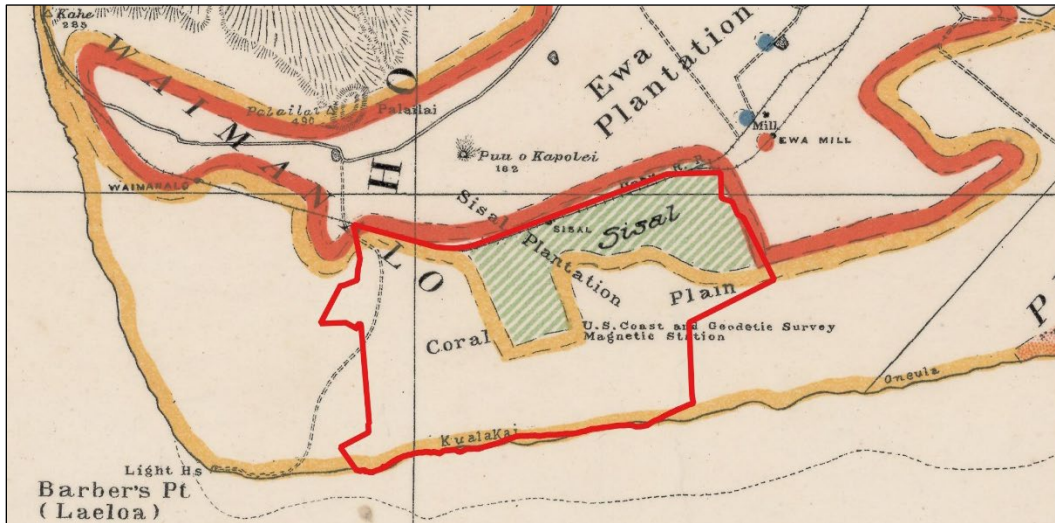


DRAFT—Ka Pa‘akai Analysis for the Kalaeloa Master Plan and Rules, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu

TMK: (1) 9-1-013 (var. parcels); 9-1-031:028, 047; 9-1-193:001–002, 009–012



Prepared For:

Hawaii Community Development Authority
547 Queen Street
Honolulu, HI 96813

October 2025



Keala Pono Archaeological Consulting, LLC • 98-030 Hekaha St., Suite 31, Aiea, HI 96701 • Phone 808.381.2361

**DRAFT—Ka Pa‘akai Analysis for the Kalaeloa Master Plan and
Rules, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu**

TMK: (1) 9-1-013 (var. parcels); 9-1-031:028, 047; 9-1-193:001–002, 009–012

Prepared For:

Hawaii Community Development Authority
547 Queen Street
Honolulu, HI 96813

Prepared By:

Dietrix J. Ulukoa Duhaylonsod, MA
Kālenalani McElroy, MA
and
Windy Keala McElroy, PhD

October 2025



Keala Pono Archaeological Consulting, LLC • 98-030 Hekaha St., Suite 31, Aiea, HI 96701 • Phone 808.381.2361

MANAGEMENT SUMMARY

Keala Pono Archaeological Consulting prepared a Ka Pa‘akai Analysis for the proposed Kalaeloa Master Plan and Rules located at TMK: (1) 9-1-013 (var. parcels); 9-1-031:028, 047; 9-1-193:001–002, 009–012 in Honouliuli Ahupua‘a, ‘Ewa District, on the island of O‘ahu. This Ka Pa‘akai Analysis was designed to identify any cultural resources or practices that may occur in the Kalaeloa Community Development District, determine if the proposed plan and rules will affect the resources or practices, and offer mitigation recommendations.

The background research synthesizes traditional and historic accounts and land use history for Kalaeloa and the greater Honouliuli area. The background study illustrated that Honouliuli is remembered in ‘ōlelo no‘eau, mo‘olelo, oli, and mele as abundant in natural resources and an area favored by ali‘i. In historic times, Honouliuli was a significant location for sugarcane and sisal cultivation, with the OR&L railroad running through the region. Kalaeloa was also chosen for the United States Coast and Geodetic Survey Magnetic Observatory, the ‘Ewa Marine Corps Air Station, and later, Barbers Point Naval Air Station. The current project area encompasses the Naval Air Station.

Community consultations were performed to obtain information about the cultural significance of the subject properties and the surrounding area, as well as to address possible concerns of community members regarding the effects of the proposed project on places traditional importance and cultural practices. Interviews with 13 individuals knowledgeable about the project lands produced information on its rich cultural history.

Interviewees listed various types of fish, limu, and other marine life, as well as many types of plants that are gathered for food, medicine and/or used for other traditional practices. They also noted that the Kalaeloa-Barbers Point area has long been a known habitat for the pueo, a bird significant to the Native Hawaiian culture. They emphasized that the coastal seascape and the karst landscape are both natural and cultural resources in and of themselves too, pointing out the kālūa, or sinkholes, which can be used for the interment of iwi kūpuna or the traditional Hawaiian practices of kālūamahi, sinkhole agriculture, and kālūawai, sinkhole water access points. The interviewees explained that many traditional cultural sites are still present throughout the Kalaeloa Community Development District (KCDD), and these remaining sites along with the natural resources of the area should be protected and preserved for community access. This an important finding, as the purpose of a Ka Pa‘akai analysis is to help ensure that traditional and customary rights, such as the right of access for cultural practices, are respected.

The interviewees recommended better engagement between HCDA, any future developers, and the community-at-large, not just a select few, and they emphasized the importance of consistent, transparent communication. They also recommend:

- conducting thorough surveys to determine the current population of pueo in the forests, of ‘opae‘ula in the subterranean waters, and of limu along the coastline.
- cleaning of Ordy Pond and turning it over to the community for access and educational purposes.
- conducting archaeological surveys of the KCDD lands and development and implementation of a plan to protect the remaining cultural sites.
- completing a botanical survey of the native plants dispersed throughout the KCDD lands, and a commitment to protect/preserve endangered populations.
- conducting a hydrological study of the subterranean water, how it is currently flowing, the amount of contamination, if any, and its impact on marine resources.

- completing a study on the current marine conditions off of the KCDD coast, including the spawning of the mullet, to better understand how marine life will be impacted by future development.
- conducting a traditional cultural landscape study of KCDD.

Thorough surveys need to be conducted to get an accurate inventory of the cultural sites still existing throughout KCDD. Similar surveys need to be done for specific endangered plants, for the pueo and other endangered birds, for the different types of limu, for the 'ōpae'ula, and for any other cultural and natural resources for which we do not have a clear understanding. It is recommended that once an inventory is made, it is accompanied by a preservation plan with a commitment to protect these resources from destruction, and to ensure that access is granted to the community so that traditional/customary practices can continue to be exercised.

CONTENTS

MANAGEMENT SUMMARY	i
FIGURES	vii
TABLES	vii
 INTRODUCTION	 1
Project Location and Environment.....	1
Project Description and History	5
BACKGROUND.....	7
Place Names	7
Hanalei.....	7
Hani-o	7
Honouliuli.....	7
Kalaeloa	7
Kaloï	7
Kanehili	10
Keahumoa.....	10
Pohakea.....	10
Pukaua Plain	10
Puu-Kuua	10
Pu‘uloa.....	11
Pu‘u o Kapolei	11
Waimanalo.....	11
‘Ewa and Honouliuli in the Pre-Contact Era	11
‘Ölelo No‘eau.....	12
Mo‘olelo	14
Oli and Mele.....	18
Subsistence and Traditional Land Use	20
Power and Warfare in Honouliuli.....	20
‘Ewa and Honouliuli in the Historic Period	21
Early Descriptions of the ‘Ewa Plain	21
Māhele Land Tenure and Ownership of Honouliuli and Kalaeloa.....	23
The Military and Modern Development.....	26
‘Ewa Plain Battlefield.....	26
Previous Archaeology	33
Settlement Patterns	54
Summary of Background Research	55
ETHNOGRAPHIC SURVEY	56
History of Ka Pa‘akai Analyses	56
Methods for the Ethnographic Survey.....	57
A Note About Transcribing Pidgin (Also Known as Hawaiian Creole English)	58
Analysis and Scope	59
Community Members Contacted for Consultation.....	59

Contents

John Bond.....	59
Kioni Dudley	61
Damon Duhaylonsod.....	61
Glen Kila	62
Tesha Malama	62
Eric Wiliama Matanane.....	64
Mark Kawika McKeague	64
William Kahula O’Brien	65
Stacie Sakaue.....	65
Ross Stephenson.....	66
 Keith Timson.....	 66
Maeda Timson.....	66
Rafael Kimo Young.....	67
Topical Breakouts.....	67
Change in the Area Through Time.....	68
Cultural, Natural, and Historical Resources in the Area	71
Traditional Cultural Practices of the Area.....	79
Concerns and Recommendations about Impacts from Future Development on Cultural Resources and Practices	81
Other Community Comments.....	87
The Written Submission of John Bond	92
Summary of Ethnographic Survey	93
Change through Time	93
Cultural, Natural, and Historical Resources of the Area	94
Customary and Traditional Practices in the Area.....	96
Concerns and Recommendations about Impacts from Future Development on Resources and Practices	96
Other Community Comments.....	98
KA PA‘AKAI ANALYSIS.....	99
Cultural Resources and Practices Identified.....	99
Potential Effects of the Proposed Project	99
Confidential Information Withheld	99
Conflicting Information.....	99
Determination.....	99
Recommendations and Mitigations	101
GLOSSARY	102
REFERENCES	109
APPENDIX A: AGREEMENT TO PARTICIPATE	117
APPENDIX B: CONSENT FORM	121
APPENDIX C: TRANSCRIPT RELEASE	125

Contents

APPENDIX D: INTERVIEW WITH DAMON DUHAYLONSOD AND KIMO YOUNG	129
APPENDIX E: INTERVIEW WITH TESSA MALAMA.....	143
APPENDIX F: INTERVIEW WITH ERIC WILIAMA MATANANE.....	155
APPENDIX G: INTERVIEW WITH MARK KAWIKA McKEAGUE.....	165
APPENDIX H: INTERVIEW WITH WILLIAM KAHULA O'BRIEN.....	181
APPENDIX I: INTERVIEW WITH ROSS STEPHENSON	189
APPENDIX J: INTERVIEW WITH MAEDA TIMSON AND KEITH TIMSON.....	201
APPENDIX K: WRITTEN STATEMENT FROM KIONI DUDLEY.....	213
APPENDIX L: WRITTEN STATEMENT FROM GLEN KILA	219
APPENDIX M: WRITTEN STATEMENT FROM STACIE SAKAUYE	223
APPENDIX N: WRITTEN STATEMENT FROM JOHN BOND	229

FIGURES

Figure 1. Project area on a USGS Pearl Harbor quadrangle map (USGS 2025).....	2
Figure 2. Project area on TMK: (1) 9-1-013 plat (State of Hawaii 2021).....	3
Figure 3. Soils in the vicinity of the project area (data from Foote et al. 1972).....	6
Figure 4. Place names of Honouliuli, showing the current project area in red (Tuggle 1995:10).....	8
Figure 5. Features of Kalaeloa (Tuggle and Tomonari-Tuggle 1994:11–12).	9
Figure 6. Mele that mentions places in ‘Ewa (Hawaiian Historical Society 2003:98, 99).....	19
Figure 7. Map of Honouliuli Taro Lands probably near West Loch (Monsarrat 1878).....	24
Figure 8. Portion of an 1873 map of Honouliuli (Alexander 1873).....	25
Figure 9. Portion of a 1902 map of O‘ahu (Alexander 1902).	27
Figure 10. O‘ahu fisheries map showing the west portion of the project area (Monsarrat 1909). ..	28
Figure 11. Aerial photograph of Kalaeloa showing the project area (USGS 1951).	30
Figure 12. Aerial photograph of Kalaeloa showing the project area (USGS 1976).	31
Figure 13. Portion of a 1953 USGS map of ‘Ewa (USGS 1953).	32
Figure 14. Previous archaeological studies within the west portion of the project area.....	34
Figure 15. Previous archaeological studies within the east portion of the project area.....	35
Figure 16. Archaeological sites in the northwest quadrant of the project area.....	36
Figure 17. Archaeological sites in the northeast quadrant of the project area.....	37
Figure 18. Archaeological sites in the southeast quadrant of the project area.	38
Figure 19. Archaeological sites w in the southwest quadrant of the project area.	39
Figure 20. “Documentary-based cultural features” (Tuggle and Tomonari-Tuggle 1997:29) map.	44

TABLES

Table 1. Project Area Landowners	4
Table 2. Previous Archaeology Completed Within the Project Area.....	40
Table 3. Archaeological Sites With Known Locations Within the Project Area	45
Table 4. List of Individuals Contacted	58

INTRODUCTION

At the request of the Hawaii Community Development Authority (HCDA), Keala Pono Archaeological Consulting prepared a Ka Pa‘akai Analysis for the proposed Kalaeloa Master Plan. This is located at TMK: (1) 9-1-013 (var. parcels); 9-1-031:028, 047; 9-1-193:001–002, 009–012 in Honouliuli Ahupua‘a, ‘Ewa District, on the island of O‘ahu. This Ka Pa‘akai Analysis was designed to identify any cultural resources or practices that may occur in the project area, determine if the proposed project will affect the resources or practices, gain an understanding of the community’s perspectives on the proposed project, and offer mitigation recommendations for the project.

The report begins with a description of the study area and an overview of traditional and historical land use and previous archaeological work completed in the vicinity. The next section presents methods and results of the ethnographic survey. Results of the Ka Pa‘akai Analysis are summarized and recommendations are made in the final section. Hawaiian words, flora and fauna, and technical terms are defined in a glossary. Also included are appendices with documents relevant to the ethnographic survey, including full transcripts of the interviews.

Project Location and Environment

The project area is located near the coast at Kalaeloa (Barbers Point) within Honouliuli Ahupua‘a, ‘Ewa District, on the island of O‘ahu (Figure 1). The property covers TMK: (1) 9-1-013 (var. parcels); 9-1-031:028, 047; 9-1-193:001–002, 009–012 and consists of 1495.6 hectares (ha) [3,695.7 acres (ac.)] of land currently under various uses (Figure 2). The study area is predominantly owned by the Federal Government under the U.S. Navy (995.7 ac.) and the State of Hawai‘i (1,552.3 ac.) with additional areas belonging to the City and County of Honolulu (415.6 ac.), various right-of-way (ROW) (179.5 ac.), and private landowners (552.5 ac.) (Table 1). The portion at the shore is situated at mean sea level and the project area reaches a maximum of 19.8 meters (m) [65 feet (ft.)] above mean sea level (amsl) at the inland extent. The project area is bounded by Essex Road and White Plains Street to the east, the Pacific Ocean to the south, Saratoga Avenue and industrial properties to the west, and Roosevelt Avenue to the north. It encompasses the existing Kalaeloa Airport runway, White Plains Beach parking lot and associated facilities, the U.S. Coast Guard Air Station Barbers Point, the Pearl Harbor National Wildlife Refuge Kalaeloa Unit, Extreme Sports Complex, Challenger Center Hawai‘i, Dream House Ewa Beach Charter School, a U.S. Postal Service office, homeless shelters, the 297th air traffic control military, Barbers Point Golf Course, Kalaeloa Heritage Park, and many other industrial, commercial, residential, and military properties.

Rainfall is sparse in the vicinity, averaging 53 cm (21 in.) per year (Giambelluca et al. 2013). Honouliuli Stream is the only permanent watercourse in the area, thus when the ‘Ewa Plain floods, water percolates into the porous limestone and drains into sinkholes. Ponds and marshes were more plentiful across the plain in the past, as drilling of artesian wells for historic-era sugarcane cultivation has drained the water table significantly. Kalaeloa has no large perennial streams, however several non-perennial streams are in the vicinity. These run through the gulches of Barbers Point, Makakilo, and Kaloi. A channelized stream runs mauka to makai west of Saratoga Avenue and is partially within the project boundaries. In general, the topography of the project area is relatively flat. Vegetation consists mostly of invasive species such as cactus, koa haole, grasses, and kiawe.

The proposed project area extends to the coast at Nimitz Beach, Eisenhower Beach, and White Plains Beach. Soils within the project area consist predominantly of coral outcrop (CR), which is described by Foote et al. (1972:29) as follows:

Coral outcrop (CR) consists of coral or cemented calcareous sand on the island of Oahu. The coral reefs formed in shallow ocean water during the time the ocean stand was at a

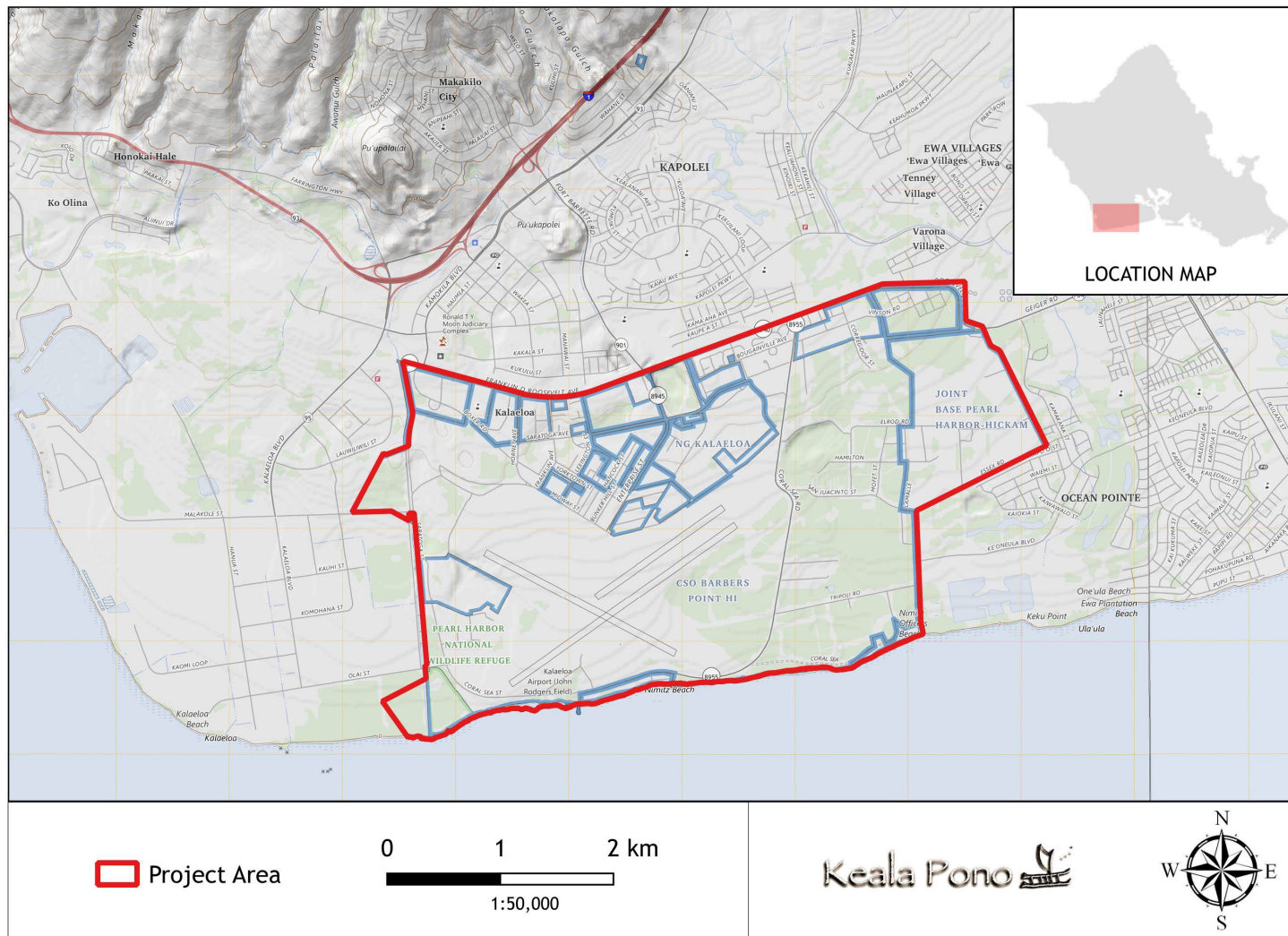


Figure 1. Project area on a USGS Pearl Harbor quadrangle map (USGS 2025).

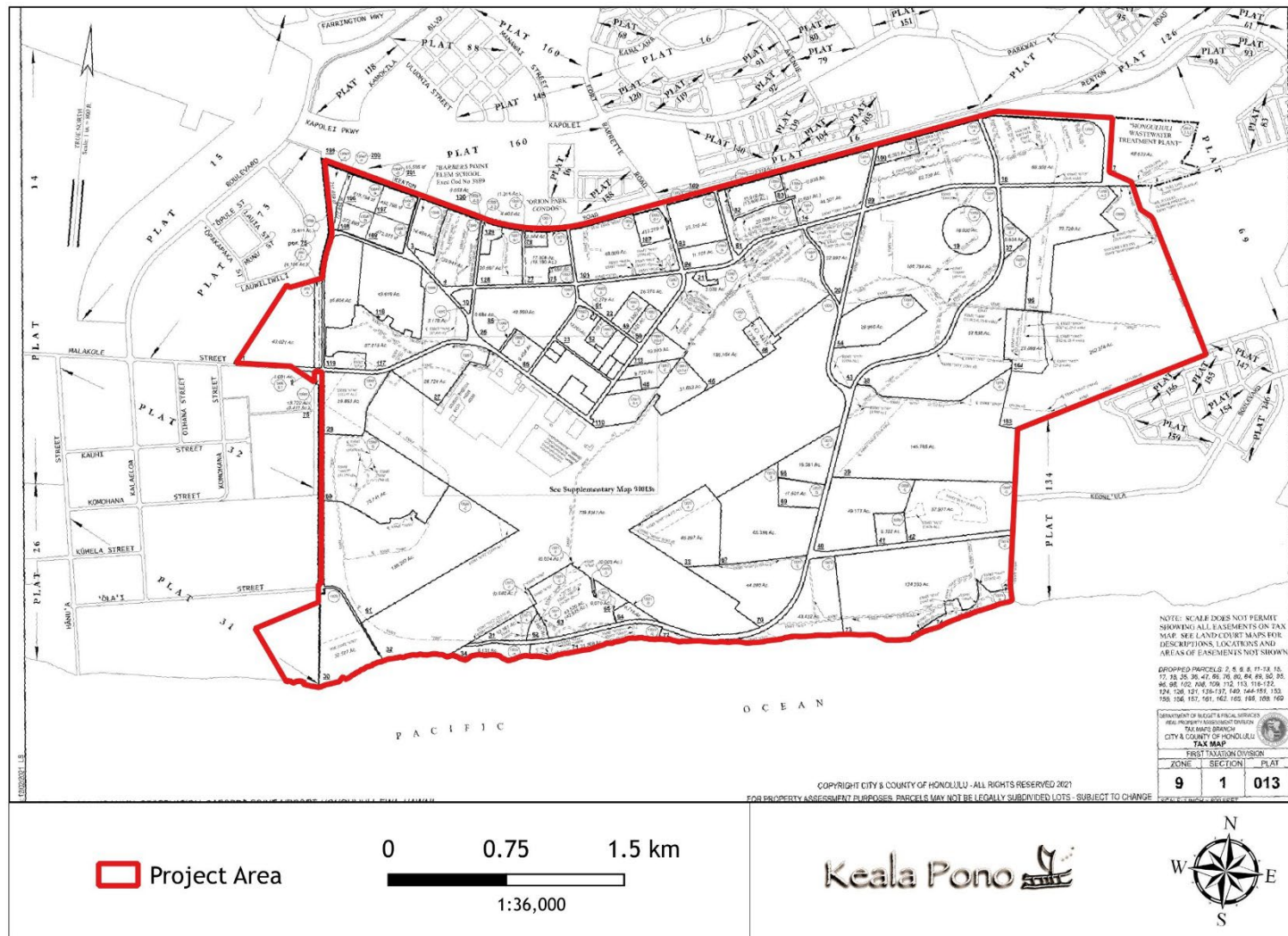


Figure 2. Project area on TMK: (1) 9-1-013 plat (State of Hawaii 2021).

Table 1. Project Area Landowners

Landowner	Area (ac.)	Percent of Project Area
Federal (including pending transfer to unidentified parties)	995.7	27.0%
State of Hawai‘i Department of Hawaiian Home Lands	552.5	15.0%
State of Hawai‘i Department of Education	14.5	0.4%
State of Hawai‘i Department of Transportation Airports Division	808.7	21.9%
State of Hawai‘i HCDA	161.9	4.4%
State of Hawai‘i Public Housing Authority	12.3	0.3%
State of Hawai‘i, University of Hawai‘i	2.4	0.1%
City and County of Honolulu Board of Water Supply & Department of Parks and Recreation	415.6	11.2%
Various ROW	179.5	4.9%
Aloha Properties Unlimited	0.9	<0.1%
Eagle River Investors Hawaii LLC	9.5	0.3%
Gentry Kalaeloa LLC	21.3	0.6%
Hawaii Conference of 7th-Day Adventists	1.2	<0.1%
Henkels and McCoy Inc.	2.0	0.1%
Hunt Communities Hawaii (includes pending transfers)	396.1	10.7%
Kaimana Kalaeloa Owner LLC	17.7	0.5%
Kalaeloa Water Company LLC	3.7	0.1%
Mahana Kalaeloa Owners LLC	15.9	0.4%
Makai Kalaeloa Owners LLC	44.5	1.2%
U.S. Vets	5.1	0.1%
VA Aloha LLC	9.5	0.3%
Wakea Garden Apartments LLC	25.0	0.7%
Total Land Area	3,695.7	100%

higher level. Small areas of coral outcrop are exposed on the ocean shore, on the coastal plains, and at the foot of the uplands. Elevations range from sea level to approximately 100 feet...Coral outcrop makes up about 80 to 90 percent of the acreage. The remaining 10 to 20 percent consists of a thin layer of friable, red soil material in cracks, crevices, and depressions within the coral outcrop...

This land type is used for military installations, quarries, and urban development. Vegetation is sparse. It consists of kiawe, koa haole, and fingergrass.

Other soils within the project area include fill land, mixed (FL) at the Kalaeloa Airport runway and Mamala Stony Silty Clay Loam, 0–12% slopes (MnC) along the west, east, and northern edges of the project area (Figure 3). Fill land, mixed is defined as occurring

...mostly near Pearl Harbor and in Honolulu, adjacent to the ocean. It consists of areas filled with material dredged from the ocean or hauled from nearby areas, garbage, and

general material from other sources...This land type is used for urban development including airports, housing areas, and industrial facilities. (Foote et al. 1972:31)

The U.S. Department of Agriculture soil survey describes Mamala Stony Silty Clay Loam, 0–12% slopes (MnC) as:

This soil is neutral to mildly alkaline. Permeability is moderate. Runoff is very slow to medium, and the erosion hazard is slight to moderate...Stones hinder, but do not prevent, cultivation...This soil is used for sugarcane, truck crops, and pasture. (Foote et al. 1972:93–94)

Beaches (BS) is along the coast of the study lands and Water (W) is present at two ponds and at a channelized stream near the west property boundary. Beaches consist of coral and shell derived sand used for resort development and recreation (Foote et al. 1972:28). A small area of Ewa silty clay loam, moderately shallow, 0–2% slopes (EmA) is present within the study lands near the mauka boundary and is described as:

This soil has a profile like that of Ewa silty clay loam, 3 to 6 percent slopes, except that the depth to coral limestone is 20 to 50 inches. Runoff is very slow, and the erosion hazard is no more than slight...This soil is used for sugarcane, truck crops, and pasture. (Foote et al. 1972:30)

Additional soil types in the vicinity consist of fill land (Fd); Honouliuli clay, 0–2% slopes (HxA); quarry (QU); and Waialua silty clay, 0–3% slopes (WkA).

Project Description and History

Following the transfer of Kalaeloa from the Naval Air Station Barbers Point (NASBP) Redevelopment Commission to the HCDA in 2002, the Kalaeloa Community Development District (KCDD) was created. After the establishment of the KCDD, a master plan was adopted in 2006 to redevelop the former NASBP. In 2020, the master plan was amended to account for changes to the region, respond to current and anticipated challenges, and to update information as over a decade had passed since the original plan was prepared.

The proposed project consists of developing a new community in Kalaeloa with new housing in a mixed-use neighborhood, learning facilities, open space and recreation facilities, and expanding the Kalaeloa Heritage Park. This will include home offices, live-work residences, commercial spaces, affordable housing, low-speed streets, parks, playgrounds, bike paths, and a possible expansion of aviation-related industries at Kalaeloa Airport. Infrastructure includes a network of “complete streets,” transit, and utilities such as water, sewer, electricity, and telecommunications services with a focus on green development.

The “downtown” area of the community will be along Saratoga Avenue from Fort Barette Road to Boxer Road. Lower density residential neighborhoods (T3 zoning) will be located makai of Roosevelt Avenue and Saratoga Avenue and will be comprised of single-family homes, duplexes, townhomes, and small apartment buildings as well as possible live-work spaces, studios, home offices, bed and breakfast inns, and limited retail spaces. Buildings in this zone will be limited to three stories. A smaller area of higher density residential buildings (T4 zoning) not taller than five stories is planned for either side of Saratoga Avenue. At Roosevelt Avenue between Fort Barrette Road and Lexington Street, a mix of retail, offices spaces, and residential buildings not taller than seven stories (T5 zoning) is planned. Construction plans are preliminary and ground disturbance has not yet been determined, but will be extensive.

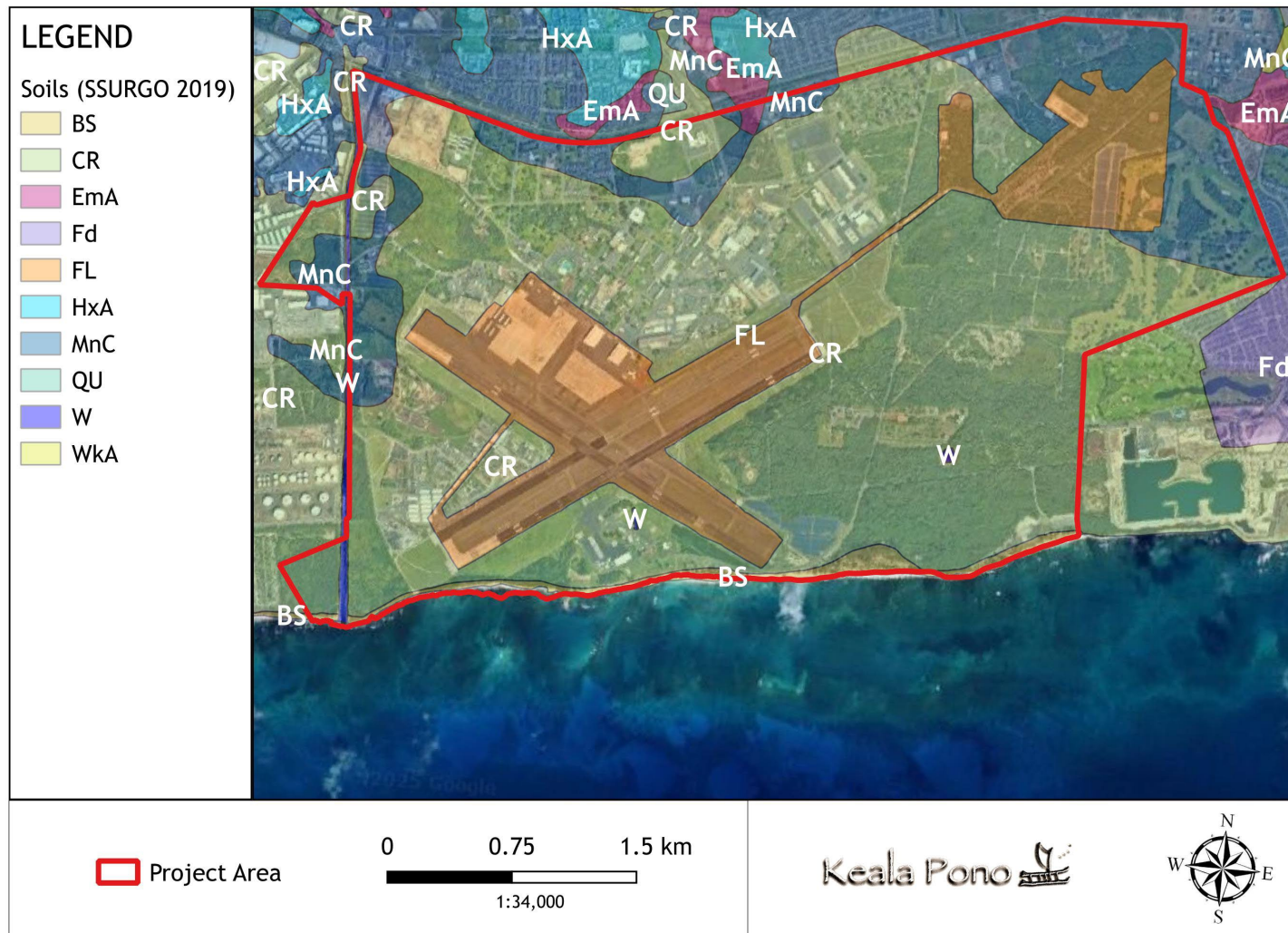


Figure 3. Soils in the vicinity of the project area (data from Foote et al. 1972).

BACKGROUND

This section of the report presents background information as a means to provide a context through which one can examine the cultural and historical significance of the 'Ewa Plain and the ahupua'a of Honouliuli. In the attempt to record and preserve both the tangible (e.g., traditional and historic archaeological sites) and intangible (e.g., mo'olelo, mele, place names) culture, this research assists in the discussion of anticipated finds. Research was conducted at the Hawai'i State Archives, Hawai'i State Library, the Hawai'i State Historic Preservation Division (SHPD), as well as online at databases such as the Hawai'i Department of General Accounting (DAGS) map database, Ulukau, and Waihona 'Aina. Historical maps, archaeological reports, and historical reference books were among the materials examined.

Place Names

Within various accounts, place names can contain significant information which further reveal traditional beliefs and practices associated with an area. Maps of traditional places and features can be found in Figures 4 and 5. The following places are relevant to the study area and located in the Honouliuli region:

Hanalei

Hanalei, a small flat land with a little gulch on either side on the right of Puuloa mauka of Puu-o-Kapolei. Formerly there was much milo, neneleau, kamani and other trees on the land, home of the iiwi and oo birds (lono, Honomu). (T. Kelsey Collection, HEN: Vol. I, p. 820 in Sterling and Summers 1978:34)

Hani-o

"The fishing ground outside Kalaeloa is named Hani-o..." (Beckwith 1970:23)

Honouliuli

"Land division, village, forest reserve, and gulch, Wai-pahu qd., O'ahu. *Lit.*, dark bay." (Pukui et al. 1974:51)

Kalaeloa

Literally meaning "the long point," this area later became known as Barbers Point after Captain Henry Barber ran aground at the point in 1796 (Pukui et al. 1974:72).

Kaloi

....Harry's first thought when riding over the country was where to find water, and during the years 1890-91-92 much was done in the way of new troughs, getting water from plantations of flumes, and digging out wet places that showed any prospects of water. One of those places is on the old trail to Palehua, and had evidently been a place of which the Hawaiians had known, for its name is Kaloi (the taro patch), and even in dry weather water would be standing in the holes made by the cattle, as they tried to get a drop or two. ... When water was finally led down the rocky hillside to the trough at Kaloi, Mr. William R. Castle, who was with Harry, rechristened the spring "Wai o Kakela," Kakela being Mr. Castle's Hawaiian name. But the old name still stuck to it, and as Kaloi it is known to this day. (Knudsen von Holt 1953:116 in Sterling and Summers 1978:35)

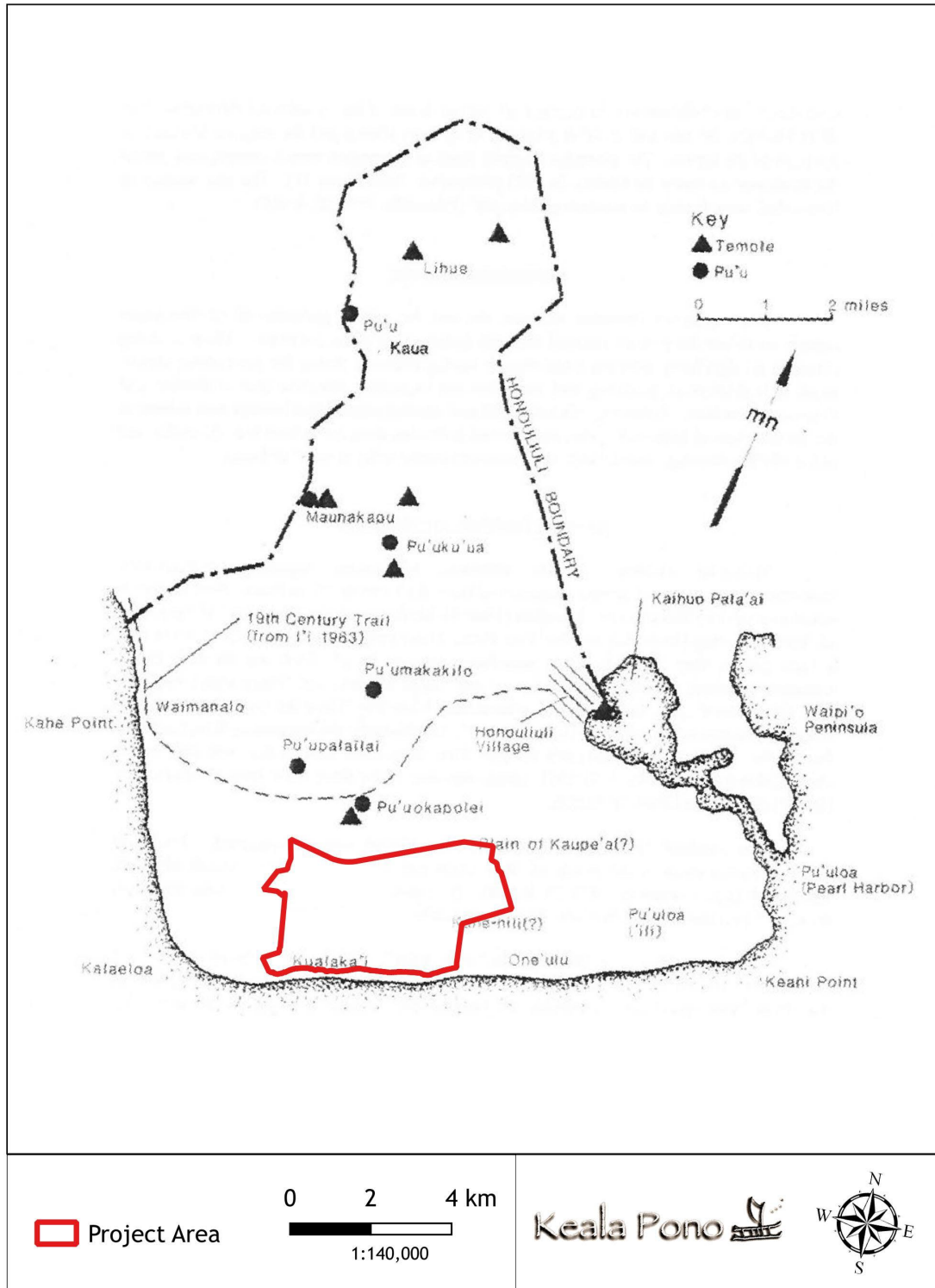


Figure 4. Place names of Honouliuli, showing the current project area in red (Tuggle 1995:10).

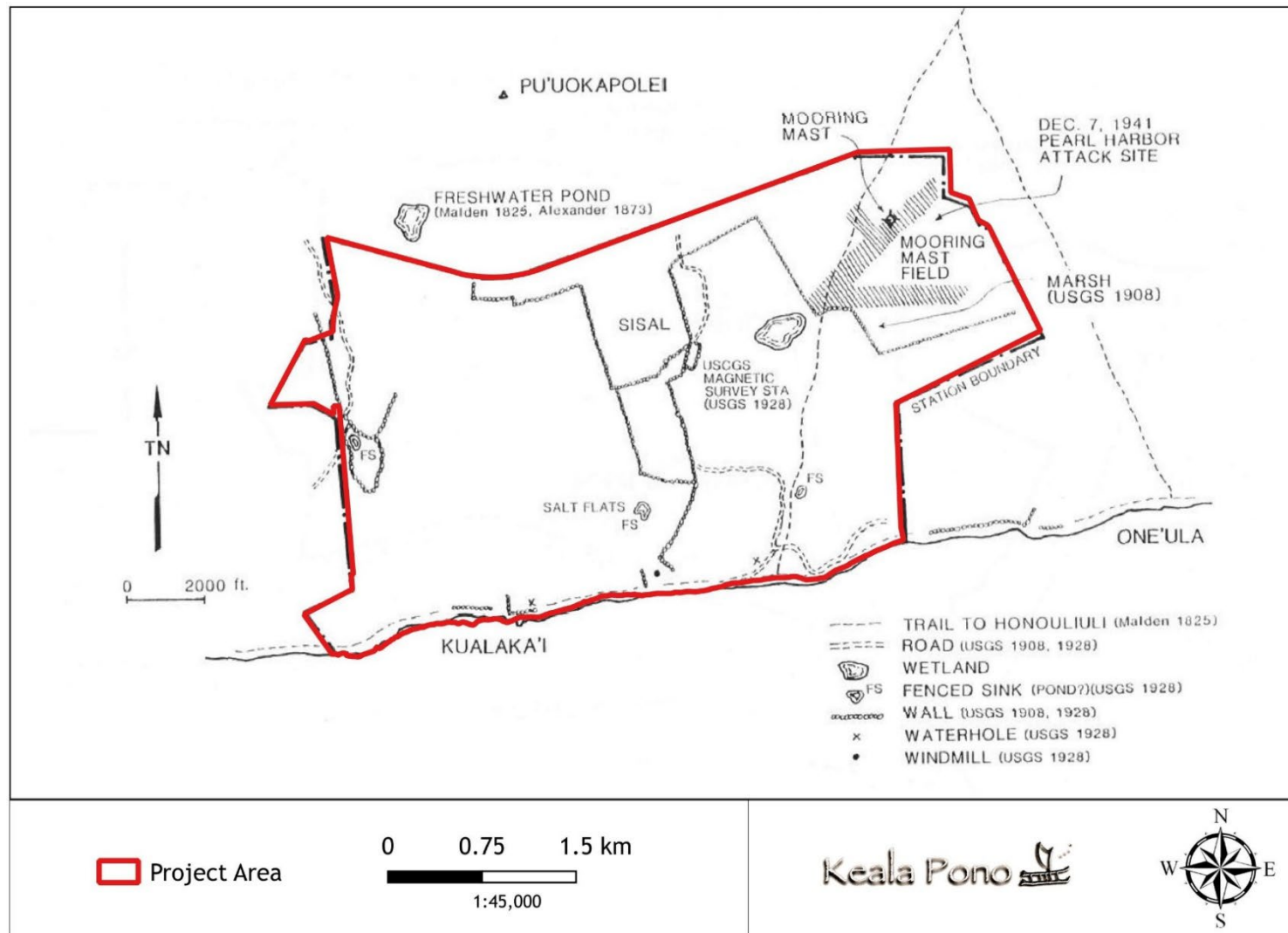


Figure 5. Features of Kalaeloa (Tuggle and Tomonari-Tuggle 1994:11–12). Note the trail (single dashed line) in the eastern portion of the project area.

Kanehili

...The boundary of the Ili of Kanehili does not run mauka-makai as most but rather follows the coastline where the water was found in sinkholes. Consequently most cultural thinkers feel that the Ili of Kanehili was bounded by the ocean on the south, the Ili of Pu‘uloa on the east, and the Ili of Kaupe‘a mauka. There is not much information on its western boundary...it is highly possible that Kanehili may have been large and encompassed much of the ‘Ewa Karst to include the sinkholes of the former Naval Air Station at Barbers Point, Campbell Industrial Park, and Ko Olina (Kane 2011:68)

Keahumoa

“...Was the plain before reaching the Kipapa gulch” (Fornander 1918, vol. IV:274) (see Battle of Keahumoa Plain).

Pohakea

A place where Lohiau and Hi‘iaka rested on their journey to meet Pele, between ‘Ewa and Wai‘anae (Fornander 1918:188).

...The travelers only stopped one night and spent the following night on the other side of Pohakea. The elders and children who went with them slept above Kunia on this side of Pohakea... (‘Ī‘Ī 1959:23)

Pukaua Plain

The Two Old Women Who Turned to Stone

If a traveller [sic] should go by the government road to Waianae, after leaving the village of gold, Honouliuli, he will first come to the plain of Puu-ainako and when that is passed, Ke-one-ae. Then there is a straight climb up to Puu-o-Kapolei and there look seaward from that government road to a small hill. That is Puu-o-Kapolei. It is this hill that hides Ewa from view. When you go to that side of Waimanalo, you see no more of the sight back here. You go down some small inclines, then to a plain. This plain is Pukaua and on the mauka side of the road, you will see a large rock standing on the plain. This stone has a legend that made this plain noted.... (*Ka Loea Kalaiaina* 1900 in Sterling and Summers 1978:39)

Puu-Kuua

Here are some pointers for the traveler to Ewa. If you are going by train, look up toward the Ewa mill. If you are above Puuloa, you will see Puu-o-Kapolei, a small hill. Lying below and back of that hill is the government road going to Waianae. Above that is also a small hill and back of that, is a big hill and above it is a large hollow. That is Puu-Kuua where the very dirty ones lived. (*Ka Loea Kalaiaina* 1899 in Sterling and Summers 1978:32)

...A place where the chiefs lived. Was said to be a battlefield. There were two important things concerning this place. (1) This place is entirely deserted and left uninhabited and it seems that this happened before the coming of righteousness to Hawaii Nei. Not an inhabitant is left. (2) The descendants of the people of this place were so mixed that they were all of one class. Here the gods became tired of working and returned to Kahiki. (*Ka Loea Kalaiaina*, July 8, 1899 in Sterling and Summers 1978:32–33)

Pu‘uloa

Literally translates to “long hill,” this area is now known as Pearl Harbor (Pukui et al. 1974).

Pu‘u o Kapolei

Located to the north of the current project area, “it is here that Kamauluniho (Kamaununiho) lived with her grandson, Kekeleai, the older brother of Kamapua‘a after they left Kaliuwaa in Kaluanui, Koolau-loa” (*Ka Loea Kalaiaina* 1900 in Sterling and Summers 1978:32–33).

After Kamapua‘a conquered most of O‘ahu, he installed his grandmother, Kamaununiho as queen, taking her to Pu‘u o Kapolei. It was noted as a desolate spot, being “almost equally distant from the sea, from which came the fish supplies; from the taro and potato patches of Ewa, and from the mountain ravines containing the banana and sugar cane plantations.” It was believed that the foundations of Kamaununiho’s house, as well as her grave, were still present before the turn of the 20th century. However, with the expansion of sisal and cane activities at the base of Pu‘u o Kapolei, stones may have been removed for making walls (Nakuina 1904:50 in Sterling and Summers 1978:34).

Pu‘u o Kapolei is also noted as an important landmark which marked the season of Ho‘oilō:

...the people of Oahu reckoned from the time when the sun set over Pu‘uokapolei until it set in the hollow of Mahinaona and called this period Kau, and when it moved south again from Pu‘uokapolei and it grew cold and the time came when young sprouts started, the season was called for their germination (oilō) the season of Ho‘oilō. (Kamakau n.d.:23 in Sterling and Summers 1978:34)

A legendary fisherman, Nihooleki, lived at Kuukuua on Pu‘u o Kapolei under the name of Keahā-ikiāholeha. Born at Keauhou in Kona, he became a ruling chief of Wai‘anae. Wielding his famous aku-attracting pearl fishhook named Pahuhu, Keahā-ikiāholeha traveled to Kaua‘i, the birthplace of his high chiefess wife, and became ruling chief. When he died, his body was brought back to Wai‘anae and prayed back to life by his parents. Among his later exploits, Nihooleki returns to Wai‘anae and “enters his tomb” and dies (Beckwith 1970:420).

Waimanalo

Koolina is in Waimanalo near the boundary of Ewa and Waianae. This was a vacationing place for chief Kakuhihewa and the priest Napuaikamao was the caretaker of the place. Remember Reader, this Koolina is not situated in the Waimanalo on the Koolau side of the island but the Waimanalo in Ewa. It is a lovely and delightful place and the chief, Kakuhihewa loved this home of his. (*Ke Au Hou* 1910 in Sterling and Summers 1978:41)

‘Ewa and Honouliuli in the Pre-Contact Era

The project area is located in the ‘Ewa Moku, the largest land district on O‘ahu, situated on the southern shore of the island. The name “‘Ewa” means “to crook, to twist, to bend” (Andrews 1865). This name may refer to the mo‘olelo in which Kāne and Kanaloa threw stones to determine the boundaries of the district (see Mo‘olelo section) (Sterling and Summers 1978). The current area of study is within the ahupua‘a of Honouliuli, the largest of ‘Ewa’s ahupua‘a. Translated, Honouliuli means “dark bay” (Pukui et al. 1974:51), likely referring to the deep waters of what is now called West Loch of Pearl Harbor, located on the eastern perimeter of Honouliuli Ahupua‘a.

In the mo‘olelo of Kūapāka‘a and Pāka‘a and the wind gourd of La‘amaomao, the winds of O‘ahu are recited by Kūapāka‘a:

...Moa‘e-ku is of Ewaloa,
Kēhau is of Waiopua,
Waikōloa is of Līhu‘e,
Kona is of Pu‘uokapolei,
Māunuunu is of Pu‘uloa... (Nakuina 1990:43)

...He Moae-ku ko Ewaloa,
He Kehau ko Waiopua,
He Waikoloa ko Lihue,
He Kona ko Puuokapolei,
He Maunuunu ko Puuloa... (Nakuina 1990:57)

This Moa‘e wind is also mentioned in the ‘ōlelo no‘eau, “Haunāele ‘Ewa i ka Moa‘e” which is translated as “‘Ewa is disturbed by the Moa‘e wind” (Pukui 1983:59). According to Pukui, this phrase was used when discussing something disturbing, such as a violent argument. It is said that the people of ‘Ewa gathered pipi, or pearl oyster, in silence due to the belief that if they spoke, a Moa‘e breeze would blow, rippling the water and making the oysters “disappear” (Pukui 1983:59).

‘Ōlelo No‘eau

Traditional proverbs and wise sayings, also known as ‘ōlelo no‘eau, have been another means by which the history of Hawaiian locales have been recorded. In 1983, Mary Kawena Pukui published a volume of close to 3,000 ‘ōlelo no‘eau that she collected throughout the islands. The introductory chapter of that book reminds us that if we could understand these proverbs and wise sayings well, then we would understand Hawai‘i well (Pukui 1983).

While ‘ōlelo no‘eau referencing ‘Ewa are numerous, only one saying mentions Honouliuli Ahupua‘a. The following Hawaiian proverbs and poetical sayings provide further insight to the region of ‘Ewa.

‘Āina koi ‘ula i ka lepo.
Land reddened by the rising dust.
Said of ‘Ewa, O‘ahu. (Pukui 1983:11)

O ‘Ewa, ‘āina kai ‘ula i ka lepo.
‘Ewa, land of the sea reddened by earth.
‘Ewa was once noted for being dusty, and its sea was reddened by mud in time of rain.
(Pukui 1983:257)

Anu o ‘Ewa i ka i‘a hāmau leo e. E hāmau!
‘Ewa is made cold by the fish that silences the voice. Hush!
A warning to keep still. First uttered by Hi‘iaka to her friend Wahine‘oma‘o to warn her not to speak to Lohi‘au while they were in a canoe near ‘Ewa. (Pukui 1983:16)

E ‘Ewa e—e ku‘i na lima!
O ‘Ewa—join hands!
This cry was a call of the men of Kona, O‘ahu, when they went with their chief to destroy his brother, the ‘Ewa chief. (Pukui 1983:33)

‘Ewa kai lumaluma‘i.
‘Ewa of the drowning sea.

An epithet applied to 'Ewa, where kauwā were drowned prior to offering their bodies in sacrifice. (Pukui 1983:47)

'Ewa nui a La'akona.

Great 'Ewa of La'akona.

La'akona was a chief of 'Ewa, which was prosperous in his day. (Pukui 1983:47)

Haunāele 'Ewa i ka moa'e.

'Ewa is disturbed by the Moa'e wind.

Used about something disturbing, like a violent argument. When the people of 'Ewa went to gather the pipi, they did so in silence, for if they spoke, a Moa'e breeze would suddenly blow across the water, rippling it, and the oysters would disappear. (Pukui 1983:59)

He kai puhi nehu, puhi lala ke kai o 'Ewa.

A sea that blows up nehu fish, blows up a quantity of them, is the sea of 'Ewa. (Pukui 1983:74)

He lō'ihī o 'Ewa; he pali o Nu'uānu; he kula o Kulaokahu'a; he hiki mai koe.

'Ewa is a long way off; Nu'uānu is a cliff; Kulaokahu'a is a dry plain; but all will be here before long.

Said of an unkept promise of food, fish, etc. O'ahu was once peopled by evil beings who invited canoe travelers ashore with promises of food and other things. When the travelers asked when these things were coming, this was the reply. When the visitors were fast asleep at night, the evil ones would creep in and kill them. (Pukui 1983:85)

I Waialua ka po'ina a ke kai, o ka leo ka 'Ewa e ho'olohe nei.

The dashing of the waves is at Waialua but the sound is being heard at 'Ewa.

Sounds of fighting in one locality are quickly heard in another. (Pukui 1983:137)

Ka i'a hāmau leo o 'Ewa.

The fish of 'Ewa that silences the voice.

The pearl oyster, which has to be gathered in silence. (Pukui 1983:145)

Ka i'a hali a ka makani.

The fish fetched by the wind.

The 'anaeholo, a fish that travels from Honouliuli, where it breeds, to Kaipāpa'u on the windward side of O'ahu. It then turns about and returns to its original home. It is driven closer to shore when the wind is strong. (Pukui 1983:145)

Ka i'a kuhi lima o 'Ewa.

The gesturing fish of 'Ewa.

The pipi, or pearl oyster. Fishermen did not speak when fishing for them but gestured to each other like deaf-mutes. (Pukui 1983:148)

Ke kai he'e nehu o 'Ewa.

The sea where the nehu come in schools to 'Ewa.

Nehu (anchovy) come by the millions into Pearl Harbor. They are used as bait for fishing, or eaten dried or fresh. (Pukui 1983:185)

Ke one kuilima laula o 'Ewa.

The sand on which there was a linking of arms on the breadth of 'Ewa.

'Ewa, O'ahu. The chiefs of Waikīkī and Waikēle were brothers. The former wanted to destroy the latter and laid his plot. He went fishing and caught a large niuhi, whose skin he stretched over a framework. Then he sent a messenger to ask his brother if he would keep

a fish for him. Having gained his consent, the chief left Waikīkī, hidden with his best warriors in the “fish.” Other warriors joined them along the way until there was a large army. They surrounded the residence of the chief of Waikele and linked arms to form a wall, while the Waikīkī warriors poured out of the “fish” and destroyed those of Waikele. (Pukui 1983:191)

Ku a‘e ‘Ewa; Noho iho ‘Ewa.

Stand-up ‘Ewa; Sit-down ‘Ewa.

The names of two stones, now destroyed, that once marked the boundary between the chiefs’ land (Kua‘e ‘Ewa) and that of the commoners (Noho iho ‘Ewa) in ‘Ewa, O‘ahu. (Pukui 1983:200)

Ua ‘ai i ke kāi-koi o ‘Ewa.

He has eaten the kāi-koi taro of ‘Ewa.

Kāi is O‘ahu’s best eating taro; one who has eaten it will always like it. Said of a youth or a maiden of ‘Ewa, who, like the kāi taro, is not easily forgotten. (Pukui 1983:305)

Mo‘olelo

As mentioned earlier, Hawaiian place names were connected to traditional stories by which the history of the places were preserved. These stories were referred to as mo‘olelo,

...a term embracing many kinds of recounted knowledge, including history, legend, and myth. It included stories of every kind, whether factual or fabulous, lyrical or prosaic. Mo‘olelo were repositories of cultural insight and a foundation for understanding history and origins, often presented as allegories to interpret or illuminate contemporary life... Certainly many such [oral] accounts were lost in the sweep of time, especially with the decline of the Hawaiian population and native language. (Nogelmeier 2006:429, 430)

Still, many traditional stories managed to be recorded as Hawaiian society transitioned from an oral culture to a written one, and among those chronicled were several versions of mo‘olelo connected to the ‘Ewa region, including Honouliuli.

The boundaries of ‘Ewa have been linked to the story of the gods Kāne and Kanaloa who, while surveying the islands, reached Red Hill and saw the expanse of what is the ‘Ewa Plain. To mark the boundaries of the area, they threw a stone, and the boundary was placed where the stone landed. Seeing the beautiful land below them, they thought to include as much as possible, throwing the stone as far as the Wai‘anae Mountain Range in the area known as Waimanalo. While in search of their flung stone, Kāne and Kanaloa were unable to find where it had landed. Because of this, the area was named “‘Ewa” due to the “straying” of the stone. Eventually, the stone was found on a hill and was named Pili o Kahe. This place marks the boundary between the ‘Ewa and Wai‘anae Districts, Honouliuli Ahupua‘a within ‘Ewa, and Nānākuli in Wai‘anae (Nawa‘a in Sterling and Summers 1978:1).

The cultural richness of the ‘Ewa Moku is seen with the important mo‘olelo of the origin of the ‘ulu, or breadfruit in Hawai‘i. Noted as one of the two places in Hawai‘i where the ‘ulu “is to be found,” the other being Ka‘awaloa in Kona on the island of Hawai‘i (W.S. Lokai in Fornander 1918–1919:676–677). The breadfruit of Pu‘uloa came from a mythical land in Kahiki, named Kanehunamoku. It was brought by two men of Pu‘uloa who were out fishing and, caught in a rainstorm, landed on an island only inhabited by the gods who then introduced the two men to the fruit of the ‘ulu tree.

According to Beckwith, near Pu‘uloa, at ‘Ewa Beach, the first humans, or olohe, landed on O‘ahu. At this place, caves of the olohe (ka lua olohe) are to be seen. Represented in legends as “professional robbers” with tendencies towards cannibalism, the olohe, or Ha‘a people, were highly skilled in the art of lua which includes wrestling and bone-breaking (Beckwith 1970:343).

In the epic tale of Hi‘iakaikapoliopole, the sister of Pele, traversed the ‘Ewa Plain as she returned back to Pele’s domain of Kīlauea, Hawai‘i, from Hā‘ena, Kaua‘i where she was to fetch Pele’s lover, Lohi‘au-ipo (Lohi‘au). The full story was printed in the Hawaiian-language newspaper, *Ka Hōkū o Hawai‘i* from September 18, 1924 to July 17, 1928. An excellent summary of this story can be found within Appendix G of Beardsley (2001) which was written by Kepā Maly. An excerpt pertaining to the ‘Ewa Plain and Honouliuli is included below (translations by Kepā Maly):

...Aloha ka hau o Ka‘ala
‘Oia hau halihali ‘a ‘ala mau ‘u nēnē
Honi ai ke kupa o Pu‘uloa
He loa ka imina e ke aloha e...

Beloved is the dew of Ka‘ala
That dew which bears the fragrance of the nēnē grasses
[fragrant dew which] Kissed the natives of Pu‘uloa
One searches far for love...
(*Ka Hōkū o Hawai‘i*, January 18, 1927 in Beardsley 2001:G-1)

As Lohi‘au and Wahine‘ōma‘o sailed from Pōka‘i (Wai‘anae) to Kou (Honolulu), Hi‘iaka traveled over land and traversed the plain of Honouliuli, encountering women on their way to gather pāpa‘i (crabs), limu (seaweeds), mahamoe, and ‘ōkupe (both edible bivalves). At the plain of Keahumoa (between Waipi‘o and Honouliuli), Hi‘iaka came across a group of women gathering ma‘o blossoms (*Gossypium tomentosum*, an endemic yellow-flowered hibiscus typically found on dryland plains) with which they would make lei. Hi‘iaka offered them the following oli:

E lei ana ke kula o Keahumoa i ka ma‘o
‘Ohu ‘ohu wale nā wahine kui lei o ke kanahele
Ua like no a like me ka lehua o Hōpoe
Me he pua koili lehua ala i ka lā
Ka oni pua koai‘a i ka pali
I nā kaupoku hale o ‘Āpuku
Ke ku no I ke alo o ka pali o Pu‘uku‘ua
He ali‘i no na‘e ka ‘āina
He kauwā no na‘e ke kanaka
I kauwā no na‘e wau i ke aloha
Na ke aloha no na‘e i kono e haele no māua
E hele no wau a—

The plain of Keahumoa wears the ma‘o blossoms as its lei
Adorning the women who string garlands in the wild
It is like the lehua blossoms of Hōpoe
Lehua blossom upon which the sun beats down
On the nodding koai‘a flowers of the cliff
On the rooftops of the houses at ‘Āpuku
Rising in the presence of the cliff of Pu‘uku‘ua
The land is indeed the chief
Man is indeed a slave
I am indeed a slave to aloha – love
It is love which invites us two – come
I come-

(*Ka Hōkū o Hawai‘i*, February, 1927 in Beardsley 2001:G-3)

[Place names ‘Āpuku and Pu‘u Ku‘ua are both areas located in the uplands of Honouliuli]

The mo‘olelo of Kahalaopuna also takes place in ‘Ewa (Fornander 1918, Vol. V:188–192). Kahalaopuna was a young woman who was from Mānoa. Betrothed to marry Kauhi, a man from Ko‘olau, he sent her numerous gifts before they were to be married. He soon became very angry when he heard rumors that Kahalaopuna had been unfaithful to him. Kauhi took Kahalaopuna to ‘Ewa, leading her through the back valley and trails to a place known as Pōhākea and a large lehua tree, where he took her life, even though she begged of her innocence. After burying her body under leaves of the lehua tree, Kauhi returned home. Meanwhile, Kahalaopuna’s spirit had flown into the tree, and she was able to chant to passers-byers to tell her parents of her death and of her location. After she was brought back to life by her parents, Kauhi returned to Kahalaopuna, asking for forgiveness, however, she would not listen to him.

The mo‘olelo of Namakaokapao‘o, is about a boy with that name, who has extraordinary strength for a young man his age. His father was Kauluakahai, a great chief with a “godly relationship” who hailed from a great land in Kahiki. Namakaokapao‘o’s mother was Pōka‘i. The couple met in ‘Ewa, in a place called Hō‘ae‘ae. Shortly after Namakaokapao‘o was conceived, Kauluakahai returned to his own land. Pōka‘i then met a man named Puali‘i who was from Līhu‘e [Wahiawā, O‘ahu] and was fishing at Honouliuli. The couple resided at the plains of Keahumoa where Puali‘i had two large potato patches. One day, while Puali‘i was gone, Namakaokapao‘o pulled up Puali‘i’s potato plants. Upon his return, Puali‘i attempted to kill Namakaokapao‘o with his axe, but ended up cutting off his own head. Namakaokapao‘o flung the head towards Waipouli, a cave located on the beach at Honouliuli (Fornander 1918, Vol. 5:275, 276).

In the mo‘olelo of Kawelo, the king, ‘Aikanaka is offended by Kawelo and sends him to live at Waikīkī. While at Waikīkī, Kawelo studied the art of lua in order to get his revenge on ‘Aikanaka. Kawelo’s teacher was a fish kupua, or demi-god, Uhu maika‘ika‘i, who lived at Pōhaku o Kawai, near Kalaeloa (Hawaiian Ethnological Notes, Vol. II:114 in Sterling and Summers 1978:41).

The ‘Ewa Plain was known to be a very fruitful place, with abundant resources in the ocean and on land. Protecting such a place was the *kia‘i*, or caretaker of ‘Ewa, named Kanekua‘ana (Kamakau 1991:83). Relied on by the ‘Ewa kama‘āina, during times of scarcity of fish, her descendants built Waihou Heiau and lit fires for the cooking of offerings with the hope of blessings. According to Kamakau (1991), blessings were in the form of the various types of seafood:

The *pipi* (pearl oyster)—strung along from Namakaohalawa to the cliffs of Honouliuli, from the *kuapa* fishponds of inland ‘Ewa clear out to Kapakule. That was the oyster that came in from the deep water to the mussel beds near shore, from the channel entrance of Pu‘uloa to the rocks along the edges of the fishponds. They grew right on the *nahawe*le mussels, and thus was this *i‘a* obtained. Not six months after the *hau* branches [that placed a kapu on these waters until the *pipi* should come in] were set up, the *pipi* were found in abundance—enough for all ‘Ewa—and fat with flesh. Within the oyster was a jewel (*daimana*) called a pearl (*moni*), beautiful as the eyeball of a fish, white and shining; white as cuttlefish, and shining with the colors of the rainbow—reds and yellows and blues, and some pinkish white, ranging in size from small to large. They were of great bargaining value (*he waiwai kumuku‘ai nui*) in the ancient days, but were just “rubbish” (*‘opala*) in ‘Ewa. (Kamakau 1991:83)

Other seafood described by Kamakau include the transparent shrimp (‘ōpae huna) and spiked shrimp (‘ōpae kakala) which came into the kuapā and pu‘uone fishponds, the nehu pala and nehu maoli fish which filled the nuku awalau (lochs), as well as the bivalves mahamoe and ‘okupe and other types which have disappeared long ago (Kamakau 1991:84).

‘Ewa’s abundance could also be attributed to the blessings it received from the gods Kāne and Kanaloa:

...There are many other legends of ‘Ewa which Mrs. Pukui has collected from old-timers or translated from old newspaper stories. ...According to another legend it was here in ‘Ewa that Kane and Kanaloa were invoked by a planter of sweet potatoes, taros, and ‘awa named Maihea. This man, living in the upland of Wai‘awa, when he had prepared his meal and his ‘awa, would pray:

O unknown gods of mine,
Here are ‘awa, taro greens and sweet potatoes
Raised by me, Maihea, the great farmer.
Grant health to me, to my wife and to my son.
Grant us *mana*, knowledge and skill.
Amama. It is freed.

Kane and Kanaloa sent ashore at Waimalu a great whale. It lay there many days. Children climbed on it. Maihea’s son did likewise. One day the whale moved into the water. The other children jumped off, but Maihea’s son remained on the whale’s back. It swam out to sea, and on to Kahiki. There ‘Ula-a-Maihea, the farmer’s son, “was trained in priestly lore and all of its arts through the instructions of these gods, Kane and Kanaloa.” One day two strangers appeared at his door as Maihea was about to pray to his unknown gods. He poured ‘awa into three cups and said, “Let me pray to my unknown gods.” Then the two strangers revealed that they were his “unknown gods,” Kane and Kanaloa, and instructed him to call upon them by name. “This was the beginning of the travels of these gods on earth....” The gods went up the hill named Haupu‘u and gazed down upon the fishponds and plantations and coconut groves of ‘Ewa and blessed them.

There was a fisherman at Pu‘uloa named Hanakahi, who, like Maihea, prayed to “unknown gods.” Kane and Kanaloa visited him also, revealed their identity, and taught him to pray properly. They went on to Ke-ana-pua‘a, and built a fishpond which “is there to this day.” They made another at Kepo‘okala, and then another opposite this. Then they returned to Hanakahi’s house and told them that these ponds were made for him and his descendants. Thus they blessed the beautiful land of ‘Ewa.” (*Ka Loea Kalai‘aina*, June 10, 1899 in Handy and Handy 1991:472, 473)

The land of Honouliuli was known for its ‘ama‘ama, or mullet fish. The following mo‘olelo describes how the route of the ‘ama‘ama, which travel from Honouliuli to Lā‘ie, came to be.

Kaihuopala‘ai (a place) was famous from olden times down to the time when the foreigner ruled Honouliuli, after which time the famous old name was no longer used. It is said that in those days the ‘ama‘ama heard and understood speech, for it was a fish born of a human being, a supernatural fish. These were the keepers of this fish. Kaulu, the husband, and Apoka‘a, the wife, who bore the children, Laniloa, the son, and Awawalei, the daughter. These two children were born with two other supernatural children, an eel and a young ‘ama‘ama. From this ‘ama‘ama child came all the ‘ama‘ama of Kaihuopala‘ai, and thus did it gain renown for its ‘ama‘ama. Laniloa went to La‘ie, in Ko‘olauloa, and there he married. His sister remained in Honouliuli and married Mokueo, and to them were born the people who owned the ‘ama‘ama, including the late Maui‘awa and others. These were fishermen who knew the art of making the fish multiply and make them come up to the sand.

While Laniloa lived in La‘ie he heard of the great schools of ‘ama‘ama at Honouliuli. There were no ‘ama‘ama, large or small, where he lived. He thought of his younger sister, the ‘ama‘ama, and guessed that was the reason the place was growing so famous. He said

to his wife, “I shall ask my sister to send us some fish for I have a longing for ‘ama‘ama ...” Laniloa left La‘ie to go to Ewa. He reached the house and found his parents and sister. His parents were quite old for he had been away a long time. He said, “I have come to my ‘ama‘ama sister for a bit of fish as there is none where I live except for some *au moana* (sea-faring) crabs.” After three days and nights he left Ewa. The fish were divided into two groups, those that were going and those that were staying. As Laniloa’s sister went along the shore she went in her human form. The fish came from, that is, left Honouliuli without being seen on the surface. They went deep under water until they passed Ka‘a‘ali‘i, then they rose to the surface. They reached Waikiki. They went on. The sister slept at Nu‘upia while the fish stopped outside of Na Moku Manu. Finally she reached La‘ie, and to this day this is the route taken by the ‘ama‘ama. (Mokumaia 1922 and *Ka Loea Kalaiaina* 1899 in Titcomb 1972:65)

Oli and Mele

The noteworthiness of specific locales in Hawaiian culture is further bolstered by their appearances in traditional chants. An oli refers to a chant that is done without any accompaniment of dance, while a mele refers to a chant that may or may not be accompanied by a dance. These expressions of folklore have not lost their merit in today’s society. They continue to be referred to in contemporary discussions of Hawaiian history, identity, and values.

In the account recorded by Abraham Fornander, *Moololo o Kualii*, Honouliuli is mentioned in a list of ‘Ewa place names as part of the great chant of Chief Kualii presented by Kapaahulani at the Keahumoa battlefield. The chant declares that Honouliuli is known for its blue poi. Below is excerpt of this chant (Fornander 1916:401):

O Kaweloiki puu oioi, Puu o Kapolei—
 Uliuli ka poi e piha nei—o Honouliuli;
 Aeae ka paakai o Kahuaiki—Hoeae;
 Pikele ka ia e Waikele—o Waikele;
 Ka hale pio i Kauamoa—o Waipio;
 E kuu kaua i ka loko awa—o Waiawa;
 Mai hoomanana ia oe—o Manana.
 He kini kahawai,
 He lau kamano—o Waimano;
 Ko ia kaua e ke au—o Waiau;
 Kukui malumalu kaua—Waimalu...

 Kaweloiki, the sharp-pointed hill. Hill of Kapolei.
 Blue is the poi which appeases [the hunger] of Honouliuli;
 Fine the salt of Kahuaiki—Hoeae;
 Slippery is the fish of Waikele—Waikele;
 The arched house at Kauamoa—Waipio;
 Let us cast the net in the awa-pond—of Waiawa;
 Do not stretch yourself at—Manana.
 Many are the ravines,
 Numerous the sharks, at Waimano;
 We are drawn by the current of Waiau;
 In the kukui grove we are sheltered—in Waimalu...

The ‘ili of the project lands, Kanehili, is mentioned in a kanikau (lamentation) by Kekuapo‘i for the ali‘i Kahahana, her deceased husband:

I walea wale i ke a	Contented among the stones
I ka ulu kanu o Kaha‘i	Among the breadfruit planted by Kaha‘i
E ka manu o Kanehili	By the bird of Kanehili
I kea ae la hoi kuu lani	My chief also was seen
Iluna ka ohu Kanalii a ka manu e	Above the dense Kanalii fog by the bird
Kela manu haule wale I kauwahi	That bird dazed by smoke
I hapapa I loa I ke kanaka	Falling to the ground is caught by men
Honi I ka manu hunakai o kai	The bird scents the sea spray
Aia ka I kai kuu lani	There indeed by the sea is my chief (Kane 2011:75)

Printed during the last few months of 1895, *Buke Mele Lahui*, was a response to the recent overthrow of the Hawaiian monarchy in 1893. A collection of 105 songs, this publication served as a means of expression during a time of censorship. The song “Kue Hao O Ka Lanakila” mentions various places in ‘Ewa and Wai‘anae, and in this mele, Honouliuli is described (Figure 6) (Hawaiian Historical Society 2003:98–99).

KUE HAO O KA LANAKILA.

Hanohano Lanakila i ka‘u ike,
 Ka niniu poahi a na kue,
 Ua kohu naia no ka moana,
 Ka pakika, ka pahee i ke alahao,
 Kilohi iho au ma ka aoao,
 O Moanalua ka i hai ke au,
 A ke kula makou a o Puuloa,
 Laulea pu ana me na hoa,
 Kau aku ka manao no Aiea,
 Ka pa a ka makani a he Moae,
 Aia ka iini i Pualehua,
 I ka hale hulahula malu ohai,
 A hiki makou a i Manana,
 Ano kaukaulua e ka Lanakila,
 Ike i ka nani kai o Polea,
 I ka hapa-Ilikini ili-ulaula;
 Hanohano Waikele i ka ulu niu,
 I ke kai o ka I‘a Hamauleo,
 A Honouliuli ike i ka nani.
 I ka luhe a na lau o ke kumu ko,
 A ke kula wela a o Waimanalo,
 Malu ana e ka lau a o ke kiawe,

Alawa ae au Puuohulu,
 O ka puu kaulana o Waianae,
 Kuupau Lanakila i ke oeo,
 E i mai ana o Waianae,
 Ike i ka nani o ia wahi,
 Me ke kai holu mai i ka pueone;
 Haina ka puana no Waianae,
 Ka makani ahehe he Kaiatulu
 S. PINAO.

Figure 6. Mele that mentions places in ‘Ewa (Hawaiian Historical Society 2003:98, 99).

Subsistence and Traditional Land Use

What truly sets the 'Ewa area apart is its expansive coastal plain which is surrounded by the deep bays of West Loch and Pearl Harbor. Offering a favorable environment for the construction of loko i'a, fishponds, and fish traps, residents of this area had the opportunity to catch deep-sea fish such as akule, which entered the bays during the incoming tide. These ponds were the summer home of the 'ama'ama, or mullet. Another important resource of the coastal area was the diverse variety of shellfish found in the harbor. The Hawaiian pearl oyster, pipi, was eaten raw and was valued for its shell that was used to make fishhooks. Other shellfish of the area included papaua, 'owa'owaka, nahaweale, kupekala, and mahamoe (Lahilahi Webb in Handy and Handy 1991:471).

The wide lowlands, bisected by streams, created a land that easily facilitated the cultivation of lo'i kalo, irrigated taro patches. The 'Ewa District was known for a prized variety of native kalo called kai or kai o 'Ewa (Handy and Handy 1991:471). This taro was so delicious that it is said anyone who marries someone from 'Ewa would move there and never leave because of the tasty kalo. Four varieties of kai are noted, the kai koi, kai 'ele'ele or kai 'uli'uli (black/dark kai), kai kea (white kai), and kai 'ula'ula (red kai). The kai kea variety was reserved for the ali'i (Handy and Handy 1991:471).

'Ewa's natural landscape, sprawling plain, and gently sloping valley walls, created environments ideal for crops such as mai'a and uhi. Inland, 'Ewa was noted for the cultivation of 'awa, as well as its mamaki, wauke, and olonā. This extensive upland area, also known as wao, gave inhabitants an advantage during times of famine as a place where they could forage for food during droughts (Handy and Handy 1991:469). The upland areas of 'Ewa were also home to unique avifauna and birds which were important for their colorful feathers that were used in helmets, capes, and lei.

Power and Warfare in Honouliuli

Known for its bountiful resources which included fertile lands and well-stocked fishponds, the 'Ewa area was a sought-after land for the ali'i, and as a result, numerous battles ensued. One such example is the unfought battle of the Keahumoa Plain which involved Kualii'i (ca. 1650) who was a celebrated chief, skilled, and victorious in the art of warfare. This bloodless "battle" instigated by brothers Kapa'ahulani and Kamaka'aulani resulted in Kualii'i uniting the island of O'ahu (Fornander 1916:364).

Another battle known to have taken place on the 'Ewa Plain was that of Mā'ilikūkahī. During this battle, chiefs from the island of Hawai'i, joined with ali'i from Maui, waged war on O'ahu mō'ī, Mā'ilikūkahī. Fornander offers a genealogy of ali'i preceding Mā'ilikūkahī and follows with an account of the battle:

On Oahu, at the close of the migratory period, after the departure of Laamaikahiki, we find his son, Lauli-a-Laa, (88) Maelo. married to Maelo, the sixth in descent from Maweke, and daughter of Kuolono, on the Mulielealii-Moikeha line. They probably ruled over the Kona side of the island, while *Kaulaulaokalani*, on the *Maweke-Kalehenui* line, ruled over the Koolau side, and *Lakona*, also sixth from *Maweke*, on the *Mulielealii-Kumuhonua* line, ruled over Ewa, Waianae, and Waialua districts, and in this latter line descended the dignity of Moi of Oahu. Tradition is scanty as to the exploits of the Oahu Mois and chieftains, until Haka we arrive at the time of *Haka*, Moi of Oahu, chief of Ewa, and residing at Lihue. The only genealogy of this chief that I have, while correct and confirmed by others from *Maweke* to *Kapae-a-Lakona*, is deficient in three generations from *Kapae-a-Lakona* to *Haka*. Of *Haka's* place on the genealogy there can be no doubt, however, as he was superseded as Moi by *Mailikukahi*, whose genealogy is perfectly correct from the time of *Maweke* down, and conformable to all the other genealogies, descending from *Maweke* through his various children and grandchildren. Of this *Haka*, tradition records that he was

a stingy, rapacious, and ill-natured chief, who paid no regard to either his chiefs or his commoners. As a consequence they revolted from him, made war upon him, and besieged him in his fortress, called Waewae, near Lihue. During one night of the siege, an officer of his guards, whom he had ill-treated, surrendered the fort to the rebel chiefs, who entered and killed *Haka*, whose life- was the only one spilt on the occasion. Tradition does not say whether *Mailikukahi* had a hand in this affair, but he was clamorously elected by the Oahu chiefs in council convened as *Moi* of Oahu, and duly installed and anointed as such at the Heiau (temple).

I have before (p. 70) referred to the expedition by some Hawaii chiefs, *Hilo-a-Lakapu*, *Hilo-a Hilo-Kapuhi*, and *Punaluu*, joined by *Luokoo* of Maui, which invaded Oahu during the reign of *Mailikukahi*. It cannot be considered as a war between the two islands, but rather as a (90) raid by some restless and turbulent Hawaii chiefs, whom the pacific temper of *Mailikukahi* and the wealthy condition of his island had emboldened to attempt the enterprise, as well as the *éclat* that would attend them if successful, a very frequent motive alone in those days. The invading force landed at first at Waikiki, but, for reasons not stated in the legend, altered their mind, and proceeded up the Ewa lagoon and marched inland. At Waikakalaua they met *Mailikukahi* with his forces, and a sanguinary battle ensued. The fight continued from there to the Kipapa gulch. The invaders were thoroughly defeated, and the gulch is said to have been literally paved with the corpses of the slain, and received its name, “Kipapa,” from this circumstance. *Punaluu* was slain on the plain which bears his name, the fugitives were pursued as far as Waimano, and the head of *Hilo* was cut off and carried in triumph to Honouliuli, and stuck up at a place called *Poo-Hilo*.

Mailikukahi's wife was *Kanepukoa*, but to what branch of the aristocratic families of the country she belonged has not been retained on the legends. They had two sons, *Kalononui* and *Kalona-iki*, the latter succeeding his father as *Moi* of Oahu. (Fornander 1996:87–90)

‘Ewa and Honouliuli in the Historic Period

When the first westerners arrived in the Hawaiian archipelago in 1778, the islands were not yet united under one sovereign. At that time, Honouliuli and the entire island of O‘ahu were under the rule of Chief Kahahana. In 1783, Chief Kahahana’s reign ended with the invasion and victory of Chief Kahekili of Maui. This would forever be the end of O‘ahu’s independence as a separate island kingdom. When Chief Kahekili died in 1794, control of O‘ahu went to his son Kalanikūpule. The following year, Chief Kamehameha of Hawai‘i Island invaded O‘ahu to engage Kalanikūpule in battle. Kamehameha overwhelmed Kalanikūpule’s warriors, effectively gaining control of all the islands from Hawai‘i to O‘ahu. Eventually, Kamehameha would make a peaceful agreement with Chief Kaumuali‘i of Kaua‘i, bringing that island and Ni‘ihau into the fold and thereby uniting the Hawaiian archipelago under one rule (Kamakau 1996, Kanahele 1995).

Early Descriptions of the ‘Ewa Plain

Descriptions and maps from early visitors to Hawai‘i help to paint a picture of what Honouliuli was like in the 18th to 20th centuries. Anchored off the entrance to West Loch in 1793, Captain George Vancouver was an early visitor who described the ‘Ewa landscape:

The part of the island opposite to us was low, or rather only moderately elevated, forming a level country between the mountains that compose the east [Koolau] and west [Waianae] ends of the island. This tract of land was of some extent, but did not seem to be populous, nor to possess any great degree of natural fertility; although we were told that, at a little distance from the sea, the soil is rich, and all the necessities of life are abundantly produced. ...Mr. Whitbey observed [sic], that the soil in the neighborhood of the harbor appeared of a loose sandy nature; the country low for some distance, and, from the number

of houses within the harbour, it should seem to be very populous; but the very few inhabitants who made their appearance were an indication of the contrary. (Vancouver 1801, vol. 3:361, 363)

Seaman A. Campbell moved to Hawai‘i to recover from frostbite, and his 1819 account includes a description of the ‘Ewa region, also noting the rich soil of the region:

We passed by foot-paths winding through an extensive and fertile plain, the whole of which is the highest state of cultivation. Every stream was carefully embanked, to supply water for the taro beds. Where there was no water, the land was under crops of yams and sweet potatoes. The roads and numerous houses are shaded by cocoa-nut trees, and the sides of the mountains covered with wood to a great height. We halted two or three times, and were treated by the natives with the utmost hospitality.” (Campbell 1819:145)

G.F. Mathison, who set out to work in the opium trade, traveled extensively and wrote of visiting the “Sandwich Islands” in 1821–1822. He noted the abundance of resources within the ‘Ewa Plain:

The adjoining low country is overflowed both naturally and by artificial means, and is well stocked with taro-plantations [sic], bananas, etc. The land belongs to many different proprietors; and on every estate there is a fishpond surrounded by a stone wall, where the fish are strictly preserved for the use of their rightful owners, or tabooed, as the natives express it. One of particular dimensions belongs to the King. (Mathison 1825 in McAllister 1933:109)

During a visit to Hawai‘i in 1825, Scottish botanist James Macrae offered the following remarks about Pu‘uloa and the surrounding area:

The neighborhood of the Pearl River is very extensive, rising backwards with a gentle slope towards the woods, but is without cultivation, except round the outskirts to about half a mile from the water. The country is divided into separate farms or allotments belonging to the chiefs, and enclosed with walls from four to six feet high, made of a mixture of mud and stone. (Macrae 1922 in McAllister 1933:31)

Captain Jacobus Boelen’s 1828 narrative of Pu‘uloa discusses traveling to ‘Ewa from Honolulu and the shallow reefs which shelter the bay. He notes the highly fertile soils which are heavily cultivated in kalo and sugarcane:

On 26 February, in the company of some good friends and acquaintances, we made an excursion to what the Indians called the harbor of Oporooa [Pu‘uloa], which I believe means approximately “Pearl River”—at least that is what the foreigners call this bay. This is because the Indians sometimes find pearls there, which they offer for sale in Honoruru. We departed from Honoruru at ten o’clock in the morning in two boats, sailed out of the harbor to sea, and rowed a distance of about three quarters or one league toward the west along the coral reef that encircles the whole south coast of Woahoo. We passed over the bar of Oporooa harbor. The bar is no more than ten feet deep at low tide, from which one can conclude that in a rough sea high waves will break against it. Even at high tide the passing of this bar can be very dangerous unless the sea is calm. Therefore, on the advice of our pilot, a native of the island, we remained for a time outside the bar and then rowed hard across it.

We found ourselves in a rectangular bay, or rather a lake with several arms, consisting of several deep bights. Two of the most important of these stretched to the northeast, while the one to the northwest cut the farthest....The soil in this region seemed at first sight to be exceptionally fertile, and the land consisted of meadows and *taro* and sugar [cane] fields....

We rowed to the end of the harbor of Opooroa, or the so-called Pearl River, and landed with the boats near a small Indian village with the name of Mannonco....In the meantime, we strolled through the surrounding land, which everywhere was very fertile, with cultivated fields of *tarro*, maize, and also sugar cane. (Boelen 1988:64–65)

Māhele Land Tenure and Ownership of Honouliuli and Kalaeloa

The change in the traditional land tenure system in Hawai‘i began with the appointment of the Board of Commissioners to Quiet Land Titles by Kamehameha III in 1845. The Māhele took place during the first few months of 1848 when Kamehameha III and more than 240 of his chiefs worked out their interests in the lands of the Kingdom. This division of land was recorded in the Māhele Book. The King retained roughly a million acres as his own as Crown Lands, while approximately a million and a half acres were designated as Government Lands. The Konohiki Awards amounted to about a million and a half acres, however title was not awarded until the konohiki presented the claim before the Land Commission.

In the fall of 1850 legislation was passed allowing citizens to present claims before the Land Commission for lands that they were cultivating within the Crown, Government, or Konohiki lands. By 1855 the Land Commission had made visits to all of the islands and had received testimony for about 12,000 land claims. Ultimately between 9,000 and 11,000 kuleana land claims were awarded to kama‘āina totaling only about 30,000 acres and recorded in ten large volumes. The same year, foreigners were allowed to buy land in Hawai‘i, which further hindered the process of Hawaiians securing lands for their families. Land Patent Grants and Royal Patent Grants (collectively abbreviated here as GR) were deeds obtained from the sale of land that belonged to the government. Land Commission Awards (LCAs) generated during the Māhele and GRs offer valuable information regarding land use, traditional and historic boundaries and landmarks, as well as the natural resources of the area.

During the Māhele, 97 kuleana awards were given to applicants in Honouliuli by the Board of Commissioners to Quiet Land Titles. Most of these claims were located in the wetland lo‘i near West Loch and were approximately one acre in size, with all 97 awards totaling only 106.54 acres (Haun 1991:160). None of these are located near the project area. An 1878 map of “Honouliuli Taro Lands” illustrates the thriving cultivation of kalo in Honouliuli (Figure 7). Numerous family plots are mapped in this figure, as is an area on the west marked as “mud flats,” a road circling the land plots, as well as a wall, or “pa aina” which encloses several of the lots. It is unknown exactly where the current study area is located in relation to these taro plots, however this fertile region is probably near Pearl Harbor’s West Loch, not near the study lands. This area can also be seen on a 1902 map (see Figure 9) which illustrates an expanse of wetlands for rice and taro (blue shading) on the west side of West Loch.

The majority of the land of Honouliuli, 43,250 acres, was granted to Kekau‘onohi, granddaughter of Kamehameha I, as LCA 11216. In 1849 Kekau‘onohi sold the land of Pu‘uloa, now known as Pearl Harbor, to Isaac Montgomery, where it is believed that he and Kamehameha III established a successful salt works enterprise that shipped salt to the Pacific Northwest. This is likely the salt works illustrated in an 1873 map to the east of the project area (Figure 8). In this map, Kalaeloa is labeled as “Lae Loa or Barber’s Point.” There are no points of interest shown near the project area, however, with nothing labeled aside from the place name “Kualakai” near the coast and a pond to the north.

Land also changed hands when Kekau‘onohi’s widower, Ha‘alele‘a died, and his second wife, Anadelia Amoe deeded the land to her sister’s husband, John H. Coney. In 1877 Coney subsequently

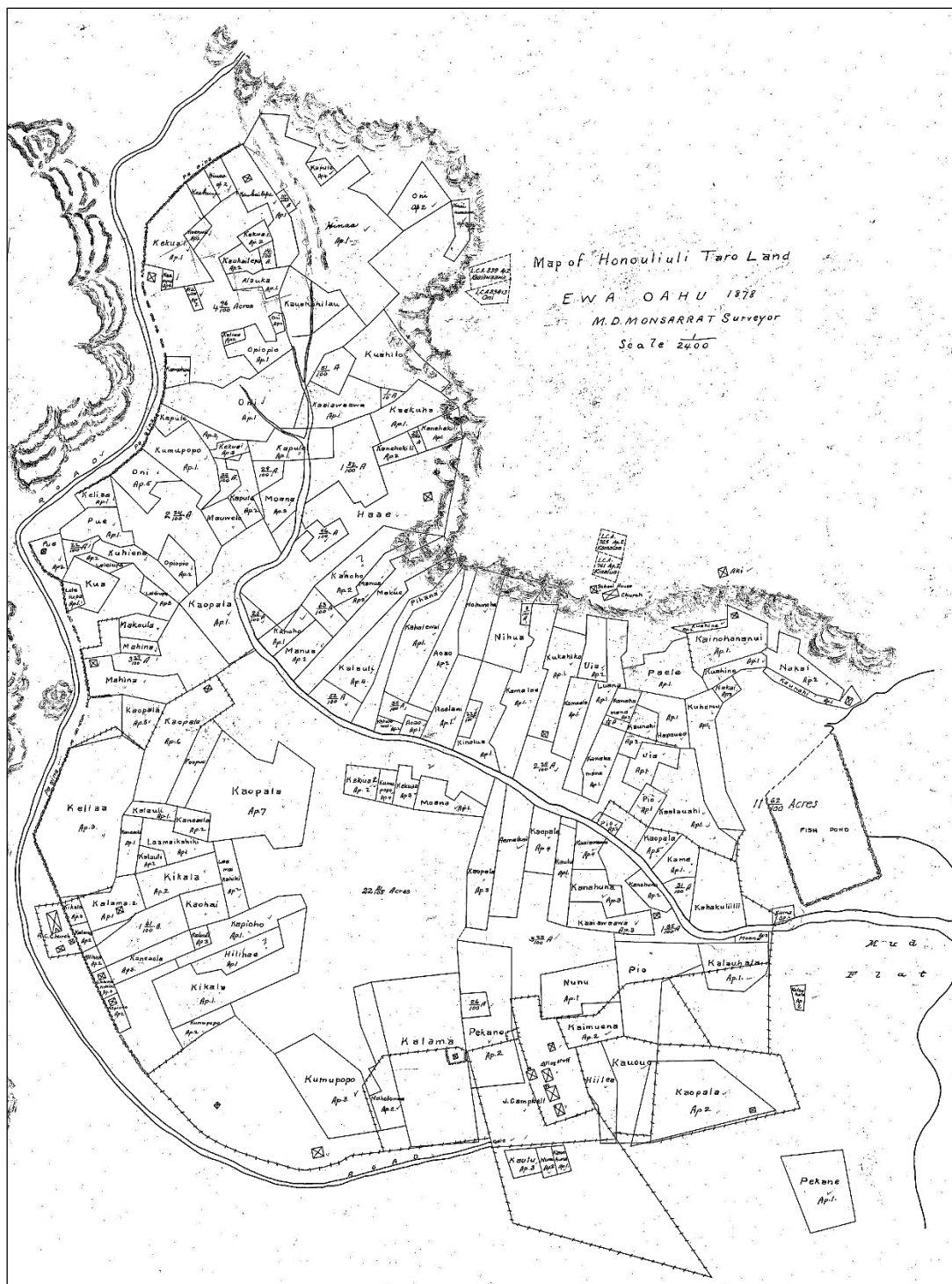


Figure 7. Map of Honouliuli Taro Lands probably near West Loch (Monsarrat 1878). North on the map is toward the top of the page. The project area could not be identified on this map.

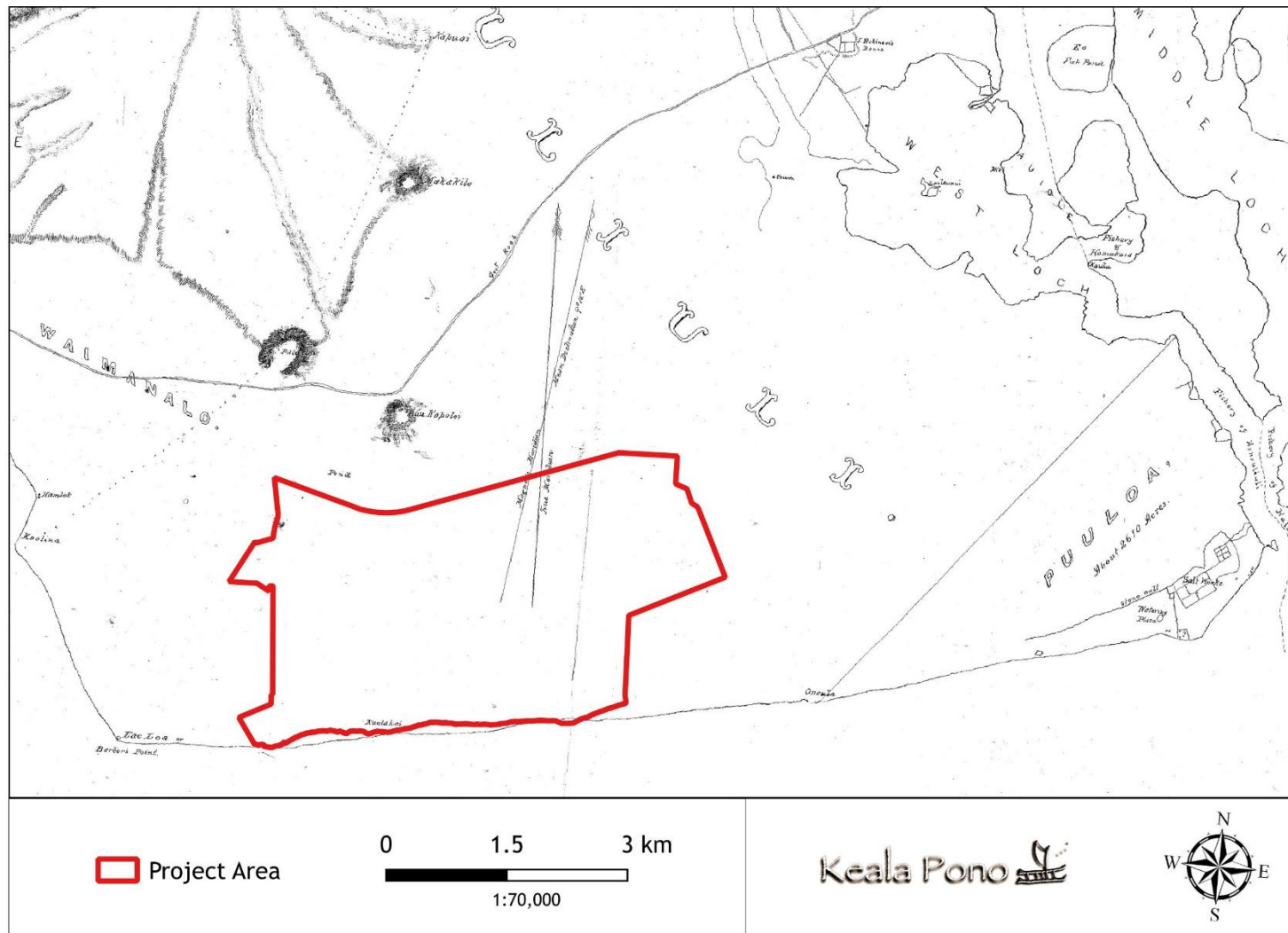


Figure 8. Portion of an 1873 map of Honouliuli (Alexander 1873).

sold Honouliuli to James Campbell. For approximately 43,640 acres of land, Campbell paid a sum of \$95,000 (Haun 1991:160). During the initial years of his ownership, Campbell utilized about 10,000 acres as a cattle ranch and also leased out land for rice cultivation, fishing rights to Pearl Harbor, as well as a lime quarry.

In 1889, Campbell leased Honouliuli for 50 years to Benjamin Dillingham, who established the Ewa Sugar Plantation in the lower portion of the ahupua‘a, and Oahu Sugar Company’s cane fields in the upper reaches of Honouliuli. Dillingham also built the Oahu Railway and Land Company (OR&L) railroad in Honouliuli which extended out to Wai‘anae. In 1893, the first sisal was brought to Hawai‘i from Florida, and was grown in Honouliuli in the inland portion of the study lands. The sisal plantation operated under the name of Hawaii Fibre Company in 1898 and can be seen on a 1902 map of O‘ahu (Figure 9). The land of the project area is labeled as “coral plain,” and the sisal plantation is in the north and northeast portion. The study lands are located at the U.S. Coast and Geodetic Survey Magnetic Station within a large region of grazing lands (yellow outline) that extends to Kahe in the west and Pearl Harbor in the east. The OR&L railroad track runs along the northern boundary of the project area through the sisal plantation, with the ‘Ewa Mill sitting along the rail line next to a post office (red dot). Two schools (blue dots) are in the vicinity of the mill and a street or trail runs through the northwest corner of the study lands leading from the main road to the lighthouse at Barbers Point. A large inland portion of the ahupua‘a is designated as sugar plantations (red outline).

The James Campbell Estate retained ownership of Honouliuli Ahupua‘a and the Honouliuli fishery into the 20th century as illustrated on a 1909 map showing O‘ahu fishery boundaries and their proprietors (Figure 10). The waters just offshore from the project area are within the Honouliuli Fishery.

The Military and Modern Development

The presence of government structures in Kalaeloa began in 1888 with the construction of the Barbers Point Lighthouse by the Hawaiian Government. The following work in the area consisted of the construction of the United States Coast and Geodetic Survey Magnetic Observatory. In the 1930s the military leased a 3,000 square foot area from the Campbell Estate. This period brought much development to the region’s infrastructure and capital improvements and included the creation of approximately 18 miles of road built between 1935 and 1937 (Beardsley 2001:II.23). When the military’s lease expired in 1940, the Navy acquired a lease of 3,500 acres on which the Naval Air Station Barbers Point (NASBP) would be built.

‘Ewa Plain Battlefield

Just prior to the attack on Pearl Harbor on December 7, 1941, the Imperial Japanese Navy strafed and bombed the Ewa Mooring Mast Field within the Ewa Marine Corps Air Station (MCAS) (Frye and Resnick 2013). This was known as the Battle of the ‘Ewa Plain. The first wave of Japanese planes targeted parked aircraft and was followed by a second wave targeting the remaining parked airplanes, buildings, vehicles, and military personnel. In the attack, 24 planes were destroyed. A third shorter and less destructive wave focused solely on personnel. This resulted in four fatalities and 13 people wounded (Mulrooney and Pacubas 2021:37).

Following the bombing of Pearl Harbor and entry into World War II (WWII), the MCAS became part of the NASBP and was an integral part of Hawai‘i’s military operations. Construction at the Air Station dramatically increased to rebuild the ‘Ewa airstrip and buildings that were destroyed or damaged in the attack. The project was completed on April 15, 1942 with an increase in the station’s

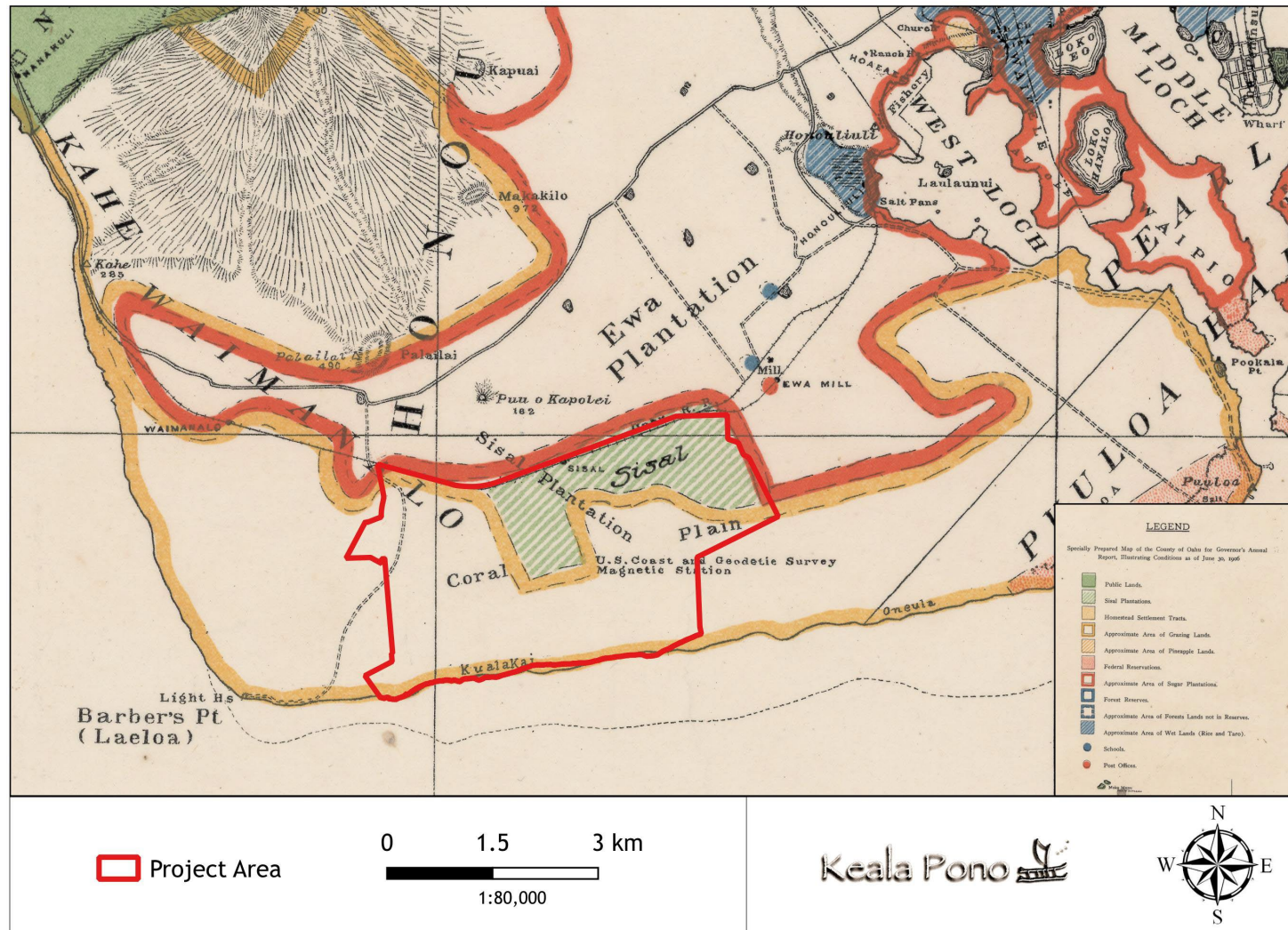


Figure 9. Portion of a 1902 map of O'ahu (Alexander 1902).

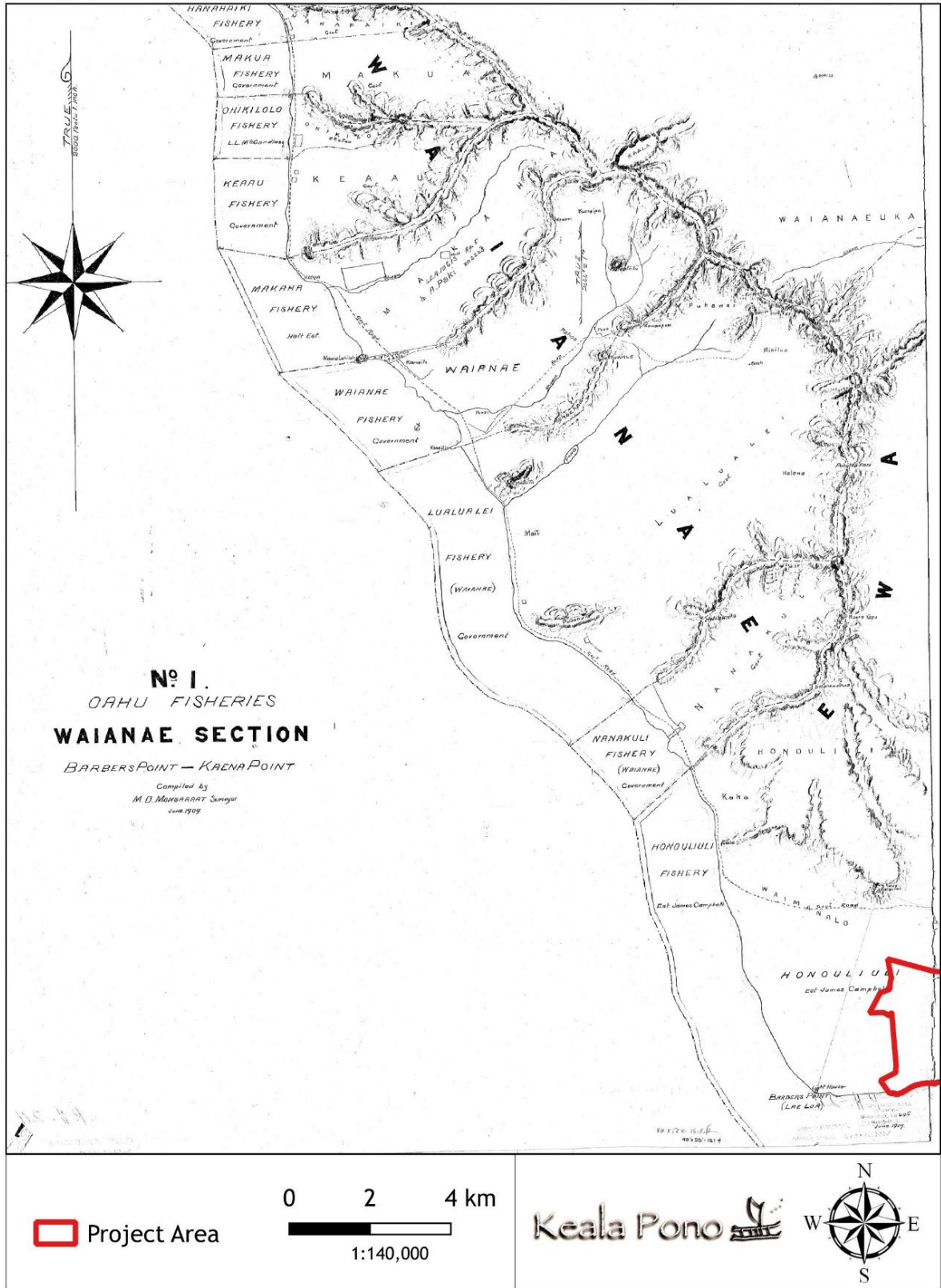


Figure 10. O‘ahu fisheries map showing the west portion of the project area (Monsarrat 1909).

capacity from its original 2,000 enlisted members, 250 officers, and 800 civilians to facilities for 4,000 enlisted members, 450 officers, and 1,200 civilians (Klein 1945). Due to the coral outcrop in the region, blasting and jackhammering were used during construction of the station and many sinkholes were filled (Klein 1945). The installation was decommissioned in 1998 and Kalaeloa was given back to the State of Hawai'i and used as a small airport. In 2016, the 'Ewa Plain Battlefield was listed on the National Register of Historic Places (NRHP) (Frye and Resnick 2013).

Since WWII, the NASBP has played an integral role as a strategic military base and has provided a diverse range of functions, including an antisubmarine patrol, headquarters of the Pacific Airborne Barrier Command (1958–1965), guided missile units, and the Pacific Sound Surveillance System (Beardsley 2001:II.24). Over the course of time, activities associated with construction and the execution of these functions have had a major impact on cultural and natural resources. Some of these impacts include a defensive line of barbed wire and gun emplacements along the coast, infrastructure developments of roads, sewers, water systems, electricity, gas, housing units, and general bulldozing and grading in surrounding areas (Kelly 1991; Tuggle and Tomonari-Tuggle 1994).

A document from 1945 details the history of the Barbers Point Naval Air Station:

The Barber's Point Naval Air Station development enjoyed a great advantage over earlier projects, in that it was authorized, in virtually its final form, before operations had progressed beyond the preliminary stage...

Since the completion of the original contract...other construction has been authorized in increments...and work continues on various projects. Additional nose hangars, parking areas, B-1-B buildings housing fleet units and personnel recreational facilities, additions to the various departments and housing and working facilities for an inshore patrol squadron based aboard this station, have been completed or are in the process of completion. Included in this group is the progressive engine overhaul shop. This engine overhaul shop is the Navy's first mechanized progressive engine overhaul. (Klein 1945:12)

An aerial photograph of the project area from 1951 shows that Saratoga Avenue, Coral Sea Road, and Roosevelt Avenue are the main thoroughfares at this time with many structures and smaller roads throughout the project area (Figure 11). There are many buildings related to the airport and also the beginning of development along Roosevelt Avenue. Development in this region of Honouliuli is centered around the NASBP within the boundaries of the project area. Adjacent land to the north and west remains undeveloped aside from access roads and is devoid of structures. The beginning of Campbell Industrial Park can be seen in a second photograph taken over two decades later in 1976 (Figure 12). The surrounding agricultural fields and access roads are clearly visible and White Plains Beach Park has not been established yet.

A USGS map from 1953 displays the development at the Naval Air Station at this time (Figure 13). Coral Sea Road, the main road in this area, is depicted and a large cluster of structures can be seen inland of the airstrip. Additional development is made in the north and northeast of the study area, though few structures are shown in the makai region. Nimitz Beach is labeled and multiple coral pits are visible within and just outside of the project area. A pump and flume are indicated off of the northeast corner of the project area near a group of small buildings that make up the northwest corner. Sisal appears to still be cultivated inland of the project area and the railroad track is still depicted along Roosevelt Avenue.

In 1999 the Naval Air Station was closed by Base Realignment and Closure (BRAC) and was turned over to the State of Hawai'i. It is currently named the Kalaeloa Community Development District (Hawai'i Community Development Authority 2012).

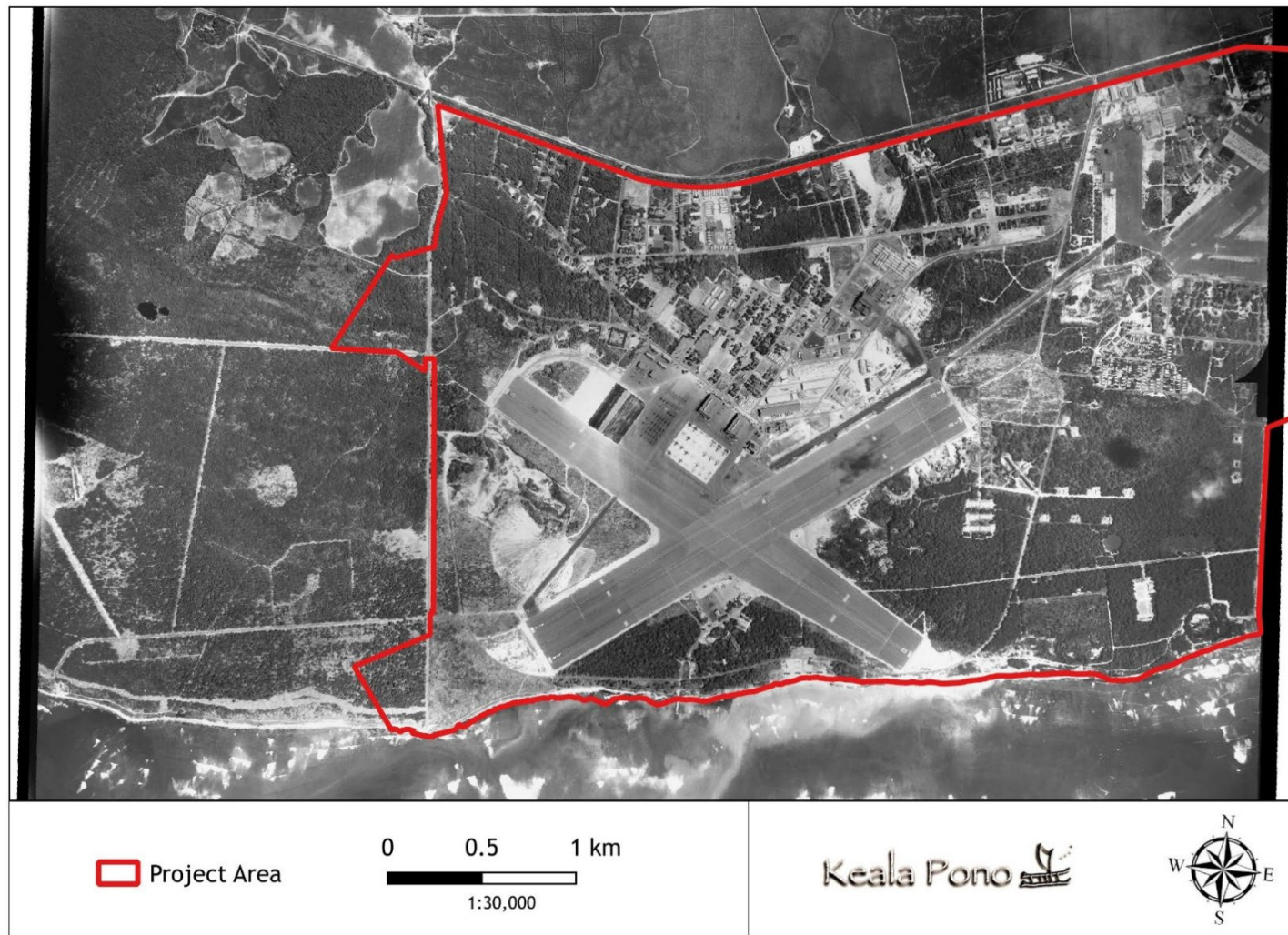


Figure 11. Aerial photograph of Kalaeloa showing the project area (USGS 1951).

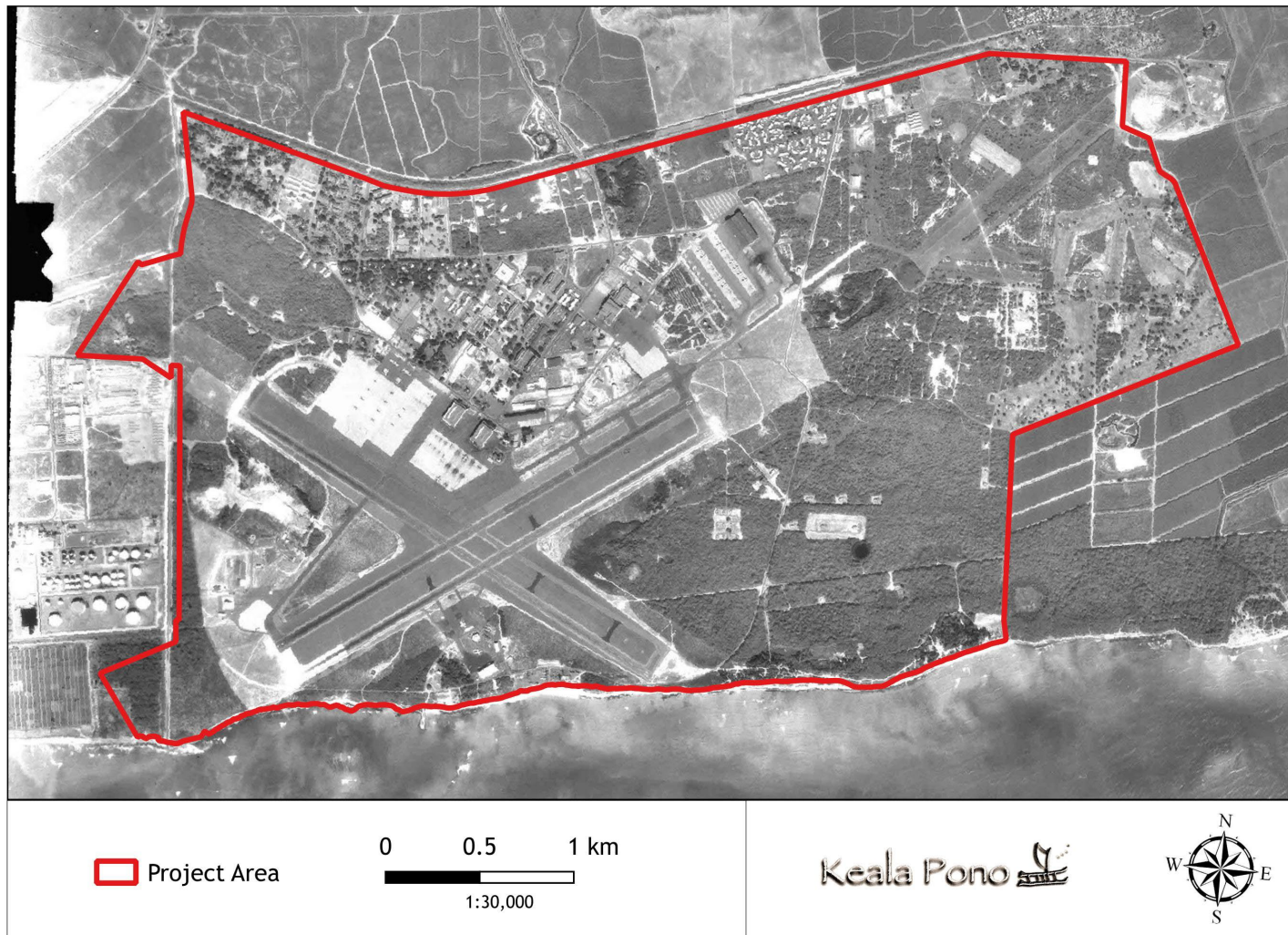


Figure 12. Aerial photograph of Kalaeloa showing the project area (USGS 1976).

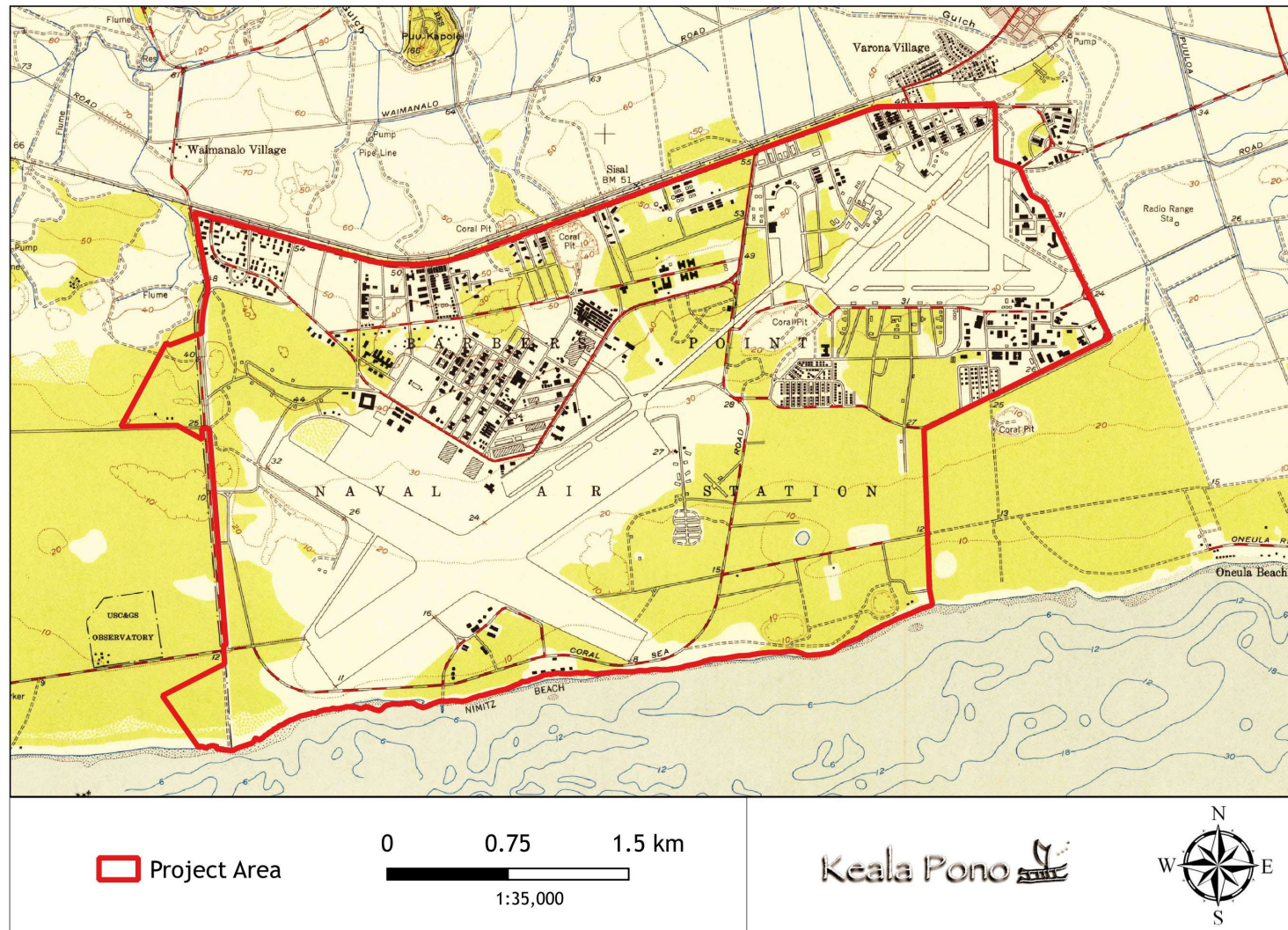


Figure 13. Portion of a 1953 USGS map of 'Ewa (USGS 1953).

Previous Archaeology

A wealth of archaeological studies have been conducted within the current project area. The following discussion provides information on archaeological investigations that have been performed within the study lands (Figures 14 and 15; Table 2). State Inventory of Historic Places (SIHP) numbers are prefixed with 50-80-12 unless otherwise noted. Sites within the subject property with known locations are displayed in Figures 16–19 and listed in Table 3.

One of the earliest island-wide archaeological studies was conducted in the 1930s by J.G. McAllister (1933). In his study of O‘ahu, he recorded numerous sites located on the ‘Ewa Plain and specifically in the ahupua‘a of Honouliuli. Sites include heiau, ko‘a, fishponds, and ranching walls. The closest site to the project area is Pu‘u Kapolei Heiau (SIHP 50-80-12-00138), although it is well inland (see previous discussion on Pu‘u o Kapolei). Unfortunately, the heiau was destroyed by the time of McAllister’s study (1933:108):

The stones from the heiau supplied the rock crusher which was located on the side of this elevation, which is about 100 feet away on the sea side. There was formerly a large rock shelter on the sea side where Kamapuaa is said to have lived with his grandmother.

Aside from the heiau mentioned above, McAllister described the plethora of sites on the ‘Ewa Plain within a single site number, SIHP 50-80-12-00146 (1933:109):

Ewa coral plains, throughout which are the remains of many sites. The great extent of old stone walls, particularly near the Puuloa Salt Works, belongs to the ranching period of about 75 years ago. It is probable that the holes and pits in the coral were formerly used by the Hawaiians. Frequently the soil on the floor of larger pits was used for cultivation, and even today one comes upon bananas and Hawaiian sugar cane still growing in them. They afford shelter and protection, but I doubt if previous to the time of Cook there was ever a large population here.

In 1991 a large scale archaeological survey was conducted at NASB, identifying 43 sites comprised of 385 features (SIHP 50-80-12-01717 through 01757 and 50-80-12-00532) (Haun 1991). Approximately three-quarters of these sites were deemed to be pre-contact in age and are “architecturally complex,” suggesting permanent habitation. An assessment of cultural resources and inventory research design summarized the archaeology of the NASBP and made recommendations for future work (Tuggle and Tomonari-Tuggle 1994). A later survey (Beardsley 2001) reassessed many of the sites identified by Haun (1991), as recommended by Tuggle and Tomonari-Tuggle (1994). A follow up report provided background research and summarized all of the cultural resources at NASBP (Tuggle and Tomonari-Tuggle 1997). An alternate location farther to the west (Figure 20) was provided for the trail noted on an 1825 map by Lieutenant Charles R. Malden (see Figure 5). The reasoning for the alternate location is as follows:

The most important documented feature that may have existed in the area is the Malden trail, mapped in 1825... The manner in which Malden surveyed the trail and the accuracy of plotting are unknown. If the trail did cross Area E1 in the position shown, it would have been destroyed by MCAS construction. However, a trail remnant has been located in an adjacent survey area (Area E6d, Site 1753, Feature A) that may be the Malden trail. If this is the case, then the overlay has the trail placed too far east... (Tuggle and Tomonari-Tuggle 1997:82)

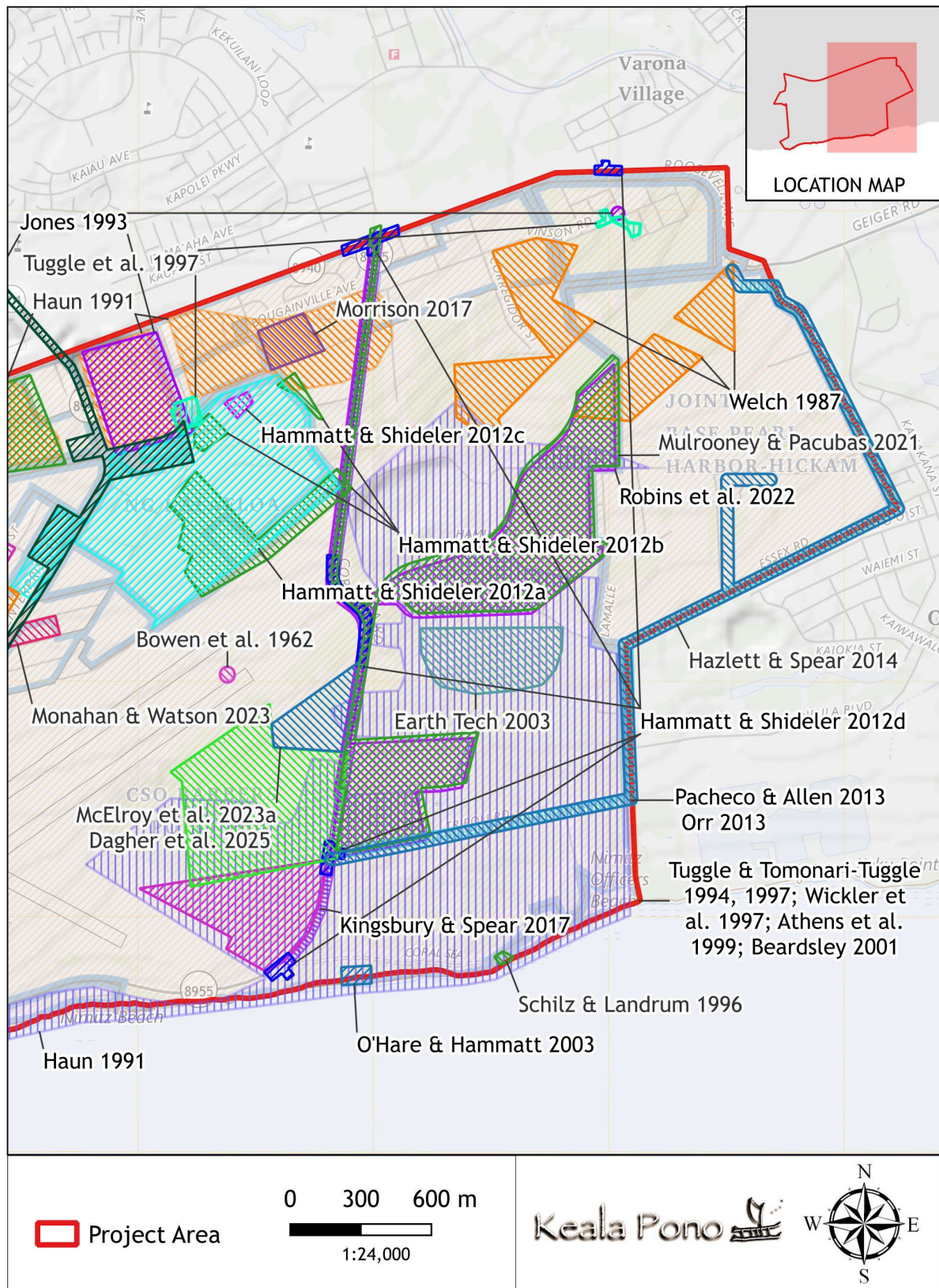


Figure 15. Previous archaeological studies within the east portion of the project area.

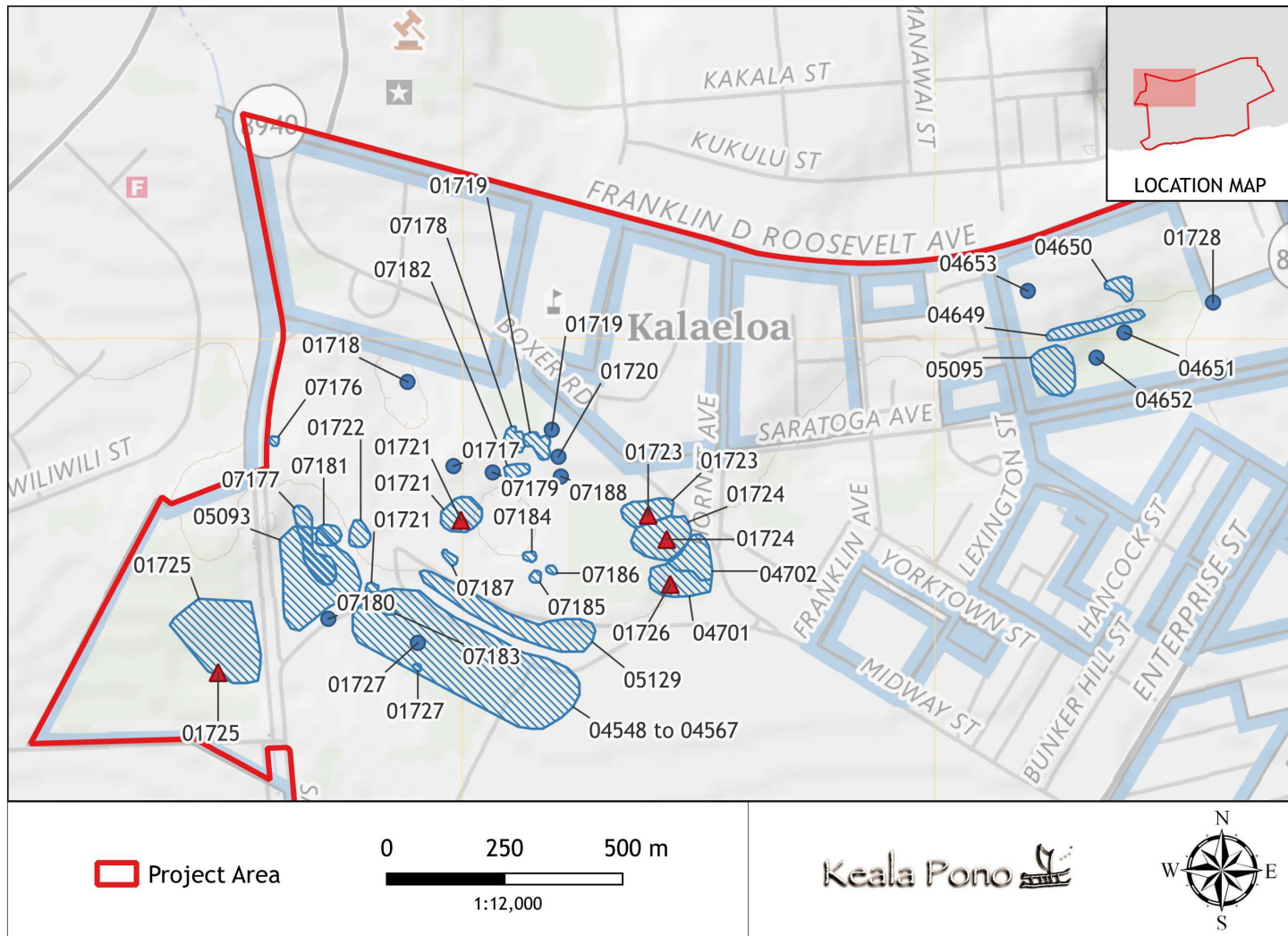


Figure 16. Archaeological sites with known locations in the northwest quadrant of the project area.

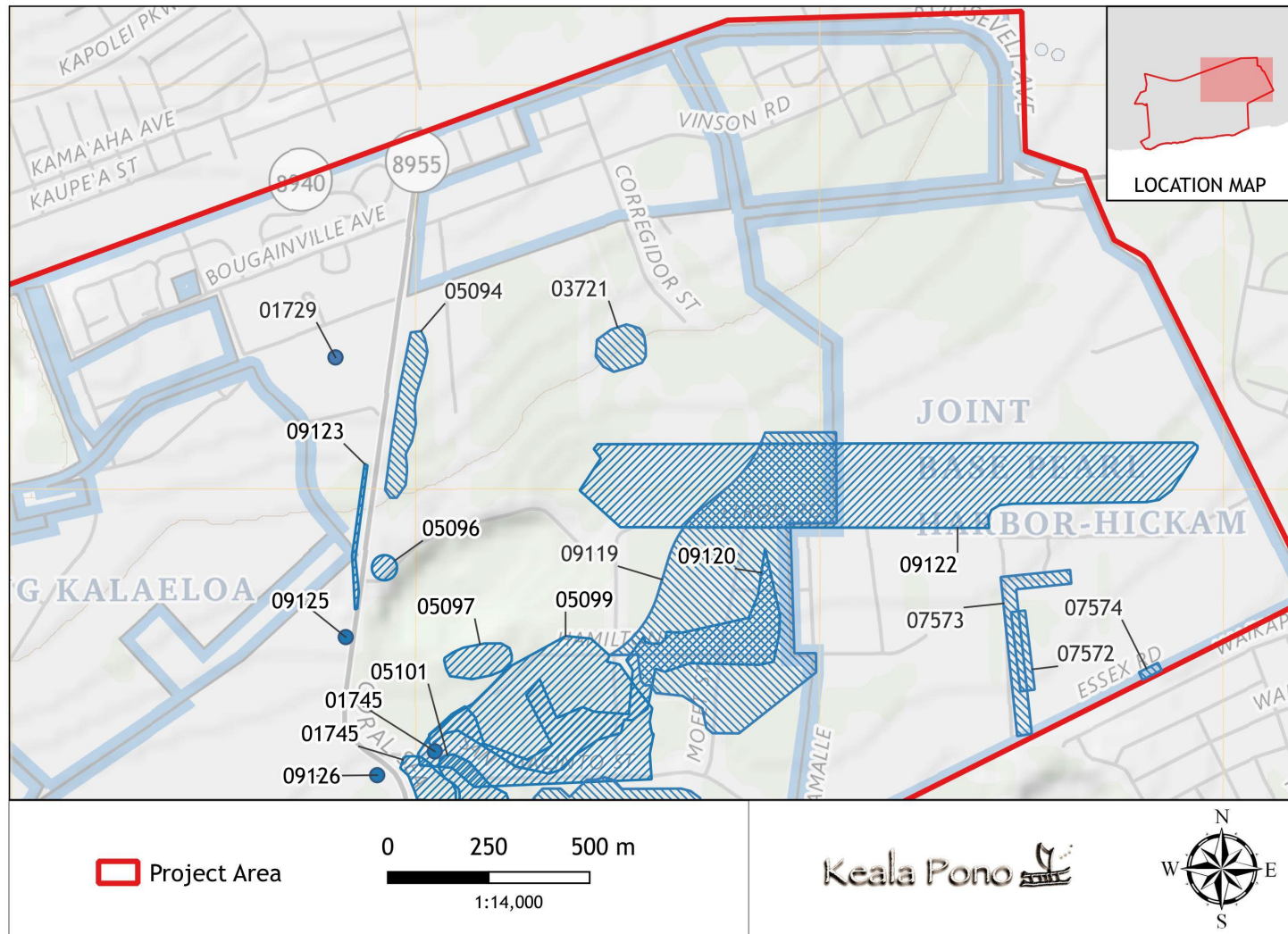


Figure 17. Archaeological sites with known locations in the northeast quadrant of the project area.

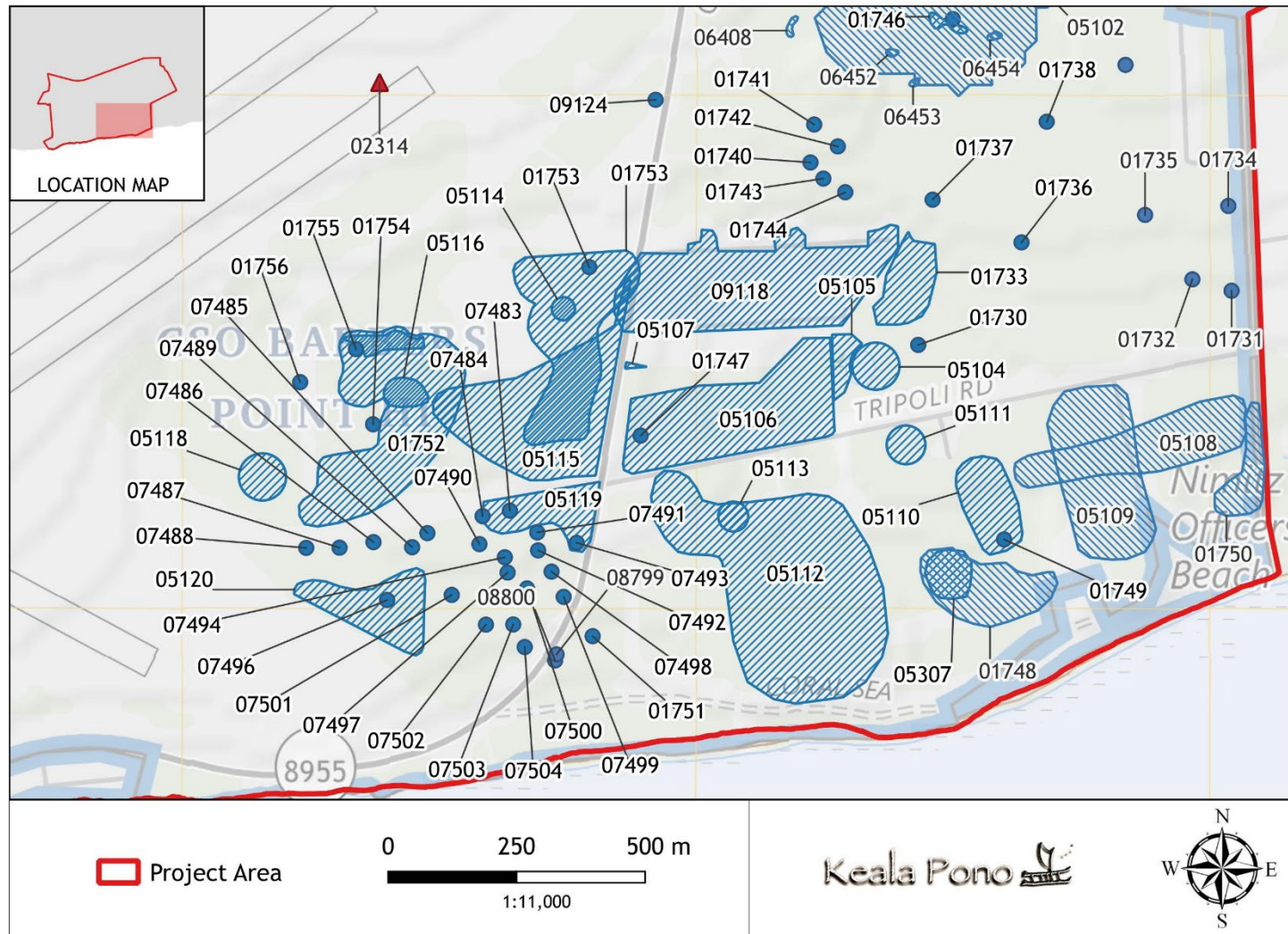


Figure 18. Archaeological sites with known locations in the southeast quadrant of the project area.

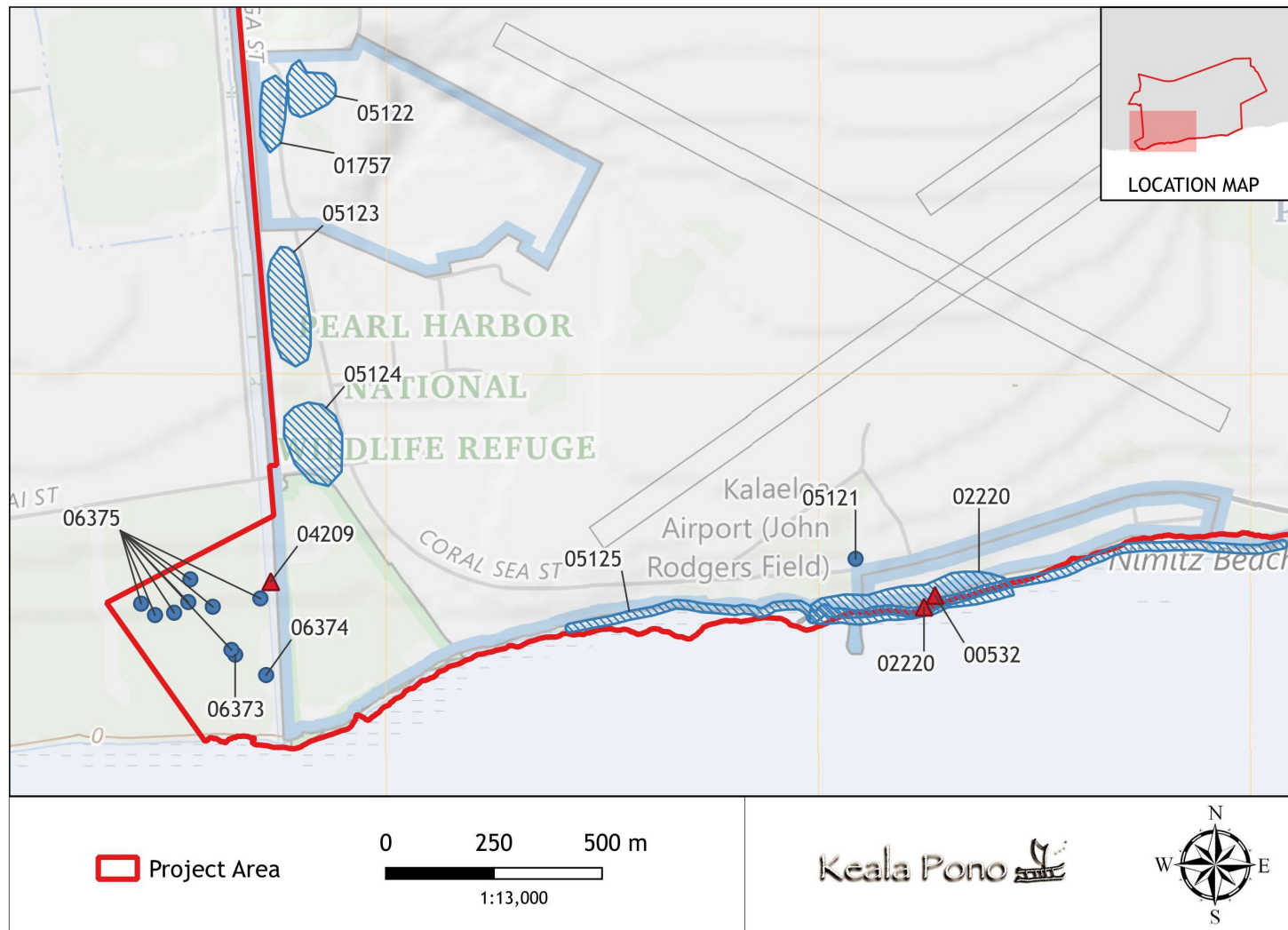


Figure 19. Archaeological sites with known locations in the southwest quadrant of the project area.

Table 2. Previous Archaeology Completed Within the Project Area

Author and Year	Location	Work Completed	Findings
McAllister 1933	Island-wide	Archaeological Survey	Recorded many archaeological sites on the 'Ewa Plain (SIHP 00146). Sites include heiau, enclosures, and fishponds. No specific historic properties identified within the project area.
Bowen et al. 1962	Barbers Point	Burial Report	Documented human remains (SIHP 02314).
Welch 1987	Ewa Marine Corps Air Station	Reconnaissance Survey	Documented two sites: a habitation complex (SIHP 03721) and a wall (SIHP 03722).
Kawachi 1990	TMK: (1) 9-1-031:028	Burial Report	Recorded a human burial in a sinkhole capped by a coral boulder (SIHP 04209).
Haun 1991	NASBP	Archaeological Survey	Recorded 43 sites comprised of 385 features (SIHP 01717–01757 and 00532). Three-quarters of sites were determined to be pre-contact, many of which were interpreted as permanent habitation.
Burgett & Rosendahl 1992	NASBP	Archaeological Inventory Survey	Recorded 20 new sites (SIHP 04548–04567), consisting of agriculture and habitation complexes.
Erkelens 1992	NASBP	Archaeological Survey	Mapped SIHP 01719, which was previously documented by Haun (1991); identified new features of the site.
Jones 1993	NASBP	Archaeological Inventory Survey	Re-evaluated sites documented by Haun (1991) and recorded new habitation and military features.
Landrum & Schilz 1993	NASBP	Reconnaissance Survey with Subsurface Testing	Documented five sites, consisting of walls (SIHP 01728, 04649, and 04653) and agricultural/habitation complexes (SIHP 04650–04652).
Tuggle & Tomonari-Tuggle 1994	Current Project Area	Summary and Assessment of Cultural Resources, Research Design	Summarized findings of previous studies.
Trembly 1995	Nimitz Beach	Burial Report	Reported on a child burial, SIHP 02220.
Schilz & Landrum 1996	Nimitz Beach Cottages	Archaeological Monitoring	Recorded a human burial. No SIHP number was assigned.
Tuggle & Tomonari-Tuggle 1997	Current Project Area	Cultural Resources Inventory	Summarized the cultural resources at NASBP.
Tuggle et al. 1997	Var. areas across NASBP	Archaeological Inventory Survey	Documented 274 features and five previously recorded sites (SIHP 01718-01720, 01723, and 01726) in Phase I and two new sites (SIHP 04701–04702) and three previously identified sites (SIHP 01723–01724, and 01726) in Phase II.
Wickler et al. 1997	Current Project Area	Cultural Resources Inventory	Recorded 24 sites comprised of 144 features.
Athens et al. 1999	NASBP	Cultural Resources Inventory	Determined the region was once forested prior to human occupation with settlement occurring ca. A.D. 1250–1450.

Table 2. (continued)

Author and Year	Location	Work Completed	Findings
McIntosh & Cleghorn 1999	Honouliuli Wastewater Treatment Plant	Archival Research	Emphasized the significance of sinkholes in the area and the possible presence of more human burials.
Beardsley 2001	Current Project Area	Intensive Archaeological Survey and Testing	Investigated 63 sites, as recommended by Tuggle and Tomonari-Tuggle (1994). A total of 254 test units were excavated and “confirmed prehistoric Hawaiian occupation and use within the area of Naval Air Station Barbers Point.”
Sinoto & Titchenal 2002a	TMK: (1) 9-1-031:028	Archaeological Inventory Survey	Documented a habitation complex (SIHP 06373), sinkhole complex (SIHP 06375), and a historic kiln (SIHP 06374) as well as previously documented human remains (SIHP 04209).
Sinoto & Titchenal 2002b	TMK: (1) 9-1-031:028	Archaeological Monitoring	No historic properties identified.
Earth Tech 2003	Former Northern Trap and Skeet Range	Archaeological Survey and Testing	Recorded an enclosure with four mounds (SIHP 06452), a wall with mounds (SIHP 06453) and four mounds (SIHP 06454) in addition to two previously identified sites (SIHP 01746 and SIHP 05102).
O’Hare & Hammatt 2003	NASBP	Field Inspection	No historic properties identified.
Tome & Spear 2010	Kalaeloa Airport T-Hangers	Archaeological Monitoring	No historic properties identified.
Gosser et al. 2011	TMK: (1) 9-1-013:028	Supplemental Archaeological Inventory Survey	Relocated SIHP 01717–01719, and 01721 and newly identified six military sites (SIHP 07176–07181), three historic or possibly modern sites (SIHP 07182, 07187, and 07188), and three sinkholes (SIHP 07184, 07185 and 07186).
Thurman et al. 2011	South side of Kalaeloa Airport	Archaeological Inventory Survey	Recorded a pit cave complex (SIHP 05121).
Hammatt & Shideler 2012a	Hawaii Army National Guard Facility	Archaeological Inventory Survey	No historic properties identified.
Hammatt & Shideler 2012b	Northeast corner of Kalaeloa Airport	Field Inspection	No historic properties identified.
Hammatt & Shideler 2012c	North side of Kalaeloa Airport	Archaeological Inventory Survey	No historic properties identified.
Hammatt & Shideler 2012d	East side of Kalaeloa Airport	Field Inspection	No historic properties identified.
Gosser et al. 2013	TMK: (1) 9-1-013:028	Archaeological Monitoring	Documented three military sites destroyed during construction (SIHP 07176, 07177, and 07181) and a machine gun pill box (SIHP 01780) that was relocated offsite.

Table 2. (continued)

Author and Year	Location	Work Completed	Findings
McElroy & Elison 2013	TMK: (1) 9-1-013:001	Archaeological Inventory Survey	Identified new features of a previously recorded pre-contact to early historic habitation/agriculture/burial/ranching complex (SIHP 01725).
McElroy et al. 2013	TMK: (1) 9-1-013:001	Cultural Impact Assessment	No cultural practices or cultural resources identified within the area.
Orr 2013	Tripoli St. and Essex Rd.	Cultural Impact Assessment	No cultural practices or cultural resources identified within the area.
Pacheco & Allen 2013	Tripoli St. and Essex Rd.	Archaeological Inventory Survey	No historic properties identified.
Vernon & Desilets 2013	Corner of Yorktown St. and Bunker Hill Rd.	Archaeological Inventory Survey	No historic properties identified.
Hazlett & Spear 2014	Essex Rd., Tripoli St., White Plains St.	Archaeological Inventory Survey	Identified a military sewer and water system (SIHP 07572), a military structural foundation (SIHP 07573), and a historic concrete sidewalk (SIHP 07574).
Medrano et al. 2014	Southeast side of Kalaeloa Airport	Archaeological Inventory Survey	Recorded 23 sites (SIHP 05119, 05120, 07483–07494, and 07496–07504), two of which were previously identified (SIHP 05119 and 05120).
Townscape 2014	Kalaeloa Heritage Park	Cultural Impact Assessment	Recommended SIHP 01752 and 01753 for preservation. This includes military sites SIHP 05115, 05116, and 05117.
Harrington et al. 2017	Northwest corner of NASBP	Archaeological Literature Review and Field Inspection	Documented 18 historic foundation remnants, a filled well, and a former road segment. No SIHP numbers assigned.
Kingsbury & Spear 2017	Coral Sea Rd.	Addendum Archaeological Inventory Survey	No historic properties identified.
Morrison 2017	4285 Independence Road	Archaeological Literature Review	No historic properties identified.
Belluomini et al. 2018	TMK: (1) 9-1-031:001, 028, and 'Ōla'i St. ROW	Archaeological Literature Review and Field Inspection	Redocumented SIHP 04209 and SIHP 06373-06375.
Byerly et al. 2019	Corner of Leyte and Shangrila St.	Archaeological Inventory Survey	No historic properties identified.
Monahan 2020	TMK: (1) 9-1-013:079	Archaeological Literature Review and Field Inspection	Documented a possible historic building with associated features. The parcel was noted as previously razed with most structures removed and heavily impacted by military activities.
Monahan et al. 2021	TMK: (1) 9-1-013:128	Archaeological Literature Review and Field Inspection	Recorded six historic military sites: three buildings, a tennis court, a swimming pool, and a concrete transformer pad.
Mulrooney & Pacubas 2021	NASBP	Cultural Impact Assessment	Interviewees mentioned sinkholes, cultural deposits, possible human burials, and a kahua utilized during Makahiki. No current cultural practices were noted for the project area.

Table 2. (continued)

Author and Year	Location	Work Completed	Findings
Robins et al. 2022	Coral Sea Rd. and Vicinity	Archaeological Inventory Survey	Identified 17 sites with 438 features, consisting of eight previously identified sites and nine new sites.
McElroy et al. 2023a	TMK: (1) 9-1-013:068 (Coral Sea Rd.)	Archaeological Inventory Survey	Documented four sites with 34 features and 92 sub-features comprised of military features (SIHP 09287), features with a traditional component (SIHP 09288), sinkholes (SIHP 09289), and a coral mound interpreted as a possible human burial (SIHP 09290).
McElroy et al. 2023b	Kalaeloa Airport Hangar 110	Archaeological Monitoring	No historic properties identified.
Monahan & Watson 2023	TMK: (1) 9-1-013:097 (Enterprise Ave.)	Archaeological Literature Review and Field Inspection	Recorded one WWII-era building (Building #152).
Turran & Hammatt 2023	Fort Barrette Rd. and Enterprise Ave.	Archaeological Monitoring	No new historic properties identified.
Dagher et al. 2025	TMK: (1) 9-1-013:068 (Coral Sea Rd.)	Cultural Impact Assessment	Interviewees noted sinkholes, trails, human burials, and military-related features in addition to cultural practices of harvesting marine resources.
Welser et al. 2025	TMK: (1) 9-1-031:001, 008, 025, 028	Archaeological Inventory Survey	Relocated SIHP 04209 and SIHP 06373-06375.

Additionally, two cultural resources inventory surveys were completed for the current project area. A 1997 study documented 24 sites with 144 features comprised of two pre-contact complexes (SIHP 50-80-12-01752 and 01753), 13 WWII military sites (SIHP 50-80-12-05096 through 05101, 05106, 05109 through 05116, 05120, and 05307), one possible pre-contact site (SIHP 50-80-12-01748), three historic sites (SIHP 50-80-12-01750, 01505, and 05117), three sinkhole complexes (SIHP 50-80-12-01757, 05094, 05108), a salt flat (SIHP 50-80-12-05118), and Ordy Pond (SIHP 50-80-12-05104) (Wickler et al. 1997). Radiocarbon dating of samples excavated at SIHP 01752 and SIHP 01753 indicate that occupation of SIHP 01752 ceased between the early 1400s–1820, while SIHP 01753 was abandoned in the early 1500s–1820. The earliest date obtained is from a cultural deposit at SIHP 01752, which dated to A.D. 1415–1669 and is interpreted as the first phase of occupation at the site. A later cultural resources inventory of the NASBP was carried out with the purpose of establishing “an environmental context for the history of human occupation of the region (Athens et al. 1999:iii).” The study analyzed deposits taken from seven sinkholes and two former wetland areas (Ordy Pond, SIHP 05104 and the salt flat, SIHP 05118). It was determined that the ‘Ewa Plain was once a vast dryland forest until it suddenly disappeared around A.D. 1000, prior to human settlement of the area ca. A.D. 1250–1450. The terrestrial bird population of the region also collapsed when the forest disappeared and was not due to human presence or predation as previously believed.

Human remains were identified in four separate studies. In 1962, human remains were inadvertently discovered at the northeast edge of the runway, along with habitation sites and walled pits (Bowen et al. 1962). Most of the iwi were recovered by the Bishop Museum, and the site was designated as SIHP 50-80-12-02314. Many years later, a human burial (SIHP 50-80-12-04209) was inadvertently discovered at the end of Kalaeloa Street (Kawachi 1990). The burial was in a sinkhole that had been covered with a coral boulder. At Nimitz Beach, a burial report recorded the skeletal remains of a

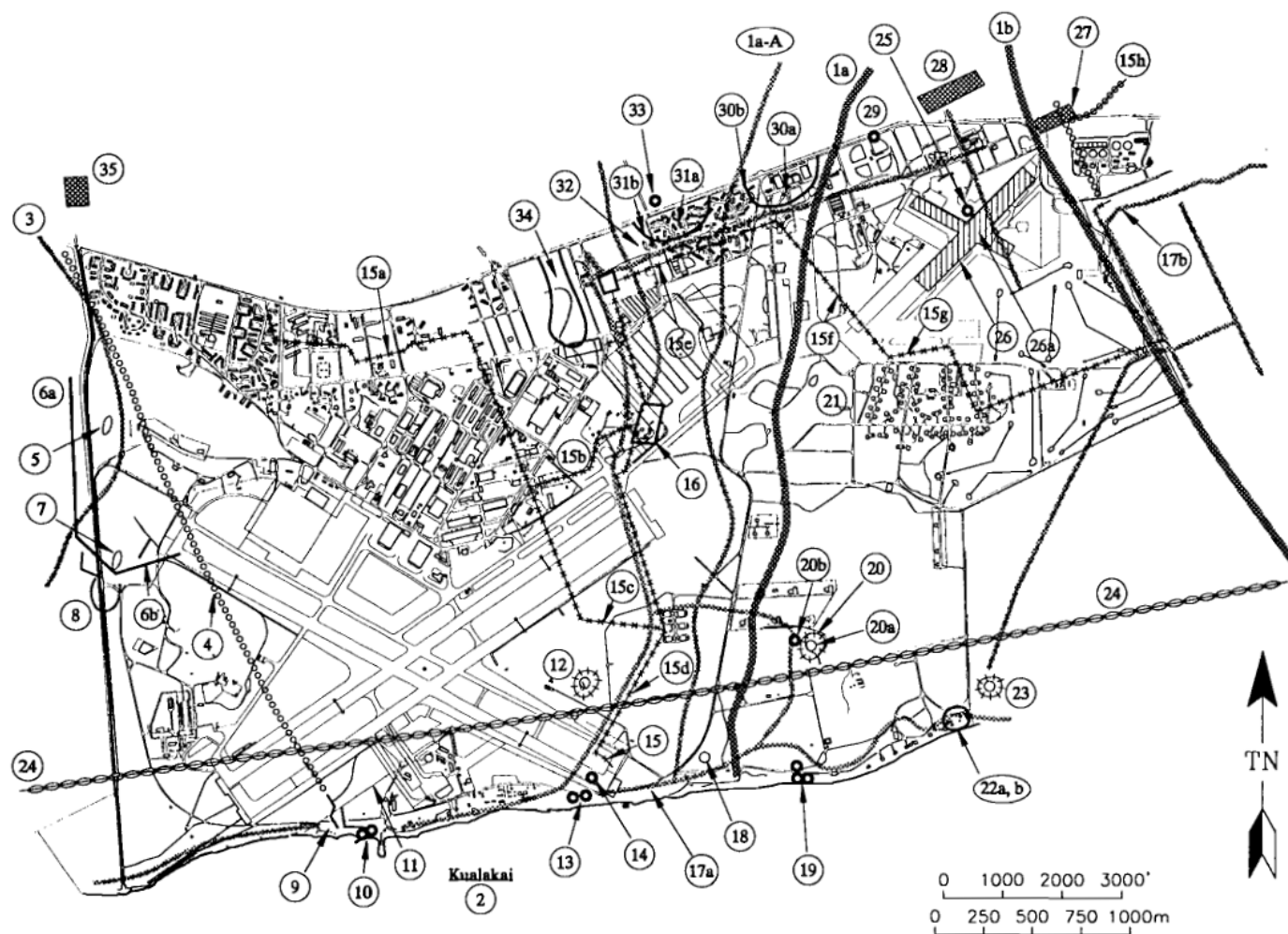


Figure 20. NASBP on a map of “documentary-based cultural features” (Tuggle and Tomonari-Tuggle 1997:29). The trail marked as 1a-A is listed as “1825 trail, west branch, alternate location” (Tuggle and Tomonari-Tuggle 1997:30).

Table 3. Archaeological Sites With Known Locations Within the Project Area

SIHP 50-80-12-xxxxx	Description	Author and Year
00532	Burial	Haun 1991
01717	Small habitation complex	Haun 1991; Gosser et al. 2011
01718	Habitation complex	Haun 1991; Gosser et al. 2011
01719	Habitation complex	Haun 1991; Erkelens 1992; Gosser et al. 2011
01720	Possible habitation complex and agricultural features	Haun 1991
01721	Possible pre-contact temporary habitation complex with possible burial	Haun 1991; Gosser et al. 2011
01722	Habitation complex	Haun 1991
01723	Habitation and agricultural complex	Haun 1991; Tuggle et al. 1997
01723	Habitation complex with possible burial platform	Haun 1991; Jones 1993; Tuggle and Tomonari-Tuggle 1997
01724	Habitation and agricultural complex	Haun 1991; Tuggle et al. 1997; Athens et al. 1999
01725	Habitation complex	Haun 1991; McElroy and Elison 2013
01726	Platform, wall, and mound	Haun 1991; Tuggle et al. 1997; Athens et al. 1999
01726	Platform, wall, and mound cluster	Haun 1991; Jones 1993; Tuggle and Tomonari-Tuggle 1997
01727	Modified sinkhole	Haun 1991; Gosser et al. 2013
01728	Wall	Haun 1991; Landrum and Schilz 1993
01729	Disturbed sinkhole area	Haun 1991
01730	Habitation complex	Haun 1991
01731	Habitation and possible burial complex	Haun 1991
01732	Habitation complex	Haun 1991
01733	Habitation complex	Haun 1991; Robins et al. 2022
01734	Large habitation and agricultural complex	Haun 1991
01735	Habitation complex	Haun 1991
01736	Habitation complex	Haun 1991
01737	Habitation complex	Haun 1991
01738	Agricultural enclosures	Haun 1991
01739	Cairns and military features	Haun 1991
01740	Enclosure and possible burials	Haun 1991
01741	Modified sinkhole	Haun 1991
01742	Modified sinkhole	Haun 1991
01743	Modified sinkhole	Haun 1991
01744	Habitation complex	Haun 1991

Table 3. (continued)

SIHP 50-80-12-xxxxx	Description	Author and Year
01745	Agricultural features	Haun 1991
01746	Cairn remnant, low mounds, and two stone-lined trails	Haun 1991; Earth Tech 2003
01747	Military features and possible paleontological site	Haun 1991
01748	Pre-contact habitation, historic ranching, and military complex	Haun 1991; Wickler et al. 1997
01749	Military complex with pre-contact features	Haun 1991
01750	Habitation and ranching complex	Haun 1991; Wickler et al. 1997
01751	Military wall	Haun 1991
01752	Pre-contact habitation, agricultural, ceremonial complex	Haun 1991; Wickler et al. 1997; Athens et al. 1999; Townscape 2014
01753	Pre-contact habitation, agricultural, ceremonial complex	Haun 1991; Wickler et al. 1997; Athens et al. 1999; Townscape 2014
01754	Habitation complex	Haun 1991
01755	Habitation complex with historic component	Haun 1991
01756	Habitation and possible burial complex, historic wall	Haun 1991
01757	Two agricultural sinkholes in poor condition	Haun 1991; Wickler et al. 1997; Athens et al. 1999
02220	Nimitz Beach Cultural Deposit	Tremblay 1995
02314	Human remains	Bowen et al. 1962
03721	Habitation complex	Welch 1987
03722	Wall	Welch 1987
04209	Human burial in a sinkhole	Kawachi 1990
04548	Pre-contact agricultural complex	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04549	Terrace	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04550	Agricultural complex comprised of an L-shaped wall and a terrace	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04551	Pre-contact agricultural complex	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04552	Pre-contact agricultural complex	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04553	Agriculture and temporary habitation complex	Burgett and Rosendahl 1992; Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997; Gosser et al. 2011

Table 3. (continued)

SIHP 50-80-12- xxxxx	Description	Author and Year
04554	Modified sinkhole	Burgett and Rosendahl 1992; Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997; Gosser et al. 2011
04555	Mound	Burgett and Rosendahl 1992; Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997; Gosser et al. 2011
04556	Agricultural complex	Burgett and Rosendahl 1992; Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997; Gosser et al. 2011
04557	Wall and a cairn	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04558	L-shaped wall and mound	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04559	Agricultural complex	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04560	Modified sinkhole, terrace, and mound	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04561	Mound, cairn, and alignment	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04562	Agricultural complex	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04563	Modified sinkhole	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04564	Modified sinkhole, two pavements, platform	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04565	Modified sinkhole and terrace	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04566	L-shaped wall and terrace	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04567	Modified sinkhole and wall	Burgett and Rosendahl 1992; Tuggle and Tomonari-Tuggle 1997
04649	Sisal plantation wall	Landrum and Schilz 1993; Tuggle and Tomonari-Tuggle 1997
04650	Habitation complex	Landrum and Schilz 1993; Tuggle and Tomonari-Tuggle 1997
04651	Terrace and mound	Landrum and Schilz 1993; Tuggle and Tomonari-Tuggle 1997
04652	Three rock mounds	Landrum and Schilz 1993; Tuggle and Tomonari-Tuggle 1997
04653	Sisal plantation wall	Landrum and Schilz 1993; Tuggle and Tomonari-Tuggle 1997
04701	20 th century storage	Tuggle et al. 1997; Tuggle and Tomonari-Tuggle 1997

Table 3. (continued)

SIHP 50-80-12-xxxxx	Description	Author and Year
04702	Agricultural rockpile complex	Tuggle et al. 1997; Tuggle and Tomonari-Tuggle 1997
05093	WWII military complex	Wickler et al. 1997; Athens et al. 1999
05094	Sinkhole complex	Wickler et al. 1997; Athens et al. 1999
05095	WWII bivouac shelter	Tuggle and Tomonari-Tuggle 1997
05096	WWII gun position	Wickler et al. 1997
05097	WWII gun position	Wickler et al. 1997
05099	Seabee Camp	Robins et al. 2022
05101	WWII gun position	Wickler et al. 1997
05102	WWII-era military training features	Haun 1991; Earth Tech 2003
05104	Ordy Pond	Wickler et al. 1997; Athens et al. 1999
05105	Historic homestead	Wickler et al. 1997
05106	WWII-era military training features	Wickler et al. 1997; Robins et al. 2022
05107	Modified and unmodified limestone pits	Robins et al. 2022
05108	Sinkhole complex	Wickler et al. 1997; Athens et al. 1999
05109	WWII-era military moving target range	Wickler et al. 1997
05110	WWII small arms firing range	Wickler et al. 1997
05111	WWII bivouac shelter	Wickler et al. 1997
05112	WWII-era military moving target range	Wickler et al. 1997
05114	WWII-era airplane crash	Wickler et al. 1997
05115	WWII military features	Wickler et al. 1997; Townscape 2014
05116	WWII dynamite storage	Wickler et al. 1997; Townscape 2014
05117	Historic sisal wall and military features	Wickler et al. 1997; Townscape 2014
05118	Salt flat	Wickler et al. 1997
05119	Habitation and agricultural complex	Medrano et al. 2014
05120	WWII gun position and bivouac shelter	Wickler et al. 1997; Medrano et al. 2014
05121	Pit cave complex	Thurman et al. 2011; Tuggle and Tomonari-Tuggle 1997
05122	WWII-era concrete plant	Tuggle and Tomonari-Tuggle 1997
05123	Pit cave complex	Tuggle and Tomonari-Tuggle 1997
05124	WWII-era anti-aircraft batter	Tuggle and Tomonari-Tuggle 1997
05125	WWII-era pillboxes	Tuggle and Tomonari-Tuggle 1997
05129	Habitation complex	Athens et al. 1999
05307	WWII bivouac shelter	Wickler et al. 1997
06373	Enclosure, capped sinkhole, and cist-like feature	Sinoto and Titchenal 2002

Table 3. (continued)

SIHP 50-80-12-xxxxx	Description	Author and Year
06374	Sinkhole kiln	Sinoto and Titchenal 2002
06375	Sinkhole with extinct prehistoric avifauna	Sinoto and Titchenal 2002
06408	Four pre-contact enclosures	Earth Tech 2003
06452	Recorded an enclosure with four mounds	Earth Tech 2003
06453	a wall with mounds	Earth Tech 2003
06454	Four mounds	Earth Tech 2003
07176	Military wall and enclosure, terrace	Gosser et al. 2011; Gosser et al. 2013
07177	Military complex	Gosser et al. 2011; Gosser et al. 2013
07178	Military features	Gosser et al. 2011
07179	Military platform	Gosser et al. 2011
07180	Concrete pillbox	Gosser et al. 2011; Gosser et al. 2013
07181	Historic artifact scatter and refuse dump	Gosser et al. 2011; Gosser et al. 2013
07182	Filled sinkhole	Gosser et al. 2011
07184	Sinkhole	Gosser et al. 2011
07185	Sinkhole complex	Gosser et al. 2011
07186	Sinkhole and modified sinkhole	Gosser et al. 2011
07187	Possible road and two mounds	Gosser et al. 2011
07188	Historic or modern concrete storm water runoff feature	Gosser et al. 2011
07483	Complex with burial	Medrano et al. 2014
07484	Habitation, agricultural, and refuse complex	Medrano et al. 2014
07485	Mound and karst pit	Medrano et al. 2014
07486	Complex with burial	Medrano et al. 2014
07487	Multi-functional complex	Medrano et al. 2014
07488	Karst pit	Medrano et al. 2014
07489	Two karst pits	Medrano et al. 2014
07490	Multi-functional complex	Medrano et al. 2014
07491	Limestone rock trail	Medrano et al. 2014
07492	Habitation and agricultural complex	Medrano et al. 2014
07493	Karst pit	Medrano et al. 2014
07494	Walled karst pit	Medrano et al. 2014
07496	Habitation, agricultural, and storage complex	Medrano et al. 2014
07497	Rock mound	Medrano et al. 2014
07498	Karst pits	Medrano et al. 2014

Table 3. (continued)

SIHP 50-80-12-xxxxx	Description	Author and Year
07499	Karst pits	Medrano et al. 2014
07500	Karst pit	Medrano et al. 2014
07501	Rock mound	Medrano et al. 2014
07502	Rock mound	Medrano et al. 2014
07503	C-shaped structure	Medrano et al. 2014
07504	Pit and mound	Medrano et al. 2014
07572	Military sewer and water system	Hazlett and Spear 2014
07573	Military structural foundation	Hazlett and Spear 2014
07574	Historic sidewalk	Hazlett and Spear 2014
08799	Possibly military stone alignment	HICRIS n.d.
08800	Historic partial enclosure with barbed wire	HICRIS n.d.
09118	Military bunkers and structural foundation	Robins et al. 2022
09119	Military aircraft revetments and related infrastructure	Robins et al. 2022
09120	Unmodified and modified limestone pits	Robins et al. 2022
09122	Four MCAS Ewa Airfield features	Robins et al. 2022
09123	Concrete structures for utilities and a foundation	Robins et al. 2022
09124	Unmodified limestone pit	Robins et al. 2022
09125	Unmodified limestone pit	Robins et al. 2022
09126	Cultural deposit	Robins et al. 2022
09287	Military features associated with the former Navy engine test cell site	McElroy et al. 2023
09288	A possible C-shape structure with a coral mound and a coral mound, alignment, and modified sinkholes	McElroy et al. 2023
09289	31 unmodified sinkholes and six modified sinkholes with a total of 19 features	McElroy et al. 2023
09290	Coral mound with possible human burial	McElroy et al. 2023
No SIHP	Human remains	Schilz and Landrum 1996

child (SIHP 50-80-12-02220) (Trembly 1995). In 1996, human skeletal remains were encountered in sand dunes during monitoring for the foundation of the Nimitz Beach Cottages (Schilz and Landrum 1996). Osteological analysis determined the remains were of a single adult male of Polynesian ancestry. No SIHP number was assigned.

North and northeast of the airport, three archaeological studies were completed. A reconnaissance survey identified SIHP 50-80-12-03721, a habitation complex, and SIHP 50-80-12-03722, a wall within the Ewa Marine Corps Air Station (Welch 1987). An archaeological inventory survey re-evaluated sites documented by Haun (1991) and recorded new habitation and military features (Jones 1993). A reconnaissance survey with subsurface testing documented five sites, consisting of walls (SIHP 50-80-12-01728, 04649, and 04653) and agricultural/habitation complexes (SIHP 50-80-12-04650 through 04652) (Landrum and Schilz 1993).

In 1997, an archaeological inventory survey documented eight previously identified sites and two new sites (Tuggle et al. 1997). Phase I of the project relocated five sites (SIHP 01718 through 01720, 01723, and 01726) with 274 features previously recorded by Haun (1991). Phase II documented two new sites, a historic storage structure (SIHP 50-80-12-04701) and a possibly pre-contact agricultural rockpile complex (SIHP 50-80-12-04702), in addition to three previously identified pre-contact Hawaiian habitation and agricultural complexes (SIHP 50-80-12-01723, 01724, and 01726).

Northwest of the airport, another three studies were conducted. An archaeological inventory survey recorded 20 new sites (SIHP 50-80-12-04548 through 04567), comprised of agriculture and habitation complexes (Burgett and Rosendahl 1992). An archaeological inventory survey from the same year mapped SIHP 01719, which was previously documented by Haun (1991), and identified new features of the site (Erkelens 1992). In 2010, archaeological monitoring was required for the construction of the Kalaeloa Airport T-Hangers (Tome and Spear 2010). Monitoring of ground disturbing activity did not yield cultural material or historic properties, however it was noted that stratigraphy of the area included karstic limestone in which historic properties were encountered in sinkholes nearby. Archaeological monitoring was recommended for any future excavation.

Archival research was conducted for a project along Saratoga Street that was associated with the Honouliuli wastewater treatment facility (McIntosh and Cleghorn 1999). Conclusions from the report stated that there would be a low likelihood to encounter surface finds there. It was noted that there was a greater possibility of subsurface features occurring in the area, such as culturally significant sinkholes and possible burials.

The Kalaeloa Seawater Desalination Facility Project required several archaeological studies near the southeast corner of the NASBP beginning in 2002 with an archaeological inventory survey (Sinoto and Titchenal 2002a) and an archaeological monitoring report for vegetation clearing (Sinoto and Titchenal 2002b). Previously documented human remains (SIHP 04209), a habitation complex (SIHP 50-80-12-06373), a sinkhole complex (SIHP 50-80-12-06375), and a historic limestone kiln (SIHP 50-80-12-06374) located outside the study area were recorded during the inventory survey. No historic properties were observed during monitoring of the vegetation clearing (Sinoto and Titchenal 2002b). Several years later, an archaeological literature review and field inspection was conducted, which relocated all four sites encountered in the initial inventory survey (Belluomini et al. 2018). It was noted that the project area and sites appeared to be in the same condition as documented in 2002. Most recently, an archaeological inventory survey was completed for the offsite improvements portion of the project that was not covered by the former studies (Welser et al. 2025). The three sites encountered within the study area by Sinoto and Titchenal (2002a) were relocated and deemed significant. No new historic properties were identified.

In 2003, removal of lead contaminated soil and pellets at the former Northern Trap and Skeet Range required an archaeological survey and testing (Earth Tech 2003). Five sites were recorded, a disturbed low enclosure with four small mounds (SIHP 50-80-12-06452), a disturbed L-shaped wall with mounds (SIHP 50-80-12-06453), and a complex of four mounds with upright boulders (SIHP 50-80-12-06454). Two previously identified sites, a complex of mounds, an irregular wall, two trails, and a cairn (SIHP 50-80-12-01746) and WWII military training features (SIHP 50-80-12-05102) were also documented. SIHP 50-80-12-06408, four pre-contact enclosures, was noted as being outside the study area.

An archaeological inventory survey for the proposed U.S. Coast Guard Hangar Locations Project on the makai side of the airport documented SIHP 50-80-12-05121, a pit cave complex (Thurman et al. 2011). Subsurface testing at the site encountered minimal cultural material consisting of charcoal, shell midden, three basalt manuports, glass, metal, and ceramic fragments, a shell button, and a lithic flake.

Five studies at the Kalaeloa Airport produced no findings. These include an archaeological inventory survey (Hammatt and Shideler 2012a), a field inspection (Hammatt and Shideler 2012b), an archaeological inventory survey north of the airport runway (Hammatt and Shideler 2012c), a field inspection of five areas along Coral Sea Road and Roosevelt Avenue (Hammatt and Shideler 2012d), and archaeological monitoring at Hangar 110 (McElroy et al. 2023b). Along the coastline at Nimitz Beach, another field inspection produced no findings (O'Hare and Hammatt 2003).

Archaeological monitoring (Gosser et al. 2013) and a supplemental archaeological inventory survey (Gosser et al. 2011) were completed for the Kalaeloa Solar One and Solar Two Projects. Four previously identified sites were relocated (SIHP 01717 through 01719, and 01721), while 13 known sites (SIHP 01720, 01722, 04554 through 04556, 04558 through 04562, and 04565 through 04567) could not be located and were presumed to be destroyed (Gosser et al. 2011:i). Six military sites (SIHP 50-80-12-07176 through 07181), three historic or possibly modern sites (SIHP 50-80-12-07182, 07187, and 07188), and three pre-contact agricultural sinkholes (SIHP 50-80-12-07184, 07185 and 07186) were newly recorded. Three WWII-era military sites (SIHP 07176, 07177, and 07181) were destroyed during construction and a third site, a portable machine gun pill box (SIHP 01780) was relocated to the NASBP museum (Gosser et al. 2013).

Near the northwestern corner of the NASBP, west of Saratoga Avenue, an archaeological inventory survey (McElroy and Elison 2013) and a cultural impact assessment (McElroy et al. 2013) were required for a solar farm project. A previously recorded pre-contact to early historic habitation/agriculture/burial/ranching complex (SIHP 50-80-12-01725) was documented and ten new features were recorded for a total of 27 features. Community consultation efforts did not identify any cultural practices or resources in the area of the proposed project.

Two archaeological inventory surveys were completed north of the airport runway at Yorktown Street and Bunker Hill Road (Vernon and Desilets 2013) and at Leyte and Shangrila Street (Byerly et al. 2019). No historic properties were observed in either study. Additionally, an archaeological inventory survey was performed along Coral Sea Road, which did not identify any historic properties (Kingsbury and Spear 2017).

A cultural impact assessment was completed for the Kalaeloa Heritage Park (Townscape 2014). The project aims to preserve known traditional habitation and agricultural complexes and serves as a community education center maintained by the Kalaeloa Heritage and Legacy Foundation. Background research identified 177 previously identified archaeological features of SIHP 01752 and 01753, which are two associated complexes. The features consist of a permanent habitation structure; C-shaped, L-shaped, and U-shaped enclosures; platforms; mounds; a portion of a traditional trail;

heat-altered limestone piles; upright limestone slabs; sinkholes (modified and unmodified) used for agriculture, water supply, religion, and burial; and a burial ahu. Both sites were recommended for preservation and eligible for the NRHP under Criteria A, C, and D. Four historic sites were also documented: a plane wreck from WWII (SIHP 50-80-12-05114), a WWII military complex (SIHP 50-80-12-05115), a military dynamite storage building (SIHP 50-80-12-05116), and a historic agricultural wall related to sisal cultivation (SIHP 50-80-12-05117).

In 2014, an archaeological inventory survey was conducted on a roughly 44 acre area makai of the Kalaeloa Heritage Park for a proposed solar farm (Medrano et al. 2014). The survey documented 23 sites with a total of 146 features (SIHP 50-80-12-05119, 05120, 07483 through 07494, and 07496 through 07504). Two of these sites, SIHP 05119 and 05120 were previously identified by Tuggle and Tomonari-Tuggle (1997), however new features were added to both sites. Most features were determined to be associated with traditional Hawaiian occupation of the region and consists of small enclosures and structures, karst pits (modified and unmodified), platforms, and small trails. Historic military features include a concrete structural foundation, pillbox, and guard shack.

An archaeological inventory survey was completed on a 5,195.4 meter-long corridor along Tripoli Street and Essex Road for the East Kalaeloa Energy Corridor (Pacheco and Allen 2013). No historic properties or cultural material were encountered. A cultural impact assessment was carried out for the same project, which did not find any direct impacts to cultural resources or practices (Orr 2013). It was noted that ground disturbance could affect freshwater sources or uncover previously-filled sinkholes that could contain cultural material. Cultural monitoring was recommended for the project. Another archaeological inventory survey was conducted for the East Kalaeloa Energy Corridor project, which documented three newly identified military sites (Hazlett and Spear 2014). These include a military sewer and water system (SIHP 50-80-12-07572), a structural foundation (SIHP 50-80-12-07573), and a segment of a concrete sidewalk (SIHP 50-80-12-07574). No further archaeological work was recommended for the sites.

In 2017, an archaeological literature review and field inspection was conducted for the Kalaeloa Access Roadways Project along various streets in the northwest corner of the current project area (Harrington et al. 2017). A total of 18 historic military foundation remnants, a filled-in well of indeterminate age, and a historic road segment were observed during the field inspection but were not assigned SIHP numbers.

Four archaeological literature reviews were carried out in the mauka portion of the NASBP. No historic properties were identified during a study at 4285 Independence Road, northeast of the runway (Morrison 2017). A 2020 study on Roosevelt Avenue documented a possible historic building with associated features. The parcel was noted as having been previously leveled with most structures removed and heavily impacted by prior military activities (Monahan 2020). Adjacent to the 2020 study, an archaeological literature review recorded several historic military sites including three buildings, a tennis court, a swimming pool, and a concrete transformer pad (Monahan et al. 2021). Just north of the airport on Enterprise Avenue, a literature review documented a single WWII-era building (Monahan and Watson 2023).

In 2021, a solar project prompted a cultural impact assessment (Mulrooney and Pacubas 2021). No cultural practices were known for the study area, however interviewees mentioned sinkholes, cultural deposits, possible human remains, and a kahua in the area utilized during Makahiki.

An archaeological inventory survey for the proposed Barbers Point Solar Project documented 17 sites with 438 features (Robins et al. 2022). These consisted of eight previously identified sites and nine new sites. Newly identified sites include SIHP 50-80-12-01733, a pre-contact to early post-contact habitation/agricultural complex; SIHP 50-80-12-05099, remnants of the Navy Seabee Camp;

SIHP 50-80-12-05106, a pre-contact and later multi-use complex; and SIHP 50-80-12-05107, a series of limestone pit features. SIHP 50-80-12-09118, 09120, and 09123 through 09126 were newly identified and include U.S. military complexes (SIHP 09118 and 09123), a pre-contact to early post-contact agricultural complex (SIHP 09120), natural limestone pits (SIHP 09124 and 09125), and a subsurface cultural deposit (SIHP 09126).

Archaeological monitoring predominantly within Fort Barrette Road and Enterprise Avenue did not identify any new historic properties (Turran and Hammatt 2023). The previously documented OR&L railroad right-of-way (SIHP 50-80-12-09714) was encountered when the corridor crossed Roosevelt Avenue.

An archaeological inventory survey (McElroy et al. 2023a) and cultural impact assessment (Dagher et al. 2025) were completed for the proposed Honokea Kalaeloa Surf Village on the west side of Coral Sea Road. Community members noted sinkholes, trails, human burials, and military-related features in addition to cultural practices of harvesting marine resources at the coast. Several concerns were voiced for the project and Kalaeloa region including the loss of natural landscapes due to continued development of Barbers Point, past archaeological research that was not thorough, the impact of development to natural and cultural resources, and the difficulty to access Navy documents. The archaeological inventory survey, which is currently under SHPD review, identified four archaeological sites consisting of 34 features with 92 sub-features. SIHP 50-80-12-09287 includes features that are related to historic military use of the area, while SIHP 50-80-12-09288 includes features that may have a traditional component. In addition, a number of sinkholes or sinkhole complexes were documented, consisting of 37 individual sinkholes, and together these comprise SIHP 50-80-12-09289. SIHP 50-80-12-09290 consists of a coral mound that was identified as a possible Native Hawaiian human burial through community consultation. Subsurface testing involved the excavation of eleven test units at features of SIHP 09287, 09288, and 09289. The assemblage of collected material includes historic artifacts, marine invertebrates, land snail, and faunal remains including the remains of extinct avifauna within a sinkhole.

Settlement Patterns

Based on a review of previous archaeological studies and the examination of both pre- and post-contact history, settlement patterns for the Honouliuli area and larger ‘Ewa Plain can be surmised. Synthesized with Cordy’s (1993) O‘ahu sociopolitical model, Beardsley (2001:III-8, III-9) summarizes the following settlement pattern for Honouliuli:

Pre-AD 1000 – During this period political organization of the islands consisted of small chiefdoms. Temporary habitations were located in resource rich areas. Permanent settlements were clustered around prime agricultural land; these prime agricultural lands were probably located in well-watered valleys. For the ‘Ewa Plain, this means that only temporary habitations should be found in the project area, located to exploit rich marine resource areas and possible to exploit bird populations. Permanent settlements might have been established in the Honouliuli floodplain.

AD 1000 to 1300s – The political organization of the island coalesced into three independent districts: Greater ‘Ewa, Ko‘olau and Kona. Temporary settlements were established for the first time in inland garden areas, associated with dryland agriculture; permanent habitation expanded into new areas. For ‘Ewa, the Honouliuli floodplain would have been the focus of permanent habitation. Settlement in the project area focused on exploitation of marine resources, but was also associated with permanent inland settlement.

AD 1400 to 1500s – Full development of class stratification occurred during this period, together with the unification of the entire island under one chief. Permanent habitations

expanded in all areas; temporary habitations in inland garden areas were replaced by permanent habitations. For the project area, permanent habitations, possibly associated with rectangular enclosures, developed.

AD 1600 to 1778 – District chiefs fought for control over the resources of the islands. For ‘Ewa, the population density was still concentrated on the irrigated Honouliuli Valley floodplain. Other population concentrations occurred around Pearl Harbor and at the base of the Wai‘anae Range. Scattered permanent habitation in the project area, possibly on a seasonal basis, or only in years of high rainfall, might have also occurred.

Post-Contact – Scattered Hawaiian occupations continued across the ‘Ewa Plain and in the project area until the mid-19th century. In the later historical period, populations were low and consisted of scattered families with habitation sites along the coast for marine exploitation and inland houselots with possible walled agricultural areas.

Summary of Background Research

An examination of traditional and historic land use for Honouliuli as demonstrated in mo‘olelo, historic literature, and archaeological investigations, shows that this area was once a land rich in natural, as well as cultural resources. Mo‘olelo and ‘ōlelo no‘eau reveal a place blessed by the gods, abundant in natural resources of both land and sea. The study lands specifically were forested and contain sinkholes, caves, a salt flat, and wetlands. Known as an ali‘i stronghold, as well as a vacationing spot of royalty, Honouliuli was an ahupua‘a of importance. In the historic era, Honouliuli was a significant location for sugarcane and sisal cultivation, with the OR&L railroad running through the region connecting it with Honolulu. Kalaeloa was also chosen for the United States Coast and Geodetic Survey Magnetic Observatory, the ‘Ewa Marine Corps Air Station, and later, Barbers Point Naval Air Station. The current project area occupies the NASBP footprint.

Previous archaeological studies express the complexity of Hawaiian settlement of the ‘Ewa Plain through the diversity and range of site types, which include modified sinkholes utilized for habitation, agriculture, and burial, agricultural sites, walls, mounds, enclosures, trails, and iwi kūpuna. These were all found within the current project area boundaries. Historic resources associated with cattle ranching, sugar and sisal plantations, transportation, the military, and burials are also present within the current project area.

ETHNOGRAPHIC SURVEY

Not all information is found in the archives, in textbooks, or at the library. Rather, it is in the stories, knowledge and experiences of our kama‘āina and kūpuna, that important information is kept. Through ethnographic research we are able to better understand the past and plan for our future. With the goal of understanding how the development of Kalaeloa might impact the ability of Hawaiians to exercise their traditional and customary rights to their cultural practices and/or natural/cultural/historical resources in the former Barbers Point area, ethnographic interviews were conducted with community members who are knowledgeable about the region.

History of Ka Pa‘akai Analyses

The Hawai‘i State Constitution (Art. XII §7) maintains that:

The State reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua‘a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights.

Several fundamental court cases inform on the history of the Ka Pa‘akai Analysis. The first of these occurred in 1982 with *Kalipi v. Hawaiian Trust Company, Ltd.* in which a Native Hawaiian landowner on Moloka‘i (Kalipi) required access to undeveloped land for gathering rights. Kalipi claimed that because he owned land in the ahupua‘a, he should be allowed access for gathering in that ahupua‘a, as was customary in pre-contact Hawai‘i. The Court determined that “lawful occupants of an ahupua‘a may, for the purposes of practicing native Hawaiian customs and traditions, enter undeveloped lands within the ahupua‘a to gather those items.” The Court recognized that allowing access to private property for gathering purposes might conflict with the modern concept of fee simple land ownership and recommended that this issue should be determined on a case-by-case basis (Jarman and Verchick 2003:208).

A key term in *Kalipi v. Hawaiian Trust Company, Ltd.* is “undeveloped,” as this prevents occupants from accessing developed property for gathering purposes. In a discussion of this and other relevant legal proceedings, Jarman and Verchick 2003:209 state that:

In the case of “fully developed” land, the court suggested that the burden of providing cultural access might prove unreasonable. But where a project was still in the planning stage, that is, “less than fully developed,” a planning commission might be required to forge a compromise in which both native Hawaiians and resort guests could happily share the land.

A decade after *Kalipi v. Hawaiian Trust Company, Ltd.*, in 1992 *Pele Defense Fund v. Paty* was initiated for entry into the Wao Kele ‘O Puna Forest Reserve by tenants of the neighboring ahupua‘a to “exercise traditional and customary rights” in the reserve. This tested the statement in *Kalipi v. Hawaiian Trust Company, Ltd.* that specifically limited access to “lawful occupants” of the ahupua‘a. In *Pele Defense Fund v. Paty*, the Court rejected the idea that traditional gathering rights are limited to the ahupua‘a by the lawful occupants of that ahupua‘a and affirmed that these rights derive not solely from land ownership but also from the established customs observed by Native Hawaiians.

In 2000, *Ka Pa‘akai O Ka ‘Aina v. Land Use Commission* laid the framework for the Ka Pa‘akai Analysis by determining “what analysis state and county agencies [must] undertake to ensure they adequately balance private property rights with native Hawaiian gathering rights” (Jarman and Verchick 2003:210). This case originated over the dispute of a Land Use Commission (LUC)

determination to reclassify 1,000 acres on Hawai‘i Island from a Conservation District to an Urban District, in response to expansion of a resort. This expansion was in direct conflict with Native Hawaiian practices that were taking place on the land, and the LUC made a general statement that the developer should “preserve and protect any gathering and access rights of native Hawaiians.” It was argued that these minimal initiatives were insufficient, resulting in the *Ka Pa‘akai O Ka ‘Aina v. Land Use Commission* case. The Court did find that the statement made by the LUC was insufficient, and they established a standard for the LUC to adhere to when cultural land-use rights were in question. The Court delineated three points that the LUC is required to consider when formulating their findings and conclusions:

(1) the identity and scope of “valued cultural, historical, or natural resources” in the petition area, including the extent to which traditional and customary native Hawaiian rights are exercised in the petition area; (2) the extent to which those resources -- including traditional and customary native Hawaiian rights -- will be affected or impaired by the proposed action; and (3) the feasible action, if any, to be taken by the LUC to reasonably protect native Hawaiian rights if they are found to exist.

In other words, the Ka Pa‘akai Analysis was designed to identify any cultural resources or practices that may occur in the project area, determine if the proposed project will affect the resources or practices, and offer mitigation recommendations to protect Native Hawaiian rights if the project moves forward.

Methods for the Ethnographic Survey

This Ka Pa‘akai Analysis was conducted through a multi-phase process between June and November 2025. Guiding documents for this work include The Hawai‘i Environmental Council’s Guidelines for Assessing Cultural Impacts, A Bill for Environmental Impact Statements, and Act 50 (State of Hawai‘i). Personnel involved with this study include Windy McElroy, PhD, Principal Investigator of Keala Pono Archaeological Consulting and Dietrix Duhaylonsod, MA, Ethnographer.

Interviewees were selected because they met one or more of the following criteria: 1) was referred by Keala Pono Archaeological Consulting or SHPD; 2) had/has ties to the project area or vicinity; 3) is a known Hawaiian cultural resource person; 4) is a known Hawaiian traditional practitioner; or 5) was referred by other cultural resource professionals. Thirteen individuals participated in the current study. Mana‘o and ‘ike shared during these interviews are included in this report.

A total of nine community members were interviewed using a digital MP3 recorder and an additional four community members provided written statements, for a total of 13 participants (Table 4). Prior to the interviews, each person was provided with a map or aerial photograph of the subject property, briefed on the purpose of the Ka Pa‘akai Analysis, and later asked to sign an Agreement to Participate (Appendix A) and Consent Form (Appendix B). Research categories were addressed in the form of open questions which allowed the interviewee to answer in the manner that he/she was most comfortable. Follow-up questions were asked based on the interviewees’ responses or to clarify what was said. Four community members were not interviewed but submitted written responses.

Transcription was completed by listening to recordings and typing what was said. A copy of the edited transcript was sent to each interviewee for review. A Transcript Release Form was also sent to allow for clarifications, corrections, additions, or deletions to the transcript, as well as an opportunity to address any objections to the release of the document (Appendix C). When the forms were returned, transcripts were corrected to reflect any changes made by the interviewee. Edited transcripts are presented in Appendices D–J. Written statements are presented without editing in Appendices K–N.

Table 4. List of Individuals Contacted

Name and Connection	Method of Contact	Result of Contact
John Bond (Kanehili Cultural Hui)	Email, phone	Written response submitted
Kioni Dudley (Honokai Hale-Makakilo-Kapolei NB)	Email, phone	Written response submitted
Damon Duhaylonsod (Ho‘ōla Hāni‘o and original families of Honokai Hale)	Email, phone, Zoom	Interview complete
Glen Kila (‘Aha Moku O Wai‘anae)	Email	Written response submitted
Tesha Malama (Ewa Neighborhood Board)	Email, phone, Zoom	Interview complete
Eric Wiliama Matanane (Kalaehoa Heritage Park and original families of Makakilo)	Email, phone, in-person	Interview complete
Mark Kawika McKeague (Cultural practitioner and original families of Makakilo)	Email, phone, in-person	Interview complete
William Kahula O’Brien (Ka‘uikiokapō)	Email, phone, Zoom	Interview complete
Stacie Sakauye (Protectors of Paradise)	Email, phone	Written response submitted
Ross Stephenson (Kalaehoa Archaeologist)	Email, phone, in-person	Interview complete
Maeda & Keith Timson (Kūpuna and original families of Makakilo)	Email, phone, in-person	Interview complete
Kimo Young (Honokai Hale ‘Ohana Council and original families of Honokai Hale)	Email, phone, Zoom	Interview complete

A Note About Transcribing Pidgin (Also Known as Hawaiian Creole English)

While there are rules in place for the transcription of ‘Ōlelo Hawai‘i, there exists neither steadfast rules, nor official guidance, for the transcription of Hawaiian Creole English, known locally as Pidgin. The Ethnographer for this report consulted with Professor Micah Mizukami of University of Hawai‘i (UH) at Mānoa’s Center for Oral History and Professor Christina Higgins of UH Mānoa’s Center for Pidgin, Creole, and Dialect Studies, who both recommended the inclusion of a paragraph explaining the Ethnographer’s approach, hence this explanatory paragraph.

For ‘Ōlelo Hawai‘i, the Ethnographer, who has a Certificate in ‘Ōlelo Hawai‘i from UH Mānoa, used diacritical marks in preparing the transcriptions. For Pidgin, the Ethnographer, who was raised speaking Pidgin all his life, relied on the spelling he grew up with. In cases where the speaker code switches, that is, moves back and forth between English and/or Pidgin and/or ‘Ōlelo Hawai‘i, the Ethnographer has followed suit on transcribing.

Lastly, there are many instances where the speaker uses a Hawaiian word, but does not pronounce it with the kahakō and/or the ‘okina. Oftentimes this is the case with Pidgin speakers because words from the Hawai‘i’s multiethnic past (whether Hawaiian words or Japanese or Spanish or Chinese or Visayan or Portuguese, etc.) have become frozen in Pidgin with a different pronunciation. This is not done to disrespect the original language. In fact, many times, a speaker of ‘Ōlelo Hawai‘i will pronounce a Hawaiian word the currently accepted way when speaking ‘Ōlelo Hawai‘i, but when speaking Pidgin will say that same word as it has been encapsulated in Pidgin. The Ethnographer acknowledges all of these complexities and has strived to faithfully record every conversation as accurately as possible in the way it has been spoken.

Analysis and Scope

The ethnographic analysis process consisted of examining each transcript and written response and organizing information into research themes, or categories. Research topics include connections to the lands of former Barbers Point and surrounding area; change through time; cultural, natural, and historical resources in the area; traditional cultural practices of the area; the impacts that future development may have on these resources and practices; and any other comments, concerns and/or recommendations from the interviewee. The ethnographic analysis ends with a summary of the resources and traditional practices in the area; recommendations to protect them or not from future development plans; and a determination on the potential impact that future development will have on Native Hawaiian customary/traditional rights to these resources and practices.

The project scope includes all of the lands of the former Barbers Point Naval Air Station, now known as the KCDD. While much of the former military base has been developed, many parcels of land and seacoast have not. The development of KCDD is overseen by the Hawai‘i Community Development Authority (HCDA), which has drafted a Kalaheo Master Plan for this purpose. This Ka Pa‘akai Analysis will be used to develop procedural guidance and to update the master plan.

Community Members Contacted for Consultation

The following section includes the community members’ background information as shared in conversation by each person. This includes information on where they grew up and went to school, information on their ‘ohana, and information on their connection to the Kalaheo Community Development District area, including any place-based organizations to which they belong. If the interviewee did not give any background information, Keala Pono has written a brief background for that person. The community members are John Bond, Kioni Dudley, Damon Duhaylonsod, Glen Kila, Tesha Malama, Eric Wiliama Matanane, Mark Kawika McKeague, William Kahula O’Brien, Stacie Sakauye, Ross Stephenson, Maeda Timson, Keith Timson, and Kimo Young.

John Bond

John Bond, the President of the Kanehili Cultural Hui, submitted the following cover letter to preface his comments for this Pa‘akai Analysis. The letter is understood to be from the late Kahuna Michael Kumukauoha Lee, before his passing in 2019. It is shared here as part of John Bond’s introduction to give context to his comments, which contribute to this report and are found in their entirety in Appendix N:

August 28, 2025
Aloha Dietrix Jon Ulukoa Duhaylonsod
Keala Pono

These are Kanehili Cultural Hui comments for the Pa‘akai Analysis Report that will be used to advise the Kalaheo Masterplan. Kalaheo is not the ancient name for the area known as

Kanehili and was created for development reasons and not for cultural history accuracy.

Transcribed before his death in 2019, Michael Lee had a great interest in the preservation of ancient Kanehili as the homeland for his Ewa Honouliuli ancestors and why he proposed the founding of Kanehili Cultural Hui approximately 15 years ago with John Bond a president and executive to write public comments based upon the cultural heritage of his family and ancestors.

Michael Kumukauoha Lee, a recognized Native Hawaiian cultural practitioner of limu, Papakilohoku and recognized cultural descendant of the ahupua'a of Honouliuli, Ewa, sincerely requests all due legal diligence, further investigation and documentation into the previous disregard of established Federal and State of Hawaii laws that should be protecting known and not yet discovered native cultural resources and identified important ancient Hawaiian habitation, ceremonial and burial areas used for centuries in Kanehili.

The depraved indifference to the rights of Michael Kumukauoha Lee's Hawaiian cultural practices and iwi kupuna burials is a cause of standing and brings attention to the imminent harm to his family's Hawaiian cultural heritage and still existing physical resources.

In specific we reference the widespread military toxic waste dumping which has been and is contaminating the subsurface fresh water systems which directly sustain native Hawaiian cultural limu medicine practices. The Ewa shore was once known as the Hale o Limu – House of Limu, for the many abundant varieties of limu varieties sustaining our Hawaiian people and the once thriving fisheries supporting also our turtles, seals and reef fish.

The Kanehili area, prior to being taken over in WW-II for a Navy air base, was a well known karst wetlands with ancient ponds. Many maps and old air photos, as well as the Navy Base Realignment and Closure studies conducted by the Tuggles in 1997-99 and later also by Pacific Legacy show karst sinkholes, caves, wetlands and pond areas. the Navy and its land developers must fully restore the area to natural conditions and stop the contamination and pollution of the reef, fisheries, limu, and take responsibility for the health issues to our people swimming in tide pools and shorelines containing their many dumped cancerous chemicals.

Please see attached addendum with photos. Because this activity clearly has had an Adverse Effect under NEPA, NHPA, Hawaii State Law, the Hawaii State Constitution, Article XII, Section 7, a Cultural Landscape Report and Biological Hazards analysis needs to be done as mitigation and remediation for the prior military use of this area. Just putting some dirt over the cancerous chemical contamination and leaving it to pollute and kill our fisheries, endangered reef animals and young children swimming there is not acceptable.

Why aren't the State and Federal laws that are supposed to protect us and our cultural heritage being followed? 10,000 year old Ordy pond is surrounded by many archeological sites and connected by still existing ancient paved trails used for annual Makahiki celebrations.

I and Kanehili Cultural Hui must constantly rely upon vigilant protection of our religious, traditional and customary Native Hawaiian practices and cultural and natural resources or we will lose them forever. As the kahu, or keeper, of the iwi kupuna in this area, as recognized by the Oahu Island Burial Council and State of Hawaii Historic Preservation Division, it is my responsibility to ensure the protection and safety of all the bones and objects within my family's burial complexes in this area. There has been no adequate archeology surveys of this area since the 1990's, known to have Hawaiian many archeological sites and wahi pana. Further, no comprehensive studies have been done to prove the environmental safety and no ill effects on the fisheries, reef and to human occupants living and using this area for sustenance and recreation.

Also, as a long time kahunalapa'auokeaiolimu, or Native Hawaiian practitioner of limu medicine, disturbance of the fresh water source and water conditions in these interior wetlands adversely affect my protected cultural limu practice. Fresh water flows through an extensive network of underground interconnected Karst caverns and channels from the mountains to the sea and contains the nutrients that feed the foundation of our Ewa ecosystem food chain. This Navy dump area is among the last remaining large ancient pond and wetlands in the entire Honouliuli Ewa area of my practice, as the rest have been damaged by land development using heavy equipment crushing the subsurface mountains to the sea Karst water transport system.

I view this threat to my cultural practices as significant and have the justification under the Hawaii State Constitution to protect my cultural rights in this area. The Hawaii State Constitution, Article XII, Section 7, provides protection for subsistence, cultural and religious purposes possessed by ahupua'a tenants. I am urging an immediate investigation and mitigation because our rights are being violated and important cultural resources are being damaged without adequate protection.

I have a long standing officially documented vested interest in this area as a recognized Kahuna Lapa'au La'au o Limu and have successfully challenged these culturally protected rights in court and obtained a favorable ruling from the First Circuit Court of the State of Hawaii.

Aloha,

91-1200 Keauniu Drive, Unit 614,
Ewa Beach, Hawaii 96701



Kioni Dudley

Dr. Kioni Dudley, born Culver City, California, grew up in southern California, went to Notre Dame High School, in Sherman Oaks, CA, then St. Edward's University, in Austin, Texas. MA in Theology from St. Mary's University in San Antonio; MA and Ph.D. in Philosophy from UH Manoa. Mother moved here in 1927, worked as a telephone operator at Royal Hawaiian Hotel, then left during the Depression. I grew up learning to love Hawai'i.

I'm a long-time community activist. I've been on the Makakilo-Kapolei-Honokai Hale Neighborhood Board for 27 years. I know the history of the West Side well.

Damon Duhaylonsod

My name is Damon Duhaylonsod, born and raised Honokai Hale, went to school in Mauka Lani. Well we first actually started in Makakilo [Elementary School], then went up to Mauka Lani, but childhood days was basically, the elementary days, was when we went to those schools, and then we ended up going to 'Ilima [Intermediate School] and Campbell [High School].

Kalaeloa [referring to the KCCD], or as we know that area as Barbers Point, my dad was working dea. So we used to go dea from the very young age. Because he was dea, we went dea, not only for his work, but Barbers Point Naval Air Station back in the day was actually really hustling and busting. It was a real active site. So it was a lot of things happening back then. But we did play sports in there. We had our own football team, the Honokai Hawaiians. And then we, from the Honokai Hawaiians, we played with Barbers Point [joined into one team] one year, and they got mad at us because we was really good. So then we went back to the Honokai Hawaiians. [everybody laughs]

Kimo-dem, same team. So we did a lot of stuff, and even at a young age, my dad was always a fisherman, so he always fished out by the jetty by the Coast Guard area. And there's only two places he used to go throw his ulua poles. One was right out the Coast Guard area, and the otha place it was Ka'ena Point. So knowing that, as I got older, he shared with me a lot of stuff, why he fish for ulua only those two places. So at the young ages when we used to go fishing with all my uncles and his [my dad's] good friends, I was the youngest. I was in elementary, followed him, we used to do stuff like, sometimes we just walking along the jetty, we would just grab the wana, try catch 'a'ama just for bait. So at the young age, he taught me a lot of stuff right there at Barbers Point.

As you spread out towards the Campbell Industrial area, which is the greater Kalaeloa side, we had a lot of baseball practices, a lot of baseball, a lot of community events Honokai Hale used to go to right next to Germaine's Lu'au. Families, all the Honokai families went dea. We had sports, we had fun activities that we used to go there and do. And regarding, like baseball, we neva have Kamokila Park yet, so we went to the park by Germaine's, or Ahsing Park [at old Honouliuli], so was Ahsing and the oddah place by Germaine's. And then as I got oldah, as I was in eighth grade, I started padding canoe for Germaine's Lu'au, from eighth grade to senior. So we started, not only the younger age, but as we got even into high school, we spent a lot out dea. We did a lot of surfing, a lot of stuff, because we had a lot of time. So we go surf up and down the coast. We had plenny secret surf spots up and down that whole coast from down towards "O Beach" [Kualaka'i], which is White Plains, all the way to Campbell's. We surf up and down that place. We did a lot of fishing, a lot of diving, not necessarily diving, a lot of fishing and a lot of laying net. So us, the dads, the families, we all, we had a big part of Barbers Point, and again, the whole Kalaeloa area in general.

Glen Kila

My name is Glen Makakauali'i Kila, and I am a kupuka'aina. That means that my family are descendants of the aboriginal families of Wai'anae. I grew up in Wai'anae my entire life, as my parents and grandparents before me. My ancestors originally lived at Nene'u [Pōka'i Bay] and Makua, Waianae, but later settled all over the moku from Ka'ena Point to Kalaeloa. Traditionally Kalaeloa was part of the moku, and my family lived in the area called Pu'u Palailai by Honokai Hale. That family name is the Haulele.

I want to make a special note that during the Ku'e Petition asking that the United States return our kingdom, one of the leaders in the Ku'e Petition was Mrs. Kuaihelani Campbell. Mrs. Campbell listed her residence in the Ku'e Petition as Wai'anae. Her residence was at the time was Lanikūhonua, Ko Olina. That tells you that our ali'is recognized Kalaeloa as part of Wai'anae. There's a lot of records that tell us that that Kalaeloa is part of Wai'anae, such as the Catholic Church. The Wai'anae Catholic Church records were held where the Bishop lived in 'Ewa [Honouliuli]. I am quoting this because I want to be sure that everyone knows that Kalaeloa was connected to the families of Wai'anae.

Tesha Malama

Tesha Malama, actually I was born up, we used to live up in Kapāhulu. And then when I was five, my mom-dem got one house out here in 'Ewa Beach back in, I think we moved in there about 1975. I think they got the house about '74. So went to Our Lady Of Perpetual Help [Catholic School], in fact, I belong to that church today, and then Ka'imiloa Elementary, then 'Ilima Intermediate, and then graduated from Campbell High School. Pretty much my mom was single parent when I was fourth grade, so the way she would manage us, 'cause she used to work six days a week, we was either at the church, cleaning church, and then they would feed us lunch, if we wasn't at the church, it was at the park, the 'Ewa Beach Community Park, either playing softball, or my sister was doing cheering, or we was at school. So she pretty much went run us like that. She call home [to tell us], "Okay, leave for school." So we grew up in one mode where all the neighbors was our

aunties, uncles, and then if we did something [wrong], when my mom come home from work, they go, “Haunani [Tessa’s sister], Tessa, went do ‘whatevas’.” Then my maddah would give us lickin! [Both laugh] So early on, we understood how important the community was to us and to just kids, ‘cause it wasn’t only us. So we got involved in the community early on.

And so when I went end up getting into UH, my Bachelor’s is in Political Science, and at one time, I was looking at pre-law because I was looking at how do we make our community better? Really, that’s always, you know, we volunteered as part of the church and the youth programs, we was active in high school doing all kind stuff, so ended up my mom’s dad, my grandpa had a stroke and went end up coming to live with us. And so my mom said, “Eh, you cannot keep on going school. You gotta [laughs thinking about it], you gotta go work.” So on my work side, because in my mind, it was temporary, was more like, I was in telecommunications, training, customer service, so ended up Sprint went buy this little company, Long Distance USA, and they did educational assistance. So I got my Master’s in Organizational Management through that company. And was kind of like one nice meld of my Bachelor’s Degree and then my Master’s Degree because it gave me the tools to kind of circle back to like I was the manager out at ‘Ewa Villages Owners Association. And it gave me the experience, ‘cause a lot of the district was in preservation. So that’s where I really got involved in trying to understand, okay, get some preservation stuff, ‘Ewa Villages, going back to the plantation, and then what was the host culture before the plantation? So got involved with the planning and development of just the whole Gentry Haseko, you know, what was the significance that we call ‘em “Hau Bush?” But, you know, like Keoneula, like what would exist in this area before plantation, because that’s not where our history started.

So Governor Lingle at the time, her cabinet, a lot of them, when she became governor, she's putting people in, and then the cabinet itself, they did one excellent push to get into the community and figure out, okay who’s the best people to have in certain places. At the time, I was working at ‘Ewa Villages Owners Association. And the position for HCDA, the Director of Planning and Development came up. So Micah Kane was Director of Hawaiian Homes at the time, and basically he was coming to all of the community meetings. ‘cause as they build out, Kaupē‘a was probably just in its planning stage, but Malu‘ōhai across of Kapolei High School was pretty much built. And then the big ticket items was he wanted to relocate the headquarters which I was all for, because the headquarters was in that Keali‘i building across, at the time, they was calling it, the Hemmeter Building, in town. So all the Hawaiians, just for like, well apply [for Hawaiian homes], had to figure out how to pay for parking and all that kind of stuff. You know, it wasn’t in the community, on where they were planning on putting Hawaiians. And so anyway, long story short, Hawaiian Homes has 500 acres in Kalaeloa. So the director would sit on the authority [HCDA], and they was looking for, and so he said, “Eh, get any resumes out there?” I submitted my resume and basically went through an extensive process with the Lingle [Administration]. It took long, but May 14th, 2007, I started with HCDA, which is the the State Planning and Development Office for the Kalaeloa Community Development District, He‘eia, in addition to Kaka‘ako. And so, 2007 to shoot 2022, I was the Planning and Development Director... we pretty much participated on all the big-ticket items. So where UH West O‘ahu, we pushed for all of that, the Kūalaka‘i Parkway, the Kroc Center, because you have to hana‘ino DHHL for give property to Kroc. We pushed the rail because the rail connection is supposed to come into Kalaeloa. So the connection at the time was called, well now it’s called Waikai, but at the time it was just Ocean Pointe, the resort area. But how do you keep that connectivity to all of the districts? When we was planning for Kalaeloa, we planning for everything.

Eric Wiliama Matanane

I'm from Makakilo, born and raised Pālailai Street, was born December 22nd, 1968, like Ulukoa said, Eric Wiliama Matanane. My maddah is Laverne Mahi, that was her maiden name. My dad is Ray Matanane. My mom is three quarters Hawaiian, and my dad is Chamoru from Guam. So I'm Chamoru, Hawaiian, and Portuguese from my maddah's side. Raised in Makakilo, My maddah was raised in Waipahu, Pump 6, plantation. My grandfaddah was a cowboy from the Big Island, hired by Waipahu Plantation. They bought 60 horses from Big Island, and he came with the 60 horses, met one Pordagee lady, and they got married and had my maddah, that was Laverne Mahi. And that's our background as far as my family's concerned.

We was born and raised in Makakilo, went to St. Joseph Elementary, graduated from Damien High School, got my Bachelor's at University of Hawai'i, then went back for my Master's in Education. I'm currently a alternative learning center teacher for Wai'anae Intermediate, been teaching and counseling for the past 28 years. I've been a volunteer with Uncle Shad Kane since 2000, so about 20, 25 years we've been up at Pālehua, cleaning the heiau up dea. And then from there we came down to Kalaeloa, had sites over here when had the base handover, the Barbers Point Naval Base handed over to the state, this parcel of archaeological sites came, got appointed to a Kapolei Hawaiian Civic Club, and in turn they appointed Uncle Shad Kane. He is the one that actually started communicating with the military and trying to save the archaeological sites in the area, starting with the Heritage Park. We've been here from 2008, I might say. And then we've been clearing, volunteering, cleaning out kiawe, and not restoring sites, but clearing sites. We wanted to keep the archaeological, you know, integrity of the site in place. And we've been able to volunteer and clear out a lot. We made paths to different archaeological sites. And I guess that's about what I've been doing.

Mark Kawika McKeague

My name for the record is Mark Kawika McKeague. Again, name spelled M-C-K-E-A-G-U-E. I'm the only child of Roland Gunther McKeague and Ulrike Simon, was born here, actually, I'll be celebrating my 55th birthday next week, on August 27th, 1970, at Kapi'olani Hospital, grew up actually in different parts of the 'Ewa moku. Initially, we had, with my parents, we had a small apartment, that when I was baby in the Kū'ilioloa subdivision in 'Ewa Beach, and then due to a sequence of events with my own family history, death in the family at a young age, that I was hānai'd and formally adopted by my paternal grandparents, who were Hildegard Wolkt, German from Berlin, and then my paternal grandfather was Alexander Laukakila McKeague, who he himself was born in Ka'awaloa, in Kona Hema on the north side of Kealahou, was the oldest of 12. And then he, at the age, I think of two or three, moved with the family to Keālia, Kaua'i.

So for me, growing up, I didn't appreciate or maybe have the knowledge of our Ka'awaloa connection, but would always assume a strong pilina to Keālia, Kaua'i. And actually on his mother's side, we also have connections to Ni'ihau. From the growing up years, at age three or four, I lived with my grandparents. So we're talking like 1973 in Makakilo. And Makakilo back in the day was not the Makakilo it is today, you know, so I joke that I was born and raised in the foothills of Makakilo, which is below Pālehua and the big menagerie of things that have existed. It was a very small, town's not even the right word. It's a subdivision. It was the first subdivision surrounded by just acres and acres, as far as the eye could see, of sugarcane and all those kind of things, which we can talk about.

But growing up, I went to a private school in Wahiawā, Leeward Adventist Mission School, which is part of the Seven Day Adventist system, if you will. For sake of ease, I'll say my father who raised me, or my grandfather, he was a kahu, technically First Elder of the Wai'anae Seventh Day Adventist Church. So the school in Wahiawā was sort of an assemblage of students from Waipahū Seventh Day Adventist Church all the way up to

Pearl City, and then all the way up to Wahiawā. So a bus would leave Wai‘anae like 5:30 in the morning, come through our area, pick us up, and then take us up to Wahiawā. So, so affiliation wise, I grew up in the SDA faith, went to school at Leeward Adventist Mission School, high school went to Hawaiian Mission Academy, which was also Seventh Day Adventist, and then my collegiate years was all at the University of Hawai‘i at Mānoa, with all my palapala background.

So our hale is on Ahuali‘i Street. I think when we were younger, we didn’t know pronunciation so much, we used to say A‘ahuali‘i, but Ahuali‘i is where we grew up, Aka‘ula, so if you look, that’s all the old names, and probably as relevant to this conversation, you know, those street names later will become important when talking about central place and identity and whatnot, because other than those names, there wasn’t much literally around the area of Makakilo to Barbers Point. Now we all know it as Kalaeloa. Anyway so I had to say that out loud, Aka‘ula, Ahuali‘i, see, you hear my voice, I still wanna say, ‘A‘ahuali‘i, because that’s how we used to say it, but Ahuali‘i Street is where our hale was on the backside, or I would say, I guess the northeast side of Pu‘u Pālailai.

By the time I come along with my family, my father who raised me, he was already retired Army. So I say that with purpose, because Barbers Point Naval Air Station was limited at that time in terms of access to military personnel, inclusive of retirees. So here I come along, and my dad having rededicated himself to the SDA faith, everything was about the hale pule in Wai‘anae. I take care of the needs in Wai‘anae. There’s a whole bunch of stories, which I can tell you about Wai‘anae, if you’re interested, but that was like sort of my training ground, the hale pule in Wai‘anae next to the old Bayside Drive-In, which doesn’t exist anymore, was like the training ground from like Friday Sabbath, Friday sundown to Saturday sundown. Growing up from, I say as early as I can remember, and living with my grandparents, so age four, five, I do have early memories to, I would say all the way up to like 15, 16, 17, 18, I’d say not every weekend, but definitely many weekends in a row, over the course of that period, was spent along the shoreline of Barbers Point.

William Kahula O’Brien

My name is William Kahula O’Brien, born on O‘ahu, grew up the west side, Wai‘anae, Mākaha area, and I went to school out there, and then I ended up going to Kamehameha, seventh grade. But throughout that time, seeing Kapolei kind of grow to what it is today, we passed through, and my family has connections out there. We were always involved in what was going on out there. I used to play soccer at the Kapolei Park, Regional Park over there, and yeah, we would go out White Plains and go out Barber’s Point sometimes, with my family, you know, beach day or go fishing and stuff like that. But that’s kind of, I grew up out there. I’d say Wai‘anae is the area I’d do a lot of things. Yeah, my grandma’s uncle, he was kind of the, I don’t know, caretaker, or he lived out there by Barber’s Point, currently Germaine’s Lu‘au, and the story was that he planted a coconut tree for each of his kids out there. And so my grandma would go visit. I know back in the day, my grandma grew up Wahiawā on the pineapple plantation area, but they would catch the train out there to go visit, visit their uncle, Stephenson was the family name.

And then I forgot my dad used to teach at Barber’s Point Elementary, so we would sometimes go with him to the school, and I remember we had to show ID to get onto that base area. But I think that was kind of the Navy or whoever was handling it.

Stacie Sakauye

My name is Stacie [Sakauye], and I serve as President of Protectors of Paradise, a community-based organization committed to youth mentorship, environmental stewardship, and equitable access to cultural and recreational programs across West O‘ahu. Our founder serves as an Aha Moku Representative for the Wai‘anae Moku, which historically and traditionally expands through the area now known as Kalaeloa.

Ross Stephenson

My name is Ross Stephenson. I am 72 years old. I've lived in Hawai'i since 1959, so I grew up here, married a local Japanese girl from Big Island, and all my grandchildren are hapa, part-Hawaiian, and I really love the multiculturalism in the place. My background for education is I have a PhD and a Master's, both in Urban Planning with a focus on Hawai'i's urban growth. And that's me.

I used to work at SHPD, and I was the keeper of the Hawai'i Register of Historic Places. And I've been very heavily involved with 'Ewa planning for at least 15 years, and for example, dealing with trying to get Verona Village rebuilt, and the Railroad Society, and different road patterns, and land use issues. But especially because my background is this urban history, we've been trying to encourage the different groups involved to pay attention and really document the history of the area, the rich history of the area before so many changes occur.

Keith Timson

I come from Wahiawā originally, and back in 1965, no, '64, we moved to Makakilo. I'm an old time resident of Makakilo, and I can tell you that, you know, back in the day we only had Farrington Highway to travel to work. And I worked down by the airport. And I've seen the changes, some is good, some is bad. But like everyone else, I believe that we need to keep the history, you know, and continue to pass it on to the next generation so we can still have a nice home and nice place to live. That's it.

Maeda Timson

This is Maeda Timson. I've lived in Makakilo since 1972, same house, same place. Everybody know me as The Purple Lady, and everybody know my house, that they can come at any time and hang out. I've been on the Neighborhood Board for over 20 years. I have been involved with Kalaeloa from day one when it was a "Reuse Committee," and been appointed several times by different governors to serve. I love this community. I have two children. I wish I was more culturally in tune. I do have a daughter who worked for Kamehameha, grad Kamehameha. They educated her up to college, and she came back to serve, to serve the people, which is what we do. We wanna serve. And most of all, I love this region so much, and I worry that we're, in perpetuity, how good will we continue to carry the life and the culture of this place? And I was willing to help in any way, except I also no ask too much.

I've lived in Makakilo since 1972, and Makakilo means "Watchful Eye." And I just felt there was a future there, but I couldn't figure it out. So I just engaged myself in everything that our little community had. And, you know what was missing? The element of my parents. I just had connected with them and what they knew and whatever, so they moved in with me, and we lived together. And my father would always remind me, you know, "What you did today for your community?" He always reminded us that we have to keep it living and growing. Back then when we had Farrington Highway, which by the way, today there is a upcoming huge project that it's going to be widened after all these years, and the project I worked on when I first moved in, my constant giving back was UH West O'ahu. Do you know how many years, if you go into their history, you'll see us community guys that was involved in trying to bring it out here, 'cause we felt that our west side kids and stuff weren't advancing like we were. I was fortunate because I was educated private school and all that, but it was hard for my parents. But anyway, I knew I valued education. So we struggled for our kids to be highly educated, 'cause we felt, if anything, they cannot take away education. So UH West O'ahu was a very high, high, high priority.

Rafael Kimo Young

My actual first name is Rafael, not too many people know that, but go by Kimo, my middle name, Young. Yeah, basically same as Damon, I mean as far as, actually I was born, me and I have a twin brother, Kaipo, Christopher Kaipo Young, but we actually was born in Los Angeles, California, for I believe three months. And then we made our way over to Hawai'i when I was three months old. And we actually lived with my grandma in Kaimukī for about four years until we made our way in 1971 to Honokai Hale. Yeah, so we've been there since 1971 and grew up there kinda in the beginning of Honokai Hale, went to school again, like Damon, at Makakilo, and when Mauka Lani opened up, we transferred up to Mauka Lani. Myself, Kaipo, and my older brother Keoni, and my sister Carrie, we all attended Mauka Lani and then attended 'Ilima Intermediate, then Campbell High School, yeah, so pretty much our whole childhood was in the Honokai Hale area... Yeah, so I am not really a local born. The only one is Carrie. Carrie is the only one born at Kaiser Hospital, by Ala Moana. So all us three boys were born in Los Angeles.

I guess we didn't really have the base access, so I didn't do too much activities over there [in the KCDD boundaries], as far as really knowing that base. All I know, it was a Naval Air Station, and they had planes and all that. But yeah, playing the games and all that, I remember going down there a couple of times to the bowling alley too, couple of times. But basically, we interacted with the Makakilo area, I remember, more than the people down at Barbers Point. For me anyway, I don't remember too much about the Barbers Point area too much until like I grew up, I started working for the government myself, was able to get base access and all that.

You would've thought we would've gone to Nānākuli. And I don't know if it would've been better or not, but I think us meshing with Makakilo and the 'Ewa Beach schools and all that, there was more people to get to know and all that. So the surrounding schools in 'Ewa Beach, we got to know a lot more people, and I guess we made more friends, more acquaintances, going that route. But I think we had a pretty good, well for me, I had a pretty good school experience, starting off up in Makakilo, Mauka Lani, and then going into 'Ewa Beach and playing out that 8th grade to 12th grade years. To me, that was, I mean, I don't regret it, meaning it was okay for me.

But I mean, going through Barbers Point to get to 'Ilima and Campbell, that was like the shortcut, right? We'd ride the school bus through the base to get to Campbell. But as far as doing any kind of activities [inside Barbers Point], I myself didn't do much down there, so I don't know. My dad was kind of a fisherman, more of a net and dive person, but he wasn't much of a fisherman, to tell you the truth. So we didn't really go fishing down there. So that's the only difference. But as far as us, you know, you guys, Duhaylonsods, we lived pretty much, I mean, we did live across the street from each other, so we knew where everybody was going. We pretty much seen each other every day. It was like family, you know what I mean? I mean, we hear you guys doing your daily things, and we'd come outside, look, "Hey, what's going on?" You know, what's going on down the street? You know what I mean?

So it was very tight knit, especially Pa'akai Street. But yeah, as far as Barbers Point, that was military, you know, we respected them as military and whatever rules they had, we abided by whatever we couldn't do as far as, I'm not going say we was outsiders, but you know, that was the public, right? We were considered the public. Military was military, and we were public, but it was all good. That's what I can say.

Topical Breakouts

The following sections are extended quotations from the interviews, organized by topic. Interviewees provided information about the change at KCDD through time; the cultural, natural, and historical resources and traditional cultural practices of the area; the impacts that future

development may have on these resources and practices; and any other comments, concerns and/or recommendations they wanted to share. Since John Bond's submission included various citations, not only from Kumu Lee but from other sources as well, his submission is summarized in its entirety, but separate from the others, at the end of the Topical Breakout section.

Change in the Area Through Time

It was all sugar cane fields when I moved here. I've seen all of the change. Kalaeloa was the Barber's Point Naval Station. [Kioni Dudley]

[The area] didn't have what it has now. There was still some military housing, military warehouses, and some military installations. But the ride through Barbers Point was traffic-free. It was very good. I mean there was no Kapolei, of course, during our days, there was no, it was just basically cane field and kiawe back then. But going through Barbers Point was a benefit for us, I think, as far as us Honokai people. It cut down the time to get to school drastically. That's what I think. [Kimo Young]

Aside from Barbers Point, there was nothing else, right? You had the sugarcane and kiawe. You had the reservoir. I mean, you had the back roads where we used to ride our bikes from Honokai, go through the trails, and then you can get all the way down to 'Ewa Beach. So there was no other development other than Barbers Point... So the changes, if you look at today, Barbers Point in itself is not necessarily a Naval Air Base. It's kind of like you have a lot of different types of developments in there. I know there's a lot of different businesses in there, but back then was hundred percent military. So everything, wherever you went, there was military police. In fact, like as an example, O Beach, people call it White Plains, but it used to be called O Beach 'cause it's called Officers' Beach. You couldn't go to that beach unless you was one officer. So I only know that because Dad used to tell us we cannot go to that beach. So when we went to the beach, we went to the Coast Guard area, that's where we was doing our stuff. Now he would take us to White Plains or O Beach, as we used to call it, just to look, because he told us that was off limits. [Damon Duhaylonsod]

With time, and everybody's seen as time went on, development was going to happen. Everybody seeing, you know, growing up back then, changes, I mean it went from being an area where I guess you would say it was not too populated to the second city of Honolulu, right? Barbers Point, the interior part, I guess there is changes, but not drastic changes in the area where the naval base is. It's just that, just looks like it's little more abandoned now, meaning some of the old structures are, of course, there is more housing and more businesses that took over on the outskirts of Barbers Point. But the area itself, where the runway is and leading up to O Beach and all of that, that right now is pretty much still the same. But as far as future development, who knows? I mean, they're always trying to build things or develop things, areas where we thought would be untouched, but people are wanting to build or make new developments. So that's the only thing, that it's probably still gonna happen. I mean, we're not looking at a lot of land that is going to be undeveloped. That's what I see. [Kimo Young]

I guess when I was growing up, Barbers Point was, you couldn't access Barbers Point. The only way we could get on base to go to O Beach or Officer's Beach was by way of friends who was in the military. So it was closed off. So I guess the late, mid-nineties or early nineties, they decided to close Barbers Point base [shut it down]. So that's when we started coming on, and I think the Navy was responsible for contacting cultural entities, because they uncovered some archaeological sites. They needed to, in the transition of the base going over to the State, as State land, they had to find cultural organizations to take on the kuleana of either caring for it or making sure nobody messed with these sites. And that was the Kapolei Hawaiian Civic Club, where Uncle Shad was approached, and they gave him, he took upon himself, this kuleana, to make sure. [Eric Matanane]

When we first had access, where they built the FBI headquarters there, had a lot of cultural sites. You had ahu, you had stuff, and we didn't have the manpower to protect those places, 'cause all they did was bypass whatever. Along those shores of One'ula, you had all these fishing shrines that that Ocean Pointe and all those guys, the developers, just knocked over. I remember. I wasn't culturally active back then, but knowing what I know now, all those cultural sites should have been protected, and they weren't. And it's the fault of development. It's the fault of greed. It's the fault of their god called money. And we made these laws. We made these laws to preserve, you know, historic preservation laws, iwi laws, iwi kūpuna laws, and it's always bypassed. When there's a development, they always look past it. They'll make like they address it, but in the end, they'll take it away. [Eric Matanane]

I think in our area, in Kalaeloa, it's been so, it's been used so much, I guess the natural resources, like I mean, once you shut off the water, we talk about the karst system, when the plantation shut off the water, there is no karst system. You shut down the water. So there was no 'ōpae'ula anymore. There was no, you know, no water got to these sinkholes where people were traveling during the ancient times, where they had sinkholes to drink and stuff like that. So it's already depleted. The famous seaweed from 'Ewa Beach down to Kūalaka'i all the way down to Campbell Industrial Park was unreal. And it's gone now. I think the whole part of our natural resources and area should be brought back. And cultural practitioners, people that used to go to grow seaweed, limu and stuff like that, should be brought back and given the opportunity to bring back those resources. I think water that was running to our karst system should be let back. But as far as further development, and what we could do as cultural practitioners, Kūalaka'i was known for the best fishing, but because it's been so long, you know, people used to get off the train, Honouliuli train, the trail, they used to get off and walk to Kūalaka'i right down hundred yards down from this hale to trade with the fishermen from the area 'cause Kūalaka'i or this area had the best fish. I think bringing back those fishes, bringing back those seaweeds, bringing back those cultural practices, that knowledge of how you used to live over here, and the only way you gonna do that is visiting this cultural center, Kalaeloa Heritage Park. I mean, cultural practice is cultural practice, finding the people that can do it, and having the companies and the state government to support that and fund that kind of stuff. [Eric Matanane]

We can talk about military occupation and the military industrial complex, whatnot. I would say, at least for me, growing up, Barbers Point was a safe haven, was safe. So down the beach, down by the jetty, down by O Beach, White Plains, even riding bike through like where the old military naval library was and where the PX was and all that, it was safe. Like you never felt, as a kid, you was going get kidnapped, run over, beaten up, whatever. And the only thing was, get your ass home by certain, by the time the sun come down, your butt better be home. [Kawika McKeague]

I think what I started to see change, probably 18, 19 years old, where at that time, I think where the naval station was looking towards, what's the word, the BRAC, the realignment, the decommissioning, and so access was actually opened up. And this is just my opinion of what I remember and saw before, when it was more access restricted, to now, is that the resources themselves, when I say resources, the variety and abundance of certain fishes, that again, my father and his friends would gather, the three or four limu that we would gather, the mats, I call it, I say mats, like it was almost like nu'a, mats of limu that would come in from the wave action, and on the beach, it would be like, in some cases, I remember as a kid, of getting scoldings, you like run on top, the thing is squooshy like one sponge. But then sometimes it's heaping deep, you can sink. It was still deemed a food resource, to my father, and medicine. So as a kid, you cannot help yourself, and then you get dirty scoldings and licks. But blah, blah, blah, those resources over time started to, I say, disappear. And although I don't go as frequently as I did in my younger days, when I do go there, I see in my mind's eye the abundance of those things. [Kawika McKeague]

I remember how we would see the sugarcane out there, lots of sugarcane. I remember the fires when they would burn the sugarcane, on the way towards the ocean, it kind of sets up all this like raised coral beds, lots of kiawe, koa haole, not too much development, and definitely going out there and playing soccer out there. I think the field, soccer field, is where the hula mound is right now. That's kind of one of the early developments out there. And then within the last 20 years, more housing out there and you got Campbell Industrial Park doing a lot there too over the years. So it really changed. It changed the landscape. It was real, kind of a quiet area, I think Honokai Hale is the oldest community out there, but now, a lot more people, a lot more traffic. [Kahula O'Brien]

Today, however, Pride Fields remain unutilized and at risk for redevelopment. As Ewa continues to experience rapid growth and increased housing density, the availability of open recreational space has sharply declined. Families now face limited access to safe, outdoor areas for youth sports, cultural gatherings, and community wellness. On an island with finite land and a growing population, there is a desperate need for protected, community-centered recreation spaces—especially those with deep historical and cultural roots. Protectors of Paradise has consistently demonstrated its commitment to preserving and restoring public spaces. Our team has led multiple cleanups across Kalaeloa, working in collaboration with Hunt Companies, HCDA, the Department of Hawaiian Homelands, the U.S. Navy, and the City & County of Honolulu to remove illegal dumping and restore parcels to safe, usable conditions. In our largest single-day cleanup, we removed over 100,000 pounds of debris, including more than 5 tons of dumped tires and 17 derelict vehicles—a testament to what community-driven stewardship can accomplish. [Stacie Sakauye]

Just for a little background, a number of the buildings and structures, partial structures that are out there, a number of them have been documented, but they're spread out, which is a problem for developers. Then there also are a bunch of things that have, as we said, have not been thoroughly investigated. The last number of years have been a problem because the Navy closed the base, and what is out there has not been effectively protected. For example, one of the warehouses on Roosevelt on the makai side was torn down by one of the agents of the lessee. You could go by and see the foundation, the raised foundation, but it was supposedly documented and protected. Nothing could, should've been torn down without getting official permission from SHPD. But they tore it down. Anyway, the so-called sisal wall, which is the dry stacked wall along Roosevelt has been knocked over in other places. It was not knocked over by the military. It was knocked over during the lessee's control. Another wall, which used to have all the insignia of the base regiments or whatever, that was torn down too, supposedly accidentally. Another Quonset hut was allowed to have a bunch of puka put in it for a filming of a TV show. So these buildings are either being torn down, or suffer demolition by neglect. They have done basically nothing, no repercussions, no restorations, no nothing. So a lot of these things are under threat. Recently the Navy petitioned the keeper of the National Register of Historic Places to decertify a bunch of buildings that have been marked as significant. And the keeper refused to do that, which is very good, because that means the keeper and the National Park Service is supporting the significance of these buildings. I'm concerned because the dry stacked wall was not included in that support, because there's not enough documentation apparently done on it, which means, again, we need that kind of research done. You don't wanna make decisions based upon the lack of information. [Ross Stephenson]

UH West O'ahu, Farrington Highway, even our little old Makakilo, when you went up into Makakilo, you went up maybe five miles. Now it's 25 miles. You know, the population burst, been mostly okay because you gotta remember, without all the development, nobody would invest in here. And so we have what we have 'cause of that. But it hasn't always been well, you know? So that's the three things to me that has changed over these years, mostly good, little bad. [Maeda Timson]

We were here when Makakilo was very young, and da da da. When the homesteaders came, they brought a culture that woke us up. We were so busy and trying to develop and get little communities. We didn't think about all the Hawaiian and the history that was here. They really woke us up. They were newcomers, but they learned about Kapolei to sometimes a point they knew more than us. Bless their heart. [Maeda Timson]

When I first moved out here, coming from Wahiawā was a really shock to me because, in Wahiawā you could walk to the grocery store, you could walk to like a Sears kind of store, it was called Kress, and it was really homesy. So when I came out here, there was nothing, not a thing. Only the pantry. [Keith Timson]

And my wife, I met her through Makakilo. But you know, people from Makakilo, the old timers, they don't know Kapolei. They still call it Makakilo, like me. But I've grown to accept Kapolei, in the changes. But back in the day, we used to have nothing but cane field, and every time they burn the cane, our yard would be full of black ash [Aunty laughing] and we have to water it down to make it melt and disappear because we had nice yards, you know. But yeah, that's the one of the biggest change that I saw as we grew. [Keith Timson]

And then H-1 came in. It was so much faster to get to work. I got a ticket for speeding at that time, [everybody laughing] because, you know, nobody was on the road. But today it looks like nobody's working. Everybody works from home. It's amazing what COVID did to us, but ah, still, life goes on and we want to pass on our knowledge to the younger generation, which again refers back to education, which is really important because if we educate them, and to keep the knowledge and the culture, we will succeed. [Keith Timson]

The one thing that I noticed has disappeared is the pueo. We used to have pueo a lot. But once the cane field was gone, and Ho'opili came, they said that is what caused them to disappear. But we used to have a lot pueo out hea. [Keith Timson]

And I tell you, the old Barbers Point, Kalaeloa, when we moved in, the military did a good job of, or they didn't bust what was there. It was pretty closed. However, every Thanksgiving, we used to invite a bunch of the guys in Barbers Point at that time, military guys, they used to come to our house for dinner. They was haoles, they was the white guys, but they were always there to help with the community if you need it. So there was a partnership, which shows that the community can partner with anybody and be introduced to different cultural things or practices, like what Shad Kane started out there in that legacy park. It just shows you that people can coexist and partner. [Maeda Timson]

So what I see now is that the beaches have a lot of parking. There's a lot of people, but not enough comfort station. That's something that I think should be done. And sometimes, like over the weekend, a long weekend, there's a lot of trash, but they go through, and they do clean it up. But the idea is that the people need to be educated. If you make the trash, that's your trash. Take 'em home. Throw 'em in your trash can. Don't leave 'em for the other guy. You know? And it's all about educating the people of being considerate of the land, take care the land, mālama. [Keith Timson]

Cultural, Natural, and Historical Resources in the Area

I know that the old trail to the West Coast ran through Kalaeloa. There are a number of places which are the only sites where native plants are being preserved. Ordy Pond is probably a treasure trove of ancient relics. [Kioni Dudley]

There was a natural spawning of mullet, used to come from Pu'uloa down by Pearl Harbor side, come around towards Kalaeloa, all the way towards West Beach. That right there, and especially in the Barbers Point area, there's a lot of moi and a lot of 'ō'io. The reason I bring this up is because development of the land, as we see in Ko'olina [the way Ko'olina development has had impacts], will affect the marine life. There's gonna be some sort of, whether it's wastewater, whether it's development, and I don't know if they might bring

tourists, so anything that's not natural brought into this place will affect and eventually run into the ocean. [Damon Duhaylonsod]

Today we go to the beach a lot at O Beach, I take my grandkids surf out there, and almost every weekend there's monk seals now. Hawaiian monk seals, they come up to O Beach, all the way towards the jetty area, and they just come by, and they go up on the sand. So that's a sanctuary for them. They know they're safe. I don't know if the development, it'll affect the monk seals. I don't know what they do as monk seals, but they feel comfortable. They feel safe along the entire coast. Knowing development, it might somehow affect the monk seals. Really gotta pay attention too, because monk seals is pretty much endangered. This is, I think, one of the only places on the west side that monk seals really come in, kind of relax, they come on the sand. They come it off, and everybody stays away. But they see that almost every week. So development could affect that, something to think about during development, that they might affect the safety of the monk seals. [Damon Duhaylonsod]

Well, Damon pretty much nailed it on the button. But the only other ones in the oceans that we kind of care for is the honu, right? The turtles... They've been around us. They've been around the ocean. And they are endangered species, and we know that for how long. We've seen them grow in our lifetime in the ocean and all that. I don't know how much, I mean, the thing is, I haven't been able to get around the coastal areas too much in these years that have passed, so I can't really talk too much about what's going on close to shore. But they're very important to me, we, and us. We respected them as far as them being out there in the ocean with us. I know we all care about them and all the fisheries out there. Every sea creature out there is very important to us. And [if] we take away their source of living or source of, you know, that wouldn't be too good. [Kimo Young]

One thing that I remember clearly was the kiawe trees. When we used to walk down behind our house, as you go down the black road going towards West Beach, you used to go right or left. If you go right, you going to the beach, if you go left, you go down this black road, down the black road, and then you go down to the Haba [Harbor]. And on the black road used to have all these kiawe trees. And I remember there was a couple of times, just walking with friends, just walking, just to go walk, or maybe just to go swim, fish, whatever, but there was a lot of pueo in the kiawe trees. And I remember one time I saw bunches of 'em, just jumping branch to branch. And we actually was walking and looking at 'em. I only bring this up because there's still a lot of kiawe trees in Barbers Point. I don't know if there's any pueo out there. I have no idea, because I don't go there. That's not my backyard as far as today. But maybe there are [pueo in the Barbers Point/Kalaeloa trees]. I don't know. [I] just bring that up because you don't see the kiawe trees behind Honokai no more. There is kiawe trees in Kalaeloa, so maybe they [the pueo] went there, I don't know. But just to be aware that there was a lot of pueo back then along the stretch of Black Road, so where they went, I don't know, could be Kalaeloa, but just to bring up that those kiawe trees is pretty important too. So don't just chop 'em down thinking the kiawe trees is just in the way. It's something to think about. [Damon Duhaylonsod]

In the sink holes I seen iwi tupuna with my Kumu Aunty Lei Fernandez, extinct fauna bones with Dr Alan Zeigler, water cave with Dr Aki Sinoto and endemic Ewa plants with Dr Horace Clay. [Glen Kila]

One interesting project which, it's controversial among Hawaiian communities, so let me go on record, I would trust the Tuggle [archaeological] report that was done as part of, I know it was commissioned. I don't know if it went through the proper acceptance for the Navy for the 1999 EIS, but it was a report that looked at all the cultural sites [in Barbers Point]. I would trust that Tuggle report because they did one good landscape walk through of the district. And then a lot of the places where the Navy had, still behind locked gates today, they identified resources. So I would trust, if anything I would stand on, would be that Tuggle report. So anything to do with cultural landscapes, anything that they went identify, potential sinkholes, upright stones, you know, that this is the area that the Tahitian

practices, cultural practices of pathways and the stones were upright, a lot of what the Kalaeloa Heritage Park tries to perpetuate today, it was literally throughout the district, but as you, as the Navy did the airport, and as the Coast Guard had plenty push piles, they went go cement over stuff, tar over stuff. But yeah, I would say, if anything, the Tuggle report, that would be probably the best guide. [Tesha Malama]

So with this site in general, it's made up of maybe 77 cultural sites. It's like a small little village. Like prior to Tahitian, or prior to the way Hawaiians used to live, 'cause the dry stacking here is of Tahitian descent, you can tell by the upright stones that are in the area that haven't been touched in long time, so we kind of thinking Moikeha, during those times of Kūalaka'i when Kaha'i brought the 'ulu tree here. We know he brought it to 'Ewa Moku. [Eric Matanane]

So all those mo'olelos that come into play with Kalaeloa is important, and including the iwi that's found along the coast in those sand berms that are along the coastline, as well as during those mass measles epidemic and when the population started rising. They started burying in sinkholes. The only real actual sinkholes that had actual iwi inside, that were purposeful, were ali'i that were buried in here. I've been into cultural sites where you can walk down, there's steps going into the sinkhole, and then when you get there, normally it's all coral, when you get there, it's all like black walls inside. And I've been to other sites that have that, like a makahiki site and other things. But just having the cultural sites in place here gives us some evidence or proof that there was a big population of kanaka living here. And knowing the terrain of this place, I mean, if you cannot dig in, you cannot grow. So you had 'uala mounds that were raised and nobody kind of digged into it. And sinkholes with ti leaves in it marked specific agricultural areas and stuff, as well as ancient trails that are still in the area that we are kind of taking care of. Hopefully I answered the question right, Hawaiian. [Eric Matanane]

And we talk about the terrain. I mean, it's the karst system. The water wasn't on the top of the earth, was underneath. It was a karst system, where water was filtered through the coral and you had sinkholes that were marked with nice walls that had these, these sinkholes with water, flowing in 'em. And you have mo'olelo talking about the roaring of the water of Kalaeloa. And that roaring was echoing through the sinkholes and the karst system of the water system here. And that's how they felt. If you didn't have a population, you didn't have water. So the water was here to support a population of maybe 20,000 people in the area. [Eric Matanane]

From a cultural perspective, I think that's the only evidence that kanaka has been in the area, these archaeological sites. You know what I mean? So they need to be preserved. It's the evidence. 20 years from now, you say you one kanaka? The haole or the foreigner are gonna ask, "Where's the proof?" This is the proof, saving these local sites, saving these archaeological sites, saving these wahi pana sites is the proof that kanaka were here. If we take it away, so you're talking about developing, if you find this virgin land that maybe might have not been touched, you gotta preserve 'em. That is it, not bulldoze, not remove. Like the Kalaeloa Heritage Park is a perfect example of how we preserving what we find. We not destroying. We taking away vegetation that's been overgrown. And we not using heavy machine, you know, we being cultural sensitive to what's going on. We being mindful of what we doing because we are connected by koko, we are connected by the lineal descendants. We are connected by this wahi pana. So my suggestion in any development, and you find sites, it should be preserved in the most pristine way it's being found. Again, the evidence of kanaka being here, but what's going on with the world? What's going on with the U.S. government? What's going on in what we facing today? To me, I feel, on a personal note, that they're trying to get rid of every evidence of us kanaka or any Native American or native of being established in a city, especially if it's land that they want to use to develop. They're gonna minimize, they're gonna downplay any type of cultural significance. [Eric Matanane]

The three or four limu that we would gather, the mats, I call it, I say mats, like it was almost like nu‘a, mats of limu that would come in from the wave action, and on the beach, it would be like, in some cases, I remember as a kid, of getting scoldings, you like run on top, the thing is squooshy like one sponge. But then sometimes it’s heaping deep, you can sink. It was still deemed a food resource, to my father, and medicine. So as a kid, you cannot help yourself, and then you get dirty scoldings and lickens, But blah, blah, blah, those resources over time started to, I say, disappear. And although I don’t go as frequently as I did in my younger days, when I do go there, I see in my mind’s eye the abundance of those things. [Kawika McKeague]

Even ‘opihi and other things and the leho, which we didn’t eat per se, but my dad would collect the ones that never have, you know, they were empty, and he would collect those and make lei and whatnot. All those resources, you don’t see those as much. So that’s probably the biggest change. And that’s a little bit sad. [Kawika McKeague]

So subsistence lifestyle, you know? We didn’t use those words back then. Now we’re all educated, like the marine-based subsistence lifestyle, a.k.a. like, no, we went down there, grab what we needed, leave some, take some, and then boom, never waste. And I say diversity, and honestly, I can’t remember exactly what they all caught, because as four gentlemen, they all like they all had different ‘ono. But I can tell you my dad’s ‘ono, which became my ‘ono, was things like akule, weke, enenue, manini, palani, forgetting one or two. But those were in ample supply. Because well, one, I had to clean, I remember had to clean ‘em all. [Kawika McKeague]

And then in equal measure, my dad, why am I drawing a blank on the Hawaiian, for like the, call ‘em the ogo, [pause] but not plenty. But I remember, and that was the only beach where we went and had limited, because had limu kohu. But we hardly touched that, meaning I don’t remember that being like abundance all the time. So I don’t know if it was seasonal. And again, as I’m getting older, I’m forgetting. The one that was like staple every time, and my dad was like, that’s your salad, boy, eat this, the limu wāwae‘iole.[Kawika McKeague]

It wasn’t until I was much older that I appreciated some of the other resources that we can talk about, like the pā ilina, or wahi kapu, kanu, that were there, the iwi kūpuna, those kinds of things. I didn’t learn that until later. I think, one, we just didn’t know; two, we didn’t have access, right? Because as a military base, it was even more restricted of where you can and cannot go. [Kawika McKeague]

As I got older I realized there were things like on the beach. I didn’t know what they were as a kid, but I know they were definitely pōhuehue, pōhinahina, ‘ilimapapa, ‘ilimakūkahakai. Recently doing some work in Kalaeloa on a couple of projects, probably the one I got the most education was when working on the Aloha Solar Energy Farm Two project, which is along that turn of Coral Sea Road, and working with folks like Rick Barboza, understanding some of the unique natural resources, and he and I actually trampling along and not within our project area, but nearby, finding what he called it, the last strand of the ‘iliahialo‘e that still exists. So I would check on that, and that tree was always around. It’s been some four or five years ago. I tried to look for it, and I couldn’t find it, but it was an area that was subject to, I guess a brush fire over here, off Coral Sea Road, and Tripoli? Anyway, so the ‘iliahialo‘e and those things. What else? The abutilon, the ko‘oloa‘ula was it? I think it’s the Latin name [abutilon]. Yeah Rick Barboza, he would try teach me [Latin]. And then Hawaiian, I can remember the Hawaiian [name], but not the English. It’s the rare endemic kinda red flower, hanging off, of course all the choke haole koa, choke kiawe, which the kiawe was a resource. we would take that. And then the kauna‘oa. So again, these are things I remember, whether it was a kid or like for hula practice, we gotta grab this kind. And then, like Kalaeloa Barbers Point, the difference there, I think most of the kauna‘oa, I say outside of Kalaeloa, is usually fine, like angel hair pasta. But over hea, it’s like rope [both laugh], which like, again, I’m not a biological

expert, so I don't know, like different subspecies, but I would always be like, "Oh, ours is more tick 'cause we tick." That's what comes to my mind right now. [Kawika McKeague]

Again, those fishing spots, those ko'a, those mats of limu, the reef system, you know, all those things, that was the majority of our time. We'd also, when we got older, we moved camping spots. I think the military, they didn't wanna have us by the jetty anymore, so we'd go on the other side by the pine trees. I called 'em pine trees, but the ironwoods, the camping sites there. To me, those sites that were being accessed for purposes of feeding our family, I call all those cultural sites. As I got older, whether it was like learning from Uncle Shad, or learning from John Ka'imikaua, which I think I was like maybe 17, 18, maybe 19 years old when I first met him, and like learning, it's not Fort Barrette, it's Pu'ukapolei, and here's the story of Pu'ukapolei. Like all those things didn't come 'til I was older. Then in doing some of the work that I've been able to do within the confines of the Barbers Point Naval Air Station, the traditional sites, everything from burials to ag plots to sinkholes, and those sinkholes are ag purposed, they're water resources, you know, the iwi of birds, and then in one site we actually had like a military, the concrete bunkers and stuff because of all that stuff too. We had, I believe it was an F-4 Phantom plane crash. That's around the corner of Coral Sea Road. So that mix of the military use and history and whatnot. And I think too, like growing up, as I'm talking out loud, like obviously it was an active military base, and so like that military representation, so there was a wall, as you go out to the back gate that way, so I'm pointing in the direction, I think the back [laughs] I remember it being a curvy wall. And anytime a squadron or something would come home, it would be like, "Welcome Home," in a big, like, mural-painted and whatnot. And that thing would change out. So to me, that's kind of a cultural resource. [Kawika McKeague]

I learned how to ride motorbike, we had a thick-wheel motorbike, on the tarmac, I guess, of the airfield. We would go down by the horse stables, I think. And we used to ride go-karts and stuff over there. And I was the only like kid, I was like probably 10 years old with my helmet, and my dad sitting there with his Datsun B-210 truck, watching me. And I would ride the go-kart track on my little 2-wheeled motor scooter to the chagrin of the guy driving go-kart, until he saw my dad. My dad, he was a kind man, but he stood like six-four, solid 260, dark skin Hawaiian man, with a very stoic face. So he's like, "Eh, what you doing to my boy? Let my boy ride." [Both laugh] So I'd say that's [the go-kart track/tarmac] a resource. I didn't know the value of what the tarmac was probably relative to the military airfield in history 'til I was much older, but again, I think this is drawing from memory. [Kawika McKeague]

And then the choochoo train, you know, always saw the choochoo trains over here. And again, as I got older, recognizing the history, relevance to plantation sugarcane and all those kinds of meas, but as a kid to my teen years, to my early adult years, those are the things that really come to mind. [Kawika McKeague]

I've been dancing hula for over 10 years now. We dance at the hula mound by Pu'uokapolei. And then we have our community organization Ka'uikiokapō, and we've been kind of taking care of our cultural sites out there with the sinkholes, the kālūa, helping to protect from invasive species, monitoring the soil and the water levels out there, and also an area by Kahe, with the ko'a, the fishing shrine. So through that, becoming more familiar with the native flora and fauna that used to live here, and then we're working to preserve the habitat, especially with all the development out there, that's kind of our kuleana, to mālama these historical sites, these cultural sites. I mean, you know, it goes all through Kalaeloa, Kahe side all the way out to Pu'uloa. [Kahula O'Brien]

And then as far as like natural resources, lots of endangered species, which are in the area that we care for, the endangered 'ewahinahina, very rare, found mostly on the 'Ewa Plain, but also in Mākaha, but kinda rare throughout the islands. So I know that other sinkholes potentially could have issues with 'ewahinahina, which we haven't identified yet, but they're out there. And then also the 'akoko lives out there, and then also ma'o and 'ilima,

other plants also known throughout there too, both important to the natural landscape, but also to the cultural practices for food and medicine, in those areas. [Kahula O'Brien]

So the kālūa, or the sinkholes up there, the Hawaiians would use it for multiple purposes. They recovered fresh water within those sinkholes. There were people going out there for fishing or living out there, you know, they utilize sinkholes because there's fresh water and also using the sinkholes to grow food. I think 'ulu was known to be grown out there and 'uala, sweet potato, and other types of medicine, such as noni, to be grown within the sinkholes because it's all raised coral, and all you see is kind of like coral, but once you get into the sinkholes, you start growing because that's the good soil. So multiple purpose, water, food, but also some would be used as burial sites, you know, you can't really bury because there's no sand, it's all hard coral, so iwi kūpuna would be buried there [in the sinkholes]. There have been studies, archeological studies, which have identified the multiple purposes of the sinkholes. [Kahula O'Brien]

Originally laid out in 1941 during the construction of Ewa Field, Pride Fields were later named in honor of Admiral Alfred M. Pride, a decorated U.S. Navy aviator and commander of the USS Belleau Wood. During World War II, the fields were used for physical training and sports by Marines stationed at MCAS Ewa, and hosted games featuring legendary players like Ted Williams, who served as a Marine pilot and played for the Fleet Marine Force Pacific team. From the 1950s to 1999, Pride Fields operated as a Navy MWR (Morale-Welfare-Recreation) facility, supporting both baseball and rodeo events before transitioning to City and County stewardship following the closure of Barbers Point. The field had remained in continuous use for over six decades, serving as a daily gathering place for Little League teams, coaches, and families. In 2005, the Ewa Beach team made history by winning the Little League World Series, a moment that galvanized pride across Hawai'i and showcased the field's role in nurturing excellence. Eventually, the Koishigawa 'Ohana began maintaining the field out of their own pocket after City & County were no longer able to do so. Importantly, Pride Fields were also used by residents of Varona Village, one of the historic subdivisions of the Ewa Sugar Plantation. Established in the late 19th century, the plantation was a major economic and cultural force in Hawai'i, known for its high productivity and pioneering mechanized harvesting techniques. It provided housing, schools, and recreational facilities for its largely immigrant workforce, including Filipino families who settled in Varona, Tenney, and Fernandez Villages. The plantation's infrastructure—including rail lines, irrigation flumes, and worker housing—was closely tied to the development of Ewa Field, which was built on former plantation land. This unique overlap of agricultural and military history makes Pride Fields a living symbol of Ewa Beach's layered past—from sugarcane to service, from wartime resilience to community recreation. Pride Fields also lie adjacent to—and are historically integrated with—the Ewa Battlefield, a nationally significant site recognized for its role in the December 7, 1941 attack. Ewa Field was struck two minutes before Pearl Harbor, making it one of the first U.S. military installations attacked in World War II. The surrounding area, including Pride Fields, was part of the broader Marine Corps Air Station Ewa, which later became a major aviation training hub for Pacific campaigns such as Wake Island, Guadalcanal, and Midway. The battlefield has been deemed eligible for listing on the National Register of Historic Places due to its military and cultural importance. Notably, part of Pride Fields is already designated within the historic battlefield boundary, as outlined in the Ewa Battlefield Preservation Plan (February 2020). This designation affirms the field's direct connection to the events of December 7, 1941 and its role within the broader historic landscape. We respectfully request that Pride Fields be formally recognized as part of the Ewa Battlefield and designated as a historic and culturally significant unit within this landscape. [Stacie Sakauye]

I think first of all, if you are looking at developing any area, you have to do an inventory of the resources. And that means going through the libraries and other documents to see what is known about a property. And then you need to go and talk to the archaeologists.

You also need to have an idea of what different types of cultural activities were done over time. For example, in 'Ewa, you do not have, at least where the base was, you do not have a large scale commercial agriculture in the history of the area because of the thin top soil. But you have, for example, the resources that the native Hawaiians did for hundreds of years in that area, anywhere from looking at the sinkholes, which had water, [or other sinkholes] might be used for storage, some of them might even have been used for burials. But even more so, even prior to the native Hawaiians being there, you had native flora and fauna, which we've already in the Campbell Industrial area documented on things that we didn't know about. [Ross Stephenson]

Besides the sinkholes, there are, for example, evidence that we've been doing through our LIDAR studies, of both pre-human and pre-contact activities. Again, they found animal bones and stuff in the sinkholes prior to the native Hawaiians arriving. We have trails that we have from old maps that we'd like to go ahead and put people on the ground to find evidence of. We have seen some evidence, for example, of stone walls, et cetera, in the area. There's one stone wall, a dry stacked wall, which makes us think that it was native Hawaiian, just makai of Roosevelt [Avenue]. Much of it has been disturbed in the last 10 years, but it's still there. And it was apparently an important enough feature that the military deliberately built around it and didn't build on it, so those kinds of things. [Ross Stephenson]

Again, prior to commercial agriculture, you've got other cultural features, we might say in the early 19th century. I don't know if most people know what sisal plants are, but it's a sort of like, it looks a little bit like a type of cactus type thing. It has a long appendage up through the top, and it was used for making rope until about 1910. And then the market for it collapsed. But they actually had farms in 'Ewa on the coral plain for that. And even about that time, before sugar came in, mauka, we had ranching. So some of those native Hawaiian potentially built walls were altered. Like, you could see some of them that, for example, on Kawaihae on the Big Island, that were repurposed. So all of these things need much more detailed archeological study before we just go ahead and change all the property lines, and put on buildings and all that. [Ross Stephenson]

During World War I, the start of the airplanes in the war, and they started using lighter than air ships. They're called blimps or zeppelins, or whatever you wanted to call it. Anyway, after the war, the different entities of world powers started further expanding those things. They were looked at as possibly a means to cheaply move goods over long distances. And the United States built several of these zeppelin-like air ships --- the Akron, the Ohio, the Shenandoah, and a bunch of others. But they were all hard to maneuver, and they ended up crashing in various storms. And they had built a mooring mast to hold one of these, or some of the American airships. They built one in 'Ewa, and that was the start of the marine base. And it's the only one, again, that was outside the continental United States, but no airship ever got there because the Akron and the rest of it all crashed by that time... If you go into the ground at 'Ewa, where the mooring mast was, in a circle around it, you're going to find the huge chunks of concrete buried there, which were used to attach to the mooring mast to keep it from blowing over. You can go out to Lualualei and see those masts that are about 6 or 700 feet high. And it's the same general idea but maybe not that tall, but that's all part of our history that brings the military in [Ross Stephenson]

We found some structures that the archaeologists would like to go actually on the ground and into the ground, for example, looks like a makahiki platform down there close to Ordy Pond. So that's something again I'd really like to have explored. There are a lot of other resources. We might find some more cattle shelters in there too, because we haven't done enough work on the ground. And then getting to the military period, because again the military did not plow up as much of that overall property as one might think, we have a chance to look at dryland agriculture on O'ahu, from the native Hawaiians and after. But there are a number of histories in there, for example, that after the attack, they built a whole bunch of temporary, what they called aircraft abutments, which are basically walls to

contain explosions. For example, if one plane blows up, they won't blow the whole row up go up, like you had just recently in Russia. And they also put these unique clam shell half-circle, concrete mini hangars. And they were covered with dirt and plants to hide them, that were very unique in the Pacific. They have a whole bunch of World War II anti-aircraft sites. And what's interesting about it is they had a Seabee camp... Construction Battalion... they had a bunch of guys whose whole job, they were engineers, was to go build things... But the Seabees would be in there pretty close to the battlefield. They'd be the guys out there building the runways, [like at] Guadalcanal, while the Japanese were still fighting the Marines on the perimeter, not half a mile away. But yeah, for example, talking about there's one site in 'Ewa on the makai side where they interrogated Japanese officers during the war. Most people don't know about that. And then there was another site, anti-aircraft, manned by Popolo troops, African American troops, and most people don't know that either. So you know, there are lots of little bits of history that need to be further investigated. It's hard because a lot of war time structures were designed to be temporary. So they weren't meant to last a hundred years. And then some of them were torn down just for liability purposes after the war. But again, there are lots of concrete pads out there, and we have a lot of the maps and, you know, they [the structures] could be used dually. So there's a lot of resources out there potentially. [Ross Stephenson]

There are a few Quonset huts out there still, Quonsets are basically never heard or seen anymore. They built thousands of them, but they're less than hundreds left in the whole world. [Ross Stephenson]

Even the train, when we first moved here, the train didn't go anywhere yet. When I was young, the very first house in Nānākuli, I grew up half of my life there. That was where my tutu, who was a kahuna, who was all kind of things going on, which I didn't understand at that time, but the train in the early days would go from 'Ewa all the way down to Wai'anae. And we would hear him toot, because we were right on Farrington Highway. We'd all run in the Quonset hut that my tutu lived in, yell over there, wave to the train person. And it wasn't a passenger train. I dunno what the heck it was carrying... I dunno. But anyway, now that was the thing of the past, and now, the railroad folks, they bringing it back. Now the train, now goes all the way down to, near tracks... And it didn't go anywhere before. And I worked in Ko Olina for a while, and seeing that train come right through this million millions dollar resort, it's like the old and the new. And it passes in front of Kalaeloa. So that's the old and the new. And I wish that never, never goes away. But [changing the tone of her voice] that train is awfully slow... I took my mo'opuna, so we all go take a ride, oh my gosh, it was like three hours, but you know, beautiful! It's a legacy of the older. So showing you that with Kalaeloa, Kalaeloa can be part of the old and the new. It doesn't have to be one or the other. [Maeda Timson]

the first and foremost important thing to any anybody local are the beaches. The Kalaeloa beaches are so pristine. They're so beautiful. And that has to be perpetuated forever so that people can be there. To me, the beaches are important. Campbell Estate does bring some concern to me because they are now so Mainlandy, but they have different things that they take care of, or be aware of, whether they were birds and plants and assuring that they were continued. I'm not sure if they're doing that anymore. So I really would like someone, a group who could go take a look at all those. Remember there was some birds or? [Maeda Timson]

Even the sharks. Everybody honors the sharks. They go, "Oh look, eh got sharks today." And my granddaughter, she no care, she go in the ocean. I said, "Are you crazy?" But, you know, yeah. They were there first. [Maeda Timson]

The one thing that I noticed has disappeared is the pueo. We used to have pueo a lot. But once the cane field was gone, and Ho'opili came, they said that is what caused them to disappear. But we used to have a lot pueo out hea. [Keith Timson]

Traditional Cultural Practices of the Area

Shad has preserved an area [referring to the Kalaeloa Heritage Park]. [Kioni Dudley]

All the Locals that could have access to the base could only go all the other places, but O Beach, if you want to enjoy the beach. That's why we always ended up laying net and fishing by the jetty area. Other than that, the majority of it is just, the big change is going from one active Navy site to basically non-Navy, so you have other businesses. [Damon Duhaylonsod]

I was taught by using coconuts, a traditional way of catching fish. So, although I don't wanna disclose how it was done, but it [development] could affect the coconut trees, right? If you're using like coconuts, whether it's a food source, whether it's a traditional practice to catch fish, you take out all the coconut trees, we cannot do that. Gotta be aware that it's just not a coconut tree. That is a resource for food or a practice to catch other food. So that's one. Just be aware that there are resources on land that traditional fishermen use to catch fish. [Damon Duhaylonsod]

Same goes for the limu. There's different types of limu, different types of traditional practices that you can use the limu to catch fish, and a lot of different ways of using limu that could benefit the people. You know, ultimately you can use it for food or for other means. Development, tying that in, they may wipe out a certain type of limu. They already affected it where this side of the coastline don't even grow anymore. They have to just be aware that there are traditional practices that could utilize the surrounding area in Barbers Point that could affect their practices. [Damon Duhaylonsod]

My father, being a Hawaiian man, loved his fish, and [he was a] simple man, so [when] we couldn't catch fish, he would eat sardines and poi, sardines and rice, which is where I get my 'ono from. But basically it was him and his three friends. One was Melvin Villegas. He, I believe, was from Wahiawā, if I remember correctly. Uncle Alex Lee, he was from Mā'ili. And then all I know is the other gentleman was a Hawaiian guy. His name was Uncle Moa, don't know any idea of his last name. But those three gentlemen with my dad, that was that was their fishing hui. So my dad being the Adventist, you know, he couldn't come out. So they would go every weekend and primarily lay net. And then, we can talk about the area, the area by the jetty. And essentially along that front area of the jetty towards the reef area is where they would take a little zodiac and lay net through the course of the evening. Anyway, the point is fishing specifically is why we go down to the beach. And my dad being an Adventist, we couldn't go Friday through Saturday. Sunday, as soon as the sun was coming down, we'd head down there with all of our 'ukanas and then meas and things, and we'd go down there and you know, back in the day, you could kinda almost drive up right to the beach. And then there was like the open pavilions, and back in those days, I don't remember too many other people, so I felt like it was definitely like our playground. And as my grandfather would say, that was our ice box. And never had pilikia. There wasn't like crazy people drinking and all that. I mean, they was drinking, but it was just the four of them doing what they needed to do. They would lay net, two nights, and then Sunday morning, kinda pack up everything, put it on ice, divvy it out amongst the friends, and then they go their separate ways until the following weekend. So, like that's a lot of good memories on the beach, really. [Kawika McKeague]

Even 'opihi and other things and the leho, which we didn't eat per se, but my dad would collect the ones that never have, you know, they were empty, and he would collect those and make lei and whatnot. All those resources, you don't see those as much. So that's probably the biggest change. And that's a little bit sad. [Kawika McKeague]

So when I was talking about those mats, it's hard to describe, but like the limu would go on the beach, get to like maybe three, four feet thick, and I've seen that because I remember as a kid, like you sink to your chest, and then the top would get all crusty because of the sun. My dad, he would like, not sheer, but he would take a knife, whatever, and just like

cut ‘em as nicely as possible, fold it [the top layer] over. And then it was like a whole living ecosystem under there. He still had the crab and things moving around and stuff. And it would feel warm because it was in the sun. But my job was, he was like, “Boy, you get this one,” the wāwae‘iole. And so I guess I’m sharing that too, because even like looking back right now was like lifestyle, meaning had wāwae‘iole that was still by the reef and the rock that you could go probably pick or whatever, but he was like, “No, this is the resource we going use first,” because nature created this mound, if you will... like a harvest bed. So then my job, I think as a kid, I didn’t have a great appreciation for it, but now it’s like almost like a forlorn memory, it was to pick through all of that. And you couldn’t make kāpulu kine either. You know, we call it maiau, right? The standard maiau. You know, pick ‘em up, and he would have my mother’s Tupperware bowls, I remember. And the limu that he wanted would go here, here, and here, and then go down to the near kai, like where the, the reef was, so as kids, you not going get sucked out [pulled out to sea]. You just wash, wash, pick out all the sand. And ho yeah, if you came back then, it’s clean. And if wasn’t clean, like if had one green set, my dad, my grandfather would be so pissed off... He wouldn’t yell or beat us, but he would say, actually he wouldn’t even say anything. He would just hand it back, and you gotta go back to the ocean... But all those kinds of things, right? Then we’d go home, and then well, then we’d wash ‘em. And then I remember, for example, well, if we stayed that night, it just stayed in the cooler. But if we’d go home, I remember like, definitely, he wash it one more time, put it in a bucket or a bowl of ice water, ice cubes, and clean ‘em and get ‘em like super chill. So then he would get some of that more refined, like I’m gonna use the word ogo, which I apologize. I can’t remember the Hawaiian word right now. And sometimes the [pause], that refined ones, and cut that in there, and not even using other kinds of salt. It had all the salt that you needed. Chop in the tomato and the onion, and that was it. So that was our salad. [Kawika McKeague]

I’ve been dancing hula for over 10 years now. We dance at the hula mound by Pu‘uokapolei. And then we have our community organization Ka‘uikiokapō, and we’ve been kind of taking care of our cultural sites out there with the sinkholes, the kālua, helping to protect from invasive species, monitoring the soil and the water levels out there, and also an area by Kahe, with the ko‘a, the fishing shrine. So through that, becoming more familiar with the native flora and fauna that used to live here, and then we’re working to preserve the habitat, especially with all the development out there, that’s kind of our kuleana, to mālama these historical sites, these cultural sites. I mean, you know, it goes all through Kalaeloa, Kahe side all the way out to Pu‘uloa. [Kahula O’Brien]

The ‘akoko lives out there, and then also ma‘o and ‘ilima, other plants also known throughout there too, both important to the natural landscape, but also to the cultural practices for food and medicine, in those areas... I know kind of before the Navy development out there was the era of ranching, with rock walls, but even before that [before ranching] there was old trails that can be seen on the old maps, trails leaving from the upland area going down to the different sites out there. I know there was several fishing ko‘a, fishing shrines, I think one by the Wai Kai water park area now. And also, like my uncle-them, my great-great uncle, they used to throw net. So the trail would pass by these areas. And you know, just having that access to the sinkholes for you know, one, provided fresh water for them, provided shelter, and then also access to all the native plants, which they used for traditional medicine, I think the ‘akoko was the special plant for lā‘au lapa‘au, or traditional medicine, and ‘ilima. So access to these plant species for cultural purposes, was special to the area. [Kahula O’Brien]

But I think fishing was a huge thing that was important out there. That was important for the people out there... My mom remembers going too, as a young kid and, you know, seeing all the uncles fishing, throwing net, talking about how they would catch squid. She remembers that it was just the old Farrington Road out there, the old dirt road to get out to Kalaeloa, Barber’s Point. But that was kind of my family connection out there. [Kahula O’Brien]

I used to go fishing over there a lot, but the only fish I caught was hammerhead shark... Was loaded, but every once in a while I get one squid or something, but yeah, as a kid, we used to go there a lot, in Barbers Point to Nimitz Beach, and then by the jetty and throw net, dive, and fish and everything. That was it. It was a lot of fun, those days. [Keith Timson]

Concerns and Recommendations about Impacts from Future Development on Cultural Resources and Practices

Great care would have to be taken to keep these places from being run over by development. [Kioni Dudley]

I can tell from experience right now, the mullet that used to run, the 'anae that used to run from Pu'uloa to West Beach back in the day, we had these little pockets of water we used to swim in, and at night you could see them. They used to come in, and they spawn, and then they'd go back towards Pu'uloa, back towards Pearl Harbor. That has been broken up from the harbor down to Kahe because of the harbor, the manmade lagoons, the landfill... Now from the harbor towards Barbers Point, that development could affect it even more. Once that's coming across, it could be even pushed back more. Or it'll definitely affect the moi and the 'ō'io that's living around there. As a fisherman, we've done a lot of ulua fishing, a lot of laying net, and we see it, we see it still, we see it depleting. I really think that with the development, it's gonna affect it even more. And our sample size is, at Hāni'o, looking straight out, I'm talking straight out West Beach, you see the changes. And if not really checked, it [the future Kalaeloa development] could also affect the marine life in the ocean at Kalaeloa. [Damon Duhaylonsod]

Development is something we probably cannot stop. But we can minimize it or make it work for both sides. [Kimo Young]

We need more of a voice, more awareness and more bodies. We all have certain passions in life, and we need to get that across to the developers or the other people, bodies that will represent us. I mean, even our community, we need to make a voice saying that, "Hey, we are serious about this. And we'll try and work with you to get the best possible solution." But yeah, we just try to come as one, you know what I mean, if possible, but education, communication, those are the keys. Those are the keys to just about anything. [Kimo Young]

I know the area has been developed but there still may hold significant cultural material underground. [Glen Kila]

You know, I'm trying to go after the remnant parcels. Like really, should get those parcels out of the Navy hands, get it into the community, so we can practice the idea of preservation and perpetuation. And personally, I think we far past it. I think people should know what resources we get, and we should put it on blast. And people should know that this should be one protected area and that these are the practices that took place during that time. I don't come from the idea that, well nobody should know about it. Because when people don't know about it, and they go bulldoze over there, the stuff is lost. And you know, it turns into like rubble, and God forbid that we lose those kinds of things. So I'm for identifying it. Let's figure out the practice, and let's make sure we are practicing. [Tesda Malama]

I think first number one is education, because sometimes people, they're looking only at their profit. They're only looking at what they can do to, unfortunately, just to build without seriously thinking about what's gonna happen, the long-term events. If you look at Moloka'i, the community out there strong. You cannot just build what you want. They make sure that they really, they hold it close to their heart. So we just have to make sure they're educated. I'm glad that we have this interview so we can share with them. They can talk story with us more if they wanna know a little more. But that's all we can do right now

is educate. We gotta be the ones to educate 'em, because again, they don't know. They're not born and raised over here. We know. So it's gonna be on us to make sure that we know the next generation know. Protect what we can. Education is key to me. And I think all starts from there. And as long as we have good communications with any developer, then I think we can move forward. Again, it's really hard to stop progress, really hard to stop the development side, but we can, like Kimo was saying, we can limit it. And if they understand where we coming from, they may be a lot more willing to sit down and listen instead of not listening. So forums like this, that is really valuable because we can, you can get information that we can share, and we can pass it on both to the developers and to the next generation. We born and raised here. We know. So without us passing down the knowledge, it dies with us. So it's important we share, and the next developer understands. And the next generation of Honokai or the surrounding people understand as well. [Damon Duhaylonsod]

So in Kalaeloa, we are blessed. The one thing the military did was when they took over this spot, they unintentionally blocked off everything and saved these sites, saving it for us unintentionally. But, because of that un-intention of them to have secret sites, for their fuses, their bombs, they saved all these cultural sites. Now we have the opportunity to mālama and take care of these sites. We feel very fortunate. But if any other sites are to be found, it needs to be set pristine and needs to be in place left alone. Maybe you can clean around it. Maybe you can give a 700-foot buffer around whatever. But it shouldn't be touched at all. [Eric Matanane]

I think any development plans that come up should be, you should have a council of cultural practitioners. You know what I mean? Like a 'aha council, you know how when you go to a different ahupua'a like that? You have these 'aha councils that kind of guide or give permission or consult with what you should be doing. I think that in any development, especially places that have parcels that haven't been developed, you should have those cultural practitioners and those cultural lineal descendants take part in the process of that. 'Cause most chances are, if there's an archaeological site, we do not want any development. Period. And it cannot be somebody that's being paid. It has to be somebody that, that council has to be people that are connected to the area. 'Cause if you paying people for that position, you can pay them for their opinion. And we've seen it done throughout Hawai'i. We've seen it down to developers. We've seen it down to even in our own programs, you know what I mean? If you're getting paid, if money is part of the topic, that's part of the corruption. [Eric Matanane]

Yeah, multiple impacts on the sinkhole sites and even the raised coral beds from different types of like pollutants from streets, traffic, getting into the water, because all these are connected, and that's all subterranean water that's connected [just below the surface]. So you develop in one area, almost certainly, that's gonna affect the water flow and the quality of that water which these plants rely upon. So if it's pollutants entering the water, that will affect the type of plants that will grow, it would also relate to the more invasive species kind of taking over where these native plants live, but also loss of habitat, you know, whether they bulldoze over these sites or fill in these sinkholes. It's a loss of habitat. I know there's also a lot of birds, bird species, migratory birds, even the native owl, I'm sure the numbers have gone down, especially with all the developments in the Barbers Point area, Kapolei. It disturbs their habitat, some even nest on the ground. So all of these species are integrated with each other, and with the natural resources, and with the water. [Kahula O'Brien]

I think two big ones is access, number one, and also destruction, with development, the potential for destruction. That's a big worry, the thing I'm concerned about is the loss of these important cultural sites and also the cultural connection that ties people to the history and understanding of how people lived and utilized the land around them. You know, like I talked about, it's all connected, the types of plants that thrive out there, the type of limu that people would collect, so anything that affects water quality, the development can affect

these cultural practices. I think number one is to identify them. Don't destroy them. They are important, it's a very rare landscape. Archeologically, there's still a lot more to be discovered, so any development out there, we need to identify before they develop that area, because there are a lot of archaeological or cultural things which remain undiscovered. So, one, identify them. And also, we need to be able to prevent development in those areas that could impact the cultural sites. Then if there is any adverse effect, then find ways to mitigate against that. [Kahula O'Brien]

So what we need to do is look at those two factors. One, what is there, and also try and interpret it for the various periods, because, for example, what was done when the military was there is entirely different from what will be done in the future. And you have to get into the mindset of those people to see what they were looking for in order to produce what they felt they needed to do to survive. So those things have to be looked at. Then what you're gonna have to do is to develop a master plan after identifying the resources that you want to keep, and that way you can go ahead and keep a sense of history and especially important identity for the area, 'cause a lot of times you just have this homogeneous strip malls and all this other stuff, and really no sense of place. You want to maintain that sense of place. And that actually could even be a marketing tool, you think about it, 'cause you want people to say, "Hey, I'm from Kapolei, or I'm from 'Ewa Beach," or something like that, to go ahead and help them develop a sense of community. [Ross Stephenson]

The first documentation thing is, I really think that, well, for example you have to go back to the Pearl Harbor Agreement. I'll give you some history. A number of years ago the federal government changed its policies on building housing for military. And what they encouraged the military to do was to go ahead and have private developers build housing for the military and have some kind of a maintenance and sales agreement. Well, the military engaged in one of these things on Ford Island. And then, after it was put in place, realized having land in the center of Pearl Harbor owned by a private entity isn't a very good idea. So what they did was they offered the developer a whole bunch of land out at 'Ewa without really doing their research. And they gave them more land [than what the developer had at Ford Island], the temporary lease agreement that was to go to ultimately giving the land to, to the developer. Well, the usual procedure for any kind of base closure act is to offer that land to public entities. And we've benefited from that all over the state. I mean, not only schools that are around Pearl Harbor and stuff like that, but for example, Kapi'olani Community College is on former military land. Yet this property [at former Barbers Point], it went directly to the developer. So that's really an endangerment of resources because the developer is not forced to go ahead and do a really detailed study of the resources of an area. What happens is that the entity that wants to do something with a property is in the position to say if it is significant or not, which is a conflict of interest. So what we would like to do is have the whole area, not just an on-the-ground survey, I'm talking about what we've been doing in the community, LIDAR and all this other stuff, and then go walk the property and go dig around and have authority to dig around in the thing. And it takes a while, that's a problem. But the developer's been waiting here for 15 years to do stuff that all could have been done. And we would've saved the resources, and then they would've known where they're not gonna dig up iwi or something else. People have to realize that a developer hates uncertainty, because they want to go ahead, if they're gonna spend a hundred million dollars on stuff, they wanna know that they're not gonna be like that hotel on Maui that found out that it had 700 iwi underneath it. So everybody can win if we just go ahead and allow this kind of thing [proper studies] in advance. That's the way things are done. You don't build your house without knowing you got quicksand under it... and have qualified archeologists go out there. You could have native Hawaiian practitioners because they might know maybe they got five generations of family buried on the corner of that lot. You don't wanna find that out after the fact. [Ross Stephenson]

I think you go back to restriction. And this is where government comes in handy with EPA and those sorts of things. And you cannot just think development at Kalaeloa. You gotta

look at the industrial [Campbell Industrial Park]. You get all those companies in there. And I don't know if you remember way back when they had a release of the air, the pollution. And I made a big stink. And everybody's like, "Oh, it's okay, we can bring a canary over there. If the canary dies, then we know." You know what I mean? Because they should never had one industrial park on the ocean, just like the landfill... And not only that, look at the dredging. People don't know that dredging is happening, they gonna widen that. And I think they gonna widen that area because they going have any kine commercial development coming in there, maybe even cruise ships... It's on the books, widen and deepen, both of it. We used to go, and we used to camp when we were young. At that time, we used to go to harbor, we used to camp... So when Kalaeloa is speaking of a master plan, it's true. But how are you gonna plan without looking at whatever may affect you? You know? Because the oceans and natural resources, the industrial park, it's in the long term. [Maeda Timson]

They need to have people on HCDA that live and come from this area. They had Tesha [Malama]. Who sits on HCDA [now]? What interest do they have in this area? We have no representation. None. So you get somebody else making your own master plan, you know? That's nuts. So HCDA, get a grip, guys. You know? Engage. Yeah, you got Dietrix [helping with this Pa'akai Analysis] but that's the only person ever actively doing anything... But otherwise, how is HCDA making a plan of nothing they know about? [Maeda Timson]

I think I hold a much more broader perspective when we use the word like "development." Even when our kūpuna had to create a massive fishpond to feed a growing population, I mean, it might be sacrilegious to sell out, but in today's world, that is a capital improvement project for purposes of caring for the needs. So I guess where I'm going with this is that trying to understand one, there's a complexity of histories, right? So what this place tells me and what I know when I think I know, when I look at the little mo'omeheu of our kūpuna, those footprints, those aspects of the fact that we as kānaka have been here for hundreds, if not thousands, of years, on a way to abide in what could be deemed as a harsh environment, but yet to support that community, and my limited experience of being fed by this 'āina, this 'āina can feed. There is wai. There is and was abundance. So I think when we think about development or the co-creative process by which we're trying to sustain the needs of a future, yet how do we do it in a way that it doesn't further deplete, and/or what are those opportunities to restore? What I mean by restore, not just the physical, but the spiritual, that sense I told you in the beginning, like I always felt safe, and not because it was just a military base, but I think again, the sense of value of the community that was there, that even the surfers in the ocean, how you say, "Howzit, hello," and my brother was a surfer. I kind of didn't take after him. I became more of the fisherman. But I'm kinda going all around those aspects of like, what defines this community, beyond it just being the Naval base, what is it today? What values do we hold and espouse that are supposed to be endearing, so when we say things like mālama 'āina, what does that look like in 5 years, 10 years, a hundred years? [Kawika McKeague]

And so I guess for this master plan, I know oftentimes the master plan has like a chapter that talks and codifies like a traditional, a historic value. And I'm putting that in bunny quotes for my friend Ulukoa here, because sometimes I feel that it's a layer of cultural understanding kinda, sorry I'm going on a tangent a little bit, but like a lot of these plans speak to the importance of an awareness or acknowledgement of that traditional cultural history, and therein the practices and beliefs and whatnot. I think, what sometimes is debilitating is when the visionaries of that work, they themselves can only understand it to a certain depth, or they don't know how to do the translation. What does this mean for an interim project? What does it mean when we talk about adaptive reuse? What does it mean when we talk about making choices that you're gonna remove that asset, that access, that resource space, if you will, that potential resource base for future things. If you remove that out of its context, then what's the reciprocation? Reciprocity, as we know in our culture,

there's reciprocity usually for these kinds of things, Aloha aku, aloha mai. So to me, a master plan needs to be cognizant that every choice you're making is coming with both opportunity, or, I'll use the word, sacrifice. And if there's a sacrifice, to what level and degree does this community absorb the kuleana that benefits its needs first, like we talked about. Like something with solar energy, it's like, well, I'm not adverse to solar energy projects, but I would expect that if you goin' put something like that in our community, that community and those constituents need of having access to that benefit of the utility should be served first. Like, making those choices and outlining those things, which is not the question you asked me, but I think as we think about where these plans go, we gotta move from a state of acknowledgement and awareness, which I think is like on the lower end of the spectrum of cultural integration, and how do we move [higher/better/forward]? [Kawika McKeague]

Cultural competency is a strong word, and I don't really have an answer. Like what's the measure achievement when we hit competency? So I'm gonna use something that was shared with me, cultural humility, meaning, you know the thing that defines our culture, right? The word *culturare* comes from the Latin, the idea of cultivation, literally of material, of resources, to take care of ourselves, but the *culturare*, the cultivation of our moral aptitude and values and whatnot, that comes through practice, those kinds of things. Like what is going to be the *culturare* of Kalaeloa, a.k.a. former Barbers Point, that is done with a sense of humility, where the competencies are in every decision point, are measured in the metrics. Like, yeah, we'd like to see the return of the wai and the kai, these resources, we'd like to see the return of certain things that were even not here when I was here 50 years ago. But, oh, get 'em in books. Get 'em in the story of Hi'iakaikapoliopole, I think the work you did, the one we did together, where I think seeing, like for example, the value of the 'ike that's in the chants that as we know is codified data that tells us what Hi'iakaikapoliopole was viewing in her time of those resources that no longer existed or not in this volume, 'cause it was all sugarcane plantation around or sugarcane fields and stuff like that. But we know it existed 'cause she saw it. And then when you mapped it by virtue of place names. I feel like as a mo'olelo, you're putting the dots of connectivity of geographies and those spatial elements of the wao to the 'aekai and whatnot, like all those lessons in there too. But I also think too, it's probably like stuff we don't even understand about, well, how does the microclimate work? So if the health of the forest needs to be returned to a certain place, like other places I know, there's lei chants that talk about the lei of water that comes down and feeds [that which is below]. Like have those things been interrupted here? Because for lack of better word, this community as a whole, Kapolei as a community as a whole, arguably through plantation time to now has sacrificed a lot. So anyway, I'm not sure if I answered your question, but [laughs] that's what the master plan kind of needs to speak to. [Kawika McKeague]

I mean, everything's pressing on us. We need more housing, we need more this. We need to maximize returns on investments. We need to like, grow this community. And I can understand and appreciate it, But sometimes I think we literally have to, as much as it's about place-making, which is like the buzzword where you hear a lot of the sense of place, not place-keeping, in equal measure, and not just the one offs of like, I'm like, I'm super grateful that there is a Kalaeloa Heritage Center, but we need more of those. Like, it's almost like being purposeful throughout the landscape that is, throughout this wahi pana that is, where we hold not just convenience of like, we're gonna call this open space because we don't know what to do with it. Or it has too much environmental needs of remediation or some other mea, it's in a flood zone, right? But like, holding certain spaces, why? Well, by virtue, again, we're more educated, well, not educated, we have more access to that cultural knowledge that defined this place before our existence for hundreds of years that without knowing what we don't know, yet knowing enough to say, "We gotta place-keep," being maka'ala and cognizant and having that kinda master plan define that from a cultural perspective. And that cultural perspective, I'd say, it should be Hawaiian-led, but should be community driven and defined, right? So I think like what comes to my mind,

for example, is the evolution as one example, well go back to Fort Barrette. When I say Fort Barrett, because that's what I was taught as a kid. I come to understand the fullness that was Pu'uokapolei. I got to sit in, I don't know why I was there, to tell you the truth, but I got invited to sit at an 'aha'āina ceremony led by John Ka'imikaua, when they were first talking about the negotiations between the feds and the City and the County, and who's gonna take this property. And if I remember correctly, the 'Ahahui Sivila Hawai'i O Kapolei was invited, and somehow I got invited to come along. And I'm sure as a 19-year-old, I was supposed to be probably like sweeping up and doing stuff. But somehow I ended up sitting down. And the way I remember it and describe it was almost like a Hawaiian communion, in that John Ka'imikaua, he was sitting down, and he had like, for example, of course, the staple of kalo, as the first of the 'aha'āina ceremony, for our connection to Hāloalaukapalili, 'ulu for representing the abundance of 'ulu that used to be here in the 'Ewa Plain and what that represents in inspiration and growth, and all these things, the kumu fish, for a source of inspiration. And then I'll share this for perpetuity, and I think I told you the story. The last thing he shared was a soda cracker. And as a novice, I had some little 'ōlelo Hawai'i background and not so much else at the time, I was like [in a whispering voice], "Oh, where is this uncle going with this?" And just to kind of like put it on tape, it was like, 'cause he talked about the idea of the Hawaiian word for boundary is palena, right? Which is also the name for the soda cracker. So when you eat the soda cracker, we might think that, you know, like communion, but he was actually saying there's no boundaries 'cause we went eat 'em. It's what I remember. So therefore, palena'ole, to have no boundaries in terms of the aspirations and ideas of returning to a sense of place. So I say that with purpose because that was my first, I guess, e ala e moment of seeing the landscape differently than probably what I was taught or remembered. It made me, you know, back in the day, limited resources, I wanted to talk to Kumu John a lot. This is also before I met Auntie Vicki [Holt Takamine] So I think for me, going to that same library and borrowing Sites of O'ahu, you know, because I just wanted to 'apo like whatever I could. That led me on my path. Fast forward my limited interactions with Pu'uokapolei, understanding its cultural significance and appreciating, I had a limited experience on the return of some iwi to this area. But then the work of Ulu A'e Learning Center and the return of, and I guess before that, with the Civic Club, creating the pā, creating a literal cultural presence, in essence, having a program that goes in there, celebrations that commemorate the important things of this community, passage of time, all those things, and I see now you're here, like I don't have to explain that to you, like all those things came down with a sense of formality, a sense of, "No, we're here, we're back. We never left." And so seeing where Fort Barrette was in the seventies to now, what it is today as like a place-based learning center, is fricken amazing. And so I guess in that mindset, probably there are other places like that, that exist in this living landscape, that is Kalaeloa, that maybe if you don't know today what needs to be, can be, should be, returned to that, we have the confidence, the competency, and willingness to like, we going hold it here, for X and Y reasons. [Kawika McKeague]

Otherwise I think there's gonna be like sort of a limitation, which I guess, as I'm getting older, I also feel a sense of urgency and agency, if you will. Someone once told me like, it's not necessarily a lack of resources or even like the belief or your constituency as to something being worthy of pursuit, but it's the sense of urgency and agency actually taking on these really complicated matters. And that as large as the solution you're trying to find and identify for the problems you're trying to address and the issues you're trying to face, you have to create this space of inclusivity, where I say politely, anything in Hawai'i should be led by Hawai'i, as a place, as a people. And I know we hear that like through tourism slogans and whatnot, right? But I mean, truly, like what is that adage, what's good for Hawaiians is good for Hawai'i, you know? What's good for Kalaeloa, as a place, as a center point of a community that again, went through a myriad of change, of which we are returning back to, what is it we trying to return to, where it's not just about planning. It's planning for its highest and best use, a piece of parcel, there's economic value. Can I put a

store? What's my return on value? And I get that, you know, and we're sitting here in this lovely space here that didn't exist until a few years ago having this great conversation. It's a community space of sorts with a lovely store here, and there's need for that. But again, to understand, and not in a mean way, but like what did we sacrifice by creating this, that maybe then, maybe we can't say "never return to," but to return to here would be a little bit different, so as to not run into that problem in other places where we still have the opportunity to, again, mālama, how do we do that with some foresight? And I think, yeah, to your point, who's part of that conversation? And who gets to influence that decision? [Kawika McKeague]

Other Community Comments

It's time to just stop building. We don't have enough water to supply more homes on Kalaeloa. When the island runs out of fresh water, that is nature telling us, "Enough. Stop growing." **Disastrous Food Crisis Coming For Hawaii By Mid-Century.** [Kioni Dudley] [Ethnographer's note: Dr. Dudley's bold print]

Population explosion and warmer climate that causes less food production are bringing the world to a food crisis. The UN tells us that by 2050, just 24 years, 370 million people in the world will have no food. That's more than the entire population of the United States. One in three will not have clean drinking water. There will be mass migrations and food wars. There will be no food to import. By 2050 Hawai'i must be totally food self-sufficient or we will have starving people. Warnings from the United Nations are growing more frequent, more insistent and more dire. But America is not paying attention. And few in Hawaii are even aware. The killer is world population explosion. It took 315,000 years from the time the first humans walked on Earth for the world's population to reach 1 billion people in 1804. In just the next 140 years, it doubled to 2 billion in 1940. Just forty years later, that two billion doubled to 4 billion in 1980. Now forty more years later, it is 8 billion. And growing. We now add 1,600,000 new people every single week. The UN projects that growth will slow, reaching only 9.7 billion instead of 16 in 2050. But even if it does slow, the UN states that we must double world food production by 2050. For every bite of food produced in the entire world today, there must be two — in just 24 years. BUT recent warnings tell us that because of global warming hurting food production, by 2100 we will have 20% less food than we have today. Growing more food takes more ground water. But growing food for just the current population has already decimated world aquifers. The aquifer under the huge food-producing San Joaquin valley will go dry in coming years. Hawaii imports 85 percent of what we eat, and keeps only one week's supply of food on-island. As food becomes more scarce, prices will skyrocket. It eventually will become too expensive to import most foods. And it is also quite possible that by 2050 there will be no outside food available, from anywhere. No wheat, potatoes, rice, beef, pork, chicken, eggs, milk, fresh fruits — none of it! We need farmers and ranchers. We need to open up farmland. We need food processing plants, milk packagers, bakeries. We must get going on this or we will die. We have just 24 years. We need to get a firm grip on population growth. We need to curb the number of people moving here. The day will come when there is no more land available for growth. Why not declare that time today? [Kioni Dudley]

One of the major concerns to me and to our community at one point was when they was building a marina. So everybody remembered explosives, right... That had an impact as far as development, and expanding that is always gonna be something that people are gonna think about as far as development. You're affecting the environment, everything around you, when development happens. So for me, that was a concern. I don't know if this kind of development [future development in Barbers Point/Kalaeloa] is gonna spawn that off, but we just don't know right now how far, how deep they're gonna go, if they do. [Kimo Young]

My family wanted to add my testimony to have cultural monitoring if they find sink holes in the impact area. [Glen Kila]

I also heard from the community that they would like to preserve the baseball park. [Glen Kila]

I think a few people with the best hearts, like minds can get stuff done. Of course, you gotta work through the government, whatever, but there's ways to get through them. And so just gotta be dedicated, you know, relentless, like just focus. So, anyway, go ahead. [Tessa Malama]

And so the one project that comes to mind, which kind of falls into cultural, but falls into development, is right above, and this is one of the stuff that I was working with potential developers, because I was constantly looking at how does the Kalaeloa Heritage Park stay in perpetuity in the couple hundred acres that they get? [Tessa Malama]

All the cultural resources, we should identify it. We should put something there that recognizes it, so nobody go over there and bulldoze 'em accidentally. And the practice, we should highlight what the practices are, and we should implement. It should be implemented in all projects. Like this is what they did here, so how can we get this practice and perpetuate this practice here at that site? [Tessa Malama]

We got to identify our places. We got to make it known that this place is, that we know it's supposed to be kapu, you're not supposed to do whatever, right? And that's where I would rely on the practitioners who say, "Okay, you know what? This is the kind of stuff that we should be doing." And I gotta say with the solar farm, just makai of the Kalaeloa Heritage Park, you know, had 44 acres over there, literally in order for them lay out the solar farm, they had to preserve 18 acres. And they had to keep those cultural sites preserved and intact, and so you can still go out there. That's why I believe in Kalaeloa we can do it. That's why when I was there, I was like pushing that project all the way because when they had the whole TMT stuff going on, and when the project developers was talking about, "Oh no! This planning department made us lay out the project in such a way where it preserves 18 acres of the 44 acres," yeah, their lease rent is paying for it. You know? But how do you try and keep that balance? And so I know it can be done. We've seen it. We've done it. [Tessa Malama]

So I just like get this on record 'cause the Wai Kai at Haseko was never supposed to be, and as a community we participate. They came across the wave pool project that we was pursuing in Kalaeloa, and they took one version of that [copied a version of the Kalaeloa wave pool project]. But Wai Kai today is in no way what Brian's project would be in Kalaeloa. It couldn't even accomplish it. So the reason why I was against the Wai Kai wave pool is because in 'Ewa Beach, that was our ice pond. Like we would go over dea, we would swim because you get the brackish water and you had the ocean water. And that is the feature of that area. In Kalaeloa, that would be what we just call Navy water. But it's the Kalaeloa Water Company. I think it's still owned by the mainland, one mainland company. But the water itself, it's so salty that when we was looking, we was trying to work and Auntie Maeda-dem and was part of the commission at the time, we was working with Board of Water Supply to take over the water infrastructure. And BWS came back and said no, because it doesn't meet our standards. So that's why they never took over the water system. And that's why the Navy went privatize the water system because the salinity count was too high for BWS standards... In Kalaeloa, they neva even take the watah. Like if you go to the townhouses or whatever, everybody get water of dispensers, and so nobody getting sick. But it never did meet BWS standards. [Tessa Malama]

Part of the development agreement was, if they did come across anything, they had to identify it and then incorporate. I still think that that's the best practice, to identify if there is something there, get to the practitioners for decide, okay, you can put 'em in place, you can put 'em someplace, how do you keep it? The big ticket item was trying to keep it within the district. So I think with the housing side, if they came across anything, was going have one park, 'cause they was going try to do like one, not community park, but one park for their homeowners, that if they came across anything, they was going to intern it in that

particular area, so still within the district. And then they was going tell the story of whatever that practice or whatever that was. (Tesda Malama)

Take the steps to recognize, keep in place if got to, memorialize, and then make sure get all the landscaping stuff there? Like I still waiting, but what particular area you going have the 'ulu restoration? Like you can start putting all of that stuff back. And that was incorporated in Brian's project. Like where you going put food sustainability as part of this, recycling, all that? So like to me, you got to mitigate it, you gotta blow it out. You gotta recognize it. You got to highlight it. You gotta make sure that people know that this was the place that did these things. [Tesda Malama]

So to me, connectivity always going be important to the Kalaeloa district, trying to connect up, down to the Kalaeloa Harbor. [Tesda Malama]

I feel like you get those barracks on that side that are abandoned. I think those should be redone and used for public housing, for affordable housing, That's the number one problem we have, water and housing. If you have all these buildings and infrastructure in place, why not use it for housing? You know what I mean? Housing, affordable housing for people that cannot afford affordable housing, for locals, even for especially kanaka maoli struggling. I mean, I think if it's disturbed already, and they built on it already, use it for a better purpose for helping people in need. [Eric Matanane]

That's why we like having Kalaeloa Heritage Park as a community cultural center. We're not a tourist destination. We're a community destination. It's not for other outsiders to learn. Well, it's for our insiders to plug back in and to re-familiarize themselves with their koko, with their wahi pana, with their 'ohanas, you know what I mean? And their kūpunas. [Eric Matanane]

What would be the purpose of opening up more besides the purpose of making money? If that's all the intention is development, then it's biased already, 'cause your intention is to develop to make money. The cultural perspective is to develop to help people, develop to educate people, right? Develop does not mean make money. Develop means community support and to help people grow and further their knowledge of the place. [Eric Matanane]

I also recognize as I got older, this is not an accusation, or I'm not trying to frame the military in any sort of light, but so the accountability of prior land tenure, in terms of its use and what was left behind, is what was left behind of a concern for current and future generations, you know, kind of getting into like contamination, remediation, I mean down to like, how they used to build stuff with materials that, it's no longer good for us. And so, as we think about the opportunity, how we have to like absorb that kuleana, with some mindfulness, versus, for example, "Oh, that place is so pīlau or industrial, just leave it industrial." If there's a need for industrial need, then okay, let's think about how we qualify that, and then quantify that, and then talk about how do we get to a space where whatever we're gonna choose as the choice of engagement, it's that level of maiau. It has to be exemplary. Why? This place wasn't as exemplary. But the people was exemplary. And I guess, if I couldn't give any other tangible thought, like it would be to approach that conversation and that question, with that same level of intensity, each and every time! [Kawika McKeague]

Over-development is a concern for the community... Also, you know, like weekends, people go out there and party with their families, so that [congested overuse] might add to the adverse effects. [Kahula O'Brien]

I'm writing to formally document and advocate for the preservation, restoration, and enhancement of Pride Fields, the baseball fields located in Ewa that have served as a vital community resource for over 80 years. These fields are not only a cornerstone of youth development in our region—they are also a site of profound historical and cultural significance... Our request to preserve, restore, and enhance Pride Fields is supported by local legislators, cultural practitioners, local historians, community stakeholders, and the

Aha Moku Advisory Committee, who recognize the field's cultural, historical, and recreational value. [Stacie Sakauye]

Given Pride Fields' legacy and the urgent need for recreational space, we respectfully urge HCDA and additional stakeholders to: Formally recognize Pride Fields as part of the Ewa Battlefield; Designate it as a historic and culturally significant unit; Support its nomination to the State and National Registers of Historic Places Explore preservation measures to protect the field from future development; Support the community's request to restore and enhance Pride Fields as a vital public resource for youth, families, and future generations; Thoroughly review the Ka Pa'akai analysis to determine appropriate use and development of Kalaeloa and its surrounding areas and allow for adequate public review and comment [Stacie Sakauye]

One of the most important things about 'Ewa that needs to be preserved and can be preserved dually is open space. We do have the park over near the present Kapolei area. We do have the Fort Barrett permanent park. But Fort Barrett is an anomaly being a pu'u on the plain. And what can happen with, if we preserve, for example, the airfield, it was a very important thing, because looking at the history, most people don't realize that we had a mooring mast there in the 1920s, the only one built outside of this continental United States. Okay, why did they build it out there? Because the area was very open. And what we need in this area when we're gonna put a lot of density in building more homes that people desperately need, is if we go ahead and save the 1941 base, and keep it not only as a historical place, where things like the wall could be maintained, and where American Marines died, but it could be a permanent open space, an educational center right smack in the middle of the plain. We don't have enough Kapi'olani Parks. We need to maintain that feeling where you can look back at the Wai'anae mountains and all, and see the mountains. So that's the kind of cultural things I'd like to see preserved. [Ross Stephenson]

They have to give SHPD some teeth. They're talking about now doing the whole Kailua, it being a special zone. Kahului has the same problem. And I mean, one swimming pool's finding iwi over there too. But we should go ahead and have an educational system with contractors too, saying that to understand that this is not to make their lives difficult, slow down their projects, or make them financially destitute. The fact of the matter is if you find something, it's better to deal with it right away than put it indefinite. One of the problems, though, is a lot of people in Hawai'i are so used to government taking forever. I don't care what the project is, building a freeway, getting your building permit, getting your license to make a care home, that they're afraid to get involved. They'd rather look the other way... But if the contractors know that they're going to be dealing with stuff in a sensitive area, they can go ahead then and plan for that. So it's a win-win. If they run into something, you know, the schedule's gonna be here, but if they're lucky, and they never run into something, they'll be pau early. But it's not fair to anybody to be dealing with uncertainty if that's not necessary... Fundamental changes are needed in the state government and city government. For example, the people at SHPD, often they have one archeologist for all of O'ahu. That's ridiculous. I mean, you'd have 25 projects at a time that could be finding iwi. And they need civil service protection. Because what happens is that they have their will, and if they want to take a stand, they come under immediate political pressure to look the other way. The professionalism suffers badly because of the pay and because of the lack of security. But you wanna put teeth in SHPD. You should be able to have somebody in there who, you know, I've been doing this for 25 years, I know what I'm seeing, and this is wrong. But even for the developers, it benefits them. Because if I'm an archaeologist, and I go in there, and I see something that I'm concerned about, if I stop it right there and get it resolved, that protects the developer. Otherwise he is gonna have a lawsuit. Look what happened on Maui with that thing. I mean, if they'd been able to stop it from the get go, he wouldn't have had all that, all that other pilikia. I don't think that's anything you could do anything about, but that's what needs to be done. [Ross Stephenson]

I think that one of the things that's very important is how the public-inputs methodology is, how is it done because there are all these rules about making a 15 day notice and all this other stuff. But what happens often is that the information that the public gets, in which to base its decision making, is incomplete. And you have pressure groups, you know, somebody wants to get a project, and they bring their 'ohana down to bring it up. But the media also has to start asking questions. They just kind of report things after the fact. And one of the things the bureaucracy does is, and I've been seeing this for years, that really hurts their own efforts, is they'll put out a document for the public or other agencies or other groups to have to respond to, they'll send it out at 4:00 pm on Friday, and then they're gonna want a response Tuesday. And if the document is 75 or more pages long, I mean, they're not helping anybody. What's happened is they've already made up their minds, what they want to do, and it's all window dressing... You've gotta lay all the cards out. I was at a meeting the other day, that they left out the key point that doing one of the two alternatives would cost \$50,000 more. They left that out. So basically most of the people chose the more expensive one because it was nicer. The cheaper one was not nice. It just was not as nice. And that's manipulation... One of the other things too, I might mention, is that we have to remember respect. We're all guilty of downplaying the other guy's viewpoint. But I've seen it a lot of times over the last number of years where somebody is knowledgeable, passionate, has a lot of resources to give, but because he's saying something that somebody doesn't want to hear, they make him the issue. This has been done a lot. I don't care who it is, you gotta look at it this way, if maybe you don't like the guy, but the fact of the matter is, if he's got a practical idea, for your own sake, let alone his, you need to listen to him. Over here, John Bond is a very good example. He turns a lot of people off because he gets a little hot under the collar. But he knows what he's talking about. [Ross Stephenson]

And what about the landfill? Folks are forgetting about the landfill? We gotta close that down. I was actively involved when they had the leaching and everything, all the 'ōpala came down to the ocean. And you know who was the council person who busted their butt to help make that right? Tulsi Gabbard. Tulsi Gabbard was very active in making sure it was clean stuff. All that stuff go in the ocean, we eat, that's our food, and our fish, eating all that toxins and such, you don't ever have an accident. That landfill should never ever have been there. And it, it doesn't affect just the area, goes to Kalaeloa, all that. [Maeda Timson]

What they do in Waikīkī, no fishing in this area from this time to this time... And then lobster, they do the same thing with lobster. You can only get lobster during lobster season. [Keith Timson]

HCDA needs to look at themselves and look at what their purpose is, they need to be real separate from all what's going on in Kaka'ako, because that's really what HCDA is. Way back then, I can tell you we were trying to get Kalaeloa to be recognized, so we invited the legislature to do it, and they didn't have any place to put it. So HCDA was originally created for Kaka'ako. It was not Kalaeloa. And what happened was, during that process, even the person at that time, I forget her name, but she was running HCDA. And she said, "I don't want Kalaeloa because [like Kaka'ako] it's the same, it's development. But [unlike Kaka'ako] Kalaeloa is so historic. I don't think we can do that 'cause in Kaka'ako it's all full steam ahead." So ever since, Kalaeloa was like the, excuse me, bastard baby, right? They just had to give it somewhere. [Maeda Timson]

They don't even have an advisory team that can advise them. And I think that's why they doing this [Pa'akai Analysis]. [Maeda Timson]

Tell them to rehire Tesha Malama... she the one started every month, they had a meeting of all the Kalaeloa people. [Tesha Malama]

The Written Submission of John Bond

John Bond is the President of the Kanehili Cultural Hui, an organization that was under the knowledge and guidance of Kahuna Michael Kumukauoha Lee, who passed away several years ago. As President of his organization, and with knowledge shared with him by Kahuna Lee, John Bond was given the opportunity to be interviewed for this Ka Pa‘akai Analysis. However, he declined to be interviewed and instead requested to send a written statement. Since his written statement included not only the knowledge from the deceased Kahuna Lee, but also comments from other people, as well as weblinks, newspaper articles, videos, etc. from other sources, his submission is included in its entirety in Appendix N and summarized here.

Perhaps the most important takeaway from John Bond’s written submission is that it treats the entire former Barbers Point area, what is now KCDD, as a Traditional Cultural Landscape. Everything within its bounds, and indeed many resources outside of it too, are all connected to the history and stories and spirit of that ancient cultural landscape.

He refers to the ‘Ewa Beach coastline as Hale O Limu, or the House of Limu, and connects the abundance and health of the limu to the subterranean water of the ‘Ewa Plain. He points out that the karst geology acts like a natural filter as the water seeps through the porous ground into the caprock aquifer. However, urbanization has decreased the amount of exposed surface allowing the water to seep, and development has forced the channelization of stormwater through canals. As a result, there is less groundwater recharge, and there has been more unfiltered water going directly to the sea, polluting the nearshore organisms.

Among the extinct avifaunal remains found in the Kalaeloa area, John Bond mentions some of them by name: the long-legged owl, the sea eagle, and the moa nalo. He emphasizes the significance of sinkhole caves serving as repositories for the extinct birds, and he also mentions that the sinkholes are home to the ‘ōpae‘ula. Other sinkholes were important for the water access they provided or for the space in which they allowed crops to grow. On the topic of crops, he points out that the area was noted to have heiau built ensure good rain, productive agriculture, and successful fishing.

John Bond connects the KCDD area to both the pre- and post-contact eras. He associates it with several mo‘olelo, such as the one of Hi‘iaka, who traveled through the ahupua‘a and rested at the large kāluawai of Hoakalei. He also connects the area to the mo‘olelo of Kaha‘i, grandson of Mo‘ikeha, who planted the first ‘ulu at Pu‘uloa. And finally, he ties the area to mo‘olelo of the two fishermen of ‘Ewa, who were blown out to sea to Kānehūnāmoku, who according to another story, were the ones who brought back ‘ulu. In an unrelated mo‘olelo, John Bond calls the area a leina ka‘uhane, connecting it as a pathway from this world to the next. Connecting the KCDD to the historic era (post-1778), John Bond points out the military use and the sugarcane plantation use of the area. There were the structures related to the Navy operations as well as the structures related to other military operations. There were also historic uses for salt-making, kiawe-tree harvesting, and chicken and pig farms. In sum, the Kalaeloa-Barbers Point area holds enormous cultural significance, yet with all of its cultural sites, even with its known pueo habitat, the government has looked the other way and allowed development to destroy so much of the cultural and natural resources of the area.

John Bond quotes Kahuna Lee marveling at the uniqueness of KCDD, which he rightfully refers to as Kānehili:

There is no other place on Oahu or in Hawaii that is as culturally unique and significant as the ancient Kanehili waterway karst caves and ancient native Hawaiian trails. [Kahuna Lee]

Kahuna Lee elaborates on the importance of the karst system:

The karst system underneath the proposed site is culturally significant for two reasons. First, as stated above, iwi kupuna are buried within it and such places are sacred to Native Hawaiians. As the kahu, or keeper, of the iwi kupuna in this area, and it is my responsibility to ensure the safety of all the bones and objects within my family's burial complex. Second, fresh water flows through an extensive network of underground interconnected caverns from the mountains to the sea and contains the nutrients that feed the foundation of our food chain. The fresh water nourishes the algae and limu at the sea coast, and in turn the algae and limu are the food for all the mollusks, opihi, haukiuki, invertebrates, crabs, lobsters, shrimp, and the puumoo or chiton, that Native Hawaiians use for traditional ceremonies, such as the Mawaewae ceremony for newborn babies. The fresh water running through the cavern system exits into the sea through water holes along the Ewa shoreline. In ancient times, the Ewa shoreline was called Haleolimu, or the house of limu, due to the abundant amount of limu that thrived there. Today there is substantially less limu due to polluted urban runoff. [Kahuna Lee]

And finally, Kahuna Lee addresses the protection of the Traditional Cultural Landscape at Kalaeloa-Barbers Point, and the right to exercise traditional and customary practices there:

The Legislature has found that historic sites and especially unmarked burial sites are at increased risk of destruction and it serves the public interest to protect and preserve the traditional cultural landscape. Furthermore, the Constitution of the State of Hawai'i, in Article 12, Section 7, protects the exercise of traditional and customary practices and inherently, the resources these practices rely upon. [Kahuna Lee]

Summary of Ethnographic Survey

None of the community people interviewed grew up on the Barbers Point military base. It did not matter if you were from Hawai'i, it was completely off-limits, unless you had a military ID or someone with a military ID could sponsor you. If someone from the local community did get base access, there was still strict enforcement in place dictating where you could and could not go. For example, certain beaches were reserved only for the higher ranking officers and their guests. For this reason, many generations of families have been displaced from experiencing the resources of Barbers Point and from perpetuating the customary practices there. After the military shut down their operations at Barbers Point, the community had to reconnect with the cultural and natural resources of the place to revive their practices there. They are still reconnecting and reviving.

Despite this fractured past, the interviewees had quite a wide breadth of knowledge of the Barbers Point area, now called the KCDD. They shared about the changes they have witnessed in the area; the multitude of cultural, natural, and other historical resources that used to be and perhaps still exist at Barbers Point; the traditional and customary practices that once took place and perhaps continue to occur there; their concerns and recommendations concerning the impacts that future development may have on these resources and practices; and they had other comments about the area which they shared during our conversations.

Change through Time

Barbers Point was the only bustling area in an otherwise open landscape of sugarcane fields, kiawe trees, and native dryland forest from 'Ewa Plantation and old Honouliuli town in the east to Honokai Hale in the west near Kahe Point. Makakilo was a young community centered around the fringes of Pu'u Pāla'ila'i. Interestingly, there were also individual homes from a bygone area scattered around west Honouliuli, such as the one near the Kalaeloa lighthouse; another on the Kalaeloa coastline further east, before Campbell Industrial Park had been built out; two homes near the current Home Depot in Kapolei; a few homes where the Waimanalo Landfill would later be set; and of course the

famous home of Kamokila Campbell at Lanikūhonua, on lands that would eventually be transformed into Ko Olina. In the early days, there were no stores, there was no traffic, there was no H-1 Freeway.

Although Barbers Point was a military base, one interviewee noted the sense of feeling secure and free of crime when on base. Another interviewee pointed out the good relationship that the community had with the old landowners, in the form of the Barbers Point leadership, and contrasted that with the relationship the community has with the current landowners, referring to HCDA.

When Barbers Point closed in the 1990s, it went from a thriving base to an abandoned area, and conversely, the open lands around it became the Second City of Kapolei. There are a lot more people now, a lot more housing traffic, and the University of Hawai'i has its West O'ahu campus here. Unfortunately, the native pueo, once plentiful in the area, lost their habitat in the process and have been practically erased from the area. On the ocean side, the varieties and abundance of certain types of fish and limu have greatly decreased. The marine resources have been heavily impacted by the poor choices made with regard to the area's water usage, depleting also the 'ōpae'ula. The loss of these natural resources over time has contributed to the loss of the traditional practices associated with them.

Before leaving, the Navy was required to reach out to the Hawaiian community to ask them to care for some of the cultural sites that had been identified. This is how the Kapolei Hawaiian Civic Club, under the leadership of Uncle Shad Kane, became involved. This also had set things in motion for what would later become the Kapolei Heritage Park. Despite this success, a multitude of other cultural sites which were supposed to be protected throughout the KCDD have been demolished. In addition, many other traditional cultural sites remain undocumented in the KCDD, and they have yet to be designated for protection/preservation.

Some of the old time Makakilo families still refer to the Kapolei area as "Makakilo," and they fondly recall the days of watching the cane fields set ablaze to harvest the stalks. Another interviewee noted that the area's access to safe spaces for youth sports and cultural gatherings has dwindled. The well-known Pride Fields have deteriorated. Perhaps as a sign of the changing times, one kupuna noted that people these days make a lot of rubbish and leave it on the beach. Another interviewee noted that they have organized and helped with community clean up events to address the growing problem.

Cultural, Natural, and Historical Resources of the Area

The KCDD contains a unique multitude of natural, cultural, and other historical resources. Interviewees understand the natural landscape holistically and can identify portions as wahi pana and/or wahi kapu connected to significant mo'olelo. Several interviewees emphasized the importance of recognizing the underground water system as the viable natural resource it once was, supporting an entire native Hawaiian population. In that system, the kālūwai, or traditional water access points on the karst landscape, were extremely important. Ordy Pond stands out as an exceptional example of a natural kālūwai, and one interviewee called it and the sites on the land around it, "a treasure trove of ancient relics." Lastly, several kūpuna reminded us that the pristine beaches of the area should also be viewed as priceless cultural resources deserving of protection.

Also in the coastal area, one of the Honokai Hale cultural practitioners explained how the mullet spawn along the shores of Barbers Point and urged caution so that the migration patterns are not disrupted. Other fish mentioned in the area are moi, 'ō'io, akule, weke, enenue, manini, and palani. This is not to say that there were no other species, but these were the ones fondly recounted when remembering the subsistence lifestyle through limited base access. Limu was also harvested for food, and medicine. Among the types of limu mentioned were kohu, wāwae'iole, and an ogo-type of limu,

of which the Hawaiian name could not be remembered during the interview. So rich was the land in providing this resource that the seaweed stacked high naturally, looking like mats piled atop each other. A cultural practitioner from Makakilo fondly recalls being taught by his kūpuna how to harvest and clean the limu, which would then be the family's delicious salad for their meals. Other resources gathered along the shore were 'opihi and leho. And in the water, other marine life noted were the honu, manō, and the monk seal.

The natural resources on land included a long list of endemic and endangered plants. Some are currently located within plant preservation areas; some are not. Some are traditionally harvested for food; some are traditionally harvested for medicine; some were mentioned but not specified if they were harvested for food or medicine or any other particular purpose. The plants of significance that the interviewees listed within the KCDD are: pōhuehue, pōhinahina, 'ilimapapa, 'ilimakūkahakai, 'iliahialo'e, ko'oloa'ula, kauna'oa, 'ewahinahina, 'akoko, and the native ma'o. Kiawe was noted as a non-native plant in the area, yet a significant natural resource for its many important uses as a shade tree in dry areas and a favorite tree for prized firewood. In an interesting overlap, several interviewees mentioned that the kiawe forest was also an important natural resource that provided a habitat for the pueo, or Hawaiian owl. At the same time, the pueo was the sole forest bird which was identified by multiple interviewees as being a very important natural and cultural resource of the KCDD.

At the forefront of the list of cultural resources in the area is the presence of iwi kūpuna. The community members underscored the importance of checking any and all kālūa, or sinkholes, in the area because numerous burials in former Barbers Point have been documented in the kālūa. The solid karst limestone landscape necessitated the use of kālūa for this purpose. Several interviewees shared that many kālūa also unintentionally became repositories for the avifaunal remains of extinct birds. This has also been documented by archaeologists. Finally, one of the interviewees shared about the practice of kālūamahī, or utilizing the kālūa for traditional dryland agriculture. When considered all together --- the possible use of the kālūa for burials or agriculture or water access points --- in addition to being a repository of extinct avifaunal remains, the kālūa becomes perhaps the most remarkable underappreciated cultural resource of the KCDD.

Other cultural resources identified by the interviewees include upright stones, traditional walls, a Makahiki platform, ko'a, fishing spots, camping spots, and important trails, some of which are from the old trail system that connected the rest of the island to the 'Ewa-Wai'anae region. One interviewee pointed out that there exists an exceptional archaeological inventory report which he called "The Tuggle Report" that did a thorough job of documenting the cultural sites of Barbers Point around the time of the base closure. The interviewee emphasized the need to preserve these cultural sites as a means to shape and preserve the identity of Kapolei. Another interviewee pointed to the 77 cultural sites, some showing unique Tahitian characteristics, now being preserved through the establishment of the Kalaeloa Heritage Park. He says that as the cultural sites are erased from KCDD, so is the evidence that kānaka have been living there for hundreds of years. For this reason, our cultural sites must be preserved.

Finally, the community members listed some historic resources for KCDD. There are numerous remnant military buildings and structures left from the old naval base, including Quonset huts, aircraft abutments, clamshell mini-hangars, a Seabee camp, a mooring mast, an old tarmac, sports fields, such as the famous Pride Field, and the well-known "Welcome Home" wall that would always change its mural to display a different message. The KCDD is also the site of an anti-aircraft unit, noteworthy for being comprised of only African-American servicemen during a time that still believed in segregation. Yet another military-related resource is a downed plane, apparently from World War II. Two non-military related historic resources are the old railroad train that still runs

through the area, and the remnants of sisal farming, from when that industry was attempted in the area.

Customary and Traditional Practices in the Area

Due to the establishment of the Kalaeloa Heritage Park, all of the cultural and natural resources within the park's boundaries are being cared for, along with any introduced practices, such as the building of the hale there. Further down the coast, Kahula O'Brien mentioned the traditional practices of kālūamahi and kālūawai that his organization, Ka'uikiokapō, is teaching and preserving at the Kīpuka O Kahinahina. Other 'āina practices of KCDD include ranching and the harvesting of plants for food and/or medicine.

Most of the customary and traditional practices mentioned by the interviewees had to do with the ocean. This makes sense considering that the limited access, granted by the military to the community, was mostly access to the sea. So it would follow that the sea is where the traditions could be maintained. Other practices associated with KCDD and mentioned by the interviewees are: laying net; throwing net; diving; squidding; fishing; and interestingly, the unique skills of using coconut or limu for fishing. Interviewees also mentioned the harvesting of 'opihi, leho, and limu, and in the case of limu, it was not just the gathering of it, but it was also the practice of cleaning it and storing it properly so that it could be kept and eaten later. In sharing this example, Kawika McKeague illustrated how critical it is to have one's native space for indigenous pedagogy, in this case, the opportunity for a kupuna/makua to spend time on the beach with their 'ōpio/keiki, without distraction, so that the intergenerational transfer of knowledge can take place.

Concerns and Recommendations about Impacts from Future Development on Resources and Practices

The community members reflected on the possible impacts that future development might have on the resources in the KCDD and shared their concerns. They also offered recommendations to protect cultural and natural resources and their associated customary/traditional practices. One interviewee recommended that everyone should go back to the original Pearl Harbor agreement to understand the recklessness which the government enabled and continues to perpetuate by failing to protect the area's cultural wealth. It was mentioned that there must be checks and balances among developers, archaeologists, cultural practitioners, and the rest of the community; instead, the cultural and natural resources and traditional practices of the Kalaeloa-Barbers Point area have been overrun by the developers while the government has looked the other way and scientists have stayed silent. Great care is needed going forward to make it work for both sides.

Interviewees also had recommendations specifically addressed to HCDA. They are listed here:

- Create an advisory 'aha council to address future development, and this advisory 'aha council should be made up of people who are most familiar with the area.
 - Such an advisory 'aha council would address issues such as: Is a development project sustainable? Do we have enough water? What about the cultural resources?
- Support good communication with the community to ensure that they are listening to the community's many voices.
- Proactively draft restrictions to prevent adverse impacts from future development plans.
- Cultivate partnerships and collaboration with cultural groups from the Kalaeloa area — not just one or two or a select few, but all — and promote access for cultural practitioners to do their practices on Kalaeloa-Barbers Point lands.
- Help educate the developer so that they understand the community's viewpoint on what is at risk.

Regarding the impacts of development on the natural resources and their associated traditional practices, interviewees shared the following:

- Certain plants are critical components for traditional/customary practices. If you remove that plant, whether on purpose or accidentally, you extinguish that traditional practice. Strive to preserve the natural landscape.
- Similarly, the kiawe has been a vital home for pueo. Erasing entire kiawe forests because it is non-native, has proven to be poor thinking without regard for the pueo and other native birds. Be aware of the value of non-native plants, and do not destroy without good reason.
- Heavy machinery contributes to erosion, allowing pollution to easily enter the subterranean waters and flow to the sea. This is detrimental to flora and fauna, and can affect the spawning of mullet and the other marine life. Be careful with erosion and other adverse impacts from construction projects.

Regarding the impacts of development on the cultural resources of the KCDD, and their associated traditional practices, interviewees shared the following:

- Cultural sites still exist in Kalaeloa/Barbers Point, whether underground or scattered across undeveloped parcels of land. HCDA should be proactive and not allow developers to destroy any more cultural sites.
- HCDA should be transparent and inform the public what cultural sites are still there. Find the right cultural practitioners to revive the associated practices, and encourage community access and education.
- HCDA should include the remaining cultural sites and associated practices in their Masterplan and use it to help the community to help develop their sense of place and identity.

Cultural practitioner, Kawika McKeague, added conceptual depth to the discussion about the impacts of development on the resources and practices of a place. He specifically focused on the KCDD Masterplan and broke it down into simpler straightforward pieces. His comments are listed here in the hope that the reader can see how they relate to the other subsections above:

- The Masterplan needs to be more definitive, from a cultural perspective. And it needs a sense of formality.
- The Masterplan can only expect the best possible solutions if it incorporates inclusivity with the community in their decision-making conversations.
- The Masterplan needs to understand the community and define the community in a way that is acceptable by the community.
 - Once there is agreement to this acceptable definition of the community, the Masterplan should ask: “What are the values of this community?”
 - The Masterplan should also ask: “Can the plan sustain the needs of this community, not further deplete it?”
 - And also ask: “What opportunities are there for the Masterplan to restore the community spiritually, culturally, socially, etc.?”
- Every choice allowed by the Masterplan will either offer a beneficial opportunity to, or impose an unfavorable sacrifice from, the community. Therefore, what is the reciprocity given back to the community for each time they are expected to sacrifice?
- What are the cultural practices of the former Barbers Point and Kalaeloa area that can be used to measure the level of success of Kalaeloa’s cultural heritage management?

Other Community Comments

The community kūpuna and cultural practitioners who were contacted for consultation for this Ka Pa‘akai Analysis also had other comments and concerns not directly about KCDD’s cultural/natural resources and traditional practices, but related to the subject matter. These comments are listed below:

- We need to stop building. There is not enough water.
- Population explosion and climate change are pushing us to a food shortage crisis.
- We need land usage that supports local farming and ranching to ensure food security.
- Do not use explosives in development plans, like they did with the Kalaeloa Harbor and Ko Olina lagoons.
- Require cultural monitors any time construction activities uncover sinkholes.
- Find ways to keep the area’s cultural programs funded in perpetuity.
- Always reinter iwi kūpuna as close as possible to the place where an inadvertent discovery was found.
- Bring back Tesha Malama as part of the HCDA team.
- Reuse old military structures to shelter the houseless population.
- Strive for and maintain a good road network and connectivity.
- Development should not just be for the sake of making money, but it should have a built-in goal of supporting the community.
- For all stages of every project — planning, construction, decommission, demolition, remediation, etc. — everything should be conducted and engaged with exemplary goodness.
- Preserve, restore, and enhance the baseball fields of Kalaeloa, also known as the Pride Fields.
- Nominate the Pride Fields for listing on the NRHP.
- SHPD must be able to enforce penalties, and they also need more staffing.
- The KCDD should preserve more open spaces.
- HCDA should improve their process for public input; it should be free from the pressure of bullying from others and promote a respectful atmosphere.
- HCDA’s process should be free from unreasonable last-minute notices and rushed timelines, which are not conducive to testimonies.
- Support the regeneration of limu.
- Stand in solidarity to shut down the landfill.
- Bring back the old kapu on resources. And remember that there were different types of kapu on the different types of resources.
- HCDA should make clear what their purpose is.

KA PA‘AKAI ANALYSIS

Although agricultural and military development in the Barbers Point area historically played a part in displacing the Hawaiian community from the land and sea, thereby stifling traditional cultural practices in the area, their cultural practices have not been erased. With limited access, the practices have continued, or they have continued to thrive elsewhere. As the Naval base closed down, the community has returned, they have been reacquainted with their cultural and natural resources, and they have revived their traditional and customary practices in the area, now known as the Kalaeloa Community Development District (KCDD). Yet, so many cultural and natural resources have been and continue to be destroyed in the area. This Ka Pa‘akai Analysis underscores the need to take a thorough inventory of all the resources still in existence and ensure they are protected through the Masterplan. This can and should only be done with the full participation of the long-time community of the area.

Cultural Resources and Practices Identified

The entirety of KCDD can be viewed as a Traditional Cultural Landscape, as it links to several key figures and significant mo‘olelo from Hawaiian culture and history. The subterranean waters were a vital resource which sustained the population in traditional times, and throughout history, those same waters fed nutrients to the coastline making the district one of the richest in marine resources. The unique karst landscape led to the uniquely important practices of kālūawai and kālūamahi, that is, utilizing the pit caves as traditional water access points and as traditional dryland agricultural plots. Offshore, the waters were teeming with a diversity of fish, and it was a spawning route for mullet. Despite the development of land in the 20th century, and the recent development since the closure of the Naval base, a wide array of cultural and natural resources still exist throughout the lands of KCDD. Cultural resources and practices are listed below in the Determination section.

Potential Effects of the Proposed Project

Possible effects of the proposed project are that cultural and natural resources may be impacted by development. Access to cultural and natural resources may also be affected by the proposed project. Cultural practices such as fishing and collecting marine resources will be impacted if the resources themselves or access to the resources is affected by the proposed project.

Confidential Information Withheld

One interviewee requested to withdraw from participation in community consultation.

Conflicting Information

No conflicting information was obvious in analyzing the ethnographic interviews. On the contrary, a number of themes were repeated and information was generally confirmed by independent sources.

Determination

As noted above, this Ka Pa‘akai analysis aims to identify any cultural resources or practices that may occur in the project area, determine if the proposed undertaking will affect the resources or practices or access to the resources or practices, and offer mitigation recommendations for the project. The three topics outlined at the beginning of this chapter are addressed below.

1. The identity and scope of cultural, historical, and natural resources in which traditional and customary Native Hawaiian rights are exercised in the project area

Many cultural and natural resources have been identified within the Kalaeloa-Barbers Point area. They are listed below. Of this list many traditional and customary native Hawaiian rights are exercised to gather food, medicine, practice other traditional arts, care for ancestral remains, and carry on with spiritual practices:

Natural Resources

- Ordy Pond; kālúa, beaches
- Plants: pōhuehue, pōhinahina, ‘ilimapapa, ‘ilimakūkahakai, ‘iliahialo‘e, ko‘oloa‘ula, kauna‘oa, kiawe, ma‘o, ‘akoko, ‘ewahinahina
- Limu: kohu, wāwae‘iole, ogo-type
- Fish: moi, ‘ō‘io, akule, weke, enenue, manini, palani, mullet
- Other marine life: honu, manō, monk seals, ‘opihi, leho
- Birds: pueo

Cultural Resources

- Iwi kupuna
- Trails; upright stones, Makahiki platform, traditional walls, Kāluawai, kālūamahi
- Fishing spots, ko‘a, camping spots, mats of limu
- Sinkholes as repositories for extinct avifaunal remains
- Kalaeloa Heritage Park

Historical Resources

- “Welcome Home” wall
- Old tarmac; mooring mast; Quonset huts; aircraft abutments; clamshell mini-hangars; Seabee camp
Anti-aircraft unit for all-African-American unit during US time of segregation
- Sisal farm remnants
- Cattle shelters
- Pride fields
- Old plantation-era train

2. The extent to which those resources, including traditional and customary Native Hawaiian rights, will be affected or impaired by the proposed action

All of these cultural and natural resources are in danger of being erased from the landscape if plans are not proactively put in place to explicitly protect these resources from destruction. The ecosystem is fragile, therefore if one component of the environment is affected, it can cause a domino effect which will harm the rest of the environment. And as explained earlier, many traditional practices rely on the existence of these natural resources and/or cultural sites. If the resources and/or sites cease to exist, then the traditional practices have been effectively extinguished as well.

3. What feasible action, if any, could be taken to reasonably protect Native Hawaiian rights

Thorough surveys should be conducted to get an accurate inventory of the cultural sites that still exist throughout KCDD. Similar natural resources surveys should be done for subterranean water, endangered plants, for the pueo and other endangered birds, for the different types of limu, for the 'ōpae'ula, and for any other cultural and natural resources for which we may not have a clear understanding. Once an inventory is made, it should be accompanied by a clear plan and commitment to protect these resources from destruction, and to ensure that access can be granted to the community so that traditional/customary practices can continue to be exercised.

Recommendations and Mitigations

The ethnographic interviews indicated that the future development of KCDD can be positive or negative. It is recommended to heed the advice and recommendations of the community experts that were consulted for this project, as they have provided a roadmap by which development can move forward while cultural and natural resources are protected. Just as important, the interviewees have offered recommendations for how HCDA's engagement with the community can improve to a level that is more acceptable by all.

All of the interviewees for this Ka Pa'akai Analysis care deeply for their community. They emphasized the need for improved engagement between HCDA and the community-at-large, not just a select few, and they emphasized the importance of consistent, transparent communication. Their past requests for proper studies to be conducted to understand the effects of the contamination of water and pollution on the seashore are warranted, as is their past request to officially recognize the habitat of the pueo. The interviewees have requested that the remaining forests are surveyed for pueo; the waters of Ordy Pond are cleaned; and portions of KCDD are assessed as a potential Traditional Cultural Landscape. It is recommended to complete a thorough inventory of the remaining cultural sites and features at KCDD and develop and implement a plan to protect those remaining resources. Also recommended are a botanical survey and protection/preservation of native plants and pueo habitat, as well as a hydrological study of the subterranean water to determine the current flow, if the water has been contaminated and if there are any effects on marine resources. And finally, it is important to remember that questionable practices in the past caused many sinkholes to be covered without investigation. For that reason, future construction crews should be educated on what to expect in the area and that cultural properties may still occur under any of these parcels, even on lands that are considered previously disturbed.

GLOSSARY

‘a‘ama	A large, black, edible crab (<i>Grapsus grapsus tenuicrustatus</i>)
‘ae kai	Water’s edge.
‘aha	Meeting, assembly.
‘aha‘aina	Feast, dinner party.
ahu	A shrine or altar.
ahupua‘a	Traditional Hawaiian land division usually extending from the uplands to the sea.
‘āina	Land.
‘akoko	Endangered endemic shrub (<i>Euphorbia spp.</i>)
aku	The bonito or skipjack (<i>Katsuwonus pelamis</i>), a prized eating fish.
aku	Directional word denoting action away from the speaker.
akule	Big-eyed or Goggled-eyed scad fish (<i>Trachuroops crumenophthalmus</i>).
ala	To rise up,
ali‘i	Chief, chiefess, monarch.
aloha	Love, greeting, regards.
‘ama‘ama	The mullet, or <i>Mugil cephalus</i> , a prized indigenous fish.
‘anae	Full-sized ‘ama‘ama mullet fish.
‘apo	To grasp, retain.
‘awa	The shrub <i>Piper methysticum</i> , or kava, the root of which was used as a ceremonial drink throughout the Pacific.
banana	The mai‘a, or <i>Musa</i> sp., whose fruit was eaten and leaves used traditionally as a wrapping for cooking food in earth ovens.
choke	Plenty, a lot. [Pidgin]
dea	There. [Pidgin]
-dem	And the rest, and the others. [Pidgin]
e	Imperative grammatical marker.
enenue	Chub fish (<i>Kyphosus bigibbus</i>)
‘ewahinahina	Endangered endemic plant (<i>Achyranthes splendens</i>)
‘ike	To see, know, feel; knowledge, awareness, understanding.
hale	House.
hale pule	Church.
hana‘ino	To mistreat, abuse.
Haole	Introduced, of foreign origin (‘Ōlelo Hawai‘i). White person (Pidgin).
hapa	Portion; of mixed blood.

hau	The indigenous tree <i>Hibiscus tiliaceous</i> , which had many uses in traditional Hawai‘i. Sandals were fashioned from the bark and cordage was made from fibers. Wood was shaped into net floats, canoe booms, and various sports equipment and flowers were used medicinally.
haumana	Student.
heiau	Place of worship and ritual in traditional Hawai‘i.
honu	General name for turtle and tortoise.
howzit	How are you? [Pidgin]
hui	Club, association; to join, unite.
hula	Hawaiian dance.
i‘a	Fish or other marine animal.
‘ike	Knowledge; to know, see.
‘ili	Traditional land division, usually a subdivision of an ahupua‘a.
‘iliahialo‘e	A small shrubby form of Hawaiian sandalwood (<i>Santalum ellipticum</i>)
‘ilima	All species of Sida, especially <i>S. fallax</i>
iwi	Bone.
iwi kupuna	Ancestral bones.
kahakō	Macron [grammatical marker]
Kahiki	A far away land, sometimes refers to Tahiti.
kahu	Guardian, caretaker.
kahua	Open place for sports, such as ‘ulu maika.
kahuna	Priest, expert.
kalo	The Polynesian-introduced <i>Colocasia esculenta</i> , or taro, the staple of the traditional Hawaiian diet.
kālua	Sinkhole, pit cave.
kāluamahī	Traditional practice of utilizing sinkholes/pit caves for agriculture.
kāluawai	Traditional practice of utilizing sinkholes/pit caves for freshwater access points.
kama‘āina	Native-born.
kanaka	Person.
Kanaloa	A major god, typically associated with Kāne.
Kāne	The leading of the traditional Hawaiian deities.
kanikau	Lamentation, dirge, mourning chant; to mourn, wail, chant.
kapu	Taboo, prohibition.
kāpulu	Careless, slipshod, untidy.
kauna‘oa	A native dodder (<i>Cuscuta sandwichiana</i>)
kauwā	Outcast or slave caste within the traditional Hawaiian social hierarchy.

keiki	Child, children.
kī	Ti plant (<i>Cordyline terminalis</i>)
kia‘i	Guard, caretaker; to watch or guard; to overlook, as a bluff.
kiawe	The algarroba tree, <i>Prosopis</i> sp., a legume from tropical America, first planted in 1828 in Hawai‘i.
ko‘a	Fishing shrine; fishing grounds; coral.
koa haole	The small tree <i>Leucaena glauca</i> , historically-introduced to Hawai‘i.
kohu	A soft, succulent, small seaweed (<i>Asparagopsis taxiformis</i>)
koko	Blood.
konohiki	The overseer of an ahupua‘a ranked below a chief; land or fishing rights under control of the konohiki; such rights are sometimes called konohiki rights.
kuapā	Wall of a fishpond.
kukui	The candlenut tree, or <i>Aleurites moluccana</i> , the nuts of which were eaten as a relish and used for lamp fuel in traditional times.
kuleana	Right, title, property, portion, responsibility, jurisdiction, authority, interest, claim, ownership.
kumu	Teacher; source.
kūmū	Goatfish (<i>Parupeneus porphyreus</i>)
kupekala	A bivalve of Pearl Harbor, possibly <i>Chama</i> spp.
kupua	Demigod, hero, or supernatural being below the level of a full-fledged deity.
kupuna	Grandparent, ancestor; kūpuna is the plural form.
lā‘au lapa‘au	Medicine.
leho	General name for cowry shell.
lehua	The native tree <i>Metrosideros polymorpha</i> , the wood of which was utilized for carving images, as temple posts and palisades, for canoe spreaders and gunwales, and in musical instruments.
lei	Garland, wreath; necklace of flowers.
leinaka‘uhane	Place where spirits leaped to the next world.
licken/lickens	Spanking, punishment. [Pidgin]
limu	Refers to all sea plants, such as algae and edible seaweed.
lo‘i, lo‘i kalo	An irrigated terrace or set of terraces for the cultivation of taro.
loko, loko i‘a	Pond, lake, pool.
lua	The ancient style of fighting involving the breaking of bones, dislocation of joints, and inflicting pain by applying pressure to nerve centers.
lū‘au	Feast.
maddah	Mother. [Pidgin]
mahamoe	Sleek, as a plump animal, attractive; smooth; also the name of an edible bivalve.

Māhele	The 1848 division of land.
mai	Directional word denoting action toward the speaker.
mai‘a	The banana, or <i>Musa</i> sp., whose fruit was eaten and leaves used traditionally as a wrapping for cooking food in earth ovens.
maiau	Neat and careful in work.
Makahiki	A traditional Hawaiian festival starting in mid-October. The festival lasted for approximately four months, during which time there was a kapu on war.
makai	Toward the sea.
makua	Parent, adult.
mālama	To take care of, preserve, protect.
mālama ‘āina	To care for the land.
māmaki	<i>Piptarus spp.</i> , a small native tree. Fiber from its bark was used to make a kind of coarse tapa. Sometimes spelled mamake in old texts.
mana	Divine power.
mana‘o	Thoughts, opinions, ideas.
manauea	A small red seaweed (<i>Gracilaria coronopifolia</i>)
manini	Convict tang (<i>Acanthurus triostegus</i>)
manō	Shark.
ma‘o	<i>Gossypium sandvicense</i> , or native cotton, a shrub in the hibiscus family that bears yellow flowers and seed cases containing brown cotton.
maoli	Native, indigenous.
mauka	Inland, upland, toward the mountain.
mea	Things, stuff.
mele	Song, chant, or poem.
moanalō	Extinct goose-like bird of ‘Ewa.
moi	Threadfish (<i>Polydactylus sexfilis</i>)
mō‘ī	King.
moku	District, island.
momi	Pearl; name for the shell pūpū Ni‘ihau; center of the eye or a fish eyeball; a watch face; the jackfish nuku momi.
mo‘olelo	A story, myth, history, tradition, legend, or record.
mo‘omeheu	Culture.
nahaweale	Bivalves of the family <i>Isognomonidae</i> or <i>Brachiodontes</i> , the purse shell and mussel, respectively.
nehu	The anchovy, <i>Stolephorus purpureus</i> , used for eating and as a chum for bonito.
neva	Didn’t. [Pidgin]

niuhi	Man-eating shark; any shark more than 3.5 m long is probably a niuhi. Catching the niuhi was a sport of chiefs.
noni	Indian mulberry (<i>Morinda citrifolia</i>).
nu‘a	Thick; piled one on top of the other.
nuku	Beak, snout, tip, end; spout, beak of a pitcher; mouth or entrance, as of a harbor, river, or mountain pass or gap.
oddah	Other. [Pidgin]
ogo	Pidgin name for limu manaua, Japanese in origin.
‘ohana	Family.
‘ō‘io	Ladyfish, bonefish (<i>Albula vulpes</i>)
‘okina	Glottal stop. [grammatical marker]
‘ōkupe	A method of digging holes using a stick, to prod the earth aside, as for taro; to stumble or trip; err or go astray morally; the name for the bivalve <i>Spondylus tenebrosus</i> .
‘ole	Not, without.
‘ōlelo	Language, speech; to speak.
‘Ōlelo Hawai‘i	The Hawaiian language.
‘ōlelo no‘eau	Proverb, wise saying, traditional saying.
oli	Chant.
olohe	Barren, naked, bare; bald; destitute; skilled (particularly in lua fighting); pale; sick; ghost; also the name of a small ‘o‘opu (e.g., <i>Eleotridae</i> , <i>Gobiidae</i> , <i>Bleniidae</i>) fish.
olonā	The native plant <i>Touchardia latifolia</i> , traditionally used for making cordage.
‘ono	Delicious; to relish, crave.
‘ōpae‘ula	Shrimp.
‘ōpala	Rubbish, trash, garbage, junk.
‘opihi	Limpets.
‘ōpio	Youth, teenager.
‘owā‘owaka	A bivalve, possibly of the family <i>Isognomonidae</i> .
pā	Courtyard, enclosure, patio.
pa‘akai	Salt.
pā ilina	Cemetery, graveyard.
pā‘ina	A party or small celebration and dinner.
palani	Surgeonfish (<i>Acanthurus dussumieri</i>)
palena	Boundary, limit, border
palena‘ole	Without boundary, borderless.
pāpa‘i	General term for crabs.
pāpaua	The clam <i>Isognomon</i> , a bivalve.

pau	Finished, done.
Pidgin	Local name for Hawaiian Creole English.
pīlau	Rotten, spoiled, foul.
pilikia	Problem, trouble.
pilina	Association, relationship.
pipi	<i>Pinctada radiata</i> , the Hawaiian Pearl Oyster. In songs this is referred to as the <i>i‘a hāmau leo o ‘Ewa</i> , or ‘Ewa’s silent sea creature, as it was believed that speaking would cause a breeze to ripple the ocean and scare the pipi.
pōhinahina	Beach vitex (<i>Vitex ovata</i>)
pōhuehue	Beach morning glory (<i>Ipomoea pescaprae</i> subsp. <i>brasiliensis</i>)
poi	A staple of traditional Hawai‘i, usually made of cooked and pounded taro mixed with water to form a paste.
Pōpolo	African-American. [Pidgin]
Pordagee	Portuguese. [Pidgin]
post-contact	After A.D. 1778 and the first written records of the Hawaiian Islands made by Captain James Cook and his crew.
pre-contact	Prior to A.D. 1778 and the first written records of the Hawaiian Islands made by Captain James Cook and his crew.
puka	Hole.
pule	Prayer, blessing; to pray.
pueo	Hawaiian short-eared owl (<i>Asio flammeus sandwichensis</i>)
pu‘u	Hill, mound, peak.
pu‘uone	Pond near the seashore, as at the end of a stream.
sisal	The non-native, drought-resistant <i>Agave sisalana</i> , also known as hemp.
sugarcane	The Polynesian-introduced <i>Saccharum officinarum</i> , or kō, a large grass traditionally used as a sweetener and for black dye.
tick	Muscular, well-built [Pidgin].
‘uala	Sweet potato (<i>Ipomoea batatas</i>).
uhi	The yam <i>Dioscorea alata</i> , commonly grown for food.
ukana	Baggage, supplies.
‘ulu	The Polynesian-introduced tree <i>Artocarpus altilis</i> , or breadfruit.
ulua	Certain species of crevalle, jack, or pompano.
wahi	Place.
wahi kapu	Sacred place.
wahi pana	Storied place.
wai	Water.
wao	A general term for inland areas, usually forested and uninhabited.

wauke	The paper mulberry, or <i>Broussonetia papyrifera</i> , which was made into tapa cloth in traditional Hawai‘i.
wāwae‘iole	Type of seaweed.
weke	Certain species of goatfish.

REFERENCES

- Athens, J.S., J.V. Ward, H.D. Tuggle, D.J. Welch, D.W. Blinn, R.H. Cowie, H.A. Lennstrom, G.M. Murakami, and C. Sherman
 1999 *Environment, Vegetation Change, and Early Human Settlement on the 'Ewa Plain: A cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i, Part III: Paleoenvironmental Investigations*. International Archaeological Research Institute, Inc., Honolulu.
- Alexander, W.D.
 1873 *Map of Honouliuli, Oahu*. Hawaiian Government Survey Map. Scale: 1:70000.
 1902 *Oahu Hawaiian Islands*. Hawaii Territory Survey Map. Scale 1:80000.
- Andrews, L.
 1865 *A Dictionary of the Hawaiian Language*. Henry M. Whitney, Honolulu.
- Beardsley, F.
 2001 *Phase II – Intensive Survey and Testing Naval Air Station Barbers Point Land of Honouliuli, 'Ewa District, Island of O'ahu Contract No. N62742-93-D-0502 Delivery Orders No. 7 and No. 19*. International Archaeological Research Institute, Inc., Honolulu.
- Beckwith, M.
 1970 *Hawaiian Mythology*. University of Hawaii Press, Honolulu.
- Belluomini, S.A., G. Farley, C. O'Hare, and D. Shideler
 2018 *Archaeological Literature Review and Field Inspection Report in Support of Consultation with SIHP for the Kalaeloa Seawater Desalination Facility Project, Honouliuli Ahupua'a, 'Ewa District, O'ahu TMKs: (1) 9-1-031:001 (por.), 028, and 'Ōla'i Street Right-of-Way*. Cultural Surveys Hawaii, Kailua, Hawai'i.
- Boelen, J.
 1988 *A Merchant's Perspective: Captain Jacobus Boelen's Narrative of his visit to Hawai'i in 1828*. The Hawaiian Historical Society, Honolulu.
- Bowen, R., M. Kelly, and L. Soehren
 1962 *Barber's Point Burial*. Report on file at the State Historic Preservation Division, O'ahu.
- Burgett, B.D. and P.H. Rosendahl
 1992 *Archaeological Inventory Survey, Contaminated Soil Stockpile/Remediation Facility*. Paul H. Rosendahl, PhD, Inc., Hilo, Hawai'i.
- Byerly, D., A.E. Sims, and C. Craft
 2019 *Archaeological Assessment for Hale Uhiwai Nalu Veteran's Housing Addition Project, Kalaeloa, Honouliuli Ahupua'a, 'Ewa District, O'ahu Island TMK: (1) 9-1-031:052 (por.)*. Ganda, Kailua, Hawai'i.
- Campbell, A.
 1819 *Voyage Round the World from 1806–1812*. New York.
- Cordy, R.H.
 1993 *The Rise and Fall of the O'ahu Kingdom; A Brief Overview of O'ahu's History*. Typescript, Division of Historic Preservation, Honolulu.

- Dagher, C., K. McElroy, and W. McElroy
 2025 *Cultural Impact Assessment for the Honokea Kalaeloa Surf Village, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu* TMK: (1) 9-1-013:068. Keala Pono Archaeological Consulting, LLC, Kaneohe, Hawai‘i.
- Alexander, W.D.
 1873 *Map of Honouliuli, Oahu*. Hawaiian Government Survey Map. Scale: 1:70000.
- Earth Tech
 2003 *Archaeological Survey and Testing at the Northern Trap and Skeet Range, Former Naval Air Station Barbers Point, O‘ahu, Hawai‘i*. Earth Tech, Inc., Honolulu.
- Foote, D., E. Hill, S. Nakamura, and F. Stephens
 1972 *Soil Survey of the Islands of Kauai, Oahu, Maui, Molokai, and Lanai, State of Hawaii*. United States Department of Agriculture, Soil Conservation Service. Published in cooperation with the University of Hawaii Agricultural Experiment Station, Washington, D.C.
- Fornander, A.
 1916 *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Vol. IV*. Bishop Museum Press, Honolulu.
 1918 *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Vol. V*. Bishop Museum Press, Honolulu.
 1919 *Fornander Collection of Hawaiian Antiquities and Folk-Lore, Vol. VI*. Bishop Museum Press, Honolulu.
 1996 *Ancient History of the Hawaiian People to the Times of Kamehameha I*. Mutual Publishing, Honolulu.
- Frye, L. and B. Resnick
 2013 National Register of Historic Places Registration Form. *Ewa Plain Battlefield*. U.S. Department of the Interior National Park Service, Washington D.C. Form prepared by GAI Consultants Inc., Homestead, Pennsylvania.
- Giambelluca, T.W., Q. Chen, A.G. Frazier, J.P. Price, Y.-L. Chen, P.-S. Chu, J.K. Eischeid, and D.M. Delporte
 2013: Online Rainfall Atlas of Hawai‘i. *Bull. Amer. Meteor. Soc.* 94, 313-316, doi: 10.1175/BAMS-
- Gosser, D., S.D. Clark, and S. Collins
 2013 *Archaeological Monitoring Report in Support of the Kalaeloa Solar Two Photovoltaic Project, Honouliuli Ahupua‘a, District of ‘Ewa, Island of O‘ahu (TMK: [1] 9-1-013:028 por.)*. Pacific Consulting Services, Inc., Honolulu.
- Gosser, D., P. Titchenal, S. Collins, S.D. Clark, R. Nees, K. Nakamura, T. Watanabe, Y. Osborne, and J. Walden
 2011 *A Supplemental Archaeological Inventory Survey for the Kalaeloa Solar One and Kalaeloa Solar Two Projects, Honouliuli Ahupua‘a, District of ‘Ewa, Island of O‘ahu (TMK: [1] 9-1-013:028 por.)*. Pacific Consulting Services, Inc., Honolulu.
- Hammatt, H.H. and D.W. Shideler
 2012a *Archaeological Literature Review and Field Inspection Report for the Rengo Packaging Inc. Project, Honouliuli Ahupua‘a, ‘Ewa District, O‘ahu Island*. Cultural Surveys Hawaii, Kailua, Hawai‘i.

- 2012b *Final Archaeological Assessment and Cultural Resource Assessment Survey (CRAS) Phase I: Background Research and Surface Survey for the Hawaii National Guard Kalaeloa Facility, Former NAS Barbers Point, Kapolei, Honouliuli Ahupua‘a, ‘Ewa District, O‘ahu Island*. Cultural Surveys Hawaii, Kailua, Hawai‘i.
- 2012c *Archaeological Assessment for the Proposed Pacific Health Research Laboratory Project, Honouliuli Ahupua‘a, ‘Ewa District, O‘ahu Island*. Cultural Surveys Hawaii, Kailua, Hawai‘i.
- 2012d *Archaeological Field Inspection and Literature Review for the Kalaeloa Life Safety Improvements Project, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu*. Cultural Surveys Hawaii, Kailua, Hawai‘i.
- Handy, E.S.C. and E.G. Handy (with the collaboration of M.K. Pukui)
1991 *Native Planters in Old Hawaii, Their Life, Lore, and Environment*. Revised Edition. Bishop Museum Press, Honolulu.
- K.I. Harrington, D.W. Shideler, and H.H. Hammatt
2017 *Archaeological Literature Review and Field Inspection Report for the Kalaeloa Access Roadways Project, Honouliuli Ahupua‘a, ‘Ewa District, O‘ahu TMK: (1) 9-1-013 and 160*. Cultural Surveys Hawaii, Kailua, Hawai‘i.
- Haun, A.E.
1991 *An Archaeological Survey of the Naval Air Station, Barber’s Point, O‘ahu, Hawai‘i*. The Applied Research Group of Bishop Museum, Honolulu.
- Hawaiian Historical Society
2003 *Buke Mele Lahui*. Copy of original printed in 1895. Hawaiian Historical Society, Honolulu.
- Hawai‘i Community Development Authority
2012 <http://hcdaweb.org/kalaeloa>. Accessed 6/5/2012.
- Hazlett, A. and R.L. Spear
2014 *An Archaeological Inventory Survey Report for the Kalaeloa East Energy Corridor Improvements, Honouliuli Ahupua‘a, District of ‘Ewa, O‘ahu Island, Hawai‘i (TMK: [1] 9-1-013)*. Scientific Consultant Services, Inc., Honolulu.
- ‘Ī‘i, J.P.
1959 *Fragments of Hawaiian History* (Pukui Translation). Bishop Museum Press, Honolulu.
- Jarman, M.C. and R.R. Verchick
2003 “Beyond the ‘Courts of the Conqueror’: Balancing Private and Cultural Property Rights under Hawai‘i Law.” *The Scholar* 5(2) pp. 201–216.
<https://commons.stmarytx.edu/thescholar/vol5/iss2/5>
- Jones, B.A.
1993 *Letter Report for the Phase I Archaeological Inventory Survey at Barbers Point Naval Air Station Family Housing Project (H-208), Aviation Maintenance Training Building (P-261), and PATSWINGPAC Addition (P-255)*. International Archaeological Research Institute, Inc., Honolulu.
- Kamakau, S.M.
1991 *Ka Po‘e Kahiko, The People of Old*. Bishop Museum Press, Honolulu.

- Kane, S.S.
2011 *Cultural Kapolei*. Shad S. Kane, Kapolei, Hawai‘i.
- Kawachi, C.
1990 *Recordation of Campbell Industrial Park Burial, Honouliuli, Ewa, O‘ahu, State Site No. 80-12-4209, ME #90-0117 (TMK 9-1-31:28)*. Department of Land and Natural Resources, Honolulu.
- Kelly, M.
1991 *Notes on the History of Honouliuli, Appendix A in A.E. Haun 1991, An Archaeological Survey of the Naval Air Station, Barber’s Point, O‘ahu, Hawai‘i*. The Department of Anthropology, B.P. Bishop Museum, Honolulu.
- Kingsbury, N.T. and R.L. Spear
2017 *Addendum AIS to Medrano et al. 2014 AIS: Archaeological Assessment Report in Support of the Proposed Utility Corridor of the Proposed Kalaeloa Solar Farm Project Through FDR/CRS Terminal Along Coral Sea Road and Across Roosevelt Avenue, Honouliuli Ahupua‘a, ‘Ewa District Island of O‘ahu, Hawai‘i*. Scientific Consultant Services, Inc., Honolulu.
- Landrum, L. and A.J. Shilz
1993 *Archaeological Reconnaissance and Limited Subsurface Testing at the Proposed Family Housing Construction Area Project No. 34863, Barbers Point Naval Air Station, Honouliuli Ahupua‘a, ‘Ewa District, O‘ahu Island*. Ogden Environmental and Energy Services Company, Inc., Honolulu.
- McAllister, J.G.
1933 *Archaeology of O‘ahu*. Bishop Museum Bulletin 104. Bernice P. Bishop Museum, Honolulu.
- McElroy, W.K., J.J. Condit, and D. Duhaylonsod
2023b *Archaeological Monitoring Report for Improvements to Hangar 110, Kalaeloa Airport, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu TMK: (1) 9-1-013:088*. Keala Pono Archaeological Consulting, LLC, Kaneohe, Hawai‘i.
- McElroy, W.K. and M. Elison
2013 *Archaeological Inventory Survey for a Proposed Solar Farm in Kalaeloa, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu TMK: (1) 9-1-013:001*. Keala Pono Archaeological Consulting, LLC, Kaneohe, Hawai‘i.
- McElroy, W.K., M. Elison, and D. Duhaylonsod
2013 *Cultural Impact Assessment for a Proposed Solar Farm in Kalaeloa, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu TMK: (1) 9-1-013:001*. Keala Pono Archaeological Consulting, LLC, Kaneohe, Hawai‘i.
- McElroy, W.K., K. McElroy, and K. Gaunt
2023a *Archaeological Inventory Survey for the Honokea Kalaeloa Surf Village, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu TMK: (1) 9-1-013:068*. Keala Pono Archaeological Consulting, LLC, Kaneohe, Hawai‘i.
- McIntosh, J. and P.L. Cleghorn
1999 *Report of Archaeological Archival Research for the Honouliuli Wastewater Treatment Plant Water Reclamation Project, Island of O‘ahu*. Pacific Legacy, Inc., Kailua, Hawai‘i.
- Medrano, S., C.A. Dagher, M. Dega, and R.L. Spear
2014 *Archaeological Inventory Survey Report for a Proposed Solar Farm in Kalaeloa Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu, Hawai‘i*. Scientific Consultant Services, Inc., Honolulu.

- Monahan, C.M.
2020 *Literature Review & Field Inspection of a 3.39-Acre Parcel ("Parcel 4") in Kalaeloa, Honouliuli Ahupua'a, 'Ewa District, O'ahu Island, Hawai'i TMK (1) 9-1-013:079*. TCP Hawai'i LLC, Kailua, Hawai'i.
- Monahan, C.M., F. LaChance, T.K. Watson
2021 *Archaeological Literature Review and Field Inspection of a 20.6-Acre Parcel ("Parcel 3A") in Kalaeloa, Honouliuli Ahupua'a, 'Ewa District, O'ahu Island, Hawai'i TMK (1) 9-1-013:128*. Honua Consulting, Honolulu.
- Monahan, C.M. and T.K. Watson
2023 *Archaeological Literature Review and Field Inspection of a 3.81-Acre Parcel ("Parcel 10") in Kalaeloa, Honouliuli Ahupua'a, 'Ewa District, O'ahu Island, Hawai'i TMK (1) 9-1-013:097*. Honua Consulting, Honolulu.
- Monsarrat, M.D.
1878 *Map of Honouliuli Taro Land*. Scale: 1:2400.

1909 *Oahu Fisheries Waianae Section Barbers Point–Kaena Point*. Sheet No. 1. Registered Map 2848. Scale: 1:140000.
- Morrison, A.E.
2017 *An Archaeological Literature Review for the Proposed Kalaeloa Rental Homes Site Amenities Improvement Project, Honouliuli Ahupua'a, District of 'Ewa, O'ahu Island (TMK: [1] 9-1-013:014)*. International Archaeology, LLC., Honolulu.
- Mulrooney, M.A. and K.M. Pacubas
2021 *Cultural Impact Assessment of the Barbers Point Solar Project, Honouliuli Ahupua'a, 'Ewa District, Island of O'ahu (TMK: [1] 9-1-013:038, [1] 9-1-013:040, and [1] 9-1-016:027 [por.]*). Pacific Legacy, Inc., Kailua, Hawai'i.
- Nakuina, M.K.
1990 *The Wind Gourd of La'amaomao*. Kalamakū Press, Honolulu.
- Nogelmeier, M.P.
2006 "Commentary." *The Epic Tale of Hi'iakaikapoliopole*. Awaiaulu: Hawaiian Literature Project, Honolulu.
- O'Hare, C.R. and H.H. Hammatt
2003 *Archaeological Assessment of the Kalaeloa Campsite Bathhouse Area, Honouliuli Ahupua'a, 'Ewa District, Island of O'ahu*. Cultural Surveys Hawaii, Kailua, Hawai'i.
- Orr, M.E.
2013 *Cultural Impact Assessment for the East Kalaeloa Energy Corridor in the Kalaeloa Community Development District, Honouliuli Ahupua'a, 'Ewa, O'ahu, Hawai'i TMK: (1) 9-1-013*. Kaimipono Consulting Services LLC, International Archaeological Research Institute, Inc. Honolulu.
- Pacheco, R. and J. Allen
2013 *Archaeological Assessment for the East Energy Corridor in the Kalaeloa Community Development District, Honouliuli Ahupua'a, 'Ewa, O'ahu, Hawai'i*. International Archaeological Research Institute, Inc., Honolulu.

- Pukui, M.K.
1983 *‘Ōlelo No ‘eau: Hawaiian Proverbs & Poetical Sayings*. Bishop Museum Press, Honolulu.
- Pukui, M.K., S.H. Elbert, and E.T. Mookini
1974 *Place Names of Hawaii*. University of Hawai‘i Press, Honolulu.
- Robins, J.J., J.D. McIntosh, K. Tuitavuki, K.M. Pacubas, and M.A. Mulrooney
2022 *Archaeological Inventory Survey of the Proposed Barbers Point Solar Project in the Ahupua‘a of Honouliuli, District of ‘Ewa, Island of O‘ahu (TMK: [1] 9-1-013:038, [1] 9-1-013:040, and [1] 9-1-016:027 [por.])*. Pacific Legacy, Inc., Kailua, Hawai‘i.
- Schilz, A.J. and J. Landrum
1996 *Archaeological Monitoring of Construction Excavation at Nimitz Beach, Naval Air Station, Barbers Point, O‘ahu, Hawai‘i (TMK 9-1-13)*. Ogden Environmental and Energy Services Co. Inc., Honolulu.
- Sinoto, A. and P. Titchenal
2002a *An Archaeological Inventory Survey of the Proposed Desalination Facility Barber’s Point, Honouliuli, ‘Ewa, O‘ahu (TMK 9-1-31:28)*. Aki Sinoto Consulting, Honolulu.

2002b *Archaeological Monitoring During Clearing of Access Corridors for Geotechnical Boring Procedures at the Proposed Desalination Facility, Barber’s Point, Honouliuli, ‘Ewa, O‘ahu*. Aki Sinoto Consulting, Honolulu.
- State of Hawai‘i
2021 TMK Map, Zone 9 Sec 1 Plat 013 LCAPP. 1069, US Naval Reservation, Barbers Point Airport, Honouliuli, Ewa, Hawaii. Scale 1:36000. Department of Finance, Property Assessment Division, Honolulu.
- Sterling, E.P. and C.C. Summers
1978 *Sites of Oahu*. Bishop Museum Press, Honolulu.
- Thurman, D., D.W. Shideler, and H.H. Hammatt
2011 *Archaeological Inventory Survey for the Proposed US Coast Guard Hangar Locations (USCG C-130) Project, Kualaka‘i, Honouliuli Ahupua‘a, ‘Ewa District, O‘ahu Island*. Cultural Surveys Hawaii, Kailua, Hawai‘i.
- Titcomb, M.
1972 *Native Use of Fish in Hawai‘i*. University of Hawaii Press, Honolulu.
- Tome G. and R.L. Spear
2010 *An Archaeological Monitoring Report for the Construction of the Kalaeloa Airport T-Hangers, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu, Hawai‘i*. Scientific Consultant Services Inc., Honolulu.
- Townscape
2014 *Kalaeloa Heritage Park, ‘Ewa, O‘ahu, Cultural Impact Assessment*. Townscape Inc., Honolulu.
- Tuggle, H.D.
1995 *Archaeological Inventory Survey for Construction Projects at Naval Air Station Barbers Point, O‘ahu, Hawai‘i*. Prepared for Belt Collins Hawaii by International Archaeological Research Institute, Inc., Honolulu.

- Tuggle, H.D., G. Murakami, and J.V. Ward
1997 *Archaeological Inventory Survey for Construction Projects at Naval Air Station Barbers Point, O'ahu, Hawai'i*. International Archaeological Research Institute, Inc., Honolulu.
- Tuggle, H.D. and M.J. Tomonari-Tuggle
1994 *Cultural Resources of Naval Air Station, Barbers Point: Summary, Assessment, and Inventory Research Design: Archaeological Research Services for the Proposed Cleanup, Disposal and Reuse of Naval Air Station, Barbers Point, O'ahu, Hawai'i (Task 1b)*. International Archaeological Research Institute, Inc., Honolulu.
- 1997 *Synthesis of Cultural Resource Studies of the 'Ewa Plain, Archaeological Research Services for the Proposed Cleanup, Disposal and Reuse of Naval Air Station, Barbers Point, O'ahu, Hawai'i (Task 1a)*. International Archaeological Research Institute, Inc., Honolulu.
- Turran, T. and H.H. Hammatt
2023 *Archaeological Monitoring Report for the Kalaeloa Energy Corridor Project, Honouliuli Ahupua'a, 'Ewa District, O'ahu TMKs: (1) 9-1-013:021, 025, 032 por., 045 por., 050, 087, 088 por., 101 por., 105, 999 Enterprise Ave., Fort Barrette Rd., Franklin D Roosevelt Ave., Midway Rd., Saratoga Rd., Shangrila St., 9-1-016:026 por., 999 Fort Barrette Rd., Kapolei Pkwy., Renton Rd., 9-1148:999 Fort Barrette Rd., Kapolei Pkwy., 9-1-158:999 Fort Barrette Rd., 91-160:005, 011 por., 999 Fort Barrette Rd..* Cultural Surveys Hawaii, Kailua, Hawai'i.
- USGS (United States Geological Survey)
1951 Aerial photograph of Kalaeloa. Scale 1:30000.
1953 Ewa Quadrangle. 7.5 minute series. Scale 1:35000.
1976 Aerial photograph of Kalaeloa. Scale 1:30000.
2025 Pearl Harbor Quadrangle. 7.5 minute series. Scale 1:50000.
- Vancouver, Captain G.
1801 *A Voyage of Discovery to the North Pacific Ocean and Round the World*. 6 vols., London.
- Vernon, N.I. and M. Desilets
2013 *Archaeological Assessment Report Hale Uhiwai Nalu Development Project at the former Naval Air Station Barber's Point, Honouliuli Ahupua'a, 'Ewa District, Island of O'ahu, Hawai'i TMK: (1) 9-1-013:054*. Ganda, Kailua, Hawai'i.
- Welch, D.J.
1987 *Archaeological Reconnaissance of Former 'Ewa Marine Corps Air Station, Barbers Point Naval Air Station, O'ahu, Hawai'i*. International Archaeological Research Institute, Inc., Honolulu.
- Welser, A., S.A. Belluomini, D.W. Shideler, and H.H. Hammatt
2025 *Archaeological Inventory Survey Report for the Kalaeloa Seawater Desalination Facility Project, Honouliuli Ahupua'a, 'Ewa District, O'ahu TMKs: (1) 9-1-031:001 (por.), 008, 025 (por.), and 028*. Cultural Surveys Hawai'i, Inc., Kailua, Hawai'i.
- Wickler, S.K., H.D. Tuggle, and G.M. Murakami
1997 *A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i; Part II: Phase II Inventory Survey of Selected Sites*. International Archaeological Research Institute, Inc., Honolulu.

APPENDIX A: AGREEMENT TO PARTICIPATE

**Agreement to Participate in the Pa‘akai Analysis for the
HCDA Kalaeloa Undertaking
Ulukoa Duhaylonsod, Ethnographer, Keala Pono Archaeological Consulting**

You are invited to participate in a Pa‘akai Analysis (PA) for the HCDA Kalaeloa Undertaking, which is focused in the ahupua‘a of Honouliuli in the moku of ‘Ewa, O‘ahu (herein referred to as “the Undertaking”). The Analysis is being conducted by Keala Pono Archaeological Consulting (Keala Pono), a cultural resource management firm, at the request of HCDA. The ethnographer will explain more about the Analysis, the procedures that will be followed, and the potential benefits and risks of participating. A brief description of the Analysis is written below. Feel free to ask the ethnographer questions if the procedures need further clarification. If you decide to participate, you will be asked to sign a Consent Form. A copy of this form will be provided for you to keep.

Description of the Undertaking and Analysis

The Undertaking is to develop the Kalaeloa Community Development District (KCDD), on lands formerly known as Barbers Point Naval Air Station. Through interviews with individuals who are knowledgeable about the project area, this PA will help document the cultural, natural, and historical resources, as well as cultural practices, associated with this area. The goal of this Analysis is to identify these resources and practices; point out any adverse effects that the Undertaking may have on these resources and/or practices; and offer recommendations to mitigate any adverse effects, as shared by the community consultants who are interviewed. The PA will also be used to develop procedural guidance for HCDA to follow in determining the need and scope of further Pa‘akai Analyses should future activities at the KCDD require it.

Procedures

After agreeing to participate in the PA and signing the Consent Form, the ethnographer will digitally record your interview and transcribe it. The transcript will be sent to you for editing and final approval. Data from the interview will be used as part of the Pa‘akai Analysis for this Undertaking and transcripts will be included as an appendix to the report. The ethnographer may take notes and photographs and ask you to clarify words, names, or other things brought up during the interview. If after an extended period of time, the interviewee does not request any modifications to the transcript, it will be assumed that the interviewee does not want to make any edits.

Discomforts and Risks

Possible risks and/or discomforts resulting from participation in this PA may include, but are not limited to the following: being interviewed and recorded; having to speak loudly for the recorder; providing information for reports which may be used in the future as a public reference; your uncompensated dedication of time; initial errors in transcription; possible loss of privacy (unless anonymity is requested); and worry that your comments may not be understood in the same way you present them. It is not possible to identify all potential risks, although reasonable safeguards have been taken to minimize them.

Benefits

This PA will give you the opportunity to express your thoughts and opinions and share your knowledge, which will be considered, shared, and documented for future generations. Your sharing of knowledge may be instrumental in the preservation of cultural resources, practices, and information.

Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected upon request. You may request, for example, that your name and/or sex not be mentioned in the Analysis material, such as in written notes, on tape, and in reports; or you may request that some of the information you provide remain off-the-record and not be recorded in any way. To ensure protection of your privacy, confidentiality and/or anonymity, you should immediately inform the ethnographer of your requests. The archaeologist will ask you to specify the method of protection and note it on the attached Consent Form.

Refusal/Withdrawal

At any time during the interview process, you may choose not to participate any further and ask the archaeologist for the tape and/or notes. If the transcription of your interview is to be included in the report, you will be given an opportunity to review your transcript, and to revise or delete any part of the interview transcript.

APPENDIX B: CONSENT FORM

Consent Form

I, _____, am a participant in the Pa‘akai Analysis (PA) for the HCDA Kalaeloa Undertaking (herein referred to as “the Undertaking”). I understand that the purpose of the Analysis is to conduct oral history interviews with individuals knowledgeable about the project area and the surrounding ahupua‘a in an effort to identify and protect cultural, natural, and historical resources as well as cultural practices; identify any adverse effects the Undertaking may have on those resources and/or practices; and offer recommendations for mitigation.

_____ I hereby grant to Keala Pono Archaeological Consulting (Keala Pono) and/or HCDA (the client) ownership of the physical property delivered to the institution and the right to use the property that is the product of my participation (e.g., my interview, photographs, and written materials) as stated above. By giving permission, I understand that I do not give up any copyright or performance rights that I may hold.

_____ I also grant to Keala Pono and the client my consent for any photographs provided by me or taken of me in the course of my participation in the Project to be used, published, and copied by Keala Pono and G70 and its assignees in any medium for purposes of the Project.

_____ I agree that Keala Pono and the client may use my name, photographic image, biographical information, statements, and voice reproduction for this Project without further approval on my part.

_____ If transcriptions are to be included in the report, I understand that I will have the opportunity to review my transcripts to ensure that they accurately depict what I meant to convey. I also understand that if I do not return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the draft report, although I will still have the opportunity to make revisions during the draft review process.

_____ I further understand that I may decline Keala Pono or their client permission to use my photographic image or biographical information but by signing this Consent Form, I grant my permission for my mana‘o to be included in the text of the Analysis.

By signing this permission form, I am acknowledging that I have been informed about the purpose of this PA, the procedure, how the data will be gathered, and how the data will be analyzed. I understand that my participation is strictly voluntary, and that I may withdraw from participation at any time without consequence.

Consultant Signature

Date

Print Name

Phone

Address

Thank you for participating in this valuable study.

APPENDIX C: TRANSCRIPT RELEASE

Transcript Release

I, _____, am a participant in the Pa‘akai Analysis (PA) for the HCDA Kalaeloa Undertaking (herein referred to as “the Undertaking”) and was interviewed for the Analysis. I have reviewed the transcript of the interview and agree that the transcript is complete and accurate except for those matters delineated below under the heading “CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS.”

I agree that Keala Pono Archaeological Consulting and/or HCDA, may use and release my identity, biographical information, and other interview information, for the purpose of including such information in a report to be made public, subject to my specific objections, to release as set forth below under the heading “OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS.”

CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS:

OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS:

Consultant Signature

Date

Print Name

Phone

Address

APPENDIX D: INTERVIEW WITH DAMON DUHAYLONSOD AND KIMO YOUNG

TALKING STORY WITH

DAMON DUHAYLONSOD (DD) and KIMO YOUNG (KY)

Oral History for the Kalaeloa Community Development District (KCDD) project by Dietrix Jon Ulukoa Duhaylonsod (UD)

For Keala Pono 7/20/2025

UD: Today is Sunday, July 20th, and we are in Honokai Hale. We'll be talking story to conduct a Pa'akai Analysis for the Kalaeloa Community Development Plan, and luckily we have members from both Ho'ōla Hāni'o, that is the the mālama organization for the coastline and the fishery of Hāni'o off of Kalaeloa, and we also have members of the Honokai Hale 'Ohana Council. So we have Damon Duhaylonsod, Kimo Young, Joanne Gabriel, and Brystan Kahalepuna. We will be interviewing from Ho'ōla Hāni'o, Damon Duhaylonsod, and from the Honokai Hale 'Ohana Council, Kimo Young. And before we go any further, we wanna mahalo everyone here for taking time out of their Sunday, for talking story with us on this day. So mahalo and aloha everyone.

DD: Aloha.

KY: Aloha.

UD: So if we can start, maybe if you could start by please telling us your name, where/when you were born, where you grew up, where you went to school, that kind of stuff. We can start with you Damon, please.

DD: Okay, shoots, mahalo, my name is Damon Duhaylonsod, born and raised Honokai Hale, went to school in Mauka Lani. Well we first actually started in Makakilo [Elementary School], then went up to Mauka Lani, but childhood days was basically, the elementary days, was when we went to those schools, and then we ended up going to 'Ilima [Intermediate School] and Campbell [High School].

UD: Okay, mahalo for that. Kimo, could you give us your name, where/when you were born, where you grew up, went to school, and all of that?

KY: Okay, my actual first name is Rafael, not too many people know that, but go by Kimo, my middle name, Young. Yeah, basically same as Damon, I mean as far as, actually I was born, me and I have a twin brother, Kaipo, Christopher Kaipo Young, but we actually was born in Los Angeles, California, for I believe three months. And then we made our way over to Hawai'i when I was three months old. And we actually lived with my grandma in Kaimukī for about four years until we made our way in 1971 to Honokai Hale. Yeah, so we've been there since 1971 and grew up there kinda in the beginning of Honokai Hale, went to school again, like Damon, at Makakilo, and when Mauka Lani opened up, we transferred up to Mauka Lani. Myself, Kaipo, and my older brother Keoni, and my sister Carrie, we all attended Mauka Lani and then attended 'Ilima Intermediate, then Campbell High School, yeah, so pretty much our whole childhood was in the Honokai Hale area.

UD: Okay, mahalo for that. I did not know that you was born in California.

KY: Yeah, so I am not really a local born. The only one is Carrie. Carrie is the only one born at Kaiser Hospital, by Ala Moana. So all us three boys were born in Los Angeles.

UD: Right on, okay, well that kind of leads into what I was gonna ask, how you're connected to the project area, which is the Kalaeloa area. But Damon, maybe you can also answer that. How are you connected to the project area and any other things you wanna share about your 'ohana?

DD: Yeah, yeah, yeah, Kalaeloa, or as we know that area as Barbers Point, my dad was working dea. So we used to go dea from the very young age. Because he was dea, we went dea, not only for his work, but Barbers Point Naval Air Station back in the day was actually really hustling and busting. It was a real active site. So it was a lot of things happening back then. But we did play sports in there. We had our own football team, the Honokai Hawaiians. And then we, from the Honokai Hawaiians, we played with Barbers Point [joined into one team] one year, and they got mad at us because we was really good. So then we went back to the Honokai Hawaiians. [everybody laughs]

KY: Yeah. [laughs]

DD: Kimo-dem, same team. So we did a lot of stuff, and even at a young age, my dad was always a fisherman, so he always fished out by the jetty by the Coast Guard area. And there's only two places he used to go throw his ulua poles. One was right out the Coast Guard area, and the otha place it was Ka'ena Point. So knowing that, as I got older, he shared with me a lot of stuff, why he fish for ulua only those two places. So at the young ages when we used to go fishing with all my uncles and his [my dad's] good friends, I was the youngest. I was in elementary, followed him, we used to do stuff like, sometimes we just walking along the jetty, we would just grab the wana, try catch 'a'ama just for bait. So at the young age, he taught me a lot of stuff right there at Barbers Point.

As you spread out towards the Campbell Industrial area, which is the greater Kalaeloa side, we had a lot of baseball practices, a lot of baseball, a lot of community events Honokai Hale used to go to right next to Germaine's Lu'au. Families, all the Honokai families went dea. We had sports, we had fun activities that we used to go there and do. And regarding, like baseball, we neva have Kamokila Park yet, so we went to the park by Germaine's, or Ahsing Park [at old Honouliuli], so was Ahsing and the oddah place by Germaine's. And then as I got oldah, as I was in eighth grade, I started padding canoe for Germaine's Lu'au, from eighth grade to senior. So we started, not only the younger age, but as we got even into high school, we spent a lot out dea. We did a lot of surfing, a lot of stuff, because we had a lot of time. So we go surf up and down the coast. We had plenny secret surf spots up and down that whole coast from down towards "O Beach" [Kualaka'i], which is White Plains, all the way to Campbell's. We surf up and down that place. We did a lot of fishing, a lot of diving, not necessarily diving, a lot of fishing and a lot of laying net. So us, the dads, the families, we all, we had a big part of Barbers Point, and again, the whole Kalaeloa area in general.

UD: Oh, wow. I gotta ask one side question. How was the Honokai football team back then?

DD: Undefeated, brah.

UD: [laughs] Katoosh!

DD: So what had happened, this this is what had happened. We had the Honokai Hawaiians, and then all our dads was the coaches. So we played against Barbers Point, and was like second quartah, 70-something [to] zero, [everybody laugh] wasn't even close. But you know

us guys, we just, no mercy, you know what I mean? We play on the road, tackle football on the road [in Honokai Hale], so it was like no big deal. So the next year, they asked the dads if the kids from Honokai can play with Barbers Point [on the same team]. So we played with Barbers Point, and of course we all ended up in the starting positions, and we beat everybody again. We took out Makakilo, 'Ewa Beach. Then they were complaining that the boys [from Barbers Point] no moa enough time to play, neva have any playing time, so we went back to Honokai. Barbers Point had their own team, and they ended up last place again.

UD: [laughs] Aww, right on, mahalo for sharing all of that connections to the area. Ey, Kimo, do you have any memories of Barbers Point, Campbell Industrial area, which is all part of Kalaeloa?

KY: I guess we didn't really have the base access, so I didn't do too much activities over there, as far as really knowing that base. All I know, it was a Naval Air Station, and they had planes and all that. But yeah, playing the games and all that, I remember going down there a couple of times to the bowling alley too, couple of times. But basically, we interacted with the Makakilo area, I remember, more than the people down at Barbers Point. For me anyway, I don't remember too much about the Barbers Point area too much until like I grew up, I started working for the government myself, was able to get base access and all that.

But I mean, going through Barbers Point to get to 'Ilima and Campbell, that was like the shortcut, right? We'd ride the school bus through the base to get to Campbell. But as far as doing any kind of activities [inside Barbers Point], I myself didn't do much down there, so I don't know. My dad was kind of a fisherman, more of a net and dive person, but he wasn't much of a fisherman, to tell you the truth. So we didn't really go fishing down there. So that's the only difference. But as far as us, you know, you guys, Duhaylonsods, we lived pretty much, I mean, we did live across the street from each other, so we knew where everybody was going. We pretty much seen each other every day. It was like family, you know what I mean? I mean, we hear you guys doing your daily things, and we'd come outside, look, "Hey, what's going on?" You know, what's going on down the street? You know what I mean?

UD: [laughs] Mmhmm.

KY: So it was very tight knit, especially Pa'akai Street. But yeah, as far as Barbers Point, that was military, you know, we respected them as military and whatever rules they had, we abided by whatever we couldn't do as far as, I'm not going say we was outsiders, but you know, that was the public, right? We were considered the public. Military was military, and we were public, but it was all good. That's what I can say.

UD: I think it makes a difference. As Damon was saying that his dad, Uncle Fred, was actually working on base, and otherwise, how would you get access? But you mentioned something about catching the bus to go to school. Maybe either one of you can elaborate on that. I don't think people realize, without having schools in Kapolei, like how was that? You actually had to catch bus in Honokai Hale, and you had to go all through Barbers Point and go all the way to the end of 'Ewa Beach to get to school. Do you remember going through Barbers Point? How was it going through Barbers Point? What was it like?

KY: So, going through Barbers Point was actually a benefit, to tell you the truth. I think it cut down the ride at least by 10 minutes. I mean going all the way around through Farrington Highway, all the way through, going down to Honouliuli, and going through there, that was a

little bit, not gonna say a challenge, but it was the long way, yeah? And that point, Barbers Point was thriving. It didn't have what it has now. There was still some military housing, military warehouses, and some military installations. But the ride through Barbers Point was traffic-free. It was very good. I mean there was no Kapolei, of course, during our days, there was no, it was just basically cane field and kiawe back then. But going through Barbers Point was a benefit for us, I think, as far as us Honokai people. It cut down the time to get to school drastically. That's what I think.

UD: Right on. How about you, Damon? What was Barbers Point for you, like going through there? How did it look? How was it?

DD: For me, I mean, was good. I remembah the guy playing the bagpipes every time going through. [laughs]

UD: [laughs]

DD: But the funny part was that, to tell you the truth, I used to get irritated because I donno why we neva go Nānākuli [Intermediate & High School]. Nānākuli was so much closer. I used to be like, "Brah, I don't get it. Until Mom said that our zip code was part of 'Ewa Beach. I was like, "Yeah, but that no make sense because Nānākuli right dea. Why we no just go Nānākuli?" Brah everything was good, the ride was good. But I used to get mad because why we gotta take half an hour fo' go one way, when we can take 10 minutes fo' go the oddah way?

UD: [laughs]

DD: So it was good, but das just me personally going, "Aww sh*t, we get one long-*ss ride again", which was okay, but I rather had just gone Nānākuli.

KY: Ahh, I don't know, I guess, yeah, you would've thought we would've gone to Nānākuli. And I don't know if it would've been better or not, but I think us meshing with Makakilo and the 'Ewa Beach schools and all that, there was more people to get to know and all that. So the surrounding schools in 'Ewa Beach, we got to know a lot more people, and I guess we made more friends, more acquaintances, going that route. But I think we had a pretty good, well for me, I had a pretty good school experience, starting off up in Makakilo, Mauka Lani, and then going into 'Ewa Beach and playing out that 8th grade to 12th grade years. To me, that was, I mean, I don't regret it, meaning it was okay for me.

UD: So for the record, let's just mention that Makakilo and Mauka Lani, they're both up on the hill at Makakilo. And then these schools, 'Ilima and Campbell, they're both way in 'Ewa Beach. So these schools are definitely pretty far away from, I mean, they're not around Honokai Hale. They're some distance away. So the buses would take the kids away.

Okay. Before we talk about the cultural and natural and historical resources, is there anything else you folks wanna mention about the changes in the area? Damon, we start with you? Anything else you wanna point out before we talk about the resources,

DD: Changes, changes from now, today, compared to growing up, it's dramatic. Because like Kimo said, aside from Barbers Point, there was nothing else, right? You had the sugarcane and kiawe. You had the reservoir. I mean, you had the back roads where we used to ride our bikes

from Honokai, go through the trails, and then you can get all the way down to 'Ewa Beach. So there was no other development other than Barbers Point.

KY: To Waipahu.

DD: So the changes, if you look at today, Barbers Point in itself is not necessarily a Naval Air Base. It's kind of like you have a lot of different types of developments in there. I know there's a lot of different businesses in there, but back then was hundred percent military. So everything, wherever you went, there was military police. In fact, like as an example, O Beach, people call it White Plains, but it used to be called O Beach 'cause it's called Officers' Beach. You couldn't go to that beach unless you was one officer. So I only know that because Dad used to tell us we cannot go to that beach. So when we went to the beach, we went to the Coast Guard area, that's where we was doing our stuff. Now he would take us to White Plains or O Beach, as we used to call it, just to look, because he told us that was off limits.

UD: Wow.

DD: So we went, all the Locals that could have access to the base could only go all the other places, but O Beach, if you want to enjoy the beach. That's why we always ended up laying net and fishing by the jetty area. Other than that, the majority of it is just, the big change is going from one active Navy site to basically non-Navy, so you have other businesses.

UD: Okay, very interesting, how exclusive. Okay, Kimo, anything you want to add to that regarding the changes of this Barbers Point area dea? Kalaeloa?

KY: You know, with time, and everybody's seen as time went on, development was going to happen. Everybody seeing, you know, growing up back then, changes, I mean it went from being an area where I guess you would say it was not too populated to the second city of Honolulu, right? Barbers Point, the interior part, I guess there is changes, but not drastic changes in the area where the naval base is. It's just that, just looks like it's little more abandoned now, meaning some of the old structures are, of course, there is more housing and more businesses that took over on the outskirts of Barbers Point. But the area itself, where the runway is and leading up to O Beach and all of that, that right now is pretty much still the same. But as far as future development, who knows? I mean, they're always trying to build things or develop things, areas where we thought would be untouched, but people are wanting to build or make new developments. So that's the only thing, that it's probably still gonna happen. I mean, we're not looking at a lot of land that is going to be undeveloped. That's what I see.

UD: Yeah, definitely. Mahalo to you both for pointing out the changes in the area. Okay, so let's pivot and talk about some of the resources. We talking about cultural resources, cultural sites, and that kind of thing. And then we talking about natural resources, right? And then we are talking about any historic buildings or structures, are there any that stick out to you within this former Barbers Point area? And maybe, Damon, we could start with you, maybe we can start with the cultural, if anything comes to mind, and then go to over to the natural, and then go over to any historic kinds of buildings and structures, does anything come to mind? And then we can go over to Kimo.

DD: Yeah, as far as cultural, I don't know personally any cultural functions. I was more of a waterman. So what I do know, marine life, and what I do know is there was a natural

spawning of mullet, used to come from Pu'uloa down by Pearl Harbor side, come around towards Kalaeloa, all the way towards West Beach. That right there, and especially in the Barbers Point area, there's a lot of moi and a lot of 'ō'io. The reason I bring this up is because development of the land, as we see in Ko'olina [the way Ko'olina development has had impacts], will affect the marine life. There's gonna be some sort of, whether it's wastewater, whether it's development, and I don't know if they might bring tourists, so anything that's not natural brought into this place will affect and eventually run into the ocean.

UD: Mmhmm.

DD: I can tell from experience right now, the mullet that used to run, the 'anae that used to run from Pu'uloa to West Beach back in the day, we had these little pockets of water we used to swim in, and at night you could see them. They used to come in, and they spawn, and then they'd go back towards Pu'uloa, back towards Pearl Harbor. That has been broken up from the harbor down to Kahe because of the harbor, the manmade lagoons, the landfill.

UD: Yeah.

DD: Now from the harbor towards Barbers Point, that development could affect it even more. Once that's coming across, it could be even pushed back more. Or it'll definitely affect the moi and the 'ō'io that's living around there. As a fisherman, we've done a lot of ulua fishing, a lot of laying net, and we see it, we see it still, we see it depleting. I really think that with the development, it's gonna affect it even more. And our sample size is, at Hāni'o, looking straight out, I'm talking straight out West Beach, you see the changes. And if not really checked, it [the future Kalaeloa development] could also affect the marine life in the ocean at Kalaeloa.

UD: Yeah. I get it. The main thing here is the natural resources, especially the marine and the coastal areas, and how there's a big probability for development on land and how that would affect the coastal waters. The same way that land development affected the coastal waters and the marine life, the natural resources off of West Beach, which is Hāni'o, which is Ko'olina and the harbor area on that side, that's what we gotta be aware of for future development plans for the Barbers Point, Kalaeloa area. Am I getting that correctly?

DD: Exactly.

UD: Okay, good point.

DD: And one more thing I wanted to add is, I don't remember back then, but till today we go to the beach a lot at O Beach, I take my grandkids surf out there, and almost every weekend there's monk seals now. Hawaiian monk seals, they come up to O Beach, all the way towards the jetty area, and they just come by, and they go up on the sand. So that's a sanctuary for them. They know they're safe. I don't know if the development, it'll affect the monk seals. I don't know what they do as monk seals, but they feel comfortable. They feel safe along the entire coast. Knowing development, it might somehow affect the monk seals. Really gotta pay attention too, because monk seals is pretty much endangered. This is, I think, one of the only places on the west side that monk seals really come in, kind of relax, they come on the sand. They cone it off, and everybody stays away. But they see that almost every week. So development could affect that, something to think about during development, that they might affect the safety of the monk seals.

UD: Good point, monk seals too, you mentioned ‘ō‘io, ‘anae, moi, ulua. So no really pointing out of any cultural resources or historic buildings or structures, right? It’s the natural resources mostly and on the marine side.

DD: Right.

DD: Okay, mahalo for pointing those out. How about you Kimo? Anything comes to mind regarding cultural resources in the area, whether on the land or along the coast? Any natural resources?

KY: Well, Damon pretty much nailed it on the, button. But the only other ones in the oceans that we kind of care for is the honu, right? The turtles.

UD: Oh, yeah, yeah.

KY: They've been around us. They've been around the ocean. And they are endangered species, and we know that for how long. We’ve seen them grow in our lifetime in the ocean and all that. I don't know how much, I mean, the thing is, I haven't been able to get around the coastal areas too much in these years that have passed, so I can't really talk too much about what's going on close to shore. But they're very important to me, we, and us. We respected them as far as them being out there in the ocean with us. I know we all care about them and all the fisheries out there. Every sea creature out there is very important to us. And [if] we take away their source of living or source of, you know, that wouldn't be too good.

UD: Yeah, and to your point, we do know that on the west side, it is known to have a lot of honu. I mean, there is a spot called Turtles. [laughs]

KY: We know that for a fact.

UD: Yeah.

KY: We all have seen ‘em in the waters. And they're basically peaceful creatures.

UD: Yeah. Mahalo for bringing that up. Mahalo for bringing all of this up for awareness. I think the next question was gonna be how might development affect these? But I think you guys already mentioned it about how the development on the land would, you know, could affect the spawning and affect the sanctuary for these marine species, and disrupt the marine environment. Am I kind of getting it right? Let me know if I'm missing anything.

KY: Yes, and that's important. Development is something we probably cannot stop. But we can minimize it or make it work for both sides.

UD: Yeah, okay, well then let's pivot to talk about something that's related to what we’ve been talking about, traditional practices. Can we talk about traditional practices that used to happen or continue to happen or take place in this Kalaeloa or former Barbers Point area? Earlier we talked about the resources themselves, but can we discuss the practices? Damon, we'll start with you, then we'll go to Kimo.

DD: Yeah as far as traditional cultural related practices, I can think of just a couple. I was taught by using coconuts, a traditional way of catching fish. So, although I don't wanna

disclose how it was done, but it [development] could affect the coconut trees, right? If you're using like coconuts, whether it's a food source, whether it's a traditional practice to catch fish, you take out all the coconut trees, we cannot do that. Gotta be aware that it's just not a coconut tree. That is a resource for food or a practice to catch other food. So that's one. Just be aware that there are resources on land that traditional fishermen use to catch fish.

Same goes for the limu. There's different types of limu, different types of traditional practices that you can use the limu to catch fish, and a lot of different ways of using limu that could benefit the people. You know, ultimately you can use it for food or for other means. Development, tying that in, they may wipe out a certain type of limu. They already affected it where this side of the coastline don't even grow anymore. They have to just be aware that there are traditional practices that could utilize the surrounding area in Barbers Point that could affect their practices.

UD: Yeah, mahalo for that. And fishing, too, is an important traditional practice. You mentioned fishing, and you both mentioned diving and laying net. I think somebody mention throw net too. And mahalo for pointing out the use of different limu and plants such as coconut for different fishing methods.

Kimo, any other traditional practices you can think of, whether on land or in the sea in that Barbers Point area? Kalaeloa?

KY: I don't have what Damon has, so I would have to dig deep to really give you a good answer. But I think that's a major part of it. I mean, we need to try and preserve what we had before, try and continue, continue with what we have. So anything that would keep the old practices going, I'm all for it.

UD: Right, right. And if there's any other practices that come to your folks' mind later on just let me know. So how might these practices be affected by future development? And you kind of answered it already Damon, where you gotta be aware, because they might say, oh, we are not gonna ban fishing, we're not gonna prohibit fishing, we're not gonna limit fishing. But if you don't have the resource to do that method of fishing, you're still preventing that type of fishing, whether due to impacting the coconut trees or specific limu. So you gotta be aware and make sure that that type of resource is always there. You need to have that kind of knowledge. You need to talk to the cultural practitioners themselves to make sure that the resources are always there. Otherwise, what's the use of saying that, you know, "We are not gonna ban the fishing," but you're destroying the means to do that type of fishing. Am I kind of getting it correctly?

DD: Right.

KY: Mmhmm.

UD: Okay, anything else? If not, what could be done to lessen the adverse effects, if any, that future development might have on these resources and or practices? Damon?

DD: I think first number one is education, because sometimes people, they're looking only at their profit. They're only looking at what they can do to, unfortunately, just to build without seriously thinking about what's gonna happen, the long-term events. If you look at Moloka'i, the community out there strong. You cannot just build what you want. They make sure that

they really, they hold it close to their heart. So we just have to make sure they're educated. I'm glad that we have this interview so we can share with them. They can talk story with us more if they wanna know a little more. But that's all we can do right now is educate. We gotta be the ones to educate 'em, because again, they don't know. They're not born and raised over here. We know. So it's gonna be on us to make sure that we know the next generation know. Protect what we can. Education is key to me. And I think all starts from there. And as long as we have good communications with any developer, then I think we can move forward. Again, it's really hard to stop progress, really hard to stop the development side, but we can, like Kimo was saying, we can limit it. And if they understand where we coming from, they may be a lot more willing to sit down and listen instead of not listening. So forums like this, that is really valuable because we can, you can get information that we can share, and we can pass it on both to the developers and to the next generation. We born and raised here. We know. So without us passing down the knowledge, it dies with us. So it's important we share, and the next developer understands. And the next generation of Honokai or the surrounding people understand as well.

UD: Good point, good point. How about you Kimo? What can be done to lessen the adverse effects that any future development might have on our resources and practices over here?

KY: Well, yeah, I mean, Damon pretty much said almost everything. I guess for us, we need more of a voice, more awareness and more bodies. We all have certain passions in life, and we need to get that across to the developers or the other people, bodies that will represent us. I mean, even our community, we need to make a voice saying that, "Hey, we are serious about this. And we'll try and work with you to get the best possible solution." But yeah, we just try to come as one, you know what I mean, if possible, but education, communication, those are the keys. Those are the keys to just about anything.

UD: Good, good points. I'm hearing education, communication, and I like that point of rallying to bring more bodies. And I know that that's what you folks are planning to do with the Honokai Hale 'Ohana Council, reaching out to more of the old time families, and it's really good to know that that's all on the horizon. Mahalo.

Are there any other concerns that the community might have regarding the development of this Kalaeloa or former Barbers Point area? Any other concerns that we should talk about?

DD: Well, I know there's one thing that I remember clearly was the kiawe trees. When we used to walk down behind our house, as you go down the black road going towards West Beach, you used to go right or left. If you go right, you going to the beach, if you go left, you go down this black road, down the black road, and then you go down to the Hahaione [Harbor]. And on the black road used to have all these kiawe trees. And I remember there was a couple of times, just walking with friends, just walking, just to go walk, or maybe just to go swim, fish, whatever, but there was a lot of pueo in the kiawe trees. And I remember one time I saw bunches of 'em, just jumping branch to branch. And we actually was walking and looking at 'em. I only bring this up because there's still a lot of kiawe trees in Barbers Point. I don't know if there's any pueo out there. I have no idea, because I don't go there. That's not my backyard as far as today. But maybe there are [pueo in the Barbers Point/Kalaeloa trees]. I don't know. [I] just bring that up because you don't see the kiawe trees behind Honokai no more. There is kiawe trees in Kalaeloa, so maybe they [the pueo] went there, I don't know. But just to be aware that there was a lot of pueo back then along the stretch of Black Road, so where they went, I don't know, could be Kalaeloa, but just to bring up that those kiawe trees is pretty

important too. So don't just chop 'em down thinking the kiawe trees is just in the way. It's something to think about.

UD: Yeah, that's a very good point. And actually, to your point, I remember waking up and seeing pueo in Honokai, on the telephone lines, and even on the old road, going through the old Farrington [Highway]. And where did they go once they started developing Ko'olina? Where did they go? They might very well be in Barbers Point. Would be good if one of us was a bird scientist, and we could do the survey [bird survey] over there, you know? But anyways yeah, thank you for bringing that up.

Any other concerns, Kimo, that you can think of, that we neva talk about regarding the Barbers Point Kalaeloa area?

KY: I mean, way back, one of the major concerns to me and to our community at one point was when they was building a marina. So everybody remembered explosives, right?

UD: Yeah.

DD: Yeah.

KY: That had an impact as far as development, and expanding that is always gonna be something that people are gonna think about as far as development. You're affecting the environment, everything around you, when development happens. So for me, that was a concern. I don't know if this kind of development [future development in Barbers Point/Kalaeloa] is gonna spawn that off, but we just don't know right now how far, how deep they're gonna go, if they do. Yeah.

UD: Yeah, that also is a good point. It's poor choices in development. It's very destructive practices. And for the record, Kimo mentioning the marina, the adjacent deep draft harbor, they were using explosives, dynamite, TNT, whatever you wanna call it, to just blast their way through the coral, busting the aquifer. And it's just terrible, terrible practices, really full on destruction of our environment. And nobody was there to back up the community. It was just Honokai Hale [no Kapolei]. So they just, [the developers of] Ko'olina got away with it. It was very tragic.

KY: Yeah, they figure we were far enough away [from everybody looking], right?

UD: Yeah. Thank you for bringing it up. We need to be maka'ala, we need to be aware of that kind of thing as well. The pueo and the types of poor practices, poor choices in the types of development practices. Okay, mahalo, if anything else comes up, let me know.

Last question is if there are any other kupuna, kama'aina, 'ohana, that you guys think that we should be reaching out to for this Pa'akai Analysis, Damon, Kimo, can you guys think of anybody else that we should be reaching out to?

DD: Anybody who's been in this area at least since the '60s. I don't know any person. I mean, I know a lot of people, but I don't know who can. But they would understand what we were talking about, because they've seen it as well. So I can't name anybody offhand right now, but anybody who was around that time period, born and raised around the '60s, when they grew up in the '60s and '70s, around this area, they would know, they would understand as well.

UD: Okay. Kimo.

KY: Yeah, anybody who's concerned or cares or, you know, there are, I believe, still some community people that are still there. I mean, of course you guys are still there. There might be some more people out there, but they have to have an interest, and they have to be somewhat, wanna help, and hopefully see that we care. That's just the main thing. We care.

UD: Right on. Okay, well, if any names come to mind, feel free to pass 'em my way. And well that concludes our kūkā, and I just wanna mahalo everybody for talking story. We got Braddah Damon, Braddah Kimo, Braddah Brystan, got the Ho'ōla Hāni'o and the Honokaihole 'Ohana Council. Mahalo for taking time out of your Sunday afternoon. The weekend is coming to a close, and you managed to put some time aside. We really appreciate it, and this is some important stuff, some good work to put your thoughts to, so we really, really appreciate it. So yeah, mahalo and aloha.

DD: Thank you, thank you. Aloha, everybody.

KY: Aloha.

APPENDIX E: INTERVIEW WITH TESHA MALAMA

TALKING STORY WITH
TESHA MALAMA (TM)

Oral History for the Kalaeloa Community Development District (KCDD) project by Dietrix
Jon Ulukoa Duhaylonsod (UD)

For Keala Pono 8/18/2025

UD: Today is Monday, August 18, 2025, and we're on a Zoom today. I'll be talking story with Tesha Malama, and we will be talking about the development of former Barbers Point lands, the Kalaeloa district, and this is for a Pa'akai Analysis. And of course, before we start, we just wanna mahalo Tesha for taking time out of her early morning to talk story with us. Just, I'm really happy, and mahalo nui to Tesha, aloha,

TM: Mahalo Ulukoa, thank you, and just on a personal note, I'm grateful that I can participate, and I'm so proud of you and happy you are the one doing this for our community.

UD: Aww, I'm really happy that we can talk story over here, and knowing that you're from the area, and you're very knowledgeable about the area, and yeah, mahalo iā 'oe. So if we can start, maybe you can tell us a little bit about yourself, your name, where/when you were born, where you grew up, where you went to school, just a little bit about your 'ohana, is that okay?

TM: Yep, so Tesha Malama, actually I was born up, we used to live up in Kapāhulu. And then when I was five, my mom-dem got one house out here in 'Ewa Beach back in, I think we moved in there about 1975. I think they got the house about '74. So went to Our Lady Of Perpetual Help [Catholic School], in fact, I belong to that church today, and then Ka'imiloa Elementary, then 'Ilima Intermediate, and then graduated from Campbell High School. Pretty much my mom was single parent when I was fourth grade, so the way she would manage us, 'cause she used to work six days a week, we was either at the church, cleaning church, and then they would feed us lunch, if we wasn't at the church, it was at the park, the 'Ewa Beach Community Park, either playing softball, or my sister was doing cheering, or we was at school. So she pretty much went run us like that. She call home [to tell us], "Okay, leave for school." So we grew up in one mode where all the neighbors was our aunties, uncles, and then if we did something [wrong], when my mom come home from work, they go, "Haunani [Tesha's sister], Tesha, went do 'whatevas'." Then my maddah would give us lickin! [Both laugh] So early on, we understood how important the community was to us and to just kids, 'cause it wasn't only us. So we got involved in the community early on.

And so when I went end up getting into UH, my Bachelor's is in Political Science, and at one time, I was looking at pre-law because I was looking at how do we make our community better? Really, that's always, you know, we volunteered as part of the church and the youth programs, we was active in high school doing all kind stuff, so ended up my mom's dad, my grandpa had a stroke and went end up coming to live with us. And so my mom said, "Eh, you cannot keep on going school. You gotta [laughs thinking about it], you gotta go work." So on my work side, because in my mind, it was temporary, was more like, I was in telecommunications, training, customer service, so ended up Sprint went buy this little company, Long Distance USA, and they did educational assistance. So I got my Master's in Organizational Management through that company. And was kind of like one nice meld of my Bachelor's Degree and then my Master's Degree because it gave me the tools to kind of circle back to like I was the manager out at 'Ewa Villages Owners Association. And it gave me the experience, 'cause a lot of the district was in preservation. So that's where I really got involved in trying to understand, okay, get some preservation stuff, 'Ewa Villages, going back

to the plantation, and then what was the host culture before the plantation? So got involved with the planning and development of just the whole Gentry Haseko, you know, what was the significance that we call 'em "Hau Bush?" But, you know, like Keoneula, like what would exist in this area before plantation, because that's not where our history started.

And so I kinda fell backwards into just trying to work, trying to get money, trying to help family, all of us survive. Yet you still found your passion, 'cause through my political science degree, I took all of the endangered species [classes], all Hawaiian language [classes]. The two professors I had, in regards to like had one full on argument was Haunani Trask and at the time she was called Lilikalā Darton, but was Kame'eleihiwa. And so they was talking about basic stuff, like Hawaiians with cannibalism, and Hawaiians never did do that. And then they went back to the first kalo plant that, was just like awesome because in high school, we went learn about Hawaiian beginning at statehood. So that's not, you know, I knew, how can be? [How can our Hawaiian history start at] '59? So all of those things stuck with me as I look at what was happening in 'Ewa Beach. And I wasn't da kine anti-development. I'm how-do-you-search-out-the-treasures-of-our-culture? And what do you use to make sure that what people know about it or not know about it, depending on what the actual resource is? But how do you utilize modern day, whatever gotta do, in order to make sure that we recognize, preserve, and even highlight the cultural and whatever resources, practice, that we get for our lāhui? How do we do that? How do we move that forward?

UD: Wow.

TM: Sorry. I know, so much.

UD: No. That's good. But first, what a journey, sis, what a journey. I mean, kudos to your mama, you know? Wow, she raised you folks well. And to see that journey, from you know, so at the church, and then you talking about the community, which reminds me of Honokai Hale, all of your neighbors was your extra uncles and aunties, and you no can get away with nottin' [both laugh].

TM: Yeah, even though my maddah work six days a week, she knew everything. Like, they had her covered.

UD: [laughs]

So, I mean, that was both challenging, but then, you understood love.

UD: Love it.

TM: Yeah.

UD: I miss that. It just takes me back. And then, to think that you were on that path, going to school, but then family first, you know, so you came home. You had to work, but yet you didn't stop. You still continued. But in that process of coming home and working, you still were moving forward. But that was all part of the plan because then, in 'Ewa, you still were moving forward to seek out the resources. And you managed to do it at home from 'Ewa Beach to 'Ewa, Keoneula, Hau Bush, and the different time periods. A lot of people don't realize the multi-time periods. It's just one or the other. So, I mean, it's just the wealth of

everything, putting it all together, making you who you are. So that's why, what a beautiful journey. Thank you for sharing that.

TM: And really, was just one basic question, 'cause we over here suffering on Fort Weaver Road, 'cause my job was on Dillingham, first was on Bishop Street, and then they would move to Dillingham, and the basic question was, "Why are we all dying on Fort Weaver in traffic?" And so I went to the neighborhood board. I went through all the community stuff. In fact, me and Auntie Maeda, we was on opposite sides, like we went beef because she was just giving 'em for Makakilo, and of course, 'Ewa Beach, nobody showed up. So she just scooping everything because Jeremy Harris went set aside \$2 million, which with all the hakakā Jeremy Harris had, his community-first programs with setting aside \$2 million, and you guys figure out, okay, how are you going to prioritize what gotta be done, that's where we really got stuff done. And of course Auntie Maeda was like, who are these kids ova hea from 'Ewa Beach? She go, "What are you grumbling about?" And so, you know, we were respectful, I neva know her. I go, "I grumbling that for the last two years, Makakilo took all the money, and you guys ova hea, and you guys trying to take 'em again." And she was like, "Well, too bad kid." [both laugh] You know, I was young, like straight out of college, I had to come home. So I was like, "Okay, let's figure this out." She goes, "Eh, you know what, 'Ewa Beach, no show up. It's about time." I said, "Well, 'Ewa Beach is hea today!"

UD: Mmm!

MT: She go, "So how much money you like?" I go, "I like a million 0.5." And she go, "And then we take the 500,000." like, that's how we started, and then we fell in love with each other. [both laugh] That's how it started.

UD: That's nice.

TM: Yeah, so to me, I think a few people with the best hearts, like minds can get stuff done. Of course, you gotta work through the government, whatevas, but there's ways to get through them. And so just gotta be dedicated, you know, relentless, like just focus. So, anyway, go ahead.

UD: Mahalo, okay. Well, let's pivot and talk about this area Kalaeloa, the former Barber Point Lands. Can you talk about your association to the area, how you learned about the area, maybe how the area has changed over the years?

TM: Yeah, so Governor Lingle at the time, her cabinet, a lot of them, when she became governor, she's putting people in, and then the cabinet itself, they did one excellent push to get into the community and figure out, okay who's the best people to have in certain places. At the time, I was working at 'Ewa Villages Owners Association. And the position for HCDA, the Director of Planning and Development came up. So Micah Kane was Director of Hawaiian Homes at the time, and basically he was coming to all of the community meetings. 'cause as they build out, Kaupe'a was probably just in its planning stage, but Malu'ōhai across of Kapolei High School was pretty much built. And then the big ticket items was he wanted to relocate the headquarters which I was all for, because the headquarters was in that Keali'i building across, at the time, they was calling it, the Hemmeter Building, in town. So all the Hawaiians, just for like, well apply [for Hawaiian homes], had to figure out how to pay for parking and all that kind of stuff. You know, it wasn't in the community, on where they were planning on putting Hawaiians. And so anyway, long story short, Hawaiian Homes has 500

acres in Kalaeloa. So the director would sit on the authority [HCDA], and they was looking for, and so he said, "Eh, get any resumes out there?" I submitted my resume and basically went through an extensive process with the Lingle [Administration]. It took long, but May 14th, 2007, I started with HCDA, which is the the State Planning and Development Office for the Kalaeloa Community Development District, He'eia, in addition to Kaka'ako. And so, 2007 to shoot 2022, I was the Planning and Development Director.

So, extensive, yeah, pretty extensive knowledge of what the area was prior to the marine airfield base and prior to the Navy taking over the area. And then pretty extensive knowledge on the planning for the area and where eventually we wanted to go, just because from the community side, we pretty much participated on all the big-ticket items. So where UH West O'ahu, we pushed for all of that, the Kualaka'i Parkway, the Kroc Center, because you have to hana'ino DHHL for give property to Kroc. We pushed the rail because the rail connection is supposed to come into Kalaeloa. So the connection at the time was called, well now it's called Waikai, but at the time it was just Ocean Pointe, the resort area. But how do you keep that connectivity to all of the districts? When we was planning for Kalaeloa, we planning for everything. Like we planning how people going get to the airport 'cause eventually the Kalaeloa Airport going be the hub that really, all the jobs, all of Lagoon Drive, all those types of smaller activities, is supposed to come out to the area. How do you connect the airport to the Kalaeloa Harbor, because the Kalaeloa Harbor at the time, it was trying to get monies for build out the harbor, because how do you have redundancies, so you move some of the stuff that's happening at Honolulu Harbor. How do you bring them out to the Kalaeloa area? So we was looking at infrastructure and connectivity. And so all of those jobs would end up being in our area, so not everybody traveling into town. That was one of the ways that you answer traffic. You know, they say the second city of Kapolei. Us, we would always say the new city of Kapolei. And then the land owners at the time, Campbell, these big developers that came in and bought up some properties, we always pushing them on connectivity. That was the major big ticket item, on connectivity, and all the districts, making sure that connectivity to each of the districts was there, because eventually we wanted the jobs to be in our area.

And then we knew that preservation, we wanted to make sure that we had our own identity. And I'm not saying plantation is a bad thing, because plantation gives us a lot of the next wave of newcomers and the sense of hard work and the sense of community and how do you not just get along with your own 'ohana, but making those 'ohana ties across the newcomers. So that's really the big-ticket items. And making sure how we can have, like the FBI is a perfect example, like they were, "Why would you put the FBI here?" "Oh, 'cause I like Campbell kids, Kapolei kids, Nānākuli and Wai'anae know that if they like be FBI agents, it's in their backyard. We like them be air pilots. We like them be running the harbors. We like our kids know that they can do anything. Anyway, that was kind of the big-ticket items.

UD: Nice. So right. Okay, okay. Well we going talk about cultural sites and cultural, natural, and historical resources, maybe historical structures? We do know that there's already been development on the Kalaeloa lands. But as far as where we at now, can we talk about any of these cultural, natural resources, and then from there, if you think that future development would affect any of these resources now or access to these resources?

TM: So, one interesting project which, it's controversial among Hawaiian communities, so let me go on record, I would trust the Tuggle [archaeological] report that was done as part of, I know it was commissioned. I don't know if it went through the proper acceptance for the Navy for the 1999 EIS, but it was a report that looked at all the cultural sites [in Barbers

Point]. I would trust that Tuggle report because they did one good landscape walk through of the district. And then a lot of the places where the Navy had, still behind locked gates today, they identified resources. So I would trust, if anything I would stand on, would be that Tuggle report. So anything to do with cultural landscapes, anything that they went identify, potential sinkholes, upright stones, you know, that this is the area that the Tahitian practices, cultural practices of pathways and the stones were upright, a lot of what the Kalaeloa Heritage Park tries to perpetuate today, it was literally throughout the district, but as you, as the Navy did the airport, and as the Coast Guard had plenty push piles, they went go cement over stuff, tar over stuff. But yeah, I would say, if anything, the Tuggle report, that would be probably the best guide.

You know, I'm trying to go after the remnant parcels. Like really, should get those parcels out of the Navy hands, get it into the community, so we can practice the idea of preservation and perpetuation. And personally, I think we far past it. I think people should know what resources we get, and we should put it on blast. And people should know that this should be one protected area and that these are the practices that took place during that time. I don't come from the idea that, well nobody should know about it. Because when people don't know about it, and they go bulldoze over there, the stuff is lost. And you know, it turns into like rubble, and God forbid that we lose those kinds of things. So I'm for identifying it. Let's figure out the practice, and let's make sure we are practicing.

And so the one project that comes to mind, which kind of falls into cultural, but falls into development, is right above, and this is one of the stuff that I was working with potential developers, because I was constantly looking at how does the Kalaeloa Heritage Park stay in perpetuity in the couple hundred acres that they get? How do they keep on moving throughout because all of that take money. And although that's not our primary motivation, it does take money, because the Uncle Shads rely on resources, how do you make sure it gets to the next generation, the next generation continue and do that work? Okay, how do you get them funding? So when the proposal for have this wave pool, surf park project came about, literally, I thought that was like the perfect partners because you get that idea about surfing, yet it's that technology of training, safety, 'cause the guard was there, Hawai'i Army National Guard, the Seals, Navy Seals the assets, like you had all of these community organizations that doing good, and then the whole surfing, that cultural practice. How do you give our kids, what is her name? Carissa Moore? Carissa Moore said one interesting thing when she would testify, because she said, she goes, "The reason why I support this is because along the Wai'anae coast and the West Side," and she not one West Side girl, but the West Side get tons of Carissa Moores, "but they no more access to training." Like her father would take her to the mainland, throw her in one of those wave pools, and she could practice that same wave, that same, you know, just redundancy, and her thing was, no need just be one Carissa Moore, can be 100 Carissa Moores from the West Side. Buffalo's tournament that he does, you know, it's fun, yet you still doing the practices, the film industry, like how do you get that film industry, how do our kids become imagineers, work for Disney, get those kind jobs. And they sitting in Mākaha, they go to Wai'anae High School with the media program, like literally in one project you can get all of this stuff done and still they could contribute to the Heritage Park to build, 'cause suppose to have this Kalaeloa Heritage Center.

And in that center, where the land was already disturbed, was the maintenance for the Navy, and it's so mind boggling, because the Navy would drive their planes off, come off over there where the Kalaeloa Heritage Park, and this 15 acre parcel where the wave pool was proposing to regenerate that property.

That's where the planes would come, and they would attach the bombs, and then the bombs went down and went go blow up the Marshall Islands.

UD: Oh, wow.

TM: The Micronesians... like just that whole idea of destruction and restoration.

UD: Yeah.

TM: You know, telling those stories, like it's embarrassing for us, U.S., yeah people grumbling about the Micronesians, but come on, we blew them up, like how do you take accountability? And then like, I hate to say it, but HCDA, they don't want a vision. So same like how they never even consider this community organization to steward Ordy Pond, they had over a hundred people testify in favor, all these big kind cats like the Coast Guard, the Hawai'i Army National Guard, the Navy Seals, the film industry, the assets, they had all this in favor of this project 'cause you could get all this training done. And you literally could get all of this type of training, and then okay, throw them at Nimitz Beach, throw them at White Plains so they can practice what they was learning, you know? And they become our lifeguards, our guardians. I mean, I hate to be dumping, so sorry, I on my soapbox, but in Kalaeloa, that's the kind stuff we supposed to be doing. We supposed to be healing the wrongs that we did, not just to our area, but to what we did, look across the world, and perpetuating our culture. Like how you can go, I don't know, you go to Coachella or you go Australia, and they celebrating Duke Kahanamoku and surfing, and we no more that? Come on. And we get one opportunity over here for do 'em on the West Side, so the kids no need go Waikiki. They no need get on the bus. They can come right to our area. The HCDA vision is so narrow-minded.

Anyway, but those are the kinds of things that I believe. All the cultural resources, we should identify it. We should put something there that recognizes it, so nobody go over there and bulldoze 'em accidentally. And the practice, we should highlight what the practices are, and we should implement. It should be implemented in all projects. Like this is what they did here, so how can we get this practice and perpetuate this practice here at that site?

UD: Yeah. You bring up a lot of good points, a lot of good points. And yes. The organization, Ka'uikiokapō did request to steward Ordy Pond, to clean it and make it an educational natural resource so that the community and the schools and everybody can see what a natural limestone pond looks like, you know, with the native birds going there. And like you said, HCDA did decline it, or did reject it, and they give it back to the Navy. And that was such a wasted opportunity. So what you're saying resonates, thank you for bringing that up. So what I'm hearing is that, and correct me if I'm wrong, the report from Tomonari and Tuggle, that archeological report, was so thorough that what we should do is we should go back to that report, and based off of that report, we can match it up with the parcels that are still available. And with those parcels, we can see what cultural resources have not been destroyed yet. And then those cultural resources should be made known to the public, and those are the ones that we should really try to mālama, preserve, and the practices that go with these sites, brought back to life. Am I getting that correct?

TM: Yep, that's my thing. I no believe keep 'em in the dark.

UD: Okay.

TM: And I know that that's not consistent, like I never did subscribe to Apple until Jason Momoa went insist that we do Apple, now we watch Chief of War [both laugh]. I not too techy, besides Netflix, that's the only thing I get. But I mean, I'm more convinced now, seeing, you know, I just so proud of them for everything that they trying to bring to the world. I'm more convinced now, which is that we got to identify our places. We got to make it known that this place is, that we know it's supposed to be kapu, you're not supposed to do whatever, right? And that's where I would rely on the practitioners who say, "Okay, you know what? This is the kind of stuff that we should be doing." And I gotta say with the solar farm, just makai of the Kalaeloa Heritage Park, you know, had 44 acres over there, literally in order for them lay out the solar farm, they had to preserve 18 acres. And they had to keep those cultural sites preserved and intact, and so you can still go out there. That's why I believe in Kalaeloa we can do it. That's why when I was there, I was like pushing that project all the way because when they had the whole TMT stuff going on, and when the project developers was talking about, "Oh no! This planning department made us lay out the project in such a way where it preserves 18 acres of the 44 acres," yeah, their lease rent is paying for it. You know? But how do you try and keep that balance? And so I know it can be done. We've seen it. We've done it.

UD: Yeah.

TM: We gotta do it. We gotta do a better job of getting that kind stuff done.

UD: Yeah.

TM: So you still get one foot in the future. What you doing? You practicing now. So I just like get this on record 'cause the Wai Kai at Haseko was never supposed to be, and as a community we participate. They came across the wave pool project that we was pursuing in Kalaeloa, and they took one version of that [copied a version of the Kalaeloa wave pool project]. But Wai Kai today is in no way what Brian's project would be in Kalaeloa. It couldn't even accomplish it. So the reason why I was against the Wai Kai wave pool is because in 'Ewa Beach, that was our ice pond. Like we would go over dea, we would swim because you get the brackish water and you had the ocean water. And that is the feature of that area. That's why we went after that preservation, get one preservation piece that the Hoakalei Cultural Foundation, at the time was Auntie Mary Serrao, and they no longer hea, but at least when they was alive, we had one area that is preserved. But that Wai Kai project, I was against it too, because that's drinkable water they're using.

UD: Wow.

TM: In Kalaeloa, that would be what we just call Navy water. But it's the Kalaeloa Water Company. I think it's still owned by the mainland, one mainland company. But the water itself, it's so salty that when we was looking, we was trying to work and Auntie Maeda-dem and was part of the commission at the time, we was working with Board of Water Supply to take over the water infrastructure. And BWS came back and said no, because it doesn't meet our standards. So that's why they never took over the water system. And that's why the Navy went privatize the water system because the salinity count was too high for BWS standards. So when you get all these guys coming and grumbling about the water, whatever, they don't understand what the truth is. They try and associate this, "You wasting drinkable watah," but no. In Kalaeloa, they neva even take the watah. Like if you go to the townhouses or whatever, everybody get water of dispensers, and so nobody getting sick. But it never did meet BWS standards. And so that's why that project just was like totally made sense because they met

with Troy Barboza, all the landscaping was gonna be done by Hui Kū. They went go lay out their landscaping plan and all of that, which restores what was growing there that was choked out by whatever. So I was disappointed in Haseko that they went down this path, that they stole that project, but they never even really steal the project. They dumbed it down, and then it made it worse. And then Hawaiians, we fighting, but people no moa the facts, and you not seeing the bigger picture. Like some of the arguments was, "Oh why gotta have one wave pool, whatever, because get the beach right ova dea," like just so narrow, but anyway.

UD: No, I get you. That's too bad. Once the sound bites go out, it's hard. It's hard to get above the sound bites, 'cause people, they latch on. And already, they get their mind made up. And it's like, we sometimes you gotta get ahead of that. It's too bad.

TM: Yeah, I even talked to Brian, 'cause of course the film industry is bust up right now, and I said, "Brian, you know this film industry, like the people in charge, they was in charge for 20 plus years. We not supposed to have one Brian. We supposed to have 50 Brians. Like the food carts and whatevers, you coming to Hawai'i, we get the best cuisine, and the film industry is allowing food for the crew that gotta be provided, from California? 'Aole. Das 'a'ole. So you telling me that these guys [film industry leaders], they've been doing their job? No, you gotta hold them accountable." We went blow up the film industry, but you know what? We gotta rebuild it, because I like 50 Brians. By the time it's done, I like like 50 kids that can be doing imaginary Disney. They making hundred grand, 200 grand, filmmakers. And I'm getting chicken skin right now 'cause I know I on one soapbox. But literally that's what that project can prove on little 19 acres, that place used to attach bombs for destroy --- destroy places, that's what you can get out of that property.

UD: Yeah. Change it around.

TM: And you can build Uncle Shad's Kalaeloa Heritage Park, and people could come down to Kalaeloa, which right now they think that's just rubbish out dea, like that whole restoration, they can come out to that area. But anyway, you gotta have the vision, and you gotta have the leadership. And to me, that's why they got rid of me. [Laughs]

UD: Yeah, you gotta be centered. You gotta be centered on the right things. You know?

TM: Yeah. But that's why I told Aunty, I go, "Aunty, doesn't matter, 'cause whereva I'm at, das what I going do. I no need one State agency for tell me that what I thinking is correct." [both laugh] Anyway.

UD: Okay, we talked about the practices as well, so let's talk about any adverse effects and any mitigation. What could be done to mitigate adverse effects that future development might have on the resource and or practices?

TM: Yeah, so every project, so even like down by the veterans, whatevers, the part of the development agreement was, if they did come across anything, they had to identify it and then incorporate. I still think that that's the best practice, to identify if there is something there, get to the practitioners for decide, okay, you can put 'em in place, you can put 'em someplace, how do you keep it? The big ticket item was trying to keep it within the district. So I think with the housing side, if they came across anything, was going have one park, 'cause they was going try to do like one, not community park, but one park for their homeowners, that if they

came across anything, they was going to intern it in that particular area, so still within the district. And then they was going tell the story of whatever that practice or whatever that was.

And then as part of that, well however they was gonna do it, they was going make sure that the landscaping was all the landscaping that was consistent with the area. So I think those things will help, I mean mitigate. I don't know about that particular word. Just the idea of mitigation because once you move stuff and all of that, but how do you keep it in place, or how do you keep it significant to the area so you are not moving 'em, you know, you're not moving out of that, but take the steps to recognize, keep in place if got to, memorialize, and then make sure get all the landscaping stuff there? Like I still waiting, but what particular area you going have the 'ulu restoration? Like you can start putting all of that stuff back. And that was incorporated in Brian's project. Like where you going put food sustainability as part of this, recycling, all that? So like to me, you got to mitigate it, you gotta blow it out. You gotta recognize it. You got to highlight it. You gotta make sure that people know that this was the place that did these things. That's what I think mitigation is.

UD: Yeah. Good points, good points. Okay, mahalo for sharing that. Are you aware of any other concerns that community might have?

TM: [Pause and thinking] Like the railway society, they went do one big push for try to close this little gate. And right now it's just this little unrecognized road where the plantation, where the Hawaiian

Railway Society stay, where you going enter. As a community, on the community side, we took petition, signatures, whatever, for get that road open. And so the fact that they even went propose to close it, it became one big-ticket item where you dividing the community. And I talk story with them because even though I don't have a specific position or anything like that, I know those guys. So my first reaction is not to put somebody on blast. My first reaction is call them, figure out what you guys doing. So education, education becomes one big piece.

And then of course, people going be selfish. And so how do you convince them that their selfishness is not a good idea for their own place? You know? So the latest, what's happening was that they wanted to close that small road that links Renton Road to Roosevelt, and we have it open. We've had it open for the last 20 years. But it came down to pretty much liability and maintenance. And so if you can answer that, through the city, then you can keep the road. So they were supposed to close 'em August 15th. I happy, as a community. You know Senator Favela? He went put them on blast so that that made everybody get all nuts [both laugh], which went help, because it went make them realize, the decision makers at the Hawaiian Railway Society, it went make them realize. They thought they was making a decision about their area, but you know, if you go Tuesday, Wednesday, Thursday, and you take the clicker, you get 5,000 uses.

And so, my main concern is connectivity always going be one priority. That's why you not supposed to have Ka Makana Ali'i. The shopping center is not supposed to be there. It wasn't on the City and County infrastructure map. It wasn't on their community development district. All the local developers said, no, they not going participate on getting it built. But Hawaiian Homes has one quasi federal, you know, they can bypass City and County. And so that's why Ka Makana Ali'i, the shopping center, is there. And the Chick-fil-A, all of those things, all of that wasn't on the City and County maps. Hawaiian Homes came in with drop in there, gave up land for the Kroc Center, got the fire station over there, and then they went pursue because never have local developers, 'cause the local developers was trying to shut the project down. They went mainland. So anyway, although wasn't traditional, we probably, as a community,

would've shut it down. We still wouldn't ask them for connect the community up. And so that's why you can go through the back and come out on Roosevelt. So to me, connectivity always going be important to the Kalaeloa district, trying to connect up, down to the Kalaeloa Harbor. To me that's always going be the big-ticket items.

UD: That helps too. That back part too.

TM: Yeahhhh. Because literally when you had the fires over there, everybody had to come down Roosevelt, they neva come down Kapolei Parkway. So as a community, we was always looking for redundancy. Like literally, safety wise, how you can get people out, I mean, our big scare about the tsunami and stuff. You know, we wasn't stuck because we had everything open. We could get up to Makakilo. All that stuff happened 20, 30 years ago. So you gotta just keep on mua because these agencies, they don't realize it 'cause they don't live over here. Us, we live it, and so we know what we need.

UD: Yeah. Mahalo, sis, for that. Okay, well, we coming to the end of our kūkā, are there any other folks that you think we should be talking with?

TM: I think so you got Auntie Maeda, you got Auntie ----- . That kind of gives us the kūpuna. I'm sure their stuff was lively. Auntie Mary-dem passed. I don't know if maybe you already talked story with what is her name? She's on the Neighborhood Board, she get the hula group. Her place is in Kalaeloa now.

UD: Oh Miki?

TM: Yeah, Miki. And then, I don't know if you got one chance for reach out to the Hoakalei Cultural Foundation. That's the Haseko side.

UD: Who would be the person over there?

TM: Yeah, let me go double check. And then I will text them, 'cause I gotta go figure out who's in charge now over there.

UD: Oh, that would be really good.

TM: Let me go double check, 'cause that would be the only, like the only other thing that I would recommend.

UD: Yeah, try let me know.

TM Okay, brother.

UD: Alright, right on. Well that comes to the end of our talk story. I just want to mahalo sis Tesha for taking the time today, so mahalo and aloha.

TM: Aloha.

APPENDIX F: INTERVIEW WITH ERIC WILIAMA MATANANE

TALKING STORY WITH
ERIC MATANANE (EM)

Oral History for the Kalaeloa Community Development District (KCDD) project by Dietrix
Jon Ulukoa Duhaylonsod (UD)

For Keala Pono 8/21/2025

UD: Today is Thursday, August 21, 2025. We're sitting at the Kalaeloa Heritage Park, and today I am sitting with my longtime brotha, Eric Wiliama Matanane. We'll be talking about this former Barbers Point area, now part of the Kalaeloa District, and we'll be doing a Pa'akai Analysis, just talking about the natural and cultural resources in the area, and just talking story about that. So before we go any further, you know Eric is always busy, so we wanna mahalo him for taking the time to talk story today. So mahalo and aloha.

EM: Aloha, my braddah.

UD: Okay, if we can start, maybe if you could just tell us your name, where/when you were born, where you grew up, where you went to school, maybe just a little bit about your 'ohana background and all that?

EM: Yeah, I'm from Makakilo, born and raised Pālailai Street, was born December 22nd, 1968, like Ulukoa said, Eric Wiliama Matanane. My maddah is Laverne Mahi, that was her maiden name. My dad is Ray Matanane. My mom is three quarters Hawaiian, and my dad is Chamoru from Guam. So I'm Chamoru, Hawaiian, and Portuguese from my maddah's side. Raised in Makakilo, My maddah was raised in Waipahu, Pump 6, plantation. My grandfaddah was a cowboy from the Big Island, hired by Waipahu Plantation. They bought 60 horses from Big Island, and he came with the 60 horses, met one Pordagee lady, and they got married and had my maddah, that was Laverne Mahi. And that's our background as far as my family's concerned.

We was born and raised in Makakilo, went to St. Joseph Elementary, graduated from Damien High School, got my Bachelor's at University of Hawai'i, then went back for my Master's in Education. I'm currently a alternative learning center teacher for Wai'anae Intermediate, been teaching and counseling for the past 28 years. I've been a volunteer with Uncle Shad Kane since 2000, so about 20, 25 years we've been up at Pālehua, cleaning the heiau up dea. And then from there we came down to Kalaeloa, had sites over here when had the base handover, the Barbers Point Naval Base handed over to the state, this parcel of archaeological sites came, got appointed to a Kapolei Hawaiian Civic Club, and in turn they appointed Uncle Shad Kane. He is the one that actually started communicating with the military and trying to save the archaeological sites in the area, starting with the Heritage Park. We've been here from 2008, I might say. And then we've been clearing, volunteering, cleaning out kiawe, and not restoring sites, but clearing sites. We wanted to keep the archaeological, you know, integrity of the site in place. And we've been able to volunteer and clear out a lot. We made paths to different archaeological sites. And I guess that's about what I've been doing.

UD: Yeah, it's a lot of good work, really modest, not just the work over here, but the way you've given back to the community but in your professional field, affecting our lives of our 'ōpio going through the school system and all that, you know? As we were getting ready to start, one of your students come and call up and check in on you, and it's just remarkable how you connected to the community and give back that way, so yeah.

EM: Mahalo, mahalo, got to ah? Kuleana, that's all. Pretty much.

UD: Yeah, and I just gotta say also on a side note, you mentioned your maddah, St. Joseph.

EM: Was with your maddah [laughs].

UD: I gotta say for the record. [laughs] I know. I remember my mom saying, "Oh, can you take me to meet my friends? There's a 55 or something anniversary, 55th year anniversary or something, of all of us kids from St. Joseph, and I think it was only six of them left [Eric laughing]. And one of 'em was your mom, took them to the restaurant.

EM: That's right.

UD: That was a nice, we neva even know. Oh, dis Eric's mom, shucks!

EM: Right. What is your maddah's maiden name?

UD: Frances Villafuerte. And she's a Manibusan. Her Chamoru name is Manibusan.

EM: Oh, okay, okay, yeah.

UD: Yeah, that was such a small world, but [laughs] okay mahalo for that. So we talk about your connection to this place. Maybe we could share a little bit more about how you've come to learn about this place and then the changes about former Barbers Point, now known as Kalaeloa. How's about that?

EM: I guess when I was growing up, Barbers Point was, you couldn't access Barbers Point. The only way we could get on base to go to O Beach or Officer's Beach was by way of friends who was in the military. So it was closed off. So I guess the late, mid-nineties or early nineties, they decided to close Barbers Point base [shut it down]. So that's when we started coming on, and I think the Navy was responsible for contacting cultural entities, because they uncovered some archaeological sites. They needed to, in the transition of the base going ova to the State, as State land, they had to find cultural organizations to take on the kuleana of either caring for it or making sure nobody messed with these sites. And that was the Kapolei Hawaiian Civic Club, where Uncle Shad was approached, and they gave him, he took upon himself, this kuleana, to make sure, you know what I mean?

UD: Mmhmm.

EM: After we left Pālehua, we came down, we started mālamaing these sites here. And it's important to understand that the only way you build mana is through volunteering. And that's what I learned through Uncle Shad, and that's what we've been doing. So with this site in general, it's made up of maybe 77 cultural sites. It's like a small little village. Like prior to Tahitian, or prior to the way Hawaiians used to live, 'cause the dry stacking here is of Tahitian descent, you can tell by the upright stones that are in the area that haven't been touched in long time, so we kind of thinking Moikeha, during those times of Kūalaka'i when Kaha'i brought the 'ulu tree here. We know he brought it to 'Ewa Moku.

So all those mo'olelos that come into play with Kalaeloa is important, and including the iwi that's found along the coast in those sand berms that are along the coastline, as well as during

those mass measles epidemic and when the population started rising. They started burying in sinkholes. The only real actual sinkholes that had actual iwi inside, that were purposeful, were ali'i that were buried in here. I've been into cultural sites where you can walk down, there's steps going into the sinkhole, and then when you get there, normally it's all coral, when you get there, it's all like black walls inside. And I've been to other sites that have that, like a makahiki site and other things. But just having the cultural sites in place here gives us some evidence or proof that there was a big population of kanaka living here. And knowing the terrain of this place, I mean, if you cannot dig in, you cannot grow. So you had 'uala mounds that were raised and nobody kind of digged into it. And sinkholes with ti leaves in it marked specific agricultural areas and stuff, as well as ancient trails that are still in the area that we are kind of taking care of. Hopefully I answered the question right, Hawaiian.

UD: Yeah, definitely. Yeah, you showing the use 'cause you're making it clear that there definitely was a settlement here. People were living here, and it was not an easy terrain, a landscape to live in, so you had to know how to live in this landscape, and so you had to utilize 'uala, and then making use of the sinkholes for various purposes, like you're saying.

EM: And it's interesting because when we talk about the Tahitian influence in this area, you know, Uncle Shad Kane always likes to point out, as a Tahitian coming here, how much generations took for them to actually start calling themselves Hawaiian, with the language meshed in. You know what I mean?

UD: Mmhmm.

EM: He always talks about the idea of the kahea, right? The kahea was used to identify yourself coming from a distance into a particular area to let them know who you were, and they would answer back with oli and stuff to let them know that if he was accepted. That's how you determine friend or foe, during those times of uncertainty. And we talk about the terrain. I mean, it's the karst system. The water wasn't on the top of the earth, was underneath.

UD: Mmhmm.

EM: It was a karst system, where water was filtered through the coral and you had sinkholes that were marked with nice walls that had these, these sinkholes with water, flowing in 'em. And you have mo'olelo talking about the roaring of the water of Kalaeloa. And that roaring was echoing through the sinkholes and the karst system of the water system here. And that's how they felt. If you didn't have a population, you didn't have water. So the water was here to support a population of maybe 20,000 people in the area. This is only a small fraction or a little glimpse of what, a snapshot of how the terrain used to look like.

UD: Yeah, there definitely was a population, and there definitely was water, 'cause you cannot live without the water. So, yeah, thank you for pointing that out, and I believe it's super important to let people realize that, because otherwise all they can think of is lo'i and loko i'a. But you know, we are on this side of the island, we need to show them, you know, how did people survive on this side? And this is how. So mahalo for sharing that.

Okay, so we do know that a lot of former Barbers Point has already been, in this case, this part is preserved, and then other parts have already been built over and all that. And then there's some parts that, still some parcels that are still open here and there, little spots here and there. So when we think about the future development plans for the rest of Barbers Point, the rest of

whatever is left, generally speaking, let's talk about whatever else cultural resources might still be out there, natural resources, what comes to mind? What should we be thinking about regarding this?

EM: From a cultural perspective, I think that's the only evidence that kanaka has been in the area, these archaeological sites. You know what I mean? So they need to be preserved. It's the evidence. 20 years from now, you say you one kanaka? The haole or the foreigner are gonna ask, "Where's the proof?" This is the proof, saving these local sites, saving these archaeological sites, saving these wahi pana sites is the proof that kanaka were here. If we take it away, so you're talking about developing, if you find this virgin land that maybe might have not been touched, you gotta preserve 'em. That is it, not bulldoze, not remove. Like the Kalaeloa Heritage Park is a perfect example of how we preserving what we find. We not destroying. We taking away vegetation that's been overgrown. And we not using heavy machine, you know, we being cultural sensitive to what's going on. We being mindful of what we doing because we are connected by koko, we are connected by the lineal descendants. We are connected by this wahi pana. So my suggestion in any development, and you find sites, it should be preserved in the most pristine way it's being found. Again, the evidence of kanaka being here, but what's going on with the world? What's going on with the U.S. government? What's going on in what we facing today? To me, I feel, on a personal note, that they're trying to get rid of every evidence of us kanaka or any Native American or native of being established in a city, especially if it's land that they want to use to develop. They're gonna minimize, they're gonna downplay any type of cultural significance.

So in Kalaeloa, we are blessed. The one thing the military did was when they took over this spot, they unintentionally blocked off everything and saved these sites, saving it for us unintentionally. But, because of that un-intention of them to have secret sites, for their fuses, their bombs, they saved all these cultural sites. Now we have the opportunity to mālama and take care of these sites. We feel very fortunate. But if any other sites are to be found, it needs to be set pristine and needs to be in place left alone. Maybe you can clean around it. Maybe you can give a 700-foot buffer around whatever. But it shouldn't be touched at all.

UD: Yeah. So that's a really good point. You're saying that there's a possibility that in these other pockets there may be cultural sites in there.

EM: Definitely. When we first had access, where they built the FBI headquarters there, had a lot of cultural sites. You had ahu, you had stuff, and we didn't have the manpower to protect those places, 'cause all they did was bypass whatever. Along those shores of One'ula, you had all these fishing shrines that that Ocean Pointe and all those guys, the developers, just knocked over. I remember. I wasn't culturally active back then, but knowing what I know now, all those cultural sites should have been protected, and they weren't. And it's the fault of development. It's the fault of greed. It's the fault of their god called money.

UD: Yeah, it's a tragedy. It's really a tragedy that here in the 2000s or late 1990s, to know that at this late in the game, that these cultural sites can be just, just erased like that.

EM: Erase, yeah. And we made these laws. We made these laws to preserve, you know, historic preservation laws, iwi laws, iwi kūpuna laws, and it's always bypassed. When there's a development, they always look past it. They'll make like they address it, but in the end, they'll take it away.

UD: Yeah, good point. So what about if we could talk about natural resources and/or historic buildings or structures. Any thoughts on that regarding these other parcels?

EM: I guess if the military is here, and you had all these structures in place, I mean, it's already disturbed. I feel like you get those barracks on that side that are abandoned. I think those should be redone and used for public housing, for affordable housing, That's the number one problem we have, water and housing. If you have all these buildings and infrastructure in place, why not use it for housing? You know what I mean? Housing, affordable housing for people that cannot afford affordable housing, for locals, even for especially kanaka maoli struggling. I mean, I think if it's disturbed already, and they built on it already, use it for a better purpose for helping people in need.

UD: Yeah, so for any of these historic buildings, why not repurpose 'em and use 'em moving forward with any development plans. One more thing regarding development and these other parcels that are still out there. What about traditional practices? Do you think that development would adversely impact traditional practices? Or how could we protect traditional practices? Like what are your thoughts on that?

EM: I think in our area, in Kalaehloa, it's been so, it's been used so much, I guess the natural resources, like I mean, once you shut off the water, we talk about the karst system, when the plantation shut off the water, there is no karst system. You shut down the water. So there was no 'ōpae'ula anymore. There was no, you know, no water got to these sinkholes where people were traveling during the ancient times, where they had sinkholes to drink and stuff like that. So it's already depleted. The famous seaweed from 'Ewa Beach down to Kūalaka'i all the way down to Campbell Industrial Park was unreal. And it's gone now. I think the whole part of our natural resources and area should be brought back. And cultural practitioners, people that used to go to grow seaweed, limu and stuff like that, should be brought back and given the opportunity to bring back those resources. I think water that was running to our karst system should be let back. But as far as further development, and what we could do as cultural practitioners, Kūalaka'i was known for the best fishing, but because it's been so long, you know, people used to get off the train, Honouliuli train, the trail, they used to get off and walk to Kūalaka'i right down hundred yards down from this hale to trade with the fishermen from the area 'cause Kūalaka'i or this area had the best fish. I think bringing back those fishes, bringing back those seaweeds, bringing back those cultural practices, that knowledge of how you used to live over here, and the only way you gonna do that is visiting this cultural center, Kalaehloa Heritage Park. I mean, cultural practice is cultural practice, finding the people that can do it, and having the companies and the state government to support that and fund that kind of stuff.

UD: Those are all very good points. A lot of it is restoration, I'm hearing.

EM: Yeah, restoration.

UD: Restoration of the seaweed grounds, the fishing grounds, finding the practitioners, and then getting the support from agencies and whateva, because we need that kind of support, financial support, or that kind of business support to help make it go. And then, the educational support, like you said, this kind of center, so that people can know and bring it back to life.

EM: And then that's why we like having Kalaeloa Heritage Park as a community cultural center. We're not a tourist destination. We're a community destination. It's not for other outsiders to learn. Well, it's for our insiders to plug back in and to re-familiarize themselves with their koko, with their wahi pana, with their 'ohanas, you know what I mean? And their kūpunas.

UD: Yeah, definitely. And are there certain things that could be done to lessen any adverse impacts from future development plans as they try to come up with a, you know...

EM: I think any development plans that come up should be, you should have a council of cultural practitioners.

UD: Nice.

EM: You know what I mean?

EM: Like a 'aha council, you know how when you go to a different ahupua'a like that? You have these 'aha councils that kind of guide or give permission or consult with what you should be doing. I think that in any development, especially places that have parcels that haven't been developed, you should have those cultural practitioners and those cultural lineal descendants take part in the process of that. 'Cause most chances are, if there's an archaeological site, we do not want any development. Period.

UD: Right, right. That's a really good idea to have a council to guide them. 'Cause otherwise you have the chances of being guided by a banker, a developer, you know, like there's no cultural awareness.

EM: And it cannot be somebody that's being paid. It has to be somebody that, that council has to be people that are connected to the area. 'Cause if you paying people for that position, you can pay them for their opinion. And we've seen it done throughout Hawai'i. We've seen it down to developers. We've seen it down to even in our own programs, you know what I mean? If you're getting paid, if money is part of the topic, that's part of the corruption.

UD: It's conflict of interest.

EM: Yeah, very much so.

UD: [Laughs] Right on. Are there any other concerns the community might have regarding the future development of former Barbers Point that we haven't talked about, that you think we should bring up?

EM: I don't know what more there is to develop. I mean, the military did a good job, and they left some parcels open. But what would be the purpose of opening up more besides the purpose of making money? If that's all the intention is development, then it's biased already, 'cause your intention is to develop to make money. The cultural perspective is to develop to help people, develop to educate people, right? Develop does not mean make money. Develop means community support and to help people grow and further their knowledge of the place.

UD: Well said, well said. Okay, are there any other kūpuna, kama'āina, any other knowledgeable people that you think that we should talk to about this?

EM: I think Kawika Laureano, the park director over here, the one in charge of the maintenance, the maintenance man facilities manager of the park is a good person. He had the opportunity to talk to Uncle Shad for the last eight years. I think Uncle Shad Kane is another good one. Uncle Shad's memory is not that sharp anymore. I think the next best thing would be either me or Kawika Laureano. And off hand, you gotta check with the 'Ewa Beach Civic Club, Kapolei Hawaiian Civic Club. There are a few cultural practitioners.

UD: Okay, well if any other names come up, just lemme know.

EM: Yeah, yeah, yeah.

UD: Right on. Well, I guess that concludes our kūkā. It's been a really nice day hea. I could feel the breeze coming through this [thatched] hale.

EM: The air conditionah.

UD: Yeahhh, pretty good, despite this hot leeward sun.

EM: I know, feels good, that means you kūpunas are hea, they listening to us talk, was a nice conversation. It was very nice talking to you, my braddah, you know I love you Ulukoa.

UD: Was nice seeing you, my braddah, love you, was a good day. Yeah, so I wanna say mahalo nui again to Braddah Eric for taking the time, and Aloha.

EM: Aloha.

APPENDIX G: INTERVIEW WITH MARK KAWIKA MCKEAGUE

TALKING STORY WITH
KAWIKA MCKEAGUE (KM)

Oral History for the Kalaeloa Community Development District (KCDD) project by Dietrix
Jon Ulukoa Duhaylonsod (UD)

For Keala Pono 8/24/2025

UD: Aloha, today is Sunday, August 24th. We're at Mahi'ai Table in Kapolei, sitting with brother Kawika McKeague, and we'll be talking about the former Barbers Point area, now the Kalaeloa District, and just talking about some of the cultural/natural resources in the area for the update of their master plan, a Pa'akai Analysis for their master plan. And as always, before we go any further, mahalo nui loa to Kawika for taking time out of his busy schedule, yeah, mahalo nui.

KM: Always good to see you

UD: Mahalo and aloha.

KM: Aloha nō.

UD: So if we could start, maybe you could just introduce yourself, your name, where/when you were born, where you grew up, went to school, a little bit family background, that kind of thing, please?

KM: Yeah, so aloha mai kākou, my name for the record is Mark Kawika McKeague. Again, name spelled M-C-K-E-A-G-U-E. I'm the only child of Roland Gunther McKeague and Ulrike Simon, was born here, actually, I'll be celebrating my 55th birthday next week, on August 27th, 1970, at Kapi'olani Hospital, grew up actually in different parts of the 'Ewa moku. Initially, we had, with my parents, we had a small apartment, that when I was baby in the Kū'īlioloa subdivision in 'Ewa Beach, and then due to a sequence of events with my own family history, death in the family at a young age, that I was hānai'd and formally adopted by my paternal grandparents, who were Hildegard Wolkt, German from Berlin, and then my paternal grandfather was Alexander Laukakila McKeague, who he himself was born in Ka'awaloa, in Kona Hema on the north side of Kealahou, was the oldest of 12. And then he, at the age, I think of two or three, moved with the family to Keālia, Kaua'i.

So for me, growing up, I didn't appreciate or maybe have the knowledge of our Ka'awaloa connection, but would always assume a strong pilina to Keālia, Kaua'i. And actually on his mother's side, we also have connections to Ni'ihau. From the growing up years, at age three or four, I lived with my grandparents. So we're talking like 1973 in Makakilo. And Makakilo back in the day was not the Makakilo it is today, you know, so I joke that I was born and raised in the foothills of Makakilo, which is below Pālehua and the big menagerie of things that have existed. It was a very small, town's not even the right word. It's a subdivision. It was the first subdivision surrounded by just acres and acres, as far as the eye could see, of sugarcane and all those kind of things, which we can talk about.

But growing up, I went to a private school in Wahiawā, Leeward Adventist Mission School, which is part of the Seven Day Adventist system, if you will. For sake of ease, I'll say my father who raised me, or my grandfather, he was a kahu, technically First Elder of the Wai'anae Seventh Day Adventist Church. So the school in Wahiawā was sort of an assemblage of students from Waipahū Seventh Day Adventist Church all the way up to Pearl City, and

then all the way up to Wahiawā. So a bus would leave Wai‘anae like 5:30 in the morning, come through our area, pick us up, and then take us up to Wahiawā. So, so affiliation wise, I grew up in the SDA faith, went to school at Leeward Adventist Mission School, high school went to Hawaiian Mission Academy, which was also Seventh Day Adventist, and then my collegiate years was all at the University of Hawai‘i at Mānoa, with all my palapala background. So, is that good?

UD: HMA!

KM: HMA, Hawaiian Mission Academy, yeah.

UD: Das Pac Five, yeah?

KM: Used to be long time ago, from what I understand, but when I was growing up in that time in the eighties, there were people like Sagapolutele playing like for Maryknoll and stuff. We grew up in a pretty much conservative mindset of sports is meant for exercise and not competition kind of thing. So we didn’t participate too much, you know. Tangents.

UD: Oh, okay. Well mahalo for sharing that, a little bit out of Hawai‘i Island to Kaua‘i and all the way back to this, this moku of ‘Ewa. ‘Ewa, O‘ahu.

KM: ‘Ae, so our hale is on Ahuali‘i Street. I think when we were younger, we didn’t know pronunciation so much, we used to say A‘ahuali‘i, but Ahuali‘i is where we grew up, Aka‘ula, so if you look, that’s all the old names, and probably as relevant to this conversation, you know, those street names later will become important when talking about central place and identity and whatnot, because other than those names, there wasn’t much literally around the area of Makakilo to Barbers Point. Now we all know it as Kalaeloa. Anyway so I had to say that out loud, Aka‘ula, Ahuali‘i, see, you hear my voice, I still wanna say, ‘A‘ahuali‘i, because that’s how we used to say it, but Ahuali‘i Street is where our hale was on the backside, or I would say, I guess the northeast side of Pu‘u Pālailai.

UD: Yep, and that’s Aka‘ula, that’s where the ‘Iliahi Paredes family is from.

KM: Okay.

UD: Yeah, Mahalo, Maybe we could talk about your association to the Kalaeloa area that we’re talking about, the former Barbers Point, and maybe how you got to learn about the area and how it has changed?

KM: Okay. So by the time I come along with my family, my father who raised me, he was already retired Army. So I say that with purpose, because Barbers Point Naval Air Station was limited at that time in terms of access to military personnel, inclusive of retirees. So here I come along, and my dad having rededicated himself to the SDA faith, everything was about the hale pule in Wai‘anae. I take care of the needs in Wai‘anae. There’s a whole bunch of stories, which I can tell you about Wai‘anae, if you’re interested, but that was like sort of my training ground, the hale pule in Wai‘anae next to the old Bayside Drive-In, which doesn’t exist anymore, was like the training ground from like Friday Sabbath, Friday sundown to Saturday sundown.

Growing up from, I say as early as I can remember, and living with my grandparents, so age four, five, I do have early memories to, I would say all the way up to like 15, 16, 17, 18, I'd say not every weekend, but definitely many weekends in a row, over the course of that period, was spent along the shoreline of Barbers Point. My father, being a Hawaiian man, loved his fish, and [he was a] simple man, so [when] we couldn't catch fish, he would eat sardines and poi, sardines and rice, which is where I get my 'ono from.

But basically it was him and his three friends. One was Melvin Villegas. He, I believe, was from Wahiawā, if I remember correctly. Uncle Alex Lee, he was from Mā'ili. And then all I know is the other gentleman was a Hawaiian guy. His name was Uncle Moa, don't know any idea of his last name. But those three gentlemen with my dad, that was that was their fishing hui. So my dad being the Adventist, you know, he couldn't come out. So they would go every weekend and primarily lay net. And then, we can talk about the area, the area by the jetty. And essentially along that front area of the jetty towards the reef area is where they would take a little zodiac and lay net through the course of the evening. Anyway, the point is fishing specifically is why we go down to the beach. And my dad being an Adventist, we couldn't go Friday through Saturday. Sunday, as soon as the sun was coming down, we'd head down there with all of our 'ukanas and then meas and things, and we'd go down there and you know, back in the day, you could kinda almost drive up right to the beach. And then there was like the open pavilions, and back in those days, I don't remember too many other people, so I felt like it was definitely like our playground. And as my grandfather would say, that was our ice box. And never had pilikia. There wasn't like crazy people drinking and all that. I mean, they was drinking, but it was just the four of them doing what they needed to do. They would lay net, two nights, and then Sunday morning, kinda pack up everything, put it on ice, divvy it out amongst the friends, and then they go their separate ways until the following weekend. So, like that's a lot of good memories on the beach, really.

UD: Nice, nice. I can picture it. That's by the Coast Guard area, at the end?

KM: Correct.

UD: Ah.

KM: Never have the fence that's there today. And there was still the one pavilion that's closest to the jetty. That, in my mind, from my time, was always there.

UD: Ah, yeah, I was picturing that because when you say that you could drive right up, now there's a fence.

KM: Right.

UD: Ah, are there any other changes you can picture there?

KM: Yeah, so speaking to those experiences, so one was like the sense of camaraderie of those four fellows, you know, them playing music, and I think anywhere within the context of it being a naval base. And we can talk about military occupation and the military industrial complex, whatnot. I would say, at least for me, growing up, Barbers Point was a safe haven, was safe. So down the beach, down by the jetty, down by O Beach, White Plains, even riding bike through like where the old military naval library was and where the PX was and all that, it was safe. Like you never felt, as a kid, you was going get kidnapped, run over, beaten up,

whatever. And the only thing was, get your ass home by certain, by the time the sun come down, your butt better be home.

UD: [Laughs]

KM: And never have cell phone. But anyway, long story short, I think what I started to see change, probably 18, 19 years old, where at that time, I think where the naval station was looking towards, what's the word, the BRAC, the realignment, the decommissioning, and so access was actually opened up. And this is just my opinion of what I remember and saw before, when it was more access restricted, to now, is that the resources themselves, when I say resources, the variety and abundance of certain fishes, that again, my father and his friends would gather, the three or four limu that we would gather, the mats, I call it, I say mats, like it was almost like nu'a, mats of limu that would come in from the wave action, and on the beach, it would be like, in some cases, I remember as a kid, of getting scoldings, you like run on top, the thing is squooshy like one sponge.

UD: [Laughs]

KM: But then sometimes it's heaping deep, you can sink. It was still deemed a food resource, to my father, and medicine. So as a kid, you cannot help yourself, and then you get dirty scoldings and licks, But blah, blah, blah, those resources over time started to, I say, disappear. And although I don't go as frequently as I did in my younger days, when I do go there, I see in my mind's eye the abundance of those things. Even 'opihi and other things and the leho, which we didn't eat per se, but my dad would collect the ones that never have, you know, they were empty, and he would collect those and make lei and whatnot. All those resources, you don't see those as much. So that's probably the biggest change. And that's a little bit sad.

UD: Yeah. That's a lot, the change, the decrease in resources.

KM: Yeah. And then, for a family, I guess the beauty, as a kid, I didn't know we were poor. Even though we lived in Makakilo, it's like we had the government cheese, we had the government bread, shopped at the PX and the commissary. And so, during the week everything was like corn beef onion, corn beef cabbage, corn beef watercress, corn beef was like a staple, you know? Corn beef today is super expensive. And then it would be sardine rice, whatnot. What was important was that, that Saturday, Sunday, the amount of fish could sustain at least the three of us, sometimes four of us, for a couple days. So a couple days you don't have to worry about having healthy protein, the bounty of the ocean, my dad's icebox, as he would say.

UD: Yeah, that's living off the ocean, living off the marine resources.

KM: Yeah, so subsistence lifestyle, you know? We didn't use those words back then. Now we're all educated, like the marine-based subsistence lifestyle, a.k.a. like, no, we went down there, grab what we needed, leave some, take some, and then boom, never waste.

UD: Yeah, definitely change in the amount of resources, more dependent on what's at Costco and what's in the store these days. We gotta restore.

KM: Yup. And I say diversity, and honestly, I can't remember exactly what they all caught, because as four gentlemen, they all like they all had different 'ono. But I can tell you my dad's 'ono, which became my 'ono, was things like akule, weke, enenue, manini, palani, forgetting one or two. But those were in ample supply.

UD: Can picture 'em.

KM: Because well, one, I had to clean, I remember had to clean 'em all. And then in equal measure, my dad, why am I drawing a blank on the Hawaiian, for like the, call 'em the ogo, [pause] but not plenty. But I remember, and that was the only beach where we went and had limited, because had limu kohu. But we hardly touched that, meaning I don't remember that being like abundance all the time. So I don't know if it was seasonal. And again, as I'm getting older, I'm forgetting. The one that was like staple every time, and my dad was like, that's your salad, boy, eat this, the limu wāwae'iole.

UD: Nice.

KM: So when I was talking about those mats, it's hard to describe, but like the limu would go on the beach, get to like maybe three, four feet thick, and I've seen that because I remember as a kid, like you sink to your chest, and then the top would get all crusty because of the sun. My dad, he would like, not sheer, but he would take a knife, whatever, and just like cut 'em as nicely as possible, fold it [the top layer] over. And then it was like a whole living ecosystem under there. He still had the crab and things moving around and stuff. And it would feel warm because it was in the sun. But my job was, he was like, "Boy, you get this one," the wāwae'iole. And so I guess I'm sharing that too, because even like looking back right now was like lifestyle, meaning had wāwae'iole that was still by the reef and the rock that you could go probably pick or whatever, but he was like, "No, this is the resource we going use first," because nature created this mound, if you will.

UD: This is the one for harvest.

KM: Exactly, that's a good way to say, like a harvest bed. So then my job, I think as a kid, I didn't have a great appreciation for it, but now it's like almost like a forlorn memory, it was to pick through all of that. And you couldn't make kāpulu kine either. You know, we call it maiau, right? The standard maiau. You know, pick 'em up, and he would have my mother's Tupperware bowls, I remember. And the limu that he wanted would go here, here, and here, and then go down to the near kai, like where the, the reef was, so as kids, you not going get sucked out [pulled out to sea]. You just wash, wash, pick out all the sand. And ho yeah, if you came back then, it's clean. And if wasn't clean, like if had one green set, my dad, my grandfather would be so pissed off.

UD: [Laughs]

KM: He wouldn't yell or beat us, but he would say, actually he wouldn't even say anything. He would just hand it back, and you gotta go back to the ocean.

UD: [Still laughing]

KM: But all those kinds of things, right? Then we'd go home, and then well, then we'd wash 'em. And then I remember, for example, well, if we stayed that night, it just stayed in the

cooler. But if we'd go home, I remember like, definitely, he wash it one more time, put it in a bucket or a bowl of ice water, ice cubes, and clean 'em and get 'em like super chill.

UD: Nice!

KM: So then he would get some of that more refined, like I'm gonna use the word ogo, which I apologize. I can't remember the Hawaiian word right now. And sometimes the [pause], that refined ones, and cut that in there, and not even using other kinds of salt. It had all the salt that you needed. Chop in the tomato and the onion, and that was it. So that was our salad.

UD: Nice. That sounds so 'ono, huuu.

KM: So anyway, I'm kinda going on a tangent, but like those kinds of memories, when we were just talking, like I haven't thought about it in a long time, but it's real simple. Like to think, before, you could go down to the beach, if you knew how to view the resource, aloha the resource, it could literally feed you. And like I said, we would have our salad for two, three days, you know, and then afterwards my mom would just go to the commissary and buy like, regular salad, you know? That was repetitive. Anyway, tangents.

UD: Oh, no, that's a really good segue because I wanted to ask about natural resources and cultural resources, because when we look at these Kalaeloa lands, Barbers Point lands, you know, and future development, right? We're looking at what resources are still there. To what extent is limu still there? Are there any other natural resources that we should be aware of? And then from there, maybe we can pivot to cultural resources.

KM: Okay, so I guess to stay on the coast for a little bit and then maybe work mauka, and I guess I'll caveat this, what I've shared up to date is all my childhood memories, which was very influenced, like I said, by our kuleana, which is serving community and the hale pule, which for the seventies and eighties, our sense of Hawaiian identity and all that kind of stuff, we were coming into our own meaning. It wasn't until I was much older that I appreciated some of the other resources that we can talk about, like the pā ilina, or wahi kapu, kanu, that were there, the iwi kūpuna, those kinds of things. I didn't learn that until later. I think, one, we just didn't know; two, we didn't have access, right? Because as a military base, it was even more restricted of where you can and cannot go. And then three, a lot of that information didn't come along until the advancement by folks like Uncle Shad Kane and others with the 'Ahahui Sivila Hawai'i O Kapolei and all those entities trying to develop an awareness. And we can talk about those things later. But for the resources, I mentioned all those shoreline things. Like I said, the leho, we didn't use it for food source. I can't remember if the other uncles did. My father, he had an 'ono for like 'opihi and lobster and stuff like that. So they was collected, I know there was 'opihi on the rocks, and we would do that and stuff like that, but the leho, he liked because in fact, he would tell me was like Hawaiian jewelry. So he would make simple kine knots and things and make them into two pieces, also for lures as well. But I have a wonderful collection, which now I'm thinking, was that good or bad? But he would collect over time just because like, he was a simple man, and he thought leho was the most beautiful things. So we treated those with respect too. So those kinds of resources. Again, as I got older I realized there were things like on the beach. I didn't know what they were as a kid, but I know they were definitely pōhuehue, pōhinahina, 'ilimapapa, 'ilimakūkahakai.

Recently doing some work in Kalaeloa on a couple of projects, probably the one I got the most education was when working on the Aloha Solar Energy Farm Two project, which is along that turn of Coral Sea Road, and working with folks like Rick Barboza, understanding some of the unique natural resources, and he and I actually trampling along and not within our project area, but nearby, finding what he called it, the last strand of the 'iliahialo'e that still exists. So I would check on that, and that tree was always around. It's been some four or five years ago. I tried to look for it, and I couldn't find it, but it was an area that was subject to, I guess a brush fire over here, off Coral Sea Road, and Tripoli? Anyway, so the 'iliahialo'e and those things. What else? The abutilon, the ko'oloa'ula was it? I think it's the Latin name [abutilon]. Yeah Rick Barboza, he would try teach me [Latin]. And then Hawaiian, I can remember the Hawaiian [name], but not the English. It's the rare endemic kinda red flower, hanging off, of course all the choke haole koa, choke kiawe, which the kiawe was a resource. we would take that. And then the kauna'oa. So again, these are things I remember, whether it was a kid or like for hula practice, we gotta grab this kind. And then, like Kalaeloa Barbers Point, the difference there, I think most of the kauna'oa, I say outside of Kalaeloa, is usually fine, like angel hair pasta. But over hea, it's like rope [both laugh], which like, again, I'm not a biological expert, so I don't know, like different subspecies, but I would always be like, "Oh, ours is more tick 'cause we tick." That's what comes to my mind right now.

UD: [Laughs] Okay. And any cultural sites to be aware of?

KM: Again, those fishing spots, those ko'a, those mats of limu, the reef system, you know, all those things, that was the majority of our time. We'd also, when we got older, we moved camping spots. I think the military, they didn't wanna have us by the jetty anymore, so we'd go on the other side by the pine trees. I called 'em pine trees, but the ironwoods, the camping sites there. To me, those sites that were being accessed for purposes of feeding our family, I call all those cultural sites. As I got older, whether it was like learning from Uncle Shad, or learning from John Ka'imikaua, which I think I was like maybe 17, 18, maybe 19 years old when I first met him, and like learning, it's not Fort Barrette, it's Pu'ukapolei, and here's the story of Pu'ukapolei. Like all those things didn't come 'til I was older. Then in doing some of the work that I've been able to do within the confines of the Barbers Point Naval Air Station, the traditional sites, everything from burials to ag plots to sinkholes, and those sinkholes are ag purposed, they're water resources, you know, the iwi of birds, and then in one site we actually had like a military, the concrete bunkers and stuff because of all that stuff too. We had, I believe it was an F-4 Phantom plane crash. That's around the corner of Coral Sea Road. So that mix of the military use and history and whatnot. And I think too, like growing up, as I'm talking out loud, like obviously it was an active military base, and so like that military representation, so there was a wall, as you go out to the back gate that way, so I'm pointing in the direction, I think the back [laughs] I remember it being a curvy wall.

UD: I remember that wall.

KM: And anytime a squadron or something would come home, it would be like, "Welcome Home," in a big, like, mural-painted and whatnot. And that thing would change out.

UD: Yeah.

KM: So to me, that's kind of a cultural resource.

UD: Yeah, yeah, historic structure.

KM: I learned how to ride motorbike, we had a thick-wheel motorbike, on the tarmac, I guess, of the airfield. We would go down by the horse stables, I think. And we used to ride go-karts and stuff over there. And I was the only like kid, I was like probably 10 years old with my helmet, and my dad sitting there with his Datsun B-210 truck, watching me. And I would ride the go-kart track on my little 2-wheeled motor scooter to the chagrin of the guy driving go-kart, until he saw my dad. My dad, he was a kind man, but he stood like six-four, solid 260, dark skin Hawaiian man, with a very stoic face. So he's like, "Eh, what you doing to my boy? Let my boy ride." [Both laugh] So I'd say that's [the go-kart track/tarmac] a resource. I didn't know the value of what the tarmac was probably relative to the military airfield in history 'til I was much older, but again, I think this is drawing from memory.

And then the choochoo train, you know, always saw the choochoo trains over here. And again, as I got older, recognizing the history, relevance to plantation sugarcane and all those kinds of meas, but as a kid to my teen years, to my early adult years, those are the things that really come to mind.

UD: So that's a lot of cultural/natural resources, to include these historic structures, military era. And then you also mentioned the practices itself, lay net, gathering, whether for food or for you know the arts, jewelry, you know, making jewelry, I mean, so when you put all of this together, and you take a step back, how might the future development, you know, there's been development thus far, but how might further development from here on out affect these resources that we have left, and any practices? Could you maybe discuss that a little?

KM: Sure. So I guess being a planner, and I became a planner, not by, I guess choice, I think, but being a planner that works within communities and whatnot, I think I hold a much more broader perspective when we use the word like "development." Even when our kūpuna had to create a massive fishpond to feed a growing population, I mean, it might be sacrilegious to sell out, but in today's world, that is a capital improvement project for purposes of caring for the needs. So I guess where I'm going with this is that trying to understand one, there's a complexity of histories, right?

So what this place tells me and what I know when I think I know, when I look at the little mo'omeheu of our kūpuna, those footprints, those aspects of the fact that we as kānaka have been here for hundreds, if not thousands, of years, on a way to abide in what could be deemed as a harsh environment, but yet to support that community, and my limited experience of being fed by this 'āina, this 'āina can feed. There is wai. There is and was abundance.

So I think when we think about development or the co-creative process by which we're trying to sustain the needs of a future, yet how do we do it in a way that it doesn't further deplete, and/or what are those opportunities to restore? What I mean by restore, not just the physical, but the spiritual, that sense I told you in the beginning, like I always felt safe, and not because it was just a military base, but I think again, the sense of value of the community that was there, that even the surfers in the ocean, how you say, "Howzit, hello," and my brother was a surfer. I kind of didn't take after him. I became more of the fisherman. But I'm kinda going all around those aspects of like, what defines this community, beyond it just being the Naval base, what is it today? What values do we hold and espouse that are supposed to be endearing, so when we say things like mālama 'āina, what does that look like in 5 years, 10 years, a hundred years?

And so I guess for this master plan, I know oftentimes the master plan has like a chapter that talks and codifies like a traditional, a historic value. And I'm putting that in bunny quotes for my friend Ulukoa here, because sometimes I feel that it's a layer of cultural understanding kinda, sorry I'm going on a tangent a little bit, but like a lot of these plans speak to the importance of an awareness or acknowledgement of that traditional cultural history, and therein the practices and beliefs and whatnot. I think, what sometimes is debilitating is when the visionaries of that work, they themselves can only understand it to a certain depth, or they don't know how to do the translation. What does this mean for an interim project? What does it mean when we talk about adaptive reuse? What does it mean when we talk about making choices that you're gonna remove that asset, that access, that resource space, if you will, that potential resource base for future things. If you remove that out of its context, then what's the reciprocation? Reciprocity, as we know in our culture, there's reciprocity usually for these kinds of things, Aloha aku, aloha mai. So to me, a master plan needs to be cognizant that every choice you're making is coming with both opportunity, or, I'll use the word, sacrifice. And if there's a sacrifice, to what level and degree does this community absorb the kuleana that benefits its needs first, like we talked about. Like something with solar energy, it's like, well, I'm not adverse to solar energy projects, but I would expect that if you goin' put something like that in our community, that community and those constituents need of having access to that benefit of the utility should be served first. Like, making those choices and outlining those things, which is not the question you asked me, but I think as we think about where these plans go, we gotta move from a state of acknowledgement and awareness, which I think is like on the lower end of the spectrum of cultural integration, and how do we move [higher/better/forward]?

Cultural competency is a strong word, and I don't really have an answer. Like what's the measure achievement when we hit competency? So I'm gonna use something that was shared with me, cultural humility, meaning, you know the thing that defines our culture, right? The word *culturare* comes from the Latin, the idea of cultivation, literally of material, of resources, to take care of ourselves, but the *culturare*, the cultivation of our moral aptitude and values and whatnot, that comes through practice, those kinds of things. Like what is going to be the *culturare* of Kalaeloa, a.k.a. former Barbers Point, that is done with a sense of humility, where the competencies are in every decision point, are measured in the metrics. Like, yeah, we'd like to see the return of the wai and the kai, these resources, we'd like to see the return of certain things that were even not here when I was here 50 years ago. But, oh, get 'em in books. Get 'em in the story of Hi'iakaikapoliopole, I think the work you did, the one we did together, where I think seeing, like for example, the value of the 'ike that's in the chants that as we know is codified data that tells us what Hi'iakaikapoliopole was viewing in her time of those resources that no longer existed or not in this volume, 'cause it was all sugarcane plantation around or sugarcane fields and stuff like that. But we know it existed 'cause she saw it. And then when you mapped it by virtue of place names. I feel like as a mo'olelo, you're putting the dots of connectivity of geographies and those spatial elements of the wao to the 'aekai and whatnot, like all those lessons in there too.

But I also think too, it's probably like stuff we don't even understand about, well, how does the microclimate work? So if the health of the forest needs to be returned to a certain place, like other places I know, there's lei chants that talk about the lei of water that comes down and feeds [that which is below]. Like have those things been interrupted here? Because for lack of better word, this community as a whole, Kapolei as a community as a whole, arguably through plantation time to now has sacrificed a lot. So anyway, I'm not sure if I answered your question, but [laughs] that's what the master plan kind of needs to speak to.

UD: Actually, wow, there's a lot to unpack. That is a lot to unpack. I think we're just scratching the surface. I think what you're saying is that in the response to this kind of question, we normally just scratch the surface. But it's much deeper. It's easy to say, it's easy to just put a quote out there and just say, "We gotta give back," or, "We need to protect," right? But when you look deeper, what is the reciprocity? How much is being sacrificed? What kind of equal measure do you aloha aku, aloha mai, and in what ways and in what levels, and yeah, that's a lot to...

KM: And I think what, sorry, I didn't mean to cut you off.

UD: No, go ahead.

KM: I think as I'm streaming my thoughts here, and I'm very much thinking in draft here, so this could be all subject to change, how we hold space for the future? 'Cause I think there's such a pressing need. I mean, everything's pressing on us. We need more housing, we need more this. We need to maximize returns on investments. We need to like, grow this community. And I can understand and appreciate it, But sometimes I think we literally have to, as much as it's about place-making, which is like the buzzword where you hear a lot of the sense of place, not place-keeping, in equal measure, and not just the one offs of like, I'm like, I'm super grateful that there is a Kalaeloa Heritage Center, but we need more of those. Like, it's almost like being purposeful throughout the landscape that is, throughout this wahi pana that is, where we hold not just convenience of like, we're gonna call this open space because we don't know what to do with it. Or it has too much environmental needs of remediation or some other mea, it's in a flood zone, right? But like, holding certain spaces, why? Well, by virtue, again, we're more educated, well, not educated, we have more access to that cultural knowledge that defined this place before our existence for hundreds of years that without knowing what we don't know, yet knowing enough to say, "We gotta place-keep," being maka'ala and cognizant and having that kinda master plan define that from a cultural perspective.

UD: Yeah.

KM: And that cultural perspective, I'd say, it should be Hawaiian-led, but should be community driven and defined, right?

UD: Yes.

KM: So I think like what comes to my mind, for example, is the evolution as one example, well go back to Fort Barrette. When I say Fort Barrette, because that's what I was taught as a kid. I come to understand the fullness that was Pu'uokapolei. I got to sit in, I don't know why I was there, to tell you the truth, but I got invited to sit at an 'aha'āina ceremony led by John Ka'imikaua, when they were first talking about the negotiations between the feds and the City and the County, and who's gonna take this property. And if I remember correctly, the 'Ahahui Sivila Hawai'i O Kapolei was invited, and somehow I got invited to come along. And I'm sure as a 19-year-old, I was supposed to be probably like sweeping up and doing stuff. But somehow I ended up sitting down. And the way I remember it and describe it was almost like a Hawaiian communion, in that John Ka'imikaua, he was sitting down, and he had like, for example, of course, the staple of kalo, as the first of the 'aha 'āina ceremony, for our connection to Hāloalaukapalili, 'ulu for representing the abundance of 'ulu that used to be here

in the 'Ewa Plain and what that represents in inspiration and growth, and all these things, the kumu fish, for a source of inspiration. And then I'll share this for perpetuity, and I think I told you the story.

UD: Yea, yea, yea [laughing].

KM: The last thing he shared was a soda cracker. And as a novice, I had some little 'ōlelo Hawai'i background and not so much else at the time, I was like [in a whispering voice], "Oh, where is this uncle going with this?" And just to kind of like put it on tape, it was like, 'cause he talked about the idea of the Hawaiian word for boundary is palena, right? Which is also the name for the soda cracker. So when you eat the soda cracker, we might think that, you know, like communion, but he was actually saying there's no boundaries 'cause we went eat 'em.

UD: [Laughs]

KM: It's what I remember. So therefore, palena'ole, to have no boundaries in terms of the aspirations and ideas of returning to a sense of place. So I say that with purpose because that was my first, I guess, e ala e moment of seeing the landscape differently than probably what I was taught or remembered. It made me, you know, back in the day, limited resources, I wanted to talk to Kumu John a lot. This is also before I met Aunty Vicki [Holt Takamine] So I think for me, going to that same library and borrowing *Sites of O'ahu*, you know, because I just wanted to 'apo like whatever I could. That led me on my path. Fast forward my limited interactions with Pu'uokapolei, understanding its cultural significance and appreciating, I had a limited experience on the return of some iwi to this area. But then the work of Ulu A'e Learning Center and the return of, and I guess before that, with the Civic Club, creating the pā, creating a literal cultural presence, in essence, having a program that goes in there, celebrations that commemorate the important things of this community, passage of time, all those things, and I see now you're here, like I don't have to explain that to you, like all those things came down with a sense of formality, a sense of, "No, we're here, we're back. We never left." And so seeing where Fort Barrette was in the seventies to now, what it is today as like a place-based learning center, is fricken amazing. And so I guess in that mindset, probably there are other places like that, that exist in this living landscape, that is Kalaeloa, that maybe if you don't know today what needs to be, can be, should be, returned to that, we have the confidence, the competency, and willingness to like, we going hold it here, for X and Y reasons. Okay, I talked too much.

UD: No, this is very inspirational. I will follow up on this. Because, how you address the fact that we have cultural/natural resources, historic structures, traditional practices that might be affected by future development, you point out the need to have a deeper understanding, and in an academic setting, to me, it's, it's multidisciplinary. And so, it would appear to me that your normal, what is the committee that's writing the master plan? They need to have the bandwidth, need to have the capacity. I mean, that's critical, and I'm not sure if that's the makeup of a lot of these, not just for whoever's writing this [Kalaeloa] master plan, but master plans in general. I'm not sure about the makeup of these committees or these masterplan writers, in general, to have that kind of understanding of the community, and a wide range of cultural knowledge, you know, if you can translate multidisciplinary from academia into this community setting, like how do you infuse that into whoever's going to be writing the master plan? That's what is needed.

KM: Well, because otherwise I think there's gonna be like sort of a limitation, which I guess, as I'm getting older, I also feel a sense of urgency and agency, if you will. Someone once told me like, it's not necessarily a lack of resources or even like the belief or your constituency as to something being worthy of pursuit, but it's the sense of urgency and agency actually taking on these really complicated matters. And that as large as the solution you're trying to find and identify for the problems you're trying to address and the issues you're trying to face, you have to create this space of inclusivity, where I say politely, anything in Hawai'i should be led by Hawai'i, as a place, as a people. And I know we hear that like through tourism slogans and whatnot, right? But I mean, truly, like what is that adage, what's good for Hawaiians is good for Hawai'i, you know? What's good for Kalaeloa, as a place, as a center point of a community that again, went through a myriad of change, of which we are returning back to, what is it we trying to return to, where it's not just about planning. It's planning for its highest and best use, a piece of parcel, there's economic value. Can I put a store? What's my return on value? And I get that, you know, and we're sitting here in this lovely space here that didn't exist until a few years ago having this great conversation. It's a community space of sorts with a lovely store here, and there's need for that. But again, to understand, and not in a mean way, but like what did we sacrifice by creating this, that maybe then, maybe we can't say "never return to," but to return to here would be a little bit different, so as to not run into that problem in other places where we still have the opportunity to, again, mālama, how do we do that with some foresight? And I think, yeah, to your point, who's part of that conversation? And who gets to influence that decision?

UD: HUUU! So deep, so deep! Okay, well are there any other concerns, or maybe, I know that you need to get on your way, but if there's anything else that you you'd like to bring up, but I can always add it on later.

KM: No, I mean, one, mahalo ia 'oe, ku'u hoa, I think this has been lovely just to kind of, I think as I'm getting older, like I got interviewed for something else, and you realize, well yeah, one, I've gotten old, but the beauty of the things that we used to think about, how am I trying to say it? The things that have formed who we are today, our individual experiences, our collective shared experiences as friends, whatnot, I think we get so busy, so we don't often get the time to reflect back a little. So I appreciate just sharing that with you. 'Cause again, I never thought about some of these things for a long time. And so it makes me miss my dad and those that are no longer here, realizing I'm the older generation and kind of like, okay, well I've lent hopefully some goodwill in the work I've done here, specifically at Kalaeloa, but also like time waits for no one.

So what more can I do to share one little, I can, but it's my piece of the puzzle, of my aloha for the place that has reared me and has shaped me and whatnot. So I guess to your pointed question, I'm sure there's more stuff that can't come to my mind. I think seeing Barbers Point through the eyes of a child that would ride his bike from Aahualii Street, down Makakilo Drive, which we didn't have to worry about getting bang, riding through the sugarcane and like seeing the fires burn, and you know, all that kind of stuff, and going into the safe places that was Kalaeloa, like that sensitive feeling of like, those are the spaces we should be creating for our keikis' keiki.

I also recognize as I got older, this is not an accusation, or I'm not trying to frame the military in any sort of light, but so the accountability of prior land tenure, in terms of its use and what was left behind, is what was left behind of a concern for current and future generations, you know, kind of getting into like contamination, remediation, I mean down to like, how they

used to build stuff with materials that, it's no longer good for us. And so, as we think about the opportunity, how we have to like absorb that kuleana, with some mindfulness, versus, for example, "Oh, that place is so pīlau or industrial, just leave it industrial." If there's a need for industrial need, then okay, let's think about how we qualify that, and then quantify that, and then talk about how do we get to a space where whatever we're gonna choose as the choice of engagement, it's that level of maiau. It has to be exemplary. Why? This place wasn't as exemplary. But the people was exemplary. And I guess, if I couldn't give any other tangible thought, like it would be to approach that conversation and that question, with that same level of intensity, each and every time!

UD: Love it!

KM: And be in touch. [Laughs]

UD: Mahalo nui. We close this with a mahaaaalo to my brotha Kawika, and yeah, just have a blessed Sunday, and see you again!

KM: See you again, until next time, shoots!

APPENDIX H: INTERVIEW WITH WILLIAM KAHULA O'BRIEN

TALKING STORY WITH
KAHULA O'BRIEN (KO)

Oral History for the Kalaeloa Community Development District (KCDD) project by Dietrix
Jon Ulukoa Duhaylonsod (DD)

For Keala Pono 7/6/2025

DD: So today is Sunday, July 6th, 2025, and we are doing a Zoom with William Kahula O'Brien, who is overseas in California. He leads the organization Ka'uikiokapō, and we'll be talking about the Kalaeloa area, more specifically, the former Barbers Point region, to talk about a Pa'akai Analysis and kind of guide future development in the area. Before we go any further, we'd just like to mahalo Kahula O'Brien for taking time out of his schedule to be with us for this assessment. Also with us is Joseph Acho' Kāmau Blas, who's also one of the Board Officers with Ka'uikiokapō, so mahalo and aloha.

KO: Aloha, mahalo.

DD: Okay, so if we could start, Kahula, maybe you could tell us your name, where/when you were born, maybe where you grew up, where you went to school, that kind of thing?

KO: Okay, my name is William Kahula O'Brien, born on O'ahu, grew up the west side, Wai'anae, Mākaha area, and I went to school out there, and then I ended up going to Kamehameha, seventh grade. But throughout that time, seeing Kapolei kind of grow to what it is today, we passed through, and my family has connections out there. We were always involved in what was going on out there. I used to play soccer at the Kapolei Park, Regional Park over there, and yeah, we would go out White Plains and go out Barber's Point sometimes, with my family, you know, beach day or go fishing and stuff like that. But that's kind of, I grew up out there. I'd say Wai'anae is the area I'd do a lot of things.

DD: Okay, mahalo for sharing, mahalo for sharing that. Yeah, west side all the way. Okay, is there anything else you'd like to share about your your 'ohana?

KO: Yeah, my grandma's uncle, he was kind of the, I don't know, caretaker, or he lived out there by Barber's Point, currently Germaine's Lu'au, and the story was that he planted a coconut tree for each of his kids out there. And so my grandma would go visit. I know back in the day, my grandma grew up Wahiawā on the pineapple plantation area, but they would catch the train out there to go visit, visit their uncle, Stephenson was the family name. And my mom remembers going to as a young kid and, you know, seeing all the uncles fishing, throwing net, talking about how they would catch squid. She remembers that it was just the old Farrington Road out there, the old dirt road to get out to Kalaeloa, Barber's Point. But that was kind of my family connection out there.

And then I forgot my dad used to teach at Barber's Point Elementary, so we would sometimes go with him to the school, and I remember we had to show ID to get onto that base area. But I think that was kind of the Navy or whoever was handling it.

DD: Oh, your dad used to teach over at Barbers Point.

KO: Yeah.

DD: And then you mentioned those coconut trees. That's a very famous coconut tree grove over there by the by the lighthouse, by Germaine's there. What did you say their last name was?

KO: Stephenson.

DD: Stephenson, got it, right on, mahalo for sharing that there. Is there anything else about your association to the Barbers Point area, or Kalaeloa area that you could share, about how you've learned about the area?

KO: Mmhhh, yeah, I've been dancing hula for over 10 years now. We dance at the hula mound by Pu'uokapolei. And then we have our community organization Ka'uikiokapō, and we've been kind of taking care of our cultural sites out there with the sinkholes, the kālūa, helping to protect from invasive species, monitoring the soil and the water levels out there, and also an area by Kahe, with the ko'a, the fishing shrine. So through that, becoming more familiar with the native flora and fauna that used to live here, and then we're working to preserve the habitat, especially with all the development out there, that's kind of our kuleana, to mālama these historical sites, these cultural sites. I mean, you know, it goes all through Kalaeloa, Kahe side all the way out to Pu'uloa.

DD: Definite. That's some good work, good kuleana, as you put it. And that's definitely, as you say, that landscape does stretch all the way along the shoreline from way out west going all the way to Pu'uloa. So yeah, mahalo for pointing that out. Considering that you've been going to the area throughout the years, could you kind of touch upon how the place has changed over the years?

KO: Yeah. I remember how we would see the sugarcane out there, lots of sugarcane. I remember the fires when they would burn the sugarcane, on the way towards the ocean, it kind of sets up all this like raised coral beds, lots of kiawe, koa haole, not too much development, and definitely going out there and playing soccer out there. I think the field, soccer field, is where the hula mound is right now. That's kind of one of the early developments out there. And then within the last 20 years, more housing out there and you got Campbell Industrial Park doing a lot there too over the years. So it really changed. It changed the landscape. It was real, kind of a quiet area, I think Honokai Hale is the oldest community out there, but now, a lot more people, a lot more traffic.

DD: Yeah, actually, you give the visual, I remember those sugarcane fields and the fires, like I can picture it. And then the raised coral and the kiawe and koa haole, it brings back memories, as you mentioned it, like I can remember it clearly. Thanks for bringing that up. Those fires, I remember those fires. I remember, I mean, I'm from Honokai, and thanks for like acknowledging the oldest community over there in the area. I remember somebody would be yelling, "Eh, they burning 'cane!" [laughs] And then we all running, going, go look, and you see the smoke and just, yeah, it just brings like memories, picturing that, and such a big difference with all that development that ended up coming up.

Okay, so let's talk about the cultural sites, natural resources, historical resources, when we talk about this Kalaeloa, former Barbers Point area, you did kind of mention some of them, the sinkholes and such. Could you kind of like mention them again, maybe cultural resources, natural resources and historical resources, historical structures?

KO: Yeah, so the kālua, or the sinkholes up there, the Hawaiians would use it for multiple purposes. They recovered fresh water within those sinkholes. There were people going out there for fishing or living out there, you know, they utilize sinkholes because there's fresh water and also using the sinkholes to grow food. I think 'ulu was known to be grown out there and 'uala, sweet potato, and other types of medicine, such as noni, to be grown within the sinkholes because it's all raised coral, and all you see is kind of like coral, but once you get into the sinkholes, you start growing because that's the good soil. So multiple purpose, water, food, but also some would be used as burial sites, you know, you can't really bury because there's no sand, it's all hard coral, so iwi kūpuna would be buried there [in the sinkholes]. There have been studies, archeological studies, which have identified the multiple purposes of the sinkholes.

And then as far as like natural resources, lots of endangered species, which are in the area that we care for, the endangered 'ewahinahina, very rare, found mostly on the 'Ewa Plain, but also in Mākaha, but kinda rare throughout the islands. So I know that other sinkholes potentially could have issues with 'ewahinahina, which we haven't identified yet, but they're out there. And then also the 'akoko lives out there, and then also ma'o and 'ilima, other plants also known throughout there too, both important to the natural landscape, but also to the cultural practices for food and medicine, in those areas.

DD: Actually, those are a lot. To point out just the sinkholes alone, pointing out the importance and the significance of the multiple uses of what they have been used for, traditionally. That's a lot in itself. And to know that they could be all over the place in former Barbers Point lands, and then as you mentioned, the endangered 'ewahinana and 'akoko, and then these other native plants. Thank you for sharing those. How might these resources be affected by future development? Let's say they want to develop the area, in whatever ways that urbanization comes, right, there are different forms of development, how might these resources be affected, would you say?

KO: Yeah, multiple impacts on the sinkhole sites and even the raised coral beds from different types of like pollutants from streets, traffic, getting into the water, because all these are connected, and that's all subterranean water that's connected [just below the surface]. So you develop in one area, almost certainly, that's gonna affect the water flow and the quality of that water which these plants rely upon. So if it's pollutants entering the water, that will affect the type of plants that will grow, it would also relate to the more invasive species kind of taking over where these native plants live, but also loss of habitat, you know, whether they bulldoze over these sites or fill in these sinkholes. It's a loss of habitat. I know there's also a lot of birds, bird species, migratory birds, even the native owl, I'm sure the numbers have gone down, especially with all the developments in the Barbers Point area, Kapolei. It disturbs their habitat, some even nest on the ground. So all of these species are integrated with each other, and with the natural resources, and with the water.

DD: Really good points. Thank you for pointing all of this out. It's something that we need to be aware of. Okay, well, let's pivot and talk about traditional practices. Are you aware of any traditional practices, whether past or ongoing that might have been or continue to be connected to this area?

KO: I know kind of before the Navy development out there was the era of ranching, with rock walls, but even before that [before ranching] there was old trails that can be seen on the old maps, trails leaving from the upland area going down to the different sites out there. I know

there was several fishing ko‘a, fishing shrines, I think one by the Wai Kai water park area now. And also, like my uncle-them, my great-great uncle, they used to throw net. So the trail would pass by these areas. And you know, just having that access to the sinkholes for you know, one, provided fresh water for them, provided shelter, and then also access to all the native plants, which they used for traditional medicine, I think the ‘akoko was the special plant for lā‘au lapa‘au, or traditional medicine, and ‘ilima. So access to these plant species for cultural purposes, was special to the area, but I think fishing was a huge thing that was important out there. That was important for the people out there.

DD: Oh, yeah, those are really important. So the fact that there’s trails going through this area points to the importance from old times, of people going back and forth, as you say, like from mauka-makai, and not to mention, with the fishing shrines, the importance of the fishing grounds in the area. And as you mentioned, throw-net, I think earlier you mentioned he‘e, right?

KO: Right.

DD: Yeah, he‘e, and all of that. And then the practice of using the sinkholes to get water to drink, and then ‘akoko for medicine, lā‘au lapa‘au, and the ‘ilima, which grows profusely in the area, for lā‘au lapa‘au as well. So these are all important practices in the area. Also the appearance of traditional rock walls that, you know, shows heavy utilization of the area from earlier times. So thank you for pointing out all of this. How do you think these practices, including access to these practices, would be or might be impacted by future development?

KO: I think two big ones is access, number one, and also destruction, with development, the potential for destruction. That’s a big worry, the thing I’m concerned about is the loss of these important cultural sites and also the cultural connection that ties people to the history and understanding of how people lived and utilized the land around them. You know, like I talked about, it’s all connected, the types of plants that thrive out there, the type of limu that people would collect, so anything that affects water quality, the development can affect these cultural practices.

DD: Yeah, if the resources themselves are not there, then you cannot do the practice anymore. If the landscape or the seascape is destroyed, then you cannot do the practice anymore too. So yeah, those are some adverse effects. Are there any recommendations or, you know, what could be done to lessen the adverse effects that future development might have on these resources and or practices?

KO: Yeah, I think number one is to identify them. Don’t destroy them. They are important, it’s a very rare landscape. Archeologically, there’s still a lot more to be discovered, so any development out there, we need to identify before they develop that area, because there are a lot of archaeological or cultural things which remain undiscovered. So, one, identify them. And also, we need to be able to prevent development in those areas that could impact the cultural sites. Then if there is any adverse effect, then find ways to mitigate against that.

DD: That’s a good point, perhaps before any development of a specific area, make sure that a thorough inventory is done, first of all, to identify any resources that are in that specific property, and then, finding ways to avoid destroying any of those. But yeah, it’s good to have a good investigation or, you know, you need to have that inventory rather than assume that

nothing is there, and then try to see from there. Good point, okay, are you aware of any other concerns the community might have regarding the development of the Kalaeloa area?

KO: I think it's kind of over-development is a concern for the community.

DD: Yeah, over-development.

KO: Also, you know, like weekends, people go out there and party with their families, so that might add to the adverse effects.

DD: Right. Those are some. [pause in recording] Okay, well if anything else comes to mind, just let me know we can make sure to add them on. Are there any other kūpuna, kama'āina, or 'ohana that you think that we should contact for this analysis?

KO: I know Uncle Shad Kane, Kumu Miki'ala, come to mind, but I'm sure you already have them in mind.

DD: Yeah, we have Uncle Shad's name, and we have Kumu Miki'ala's name. Well if anyone else comes to mind just let us know. And I guess that's about it. That was a great kūkā kūkā, so mahalo nui for sharing and mahalo Acho Kāmau for joining us as well. And we really appreciate it, so mahalo again for taking the time out of your busy schedule this day, aloha.

KO: Aloha, mahalo.

APPENDIX I: INTERVIEW WITH ROSS STEPHENSON

TALKING STORY WITH
ROSS STEPHENSON (RS)

Oral History for the Kalaeloa Community Development District (KCDD) project by Dietrix
Jon Ulukoa Duhaylonsod (DD)

For Keala Pono 7/2/2025

DD: Today is Wednesday, July 2nd, 2025. We're sitting at Zippy's, Kapolei, sitting with Ross Stephenson. We'll be talking about the Kalaeloa area, former Barbers Point Naval Air Station lands, and specifically talking about cultural, natural, and historical resources in that area, and any kind of adverse impacts that future development may have on those. So before we go any further, just want to mahalo nui Uncle Ross Stephenson for taking the time out of his day to talk story today, so aloha.

RS: Aloha.

DD: So if we could start, maybe you could say your name, where/when you were born, where you grew up, just a little background like that.

RS: My name is Ross Stephenson. I am 72 years old. I've lived in Hawai'i since 1959, so I grew up here, married a local Japanese girl from Big Island, and all my grandchildren are hapa, part-Hawaiian, and I really love the multiculturalism in the place. My background for education is I have a PhD and a Master's, both in Urban Planning with a focus on Hawai'i's urban growth. And that's me, I guess. [laughs]

DD: Okay, thank you for sharing some of your 'ohana background there. So when we look at Kalaeloa, could you maybe share a little bit about how you have come to know about the area, your association with the area, and any connection to this place that we're gonna be talking about?

RS: Well I used to work at SHPD, and I was the keeper of the Hawai'i Register of Historic Places. And I've been very heavily involved with 'Ewa planning for at least 15 years, and for example, dealing with trying to get Verona Village rebuilt, and the Railroad Society, and different road patterns, and land use issues. But especially because my background is this urban history, we've been trying to encourage the different groups involved to pay attention and really document the history of the area, the rich history of the area before so many changes occur.

DD: Okay, yeah, it's good that you have this understanding and insight to the historical background of this area, that we can consider all of that, as we try and think about these resources and the future direction of the development there. Okay, mahalo, so maybe we can start with the cultural resources of former Barbers Point. That's a pretty big area. But if we could think about the cultural resources in the area, could you share what comes to mind?

RS: Well, I think first of all, if you are looking at developing any area, you have to do an inventory of the resources. And that means going through the libraries and other documents to see what is known about a property. And then you need to go and talk to the archaeologists. You also need to have an idea of what different types of cultural activities were done over time. For example, in 'Ewa, you do not have, at least where the base was, you do not have a large scale commercial agriculture in the history of the area because of the thin top soil. But you have, for example, the resources that the native Hawaiians did for hundreds of years in

that area, anywhere from looking at the sinkholes, which had water, [or other sinkholes] might be used for storage, some of them might even have been used for burials. But even more so, even prior to the native Hawaiians being there, you had native flora and fauna, which we've already in the Campbell Industrial area documented on things that we didn't know about.

So what we need to do is look at those two factors. One, what is there, and also try and interpret it for the various periods, because, for example, what was done when the military was there is entirely different from what will be done in the future. And you have to get into the mindset of those people to see what they were looking for in order to produce what they felt they needed to do to survive. So those things have to be looked at. Then what you're gonna have to do is to develop a master plan after identifying the resources that you want to keep, and that way you can go ahead and keep a sense of history and especially important identity for the area, 'cause a lot of times you just have this homogeneous strip malls and all this other stuff, and really no sense of place. You want to maintain that sense of place. And that actually could even be a marketing tool, you think about it, 'cause you want people to say, "Hey, I'm from Kapolei, or I'm from 'Ewa Beach," or something like that, to go ahead and help them develop a sense of community.

DD: Yeah, wow, so what I'm hearing is different time periods and different uses, so we have the traditional, or I should say the pre-contact period, and as you said, there was a lack of top soil. It was marked by a landscape with sinkholes that was used, as far as cultural resources, used for burials, and the unique flora and fauna in the area. But also in a different time period, the military came along, and they had their different use of the area, and so that came with a different set of uses for the area. And then taking a step further that when it comes to the development, considering these unique uses of the area and applying that to the development to keep that character, that distinct character, in the planning. Am I kinda getting it right?

RS: That's true. That's what you want. It defines who we are.

DD: All right, good, so those are some unique cultural resources. I mean, I know there's some overlap, but are there any natural resources that you'd like to touch upon in this area?

RS: Well, besides the sinkholes, there are, for example, evidence that we've been doing through our LIDAR studies, of both pre-human and pre-contact activities. Again, they found animal bones and stuff in the sinkholes prior to the native Hawaiians arriving. We have trails that we have from old maps that we'd like to go ahead and put people on the ground to find evidence of. We have seen some evidence, for example, of stone walls, et cetera, in the area. There's one stone wall, a dry stacked wall, which makes us think that it was native Hawaiian, just makai of Roosevelt [Avenue]. Much of it has been disturbed in the last 10 years, but it's still there. And it was apparently an important enough feature that the military deliberately built around it and didn't build on it, so those kinds of things.

Again, prior to commercial agriculture, you've got other cultural features, we might say in the early 19th century. I don't know if most people know what sisal plants are, but it's a sort of like, it looks a little bit like a type of cactus type thing. It has a long appendage up through the top, and it was used for making rope until about 1910. And then the market for it collapsed. But they actually had farms in 'Ewa on the coral plain for that. And even about that time, before sugar came in, mauka, we had ranching. So some of those native Hawaiian potentially built walls were altered. Like, you could see some of them that, for example, on Kawaihae on the Big Island, that were repurposed. So all of these things need much more detailed

archeological study before we just go ahead and change all the property lines, and put on buildings and all that.

One of the most important things about 'Ewa that needs to be preserved and can be preserved dually is open space. We do have the park over near the present Kapolei area. We do have the Fort Barrett permanent park. But Fort Barrett is an anomaly being a pu'u on the plain. And what can happen with, if we preserve, for example, the airfield, it was a very important thing, because looking at the history, most people don't realize that we had a mooring mast there in the 1920s, the only one built outside of this continental United States. Okay, why did they build it out there? Because the area was very open. And what we need in this area when we're gonna put a lot of density in building more homes that people desperately need, is if we go ahead and save the 1941 base, and keep it not only as a historical place, where things like the wall could be maintained, and where American Marines died, but it could be a permanent open space, an educational center right smack in the middle of the plain. We don't have enough Kapi'olani Parks. We need to maintain that feeling where you can look back at the Wai'anae mountains and all, and see the mountains. So that's the kind of cultural things I'd like to see preserved.

DD: Yeah, very good points. Let me try and repeat some of that. So going back to listing some of those resources, first of all you mentioned a few more cultural resources. We have some trails, some other features there. We have a wall, could be property wall, could be a boundary wall, maybe even a ranching wall. You mentioned ranching in the area, and you also mentioned, sisal was also used historically, or farmed, in the area. And so that was an industry, I guess you could say, in the area. And then also as a natural resource, you mentioned some of these birds, some bird remains, some are not just pre-contact, but pre-human settlement, so that's very significant. So it's a really wide assortment of resources that you're mentioning here. But also, you mentioned a good point about keeping some open space. We talk about the different ways to develop, but just as equally important is to develop nothing, you know, to leave the space open, that's part of development, leave space open, keep that line of sight. Let us see the Wai'anae mountain range in this case. I think that's really something to ponder, really important to be able to see the Wai'anae mountains as a backdrop to this area, which is really important in some of the mo'olelo in the area too, if I may add.

You mentioned a mooring mast. Could you explain what a mooring mast is?

RS: Well during World War I, the start of the airplanes in the war, and they started using lighter than air ships. They're called blimps or zeppelins, or whatever you wanted to call it. Anyway, after the war, the different entities of world powers started further expanding those things. They were looked at as possibly a means to cheaply move goods over long distances. And the United States built several of these zeppelin-like air ships --- the *Akron*, the *Ohio*, the *Shenandoah*, and a bunch of others. But they were all hard to maneuver, and they ended up crashing in various storms. And they had built a mooring mast to hold one of these, or some of the American airships. They built one in 'Ewa, and that was the start of the marine base. And it's the only one, again, that was outside the continental United States, but no airship ever got there because the *Akron* and the rest of it all crashed by that time.

DD: That's cool. I did not know that.

RS: If you go into the ground at 'Ewa, where the mooring mast was, in a circle around it, you're going to find the huge chunks of concrete buried there, which were used to attach to the

mooring mast to keep it from blowing over. You can go out to Lualualei and see those masts that are about 6 or 700 feet high. And it's the same general idea but maybe not that tall, but that's all part of our history that brings the military in.

DD: I think I've seen the circle on a map, but I never knew what a mooring mast was, and it's the only one outside of the continental US?

RS: Mmhmm

DD: That's pretty significant. Okay, well are there any other historic structures that you could maybe mention in the Kalaeloa area?

RS: Well, let's go back to the native Hawaiian ones first. We've done a bunch of lidar studies going makai of Roosevelt, all the way down to Tripoli so far, and as I mentioned earlier, the trails and things like that. But we found some structures that the archaeologists would like to go actually on the ground and into the ground, for example, looks like a makahiki platform down there close to Ordy Pond. So that's something again I'd really like to have explored. There are a lot of other resources. We might find some more cattle shelters in there too, because we haven't done enough work on the ground. And then getting to the military period, because again the military did not plow up as much of that overall property as one might think, we have a chance to look at dryland agriculture on O'ahu, from the native Hawaiians and after. But there are a number of histories in there, for example, that after the attack, they built a whole bunch of temporary, what they called aircraft abutments, which are basically walls to contain explosions. For example, if one plane blows up, they won't blow the whole row up go up, like you had just recently in Russia. And they also put these unique clam shell half-circle, concrete mini hangars. And they were covered with dirt and plants to hide them, that were very unique in the Pacific. They have a whole bunch of World War II anti-aircraft sites. And what's interesting about it is they had a Seabee camp. You know what a Seabee is?

DD: Oh, no.

RS: Construction Battalion.

DD: Okay.

RS: Well, anyway, what it is, is they had a bunch of guys whose whole job, they were engineers, was to go build things.

DD: Oh, okay.

RS: That's what the Seabees were.

DD: Oh, I thought it was more like a Special Forces.

RS: Oh, no, that's a little different. But the Seabees would be in there pretty close to the battlefield. They'd be the guys out there building the runways, [like at] Guadalcanal, while the Japanese were still fighting the Marines on the perimeter, not half a mile away. But yeah, for example, talking about there's one site in 'Ewa on the makai side where they interrogated Japanese officers during the war. Most people don't know about that. And then there was another site, anti-aircraft, manned by Popolo troops, African American troops, and most

people don't know that either. So you know, there are lots of little bits of history that need to be further investigated. It's hard because a lot of war time structures were designed to be temporary. So they weren't meant to last a hundred years. And then some of them were torn down just for liability purposes after the war. But again, there are lots of concrete pads out there, and we have a lot of the maps and, you know, they [the structures] could be used dually. So there's a lot of resources out there potentially.

DD: Yeah, that's a lot of different type of structures, especially those unique ones, such as the revetments and those structures that were kind of disguised with the soil and plants on top, I think those really stand out in my mind as you're mentioning them,

RS: There are a few Quonset huts out there still, Quonsets are basically never heard or seen anymore. They built thousands of them, but they're less than hundreds left in the whole world.

DD: Yeah, Quonsets are a thing that has passed now too. And then, like you said, there's those concrete pads that can be repurposed. And then again, you mentioned some traditional sites such as the possible makahiki structure as well. So it's a whole bunch. I think, as you mentioned, a lot can be or needs to be further investigated and recorded.

RS: Right.

DD: I guess development would adversely impact any number of these. Maybe we could talk about mitigation.

RS: Well backing up, just for a little background, a number of the buildings and structures, partial structures that are out there, a number of them have been documented, but they're spread out, which is a problem for developers. Then there also are a bunch of things that have, as we said, have not been thoroughly investigated. The last number of years have been a problem because the Navy closed the base, and what is out there has not been effectively protected. For example, one of the warehouses on Roosevelt on the makai side was torn down by one of the agents of the lessee. You could go by and see the foundation, the raised foundation, but it was supposedly documented and protected. Nothing could, should've been torn down without getting official permission from SHPD. But they tore it down. Anyway, the so-called sisal wall, which is the dry stacked wall along Roosevelt has been knocked over in other places. It was not knocked over by the military. It was knocked over during the lessee's control. Another wall, which used to have all the insignia of the base regiments or whatever, that was torn down too, supposedly accidentally. Another Quonset hut was allowed to have a bunch of puka put in it for a filming of a TV show. So these buildings are either being torn down, or suffer demolition by neglect. They have done basically nothing, no repercussions, no restorations, no nothing. So a lot of these things are under threat. Recently the Navy petitioned the keeper of the National Register of Historic Places to decertify a bunch of buildings that have been marked as significant. And the keeper refused to do that, which is very good, because that means the keeper and the National Park Service is supporting the significance of these buildings. I'm concerned because the dry stacked wall was not included in that support, because there's not enough documentation apparently done on it, which means, again, we need that kind of research done. You don't wanna make decisions based upon the lack of information.

DD: So how do we get more documentation done? And number two, how do we get better enforcement?

RS: Well, the first documentation thing is, I really think that, well, for example you have to go back to the Pearl Harbor Agreement. I'll give you some history. A number of years ago the federal government changed its policies on building housing for military. And what they encouraged the military to do was to go ahead and have private developers build housing for the military and have some kind of a maintenance and sales agreement. Well, the military engaged in one of these things on Ford Island. And then, after it was put in place, realized having land in the center of Pearl Harbor owned by a private entity isn't a very good idea. So what they did was they offered the developer a whole bunch of land out at 'Ewa without really doing their research. And they gave them more land [than what the developer had at Ford Island], the temporary lease agreement that was to go to ultimately giving the land to, to the developer. Well, the usual procedure for any kind of base closure act is to offer that land to public entities. And we've benefited from that all over the state. I mean, not only schools that are around Pearl Harbor and stuff like that, but for example, Kapi'olani Community College is on former military land. Yet this property [at former Barbers Point], it went directly to the developer. So that's really an endangerment of resources because the developer is not forced to go ahead and do a really detailed study of the resources of an area. What happens is that the entity that wants to do something with a property is in the position to say if it is significant or not, which is a conflict of interest. So what we would like to do is have the whole area, not just an on-the-ground survey, I'm talking about what we've been doing in the community, LIDAR and all this other stuff, and then go walk the property and go dig around and have authority to dig around in the thing. And it takes a while, that's a problem. But the developer's been waiting here for 15 years to do stuff that all could have been done. And we would've saved the resources, and then they would've known where they're not gonna dig up iwi or something else. People have to realize that a developer hates uncertainty, because they want to go ahead, if they're gonna spend a hundred million dollars on stuff, they wanna know that they're not gonna be like that hotel on Maui that found out that it had 700 iwi underneath it. So everybody can win if we just go ahead and allow this kind of thing [proper studies] in advance. That's the way things are done. You don't build your house without knowing you got quicksand under it.

DD: So the best testing would be to actually open the sinkholes, check them, and then also LIDAR.

RS: And have qualified archeologists go out there. You could have native Hawaiian practitioners because they might know maybe they got five generations of family buried on the corner of that lot. You don't wanna find that out after the fact.

DD: Yeah, how about how about for enforcement?

RS: Enforcement? That's a very good point. They have to give SHPD some teeth. They're talking about now doing the whole Kailua, it being a special zone. Kahului has the same problem. And I mean, one swimming pool's finding iwi over there too. But we should go ahead and have an educational system with contractors too, saying that to understand that this is not to make their lives difficult, slow down their projects, or make them financially destitute. The fact of the matter is if you find something, it's better to deal with it right away than put it indefinite. One of the problems, though, is a lot of people in Hawai'i are so used to government taking forever. I don't care what the project is, building a freeway, getting your building permit, getting your license to make a care home, that they're afraid to get involved. They'd rather look the other way.

DD: Yeah, good point.

RS: But if the contractors know that they're going to be dealing with stuff in a sensitive area, they can go ahead then and plan for that. So it's a win-win. If they run into something, you know, the schedule's gonna be here, but if they're lucky, and they never run into something, they'll be pau early. But it's not fair to anybody to be dealing with uncertainty if that's not necessary.

[Meeting pauses and then resumes.]

RS: Fundamental changes are needed in the state government and city government. For example, the people at SHPD, often they have one archeologist for all of O'ahu. That's ridiculous. I mean, you'd have 25 projects at a time that could be finding iwi. And they need civil service protection. Because what happens is that they have their will, and if they want to take a stand, they come under immediate political pressure to look the other way. The professionalism suffers badly because of the pay and because of the lack of security. But you wanna put teeth in SHPD. You should be able to have somebody in there who, you know, I've been doing this for 25 years, I know what I'm seeing, and this is wrong. But even for the developers, it benefits them. Because if I'm an archaeologist, and I go in there, and I see something that I'm concerned about, if I stop it right there and get it resolved, that protects the developer. Otherwise he is gonna have a lawsuit. Look what happened on Maui with that thing. I mean, if they'd been able to stop it from the get go, he wouldn't have had all that, all that other pilikia. I don't think that's anything you could do anything about, but that's what needs to be done.

DD: Well, HCDA, they're in charge of figuring out the direction of the rest of the Kalaeloa development, so.

RS: Well HCDA is a good example because HCDA, they keep giving it more and more and more responsibilities. And are they really giving it the resources to do what they want it to do? I don't think so. I mean, Ryan is a good man, but he's dealing with Kaka'ako and a bunch of other stuff. I mean, how do you?

DD: Yeah, yeah. Well, okay, are there any other recommendations you think we should add in there?

RS: Well, I think that one of the things that's very important is how the public-inputs methodology is, how is it done because there are all these rules about making a 15 day notice and all this other stuff. But what happens often is that the information that the public gets, in which to base its decision making, is incomplete. And you have pressure groups, you know, somebody wants to get a project, and they bring their 'ohana down to bring it up. But the media also has to start asking questions. They just kind of report things after the fact. And one of the things the bureaucracy does is, and I've been seeing this for years, that really hurts their own efforts, is they'll put out a document for the public or other agencies or other groups to have to respond to, they'll send it out at 4:00 pm on Friday, and then they're gonna want a response Tuesday. And if the document is 75 or more pages long, I mean, they're not helping anybody. What's happened is they've already made up their minds, what they want to do, and it's all window dressing.

DD: Yeah, that's a good point, really allowing for a meaningful process, meaningful input.

RS: You've gotta lay all the cards out. I was at a meeting the other day, that they left out the key point that doing one of the two alternatives would cost \$50,000 more. They left that out. So basically most of the people chose the more expensive one because it was nicer. The cheaper one was not nice. It just was not as nice. And that's manipulation.

DD: Yeah, it is.

RS: And that's what you see. One of the other things too, I might mention, is that we have to remember respect. We're all guilty of downplaying the other guy's viewpoint. But I've seen it a lot of times over the last number of years where somebody is knowledgeable, passionate, has a lot of resources to give, but because he's saying something that somebody doesn't want to hear, they make him the issue. This has been done a lot. I don't care who it is, you gotta look at it this way, if maybe you don't like the guy, but the fact of the matter is, if he's got a practical idea, for your own sake, let alone his, you need to listen to him. Over here, John Bond is a very good example. He turns a lot of people off because he gets a little hot under the collar. But he knows what he's talking about.

DD: Actually, when I heard that he moved, I felt kind of sad because I know how much this issue [the protection of Barbers Point resources] meant to him. For him to move up there, I was wondering how it felt to actually move.

RS: Well, he bankrupted himself basically. He put all of his stuff into this, rather than doing some of the things he should have done for himself. And he just had to get away. You've seen his stuff on the web?

DD: Yeahhhh. People should be thankful at how much he tried to share.

RS: Well, it's too bad, too, I mean, Mike Lee was a fountain knowledge, and he just unfortunately passed away. I mean, his family was from, he had native Hawaiian roots in this district.

DD: I didn't really know him, but he used to go to my church in Nānākuli, St. Rita.

RS: Oh, is the building [the historic church building] still there!?

DD: Yeah.

RS: Okay. [laughs]

DD: But they're gonna get rid of it!

RS: That's what they were telling me.

DD: We're gonna get a new church. I was not happy about that. They're gonna keep the façade. I was like, we should have restored that church.

RS: That's a very historic church. It's got ties all the way back to Honouliuli. Anyway, have I answered most of your questions?

DD: Yeah, you did. So I'll be writing it up, and if anything else comes to mind, let me know.

RS: Well, I hope that we're not trying to be negative. We're just trying to state the facts.

DD: Oh, no. [waitress interrupts]

RS: So what's your relationship with HCDA?

DD: This is not HCDA. This is Windy McElroy at Keala Pono.

RS: Okay, I haven't talked to her in years. How is she doing?

DD: She's doing good. She's in the field with something else right now.

RS: She's the kind of person I would love to have out there in the field. She's done so many good things over the years.

DD: Yeah. Okay, so I'm gonna officially close this. This concludes our talk story with Uncle Ross Stephenson. And just wanna say one more time, mahalo nui for taking the time to talk story, and aloha.

APPENDIX J: INTERVIEW WITH MAEDA TIMSON AND KEITH TIMSON

TALKING STORY WITH
MAEDA TIMSON (MT) and KEITH TIMSON (KT)

Oral History for the Kalaeloa Community Development District (KCDD) project by Dietrix Jon Ulukoa Duhaylonsod (DD)

For Keala Pono 7/24/2025

DD: Today is Thursday, July 24, 2025, and we are sitting at Zippy's Kapolei. We'll be talking story about a Pa'akai analysis, cultural impact assessment, for the former Barbers Point area. And this is for HCDA's update of their management plan. We're sitting with Aunty Maeda Timson and Uncle Keith Timson, and before we go any further, we just like to mahalo nui loa to aunty and uncle for taking the time out their busy Thursday for sitting down and talking story with us, so mahalo and aloha. Okay, so if we can start, maybe if you could say your name, where/when you were born, ish you know, where you grew up, where you went to school, just a little bit about your family, just some background kine stuff, maybe we can start with you, Aunty?

MT: Sure. Aloha everybody who may be listening, this is Maeda Timson. I've lived in Makakilo since 1972, same house, same place. Everybody know me as The Purple Lady, and everybody know my house, that they can come at any time and hang out. I've been on the Neighborhood Board for over 20 years. I have been involved with Kalaeloa from day one when it was a "Reuse Committee," and been appointed several times by different governors to serve. I love this community. I have two children. I wish I was more culturally in tune. I do have a daughter who worked for Kamehameha, grad Kamehameha. They educated her up to college, and she came back to serve, to serve the people, which is what we do. We wanna serve. And most of all, I love this region so much, and I worry that we're, in perpetuity, how good will we continue to carry the life and the culture of this place? And I was willing to help in any way, except I also no ask too much.

DD: Mahalo, Aunty, for introducing yourself.

Uncle, would you like to introduce yourself?

KT: Yeah, I'm the better half of Maeda Timson.

MT: You wish. [everybody laughing]

KT: Anyway. I come from Wahiawā originally, and back in 1965, no, '64, we moved to Makakilo. I'm an old time resident of Makakilo, and I can tell you that, you know, back in the day we only had Farrington Highway to travel to work. And I worked down by the airport. And I've seen the changes, some is good, some is bad. But like everyone else, I believe that we need to keep the history, you know, and continue to pass it on to the next generation so we can still have a nice home and nice place to live. That's it.

DD: Alright, alright. Thank you, Uncle Keith. Yeah, Farrington Highway, and that actually is a really good segue, 'cause before we talk about any cultural and natural resources, I did want to ask about the changes in the area. So I'll take one round around the table and ask about the changes that you have seen in the area. And to hearken back to the first question, in case there's anything else you'd like to share about your family backgrounds, please feel free to, along with the question about changes in this area. Starting with you, Aunty Maeda?

MT: Okay. I've lived in Makakilo since 1972, and Makakilo means "Watchful Eye." And I just felt there was a future there, but I couldn't figure it out. So I just engaged myself in everything that our little community had. And, you know what was missing? The element of my parents. I just had connected with them and what they knew and whatever, so they moved in with me, and we lived together. And my father would always remind me, you know, "What you did today for your community?" He always reminded us that we have to keep it living and growing. Back then when we had Farrington Highway, which by the way, today there is a upcoming huge project that it's going to be widened after all these years, and the project I worked on when I first moved in, my constant giving back was UH West O'ahu. Do you know how many years, if you go into their history, you'll see us community guys that was involved in trying to bring it out here, 'cause we felt that our west side kids and stuff weren't advancing like we were. I was fortunate because I was educated private school and all that, but it was hard for my parents. But anyway, I knew I valued education. So we struggled for our kids to be highly educated, 'cause we felt, if anything, they cannot take away education. So UH West O'ahu was a very high, high, high priority. And what was the original guy at UH West O'ahu?

Geeene! Awakuni. We worked so closely with him. He was the best for this side. He believed in the young people, the young kids. And we moved on. He was the first chancellor at UH West O'ahu. When they didn't believe in us, he did. And that was the biggest, UH West O'ahu, Farrington Highway, even our little old Makakilo, when you went up into Makakilo, you went up maybe five miles. Now it's 25 miles. You know, the population burst, been mostly okay because you gotta remember, without all the development, nobody would invest in here. And so we have what we have 'cause of that. But it hasn't always been well, you know? So that's the three things to me that has changed over these years, mostly good, little bad.

DD: Okay. So that's the population, got the UH West O'ahu, and that Farrington Highway widening. Alright, thank you for sharing those visuals.

Okay, alright. How about you, Uncle, can we talk about some changes?

KT: You know, when I first moved out here, coming from Wahiawā was a really shock to me because, in Wahiawā you could walk to the grocery store, you could walk to like a Sears kind of store, it was called Kress, and it was really homesy. So when I came out here, there was nothing, not a thing. Only the pantry.

DD: [Laughs]

KT: And my wife, I met her through Makakilo. But you know, people from Makakilo, the old timers, they don't know Kapolei. They still call it Makakilo, like me. But I've grown to accept Kapolei, in the changes. But back in the day, we used to have nothing but cane field, and every time they burn the cane, our yard would be full of black ash [Aunty laughing] and we have to water it down to make it melt and disappear because we had nice yards, you know. But yeah, that's the one of the biggest change that I saw as we grew.

And then H-1 came in. It was so much faster to get to work. I got a ticket for speeding at that time, [everybody laughing] because, you know, nobody was on the road. But today it looks like nobody's working. Everybody works from home. It's amazing what COVID did to us, but ah, still, life goes on and we want to pass on our knowledge to the younger generation, which again

refers back to education, which is really important because if we educate them, and to keep the knowledge and the culture, we will succeed.

DD: Yeahhh. And I want to add on to that because I remember the sugarcane burning. [all laughing] But I was one of the kids going outside, 'cause somebody would yell, "Dey burning 'cane!" And then we going out, and either we catch 'em, or we try clap 'em in the hands [clapping his hands] so it was a time to play outside [Uncle Keith laughing]. And then as opposed to you guys [Makakilo] having **one** store, Honokai Hale had **no** store.

MT: Nothing!

DD: So Ma would tell us for go down the road, and she already made the phone call, for get one tomato from so and so, or get one onion from so and so, or somebody coming down for your get one toilet pepa from us. You know? 'Cause nobody like drive down [Nanakuli or Waipahu]. So we had to always...

KT: Das a good one.

MT: And then no one believes that's how this world used to be, yeah? [all laugh] Wonderful!

You know, even the train, when we first moved here, the train didn't go anywhere yet. When I was young, the very first house in Nānākuli, I grew up half of my life there. That was where my tutu, who was a kahuna, who was all kind of things going on, which I didn't understand at that time, but the train in the early days would go from 'Ewa all the way down to Wai'anae. And we would hear him toot, because we were right on Farrington Highway. We'd all run in the Quonset hut that my tutu lived in, yell over there, wave to the train person. And it wasn't a passenger train. I dunno what the heck it was carrying.

KT: Sugarcane?

MT: Yeah, all the way out there, I dunno. But anyway, now that was the thing of the past, and now, the railroad folks, they bringing it back. Now the train, now goes all the way down to, near tracks.

DD: Near tracks, ah?

MT: Yeah. And it didn't go anywhere before. And I worked in Ko Olina for a while, and seeing that train come right through this million millions dollar resort, it's like the old and the new. And it passes in front of Kalaeloa. So that's the old and the new. And I wish that never, never goes away. But [changing the tone of her voice] that train is awfully slow.

DD: [Laughs]

MT: I took my mo'opuna, so we all go take a ride, oh my gosh, it was like three hours, but you know, beautiful! It's a legacy of the older. So showing you that with Kalaeloa, Kalaeloa can be part of the old and the new. It doesn't have to be one or the other.

DD: That's actually another good segue. So let's talk about the that kind of, those kinds of culture resources there. Any cultural resources come to mind? Cultural sites, and off of that, any natural resources, any things of cultural significance, natural significance, anything come to

mind, when we are talking about the development of these former Barbers Point lands, can we start with you Aunty Maeda?

MT: Well I think the first and foremost important thing to any anybody local are the beaches. The Kalaeloa beaches are so pristine. They're so beautiful. And that has to be perpetuated forever so that people can be there. To me, the beaches are important. Campbell Estate does bring some concern to me because they are now so Mainlandy, but they have different things that they take care of, or be aware of, whether they were birds and plants and assuring that they were continued. I'm not sure if they're doing that anymore. So I really would like someone, a group who could go take a look at all those. Remember there was some birds or?

DD: Right, right.

MT: Yeah, are they still caring for them? Who is caring for them? What happens when they leave?

DD: Yeah, that's a good point. We should try and check, check if a survey has been done of former Barbers Point lands to see if there are endangered or special plants, birds, and then also take note of the beach area as well and keep that pristine, right?

MT: Families love it there. Even the sharks. Everybody honors the sharks. They go, "Oh look, eh got sharks today." And my granddaughter, she no care, she go in the ocean. I said, "Are you crazy?" But, you know, yeah. They were there first.

And what about the landfill? Folks are forgetting about the landfill? We gotta close that down. I was actively involved when they had the leaching and everything, all the 'ōpala came down to the ocean. And you know who was the council person who busted their butt to help make that right? Tulsi Gabbard. Tulsi Gabbard was very active in making sure it was clean stuff. All that stuff go in the ocean, we eat, that's our food, and our fish, eating all that toxins and such, you don't ever have an accident. That landfill should never ever have been there. And it, it doesn't affect just the area, goes to Kalaeloa, all that.

KT: The name itself went fool everybody.

MT: Yeah, we weren't just getting involved in our community, and we're like, "Ah, Waimānalo Landfill, who cares, that's in Waimānalo." Little did we know it was down the street.

DD: Yeah, they purposely went use that name to throw everybody off, not knowing that's the old name of the gulch, right?

MT: Yes, yes, it was us all the time.

DD: Yeah, so those are some good things to consider, the landfill, mauka-makai, it's all connected, the limu, of course, the possibility of regeneration, bringing back what's no longer there. That's very, very much something to consider in development plans. How about you, Uncle, anything else to add?

KT: The one thing that I noticed has disappeared is the pueo. We used to have pueo a lot. But once the cane field was gone, and Ho'opili came, they said that is what caused them to disappear.

MT: To go elsewhere, yeah.

KT: But we used to have a lot pueo out hea.

DD: We used to have plenty! I remembah, yeah.

MT: You, remember?

DD: Yeah, plen – ty. Good one.

KT: But now they building one road, coming off the freeway from Honokai. What that for?

DD: To go into Kapolei Commons, I mean, to go into that shopping center.

KT: They building one noddah shopping center over there?

DD: No, to go into there, and then they going make the housing on that side.

MT: You know, that's supposed to be affordable housing and workplace housing. I dunno what it is now because they're all fighting about it, or over money.

DD: Yeah, sometimes hard to trust. Okay, so we talked about these cultural and natural resources, what about any kind of traditional practices? Do any of that come to mind for the Barbers Point area? I don't want to put anyone on the spot now, but we can always revisit this later after we've had some time to think about it. I mean, it was a fenced off area for a long time, so it isn't easy to say.

MT: Yes, it was. And I tell you, the old Barbers Point, Kalaeloa, when we moved in, the military did a good job of, or they didn't bust what was there. It was pretty closed. However, every Thanksgiving, we used to invite a bunch of the guys in Barbers Point at that time, military guys, they used to come to our house for dinner. They was haoles, they was the white guys, but they were always there to help with the community if you need it. So there was a partnership, which shows that the community can partner with anybody and be introduced to different cultural things or practices, like what Shad Kane started out there in that legacy park. It just shows you that people can coexist and partner.

DD: Yeah, create partnerships, good point.

That's good to keep in mind for future developers, for people on that side of the fence line, former Barbers Point, people on this side of the fence line or whatever side, just everybody, whether it's cultural practitioners or residents or just whoever, everybody could work together, but also, you bring up a good word with "access," that no matter the development, if there's to be any cultural practice, whatever kind of practice exists, it would have to be open to access, for those practices.

MT: Yeah, but I think the key word becomes respect because you have to respect what the other believes in, you know? It's the same thing. Like some of our cultural things that we practice, it's something you culturally did, but it may not necessarily work, but to us it's real. When we were young, like you have those practitioners, they have Portagee practitioners. My dad believed in Portagee practitioners, "Oh, if you get turned stomach up, they going fix your stomach." My

mother was the Hawaiian, and she go to the kahuna. And I didn't know if I was Portagee or Hawaiian, but depend what your ailment was, if you went to Hawaiian or if you went to the Portagee, but it was a matter of respecting. That's what people believed it. So same thing out here as we moved forward.

DD: Yeah. My mom ever told you she went to the Portuguese healer when she was young?

MT: Oh, she did?

DD: Yeah. My Gramma Ruby?

MT: Yes!

DD: [Gramma] Took her to the Portuguese healer because my mom was getting sick. And come to find out, the Portuguese healer said that there was a classmate that was jealous of my mom, and was getting my mom sick, maybe not even on purpose, but was getting my mom sick. So she gave my mom one amulet to wear. [Aunty saying ohhhh] Yeah. Anyways, okay Uncle, how's about you, when you think about Barbers Point, and you think of cultural practices...

MT: You and your dad fishing and throwing net.

KT: I used to go fishing over there a lot, but the only fish I caught was hammerhead shark. Was loaded, but every once in a while I get one squid or something, but yeah, as a kid, we used to go there a lot, in Barbers Point to Nimitz Beach, and then by the jetty and throw net, dive, and fish and everything. That was it. It was a lot of fun, those days. So what I see now is that the beaches have a lot of parking. There's a lot of people, but not enough comfort station. That's something that I think should be done. And sometimes, like over the weekend, a long weekend, there's a lot of trash, but they go through, and they do clean it up. But the idea is that the people need to be educated. If you make the trash, that's your trash. Take 'em home. Throw 'em in your trash can. Don't leave 'em for the other guy. You know? And it's all about educating the people of being considerate of the land, take care the land, mālama.

DD: Yeah, that's a good one, mālama. But also those practices, those cultural practices of fishing, diving, throwing net. And then interesting you mentioned catching squid because someone did talk about catching squid by German's Lu'au area, and so having squid waters, so when you think about the future development and having access, Aunty mentioned access, right?

MT: Do they, how does the development affect the ocean?

DD: Well, the next question would actually be, would development cause any adverse effects, either the natural resources or the cultural resources? Could future development cause adverse effects to the practices such as fishing, throwing net, diving and all that? And then what would be recommendations to lessen those impacts? So it's a kind of loaded question. So first of all, how might development adversely impact these resources and practices? And then what can we do to lessen those impacts?

MT: Well, again, I think you go back to restriction. And this is where government comes in handy with EPA and those sorts of things. And you cannot just think development at Kalaheo. You gotta look at the industrial [Campbell Industrial Park]. You get all those companies in there. And I don't know if you remember way back when they had a release of the air, the pollution.

And I made a big stink. And everybody's like, "Oh, it's okay, we can bring a canary over there. If the canary dies, then we know." You know what I mean? Because they should never had one industrial park on the ocean, just like the landfill.

DD: Yeah. That's a really good point. So I'm hearing that we need to know how the development would pollute or contaminate environment, but not just the future development of Barbers Point. Currently, how is Campbell Industrial polluting...

MT: Right next door?

DD: How is Waimānalo Landfill or Ko Olina or Hawaiian Electric? Like, how is everybody [polluting or contaminating], because it's cumulative. We don't even know how these other entities are polluting. And so we need to know what the new developments would be adding, right? But we also should know how much each entity is adversely impacting our environment today, right now.

MT: Yes. And not only that, look at the dredging. People don't know that dredging is happening, they gonna widen that. And I think they gonna widen that area because they going have any kine commercial development coming in there, maybe even cruise ships.

DD: Oh shucks. They going develop 'em some more?

MT: Widen.

DD: [Sighs]

MT: You know how they take forever to do it. But it's on the books.

DD: I didn't know that.

MT: It's on the books, widen and deepen, both of it. We used to go, and we used to camp when we were young. At that time, we used to go to harbor, we used to camp.

KT: On the right hand side.

DD: Yeah, yeah, yeah.

MT: Yeahhhh, and I'm sure you guys did it.

DD: Yeah, 'cause we could go around before,

MT: Yes, yes. Cannot now. Cannot, but that harbor, it affects Kalaeloa.

DD: Yeah.

MT: So when Kalaeloa is speaking of a master plan, it's true. But how are you gonna plan without looking at whatever may affect you? You know? Because the oceans and natural resources, the industrial park, it's in the long term.

KT: I no fish dea any more. I no fish in the harbor.

DD: Oh you no can fish inside.

KT: No can, only on the point.

MT: And it's all blocked up. But you know, on the west side, we out there all the time. You get tons and tons of rods. Everybody fishing. That's what they eat. Because there are a lot people up there, economically, and they fish all the time, they grow the kalo and all that.

So I think they need to have people on HCDA that live and come from this area. They had Tesha [Malama]. Who sits on HCDA [now]? What interest do they have in this area? We have no representation. None. So you get somebody else making your own master plan, you know? That's nuts. So HCDA, get a grip, guys. You know? Engage. Yeah, you got Dietrix [helping with this Pa'akai Analysis] but that's the only person ever actively doing anything.

DD: Well, I mean, and I'm just coming from the outside because it's through Keala Pono.

MT: Yeah, it's not "real." But otherwise, how is HCDA making a plan of nothing they know about?

DD: Yeah. A lot of, lots of good points there. Engagement and, and again, checking the levels of what everybody's contributing to the area, besides the new development. Thank you, Auntie.

KT: What they do in Waikiki, no fishing in this area from this time to this time.

DD: Right.

KT: And then lobster, they do the same thing with lobster. You can only get lobster during lobster season.

MT: For me, HCDA needs to look at themselves and look at what their purpose is, they need to be real separate from all what's going on in Kaka'ako, because that's really what HCDA is. Way back then, I can tell you we were trying to get Kalaeloa to be recognized, so we invited the legislature to do it, and they didn't have any place to put it. So HCDA was originally created for Kaka'ako. It was not Kalaeloa. And what happened was, during that process, even the person at that time, I forget her name, but she was running HCDA. And she said, "I don't want Kalaeloa because [like Kaka'ako] it's the same, it's development. But [unlike Kaka'ako] Kalaeloa is so historic. I don't think we can do that 'cause in Kaka'ako it's all full steam ahead."

DD: Different.

MT: Yes. So ever since, Kalaeloa was like the, excuse me, bastard baby, right? They just had to give it somewhere.

That's why this Kalaeloa became part of HCDA. That is the history of how it got started. We wanted it to stand alone, but no more the money. So they thought the only way to do it was within HCDA.

DD: Well, I mean, to your point, you did mention it also, that I forgot to repeat, another thing to help lessen the adverse effects, if you will, is they should be, they should have more people from this area on their, their decision making team, so that people are familiar with this side.

MT: Yes. They don't even have an advisory team that can advise them. And I think that's why they doing this [Pa'akai Analysis].

Tell them to rehire Tesha Malama.

DD: Oh, she was excellent. I love her.

MT: And she the one started every month, they had a meeting of all the Kalaeloa people.

DD: She was excellent.

MT: And [HCDA], they dunno who they are, but I think they know they're not Kalaeloa.

DD: Well if they had more Kalaeloa people working for them, or an Advisory Council, maybe it would be different. Hmm, Uncle did you want to add to any of those? What could be done to lessen the adverse effects?

KT: They said it all. [Aunty laughing]

DD: [Laughs] Okay, well are there any other concerns that we haven't talked about that you folks think that we should mention regarding the development?

KT: The only thing is, you know, just be careful of what you plan and how it's going to affect a lot of the people. Really, it's really important. But when you look at it, the whole picture, people so busy trying to make a living. No more time for this extra stuff. Only those that truly believe and want to conserve the legacy of the Hawaiian Islands is the people that can do all the work. And it's always the same people. And eventually they get old, they get tired. So the next group is what we trying to cultivate now today to make it better for their kids, you know, and their kids' kids.

MT: But we need to keep that circle going.

Did we answer all your questions?

DD: Yeah. I was gonna ask you if there's any other concerns that you think that you wanted to add that we didn't talk about?

Okay, and I guess the last question then, is there anybody in particular that you think we should also reach out to?

All: Tesha.

KT: She's like da kine, what his name? The guy from 'Ewa Beach, your friend?

MT: Kurt Favella.

DD: Okay, well we will close this, and we're gonna mahalo Aunty Maeda, and Uncle Keith. It's been a treat for me to get to talk story over here with them today. And yeah, have a good day today everyone. Mahalo and aloha!

KT: Aloha.

APPENDIX K: WRITTEN STATEMENT FROM KIONI DUDLEY

WRITTEN INTERVIEW WITH
KIONI DUDLEY (KD)

Oral History for the Kalaeloa Community Development District (KCDD) project by
Dietrix Jon Ulukoa Duhaylonsod (DD)

For Keala Pono 8/12/2025

**ETHNOGRAPHER'S NOTE: For the Pa'akai Analysis, Dr. Kioni Dudley requested to see the interview questions and submit his reply in writing. His responses are below each question.*

1) To start please tell us about yourself, your name, where/when you were born, where you grew up, where you went to school.

Dr. Kioni Dudley born Culver City, California Grew up in southern California. Notre Dame High School Sherman Oaks, CA St. Edward's University, Austin, Texas

MA in Theology St. Mary's University in San Antonio MA and Ph.D. in Philosophy UH Manoa

2) Could you tell us about your 'ohana/family background?

Mother moved here in 1927. Worked as a telephone operator at Royal Hawaiian Hotel. Left during the Depression. I grew up learning to love Hawai'i.

3) What is your association to the Project site or the surrounding area (family land, workplace, etc.) and how have you learned about the area?

I'm a long-time community activist. I've been on the Makakilo Kapolei Honokai Hale Neighborhood Board for 27 years. I know the history of the West Side well.

4) As far as you remember and your experiences, how has the area changed? Please elaborate.

It was all sugar cane fields when I moved here. I've seen all of the change. Kalaeloa was the Barber's Point Naval Station.

5) Do you know of any cultural sites, natural resources, or other historical resources which are or were located on the Project site? Please elaborate.

I know that the old trail to the West Coast ran through Kalaeloa. There are a number of places which are the only sites where native plants are being preserved. Ordy Pond is probably a treasure trove of ancient relics.

6) How would these resources, including access to these resources, be affected or impaired by future development?

Great care would have to be taken to keep these places from being run over by development.

7) Are you aware of any traditional practices, whether past or ongoing, at the Project site and/or within the surrounding area?

Shad has preserved an area. I've never been there.

8) How would these practices, including access to continue these practices, be affected or impaired by future development?

[Ethnographer's note: No Reply]

9) What could be done to lessen the adverse effects, if any, that future development may have on these resources and/or practices?

It's time to just stop building. We don't have enough water to supply more homes on Kalaeloa. When the island runs out of fresh water, that is nature telling us, "Enough. Stop growing." **Disastrous Food Crisis Coming For Hawaii By Mid-Century** [Ethnographer's note: Dr. Dudley's boldprint]

Population explosion and warmer climate that causes less food production are bringing the world to a food crisis. The UN tells us that by 2050, just 24 years, 370 million people in the world will have no food. That's more than the entire population of the United States. One in three will not have clean drinking water. There will be mass migrations and food wars. There will be no food to import. By 2050 Hawaii'i must be totally food self-sufficient or we will have starving people. Warnings from the United Nations are growing more frequent, more insistent and more dire. But America is not paying attention. And few in Hawaii are even aware.

The killer is world population explosion. It took 315,000 years from the time the first humans walked on Earth for the world's population to reach 1 billion people in 1804. In just the next 140 years, it doubled to 2 billion in 1940. Just forty years later, that two billion doubled to 4 billion in 1980. Now forty more years later, it is 8 billion. And growing.

We now add 1,600,000 new people every single week. The UN projects that growth will slow, reaching only 9.7 billion instead of 16 in 2050. But even if it does slow, the UN states that we must double world food production by 2050. For every bite of food produced in the entire world today, there must be two — in just 24 years. BUT recent warnings tell us that because of global warming hurting food production, by 2100 we will have 20% less food than we have today.

Growing more food takes more ground water. But growing food for just the current population has already decimated world aquifers. The aquifer under the huge food-producing San Joaquin valley will go dry in coming years.

Hawaii imports 85 percent of what we eat, and keeps only one week's supply of food on-island. As food becomes more scarce, prices will skyrocket. It eventually will become too expensive to import most foods. And it is also quite possible that by 2050 there will be *no outside food available*, from anywhere. No wheat, potatoes, rice, beef, pork, chicken, eggs, milk, fresh fruits — none of it! We need farmers and ranchers. We need to open up farmland. We need food processing plants, milk packagers, bakeries.

We must get going on this or we will die. We have just 24 years.

We need to get a firm grip on population growth. We need to curb the number of people moving here. The day will come when there is no more land available for growth. Why not declare that time today?

10) Are you aware of any other concerns the community might have regarding the project's impacts at the Project site and its surrounding area?

See #9.

11) Do you know of any other kūpuna, kama'āina, cultural/lineal descendants, or other knowledgeable people who might be willing to share their mana'o/'ike of Project site and the surrounding area?

[Ethnographer's note: No reply]

APPENDIX L: WRITTEN STATEMENT FROM GLEN KILA

ETHNOGRAPHER'S NOTE: The following was received by email from Glen Kila.

Mahalo. I know you have my bio. I just need to add that I am the Waianae Aha Moku's Konohiki.

My family wanted to add my testimony to have cultural monitoring if they find sink holes in the impact area. In the sink holes I seen iwi tupuna with my Kumu Aunty Lei Fernandez, extinct fauna bones with Dr Alan Zeigler, water cave with Dr Aki Sinoto and endemic Ewa plants with Dr Horace Clay. I know the area has been developed but there still may hold significant cultural material underground.

I also heard from the community that they would like to preserve the baseball park.

APPENDIX M: WRITTEN STATEMENT FROM STACIE SAKAUYE

ETHNOGRAPHER'S NOTE: The following was received by email from Stacie Sakauye.

Mahalo for your time yesterday. Again, my name is Stacie, and I serve as President of Protectors of Paradise, a community-based organization committed to youth mentorship, environmental stewardship, and equitable access to cultural and recreational programs across West O'ahu. Our founder serves as an Aha Moku Representative for the Wai'anāe Moku, which historically and traditionally expands through the area now known as Kalealoa.

I'm writing to formally document and advocate for the preservation, restoration, and enhancement of Pride Fields, the baseball fields located in Ewa that have served as a vital community resource for over 80 years. These fields are not only a cornerstone of youth development in our region—they are also a site of profound historical and cultural significance.

Historical significance:

Originally laid out in 1941 during the construction of Ewa Field, Pride Fields were later named in honor of Admiral Alfred M. Pride, a decorated U.S. Navy aviator and commander of the USS Belleau Wood. During World War II, the fields were used for physical training and sports by Marines stationed at MCAS Ewa, and hosted games featuring legendary players like Ted Williams, who served as a Marine pilot and played for the Fleet Marine Force Pacific team.

From the 1950s to 1999, Pride Fields operated as a Navy MWR (Morale-Welfare-Recreation) facility, supporting both baseball and rodeo events before transitioning to City and County stewardship following the closure of Barbers Point. The field had remained in continuous use for over six decades, serving as a daily gathering place for Little League teams, coaches, and families. In 2005, the Ewa Beach team made history by winning the Little League World Series, a moment that galvanized pride across Hawai'i and showcased the field's role in nurturing excellence. Eventually, the Koishigawa 'Ohana began maintaining the field out of their own pocket after City & County were no longer able to do so.

Importantly, Pride Fields were also used by residents of Varona Village, one of the historic subdivisions of the Ewa Sugar Plantation. Established in the late 19th century, the plantation was a major economic and cultural force in Hawai'i, known for its high productivity and pioneering mechanized harvesting techniques. It provided housing, schools, and recreational facilities for its largely immigrant workforce, including Filipino families who settled in Varona, Tenney, and Fernandez Villages. The plantation's infrastructure—including rail lines, irrigation flumes, and worker housing—was closely tied to the development of Ewa Field, which was built on former plantation land. This unique overlap of agricultural and military history makes Pride Fields a living symbol of Ewa Beach's layered past—from sugarcane to service, from wartime resilience to community recreation.

Pride Fields also lie adjacent to—and are historically integrated with—the Ewa Battlefield, a nationally significant site recognized for its role in the December 7, 1941 attack. Ewa Field was struck two minutes before Pearl Harbor, making it one of the first U.S. military installations attacked in World War II. The surrounding area, including Pride Fields, was part of the broader Marine Corps Air Station Ewa, which later became a major aviation training hub for Pacific campaigns such as Wake Island, Guadalcanal, and Midway. The battlefield has been deemed eligible for listing on the National Register of Historic Places due to its military and cultural importance.

Notably, part of Pride Fields is already designated within the historic battlefield boundary, as outlined in the [Ewa Battlefield Preservation Plan \(February 2020\)](#). This designation affirms the field's direct connection to the events of December 7, 1941 and its role within

the broader historic landscape. We respectfully request that Pride Fields be formally recognized as part of the Ewa Battlefield and designated as a historic and culturally significant unit within this landscape.

Today, however, Pride Fields remain unutilized and at risk for redevelopment. As Ewa continues to experience rapid growth and increased housing density, the availability of open recreational space has sharply declined. Families now face limited access to safe, outdoor areas for youth sports, cultural gatherings, and community wellness. On an island with finite land and a growing population, there is a desperate need for protected, community-centered recreation spaces—especially those with deep historical and cultural roots.

Protectors of Paradise has consistently demonstrated its commitment to preserving and restoring public spaces. Our team has led multiple cleanups across Kalaeloa, working in collaboration with Hunt Companies, HCDA, the Department of Hawaiian Homelands, the U.S. Navy, and the City & County of Honolulu to remove illegal dumping and restore parcels to safe, usable conditions. In our largest single-day cleanup, we removed over 100,000 pounds of debris, including more than 5 tons of dumped tires and 17 derelict vehicles—a testament to what community-driven stewardship can accomplish.

We also use sports as a tool to engage underserved and at-risk youth, providing meaningful opportunities for mentorship, teamwork, and environmental awareness. Through events like the Aloha ‘Āina Athlete initiative—hosted in partnership with the City & County of Honolulu and Councilmember Tulba—we’ve raised awareness about appropriate park use, kuleana to place, and the importance of protecting recreational spaces for future generations. Pride Fields is a natural extension of this mission and an ideal location for expanding these efforts.

Moreover, Pride Fields remains structurally viable—the original foundation is still intact, making it a highly desirable site for restoration. With modest investment and community support, it can be revitalized into a working ballpark that immediately serves our youth and honors its legacy as a place of recreation, resilience, and pride.

In doing so, Protectors of Paradise seeks to follow the example set by the Koishigawa family, whose stewardship of Pride Fields helped sustain its use and relevance for decades. Their dedication to maintaining the ballpark and supporting youth sports laid the groundwork for what this space can continue to be—a thriving, inclusive, and culturally grounded gathering place for generations to come.

Our request to preserve, restore, and enhance Pride Fields is supported by local legislators, cultural practitioners, local historians, community stakeholders, and the Aha Moku Advisory Committee, who recognize the field’s cultural, historical, and recreational value. We are also interested in reviewing the Ka Pa‘akai analysis to better understand what potential impacts the ongoing and future development in Kalaeloa may have on Native Hawaiian traditional and customary rights, particularly in relation to access, cultural practices, and stewardship of historically significant lands.

Given Pride Fields’ legacy and the urgent need for recreational space, we respectfully urge HCDA and additional stakeholders to:

- Formally recognize Pride Fields as part of the Ewa Battlefield
- Designate it as a historic and culturally significant unit
- Support its nomination to the State and National Registers of Historic Places
Explore preservation measures to protect the field from future development
- Support the community’s request to restore and enhance Pride Fields as a vital public resource for youth, families, and future generations

- Thoroughly review the Ka Pa‘akai analysis to determine appropriate use and development of Kalaeloa and its surrounding areas and allow for adequate public review and comment

Please let me know when we can continue this conversation and if there is any additional support needed from us to continue to address these concerns. We would love to discuss with all invested parties to see if we can honor the community request and create safe spaces for our keiki to flourish amongst the ever- growing population. We will continue to work with Aha Moku and DLNR, as well as DPR and legislators to support this community request.

Look forward to seeing how we can work together.

Mālama pono,
Stacie

Stacie Sakauye, President
Protectors of Paradise
808-554-9371

Links to references:

https://amvetshawaii.org/wp-content/uploads/2020/04/Ewa_Plan_February-2020-Reduced.pdf

<https://barbers-point.blogspot.com/2015/06/ewa-pride-field.html>

<https://leewardreporter.com/ewas-popular-batters-box-closing/>

https://dlnr.hawaii.gov/shpd/files/2015/05/HI_HonoluluCounty_Ewa-Plain-Battlefield.pdf

APPENDIX N: WRITTEN STATEMENT FROM JOHN BOND

ETHNOGRAPHER'S NOTE: The following was received by email from John Bond:

August 28, 2025

Aloha Dietrix Jon Ulukoa Duhaylonsod

Keala Pono

These are Kanehili Cultural Hui comments for the Pa'akai Analysis Report that will be used to advise the Kalaeloa Masterplan. Kalaeloa is not the ancient name for the area known as Kanehili and was created for development reasons and not for cultural history accuracy.

Transcribed before his death in 2019, Michael Lee had a great interest in the preservation of ancient Kanehili as the homeland for his Ewa Honouliuli ancestors and why he proposed the founding of Kanehili Cultural Hui approximately 15 years ago with John Bond a president and executive to write public comments based upon the cultural heritage of his family and ancestors.

Michael Kumukauoha Lee, a recognized Native Hawaiian cultural practitioner of limu, Papakilohoku and recognized cultural descendant of the ahupua'a of Honouliuli, Ewa, sincerely requests all due legal diligence, further investigation and documentation into the previous disregard of established Federal and State of Hawaii laws that should be protecting known and not yet discovered native cultural resources and identified important ancient Hawaiian habitation, ceremonial and burial areas used for centuries in Kanehili.

The depraved indifference to the rights of Michael Kumukauoha Lee's Hawaiian cultural practices and iwi kupuna burials is a cause of standing and brings attention to the imminent harm to his family's Hawaiian cultural heritage and still existing physical resources.

In specific we reference the widespread military toxic waste dumping which has been and is contaminating the subsurface fresh water systems which directly sustain native Hawaiian cultural limu medicine practices. The Ewa shore was once known as the Hale o Limu – House of Limu, for the many abundant varieties of limu varieties sustaining our Hawaiian people and the once thriving fisheries supporting also our turtles, seals and reef fish.

The Kanehili area, prior to being taken over in WW-II for a Navy air base, was a well known karst wetlands with ancient ponds. Many maps and old air photos, as well as the Navy Base Realignment and Closure studies conducted by the Tuggles in 1997-99 and later also by Pacific Legacy show karst sinkholes, caves, wetlands and pond areas. The Navy and its land developers must fully restore the area to natural conditions and stop the contamination and pollution of the reef, fisheries, limu, and take responsibility for the health issues to our people swimming in tide pools and shorelines containing their many dumped cancerous chemicals.

Please see attached addendum with photos. Because this activity clearly has had an Adverse Effect under NEPA, NHPA, Hawaii State Law, the Hawaii State Constitution, Article XII, Section 7, a Cultural Landscape Report and Biological Hazards analysis needs to be done as mitigation and remediation for the prior military use of this area. Just putting some dirt over the cancerous chemical contamination and leaving it to pollute and kill our fisheries, endangered reef animals and young children swimming there is not acceptable.

Why aren't the State and Federal laws that are supposed to protect us and our cultural heritage being followed? 10,000 year old Ordy pond is surrounded by many archeological sites and connected by still existing ancient paved trails used for annual Makahiki celebrations.

I and Kanehili Cultural Hui must constantly rely upon vigilant protection of our religious, traditional and customary Native Hawaiian practices and cultural and natural resources or we will lose them forever. As the kahu, or keeper, of the iwi kupuna in this area, as recognized by the Oahu Island Burial Council and State of Hawaii Historic Preservation

Division, it is my responsibility to ensure the protection and safety of all the bones and objects within my family's burial complexes in this area. There has been no adequate archeology surveys of this area since the 1990's, known to have Hawaiian many archeological sites and wahi pana. Further, no comprehensive studies have been done to prove the environmental safety and no ill effects on the fisheries, reef and to human occupants living and using this area for sustenance and recreation.

Also, as a long time kahunalapa'auokekaiolimu, or Native Hawaiian practitioner of limu medicine, disturbance of the fresh water source and water conditions in these interior wetlands adversely affect my protected cultural limu practice. Fresh water flows through an extensive network of underground interconnected Karst caverns and channels from the mountains to the sea and contains the nutrients that feed the foundation of our Ewa ecosystem food chain. This Navy dump area is among the last remaining large ancient pond and wetlands in the entire Honouliuli Ewa area of my practice, as the rest have been damaged by land development using heavy equipment crushing the subsurface mountains to the sea Karst water transport system.

I view this threat to my cultural practices as significant and have the justification under the Hawaii State Constitution to protect my cultural rights in this area. The Hawaii State Constitution, Article XII, Section 7, provides protection for subsistence, cultural and religious purposes possessed by ahupua'a tenants. I am urging an immediate investigation and mitigation because our rights are being violated and important cultural resources are being damaged without adequate protection.

I have a long standing officially documented vested interest in this area as a recognized Kahuna Lapa'au La'au o Limu and have successfully challenged these culturally protected rights in court and obtained a favorable ruling from the First Circuit Court of the State of Hawaii.

Aloha,

A handwritten signature in black ink, reading "Michael Humphreys Lee". The signature is fluid and cursive, with the first name "Michael" being the most prominent.

91-1200 Keauniu Drive, Unit 614,

Ewa Beach, Hawaii 96701

Please see Addendums, Attachments, Legal Documents and Photographs



Native Hawaiian Cultural Practitioner and recognized Kahuna Lapa'au La'au o Limu at Kualaka'i Beach, Oahu which is directly below the Navy toxic waste dump site.



A relaxing, educational experience and opportunity to taste samples of freshly picked limu. However does this limu contain cancer causing contaminants? The Navy has no studies showing the subsurface water under the dump site which was a WW-II coral quarry dug right down to the ground water and ocean tide level isn't poisoning limu, fish, sea creatures and people.



Kualaka'i Beach, Oahu is an especially beautiful showcase of both Hawaiian limu and Ewa

Plains Karst. A wide range of both Hawaiian limu and Karst (limestone) formations can be seen in this location as well as often seen sea turtles and Hawaiian monk seals sunning on the beach.



The limu shown in the surf is all edible or has a Hawaiian cultural medicinal use. Where are the studies showing the Navy toxic dump isn't poisoning this important Hawaiian cultural resource?



Activities of ancient Hawaiian culture are found throughout this coastal area and burials are known to be found in the nearby sand dunes. At one time the Ewa fisheries and limu were highly abundant in this area before WW-II. Hawaiian cultural history has stories of the Hi'iaka, sister of the revered goddess Pele, visited this place called the Spring of Hoakalei. The first Ewa

Honouliuli ancestor Polynesians were known to have made their first landings here. They were attracted by the lushness, richness and beauty that would sustain centuries of native Hawaiian families.



It is very important to understand that the fresh water flowing through the subsurface caves and channels nourishes the wide variety of “House of Limu” sea algae. Limu actually requires fresh water in order to survive. Without it the shoreline limestone rocks are bare and lifeless and an entire ecosystem is killed off. This is documented Western science and not a “Hawaiian belief”

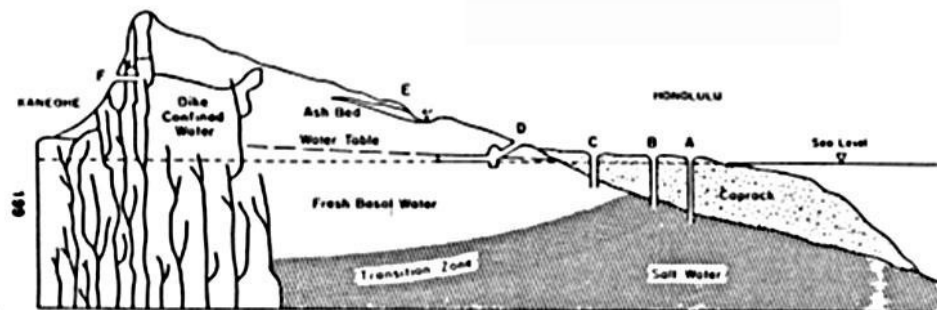


Figure 5. Generalized Groundwater Occurrence in the Honolulu, Oahu, Area
(from Macdonald, Abbott, and Peterson, 1983)

Known since ancient times as the “House of Limu” for many varieties and flavors as well as medicinal uses. All of the geological formations are ancient coral reef.



Reef fish, sea turtles and monk seals are often seen in the shallows and near shore waves.

The natural attraction is great but we do not know how much invisible pollution and cancerous chemical contamination is being carried and transmitted through the food chain to humans.



Mike Lee's entire cultural practice is based upon the connectedness of the upland Karst water system where this very old Ti plant grows, with the beach areas makai at Kualaka'i – Nimitz

Beach where he picks limu for food and medicinal purposes. Limu colonies vary greatly in type and quality depending upon the season of the year. Each has a unique taste and the fresh karst limestone water affects all of this and all creatures big and small depend on this resource or the area becomes a lifeless sea desert.



Found in Karst sinkholes are even honey bee hives important for pollination of area plants.

They are attracted to the subsurface fresh water. Clearly an entire ecosystem of insects, birds, plants fish, etc all depend on the Ewa Plain karst water system. Chemical contamination and

destruction of this extremely important upland to lowland shoreline ecosystem and the Hawaiian cultural history that supported centuries of Hawaiian families clearly shows we do not have a sustainable culture and are killing off all our resources that sustain natural life on the Ewa Plain.



WRITTEN DIRECT TESTIMONY OF MICHAEL KUMUKAUOHA LEE

I am Native Hawaiian and a Hawaiian cultural practitioner. I have been recognized by several government entities as a Hawaiian cultural practitioner, such as the Honolulu City Council, the First Circuit Court, the Oahu Island Burial Council, and the Office of Hawaiian Affairs. Please refer to my affidavit for more information regarding my heritage and background as a recognized Hawaiian cultural practitioner.

I live at 91-1200 Keauniu Drive, Unit 614, Ewa Beach, Hawaii 96701, which is about 3 miles from the site. I am familiar with the area as it lies within my family's Ahupua'a Honouliuli in the Moku (or district) of Ewa. I am currently the only descendent recognized by the Oahu Island Burial

Council (OIBC) to protect the iwi kupuna, or royal bones and burials, located within the Ahupua'a Honouliuli. I have been involved in several case hearings to protect the iwi kupuna and my cultural practices in this area. Please see my affidavit for more details.

There are culturally very significant sites within this area and adjacent land parcels, namely the extensive underground and interconnected "karst" or water system, and areas which have also been proven to be a part of a burial complex of my Hawaiian family. Iwi kupuna are buried in subsurface in the karsts in and around this site and parcel area. The subterranean karst topography is characterized by an extensive system of porous channels and caverns that have been carved out by flowing groundwater over time.

The karst system underneath the proposed site is culturally significant for two reasons. First, as stated above, iwi kupuna are buried within it and such places are sacred to Native Hawaiians. As the kahu, or keeper, of the iwi kupuna in this area, and it is my responsibility to ensure the safety of all the bones and objects within my family's burial complex. Second, fresh water flows through an extensive network of underground interconnected caverns from the mountains to the sea and contains the nutrients that feed the foundation of our food chain. The fresh water nourishes the algae and limu at the sea coast, and in turn the algae and limu are the food for all the mollusks, opihi, haukiuki, invertebrates, crabs, lobsters, shrimp, and the puumoo or chiton, that Native Hawaiians use for traditional ceremonies, such as the Mawaewae ceremony for newborn babies.

The fresh water running through the cavern system exits into the sea through water holes along the Ewa shoreline. In ancient times, the Ewa shoreline was called Haleolimu, or the house of limu, due to the abundant amount of limu that thrived there. Today there is substantially less limu due to polluted urban runoff.

Furthermore, as a long time kahunalapa'auokekaiolimu, or Native Hawaiian practitioner of limu medicine, any disturbance in the fresh water source or water conditions at the Ewa seashore will adversely affect and could destroy the limu and thereby degrade my cultural practice or make such cultural practices impossible. I visit the Ewa seashore at least twice a month to identify and/or gather limu for my limu medicine practice. I also teach others about the practice of limu medicine.

I was one of the co-founders of the Ewa Limu Project, the purpose of which is to restore the limu along the Ewa Beach coastline, while making every effort to replant for future harvest and to educate the community to replant and strengthen the various types of limu found there. The Honolulu City Council honored the co-founders for the success of the project, as evidenced by a certificate that I received on January 28, 2004, entitled "Honoring and Commending the Ewa Limu Project." See my affidavit for more details.

I view the potential threat to my cultural practices as significant and does not even mention the underground karst system throughout the area and the importance of it to my iwi kupuna and cultural practices. I have a right under the Hawaii State Constitution to protect my cultural rights in the area. The Hawaii State Constitution, Article XII, Section 7, provides:

The State reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights.

The people that were chosen as consultants with regard to cultural resources are not Hawaiian cultural practitioners in the area. Urban and storm water runoff from the construction and project site entering the sea by way of above ground or through the Karst limestone will devastate the limu and other sea life at the Ewa seashore. With large erratic rainstorms becoming more frequent in our state, I believe managing polluted runoff is a legitimate concern, with potentially significant impacts in the area.

- I am a Papakilohökū and a Native Hawaiian practitioner of limu medicine and a practitioner of the Hä;
- My knowledge of limu was taught to me by my grandfather, Kino Guerrero and Uncle Walter Kamana;
- My knowledge of Hä comes from Aunty Alice Holokai;
- I possess knowledge of the Kaona of the 2102 lines of the Kumulipo;
- I am compelled to come forward at this time to reveal certain facts regarding significant Native Hawaiian cultural sites due to the threat of imminent harm, alteration, and destruction of sacred sites;

Proper identification and protection of historic and cultural sites. Protection of exercise of my religious and traditional and customary native Hawaiian practices and historical, cultural and natural resources my practices rely upon.

The Legislature has found that historic sites and especially unmarked burial sites are at increased risk of destruction and it serves the public interest to protect and preserve the traditional cultural landscape. Furthermore, the Constitution of the State of Hawai'i, in Article 12, Section 7, protects the exercise of traditional and customary practices and inherently, the resources these practices rely upon.

My connection to 'Ewa, the individuals buried in the unmarked burial areas, the knowledge I possess of traditional uses of the resources in the area, like limu, are important to the general public as there are established healing properties for many common and fatal diseases society is afflicted with. Preserving the cultural heritage of Hawaii is important to the wellbeing of the populace. Article XII, Section 7, of the Constitution of the State of Hawaii states:

TRADITIONAL AND CUSTOMARY RIGHTS, Section 7. The State reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights.

Notwithstanding the strong Constitutional mandates and statutory obligations set forth to recognize the duties of the State of Hawaii and its sub-agencies to protect the traditional and customary rights of native Hawaiians and Hawaiians, the Hawaii Supreme Court has set forth judicial guidance and interpretation in this regard as well.

In *Public Access Shoreline Hawaii vs. Hawaii County Planning Commission (PASH)*, 79 Hawai'i 425 (1995), hereinafter PASH, the Hawaii Supreme Court, recognizing over 150 years of court decisions validating the existence of Native Hawaiian traditional and customary rights as part of the state's common law, reiterated that:

The State is obligated to protect the reasonable exercise of customarily and traditionally exercised rights of Hawaiians.

In *Ka Pa'akai O Ka 'Aina v. Land Use Commission*, 94 Haw. 31 (2000), hereinafter Ka Pa'akai, the Hawaii Supreme Court, again noting it was clear that the State and its agencies are obligated to protect the reasonable exercise of customarily and traditionally exercised rights of Hawaiians, to the extent feasible, noted the findings of the Hawaii State Legislature in 2000 that:

[T]he past failure to require native Hawaiian cultural impact assessments has resulted in the loss and destruction of many important cultural resources and has interfered with the exercise of native Hawaiian culture. The legislature further finds that due consideration of the effects of human activities on native Hawaiian culture and the exercise thereof is necessary to ensure the continued existence, development, and exercise of native Hawaiian culture. Act 50, H.B. NO.

2895, H.D. 1, 20th Leg. (2000).

The Ka Pa'akai court also noted:

With regard to native Hawaiian standing, this court has stressed that "the rights of native Hawaiians are a matter of great public concern in Hawaii." *Pele Defense Fund v. Paty*, 73 Haw.

578, 614, 837 P.2d 1247, 1268 (1992), certiorari denied, 507 U.S. 918, 113 S. Ct. 1277, The Ka Pa'akai court also set forth an analytical framework, in that instance for the LUC to adhere to, but in the spirit and intent of the law, a framework that all State and County entities should follow, especially the DLNR, which is espoused as follows. The proper analysis of cultural impacts should include:

1) the identity and scope of "valued cultural, historical, or natural resources" in the petition area, including the extent to which traditional and customary native Hawaiian rights are exercised in the petition area; (2) the extent to which those resources -- including traditional and customary native Hawaiian rights -- will be affected or impaired by the proposed action; and (3) the feasible action, if any, to be taken by the (agency) to reasonably protect native Hawaiian rights if they are found to exist.

Via this Testimony, I am helping the DLNR fulfill their duty on behalf of the public.

I have been granted standing in the Papipi Road issue and Kalo'i Case issue, before this very same DLNR for the very same area ('Ewa). I have also been recognized as a cultural

descendant by the O'ahu Island Burial Council to this very same area and the primary informant for the ali'i burial complex and heiau which the OIBC officially recognized. I have a very strong, distinct and vested interest in this area as a Kahuna Lapa'au La'au o Limu and successfully challenged the CDUA for Kalo'i Gulch and obtained a favorable January 17, 2008 ruling from the First Circuit Court vacating this Board's May 11, 2007 Order granting Haseko's request for a conservation district use permit to discharge polluted stormwater into the ocean.

The Court remanded the decision "to the Board for receiving evidence and providing findings of fact and conclusions based upon a supplemental record." The Court's decision was based on the fact that "Haseko's water quality analysis failed to consider the cumulative impacts of the proposed project with existing stormwater discharges; or nutrient loads from Haseko's proposed stormwater outfall."

Any Relief Petitioner Seeks or Deems Itself Entitled to

Proper analysis of water quality and cumulative impacts of the proposed project with existing stormwater discharges; or nutrient loads from proposed stormwater outfall as mandated by the First Circuit Court in their January 17, 2008 Order.

Proper identification and protection of historic and cultural sites. Protection of exercise of my religious and traditional and customary native Hawaiian practices and historical, cultural and natural resources my practices rely upon, and underground water resources, such as the underground stream (Karst) which was breached, be adequately and corrected.

Mr. Lee has lived in the Moku (or district) of Ewa for over 13 years. He uses the area of One'ula in Ewa to gather limu and teach others. He also performs cultural practices related to communicating and honoring his ancestors. (Lee Aff. 11.)

One of the primary traditional cultural practices in the Petition Area was the gathering of native plant species. (FEIS, App. F at 91; 3/1/12, M. Lee 69: 19-25.)

Native Hawaiians traditionally gathered several types of limu in the Ewa area. (FEIS, App. F. at 98; Lee Aff. 4-9.)

The gathering of limu is a traditional and customary practice of Native Hawaiians. (3/1/12, M. Lee 75:4-8; Lee Aff 6.)

Mr. Lee's grandfather, Kimo Valentine Guerrero, and Walter Kamana taught him about limu and the limu medicine. (3/1/12, M. Lee 60: 24-25, p. 61, l. 1; Lee Aff. 9.)

Mr. Lee can identify approximately seventy different types of Hawaiian limu by sight. (Lee Aff. 10.)

Limu gathering has taken place in the area around the Petition Area, and in areas that would be impacted by the proposed development, for over 500 years. (3/1/12, M. Lee 70: 4-13.) Mr. Lee and other Native Hawaiians regularly gather limu in and around the Petition Area and in areas that would be impacted by the proposed development. (3/1/12, M. Lee 70: 11-17.) In addition to limu, the high quality soils found in the Honouliuli area are also a Native Hawaiian cultural resource. (3/1/12, M. Lee 75: 7-12.)

The health of limu depends on a mix of salt water and fresh water. (Lee Aff. 45-46.)
The urbanization of the Petition Area would significantly increase the area's impermeable surface thereby increasing the amount of surface water runoff. (Lee Aff. 47; 3/1/12 M. Lee, 94: 15-25, 95: 1-13; 96:17-20.)

Petitioner has not provided any studies regarding the impact that the increased urban and storm water runoff would have on the limu and other sea life at the Ewa seashore. (Lee Aff. 47.) Petitioner does not propose, or commit to, any specific measures to mitigate the impact of increased runoff on the karst system and limu gathering rights.

One of the reasons the karst cave system is culturally significant is because it allows fresh water to flow out to the ocean and nourish the limu and sea life. (Lee Aff. 45-47; 3/1/12 M. Lee 72: 3-5.)

The fresh water karst and ancient burial cave system is the foundation for the limu at One'ula, which in ancient times was called Haleolimu, or the house of limu, which supports large amounts of sea life, a primary source of protein. (Lee Aff. 46; 3/1/12 M. Lee 72:1-5.)

Removal of freshwater from the underground karst system negatively impacts the health and quantity of limu. (3/1/12, M. Lee 72: 3-23.)

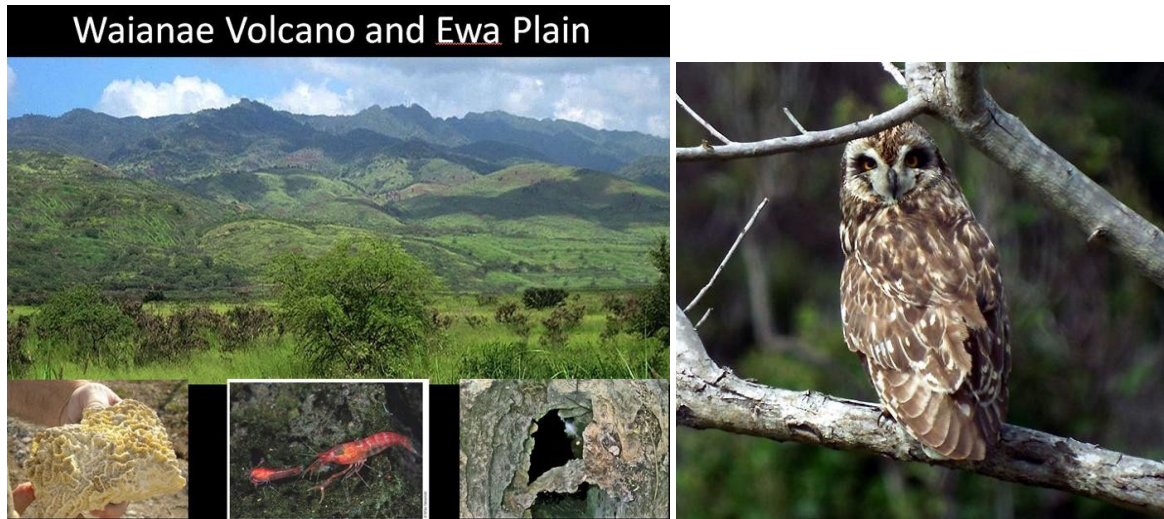


SB1417 - Hawaiian archaeological, historic, and cultural sites shall be preserved and protected

One of the most interesting of plant references for the 'Ewa Plain is 'ulu (breadfruit, *Artocarpus incisus*). The connections with 'Ewa concern the bringing of the first breadfruit to Hawai'i. The most commonly quoted version (Kamakau 1991:110) notes that the first breadfruit was planted at Pu'uloa, 'Ewa, brought by Mo'ikeha's grandson, Kaha'i-a-Ho'okamali'i, in a round-trip voyage that began at Kalaeloa (the southwestern tip of the 'Ewa Plain). Whether the "Pu'uloa" in this story refers to the harbor itself or to the 'ili of Pu'uloa at Pearl Harbor is unclear, although Sterling and Summers (1978:41) conclude that the reference is to the 'ili. Another story concerns two fishermen from Pu'uloa (Pearl Harbor) who are blown to one of the hidden lands of the gods, Kanehunamoku, where they acquired breadfruit (W.S. Lokai in Fornander 1916-20:V.5:678, 679):

Ancient Kanehili (MCAS Ewa Field) actually has many still surviving sites of pre-western contact native

Ewa Hawaiian culture yet HCDA Master Plan will wipe these out



Karst features and landforms are found all over the US mainland, Europe and Asia. Some are massive scale world heritage sites. Yet on Oahu developers destroy them. There is little understanding and few protections for these remnants of Ewa native Hawaiian culture.

<https://en.wikipedia.org/wiki/Karst>

[Photo Gallery \(U.S. National Park Service\) \(nps.gov\)](https://www.nps.gov/photo-gallery/)

There is no other place on Oahu or in Hawaii that is as culturally unique and significant as the ancient Kanehili waterway karst caves and ancient native Hawaiian trails

Most people today do not consider the significance of early Honolulu historic buildings that are all built from blocks of limestone karst (ancient reef,) that subterranean karst waterways and springs still exist and the sacred 1825 Pohukaina royal burial place was inside a karst cave located today on the grounds of royal palace.

Many Famous Honolulu Buildings Built Using Coral Blocks



These very significant features in Honolulu actually originated in earlier ancient native Hawaiian customs and beliefs from Ewa Honouliuli. The native Hawaiian community of Honouliuli was the

original cultural and political capital of Oahu (not Honolulu)

Karst features and landforms are found all over the US mainland, Europe and Asia. Some are massive scale world heritage sites. Yet on Oahu developers destroy them. There is little understanding and few protections for these remnants of Ewa native Hawaiian culture.

<https://en.wikipedia.org/wiki/Karst>

[Photo Gallery \(U.S. National Park Service\) \(nps.gov\)](https://www.nps.gov/)

Where did the Polynesians come from who settled Ewa Honouliuli?



Taputapuātea marae Raiatea and Ancient Hawaiian Trail Link



**Taputapuātea marae Raiatea designated a UNESCO World Heritage Site
may be the symbolic place for ancient Hawaiian souls to return to?**

<https://en.wikipedia.org/wiki/Taputapuātea>

<https://www.polynesiaparadise.com/french-polynesia/raiatea-island/taputapuātea-marae/>

Na 'Ohana Holo Moana: Gathering of Eight Voyaging Canoes at Taputapuātea, March 1995

https://archive.hokulea.com/holokai/1995/taputapuātea_events.html

Taputapuātea: The Taputapuātea marae has been classified a UNESCO World Heritage Site

The commune was named after a large marae complex which was the religious center of eastern Polynesia for roughly 1000 years. The archaeological site of Taputapuātea marae is still today the most famous landmark of Raiatea, and it was inscribed on the UNESCO World Heritage List in 2017

This marae holds the Te-Papa-tea-o-Ruea, or white investiture stone, brought by the god Hiro to found the chiefdoms or ari'i on Raiatea. Hauviri was the welcoming

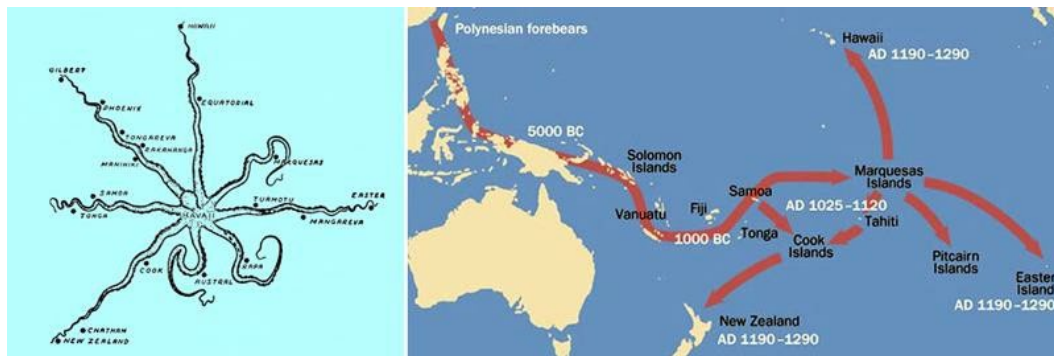
marae which received visitors as they disembarked from their canoes. This site was a meeting place and sacrificial site for travelers from all over the Pacific. This marae—the most sacred communal place to ancient Tahitians—consists of three large stone platforms as well as shrines and expressive tikis.

History of Oceanography and Polynesian voyaging

[PowerPoint Presentation \(hawaii.edu\)](#) Provisions for
Polynesian Voyages - Tommy Holmes

https://archive.hokulea.com/ike/canoe_living/holmes_provisioning.html
Polynesian Navigation & Settlement of the Pacific

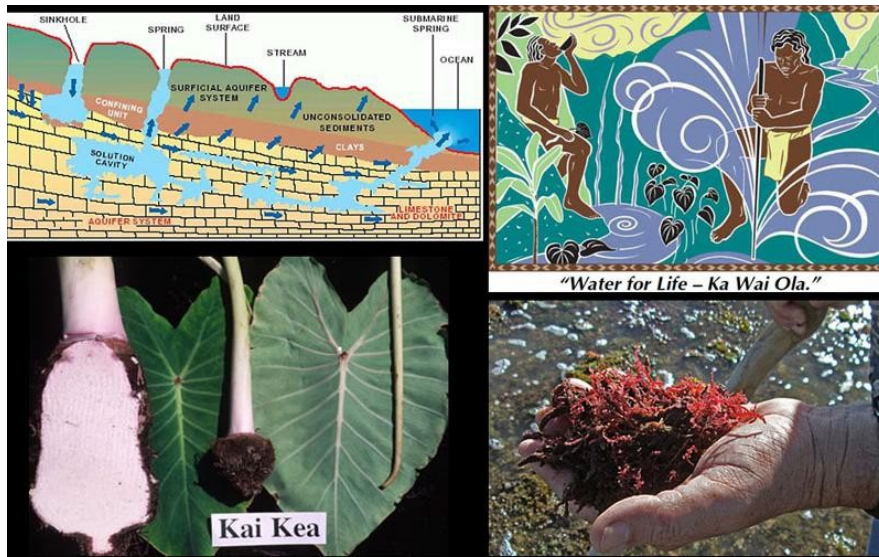
[Polynesian Navigation & Settlement of the Pacific - World History Encyclopedia](#)



KUMULIPO

In the Kumulipo, the Hawaiian creation chant, the coral polyp or ko'a was one of the first living organisms created along with Kumulipo and Pō'ele, the first man and woman. The ko'a was then followed by the creation of urchins, sea cucumbers, sea stars, and so forth.

The births in each age include:



In the first wā, the sea urchins and limu (seaweed) were born. The limu was connected through its name to the land ferns. Some of these limu and fern pairs include: 'Ekaha and 'Ekahakaha,

Limu 'A'ala'ula and 'ala'alawainui mint, Limu Manauaea and Kalo Maunauea upland taro, Limu

Kala and 'akala berry. These plants were born to protect their sea cousins. In the second wā, 73 types of fish. Some deep sea fish include Nai'a (porpoise) and the Mano (shark). Also reef fish, including Moi and Weke. Certain plants that have similar names are related to these fish and are born as protectors of the fish.

In the third wā, 52 types of flying creatures, which include birds of the sea such as 'Iwa (frigate or man-of-war bird), the Lupe, and the Noio (Hawaiian noddie tern). These sea birds have land relatives, such as Io (hawk), Nene (goose), and Pueo (owl). In this wā, insects were also born, such as Pe'elua (caterpillar) and the Pulelehua (butterfly).

Polynesian creation myths often depict elements of the supernatural or celestial when coming up with legends about how the world came into being. Māori and Tongans share Polynesian creation myths that are similar to Hawai'i usually involving a period of darkness before the light comes to the world.

In the Kumulipo the world was created over a cosmic night. This is not just one night, but many nights over time. The ancient Hawaiian kahuna and priests of the Hawaiian religion would recite the Kumulipo during the Makahiki season, honoring the god Lono. In 1779, Captain James Cook arrived in Kealahou Bay on the island of Hawai'i during the season and was greeted by the Hawaiians reciting the Kumulipo.

The Kumulipo is the sacred creation chant of Hawaiian ali'i (ruling chiefs.) Composed and transmitted entirely in the oral tradition, its 2000 lines provide an extended genealogy

proving the family's divine origin and tracing the family history from the beginning of the world. The Kumulipo was first recorded by Westerners in the 18th century. The Kumulipo, in Hawaiian, in Lili'uokalani's English translation and in English translations, Bastian and Beckwith's - appear in Beckwith's 1951 book *The Kumulipo*.

<https://en.wikipedia.org/wiki/Kumulipo>

<https://www.sacred-texts.com/pac/lku/index.htm>

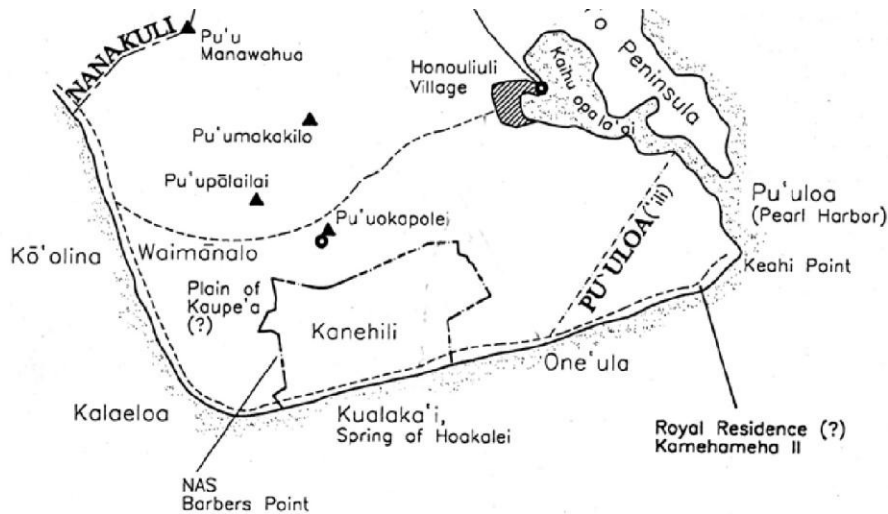
<https://www.thecollector.com/polynesian-creation-myths/>



Ancient Kanehili – the central area still exists

Ewa Honouliuli/Pu'uloa. An open kula land (sloping land between mountain and sea,) noted in recorded oral and published traditions for its association with Kaupe'a, a place of wandering spirits. An uninhabited plain with wiliwili (*Erythrina sandwicensis*) trees and associated with Kanehili (makai of Kaupe'a) and Leiolono (a spirit leaping place atop Aliamanu.) Cited in traditions, oral history interviews and in the chants of Hi'iaka-i-ka-poli-o-Pele.

Culturally, Kanehili and the Ewa Plain where Honouliuli was the royal and political capital, was greatly influenced by the Polynesian culture from Tahiti and Marquesas Islands. Early arriving canoe landings were along the Ewa shoreline – Kualaka'i, One'ula and Pu'uloa.



Kanehili is an ancient place name also closely associated with Pu'uokapolei, Kaupe'a and the Kualaka'i shore line and village. Kanehili may literally mean "Kane strikes," however hili means to braid as a lei. "Kane" refers to a male such as a husband, brother, etc. "Kāne" also has another meaning. Kāne, in Hawaiian mythology, is one of the four major gods. Kāne is considered the highest of the three major Hawaiian deities, along with Kū and Lono, representing the god of procreation and as the ancestor of chiefs and commoners. Kāne is the creator and gives life associated with dawn, sun and sky. No human sacrifice or laborious ritual was needed in the worship of Kāne. In the Kumuhonua legend, he created Earth, bestowed upon it sea creatures, animals, plants, as well as created man and woman.

[Kāne - Wikipedia](#)

https://www.kumupono.com/wp-content/uploads/2021/03/1chusohuu_113806.pdf

Kanehili was known for many things, including birds and bird feathers

The bird feather lei is one of the oldest and most traditional art forms in Hawaiian culture. It symbolizes the spirit of Hawaii and is often a sign of respect, dignity, and strength. Feather lei were once made for high-ranking Hawaiian ali'i (chiefs).

The birds most associated with Ahu'ula – royal cape are the O'o and Mamo. They used to be plentiful in Kanehili however over collection for feather capes decimated their populations.



Male and female 'O'ō (Moho nobilis) perching on 'ōhi'a tree; believed to be extinct by 1902.

Male and female Mamo (Drepanis pacifica); believed to be extinct by 1898.

There were later attempts at preservation by catching birds using nets, plucking their yellow feathers, and then releasing them. Gathering feathers was a native profession, using nets and sticky sap that could be placed on likely roosts. When a bird landed and got stuck, the bird catcher could pluck the desired feathers, clean the bird's claws, and then release them to grow more feathers, hoping they would return again for future feather harvests.

<https://www.oohawaii.com/the-hawaiian-oo-bird/>

This research focuses on the historical demise of Hawaiian avifauna due to hunting by ancient

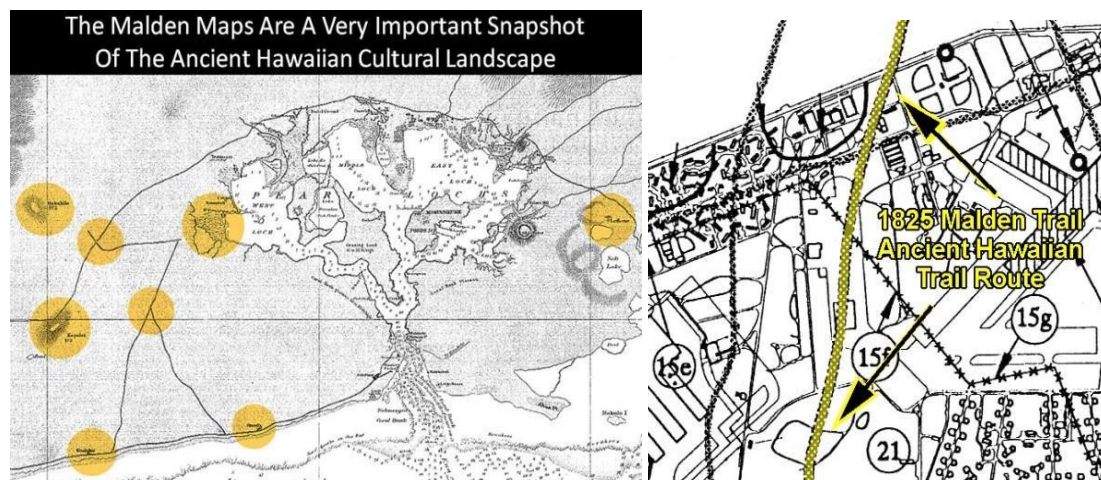
Polynesians. Numerous documents, published since the early 1800s, were scrutinized and evaluated; these provided information on bird hunting and traditional Hawaiian practices. Hawaiians used birds as sources of feathers and food. Feathers were important symbols of power for Polynesians; in Hawai'i, feathers were more highly prized than other types of property. Feathers used for crafts were obtained from at least 24 bird species, however, the golden feathers of 'ō'ō and mamo birds made them primary targets for bird hunters; both birds became extinct by the late 1800s. Feathers were utilized for many items, including 'ahu'ula [cloaks], mahiole [war helmets], and kāhili [standards].

Feathers were utilized to manufacture a wide assortment of items, which included 'ahu and 'ahu'ula [feathered capes and long cloaks], kīpuka [short shoulder capes], mahiole [feathered war helmets], kāhili [feather standards], lei hulu manu [feathered garlands], kā'ei [feathered belts or sashes], feathered malo [loincloth or girdle] worn over the waist and shoulder during the investiture of kings, and—for

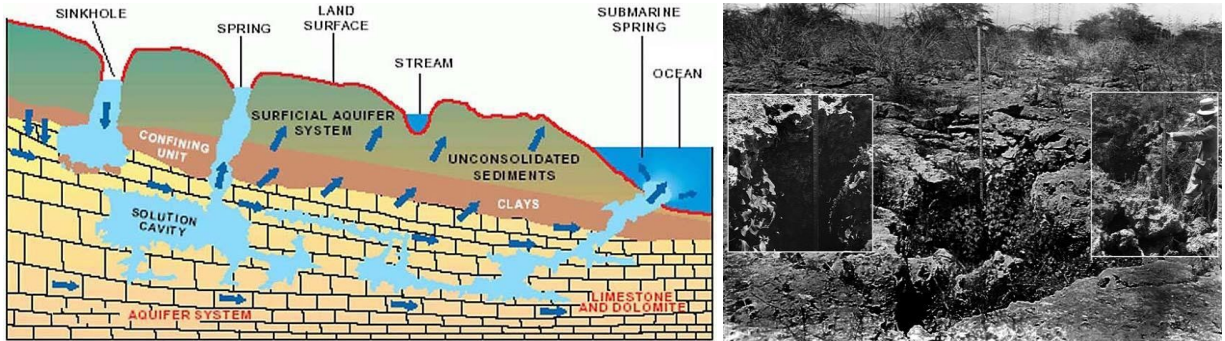
female chiefs—pā'ū hulu manu [feathered skirts for state occasions], pāpale [caps, or hats], basketry, and images, as well as 'for the decoration of the Makahiki-idol'

<https://www.mdpi.com/2673-7086/1/3/12> 'Ahu 'ula - Wikipedia

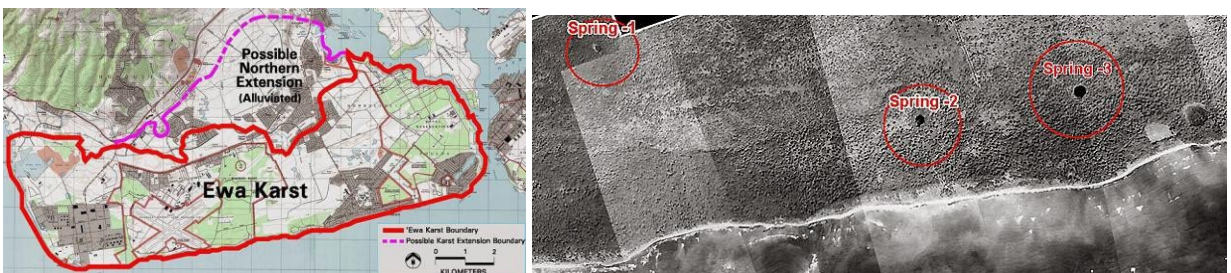
After nearly 1000 years as a developing Hawaiian cultural landscape based upon oral histories the western world arrived in Ewa Honouliuli in 1825. Specifically at the royal and political capital of Honouliuli located inside Puuloa at what is known today as West Loch. The Royal Navy survey ship HMS Blonde arrived with royal bodies from England as well as a surveyor, artist and botanist. Perhaps the most important event for the history of the Ewa Plain was the survey mapping on the ancient Hawaiian trails and related geographic features. These were extremely important clues to link place names and how Hawaiians viewed their Ewa Plain landscape.



Above, 1825 Malden maps documented the cultural and historical sites of the Ewa Plain. Navy BRAC archeologists David Tuggle & Myra Tomonari-Tuggle (1997-99) were able to interpret observable archeological features and determine where the 1825 Malden trails ran through the former NAS Barbers Point and MCAS Ewa Field (today called Kalaeloa for development purposes.) The remaining Hawaiian habitation sites were near caves and sinkholes which provided a source of freshwater, agricultural plots and even for iwi burials. For early Hawaiians karst features were extremely important and they knew the differences between sinkhole and cave types (not all sinkholes and caves are the same.)

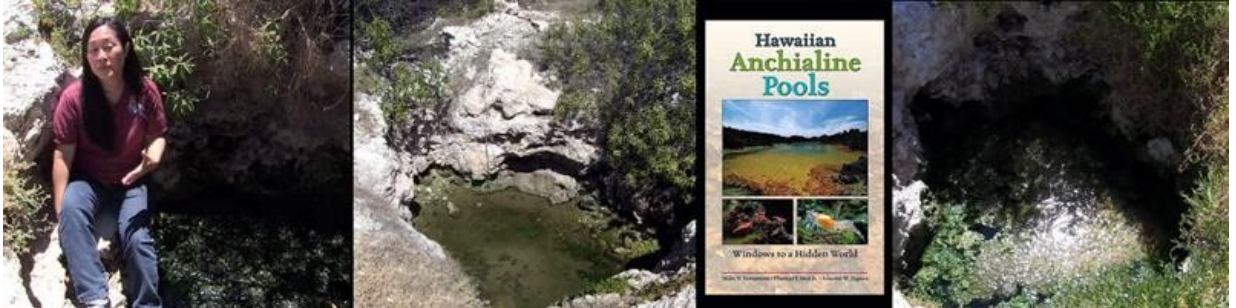


The Ewa Plain has the most unique cultural karst landscape anywhere in the Hawaiian Islands yet most people still don't know this or how it is an entire mountain to sea ecological system which is being continuously destroyed by Ewa developers. Kanehili is the last area not yet destroyed.



1925 air photos show Ewa Plain Kanehili freshwater karst ponds. Close ups reveal even more.

US Fish & Wildlife Demonstrates How Ewa Plain Karst Can Be Restored <https://ewa-hawaii-karst.blogspot.com/2014/12/us-fish-wildlife-ewa-preserve.html>



The rare Ewa karst cave subterranean waterways *Halocaridina rubra*- Opae ula are a very endangered important native species in their original Ewa habitats. Popular worldwide as unique pets, in their original karst environment they are in real danger of being killed off by Ewa developers. A major concern is that the shrimp's sole habitat is shrinking, with over 90% of Hawaii's anchialine pools having disappeared due to development, and this species of shrimp is disappearing along with them.

Anchialine Pools A Window to a Hidden World HD
<https://www.youtube.com/watch?v=IAhMOO2Ggh0>

Disappearing native Hawaiian Opae Ula- Science Nation
<https://www.youtube.com/watch?v=RKw8cQMqbhM>



Opae Ula, Ewa red freshwater shrimp
 first Hawaiian creatures to go into space

From Ewa karst caves to space travel, Opae ula can live for a decade in a totally enclosed sphere, they may provide important scientific clues for long distance space travel, alien life forms.

Halocaridina rubra, Hawaiian red shrimp https://en.wikipedia.org/wiki/Halocaridina_rubra
<https://www.shrimpscience.com/species/opae-ula-shrimp/>

American Museum of Natural History

Exhibit of the Day: the ecosphere from our Hall of the Universe! Containing bacteria, algae, and tiny Ewa

Holocaridinea rubra shrimp, this ecosphere was sealed in 1999 and hasn't been opened since—it's a self-sustaining habitat. No feeding is required, and there's no overpopulation or pollution! How does it work? Algae make food from sunlight. Shrimp take oxygen from the water and exhale carbon dioxide; algae take in the carbon dioxide and give off oxygen! Microbes feed the shrimp—and in turn, the carbon dioxide-rich shrimp poop helps the algae and microbes!

Opae ula can be purchased in pet stores, however in their natural Ewa karst habitat they are becoming increasingly rare and killed off by developers. They are small red shrimp, rarely longer than 1.5 cm (0.6 in) in length, typically found in brackish water pools near the sea shore, sometimes in large numbers. Such pools are referred to as anchialine pools (from the Greek anchialos = near the sea). Halocaridina rubra is endemic to the Hawaiian islands, and are most commonly found in anchialine pools and in limestone karst pools and hypogeal habitats in limestone sinkholes and caves such as the Ewa Plain.

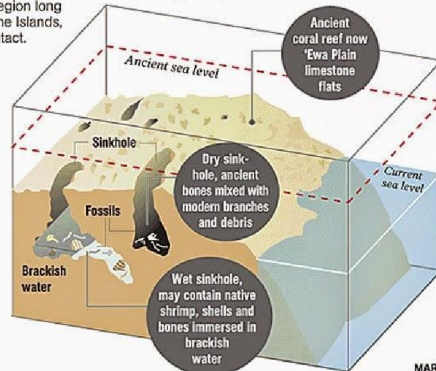
Recent popularity of ōpae'ula as a low-maintenance pet in Hawaii and elsewhere has brought this otherwise obscure decapod crustacean into popular consciousness. A long-lived species, ōpae'ula have been known to live for as long as 20 years in captivity. Sexes are difficult to distinguish, except when gravid females carry clusters of red/maroon eggs under their pleopods. Early larvae are planktonic filterfeeders. Stressed ōpae'ula tend to hide, though if given plenty of places to hide they are more likely to venture into open spaces. Ōpae'ula are social creatures and are rarely seen fighting, in fact when unstressed they often cluster together while eating or sunbathing. Shrimp in tanks can also be seen cleaning themselves or swimming slow laps.

THE FOSSILS OF 'EWA

The ancient reef that now forms the 'Ewa Plain grew when the sea levels were higher. The limestone contains numerous vertical caves, commonly called sinkholes. Over thousands of years, birds in the region became trapped in the caves, leaving an unparalleled record of the kinds of wildlife that inhabited the region long before humans arrived in the Islands, as well as after human contact.



Smithsonian Institution photo
The skull of an extinct crow, known to science as *Corvus impluviatus*, was found in one of the sinkholes on the ancient reef that now makes up the 'Ewa Plain.



JULIAN PENDER HUME
© Smithsonian Institution

An artist's conception of the moa nalo, a 3-foot-tall bird that was the largest in prehistoric Hawai'i, shows a lumbering grazing animal that had lost its ability to fly.

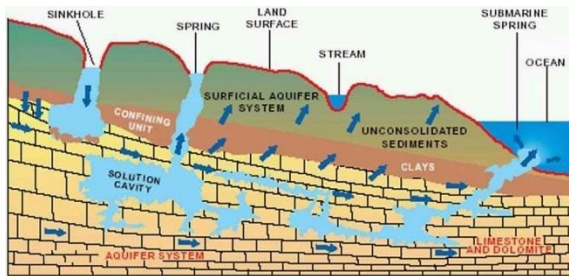
Source: Advertiser research

MARTHA P. HERNANDEZ | The Honolulu Advertiser

The bird bones were discovered while scientists were restoring tidal pools that were once part of the former Barbers Point Naval Station, now the Pearl Harbor National Wildlife Refuge-Kalaheo Unit.

Scientists have found remains of an extinct hawk—the first reported as a fossil on Oahu—a long-legged owl, Hawaiian sea eagle, petrel, two species of crow, Hawaiian finches, Hawaiian honeyeaters and the moa nalo—a flightless gooselike duck.

https://archives.starbulletin.com/content/20090728_extinct_bird_species_fossils_are_found_at_kalaheo_refuge



cesspools, and drains.¹⁰ Pick and shovel details, cleaning up after the dynamite, frequently found ancient subterranean caverns, some of which were only three feet below the surface. Attributed to the volcanic churning of remote geologic ages, these caverns were sometimes "large enough to house a freight car."¹¹

¹¹ CO, 2nd MAG, News Letter, Period ending February 28, 1941.

Karst limestone in the Ewa Plains has hundreds of springs, caves, sinkholes. Developers destroy them.



Ewa karst cave found by Roosevelt Avenue was later destroyed by DHHL developer

A Hawaiian made tool found on Hunt-Navy PV site was declared as not human made, destroyed.

The MCAS Ewa Field command history states that "ancient subterranean caverns" were found "large enough to house a freight car." There are photos of a large D-8 bulldozer fallen into a large cave. Later NASBP development operations also report large bulldozers falling into Kanehili area caves.

Star Advertiser

EDITORIAL PAGE EDITOR
Luy Tsung Ota - luytsung@staradvertiser.com • 529-4331

SUNDAY 5/5/13

The promise and potential of ...




Kalaeloa

The old Barbers Point military site is on the cusp of major rearing, even as a preserve draws attention to its natural resources

By Vicki Venti
vicki@staradvertiser.com

There are 3,700 acres of land, formerly under the control of the Navy, that were turned over to the state as part of a national series of base closures. The transfer of land comes with a pretty spectacular stretch of shoreline in Hawaii, a place that's world famous for its land values. It shouldn't

take long for it to be developed. Or so one would have thought. The redevelopment of Kalaeloa, formerly known as Barbers Point Naval Air Station, seems at last to be picking up steam, with a plan to add 4,300 homes, but this is not a typical Hawaii real estate story. To the casual passerby, the area has looked for years like an unenviable expanse of bare, low scrub, abandoned roadways and scattered

buildings that once served the base. It still looks like that, and community activist John Bond.

"There's a real separate world south of Roosevelt Avenue," said Bond, who has been primarily an advocate for the preservation of the region's environmental and historic resources. "You just see all these houses. It's like going to Kama Pili, or something."

There's a lot hidden below the

fences, though. Geological conditions and a half-century of Navy custody here have shielded some endangered species and cultural artifacts — which many now want to preserve.

There is also the outdated infrastructure. For example, the Navy has its own power grid, so turning Kalaeloa civilian can't happen until some

being forward-looking, the final shape of Kalaeloa should conserve a connection to natural and cultural history, Ching said.

"If you came here you'd be blown away, because you would see clear remnants of a trail, mauka and makai, and some sinkholes — you'd see the possible uses and significance of those sinkholes."

"Historically, without all these roads and impervious surfaces, you had a system of underground rivers that actually drained from the mountains to the sea," he added. "They had function as a source of water for agriculture."

There is no other place on Oahu or in Hawaii that is as culturally unique and significant as the ancient Kanehili waterway karst caves and ancient native Hawaiian trails

Honouliuli Ewa Limu Was the "House Of Limu" Because Of Ewa Plain Karst Spring Water



Haseko systematically wiped out native Hawaiian cultural sites linked to the Oneula trail. Now the HCDA Master Plan for Kalaeloa wants to wipe out remaining ancient Kanehili sites for condominiums.

Wickler, Stephen K. and Tuggle, H. David (1997). A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i; Part II: Phase II Inventory Survey of Selected Sites. International Archaeological Research Institute, Inc. Honolulu, HI. July 1997.



Coral reefs were important to the ancient Hawaiians for subsistence, culture, and survival. According to the Hawaiian Creation Chant, the Kumulipo, the coral polyp was the first creature to emerge from the sea during creation. The early Hawaiians recognized that coral reefs were an essential building block of their existence and used coral in religious ceremonies to honor and care for ocean resources.

Ancient Hawaiians saw that from the ancient karst sprung thousands of freshwater springs, fostered an entire bountiful marine ecosystem, aerated fishponds and provided lush agricultural kalo fields.

Deep karst waterway channels flow underground through the entire Ewa Plain.

Hundreds of deep holes dug for Innergex solar tracking panels penetrates into the coralline deposits allowing surface contaminants, detergents, oils, into the subsurface water that feeds the limu and shoreline ecosystem which kills off the turtles, seals, reef fish, crustaceans and reduces the pelagic fisheries.

Where healthy edible limu (algae) is found is nearly always where fresh water enters into the sea, providing the necessary nutrients for regeneration. Shutting off or polluting this karst water system kills off the entire marine ecosystem- from small reef fish all the way up to large pelagic fish.

The already fragile Ewa Plain ecosystem based on natural clean water will be destroyed.

Fresh spring water is especially important in the propagation of plant and sea life and the food chains they create- from Limu on up to large pelagic fish.

Surface and ground waters are very susceptible to contamination from pollutants.

Contaminants can reach reef ground water quickly through fractured rock formations or drill holes in karst areas, such as that found in Ewa. Groundwater is more sensitive to contamination in these areas because runoff may pass directly into

the subsurface with little if any infiltration through the soil, a process that typically filters at least some pollutants.

Ewa was called the House of Limu – It was the karst spring water

Manaua, Huluhuluwaena, Wawae'iole, Ele'ele, Kohu, Līpoa, and many other limu varieties with distinctive tastes, flavors, some for condiments, some for medicine were once widely consumed in Ewa Honouliuli. Much is being forgotten and killed off these days by development polluting and cutting off the once clean clear karst spring water from the mountains.



For thousands of years, rain from the Waianae (volcano) mountains have drained into the vast underground channels of the Plain. Those waters then used to flow heavily out to Pearl Harbor's and Ewa's shores. According to Uncle Henry Chang-Wo, co-founder of the Ewa Seaweed Project, limu needs this constant flow of brackish water to thrive. "It needs the sweet water from the top," he said. "It cannot grow without it."

"If there is no limu, many of the fish who eat the limu will disappear. Without the seaweed, the whole ocean shore suffers because the diversity of life disappears" said Michael Kumukauoha Lee, another founding member of the Ewa Seaweed Project. But over the last several decades, heavy development in the region has severely crippled the watershed's massive flow to the sea. The large demand for water in the growing community has resulted in its migratory shift away from its ancient ocean destination and, instead, toward pipes that connect into homes and golf course sprinklers. Uncle Henry believes the ocean is now suffering because of it.

"It wasn't how you see it now," he said. *"It was beautiful." The whole place was just covered"* Uncle

Henry said. *"And you knew it was because of the freshwater. The Hawaiians always knew that."* According to him, you could feel and see the mountain water entering

the sea. “You could feel it gushing out from under you when you were in the water ... you could see it coming up from the sand on the shore. You could even see it in the water.” To Uncle Henry, it will never be the same. “People need to understand that once you take away a natural resource, you can never get it all back.”

Mike Lee: Mountain water and rainfall streams flow directly through the Ewa Plain ancient coral reef and into the shore and reef system, affecting the health and pollution of these traditional native Hawaiian resources which are also the basis for Oahu's marine ecosystem.

Limu gathering is a traditional cultural practice and the area where Mr. Lee gathers limu at Onelua is potentially eligible as a Traditional Cultural Place.



Limu not as abundant as it once was due to land developer pollution of the subsurface springwater

Seaworthy

Ewa Beach celebrates its singular relationship with limu



Uncle Walter Kamana, a master ocean gatherer, attaches limu seed plants to a section of rope to be "planted" in the ocean. Kamana hopes to bring limu back to waters off Ewa, where it once thrived.

By Kekoa Catherine Enomoto, Star-Bulletin, Wednesday, May 6, 1998
<http://archives.starbulletin.com/98/05/06/features/story2.html>

A 60-year-old po'o lawai'a master ocean gatherer calls Ewa the "mother" of limu manaua. Uncle Walter Kamana of Nanakuli Hawaiian Homestead refers to the coastal area from Barbers Point to Nanakuli as the "father." And, the Maili, Waianae, Makaha and Makua communities are the "daughters and sons."

Kamana is responsible for teaching his two children, three grandchildren, nieces, nephews and neighbors about the ocean just as his grandmother, la'au lapa'au (herb healer) Maude Kau'i Hinawale, and his parents taught him.

"I call Ewa the mother because Ewa was the part of the Hawaiian Islands that grew five different types of limu manaua," said Kamana, who is showcased at this weekend's 'Ewa Beach Limu Festival. "I'm one of the boys who knows, because I had to catch the train past Barbers Point and go up there and pick limu."

Kamana said this month witnesses a wave of limu activity. He and members of his 'ohana for whom limu gathering is a daily ritual have developed a system of replenishing much-needed limu stocks along the Leeward Coast. The month of May

is the start of the three-month harvesting season, the middle of the four-month planting period, and the end of the two-month seeding time.

In his shady garage neatly draped with fishing nets, fishing poles and body boards, with roosters crowing in the background Uncle Walter demonstrated the first planting step: He tucked small limu clumps between separated strands of rope. His 'ohana members use rocks to anchor 50- to 100-foot rope lengths interspersed with the limu seedlings along the ocean floor. Or they twist the rope into a circle, like a hair bun; then anchor it with a rock on the ocean bottom, he said.

To seed limu, one finds limu with seeds little reproductive nodes on its surface; tears the limu into pieces; and disperses them in the ocean. To harvest limu, one must gather limu that is neither too young or too old for best flavor, he said.

But he said two major obstacles militate against the burgeoning of limu as in former times over harvesting, and the pollution from development and harbor dredging.

While Ewa is the mother of limu, his own mother, Margaret Kau'i Ching Kamana, who passed away April 24, nurtured his limu knowledge. "She said, 'Share your ocean mana'o (knowledge) with the people you trust,' " he said. "If you could, better your district or better the Hawaiian people or any nationality of people.

"She had a philosophy," he added. "She said any people that are born in the Hawaiian Islands are Hawaiian. No matter what bad, rough, ugly or discolored she said, 'You help 'em.' So we help one another; I would share my fish, I will share my limu."

Hālau o Pu'uloa, the title and theme of this 'Āina Inventory, refers to the 'Ewa district's numerous harbors or awa-lau.

Halau Puuloa he awa lau no Ewa Expansive is Pu'uloa a harbor for 'Ewa

He awa lau moana na ke kehau An extensive harbor belonging to the
Kēhau breeze He kiowai lua he muliwai no Ewa An abundant,
overflowing estuary for 'Ewa

Kamakau, in Ka Po'e Kahiko, lists and describes other kinds of marine resources for which Pu'uloa was once famous: The transparent shrimp, 'opae huna, and the spiked shrimp, 'opae kakala, such as came

from the sea into the kuapa and pu'uone fishponds. Nehu pala and nehu maoli fishes filled the lochs

(nuku awalau) from the entrance of Pu'uoloa to the inland 'Ewas. Other famous i'a [food] of 'Ewa, celebrated land of the ancestors, were the mahamoe and 'okupe bivalves and many others that have now disappeared. (Kamakau 1991:84)

https://www.ksbe.edu/assets/site/special_section/regions/ewa/Halau_o_Puuloa_Full-Ewa-Aina-Inventory_Binder.pdf

Ordy Pond – A unique Kanehili water feature

Ordy Pond – likely from “ordinance” – no known Hawaiian name. 1930's photos show Ewa Plantation residents in small sampan skiffs fishing or collecting opae ula shrimp in the pond which could be used either as fish bait or as a food garnish with limu.

A 2014 study published in *American Antiquity* by J. Stephen Athens, Timothy M. Rieth and Thomas S. Dye said Ordy Pond “has some almost unique characteristics” in that coring samples can be used to obtain high-resolution chronological and environmental information dating to and beyond the earliest human habitation on Oahu. Using plant remains analysis, the authors concluded that Polynesian colonization may have occurred between A.D. 936 and 1133. The study described Ordy Pond's 44 feet of aquatic sediment as the “best-preserved, continuous, high-resolution Holocene sedimentary record in the Hawaiian Islands, and probably in the central Pacific.”

Ewa Plain likely experienced two separate sea level rise events over thousands of years

Scientist Alan Ziegler noted in the Wickler-Tuggles BRAC survey that other sinkholes in the general Barbers Point area seem to occur in emergent reefs representing two different high stands of the sea: an older one whose reef surface in this area is about 40 or 45 feet above sea level, and a younger one that yielded a reef surface of about 25 or so feet. There is some indication from previous work that there may possibly be qualitative and/or quantitative differences in the avian or other faunal remains occurring in sink holes of the two different reefs. (Future sea level rise will cause Ordy Pond to expand over time.)



Ordway Pond by Stephen Athens, Timothy M. Rieth and Thomas S. Dye
<https://www.jstor.org/stable/24712731>

Ewa Reef, Beach, Limu Toxic Chemical Exposure From Major Navy Dump Site <https://ewa-hawaii-karst.blogspot.com/2017/07/hawaiian-wetlands-chemical-dump.html>

The Navy said it spent \$1.35 million to clean up munitions-related items from Ordway Pond, a 10,000-year-old limestone sinkhole pond in Kanehili, (former NASBP) which has helped determine when the Polynesians first colonized the Ewa Plain. News reports say the Navy found some old aircraft flares and "spotting" charges which produce marker smoke. No explosive ordnance was ever found at the pond. However Navy contractors with a huge amount of money to spend used heavy bulldozers to construct a massively destructive long roadway into an important Hawaiian archeology area which the Hawaii SHPD chief archeologist, Theresa Dohham, advised against in a letter to the Navy.

According to a 2007 Navy study, Ordway Pond likely was used for the disposal of ordnance-related scrap from the late 1960s to the late 1970s. Why this was done was likely these were pyrotechnics set off for visual and noise amusement and was not an official dump site. In fact the Navy at NASBP was officially dumping massive amounts of toxic waste, fuel oil, PCB transformers, etc. into the large WW-II coral pit north of Ordway Pond along Coral Sea Road. The coral pit was actually a very large natural limestone karst sinkhole which appears on old USGS maps. BRAC archeology studies found many native Hawaiian sites in and around it, however it had no known Hawaiian names associated with it.

Evidence Of Large Karst Sinkholes In Ewa Gentry Community Properties <https://ewa-hawaii-karst.blogspot.com/2014/12/large-karst-sinkholes-in-Ewa.html>

Barbers Point - Kalaeloa - Ewa Beach, The Major Karst Sinkhole Ponds And Reef Blue Holes
<https://ewa-hawaii-karst.blogspot.com/2015/08/barbers-point-kalaeloa-sinkholes.html>

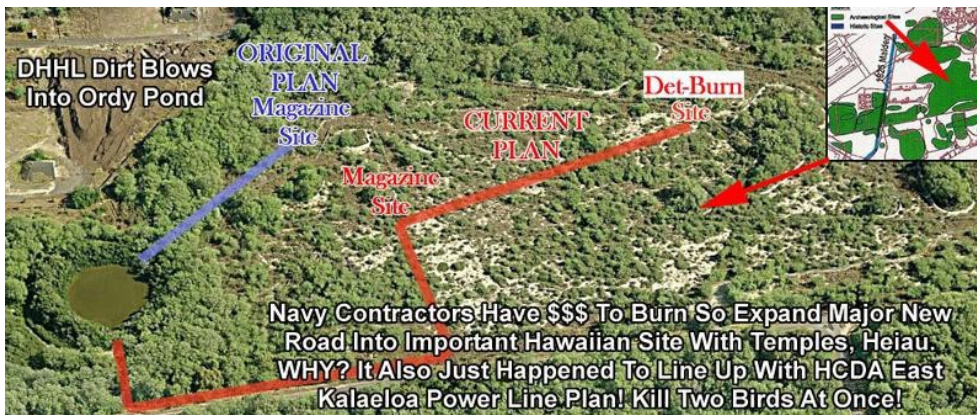
Military junk pulled from Kalaeloa pond raises fresh concerns, February 3 2013, William Cole
<https://www.staradvertiser.com/2013/02/03/hawaii-news/military-junk-pulled-from-kalaeloa-pond-raises-fresh-concerns/>

The 1.2-acre brackish-water pond, which is about 18 to 19 feet deep with silt and sediment below that.



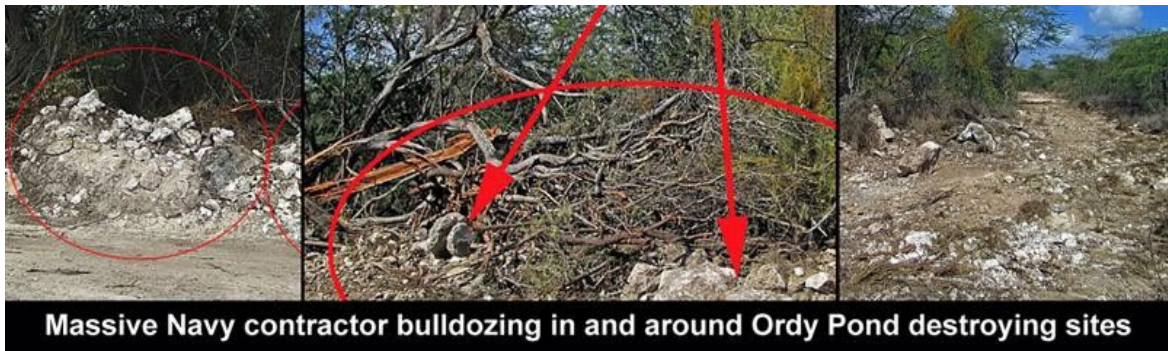
According to the Navy, a \$915,485 contract was awarded to Cape Environmental Management Inc. for the work. Cape has been a Navy NavFac insider contractor for a very long time. They brought in large amounts of heavy equipment -excavators, loaders and backhoes to rake away and basically “nuke” an area around the entire pond, destroying many archeological features that Kanehili Cultural Hui had seen. They also bulldozed a wide and long road inside the pond site and over into an important Hawaiian archeology area for their explosive enjoyment.

The massive scale and redirection of the project's roadway was extremely unnecessary since there were other explosive demolition site alternatives, including an easily accessible former WW-II military rifle and machine gun range directly across from the Ordy Pond entrance. Why wasn't this logical and far less damaging alternative used instead of massively bulldozing into an extremely sensitive and deep concentration of Hawaiian archeology sites?



The reason the Navy contractors bulldozed the far more damaging long and wide roadway is explained by the insider NavFac contractors all jumping onto the then lucrative rush to construct solar PV farm racket and the HCDA scheme for an “East Kalaeloa Energy Corridor” powerline to service all these future proposed solar PV farms in that east area of Kalaeloa. The massive long and wide bulldozed road matched almost exactly the HCDA route of the proposed “energy corridor” powerline scheme.

Why were all the mangrove surrounding the pond ripped out with heavy tracked machinery and maximum gross weight heavy trucks? This was to permanently destroy as many archeological sites as possible before any archeologists could do a more detailed survey. The heavy equipment was also there to crush any subsurface karst channels to the ocean and turn Ordy Pond into a totally dead pond that could later be filled in by future (Navy insider) land developers. The Navy claimed that they had to destroy so much because there might be “potential explosive items in and around the edge of the pond.” Yet the truth is that the Navy contractors had a pile of UXO remediation money to spend and other agendas like building solar PV farms.



The truth about this Ordy Pond Navy contractor scheme was that congress at the time had made lots of money available for UXO (unexploded ordnance) recovery projects so Navy contractors were ultimately able to snag around \$2.5 Million to fully nuke Ordy pond. This also included ex Navy SEAL divers who used metal detectors in the pond, which is 18 to 19 feet at its deepest point with an estimated 44 feet of deeper aquatic sediment which is a gold mine of archeological information about the 10,000 year old pond.



"This entire Ordy Pond project has all the appearances of way too much to spend with way too little documentation," (Ewa historian) Bond said to SA writer William Cole. "There could be very significant impacts to the pond water, underground karst system and very possible destruction of numerous yet undocumented archaeological sites -- and even iwi kupuna burials."

The work could have been done with chainsaws and machetes to better protect the pond environment, Bond said. This is what Hawaii SHPD chief archeologist Theresa Donham had recommended to the Navy.

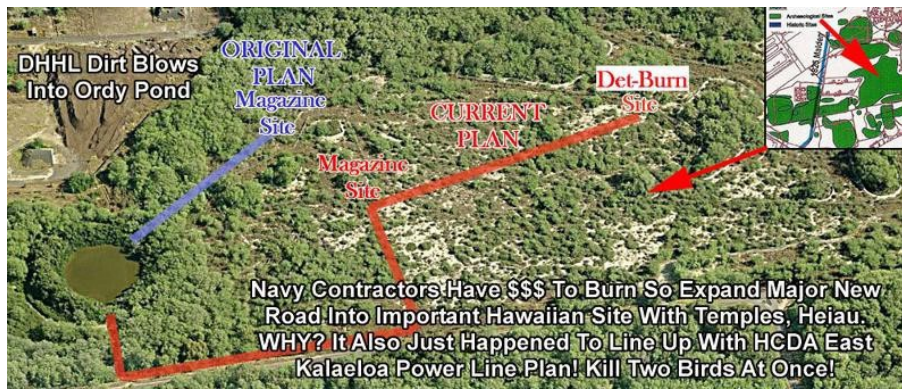
Both Bond and Michael Lee (Kanehili Cultural Hui,) a cultural descendant of Native Hawaiians buried in the area, questioned why an archaeological inventory survey was not conducted for the Ordy Pond site. *"How can you say you are protecting archaeological sites when you haven't inventoried them?"* Lee asked.

A May 5, 2011, letter from the state Historic Preservation Division to the Navy noted that the Ordy Pond project "area of potential effect" included 18 archaeological features and said an archaeological inventory survey would be "appropriate." The Navy said the project subsequently was revised to "avoid all archaeological resources," so the survey was not done. Bond said that *"doesn't appear to be the case at all,"* adding, *"In fact, the entire project has been greatly expanded into the most important and culturally sensitive area on the former base."*



Kanehili Cultural Hui (KCH) had been into the site numerous times previously, including with then City Councilman Tom Berg and noted a significant amount of native Hawaiian structures including a very large sand and coral ahu and what looked like a small shallow coral paved pool connected to the pond, possibly for ancient Hawaiian keiki to safely splash in the water. There were also remains of a mid 1900's paniolo ranch shack or homestead, crockery, well pump and a model T truck chassis. These were also ripped out by Navy contractors.

The Navy archeologist Jeff Panteleo had previously told Mike Lee and John Bond that when the time came to clear the pond that KCH would be notified to be cultural monitors. However we were notified by an area resident that they saw Navy contractors moving in heavy tracked equipment and when we got there Panteleo was sitting in his car smoking a cigarette. We realized that Panteleo was not ever to be trusted about anything as we had previously been told by him that when the the Navy Hunt KREP PV project was getting started that their subsurface surveyors had found a large "void" in the project area and he would give us a copy of the report. Void is a vague way of saying the word "cave," just as sinkholes are also called "dissolution pits." Ultimately he never kept his word and gave us the report.



University of Hawaii archeologists had previously gone into study Ordy Pond and the Navy had never advised them of any explosives or any "dangerous situation," when they were conducting decades of sediment studies in the pond. Again the truth is that Navy NavFac had a pile of UXO money and handed it over to their favorite contractors to have a great time bulldozing everything on a scale that was totally ridiculous.

The Navy had conducted an initial Assessment Study of the Ordy Pond site in 1981 which was followed by an Environmental Baseline Survey, a Remedial Investigation and an Ordnance Survey in 1994 for the BRAC. During this extensive field work, sediment, soil, water and groundwater samples were collected all around the pond. No explosive "ordnance," was ever found - mostly just some old water soaked flares.

Based on these detailed studies it was determined that any “ordnance” at Ordy Pond was recovered and had cleared during the 1994 investigations and surveys.

Stephen Wickler, Ph.D., David Tuggle, Ph.D., July 1997

The wetland known as Ordy Pond (Fig. 3) had not been recorded as a cultural site in previous surveys, even though it is shown on the 1928 USGS map of the area as a fenced, ranching feature (Tuggle and Tomonari-Tuggle 1997b: Fig. 6). There is no known information in Hawaiian traditions regarding the wetland and no recorded Hawaiian name for the locale. However, there is a high probability that this feature was used as a Hawaiian fishpond, despite the lack of traditional information to that effect (W. Kikuchi, pers. comm.).

The Ordy Pond deposition is probably one of the most important in the Hawaiian Islands, based on a comparative evaluation of the results of cores from numerous wetlands in the islands (Athens, pers. comm.). With the Salt Flat (Site 5118), it forms a complementary set of data of unmatched value. The Hawaiian use of the wetland remains unknown, but there is a reasonable probability that this was a fishpond. As such, this was probably an attraction that resulted in the substantial settlement in the vicinity, represented by Sites 1730-1744.

The pond is a recognized wetland and is protected by federal legislation under the Clean Water Act. At the same time, it is recommended that it be considered eligible to the National Register for the paleoenvironmental information it contains and for the possibility that it was a Hawaiian fishpond (Criterion D). If this possibility can be supported, it would make Ordy Pond a unique cultural feature of the ‘Ewa Plain, and would support a further recommendation for preservation as a cultural feature, as well as a paleoenvironmental resource.

Given the potential of the sediments of the pond, it is of particular importance to emphasize the necessity of protecting the pond from any disturbance during actions associated with environmental clean-up or other activities during the base closure or subsequent re-use. The pond sediment has an extraordinarily high potential for providing substantial information about the environmental history of the region, covering a period of a few hundred years prior to human occupation of the region, through the Polynesian period, and well into the 19th century.

The University of Hawaii studied and sampled Ordy Pond in 1998 and at that time the Navy had said they believed that the pond had been extensively searched and cleared. The pond parcel was planned for a transfer as part of Base Realignment and Closure (BRAC), which is why the Navy did the 1994 ordnance investigations and surveys. When the new congressional pot of UXO remediation money came through the Navy NavFac decided to conduct another new and very expensive survey.



At the time SHPD's chief archeologist Theresa Donham gave the Hawaii SHPD opinion concerning active bulldozing and grading, around the pond. However her advisory letter was overridden by Hawaii SHPD Administrator Pua Aiu in a letter written and sent out on New Year's Eve when all of the SHPD staff were on holiday leave. Aiu did NOT actually have the professional experience and accreditation to make this last minute change but that was how she was running Hawaii SHPD. Eventually she had to resign from SHPD however still has a high paying Hawaii DLNR job where she makes pro developer decisions for Hawaii SHPD.

Then Civil Beat writer Sophie Cocke did several excellent insightful articles about Hawaii SHPD Head of Historic Preservation Agency Resigns Amid Criticism, 2013

<https://www.civilbeat.org/2013/07/19446-head-of-historic-preservation-agency-resigns-amid-criticism/>

Some Native Hawaiian cultural practitioners and historians are protesting the Navy's method of cleaning up unexploded ordnance at a sinkhole site within Kalaeloa (once the site of Barbers Point Naval Air Station). The Honolulu Star Advertiser reported "Military junk pulled from Kalaeloa pond raises fresh concerns" February 3, 2013.

According to a 2007 Navy study, Ordy Pond reportedly was used for the disposal of ordnance-related scrap from the late 1960s to the late 1970s. But no detailed information about the types of ordnance disposed of was available, according to the Navy report. The study also said that during site surveys, the Navy found and removed flares and small arms ammunition, but no explosive ordnance was discovered.

One concern about the cleanup is the use of heavy equipment to remove mangrove and the detonation of munitions. The 'Ewa plains have some of the most unique geological, biological and cultural formations in the Hawaiian islands. Critics of the

Navy's actions fear that such activity will harm the cultural sites: John Bond, an Ewa Beach historian, said Ordy Pond has become a "major destruction site" with all the heavy equipment work."

"This entire Ordy Pond project has all the appearances of way too much to spend with way too little documentation," Bond said. "There could be very significant impacts to the pond water, underground karst system and very possible destruction of numerous yet undocumented archaeological sites — and even iwi kupuna burials."

The work could have been done with chainsaws and machetes to better protect the pond environment, Bond said. Both Bond and Michael Lee, a cultural descendant of Native Hawaiians buried in the area, question why an archaeological inventory survey was not conducted for the Ordy Pond site. "How can you say you are protecting archaeological sites when you haven't inventoried them?" Lee asked.

A May 5, 2011, letter from the state Historic Preservation Division to the Navy noted that the Ordy Pond project "area of potential effect" included 18 archaeological features and said an archaeological inventory survey would be "appropriate." The Navy said the project subsequently was revised to "avoid all archaeological resources," so the survey was not done. Bond said that "doesn't appear to be the case at all," adding, "In fact, the entire project has been greatly expanded into the most important and culturally sensitive area on the former base."



The Ordy Pond B-52 Bomb Crater Story...

Ordy Pond Navy Demolition Story On KITV, Catherine Cruz, Friday Jan 11, 2013

The Navy never did an AIS (Archeological Inventory Survey), never consulted well known OHA and OIBC recognized Ewa native Hawaiian cultural practitioner, (and recognized Navy Section 106 cultural advisor) Michael Lee, as Navy contractors ran heavy equipment in areas Hawaii SHPD had stated concerns about, and has now run a major new road into another very sensitive major Hawaiian archeological area for the purpose of building a bunker and destroying any found materials- which so far has been approximately two very old Vietnam era flares.

The site currently looks like a B-52 bomb crater surrounded by a large portable site office and heavy equipment, large pontoon boat, etc., completely exposed to the DHHL Hawaiian Raceway Park dirt track, which will be running races this Sunday! This will cause further major site pollution and make any use of it as a "wildlife preserve" a major farce.

The massive heavy equipment operation is likely now doing significant below ground damage with oil and fuel leakages. Accurate pond water tests now will likely be very difficult.

Michael Lee and John Bond are very concerned that the heavy equipment is smashing sites and smashing the karst coral structures which will drain or lower the pond's water level and effectively kill it off like the other area springs that once contained active fresh water flows. Heavy equipment is very likely to fracture the pond's karst water system and could cause the pond to become another dead zone like the other Hawaiian springs that were killed off by the Navy.

The Ordy Pond site had been previously studied 20 years ago (by Bishop Museum in 1991) and that "an update on the condition of the site is still needed." Eighteen archeological features within a 176 by 151 meter area were noted at the time. This recorded information was by no means a full archeological survey. Further- "It is likely that native Hawaiians may attach religious or cultural significance to Site 1730 (the adjacent structures) and to Ordy Pond (Site 5104)". "We would appreciate the opportunity to review the AIS report prior to concurrence of a pond area clearance determination."

Michael Lee stated that the underground karst water flows that feed the pond and which flows down directly to the beach area where he collects limu for medicinal and cultural purposes. Contamination of this food and medicine resource would be very serious. SHPD Administrator Pua Aiu however in a subsequent letter to the Navy accepted the idea that the Navy had consulted with "Hawaiian

Community Leader Mr. Shad Kane" and that the project "will have no adverse effect." (Shad Kane had a long and fruitful relationship with Navy archeologist Jeff Panteleo to approve all Navy projects.)

Ewa marina foe persists despite Haseko's change of plans

<https://www.staradvertiser.com/2011/12/11/business/ewa-marina-foe-persists-despite-hasekoshttps://www.staradvertiser.com/2011/12/11/business/ewa-marina-foe-persists-despite-hasekos-change-of-plans/change-of-plans/> Ewa resident Michael Lee stands near the area where developer Haseko plans to develop a marina at Hoakalei Resort community.



The Royal Bones Of `Ewa - A Visit With Michael Kumukauoha Lee
<https://www.youtube.com/watch?v=M6uMqALPrE>

Mike Lee found even more would come from washing away the sands of Hau Beach killing sea life including limu, critical to the areas ecosystem, when he discovered royal burial caves containing priceless artifacts and remains of O`ahu's ancient rulers to whom he was related, he knew he had to act. Don't miss our visit with Mike as he tells us the story of this amazing place filled with ancient history of Hawai'i and his remarkable plans to save it for all to see: The Royal Bones Of `Ewa.

Also: Mike Lee at Kalaeloa Pond Site #2 Kalaeloa Airport, March 15, 2013
<https://www.youtube.com/watch?v=g-uDE-AoINy>

1999 Naval Air Station, Barbers Point, Hawaii, BRAC Disposal and Reuse of Land

"Ordy Pond is hydraulically connected with the ocean. The water level fluctuates with the tide."

[Naval Air Station, Barbers Point, Hawaii, the Diposal and Reuse of Land and... - Google Books](#)

2004 Board of Water Supply- The only (known) surface water feature at Kalaeloa is Ordy Pond. The pond hydraulically connects with the Pacific Ocean and its water surface level fluctuates with the tide.

2003 FEA Army Guard, Kalaeloa-The only (known) water feature at Kalaeloa is Ordy Pond. The pond hydraulically connects to the Pacific Ocean and its water surface level fluctuates with the tide.2014 DEA

Kalaeloa Heritage Park-The pond's surface area is approximately one acre. Like all anchialine ponds, it is hydraulically connected to the ocean, and the water level fluctuates with the tide.

A local water scientist, PhD (name omitted for protection) stated “There is a tidal signal (pulse wave) that travels underground about a mile” and a half twice a day due to tidal change (in Ewa). “The karst is very permeable and very transmissive” “Talk to drillers who can describe drills dropping as they bore

down...” http://health.hawaii.gov/wastewater/files/2015/09/OSDS_OAHU.pdf Hydraulic conductivities:

On the high end are coral gravels and reef limestones. These coral reef remnants have the highest hydraulic conductivities of any formation in Hawaii with estimated values as high as 30,000 ft/d based on tidal response analysis (Oki et., 1996).

Navy KREP: Broken Agreement Caused Karst Collapse And Subsurface Damage

https://kanehili.blogspot.com/2015_09_01_archive.html



Ewa Plain Karst



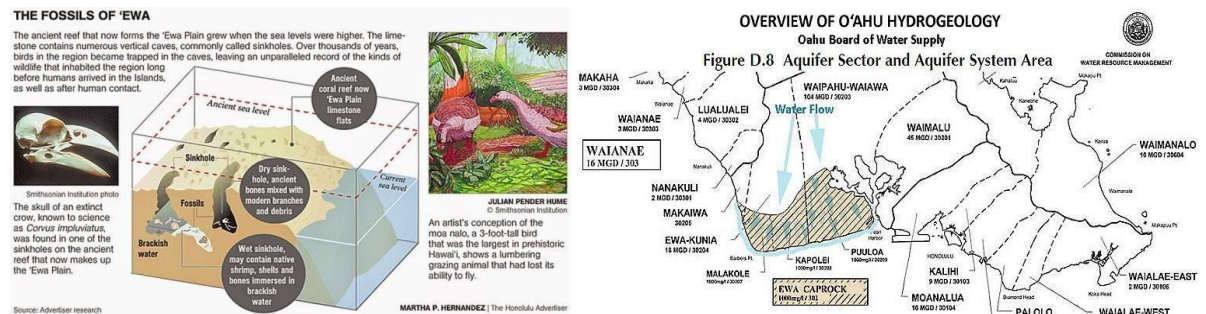
Ewa Plain Karst: A Precise Cut Into The Karst For An Amazing View Back In Time <https://ewa-hawaii-karst.blogspot.com/2014/12/ewa-plain-karst-john-bond.html>

Karst water systems covered under the US Clean Water Act

Most people in Hawaii don't know that the US mainland has many karst caves and water systems which are used for drinking water in many rural areas

"An unbroken surface or shallow subsurface hydrologic connection to jurisdictional waters may be established by a physical feature or discrete conveyance that supports periodic flow between the wetland and a jurisdictional water. Water does not have to be continuously present in this hydrologic connection and the flow between the wetland and the jurisdictional water may move in either or both directions.

The hydrologic connection need not itself be a water of the U.S. A shallow subsurface hydrologic connection is lateral water flow through a shallow subsurface layer, such as may be found in steeply sloping forested areas with shallow soils, soils with a restrictive horizon, or in karst systems."



A major karst cave site in Ewa in the 1970's was being destroyed by workers when the opening grew so large work finally had to be stopped and archaeologists were called in. After a fairly quick examination and some photos it was destroyed. Pre-Western contact Oahu has many, many native Hawaiian stories of very large sea caves and coral water channels. *Schools of mullet were well known to pass under Oahu from places such as Hawaii Kai to Kailua's Enchanted Lakes via underground lava tubes connected to karst cave entrance portals.*

The Ewa Plain covers the southwestern corner of the island of Oahu, Hawaii. The coastal portion of the Ewa Plain is overlain by reef limestone material deposited during numerous past high stands of sea level. The uppermost limestone layer is called the Upper Limestone Aquifer (ULA).

Deep karst waterway channels flow underground through the entire Ewa Plain

Mike Lee: Mountain water and rainfall streams flow directly through the Ewa Plain ancient coral reef and into the shore and reef system, affecting the health

and pollution of these traditional native Hawaiian resources which are also the basis for Oahu's marine ecosystem.

A huge karst cave was discovered during the construction of the Barbers Point Deep Draft Harbor

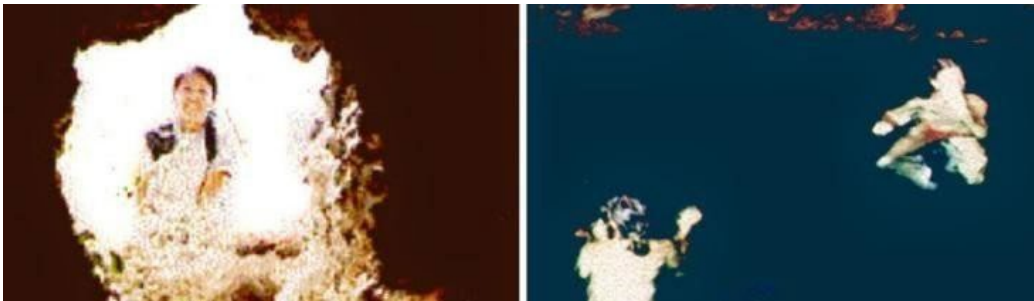
Construction of Barbers Point was completed in 1985, with a total project cost of \$59 million [Honolulu District | Civil Works Projects | Barbers Point \(army.mil\)](#)



The Large Ewa Karst Cave Destroyed By Developers After A Quick Archaeology Look

AND was a physically and hydrologically connected estuary for aquatic life

A sizeable phreatic dissolution cave accidentally opened in 1973 during quarrying Kalaeloa Harbor operations ("Site B6-139") was an "unmodified wet sink-cave."



Quarry operators deliberately tried to fill this cave before 1977 archaeological and palaeontological salvage studies (Sinoto, 1978, p. 45) but it was too large. . . the west sink (cave) contains well-formed stalactites and stalagmites, some of which are subsurface.

Dredging for the new barge harbor destroyed the most notable cave known in the Ewa Karst without it even receiving a name (Figures 4,5). For unclear reasons, it was rarely even termed a cave and was variously referred to as a "flooded sink", a "wet sink (cave)", etc. It quickly became famous in palaeontological circles because of its content of bones of extinct birds.



Then it was destroyed in order to construct the farthest reaches of the barge harbor

They also noted water level fluctuations of 40cm (16 inches) even though the cave is almost 2 km (1.2 miles) from the shore. However it was left to archaeologist Aki Sinoto to provide details about the cave. He termed it "a unique flooded sinkhole", and found that it measured 11 m (36 feet) in diameter.

Fresh to brackish water filled 2/3 of parts of the cave. A nocturnal marine isopod, blue-green algae, and minute red shrimp (*Holocaridinea rubra*) were observed but the primary finding was the rich deposit of intact bones of subfossil-and-extinct birds (Sinoto, 1978.)

The Ewa Karst is the largest on the island of Oahu

William R. Halliday The Cave Conservationist February 1998

It covers at least 50 km² (19 square miles) in the southwest corner of the island of Oahu. It is a semitropical littoral karst formed on porous, permeable algal and coralline reef deposits formed during at least three high stands of sea level.

From present sea level these formations rise to an altitude of about 20 m (65 feet.) Tidal fluctuations extend inland from the shore line but freshwater at least 10 m (33 feet) deep has been found within 2 km (1.2 miles) of the shore, floating on salt water in the form of a Ghyben-Herzberg lens.

The U.S. Geological Survey Ewa Quadrangle shows numerous sinking streams and closed depressions within the Ewa Karst.

Despite its impressive extent and archaeological and palaeontological values, the Ewa Karst is almost entirely unknown to karstographers and speleologists.

SINKHOLES



Sinkholes can be classified into different types based on their geological features.

Sinkhole caves are formed through a process called chemical weathering, which involves the slow dissolution of the limestone by slightly acidic rainwater. Rainwater becomes acidic when it interacts with carbon dioxide (CO_2) in the atmosphere, forming carbonic acid (H_2CO_3). This weak acid dissolves the calcium carbonate (CaCO_3) present in the limestone, creating underground cavities and channels.

Types of Sinkholes – in ancient Kanehili these fresh and sometimes brackish waters contain Opae ula native shrimp. They have also been found to contain ancient bird bones- non flying and sea birds.

Open sinkholes: These are sometimes characterized by a large, open body of water, similar to a pond or lake, such as Ordy Pond in ancient Kanehili. The surface layer has completely collapsed, exposing the water to the open air. Ordy Pond is close to sea level and has measurable tidal fluctuations. Other sinkholes can be extremely small holes, 2-3 feet in diameter and very deep into fresh water caves and subterranean streams, Semi-open sinkholes: These have partially collapsed surface layers, creating an opening that allows sunlight to enter while still retaining some of the cave-like features.

Cave sinkholes: These are completely enclosed within a cave or underground chamber, with no direct access to sunlight. They can have intricate formations, such as stalactites and stalagmites, created by mineral-rich water dripping from the cave ceiling over thousands of years. Caves like these have been found on Oahu. Other examples of Oahu ancient cave remains are Waianae's "Mermaid Caves."



Mermaid Caves | Exploring a local Oahu gem
<https://www.youtube.com/watch?v=DNsoP11gJaI>

<https://www.youtube.com/watch?v=C7l81oSyjd4>

Cenotes are part of a more extensive hydrogeological system called an aquifer, which is an underground layer of water-bearing permeable rock. In the Yucatan Peninsula, this aquifer is mainly composed of limestone, and the cenotes act as natural access points to the underground water reserves.

Ancient Maya believed that caves and cenotes (pronounced seh-NO-tehs) sinkholes were portals to another world and that certain caves were considered the holiest places on Earth, part of a mystical underworld outside of normal time and space. Deities dwelled in these caves, and Mayan priests communed with armadillos as an "avatar" and a jaguar deity similar to native Hawaiian aumakua concepts that guide souls in the *Leina a ka uhane* – spirit leaping place.

Like native Hawaiians on the plains of Kaupe'a and Kanehili, Mayans used the fresh water in sinkhole caves for agriculture and were considered as life-giving and sacred.

The Moiliili Karst Formation – large caves in lower Manoa

<https://ewa-hawaii-karst.blogspot.com/2013/06/Oahu-Karst-Caving.html>
<https://lookintohawaii.com/hawaii/47144/mermaid-cave-tunnels-activities-oahu-waianae-hi>
<https://imagesofoldhawaii.com/moiliili-karst-moiliili-water-cave/>
<https://www.liveyouraloha.com/mermaid-cove/>

[Mayan Caves: Places of Sacred Rituals \(nationalgeographic.org\)](https://www.nationalgeographic.org/feature/mayan-caves-places-of-sacred-rituals/)



Goddess Hi'iaka's Spring of Hoakalei Which Still Exists Today

<https://www.youtube.com/watch?v=vr9BK2ldSgs>

Karst

"An unbroken surface or shallow subsurface hydrologic connection to jurisdictional waters may be established by a physical feature or discrete conveyance that supports periodic flow between the wetland and a jurisdictional water. Water does not have to be continuously present in this hydrologic connection and the flow between the wetland and the jurisdictional water may move in either or both directions.



The hydrologic connection need not itself be a water of the U.S. A shallow subsurface hydrologic connection is lateral water flow through a shallow subsurface layer, such as may be found in steeply sloping forested areas with shallow soils, soils with a restrictive horizon, or in karst systems.

A major karst cave site in Ewa in the 1970's was being destroyed by workers when the opening grew so large work finally had to be stopped and archaeologists were called in. After a fairly quick examination and some photos it was destroyed. In pre-Western contact Oahu there are many native Hawaiian stories of very large sea caves and coral water channels. Puuloa – Pearl Harbor once had large sea caves used by Ewa sharks and the Puuloa shark deities (Ka'ahupāhau and her brother Kahi'ukā.) Schools of

mullet were well known to pass under Oahu from places such as Hawaii Kai to Kailua's Enchanted Lakes via underground lava tubes connected to karst cave coast line entrance portals.

Deep karst waterway channels flow underground through the entire Ewa Plain

Ewa Hawaii Karst: The Ewa Plain Karst is the largest of several karsts on the island of Oahu (ewa-hawaii<https://ewa-hawaii-karst.blogspot.com/2014/12/Ewa-Karst-largest-on-Oahu.html>karst.blogspot.com)

The Ewa Plain Karst is the largest of several karsts on the island of Oahu <https://ewa-hawaii-karst.blogspot.com/2014/12/Ewa-Karst-largest-on-Oahu.html>

Ewa Plain Karst: A Precise Cut Into The Karst For An Amazing View Back In Time <https://ewa-hawaii-karst.blogspot.com/2014/12/>

US Fish & Wildlife Demonstrates How Ewa Plain Karst Can Be Restored <https://ewa-hawaii-karst.blogspot.com/2014/12/us-fish-wildlife-ewa-preserve.html> Could Ewa's Huge Underground Karst Waterways And Caves Really Exist? <https://ewa-hawaii-karst.blogspot.com/2015/09/>

The only perennial surface water feature at Kalaeloa is Ordy Pond, a sinkhole located just southeast of the proposed site. The pond hydraulically connects to the Pacific Ocean, and its water surface level fluctuates with the tide.

There are no natural streams found on Kalaeloa, and the permeable soil and rock allow storm water to infiltrate easily. Because of its flat topography, runoff often collects in man-made detention basins, dry wells, natural sinkholes, or pits, infiltrating in the subsurface. Under extreme precipitation, storm water will overflow these storage sinks creating sheet flows into the ocean.

Groundwater underlying the Kalaeloa area generally occurs under unconfined conditions within caprock material (caprock aquifer). It is in direct hydraulic contact with the ocean.

1941 Marine Ewa Airfield – (ancient Kanehili) Report of Large Ancient Subterranean Caverns

During the field survey for the Kalaeloa Solar Farm a verbal report from a contractor stated that boring data for the Ewa Field panhandle Hunt Corp – Navy KREP solar PV site revealed a large 9 foot deep hole which had been filled back to level during Ewa airfield construction. This information matches with Ewa Field USMC Command History which stated that the area had numerous "Subterranean Caverns."

1925 Ewa Mooring Mast and later WW-II historic military documentation, air photos and ground surveys all documented this area as having hundreds of karst caves and

sinkholes. Some have Hawaiian burials, some had agricultural crops in them. Water flows in them after heavy Waianae mountain rains.

“Open Space/Recreation. This land area would comprise mostly passive open space land uses and preserve/cultural park space. These parcels contain a relatively high density of cultural and archaeological sites.”

FINAL REPORT – MAY 2007 CENTRAL OAHU WATERSHED STUDY

The U.S. Geological Survey Ewa Quadrangle shows numerous sinking streams and closed depressions within the Ewa karst.

Page 68: An interesting ecosystem to note within the Ewa Plain is a network of karsts (pit caves, or sinkholes). They could also be termed phreatic caves, which develop below the water table.

The Ewa Karst is the largest of several karsts on Oahu, but possibly the least studied. There are approximately 12,000 acres of exposed reef from Kahe Point to Puuloa, preserving the remains of ancient plants and animals, particularly shells, extinct birds, and two bats, of which one is new to science. Page 58: The U.S. Geological Survey Ewa Quadrangle shows numerous sinking streams and closed depressions within the karst, some man made.

Page 70: Some remaining sinkholes of the Ewa Karst are home for Opae ula (*Halocaridina rubra*), tiny brackish water shrimp. A natural sinkhole with these shrimp is found near Chevron’s Rowland’s Pond preserve. Two to three artificial ponds were dug by the Division of Aquatic Resources (DAR), two of which filled back up with water.

The “Possible Northern Extension” of the Ewa Karst is where the Ewa Plantation intentionally used water sluices (which is well documented) to wash hillside soils down to cover the Karst. In many areas in Ewa the Alluvial soil is only a few feet deep.

2.9.5.9 Karst Protection: In 2001, the Estate of James Campbell erected a substantial chain-link fence to protect eight acres of karst with at least 100 sinkholes from destruction by nearby quarry operations. Some other areas, “B6-137” and “B6-22” have been fenced due to efforts by former Bishop Museum vertebrate zoologist Alan Zeigler.

Page 234: Receiving surface and ground waters are both susceptible to contamination from these pollutants. Contaminants can reach ground water quickly through fractured rock formations or sinkholes in karst areas, such as that found in

Ewa. Groundwater is more sensitive to contamination in these areas because runoff may pass directly into the subsurface with little if any infiltration through the soil, a process that typically filters at least some pollutants.



Opae Ula (*Holocaridinea rubra*)

Footnote 58: Association of Hawaiian Civic Clubs, "Resolution No. 01-3, Commending the Estate of James Campbell for their Protection of the Ewa Karst Sinkholes," November 10, 2001, 42nd Annual Convention of the Association of Hawaiian Civic Clubs at Honolulu, Hawai'i.

Other professional hydrology research shows that the twice a day tide change can be measured up to a mile inland beneath the Ewa Plain.

Development toxic chemicals are either absorbed by the native birds, shrimp and plants, or they get flushed into the nearby reef and ocean which is a physically and hydrologically connected estuary for aquatic life

These amazing Ewa Ancient Kanehili Opae Ula endangered native shrimp survive under extremely harsh and polluted conditions under the Ewa Plain Karst and prove that the entire subsurface which hasn't had ALL its karst waterways and caves destroyed by developers.



Mike Lee: Mountain water and rainfall streams flow directly through the Ewa Plain ancient coral reef and into the shore and reef system, affecting the health and pollution of these traditional native Hawaiian resources which are also the basis for the Ewa Kanehili marine ecosystem.



Ancient Kanehili – or what is left of it, largely due to the ironic fact that it was once a major military air base. In fact two airfields: MCAS Ewa Field and NAS Barbers Point. Coral Sea Road

cut down the middle dividing the Marine Corps and Navy bases in 1942 after major WW-II expansion began. While destroying many ancient sites this also led to numerous nearly miraculously untouched native sites and trailways. Prior to the entire air base closure in 1999, there were years of required Navy BRAC archeology site surveys and detailed documentation.

They didn't find everything that was out there however it was enough to show that this area known as Kanehili was a major ancient Hawaiian habitation area which received large amounts of fresh mountain water though sub surface water channels accessed by deep sinkholes and caves. The population was rapidly expanding up until the 1820's when 90% of the Ewa Plain population rapidly died off from the introduction of western diseases.

The Expansion of the western cultural era onto the Ewa Plain

James Campbell arrived and in 1877 purchased 41,000 acres of the Ewa District for \$95,000.

Many thought that this was crazy however Campbell knew there was a vast subsurface water supply on the Ewa Plain which Hawaiians called “Wai-Aniani” (crystal waters.)



James Campbell – Campbell Estate

[https://en.wikipedia.org/wiki/James_Campbell_\(industrialist\)](https://en.wikipedia.org/wiki/James_Campbell_(industrialist))

[2005 JC history-3 \(jamescampbell.com\)](http://jamescampbell.com)

Honolulu business entrepreneur Benjamin Dillingham included among his friends King Kalakaua and Queen Liliuokalani. He leased Campbell's Ewa Plain lands to start the Ewa sugarcane plantation (EPco) and obtained a royal government railroad charter from King David Kalakaua.

By 1892, the Oahu Railway & Land Company (OR&L) narrow gauge railway line was 18.5 miles long, reaching his Ewa Plantation Company property. The Ewa Plantation became highly successful due to the rich Waianae volcano soil and the vast amount of subsurface water. The railway transported the ever increasing sugar harvests to the Honolulu dockside where it was processed in California into pure sugar and used in a wide array of products.

Dillingham also created the Hawaiian Fiber Company, which operated a sisal plantation directly makai (south) of the main OR&L line, however this ultimately failed. The legacy of this was that the sisal plants fed on the subsurface springs and spread everywhere as seen today. https://en.wikipedia.org/wiki/Benjamin_Franklin_Dillingham

https://en.wikipedia.org/wiki/Oahu_Railway_and_Land_Company

https://www2.hawaii.edu/~speccoll/p_ewa.html

<https://imagesofoldhawaii.com/sisal/>

The military arrives on the Ewa Plain and ultimately WW-II

The 1925 Ewa Mooring Mast Field eventually became Ewa Field in 1941 and was leased through Dillingham and Campbell land holdings.

Ewa Mooring Mast Field - Two Main Phases of the Ewa Mooring Mast – 1925 and 1932
<https://barbers-point.blogspot.com/2023/07/ewa-mooring-mast-field-two-main-phases.html>

The December 7, 1941 IJN attack on Oahu changed everything, including access to ancient trails that had been abandoned by the 1820's by a rapidly declining Ewa Plain native Hawaiian population. Oral histories of older Ewa Villagers and Oahu residents state that people still used the trails to go fishing and pick limu until the outbreak of war closed them off for decades.

BRAC! NAS Barbers Point Base Realignment And Closure A Twisted Tale <https://barbers-point.blogspot.com/2013/09/Navy-Insider-Land-Deals.html>

The 1995-99 BRAC- Base Realignment and Closure process was turned over to a community commission that made a few good decisions and a lot of bad ones. Making things much worse, the Hawaii legislature turned down the chance for the State to acquire nearly all of it. And much worse, an extremely bad and some would say corrupt land deal was made by top Hawaii politicians to turn a significant portion of Kalaeloa (a fake name) over to the Hunt Corp of Texas, a private family land developer based in El Paso Texas. Never satisfied with their huge profits, Hunt Corp continuously sues the US Navy for more money. The case is still ongoing.

The Navy BRAC closure of NAS Barbers Point required years of detailed archeological and historic documentation (1995-1997)

However recent project surveys continuously find ever more undocumented sites, trails and cultural features in what is today called "Kalaeloa," ancient name

Kanehili (west coastal area called Kualaka'i)

Kualaka'i is the location of Hi'iaka's legendary Spring of Hoakalei



Taputapuātea marae Raiatea and Ancient Hawaiian Trail Link

The concept of Kahiki, the ancestral homeland for Kānaka Maoli (Hawaiians.) Kahiki is the symbol of ancestral connection to ancient Polynesia.

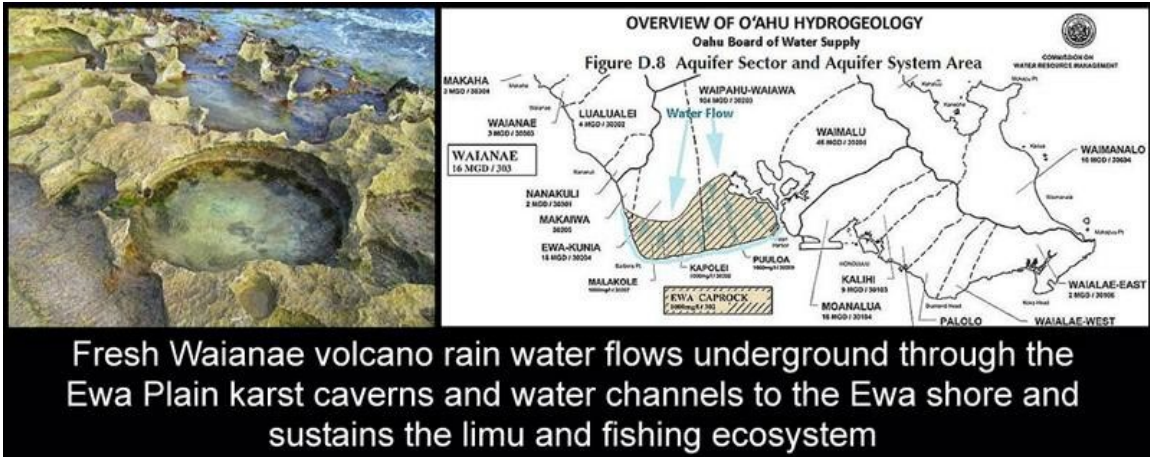
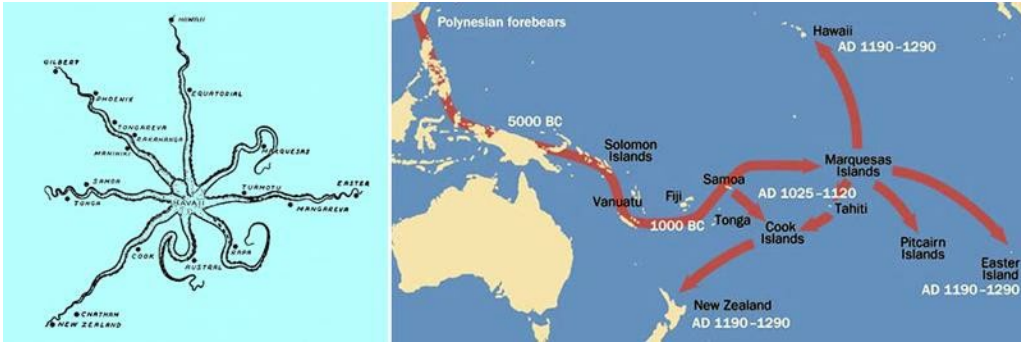
KEALAIKAHIKI

The Hawaiian identity is from a Polynesian heritage shaped by the oceanic universe, Moananuiākea. Understanding Hawai‘i’s connections to the greater Pacific world is fundamental for Hawaiians. The pathway to the motherland, place of origin, is Kahiki.

<https://kaiwakiloumoku.ksbe.edu/kealaikahiki>

Ke-ala-i-kahiki, the Pathway To Kahiki... “Kahiki Homeland” is the general reference to the lands that Hawaiian ancestors migrated from and sailed back to on return visits. Hawai‘i shares a strong cultural affinity with the Society Islands, the Tuamotu Archipelago, and the Marquesas Islands.

Ra‘iātea, whose ancient name is Havai‘i, is the location of Taputapuātea Marae, a highly sacred religious site associated with voyaging, governance, and Eastern Polynesian chiefly lineages. The he‘e/fe‘e (octopus) is a metaphor for Ra‘iātea as the center of a cultural alliance consisting of island groups that are under the influence of its radiating tentacles — the northernmost extremity being Hawai‘i.



T-004, modified sink



SIHP 50-80-12-5106 Feature L enclosure (photo taken during current survey)



Some of the sites found by DHHL Pacific Legacy Survey Parcels 38-40

NAVY is supposed to follow its own rules and regulations but let's Hunt Corp of Texas destroy identified historic and archeology sites on federal public lands in HCDA Kalaeloa

SECNAVINST 4000.35A, Section 4.b

https://portal.navfac.navy.mil/portal/page/portal/NAVFAC/NAVFAC_WW_PP/NAVFAC_HQ_PP/NAVFAC_ENV_PP/NAVFAC_BDD_CULTURALRSRC_PP

Protection of the nation's heritage is an essential part of the Department of the Navy (DON) mission - defense of the people, territory, institutions and heritage of the United States. According to SECNAVINST 4000.35A, Section 4.b, "The DON is a large-scale owner of historic buildings, districts, archeological sites, ships, aircraft and other cultural resources.

Protection of these components of the nation's heritage is an essential part of the defense mission, and the DON is committed to responsible cultural resources stewardship." SECNAVINST 4000.35A establishes policy and assigns responsibilities within the Department of the Navy for fulfilling legally required cultural resource requirements.

1995 (Tuggle and C. Erkelens) *Interpretive Trail Development Study, NAS Barbers Point*. Appendix F, in H.

David Tuggle, Archaeological Inventory Survey for Construction Projects at Naval Air Station Barbers Point. Prepared for Belt Collins Hawaii. International Archaeological Research Institute, Inc., Honolulu.

1995 *A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i: Part I: Phase I Survey and Inventory Summary*. Archaeological research services for the proposed cleanup, disposal and reuse of Naval Air Station, Barbers Point, O'ahu, Hawai'i (Task 2a). Pre Final report prepared for Belt Collins Hawaii, Honolulu. International Archaeological Research Institute, Inc., Honolulu.

1994 *Cultural Resources of Naval Air Station, Barbers Point: Summary, Assessment and Research Design*. Prepared for Belt Collins Hawaii and the U.S. Navy. International Archaeological Research Institute, Inc., Honolulu.

1991 *Archaeological Survey of Two Demonstration Trails of the Hawaii Statewide Trail and Access System*. Prepared for Na Ala Hele Statewide Trails and Access Program, Department of Land and Natural Resources. International Archaeological Research Institute, Inc., Honolulu.



Subterranean caves and shoreline spring outlets sustain the Ewa Kanehili coastal ecosystem and fisheries which feed in the rich freshwater nutrients for limu and the entire Ewa shoreline ecosystem - This fresh spring water has been gradually choked off and is turning the reef into an underwater desert devoid of sea life.



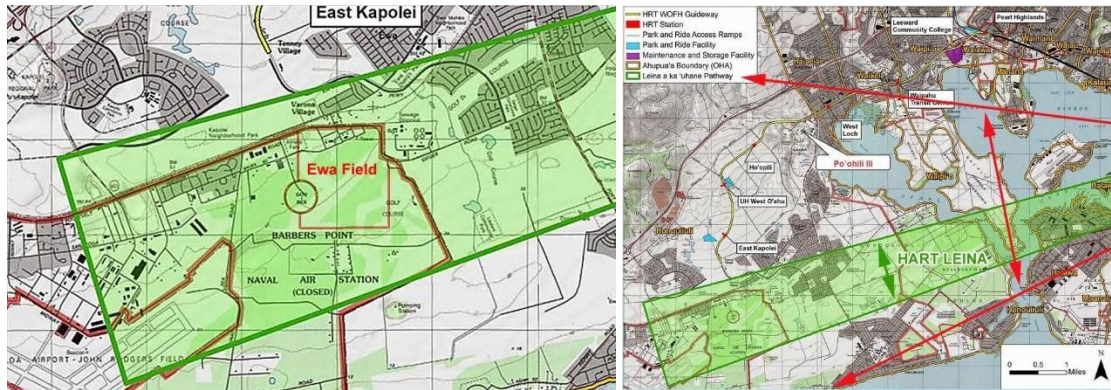
Ewa Plain Hawaiian Traditional Cultural Places (TCP) Documented

[Traditional Cultural Properties Report Honouliuli Ahupuaa \(hawaii.edu\)](http://hawaii.edu)

Traditional Cultural Properties Report Honouliuli Ahupua'a Honolulu Rail Transit Project
Technical Memorandum March 2012 Prepared for: Honolulu Authority for Rapid
Transportation

The focus of the HART TCP study is the Hawaiian perspective of the land and the relationship between the cultural and natural environments. Traditional Hawaiian culture views the land as being sacred.

This report presents findings of a Traditional Cultural Properties (TCP) study for the Honouliuli ahupua'a that crosses the Honolulu Rail Transit Project



ABOVE – HART Rail TCP map of the Leina a ka uhane Historic TCP district – under federal TCP contract

The HART RAIL Programmatic Agreement contains fourteen stipulations that resulted from consultation among the FTA, the Advisory Council on Historic Preservation, the State Historic Preservation Division (SHPD), the City and County of Honolulu, the United States Navy, the Office of Hawaiian Affairs and Native Hawaiian civic clubs and other organizations. Stipulation II – Traditional Cultural Properties – requires additional study be conducted to identify any previously unidentified TCPs within the Area of Potential Effect (APE) defined by FTA, in consultation with SHPD, for the corridor; meeting with the SHPD and consulting parties (like Kanehili Cultural Hui) to discuss and identify potential TCPs; and completing eligibility and effects determinations and mitigation measures if appropriate – prior to start of construction. (In fact HART rail later DENIED all four Ewa Plain TCP's presented by Kanehili Cultural Hui and has since refused acknowledging the highly documented and mapped National Register eligible Leina a uhane as a recognized native Hawaiian TCP. This showed the really massive scale of outright lying by HART, FTA, SHPD-DLNR!)

TCPs are “places of religious and cultural significance” (NHPA Section 101 and NHPA regulations, Section 106). NHPA guidance (Parker and King 1990:1) defines a TCP as a property “... that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community’s history, and (b) are important in maintaining the continuing cultural identity of the community.” TCPs are integral to a community’s history and identity. Yet HART rail refused to honor PA required Section 106 EWA KANEHILI TCP identifications!

West Oahu Leina A Ka Uhane Spirit Pathway Recognized By Federal Transit Administration

<http://honouliuli.blogspot.com/2015/07/Leina-a-ka-uhane.html>

FTA and HART Decide Sacred Hawaiian Spirit World Starts At End Of East Kapolei Rail Station

<http://honouliuli.blogspot.com/2015/01/leina-ka-uhane-wahi-pana.html>

Ewa Plains HART Guideway and Stations Intersects with 1825 Malden Trail Survey
<https://kanehili.blogspot.com/2014/06/ewa-plains-1825-Malden-Trails.html>

Traditional Cultural Properties Report Honouliuli Ahupua'a Honolulu Rail Transit

Project Technical Memorandum March 2012 Prepared for: Honolulu Authority for Rapid Transportation

[Traditional Cultural Properties Report Honouliuli Ahupuaa \(hawaii.edu\)](#)

The people who are best able to identify these places and their importance are the members of the community, (like Kanehili Cultural Hui) that understand their value. Any place identified as a TCP is important to the people who understand its value. (like Kanehili Cultural Hui)

Table 7 presents the Leina a ka 'uhane as a single sacred and storied place, identifying the applicable ahupua'a, theme, National Register criteria, and integrity of relationship and condition.

Table 7. Leina a ka 'Uhane with Associated Theme and National Register Eligibility Criteria.

Wahi Pana	Ahupua'a	Theme	National Register A	National Register B	Integrity of Relationships	Integrity of Condition
Leina a ka 'uhane	Hālawā Moanalua, Waiau, Waimano, Pu'uloa, Honouliuli	2	Associated with pattern of events – Leaping off place to the spirit world	Associated with the akua Kānehili, Leiulono, and Milu	TBD	TBD

In our opinion, each of the 26 individually identified wahi pana, as well as the Leina a ka 'uhane, likely has integrity of relationship. Wahi pana are sacred and storied places on the land and our archival research and informant interviews suggest that these storied places are important to the retention and or transmittal of knowledge and beliefs about the land and history of the Hawaiian People on O'ahu.

HART Rail totally lied when it never followed through with a signed agreement and promise in the HART Rail PA that it would, REGARDLESS OF EFFECT DETERMINATION, COMPLETE NRHP NOMINATIONS that meet NRHP CRITERIA.

FTA TCP Contract: to determine whether previously unidentified places of religious and cultural significance might be in or near the Project's APE (Area of Potential Effect); and, b) if such places did exist, whether they might be National Register eligible. (National Historic Preservation Act 1966.) The documentation provided here is a summary of the TCP study research and HART's recommended determination for a property identified in a portion of the West Oahu Farrington Highway (WOFH) Guideway Section located in the Honouliuli ahupua'a.

The Leina a ka uhane MEETS the eligibility criteria! Yet they completely later LIED and RENEGED!

SHPD admin Alan Downer met with Mike Lee and John Bond of Kanehili Cultural Hui several years ago and said he (SHPD) would SUPPORT the NR nomination of the the Leina a ka uhane, yet since Mike Lee's death, Downer will not respond to phone calls or emails about his promise. Likely because his bosses (including Hunt Corp, Navy, HCDA) are telling him to not respond.

NOTE: The Leina a ka uhane is extremely well documented by Kepa Maly, KumuPono, and FTA, HART and SHPD-DLNR all AGREED IN OFFICIAL DOCUMENTS that it was a NR TCP-Historic District.

II. Traditional Cultural Properties

The City shall complete any treatment measures prior to undertaking each construction phase that would adversely affect a TCP. Regardless of effect determination, the City will complete NRHP nominations for properties that meet the NRHP criteria for TCPs. The SHPD, NPS and consulting parties, including NHOs, will review draft NRHP nominations and provide comments within thirty (30) days of receipt. The City will consider all comments when completing final NRHP nominations. The City will submit final NRHP nominations to SHPD.

Programmatic Agreement (PA) signed 2011 – so that rail could start construction

http://hartdocs.honolulu.gov/docushare/dsweb/Get/Document-20355/FINAL%20PA%20Signed_Combined.pdf

Here is what HART Rail said were National Register TCP's – The Leina a ka uhane has integrity of relationship and condition under category A and B. After doing this they then said it didn't affect rail construction at all and then later totally RENEGED on even recognizing it AT ALL, which is the position of HCDA, DLNR-SHPD and the big developers who run Hawaii.

The Kanehili area still has the most integrity of relationship and condition under category A and B for Leina a ka uhane recognition as well as numerous other sites along Coral Sea Rd. HCDA likes to point out Kalaeloa Heritage Park (KHP), however KHP really only contains a small area of many more sites very culturally important and significant in Kanehili.

Kanehili Leina A Ka Uhane Spirit Pathway Recognized By Federal Transit Administration
<http://honouliuli.blogspot.com/2015/07/Leina-a-ka-uhane.html>

FTA and HART Decide Sacred Hawaiian Spirit World Starts At End Of East Kapolei Rail Station
<http://honouliuli.blogspot.com/2015/01/leina-ka-uhane-wahi-pana.html>

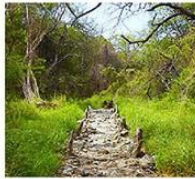
Many Hawaii SIHP sites in Kanehili and more that aren't documented

Numerous important large sinkholes, caves are found along Coral Sea Road on the eastern side and contain remarkable and very deep karst sinkholes, some still carry spring water which flows from the Waianae volcanic mountain to the Ewa shoreline. Some sinkholes were found to have contained ancient bird bones while others had iwi kupuna. The water flow is crucial for the spawning of Hawaiian limu varieties found on the Ewa shoreline and which forms the food chain ecosystem for reef fish, shellfish, turtles, seals, and pelagic fisheries.

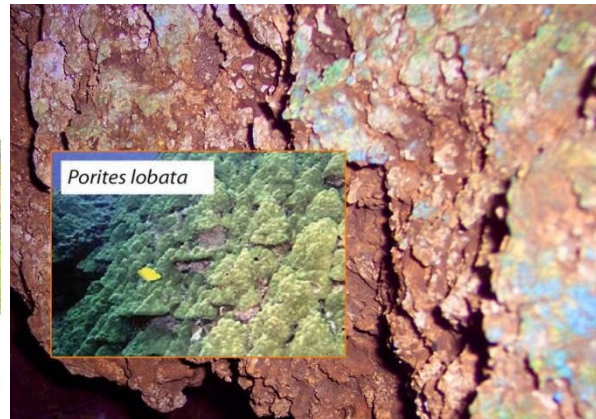
‘Ewa Watershed Management Plan

Watershed Issues

- **Native Hawaiian Rights and Traditional and Customary Practices**
 - There are important cultural sites and resources in 'Ewa that we need to preserve and protect.
 - The sinkholes not only provide habitat for 'ōpae 'ula, they provided fresh water for drinking and places to grow food.
 - Limu was once plentiful off of 'Ewa Beach but now there is hardly any.



<http://www.kodins.com/storytellers/yourstorythe.net>

Ewa Watershed Management Plan
Community Meeting #1 – May 21, 2013

The Oahu BWS held meetings in 2013 about Ewa Watershed Management and recognized native Hawaiian Rights and customary practices. ABOVE a karst cave later destroyed by a developer.

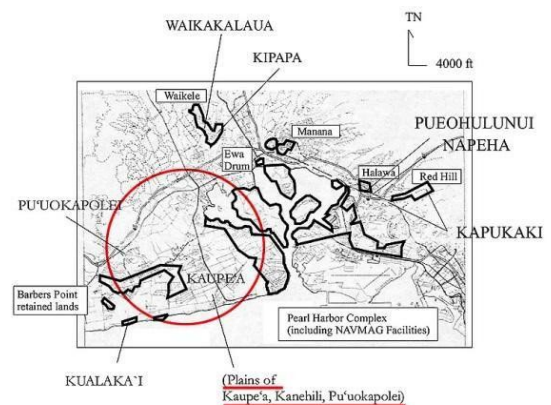


Figure 3. Hawaiian cultural places of Ewa District associated with Navy facilities outside of the Pearl Harbor Naval Complex.

Ewa Reef, Beach, Limu Toxic Chemical Exposure From Major Navy Dump Site

<https://ewa-hawaii-karst.blogspot.com/2017/07/hawaiian-wetlands-chemical-dump.html>



Undocumented ancient Kualaka'i trail section below Kalaeloa Heritage Park was heavily damaged by PV farm developers supposedly doing a "survey" but actually bulldozing major access roadways

Impacts on Native Hawaiian Practices and Culture, Native Hawaiian Law Training

[Microsoft Word - 3. NH Traditional and Customary Practices Summary - June 2022.docx \(hawaii.gov\)](#)

The Ewa Plain Had Many Water Sources Including Wetlands



PUEO – Ewa’s endangered aumakua



Pueo have been seen and photographed all over however "Pueo Surveys" intentionally find few if any.

ABOVE – photos taken in the UHWO, NS Road, former MCAS Ewa, ancient Kanehili-Kaupe’a area described above show that Pueo vary in appearance based upon age, health, foraging and mating season. Developers pay for “Pueo survey’s” which are intentionally designed to not find them.



ABOVE – Pueo resting in an area where they were commonly seen foraging, mating and nesting on UHWO parcels in 2016. After Tom Berg published this information online that the UHWO had workers cut down all of the nesting trees and destroy the entire area likely killing young Pueo hatchlings.

ABOVE young Pueo on a cyclone fence near the KROC center. This apparently same young Pueo was also seen on the former MCAS Ewa boundary fence and another night time cell phone photo showed possibly the same Pueo on a fence by the East Kapolei Fire Station near DHHL offices. The nighttime photo showed what looked like a very frightened and confused young Pueo who may not have survived.



Seeing Barn owls (*Tyto alba*) are much more common in the area as they appear in the late afternoon, early evening and can be heard screeching in the late evenings hunting for prey. The Pueo and Barn owls have apparently divided up their hunting periods to be compatible. On the Big Island of Hawaii where John Bond spent many years in 1970's, Pueo were commonly seen all over the Waimea area during the daytime. The intense noise pollution on Oahu has driven Oahu Pueo to be primarily an early morning forager. Car lights and noises often confuse Pueo, especially under 1 year of age causing early deaths.



Save The Hawaiian Pueo Owl

<https://www.facebook.com/SavePueoOwl/>

FYI: Tom King is the NPS recognized authority on NRHP and Section 106...

While it is true that "the National Register does not list animals," this does not mean that animals, and impacts on animals and their habitats, are not considered or should not be considered under NHPA. Animal populations may be culturally important elements or features of a historic property, and their presence may – by itself or in combination with other features – make a property eligible for the National Register. Cultural interests in the management of animals that contribute to a historic property's character may coincide or conflict with those of environmentalists and other segments of the population. **Particularly when dealing with rural landscapes and traditional cultural properties, where animals are likely to be involved in human use or perception of the land, the relevance of animals to National Register eligibility should be explicitly considered. Where animals are relevant to a place's cultural significance and a federal decision may affect them, such effects need to be addressed under Section 106 of NHPA.**

Tom King



The endangered Oahu Pueo owl can be considered a contributing element to a TCP, according to NRHP expert Tom King (Co-author of the NPS NRHP guide National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties – TCP)

Oahu endangered Pueo owls are still found on Ewa Plain and along the route of the ancient Hawaiian trails, however developers always submit their bird surveys that never find them. This is because the "studies" by developers are intentionally designed to NOT find them. State DLNR and UH studies are also amazingly if not intentionally incompetent at finding Pueo. Local politicians accept this!

The Canadian Innergex Barbers Point solar project bird survey reported seeing only one Pueo in the early morning on their third development parcel area. They then switched to afternoons and never saw any more. This is very consistent with Pueo activity in this former MCAS Ewa, ancient Kanehili, Kaupe'a area today. Had they gone back to looking in the early morning they would have had more Pueo sightings. Very likely they didn't want to find any more Pueo in the project area.

Hawaii Super Moon Reveals Rare Endangered Native Pueo In Ewa

<http://honouliuli.blogspot.com/2015/09/super-moon-rare-Oahu-Pueo.html>

MAUI FAUNA OF THE MONTH: PUEO <https://mauiguide.com/hawaii-owl-pueo/>

The Owls Fought The Law and the Owls Won <https://www.sacred-texts.com/pac/hft/hft22.htm>

BATTLE OF THE OWLS



[A Gazetteer of Places Names in Honouliuli Ahupua'a, Including the 'Ili of Pu'u'loa and Adjoining Lands | Hoakalei Cultural Foundation \(hoakaleifoundation.org\)](#)

He Wahi Mo'olelo No Honouliuli, Moku o 'Ewa — Traditional and Historic Accounts of Honouliuli, District of 'Ewa (Hoakalei Cultural Foundation – Working Paper) Kēpa Maly Kumupono LLC

http://www.hoakaleifoundation.org/sites/default/files/images/Honouliuli_Historical_Background_Maly-Hoakalei_06052012_r.pdf

These excerpts describe the cultural history of the former MCAS Ewa, once known as Kanehili by Pele's sister goddess Hi'iaka, also Kualaka'i, the ancient trail and the Kaupe'a lands of the Leina a ka uhane.

Kepa Maly's especially notable research was done under an FTA-HART TCP (Traditional Cultural Place) contract which did very extensive ethnographic research on the Leina a ka uhane which is shown to cover the NASBP-MCAS Ewa bases and the location of the 1942 Ewa Field West Revetment sites.

The Leina a ka uhane is a Federally recognized cultural landscape district and Traditional Cultural Place. The Leina is identified as on the Plain of Kaupe'a and includes Kanehili. Navy BRAC studies extensively document the Plain of Kaupe'a and Kanehili as including NAS Barbers Point and MCAS Ewa.

Hawaiian goddess Hi'iaka, sister of Pele, traveled the Ewa Plain and chanted:

Hi'iaka then turned and continued her walk in the stifling heat of the sun on the plain of Pu'uokapolei.

Hi'iaka saw a ma'o blossom as she descended, and she picked it in the heat of the sun and chanted out:

Liua o Kona i ka lā loa o Makali'i - Kona is made dizzy in the long days of Makali'i [summer]

Māewa ka wiliwili hele i ka la'i - The wiliwili [Erythrina] trees sway, then comes the calm

(Wiliwili [Erythrina] trees are still found along the ancient trail route in Kanehili-former MCAS Ewa)

Kulo'ia ka manu o Kānehili - The birds of Kānehili endure

Welawela ka lā o Pu'uokapolei - The sun is exceedingly hot on Pu'uokapolei

'Ukiki ka ma'o kula i kai - The ma'o growth is stunted on the seaward plain

Me he kapa halakea ala ka pua - The nohu [Tribulus cistoides] flowers are o ka nohu - like a halakea [kapa] covering

(Nohu [*Tribulus cistoides*] ground vine found along the ancient trail route in Kanehili-MCAS Ewa)

Ka 'owaka, ka pua'ula i ke kaha - The pua'ula [young kumu] fish seem o Kaupe'a la - to flash along the shores of Kaupe'a

(The Kanehili area is considered as an *ili* (subdistrict) of the plain of Kaupe'a)

I ka wiliwili i ka pua o ka lau noni - Where the noni blossoms are twisted together

O ka ihona i Kānehili la- Descending along Kānehili

(Noni - *Morinda citrifolia* is still found along the ancient trail route in Kanehili-MCAS Ewa)

Ua hili ho'i au—e - I am winding along

Owau e hele i ke kaha o Pu'uloa- It is I who travel along the shore of Pu'uloa I ka 'ōhai a Kaupe'a la- Where the 'ōhai is at Kaupe'a

(Ōhai - *Sesbania tomentosa* is still found along the ancient trail route in Kanehili-MCAS Ewa)

(Kaupe'a, directly related to the Leina a ka uhane leaping place Leilono. Leinono may also be written as Leilono. It is an area in the midlands of Moanalua above Āliamanu, and is situated near the border of the districts of 'Ewa and Kona. At Leilono there was a supernatural ulu (breadfruit tree) from which spirits of the deceased leapt and were either caught by welcoming 'aumākua (ancestral deities) or they would fall into an endless night. From Leinono, the unfortunate spirits are said to have wandered hopelessly across the plain of Kaupe'a on Honouliuli and gone off into the sunset (Kamakau 1968: 47 & 49).

Descending to the flat lands of Honouliuli, Hi'iaka then turned and looked at Pu'uokapolei and Nāwahineokama'oma'o who dwelt there in the shelter of the growth of the 'ōhai [*Sesbania tomentosa*], upon the hill, and where they were comfortably refreshed by the blowing breezes. Hi'iaka then said,

"Pu'u O'Kapolei and Nāwahineokama'oma'o, -do not forget me, lest you two go and talk behind my back and without my knowing, so here is my chant of greeting to you:"

Aloha 'olua e Pu'uokapolei mā Greetings to you two o Pu'u O'Kapolei and companion Lei kaunao'a i ke kaha o Ka'ōlino is the lei of the shores of Ka'ōlino.

(Kaunao'a [*Cuscuta sandwichiana*] is still found along the ancient trail route in Kanehili-MCAS Ewa)

When Hi'iaka finished her chant, Pu'uokapolei said,

"Greetings. Love to you, o Hi'iaka! So it is that you pass by without visiting the two of us. Lo, we have no food with which to host you. Indeed, the eyes roll dizzily with hunger. So you do not visit us two elderly women who have cultivated the barren and desolate plain. We have planted the 'uwala [sweet potato]

(uala [Ipomoea batatas - sweet potato] was a major food plant grown along the ancient trails and watered with fresh water from the deep Kanehili sinkholes that carried rain water from the Waianae volcano to the shores of Ewa.)

Hi'iaka then turned and continued her walk in the stifling heat of the sun on the plain of Pu'uokapolei. Hi'iaka saw a ma'o blossom as she descended, and she picked it in the heat of the sun and chanted out

*Liua o Kona i ka lā loa o Makali'i - Kona is made dizzy in the long days of Makali'i
[summer] Māewa ka wiliwili hele i ka la'i - The wiliwili [Erythrina] trees sway, then
comes the calm*

(Ma'o Hawaiian Cotton - Gossypium tomentosum found in dry areas in Kanehili)

Kulo'ia ka manu o Kānehili - The birds of Kānehili endure

*Welawela ka lā o Pu'uokapolei - The sun is exceedingly hot on
Pu'uokapolei 'Ukiki ka ma'o kula i kai - The ma'o growth is stunted on
the seaward plain Me he kapa halakea ala ka pua - The nohu [Tribulus
cistoides] flowers are o ka nohu like a halakea [kapa] covering*

*Ka 'owaka, ka pua'ula i ke kaha - The pua'ula [young kumu] fish seem
o Kaupe'a la- to flash along the shores of Kaupe'a*

When Hi'iaka finished her chant, she continued toward the shore, and looking to the ocean, she saw the canoe of her friend and Lohi'au, and chanted:

Ku'u kāne i ke awa lau o - My man on the many harbored Pu'uloa sea of Pu'uloa

Mai ke kula o Pe'ekāua ke noho- As seen from the plain of Pe'ekāua

*E noho kāua i ke kaha o ka 'ōhai - Let us dwell upon the
'ōhai covered shore I ka wiliwili i ka pua o ka lau noni -
Where the noni blossoms are twisted together*

*O ka ihona i Kānehili la- Descending
along Kānehili Ua hili ho'i au—e- I
am winding along*

Upon finishing her chant, Hi'iaka continued down the trail and arrived at Kualaka'i. At Kualaka'i, the trail took her to a spring of cool water. Looking into the spring, she saw her reflection shining brightly upon the water's surface. Hi'iaka also saw two lehua trees [Metrosideros polymorpha – growing on each side of the spring. Now these two lehua trees were completely covered with blossoms. She then picked the lehua blossoms of these two trees and strung garlands for herself.

(Kanehili Cultural Hui believes they have found the original location of the ancient Spring of Hoakalei and advocated that it be made a State and National Register site. There is documentation to support this. It is located just west of the US Coast Guard Barbers Point air station.)



Hi'iaka strung four strands to her lei, she then removed the garlands of ma'o which had received when descending from Pōhākea, and set them aside. She then took the garlands which she had made, and adorned herself with them. Hi'iaka then heard the voice calling out from the area of Kānehili:

O Hi'iaka ka wahine Hi'iaka - is the woman

Ke 'ako la i ka pua o Hoakalei - Who picked the flowers of Hoakalei

Ke kui la, ke uo la i ka mānai - And with a needle strung and made them into 'Ehā ka lei, ka 'āpana lei lehua - Four garlands, the sectioned lei a ka wahine la - of the woman

Ku'u pōki'i O - my younger sibling

Ku'u pōki'i mai ke ehu makani - My younger sibling who came from o lalo the place where the dusty wind rises from below

Lulumi aku la i ke kai o Hilo-one - Overturned in the sea of Hilo-one

*No Hilo ke aloha - The aloha is for Hilo Aloha wale ka lei
e— Love for the lei*

That place, Hilo-one, which is mentioned in the mele [chant], is situated on the northern side of Kualaka'i. And the name of the spring in which Hi'iaka looked and saw her reflection was Hoakalei [Reflection of a lei]. It was at this place that Hi'iaka saw the two lehua trees growing, from which she picked the blossoms to string her four garlands.

The reason that Hi'iaka presented this chant to her elder sister Kapo, saying, "kui pua lei, o Hoakalei" [Stringing flower garlands of Hoakalei] was because in her chant, Kapo had inquired about Hi'iaka's picking the flowers from the spring of Hoakalei and making them into four garlands for herself... As it is seen in this mele [chant], Hilo-one is on O'ahu, there at Kualaka'i, near Kalaeloa (ancient Kanehili.)

Thus it is understood that through legends like this, we are given direction in knowing about the names of various places of the ancient people, and which are no longer known in this time...Hi'iaka then continued her journey toward the shore of Pu'uoloa, and she thought about the words that she had earlier spoken to Wahine'ōma'o and Lohi'au, and she chanted:

*A'ole au e hele i ke kaha o- I will not travel to the shore of Kaupe'a Kaupe'a I nā 'ōhai o
Kānehili i Kaupe'a - To Kaupe'a where the 'ōhai of Kānehili are found A ua hili au... - I will turn
away...*

In this chant of Hi'iaka, she spoke the famous saying that is the pride of the descendants of 'Ewa; "Ke one kui-lima laulā o 'Ewa" [The sands of 'Ewa, across which everyone joined hand-in-hand]. These words of Hi'iaka are a famous saying of this land to this day.

Tuggles Survey Report, NASBP-MCAS Ewa, Navy BRAC 1997-99

THE PRE-CONTACT ENVIRONMENT AND LAND USE

Hawaiian culture and history cannot be characterized without reference to of the environmental contexts around which early settlements developed. Traditionally, Hawaiian settlement patterns reflected land use and proximity to natural resources. Archaeological evidence indicates that the earliest settlements were near the coastlines where marine resources would have provided a significant food source. Over time, Hawaiians adapted their traditional knowledge of gardening to form an intensive agricultural system based on sweet potato and taro cultivation. Along with this shift to large-scale agriculture came the *ahupua'a* system of land division that reflected traditional subsistence practices where residents shared access to a range of resources available within the boundaries of a *mauka* to *makai* (mountain to ocean) strip of land. There is some debate about when this shift occurred (see Tuggle and Tomonari-Tuggle 1997:21); however, it appears that by the twelfth or thirteenth century, intensification and land division had begun.

Kalaehoa and the larger 'Ewa Plain lie within the *ahupua'a* of Honouliuli, which extends from the Wai'anae mountains, across the interior plateau, all the way to Pearl Harbor. The area occupied by the former NAS is a large central portion of the plain where a wide variety of resources were available to early inhabitants of the area.

Archaeological research provides temporal framework for land use and settlement on the 'Ewa Plain. Radiometric dates suggest the possibility of early limited occupation prior to A.D. 1000, scattered habitation between A.D. 1000 and 1400 with a surge in population growth and settlement from A.D. 1400 to 1800.

AREAS WITH POTENTIAL FOR ARCHAEOLOGICAL SITES

Although the former NAS has undergone extensive archaeological survey, the potential for discovery of previously unrecorded sites and subsurface cultural deposits exists, particularly in areas that have not been considerably altered by agriculture, construction, or other ground disturbances.

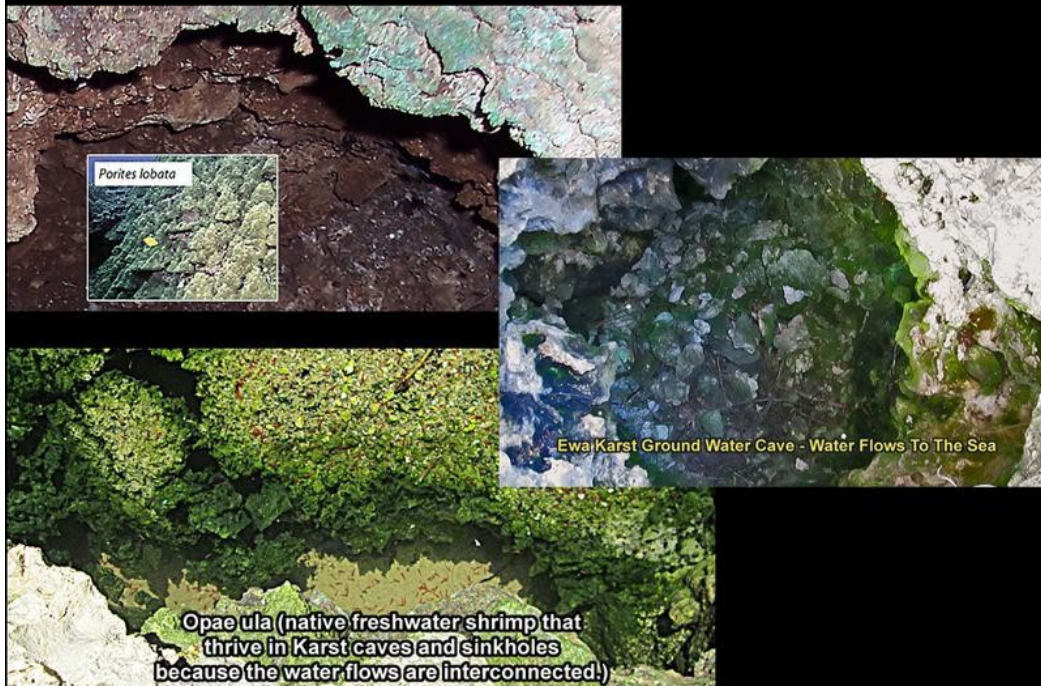
Burials

There is a high potential for discovery of additional human remains in the coastal dune areas, Hawaiian habitation complexes, and in untested sinkholes and in sinkholes that have been covered by base construction. There is moderate probability that human remains may be found in association with demolished surface features or scattered sink holes in less developed areas of the installation. A detailed discussion can be found in the burial treatment plan (IARII 1999).

Cultural Deposits

There is a high potential for discovery of buried cultural deposits in former habitation areas that have not had extensive ground disturbance. Untested or covered sinkholes, coastal dune areas, habitation complexes, and in areas with demolished surface features.

Ewa Plain Connected Karst Caves And Sinkholes



Star Advertiser

EDITORIAL PAGE EDITOR:
Lucy Young-Oda • lyoungoda@staradvertiser.com • 529-4831

SUNDAY 5/5/13

The promise and potential of ...



Kalaheo

The old Barbers Point military site is on the cusp of major revamp, even as a preserve draws attention to its natural resources

By Vicki Viotti
vviotti@staradvertiser.com

There are 3,700 acres of land, formerly under the control of the Navy, that were turned over to the state as part of a national series of base closures. The transfer of land comes with a pretty spectacular stretch of shoreline in Hawaii, a place that's world-famous for its land values. It shouldn't

take long for it to be developed.

Or so one would have thought. The redevelopment of Kalaheo, formerly known as Barbers Point Naval Air Station, seems at last to be picking up steam, with a plan to add 4,000 homes, but this is not a typical Hawaii real estate story. To the casual passerby, the area has looked for years like an unremarkable expanse of haole koa scrub, abandoned roadways and scattered

buildings that once served the base.

It still looks like that, said community activist John Bond.

"There's a real separate world south of Roosevelt Avenue," said Bond, who has been primarily an advocate for the preservation of the region's environmental and historic resources. "You just see all these fences. It's like going to Kaena Point, or something."

There's a lot hidden behind the

fences, though. Geological conditions and a half-century of Navy custody here have shielded some endangered species and cultural artifacts — which many now want to preserve.

There is also the outdated infrastructure. For example: The Navy ran its own power grid, so turning Kalaheo civilian can't happen until some

Please see KALAHEO, F4

being forward-looking, the final shape of Kalaheo should conserve a connection to natural and cultural history, Ching said.

"If you came here you'd be blown away, because you would see clear remnants of a trail, mauka and makai, and some sinkholes — you'd see the possible uses and significance of those sinkholes.

"Historically, without all these roads and impervious surfaces, you had a system of underground rivers that actually drained from the mountains to the sea," he added. "They had function as a source of water for agriculture."

2013 Star-Advertiser feature quotes HCDA administrator Tony Ching that there really were *“underground rivers- from mountains to the sea”* and functioned as a *“source of water for agriculture.”*

For many years the Navy and Army Corps of Engineers had denied that there was such a thing as karst caves and ponds which were actually connected by tidal flows. Navy in their Hunt Corp KREP PV project Programmatic Agreements (PA) insisted this was just- *“a belief by some Hawaiians”* including that water feeding limu growth- *“just a belief by some Hawaiians.”*



Huge underwater freshwater spring off Ewa shore near Kualakā'i. Likely why there was once the popular Kualakā'i fishing village and why the 1825 Malden native Hawaiian trail went there. Fresh underwater springs are major attractants for large sea life ecosystems and help limu spawn. Oral histories tell of once bountiful quantities of easily harvested fisheries, from shellfish to pelagic.

The Enduring Song of Uncle Henry Chang Wo Jr.

<https://www.civilbeat.org/2015/10/the-enduring-song-of-uncle-henry-chang-wo-jr/>

Uncle Henry used to say: *“We watch that first raindrop that hits the island. We follow the raindrop all the way to the ocean, we don’t let that raindrop get dirty. Because when that mountain water and that*

ocean water meet, when they come together that’s when the ocean hānau, that’s when the ocean gives

birth. Our fishes depend on that, the estuary, they all need that water from the mountain. If it was only the ocean itself, too salty, she make (dies) and that is what is happening now.”

‘ŌLELO NO‘EAU

https://www.lokoea.org/uploads/1/1/3/4/113439871/olelo_noeau.pdf

Selected Historic References to the ‘Ewa-Honouliuli Region

He Wahi Mo‘olelo No Honouliuli, Moku o ‘Ewa — Traditional and Historic Accounts of Honouliuli, District of ‘Ewa (Hoakalei Cultural Foundation – Working Paper) Kepa Maly Kumu Pono LLC

http://www.hoakaleifoundation.org/sites/default/files/images/Honouliuli_Historical_Background_Malyhttp://www.hoakaleifoundation.org/sites/default/files/images/Honouliuli_Historical_Background_Maly-Hoakalei_06052012_r.pdf

Kanehili Wandering Spirits

The coastal coral plains of Honouliuli, which stretch behind Kualaka‘i, Keahi, and One‘ula (the HART RAIL project area), are thought to be the legendary “kula o Kaupe‘a” (plain of Kaupe‘a) which is said to be the realm of the ao kuewa or ao ‘auwana (the homeless or wandering souls). Kaupe‘a was the wandering place of those who died having no rightful place to go; the souls wandered “in the wiliwili grove” (Sterling and Summers 1978:36).

According to 19th century Hawaiian historian Samuel Kamakau, the spirits who wandered “on the plain of Kaupe‘a beside Pu‘uloa...could go to catch pulelehua (moths or butterflies) and nanana (spiders)” in the hope of finding helpful ‘aumakua (family deity) who could save them (Kamakau 1964:47 and 49).

Recollections of Mary Kawena Pukui - Hawaiian ethnographer

One of the native Hawaiian informants who recorded her recollections of the Ewa Honouliuli area was Hawaiian ethnographer and Bishop Museum employee, Mary Kawena Pukui. Pukui shared her personal experience with the ghosts on the plain of Kaupe‘a around 1910:

A wide plain lies back of Keahi and Pu‘uloa where the homeless, friendless ghosts were said to wander about. These were the ghosts of people who were not found by their family ‘aumakua or gods and taken home with them, or had not found the leaping places where they could leap into the nether world. Here [on the plain of Honouliuli] they wandered, living on the moths and spiders they caught. They were

often very hungry because it was not easy to find moths or to catch them when found.

Perhaps I would never have been told of the plain of homeless ghosts if my cousin's dog had not fainted there one day. My cousin, my aunt and I were walking to Kalaeloa, Barber's Point, from Pu'uloa accompanied by Teto, the dog. She was a native dog, not the so-called poi dog of today, with upright ears and body and size of a fox terrier. For no accountable reason, Teto fell into a faint and lay still. My aunt exclaimed and sent me to fetch sea water at once which she sprinkled over the dog saying,

"Mai hana ino wale 'oukou i ka holoholona a ke kaikamahine. Uoki ko 'oukou makemake 'ilio." "Do not harm the girl's dog. Stop your desire to have it." Then with a prayer to her aumakua for help she rubbed the dog. It revived quickly and, after being carried a short way, was as frisky and lively as ever. Then it was that my aunt told me of the homeless ghosts and declared that some of them must have wanted Teto that day because she was a real native dog, the kind that were roasted and eaten long before foreigners ever came to our shores (Pukui 1943:60-61).

Kanehili Kiawe Forests, Fishing Shanties, Karst Water Ponds

In 1898, Cameron (1898) noted that the kiawe forests of 'Ewa supplied much of the fuel for kitchen fires in Honolulu. Harvesting of kiawe wood continues to this day, although not on the scale that was undertaken during Cameron's time. Earlier this century, a few fishermen and some of their families built shanties by the Ewa shore where they lived, fished, and traded their catch for taro at 'Ewa (see also the interview notes below with Mrs. Arline Eaton; March 4, 1997). Their drinking water was taken from nearby ponds, and it was so brackish that other people could not stand to drink it.

Kanehili Opae Ula Shrimp - *Halocaridina rubra* in deep sinkholes

There are 1930's photos of Ewa Villagers in small sampans collecting Opae Ula Shrimp at Ordy Pond



OR&L train stop near the old Ewa sisal plantation gave access to the ancient Kualaka’i trail for local families before WW-II closed off the entire area for fishing, limu picking and fresh lobster

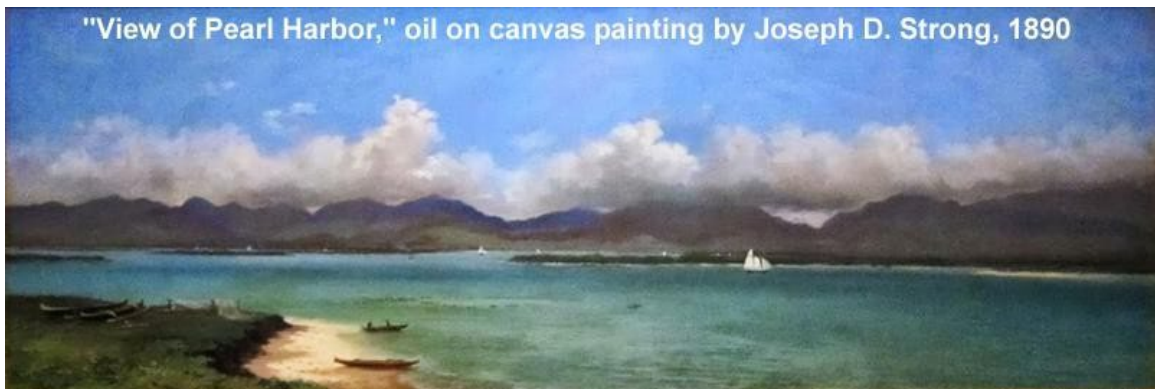
The family of the late Eli Williamson (former Bishop Museum staff member and companion of Hawaiian ethnographer, Mary Kawena Pukui, cited above), lived in the small community at Kualaka’i. Kelly (1985) reported on some recollections:

Mrs. Williamson:

In the Honouliuli area the train stopped among the kiawe (algaroba) trees and malina (sisal) thickets. We disembarked with the assorted food bundles and water containers. Some of the Kualaka’i ‘ohana met us to help carry the ‘ukana (bundles) along a sandstone pathway (the ancient Kanehili Kualaka’i trail) through the kiawe and malina. The distance to the frame house near the shore seemed long. When we departed our ‘ukana contained fresh lobsters, limu (algae), fish and i’a malo’o (dried fish)....Tutu mā (grandfolks and others) shared and ate the seafoods with great relish. (E. Williamson in Kelly 1985:160)

Arline Wainaha Pu’ulei Brede-Eaton Informal Oral History Interview— lands of Pu’uloa-Honouliuli with Kepā Maly, March 4, 1976

The following information is a paraphrased summary of historical recollections collected during an informal interview with Arline Wainaha Pu'ulei Brede-Eaton (Aunty Arline). The information was collected as a part of the effort to develop a site preservation plan in conjunction with proposed development on a parcel of property on the 'Ewa plain, in the land of Honouliuli (see also the interview with Sister Parish and Aunty Arline, of May 2, 1997). The property is generally situated on the coastal flats, between One'ula and Kualaka'i, and while the area has been impacted by cattle ranching and WWII military operations, a number of native Hawaiian cultural sites still remain on the property.



ABOVE – Puuloa (Pearl Harbor) in 1890. Incredible shell fish filled lagoons, mullet fishponds, karst sea caves with large protective pet sharks that Ewa residents could ride like horses.

Born in 1927, Aunty Arline has lived in Pu'uloa nearly all of her life. Aunty's hānai (adoptive) parents had been going to the Pu'uloa vicinity for years—Papa Brede oversaw ranch operations for the Dowsett's— and by the time Aunty was born, had bought land and built a home at Pu'uloa. Initially the family spent weekends and holidays at Pu'uloa, living in Kalihi on weekdays. Aunty observed that many of her earliest memories are of her days at Pu'uloa, and today, she is one of the oldest long-time native Hawaiian residents remaining on the land.

In those early days, Aunty recalls that they were among the few families living in the area. Besides her family, Dowsett Ranch had about 12 cowboys, all Hawaiians, and their families. Few other people lived in the area. When asked about her recollections of life and activities in those early years, Aunty Arline shared the following memories:

The whole region was our playground, we'd go to Keahi, go by canoe to Laulaunui and fish, and in the other direction, we'd walk as far as Kalaeloa. (Laulaunui Island is in West Loch and location of rich fisheries of pre-western Honouliuli .)

As children, we'd never think twice about walking anywhere, the distance was nothing. We would walk from Pu'uloa to the shore at (Ke) One'ula, and then on to Kualaka'i, and along

the way we would gather limu (sea-weed). There was limu kohu, līpoa, and 'ele'ele, and the fish were so plentiful, not like now.

We'd catch 'ō'io, kala, weke, moana, 'ū'ū, and all kinds of fish. It was a good place. Back when I was a child, there was more sand also, the entire shore line was like the beach at Barbers Point. Today, the shore line has all of that craggy coral, before it had sand between the coral and the water. Things have changed now, I don't know why. (A lot of sand was taken for construction projects, filling sinkholes.)

While no one was living full time out between Keone'ula and Kualaka'i, there were families that would come out for several months at a time. Sort of like my dad them, they'd work in town or somewhere else, and set up temporary residence on the beach. They didn't own the land, but they would go out and stay for certain periods of time. The people would fish, gather limu, and make pa'akai (salt). Other than that though, there was no one living out here. There was not much activity in the area behind the shore. I don't remember that there were cattle back there, and the sugar ended further inland. The CPC (California Packing Co -Del Monte's predecessor) had a camp down by Keone'ula, and from there, there was an old piggery and the old chicken farm. The chicken farm was run from around the early 1930s to 1970. (The Ewa Plantation eventually took over the CPC beach facility for employee recreation and was later known as Hau Bush, also the site of Dec 7, 1941 Pearl Harbor eyewitness Ramsay Hishinuma.)

Kepa Maly: When you'd go out into the area of the proposed Haseko development, did you ever hear your parents or any of the old cowboys speak about Hawaiian sites or any stories in the area? Arline Eaton: I don't remember hearing too much about any of the history in the area, but I do remember being told that there were some heiau in the area. I think that site (Site 3209) in the Haseko property, the one that will be included in the preservation plan, the coral stone platform is one of the heiau sites. I remember being told that the heiau in this area were good heiau, the kind used for fishing, rain, and agriculture.

KM: Where did people get water from when they were out there?

AE: There's water out there, it's wai kai (brackish), but we were used to that water, not like today. You can tell that there's water there along the shore, you can see it bubbling up, and the limu 'ele'ele will only grow where there is fresh water coming out of the papa (reef flats). And you know, when I was young, there was a lot more water in the ponds back there. People don't believe me, but I remember when I was a child, there was a lot of water there.

KM: Do you remember the wetlands?

AE: Yes. That's the place where Captain Kealaka'i's mo'opuna (grandson) and I would go play. The water went far across the flats there. If I'm not mistaking, I think it went all the way behind the Barbers Point beach area. The place was clean too, not like now. There were no kūkūs (thorns), and used to have plenty manu (birds). We'd go swim in the ponds back there, it was pretty deep, about two feet, and the birds were all around. There were kōloa (native ducks) and āe'o (native stilts), and people don't believe this, but there were also 'iwa (frigate birds). I remember that when they were nesting, I would see their red chests puff out. It seems like when there were storms out on the ocean, we'd see them come into the shore, but they're not around any more. The wetland would get bigger when there was a lot of rain, and we had so much fun in there, but now the water has nearly all dried up. They even used to grow wet-land taro in the field behind the elementary school area when I was young.

Another interview:

KM: Do you remember what the grazing material was then, down here that made a good fattening ground?

TGP: I guess the kiawe beans.

KM: So just the kiawe beans?

TGP: Kiawe beans and the haole koa.

KM: Hmm. Was that the predominant growth throughout the Kūpaka-Pu'uloa, even into here, Honouliuli area?

TGP: Yes. Oh yes. It was primarily kiawe, the algaroba, and pā-nini, the klu bushes and the cactus, the haole koa, lots of it.

Cannery Tales: Community Leaders Talk Story About Bygone Summers in Honolulu's Pineapple Factories <https://www.honolulumagazine.com/cannery-tales-community-leaders-talk-story-about-bygone-summers-in-honolulu-pineapple-factories/> (Ewa historian John Bond worked as a Dole tray boy) Ramsay Hishinuma, at Hau Bush Dec 7, 1941. PH Attack Eye Witness, Part One of Two <https://www.youtube.com/watch?v=JMAH0wsZds8>

WWII Japanese Air Crew Buried Under Ewa Beach Hawaii Golf Course
<http://4ewanews.blogspot.com/2014/11/japanese-buried-air-crash.html>

REFERENCES CITED

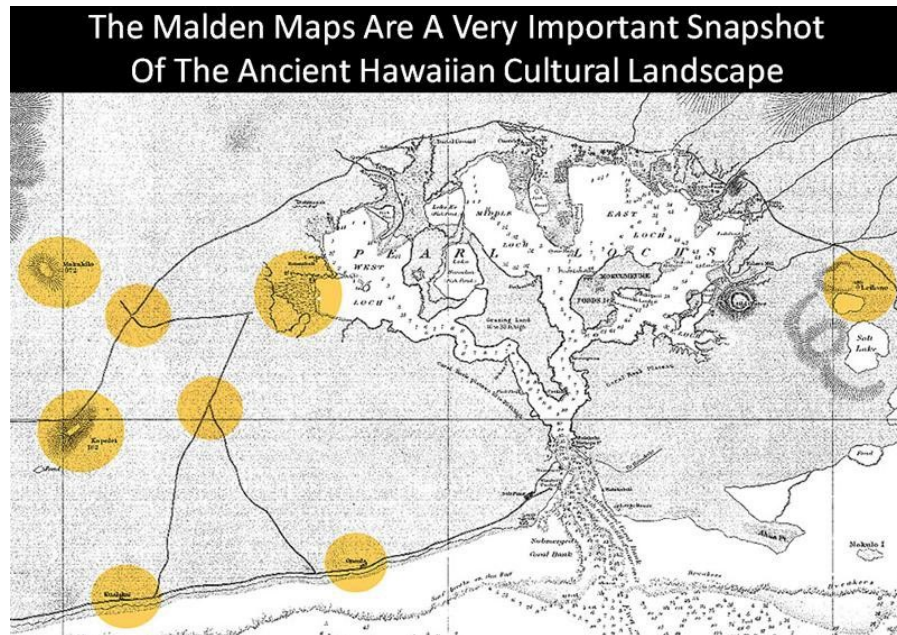
Cameron, W. 1898 Trip on Oahu Railroad. Paradise of the Pacific. Honolulu.

Kamakau, S.M. (M.K. Pukui, translator) 1964 Ka Po'e Kahiko: The People of Old. B.P. Bishop Museum Special Publication 51. Bishop Museum Press, Honolulu.

Kelly, M. 1985 Notes on the History of Honouliuli. Appendix A IN: An Archaeological Survey of the Naval Air Station, Barber's Point O'ahu, Hawai'i. A.E. Haun, Project Director. Department of Anthropology, B.P. Bishop Museum, Honolulu. Prepared for Commander, Pacific Division Naval Facilities Engineering Command, Pearl Harbor, Hawai'i. Contract No. N62742-84-R-0075.

Lewis, E. 1970 The Campbell Project: A Preliminary Report. University of Hawaii, Appendix C, IN W. Barrera (1975b). McAllister, J.G. 1933 Archaeology of Oahu. B.P. Bishop Museum Bulletin 104. B.P. Bishop Museum Press.

Pukui, M.K. 1943 Ke Awa Lau o Pu'uloa: The many-harbored Sea of Pu'uloa. Hawaiian Historical Society Report 52:56-62. Honolulu. Sterling, E.P., and C.C. Summers 1978 Sites of Oahu. Department of Anthropology and Education, B.P. Bishop Museum.



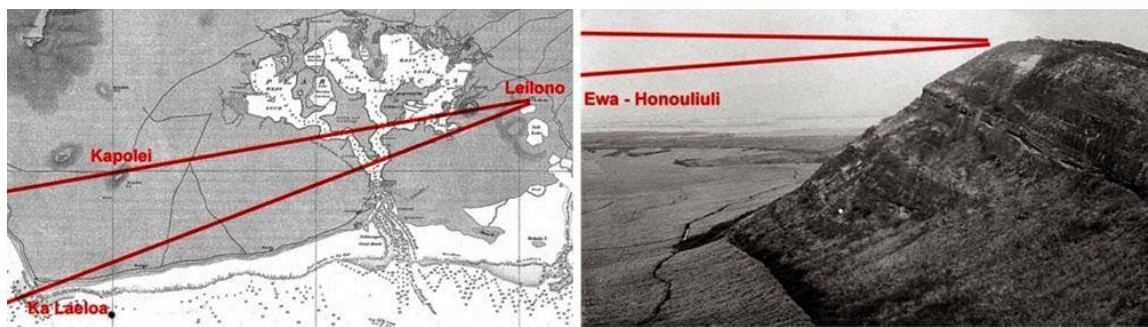
This amazing Malden map shows the Ewa Plain cultural landscape from Pu'u-o-Kapolei to the Leina a ka uhane spirit leaping place of Leilono on Aliamanu crater overlooking Pearl Harbor

MOANALUA AHUPUA'A – Hi'iaka, Aliamanu, Leilono (the Leina a ka uhane leaping place) A pet bird of Hi'iaka's gave the name to Āliamanu

https://www.ksbe.edu/assets/site/special_section/regions/ewa/Halau_o_Puuloa_Moanalua.pdf

One of the most sacred wahi pana in Moanalua, Leilono, once located along the upper rim of the Āliamanu crater, was an entrance to Pō, or the “otherworld.” Samuel Kamakau published several versions of this mo’olelo. The following is a translation of Kamakua’s writings from the original Hawaiian newspaper, Kuokoa (August 11, 1899):

LEILONO: It was a place said to be the opening, on the island of Oahu, for mankind to enter eternal night.



This place is on the northern side of the famous hill of Kapukaki (now Red Hill), at the boundary of Kona and Ewa, right in line with the burial hill of Āliamanu, on the upper side of the old road. It is said that this place [Leilono] is round, about two feet or more in circumference. This is the hole through which the ghosts of people slipped through to go down and this was the strata of Papa-ia-Laka. Through this opening appeared the supernatural branches of the breadfruit of Leiwalo. If a ghost who lacked an aumakua to save him climbed on a branch of the western side of the breadfruit tree, the branch withered at once and broke off, thus plunging the ghost down to the pit of darkness. The boundaries of this place, so the ancients said, were these: Papa-kolea which was guarded by a plover; Koleana whose guard was a big caterpillar and Napeha, the western boundary which was guarded by a lizard. (Sterling and Summers 1978:9) (brackets added)

Hawaiians believed Āliapa’akai was “bottomless” and connected with the ocean; Pele tried to dig a dry cave here and struck salt water (Rice 1923); Pele and Hi’iaka dug into the ground to make a home at Āliapa’akai (Fornander 1916-1920); a pet bird of Hi’iaka’s gave the name to Āliamanu.

Hawaiian Cultural History of Honouliuli Ahupua’a

Honouliuli Ahupua’a - A history of the largest land division on Hawai’i’s island of O’ahu
<http://www.hoakaleifoundation.org/timeline>

[Honouliuli Ahupua’a \(arcgis.com\)](http://arcgis.com)

McIntosh and Cleghorn, 1999, Archaeological archival research report Honouliuli Wastewater Treatment Plant determined little likelihood of encountering surface resources, but subsurface resources in form of sinkholes or burials possible. The soil was only about 1 m deep over a coral substrate.

E ka manu o Kanehili - By the bird of Kanehili. Kanehili – MCAS Ewa area was known as a place to catch o'o birds without harming them. Specific bright yellow feathers were plucked for royal capes. Then the birds were released. Moho is a genus of extinct birds in the Hawaiian bird family, Mohoidae, that were endemic to the Hawaiian Islands. Members of the genus are known as 'ō'ō in the Hawaiian language. Their plumage was generally striking glossy black; some species had yellowish axillary tufts and other black outer feathers. [Hawai'i 'ō'ō - Wikipedia](#)

Kanehili First Ulu - Breadfruit Tree Brought To Oahu

Ka'uluakāha'i (The Breadfruit Tree of Kāha'i) at Kuālaka'i | Hoakalei Cultural Foundation (hoakaleifoundation.org)

Ka'uluokaha'i - Kualaka'i as the place where the first 'ulu (breadfruit) tree planted

<https://dhhl.hawaii.gov/wp-content/uploads/2014/07/140730-EKapIIB-Program.pdf>

Kualaka'i - An ancient place name of a community located at a place today known as Nimitz Beach in Kalaheo. Mo'olelo (ancient stories) identify Kualaka'i as the place where the first 'ulu (breadfruit) tree was planted by a Tahitian chief by the name of Kaha'i. Nā mo'olelo refers to Kaha'i leaving 'Oahu and traveling to Sāmoa where he finds the ulu tree and returns to O'ahu by way of Kahiki (Tahiti). Kualaka'i gets its name from a corruption of "Ka 'Ulu O Kaha'i," "The 'Ulu tree of Kaha'i."

There was once a large community of people who lived in Kualaka'i prior to western contact as evidenced by archaeological finds.

At the OR&L train stop (likely the old sisal plantation platform) passengers could mount horses guided by local paniolo cowboys who would take them down the ancient Kualaka'i trail to the Kualaka'i shore and purchase fresh fish, limu and lobster to take back on the train to Honolulu.



State of Hawaii tax records indicate that a number of people who lived at Kualakaʻi were paying taxes between 1855 and 1877. During the period up to 1930, people were riding the train from Honolulu to Kualakaʻi to purchase fresh fish, limu lipoa, crab and lobster. They would get off the train in the area of the former Barbers Point Naval Air Station (likely the old sisal plantation railway stop.) They would then get on horses guided by paniolo cowboys who would take them to Kualakaʻi, where in 1930 only one house stood. The owners of the house were a Hawaiian family who made their living catching fish, limu and lobster to sell to visiting Honolulu town families.

Kahaʻi - A Tahitian chief credited for planting the first ʻulu (breadfruit) tree in Hawaiʻi at a place known as Kualakaʻi, (today known as Nimitz Beach.)

Kaupeʻa - was the navigation point for canoes to travel to and from Tahiti by using the Hānaiakamālama (Southern Cross) constellation as the waypoint to travel south.

Kahaʻi was the Tahitian chief who landed at Kualakaʻi by the use of the Kaupeʻa waypoint

The Plains of Kaupeʻa, Puʻuokapolei, and the Realm of Homeless Souls

A highly documented Traditional Cultural Place (TCP) officially identified under a federal contract for HART RAIL yet today Navy, HCDA, Hunt Corp, DLNR, etc all REFUSE TO HONOR THIS RECOGNITION!

There are several places on the ʻEwa coastal plain associated with ao kuewa, the realm of the homeless souls. Samuel Kamakau (1991b:47-49) explains Hawaiian beliefs in the afterlife: There were three realms (ao) for the spirits of the dead. . . . There was, first, the realm of the homeless souls, the ao kuewa; second, the realm of the ancestral spirits, the ao ʻaumakua; and third, the realm of Milu, ke ao o Milu . . . [Kamakau 1991b:47-49]

This association of Puʻuokapolei and Kānehili with wandering souls is also illustrated in a lament on the death of Kahahana, the paramount chief of Oahu, who was killed by his foster father, the Maui chief Kahekili, after Kahahana became treacherous and killed the high priest Kaʻopulupulu.

E newa ai o hea make i ka la, - Go carefully lest you fall dead in the sun,

Akua noho la i Puuokapolei. - The god that dwells on Kapolei hill

E hanehane mai ana ka la i na - The sun is wailing on account of the
wahine o Kamao, - women of Kamao,

Akua pee, - A hiding god, blossoming pua ohai o ke kaha, -
ohai of the banks, I walea wale i ke a- - Contented among
the stones—

I ka ulu kanu a Kahai. - Among the breadfruit planted by Kahai.
Haina oe e ka oo— Thou wast spoken of by the oo— E ka manu o
Kanehili.- By the bird of Kanehili.

[Fornander 1919:6(2):297]

Fornander provides some notes on this lament. The god dwelling at Kapolei is Kahahana, stating that this is where his soul has gone. Kamao is one of the names of the doors to the underworld. This lament draws an association with wandering souls and the place where the first breadfruit tree was planted by Kaha'i at Pu'uloa (Fornander 1919:6(2):304). Some stories say that the first breadfruit tree was planted at Kualaka'i (near Nimitz Beach area, by the US Coast Guard Station Barbers Point,) while other accounts say it was Puuloa. The USCG base west area is where the legendary Spring of Hoakalei exists.

Kanehili is associated as an ili (sub district) mauka - below the larger plain of Kaupe'a generally in the center of the larger Ewa Plain area. Above Kaupe'a would be Pu'u-o-kapolei.

Pukui (1983:180) offers this Hawaiian saying, which places the wandering souls in a wiliwili grove at Kaupe'a. Ka wiliwili of Kaupe'a - The wiliwili grove of Kaupe'a. In 'Ewa, O'ahu. Said to be where homeless ghosts wander among the trees. The Kanehili – MCAS Ewa area still has the largest concentration of remaining wiliwili trees on the Ewa Plain which adds to the historic integrity of Kanehili's association with the Kepa Maly TCP documented Leina a ka uhane and the soul's leaping place from Leiolono – Aliamanu.

Kūalaka'i is the name of an ancient village where a supernatural 'ulu (breadfruit) tree was planted by Ka'uluakāha'i (a deified navigator). He would leave gifts at the tree for his son Nāmakaokapā'o. This was also where Hi'iaka-i-ka-poli-o-Pele (Hi'iaka in the bosom of Pele) wove her own lei from lehua blossoms, and where she saw her reflection in a spring stream, which she then named Hoakalei (reflection of a lei). Kanehili Cultural Hui's research locates the Hoakalei spring as being at the end of the now closed Coral Sea Road – Nimitz Beach on the west side of the USCG Station Barbers Point.



LEILONO is a REAL PLACE and a key TCP of the Leina a ka uhane

The Federal Transit Administration decided the rail route and stations would not interfere with the very important sacred flight vector for departing native spirits called the Leina a ka 'uhane. The pathway very conveniently begins just south of the East Kapolei station track end point. TCP maps show the soul's leaping place is from Leiolono – Aliamanu. However it was determined by FTA-HART that the pathway just missed being in the area of the KROC railway station and instead was located in former NASBP and MCAS Ewa.



FTA and HART Decide Sacred Hawaiian Spirit World Starts At End Of East Kapolei Rail Station (so perfect and precise!)

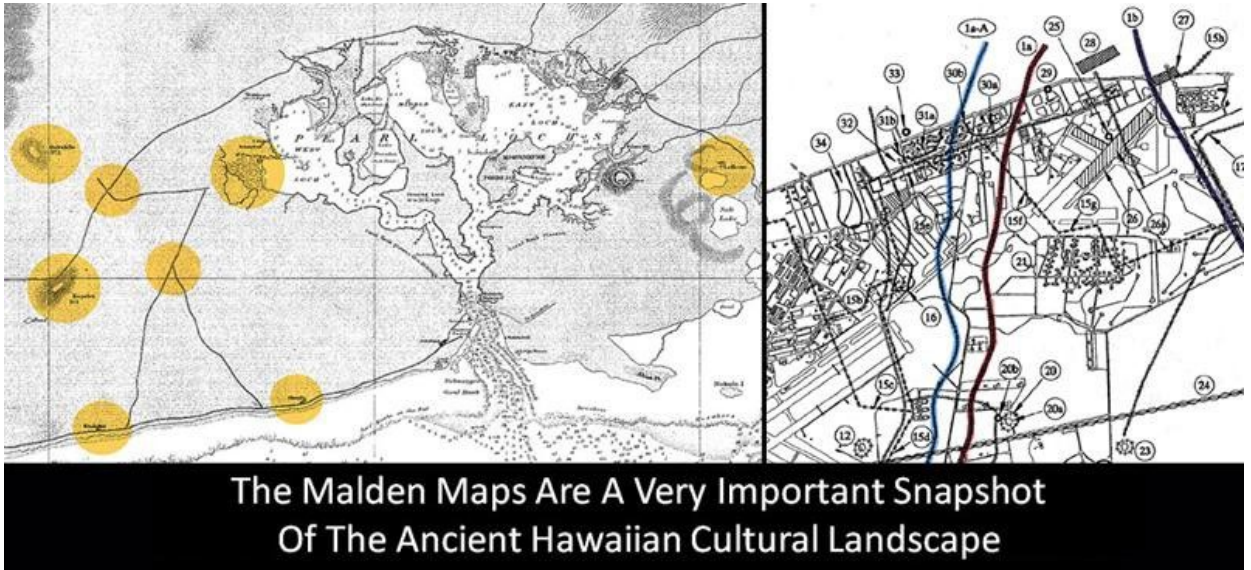
<http://honouliuli.blogspot.com/2015/01/leina-ka-uhane-wahi-pana.html>

West Oahu Leina A Ka Uhane Spirit Pathway Recognized By Federal Transit Administration

<http://honouliuli.blogspot.com/2015/07/Leina-a-ka-uhane.html>

2011 CIA: 1825 Malden native Hawaiian trails in Kanehili-MCAS Ewa

These excerpts from the 2011 Ka Makana Alii Mall Cultural Inventory Survey (CIA) by Pacific Legacy describe the Kualaka'i trail, the ancient native Hawaiian trail that once ran through the Ka Makana Alii Mall site linked to Honouliuli. The CIA supports the Tuggles Navy BRAC map which shows the Kualaka'i trail crossing Franklin D. Roosevelt Avenue and then enters directly mauka-north of the 1942 Ewa Field West Aircraft Revetments and 1944 air transport parking ramp and then running Makai – south through this same site area and to Kualaka'i.



Based on terrain and availability of water, the 'Ewa Plain can be separated into three main geographical regions that are described by Tuggle and Tomonori-Tuggle (1997:9) as: "lowland limestone exposure, the upland alluvial terrain, and a locale of floodplain and alluvial fans."

Fresh water on the barren coral plain has often been reported as being insufficient to support a permanent or substantial Hawaiian settlement during pre-Contact years. However, Tuggle and Tomonari-Tuggle (1997:18-21) summarize various research projects on the availability of water in 'Ewa Plain asserting that there may have been permanent Hawaiian settlements in a number of locales, if not generally across the entire area. Water sources were identified in several locations on the plain, including sinkholes that reach the water-table, wetlands, sheet runoff, spring and creek water from gulches, natural limestone water traps, Honouliuli Stream, and other water features in Honouliuli Ahupua'a (Malden 1825).

The 'Ewa Plain gently slopes mauka or towards the mountains, due to the deposition of alluvial clays and silts that are derived from weathered basalt from upslope. The alluvial substrate forms a wedge that lies atop the limestone bench, itself positioned above the basalt foundation (Geolabs-Hawaii 1987; Stearns and Vaksvik 1935). This limestone shelf contains artesian basal aquifers that are the source of potable water found in springs and wells in several locations across the plains; two of the most prominent locations, Honouliuli Gulch "Watering Place" and Waihuna in Kalo'i

Gulch, are within two miles of the project area (Malden 1825; Sterling and Summers 1978; Mooney and Cleghorn 2008c).

HONOULIULI AHUPUA‘A IN THE EARLY TO MID-1800S

The ‘Ewa Plain was described as a near uninhabitable place in early accounts, however, Honouliuli Village was viewed more as an oasis with a sizable population, aquatic abundance, and burgeoning agricultural system. As seen in the Land Commission Award’s Native Testimonies and early maps of Honouliuli, land adjacent to West Loch was intensively farmed with a variety of traditional agricultural methods from early Contact times into the late 1800’s (Dicks et al. 1987, Appendix A; Malden 1825; Monsarrat 1878.

The coastal areas were also famous for their marine resources and inland fishponds, as evident in oral and written history. Connecting Honouliuli Village and the trail leading from Honolulu to Waianae was a trail, often referred to as Kualaka’i Trail, which appears in the Malden 1825 map of the south coast of Oahu. The ancient trail leads from Honouliuli Village to Keoneula (Hau Bush) with a leg leading to Kualaka’i.

Edwin Hall, Hawaiian Minister of Finance, described west ‘Ewa as a “barren, desolate plain” in the early 1800s after traversing much of the island of Oahu (Hall 1839 as quoted in Lewis 1970: Yet, according to maps of the early to late 1800s (Malden 1825; Monsarrat 1878; Honouliuli was labeled as the “Watering Place” and depicted as a relatively large agricultural community. Honouliuli Village had an abundance of natural resources, such as rich soil, marine life, and fresh water since pre-Contact times as depicted by early maps. and written accounts (A. Campbell 1819; Chamberlain Ms.; Kamakau 1991). These vital elements permitted the development of an extensive system of irrigated taro patches or lo’i as well as landlocked and shoreline fishponds previous to the drilling of the first artesian well commissioned by James Campbell in 1879.

Captain George Vancouver described the ‘Ewa plain as deficient in people and fertility, but said he was informed that inland “...a little distance from the sea, the soil is rich, and all necessities of life are abundantly produced...” (Vancouver 1798, Vol 3: 361-363). Archibald Campbell later writes of his experience traveling through ‘Ewa in his 1809 essay, “Voyage Round the World,” by stating: We passed by foot-paths winding through an extensive and fertile plain, the whole of which is in the highest state of cultivation. Every stream was carefully embanked to supply water for the taro beds. Where there was no water, the land was under crops of yams and sweet potatoes. The roads and the sides of the mountains were covered with wood to a great height. We halted two or three times, and were treated by the natives with the utmost hospitality (A. Campbell 1819: 145).

Maps from early to mid-1800s depict Honouliuli as having extensive agricultural fields and fishponds (Malden 1825, Monsarrat 1878.) Additionally, Native Testimony given at the time of the Mahele 'Āina in 1848, list scores of taro patches (lo'i kalo), vegetable plots (māla), fishponds (loko i'a), pig pens (pā pua'a), pastures (kula), hala groves (ulu hala), and house sites within Honouliuli Valley (Dicks et al. 1987: Appendix A and B).

Tuggle and Tomonari, Tuggle 1997 Phase I archaeological survey Naval Air Station Barbers Point Documented new and previously identified traditional Hawaiian habitation, agriculture, burial, trails, historic ranch sites, and U.S. military sites. Paleontological data recovered from limestone pits.

SIHP -05093 through -05307. Medrano et al. 2014 Coastal parcel bounded by Coral Sea Rd on the East, Documented traditional Hawaiian habitation, agriculture, possible burials, trails, and U.S. military sites.

SIHP -05119, -05120, -07483, -07994, -07946 through -07504. Haun 1991; Tuggle and Tomonari-Tuggle 1997; Beardsley 2001, Hawaiian habitation agriculture complex, Walls, enclosures, platform, trail, modified pits.

Solar Energy Fund II (ASEF) facility Archaeological Inventory Survey (AIS 2014)

The survey identified 21 sites interpreted as traditional Hawaiian, post-Contact ranching and 20th century US military training (Medrano 2014:240).

The traditional Hawaiian features (e.g., enclosures, walls, platforms, mounds, and limestone pits termed karst pits) were interpreted as habitation, agricultural, storage, trails, and possible burials (Medrano et al. 2014:240–246). The possible burial mounds were included in a Burial Treatment Plan (Kingsbury et al. 2017) and, along with most of the traditional Hawaiian sites, were avoided and placed under protective preservation (Hazlett 2020). Two sites (SIHP 50-80-12-07487 and -07502) were recommended for data recovery and archaeological monitoring was required during all construction activities. Of interest, a northeast–southwest trending trail (SIHP 50-80-12-07457, Feature 1) was recorded in the project area that may have extended near or across Parcel 40 of the current study area.





KANEHILI CULTURAL AND ARCHEOLOGICAL REFERENCES

2001 *Identification of Native Hawaiian Traditional Cultural Properties*, Navy Region Hawaii. Prepared for the Department of the Navy. International Archaeological Research Institute, Inc.

1999 *Cultural Resource Management Plan: Naval Air Station, Barbers Point*. Prepared for Department of the Navy, Pearl Harbor, Hawaii under contract with Belt Collins Hawaii, Honolulu, Hawaii. International Archaeological Research Institute, Inc., Honolulu.

1997 (Tuggle, J.S. Athens, J. Ward, and David Welch) *Environment, Vegetation Change, and Early Human Settlement on the 'Ewa Plain: A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i. Part III: Paleoenvironmental Investigations*. Prepared for Belt Collins Hawaii. International Archaeological Research Institute, Inc., Honolulu.

1997 The 'Ewa Plain. *Hawaiian Archaeology* 6:8-36.

1997 *Synthesis of Cultural Resource Studies of the 'Ewa Plain, O'ahu*. Prepared for Belt Collins Hawaii and the U.S. Navy. International Archaeological Research Institute, Inc., Honolulu.

1996 (Tuggle, S. Wickler) *A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i; Part II: Phase II Inventory Survey of Selected Sites*. Task 2b:

Archaeological Research Services for the Proposed Cleanup, Disposal and Reuse of Naval Air Station, Barbers Point, O`ahu, Hawai`i . Prepared for Belt Collins Hawaii. International Archaeological Research Institute, Inc.

1996 *Cultural Resource Management Plan: Naval Air Station, Barbers Point, O`ahu, Hawai`i*. Task 3d: Archaeological Research Services for the Proposed Cleanup, Disposal, and Reuse of Naval Air Station, Barbers Point, O`ahu, Hawai`i. Prepared for Belt Collins Hawaii. International Archaeological Research Institute, Inc.

1995 *Archaeological Inventory Survey for Construction Projects at Naval Air Station, Barbers Point, O`ahu, Hawai`i*. Prepared for Belt Collins Hawaii and the U.S. Navy. International Archaeological Research Institute, Inc., Honolulu.

Other REFERENCES CITED

Akana, C.L. and K. Gonzalez 2015 *Hānau ka Ua Hawaiian Rain Names*. Kamehameha Publishing, Honolulu.

Alexander, W.D. 1890 A Brief History of Land Titles in the Hawaiian Kingdom. In *Hawaiian Almanac and Annual for 1891*, edited by T. G. Thrum. Press Publishing Company Print, Honolulu.

Allen, J. 1995 Geology, soils, and sediments at Barbers Point, O`ahu. Archaeological and Paleontological Investigations at Barber's Point Deep Draft Harbor, Ewa District, Honouliuli Ahupua`a, Oahu Island, Hawai`i. Volume 1: Archaeology and Paleoecology at Barber's Point. Prepared by the Department of Anthropology, Bernice Pauahi Bishop Museum for Department of the Army, Pacific Ocean Division, Corps of Engineers. Copy on file at SHPD Library, Kapolei.

Athens, J.S., D. Tuggle, J.V. Ward, and D.J. Welch 2002 Avifaunal Extinctions, Vegetation Change, and Polynesian Impacts in Prehistoric Hawaii. *Archaeology in Oceania*, 37(2), 57–78. Retrieved January 5, 2021, from <http://www.jstor.org/stable/40387214>

Beardsley, F. 2001 Phase II – Intensive Survey and Testing, Naval Air Station Barbers Point, Land of Honouliuli, `Ewa District, Island of Oahu, Contract No. N62742-93-D-0502, Delivery Orders No. 7 and No. 19. Prepared by Paul H. Rosendahl, Ph.D., Inc. for Commander Pacific Division, Naval Facilities Engineering Command, Pearl Harbor.

Bishop, A. 1854 Ewa Station Reports for 1854. Microfilm at Hawaiian Mission Children's Museum, Honolulu. Campbell, The Estate of James 2003 James Campbell Esq. Electric Pencil.

Campbell, S.M. 1994 Register of the Ewa Plantation Company, Ewa, Oahu, 1891–1960. Processed by

S.M. Campbell. Hawaiian Sugar Planters' Association Plantation Archives, University of Hawai'i at Mānoa Library – Hawaiian Collection.
https://www2.hawaii.edu/~speccoll/p_ewa.html

Cordy, R. 2002 The Rise and Fall of the O'ahu Kingdom. Mutual Publishing, Honolulu.

Coulter, J.W. 1935 A Gazetteer of the Territory of Hawaii. Compiled by J.W. Coulter. University of Hawaii Research Publications No. 11. University of Hawaii, Honolulu.

Davis, B.D. 1995 Archaeological and Paleontological Investigations at the Barber's Point Deep Draft Harbor, 'Ewa District, Honouliuli Ahupua'a, Oahu Island, Hawai'i. Volume 1: Archaeology and Paleoecology at Barber's Point. Prepared by the Department of Anthropology, B.P. Bishop Museum for Department of the Army, Pacific Ocean Division, Corps of Engineers. Copy on file at SHPD Library, Kapolei.

1979a Progress Report on Emergency Excavations at Barbers Point, O'ahu: First Quarter (January–March), 1979. University of Hawai'i at Mānoa, Department of Anthropology, Honolulu, Hawai'i.

1979b Progress Report on Emergency Excavations at Barbers Point, O'ahu: Second Quarter (April–June) 1979. University of Hawai'i at Mānoa, Department of Anthropology, Honolulu, Hawai'i.

1979c Progress Report on Emergency Excavations at Barbers Point, O'ahu: Third Quarter (July–August) 1979. University of Hawai'i at Mānoa, Department of Anthropology, Honolulu, Hawai'i.

Davis, B.D. and P.B. Griffin 1978 Studies in Natural History and Human Settlement at Barbers Point, Oahu. Interim Report I. Manuscript report 14-115I. Prepared by Archaeological Research Center Hawaii. Copy on file at SHPD Library, Kapolei.

Denfeld, D.C. 1995 History of Naval Air Station, Barbers Point and Survey of Cold War Facilities. Appendix B in A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i: Part I: Phase I Survey and Inventory Summary, Archaeological Research Services for the Proposed Cleanup, Disposal and Reuse of Naval Air Station, Barbers Point, O'ahu, Hawai'i (Task 2a) by H.D. Tuggle and M.J. Tomonari-Tuggle, 1997, International Archaeological Research Institute, Inc., Honolulu.

Elbert, S.H. and N. Mahoe 1970 Nā Mele o Hawai'i Nei: 101 Hawaiian Songs. University of Hawai'i Press, Honolulu.

Fornander, A. 1918 Legend of Palila. In Fornander Collection of Hawaiian Antiquities and Folk-lore The Hawaiians' Account of the Formation of their Islands and Origin of their Race, with the Traditions of their Migrations, Etc., as Gathered from

Original Sources, Vol. V, Part 1, edited by T.G. Thrum, p. 136– 153. Bishop Museum Press, Honolulu.

Fornander, A. and G. Grant 1996 Fornander's Ancient History of the Hawaiian People to the Time of Kamehameha. Mutual Publishing, Honolulu.

Fornander, A. and T.G. Thrum 1916 Antiquities and Folk-lore The Hawaiians' Account of the Formation of their Islands and Origin of their Race, with the Traditions of their Migrations, Etc., as Gathered from Original Sources, Vol. V, Part 1, edited by T.G. Thrum, p. 136–153. Bishop Museum Press, Honolulu.

Hammatt, H.H. and W.H. Folk 1981 Archaeological and Paleontological Investigation at Kalaeloa (Barbers Point), Honouliuli, 'Ewa, O'ahu, Federal Study Areas 1a and 1b, and State of Hawai'i Optional Area 1, ARCH 14-115. Cultural Surveys Hawai'i, Kailua, Hawai'i.

Haun, A.E. 1991 An Archaeological Survey of the Naval Air Station, Barber's Point, O'ahu, Hawai'i. Prepared by Applied Research Group, Bishop Museum, Honolulu for Commander, Pacific Division, Naval Facilities Engineering Command, Pearl Harbor, Contract No. N62742-84-R-0075.

Ka Hoku o Hawaii 1927 "He Moolelo Kaa no Hiiaka-i-ka-poli-o-pele." 15 February:1. Honolulu. Kahalekulu, M. 2014 Oral History Interview with Mark Kahalekulu. Interviewed by L. Morgan.

Kamakau, S.M. 1991 Tales and Traditions of the People of Old: Nā Mo'olelo a ka Po'e Kahiko. Bishop Museum Press, Honolulu.

Kane, S.S. 2011 Cultural Kapolei. Self-published, Kapolei.

Kingdom of Hawaii, 1848 An Act Relating to the Lands of His Majesty the King and of the Government. In A Supplement to the Statute Laws of His Majesty, Kamehameha III., King of the Hawaiian Islands, Containing the Acts and Resolutions Passed by the Houses of Nobles and Representatives, During the Twenty-Third Year of His Reign and the Sixth Year of His Public Recognition, A.D. 1848, p. 22–43. Government Press, Honolulu.

Lee-Greig, T., K.H. Wong, and A. Petersons 2020 Cultural Impact Assessment for the Paeahu Solar Project at Honua'ula, Paeahu Ahupua'a, Honua'ula Moku, Makawao Modern Tax District, Island of Maui TMK: (2) 2-1-008:001. Prepared by 'Āina Archaeology, Kīhei for Paeahu Solar, LLC, San Diego.

MacKenzie, M.K., S.K. Serrano, D.K. Sproat, A.K. Obrey, A.K. Poai (eds.) 2015 Native Hawaiian Law: A Treatise. Sponsored by Native Hawaiian Legal Corporation, Ka Huli

Ao Center for Excellence in Native Hawaiian Law, and Kamehameha Publishing.
Kamehameha Publishing, Honolulu.

Mason, G.1995 “Naval Air Station Barbers Point, Marine Corps Air Station Ewa Aircraft Revetment Type (Facility Nos. 1226 thru 1293, 1297 thru 1301 and 2 un-numbered) Bismarck Sea Road, Brown Road, Tomes Road, and Hamilton Road.” Historical American Buildings Survey, National Park Service, U.S. Department of the Interior, 1995. From Prints and Photographs Division, Library of Congress, HABS No. HI-279-A. <https://loc.gov/pictures/item/hi0408>

McAllister, J.G.1933 Archaeology of Oahu. Bernice Pauahi Bishop Museum Bulletin, No. 104. Bishop Museum Press, Honolulu.

1947 Building the Navy’s Bases in World War II. History of Bureau of Yards and Docks and the Civil Engineer Corps, 1940–1946, Volume II. U.S. Government Printing Office, Washington, D.C.

National Park Service

2014 Ewa Mooring Mast Field. US Department of the Interior.

2016 National Register of Historic Places, US Department of the Interior.

2019 Ewa Plain Battlefield. US Department of the Interior.

2020 National Register of Historic Places Registration Form. US Department of the Interior.

<https://www.nps.gov/subjects/nationalregister/database> research.

Naval History & Heritage Command n.d.-a 5th Naval Construction Battalion, Historical Information. US Navy.

<https://www.history.navy.mil/content/dam/museums/Seabee/UnitListPages/NCB/005%20NCB.pdf>

Naval Mobile Construction Battalion 133, 1971–1972. US Navy.

https://www.history.navy.mil/content/dam/museums/Seabee/Cruisebooks/postwwiicruisebooks/NMCB/nmcb133-cruisebooks/NMCB%20133_1971-72.pdf Prasad, U.K.

2018 A Cultural Impact Assessment in Support of Proposed Utilities Renovations at the United States Coast Guard Facility, Air Station Barbers Point, ‘Ewa, Oahu Island, Hawai‘i. TMK: (1)-9-1-013:063 por. and Coral Sea Road Right of Way por. Prepared by International Archaeology, LLC, for AECOM, Honolulu.

Pukui, M.K. 1983 ‘Ōlelo No‘eau: Hawaiian Proverbs & Poetical Sayings. Bernice P Bishop Museum special publication. Bishop Museum Press, Honolulu

Pukui, M.K. and C. Curtis 1994 The Pipi of Pu‘uloa. In The Water of Kāne and Other Legends of the Hawaiian Islands, p. 154–155. Kamehameha Schools Press, Honolulu.

Pukui, M.K., S.H. Elbert, and E.T. Mookini 1976 Place Names of Hawaii. Revised and expanded ed. University Press of Hawaii, Honolulu.

Robins, J.J., J.D. McIntosh, K. Tuitavuki, K.M. Pacubas, and M.A. Mulrooney, 2021 Draft Archaeological Inventory Survey of the Proposed Barbers Point Solar Project in the Ahupua'a of Honouliuli, District of 'Ewa, Island of Oahu [TMK: (1) 9-1-013:038; (1) 9-1-013:040]. Prepared by Pacific Legacy, Inc. for Barbers Point Solar LLC.

Schmitt, R.C. 1973 The Missionary Censuses of Hawaii. Pacific Anthropological Records, Department of Anthropology, Bernice Pauahi Bishop Museum, Honolulu.

Sigall, B. 2020 "Rearview Mirror: The Battle of the Ewa Plain is a little-known part of WWII." The Honolulu Star-Advertiser, Honolulu.
<https://www.staradvertiser.com/2020/06/19/hawaii/news/rearviewmirror/rearview-mirror-the-battle-of-the-ewa-plain-is-a-little-known-part-of-wwii/>

Sinoto, A. 1976 A Report on Cultural Resources Survey at Barbers Point Island of Oahu Bishop Museum Honolulu.

Sterling, E.P. and C.C. Summers 1978 Sites of Oahu. Bishop Museum Press, Honolulu.

Tetra Tech 2021 Barbers Point Solar Project Biological Resources Survey Report. Prepared by Tetra Tech for Barbers Point Solar, LLC.

Titcomb, M. and M.K. Pukui 1977 Native Use of Fish in Hawaii. 2nd ed. University Press of Hawaii, Honolulu.

Tuggle, H.D. 1997 Archaeological Inventory Survey for Construction Projects at Naval Air Station Barbers Point, O'ahu, Hawai'i. Prepared by International Archaeological Research Institute, Inc., Honolulu for Belt Collins Hawaii, Honolulu.

Tuggle, H.D. and M.J. Tomonari-Tuggle 1994 Cultural Resources of Naval Air Station, Barbers Point: Summary, Assessment, and Inventory Research Design, Task 1b: Archaeological Research Services for the Proposed Cleanup, Disposal, and Reuse of Naval Air Station, Barbers Point, O'ahu, Hawai'i. Prepared by International Archaeological Research Institute, Inc., Honolulu for Belt Collins Hawaii, Honolulu.

1997a A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i; Part I: Phase I Survey and Inventory Summary. With contributions by D.C. Denfeld and A. Yoklavich, Spencer Mason Architects. Prepared by International Archaeological Research Institute, Inc., Honolulu for Belt Collins Hawaii, Honolulu.

1997b Synthesis of Cultural Resource Studies of the Ewa Plain, Task 1a: Archaeological Research Services for the Proposed Cleanup, Disposal and Reuse of Naval Air Station Barbers Point, O'ahu, Hawai'i.

US Navy, Bureau of Yards and Docks 1947 Building the Navy's Bases in World War II. Vols. I and II. US Government Printing Office, Washington, D.C.

Vancouver, G. and J. Vancouver 1798a A voyage of discovery to the North Pacific ocean, and round the world; in which the coast of north-west America has been carefully examined and accurately surveyed. Undertaken by His Majesty's command, principally with a view to ascertain the existence of any navigable communication between the North Pacific and North Atlantic oceans; and performed in the years 1790, 1791, 1792, 1793, 1794, and 1795, in the Discovery sloop of war, and armed tender Chatham, under the command of Captain George Vancouver. Vol. 1, 3 Vols. Printed for G.G. and J. Robinson [etc.], London.

1798b A voyage of discovery to the North Pacific ocean, and round the world; in which the coast of north-west America has been carefully examined and accurately surveyed. Undertaken by His Majesty's command, principally with a view to ascertain the existence of any navigable communication between the North Pacific and North Atlantic oceans; and performed in the years 1790, 1791, 1792, 1793, 1794, and 1795, in the Discovery sloop of war, and armed tender Chatham, under the command of Captain George Vancouver. Vol. 3, 3 Vols. Printed for G.G. and J. Robinson [etc.], London.

Welch, D. 1987 Archaeological Reconnaissance of the Former Ewa Marine Corps Air Station, Barbers Point Naval Air Station, O'ahu, Hawaii. International Archaeological Research Institute, Inc., Honolulu.

Westervelt, W.D. 1915 Lepe-a-moa. In Legends of Old Honolulu, p. 204–211. Press of Geo. H. Ellis Co., Boston.

Wickler, S.K. and H.D. Tuggle 1997 A Cultural Resource Inventory of Naval Air Station, Barbers Point, O'ahu, Hawai'i; Part II: Phase II Inventory Survey of Selected Sites, Archaeological Research Services for the Proposed Cleanup, Disposal and Reuse of Naval Air Station, Barbers Point, O'ahu, Hawai'i (Task 2b). With a contribution by G.M. Murakami. Prepared by International Archaeological Research Institute, Inc., Honolulu for Belt Collins Hawaii, Honolulu.

Williams, J.S. 1996 From the Mountains to the Sea: Early Hawaiian Life. Kamehameha Schools Press, Honolulu.

Ziegler, A.C 2002 Hawaii Natural History, Ecology, and Evolution. University of Hawaii Press

Hawaiian Farmer Mass Death "Holocaust" Site Now Called "Ho'opili"

<https://leewardreporter.com/hawaiian-farmer-mass-death-holocaust-site-called-hoopili/> (WHERE was the major 1000 years of Ewa Plain Hawaiian population actually buried?)