there was no mention of other cultural practices that occurred in the region during the interview with Mr. Chock.

During the course of the interview, Mr. Chock did not appear to have any specific concerns related to the proposed Honua`ula project.

### **Eugene C. "Herman" Clark, Sr.**

Eugene C. "Herman" Clark was interviewed by Kellii Taua of Hana Pono LLC on October 30, 2008. At the time of the interview, he was seventy-seven years old and was practicing the art of reflexology (healing with hands) through the Chinese-Hawaiian way.

*'I do massages; I do lomilomi and all that. I do adjustments and all too. And then in '98 before my boy died I went up to Spokane, Washington and fixed a broken hip for a woman who called for me and I saw the x-rays and all that. I put her broken hip back I stay one month up there I have to work twice a day so don't get blood clots. Until today every Sunday she call me up, "Jean I'm all right and I'm walking, I'm dancing." I said, "Good." And nothing is bothering her and I'm really happy about that.'*

Mr. Clark's mother was born on Kaua`i and was of Chinese-Hawaiian ancestry and his father was Sergeant Clark who was part of the Hawaiian National Guard back in 1935. Mr. Clark has lived on Maui since 1935 when his family moved to the island. He went to school at St. Anthony and Maui Vocational School. Upon finishing school, Mr. Clark worked for 3-4 years (during the war) in the Ammunition Depot at Pearl Harbor before returning to Maui for employment. He married Margaret Mahi from Iao Valley and together they had six (6) children, one of whom passed away at a young age.

Mr. Clark lived in the Kihei region when he was attending school. As a child, he used to spend a lot of time helping his parents with the breaking of rocks in the yard of this home on what is now known as Kenolio Road:

*'All rocks, blue pohaku and I learned how to at 11 years old. I used an 18 pound sledgehammer. I dig 'em out, I put the bar in there I move 'em, I move 'em, I move 'em. I crack 'em all then I get this old pickup truck, my father myself and my brother we converted that 1934 Chevrolet into a truck. And then I put all the rocks on it and I stuck it all behind by the end of the property. Then was so high already- was about 8 feet high already so my father decides to give to the County because he was good friends with the County and all that. So he tell them come get them and they made the stone wall in Kalama Park. You know where the parking lot all the blue rock?'*

*'They see me how I work cracking rocks and all that and one was Kenolio's son and tell me, "Jean boy you're a strong boy." I said, "My mind is to help and clean up the property." That's how I felt. Even my own children I no let them go down the pool hall and all that, no. Think about your hands and what your hands bring in for you. Fishing, I take them on my father's boat going fishing and we always get extra fish we sell for make expense back for repair the boat, paint the boat and all that there. And get extra money I give them. That's how life was. Same with catering, I cook for the Stouffer Hotel for 22 years doing luaus. One night we had to do four luaus in one night.'*

He recalled that Kenolio Road was, at that particular time, the main road through Kihei:

*'Never get the front street in the south road no more this was the main street. This was only sand and oil, sand and oil. They throw the oil they throw the sand on it. Then only few houses over here down to Maui Lu and then it cuts back down. Go by where Maui Lu used to be and then go short distance and then get sand again before Azeka's and all that. Before you go to Maui Sunset and all that sand and oil, sand and oil that's how it was.'*

During the interview, Mr. Clark recalled that, as a child, the Kilohana Street area (in the vicinity of the Honuaula project area) of Kihei/Wailea was barren with boulders and kiawe.

In talking about the lands to the south of Kihei, Mr. Clark remembered driving down in a truck to the Makena area when the only form of access to the area was a sand and dirt road that went all the way to La Perouse Bay.

*'All dirt road then when you come down to the lava flow it's all, you know gravel like from the rock.'*

He also remembered a man called Sam Po who was a caretaker a home near La Perouse Bay. Sam Po was a big man who used to be a fisherman:

*'...he used to throw net a lot in Mākena Beach and that's how all the farmers used to come down bring vegetables he go throw net catch manini and stuff exchange. That's how it was.'*

He noted that the people from Kula would either walk or drive down the Old Ulupalakua Road to the coast to exchange goods such a fish and vegetables near the old Chang Store in Makena.

Mr. Clark was also a keen fisherman during his youth and fondly recalled the times when he would used to go on fishing and camping trips with friends and family:

*'...sometimes we as boys, we go and camp all one night you know. Because we go diving, we young yet, we like dive and bring fish home for eat. That was our, my mother said you always, if you going for something you always don't say you going fishing or whatever you say holoholo that's the Hawaiian way. You come home with fish, with squid like that there but never say you going fishing for fish or squid because you going come home white washed. Right?'*

*'I loved to fish with my father. I put the, I take a tube I put a little ply board make it round tie 'em up with the tube put my okala inside there and swim up to shore and I go throw net. Young, I was young age yes. My uncle made me a throw net so he taught me how to throw net and I catch Moe, Holehole. I not going throw on any kind fish I look. He said, "You look for that fish, you look that fish the color you can tell. But when the fish stay over there all get coral head. You try go pick up the net you no go stick your hand inside there-too much puhi. (Laughter) Broke the coral the net stay tangled with and then you can get 'em." That's what he tell me so that's how I do. No go stick your hand inside there because all white water yeah?'*

Mr. Clark noted that he would spend much of his time along the coast in Kihei but, once in a while, would venture Upcountry to chase girls. In talking about the increase in deer population in the region:

*'Ah, the deer was coming in-I think was back in the late '80's. That's the last time I remember because they was raising sheep's up there then the deer came in. Whoever brought it- I don't know who brought it and that's terrible now.'*

In discussing his thoughts about the Kihei area in general, Mr. Clark expressed concern about the level of development around his home in Kihei.

*'...the place is all developed now with houses or condominiums coming up. Too much down here and we don't have too much water our water pressure dropped down quite a bit. And how the County making that problems, right? Why somebody getting paid under the table? That's what I feel, I feel something that it's wrong. That's how I feel brother, I going to tell you that here, it's too much. And the traffic and the road is not set for all the traffic and all that there on the South Kihei Road and that's how I feel. Why they should develop so much in Kihei? Like sometimes I think number 2 Waikiki we going be.'*

*'...A lot of places I know a lot of white man who got money and you cannot even go down to the beach to go and swim and walk on the sand. They're all trying to put a stop to that. That's no good, the beaches all for everybody.'*

During the interview session, it did not appear that Mr. Clark had any specific concerns regarding potential cultural impacts related to the proposed Honua'ula project.

### **Jimmy Gomes**

Mr. Gomes, 61 years old at the time of the interview, was born in Puunene on Maui and is married with three (3) children (1 boy and 2 girls). Mr. Gomes has been employed by the Ulupalukua Ranch for the last 6 years and is currently its Operations Manager. Aside from his



employment activities, he has visited the lands owned by the ranch for the past 50 years – from the time when the Baldwin and Erdman families still owned the land.

In discussing the current business activities of Ulupalukua Ranch, Mr. Gomes stated that the ranch covers approximately 20,000 acres stretching from 6,000 feet down to sea level and spread across 10 miles from East to South. The ranch currently runs 2,300 cows and calves and is involved in a breeding operation through a firm called The Maui Cattle Company which raises cattle from infancy to slaughter. Mr. Gomes noted that The Maui Cattle Company represents a partnership of local ranchers including Haleakala Ranch, Ulupalukua Ranch, Kaupo Ranch, Hana Ranch, and Nobriga Ranch. This collaborative effort by the ranches was undertaken in an effort to develop a sustainable local beef market and to avoid the escalating shipping costs of exporting cattle to the mainland and beyond. Mr. Gomes hinted at the success that the Maui Cattle Company is presently enjoying by saying that demand now exceeds what the company is able to bring to market. In addition to the cattle in the breeding operation, Mr. Gomes also mentioned some other business ventures currently being pursued by the ranch including the Tedeschi Winery and a 123-strong elk breeding operation, the meat of which is sold in various forms in the Ulupalukua Ranch Store as elk burgers, steaks, and loins.

During the interview, Mr. Gomes also took the opportunity to describe a dry land restoration project that has been ongoing at the ranch for the last 25 years which includes the replanting of Koa and A'ali'I on the upland portions of the property. The ranch has also been able to form a lumber company as a derivative of this conservation program, which uses the eucalyptus, koa, and cypress pine harvested from the ranch lands. He said that the material is harvested, milled, and used in the local production of sustainable flooring and paneling products and also in the manufacture of bookcases and furniture. Mr. Gomes said that this lumber operation has proven to be a successful business venture for the ranch. He also proudly announced that the main office was recently renovated using over 90% of these locally produced sustainable products.

Mr. Gomes went on to talk about the importance of Paniolo or cowboy culture to the upcountry areas of Maui. According to Mr. Gomes, some of Ulupalukua Ranch's employees are third or fourth generation cowboys whose ancestors worked the lands at the ranch:

*“We have Ikua Purdy, who is a well-known Paniolo that went to Cheyenne, Wyoming in 1908 and won the steer-roping championship. Well, you have his sons that worked here on the ranch at Ulupalukua. You have his grandsons that have worked here at the Ulupalukua Ranch. That's three generations.”*

Though ATVs are now also used to access certain portions of the ranch characterized by old lava flows and other rough terrain, the majority of the land is still accessed and worked by cowboys on horseback. There was reference made during the interview to the sheer natural beauty of the ranch and surrounding lands and that workers at the ranch feel fortunate to have the opportunity to be a steward of the land:

*“Where can you go and pop a gate open and all that you hear around you is just animals? The view that you have to see, such a beautiful place to be in. The quality of life, you know? Is such a blessing to be here. It's not really work to be here. To come onto the aina and be stewards of it and try to see that you would like to have it when you leave maybe a little better place than when you came. Be a better land steward, keep the land, malama pono the aina.”*

When asked about the Honuaula project area, Mr. Gomes noted that the land was formerly owned by Ulupalukua Ranch a number of years ago. He also mentioned that the ranch has been granted authorization by the current owners to use a portion of the land for raising cattle in the interim while development plans for the project are finalized. The use of the land for cattle grazing has the additional benefit of reducing the amount of fuel available for potential wildfires during the summer months.

Though not in opposition to the Honuaula project, Mr. Gomes did mention that the lower slopes of the Haleakala are considered very suitable grounds for raising cattle. This is mainly due to the warmer temperatures and the prevalence of nutrient-rich grasses, such as Buffalo Grass, at lower elevations.

*“We like that country down there to raise our steers and our heifers. It’s a shame if it ever becomes development that we can’t run cattle in it and keep more open space. But as I say, I work for a ranch and I’m proud of it, but I’m prejudiced to say it. I believe in sensible development. I believe that everybody needs to do what they need to do. I’m not against it, but for us, we love to put cattle where we know we can get the best gains for the buck.”*

Aside from discussing the suitability of the land for grazing activities, it did not appear that Mr. Gomes had any specific concerns related to the proposed Honua`ula project

#### **Kevin Mahealani Kai`okamalie**

Kevin Mahealani Kai`okamalie was born in Keokea on Maui and, at the time of the interview, Mr. Kai`okamalie was in his early forties. He was raised in the Honua`ula region, but also lived in a variety of locales on Maui. His family on his father’s side has resided there in the region for at least seven (7) generations. Mr. Kai`okamalie noted that Honua`ula encompasses Keokea to Kanaio and all the ahupua`a in between, including Paeahu and Papa`anui.

Mr. Kai`okamalie’s recollection of the region was the existence of many native plants, which were endemic to Hawaii. He took an interest in botany from when he was roughly 11 or 12 years old and was able to learn from noted local botanists. Mr. Kai`okamalie recalls trekking through gulches in the region and finding endemic plant life, such as an uncommon Hawaiian fern. However, he noted the ruin of much of the native plant life in the region over the last few decades with the introduction of pigs, goats, cattle, and deer to the area.

Mr. Kai`okamalie did not mention any specific, culturally significant practices occurring in the region. In general terms, he felt that the existence of a wide variety of endemic plants contributed to the cultural significance of the area. Mr. Kai`okamalie stated that the region is culturally valuable “not just because of the cultural sites that exist there but the botanical treasures. And it separated us [Hawaiians], the plants separated us and it allowed us to have a culture.”

Based on the cultural value of the area, it is Mr. Kai`okamalie’s opinion that development should be concentrated in areas where there will not be further desecration of the Hawaiian culture. He prefers that future development occur on lands cultivated in sugar rather than at Honua`ula. Mr. Kai`okamalie noted, “places like Honua`ula, Kahikinui, Kaupo, again should be taken out of the development realm. Just because it’s the last Hawaiian places on the island of Maui, in my opinion.”

### **Ransom Arthur Kahawenui Piltz**

Ransom Arthur Kahawenui Piltz was interviewed by Kelii Taua and Kimokeo Kapahulehua of Hana Pono LLC on February 15, 2006. The following is a summary of his interview:

At the time of the interview, Mr. Piltz was 66 years old and married with two children - a 37 year old son who worked as an electrical engineer in Honolulu and a 34-year old daughter who worked in the family's electrical contracting business as an estimator.

Mr. Piltz was born on February 20, 1939 at Maui Lani Hospital in Wailuku (at the present site of Hale Makua) and was raised on Maui up until graduation from high school. After attending Kamehameha High School in Honolulu, he attended the University of Dayton in Dayton, Ohio where he studied Business Management. Following graduation from college, Mr. Piltz held several positions before starting work for an electrical contractor in Dayton. After acquiring skills in this area of expertise, Mr. Piltz and his family made the move back to Maui in September 1993 to start working for his father's business, Piltz Electric.

During the interview, Mr. Piltz noted that he had served on the Maui Planning Commission and was currently serving a one-year term on the State Land Use Commission. He also stated that he had recently submitted an application to extend his time on the SLUC by another four (4) years at the request of the governor and that the appointment was pending approval by the State Senate.

In discussing his family roots, Mr. Piltz said that he was part of the 130-member Kukahiko family which has roots in the Makena Landing area of Makena.

*'Well, you know when my mom was mainly, they lived mainly in Kihei. But their family was right down there in Makena, near the Makena Landing and involved with the Kukahiko's and, you know, John Kamaka, John and Kamaka Kukahiko.'*

*'We relate back to the lands that they owned back there and a lot of it was right there at the Makena Landing. In fact, we have a gravesite near there where we now have the Kukahiko family built a beach home. And I was involved in trying to save that piece of property and making sure that we have this piece of property that will be there in perpetuity. We're finding it very difficult now because we had one piece of property that we had to sell because of taxes. And later on we had to sell another piece of property because of taxes. And there was one piece left there, right next to the grave, and with the money on the sales of those properties, we were able to build this home. And that's for family use. But the real problem that we're having now is that before we built a house the taxes were twelve thousand dollars a year. This year it's thirty two thousand dollars. Our interest for the property, what it was, two thousand dollars. This year it's eight thousand so we're looking just on those two items, taxes and interest, forty thousand dollars. For a Hawaiian family to try to retain beachfront property, you have to have an unlimited amount of funds, or have some way of making money. And it's very difficult. Most of the family members that we have can't afford to spend or help pay for this. So we have to go out and raise funds, one way or another, so that we can retain this in perpetuity. It's going to be difficult.'*

In recalling memories from his youth in the Kihei-Makena region, Mr. Piltz stated that certain parts of Kihei and the Makena area were difficult to access during the wartime. He remembered

there being a military guard station at Auhana Road which prevented unauthorized people from traveling into the Makena area.

*'Past there you had to go up Ulupalakua and if you were in good graces with Ulupalakua Ranch then you could get the keys and you could come on down and make your way down to the landing.'*

He also added that many of the beach parks known today as Kamaole I,II and III and Kalama were used as exclusive recreational areas for military officers and other personnel and that there were many buildings along the beach in these areas. Mr. Piltz recounted the days when they would used to dress-up in helmets that they would find following beach landing exercises that the military used to conduct along the beaches in the area.

In relation to the Honuaula area in particular, Mr. Piltz noted that a road had been built by military to facilitate access between Kihei/Makena and the upcountry areas. This road went right up to the old Fong Store.

*'Well, a lot of it was trails with cattle making their way down. And then eventually Ulupalakua Ranch made their roads. And then there's one road that goes pretty close to where Honuaula is and that was built by the military to get up to Kula. And it goes right up to the Fong Store. So there's a direct road that comes straight on down, right behind Fong Store. You can see that it's still there.'*

*'A lot of those roads were built by the military and it was just so that they could get into the area and they can protect it.'*

*'...you know at one time that road from Ulupalakua down to Makena was opened. And even though it was unpaved dirt road and the Ranch, all they asked for was that the County hold Ulupalakua Ranch harmless on insurance. And that never happened.'*

*'And even at one time a lot of people had keys to the gates to get in and they'd go hunting and all that kind of stuff. But because of many abuses by some of those people, they'd make copies and give it to somebody else and then they destroy the land and injure the animals in the area. So they just stopped it.'*

During the interview session, it did not appear that Mr. Piltz had any concerns regarding potential cultural impacts related to the proposed Honua`ula project:

*'I don't recall any (cultural sites) that my parents ever talked about in that particular area, especially in Honuaula. Most of it was in scrub land and the only time any of the land was being used, from what I understand, was when the military came in for their exercises. And that was later in the fifties.'*

*'You know, I saw this (Honuaula Project) when they brought it to, you know I was on the planning commission for five years. And when they first came to us and reviewed they told us of the original plans which was a lot bigger in size. Two golf courses and now it's downsized to one golf course and just home sites. Had I been the ruler of the land I would look and say this is good because it can provide. If you look at what the taxes you can get out of it. Most of these homes*

*will be used for part time residents. They're less impact on the environment because they're not going to be here all the time. But it provides employment because somebody's gotta take care of the property while they're not here. And the taxes that's generated out of this is something that too many times those that do not want development come in and say, 'well it's no good, you're raping the land. We don't want you using up our resources.' On these type of developments you have to look further than what's going to be built. It's what they can produce to us that live here. We're requiring them to do affordable housing.'*

Toward the end of the interview, Mr. Piltz offered the following comments about the need to adequately plan and provide for Maui's growing population:

*'.....I think our County government has taken the step forward in correcting itself. But it's not, no more building because here's one of the things that too many people failed to recall. If nobody else came to Maui to live or build, there's still going to be growth. Children are still going to be born. Children are going to graduate from High School. People are going to need jobs. And that's growth. And you have to provide for what's growing. And now with an influx of new people coming in, they've gotta pay their fair share.'*

#### **Mildred Ann Wietecha**

Mildred Ann Wietecha is a lifelong resident of Kihei. Her mother was Violet Thomson of the Thompson Ranch in Kula and her father was Alex Akina of Akina Bus Service. One of her brothers, Douglas Wayne Akina, now runs the Akina Bus Service.

In relation to the Kihei area, Ms. Wietecha recalled that her grandfather had once donated some of the family's land on South Kihei Road to both the Mormon and Catholic churches. In addition to other businesses, Mildred noted that her father had a wood cutting business, which involved harvesting kiawe in the area and supplying it to the plantations.

During the interview Ms. Wietecha did not recall any other Hawaiian families living in the Kihei area, except the Hoopii family that lived by the cove. She did note, however, the Plantation Store in Kihei that was managed by the Ventura family and which sold men's shirts and fabrics. She also remembered the Tokokio Store which sold groceries and was located on the current site of the Foodland supermarket.

Ms. Wietecha emphasized that while the Wailea area was not considered part of the plantation and consisted mainly of pasture lands, there were several plantation housing communities (Japanese, Filipino and Portuguese) in the area. The workers living in these areas would have had to commute to Puunene to work in the plantation fields. In speaking specifically about the Honua'ula property, she noted that there were never any homes in this area of Kihei/Wailea and that it was characterized by kiawe trees. The beans were often picked from these trees for use as pig food.

In regards to cultural activities in the area, Ms. Wietecha said that her father had a successful fishing company and that he had provided employee housing for his boat crew in the Kamaole area of Kihei. She recalled helping with the pulling in of the nets as a small child.

It did not appear that Ms. Wietecha had any specific concerns related to the proposed Honua'ula project.

### **Discussion of Findings**

Each of the individuals interviewed had something to contribute about life in the Honua`ula District and the surrounding areas. The three most knowledgeable individuals regarding the subject region were; Messrs. Edward Chang Jr., Kevin Ka`iokamalie, and Ransom Piltz. These three individuals, all related to the Kukahiko family of Makena, grew up in different time frames, lived separate lifestyles, but all three speak the same language about the land and the ocean of the Honua`ula region. Mr. Eugene Clark interestingly spoke of the relationship between the upland farmers and the coastal fishermen, a traditional pattern of life that continued over centuries in the Honua`ula region.

The concerns raised by the oral interviews addressed the deleterious effects of development in general on the region and no specific concerns were raised that related to the proposed Honua`ula project. These concerns included impact on coastal fishing, the rising property taxes that make it difficult if not near impossible for Hawaiian families to maintain any coastal property in the subject region, shoreline access in developed areas, gated communities, the loss of traditional Hawaiian place names, the potential loss of good grazing land for cattle, the desecration of Hawaiian culture, and the desire to keep new development out of the region. None of the interviewees shared any proprietary knowledge about specific traditional cultural resources or practices within the boundaries of the project area.

## **CULTURAL RESOURCES PRESERVATION PLAN**

Historic preservation initiatives must take into consideration the most effective, yet practicable, means of meeting the various needs of the community including those that pertain to; the landowner, neighboring residents, regulatory bodies, Native Hawaiian organizations, and other interested parties and individuals. Generally, the implementation of these initiatives must also follow regulatory compliance guidelines.

What becomes clear upon reviewing many previous archaeological reports and their recommendations, are the changing perceptions and philosophies that have taken place over a fairly short period of time; two to three decades, regarding preservation of archaeological resources in the modern era. The earlier convention, from the 1950s and 70s, shows a tendency for preservation of only “prominent” or “aesthetic” sites, often in isolation, with very little surrounding buffers. Hindsight shows that such “simple accommodation” of cultural resources served primarily to save selected sites from destruction, but did not contribute much more to interpreting the prehistory or history for the general public. In the 1980s and 2000s, the focus, reflecting a more “environmental approach,” appears to have shifted to the preservation of larger complexes, sometimes referred to as “precincts,” that better embody, not only the functions and spatial relationships among the various remains, but also retain a sampling of the surrounding environment. The emphasis shifted from simply preserving “sites” to preserving representative portions of a “cultural landscape.” More recently, these initiatives have further evolved to encompass, cultural and biological landscape restoration, such as exemplified in the number of proposed preservation plans for the subject Honua`ula Development.

At the same time, related changes have come in the manner in which members of the community perceive the various elements of preservation and take a more active role in planning, implementing, and at times driving the preservation initiatives. The potential for educational, academic, cultural, and traditional practice opportunities are being actively explored and pursued. Thus, in the twenty-first century, the emphasis is towards a more pro-active coordination among the cultural and archaeological proponents together with the owners and developers, so that the archaeological elements can be viewed and interpreted as one of the components that define the cultural context of a region. Care must be taken to make a clear distinction between folklore and contemporary fable.

In the Honua`ula development area, the accumulated body of archaeological data is available and the extant sites have been protected in a large private holding of an owner who is highly

amenable to not only mitigating, but avoiding when feasible, the potential adverse effects of proposed development on the cultural resources. These factors facilitate planning and implementation of historic preservation-related activities and ensure continuity of a consistent process. Current protection of the resources is also enhanced by restricted access and future disposition through more flexibility in avoiding significant resources and the increased capacity for accommodating *in situ* preservation strategies.

### **PRESERVATION PLAN VIEWPOINTS**

Two viewpoints for the current, as well as all, cultural resources preservation plan(s) can be described as follows:

#### **Regional**

On a broader perspective, this plan takes into account the archaeological and cultural context of the whole region and considers site distribution within traditional land-use boundaries, not modern land ownership boundaries, when evaluating and recommending sites for preservation and possible interpretation. Thus, knowledge of the site-types represented in the preservation initiatives of neighboring land-owners is an important aspect guiding the preservation program for the Honua`ula Development Area.

#### **Project Area**

On a project-area-specific level, this plan, following conventional regulatory requirements, necessarily evaluates the extant sites within the context of the discrete project area. Criteria such as age and function, as well as frequency of site-type representation, shall be applied towards the evaluation and selection of sites for various types of preservation from within the population of extant sites in the project area.

#### **Chronological Context**

One of the key considerations is the age of the remains being preserved and interpreted. In an area such as Honua`ula with traditional life-ways and land-use being impacted relatively early in the historic period through events such as the arrival of cattle, age determinations of extant remains are extremely important. This is important not only for the accurate representation of the time period being interpreted, but in understanding the foundational shift in land-use from essentially shoreline to mountaintop within the bounds of an *ahupua`a* to circum-island, lateral movement across multiple *ahupua`a* and *moku* boundaries. Thus, recognition of the changes in settlement patterns, site densities, and site types is essential for accurate and meaningful preservation planning. Careful archaeological data gathering, for those sites with no associated oral



information, is often the only way that such age determinations can be made; as an example, to determine the individual ages of the various components of a multi-feature complex that may have been continuously occupied over an extended time period.

### **IDENTIFICATION AND DESCRIPTION OF RESOURCES**

Knowing the types and numbers of elements that make up the available resources is an important initial step in formulating a preservation program. There are two main classes of resources; cultural and archaeological. These are briefly identified and described in the following sections.

#### **Cultural Resources**

Although archaeological resources comprise a part of the cultural resources and are more readily identified, quantified, and evaluated; other aspects of cultural resources are sometimes not as apparent and not as easily identified and evaluated. This is especially true of non-material regional resources, such as place names and specialized protocols, since the expertise is only found in persons with intimate or long-term knowledge of the subject region or particular locality. These individuals must first be identified, searched out, and consulted, if acquiescent.

#### **Cultural Consultation**

During the initial planning stages of the proposed Honua`ula development, several on-site tours and discussions involving the archaeological and cultural components were held with various members of the community. An informational presentation was given to the Maui Cultural Resources Commission. Pertinent input, received informally at these sessions was taken into consideration to come up with provisional recommendations and after further consideration was included in the current plan. An example is the recommended preservation of the Site 1/200 wall.

Specific input was also sought from key individuals and Na Kupuna O Maui. A number of valuable recommendations resulted from initial discussions with an in-house cultural group consisting of Ms. Hokulani Holt Padilla, Mr. Kimokeo Kapahulehua, Mr. Keli`i Tau`a, and Mr. Clifford Naeole. The Native Hawaiian organization, Na Kupuna O Maui, under the leadership of Mrs. Pattie Nishiyama and their regional representative, Mr. Kimokeo Kapahulehua, retains the primary role in consulting with the owner and in interacting with other Hawaiian organizations regarding matters related to cultural preservation, protocols, and practices. Following a series of Maui County Council hearings, conditional zoning was granted for the Honua`ula Project. To fulfill one of the stipulated conditions, public input was sought prior to preparation of the current plan. Upon evaluation of the responses, pertinent factors were addressed in the current plan.

### **I Kū Mau Mau**

Traditional

An ancient chant that was used by our ancestors. It was also used by KCC members in the upland forests of Maui as we pulled out the *koa* log which then became our *koa* canoe, Ku Koa Manutea. This chant carries a lot of *mana* and provides spiritual uplifting. Today, we continue to chant *I Kū Mau Mau* with an understanding of *kaona* (“hidden, double meaning”). Although we are no longer in the forest of the uplands, this chant still brings us together and asks us to work together to accomplish our goals.

One: *I kū mau mau*

One: Stand up in couples

All: *I kū wa*

All: Stand in intervals

One: *I kū mau mau*

One: Stand in couples

All: *I kū wa*

All: Stand in intervals

One: *I kū mau mau I kū hulu hulu i ku lanawao*

One: Stand in couples. Haul with all your might. Under the mighty trees.

All: *I kū wa*

All: Stand in intervals

One: *I kū lanawao*

One: Stand up among the tall forest trees.

All: *I kū wa*

All: *I kū wa huki I kū wa kō I kū wa a mau*

All: *A mau ka e ulu e huki e*

All: *Kūlia!*

All: Stand in intervals. Stand in intervals and Pull. Stand at intervals and haul. Stand in place and haul. Haul the branches and all. Haul now. Stand up my hearties. Hold your breath now. It moves, the God begins to run.

### **Oral Traditions**

Starting from mythology and legends that included references to places in the region, there are other well-known stories and folklore recounted for generations by the inhabitants. Two such sayings are cited in a preceding section. The compilation of not only this conventional folklore, but the recording of individual stories and experiences of area *kupuna* are invaluable resources that aid in interpreting the unique aspects of a particular region. Much information regarding traditional place names, protocols, practices, as well as glimpses of daily life were gained from oral interviews conducted in conjunction with both the current plan and the cultural impact study.

## **Maui Ke Kupua**

by Keli'i Tau'ā

Maui in ancient times was a super-demigod throughout the Pacific Islands and received much praise for all his feats. When speaking of Maui the demigod, he and his brothers were identified as Maui-mua, the eldest; Maui-waena, the second; Maui-iki-iki, the smallest and Maui-akamai, the smartest. Maui-akamai was given credit for all of the great deeds.

*Hui – 'O wai 'oe ?  
Maui ke kupua*

Hey, who are you?  
Maui the demi-god

*Eia au o Mua ka hiapo*

I am Mua the eldest

*Maui ke kupua*

Maui the demi-god

*Makua kane Akalana*

I am the father

*Wahine Hina-a-ke-ahi*

I am the mother

*O luna, o lalo, o uka o kai*

We are above, below, in the uplands and the sea

*Eia no mākou*

Here we are - o Maui

*Maui ke kupua*

Maui the demi-god

*Eia au o Waena ka lua*

I am Waena the second

*Maui ke kupua*

Maui the demi-god

*Makua kane Akalana*

I am the father

*Wahine Hina-a-ke-ahi*

I am the mother

*O luna, o lalo, o uka o kai*

We are above, below, in the uplands and the sea

*Eia no mākou*

Here we are - o Maui

*Oia ka hana 'āpiki kekahi o Maui*

Here are the rascal activities of Maui

*O ka ua mua ia, paio haka, hina ua kia`i*

First, quarrel, fall, guard

*O ka ua alua ia, Ki`i ka pu awa hiwa*

Second, take the black awa

*O ka ua akolu, ke ka`eku`e o ka `ahu`awa*

Third, the sedge

*O ka ua aha, o ka `ohe o Kane a Kanaloa*

Fourth, the bamboo of Kane & Kanaloa

*Maui ke kupua*

Maui the demi-god

*Eia au o Ki`iki`i ke kolu*

I am Ki`iki`i the third

*Maui ke kupua*

Maui the demi-god

*Makua kane Akalana*

I am the father

*Wahine Hina-a-ke-ahi*

I am the mother

*O luna, o lalo, o uka o kai*

We are above, below, in the uplands and the sea

*Eia no mākou*

Here we are - o Maui

<i>Maui ke kupua Eia au o Akamai ka muli loa Maui ke kupua</i>	Maui the demi-god I am Akamai the last son Maui the demi-god
<i>Makua kane Akalana Wahine Hina-a-ke-ahi O luna, o lalo, o uka o kai Eia no mākou</i>	I am the father I am the mother We are above, below, in the uplands and the sea Here we are o Maui
<i>Oia ka hana `ā-piki kekahi o Maui</i>	Here are the rascal activities of Maui
<i>O ka ua alima, o ka pae humu O ka ua aono, o ka nu`u O ka ua ahiku, me ka Manai-a-ka-lani lou (a) na o nā moku, e hui ka moana kahiko ki`i ana ka `alae nui a Hina</i>	taboo enclosure at chief house or heiau high place fishhook hook the islands catching the mudhen of Hina
<i>O ka ua hope, kīlika ke kaula a Maui i ka Lā Lilo mākali`i i ka Lā, lilo ke kaula a Maui</i>	the last wrestling w/the sun Winter was the suns, summer Maui
<i>O kaula i ka ho`ūpā`ūpā Puni Hawai`i, Puni Maui, Puni Kaua`i, Puni O`ahu</i>	rubbing up & down circling Hawai`i, Maui, Kaua`i O`ahu
<i>Hā`ule i Hakipu`u i Kualoa O Maui-a-ka-malo O ka ho`okala kupua o ka moku</i>	passed at Hakipu`u, Kualoa Maui of the Malo releasing the islands
<i>he moku – no `ā hui hou o Maui</i>	An island We will meet again

### **Cultural Practices**

The variety of cultural activities known from the region, not only includes indigenous Hawaiian practices such as the planting of *uāla* and the associated rituals, but also those that were introduced historically by other ethnic groups that immigrated to Hawai`i. The following discussion shows that some of these were continuation of traditions and practices associated with a specific cultural group, while others came about as a reaction to local environmental conditions or other unique situations, such as Haleakala's rain shadow or the roaming herds of wild cattle. Many traditions were modified and adapted. A few had tremendous and long-term impact on Hawaiian culture and history.

### **E Hele Mai Nei Au**

Traditional

<i>E hele mai nei au</i>	I have come
<i>E noi ia `oe e Kane</i>	to request you o Kane
<i>E la `au e ola ai ku`u kino o pu`uwai</i>	Medicine for my body
<i>I ulu iluna</i>	that grew above
<i>I ku iluna</i>	that stood above
<i>I lala iluna</i>	that branch above
<i>I lilo iluna</i>	that opened its flowers above
<i>I `opu iluna</i>	that budded and leafed above
<i>I mohala iluna</i>	that full-bloomed above
<i>I pua iluna</i>	that flowered above
<i>I hua a `o`o iluna</i>	that bore fruit & matured above
<i>I pala iluna e e</i>	that ripened above
<i>Ānāma, ua noa</i>	

### **Eia ka `ai**

Traditional; From *Sites of Maui* (Sterling 1998:10)

<i>Eia ka `ai</i>	Here is the food
<i>Eia ka i`a</i>	Here is the fish
<i>Eia ke kapa</i>	Here is the kapa
<i>Nou e Ka`ala-miki-hau</i>	For you, Ka`ala-miki-hau
<i>Nana ia`u kau pulapula</i>	Look upon me your devotee
<i>I mahi`ai</i>	That I can cultivate the ground
<i>I lawai`a</i>	That I may fish
<i>Kuku kapa</i>	And beat the kapa
<i>`A`e ola ia`u, Kanui</i>	Grant life to me, Kanui

### **Traditional Hawaiian**

As told by the persons interviewed as well as through the results of other research, the Honua`ula region was noted for an abundance of different types of fishing and gathering from the ocean. The fish caught involved shoreline, reef, and pelagic species. The deep ocean fishing was done using the *wa`a*—outrigger canoe. The ancient Hawaiians used nets as well as hook and line methods with tools made from plant, animal, and lithic raw materials. Maly in *He Mo`olelo `Aina No Ka`eo Me Kahi `Aina E A`e Ma Honua`ula O Maui*, cites articles from a native newspaper in 1902 that described two kinds of net fishing, *Hoauau* and *Hoomoemoe* (2005:41).

Due to the arid climate, the variety of agricultural products was relatively limited and the inhabitant probably depended on exchanges with inland farmers for some of their staples. The dominant cultigen appears to have been sweet potato, although dry land taro, sugar cane, and yams are also mentioned. Honua'ula produced sweet potatoes enough for the local families as well as Irish potatoes for exporting to California during the Gold Rush and the Irish potato blight.

Evidence of recurrent seasonal habitation as well as some permanent and temporary habitation can be found in the archaeological record. There also seem to be localized innovations of site types and exploitation of zones of micro-climatic variations.

### **Paniolo**

The *paniolo* or cowboy was introduced into the district with the advent of ranching in the mid-1800's. The original *paniolo* (meaning "Spanish," probably a transliteration of the word *español*) came from Spain. They came to teach the Hawaiians how to become cowboys. At that time Hawaiians did not have horses and had no understanding of how to manage large numbers of cattle. The *paniolo* came to teach horse-riding, herding, and other ranching skills. Some Hawaiian individuals excelled as cowboys and are still remembered today as Champions of National Competitions on the mainland United States. The introduction of horses and other beasts of burden, namely donkeys and oxen not only facilitated the transportation of people and goods from place to place, but influenced changes in the traditional *mauka-makai* concept of land division and use into circum-island, lateral patterns.

### **Chinese**

Eddie Chang, one of Hana Pono's interviewees, is a son of a Chinese immigrant. His lifestyle is a testament to the assimilation of the Chinese into Hawaiian society early in the historic period. The inter-marriage of Chinese male to Hawaiian females provided the Chinese with the opportunity to build on and possess Hawaiian lands. All foreigners into the islands recognized that, in order to build their lives and their wealth it was imperative to own land. On the other hand, the Hawaiians, whose values were different, never questioned the foreigners' intentions.

### **Other Ethnic Groups**

Probably resulting from early attempts at commercial agricultural pursuits involving sugar-cane ceasing relatively earlier and never experiencing the large-scale growth when compared to other areas of the island, ethnic groups associated with plantation labor was not well represented in the subject region. Plantation camps, affiliated with large-scale sugar cane and pineapple cultivation,

with communities of Filipino, Japanese, and Portuguese were located in Wailuku, Puunene, and Lahaina. Some Portuguese *paniolo* lived and worked in the *mauka* portion of the region in Ulupalakua. Thus, ranching became the commercial activity with longevity in the Honua`ula region.

### **Archaeological Resources**

Generally, the archaeological resources of an area can be divided into two major categories based on their period of origin; prehistoric and historic. In Hawai`i, the prehistoric period ends in A.D. 1778 and the historic period is defined as starting from that year to an ever-changing sliding scale of fifty (50) years preceding the current year (ie. for 2009, any remains dating from 1959 and older is legally defined as “historic”).

#### **Prehistoric Period**

The sites representing this period can be defined as Indigenous Hawaiian or Traditional Hawaiian and consist solely of features constructed of indigenous materials such as earthen terraces; dry-masonry, stone structures; or modified natural features such as overhang and lava tube shelters. Sites from this period may range in chronology from around A.D. 400 to A.D. 1778 in different parts of the Hawaiian islands, but in Honua`ula the early part of the range, with a few exceptions, is more likely around A.D. 800-1000. Researchers have subdivided the prehistoric period into smaller increments that represent the progression of human adaptation and occupation, from Polynesian discovery to Western contact, on each of the major islands and for the Hawaiian archipelago in general. As discussed in an earlier section, 32 of the 40 sites are provisionally interpreted to represent traditional-type sites (see Table 2). Fourteen (14) of the fifteen (15) sites, recommended for preservation, are also in this category (see Table 1).

#### **Historic Period**

The sites representing this period, generally exhibit the largest diversity in form and type. Although during the early years of the historic period, not much change was seen from the traditional or indigenous Hawaiian site types in areas other than those localities that experienced early Western contact and subsequent urbanization. The earliest indicators of the advent of the historic period were the artifacts and the exotic materials they were made from; glass, metal, and ceramics. The time lag in the distribution of these goods can often be seen in direct proportion to the distances from the dispersal centers. After a few decades, the style of structural features, the various components of sites, and building materials were influenced by the outside world. One rather unique aspect of the Honua`ula region was the introduction of cattle during the early

historic period. Because the cattle were gifted to a high chief, they were considered *kapu* and could not be harmed. Thus, allowed to roam and graze freely over the land, the wild cattle quickly became a scourge to farmers and other inhabitants of the region. A localized site type, the enclosure wall, developed as a reaction to the marauding herds of wild cattle. Thus, many sites from this period are protected by a perimeter wall surrounding areas of varying sizes from single dwellings to whole complexes occupying several acres in size.

With the decline of traditional life-ways, land boundaries, and religious practices; tremendous changes took place in the towns, villages, and hamlets throughout the islands. The introduction of cattle, commercial agriculture, private ownership of land, advent of Christianity, and Western mercantilism brought irreversible changes to the landscape as well. People from Asia, Europe, and other parts of the world immigrated to Hawai'i.

In the project area, 8 of the 40 sites are interpreted to represent historic period sites (see Table 2). One site, the long wall that separates the southern portion from the northern portion of the project area has been provisionally recommended for preservation (see Table 1).

#### **SUMMARY AND DESCRIPTION OF PRESERVATION METHODS**

A cultural resource management program that is well-planned and judiciously implemented balances the preservation component with a data recovery component that will contribute to the available body of archaeological data and enhance the interpretive value of the *in-situ* physical remains. Eighteen (18) of the 40 total sites have been recommended for data recovery and 7 have been slated for no further work (see Table 1). A data recovery plan articulating the scope and methods for each site designated for further data recovery shall be prepared for review by SHPD and submitted under separate cover.

A summary of the conventional preservation methods are presented in this section. The various procedures and considerations described guide the formulation of appropriate criteria and guidelines for the historic preservation program involving the proposed Honua'ula Development area. In the current project area, a total of fifteen (15) archaeological sites are recommended for *in situ* preservation. Fourteen (14) of these occur within the southern section (Fig. 9) and one solitary site occurs in the northern section (Fig. 10). Each of the sites are briefly described along with the recommended preservation measures for each site.



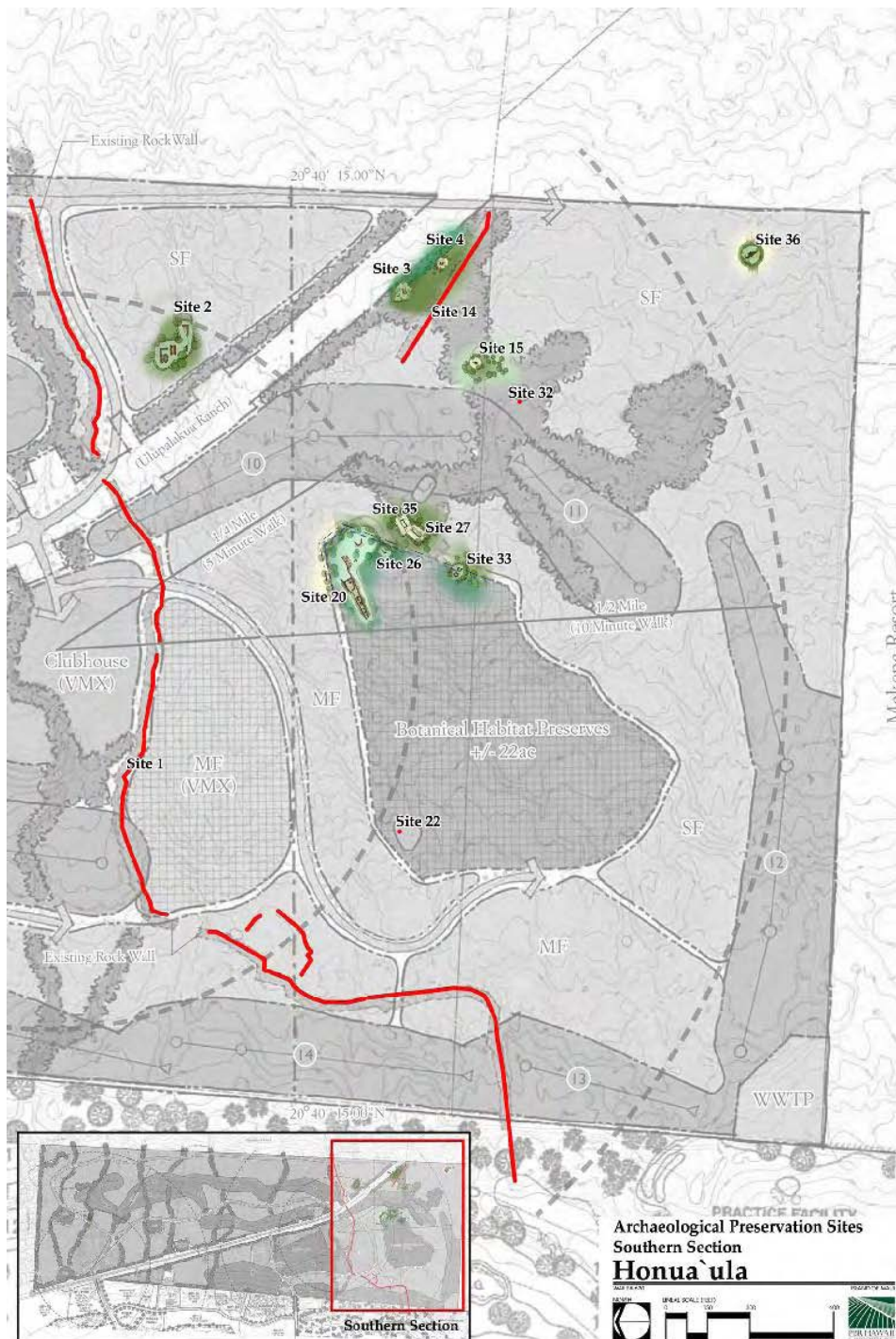


Figure 9. Locations of All 14 Sites Slated for Preservation in the Southern Section

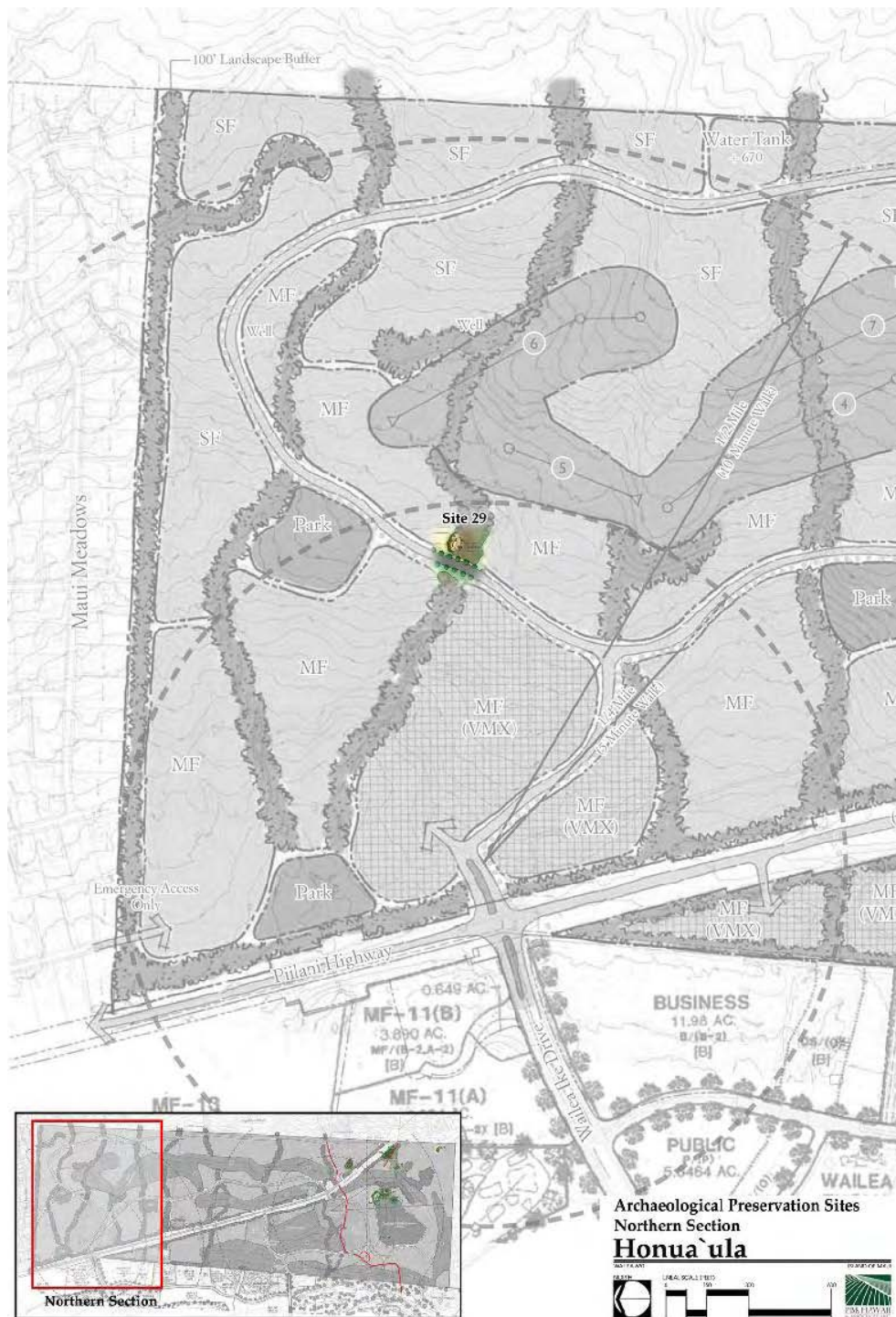


Figure 10. Location of Site 29, the Solitary Site in the Northern Section

### **Selection Criteria**

Fifteen (15) of the 40 total sites are recommended for preservation. The current procedure presented an opportunity to revisit these recommendations in the context of input received from the public solicitation, thus Site 29 the solitary site in the northern sector was added to the preservation category. The criteria for selection of sites for preservation include the following:

1. The selection of sites and complexes for permanent *in situ* preservation that best represent particular chronological periods, functions, and the specific intermediate inland activity zones and micro-environments of the subject region;
2. The selection of areas with easier and safer accessibility when such choices are available and warranted;
3. The preservation of sites and localities that can be used for an integrated interpretive program throughout the property, *ahupua`a*, and its neighboring areas;
4. The preservation of religious and confirmed burial sites (currently none) with restricted or exclusive access for Native Hawaiian and confirmed descendent visitation;
5. The selection of sites and complexes for further data recovery procedures in order to enhance the archaeological data base and the interpretation, as well as the interpretive value of the preservation areas;
6. The selection of those sites that best represent the assemblage of sites present in the project area and
7. The selection of those sites that occur in areas that will not be impacted by proposed activities and have potential to yield additional data for data banking.

### **Preservation Alternatives**

The nature of preservation can vary based on the desired disposition of those sites slated to be preserved. Generally, appropriate measures are articulated in a preservation plan that is reviewed and cannot be implemented until approved by the State Historic Preservation Division. The identification and implementation of appropriate short-term or interim site protection measures are important to minimizing the potential adverse effects of construction activities and inadvertent encroachment during construction. Likewise the identification and implementation of long-term or permanent site protection measures are important to the continued protection of archaeological and cultural resources. The alternatives are discussed in the following section.

### **Short-Term Preservation Measures**

The following tasks are important primarily in ensuring that, during construction, inadvertent damage or other adverse impacts do not befall sites slated to be preserved. These include:

1. Pre-commencement meetings to inform all pertinent parties regarding the locations and buffer zones for all sites slated for preservation in or near areas of potential effect (APE),
2. The erection of temporary construction fencing (orange plastic) or other visible markings defining the no encroachment buffer zones around the perimeter of sensitive areas,
3. If warranted, the installation of protective supports or covers to better protect the integrity of fragile or delicate features,
4. Regular monitoring of preservation sites and construction activities; and
5. Following completion of construction, ensure transition to permanent preservation measures.

### **Long-term Preservation Measures**

The two typical categories of the long-term or permanent preservation method are passive and active as described below:

#### **Passive Preservation**

Sites in this category do not undergo any interpretive development, occur in areas that can be avoided by development, and are left as is. This category is sometimes referred to as “data banking.” Most sites in this category are not intended to be permanently preserved, but are anticipated to undergo data recovery procedures in the future, presumably when more improved data gathering techniques and refined analysis technologies are available or on large tracts of land where development is intended to take place in incremental phases.

#### **Active Preservation**

Sites in this category are chosen for their interpretive potential. Their selection may be based on aesthetic, academic, or cultural representation values. Different levels of interpretive development may be undertaken, including; stabilization, partial or complete restoration, and/or reconstruction. Signage maybe involved and details regarding access and protocols will need to be worked out. Religious and burial sites will have restricted access by appropriate practitioners and lineal descendents.

### **Technical Aspects of Preservation**

Specific aspects regarding preservation have resulted from incorporating some of the public input into the draft preservation plan. The elements of the plan for which community input, especially from Native Hawaiian groups, are incorporated include:

1. The mode of preservation, passive or active, recommended for specific sites;
2. The nature of access to religious, ceremonial, and confirmed burial sites;
3. The determination of appropriate traditional protocols and practices;

4. The size and types of buffer zones and appropriate protective barriers;
5. The need for any stabilization or restoration;
6. Whether signage is appropriate and if so, the type, design, and content of the signage;
7. The types of native flora to be used for landscaping or barriers; and
8. The establishment of educational and community stewardship programs.

All of the queries that have been addressed will be evaluated for inclusion with the site-specific recommendations. However, details such as the design, type, and contents of signage; as well as determination of the appropriate native flora to be used for landscaping need to be finalized for property-wide application also conforming to design guidelines of the development. A selection of native flora, represented in the area and considered suitable for use as vegetation buffer includes: *ʻaʻaliʻi* (*Dodonaea viscosa*), *awikiwiki* (*Canavalia galeata*), *ʻilima* (*Sida fallax*), *kolomana* (*Senna surrattensis*), *maiapilo* (*Capparis sandwichiana*), *maʻo* (*Abutilon grandifolium*), and *naio* (*Myoporum sandwicense*). In general, the site type, site number, a brief narrative, and wording requesting respect for the site shall be included in all signage. Final approval for signage will also be based on SHPD review and concurrence to the narrative contents.

The wording for the signage shall be similar to the following templates:

SIHP No. 50-50-14-4951  
 Hawaiian Steppingstone Trail for Traversing Aa Lava Lands  
 Pre-contact Period  
 Palauea *ahupuaʻa*, Honuaʻula *moku*, Maui Island  
 Please Respect and Protect this Significant Cultural Heritage

SIHP No. 50-50-14-200  
 Land Boundary or Cattle Exclosure Wall  
 Historic Period  
 Palauea *ahupuaʻa*, Honuaʻula *moku*, Maui Island  
 Please Respect and Protect this Significant Cultural Heritage

The size and types of buffer zones and even the necessity for protective zones around a site varies greatly with each site, the existing topography, or proposed land use of the surrounding areas. In some instances the natural topography or vegetation zones will constitute adequate protection from casual encroachment. In other areas, buffer zones may require a more clear demarcation, such as a wall, fencing, or plantings. Specific rules regarding golf play for sites in and around the golf course will be developed in conjunction with the course management and owner. Continued consultation with Native Hawaiian organizations, in coordination with Na Kupuna O Maui, regarding the implementation of proper cultural protocols for pertinent elements of the plan, will be maintained.

## **SITE SPECIFIC PLANS**

This section presents site-specific, short-term and long-term preservation measures for each of the fifteen (15) sites slated for *in situ* preservation. Illustrations and photographs of thirteen of the fifteen sites recommended for preservation, with preservation buffer detail drawings, are presented in Figures 10 through 34. Two trail segments (Sites 22 & 32) are not illustrated since Site 14 provides the best representation of the steppingstone trail type. The site numbers cited in the captions follow the sequence of numbers (1-40) in the left-most column of Table 1.

### **Site 1: Long Free-standing Wall**

This is the roughly 2700-meter long, free-standing wall that runs along the northern and western boundaries of the southern third of the project area (Fig. 11). This site traverses across Golf Course, Naturalized Landscape, Multi-Family Residential, and Village Mixed Use designated areas within the southern section of the Honua`ula development area. Generally, at the east/west trending segment of the wall, a roadway parallels the wall on the northern side at distances ranging from 2.0 to 30.0 meters away from the wall. In areas, the wall traverses along outcrop ridge-tops, especially at the *mauka* segment of the wall. This well-constructed, free-standing wall extends beyond the eastern and western boundaries of the project area. It appears to have served to prevent cattle going into the aa lands that comprise the southern third of the project area and is interpreted to originate during the early historic ranching period.

### **Buffer Zone**

A no encroachment zone of three (3.0) meters on each side of the wall, comprising roughly a six (6.0) meter wide corridor with the wall in the center is recommended for this site. In areas where the wall is constructed atop outcrop ridges, the ridge formation can serve as the buffer. Grading will be limited across this corridor, with the exception of existing breaches for roadways, the Pi`ilani Hwy extension corridor, and at four fairways. Any vegetation removal should be done manually.

### **Short-term or Interim Protection Plan**

The six (6.0) meter wide corridor should be clearly marked on the ground with stakes and flags or orange plastic fencing during the duration of construction activities to prevent any accidental damage to the wall. Special care should be taken to mark the wall ends at existing breaches to prevent further damage to the intact segments of the wall. The markings or fencing should be periodically monitored to ensure that they are in place and clearly demarking the buffer zone.



Figure 11. View of the Site 1 Wall Near Its Western Terminus to East

#### **Long-term or Permanent Preservation Plan**

The Site 1 wall shall be preserved by incorporation into the landscaping design and also within golf course roughs. Sections tumbled by deer and both ends at existing breaches should be stabilized and restored.

#### **Site 2: Feature Complex**

This five-feature complex (Figs. 12-13) is located east of the Pi'ilani Highway extension corridor and consists of a roughly 4100 square meter area. The component features consist of a meandering low wall; a low, oval clinker platform; parallel wall segments; a large terrace platform; and a small, walled overhang. This site complex occurs in an area designated for Single Family residential development near the northeast corner of the southern area.

#### **Buffer Zone**

A no encroachment zone five (5.0) meters from the exterior of the outer-most features shall be continuously delineated to define a perimeter around the complex (Fig. 14). In some areas, natural topographic barriers such as steep ridge-sides shall be incorporated as buffers.

**Short-term or Interim Protection Plan**

The perimeter of the complex should be clearly marked on the ground with orange plastic fencing during the duration of construction activities to prevent accidental encroachment by heavy equipment. The fencing shall be periodically monitored to ensure that it is in place and clearly demarking the buffer zone.

**Long-term or Permanent Preservation Plan**

The Site 2 complex, representing a probable agricultural/habitation compound, is suitable for permanent *in situ* preservation and interpretive development. Signage and possible inclusion in a self-guided walking tour trail network is envisioned. Depending on the immediate surroundings, either a vegetation or constructed barrier shall define the perimeter of this complex.

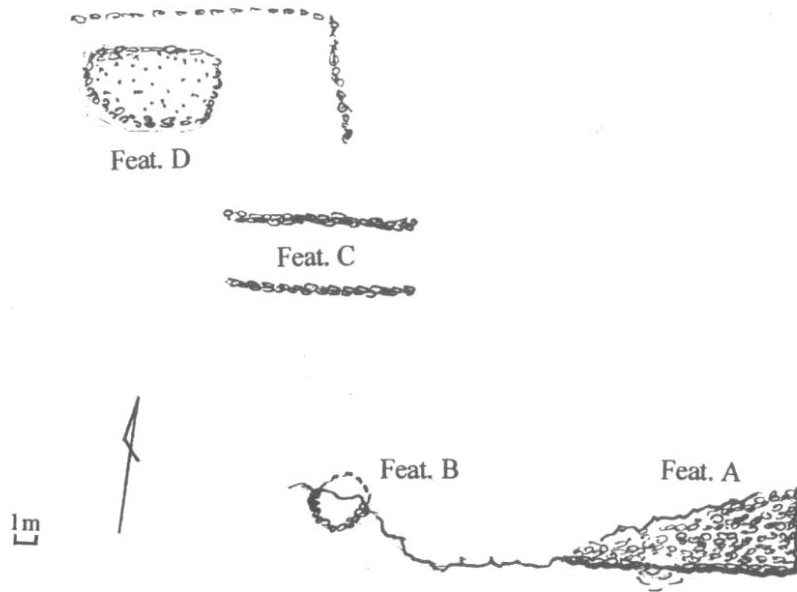


Figure 12. Plan View of Site 2\* (201) Complex





Figure 13. (top) Site 2 Feature A Platform to West



Figure 13. (bottom) Site 2 Feature C Parallel Walls to East



Figure 14. Conceptual Buffer for Long-term Preservation for Site 2

### **Site 3: Terrace Platform and Paved Area**

This site consists of a terrace platform (5.5 m long, 3.9 m wide, and 1.2 m high) and a small paved area (2.0 by 1.0 m and one stone high) located 6.0 m north of the platform (Fig. 15). The platform is constructed along the northern base of a sloping outcrop ridge and the paved area occurs fronting the platform in a low-lying, level soil area. This two-feature cluster occupies a portion of the Native Plant Conservation Area located within the Single Family residential area near the central portion of the eastern boundary of the southern area.

### **Buffer Zone**

A no encroachment zone five (5.0) meters from the outer-most extent of both features shall delineate the perimeter around this small two-feature cluster (Fig. 16).

### **Short-term or Interim Protection Plan**

The perimeter of this cluster shall be clearly marked on the ground with orange plastic fencing during the duration of construction-related activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone.

### **Long-term or Permanent Preservation Plan**

The Site 3 cluster, representing a probable habitation site, is suitable for permanent *in situ* preservation. Signage and possible inclusion in a self-guided walking tour trail network may be a possibility. Depending on the immediate surroundings, either a vegetation or constructed barrier shall define the perimeter of this cluster. If feasible, Site 4, the neighboring modified overhang shelter site should be included within an expanded preservation area with Site 3. The occurrence of Site 4 within the existing Pi'ilani Highway extension easement corridor facilitates the combined preservation of the adjoining sites.

### **Site 4: Modified Overhang Shelter**

This site is an overhang shelter measuring 3.7 m wide, 1.5 m deep, and 0.85 m high at the entrance. The area fronting the opening is modified by a 3.0 by 4.0 m level soil area enclosed by a U-shaped wall ranging in height from 0.2 to 0.8 m (Fig. 17). The exterior of the western portion of the wall is tumbled. This site is located roughly 30 m east of Site 3 in the same archaeological preserve within the Native Plant Conservation Area adjacent to the Ulupalakua Ranch easement corridor.

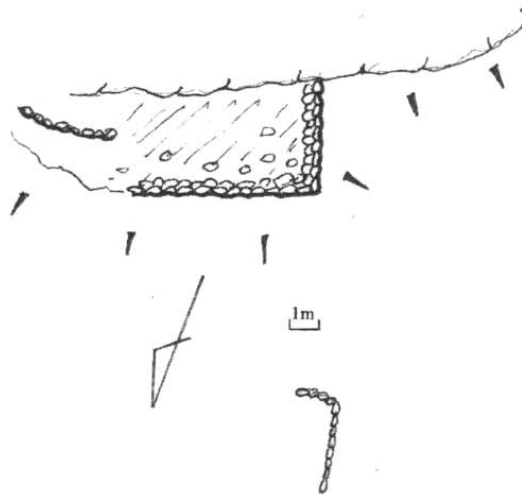


Figure 15. Plan View and Photo of Site 3\*(204) Platform to East

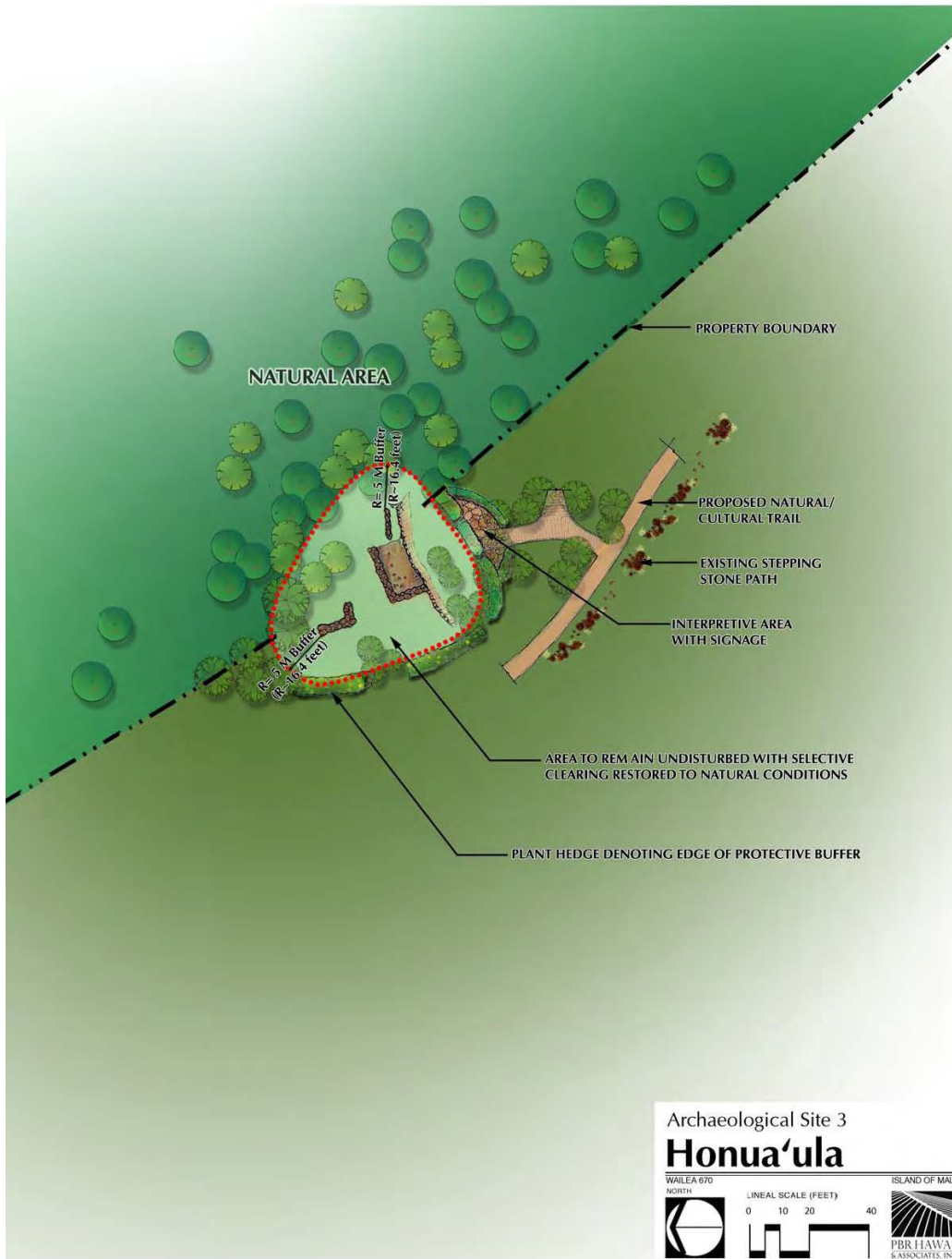


Figure 16. Conceptual Buffer for Long-term Preservation for Site 3

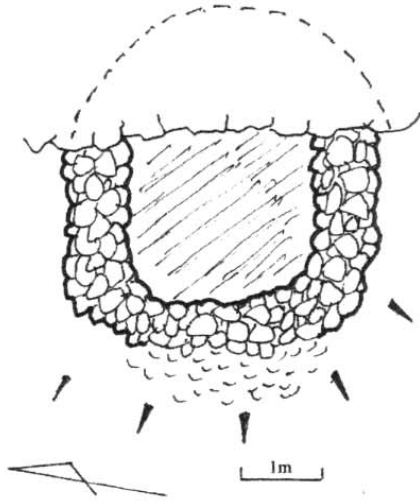


Figure 17. Plan View and Photo of Site 4\* (205) Modified Overhang Shelter to East

Site 4 cont'd

**Buffer Zone**

A no encroachment zone five (5.0) meters from the outermost extent of the feature as well as the outcrop ledge into which the shelter intrudes shall define the perimeter around this site (Fig. 18).

**Short-term or Interim Protection Plan**

The perimeter of this site shall be clearly marked on the ground with orange plastic fencing during the duration of the construction activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone.

**Long-term or Permanent Preservation Plan**

Site 4 is a good example of a modified overhang shelter used for traditional agricultural/seasonal habitation and appropriate for permanent *in situ* preservation. Signage and possible inclusion in a self-guided walking tour trail network may be a possibility. Depending on the nature of development in the immediate surroundings, either a vegetation or constructed barrier shall define the perimeter of this cluster. It may be feasible to interpret Site 4 within an expanded preservation area combined with Site 3.

**Sites 14, 22, and 32: Steppingstone Trail Segments in Aa Flow**

Site 14 is a discontinuous string of intact segments of a steppingstone trail located in an open aa flow near the boundary between Palauea and Keauhou *ahupua`a* at the eastern portion of the southern third of the Honua`ula Project area. The trail continues *mauka* into Ulupalakua Ranch property beyond the eastern boundary of the project area. Within the project area, this upper segment of the trail is discontinuous, but discernible over a length of roughly 200 meters by flat basalt slabs placed at 0.5 to 1.0 m intervals (Fig. 19). The alignment is oriented from southeast to northwest and several shorter discontinuous segments and/or branch trails also occur in open aa flows in *makai* portions of the project area. The steppingstones occur only within the aa flow areas and no formally marked trails are present along the pahoehoe outcrop ridges that are interspersed within the aa flow. This site, representing the longest of the remnant trail segments, occupies the same Native Plant Conservation Area as Sites 3 and 4.

Site 22 consists of two intersecting segments of steppingstone trails with four shallow, circular pits located in an aa flow in the central portion of the western area within the southern third of the project area, *makai* of the main jeep road. The north/south segment measures about 15 meters in

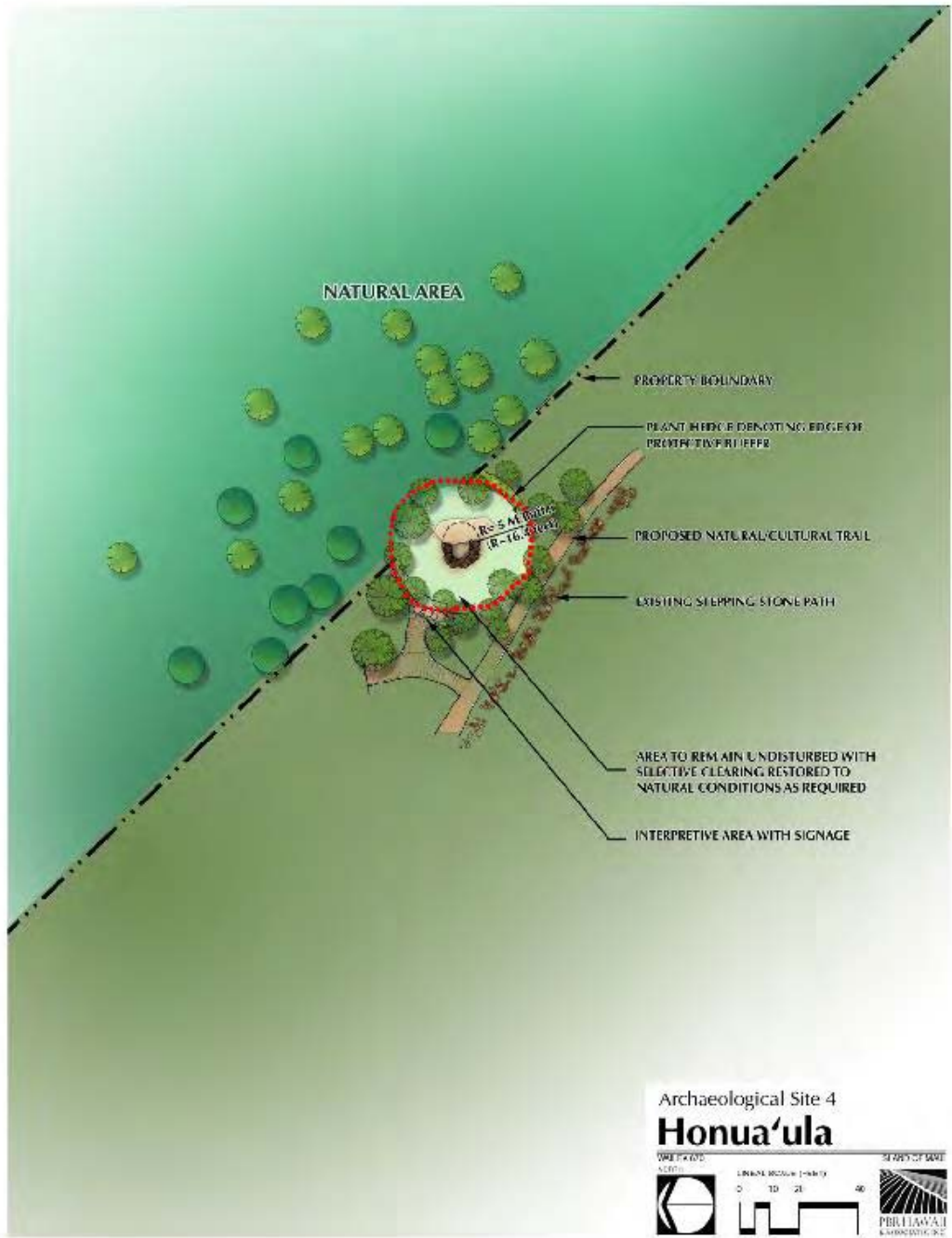


Figure 18. Conceptual Buffer for Long-term Preservation for Site 4



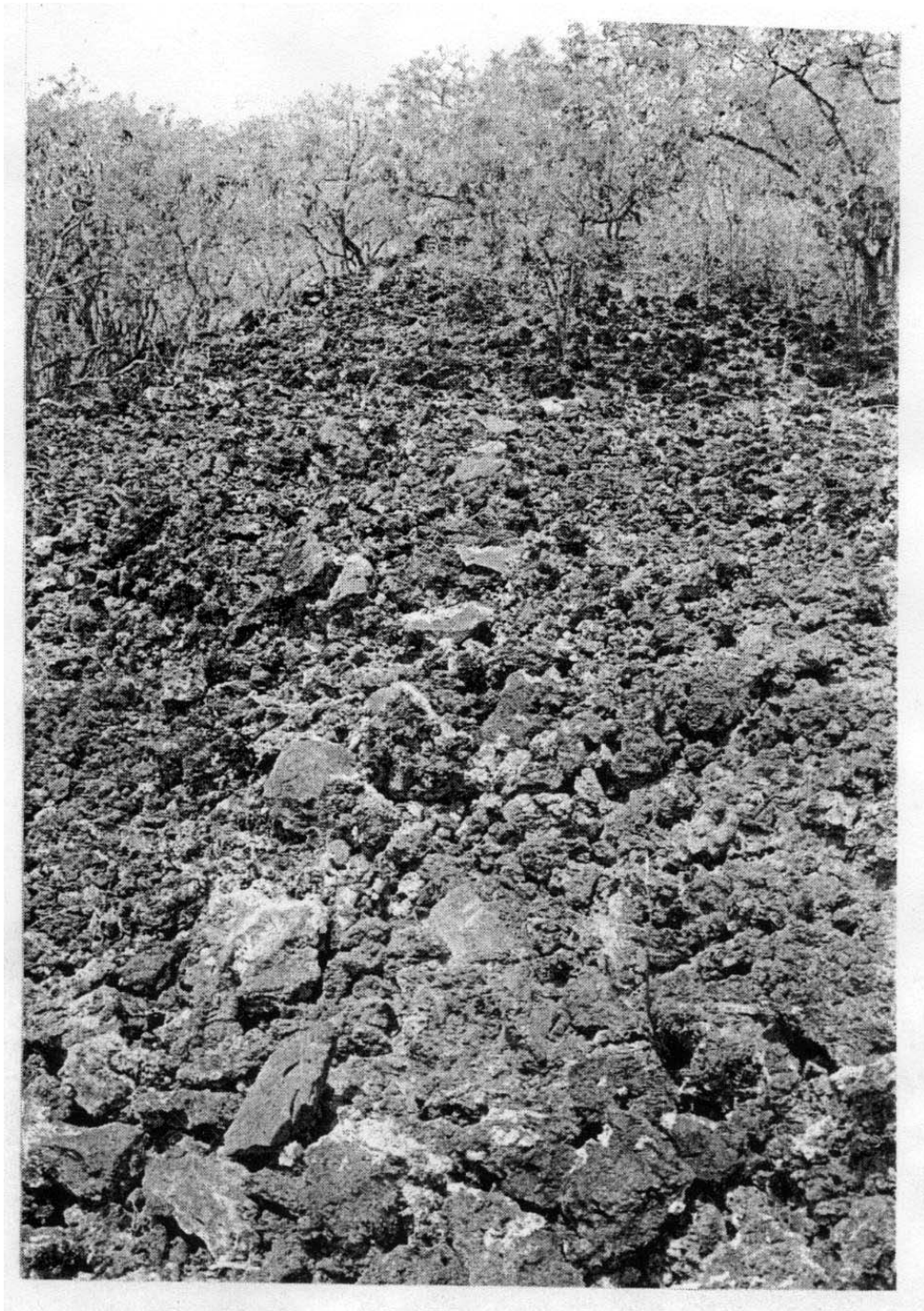


Figure 19. Photo of Site 14\* (4951) Steppingstone Trail in Aa Flow to West

length. The east/west segment measuring roughly 20 meters in length may be a continuation of Site 14 which is located *mauka* on the same flow. At the western or down-slope end of this trail, are 3 to 4 shallow, circular pit features in the aa. These apparently artificial pits, resulting from removing aa rocks and clinkers to form symmetrical shallow depressions, range in diameter from 1.0 to 1.5 m and between 0.5 to 0.7 m in depth. They vary in appearance from pits left by dead trees. This site occupies a small area in a northwest portion of the main Native Plant Preservation Area.

Site 32 is a short segment of a steppingstone trail located on an aa flow in the Native Plant Conservation Area east of the break between Fairways 10 and 11 in the southern third of the project area (see Fig. 8). This segment, oriented north/south, measures 5 meters in length and only 4 stepping stones are visible. This short segment of a steppingstone trail remnant will be preserved within Fairway 13 of the golf course.

#### **Buffer Zones**

The eastern ca 200-meter segment of the Site 14 steppingstone trail will be included within the 14-acre Secondary Native Plant Management and Enhancement Area. Thus, a dedicated physical buffer zone would not be necessary since a large portion of the aa flow surrounding this site will be maintained intact.

A ca 400 square-meter no encroachment area shall be reserved around the two intersecting trail segments of Site 22 to protect the trail segments as well as the adjacent pits. Site 22 will also be incorporated within the boundaries of the ca 22-acre main Native Plant Preservation Area.

Site 32 shall be protected by a 5-meter wide no encroachment area surrounding the short trail segment. The buffer zone will encompass roughly 150 square meters.

#### **Short-term or Interim Protection Plan**

The eastern-most end of the trail and plant preserve near the fence-line along the east boundary of the project area pose special concern since a roadway is proposed to be constructed paralleling the east boundary. Roughly 5 meters of the trail and the terrain west of the fence-line have previously been disturbed during clearing and installation of the existing fence-line. The upper or eastern end of the native plant preservation area shall be clearly defined with orange plastic fencing to prevent further disturbance and encroachment during roadway and other general construction activities. Clearly marking the perimeters of both the Secondary Plant Management and Enhancement Area as well as the primary Native Plant Preservation Area will ensure the

protection of Sites 14 and 22 during construction. Orange plastic fencing shall be installed around the perimeter of the buffer zone surrounding Site 32. All marked perimeters shall be periodically monitored to assess the condition and ensure the integrity of the no encroachment zones.

#### **Long-term or Permanent Preservation Plan**

Sites 14 and 22 steppingstone trails are suited for permanent *in situ* preservation and public interpretation. Signage and inclusion in a self-guided walking tour trail network may be appropriate due to its accessibility and occurrence within native plant preservation areas. Site 32 would be reserved for passive preservation.

#### **Site 15: Small Platform**

This site is a small platform (2.3 m long, 1.5 m wide, and 0.7 to 1.3 m high) built against the northern face of an outcrop ledge (Fig. 20). This platform occurs in a low-lying area within the gently-sloping, central portion of the eastern half of the southern third of the Honua`ula project area. This small site will be preserved within the Native Plant Conservation Area adjacent to the east of Fairway 10 Green of the golf course.

#### **Buffer Zone**

A no encroachment zone five (5.0) meters from the exterior of each side of this rectangular feature shall define the perimeter around this site (Fig. 21).

#### **Short-term or Interim Protection Plan**

The perimeter of this site shall be clearly marked on the ground with orange plastic fencing during the duration of the construction activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone.

#### **Long-term or Permanent Preservation Plan**

The morphological similarity of this site to some recently encountered burial sites further south in the Makena Resort property deems this site a candidate for permanent *in situ* preservation. Depending on the nature of development in the immediate surroundings, either a vegetation or constructed barrier may be appropriate to define the perimeter of this site. Based on the affinity of the morphology of this site to burials found in other areas of the region, passive preservation may be appropriate for this site. Limited exploratory testing to confirm the functional aspects of this site is recommended.

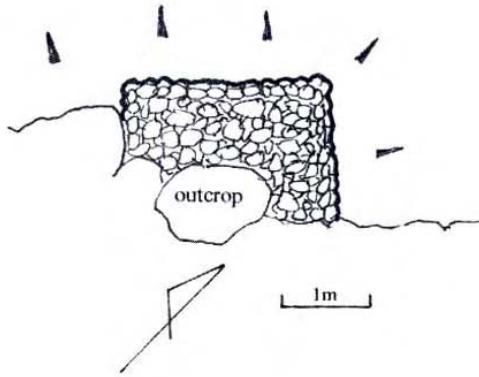


Figure 20. Plan View and Photo of Site 15\* (4952) Modified Outcrop Platform to Northwest

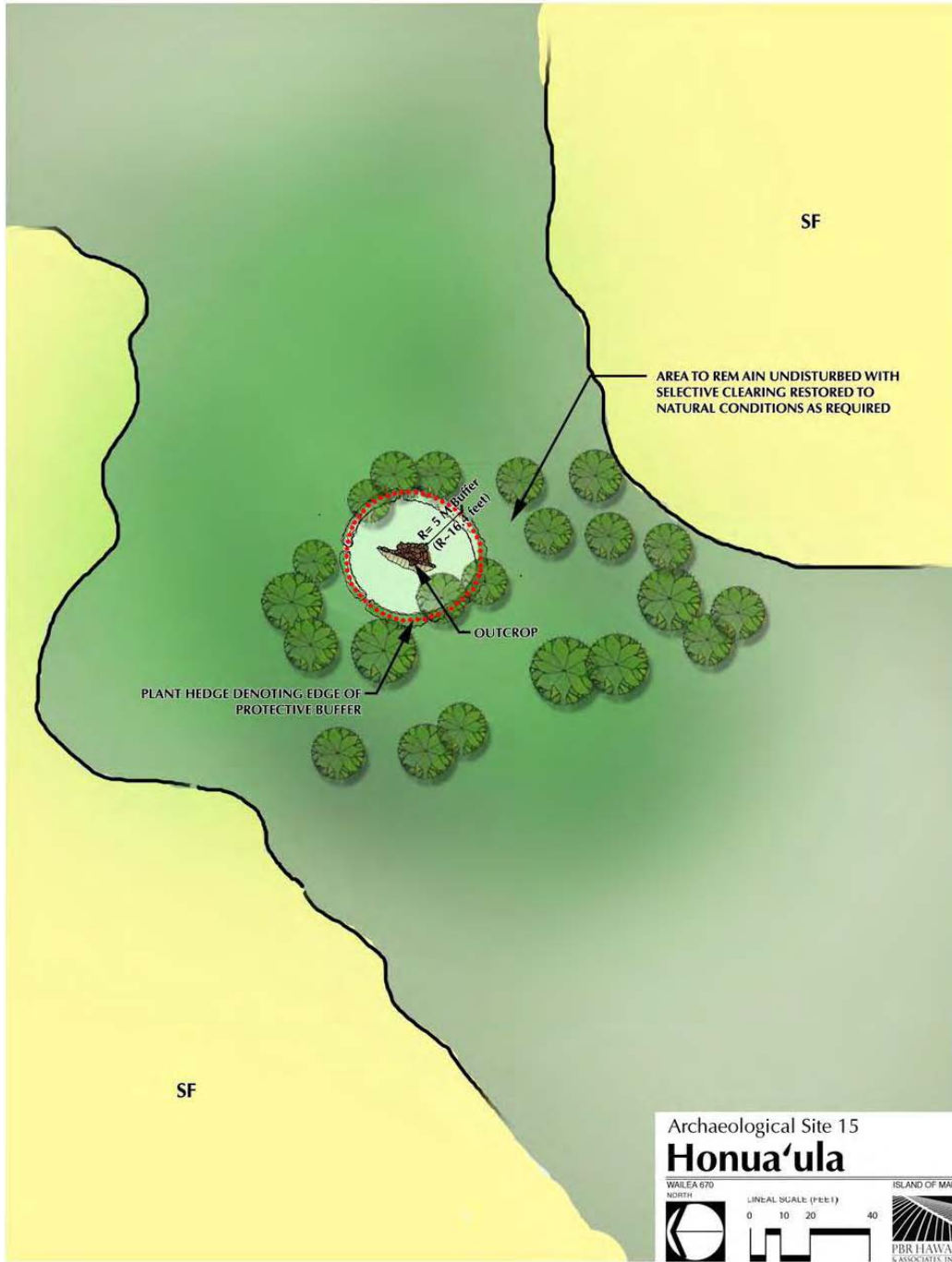


Figure 21. Conceptual Buffer for Long-term Preservation for Site 15

### **Site 20: Multiple Feature Ridge-top Complex**

This complex of 6 features is located along a ridge crest on the southern edge of a shallow gulch in the northeastern quadrant of the southern third of the project area (Fig. 22). This complex encompasses roughly 3000 square meters and measures 100 m (northeast/southwest) by 20-50 m (northwest/southeast). This multiple-feature complex occurs at the northeastern tip of the main Native Plant Preservation Area surrounded by an area designated Multi-family Residential.

**Feature A** is a complex of modified outcrops on the base of an outcrop ridge located to the east of the main complex. These features consist of marginal fill areas, single stone alignments, and crude mounds representing probable agricultural features.

**Feature B** is a C-shaped enclosure measuring 5.0 m by 2.8 m with dilapidated walls ranging in height from 0.20 to 0.45 m. The enclosure opens to the west and the interior floor is soil. The southern portion of this structure incorporates a large outcrop into the wall.

**Feature C** is an open earthen clearing, adjacent to the outcrop ridge. It measures about 15 m east-west and 6 m north-south. Several clearing mounds of rocks and cobbles occur in the area between this feature and Feature C.

**Feature D** is a small platform built up against the southern base of the ridge just 4 m southwest of Feature C. It measures 2.4 m square and 1.0 m high at its southern facing. Its northern side is incorporated onto a bedrock ledge.

**Feature E** consists of a rectangular enclosure with two adjoining walled areas and several small activity areas that level and descend down the top of a narrow outcrop ridge towards the southwest (Fig. 23). The enclosure measures roughly 5.5 m square, with walls ranging in width from .80-1.0 m and 0.70-1.4 m high. A free-standing wall adjoins the southern corner of the enclosure and follows the edge of the ridge down-slope for 14.5 m. An L-shaped wall adjoins the enclosure on the northwest side to create a three-sided enclosed area. This wall follows the northern edge of the ridge for about 8.0 m. The interior floor areas are fairly clear of rocks and flat. A branch coral manuport was located outside the southwest wall of the enclosure. Below these structures are at least three, stepped, modified terrace areas each measuring around 6.0 by 3.0 m. Each terrace is about .35-.40 m lower. Modifications of rock and rubble fill areas and some boulder alignments define these terrace areas.

**Feature F** is a rectangular fire-pit located on the last or lowest, defined terrace area of Feature E (Fig. 24). It is located nearly centrally within a level floor area measuring 6.1 by 2.6 m. It is composed of four elongate, thin slabs of basalt set on end to form a rectangular enclosure measuring 0.73 by 0.56 m. and standing about 0.16 m above ground surface. Each of the slabs was buried about 12-14cm into the ground.

#### **Buffer Zone**

A no encroachment zone five (5.0) meters from the exterior of the outer-most features shall be continuously delineated to define a perimeter around the complex, except at the eastern portion of

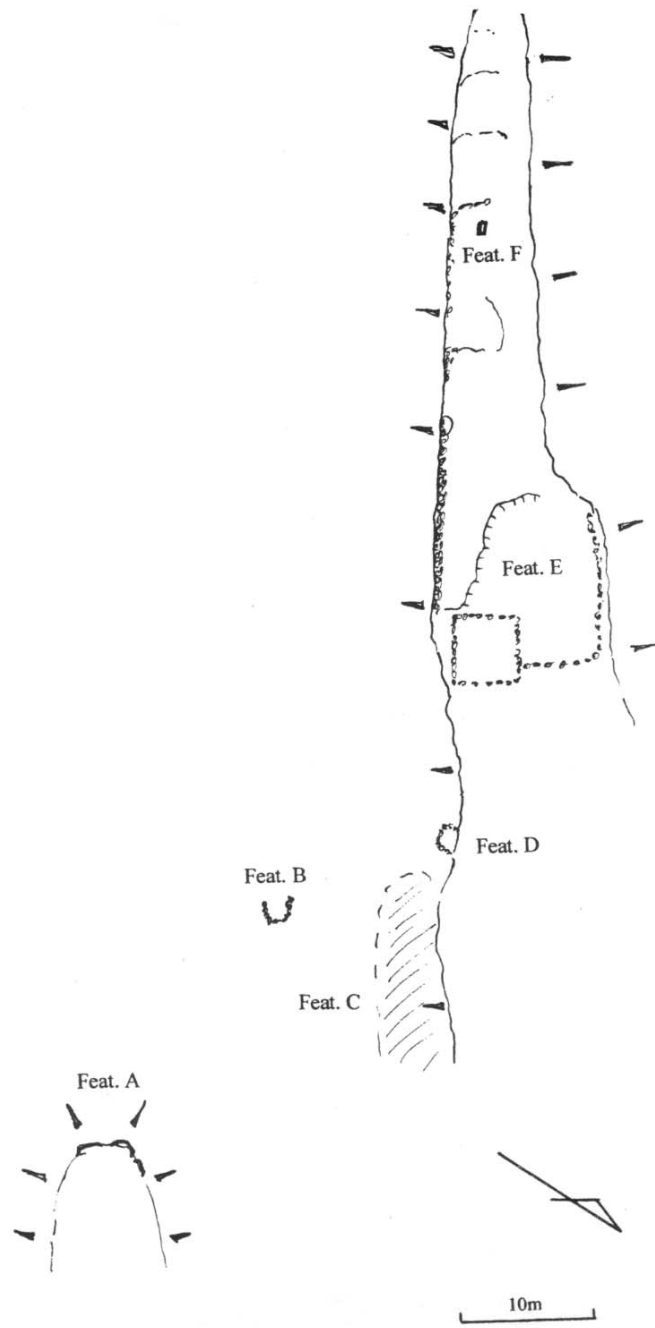


Figure 22. Plan View of Site 20\* (4957) Ridgetop Complex



Figure 23. Site 20\* Feature E Rectangular Enclosure and Attached Wall to Northwest



Figure 24. Site 20\* Feature F Slab-lined Firepit



the complex, where a fifteen (15.0) meter buffer is recommended (Fig. 25). The western portions, perched atop the bedrock ridge are better protected by topographic barriers. The avoidance of accidental encroachment during construction-related, earth-moving activities is imperative to maintaining the environmental integrity of this preservation precinct.

#### **Short Term Protection Measures**

Orange plastic temporary fencing should be placed around the perimeter of this whole site and may also include the neighboring Site 5112, which may be an associated feature. A buffer zone of 15 meters should be maintained, especially at the eastern portion of the complex.

#### **Permanent Preservation**

This site complex represents the largest of the preservation precincts and perhaps one of the more significant remains from the intermediate inland zone. Although conclusive age determination is needed to determine its origins and function, this multiple feature complex may represent an intermediate inland residential compound, associated with prehistoric or traditional semi-permanent habitation and marginal agricultural activities. The presence of some unique individual features, such as the rectangular, slab-lined firepit, lends public interpretational value to this site. A variable buffer with a maximum of 15 meters should be permanently established using a combination of planted and natural topographic barriers. This site is suitable for multiple categories of *in situ* preservation including public interpretation, data banking, and Native Hawaiian stewardship activities such as landscaping using vegetation native to the area.

#### **Site 26: Modified Outcrop Platform**

This small modified outcrop, terrace platform, constructed against a small outcrop ridge within the southeast quadrant of the southern third of the project area, is located immediately west of a bulldozer cut. The platform measures 5.0 m long, 2.0 m wide, and varies in height from 0.30 m on the south side to 1.2 m on the west side (Fig. 26). The outcrop ridge occupies the eastern side and the northern side is tumbled. Five to six courses of aa boulders and rocks form a facing around the exterior of this roughly rectangular structure. The upper surface and interior are clinker-filled and leveled. This platform site is also located at the northeastern tip of the main Native Plant Preservation Area immediately southeast of Site 20.

#### **Buffer Zone**

A no encroachment zone five (5.0) meters from each side shall delineate a protective perimeter around the site (Fig. 27). The buffer zone will roughly encompass a 180-square meter area.

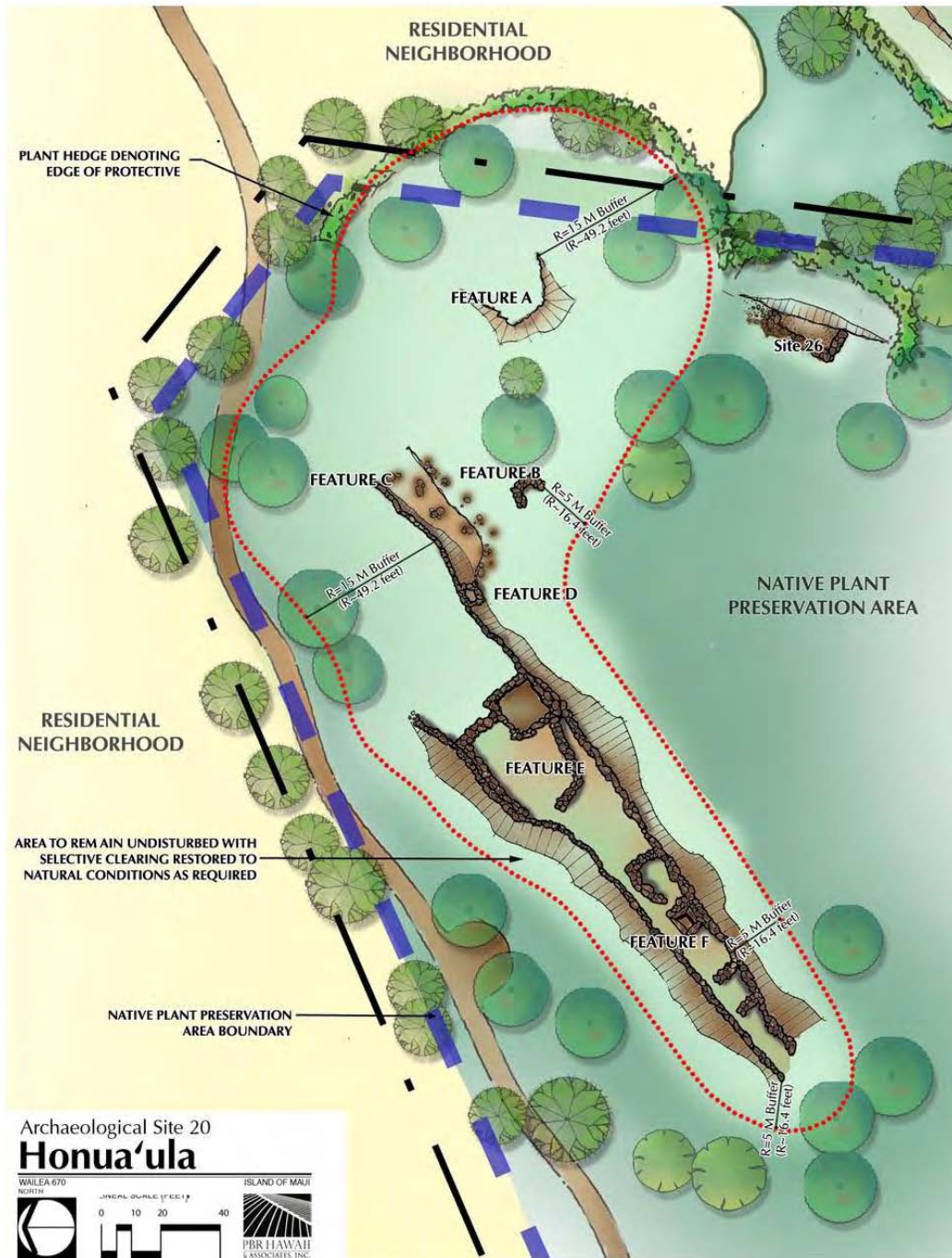


Figure 25. Conceptual Buffer for Long-term Preservation for Site 20

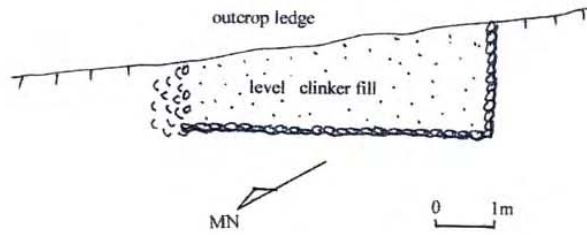


Figure 26. Plan View and Photo of Site 26\* (5111) Platform to Northeast

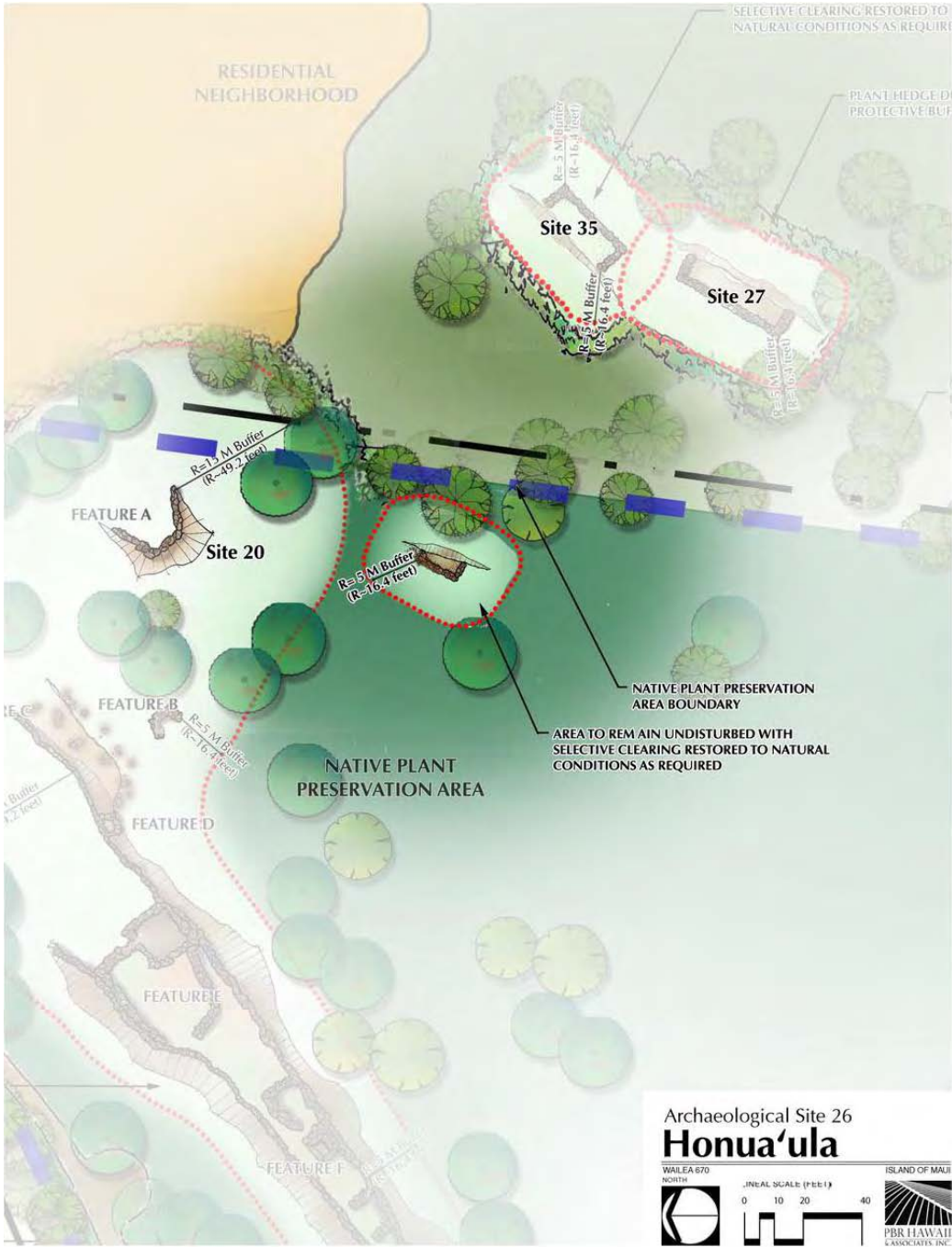


Figure 27. Conceptual Buffer for Long-term Preservation for Site 26

**Short-term or Interim Protection Plan**

The perimeter of this site shall be clearly marked on the ground with orange plastic fencing over the duration of construction activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone.

**Long-term or Permanent Preservation Plan**

Site 26, representing a probable prehistoric or traditional habitation site, is suitable for permanent *in situ* preservation. Signage and possible inclusion in a self-guided, walking-tour trail network may be appropriate. Based on the proposed disposition of the immediate surroundings, either a vegetation or constructed barrier shall define the perimeter of the buffer zone for this site.

**Site 27: Modified Outcrop Platform**

This platform, although about twice as long, is similar in construction and form to Site 26 and comprises another terrace platform incorporating an outcrop ridge. This site is located about 50 meters south of the east terminus (Feature A) of the Site 20 complex. The platform is constructed against the northwest side of an outcrop ridge and measures 12.0 m in length, 2.5 m in width, and averages 1.3 m in height (Fig. 28). The roughly rectangular structure has three sides faced with 3 to 4 courses of aa rocks and boulders with the interior and upper surface clinker filled. This platform site is located within the Native Plant Conservation Area near the northeastern tip of the Native Plant Preservation Area southeast of Sites 20 and 26.

**Buffer Zone**

A no encroachment zone five (5.0) meters from each side shall delineate a protective perimeter around the site (Fig. 29). The buffer zone will roughly encompass a 275-square meter area.

**Short-term or Interim Protection Plan**

The perimeter of this site shall be clearly marked on the ground with orange plastic fencing over the duration of construction activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone.

**Long-term or Permanent Preservation Plan**

Site 27, like Site 26 probably represents a prehistoric or traditional habitation site. This site is suitable for permanent *in situ* preservation. Signage and possible inclusion in a self-guided, walking-tour trail network may be appropriate. Based on the proposed disposition of the immediate surroundings, either a vegetation or constructed barrier shall define the perimeter of

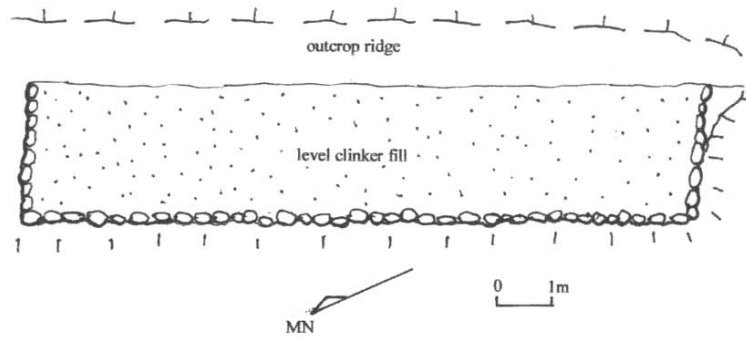


Figure 28. Plan View and Photo of Site 27\* (5112), Modified Outcrop Platform to North

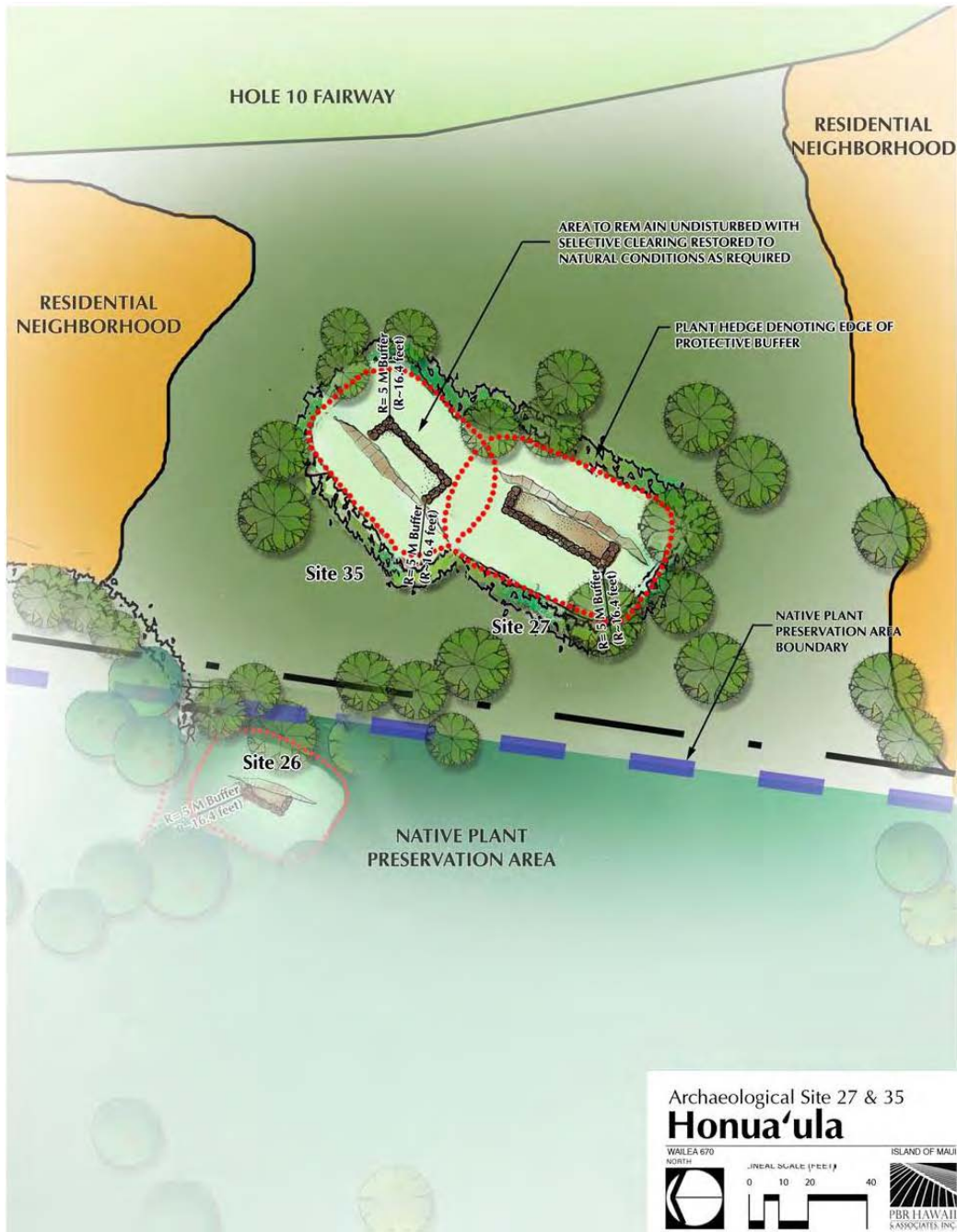


Figure 29. Conceptual Buffer for Long-term Preservation for Site 27 & 35

the buffer zone for this site. There is also the possibility that both Sites 26 and 27 could be incorporated into the secondary Native Vegetation Management and Enhancement Area.

#### **Site 29: Overhang Shelter**

This site comprises the only archaeological site recorded within the northern section of the Honua`ula Development area. It consists of an overhang shelter situated around the 500 ft. elevation on a small shelf on the northern edge of a dry gulch, the second of such gulches south of the project area north boundary. The site is located in the Natural Gulch area within a Multi-family residential area. The overhang, situated 4-5 meters above the gulch bed on a small ledge or shelf, measures 6.0 m wide and ranges in depth from 0.50 to 1.5m from the drip-line. The ceiling heights vary from 0.50 to 0.70m at the drip-line and decrease toward the back wall of the shelter, where the ceiling meets the floor. A small, natural, earthen terrace area, measuring 1.5 m from the shelter opening and 4.0 m wide, fronts the shelter opening to the south (Fig. 30).

#### **Buffer Zone**

A no encroachment zone, five (5.0) meters from each side of the shelter, shall delineate a protective perimeter around the site (Fig. 31). The gulch affords natural protection for the southern side of the site.

#### **Short-term or Interim Protection Plan**

The perimeter of this site shall be clearly marked on the ground with orange plastic fencing over the duration of construction activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone. The northern and western sides of the site shall especially be closely monitored during construction activities since a proposed roadway crosses the gulch to the south of this site.

#### **Long-term or Permanent Preservation Plan**

Site 29 probably represents a traditional, temporary habitation site. This site, located in an existing gulch slated as open space, represents the only extant archaeological feature in the northern section of the project area and thus warrants permanent *in situ* preservation. Signage and possible inclusion in a self-guided, tour may be appropriate. Since the immediate surroundings are slated for multi-family, residential development, either a vegetation or constructed barrier shall primarily define the northern perimeter of the buffer zone for this site. The eastern, southern, and western perimeters are protected by the natural topography of the gulch.



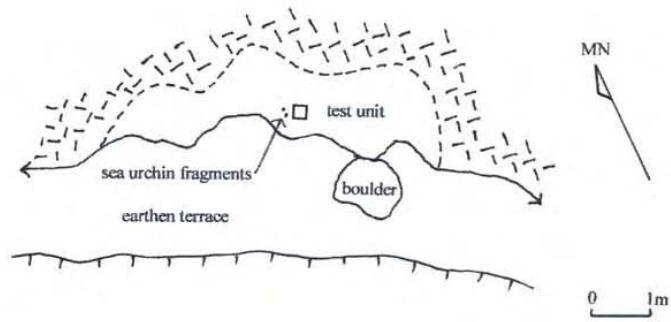


Figure 30. Plan and View of Site 29 to North

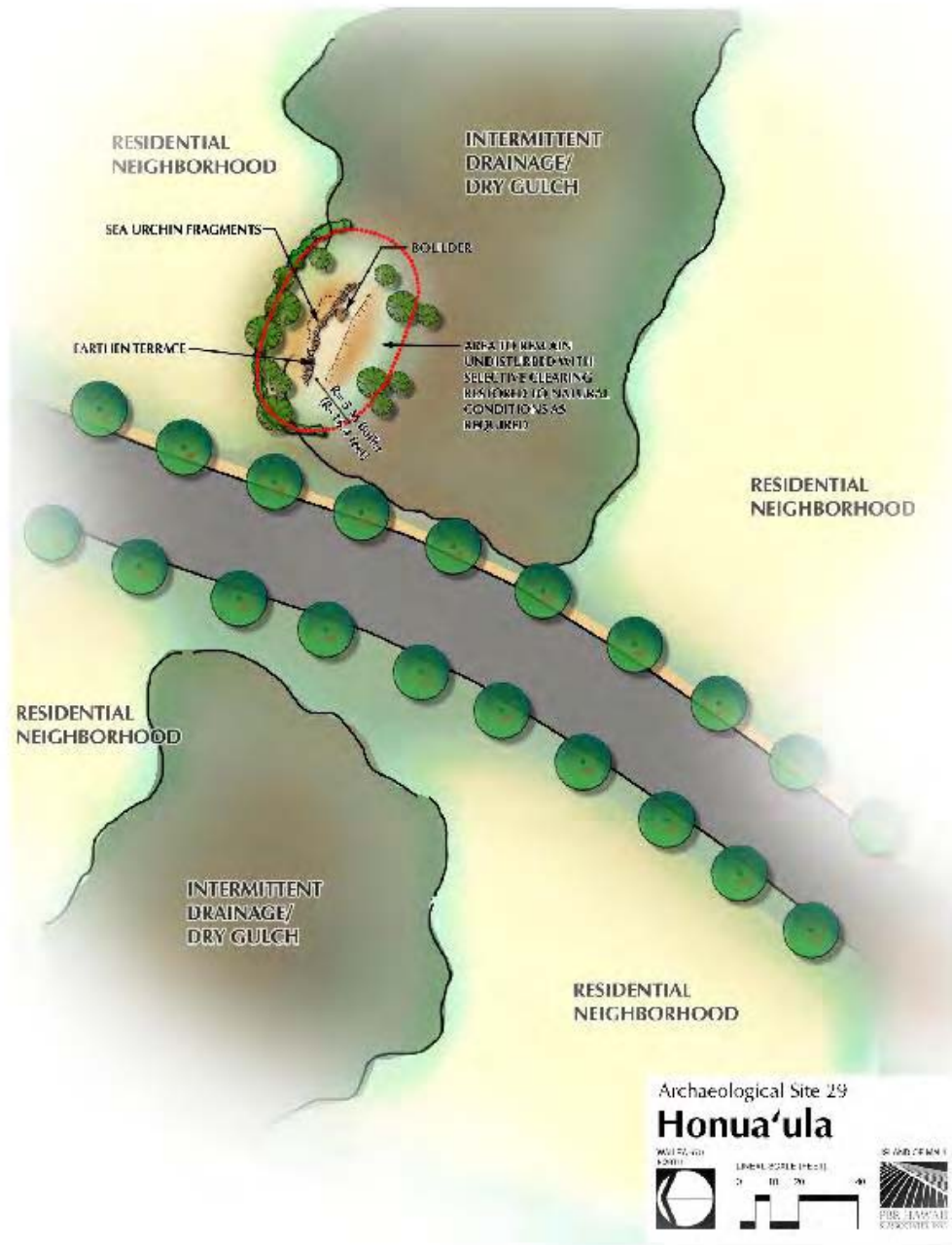


Figure 31. Conceptual Buffer for Long-term Preservation for Site 29

### **Site 33: Cluster of Two C-shaped Enclosures**

This site is a feature cluster comprised of two C-shaped enclosures situated 2 meters apart in a low-lying area, roughly 100 meters due south of the Site 20 complex. The larger structure, Feature A, measures 3.5 m by 4.5m with 0.80 m thick walls that range in height from 1.0 to 1.2 meters (Fig. 32). The opening is oriented 151° of magnetic north. Feature B, the smaller structure, located roughly 2.0 meters to the south-southwest, measures 3.6 m in diameter with 0.60 m wide walls that range in height from 0.20 to 0.40 m. The opening of the smaller C-shape is oriented 126° of magnetic north. This two-feature cluster is located at the eastern edge of the Native Plant Preservation Area south of Sites 20 and 26. Feature A is located within the area designated for Single Family residential development.

### **Buffer Zone**

A no encroachment zone five (5.0) meters from each side shall delineate a protective perimeter around the site (Fig. 34). The buffer zone will roughly encompass a 272-square meter area.

### **Short-term or Interim Protection Plan**

The perimeter of this site shall be clearly marked on the ground with orange plastic fencing over the duration of construction activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone.

### **Long-term or Permanent Preservation Plan**

Site 33 probably represents a prehistoric or traditional habitation site. This site is suitable for permanent *in situ* preservation. Signage and possible inclusion in a self-guided, walking-tour trail network may be appropriate. Based on the proposed disposition of the immediate surroundings, either a vegetation or constructed barrier shall define the perimeter of the buffer zone for this site. There is also the possibility that Site 33 could be incorporated into the secondary Native Vegetation Management and Enhancement Area.

### **Site 35: Modified Outcrop Platform**

This rectangular platform measuring 9.0 m long, 2.5 m wide, and 1.2 m in height, is built along the edge of an outcrop ridge with its long axis oriented at 210° of magnetic north (Fig. 33). This



Figure 32. Site 33\* Feature A, C-shaped Enclosure



Figure 33. Site 35 Large Terrace Platform on Edge of Outcrop Ridge

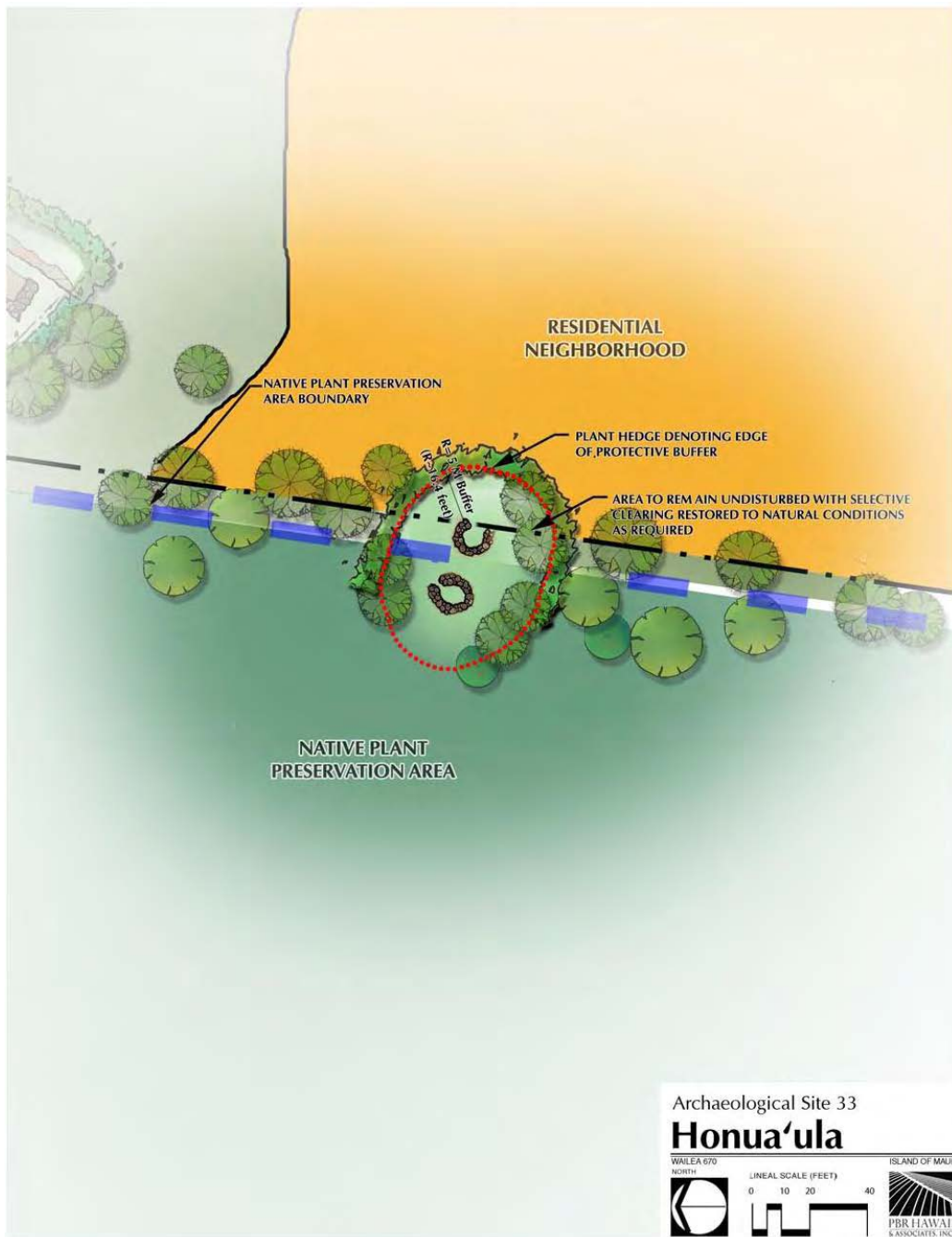


Figure 34. Conceptual Buffer for Long-term Preservation for Site 33

site is located about 50 meters south of the eastern terminus of the Site 20 complex and northeast of Site 27 in the Native Plant Conservation Area..

**Buffer Zone**

A no encroachment zone five (5.0) meters from each side shall delineate a protective perimeter around the site (see Fig. 29). The buffer zone will roughly encompass a 240-square meter area.

**Short-term or Interim Protection Plan**

The perimeter of this site shall be clearly marked on the ground with orange plastic fencing over the duration of construction activities. The fencing shall be periodically monitored to ensure that it is intact and clearly demarking the buffer zone.

**Long-term or Permanent Preservation Plan**

Site 35, similar in construction and form to Sites 26 and 27, probably also represents a prehistoric or traditional habitation site. This site is suitable for permanent *in situ* preservation. Signage and possible inclusion in a self-guided, walking-tour trail network may be appropriate. Based on the proposed disposition of the immediate surroundings, either a vegetation or constructed barrier could be used to define the perimeter of the buffer zone for this site. There is also the possibility that Site 35 could be incorporated into the secondary Native Vegetation Management and Enhancement Area.

**Site 36: Lava Tube**

This site is a lava tube with the opening facing east and measuring 1.2 m east/west, 0.80 m north/south, and 0.80 m in height (Fig. 35). The interior opens up to a chamber measuring 3.0 m wide and 3.5 m deep with ceiling heights ranging from 0.8 to 1.3 m. The opening is situated at the eastern edge of a bedrock ledge approximately 1.0 m high. This site is located within the Single Family residential area near the southeast corner of the southern section of the project area.

**Buffer Zone**

A no encroachment zone with a radius of ten (10.0) meters around the opening delineating a protective perimeter around the site will be established (Fig. 36). The buffer zone will roughly encompass a 360-square meter circular area.

**Short-term or Interim Protection Plan**

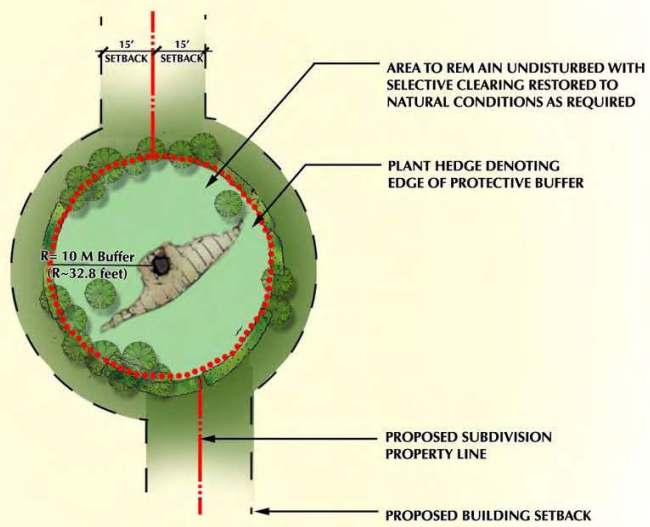
The perimeter of this site shall be clearly marked on the ground with orange plastic fencing over the duration of construction activities. The fencing shall be periodically monitored to ensure that it remains intact and clearly demarking the buffer zone.

**Long-term or Permanent Preservation Plan**

Site 36 is an uncommon site type in the area, representing prehistoric or traditional temporary habitation site. This site is suitable for permanent *in situ* preservation. Signage and possible inclusion in a self-guided, walking-tour trail network may be appropriate. Based on the proposed disposition of the immediate surroundings, either a vegetation or constructed barrier could be used to define the perimeter of the buffer zone for this site. There is also the possibility that Site 35 could be incorporated into the secondary Native Vegetation Management and Enhancement Area.



Figure 35. Site 36 Lava Tube Entrance



Archaeological Site 36

## Honua'ula

WALEA 670 NORTH

ISLAND OF MAUI

JINEAL SCALE (FEET)

0 10 20 40

PBR HAWAII ASSOCIATES, INC.

Figure 36. Conceptual Buffer for Long-term Preservation for Site 36



## **PRESERVATION PLAN SUMMARY**

A total of fifteen (15) sites are recommended for permanent *in situ* preservation. Of this total, twelve (12) sites in the southern section are anticipated to be incorporated within either the ca 22-acre primary Native Plant Preservation Area or the additional ca 23-acre Native Plant Conservation Area (Fig. 37). Two sites, Sites 2 and 36, will be preserved as isolates in historic preservation easements within development areas. Site 29 in the northern section will be preserved within an existing gulch which is slated to remain as an Gulch Area. The nature of specific preservation locales will not be finalized until the final golf course layout and grading plans have been established. In addition, the layout of the various residential lots and infrastructure will also be finalized.

A total of 18 sites have been recommended for further data recovery and 7 sites warrant no further work. Due to the establishment of more than 73 acres of plant preservation, open space, and landscape buffer areas, in addition to golf course roughs not requiring grading, ample opportunities to retain those sites which normally may undergo removal have been exercised.

In addition, more than 23% (45+ acres) of the land area of the southern third of the project area shall remain unchanged, enhancing the natural setting in which cultural preservation is implemented.

## **DISCUSSION**

Three large landholdings in the vicinity of the current project area have been archaeologically investigated and preservation recommendations have been partially implemented at all three development areas (Fig. 38). The differing nature of the management of each area provides important comparative examples for future historic preservation initiatives.

The Wailea Development area immediately adjoins the proposed Honua`ula Development area to the west. The multiple golf courses contain several preservation areas. Additionally, portions of the original holdings have been subdivided and leased or sold to a number of unrelated entities and individuals. Preservation has been most successful within the golf course areas. Data recovery procedures have been conducted in many of the smaller subdivided parcels. The management and administration of long-term preservation initiatives pose difficulties when a number of owners or other responsible parties are involved. Thus, the golf course being under one management entity facilitates implementation of the recommended mitigation measures. To



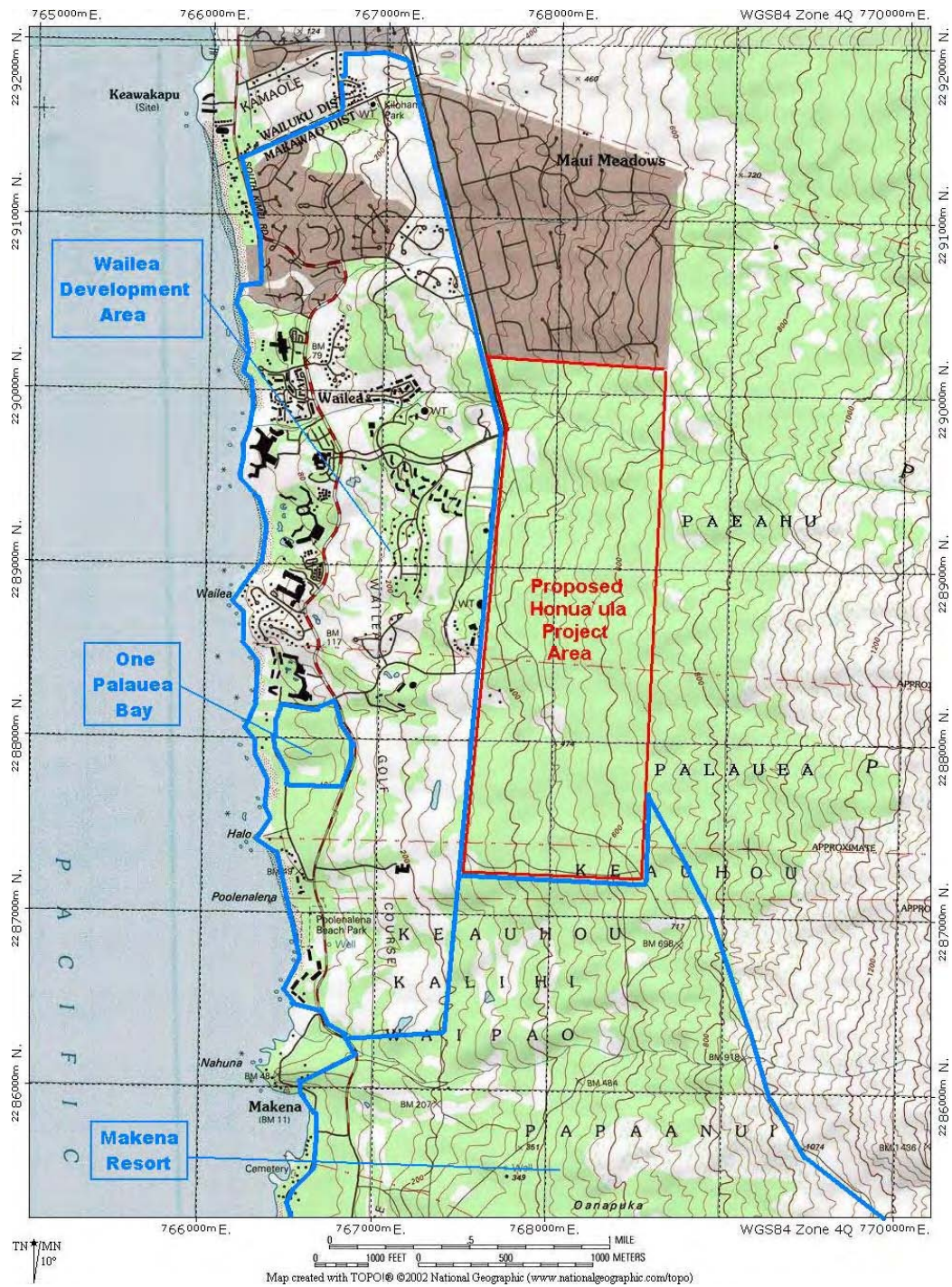


Figure 38. Locations of Neighboring Development Areas on USGS Makena Quadrangle

date, *in situ* preservation and avoidance (data banking) have been implemented, but no further active preservation procedures have been undertaken. In the 188-acre, Wailea “Southern Acreage and Lot 15” study, of the total 40 sites, comprised of nearly 300 component features, 10 are slated for permanent preservation, 4 sites are provisionally preserved, and portions of two other sites are partially preserved. Twenty-one (21) sites have been totally mitigated and one site has been partially mitigated. The preservation objective is to protect a representative set of site clusters that represent relatively early prehistoric permanent occupation of the area. Sites in the lower elevations of the intermediate zone in three *ahupua`a*; Palauea, Keauhou, and Papa`anui; ranging from 40 to 400 feet amsl are represented in the preservation assemblage. These include permanent habitation compounds or *kauhale*, agricultural components, and recurrent seasonal occupation, as well as temporary sites. The age of sites ranges from A.D. 1280 to 1900.

Located seaward of the Wailea Golf Course is the One Palauea Bay Development that spans the coastal flat between the Makena-Keone`o`io Road and the Wailea/Makena Alanui. Here the elevation ranges from 15 to 120 ft. amsl. The significance of this area to the Honua`ula Development study area is the fact that the One Palauea Bay Development area occupies the coastal portion of Palauea *ahupua`a*. A roughly twenty acre area within the central portion of the development has been set aside and donated to the University of Hawai`i as a preservation precinct feasible for use as a field school. This area, in the early 1970s, was part of the vast consolidated Wailea holdings, but it was subdivided and sold to another entity that undertook development in late 2000. The area had undergone several episodes of investigation starting in 1969 by Kirch and an inventory survey by Cleghorn in 1992. An addendum survey was undertaken in 2000 by Aki Sinoto Consulting for the new owners. A total of 16 sites consisting of 255 component features were located in the 44.4 acre project area. A total of twelve (12) of the sites, with 247 features (97% of all features), were incorporated into the 20-acre preservation precinct. The four sites, consisting of 8 features underwent intensive data recovery and were cleared. The preservation area sites represent a coastal, permanent settlement loci, with a religious compound consisting of a moderate-sized *heiau* with five associated structural components. In addition, 188 pit and mound features, the majority interpreted as agricultural in function, were recorded in the adjoining aa flow, inland of the *heiau*. An indigenous residential compound, or *kulana kauhale* occupied by an *ohana* or descent group, with fourteen component features occurs along a ridge on the northern side of the project area and three of the inland components of this complex were still found to be extant in the periphery of the Wailea Golf Course *mauka* of Wailea/Makena Alanui. This site is significant due to its embodiment of the

characteristics of a typical *kauhale* or residential compound and the fact that it was initially recorded and described in the late 1960s makes it a type site. Another important aspect is the occurrence of an aa lava flow within the preservation precinct and the presence of steppingstone trail segments similar to those in the *mauka* Honua`ula project area. The aa flow and trail most likely connected this coastal settlement to the *mauka* areas in the past. The age of sites ranges from A.D. 1200's to the mid-1700s, with some limited possibilities of a few sites being occupied as early as A.D. 600-700. Here too, *in situ* preservation and interim protection measures during construction have been implemented, but following the transfer to the University, no additional mitigation or interpretive procedures have been undertaken. A cultural resource management plan to be prepared by the University has yet to be completed.

The third is the Makena Resort development area which immediately adjoins the Honua`ula project area to the south. Keauhou *ahupua`a* is arbitrarily truncated by modern land ownership boundaries. The northern portion of the expansive Makena Resort holdings, exceeding 1,830-acres, contains the continuation of some of the sites located in the southern portion of the Honua`ula project area. The terrain and environment consist of undulating aa flows interspersed with older pahoehoe ridges. Small overhang shelters connected with steppingstone trails occur in this portion of Keauhou *ahupua`a*. The Makena Resort holdings represent the largest development property within the coastal areas owned by a single owner. It spans portions of ten (10) *ahupua`a* and ranges in elevation from sea level up to about 1,200 feet. Only about a third of its holdings have been developed to date. During the past 3.5 decades, a large number of archaeological procedures have identified, recorded, and mitigated hundreds of features within the development areas. An in-house management plan undertaken in 2005 by Aki Sinoto Consulting compiled a total of 15 sites consisting of 303 constituent features included in the *in situ* preservation category. In addition, 46 sites consisting of 169 features have been recommended for further investigation including detailed mapping, testing, and data recovery. The assemblage of sites on this vast property represents a whole array of functional attributes, settlement strategies, and age. A Makena variant of the *kauhale* have been identified as walled compounds of various sizes and several have been slated for preservation. One such exceptional and large example of the Makena *kauhale* variant encompasses more than 8-acres in area and a total of 227 component features. Radiocarbon dating suggested a 500-year duration of occupation for this site. Settlement activities include permanent habitation, recurrent seasonal habitation, temporary habitation together with a florescence of agricultural activities that took place in a favorable micro-climate in the arid leeward coastal environment during both the prehistoric and

historic periods. The Makena region became a hub of historic period commercial activity involving sweet potato and Irish potato cultivation followed by cattle ranching. Numerous Grants and L.C.A. were recorded during the Mahele, especially within the southern coastal areas. The age of sites inferred through the investigations range from A.D. 1300 – 1900 in the northern portions closer to the Honua`ula project area and A.D. 1100 – 1900 in the southern portions. No sites above 500 feet in elevation have been dated in the Makena project area. Owing to its duration as a development area, several preservation initiatives have been implemented in the past. However, as in the other two areas discussed, no unified attempt at public interpretation of the preservation sites or precincts have been undertaken to date. Unfortunately, the recent economic downturn has caused circumstances that may threaten a unified approach towards a historic preservation initiative for the total acreage of this vast area. Hopefully, future initiatives shall institute at least some of the recommendations that have been most recently formulated and evaluate the significance of sites based on *ahupua`a* and regional contexts.

The extant sites within the current project area represent occupation of an intermediate zone between the coastal and upland zones. As the archaeological knowledge base has progressively grown, much of the traditionally held perceptions that the subject region was marginal and sparsely occupied until the latter phases of the prehistoric period have been changing. Similarly, the interpretation that the “intermediate” zone between the coastal areas and the forested upland zones was barren, used only during transit between the two loci, and lacked any consequential occupation, has also recently come into question. Recent studies of the intermediate zone (Grosser et al. 1993 & 1997, Sinoto 2008) highlight: 1) the importance of the intermediate zone in specific areas of the region; and 2) a range of site types representing various activities in the intermediate zone.

The foregoing discussion has shown that, between about the 700-foot elevation and sea-level, there exist ample preservation sites and precincts that could be integrated into a unified interpretive program for the Honua`ula region. Although, realization of such a goal may be too idealistic and currently unrealistic, future preservation initiatives in the region should minimally apply the basic principles and guidelines espoused and demonstrated in this Cultural Resources Preservation Plan for the proposed Honua`ula development.

One such example is the excellent opportunity that exists to synthesize the archaeological and cultural data regarding a contiguous, 2 km, portion of Palauea *ahupua`a* from sea level to the 700-foot elevation. In addition, every opportunity must be exploited to gather data regarding the *mauka* areas for which very little archaeological data has heretofore been documented.

### **E Kia`i**

Traditional; translated by Mary Kawena Pukui

<i>E kia`i</i>	To guard,
<i>E alaka`i</i>	to guide,
<i>E ho`ona`auao</i>	to educate,
<i>E ho`olanakāla</i>	to be victorious
<i>A pae ka wa`a i ke kula</i>	land the canoe on the plains
<i>Me ka lanakāla</i>	with victory
<i>Āmama ua noa</i>	It is lifted, it is free

### **Napo`o Ana O Ka Lā**

by Keli`i Tau`ā

It is exciting to chant praises to a natural, warm energy source that awakens each morning on the top of Haleakalā and moves across the clouds touching `Īao in central Maui and eventually setting on the opposite side of Maui viewed by residents of South and West Maui. This simple *mele* requested provides us with paying homage to the sun and leaving with a warm aloha “*a hui hou`āpopo*”—which means, “see you tomorrow.”

<i>Aloha ka napo`o ana o ka lā</i>	I love the sunset
<i>Me ka waiho`olu`u o ke ānuenue</i>	With the various colors of the rainbow
<i>`Ula`ula melemele `ōma`oma`o</i>	Adorned in red, yellow & green
<i>Ākala `alani `āhinahina</i>	Bordered by hues of pink, orange & gray
<i>Ala i ka lā i Haleakalā</i>	The warmth of the sun rises at Haleakalā
<i>Napo`o ana i komohana</i>	Setting radiantly in the Western skies
<i>E walea ana napo`o o ka lā</i>	Enjoy the warmth of the setting sun into Pō
<i>A hui hou e ka lā`āpopo</i>	Anxiously a wait to see you tomorrow

### ***Oli Mahalo***

by Keli`i Tau`ā

This is a simple group chant praising God, ancestral Gods, grandparents, parents, teachers, and leaders of a growing student or child. The chant is used after students/children receive instruction or at any time one feels prompted to express gratitude. Three claps to the thighs precede each line and as you say the “Mahalo” raise hands above head.

<i>Mahalo Akua</i> <i>Mahalo Akua</i>	Thank you God (group) Thank you God
<i>Mahalo nā `Aumakua</i> <i>Mahalo nā `Aumakua</i>	Thank you family gods (group) Thank you family gods
<i>Mahalo nā Kupuna</i> <i>Mahalo nā Kupuna</i>	Thank you elders (group) Thank you elders
<i>Mahalo nā Makua</i> <i>Mahalo nā Makua</i>	Thank you parents (group) Thank you parents
<i>Mahalo nā Sponsors</i> <i>Mahalo nā Sponsors</i>	Thank you Sponsors (group) Thank you Sponsors
<i>Mahalo Maui Hawaiian Chamber</i> <i>Mahalo Maui Hawaiian Chamber</i>	Thank you Maui Hawaiian Chamber (group) Maui Hawaiian Chamber
<i>Mahalo Ia`u</i> <i>Mahalo Ia`u</i>	Thank you self (group) Thank you self (hands to chest)
<i>Aloha</i>	Aloha
<i>Pa`i Pa`i (4x)</i>	Clap hands 3 times... repeat 4x
<i>Hele aku</i>	Let`s go!



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**APPENDICES A- D**

**Appendix A**

Copies of Published Notices for  
Public Comment and Input

**Appendix B**

The List of Consulted Parties:  
Government Agencies  
Community Groups  
Individuals  
and  
Copies of the Questionnaire

**Appendix C**

List of Responses Received and  
Copies of Letters and Completed Questionnaires

**Appendix D**

Response to Pertinent Comments and Input Received.

## **APPENDIX A**

**AFFIDAVIT OF PUBLICATION**

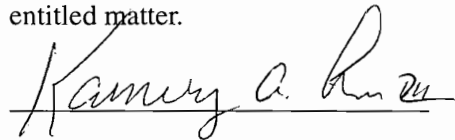
STATE OF HAWAII, }  
County of Maui. } ss.

Kamery A. Lee III being duly sworn  
deposes and says, that he is in Advertising Sales of  
the Maui Publishing Co., Ltd., publishers of THE MAUI NEWS, a  
newspaper published in Wailuku, County of Maui, State of Hawaii;  
that the ordered publication as to \_\_\_\_\_

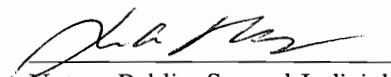
**NOTICE IS HEREBY GIVEN**

of which the annexed is a true and correct printed notice, was  
published 1 times in THE MAUI NEWS, aforesaid, commencing  
on the 23rd day of January, 2009, and ending  
on the 23rd day of January, 2009, (both days  
inclusive), to-wit: on \_\_\_\_\_  
January 23, 2009

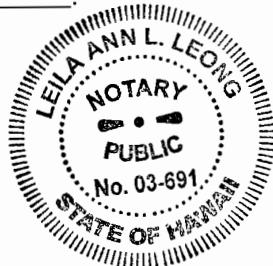
and that affiant is not a party to or in any way interested in the above  
entitled matter.



This 1 page **NOTICE IS HEREBY GIVEN**, dated  
January 23, \_\_\_\_\_, 2009,  
was subscribed and sworn to before me this 5th day of  
February, 2009, in the Second Circuit of the State of Hawaii,  
by Kamery A. Lee III

  
Notary Public, Second Judicial  
Circuit, State of Hawaii

**LEILA ANN L. LEONG**  
My commission expires 11-23-11



NOTICE IS HEREBY GIVEN that  
Honua'ula Partners LLC, in accordance  
with Condition 13 of Maui County Zoning  
Ordinance No. 3554, shall be preparing a  
Cultural Resources Preservation Plan; for  
their 670-acre proposed development area  
(TMK: (2)2-1-008:056 and 071) located  
in portions of Paeahu, Palauea, and  
Keauhou ahupua'a, Makawao District,  
Maui Island; in consultation with per-  
tinent public agencies, community groups,  
and individuals. Native Hawaiian groups,  
individuals and all other interested parties  
intending to provide input during the  
formulation of this plan are requested to  
transmit, in writing, their names and  
mailing addresses by February 22, 2009,  
to:

Honua'ula Partners, LLC  
c/o Mr. Charles Jencks  
Owner Representative  
Pacific Rim Land, Inc.  
1300 N. Holopono Street, Suite 201  
P.O. Box 220, Kihei, Hawaii 96753  
(MN: Jan. 23, 2009)

IN THE MATTER OF

PUBLIC NOTICE

**PUBLIC NOTICE**

NOTICE IS HEREBY GIVEN that Honua'ula Partners LLC, in accordance with Condition 13 of Maui County Zoning Ordinance No. 3554, shall be preparing a Cultural Resources Preservation Plan; for their 670-acre proposed development area (TMK: (2)2-1-008:056 and 071) located in portions of Paeahu, Palaeua, and Keauhou ahupua'a, Makawao District, Maui Island; in consultation with pertinent public agencies, community groups, and individuals. Native Hawaiian groups, individuals and all other interested parties intending to provide input during the formulation of this plan are requested to transmit, in writing, their names and mailing addresses by February 22, 2009, to:

Honua'ula Partners, LLC  
 c/o Mr. Charles Jencks  
 Owner Representative  
 Pacific Rim Land, Inc.  
 1300 N. Holopono Street, Suite 201  
 P.O. Box 220  
 Kihei, Hawaii 96753

(Hon. Adv.: Jan. 23, 2009) (A-627290)

STATE OF HAWAII  
City and County of Honolulu

AFFIDAVIT OF PUBLICATION

ss.

Jane Kawasaki being duly sworn deposes and says that she is a clerk, duly authorized to execute this affidavit of THE HONOLULU ADVERTISER, a division of GANNETT PACIFIC CORPORATION, that said newspaper is a newspaper of general circulation in the State of Hawaii, and that the attached notice is a true notice as was published in the aforsreferenced newspaper as follows

01/23/2009 The Honolulu Advertiser

and that affiant is not a party to or in any way interested in the above entitled matter.

Jane Kawasaki

Subscribed and sworn to before me this 23rd day of January A.D. 2009



Elsie A. Maruyama  
 Notary Public of the First Judicial Circuit  
 State of Hawaii My commission expires: 3/7/2012

NOTARY PUBLIC CERTIFICATION

Elsie A. Maruyama First Judicial Circuit  
 Document Description: Affidavit of Publication  
 No. of Pages: 1 Date of Doc. 1/23/2009  
Elsie A. Maruyama 1/29/2009  
 Notary Signature Date



IN THE MATTER OF

PUBLIC NOTICE

**PUBLIC NOTICE**

NOTICE IS HEREBY GIVEN that Honua'ula Partners LLC, in accordance with Condition 13 of Maui County Zoning Ordinance No. 3554, shall be preparing a Cultural Resources Preservation Plan; for their 670-acre proposed development area (TMK: (2)2-1-008:056 and 071) located in portions of Paeahu, Palauea, and Keauhou ahupua'a, Makawao District, Maui Island; in consultation with pertinent public agencies, community groups, and individuals. Native Hawaiian groups, individuals and all other interested parties intending to provide input during the formulation of this plan are requested to transmit, in writing, their names and mailing addresses by March 12, 2009, to:

Honua'ula Partners, LLC  
 c/o Mr. Charles Jencks  
 Owner Representative  
 Pacific Rim Land, Inc.  
 1300 N. Holopono Street, Suite 201  
 P.O. Box 220  
 Kihei, Hawaii 96753

(Hon. Adv.: Feb. 10, 2009) (A-634854)

STATE OF HAWAII  
City and County of Honolulu

AFFIDAVIT OF PUBLICATION

ss.

Jane Kawasaki being duly sworn deposes and says that she is a clerk, duly authorized to execute this affidavit of THE HONOLULU ADVERTISER, a division of GANNETT PACIFIC CORPORATION, that said newspaper is a newspaper of general circulation in the State of Hawaii, and that the attached notice is a true notice as was published in the afორereferenced newspaper as follows

02/10/2009 The Honolulu Advertiser

and that affiant is not a party to or in any way interested in the above entitled matter.

Subscribed and sworn to before me this 10th day of February A.D. 2009



Jane Kawasaki

Elsie A. Maruyama  
Notary Public of the First Judicial Circuit  
State of Hawaii

My commission expires: 3/7/2012

NOTARY PUBLIC CERTIFICATION

Elsie A. Maruyama First Judicial Circuit

Document Description: Affidavit of Publication

No. of Pages: 1 Date of Doc. 2/10/2009

Elsie A. Maruyama 2/12/2009  
Notary Signature Date



**AFFIDAVIT OF PUBLICATION**

STATE OF HAWAII, }  
County of Maui. } ss.

Rhonda M. Kurohara being duly sworn  
deposes and says, that she is in Advertising Sales of  
the Maui Publishing Co., Ltd., publishers of THE MAUI NEWS, a  
newspaper published in Wailuku, County of Maui, State of Hawaii;  
that the ordered publication as to \_\_\_\_\_

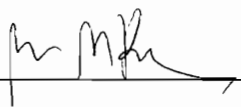
NOTICE IS HEREBY GIVEN

that Honua'ula Partners LLC

of which the annexed is a true and correct printed notice, was  
published 1 times in THE MAUI NEWS, aforesaid, commencing  
on the 10th day of February, 2009, and ending  
on the 10th day of February, 2009, (both days  
inclusive), to-wit: on \_\_\_\_\_

February 10, 2009

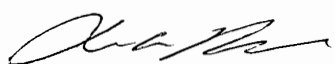
and that affiant is not a party to or in any way interested in the above  
entitled matter.



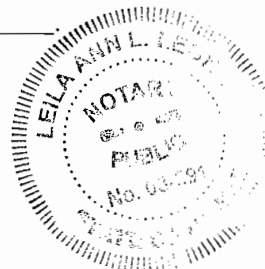
This 1 page To All Parties In Interest, dated  
February 10, 2009,

was subscribed and sworn to before me this 10th day of  
February, 2009, in the Second Circuit of the State of Hawaii,

by Rhonda M. Kurohara

  
Notary Public, Second Judicial  
Circuit, State of Hawaii

**LEILA ANN L. LEONG**  
My commission expires 11-23-11



NOTICE IS HEREBY GIVEN that Honua'ula Partners LLC, in accordance with Condition 13 of Maui County Zoning Ordinance No. 3554, shall be preparing a Cultural Resources Preservation Plan; for their 670-acre proposed development area (TMK: (2)2-1-008:056 and 071) located in portions of Paeahu, Palauea, and Keauhou ahupua'a, Makawao District, Maui Island; in consultation with pertinent public agencies, community groups, and individuals. Native Hawaiian groups, individuals and all other interested parties intending to provide input during the formulation of this plan are requested to transmit, in writing, their names and mailing addresses by March 12, 2009, to:  
Honua'ula Partners, LLC  
c/o Mr. Charles Jencks  
Owner Representative  
Pacific Rim Land, Inc.  
1300 N. Holopono Street, Suite 201  
P.O. Box 220, Kihei, Hawaii 96753  
(MN: Feb. 10, 2009)

**Subject:** Re: public notice for Honua`ula  
**Date:** 1/21/2009 11:34:48 A.M. Hawaiian Standard Time  
**From:** [lisaa@oha.org](mailto:lisaa@oha.org)  
**To:** [AKIHIKOSINOTO@aol.com](mailto:AKIHIKOSINOTO@aol.com)

*Sent from the Internet (Details)*

Aloha,

I received your notice and we'll be running it free of charge as a public notice in the February issue of Ka Wai Ola.

Please call me should you have any questions.

Mahalo,  
Lisa

Lisa Asato  
Ka Wai Ola, Editor  
Public Information Specialist  
Office of Hawaiian Affairs

**Subject:** Re: public notice for Honua`ula  
**Date:** 3/13/2009 10:01:15 A.M. Hawaiian Standard Time  
**From:** [lisaa@oha.org](mailto:lisaa@oha.org)  
**To:** [AKIHIKOSINOTO@aol.com](mailto:AKIHIKOSINOTO@aol.com)

*Sent from the Internet (Details)*

Aloha,

The notice ran in the February issue of Ka Wai Ola, first day of issue is Feb. 1, 2009

The notice was posted online Feb. 19.

Mahalo,  
Lisa

Lisa Asato  
Ka Wai Ola, Editor  
Public Information Specialist  
Office of Hawaiian Affairs





## Pepeleuli 2009:

HO'OLAHA LEHULEHU • PUBLIC NOTICE

### **Cultural Resources Preservation Plan for Honua'ula / Wailea 670**

NOTICE IS HEREBY GIVEN that Honua'ula Partners LLC, in accordance with Condition 13 of Maui County Zoning Ordinance No. 3554, shall be preparing a Cultural Resources Preservation Plan; for their 670-acre proposed development area (TMK: (2)2-1-008:056 and 071) located in portions of Paeahu, Palauea, and Keauhou ahupua'a, Makawao District, Maui Island; in consultation with pertinent public agencies, community groups, and individuals.

Native Hawaiian groups, individuals and all other interested parties intending to provide input during the formulation of this plan are requested to transmit, in writing, their names and mailing addresses within 30 calendar days from the publication date of this notice to:

**Honua'ula Partners, LLC**  
c/o Mr. Charles Jencks  
Owner Representative  
Pacific Rim Land, Inc.  
1300 N. Holopono Street, Suite 201  
P.O. Box 220  
Kihei, Hawai'i 96753

**APPENDIX B**

# LIST OF AGENCIES/ORGANIZATIONS CONSULTED DURING PREPARATION OF THE CULTURAL RESOURCES PRESERVATION PLAN

## PUBLIC AGENCIES AND ELECTED OFFICIALS

- |  |   |
|--|---|
| <p>1. Curt A. Cottrell, Statewide Program Manager<br/>Division of Forestry and Wildlife<br/>Na Ala Hele Trail and Access Program<br/><b>Department of Land and Natural Resources</b><br/>1151 Punchbowl Street, Room 325<br/>Kalanimoku Building<br/>Honolulu, Hawai'i 96813</p> | <p>7. Stanley Solamillo<br/><b>Maui County Cultural Resources Commission</b><br/>250 South High Street<br/>Wailuku, Hawai'i 96793</p> |
| <p>2. Laura H. Thielen, Chairperson<br/>State of Hawai'i<br/><b>Department of Land and Natural Resources</b><br/>P. O. Box 621<br/>Honolulu, Hawai'i 96809</p>   | <p>8. Honorable Danny Mateo, Council Chair<br/><b>Maui County Council</b><br/>200 South High Street<br/>Wailuku, Hawai'i 96793</p>    |
| <p>3. Dr. Puaalaokalani Aiu, Administrator<br/>State of Hawai'i<br/><b>Department of Land and Natural Resources</b><br/><b>State Historic Preservation Division</b><br/>601 Kamokila Blvd., Room 555<br/>Kapolei, Hawai'i 96707</p>  | <p>9. Honorable Sol Kahoohalahala<br/><b>Maui County Council</b><br/>200 South High Street<br/>Wailuku, Hawai'i 96793</p>             |
| <p>4. Maui/Lanai Islands Burial Council<br/>State of Hawai'i<br/><b>Department of Land and Natural Resources</b><br/><b>State Historic Preservation Division</b><br/>601 Kamokila Blvd., Room 555<br/>Kapolei, Hawai'i 96707</p>   | <p>10. Honorable Wayne Nishiki<br/><b>Maui County Council</b><br/>200 South High Street<br/>Wailuku, Hawai'i 96793</p>                |
| <p>5. <b>Maui/Lanai Islands Burial Council</b><br/>130 Mahalani Street<br/>Wailuku, Hawai'i 96793</p>  | <p>11. Honorable Gladys Baisa<br/><b>Maui County Council</b><br/>200 South High Street<br/>Wailuku, Hawai'i 96793</p>                 |
| <p>6. Clyde Nāmu`o, Administrator<br/><b>Office of Hawaiian Affairs</b><br/>711 Kapiolani Boulevard, Suite 500<br/>Honolulu, Hawai'i 96813</p>   | <p>12. Honorable Jo Anne Johnson<br/><b>Maui County Council</b><br/>200 South High Street<br/>Wailuku, Hawai'i 96793</p>              |
|  | <p>13. Honorable Bill Medeiros<br/><b>Maui County Council</b><br/>200 South High Street<br/>Wailuku, Hawai'i 96793</p>                |
|  | <p>14. Michael J. Molina, Council Vice-Chair<br/><b>Maui County Council</b><br/>200 South High Street<br/>Wailuku, Hawai'i 96793</p>  |

15. Honorable Joseph Pontanilla  
**Maui County Council**  
200 South High Street  
Wailuku, Hawai'i 96793

16. Honorable Mike Victorino  
**Maui County Council**  
200 South High Street  
Wailuku, Hawai'i 96793

**COMMUNITY GROUPS AND ORGANIZATIONS**

17. Patty Nishiyama  
**Na Kupuna O Maui**  
320 Kaeo Place  
Lahaina, Hawaii 96761

18. Save Makena  
37 Lana Street  
Paia, Hawaii 96798

19. Lance Holter, Chairperson  
Sierra Club Maui Group  
PO Box 791180  
Paia, Hawaii 96779

20. Irene Bowie, Executive Director  
Maui Tomorrow Foundation, Inc.  
PO Box 299  
Makawao, Hawaii 96768

21. Irene Bowie, Executive Director  
Maui Tomorrow Foundation, Inc.  
55 Church Street, Suite A-5  
Wailuku, Hawai'i 96793

22. Elle Cochran, President  
Maui Unite  
553 Office Road  
Lahaina, Hawaii 96761

**INDIVIDUALS**

23. Lee Altenberg, PhD.  
2605 Lioholo Place  
Kihei, Hawaii 96753-7118

24. Herbert Silva  
P.O. Box 2059  
Kapaa, Hawaii 96746

25. Janet Six, ABD Ph.D.  
P.O. Box 782  
Puunene, Hawaii 96784

26. Eric Nielsen  
160 Keonekai Road #1-203  
Kihei, Hawaii 96753

27. Allen Schipper  
1601 N. Alanui Place  
Kihei, Hawaii 96753

28. Pam Daoust  
190 Hauoli Street #305  
Wailuku, Hawaii 96793

29. Dale J. Deneweth  
P.O. Box 1236  
Wailuku, Hawaii 96793

30. Kehau Lu'uwai  
510 South Kikania Place  
Wailuku, Hawaii 96793

31. Sylvia Clarke Hamilton  
P.O. Box 564  
Kihei, Hawaii 96753-0564

32. Gene Weaver  
P.O. Box 801  
Haiku, Hawaii 96708

33. LaJon Weaver  
552 Kumulani Drive  
Kihei, Hawaii 96753

34. Ed Lindsey  
1087-A Pookela Road  
Makawao, Hawaii 96768

35. Katherine Kama`ema`e Smith  
500 Kapalua Drive #20P7-8  
Lahaina, Hawaii 96761

36. Elden Liu  
75 Ululani Street  
Kula, Hawaii 96790

37. Chisa Dizon  
2053 S. Kihei Road, Unit 2C  
Kihei, Hawaii 96753

38. Cody Nemitt  
41 E. Welakahao  
Kihei, Hawaii 96753
  
39. Kala Babayan  
22 Kekai Road  
Lahaina, Hawaii 96761



SAMPLE

March 30, 2009

Irene Bowie, Executive Director  
**Maui Tomorrow Foundation, Inc.**  
55 Church Street, Suite A-5  
Wailuku, Hawaii 96793

Dear Ms. Bowie:

Honua'ula Partners LLC, the owner and developer of the proposed Honua'ula Project is providing this consultation request to you as one of the initial stages of the preparation of a Cultural Resources Preservation Plan (CRPP) for the Honua'ula project. Public consultation is being conducted in accordance with Condition No. 13 of Zoning Ordinance No. 3554, recently enacted by the Maui County Council. This consultation request document provides an overview of the Honua'ula project as well as a summary of the procedural requirements, methodology and objectives of the CRPP. This background information is being presented to invite input addressing specific aspects of the plan objectives to assist in the CRPP preparation process.

#### **PROJECT BACKGROUND**

The development area for the proposed Honua'ula Project (hereafter referred to as the "project area"), encompassing approximately 670 acres, is located along the southwestern slopes of Haleakala, within the *moku*, or traditional district, of Honua'ula, on Maui Island. The Honua'ula District was subsumed into the modern district of Makawao during the Territorial Period of Hawai'i. Occupying elevations ranging between approximately 300 and 680 feet, the project area incorporates portions of three *ahupua'a*, from Paeahu in the north, Palauea in the middle, to Keauhou in the south. See **Figure 1**.

Proposals for development of the project area, formerly known as Wailea 670, were first formulated in 1988 by the former owners of the property. These plans, articulated in an EIS, contemplated a residential/resort community of more than 2,100 residential units, two 18-hole golf courses, a resort lodge, and six (6) acres of commercial property. To implement this proposal, the former landowner obtained several land use entitlements for the project area, including a community plan amendment, establishment of Chapter 19.90 (referred to as the Kihei-Makena Project District 9 or "Wailea 670"), Conditional Zoning approval, Phase II and Project Master Plan approval, Phase III approval, and State Land Use District Boundary Amendment (DBA). The DBA, the last entitlement approval, was obtained in September 8, 1994.

In the mid-1990s an extensive community-based update of the Kihei-Makena Community Plan was completed, which resulted in the Project District 9 designation for the property being maintained. During this update process, the community reaffirmed that Project District 9 should be a residential

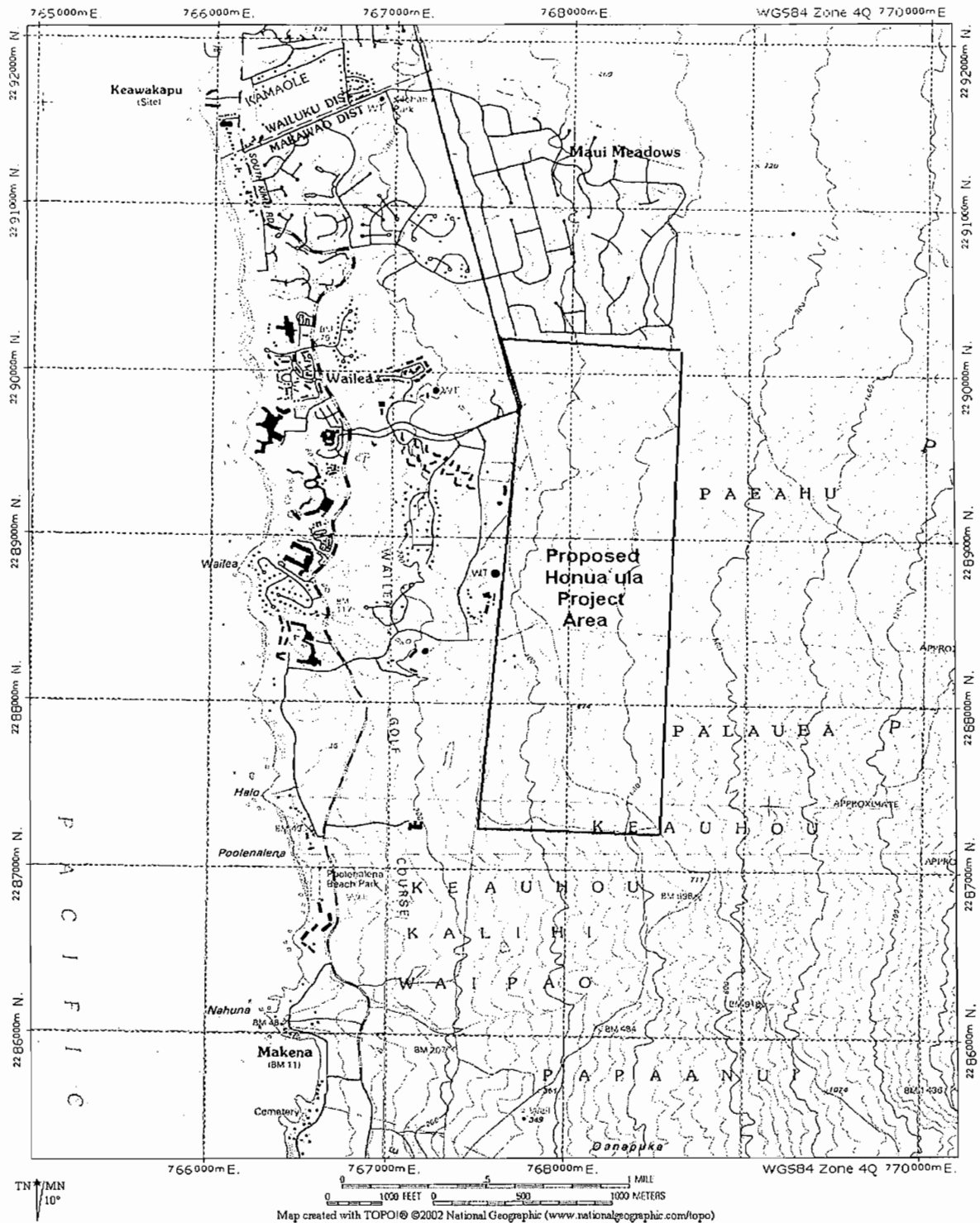


Figure 1. Location of the Proposed Honua'ula Project Area on USGS Makena Quadrangle

community complemented with commercial uses, golf courses, and other recreational amenities.

The current owner, Honua`ula Partners, LLC, (formerly known as WCPT/GW Land Associates, LLC) purchased the project area in December 1999, resulting in the preparation of a revised plan for the property. The revised plan, now known as the Honua`ula Project, envisioned a master-planned community with no more than 1,400 homes, one golf course, open space and recreational trails, and village mixed use areas. While meeting the overall vision for Project District 9 as set forth in the Kihei-Makena Community Plan, the revised plan was considerably smaller in scale than the previous Wailea 670 plan of 1988.

The subsequent Change in Zoning (CIZ) and Project District applications for this revised plan were submitted to Maui County for processing in June 2000. The Change in Zoning and Project District Phase I applications were approved by the Maui County Council in April 2008. As approved by the Council, Project District 9 now includes provisions for 1,400 homes (including affordable workforce housing units in conformance with the County's Residential Workforce Housing Policy), village mixed uses, a single homeowner's golf course, a native plant sanctuary, archaeological/cultural resource preservation areas, and other recreational amenities (Ordinance No. 3553 and No. 3554, approved April 8, 2008).

#### **GUIDING LEGISLATION**

Throughout the period of review and deliberation of the entitlement applications for the Honua`ula project by the Maui County Council, there was public testimony focused on the importance of defining an archaeological and cultural preservation program to ensure the long-term protection of significant cultural and archaeological sites within the project area for both present and future generations. In responding to these concerns, the following conditions were attached to the zoning approval:

##### Condition No. 13:

*The Honua`ula Partners, LLC, its successors and permitted assigns, shall prepare a Cultural Resources Preservation Plan ("CRPP"), in consultation with: Na Kupuna O Maui; lineal descendents of the area; other Native Hawaiian groups; the Maui County Cultural Resources Commission; the Maui/Lana`i Islands Burial Council; the Office of Hawaiian Affairs; the State Historic Preservation Division, Department of Land and Natural Resources; the Maui County Council; Na Ala Hele; and all other interested parties. Prior to initiating this consultation process, Honua`ula Partners, LLC, its successors and permitted assigns, shall publish a single public notice in a Maui newspaper and a State-wide newspaper that are published weekly. The CRPP shall consider access to specific sites to be preserved, the manner and method of preservation of sites, the appropriate protocol for visitation to cultural sites, and recognition of public access in accordance with the Constitution of the State of Hawai'i, the Hawai'i Revised Statutes, and other laws, in Kihei-Makena Project District 9.*



*Upon completion of the CRPP, Honua`ula Partners, LLC, its successors and permitted assigns, shall submit the plan to the State Historic Preservation Division, Department of Land and Natural Resources, and the Office of Hawaiian Affairs for review and recommendations prior to Project District Phase II approval. Upon receipt of the above agencies' comments and recommendations, the CRPP shall be forwarded to the Maui County Cultural Resources Commission for its review and adoption prior to Project District Phase II approval.*

**Condition No. 26:**

*That Honua`ula Partners, LLC, its successors and permitted assigns, shall provide a preservation/mitigation plan pursuant to Chapter 6E, Hawai`i Revised Statutes, that has been approved by the State Historic Preservation Division, Department of Land and Natural Resources, and the Office of Hawaiian Affairs prior to Project District Phase II approval.*

The CRPP will be prepared in accordance with applicable requirements set forth by Chapter 6E, Hawai`i Revised Statutes (HRS) and Chapter 13-277, Hawai`i Administrative Rules (HAR, Oct. 2002), "Rules Governing Requirements for Archaeological Site Preservation and Development". In order to ensure that all regulatory requirements are satisfied, pursuant to CIZ Conditions No. 13 and 26, the State Historic Preservation Division (SHPD) will be contacted for review and approval of the methodology and recommendations set forth by the CRPP. With the exception of the guidelines set forth by the Office of Environmental Quality Control for conducting Cultural Impact Assessment studies, at the present time, there exists a paucity of rules or regulation specifically defining or governing the preservation of "cultural resources" other than archaeological or historical sites.

## **PLAN FORMULATION**

During the course of CRPP formulation, a review of pertinent archival data and existing literature will be undertaken; interested parties will be consulted; oral informant interview data will be compiled; and the resulting syntheses of archaeological and cultural information will support the determination of parameters and guidelines for the preservation and management of extant cultural resources within the project area. The following summarizes the anticipated development phases for CRPP preparation process:

- **Phase I: Public Notification**

The CRPP formulation process will draw upon the input of government agencies and established cultural authorities as well as other interested parties. As required under CIZ Condition No. 13, a formal public notice was published in both the Honolulu Advertiser and the Maui News on January 23, 2009 soliciting the names and addresses of Hawaiian groups and other interested parties wishing to participate in the consultation process for the CRPP. To further promote opportunities for community involvement, a second public notice was also published in these newspapers on February 10, 2009. A public notice was also published in the February edition of the Office of Hawaiian Affairs' Newsletter, *Ka Wai Ola*, first date of issue on February 1, 2009 and the notice was also posted on the OHA online

newsletter, *Ka Wai Ola Loa*, on February 19, 2009.

- **Phase II: Consultation**

A consultation list has been defined based on the list of agencies identified in Condition No. 13 and the written requests received during the public notice comment periods. A copy of this consultation request has been distributed to the agencies and individuals for response during the consultation phase of the CRPP preparation process. Where appropriate, written comments received during this consultation phase will be used in the next phase of work and will represent an integral element of the draft CRPP formulation process.

- **Phase III: Draft CRPP Development**

Following the consultation process and review of comments provided, a draft CRPP document will be developed reflecting input from agencies and interested individuals in preparation for agency review.

- **Phase IV: Agency Review and Recommendations**

Upon completion of the draft CRPP, the document will be submitted to the Department of Land and Natural Resources (DLNR), SHPD, and the Office of Hawaiian Affairs (OHA) for agency review and issuance of recommendations in accordance with the requirements set forth in CIZ Condition No. 13.

- **Phase V: Final CRPP Development**

Recommendations issued as a result of this agency review process will be reviewed and a final CRPP prepared in preparation for review and adoption.

- **Phase VI: Cultural Resources Commission Review and Adoption**

As noted above, the Final CRPP will be submitted to the Department of Planning for final review and adoption by the Cultural Resources Commission.

### **APPROACH AND METHODOLOGY**

As previously outlined, the CRPP will draw upon the input of recognized Native Hawaiian organizations and groups, as well as interested individuals together with data compiled from previous archaeological studies and cultural assessment efforts undertaken for the project area. Additional archaeological research and cultural consultation in accordance with the conditions set forth herein will assist in the development of a comprehensive plan for the preservation and interpretation of cultural resources in the project area.

- **Scope of Work**

Data and information guiding the development of the CRPP will be compiled from a review of archival records, historic documents, previous cultural and archaeological studies, and

## SAMPLE

input received from the current consultation. The existing data will be supplemented through additional interviews with knowledgeable informants. The results of research and data collection will be synthesized to distinguish key archaeological, cultural, and historic resources of the project area, and to subsequently define programs and parameters for the preservation and management of said resources. Specific objectives driving the development of the CRPP are described below.

- **Plan Objectives**

In compliance with Condition Nos. 13 and 26 referenced previously in this document, the CRPP project team is asking for input on specific aspects of the CRPP development process. To that end, your understanding and concurrence with the following five (5) objectives will help define some of the key components that will support the formulation of a draft CRPP:

**OBJECTIVE I:**     *To define cultural parameters that will guide the preservation of archaeological resources and the interpretation of archaeological data*

More often than not, cultural resource management planning evaluates the significance of extant resources only within the context of culturally arbitrary land boundaries tied to modern property ownership, commonly referred to as the “project area.” The proper approach, however, dictates that the distribution and function of extant resources should be interpreted and understood within the context of traditional land divisions and land use. Thus, a more holistic *ahupua`a*-based approach, looking at the extant remains in neighboring properties or in portions of the *ahupua`a* not incorporated in the project area can provide a more accurate representation of the past use of an area.

**OBJECTIVE II:**     *To document settlement patterns and timelines for the project area*

Living on an island with limited space, each subsequent group of inhabitants, over time, tends to favor occupying the same areas. However, external influences such as the introduction of foreign technologies, different social, economic, and belief systems influence and change the mode of day to day life. Thus, the settlement patterns, the life ways, and the artifacts change over time. The documentation of such changes, as indicated and supported by the study of extant remains of an area, is another important aspect that aids the understanding and accurate interpretation of past life in a specified area as well as in a region.

## SAMPLE

**OBJECTIVE III:** To consult with traditional/cultural practitioners with ties to the Honua`ula region and other interested parties

The interpretation of traditional practices and other aspects of a region require persons with long-term familiarity and proprietary knowledge of that area. Such individuals with family history and genealogical ties to the land are valuable and scarce since many elders have already passed away.

**OBJECTIVE IV:** To identify lineal descendents to the project area and to the moku of Honua`ula

The opinions and recommendations of persons with family history and genealogical ties to the land should be entitled to special consideration when pertinent input for decision-making is being sought. Persons confirmed as lineal descendents by the Maui and Lana`i Islands Burial Council for burials in the *moku* of Honua`ula are one category of such descendents. Others include those who can document their ties to the land.

**OBJECTIVE V:** To ensure long-term consistency and integrity of historic preservatioms in the project area and the Honua`ula region

The Honua`ula, Wailea, and Makena development areas comprise a large part of the traditional district of Honua`ula under the control of three relatively large private land owners. Proactive coordination and cooperation will be fostered among the large landowners through development of the CRPP. This coordination will also be reflected in how Objective 1 above is applied in the evaluation, implementation, and interpretation stages of the preservation initiatives.

Toward achieving the foregoing objectives, we have prepared the attached consultation questionnaire for your review and completion. See Exhibit "A". Your assistance in providing responses to the questions presented in the questionnaire will prove valuable toward the development of the draft CRPP. Please complete and return the provided questionnaire by April 30, 2009 to the following address:

**Mr. Charles Jencks**  
**C/O Munekiyo & Hiraga, Inc. (Attn: Mark Alexander Roy)**  
**305 High Street, Suite 104**  
**Wailuku, HI 96793**

When completing the questionnaire, please keep in mind the broad objectives of a plan and the importance of evaluating the various aspects based on a number of viewpoints; project area, *ahupua`a*, *moku* (district)/regional, and island-wide. Your comments should be kept within the limits of pertinent historic preservation mandates and should also take into consideration the most effective, yet reasonable, means of meeting the various needs of the community including those that

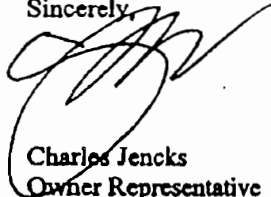
SAMPLE

pertain to; the landowner, neighboring residents, regulatory bodies, Native Hawaiian organizations, and other interested parties.

Following the prescribed period for receipt of comments from you and other consulted parties, the input received will be compiled, evaluated, and incorporated, as warranted, into a draft CRPP document to be reviewed by DLNR, SHPD and OHA prior to final adoption by the Maui Cultural Resources Commission.

I would like to take this opportunity to thank you for taking the time to express your interest in the development of the CRPP for the Honua'ula project. Your input is important to us and the project team looks forward to reviewing your responses. Should you have any questions regarding this consultation request please feel free to contact me in my office at 879-5205.

Sincerely,



Charles Jencks  
Owner Representative  
Honua'ula Partners, LLC

CJ:lh

Attachments

F:\DATA\WQPT\Conditions 1177\CRPP\Consultation\Questions\merge.wpd

EXHIBIT "A"

HONUA`ULA  
CULTURAL RESOURCES PRESERVATION PLAN  
CONSULTATION QUESTIONNAIRE

Participant Name: \_\_\_\_\_

Address: \_\_\_\_\_

**OBJECTIVE I:**     *To define cultural parameters that will guide the preservation of archaeological resources and the interpretation of archaeological data.*

1. Do you have specific knowledge of any cultural activities currently taking place within the project area? If yes, please specify.

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2. Do you know of or are you aware of any historical cultural practices or traditions that were previously associated with the project area? If yes, please specify.

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**OBJECTIVE II:** *To document settlement patterns and timelines for the project area.*

3. Do you have any information that would assist the project team in understanding the settlement patterns of the project area or the surrounding areas? If yes, please explain.

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4. Do you have any historical data that would provide time frames for settlement for the project area or general vicinity? This would include the prehistoric period, the historic period with cattle introduction, commercial agriculture, ranching, Irish potato cultivation, the period of the Great Mahele, etc. If yes, please explain.

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**OBJECTIVE III:** *To consult with traditional/cultural practitioners with ties to the Honua`ula region and other interested parties.*

5. Do you know of any cultural practitioners familiar with past or current cultural practices or activities within the project area or general vicinity? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

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**OBJECTIVE IV:** *To identify lineal descendents to the project area and to the moku of Honua`ula.*

6. Are you a lineal descendent of any current or past landowners from the project area? If so, please provide a description of your ties to the property.

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7. Do you know of any lineal descendents with ties to the project area or to the moku of Honua`ula? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

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SAMPLE

Thank you for your participation in the CRPP formulation process. Copies of all questionnaires received during the consultation period will be included in the CRPP, which will become a public document.

By signing below, I hereby give consent for my questionnaire to be used for this purpose.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**APPENDIX C**

# LIST OF AGENCIES/ORGANIZATIONS THAT PROVIDED CONSULTATION FOR THE CULTURAL RESOURCES PRESERVATION PLAN

1. Paul J. Conry, Administrator  
Division of Forestry and Wildlife  
**Department of Land and Natural Resources**  
1151 Punchbowl Street, Room 325  
Kalanimoku Building  
Honolulu, Hawai'i 96813
2. Elle Cochran, President  
Maui Unite  
553 Office Road  
Lahaina, Hawai'i 96761
3. Irene Bowie, Executive Director  
Maui Tomorrow Foundation, Inc.  
55 N. Church Street, Suite A-5  
Wailuku, Hawai'i 96793
4. Clare Apana  
Maui Cultural Lands  
1087-A Po'okela Road  
Makawao, Hawai'i 96768
5. Katherine Kama'ema'e Smith  
500 Kapalua Drive #20P7-8  
Lahaina, Hawai'i 96761
6. Save Makena  
37 Lana Street  
Paia, Hawai'i 96779
7. Lance Holter, Chairperson  
Sierra Club Maui Group  
PO Box 791180  
Paia, Hawai'i 96779
8. Clyde Nāmu'o, Administrator  
**Office of Hawaiian Affairs**  
711 Kapiolani Boulevard, Suite 500  
Honolulu, Hawai'i 96813
9. Patty Nishiyama  
Na Kapuna O Maui  
320 Kaeo Place  
Lahaina, Hawai'i 96761

LINDA LINGLE  
GOVERNOR OF HAWAII



**STATE OF HAWAII**  
**DEPARTMENT OF LAND AND NATURAL RESOURCES**

DIVISION OF FORESTRY AND WILDLIFE  
1151 PUNCHBOWL ST., ROOM 325  
HONOLULU, HAWAII 96813  
TEL (808) 587-0166 FAX (808) 587-0160

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

RUSSELL Y. TSUJI  
FIRST DEPUTY

KEN C. KAWAHARA  
DEPUTY DIRECTOR - WATER

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

April 2, 2009

Mr. Charles Jencks  
C/O Munekiyo & Hiraga, Inc.  
Attn: Mark Alexander  
305 High Street, Suite 104  
Wailuku, Maui, Hawaii 96793

Dear Mr. Jencks:

Subject: Cultural Resources Preservation Plan Questionnaire for Honua'ula  
TMK: 2-1-008: 056 and 071 containing 670 acres by Honua'ula  
Partners, LLC applicants.

DLNR, Division of Forestry and Wildlife staff reviewed your March 30, 2009 letter to Curt Cottrell, Na Ala Hele Trail and Access Program Manager, as Mr. Cottrell has recently transferred over to DLNR, State Parks. Of the five objectives of the questionnaire, Division of Forestry and Wildlife has the expertise to answer "Objective V" questions, specifically as they relate to native flora and fauna or biological resources for this region.

Our March 31, 2009 letter to you will provide a comprehensive response to the issues we outlined to help protect and preserve the resources within this project area and region (attachment). Please refer to this letter as our response to this

questionnaire. The remaining four objectives are more suited for response by DLNR, Historic Preservation Division.

Should you have questions regarding the March 31, 2009 letter, please call Mr. Fern Duvall, Wildlife Biologist on Maui at (808) 873-3502 or Ms. Betsy Gagne, administration staff in Honolulu at (808) 587-0063. Thank you for allowing us to review your project.

Sincerely yours,



Paul J. Conry  
Administrator

C: John Cumming, DOFAW Maui Branch  
Fern Duvall, Maui Wildlife  
Betsy Gagne, NARS Administration

Attachment

LINDA LINGLE  
GOVERNOR OF HAWAII



**STATE OF HAWAII  
DEPARTMENT OF LAND AND NATURAL RESOURCES**

DIVISION OF FORESTRY AND WILDLIFE  
1151 PUNCHBOWL ST., ROOM 325  
HONOLULU, HAWAII 96813  
TEL (808) 587-0166 FAX (808) 587-0160

March 31, 2009

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

RUSSELL V. TSUJI  
FIRST DEPUTY

KEN C. KAWAHARA  
DEPUTY DIRECTOR - WATER

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

Mr. Charlie Jencks  
C/O Goodfellow Brothers, Inc.  
P.O. Box 220  
Kihei, Maui, Hawaii 96753

Dear Mr. Jencks:

Subject: Honua'ula EISPN Comments, Makawao, Maui TMK: 2-1-008: 056  
and 071 containing 670 acres by Honua'ula Partners, LLC applicants.

DLNR, Division of Forestry and Wildlife appreciates the opportunity to comment on your development located at Wailea, Kihei-Makena, Maui, Hawaii. The following are comments submitted by our wildlife staff on Maui and administration in Honolulu.

Maui wildlife staff:

Page 22. Please fence and maintain the entire Native Plants Preserve perimeter with a 7-foot deer and ungulate exclusion fence; remove all ungulates and maintain ungulate free. If the Honua'ula site were fenced along its perimeter, this would be the preferred option, to exclude ungulates from the entire site, then fence the Native Plants Preserve with hog-wire. The short fencing would afford some protection against human ingress (as the entire preserve is surrounded by housing (MF) development, and allow for signage explaining the preserve and its special needs.

Page 25. *Manduca blackburni* (Mb) or Blackburn's Sphinx Moth larvae were detected on visits to Honua'ula. The food plants of the moth's larvae are well dispersed in the approximately 130-acre rocky lava region. Food plants for the adult (the moth stage of life), such as the native *Capparis sandwichiana* or Maiapilo were also documented. The Developers will need to document how mitigation can be assured for:

- direct harm to Mb,
- direct loss of food plants for the Mb,
- attraction of Mb to development's lighting which could cause take,
- reduction in available Mb habitat

It should be determined by the HCP coordinator (DOFAW administration staff) and ESRC, if HCP planning applies to Honua'ula – if so, it should cover Hawaiian Stilt, Hawaiian Coot, and Hawaiian Goose which will be attracted to the developed site, as well as the Hawaiian Bat and Mb which have already been documented and seen at this site.

Page 40. Lighting should meet the most current Outdoor Lighting Standards Committee recommendations. To reduce attraction to nocturnal seabirds, and Mb, all outdoor lights should be shielded from top and all sides, and be of the lowest necessary intensity. Use of motion sensors on all outside lights should be incorporated wherever possible.

Administration Honolulu:

PBR, Hawaii the consultant for Honua'ula wrongly labeled this project as an EISPN instead of notice of preparation of a draft EA. SWCA was contracted to do the biological work when this project was previously called Wailea 670. Therefore, all of the original biological work completed previously is missing in this document including the deer perimeter fence, details on the plant preserves, surveys for pueo, other birds, and *Manduca blackburni* (Mb) or Blackburn's Sphinx Moth larvae. We have expressed concerns about the projects design integrating the homes and other related infrastructures with the rare biological



species present on this property, and how effective mitigation measures will be applied to protect these species from the development.

Should you have questions regarding our review of your proposed development, please call Mr. Fern Duvall, Wildlife Biologist on Maui at (808) 873-3502 or Ms. Betsy Gagne, administration staff in Honolulu at (808) 587-0063. Thank you for allowing us to review your project.

Sincerely yours,



Paul J. Conry  
Administrator

C: John Cumming, DOFAW Maui Branch  
Fern Duvall, Maui Wildlife  
Betsy Gagne, NARS Administration  
Paula Hartzell, HCP Coordinator  
DLNR, Land Division  
Tom Schnell, PBR Hawaii  
Jeff Hunt, Maui County Planning Department

# HONUA'ULA

July 7, 2009

Paul J. Conry, Administrator  
Division of Forestry and Wildlife  
Department of Land and Natural  
Resources  
1151 Punchbowl Street, Room 325  
Kalanimoku Building  
Honolulu, Hawai'i 96813

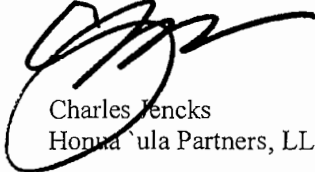
Subject: Honua `ula Cultural Resource Preservation Plan

Dear Mr. Conry:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacificrimland.com](mailto:charliej@pacificrimland.com).

Sincerely,



Charles Jencks  
Honua `ula Partners, LLC

Council Chair  
Danny A. Mateo

Vice-Chair  
Michael J. Molina

Council Members  
Gladys C. Baisa  
Jo Anne Johnson  
Sol P. Kaho'ohalahala  
Bill Kauakea Medeiros  
Wayne K. Nishiki  
Joseph Pontarilla  
Michael P. Victorino



**COUNTY COUNCIL**  
COUNTY OF MAUI  
200 S. HIGH STREET  
WAILUKU, MAUI, HAWAII 96793  
[www.maui-county.gov/council](http://www.maui-county.gov/council)

Director of Council Services  
Ken Fukuoka

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APR 17 2009

OFFICE OF THE CLERK  
COUNTY OF MAUI

April 3, 2009

Mr. Charles Jencks  
Honua'ula Partners, LLC  
PO Box 220  
Kihei, HI 96753

Dear Mr. Jencks:

SUBJECT: HONUA'ULA PROJECT  
CULTURAL RESOURCES PRESERVATION PLAN &  
ANNUAL COMPLIANCE REPORT

I am in receipt of both correspondences mentioned above. I have transmitted both correspondences for the next upcoming Council Meeting to be referred to an appropriate Committee for discussion.

Correspondence received regarding Cultural Resources Preservation Plan includes a consultation questionnaire, which is requested to be submitted back to you by April 30, 2009. Currently, Council Committees meetings are currently suspended, except for the Budget and Finance Committee, who meets daily regarding the Budget Fiscal Year 2010 deliberations. Council Committees should be reconvening meetings in June 2009. Until the matter is referred to a committee, then scheduled by the committee, we will not be able to abide by your deadline of April 30, 2009.

If any concerns, questions, please feel free to contact me at (808)270-7678.

Sincerely,

A handwritten signature in black ink, appearing to read "Danny A. Mateo".

DANNY A. MATEO  
Council Chair

cht  
doc090403b

April 8, 2009

RECEIVED

APR 10 2009

PACIFIC RIM LAND, INC  
MAUI - MAHI

MEMO TO: Members of the Council

F R O M: Danny A. Mateo  
Council Chair

SUBJECT: HONUA'ULA PROJECT  
CULTURAL RESOURCES PRESERVATION PLAN

Attached is a copy of a letter dated March 30, 2009, from Charles Jencks, Honua'ula Project's cultural resources preservation plan. A zoning condition requires the developer to consult with various parties, including the Council, and requested comments by April 30, 2009. I have the matter on the agenda for our next Council meeting. I am providing you with a copy so that you can submit your comments before April 30, if you want.

Cht  
doc090408

cc: Charles Jencks (w/o attachments)

EXHIBIT "A"

HONUA'ULA  
CULTURAL RESOURCES PRESERVATION PLAN  
CONSULTATION QUESTIONNAIRE

Participant Name: Mau'i Unite! (Elle Cochran)  
Address: 553 Office Rd  
Lahaina, HI 96761

**OBJECTIVE I:** To define cultural parameters that will guide the preservation of archaeological resources and the interpretation of archaeological data.

1. Do you have specific knowledge of any cultural activities currently taking place within the project area? If yes, please specify.

No, because access has been  
denied.

2. Do you know of or are you aware of any historical cultural practices or traditions that were previously associated with the project area? If yes, please specify.

We believe native testimonies  
need to be carefully analyzed  
for past cultural use.

**OBJECTIVE II:** To document settlement patterns and timelines for the project area.

3. Do you have any information that would assist the project team in understanding the settlement patterns of the project area or the surrounding areas? If yes, please explain.

Need more time to contact families from area who can pass on this knowledge.

Our Hawaiian culture is a living treasure. It is important that the area in question stay unspoiled as they have been remembered by current practitioners & local peoples.

4. Do you have any historical data that would provide time frames for settlement for the project area or general vicinity? This would include the prehistoric period, the historic period with cattle introduction, commercial agriculture, ranching, Irish potato cultivation, the period of the Great Mahele, etc. If yes, please explain.

Extensive sites were dated just Makai in Wailea Golf Course. The earliest sites in South Maui in Coastal Palaua c. 600 AD

None site surveys need to be done!

**OBJECTIVE III:** To consult with traditional/cultural practitioners with ties to the Honua'ula region and other interested parties.

5. Do you know of any cultural practitioners familiar with past or current cultural practices or activities within the project area or general vicinity? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

Need to ask practitioners if they want to participate. Concerns are, what is the intent to use the information?

**OBJECTIVE IV:** To identify lineal descendents to the project area and to the moku of Honua'ula.

6. Are you a lineal descendent of any current or past landowners from the project area? If so, please provide a description of your ties to the property.

Some supporters of Maui Unite!  
are,

can give names upon their approval.

7. Do you know of any lineal descendents with ties to the project area or to the moku of Honua'ula? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

Need more time for research.  
Question if this process is ethical

**OBJECTIVE V:** To ensure long-term consistency and integrity of historic preservation efforts in the project area and the Honua'ula region.

8. Do you have other information or considerations that would assist the project team in developing criteria that would help protect and preserve the resources within the project area and the region? Examples include:

- The nature of access to religious, ceremonial, and confirmed burial sites
- The determination of appropriate traditional protocols and practices
- The size and types of buffer zones and appropriate protective barriers
- The criteria for appropriate stabilization or restoration
- When and whether signage is appropriate and, if so, the type, design, and content of the signage
- The types of native flora to be used for landscaping or barriers
- The establishment of Educational and Stewardship programs

*We believe that not all has been discovered.*

*Access needs to be managed by a broad community discussion. Need a process to identify sites so public knows they are cared for.*

*Would like to use sites as an educational "Living Classroom."*



Thank you for your participation in the CRPP formulation process. Copies of all questionnaires received during the consultation period will be included in the CRPP, which will become a public document.

By signing below, I hereby give consent for my questionnaire to be used for this purpose.

Signature:

*Elle Cahvan* president,  
*Hawai Unite!*

Date:

*4/29/09*

# HONUA'ULA

July 7, 2009

Ms. Elle Cochran, President  
Maui Unite  
553 Office Road  
Lahaina, Hawaii 96761

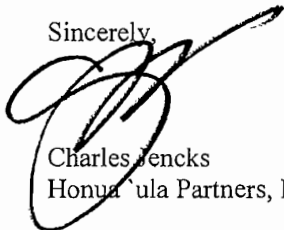
Subject: Honua `ula Cultural Resource Preservation Plan

Dear Ms. Cochran:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacificrimland.com](mailto:charliej@pacificrimland.com).

Sincerely,



Charles Jencks  
Honua `ula Partners, LLC

MAY 0 12009

## HONUJA'ULA CULTURAL RESOURCES PRESERVATION PLAN CONSULTATION QUESTIONNAIRE

**PARTICIPANT NAME:** Maui Tomorrow Foundation, Inc.  
**Address:** 55 N. Church Street, Suite A-5, Wailuku, Hawaii 96793

**Objective I: To define cultural parameters that will guide the preservation of archaeological resources and the interpretation of archaeological data.**

**1. Do you have specific knowledge of any cultural activities currently taking place within the project area? If yes, please specify.**

Maui Tomorrow is aware of various cultural activities which take place on the lands of this project. The presence of native plants connects to some of these activities.

We are aware of kanaka maoli who wish to see the traditional and historic roads and trails that once served their ancestors through various eras remain open and unmodified. They continue to use these accesses to practice traditional and customary activities. They visit these lands to learn from the indigenous plants, animals and cultural sites in order to pass their knowledge on to others. The ground waters of the project area are also a subject of concern. These waters make it possible for the native forest plants to survive. If these plants survive and flourish, so does the continued practice of traditional Hawaiian culture.

The lands of the Honua'ula project also connect to the makai lands of Palau'ea, Keauhou and Pae'ahu, portions of which are preserved for cultural use. Those who conduct ceremonies at these locations also are extending their use and intent to the entire ahupua'a, including the project area and this fact should be recognized.

More cultural activities, such as replanting of native plants and food crops and restoration of cultural sites, would be taking place on this land if regular access dates were provided. The night sky views are also significant. The project site's proximity to the various neighborhoods of South Maui and present and future school sites presents an excellent opportunity for a "living classroom" to be established for cultural use and education.

In 2008 Maui Tomorrow requested access to the project site on behalf of Maui Tomorrow board member and kupuna, Ed Lindsey; we were referred to a committee. Mr. Lindsey, who has offered regular weekly access to all residents and visitors interested in cultural education opportunities at Honokowai Valley for the past 9 years, was discouraged and never pursued the matter further. Many cultural educators we consulted feel that the lands of Palau'ea and Keuahu offer many of the same opportunities for cultural education as Honokowai Valley and would be widely used if available.

**2. Do you know of or are you aware of any historical cultural practices or traditions that were previously associated with the project area? If yes, please specify.**

Maui Tomorrow counts many cultural practitioners as supporters. When asked this question they pointed to the long traditions of the area. The project area is associated

with the farming of sweet potatoes and with access to the lower dryland forests to gather useful plants such as pili grass, akoko, naio, wiliwili, maiopilo, anunu and others. The area is associated with access to the upper forests to gather plants and logs for canoe building. It is also associated with nearby coastal lands where fishing and gathering took place.

The presence of stepping stone trails points to use of the project lands during pre-Columbian times. Burials have been found in neighboring portions of these ahupua'a and our informants feel that they may also be present in the project site. It is further believed that Hawaiians lived in the area in earlier eras and utilized the resources of the lands to make tools and create shelters.

Without a site visit being offered to potential consultants of the cultural preservation plan it is difficult to give more specific details. It has been suggested that the ili of these lands be researched and mapped, as those place names give information about cultural activities.

**Objective II: To document settlement patterns and timelines for the project area.**

**3. Do you have any information that would assist the project team in understanding the settlement patterns of the project area or the surrounding areas? If yes, please explain.**

Maui Tomorrow informants agreed that the entire Honua'ula district once had a substantial population. The informants feel that archaeologists would need to do more detailed work to truly understand the settlement patterns of the project area.

While Hawaiian traditions speak of families traveling between upper and lower lands during different seasons, our informants feel strongly that the lands of Palau'ea, Pae'ahu and Keauhou, in the project area, were not just places their ancestors walked through, but also dwelt on.

Many believe that these ahupua'a all had underground water sources available in earlier centuries before the destruction of the upper forests. Coastal springs in this region are well known, and higher elevation springs are still present in the Polipoli area. Mid-elevation springs are known in the Honua'ula region and studies of the fossil sap and pollen remains in the project area would reveal much about what conditions once existed there and what type of settlement could have been supported.

**4. Do you have any historical data that would provide time frames for settlement for the project area or general vicinity? This would include the prehistoric period, the historic period with cattle introduction, commercial agriculture, ranching Irish potato cultivation, the period of the Great Mahele, etc. If yes, please explain.**

Maui Tomorrow informants connect the use of the lands in the project area with a long continuum of use. They point to pre-Columbian dates for sites in the makai lands of Palau'ea and sites higher up the mountain in Ulupalakua and Kanaio.

During the Makee ranching era, cotton was grown in Palau'ea and exported to the Union army. The Palau'ea shoreline was a popular "bathing area" for the mangers of Rose Ranch during the 1870's and families were reported as living in thatched huts near the

Palau'ea shore during that time. During WWII our informants tell us that these lands were used for military training exercises and may have unexploded ordinance still present.

Since the majority of Land Commission Award claims in Palau'ea, Keauhou and Pae'ahu remain un-located, more research is needed to discover the true place names, history, and even ownership associated with these lands, even within the last 150 years. Our research indicates that by mahele times, patterns of rainfall and available ground water had changed within the leeward coast of Maui and we must look further back to understand more about settlement of the leeward lands.

**Objective III: To consult with traditional/cultural practitioners with ties to the Honua'ula region and other interested parties.**

**5. Do you know of any cultural practitioners familiar with past or current cultural practices or activities within the project area or general vicinity? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.**

Yes, we have asked if certain cultural practitioners wished to directly share their knowledge but have not heard back as of this deadline, April 30, 2009. Maui Tomorrow feels that the time frame for this process is unrealistic for responses from varied parties.

**Objective IV: To identify lineal descendents to the project area and to the moku of Honua'ula.**

**6. Are you a lineal descendent of any current or past landowners from the project area? If so, please provide a description of your ties to the property.**

Maui Tomorrow has spoken with lineal descendents who may be submitting their own comments. As stated above, the short time frame makes it difficult for many parties to respond before the deadline.

**7. Do you know of any lineal descendents with ties to the project area or to the moku of Honua'ula? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.**

There are many lineal descendents of the Royal Patent holders of these lands and there may be kuleana land owners as well. Maui Tomorrow questions whose responsibility it is to conduct this research.

**Objective V: To ensure long-term consistency and integrity of historic preservation efforts in the project area and the Honua'ula region.**

**8. Do you have other information or considerations that would assist the project team in developing criteria that would help protect and preserve the resources within the project area and the region? Examples include:**

- The nature of access to religious, ceremonial, and confirmed burial sites
- The determination of appropriate traditional protocols and practices

- The size and types of buffer zones and appropriate protective barriers
- The criteria for appropriate stabilization or restoration
- When and whether signage is appropriate and, if so, the type, design, and content of the signage
- The types of native flora to be used for landscaping or barriers
- The establishment of Educational and Stewardship programs

Our informants support a large, 200-acre area being set aside intact and managed as a native plant habitat and cultural landscape. They also support protection of all existing historic and traditional roads and trails and regular public access for cultural, spiritual, educational and restorative purposes.

We have regularly asked for a second team of archaeological consultants to re-survey both the southern and northern lands of the project area. A complete AIS is the first step to a sound Cultural Resource Protection Plan.

All sites and features should be mapped and, if appropriate, tested, even those regarded as "marginal." Marginal sites often prove to be worthwhile depositories of historical data, or even burial sites. Any interested lineal or cultural descendent of this land, along with interested community groups, should be allowed to give input on these surveys and on site significant criteria.

We do not recommend or support any plan which fragments native plant habitat into islands between golf course holes or assigns cultural sites a role as landscape décor.

Any preservation plan should be designed to include both indigenous flora and fauna and cultural sites; adequate space should also be allowed for expansion of native plant habitat.

The natural gulches on the land, especially those with cultural sites, should not be turned into drainage sumps for future urbanized sections of the land as happened in neighboring Wailea.

All access should be respectful and appropriate to the type of site; signage should emphasize the living, ongoing kanaka maoli culture and cultural practices connected to the land as well as its history. Research into the various cultural historic sites should be ongoing and new displays or signs should reflect updated findings where appropriate.

**Thank you for your participation in the CRPP formulation process. Copies of all questionnaires received during the consultation period will be included in the CRPP, which will become a public document.**

**By signing below, I hereby give consent for my questionnaire to be used for this purpose.**

Signature:

Ikeme Bowie, Exec. Director

Date:

Apr. 30, 2009

# HONUA'ULA

July 7, 2009

Ms. Irene Bowie, Executive Director  
Maui Tomorrow Foundation, Inc.  
55 N. Church Street, Suite A-5  
Wailuku, Hawai'i 96793

Subject: Honua `ula Cultural Resource Preservation Plan

Dear Ms. Bowie:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacifcrimland.com](mailto:charliej@pacifcrimland.com).

Sincerely,

Charles Jencks  
Honua `ula Partners, LLC

To: Charlie Jeks 879 2557  
Jeff Hunt 270 - 7634  
PBR HI 523-1402

From: Clare Apana  
MCL  
pt 242-4189

Pages 6

4-30-09



## HONUA'ULA CULTURAL RESOURCES PRESERVATION PLAN CONSULTATION QUESTIONNAIRE

PARTICIPANT NAME: Maui Cultural Lands

Address: 1087-A Po'okela Rd Makawao, HI 96768

The lands of Pae'ahu, Palau'ea and Keauhou are culturally important to all of Maui's people. They contain the remains of a way of life far more ancient than the Ming dynasty of China, the age of European discovery and the Aztec civilizations, and they deserve the same respect. The cultural features of these lands are both seen and unseen. They include native plants, animals, insects, geological formations, underground water sources, cultural sites, trails & roads and views of Wahi Pana such as Haleakala, Pu'u I'o, Molokini, Pu'u Ola'i and Kaho'olawe. These lands are deeply connected to all of the surrounding lands and islands and any Cultural Preservation Plan should recognize and maintain this connection and the need to have a living Hawaiian culture here. Land and people are interconnected. Hawaiian people belong on this land as well as the Hawaiian plants and animals.

### Question 1. Current Cultural Activities:

1. Ceremonial use- chants & prayers: a specific oli has been created for these lands.
2. Use of Wiliwili and other plants for cultural activities
3. Cultural access-under PASH, utilizing historic and traditional roads and trails
4. Access to connect with family 'aumakua such as the Pueo
5. Access to honor the planetary cycles, observing the sun, moon and stars and their relationship to the land.
6. Educational access- passing knowledge of landforms, plants and natural features on to others by observing in their natural state, the places traditional Hawaiians lived.
7. Traditional use of land to learn from the places left behind by our kupuna
8. Connecting these lands and their cultural legacy to the other lands within the ahupua'a of Pae'ahu, Palau'ea and Keauhou and their historic and ancient sites, natural lifeforms and features
9. Access to gather medicinal plants
10. access to offer respect to the numerous cultural sites and features such as ahu, terraces and enclosures, platforms, shelters and prominent pohaku that may have been used for birthing or other ceremonial purposes
11. A hula hula created a specific chant and dance that celebrated this area and its relationship to Kaho'olawe.
12. Cultural activities on these lands include enjoyment of the current views from the coast to the mountains that include the unspoiled vistas now founding the project area.
13. Other native Hawaiian activities

Cultural activities that would be taking place on these lands if access was offered more freely;

- Cultivation of traditional crops such as 'uala
- Makahiki celebration
- Use of traditional ala (stepping stone trails)
- Stabilization of cultural sites
- Traditional gatherings with singing and prayers
- Access for kilo hoku
- Traditional access and regular care of the land
- Visits by Hawaiian immersion classes and other school children

### **Question 2 . Historical Cultural activities**

1. Numerous terraced areas with good soil for sweet potato cultivation and Native testimony discussing 'uala cultivation in these ahupua'a
2. Historic road (Kanaio-Kalama Pk rd) used prior to WWII for mauka-makai access
3. Pili grass- still found abundantly in some areas of project area, was gathered and used in the coastal settlements up until WWII.
4. places on the land were used to gather for ceremonies and as observation areas for activities and events taking place on the ocean and the lands below.
5. Gulches had springs and more water flow and plant life was predominantly native and water was used by the people
6. Canoe builders lived in Keauhou and traveled through these lands
7. Stone and coral tools were made here.
8. Habitation and worship

More would be known about past cultural activities when a more complete AIS is completed and paleobotanical studies were done.

### **Question 3 Information about settlement patterns in area**

1. Hundreds of identified cultural features in lower lands of Pae'ahu. Palau'ea and Keauhou should be linked with the features found in the project area. Examples: ag complexes, heiau and ko'a, wells and springs, burials in lava tubes, traditional ala trails, traditional boundary walls. Some of these are or were located a few hundred feet away in the Wailea golf course. Others are nearer the ocean.- then a true settlement pattern can be determined. These ahupua'a should be viewed as a whole, not separate parts.
2. A cave surrounded by basalt outcrops with petroglyphs was recently visited by MCL researchers in a Pae'ahu gulch, this same gulch naturally continued mauka into the project area. This gulch is a likely mauka-makai route and needs to be carefully surveyed for more evidence of cultural use in the project area.

Petroglyphs are part of a larger story and the research needs to be done on the project site so the rest of the story can be told.

3. Native claims indicate farming in this general area. An extensive review of native testimonies from the Mahele records needs to be done to locate the claims which may connect to this land.
4. Several enclosures in the project area have fragments of coral in walls or floors
5. Wall 200-A shows up on photographs taken before golf course construction (c.1960) as connected to a mauka-makai wall that goes across current golf course lands and all the way to the cultural preserve at One Palau'ea bay. The section in the preserve still remains. They should be considered as one site.
6. Hawaiian culture is a living culture and it is important that these places which hold a history far older than the voyages of Columbus or the Vikings stay intact and are passed forward to the next generation as they are known to the current inhabitants.

#### **Question 4. Historical data to provide time frames for settlement**

1. When Europe and the Middle East were fighting the crusades, the lands of the Honua'ula district on Maui were described in ancient Hawaiian chants.
2. Earliest dated sites in South Maui in Palau'ea ahupua'a.
3. Honua'ula had 4<sup>th</sup> largest population on Maui during first missionary census in 1831.
4. Many stepping stone marked trails show use before the days of horses
5. Long walls like site 200 that continue for many miles, mauka-makai could have been used and modified over hundreds of years? Is it an ahupua'a boundary wall?
6. numerous structures on project site are constructed in similar manner as structures makai dated between 1400-1700 AD.
7. Palau'ea noted for growing native Hawaiian cotton during Civil war- Makee ranch had a cotton gin to process it.

#### **Question 5. Do you know of cultural practitioners familiar with past or current practices in project area or vicinity?**

Yes. We will ask if these individuals want to be involved in the process. Who will have access to the information and how will it be used?

**Question 6 Lineal descendent of current or past landowners?**

Some MCL supporters may be. Would need more research.

**Question 7. Do you know of lineal descendents?**

MCL is aware of a number of lineal descendents. Can not give names without checking with them. Need a non-invasive process where names remain confidential and there are protocols for exactly how any information would be used.

**Question 8. Information to assist in developing criteria for preservation plan.**

1. Need a complete, in depth AIS, and a separate team of cultural specialists deeply connected with Hawaiian culture who are reviewed and accepted by all the consulted parties, not same ones who have already worked on the site.
2. Sites need to be treated as a cultural landscape- and any building placed outside that area. Just using buffers around sites turns them into landscape features and compromises their integrity.
3. All respectful access to lands, plants and sites should be encouraged and made simple
4. Native Plants and cultural sites need to be preserved and cared for together. They are not separate. Hawaiian culture is based on "sticks and stones" (plants and the natural rocks and materials used to create shelter and tools)
5. Keep all historic and traditional roads and trails unaltered and open for traditional and customary access such as gathering and ceremonial occasions. Do not "realign" or replace with new "subdivision" trails.
7. Restore mauka-makai access through the ahupua'a of Pae'ahu, palau'ea and Keauhou. Minimal use of gates.
8. Restore native Plants and stabilize cultural sites
9. Reserve native Hawaiian rights to use the lands and have Hawaiian families living on site to care for the lands.

10. Locate and preserve ahupua'a boundary markers such as walls, ahu's etc
11. Map extensive terrace systems, enclosures, ahus, pits, trails and platforms and preserve as part of cultural landscape
12. no destruction of areas where wiliwili, maiapilo or other native plants now grow. Minimal disruption of any native plant and/or animal, bird or insect habitat area.
13. We need to preserve the current history of our people in Maui and keep a real sense of place. . Can we learn from the mistakes of the past which have resulted in the intrusive condos across from the shops of Wailea that blot out the view of the mountains?
14. Can we contain the impact of future homes, and have a requirement to build non-invasively? As an example, go walk Kewekapu beach and see which houses blend and which ones cry for a California beach. How do we keep a sense of the place without club houses or big mansions perverting the landscape?

We give our authorization to use as part of a public document.

Clare Hapan  
on behalf of MCL  
and Daniel Kanahela  
and Colin McCormick

# HONUA'ULA

July 7, 2009

Ms. Clare Apana  
Maui Cultural Lands  
1087-A Po'okela Road  
Makawao, Hawai'i 96768


Subject: Honua `ula Cultural Resource Preservation Plan

Dear Ms. Apana:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacificrimland.com](mailto:charliej@pacificrimland.com).

Sincerely,



Charles Jencks  
Honua `ula Partners, LLC

*Thank you for this opportunity to serve.*

EXHIBIT "A"

HONUA'ULA  
CULTURAL RESOURCES PRESERVATION PLAN  
CONSULTATION QUESTIONNAIRE

Participant Name: Katherine Kamaemae Smith  
Address: 500 Kapakua Drive Apt 20 P 7-8  
Lahaina, HI 96761

**OBJECTIVE I:** To define cultural parameters that will guide the preservation of archaeological resources and the interpretation of archaeological data.

- 1. Do you have specific knowledge of any cultural activities currently taking place within the project area? If yes, please specify.

No

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- 2. Do you know of or are you aware of any historical cultural practices or traditions that were previously associated with the project area? If yes, please specify.

In studying this area for the accurate historical setting of my next book I found reference to fishing, farming, trading, canoe-building, paddle manufacture, adze and weapon manufacture. It appears that this section of Maui was a center of industry.

As part of this industrial complex, Palaua sites cannot be separated from the whole. Important to integrate <sup>these</sup> their significance with the whole of Honua'ula moku and Maui-nui.

**OBJECTIVE II:** To document settlement patterns and timelines for the project area.

3. Do you have any information that would assist the project team in understanding the settlement patterns of the project area or the surrounding areas? If yes, please explain.

All should be considered within the current models of Kirch and Bordner for leeward expansion (1300-1600)

4. Do you have any historical data that would provide time frames for settlement for the project area or general vicinity? This would include the prehistoric period, the historic period with cattle introduction, commercial agriculture, ranching, Irish potato cultivation, the period of the Great Mahele, etc. If yes, please explain.

My historical focus is the Pi'ilani kingdom of prehistory at the height of expansion in leeward Maui. I am an author of historical fiction. My method is to capture an accurate historical setting and create a fictionalized story within that setting to make the history come alive. Working title for current work is "Honua'ula: Blood and Stone"



**OBJECTIVE III:** *To consult with traditional/cultural practitioners with ties to the Honua`ula region and other interested parties.*

5. Do you know of any cultural practitioners familiar with past or current cultural practices or activities within the project area or general vicinity? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

Kimokeo Kapuhulehua  
Keli'i Tana  
Ka Pono'Ai Molitau

**OBJECTIVE IV:** *To identify lineal descendents to the project area and to the moku of Honua`ula.*

6. Are you a lineal descendent of any current or past landowners from the project area? If so, please provide a description of your ties to the property.

No

7. Do you know of any lineal descendents with ties to the project area or to the *moku* of Honua`ula? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

Descendants of Mahoe, Paepae and Haehae Kukuhiko  
Communication sent to them.

**OBJECTIVE V:** To ensure long-term consistency and integrity of historic preservation efforts in the project area and the Honua'ula region.

8. Do you have other information or considerations that would assist the project team in developing criteria that would help protect and preserve the resources within the project area and the region? Examples include:

- The nature of access to religious, ceremonial, and confirmed burial sites
- The determination of appropriate traditional protocols and practices
- The size and types of buffer zones and appropriate protective barriers
- The criteria for appropriate stabilization or restoration
- When and whether signage is appropriate and, if so, the type, design, and content of the signage
- The types of native flora to be used for landscaping or barriers
- The establishment of Educational and Stewardship programs

I hope to bring broad-scope input to team so that pre history and recent history may both be considered in Honua'ula 670 preservation plan. I believe that places and artifacts are best preserved by cordoning with landscape planting, and signage to point out significance and garner respect. Lasting preservation and conservation must be accomplished by education. (I worked as an adult trainer for 10 years.) I also believe that a system of grants to sustain long-range stewardship is key to preserving the history of Palaua and Makana.

Special attention to preservation of as many place names, wind cloud and rain names, family names, and mythical-mystical names is key to attaching stories of the past to the land sites that inspired the names.

Thank you for your participation in the CRPP formulation process. Copies of all questionnaires received during the consultation period will be included in the CRPP, which will become a public document.

By signing below, I hereby give consent for my questionnaire to be used for this purpose.

Signature: Katherine Kam'erna'e Smith

Date: 4/30/09

# HONUA`ULA

July 7, 2009

Ms. Katherine Kama`ema`e Smith  
500 Kapalua Drive #20P7-8  
Lahaina, Hawaii 96761


Subject: Honua `ula Cultural Resource Preservation Plan

Dear Ms. Smith:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacificrimland.com](mailto:charliej@pacificrimland.com).

Sincerely,



Charles Jencks  
Honua `ula Partners, LLC

EXHIBIT "A"

HONUA'ULA  
CULTURAL RESOURCES PRESERVATION PLAN  
CONSULTATION QUESTIONNAIRE

Participant Name: Save Makena  
Address: 37 LANA ST.  
PAIA, HI 96779

**OBJECTIVE 1:** To define cultural parameters that will guide the preservation of archaeological resources and the interpretation of archaeological data.

1. Do you have specific knowledge of any cultural activities currently taking place within the project area? If yes, please specify.

We know a few cultural practitioners who have access to the land to visit cultural sites and practice their heritage.  
We believe many more cultural activities would take place if access was encouraged and allowed. We have heard reports of many significant sites in the area.

2. Do you know of or are you aware of any historical cultural practices or traditions that were previously associated with the project area? If yes, please specify.

A variety of cultural sites there tell the story of the past history & cultural practices in the area like shelters, trails, dwelling sites, planting sites connections to coastal lands.  
These are living treasures - needs to have access preserved for OPIO & KANALI so they can learn the cultural practices & traditions.

**OBJECTIVE II:** To document settlement patterns and timelines for the project area.

3. Do you have any information that would assist the project team in understanding the settlement patterns of the project area or the surrounding areas? If yes, please explain.

The Lineal Descendants of Mahele land claimants have stores of people living & farming in these lands. The archaeological sites tell the stories of the settlement patterns of the area. The sites all together form a landscape. This cultural landscape left intact can tell the story. Destroyed, it can't tell us anything. The archaeological landscape is part of the culture - we cannot let it be destroyed. It is so important.

4. Do you have any historical data that would provide time frames for settlement for the project area or general vicinity? This would include the prehistoric period, the historic period with cattle introduction, commercial agriculture, ranching, Irish potato cultivation, the period of the Great Mahele, etc. If yes, please explain.

Independent archaeological visits determined pre-contact sites connected to Palalea Makai Complex.

A completed A.I.S. Done by a New archaeological team is Needed

**OBJECTIVE III:** To consult with traditional/cultural practitioners with ties to the Honua`ula region and other interested parties.

5. Do you know of any cultural practitioners familiar with past or current cultural practices or activities within the project area or general vicinity? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

Yes. Will pass information onto  
them and they will decide to participate  
or not.

**OBJECTIVE IV:** To identify lineal descendants to the project area and to the moku of Honua`ula.

6. Are you a lineal descendent of any current or past landowners from the project area? If so, please provide a description of your ties to the property.

Several people have ongoing research  
into their Genealogy.

7. Do you know of any lineal descendants with ties to the project area or to the moku of Honua`ula? If so, please write the name and contact information in the space below or, alternatively, please ask that person to submit their contact information to the address noted in the attached letter.

We need more time to gather lineal  
descendants properly.  
Have ~~us~~ about improving process  
Need to protect traditional knowledge.

**OBJECTIVE V:** To ensure long-term consistency and integrity of historic preservation efforts in the project area and the Honua'ula region.

8. Do you have other information or considerations that would assist the project team in developing criteria that would help protect and preserve the resources within the project area and the region? Examples include:

- The nature of access to religious, ceremonial, and confirmed burial sites
- The determination of appropriate traditional protocols and practices
- The size and types of buffer zones and appropriate protective barriers
- The criteria for appropriate stabilization or restoration
- When and whether signage is appropriate and, if so, the type, design, and content of the signage
- The types of native flora to be used for landscaping or barriers
- The establishment of Educational and Stewardship programs

Anyone From Ahupua'a Needs to be able to travel out on the LAND.


There are many Native ~~area~~ plants that should be used as landscaping

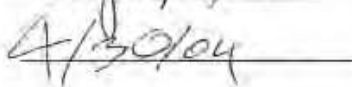
Education and Stewardship Programs should be community based to get input & info that represents the community



Thank you for your participation in the CRPP formulation process. Copies of all questionnaires received during the consultation period will be included in the CRPP, which will become a public document.

By signing below, I hereby give consent for my questionnaire to be used for this purpose.

Signature: 

Date: 

# HONUA`ULA

July 7, 2009

Save Makena  
37 Lana Street  
Paia, Hawaii 96779

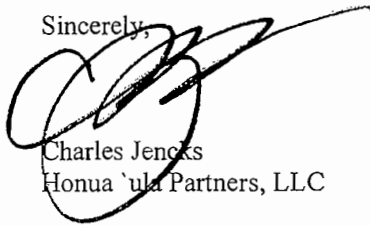
Subject: Honua `ula Cultural Resource Preservation Plan

Gentlemen:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacifcrimland.com](mailto:charliej@pacifcrimland.com).

Sincerely,



Charles Jencks  
Honua `ula Partners, LLC

**HONUA'ULA CULTURAL RESOURCES PRESERVATION PLAN  
CONSULTATION QUESTIONNAIRE**

**PARTICIPANT: SIERRA CLUB MAUI GROUP**  
Address: PO Box 791180, Paia, HI 96708

**Question 1. Describe current Cultural activities on project site:**

The Palua'ea ahupua'a is famed as a significant place. When archaeologist Hal Hammett was asked by the Hawaii Planning Commission what qualifications he had to offer his expertise on extremely sensitive Hawaiian cultural sites ("high profile sites) he brought up his work on Kaho'olawe, Honaunau national historic Park and Palau'ea. Cultural practitioners recognize the connection of the upper and lower portions of the Palau'ea ahupua'a and ceremonies have been held on both upper and lower lands to offer blessings for the many resources there.

People regularly hunt on the site and have for many years under various ownerships. Traditional access to visit the forests also takes place on these lands. Access should continue and existing trails and roads should be preserved. The views available across these lands are also a significant cultural feature, currently enjoyed by many. Presentations have been made about the many native plants on the site and these plants have cultural significance, just by the fact that they are surviving to pass on their heritage to future generations. With 95% of Maui's native dryland forests destroyed, these important remaining native plant habitats found on the project site are part of a living Hawaiian culture, linking the past with the future.

It may not be fair to judge the amount of interest in cultural use of the project area based on current conditions of limited access. Sierra club has participated in the Honokowai restoration project since it was begun 9 years ago. Before that regular access was offered, only limited cultural use of the Honokowai valley was taking place, even though the resources there were substantial. Now, thousands of individuals have come to learn about Hawaiian culture, plants and places, simply because access was offered and managed. There is a lesson here.

**Question 2. Describe historical cultural activities on the project site and nearby lands.**

Sierra Club members whose families come from this area remember the ranching days and the horseback trails that passed through the upper lands of Honua'ula, including the project site. There was also the gathering of Pili grass

which was abundant 60 or 70 years ago. Their kupuna felt that people had lived in all these areas in ancient times when there were more forests, more rain and more water. They felt that people were also buried in areas with rough lava flows and many caves and crevices, like the project area. The upper lands were also good places to watch for invading fleets coming in from the Big Island and other events. All the lands in Honua'ula had some connection to Kaho'olawe in ancient times.

DHHL did fossil plant studies in Kahikinui and discovered that the flora and fauna of 500 years ago was very different in that area than it is today. These studies need to be done in the project area and other Makena lands to really understand the cultural uses of pre-contact times.

**Question 3. Describe any settlement patterns in project area and surrounding area.**

Archaeological reports for the project area and the Wailea golf course and hotel sites show a clear pattern of settlement in this region for a long span- 1000 AD to the present. These surveys also demonstrate how successive layers of historic occupation are very common. Rough WWII gun shelters found along the Wailea beach lands later proved to have cultural deposits spanning hundreds of years as well as burials.

Nearly 50 sites in the Wailea golf course, immediately makai of the project area, had extensive sub-surface archaeological work done over a period of several decades and many artifacts, subsurface features like hearths and house posts and even burials were discovered.

It is clear from the cultural remains that people lived, raised families, farmed, fished, made tools, traveled and worshipped among these lands, including the project site. There are at least a half dozen recorded ceremonial sites (heiau or ko'a) in the Palau'ea/ Keauhou ahupua'a, which indicates a rich cultural tradition in the area.

**Question 4. Describe any historical data to provide time frames for settlement of project area and surrounding lands.**

The Palau'ea cultural preserve has over 200 recorded features to date. These have been dated in the range of 1300-1700 AD. Other cultural sites found in nearby Kerauhou ahupua'a and on the sandy shoreline of Palau'ea date from 800 AD to the 1800's. Many surface sites fall in the range of 1400 to 1700, while the earlier dates come from subsurface deposits.

Sites found in Pae'ahu during construction of resorts and golf course include use dating as early as 1200AD up to the 1800's. Some sites, such as the complex of enclosures and terraces that was relocated from Wailea Pt. have continuous use from 1300 up to the late 1800's. Lands in the project area are very likely to have use dating over the span of at least 500 years, and quite possibly longer.

**Question 5. Do you know of cultural practitioners familiar with past or current practices in project area or vicinity?**

Kevin Mahealani Kaiakamalie lead Sierra club volunteers on native plant restoration efforts in Kahikinui over the years. His family is from this area and he had a lot of knowledge about the plants and history. He was interviewed for the project's Cultural Impact Assessment, but it doesn't appear that his views were taken to heart.

**Question 6 Do you know lineal descendent of current or past landowners?**

Not sure. Many lineal descendants of Royal Patent holders, like Mr. Elden Liu have offered their comments at public meetings. Are they being consulted??

**Question 7.** Same as above.

**Question 8. Criteria for preservation plan.**

The first step to preservation is to resolve land titles. This was promised during public hearings and there needs to be follow through with families who have Royal Patent claims.

The Preservation Plan should include a large contiguous area of 150 acres or more to preserve a cultural landscape. The interconnectedness of the various sites is what gives them cultural integrity. Isolated sites with buffers around them are not respectful to the history and importance of these lands. All trails and historic roads need to be left as is. They are part of the area's history and they are protected in the Kihei-Makena Community Plan. Mauka-makai access through these lands has gone on for centuries and must continue. The roads and trails link the planting and dwelling sites and are part of the cultural landscape.

The project area should have native Hawaiian families living among the cultural areas to help manage them and educate others who visit about appropriate protocol. These lands shouldn't be like a museum, but rather a living experience of Hawaiian culture and how Hawaiians adapted these lands to their life.

Combine care of the native plants with care of the cultural sites. All wiliwili trees need to have habitat area protected. Wiliwili's in the golf course of Wailea and Makena are having a harder time surviving. Native plants need natural conditions, not irrigated and sprayed golf greens.

Much more archaeological and ethnographic research is needed. Study the fossil remains of sap and pollen to know about the plants. Do subsurface work to learn more about the cultural sites. Survey and map larger areas of the northern part of the parcel. Map the areas in between larger features to reveal potential complexes of sites. Bring in more of the community to help with the research- students from MCC, Kamehameha Schools, etc.

The many long walls on this site are important historic features and should not just be preserved, but their longer history and significance researched. Over three-dozen unlocated LCA are noted in the ahupua'a of Pae'ahu, Palau'ea and Keauhou. Do any of the native testimony descriptions relate to features, such as some of these walls, that may be in the project area? This should be ongoing research and families connected with these LCA should be traced.

There should be a council of appropriately knowledgeable individuals, including representatives of various Royal Patent holding families from the region who can help guide the management of the natural and cultural resources and they should have public meetings where others can contribute.

Thank you for your participation in the CRPP formulation process. Copies of all questionnaires received during the consultation period will be included in the CRPP, which will become a public document.

By signing below, I hereby give consent for my questionnaire to be used for this purpose.

Signature: Karen Chun, Secretary for Sierra Club, Maui Group

Date: 4-30-09

# HONUA'ULA

July 7, 2009

Lance Holter, Chairperson  
Sierra Club Maui Group  
PO Box 791180  
Paia, Hawaii 96779

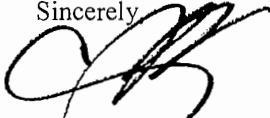
Subject: Honua `ula Cultural Resource Preservation Plan

Dear Mr. Holter:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacificrimland.com](mailto:charliej@pacificrimland.com).

Sincerely



Charles Jeneks  
Honua `ula Partners, LLC



PHONE (808) 594-1888

FAX (808) 594-1865



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

RECEIVED

MAY 29 2009

PACIFIC RIMI LAND, INC.  
MAUI - MAIN

HRD09/3208F

May 27, 2009

Charles Jencks, Owner Representative  
Honua'ula Partners, LLC  
P.O. Box 220  
Kihei, Hawaii'i 96753

**RE: Cultural Resources Preservation Plan  
Honua'ula Project**

Aloha e Mr. Jencks,

The Office of Hawaiian Affairs (OHA) is in receipt of your March 30, 2009 letter detailing Honua'ula Partners LLC's intent to develop a Cultural Resources Preservation Plan (CRPP) pursuant in accordance with Condition No.13 of Zoning Ordinance No. 3554, which was enacted by the Maui County Council.

The methodology and objectives outlined within your letter which will be used to develop the CRPP certainly have the potential to produce a document which will identify the resources, practices and traditions important to the 'ohana of Honua'ula and provide the necessary guidance to protect and preserve them for future generations.

OHA looks forward to the opportunity to review and provide comments on the CRPP. Thank you for providing this information at this early stage. Should you have any questions, please contact Keola Lindsey, Lead Advocate-Culture at (808) 594-1904 or [keolal@oha.org](mailto:keolal@oha.org).

'O wau iho nō me ka 'oia 'i'o,

A handwritten signature in black ink, appearing to read "Clyde W. Nāmu'o".

Clyde W. Nāmu'o  
Administrator

C: OHA Maui CRC Office

# HONUA'ULA

July 7, 2009

Mr. Clyde Namu'o, Administrator  
Office of Hawaiian Affairs  
711 Kapiolani Boulevard, Suite 500  
Honolulu, Hawai'i 96813


Subject: Honua `ula Cultural Resource Preservation Plan

Dear Mr. Namu'o:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacificrimland.com](mailto:charliej@pacificrimland.com).

Sincerely,



Charles Jencks  
Honua `ula Partners, LLC

Patty Nishiyama  
Lahaina, HI 96761  
Phone: 281-1567

August 3, 2009

Mr. Charles Jencks  
c/o Munekiyo & Hiranaga, Inc.  
(Attn: Mark Alexander Roy)  
305 High Street, Suite 104  
Wailuku, HI 96793

**RE: Cultural Resources Preservation Plan for Honua'ula Project  
Condition Number 13 of Zoning Ordinance Number 3554**

**RE: Honua'ula Cultural Resources Preservation Plan  
Consultation Questionnaire**

Dear Mr. Jencks:

Objective 1, Question 1. None – Project area does not have anyone living on property or any cultural activities currently.

Objective 1, Question 2. None – Archeological research has been done in depth. Cultural sites have been found more on the south area of the project and a few on the north area. There is evidence of temporary and permanent residence, platforms, fire place, agricultural features, and others. Historically, cultural practices were farming in project area, i.e., taro and uala. Fishing was done at the ocean side below the project area.

Project Area Usage:

1. Project area was a transitional area for ancestral people from mauka to makai or vice versa.
2. Mauka of project area was a forest to harvest koa, kolea, aalii, kauwila trees to make canoes, tools, posts. On the project area, wiliwili trees were found to be used as floaters, seeds for leis. Pili grass was found on the project area to make thatched roofs for hales. Project area did have plants for food usage and medicinal use. Project area did have agricultural plants such as taro and uala.
3. Makai of the project near the shoreline, there was a great fishing village. Shoreline fishing, harvesting included manini, moi, holehole, awa, oio, uhu, papio, opihi, limu, lehu, hee, wana, lolo, kupee, aama. In the deep sea, opelu, akule, mahimahi, aku, ahi were harvested.

Mr. Charles Jencks  
Page 2  
August 3, 2009

4. The main cultural practice on the project area was farming. It is evident that fishing was done below the project area.

Objective 2, Question 3. Yes.

First, you must understand mukupuni means the island of Maui. Second, you must understand the moku which is Honua'ula. Third, you must understand the ahapuaa within the moku. If you were to take these three into consideration, you will understand the spiritual and physical presence of our kupuna. This idea will help you to understand the settlement patterns of the project area.

Objective 2, Question 4. Yes. We have been working together with archeological and flora and fauna staff of Honua'ula project. We support all data, including historic, cattle, commercial, agricultural, ranching, and the great mahele period.

Objective 3, Question 5. We have kupuna within the moku of Honua'lua. They are Jimmy Gomes, Les Kululio, Eddie Chang, Kimo Wong, Glen Kukahiko, and Randy Piltz.

Objective 4, Question 6. No.

Objective 4, Question 7. No.

Objective 5, Question 8. Access to allow various groups.

1. All groups must call security for appointment.
2. Religious and Hawaiian groups must identify purpose and time.
3. Visitation time limited from 9:00 a.m. to 4:00 p.m.
4. Limitation of groups up to 24 people. If more than 24, special time must be scheduled.
5. Protocol is a must to enter and exit project area.
6. Buffer zones are determined by each case.
7. If cultural site is 4 feet or more, no buffer zone is needed.
8. The cultural sites need a buffer zone recommended 2 feet high and 18 inches wide and 10 feet away from site.

#### Stabilization for Restoration.

All restoration is to be done manually (by hand) for cultural and burial sites. A cultural monitor is to be used at all times. Stabilization for restoration should be determined by cultural and project manager, not by an association group. Na Kapuna O Maui should make recommendations on a case by case basis. All restorations must follow protocol.

Mr. Charles Jencks  
Page 3  
August 3, 2009

All materials used must be from project area. If not, only from moku of Honua'ula. All restorations should include someone of Hawaiian ancestry.

Signage.

All signs must be the same size, low to the ground for all cultural and burial sites for protection by law. Identification number will be assigned by State of Hawaii Commission Historical Department.

Native floral, plants and trees.

Use as many native floral plants and trees whenever possible for landscaping on project. They must be shown on landscaping development plan. It is referred to use floral, plants and trees on project area or moku of Honua'ula. If non-native plants are used, they should be used as minimally as possible. Na Kapuna O Maui recommends that 100% native floral, plants and trees be used on project.

Educational

Have Hawaiian culturists on site to assist all education groups. Create a Hawaiian center for artifacts found on project site. Establish history of the area for the public. Educational groups are limited to 24 people. If more than 24 people, special arrangements must be made. Educational visitations recommended times are 10:00 a.m. to 2:00 p.m., Monday through Friday. Special arrangements for Saturday visitation must be made. There is no visitation on Sunday.

Stewardship

Establish a non-profit volunteer group. Stewardship is only within specific area, i.e., conservation area and open space area. Protocol should be established with all volunteers. Safety and equipment program must be in place for all volunteers.

Mahalo,  
NA KAPUNA O MAUI

Patty Nishiyama

cc: Mark Roy (mark@mhplanning.com)  
Kimokeo Kapahulehua (honokohau@gmail.com)

# HONUA'ULA

August 6, 2009


Ms. Patty Nishiyama  
320 Kaeo Place  
Lahaina, HI 96761

Dear Ms. Nishiyama:

On behalf of the Honua `ula project team I am writing to thank you for taking the time to complete the cultural questionnaire sent to you and for your assistance in developing the Cultural Resources Preservation Plan for Honua `ula. Development of the draft preservation plan is now underway and once completed, will be sent to agencies for review and comment. Once the agency comments and recommendations are received, the plan will be submitted to the Maui County Cultural Resources Commission for review and adoption.

Once again, thank you for participating in this process. Should you have any questions regarding the process or development of the draft preservation plan do not hesitate to contact me in my office at 879-5205 or via email at [charliej@pacificrimland.com](mailto:charliej@pacificrimland.com).

Sincerely,



Charles Jencks  
Owner Representative  
Honua `ula Partners, LLC



**NA ALA HELE**  
Hawai'i Trail & Access System

RECEIVED

AUG 3 2009

PACIFIC RIM LAND, INC.  
MAUI - MAJN

July 31, 2009

Mr. Charles Jencks  
Honua'ula Partners, LLC  
1300 N. Holopono Street  
Suite 201  
Post Office Box 220  
Kihei, Hawaii 96753

Re: County of Maui Zoning Ordinance, Proposed Honua'ula Development,  
Maui Island, Tax Map Key: 2-1-08-56 and 71

Research has been completed in response to your request regarding the disposition of the Kanaio-Kalama Road and a section of stepping-stone trail found in the vicinity of the subject development.

Based on title searches conducted, it is our view that the Kanaio-Kalama Road did not exist nor become a public highway upon the passage of the Highways Act of 1892. This search found that the original title and survey documents did not disclose the existence of this road when the royal patent grants that comprise the subject property were awarded in 1850. This search revealed no evidence that showed the existence of this road in 1892. If the road was not in existence in 1892, it did not become a public highway when the Highways Act of 1892 was adopted.

Map data and other records fail to disclose the alignment of the stepping-stone trail in the vicinity of the subject development. It is our understanding that development plans call for preserving this feature in place as part of a cultural preservation program. The proposed development of walking trails and the preservation of the stepping-stone trail will provide recreational opportunities that can highlight the historical and cultural values of the area.

Thank you for the opportunity to comment on the proposed development.

Sincerely,

Doris Moana Rowland  
Na Ala Hele Abstractor  
Interim Program Manager

c: Torrie Nohara- NAH Maui

## **APPENDIX D**



### **Discussion Addressing the Incoming Comments and Input Regarding the Cultural Resources**

Entities included in initial consultation and those that responded to the public notices consisted of 6 public agencies, 6 community organizations, and 17 individuals as documented in Appendix B. As compiled in Appendix C, 4 responses from public agencies, 6 responses from community organizations, and 1 response from an individual were received following the mail out of the questionnaire packet to entities that responded to the publications (the Maui News, Honolulu Advertiser, and Ka Wai Ola) and internet posting (OHA electronic Newsletter) of the public notices.

Since the agency consultation is mandated, their responses are generally focused on routine specific concerns within their purview, thus these will not be discussed here other than when they pertain to concerns or questions raised by the other respondents.

Although, the participation ratio of the individual respondents to the initial notices versus those that completed and returned questionnaires appears extremely low, it became clear that the majority of the individual respondents were members of one or more of the community organizations that responded and thus incorporated their voices into one composite response.

Of the community groups; one concurred with most of the findings and recommendations made to date and provided additional recommendations for items related to preservation and interpretation within their purview; four provided recommendations and suggestions, most of which are covered by the current CRPP, but did not provide any new information or cited the lack of time for not being able to provide specific information that was being sought. There were claims made that could not be incorporated into the CRPP without documentation or some other form of substantiation; and one questionnaire response was quite thorough and covered the majority of the questions and comments raised by the others. Thus, the comments and input provided by Maui Cultural Lands shall be discussed and addressed in this appendix.

The solitary individual respondent provided some insightful comments and recommendations regarding the use and preservation of native flora, the need for the preservation of traditional place names, and the importance of education for the long-range stewardship of preservation areas. All of these points have been addressed, included in the current CRPP, and slated to be finalized and implemented in the near future in conjunction with appropriate phases of the development process.

First, however, some general clarification may be warranted, regarding comments and recommendations that were commonly brought up in most of the responses. These are:

1. **Concerns regarding native fauna and flora** – A biological consultant has completed field procedures and a report regarding the terrestrial biology of the project area. A separate consultant regularly monitors the marine biota of the ocean areas that front the Wailea Development area.
2. **The preservation of native plants** – Native Plant Areas totaling 143 acres including the 22-acre Native Plant Preservation Area easement, an additional 23-acre Native Plant Conservation Area, along with other gulch areas, naturalized landscape areas, and outplanting areas distributed throughout the project area provide opportunities for protection and preservation as well as the propagation of native plants.
3. **Concerns regarding the archaeological surveys** – The fact that two previous surveys completed by other firms had completely missed or just simply dismissed the previously recorded sites while the more current surveys relocated and re-recorded them should indicate the degree and resolution of the walk-through survey employed. In addition, the southern area has been repeatedly scrutinized over an extended period of time at optimal climatic conditions for minimal cover vegetation. The northern area has also undergone multiple coverage. An “independent” archaeologist would have much difficulty duplicating the level of effort expended by the current consultant nor have the familiarity with the project area or the extant sites. Also, as demonstrated in the background section of the current CRPP, extant sites must be interpreted and their significance evaluated within the context of familiarity and understanding of the surrounding areas as well.
4. **Regarding trails and mauka/makai access** - The extant steppingstone trail segments represent discontinuous remnants of traditional trails. Currently, they are truncated, not only by prior local disturbances or destruction, but also by private land holdings and existing developments that straddle portions of traditional land divisions. Within the Honua`ula Development area, all remnant segments of steppingstone trails are slated to be preserved *in situ*. Those segments beyond the boundaries of the project, are beyond the jurisdiction of Honua`ula Partners LLC. In terms of the Kamaole-Kanaio roadway, only a small modified segment is still extant with major segments of the original alignment altered by an existing jeep road. The letter (dated July 31, 2009) by Na Ala Hele of the State Division of Forestry and Wildlife indicates that no documentation of this roadway could be found in the grant patents and no record exists of the road being in existence prior to 1892 when the U.S. Highways Act was passed. Thus, the subject roadway is not considered to be a public road. A concurrence is also given for the recommended preservation of the steppingstone trail segments within the subject project area. Thus, no provision is given for free public access through either the Kamaole-Kanaio alignment nor the remnant steppingstone trail segments.
5. **Access into project area** – Given that the subject area is private property, permission must be requested and granted for access into the area for a specified activity or purpose. Protocols for access is currently being formulated with help from Na Kupuna O Maui.
6. **Restoration of Sites and Agricultural Practices** - The current CRPP addresses the steps toward possible eventual restoration and interpretation of the extant sites. However, the

existing Historic Preservation Review Process must be followed in order to implement any measures that would utilize or somehow modify an existing historic property.

### **Maui Cultural Lands Questionnaire**

The reader is referred to the completed questionnaire presented in its entirety in the preceding Appendix C, to which the following comments pertain.

The opening paragraph citing the significance of the cultural remains is applicable generally to the whole Hawaiian archipelago and not only to Maui. The concerns stated in the latter half of the opening paragraph regarding cultural connection coincides with the main objective of the current CRPP.

#### **Question 1:**

1. The texts and translations of several *mele* and *oli*, both traditional and contemporary have been compiled for the CRPP and audio tracks can be heard on the enclosed compact disc.
2. This can be done by requesting permission from the owner, most likely prior to and during construction. However, once the Native Plant Preservation Area and the ancillary Native Plant Conservation Area have been established, preservation and propagation would be emphasized more than harvesting.
3. The trails and roads on the property are discontinuous segments, with both the beginning and end in differing ownerships and/or destroyed. Also see #4 above on page 2.
4. This would have to be substantiated with lineal descendants since the *pueo* occurs elsewhere as well.
5. same as above and also are there traditions that cite those practices specifically in the subject area?
6. Education is one of the objectives of preservation as recommended in the CRPP.
7. same as above
8. same
9. This is something that needs to be considered for the Native Plant Preservation and Conservation Areas once they have been well established.
10. The number of cultural sites would not be characterized as “numerous,” the types of sites listed would conventionally not form the basis for access. If prominent *pohaku* with associated traditions are known then pertinent information and their locations should be shared with the developer or SHPD. Otherwise, any large boulder or rock formation can be said to be one of these by anyone.
11. If it is not one of those included in the CRPP can a copy of the text be provided?
12. True for other areas along same elevations which are still undeveloped.
13. What are the “other native Hawaiian activities”?

Information or documentation is needed regarding “traditional cultural practices” that can be associated with known oral traditions or long-term practice. Most of the points listed are included in the CRPP. Reasonable access provisions at night could be added for “*kilo hoku*” or astronomical observations. Active use of steppingstone trails is not feasible, but they can be visited and viewed in the preservation areas. The trails are discontinuous segments and the

surrounding aa lands are slated to be selectively preserved for both a natural and cultural preserve.

Question 2:

1. Again, this is generic to the region and not specific to the subject area.
2. Na Ala Hele (DoFaW) considers this to be a private restricted road and not for public access (never was). The original alignment is not followed by the current jeep road which also destroyed the roadway. Accordingly, the Federal guidelines used by Na Ala Hele preclude the preservation of any historic trail or path modified for current vehicular access. Also, the integrity of the original path and alignment has been lost outside of the subject area both at the Kalama and Kanaio segments, which are also under multiple ownerships.
3. The botanical survey did find remnant stands of *pili* grass.
4. What is the reference or source for this information?
5. Geologically, as in the current period, seasonal flows are indicated in the gulches.
6. Oral traditions about voyaging and canoe building are included in the CRPP.
7. References? Such artifacts have been found, but no manufacturing or source areas, quarries and workshops occur within the subject area.
8. This is true for almost every area, not unique to subject area.

Question 3:

1. Again the numbers are exaggerated, but the assessment of significance based on *ahupua`a* in total is the intent of the CRPP. It always has been, but perhaps not readily apparent for lay readers of archaeological reports, ie. the settlement pattern section discusses the distribution of sites and site types from the whole *ahupua`a* and regional perspectives. The arbitrary modern ownership boundaries make investigation of whole *ahupua`a* or in the context of other traditional land divisions difficult.
2. The authors are familiar with the petroglyphs in the gulch in lower Paeahu. Petroglyphs and shelters were the types of sites that were anticipated in the northern portion of the subject project area. Granted gulches and stream beds were used for travel, but if no substantial remains of human activities are present, then they are considered natural features with no special cultural significance.
3. Again this is general. No native testimony is known from the subject project area.
4. The frequency of branch coral or coral heads in structural features may indicate ceremonial function, while the sporadic occurrence of *Porites* coral may represent a raw material manuport for the manufacture of certain artifacts such as files and abraders.
5. This is discussed in the description of the wall that it continues beyond both the east and west boundaries of the project area. Since the documentation is done by separate researchers under the auspices of different owners/developers, the continuity is described, but the actual determination of all of the segments as one site would be under the purview of SHPD.
6. This is the intent of the CRPP or a specific component of it, such as the educational and/or stewardship initiatives.

Question 4:

Pertinent points are already addressed or included in the CRPP.

Questions 5-7:

1. The information is important since it may be used to formulate specific sections of the CRPP. After its approval by various agencies, the CRPP shall become a public document.

Question 8

1. AIS standards are set by the Administrative Rules and public and peer review guidelines are also in place. See also #3 above on page 2.
1. The preservation strategy applied in the current plan involves preservation precincts that include multiple sites rather than a number of isolated sites surrounded by buffer zones. The 22-acre Native Plant Preservation Area and the additional 23-acre Native Plant Conservation Area have been situated incorporating as many of the preservation sites as possible.
2. Access protocols are addressed in the CRPP and shall be finalized in conjunction with subsequent phases of development planning.
3. In the current reality, sometimes they don't always occur together any more, thus the need for multiple preservation areas.
4. This would be the owner's decision. Na Ala Hele's letter confirmed that the so-called Kamaole-Kanaio Road was never a public road. See also #4 on page 2 and Question 2, No. 2 on pages 3 and 4 above.
5. (missing)
6. With the areas beyond both *mauka* and *makai* boundaries restricted and only remnant segments extant within the project area, such access would be unfeasible. The proposed development is not a gated one. See also #5 above.
7. This is one of the objectives of the CRPP as well as the natural resources preservation plan.
8. Need firm basis for the "rights," such as known oral traditions, etc. Selected uses are covered by CRPP. Stewardship program to care for the sites is discussed in CRPP. It would be more beneficial for groups to care for the sites.
9. If there are any within project area. Normally the principal *ahu(pua`a)* is located on the coast. The extant walls do not appear to follow closely with any land boundaries.
11. No extensive terrace systems occur within the project area. The other sites are represented in the preservation sites.
12. This is covered in the natural resources preservation plan prepared by SWCA.
13. We appreciate and share the concern regarding intrusive architecture, blocked view scapes, etc. The plans do not call for any construction that would obstruct the *mauka* views.
14. General comment. Certainly, the revised golf course plan which reduces the acreage to be graded for fairways by 50% and the Native Plant Preservation and Conservation areas enhance maintaining a "sense of place."

As indicated in the discussion above and from the body of the CRPP, much of the concerns raised by Maui Cultural Lands, as well as the other respondents have been addressed by the current review draft of the Cultural Resources Preservation Plan. There were a few areas in the questionnaire that evoked some hesitancy or reluctance on the part of the respondents to answer and to rightfully question how the responses were going to be used. Hopefully, this Cultural Resources Preservation Plan can aid in eliminating those fears and demonstrate how effectively

different sectors of the community can come together for an important common objective. The respondents are encouraged to share any new or additional information that can add to the data base and contribute towards preservation of the cultural heritage of the Honua`ula region.