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**APPENDIX J**

**CULTURAL RESOURCES**



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**APPENDIX J-1**

**FINAL PROGRAMMATIC AGREEMENT AND  
CONSULTATION DOCUMENTATION**



1/30/04

**Programmatic Agreement (PA)  
among the United States Army Garrison, Hawaii,  
the Hawai'i State Historic Preservation Office and the Advisory Council on Historic  
Preservation for Section 106 Responsibilities for the Army Transformation of  
the 2nd Brigade, 25th Infantry Division (Light) to a Stryker Brigade Combat Team  
(SBCT)**

WHEREAS, on April 11, 2002, the Department of the Army (Army) issued its Record of Decision to proceed with a multi-year, phased, and synchronized process to transform the Army; and

WHEREAS, Army Transformation initially involves converting six Army brigades to Stryker Brigade Combat Teams (SBCT); and

WHEREAS, one of the six brigades identified by the Army for conversion to an SBCT is the Second (2<sup>nd</sup>) Brigade of the 25<sup>th</sup> Infantry Division (Light) (25 ID (L)), subject to evaluation of the potential effects of project and site specific proposals for transformation actions pursuant to the National Historic Preservation Act of 1966, as amended; and

WHEREAS, the U.S. Army Garrison, Hawaii (Installation), by and through the Garrison Commander, proposes to implement the Department of the Army decision to transform the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT; and

WHEREAS, twenty-eight (28) currently planned SBCT projects, listed in Appendix A, the introduction of the Stryker vehicle, and any future SBCT projects or activities, with potential adverse effects to historic properties within their areas of potential effects (APEs) are located at various Installations and sites on the islands of O'ahu and Hawai'i; and

WHEREAS, the Installation has determined that the implementation of these projects has the potential to adversely affect historic properties within their respective areas of potential effect (APEs) as indicated in Appendix A; and

WHEREAS, the Installation has determined that one of these projects is on Hickam Air Force Base National Historic Landmark and addressed in a separate EA; and one project is on the Wheeler Army Airfield National Historic Landmark and the Installation has determined that there are "no historic properties affected;" and

WHEREAS, the Installation has consulted with the Advisory Council on Historic Preservation (ACHP) and the State Historic Preservation Officer (SHPO), pursuant to Section 800.14 of the regulations (36 CFR Part 800) implementing Section 106 of the National Historic Preservation Act (16 USC 470f), and invites them to execute this programmatic agreement (PA); and

WHEREAS, the Installation has consulted with the Office of Hawaiian Affairs (OHA), National Park Service (NPS), Royal Order of Kamehameha I (ROOK), O'ahu Council of Hawaiian Civic Clubs (OCHCC), Hui Malama I Na Kupuna 'O Hawai'i Nei, O'ahu Island Burial Council (OIBC), Hawai'i Island Burial Council (HIBC), Historic Hawai'i Foundation (HHF), and Native Hawaiian organizations, families and individuals identified in Appendix D that attach traditional religious and cultural importance to cultural sites within the various project APEs and invites them to concur in this programmatic agreement (PA); and

WHEREAS, the consulting parties agree that because of the long time period and broad geographical extent of projects required to convert the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT, it is appropriate to set forth processes in this PA for the identification, evaluation, treatment, and management of historic properties (the Act, Section 301(5), 16 USC 470w) including properties of traditional religious and cultural importance to Native Hawaiian organizations, families and individuals (the Act, Section 101(d)(1)(A), 16 USC 470a); and

WHEREAS, the Installation has provided the public an opportunity to comment on this undertaking through the Agency's National Environmental Policy Act process and has incorporated the recommendations of the public and reviewing agencies into this agreement; and

WHEREAS, the definitions provided in 36 CFR Part 800 are applicable throughout this Programmatic Agreement.

NOW THEREFORE, the Installation, the SHPO, ACHP, NPS, OHA, ROOK, OCHCC, Hui Malama I Na Kupuna 'O Hawaii Nei, HHF, HIBC, and OIBC agree that Section 106 compliance for potential historic properties within the areas of potential effects of SBCT projects on the islands of O'ahu and Hawai'i will be administered according to the following stipulations to satisfy Installation's Section 106 responsibilities for all individual undertakings associated with the conversion of the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT.

## STIPULATIONS

The U. S. Army Garrison, Hawaii will insure that the following measures are carried out:

### **I. Applicability.**

A. The terms of this agreement apply to a program to convert the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT at various Installations and sites on O'ahu and Hawai'i, listed in Appendix A, and to take into account the effects of this program on historic properties within the areas of effect of projects associated with SBCT.

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B. Only those resources that are listed on or meet the eligibility criteria for listing in the National Register of Historic Places (National Register) are historic properties, and a subset of these are of traditional religious and cultural importance.

C. This PA is subordinate to any rights Native Hawaiians and Native Hawaiian organizations may have under federal law as set described in 36 CFR 800.2 (c) (ii) (B).

## **II. Planning and Coordination of Installation Activities to Implement SBCT.**

### **A. Personnel.**

(1) The Installation will employ, maintain a contract with, or obtain through other means, qualified professionals who meet the Secretary of the Interior's Professional Qualifications Standards (48 FR 44738-9) in disciplines appropriate to carry out the Installation's NHPA responsibilities regarding identification and evaluation of historic properties and assessment and treatment of effects to such properties. Consultation with Native Hawaiians concerning the identification of sites of traditional religious and cultural importance is recognition of their expertise in these areas.

(2) The Installation will ensure that the Cultural Resources Manager (CRM) participates in Installation-level planning for proposed projects and activities related to SBCT that may affect historic properties.

### **B. Planning.**

(1) The Installation will ensure that documents pertaining to the proposed SBCT projects are analyzed by the CRM to identify specific undertakings that may be subject to review pursuant to the terms of this PA throughout conversion of the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT. The documents to be analyzed will include, but are not limited to, military construction plans, troop training and range operation plans, Integrated Natural Resource Management Plans, ITAM program plans, tenant activities, and historic property renovation and demolition plans, insofar as these pertain to the conversion of the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT.

(2) The Installation will ensure that schedules and priorities are established and documented for identification, evaluation, and treatment of historic properties within the 28 APEs. The Installation will ensure that all relevant Installation offices are informed of the schedules and priorities, the potential of these undertakings to affect historic properties, the requirement to ensure that an analysis of alternatives is fully considered as early as possible in project planning, and of the requirement to complete the review of the undertaking pursuant to this PA.

(3) The Installation will ensure that the undertakings identified herein and all related activities are planned, reviewed, and carried out according to the terms of this PA.

## **III. Consultation with Native Hawaiians**

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- A. The Installation will identify Native Hawaiian organizations, families and individuals that may ascribe traditional religious and cultural importance to historic properties within the APEs of the SBCT projects.
- B. The Installation will consult with such Native Hawaiian organizations, families and individuals to solicit their assistance and advice in identifying properties of traditional religious and cultural importance within the proposed projects' APEs and in resolving concerns regarding confidentiality of information on historic properties.
- C. In recognition of the historic and cultural significance of the lands in the areas of potential effect for SBCT to Native Hawaiians and others, the Installation will generally look favorably on affording access for preservation and protection of historic sites to individuals and organizations, including any Native Hawaiian organization that attaches cultural significance to historic properties. Requests for such access need to be submitted in writing and will be considered in light of military operational requirements and anti-terrorist / force-protection security conditions and other pertinent circumstances as determined by the Installation at the time. Final approval or disapproval will be provided by the Installation in writing. Upon request, the Installation will consider events that celebrate and interpret historic activities tied to these lands.
- D. When an undertaking may affect properties of traditional religious and cultural importance to Native Hawaiians, the Installation will afford Native Hawaiian organizations, families and individuals the opportunity to participate as consulting parties in identification and evaluation of properties, and assessment and treatment of effects.
- E. The Installation, to show an understanding of the significance and respect properties of traditional religious and cultural importance, including burials and landscapes, play in the lives of Native Hawaiians, will work with a Cultural Monitor chosen from a list of available Cultural Monitors generated by Native Hawaiians from the area of concern, and provided to the Installation. These services will be obtained in accordance with applicable federal laws and guidance.

(1) The Installation will provide timely notification of all site-specific projects and access for the participation of a Cultural Monitor.

(2) A Cultural Monitor will demonstrate:

- a) a cultural affiliation with the affected project area;
- b) familiarity with the affected and anticipated cultural properties in the project area; and
- c) sensitivity and the ability to represent and communicate with the Installation on behalf of Native Hawaiians.

(3) During construction activities that are likely to impact properties of traditional religious and cultural importance, the Cultural Monitor will be utilized to provide additional assurances to Native Hawaiians that properties of traditional religious and cultural importance are being properly treated. A Cultural Monitor will act as an independent observer who is both knowledgeable and sensitive to Native Hawaiian site management and who has the trust of members of his community. The Cultural Monitor will work closely with archaeologists to provide a liaison with Native Hawaiians when properties of traditional religious and cultural importance are discovered or inadvertently impacted, and assist in the identification and treatment of such sites.

(4) The Cultural Monitor will be available for the duration of the construction phase of the project and coordinating closely with the Installation CRM. When the construction phase of a project is complete, the Installation will consult with signatory and concurring parties and consider whether to extend the services of the Cultural Monitor(s). Cultural Monitors must consider the working environment and dress accordingly.

#### **IV. Identification, Evaluation, Assessment, and Treatment of Historic Properties.**

##### **A. General.**

(1) All identification and evaluation of properties or potentially eligible properties for undertakings occurring as a result of SBCT will be conducted according to the Secretary of the Interior's Standards and Guidelines for Archaeology and Historic Preservation.

(2) The Installation will complete identification and evaluation of historic properties prior to implementation of SBCT undertakings.

##### **B. Inventory.**

(1) Phase I inventory efforts will include, but are not limited to, the examination and synthesis of existing information such as photographs, maps, drawings, archival research, oral histories, condition assessments of buildings and data results of pedestrian surveys.

(2) Consult with Native Hawaiian organizations, families and individuals to assist with identifying properties of traditional religious and cultural importance.

(3) Phase I inventories to identify properties or potentially eligible properties within the APEs of all the SBCT Transformation project areas, as identified in Appendix A are complete. All draft and final reports will be submitted to signatory and concurring parties under cover letter by the Installation that explains the purpose of the report and the action requested of the signatory or concurring party.

##### **C. Evaluations of Significance for Properties - Phase II Inventory.**

(1) Initial Phase I surveys have identified properties or potentially eligible properties that need to be evaluated in the proposed project APEs.

(2) For Phase II survey inventories of properties or potentially eligible properties, the Installation may apply the Installation historic context and/or other evaluation methods listed below to the criteria of eligibility outlined in 36 CFR Part 63 to make a determination of eligibility for the National Register of Historic Places for these, and any other properties or potentially eligible properties identified through future inventory surveys related to SBCT proposed projects or activities.

(a) Using the Installation historic context prepared for Integrated Cultural Resources Management Plan (ICRMP) (which includes the cultural landscape) as the basis for Installation identification, determinations of eligibility and treatment of all historic properties.

(b) Testing to determine the depth, extent, and age of cultural deposits at archeological sites to clarify site boundaries and determine site integrity.

(c) Assessing information provided by Native Hawaiian organizations, families, and individuals, and collecting further oral histories and archival information on identified traditional cultural properties and sacred sites, as required.

(d) Preparing historic structure reports and condition assessments to determine/assess the significance of historic buildings and structures.

(e) Employing such other methods as the parties may agree upon in this consultation.

(3) The results of these evaluations will form the basis for the Army to determine the eligibility of these properties for listing on the National Register of Historic Places.

#### D. Determinations of Eligibility

(1) The Installation will notify the SHPO of its determination(s) of eligibility. This notification will include a description of the respective APE.

(2) If SHPO disagrees with a determination of eligibility, they must notify the Installation within 30 days, documenting the reasons for the disagreement.

(a) The Installation reviews the documentation and revises the initial determination or consults with the SHPO to resolve the disagreement; or

(b) If the disagreement cannot be resolved through this consultation process, then the Army will forward to the Secretary of the Interior all disagreement documentation from SHPO along with all documentation resulting from the consultation process.

(c) The Secretary of the Interior reviews the documentation and makes a final determination.

(3) If evaluation efforts result in the identification of properties that are eligible for the National Register, the Installation will update its existing inventory to include these properties and, at the request of the appropriate Native Hawaiian organizations, families and individuals, the existence and location of such properties will be available only for Installation planning purposes and will not be disclosed to the public.

(4) Results of evaluations of site significance and determinations of eligibility by the Installation will be documented in an annual report, see Stipulation VI. B, which will be made available to all signatory and concurring parties to this PA.

#### E. Procedures for assessing effect

(1) The Installation's CRM, using available professional expertise, assesses effects of all undertakings on historic properties and properties of traditional religious and cultural importance.

(2) If a no effect to historic properties determination is made, CRM will document a finding of "no historic properties affected" and provide notice to the SHPO and other concurring parties. If within 30 days, or 45 days if the determination of effects is combined with the determination of eligibility, no objection to the "no historic properties affected" determination is made, then the Installation may proceed to implement the proposed project or activity.

(3) If a "no adverse effect to historic properties" determination is made, the CRM will notify the SHPO and other concurring parties and provide for a 30-day review. If within 30 days, or 45 days if the determination of effects is combined with the determination of eligibility, no objection to the "no adverse effect to historic properties" determination is made, then the Installation may proceed to implement the proposed activity.

(4) If SHPO or other concurring parties disagree with a "no historic properties affected" or a "no adverse effect to historic properties" determination, they must notify the Installation within the 30-day or 45-day review period documenting the reasons for the disagreement.

(a) The Installation reviews the documentation and revises the initial determination; or

(b) The Army will forward to the ACHP all disagreement documentation from SHPO or other concurring parties.

(c) ACHP reviews the documentation within 30 days and makes recommendations to the Installation. The Installation will consider ACHP's views before proceeding. If the ACHP does not provide a recommendation to the Army within the review period, the Army may assume that the ACHP concurs with the Army's findings.

(5) If implementation of the proposed project or activity will result in an adverse effect to a historic property, the Installation will modify the project or activity to avoid the adverse effect wherever possible and practical as determined by the Installation.

(6) The Installation will consult with SHPO and concurring parties when adverse effects to historic properties cannot be avoided and implement mitigation measures in accordance with the results of the consultation and/or Stipulation IV (7) (a-i).

(7) If a "historic properties adversely affected" determination cannot be resolved through project modification, the Installation will implement either the following mitigation measures or others developed in consultation with other signatory and concurring parties, as applicable, prior to the initiation of the activity affecting the historic property.

(a) For archaeological sites, data recovery measures may be implemented as mitigation. A data recovery plan will be developed by the CRM, in consultation with the SHPO and other consulting parties, and implemented by the Installation.

(b) For historic buildings, documentation of the affected structure will be carried out by the CRM, in accordance with appropriate HABS/HAER standards developed through consultation with the SHPO and any other concurring party as appropriate.

(c) For properties of traditional religious and cultural importance, information related to the property will be collected through oral history interviews and archival research in Hawaiian and English texts. The Army will consult with the SHPO and other consulting parties to discuss the scope and disposition of the materials.

(d) Archeological site protection measures may be developed and implemented by the Installation. Short-term measures, such as monitoring, will be followed during construction of SBCT Transformation projects and facilities. Long-term measures will be followed during training exercises and other on-going uses. Examples of Long-Term measures might include establishing buffer zones around archaeological and cultural sites or identifying such areas as mine fields for training purposes.

(e) Prior to any training exercise, existing site protection measures developed by the CRM will be reviewed by training personnel, summarized and disseminated to training units.

(f) Any mitigation measures developed in consultation will be documented in a formal mitigation plan, reviewed by all parties to this PA, signed and approved by the Garrison Commander, and implemented through the Installation Cultural Resources Management Program.

(g) Historic properties, including properties of traditional religious and cultural importance, in SBCT Transformation training areas will be monitored by the Installation CRM or by personnel delegated by the CRM. Monitoring will be done in accordance with Appendix B.

(h) The Installation will provide all of its relevant offices at the Installation, including fire-fighting, range, and training personnel, with copies of the site protection measures that are developed.

(i) The Installation will provide all consultation comments and mitigation treatment results in an annual report, see Stipulation VI. B.

F. Treatment of Human Remains - If human remains are inadvertently discovered during implementation of an undertaking or program activity, the Installation will ensure that all activity in the area immediately surrounding the discovery ceases and the appropriate Installation CRM is notified of the find. The Installation will ensure that the remains are secured from further disturbance or vandalism and covered for protection from the elements until the Installation in accordance with NAGPRA procedures and Appendix C, Inadvertent Discovery Plan, has determined the appropriate treatment in consultation with the O'ahu and Hawai'i Island Burial Councils and identified lineal descendants.

## **V. Additional Installation Management and Coordination Activities.**

### **A. Project Monitoring.**

(1) The Installation will insure that all excavations conducted as part of construction projects associated with the conversion of the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L), especially those in areas of high archaeological sensitivity, are monitored by an archaeologist and a Cultural Monitor in accordance with Stipulation III.D.

(2) The Installation will insure that the CRM is staffed adequately to undertake these monitoring activities and produce written monitoring reports on an annual basis. The Installation will provide copies of these monitoring reports to all signatory and concurring parties to this PA. These reports will also be contained in the annual report on PA activities outlined in Stipulation VI (B).

### **B. Exempt Activities.**

The parties to this PA have consulted and agree that certain routine activities may be exempt from consultation under this PA provided that the installation CRM finds that their effects on cultural resources in or eligible for the National Register will not be adverse based on criteria in 36 CFR Part 800.5. These activities include:

(1) Maintenance activities in areas that have been previously landscaped may be maintained by tree trimming, grass mowing and cutting, and similar basic landscape maintenance activities.

(2) Previously paved areas such as roads, parking areas, and paths may be maintained and repaved and/or resurfaced provided that heavy equipment is restricted to use in previously disturbed areas.

(3) Existing military facilities that have been determined not to be historic properties may be maintained and repaired. These facilities include but are not limited to buildings, water, sewer, telephone and communications lines and infrastructure, gas and electric utilities infrastructure.

(4) Continued use of impact areas, firing ranges, and other designated surface danger zones.

## **VI. Administrative Stipulations**

### **A. Anti-Deficiency Act Compliance.**

The stipulations of this PA are subject to the provisions of the Anti-Deficiency Act. If compliance with the Anti-Deficiency Act alters or impairs Installation's ability to implement the stipulations of this PA, the Installation will consult according to the amendment and termination procedures found at Stipulations VI. F and E of this PA.

### **B. Reporting and Annual Review.**

(1) The Installation will provide all signatory and concurring parties with an annual report on or before July 1 of each year summarizing activities carried out under the terms of this PA.

(a) Annual reports will include a list of projects and program activities that summarize proposed project determinations of effect to historic properties, a summary of mitigation or treatment measures implemented to address the effects of undertakings, and a summary of consultation activities and the views of the SHPO and interested parties where appropriate. Determinations of Eligibility to the National Register of Historic Places will also be summarized. The annual monitoring report will be a part of this report.

(b) Cultural Resources Inventory Reports, Archaeological Monitoring Plans, Preservation or Mitigation Treatment Plans, Data Recovery Plans, and oral histories or ethnographic studies will be submitted, as they are developed and finalized, to the signatories and concurring parties to this PA.

(c) All annual reports will be produced through 2010 or completion of the transformation to a SBCT of the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L).

(d) The signatories to this PA will review the annual report's information to determine what, if any, revisions or amendments to the PA are necessary. After the parties have had an opportunity to review the annual report, the Installation will sponsor a meeting to discuss the report and/or any related matters if requested to do so by any signatory or concurring party to this PA.

### **C. Dispute Resolution**

(1) Should any signatory or concurring party to this PA object to any action carried out or proposed by the Installation with respect to implementation of this PA, the objecting party will send the objection, in writing, to the Garrison Commander at Schofield Barracks. The Installation will consult with the objecting party to resolve the objection. If the objecting party and the Installation cannot resolve the dispute, the Installation will consult with the SHPO and the other concurring parties to resolve the objection. If the objection cannot be resolved through this consultation process, or if the objection is from the SHPO, the Installation will forward all documentation relevant to the dispute to the ACHP. Within thirty calendar days after receipt of all pertinent documentation, the ACHP will exercise one of the following options:

- (a) Advise the Installation that the ACHP concurs in the Installation's proposed final decision, whereupon the Installation will respond to the objection accordingly.
- (b) Provide the Installation with recommendations, which the Installation will take into account in reaching a final decision regarding its response to the objection; or,
- (c) Notify the Installation that the ACHP will comment pursuant to 36 CFR Part 800, and proceed to comment. The resulting comment will be taken into account by the Installation according to 36 CFR Part 800 and Section 110(l) of NHPA.

(2) Should the ACHP not exercise one of the above options within 30 days after receipt of all pertinent documentation, the Installation may assume the Council's concurrence with its proposed response to the objection.

(3) The Installation will take into account any ACHP recommendation or comment provided according to this stipulation with reference only to the subject of the objection; the Installation responsibility to carry out all actions under this PA that are not the subject of the objection will remain unchanged.

(4) Should an objection pertaining to this PA be raised at any time by a member of the public, including Native Hawaiian organizations, families and individuals, the objection will be submitted in writing to the Garrison Commander at Schofield Barracks. The Installation will notify the signatory and concurring parties to this PA and take the objection into account before proceeding with the undertaking at issue.

#### D. Monitoring of Programmatic Agreement

The SHPO and the ACHP Council may monitor any activities carried out pursuant to this Agreement, and the ACHP will review any activities if so requested. The Installation will cooperate with the SHPO and the ACHP should they request to monitor or to review project files for activities carried out pursuant to this Agreement.

#### E. Termination of the Programmatic Agreement.

(1) If the Installation determines that it cannot implement the terms of this PA, or if the SHPO or ACHP determines that the PA is not being properly implemented, the Installation, the SHPO, or ACHP may propose to the other parties to this PA that it be terminated.

(2) The party proposing to terminate this PA will so notify all parties to this PA, explaining the reasons for termination and affording them at least 30 days to consult and seek alternatives to termination.

(3) Should such consultation fail and the PA is terminated, the Installation will:

(a) Consult according to 36 CFR Section 800.14 to develop a new PA; or,

(b) Comply with 36 CFR Part 800 with regard to each undertaking.

#### F. Amendment of the Programmatic Agreement.

Any signatory or concurring party to this PA may propose to the Installation that the PA be amended, whereupon the Installation will consult with the other parties to this PA to consider such amendment. 36 CFR Section 800.14 will govern the execution of any amendment.

#### G. Expiration and Renewal of the Programmatic Agreement

This PA will take effect on the date it is signed by the last signatory and will remain in effect throughout the transformation of the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT in 2010. No extension or modification will be effective unless all signatories have agreed in writing.

#### H. This PA may be executed in counterpart signatures.

Execution and implementation of this PA evidences that the Installation has afforded the Council a reasonable opportunity to comment on the transformation of the 2<sup>nd</sup> Brigade 25<sup>th</sup> ID (L) to an SBCT at and by the US Army, Garrison, Hawai'i, and that the Installation has taken into account the effects of the undertaking on historic properties. Execution and compliance with this programmatic agreement fulfills the Installation's Section 106 responsibilities regarding the transformation of the 2<sup>nd</sup> Brigade of the 25<sup>th</sup> ID (L) to an SBCT.

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1/30/04

**SIGNATORY PARTIES:**

**UNITED STATES ARMY**

By:

  
David L. Anderson

Date:

30 JAN 2004

Garrison Commander

**STATE HISTORIC PRESERVATION OFFICER**

By:

Peter T. Young

Date:

State Historic Preservation Officer

**ADVISORY COUNCIL ON HISTORIC PRESERVATION**

By:

John M. Fowler

Date:

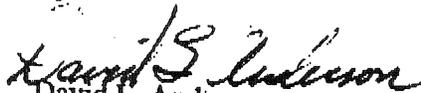
Executive Director

1/30/04

**SIGNATORY PARTIES:**

**UNITED STATES ARMY**

By:

  
David L. Anderson

Date:

8 0 JAN 2004

Garrison Commander

**STATE HISTORIC PRESERVATION OFFICER**

By:

Peter T. Young

Date:

State Historic Preservation Officer

**ADVISORY COUNCIL ON HISTORIC PRESERVATION**

By:



John M. Fowler

Date:

2/19/04

Executive Director

1/30/04

**SIGNATORY PARTIES:**

**UNITED STATES ARMY**

By:

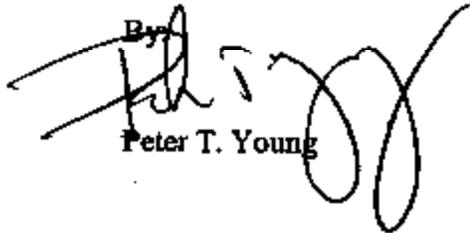
  
David L. Anderson

Date:

30 JAN 2004  
Garrison Commander

**STATE HISTORIC PRESERVATION OFFICER**

By:

  
Peter T. Young

Date:

FEB - 9 2004  
State Historic Preservation Officer

**ADVISORY COUNCIL ON HISTORIC PRESERVATION**

By:

John M. Fowler

Date:

Executive Director

**CONCURRING PARTIES:**

**OFFICE OF HAWAIIAN AFFAIRS**

By: *Haunani Apoliona* Date: *3/4/04*  
*with Reservations*  
Haunani Apoliona Chair, Board of Trustees

**HUI MALAMA I NA KUPUNA 'O HAWAI'I NEI**

By: Date:

Po'o Kunani Nihipali

**ROYAL ORDER OF KAMEHAMEHA I**

By: Date:

Alii Nui & Grandmaster Alii Sir Gabriel Makuakane, K.G.C. K.

**O'AHU COUNCIL OF HAWAIIAN CIVIC CLUBS**

By: Date:

President, Ms. Jalna Keala

**O'AHU ISLAND BURIAL COUNCIL**

By: Date:

Chairman, Van Horn Diamond

1/30/04

**HAWAII ISLAND BURIAL COUNCIL**

By: \_\_\_\_\_ Date: \_\_\_\_\_

Chairperson, Geri Bell

**HISTORIC HAWAII FOUNDATION**

By: \_\_\_\_\_ Date: \_\_\_\_\_

Director, David Scott

**NATIONAL PARK SERVICE**

By: \_\_\_\_\_ Date: \_\_\_\_\_

Pacific West Regional Director, Jonathan B. Jarvis

**WAIMEA HAWAIIAN CIVIC CLUB**

By: \_\_\_\_\_ Date: \_\_\_\_\_

President, Mabel Tolentino

1/30/04

## APPENDICES

- A. SBCT project list.
- B. Monitoring Plan.
- C. Inadvertent Discovery Plan.
- D. Consulting Parties.

**APPENDIX A**  
**SUMMARY OF SBCT TRANSFORMATION PROJECTS**  
**IN O'AHU AND HAWAI'I ISLANDS**

This appendix summarizes the proposed SBCT Transformation projects with possible impacts in the islands of O'ahu and Hawai'i. The information is presented in tabular form and sorted by Fiscal Year.

Summary of SBCT Transformation Projects in O'ahu and Hawai'i Islands

<b>Fiscal Year</b>	<b>Project Number</b>	<b>Project Name</b>	<b>Sub-Installation of Project Location</b>
2005	57183	Anti-armor Live Fire and Tracking Range	Pohakuloa
2007	57197	Battle Area Complex (BAX)	Pohakuloa
2005	57305	Combined Arms Collective Training Facility	Kahuku
2007	57404	Virtual Fighting Training Facility	Schofield
2005	57406	Road Construction, Schofield to Helemano	Schofield to Helemano
2006	57412	Construct Tank Trail, Pohakuloa to Kawaihae	Pohakuloa
2004	57461	Multipurpose Qualification Complex, QTR1	Schofield
2004	57802	Land Easement, Schofield to Helemano	Schofield to Helemano
2005	58143	Urban Assault Course and Training Facilities	Schofield
2006	58273	Land Easement and Tank Trail, Pohakuloa to Kawaihae	Pohakuloa
2004	55270	South Range Land Acquisition	Schofield
2006	56994	Range Maintenance Facility	Pohakuloa
2006	57408	Runway Upgrade and Extension, Bradshaw Army Air Field	Pohakuloa
2005	57416	Tactical Vehicle Wash Facility	Schofield
2005	57421	Motor Pool Maintenance Shops	Schofield
2005	57462	Multipurpose Qualification Range, QTR 2	Schofield
2005	58144	Battle Area Complex (BAX)	Schofield
2006	58161	Land Easement and Construction of Road	Schofield to Dillingham
2005	58165	Installation Information Infrastructure	Pohakuloa
2005	?????	Fixed Tactical Internet	Pohakuloa

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<b>Fiscal Year</b>	<b>Project Number</b>	<b>Project Name</b>	<b>Sub-Installation of Project Location</b>
2005	?????	Fixed Tactical Internet	Schofield, Dillingham
2007	56923	Range Control Facility	Schofield
2006	57405	Upgrade Airfield for C-130 Aircraft	Wheeler
2005	57411	West PTA Maneuver Training Area Land Acquisition	Pohakuloa
2006	57414	Tactical Vehicle Wash Facility	Pohakuloa
2006	57417	Ammunition Storage	Pohakuloa
2005	57422	Multiple Deployment Facility	Wheeler
2007	57415	Tactical Vehicle Wash Facility	Kahuku

**APPENDIX B  
ARCHAEOLOGICAL SITE MONITORING  
AND  
ARCHAEOLOGICAL SITE PROTECTION OPTIONS**

**Archaeological Site Monitoring**

**Monitoring Sites for Major Training**

Archaeological sites located in areas of troop concentrations (e.g., favored bivouac sites, fixed firing points, maneuver areas) will be monitored (inspected) on a regular basis to identify impacts from training. If necessary, the Installation will implement site protection measures for threatened sites if prudent (e.g., flagging, fencing), and to monitor the effectiveness of such measures. For the first year after the signing of this Programmatic Agreement, this will be done whenever a unit departs a Training Area, or range, and immediately following the training exercise. The monitor may accompany Range Control personnel in their regular performance of the clearance inspection before the unit departs the field (U.S. Army 1993: Chapter 2, Section 2-4b). After the first year, the monitoring will occur quarterly or after every major exercise involving battalion or larger units.

**Monitoring Sites for Other Reasons**

Monitoring of archaeological site conditions will be scheduled for other actions that will permit large numbers of personnel into areas of concentrated archaeological sites for a protracted period of time (e.g., construction of a new firebreak road or upgrading facilities), or in response to any report of non-permitted site access or vandalism. All archaeological sites within the actively used training areas will be monitored quarterly after the first year of this Programmatic Agreement.

**Monitoring Records**

All site monitoring will be documented, including date, name and title or rank of inspector, reason for inspection (e.g., name of military training unit and/or maneuver), sites visited, observed site conditions, and recommended site protection actions as appropriate. Sketch maps and/or photographs showing changes in site conditions will be included in the monitoring documentation record. For particular sites it may be advantageous to establish photographic vantage points, with photographs taken during each monitoring episode. Site monitoring efforts will be reported by the Installation Cultural Resources Manager (CRM) in the annual report.

**Reporting Site Damage**

The CRM will report to the Range Officer within 48 hours of his or her notice that humans or natural agents have damaged an archaeological site. The CRM's report will include (1) the circumstances of the site damage such as how and when the damage occurred and who was responsible, (2) assessment of the nature and extent of site damage including first-hand observations made by the CRM and/or his or her representative, with

reference to site conditions documented prior to the damage, (3) recommendations for treatment of the damaged site such as data recovery excavation or site fencing, and (4) suggestions to avoid damage to other sites potentially threatened by similar circumstances. Acting as the Installation Commander's representative, the CRM will notify the Hawai'i SHPO and OHA telephonically, via e-mail, or with written correspondence within five working days of the discovery and consult about treatment of the damaged resource. All incidents involving damage to archaeological sites will be summarized in the annual report.

#### **Archaeological Site Protection Options.**

The three management options for protecting sites are:

1. Manage sites in place as Training Restriction Areas
2. Establish physical barriers
3. Recover and document site data through the guided, intensive study of the research design.

Archaeological sites can be integrated into a military training scenario, for example, by assuming the role of training hazards (e.g., mine fields), thus protecting the sites while enhancing the training activity.

Individual archaeological sites or site concentrations threatened by military operations may be placed within designated *Exclusion Areas*, with corresponding land use regulations made part of the regular SOP for Installation users. The site concentration might be designated an exclusion area on updated versions of the Installation map, with users informed of the land use regulations via the *External SOP* or simple informative handouts. Site conditions within the exclusion area would be inspected periodically to ensure that this level of protection is adequate to preserve the resources.

Those archaeological resources subjected to ongoing or repeated, degrading impacts from human agents or other causes including feral game may best be managed by site fencing. Fenced sites will require periodic monitoring to ensure that the barriers remain in place and the markings do not unduly attract site vandals.

For less complex sites characterized by few data potentials and of no special importance to contemporary Native Hawaiians, data recovery study programs will be the most cost-effective management approach, especially for sites located in areas of more intensive military land-use.

**APPENDIX C  
INADVERTENT DISCOVERY PLAN**

1. Any employee (or contractor in the employ) of the Installation who knows or has reason to know that human remains or cultural items have been inadvertently discovered on land owned or controlled by the Installation, shall provide immediate telephone notification of the discovery, with written back-up to the Garrison Commander and the Installation Cultural Resources Manager.
2. The employee or contractor shall also stop any activity in the area of the discovery and make a reasonable effort to protect the human remains and cultural items.
3. Once contacted regarding an inadvertent discovery, the Installation will make an in situ examination of the condition, antiquity and cultural affiliation of the human remains and cultural items based upon applicable professional standards to determine whether the remains and cultural items are Native Hawaiian.
4. If the examination determines that the human remains or cultural items are Native Hawaiian, the Installation shall notify the State Historic Preservation Division, OHA and the appropriate Burial Council telephonically, via e-mail, or with written correspondence within 48 hours.
5. If the human remains and cultural items cannot be left in situ, their excavation and removal shall be undertaken by professional archaeologists employed by the Installation within 15 working days from the initial contact between the Installation and the Burial Council.
6. Prior to disposition of the human remains and cultural items, the Installation shall publish a general notice of the proposed disposition in a newspaper of general circulation in the area in which the remains were recovered. The notice shall provide information as to the nature and cultural affiliation of the remains and cultural items and shall solicit further claims of ownership. The notice shall be published at least twice, at one-week intervals, and transfer shall not takes place until 30 days after the second notice to allow for any additional claimants to come forward.
7. If re-internment is on land owned or controlled by the Installation, the location of the re-internment shall only be reported to the claimant, the Garrison Commander, and the Cultural Resources Manager for the Installation.

1/30/04

**APPENDIX D  
CONSULTING PARTIES AND HAWAIIAN ORGANIZATIONS, GROUPS, AND  
INDIVIDUALS**

Consulting Parties, Hawaiian organizations, families, and individuals include, but are not limited to:

Office of Hawaiian Affairs Trustees

Associations of Hawaiian Civic Clubs

Life of the Land

Kamehameha Schools Trustees

Royal Order of Kamehameha, Hilo

Mr. Tom Lenchanko, Kahu of Kukaniloko

Kalani Flores, Kahuokahiku

Royal Order Of Kamehameha I (Statewide Organization)

Royal Order Of Kamehameha I, Hawai'i Chapter

Friends Of Honouliuli

Hawaiian Civic Club Of Wahiawa

Northshore Community Land Trust

The Friends Of Kukaniloko

`Ike`Aina – Native Hawaiian Land Trust

Wahiawa Community Business Association

Pohakuloa Training Area Cultural Advisory Committee (PTACAC)

Paniolo Preservation Society

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DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. Peter Young  
State Historic Preservation Officer  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Dear Mr. Young:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

This final PA incorporates several changes from the final draft PA recommended by the Advisory Council for Historic Preservation, the State Historic Preservation Office, the Office of Hawaiian Affairs, and/or the National Park Service. In short, these changes enhance the information sharing and consultation process, add the National Park Service and Waimea Hawaiian Civic Club as concurring parties, and eliminate prior appendices B (Phase I, II, and III Cultural Survey Updates) and E (References). The Army feels this PA addresses the interests of all concerned parties and will enable us to efficiently move forward with the Section 106 process for transformation to a Stryker Brigade.

We ask that you, or the appropriate representative of your organization, please sign the PA by February 18, 2004. We also ask that you please fax or electronically transmit the signature page to Dr. Laurie J. Lucking, Installation Cultural Resource Manager, as expeditiously as possible and mail the original. If you have questions regarding the PA, or require additional information, please contact Dr. Lucking at (808)-656-2878, ext 1052, fax (808) 656-1039, or via email at [luckingl@schofield.army.mil](mailto:luckingl@schofield.army.mil).

Sincerely,

  
David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure

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DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. Shad Kane  
Chair of Historic Preservation Committee  
Oahu Council of Civic Clubs  
92-1309 Uahanai Street  
Kapolei, Hawaii 96707

Dear Mr. Kane:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

A handwritten signature in black ink that reads "David L. Anderson".

David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Ms. Elaine Jackson-Retondo  
Cultural Resources Team  
National Park Service  
1111 Jackson Street, Suite 700  
Oakland, California 94607

Dear Ms. Jackson-Retondo:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

A handwritten signature in black ink that reads "David L. Anderson".

David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. John M. Fowler  
Advisory Council on Historic Preservation  
Western Office of Federal Agency Programs  
12136 West Bayaud Avenue, #330  
Lakewood, Colorado 80226

Dear Mr. Fowler:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. Clyde Namuo  
Administrator  
Office of Hawaiian Affairs  
711 Kapiolani Boulevard, Suite 500  
Honolulu, Hawaii 96813

Dear Mr. Namuo:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. A. Van Horn Diamond  
Oahu Island Burial Council  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Dear Mr. Diamond:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

A handwritten signature in cursive script that reads "David L. Anderson".

David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. E. Nalei Pate-Kalakalau  
Hawaii Island Burial Council  
C/O Burials Program, Hawaii Historic Preservation Division  
Kakuihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Dear Mr. Pate-Kalakalau:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

A handwritten signature in cursive script that reads "David L. Anderson".

David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. Kalikolehua Kanoele  
Royal Order of Kamehameha  
1162 Kalaniana'ole Building  
Keaukaha, Hawaii 96749

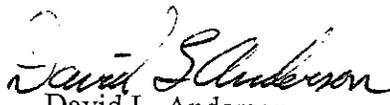
Dear Mr. Kanoele:

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Sincerely,

  
David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. David Scott  
Executive Director  
Historic Hawaii Foundation  
P. O. Box 1658  
Honolulu, Hawaii 96806

Dear Mr. Scott:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

  
David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Ms. Mabel Tolentino  
President  
Waimea Hawaiian Civic Club  
P. O. Box 6305  
Kamuela, Hawaii 96743

Dear Ms. Tolentino:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

  
David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure



DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

January 30, 2004

REPLY TO  
ATTENTION OF

Office of the Garrison Commander

Mr. Kunani Nihipali, Po'o  
Hui Malama I Na Kupuna O Hawai'i Nei  
P. O. Box 190  
Haleiwa, Hawaii 96712

Dear Mr. Nihipali:

Enclosed is the United States Army Garrison, Hawaii's (USAG-HI) final Programmatic Agreement (PA) to meet Section 106 obligations under the National Historic Preservation Act of 1966, as amended, and Army Regulation 200-4. The PA outlines procedures the Army will follow for the proposed transformation to a Stryker Brigade Combat Team at several Army installations on the islands of Oahu and Hawaii.

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Sincerely,

  
David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure





DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000

REPLY TO  
ATTENTION OF

DEC 17 2003

Office of the Garrison Commander

Mr. Peter T. Young  
State Historic Preservation Officer  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Dear Mr. Young:

The 25<sup>th</sup> Infantry Division (Light) and U.S. Army, Hawaii (the Army) is proposing conversion of the 2<sup>nd</sup> Brigade to a Stryker Brigade Combat Team (SBCT). The transformation of the 2<sup>nd</sup> Brigade includes development of 28 projects and potential land acquisition on both the Island of Oahu and Hawaii, and the introduction of a new tactical vehicle, the Stryker. A Programmatic Agreement (PA) is being finalized among the U. S. Army Garrison, Hawaii, the Hawaii State Historic Preservation Office, and the Advisory Council on Historic Preservation, to meet Section 106 responsibilities under the National Historic Preservation Act of 1966, as amended (NHPA). The draft PA defines procedures that the Army will follow for the identification and treatment of historic properties found to be within the Area of Potential Effect (APE) for the 28 proposed transformation projects and maneuver areas on existing ranges.

In a previous correspondence dated 13 May 2003, 10 of the 28 proposed project APEs were identified to have no cultural properties. The Army submitted a determination of effect, and your office concurred, with a finding of "no historic properties affected." As of September 2003, all Phase I surveys to identify the presence of cultural resources within proposed project APEs are complete. Two additional proposed projects have now been identified to have no historic properties.

The proposed Motor Pool project is located adjacent (South) to Schofield Barracks, on private lands proposed for purchase. The Schofield Barracks Motor Pool project (TMK 92005002) involves 167,775 square feet of new building space and 1,293,725 feet of hardened, paved surface for vehicle parking, for a total of approximately 34 acres. An archaeological survey was conducted in the fall of 2003 to identify historic properties within the APE of the Motor Pool. Documentation of the survey results is included in the soon to be finalized draft report, *Archaeological Reconnaissance Survey of U. S. Army Schofield Barracks Military Reservation, South Range Land Purchase, Oahu Island, Hawaii*, March 2003 by Garcia and Associates. No cultural items, features or sites were encountered in or within 100 meters of the proposed Motor Pool APE (see excerpt 1).

The second proposed project is the Fixed Tactical Internet (FTI) that includes 14 antenna locations on Oahu and 11 locations on the Island of Hawaii. Each antenna APE is approximately 20 x 25 feet. The antenna whips range in size from 4 to 10 feet, and will be mounted on existing masts or support structures. In some cases, support structures will need to be constructed. The new construction will consist of a 15 x 20 feet concrete pad for the support structure. Sites will be accessed by existing roads. On Oahu, 5 of the 14 antenna sites will be located within the Schofield Barracks Installation on existing antenna structures. Nine other antennas, located outside Schofield Barracks, required archaeological survey. At Pohakuloa Training Area (PTA), Island of Hawaii, 6 of the 11 antenna locations are within the cantonment area. The 5 remaining FTI locations are outside the PTA cantonment area and required archaeological survey.

Due to natural resources or maintenance concerns, 3 of the 14 proposed locations scheduled for archaeological survey had alternate FTI locations designated. All 14 proposed FTI locations, and 3 alternate (backup) FTI APEs were surface inventoried to identify any potential historic properties. No historic properties were identified at any FTI locations. A brief description of the FTI locations is summarized below. The 3 separate Memorandum for Record (MFR) survey reports are provided as reference (attachments 1, 2 and 3).

**Oahu Island FTI locations**

**Table 1**

Location and TMK	Horizontal UTM	Vertical UTM	Elev (feet)	Historic Properties
Mt. Kaala East, TMK 84002065	588887	2378548	4,022	none
Mt. Kaala West 1 <sup>st</sup> choice, TMK 84002065	588236	2378666	3,962	none
Mt. Kaala West (backup location), TMK 84002065	588247	2378644	3,960	none
Dillingham Ridge (Nike), TMK 68001004	583373	2382745	2,025	none
Dillingham ARPT, TMK 68014001	582019	2386304	17	none
Dillingham Pl, TMK 68014001	582742	2386248	20	none
East Range JTC, TMK 76001001	N/A	N/A	4,022	none
East Range - 3A (Backup location), TMK 76001001	N/A	N/A	3,962	none
East Range -12, TMK 76001001	N/A	N/A	3,960	none
Kahuku, Kawela 1, TMK 58002006	N/A	N/A	1,100	none
Kahuku, Kawela 2, TMK 58002006	N/A	N/A	1,100	none
Kahuku, (backup), TMK 58002006	N/A	N/A	1,100	none

Hawaii Island FTI locations

Table 2.

Location and TMK	Latitude	Longitude	UTM	Elev (ft)	Total Height (ft)	Historic Properties Present
Auwaiakeakua WT, TMK 367001003	195215N	1554326W	05 214752 02199494	2,559	42	none
Puu Ahi, TMK 344016001	194452N	1553540W	05 228194 02185681	5,978	20	none
Puu Kanalopakanui TMK 367001003	194939N	1553928W	05 221602 2194589	5,040	20	none
Puu Keekee, TMK 367001003	194711N	4556805W	05 223949 02189993	5,758	20	none
Puu Papapa, TMK 367001003	195341N	1554121W	05 218433 02202081	3,379	20	none

Since no historic properties were identified during archaeological investigations at the proposed Motor Pool and FTI project locations, the Army has made a “no historic properties affected” determination for these project APes. In compliance with Section 106 of the NHPA, your review and concurrence to this determination is being requested. Should you require additional information about the undertakings, including field trips to any of the proposed APes, the point of contact is Dr. Laurie J. Lucking, Installation Cultural Resource Manager, at telephone number 656-2878, ext 1052. A copy of this letter will be furnished to individuals listed on the attached Contact List.

Sincerely,

  
David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosures

## CONTACT LIST

Mr. Clyde Namuo  
Administrator  
Office of Hawaiian Affairs  
711 Kapiolani Boulevard, Suite 500  
Honolulu, Hawaii 96813

Ms. Haunani Apoliona  
Chairperson, Board of Trustees  
Office of Hawaiian Affairs  
711 Kapiolani Boulevard, Suite 500  
Honolulu, Hawaii 96813

Mr. Charles Rose  
President  
Association of Hawaiian Civic Clubs  
P. O. Box 1135  
Honolulu, Hawaii 96807

Mr. Michael Crowe  
Cultural Resources Team  
National Park Service  
1111 Jackson Street, Suite 700  
Oakland, California 94607

Mr. Harry Curtis  
Executive Director  
Life of the Land  
76 North King Street, Suite 203  
Honolulu, Hawaii 96817

Kamehameha Schools Trustees  
567 South King Street, Suite 200  
Honolulu, Hawaii 96813

Mr. Tom Lenchanko  
Kahu of Kukaniloko  
931 Uakanikoo Street  
Wahiawa, Hawaii 96780

Mr. Kunani Nihipali Po'o  
Hui Malama I Na Kupuna O Hawai'i Nei  
P. O. Box 190  
Haleiwa, Hawaii 96712

Mr. David Scott  
Executive Director  
Historic Hawaii Foundation  
P. O. Box 1658  
Honolulu, Hawaii 96806

Mr. A. Van Horn Diamond  
Oahu Island Burial Council  
Kakuihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Mr. E. Nalei Pate-Kalakalau  
Hawaii Island Burial Council  
C/O Burials Program, Hawaii Historic Preservation Div.  
Kakuihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Mr. Kalikolehua Kanoele  
Royal Order of Kamehameha  
1162 Kalaniana'ole Avenue  
Hilo, Hawaii 96720

Mr. Kalani Flores  
P. O. Box 6918  
Kamuela, HI 96743

Mr. Richard "Dickie" Nelson III  
PTA CAC  
P. O. Box 2245  
Kealahou, HI 96750

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DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000



REPLY TO  
ATTENTION OF:

13 MAY 2003

Office of the Garrison Commander

Mr. Peter T. Young  
State Historic Preservation Officer  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

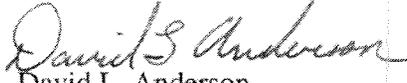
Dear Mr. Young,

The 25<sup>th</sup> Infantry Division (Light) and U.S. Army Hawaii (the Army) is proposing conversion of the 2<sup>nd</sup> Brigade to a Stryker Brigade Combat Team (SBCT). The transformation of the 2<sup>nd</sup> Brigade includes development of 28 projects and potential land acquisition on both the islands of Oahu and Hawaii, and the introduction of a new tactical vehicle, the Stryker. A Programmatic Agreement (PA) is being developed among the 25<sup>th</sup> Infantry Division (Light) and United States Army, Hawaii, the Hawaii State Historic Preservation Office, and the Advisory Council on Historic Preservation, to meet Section 106 responsibilities under the National Historic Preservation Act of 1966, as amended (NHPA). In addition, interested parties and Native Hawaiian organizations including but not limited to the Office of Hawaiian Affairs and the Hui Malama I Na Kupuna O Hawai'i Nei are being consulted for their comments and input into the PA and concurrence if they wish to concur. The draft PA defines procedures that the Army will follow for the identification and treatment of historic properties found to be within the Area of Potential Effect (APE) for the proposed transformation projects and maneuver areas on existing ranges.

Phase I surveys to identify the presence of cultural resources within all the proposed project APE's are nearing completion. We plan for these to be completed by the end of July 2003. Of the proposed APE's, ten of the completed surveys have identified no cultural properties. These ten project APE's are on formerly developed, disturbed, or manipulated landscapes. They are located on Schofield Barracks Military Reservation, or are within pineapple plantations in Helemano, on the Island of Oahu; or are located in the Pohakuloa Training Area on the Island of Hawaii. Enclosed, for your information and review, are brief summaries of the survey findings, including photographs and maps of each of the ten proposed project APE's.

The Army has made a "**no historic properties affected**" determination for these ten project APE's. In compliance with Section 106 of the NHPA, your review and concurrence to this determination is being requested. Should you require additional information about the undertakings, including field trips to any of the ten proposed APE's, the point of contact is Dr. Laurie J. Lucking, Installation Cultural Resource Manager, at telephone number 656-2878, ext 1052.

Sincerely,

  
David L. Anderson  
Colonel, U.S. Army  
Commanding

Enclosure  
CF: Contact List





REPLY TO  
ATTENTION OF

DEPARTMENT OF THE ARMY  
HEADQUARTERS, UNITED STATES ARMY GARRISON, HAWAII  
SCHOFIELD BARRACKS, HAWAII 96857-5000



January 29, 2003

Office of the Garrison Commander

Mr. A. Van Horn Diamond  
Oahu Island Burial Council  
c/o Burials Program  
Hawaii Historic Preservation Division  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Dear Mr. Diamond:

The U.S. Army Hawaii (USARHAW) proposes an undertaking to transform its 2<sup>nd</sup> Brigade, 25<sup>th</sup> Infantry Division (Light), to a Stryker Brigade Combat Team (SBCT). Enclosure 1 shows the Army's Notice of Intent as published in the Federal Register announcing the proposed transformation in Hawaii. This transformation, one of six others being planned across the United States, would allow the Army in Hawaii to become more responsive, deployable, agile, versatile, lethal, survivable, and sustainable to meet the challenges of the 21<sup>st</sup> century. To bring the SBCT to operational capability in Hawaii and to provide realistic field training for it, USARHAW is proposing 28 projects and the introduction of a new vehicle capable of cross-country maneuvering, the Stryker at Army installations on the Islands of Hawaii and Oahu (see Enclosure 2).

The prime purpose of this letter is to officially initiate coordination and consultation with your council for the proposed transformation undertaking in compliance with Section 106 of the National Historic Preservation Act of 1966, as amended, pursuant to implementing regulations 36 CFR 800 (NHPA). The Section 106 coordination and consultation is being carried out concurrently and in conjunction with the National Environment Policy Act (NEPA) process to which the Army's transformation in Hawaii must also adhere. This is being conducted with the preparation of an Environmental Impact Statement (EIS) study. Public scoping for the EIS was completed in April 2002, with the draft EIS expected to be submitted for public review and comment by the end of February 2003. Both Section 106 of NHPA and NEPA mandate that the Army consider the impact of its transformation undertaking on places and sites of traditional cultural importance to Native Americans, including Native Hawaiians. The Army is also very serious in its intent to ensure that its transformation projects do not significantly impinge on the rights of Native Hawaiians to conduct their traditional cultural practices. Therefore, the Army is requesting your council members' assistance in carrying through its mandate to identify and locate persons, groups, and organizations knowledgeable in matters of Native Hawaiian cultural practices, sites (including sacred sites and Native Hawaiian traditional burial sites), and landscapes in the vicinity of the area of potential effect (APE) for each of the transformation projects. The Army would greatly appreciate your council members providing any such assistance before the end of February 2003 in order to assist in the NEPA documentation process.

As listed in Enclosure 3, the 28 proposed transformation projects include: 1) the construction of training ranges, vehicle wash facilities, range control/maintenance facilities, and fixed tactical internet (antennas) on Pohakuloa Training Area (PTA) on Hawaii Island and Schofield Barracks Military

Reservation (SBMR) and Kahuku Training Area on Oahu Island; 2) all-weather vehicle trails from PTA to Kawaihae Harbor and from SBMR to Dillingham MR; 3) construction of ammunition storage areas on PTA, 4) the upgrade of Wheeler Army Airfield (WAAF) on Oahu Island and of Bradshaw AAF on PTA; 5) a multiple deployment facility on WAAF, 6) a road from Schofield to Helemano MR; 7) acquisition of maneuver land on West PTA on Hawaii Island and South Range on Oahu Island; and 8) securing land easements for the Hawaii and Oahu Island trails.

As the 28 projects are projected to be funded beginning fiscal year 2004 and continuing through 2007, the Army considers a programmatic agreement (PA) as the most appropriate vehicle to bring the transformation projects in compliance with Section 106 of the NHPA. The PA will detail stipulations with which the Army will agree to comply as each transformation project comes on board and is funded. Parties to the PA will include your Burial Council, Hui Malama I Na Kapuna O Hawai'i Nei, Office of Hawaiian Affairs, Historic Hawaii Foundation, the State Historic Preservation Office, the Advisory Council on Historic Preservation, and other interested parties in accordance with Section 106 of the NHPA. A draft copy of the PA and its accompanying archival study will be ready for public review in the very near future, anticipated no later than the end of February 2003. The PA and the study will contain more detailed descriptions of each project's APE. The Oahu Island Burial Council will be provided a copy of the PA and the study as soon as these become available.

The Army fully intends to comply with all appropriate federal regulations in its attempt to transform in Hawaii. It will continue with the consultation process with the Oahu Island Burial Council with the submittal of the draft PA, the signing of the PA, submittal of all subsequent documents relating and pertinent to the PA and its stipulations, and until all coordination and consultation is completed satisfactorily and in compliance with Section 106 of the NHPA for each transformation project. The Army contends that the PA, when signed by all parties, will ensure that significant cultural resources will be preserved and protected during the Army's proposed undertaking to transform to an SBCT in Hawaii. The Army appreciates and thanks the members of your Council in advance for their assistance in ensuring the Army continues with its rightful and proper stewardship of the cultural resources under its jurisdiction during this transformation undertaking.

Should you require further information regarding this transformation undertaking, the point of contact is Dr. Laurie J. Lucking, Installation Cultural Resources Manager, at telephone number (808) 656-2878 ext 1052 or at email address [luckingl@schofield.army.mil](mailto:luckingl@schofield.army.mil).

Sincerely,

  
David L. Anderson  
Colonel, US Army  
Commanding

Enclosures

**The following organizations were provided a copy of the letter dated 29 January 2003.**

Mr. Gilbert Coloma- Agaran  
State Historic Preservation Officer  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Ms. Harry Curtis  
Executive Director  
Life of the Land  
76 N. King Street, Suite 203  
Honolulu, Hawaii 96817

Mr. A. Van Horn Diamond  
Oahu Island Burial Council  
C/O Burials Program  
Hawaii Historic Preservation Division  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Mr. John Fowler  
Advisory Council on Historic Preservation  
Western Office of Federal Agency Programs  
12136 West Bayaud Avenue #330  
Lakewood, Colorado 80226

Kamehameha Schools Trustees  
567 South King Street, Suite 200  
Honolulu, Hawaii 96813

Mr. Tom Lenchanko  
Kahu of Kukaniloko  
931 Uakanikoo Street  
Wahiawa, Hawaii 96780

Mr. Clyde Namuo  
Administrator  
Office of Hawaiian Affairs  
711 Kapiolani Boulevard, Suite 500  
Honolulu, Hawaii 96813

Mr. Michael Crowe  
Cultural Resources Team  
National Park Service  
1111 Jackson Street, Suite 700  
Oakland, California 94607

Mr. Henry Curtis  
Executive Director  
Life of the Land  
76 North king Street, Suite 203  
Honolulu, Hawaii 96817

Mr. Kunani Nihipali Po'o  
Hui Malama I Na Kupuna O Hawai'i Nei  
P. O. Box 190  
Haleiwa, Hawaii 96712

Mr. E. Nalei Pate-Kalakalau  
Hawaii Island Burial Council  
C/O Burials Program, Hawaii Historic  
Preservation Division  
Kakuhihewa Building, Room 555  
601 Kamokila Boulevard  
Kapolei, Hawaii 96707

Mr. Charles Rose  
President  
Association of Hawaiian Civic Clubs  
P.O. Box 1135  
Honolulu, Hawaii 96807

Mr. David Scott  
Executive Director  
Historic Hawaii Foundation  
P.O. Box 1658  
Honolulu, Hawaii 96806



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**APPENDIX J-2**

**PLACE NAMES AND ORAL HISTORIES**



## SUMMARY

The cultural significance of the Pōhakuloa area is rooted in: the presence of shrines, burials, and other sacred sites on or near it; the widespread belief that additional such sites remain to be found; its location within the sacred landscape of Mauna Kea; ongoing religious practices in the area; its association with a legendary king; its connection to the Mauna Kea adze quarries, and to traditional hunting and gathering activities; the presence of prehistoric trails and travelers' shelters; and its connection to the post-contact *paniolo* era. More details on specific sites and stories associated with this region can be found in the accompanying tables. Both human-built structures such as heiau and gravesites, and natural features such as *kīpuka* (oases within lava beds), water sources, old-grown forest, and cinder cones, can be considered within Hawaiian tradition to be valuable, and vulnerable, cultural resources.

## SITE-SPECIFIC INFORMATION

The tables reflect relevant research conducted through 2002, new leads that were developed in response to requests for supplementary research, and the results of the new research conducted beginning January 2003.

- **Table C-1** summarizes information presented in earlier reports regarding locations with potential traditional meaning that lie in or near SBCT project areas.
- **Table C-2** lists oral histories already collected for this project by a number of different researchers.
- **Table C-3** lists the new sources that were developed after careful consideration of work done to date and resources that could be mined further. The request for new research focused on (a) oral histories recorded in the contemporary era and (b) earlier, written records of Hawaiian traditions of place. With the exception of a very few unpromising and hard-to-locate records, all avenues listed in Table C-3 were pursued.
- **Table C-4** lists the results of that new research.

Table C-1. Summary of place-related traditions recorded in earlier reports.

This table summarizes place-related information already documented in earlier reports, primarily those reporting the results of surveys on Army lands. The fourth column (“report”) credits the report in which the information was found. The fifth column (“original source”) names the document(s) cited by that report. To conserve space, reports and original sources are listed in the table by numbers (document number followed by page numbers), which are keyed to a list of citations at the end.<sup>1</sup>

Place	Knowledge of place	Importance	Report	Original source
<b>Places on/near Dillingham Military Reservation</b>				
Dillingham area general	Like elsewhere in Hawai‘i, coastal sand dune areas were used as burial places.	Association with burials	87:7:7	
Ka‘ena <i>ahupua‘a</i>	<ul style="list-style-type: none"> <li>• Meaning of Ka‘ena: the heat</li> </ul>	Place name meaning	87:7:3-4	• 6b:61
Ka‘ena <i>ahupua‘a</i>	<ul style="list-style-type: none"> <li>• The legend of Nihooleki says the aku swarm at Ka‘ena and that Nihooleki, with the help of his pearl shell fishhook Pahuhu, filled a 20-fathom canoe with the fish.</li> <li>• The prayer of Kualii* describes Ka‘ena as a “cape” and the “tail of the white shark”</li> <li>• Kawelo captured the great Traveling Uhu, a large fish with sacred powers, off of Ka‘ena</li> <li>• Palila, a noted warrior who traveled throughout the islands by throwing his great war club and hanging onto the end of it, once landed at Ka‘ena this way</li> <li>• At Ka‘ena, the god Maui once tried to pull the island of Kaua‘i closer to O‘ahu so that it would not take as long to travel between the islands</li> <li>• According to the legend of Kaneaukai, the people of Mokulē‘ia collected salt at Ka‘ena for salting squid and fish.</li> </ul> <p>* Kualii is “one of the celebrated mō‘ī (king) of O‘ahu” according to Alameida 1993 p.7; the prayer can be found in Fornander 1973: Hawaiian Antiquities, vol. 3 page 273.</p>	Association with legend	87:7:3-4	<ul style="list-style-type: none"> <li>• 92:494, 98:374</li> <li>• 92:28</li> <li>• 6:104, 107:166-168; 7:2-71</li> <li>• 98:355</li> <li>• 90:61</li> <li>• 93:250</li> </ul>

<sup>1</sup> Because the function of this table is to summarize pre-existing research, not to present new research, information taken from the reports listed in column four has been either paraphrased or presented word for word, whichever was more concise. “Original sources” listed in column five are taken directly from the “reports” listed in column four.

Place	Knowledge of place	Importance	Report	Original source
Ka'ena <i>ahupua'a</i>	<ul style="list-style-type: none"> <li>• Additional versions of a story, already given in Table C-1, of the demigod Maui trying to bring Kaua'i closer to O'ahu: Maui threw his hook, which was called manaikalani, into the channel of Ka'ie'ie Waho, but instead of catching Kaua'i he only caught a rock. That rock, known as the Pōhaku o Kaua'i, remains to day in the waters off Ka'ena. The people helping Maui to reel in Kaua'i had been told not to look back, but one person did; this caused the line to break; Kaua'i slipped back into the ocean leaving behind only the fragment now called Pōhaku o Kaua'i. The Pōhaku has been said by various people to be Pele's grandfather or brother.</li> <li>• Legend has it that as the demigod Pi'ikoi and his father, Ala-la, traveled from Kaua'i to O'ahu to visit Pi'ikoi's sister, they were attacked by the squid god Kakahe'e. Pi'ikoi killed Kakahe'e near Lae o Ka'ena; in commemoration of the event, the land inshore was called Kakahe'e.</li> <li>• Ka'ena Point was known in tradition as the main place on O'ahu from which the souls of the dead left the world of the living.</li> <li>• Ka'ena is one of the regions that Hi'iaka, sister of Pele, passed through on her way to Kaua'i to fetch Pele's lover, Lohiau. This very hot, dry area was said to have some hidden water sources that were kept secret by the people of that area, even from Hi'iaka.</li> </ul>	Association with legend	54:4-5	<ul style="list-style-type: none"> <li>• 116:102</li> <li>• 13:127</li> <li>• 12:95</li> </ul>
Ka'ena <i>ahupua'a</i>	The waters off Ka'ena were considered excellent fishing grounds; a fishing village called Nenele'a once existed on the cliffs.	Traditional practices: fishing	54:5	
Kawaihāpai <i>ahupua'a</i>	<ul style="list-style-type: none"> <li>• The literal meaning of this name is "the carried water"; according to legend, the region once suffered a drought and everyone left but two priests, who remained and prayed; eventually their prayers were answered and a cloud appeared bringing water.</li> <li>• Alternate meaning given to missionary Levi Chamberlain in 1826: "water lifted up," so named because the water came from such a height; the water was said never to fail.</li> <li>• In legend, Maikohoa was banished from his home; his sisters went to look for him; their brother, Kaneaukai, in turn, went to look</li> </ul>	Association with legend	87:7:4-5, 8	<ul style="list-style-type: none"> <li>• 6b:98;</li> <li>• 91:178-179</li> <li>• 89:36-37</li> <li>• 7:270</li> <li>• 93:210</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p>for them. Kaneaukai changed into [piece of wood?] and floated on the ocean, coming ashore “at Keālia in Mokulē‘ia, Kawaihāpai, Waialua, where he changed into human form and became the fish god of the fishermen there.”</p> <ul style="list-style-type: none"> <li>• Kaopulupulu was a famous sorcerer who was treacherously slain by King Kahahana. Right before his death, Kaopulupulu is said to have prophecied that Hawai‘i would be conquered by foreigners.</li> </ul>			
Kawaihāpai and Mokulē‘ia	<p>A trail system along the north shore: The trail led to Ka‘ena and all the way to Waialua. ... At Makūa there was a trail up the mountain and down to Kawaihāpai where it met the trail from Ka‘ena ... When travelers arrived in Ka‘ena in the morning, they escaped the heat, for they were cooled by the Moae breeze. They rested at Waiakaaiea until afternoon, then continued traveling along level places of Kawaihāpai and Mokulē‘ia, thence across the mouth of the Kaiaka River.</p>	Traditional-era trails	54:7	11d:98
Keālia <i>ahupua‘a</i>	<ul style="list-style-type: none"> <li>• Literal meaning is “the salt encrustation” probably because of salt resources in the area</li> <li>• Story of Kaneaukai arriving and becoming the fish god for the locality is also told for Keālia.</li> <li>• Kaohelo, sister of Pele and Hi‘iaka, died, and some of her remains were thrown in Keālia.</li> <li>• The legendary warrior Kalelealuaka decorated himself with <i>hinahina</i> from Keālia and, as a result, received the lands of Waialua in reward for his battle victory. (<i>Note similar story regarding Kalelealuaka in Kahuku.</i>)</li> </ul>	Association with legend	87:7:5	<ul style="list-style-type: none"> <li>• 6b:102</li> <li>• 7:270</li> <li>• 7:576</li> <li>• 93:98</li> </ul>
Mokulē‘i <i>a ahupua‘a</i>	<ul style="list-style-type: none"> <li>• Literal meaning is “isle of abundance.”</li> <li>• In Kualii’s prayer, he describes Mokulē‘ia as “the calabash, the <i>helo</i>, the eight-finned shark.”</li> <li>• Story of Kaneaukai arriving and becoming the fish god for the locality is also told for Mokulē‘ia.</li> <li>• The “cannibal chiefs of the South Seas” lived in Mokulē‘ia for awhile but were driven out by angry residents and traveled on to the central plateau.</li> </ul>	Association with legend	87:7:6	<ul style="list-style-type: none"> <li>• 6b:86</li> <li>• 92:28</li> <li>• 7:270; 93:251</li> <li>• 93:140</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
Mokulē‘ia <i>ahupua‘a</i>  Mokulē‘ia <i>ahupua‘a</i>  Mokulē‘ia <i>ahupua‘a</i>	<ul style="list-style-type: none"> <li>• At a place in Mokulē‘ia where a stream meets the ocean, known as Polipoli, were found soft, porous stones that were used for polishing wood and as sinkers for squid lures.</li> <li>• In front of the current site of the Mokulē‘ia Beach Colony there once existed a traditional fishing shrine or ko‘a called Kōlea; in more recent times, Japanese fishermen built a shrine in the same vicinity.</li> <li>• Tradition has it that in Makaleha, east of the DMR project area, sweet potato and taro grew in abundance, as well as ‘awa and banana. In this area the women did the fishing; usually by “torching.”</li> </ul>	Traditional practices: craftsmanship/woodworking, fishing, farming Sacred places: fishing shrine	54:7	
Waialua ( <i>Oahunui to Halahape in Waialua</i> )	Mā‘ilikūkahi (the wise chief who was born at Kūkaniloko ): had a kulanakauhale or village here.	Association with ruling class	4:12	5:55
Waialua general	This is what the missionary Levi Chamberlain observed in 1826, looking out over Waialua district from the high point where the stream that waters Kawaihāpai originates: “clustering settlements, straggling houses, scattering trees cultivated plants and growing vegetation,” and, near the highest point of the hill, “the ruins of an hut built apparently not long since for the accommodation of sandalwood cutters.”	Settlement pattern 1820s Sandalwood	87:7:8	89:36-37
Waialua general	Missionary John Emerson, who opened a mission station in Waialua in 1832, noted significant conflict between upland ranchers and natives; cattle and horses ruined native gardens and houses and natives had little or no legal recourse. The land now under Dillingham Airfield was all Crown Land, but Hawaiians (with the help/urging of Emerson) were able to by many small lots to the west of that.	Land use Land conflict	87:7:8,9	38:135, 140-141
Waialua general	The missionary Emerson described changes in the 20 years from 1832-1852: “The fields of waving grass and shrubbery... are no longer to be seen. Horses and cattle have reduced the rank pasturage, and where formerly there were only taro, potato and banana patches, there are now fields of cane, wheat, corn, rice and coffee. Twenty years ago wooden or stone houses were rare in our large villages, but now such buildings are quite common and the grass hut is disappearing.”	Changes in land use over specific 20-year period	87:7:9	38:183
Waialua	“Under the guidance of the missionary John	History of Māhele era	54:10	Native Register

Place	Knowledge of place	Importance	Report	Original source
	<p>S. Emerson, the natives of Waialua were encouraged to withdraw their claims from the Māhele. Thus, the lands in the <i>ahupua'a</i> of Mokuḷē'ia, Kawaihāpsi, Keālia and Ka'ena reverted to the government and were sold publicly.”</p> <p>Although revoked, many of those claims can still be found in the record and give evidence of mid-19th-century land use. The claims mention:</p> <ul style="list-style-type: none"> <li>• a school house</li> <li>• a cemetery</li> <li>• goat pens</li> <li>• irrigation ditches</li> <li>• <i>lo'i</i> (irrigated terraces, usually for taro);</li> <li>• fields or stands of watermelon, sweet potato, gourds, banana, sugar cane, <i>noni</i>, and <i>wauke</i> (paper mulberry, used to make bark cloth)</li> <li>• <i>kukui</i>, <i>wiliwili</i>, and <i>hala</i> trees</li> <li>• fishponds</li> <li>• salt beds</li> <li>• octopus fishing grounds</li> </ul>	<p>land transactions.</p> <p>Mid-19th-century land use patterns</p>		vols. 2, 4, 5
Waialua: “between Nenele'a and Mokuḷē'ia”	Based on missionary accounts the region in the “early 1800s” had enough population to support several schools.	Early post-contact population patterns	54:9	89
<b>Places in Kahuku</b>				
Kahuku area general	<p>Literal meaning: the projection.</p> <p>Alternate meaning: the hillock</p>	Place name meaning	87:5:8 24	6:66 19:462
Kahuku area general	Kahuku might represent one of the more marginal areas that early Hawaiians moved into after population began to increase (the Ko'olau Loa area is somewhat drier than areas to the south).	Pre-contact population movement.	87:5-3	
Kahuku area general	<p>Early European observations:</p> <ul style="list-style-type: none"> <li>• Either Captain James Cook, or his Lieutenant James King, writing of O'ahu's north coast: “Nothing can exceed the verdure of the hills, the variety of wood and lawn, and the rich cultivated valleys which the whole face of the country displayed.”</li> <li>• On February 28, 1779, in the log of Captain Charles Clerke, who took command of HMS Resolution after Cook's death: “The country in this neighborhood is exceeding fine and fertile; here is a large Village, in the midst of it run up a large Pyramid doubtlessly part of a Morai.”</li> <li>• In 1797, Vancouver observed of the same</li> </ul>	<p>Depopulation / post-contact population changes.</p> <p>Suggests intense cultivation and then post-contact decline.</p> <p>Alternate interpretation: clue to seasonal movements of population.</p>	87:5:4-5 87:5:14 (first quote attributed to both Cook and King in this document on different pages) 24 19:462	19b:462 100:572, 101:1 102v3:71, 101:2 103; 13:153 19:462 13:153

Place	Knowledge of place	Importance	Report	Original source
	<p>area: “[I]n point of cultivation or fertility, the country did not appear in so flourishing a state.” Vancouver believed the population drop was due to “the constant hostilities that had existed since that period.”</p> <ul style="list-style-type: none"> <li>• In 1833 or 1838, another European observer wrote: “Much taro land now lies waste because the diminished population of the district does not require its cultivation.”</li> <li>• In 1933, archaeologist J. Gilbert McAllister called Kahuku “rather desolate” and found it hard to imagine it supporting a large population.</li> <li>• There seems no evidence of old terraces in the upland along either branch of Kahuku Stream, but in the seaward swampland north and south of Kukio Pond there are such remains.</li> </ul>			
Kahuku area general	<p>In the <i>ahupua'a</i> covered today by the KTA, Hawaiians filing <i>kuleana</i> claims during the Great Māhele described a variety of agricultural and fishing pursuits; individuals often lay claim to a number of small, dispersed land parcels. Among the resources most frequently described in these claims are:</p> <ul style="list-style-type: none"> <li>• taro</li> <li>• sweet potatoes</li> <li>• gourds</li> <li>• <i>wauke</i></li> <li>• banana</li> <li>• coconut</li> <li>• <i>koa</i></li> <li>• <i>hala</i></li> <li>• <i>noni</i></li> <li>• onions</li> <li>• melons</li> <li>• sugar cane</li> <li>• salt pans</li> <li>• fishponds and ocean fisheries</li> </ul>	Traditional agriculture	87 App. A	113
Kahuku area general	<p>Various legends and sayings suggest that Kahuku had once been a separate island that became attached to O‘ahu:</p> <ul style="list-style-type: none"> <li>• “The natives tell a marvelous story respecting the origin of this district which they say floated in from the sea, and attached itself to the ancient shore of the island, that there was a subterranean communication between the sea and the ancient shore, by which a shark used to pass, and make depredations up on land.”</li> </ul>	Role in legend (that O‘ahu was once two islands)	87:5:8-9 6:67	89:35-36 95:68 90:53 91:144 12b:v4:49-50

Place	Knowledge of place	Importance	Report	Original source
	<ul style="list-style-type: none"> <li>• The island of Kahuku, floating, banged against the shore of O‘ahu, creating a lot of noise. Then “the old women guarding Princess Laiekawai . . . grappled the island with fishhooks and attached it securely to O‘ahu. Polou Pool on the sea side of the Kahuku Mill is one spot where the hook was fastened. The other end was fastened at Kukio Pond, 300 feet inland at Kahuku Point.”</li> <li>• Kahuku, at the point it was still a separate, floating island, was inhabited by menehune. The island did not have fresh water, so the menehune had to collect water from O‘ahu, for which they had to paddle their island up to the O‘ahu shore. Eventually, a man from Kahuku suggested that everyone make whalebone hooks, attach them to <i>olonā</i> rope, and capture the island. The Kahuku people did this and the menehune were unable to free their island.</li> <li>• The proverb “Kahuku <i>‘āina lewa</i>” means “Kahuku, an unstable land”; O‘ahu was once two islands and Kahuku is the part that bridges the gap.</li> <li>• “Pōlou, perhaps a shortening of Pōulou (hooked post)” in legend was once two islands ruled by a brother and sister who locked hands to pull the islands together. They did this at a pool called Pōlou” (Pukui).</li> </ul>			
Kahuku area general	<p>Various legends and sayings show the identification of Kahuku with the <i>hala</i>, or pandanus tree.</p> <ul style="list-style-type: none"> <li>• Kahuku once had an abundance of <i>hala</i>, as described in the proverb “<i>Nani i ka hala ka ‘ōiwi o Kahuku</i>” or “The body of Kahuku is beautified by <i>hala</i> trees.”</li> <li>• In the prayer of Kualii, Kahuku is described as a pandanus.</li> <li>• Wearing leis of pandanus fruit and [pretending] to be from Kahuku, a young warrior inspired the marshal of King Kakuhihewa to give him a land grant:  “Kalelealuaka was a strong, brave youth who disguised himself and fought many victorious battles for King Kakuhihewa against the forces of Kualii. Before one of these battles Kalelealuaka rushed to Kahuku and decorated himself with wreaths of pandanus fruit and flowers of sugarcane from Kahuku.</li> </ul>	Place in legend ( <i>hala</i> tree)	87:5:8-9 87:5:16	<ul style="list-style-type: none"> <li>• 91:248</li> <li>• 92:28</li> <li>• 93:100, 105:1</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p>“Disguised this way, he came upon the lame Marshall of the King and offered to carry him to the battle. The Marshall asked Kalelealuaka where he was from and he answered Kahuku. Since Kalelealuaka was decorated with foliage from Kahuku, the Marshall believed him and gave him the district of Ko‘olau in reward for his service.”</p> <ul style="list-style-type: none"> <li>• “Men from Kahuku were identified by leis of the orange <i>hala</i> fruit which they wore by order of their chief when they left their <i>ahupua‘a</i>.”</li> </ul>			
Kahuku area general	<p>Various legends and sayings talk about an underground stream in Kahuku:  “<i>Pukana wai o Kahuku</i>,” or “the water outlet of Kahuku,” refers to the outlet of an underground stream that once flowed from Kahuku to Waipahu.</p> <p>A woman from Kahuku is said to have lost her <i>kapa</i> log (anvil for making bark cloth) in a stream. She had used it for years and was very fond of it, even calling it her grandchild. [This <i>kapa</i> log was able to sing or make a musical sound? Not 100% clear from summary.]</p> <p>She knew the spring went underground, so she searched for the place where it came back up out of the earth; and after several days she found it—in a valley in Waipahu. And there she found her precious <i>kapa</i> log as well.</p>	Place in legend (underground stream) connection to Waipahu?	87:5:8-9	91:299 6:162-167 [note: this reference is wrong, perhaps it refers to some other book by Pukui?]
Kahuku area general	<p>Various legends mention Kahuku in connection with warfare.</p> <p>In the legend of “two fish from Tahiti” people (or their canoes) are referred to as fish. Two canoes full of people from Tahiti reached O‘ahu and separated, one heading north and one heading south, to find a good place to settle. One boat landed at Hau‘ula, where a battle took place between them and the fishermen of Hau‘ula. The Hau‘ula men won, and killed and ate the “fish” from Tahiti.</p> <p>The other canoe landed at Kahuku, where the people were given a friendly welcome and invited to a feast. They told the Tahitians that a great fish had recently been taken and eaten at Hau‘ula and its flesh given out to all the people in the area. The Tahitians realized that the fish they were eating was actually the bodies of their companions from the second canoe. They threw the flesh into the ocean, where it came to life as red <i>hilu</i> fish. The fish swam to Hau‘ula and dammed up the waters</p>	Place in legends. (warfare)	87:5:9-10	94:142-144 96:200

Place	Knowledge of place	Importance	Report	Original source
	<p>above the valley, creating a great flood to punish the cannibals.</p> <p>Kamapua‘a is a Hawaiian supernatural being who often takes on the shape of a pig. In one of the Kamapua‘a legends, the men of Kahuku [made up/participated in] one of several armies sent by king Olopana of O‘ahu to capture Kamapua‘a, who had been stealing his chickens. The Kahuku men, like all the others, failed to capture Kamapua‘a.</p>			
Kahuku area general	In the legend of Kaneaukai, schools of <i>anae-holo</i> and <i>kala</i> fish travel to Waimea from Maui, by way of Kahuku.	Place in legend (fish)	87:5:9	93:254
Kaipapa‘u	<p>Meaning: Shallow sea.</p> <p>The saying “<i>No Kaipapa‘u, paha?</i>” or “From Kappa, perhaps?” suggests a person is shallow-minded.</p>	Place name meaning	87:5:10	6:70 91:254
Kaipapa‘u	In legend, Kaipapa‘u was the home of an old <i>kahuna</i> who worshipped Kane and Kanaloa. The gods lived at Kaipapa‘u but traveled often. Once they visited their sister, who gave them dried fish. They threw the fish into the ocean, where they came to life and followed the gods along. When the gods reached the river at Kaipapa‘u, they turned inland. The fish followed them up the river to a pool [the place where the <i>kahuna</i> worshipped?]. Whenever the water is high enough, the <i>ulua</i> fish come up the river to the place where the <i>kahuna</i> worshipped.	Place in legend ( <i>ulua</i> fish)	87:5:10	94:145
Kaipapa‘u <i>ahupua‘a</i> (adjacent to <i>Hau‘ula</i> )	The upper stream valley of this <i>ahupua‘a</i> is steep and narrow, but residents say it supported a few <i>lo‘i</i> (irrigated terraces), making the best of limited resources. (Seaward land has been under sugar cane and traditional use here could not be determined.)	Land use	87:5:4-5	19b:460
Lā‘ie area general	Meaning: leaf. Lā‘ie is said to be a gathering place for people.	Place name meaning	87:5:10	6:128 91:209
Lā‘ie area general (Waiapuka pool)	<p>The saying “<i>Lā‘ie i ka ‘ēheu o na manu</i>” or “Lā‘ie borne on the wings of birds” refers to one of two legendary twins born at Lā‘ie. They were born at the place now known as Lā‘ie, O‘ahu. Their names were La‘iekawai and La‘ielohelohe.</p> <p>La‘iekawai would represent/ embody the element of water and dwell in sacred pools; La‘ielohelohe was the element of air and took the form of a dragonfly. Their grandmother, Waka, sometimes appeared in the form of a rainbow, protecting them from the air, while</p>	<p>Place in legend (mystical twins)</p> <p>The pool mentioned in this legend is said by Kalākaua to be associated with numerous other legends as well, but he does not name them.</p>	87:5:10-11	91:209 97:455-457 90:52

Place	Knowledge of place	Importance	Report	Original source
	<p>their grandfather—Puihi, the eel god—protected them from the sea.</p> <p>The twins’ mother, Malaekahana, was the wife of Kahauokapaka, chief of both Ko‘olau districts. Kahauokapaka wanted a son, so he vowed that all girls born to Malaekahana would be put to death; and by the time his wife was pregnant with the twins, he had already killed four daughters.</p> <p>Malaekahana, pregnant for the fifth time, sent her husband away to gather fish for her. In his absence she gave birth to the beautiful twin girls; to save their lives, she sent them away and when Kahauokapaka returned, she told him she had had a stillbirth.</p> <p>La‘ielohelohe was sent to be reared by a kahuna named Kapukaihaoa. La‘iekawai went to live with her grandmother, Waka; Waka took her to live in a cave that could only be entered by diving into the pool of Waiapuka.</p> <p>In 1885 King David Kalākaua, traveling in the Ko‘olau districts, stopped at a pool of water and was told this was the legendary Waiapuka. While legends relating to the pool were being retold “an old native, who had joined the party at Kane‘ohe,” dove into the pool and found the entrance to the cave.</p> <p>Another legend concerning the beautiful Lā‘ie twins says that Hulumanianiani, a powerful chief from Kaua‘i, took the form of the <i>koa‘e</i> bird and visited them and invited them to go for a flight with him. La‘iekawai agreed but La‘ielohelohe stayed home. After a while La‘iekawai realized that she was far from home and called to her relatives for help; they enveloped her into the rainbow.</p> <p><i>(Kalākaua’s description of pool and location: They came upon the pool after “entering the district of Koolauloa... and approaching the coast over a broad stretch of grassy meadow but slightly above the level of the ocean.” The pool was “of clear water, nearly round, and perhaps a hundred feet in diameter. The surface of the pool was ten or twelve feet below the level of the surrounding plain, and its even banks of solid rock dropped almost perpendicularly into water of unknown depth.” It was believed to be spring-fed.)</i></p>			
Lā‘ie area general	<p>How the mullet came to Lā‘ie: A woman from ‘Ewa married and moved to Lā‘ie. There she lived very comfortably with</p>	Place in legends. (fish)	87:5:12	93:269-272; 99:48-51

Place	Knowledge of place	Importance	Report	Original source
	<p>her husband; they had everything they needed—except fish.</p> <p>One day the woman asked her husband to go to her homeplace at ‘Ewa and bring back fish. He questioned her—fresh fish would spoil on the journey; dried fish would be too heavy to carry—but she just said “bring fish in the sea.”</p> <p>So he went, and made the request of his father-in-law, who prayed to his gods about it but then dropped the subject. When he was about to return to Lā‘ie, his father-in-law told him “you shall take fish in the sea.” The husband didn’t understand.</p> <p>On his way home he passed Nu‘uanu, and the mullet were running; he passed Waikīkī; and the mullet were running; wistfully, he continued his journey home to Lā‘ie.</p> <p>When he awoke the next morning, the sea was full of mullet—they had followed him home.</p>			
Lā‘ie <i>ahupua‘a</i>	<p>In this <i>ahupua‘a</i> are several large, ancient taro terraces whose names are still preserved [but not their location?]:</p> <ul style="list-style-type: none"> <li>• Naue-loli (move and change)</li> <li>• Kuamo‘o (backbone)</li> <li>• Mahanu (rest and breathe)</li> <li>• Makali‘i (Pleiades)</li> <li>• Po‘ohaili (head recalls)</li> </ul> <p>The bay is famous as an area for fishing and catching sea turtles.</p> <p>The land from the hills to the shore was intensively cultivated in ancient times, although it was also subject to drought.</p> <p>Land behind the present Mormon Temple was the site of an especially large wet-taro (<i>lo‘i</i>) area called Kapuna (the spring).</p> <p>Up Koloa (wild duck) stream, Handy and Handy recorded many <i>lo‘i</i> as well as “great mango and breadfruit trees which marked old homesite.” There are also more scattered remains along other streams.</p>	Land use	87:5:4-5	19b:461, 275
Kukio Pond (300 feet inland from Kahuku Point)	Figures in legend of floating island becoming attached to land at Kahuku.	See Kahuku legend (two islands).	87:5:8-9	
Malaekahana <i>ahupua‘a</i>	There were once irrigated terraces in this <i>ahupua‘a</i>	Land use.	87:5:4-5	19b:462
‘Ōpana <i>ahupua‘a</i>	There was a small, spring-watered terrace area named Kawela (meaning: the heat), above the bay, also named Kawela, in this <i>ahupua‘a</i>	Land use.	87:5:4-5	19b:462-463.

Place	Knowledge of place	Importance	Report	Original source
Pahipahi'ālua <i>ahupua'a</i> (west of Kahuku <i>ahupua'a</i> )	An 1815 visitor to O'ahu went to Pahipahi'ālua <i>ahupua'a</i> with a friend and described its point as rocky and uncultivated (but it had a hog pen and dogs). However, a small valley inland, Pahipahi'ālua Gulch, had taro. As he visited (in September), preparations were underway to collect the king's taxes for the <i>makahiki</i> festival to begin in October. Among the items being collected were salted fish, hogs, <i>kapa</i> , <i>pa'u</i> (women's skirts) and <i>malu</i> (men's loincloths).	Makahiki/tax collection 1815. Land use.	87:15	104:78-82
Polou Pool (near Kahuku Mill)	Figures into legend of floating island becoming attached to land at Kahuku.	See Kahuku legend (two islands).	87:5:8-9 6:67	12b:v4:49-50
Puehuehue (in Waiale'e <i>ahupua'a</i> , which is west of Kahuku <i>ahupua'a</i> )	John Papa 'I'i visited Waiale'e around 1810 and noted, "Chiefs and commoners crowded together at Puehuehue to go diving, or board surfing at Ulakua, just <i>makai</i> [seaward] of Kohalaloa."	Traditional sports (diving) Relation chiefs/commoners	87:14-15	11c:24,63
Pu'u o Mahuka <i>heiau</i> (Pūpūkea, Waimea)	According to legend, Pu'u o Mahuka <i>heiau</i> was built by <i>menehune</i> at the direction of the powerful kahuna, Ka'opulupulu. The <i>kahuna</i> was asked by Kahahana, high chief of O'ahu, to foretell whether Kaua'i would resist if he invaded. The <i>kahuna</i> asked the king to build a <i>heiau</i> to help him read the thoughts of chief Kekaulike of Kaua'i. The second (successful) attempt to build this <i>heiau</i> was at its current location on the cliffs above Waimea Bay.	Legend/history (warfare/chiefs) (religion)	87:5:12-13	90:57-59
Ulakua (in Waiale'e <i>ahupua'a</i> , which is west of Kahuku <i>ahupua'a</i> ) (seaward of Kohalaloa)	John Papa 'I'i visited Waiale'e around 1810 and noted: "Chiefs and commoners crowded together at Puehuehue to go diving, or board surfing at Ulakua, just <i>makai</i> [seaward] of Kohalaloa."	Traditional sports (surfing) Relation chiefs/commoners	87:14-15	11c:24,63
Waiale'e <i>ahupua'a</i>	In this <i>ahupua'a</i> , there was a small group of irrigated terraces known as Kaneali'i.	Land use	87:5:4-5	19b:463
Waiale'e <i>ahupua'a</i> (west of Kahuku <i>ahupua'a</i> )	John Papa 'I'i visited Waiale'e around 1810 and described it as "a delightful land, well provisioned. There was a pond there, surrounded by taro patches, and there were good fishing places inside the reef. ... Chiefs and commoners crowded together at Puehuehue to go diving, or board surfing at Ulakua, just <i>makai</i> [seaward] of Kohalaloa."	Land use Water sports Relation chiefs/commoners	87:14-15	11c:24,63
Waiapuka	A pool connected to the cave where the beautiful La'iekawai was hidden; see legend under Lā'ie.	Association with legend (Lā'iekawai)	87:5:10-11	91:209 97:455-457 90:52

Place	Knowledge of place	Importance	Report	Original source
<b>Places at Schofield, Wheeler, and Helemano</b>				
Aikanaka as a place, rather than as the cannibals/their king ( <i>in/near Helemano</i> )	Aikanaka is described by Jarves as a beautiful rural spot between two ravines; superstition attached to it because had been rendezvous spot for cannibal band; it contains ruins of a <i>heiau</i> (temple) and cannibal chief's house.	Association with legend (cannibals)	3:11	28:72-73
central O'ahu plateau	The central plateau was "an important birthplace and population center for the Hawaiian <i>ali'i</i> ." By the time of European contact, O'ahu's "royal court" had moved to Waikīkī, Pearl Harbor, Kāne'ohe.	Association with ruling class in pre-contact era	4:9 3:13	-- --
central O'ahu plateau	In 1833 missionaries crossed the plateau by means of a narrow footpath that traversed streams and gulches and was impassible in rainy weather. Another 1830s missionary in a trip across the plateau described a "generally smooth upland" with "nearly naked plains"; but Hawaiians told him a forest had once covered almost the whole plains area. The disappearance of the forest may have been due to collection of sandalwood and firewood in connection with Western commerce; and/or to earlier Hawaiian agricultural methods.	Land use / landscape change / deforestation trails [If deforestation was due to sandalwood harvesting for Europeans, and was complete by 1830s, it would have been a drastic, very rapid transformation of the landscape.]	3:16, 17 50:9-1	38:78 37:45 49:308
Halapepe	Mā-ili-kūkahi (the wise chief who was born at Kūkaniloko) had a <i>kulanakauhale</i> or village here.	Association with ruling class and with one specific important chief	4:12	5:55
Hale'au'au	See "Kalena" for discussion of a famous battle fought "on the plains surrounding Hale'au'au."			
Hale'au'au <i>Heiau</i>	Hale'au'au is one of three known <i>heiau</i> in Schofield Barracks Military Reservation	Sacred place associated with traditional cultural practices	51:3	12:134-137
Helemano	In various documents over time, Helemano has also been spelled Halemano and Halemanu.			
Helemano	Meaning of Halemanu: <ul style="list-style-type: none"> <li>• house of the hand</li> <li>• many houses</li> <li>• many snared or many going</li> </ul>	Place name meaning	<ul style="list-style-type: none"> <li>• 57:3:10-11</li> <li>• 6:38</li> <li>• 6:44</li> </ul>	<ul style="list-style-type: none"> <li>• 94:195-199</li> </ul>
Helemano	Two sayings about Helemano: <ul style="list-style-type: none"> <li>• <i>Halemano honi palai o uka</i> (Halemano</li> </ul>	Traditional saying associated with place	87:3:10	91:53,260

Place	Knowledge of place	Importance	Report	Original source
	<p>smells the ferns of the upland): At Helemano, the breezes bring the fragrance of ferns from the upland.</p> <ul style="list-style-type: none"> <li>• <i>'Ohu 'ohu Halemano i ka lau lehua</i> (bedecked is Halemano with <i>lehua</i> leaves): an expression of admiration for a good-looking person.</li> </ul>			
Helemano	<p>Halemano, a child born at Halemano, was the offspring of Wahiawā (father) and Kūkaniloko (mother).</p> <ul style="list-style-type: none"> <li>• Aikanaka, cannibal chief, lived at Helemano, “a narrow ridge of land forming a curving pathway between two steep gulches along which men used to travel to reach the mountain timber.”</li> <li>• Helemano was once associated with a cannibal chief named ‘Aikanaka, Kalo’aikanaka, Kalo, or Keali’i’aikanaka.</li> </ul> <p>His “people” lived at Halemano in Pa’ala’a; he lived nearby and had a ceremonial feast grounds where the human flesh was cooked and eaten.</p> <ul style="list-style-type: none"> <li>• The cannibals were darker than Hawaiians and had a different language and “no <i>tapu</i> laws. ” They may have been foreigners from the “South Seas” who had already been driven from Kaua’i, Mokulē’ia and Waialua before settling in upper Helemano.</li> <li>• The leader of the cannibal band was named Ke-alii-ai-kanaka or Kokoa.</li> <li>• A description of their home in Helemano:</li> </ul> <p>“It was a small plateau, or mesa, of from two to three hundred acres on the top of a small mountain surrounded by other higher and more precipitous cliffs. It was luxuriantly covered with tropical growth and blessed with abundant rains. The Hawaiians have given the name Halemanu (house of the hand) to this plateau. Its sides, sloping down into the valleys, were so precipitous as to be absolutely inaccessible. It could be entered only along a narrow ridge. The pandanus dropped its long leaves and aerial rootlets along the edges. The <i>uluhe</i>, or tanglefern, massed and matted itself into a thick disguise for the cannibals’ secret paths through the valleys below.</p> <p>Native flowers bordered the paths and</p>	<p>Association with legend</p> <p>Association with legend (cannibals)</p>	<p>51:12</p> <ul style="list-style-type: none"> <li>• 3:11</li> <li>• 4:13</li> <li>• 4:13</li> <li>• 57:3:10-11</li> <li>• 57:3-11</li> </ul>	<p>53:250</p> <ul style="list-style-type: none"> <li>• 14:340</li> <li>• 13:137, 13:137, 14:340-341</li> <li>• 14:341-342, 13:138, 12:111</li> <li>• 94:195-199</li> <li>• 94:201-202, 97:371-380</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p>crowned the plateau ... a magnificent <i>k'oa</i> [tree] spread its protecting branches by the spot chosen by Kokoa for his grass house. <i>Kukui</i> trees furnished their oily nuts for his torches. The <i>ohia</i>, or native apple, and the breadfruit and wild sugarcane gave generously of their wealth to the support of the cannibal band. They easily cultivated taro ... and captured birds and sometimes unwary hunters who penetrated the forest recesses in search of the birds with rare yellow feathers. It was a beautiful den into which, spider-like, he dragged his victims.</p> <p>...</p> <p>“After the grass houses were built for permanent shelter, Kokoa (Ke-alii-ai-Kanaka) caused a great hole to be made. This was the <i>imu</i>, or oven in which the bodies of animals and men were to be baked. ...</p> <p>“After a time Kokoa and his companions took a huge outcropping block of lava and smoothed away the top, making a hollow <i>ipukai</i>, or table dish, or, more literally, a gravy dish, upon which their ghastly repasts were served. This stone table was finally rounded and its sides ornamented by rudely carved figures. The stone was five or six feet in circumference. Not far from it the chief’s grass house was built and the ground prepared for the taro which should be their daily food.”</p> <ul style="list-style-type: none"> <li>• Ke alii ai kanaka, the cannibal leader, was eventually defeated by Hoahanau, a brother of one of his victims.</li> </ul>			
Helemano	<p>Kalākaua’s version of cannibal story: Kokoa, with 200-300 followers, landed on the northern coast of O‘ahu at Waialua near the end of the 17th century after leaving Kaua‘i. In Waialua people were numerous and unoccupied land was scarce. They eventually found land 8-10 miles from the coast and moved there (known as Helemano). Helemano is described as “ a crescent-shaped plateau of two or three hundred acres, completely surrounded by deep and almost precipitous ravines, with the exception of a narrow isthmus, scarcely wide enough for a carriage-way, connecting it with a broad area of timberless table-land stretching downward toward the sea.” Kokoa erected a temple in</p>	Association with legend (cannibals)	24	97b:373-376

Place	Knowledge of place	Importance	Report	Original source
	<p>the middle of the plateau, which had walls 200 feet long by 60 feet wide and 20 feet tall. Not far from the temple was the chief's house. Between the chiefs house and the temple was an "excavated oven" which could hold 4-5 human bodies for roasting. Not far from this was the great carving table of Kokoa.</p> <p>Kokoa also "put the place in a condition for defense by cutting the tops of the exposed slopes leading to it into perpendicular declivities, and erecting a strong building covering the width and almost entire length of the narrow back-bone connecting it with the plain below." The plateau could only be reached by "a path zigzagging down the upper side to the timbered gulches beyond, or by the trail passing directly through the building occupying the apex of the isthmus.</p>			
Helemano	Kauikua at Helemano was the place where the young warrior Kalelealuaka was ritually circumcised. The rite was performed by his aumakua (ancestral spirits), after he had taken a purifying bath, while "lightning flashed, thunder sounded, and the earth quaked."	Association with legend (the warrior Kalelealuaka)	57:3-11	93:92
Helemano	Helemano was at one time home to the <i>lō ali'i</i> —chiefs who were considered gods that resembled men. These <i>ali'i</i> guarded their <i>kapu</i> (sacred status) very carefully.	Association with ruling class	4:13	5:40
Helemano	<p>"King Umi, having vanquished the kings of the six divisions of Hawaii, was sacrificing captive in one of these heiaus, when the voice of his god, Kuahilo, was heard from the clouds, demanding more slaughter. Fresh human blood streamed from the altars, but the insatiable demon continued to call for more, till Umi had sacrificed all the captives and all his own men but one, whom he at first refused to give up, as he was a great favorite, but Kuahilo thundered from heaven, till the favorite warrior was slain, and only the king and the sacrificing priest remained."</p> <p>A cruel king, Hooku, is said to have lived here.</p>	Association with legend ('Umi Hooku)	85:97	
Helemano	"It is fifty-four years since the last human sacrifice was exposed on the Waipi'o altars, but there are several old people who must have been at least 30 when Hawaii threw off idolatry for ever." [originally published 1890]	Traditional practice (human sacrifice).	85:97	
Ho'olonopahu <i>Heiau</i> (Several possible)	Near Kūkaniloko was a <i>wai hau heiau</i> called Ho'olonopahu—the newborn was taken there	Sacred place associated with	<ul style="list-style-type: none"> <li>• 4:12</li> <li>• 10:378</li> </ul>	<ul style="list-style-type: none"> <li>• 5:38</li> <li>• ---</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
<i>locations discussed in “knowledge of place” column.)</i>	<p>from Kūkaniloko; its navel cord was cut there “with the help of 48 chiefs.”</p> <ul style="list-style-type: none"> <li>• A <i>waihau heiau</i> is one where “hogs, bananas, and coconuts were sacrificed but not human beings; a <i>heiau</i> for <i>mo‘o</i> spirits.”</li> <li>• “Ho‘olonopahu” means “sounding the <i>pahu</i> drum.”</li> <li>• At this <i>heiau</i> the sacred drums Opuku and Hāwea, beaten to announce the birth of an <i>ali‘i</i> child, were stored.</li> <li>• Hāwea drum was an ancient <i>pahu</i> drum brought from Kahiki.</li> <li>• <i>Possible locations:</i> <ul style="list-style-type: none"> <li>◦ <i>The heiau was north of Kūkaniloko and has been obliterated by pineapple cultivation.</i></li> <li>◦ <i>The heiau was in the gulch south of the birthsite and remnants remain</i></li> <li>◦ <i>It was a furlong and a half south of Kūkaniloko.</i></li> </ul> </li> </ul>	<p>traditional cultural practices</p> <p>Association with Kūkaniloko birthing stone.</p> <p>Association with ruling class</p>	<ul style="list-style-type: none"> <li>• 51:13</li> <li>• 3:11</li> <li>• 51:13</li> <li>• 3:11</li> <li>• 3:11</li> <li>• 4:12</li> </ul>	<ul style="list-style-type: none"> <li>• 12:140 citing Kamakau</li> <li>• 13:57,137</li> <li>• 12:140 citing Kamakau</li> <li>• 13</li> <li>• “pers. comm”</li> <li>• 5:38</li> </ul>
Ho‘olonopahu Heiau	<p>“At Ho‘olono-pahu the navel cord was tied and cut while the drum sounded. Afterbirth, cord, and later the navel string (<i>piko</i>) were carefully deposited, often in a heiau for safekeeping. The site chosen is one frequently visited by thunderstorms, whose manifestations were regarded as the voice of ancestral gods of the heavens welcoming an offspring of divine rank. The drums perhaps simulated the voice of deity.”</p>	<p>Traditional cultural practices</p> <p>Association with Kūkaniloko birthing stone</p>	24	14:377
Ho‘olonopahu Heiau	<p>After Kakuhihewa was born at Kukaniloko, “he was taken to Hoolonopahu by his grandfather, Kanehoalani. Forty-eight chiefs of highest rank, conspicuous among whom were Makokau, Ihukolo, Kaaumakua, Pakapakakuana, were present at the ceremony of cutting the naval string of the new-born chief, and the two sacred drums, named ‘Opuku’ and ‘Hawe,’ announced the august event to the multitude.”</p>	<p>Association with legendary figures</p>	24	9:272
Ho‘olonopahu Heiau	<i>See also: Kūkaniloko, for the birth stones with which this heiau is associated.</i>			
Kalakoa or Kalikoa <i>(on the central plateau possibly an ‘ili of Waikele)</i>	<p>A large village with schoolhouses per Kamakau.</p>	<p>Evidence of population trends in early contact era</p>	<p>34:11 3:12</p>	<p>5:424 45</p>

Place	Knowledge of place	Importance	Report	Original source
<p>Kalena <i>(A narrow land tract of about 533 acres extending “from approximately the 1,000-foot contour” to the peaks of the Wai’anae Range [4:20])</i></p>	<ul style="list-style-type: none"> <li>The Battle of Kalena/Kalena Gulch was fought on the plains surrounding Hale’au’au sometime in the mid to late 1600s.</li> </ul> <p>In this battle Kualī’i of O’ahu fought the chiefs of ‘Ewa and won. This was the next-to-last battle Kualī’i had to win (the same chiefs fought him one more time, elsewhere) before his authority as <i>mō’ī</i> (ruler) of O’ahu was “secured and acknowledged.”</p> <ul style="list-style-type: none"> <li>Alternate version: Kualī’i was already the island-wide ruler and faced a challenge from rebellious chiefs in ‘Ewa and Waialua.</li> </ul> <p>It took two (not one) additional battles before he had really consolidated his rule</p> <ul style="list-style-type: none"> <li>At the Battle of Kalena Gulch, it is said, Kualī’i and three men defeated an army of 1,200</li> </ul>	<p>Association with warfare</p> <p>Association with ruling class</p> <p>Association with legend</p>	<ul style="list-style-type: none"> <li>4:16</li> <li>3:12</li> <li>3:12</li> </ul>	<ul style="list-style-type: none"> <li>8:280-281 15:13</li> <li>8b:II-278</li> <li>27:5</li> </ul>
<p>Kalena</p>	<ul style="list-style-type: none"> <li>When this <i>‘ili</i> was being surveyed, the lower portion was noted to contain taro patches “for 4 or 5 families” and contained at least six houses.</li> <li>The <i>‘ili</i> of Kalena was the only part of Wai’anae Uka that was not designated as Crown Lands under the Great Mahele. Half of it went to a John Meek, a non-Hawaiian; the other half of it went to Pahoā, and when he died in 1848 it passed out of Hawaiian hands.</li> <li>Pahoā was an <i>ali’i</i>.</li> </ul> <p>His heirs did not confirm his claim; the land was granted to missionary Artemas Bishop who turned it over to Meek.</p> <ul style="list-style-type: none"> <li>Pahoā “was in charge of the lands given to Queen Ka’ahumanu (d.1832) by her husband.”</li> <li>Artemis Bishop’s application for Pahoā’s half of Kalena was approved “reserving rights of native tenants.”</li> </ul> <p>There were four house sites on the section, but it does not appear that any of those occupants applied for <i>kuleana</i>. Exactly one month after his award was approved, Bishop turned it over to Meeks.</p>	<p>Land issues</p> <p>Mahele (replacement of traditional land system with European-style fee-simple ownership)</p> <p>Interesting case study of land passing out of Hawaiian hands after Mahele.</p>	<ul style="list-style-type: none"> <li>4:20</li> <li>4:20, 27</li> <li>3:18</li> <li>4:20, 27</li> <li>87:3:13</li> </ul>	<ul style="list-style-type: none"> <li>17</li> <li>22:30 23:#? LCA 16</li> <li>39:33</li> <li>22:30</li> <li>113</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
<p>Kamakali‘i <i>(at the base of Maunauna just south of Kolekole Pass)</i> <i>(there was also a mountain peak and a gulch by this name on the north side of Kolekole Pass)</i></p>	<p>There is/was a navigational heiau here. <i>See also Kumakali ‘i.</i></p>	<p>Sacred place associated with traditional cultural practices</p>	<p>3:11 (3:12)</p>	<p>D. Au pers. comm (32)</p>
<p>Kapalauauai <i>(near Kokolea [4:16]; beyond the “pond belonging to the village” 11:99]; the pond may be the widening of Kaukonahua Stream where north and south forks come together [4:16]; the village may be Kūkaniloko [4:16])</i></p>	<p>An <i>ulu maika</i> field existed here. See also: Kokolea (these two entries seem to be describing the same <i>ulu maika</i> field, but because of the numerous comments on location associated with each, they are listed separately).</p>	<p>Traditional practices (sports: <i>ulu maika</i>)</p>	<p>4:16 3:13</p>	<p>11:99</p>
<p>village near to Kapalauauai <i>(more on location in “knowledge of place” column)</i></p>	<ul style="list-style-type: none"> <li>• ‘I‘i describes a village with a large population in a rich land with many trees. “... All of these places mentioned had large populations. The land was rich, and there were many trees in olden times.”</li> <li>• “Beyond was Paka stream and the <i>maika</i> field of Kapalauauai, which lay beyond the pond belonging to the village. There the trail met with the one from Kolekole and continued on to the stream of Waikalaua...” [11b] Paka is located on Figure 4, page 12, in [34].</li> </ul>	<p>Population trends in early post-contact era</p>	<p>3:15</p>	<p>11b:99</p>
<p>Kauikua <i>(in Helemanu)</i></p>	<p>See Helemano for the legend of the young warrior Kalelealuaka’s ritual circumcision.</p>			

Place	Knowledge of place	Importance	Report	Original source
Kaukonahua Gulch	<ul style="list-style-type: none"> <li>• 1911 map of Kaukonahua Gulch shows graves, probable 18th century house sites, and many taro lands.</li> </ul> <p>“Along the banks of Kaukonahua Stream west of the Wahiawā Dam. One of these house sites appears to have been located... at the confluence of Mohiakea and Kaukonahua stream gulches. The area of graves ... seem to lie roughly north of the present day Wright Smith Avenue in Schofield Barracks.”</p> <ul style="list-style-type: none"> <li>• An archaeological survey found a complex of four terraces and a rock alignment. Much of it belongs to the historic era but it could also have prehistoric features modified in historic times.</li> </ul>	Land use Burials House sites Agriculture	<ul style="list-style-type: none"> <li>• 4:29</li> <li>• 44:9-6</li> </ul>	<ul style="list-style-type: none"> <li>• 26</li> <li>• 47</li> </ul>
Kokoloea <i>(along the boundary of Wai'anāe Uka and Wahiawā on the bank of Kaukonahua Stream; appears as survey point on topo maps)</i>	<p>An “ancient <i>kahua maika</i>” (<i>ulu maika</i> field) once existed at Kokoloea.</p> <p>See also: Kapalauauai (these two entries seem to be describing the same <i>ulu maika</i> field, but because of the numerous comments on location associated with each, they are listed separately).</p>	Traditional practices (sports: <i>ulu maika</i> )	4:16	18
Kokoloea	<p>Kalākaua became interested in the area during a trip from Waialua to ‘Ewa. The house he stopped at on that trip that caught his interest was apparently the house listed on Lyons’ 1881 map as H.G. Crabbe’s house (later taken over by the James Dowsett ranch) at Kokoloea.</p> <p>See also: Leilehua.</p>	Kalākaua era (waning years of indigenous monarchy)	3:22	Star Bulletin, 6/2/1934, 3/1 32
Kolekole Pass	<p>A decisive battle in the war between Kahekili of Maui and Kahahana of Oahu, fought in the Wai’anāe mountain range, took place near Kolekole Pass. The warrior Kahahawai, (mentioned in the following quote from Sterling and Summers’ <i>Sites of O’ahui</i>) was a strategist for Kahekili.</p> <p>“Kahahawai told them to prepare torches. When these were ready they went one evening to the top of a hill which was near to the rendezvous of the enemies where they lighted their torches.</p> <p>“After the torches were lit they moved away to a cliff called Kolekole and hid themselves there, leaving their torches burning at the former place until they died out. The enemies thought that Kahahawai and his men had gone</p>	Warfare	4:16	12:135

Place	Knowledge of place	Importance	Report	Original source
	off to sleep. They therefore made a raid ... But Kahahawai and his men arose and destroyed all the people who were asleep on the hills and the mountains of Ka‘ala. Thus the enemies were annihilated, none escaping.”			
Kolekole Pass	A trail (presumably prehistoric origin) crossed the Kolekole Pass	Trails	3:8	11b:99
Kolekole Pass and surrounding plains	<ul style="list-style-type: none"> <li>• Kolekole was a place where students practiced <i>lua</i> fighting. Students practiced their techniques on “passing victims” on the “plains of Leilehua.”</li> <li>• <i>Lua</i> was an “art” that involved dislocating joints and then fixing them</li> <li>• <i>Lua</i> is “A type of dangerous hand-to-hand fighting in which the fighters broke bones, dislocated bones at the joints, and inflicted severe pain by pressing on nerve centers. There was much leaping, and (rarely) quick turns of spears. Many of the techniques were secret.</li> </ul>	Traditional practices (martial arts: <i>lua</i> fighting)	<ul style="list-style-type: none"> <li>• 4:13</li> <li>• 3:12</li> <li>• 10:212</li> </ul>	<ul style="list-style-type: none"> <li>• 12:135</li> <li>• 27:5</li> </ul>
Kolekole Stone	The Kolekole Stone was considered a guardian of Kolekole Pass, perhaps embodying or representing a woman named Kolekole. There was a basin-like depression at the top of the stone and vertical ribbed depressions on the sides; one of the depressions seems to drain the basin.	Sacred or significant place	4:13 3:12 6:116	13:14,134
Kolekole Stone	One story has it that people were decapitated at this stone—perhaps chiefs who lost in periodic battles for the right to cross Kolekole Pass. But most/all authoritative sources suggest this story is of modern origin and possibly even started as a joke.	“Decapitation stone” —story unlikely to be true.	51:11, 4:13 3:12, 12:67, 134-135, 6:116	13:134
Kūkaniloko <i>immediately north of confluence of north and south forks of Kaukonahua Stream; “on the north side of Kaukonahua Stream” in present Wahiawā ahupua’a [former Kamanamui ahupua’a] in district of Waialua</i>	“Recent interpretations of the traditions suggest that the name Kūkaniloko applied to an area that stretched as far south as Waikakalaua and Lihu’e, west to Kalena, and north to Helemano.”		3:11	D. Au, pers. comm.
Kūkaniloko	At a ridge near Kūkaniloko, “the last cannibals of O‘ahu took their stand and seized upon victims for their cannibal feasts.”	Association with legends (cannibals)	4:14	14:341

Place	Knowledge of place	Importance	Report	Original source
Kūkaniloko	<ul style="list-style-type: none"> <li>• Kūkaniloko is one of two famous <i>ali'i</i> birthing places (the other is Holoholoku on Kaua'i).</li> <li>• Thrum's description:            "A row of stones was laid down on the right hand and another on the left hand, and the face was to the right side. There stood thirty-six chiefs, eighteen on each side. A hill or mound was made for the back. Kūkaniloko was the stone to be trusted. If any one came in confident trust and lay properly upon the supports the child would be born with honor. It would be called chief divine; a burning fire.            "When the child was born, it was quickly taken inside the Waikau [??] of Hoolonopahu. There were forty-eight chiefs to whom belonged the duty of the birth ceremonies, of cutting the naval cord.            "The south side of Kūkaniloko was a furlong and a half, and on the western side two furlongs. There the <i>tabu</i> drum of Hawea was sounded, signifying that a chief was born. On such occasions the common people assembled on the east side of the stream—a thousand of them (<i>a mano</i>), on that side of Kuaikua. On the south side were the servants."</li> </ul>	Traditional cultural practices: birthing stones Early settlers of O'ahu Association with legendary figures Association with members of the ruling class	<ul style="list-style-type: none"> <li>• 4:9</li> <li>• 3:11</li> <li>• 87:3-9</li> <li>• 87:3-9</li> <li>• 4:12, 51:12</li> <li>• 3:11</li> <li>• 87:3-9, 51:12</li> <li>• 3:11, 44:9-2</li> <li>• 4:12</li> <li>• 4:12</li> <li>• 3:11</li> <li>• 4:12</li> <li>• 4:12</li> <li>• 3:11</li> </ul>	<ul style="list-style-type: none"> <li>• 5:38</li> <li>• 13:134</li> <li>• 29</li> <li>• [29?]:101</li> <li>• 5:136</li> <li>• 8:20</li> <li>• 13:135</li> <li>• 7:v6:247, 19b:465</li> <li>• 106:v2:20</li> <li>• 30:90, 46:90</li> <li>• 7:v6:247, 5:53</li> <li>• 5:38</li> <li>• 13:57,137</li> <li>• (a) 5:38, (b) 9:21</li> <li>• 8:v2:20</li> <li>• 34:5</li> </ul>
Kūkaniloko, places near	<ul style="list-style-type: none"> <li>• A chant for Kapawa [the same Kapawa who was the first to be born here?] also mentions other significant nearby places:            'O kapawa, 'o ke ali'i o Wai'alua,            I hanau i Kūkaniloko,            'O Wahiwāke kahua,            'O Līhue 'eke ēwe,            'O Ka'ala ka piko,            'O Kapukapuākea ka a'a,            'O Kaiaka i Māeaea    <i>Kapawa, the chief of Wai'alua            Was born at Kūkaniloko,            Wahiwā the site,            At Līhue the placenta,            At Ka'ala the navel cord,            At Kapukapuākea [heiau] the caul,            Heiau of Kaiaka at Māeaea</i></li> </ul>	Association with Kūkaniloko birthing stone	•	•
	<ul style="list-style-type: none"> <li>• Kūkaniloko was originally established as a birth place by chief Nanakaoko and his</li> </ul>		•	•

Place	Knowledge of place	Importance	Report	Original source
	<p>wife Kahihokalani for the birth of their son Kapawa, possibly during 1300s or 1400s or around the 12th century. Kapawa was the first to be born there.</p> <ul style="list-style-type: none"> <li>• Nanakaoko’s father “represented one of several families initially settling the Hawaiian islands from southern origins” and had three main branches: Nanakaoko, Nanakulei, and Nanamaoa (all lived in central O’ahu at Wahiawā and Līhue)</li> <li>• Nanamaoa was the first of his family to establish himself in the Hawaiian islands. His son Nanakaoko was an important O’ahu chief.</li> <li>• If an <i>ali’i</i> woman did not go to Kūkaniloko for childbirth, then her child would forfeit “rank, chiefly privileges and prerogatives.”</li> <li>• <i>Ali’i</i> born at Kūkaniloko were considered “born in the purple” and had special <i>kapu</i> and privileges. They were also considered “<i>akua</i>” and “<i>ali’i kapu</i>”</li> <li>• The sacred drum Hāwea, beaten to announce the birth of an <i>ali’i</i> child, was located west of Kūkaniloko.</li> <li>• The sacred drums Opuku and Hāwea were stored at the nearby <i>heiau</i> Ho’olonopahu.</li> <li>• Kamehameha I wanted Keopuolani to give birth at Kūkaniloko—but either (a) she went there and left before giving birth or (b) she was too ill to go</li> <li>• Other <i>ali’i</i> born here include Kūkaniloko herself, after whom the place is named, a high O’ahu chiefess, as well as her daughter, Kalai-manuia</li> <li>• Kūkaniloko was also the great-granddaughter of Mā’ilikūkāhi and a member of the L’o class of chiefs.</li> </ul> <p><i>See also: Ho’olonopahu, for the heiau associated with Kūkaniloko birthing stones.</i></p>			
Kūkaniloko	<ul style="list-style-type: none"> <li>• <i>Ali’i</i> born at Kūkaniloko include Mā’ilikūkahi, a wise chief of O’ahu, an <i>ali’i mo’i</i>, a benevolent chief, a religious chief, who refused to conduct human sacrifices. Under his rule O’ahu’s population grew and “thrift and prosperity abounded.”</li> <li>• Not conducting human sacrifices was considered “the way of Kūkaniloko chiefs.”</li> </ul>	<p>Traditional cultural practices: birthing stones</p> <p>Traditional cultural values/issues: chiefs opposed to human sacrifice</p> <p>Association with ruling class</p>	<ul style="list-style-type: none"> <li>• 4:12, 34:11</li> <li>• 4:12</li> </ul>	<ul style="list-style-type: none"> <li>• 8:v2:89, 10:165, 5:55</li> <li>• 5:55</li> </ul>
Kūkaniloko	Kūkaniloko was also considered a pu’uhonua	Traditional cultural	4:12, 3:11	11:135,138

Place	Knowledge of place	Importance	Report	Original source
	or place of refuge [to which people being pursued, e.g. after a crime, could flee].	practice: place of refuge		
Kūkaniloko (as personal rather than place name)	<p>Kaukaalii was the mother of Kūkaniloko.</p> <p>Wahiawā and Kūkaniloko were the father and mother of six children including Halemano, who was born at Halemano (now Helemano).</p> <p>Brief summary of different roles that have been ascribed to a person named Kūkaniloko:</p> <ul style="list-style-type: none"> <li>• Mother of Halemano</li> <li>• Mother of Kalai-manuia (who was also born at Kūkaniloko)</li> <li>• Daughter of Kaukaalii</li> <li>• Great-granddaughter of Mā'ilikūkāhi (who was also born at Kūkaniloko)</li> <li>• Girl infant born at Kūkaniloko and for whom the place was named</li> </ul> <p>Person who set up the birthing stones and also the first taro patches at Kukui-o-Lono (although the birthing stones are more frequently said to have been set up by Nanakaoko and his wife Kahihiokalani for the birth of their son Kapawa)</p>	Association with legendary people	51:12	53:250
Kukui-o-Lono (west of Wahiawā town)	This is a place “famous in legend”— the chief Kūkaniloko is said to have made the first taro terraces.	Association with legendary person	3:13	19:465
Kumakali'i (once located in Pukaloa Gulch; it was large and important and had been visited by Kalākaua in the 1870s; but nothing remains; the stones were used in building of Wahiawā Dam)	<ul style="list-style-type: none"> <li>• A <i>heiau</i></li> <li>• One of three known <i>heiau</i> in Schofield Barracks Military reservation.</li> </ul> <p>See also <i>Kamakali'i</i>.</p>	Sacred place associated with traditional cultural practices	<ul style="list-style-type: none"> <li>• 3:11</li> <li>• 51:3</li> </ul>	<ul style="list-style-type: none"> <li>• 13:134</li> <li>• 12:134-137</li> </ul>
Leilehua area general	<ul style="list-style-type: none"> <li>• Leilehua as a name for the “general Wai'anāe side of the central plateau” originated in historic times. It may have been named by Kamehameha IV after the <i>lehua</i> flowers in the area. Or it may have been named by King David Kalākaua.</li> <li>• Leilehua is mentioned in a chant for Prince Jonah Kūhio Kalaniana'ole, who at one time led a riding club in Wai'anāe:</li> </ul> <p><i>He inoa nou e Kalaniana'ole O ka hui holo lio o ka ehu kai ... Ke 'ala o ke koa lau li'ili'i</i></p>	Place named by, frequented by, important indigenous figures in Hawaiian history	<ul style="list-style-type: none"> <li>• 3:13</li> <li>• 34:14-15</li> <li>• 3:22</li> </ul>	<ul style="list-style-type: none"> <li>• Honolulu Star Bulletin, 6/2/1934, 3/1</li> <li>• from the private collection of Mary Kawena Pukui, courtesy of Nathan Napoka</li> <li>• Star</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p><i>Kauluwela i ke kula o Leilehua</i></p> <p><i>O ka lihilihi 'ula o ka pa'u</i> <i>Ka pulelo ha'aheo i ka makani ...</i></p> <p><i>Hea aku makou 'o mai 'oe</i> <i>O Kalaniana'ole kou inoa</i></p> <p>This is thy name song oh Kalaniana'ole Leader of the riders washed by sea spray ... The fragrance of the tiny leaved koa On the sunny plain of Leilehua</p> <p>The bright colors of the skirts waving proudly in the breeze...</p> <p>We call thee; oh answer To thy name song, oh Kalaniana'ole</p> <ul style="list-style-type: none"> <li>• King Kalākaua became interested in the area during a trip from Waialua to 'Ewa.</li> </ul> <p>The house Kalākaua stopped at that caught his interest was apparently the house listed on Lyons' 1881 map as H.G. Crabbe's house, later taken over by the James Dowsett ranch, at Kokoloea.</p> <p><i>See also: Kokoloea.</i></p>			<p>Bulletin, 6/2/1934, 3/1</p> <ul style="list-style-type: none"> <li>•32</li> </ul>
<p>Leilehua Ranch <i>(Ranch can be seen on the 1902 map of O'ahu by John Donn.)</i></p>	<ul style="list-style-type: none"> <li>• The ranch belonged to Kalākaua for a while in the 1880s; he is apparently the one who named it.</li> <li>• He and his friends used it as a rural "retreat" and hunting lodge.</li> <li>• It was sold in 1889 to James Dowsett,</li> <li>• It was sold in order to pay of national debts racked up by Kalākaua</li> <li>• Kalākaua's lodge was torn down to make way for the present Kalākaua Golf Course clubhouse; a large tree that stood in front of the lodge is still there in front of the clubhouse.</li> <li>• The following undated note in the State Archives seems to indicate either that Kalakaua (and C.H. Judd, who was his partner in this) built a <u>new</u> lodge/ranch house and named it Leilehua, or that they took over the <u>old</u> Crabbe/Meek/ Dowsett residence and named it Leilehua.</li> </ul> <p>"Alika Dowsett says that the ranch house now occupied by the Schofield Bks [Barracks] Leilehua was built by King</p>	<p>Association with ruling class</p>	<ul style="list-style-type: none"> <li>• 4:22, 27</li> <li>• 3:22</li> <li>• 4:22, 27</li> <li>• 4/27</li> <li>• 3:22</li> <li>• 3:33</li> <li>• 3:22</li> </ul>	<ul style="list-style-type: none"> <li>• Pacific Comm'l Advertiser 1889</li> <li>• 40</li> <li>• Pacific Commercial Advertiser 1889</li> <li>• 15:20</li> <li>• 42</li> <li>• B. Melvin pers. comm.</li> <li>• 41</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p>Kalakaua and C.H. Judd soon after they bought out the Dowsett and Galbraith ranch interest. The name “Malamanui” was given to the House by the King...The Old Dowsett ranch house was at Kokoloea ... formerly occupied by Crabbe, late Meek...Name Leilehua was given the ranch after Judd &amp; King bought [it].</p>			
Līhue	Meaning: “cold chill.”	Place name meaning	4:12	6:132
Līhue	<p>Various locations suggested for Līhue:</p> <ul style="list-style-type: none"> <li>• on “uplands of Wai’anae side of Wahiawā,” included “Kalena on the plains of Hale‘au‘au”</li> <li>• an ‘ili south of Mauna‘auna; containing within it the ‘ili of Kalena</li> <li>• in ‘Ewa just south of Mauna‘auna</li> <li>• Some survey notes for the ‘ili of Kalena place it in “Lihue, Wai’anae.” This supports the idea that the traditional place name Līhue probably included western Wai’anae Uka, and that an additional district also named Līhue existed on the central plateau.</li> </ul>		4:14, 20	<ul style="list-style-type: none"> <li>• 12:136 citing Fornander</li> <li>• 17</li> <li>• 12 no page # given</li> <li>• 1881 map not listed in references but given as figure w/ caption “Portion of Hawaii Govt Map (C.J. Lyons)”</li> </ul>
Līhue	<p>According to legend Līhue was home to Kaupe, the cannibal dog-man. Kaupe overthrew the government of Ka-hanai-a-keakua (whose name means “reared by the gods”) and ruled “the land from Nu‘uanu.”</p> <p>Kaupe ate people from O‘ahu and Maui but never attacked high chiefs. [This seems to contradict the previous statement that he overthrew a ruling chief.] Eventually he was killed by a Hawai’i chief who had learned a killing prayer.</p>	Association with legend: Kaupe, the cannibal dog-man	4:12-13	14:345
Līhue	<ul style="list-style-type: none"> <li>• Līhue was “a notable locale of chiefly activity.”</li> <li>• Līhue was a chiefly settlement associated with <i>lō ali‘i</i>—who were considered gods that resembled men—and who guarded their <i>kapu</i> carefully.</li> <li>• The chiefess Kelea, of Maui, lived with her husband, chief Lo-Lale, in Līhue for several years, and had three children, but she had a “gay and volatile temper” and got tired/bored of living inland.</li> </ul> <p>[34:37] Story is offered as an example of a tradition indicating the central plateau uplands were once the site of chiefly court.</p>	Association with ruling class	<ul style="list-style-type: none"> <li>• 44:9-1</li> <li>• 4:13</li> <li>• 4:14, 3:8, 34:37</li> </ul>	<ul style="list-style-type: none"> <li>• ---</li> <li>• 5:40</li> <li>• 9:II-85</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
Malamanui <i>(said to have been at site of present-day Schofield Golf Course)</i>	“Malamanui” was a name given by Kalākaua, either to the old Dowsett ranch house or to the hunting lodge he built that is also referred to as Leilehua. <i>See also: Leilehua Ranch.</i>	Association with ruling class	3:22 4:27	41 25:13
Malamanui	The Kolekole Pass trail passed through Malamanui.	Trails	4:27	11:97
Mount Ka’ala	<ul style="list-style-type: none"> <li>Mount Ka’ala is said to be near the home of Kaiona, also known as “lady of sunshine,” a kind goddess who never harmed anyone.</li> <li>Paliuli was given <i>leis</i> made by Kalena and Hale’au’au—leis made of <i>nene</i> grass and <i>mokihana</i> from the top of Ka’ala. As she was leaving she traveled up to Kolekole and came upon the pool of Ka’ala and rested there for awhile.</li> </ul>	Association with legendary figures	<ul style="list-style-type: none"> <li>4:12</li> <li>51:12</li> </ul>	<ul style="list-style-type: none"> <li>12:133 citing Pukui (but not a specific document)</li> <li>12:133 quoting Manu Moses of 1884</li> </ul>
Mount Ka’ala	<ul style="list-style-type: none"> <li>At the top of Mt. Ka’ala is/was a pond believed guarded by the <i>mo’o</i> Kamaoha.</li> <li>The “presently existing swamp at the top” of the mountain was once a fish pond, named Luakini; McAllister was given this information by a man named Hookala.</li> <li>McGuire in Sterling doubts there was a fish pond at the top of Mount Ka’ala, saying that the way the depression is formed, the water would flow out, and there’s no evidence of a built wall or dyke.</li> </ul>	Fishpond	<ul style="list-style-type: none"> <li>4:12 24</li> <li>4:17</li> <li>51:12</li> </ul>	<ul style="list-style-type: none"> <li>13:133 19:466</li> <li>13:133</li> <li>12:132</li> </ul>
O’ahunui	A spur trail, leading off one of the main cross-island trails, passed by O’ahunui.	Trails	4:17, 34:13	11:99, 114
O’ahunui <i>(somewhere near the south fork of the Kaukonahua Stream or nearby Waikakalaua Stream [4:17]; at the northeast corner of Waikakalaua ‘ili, on the south bank of the south fork of Kaukonahua Stream [34:13])</i>	<ul style="list-style-type: none"> <li>There was a settlement, named after chief O’ahunui, who lived there and was “the sovereign chief” of O’ahu until he degenerated into cannibalism and was killed.</li> <li>O’ahunui is said to have been a residence of O’ahu kings. But it was abandoned after the cannibals [were put down].</li> <li>O’ahunui is also associated, through the king/chief of the same name, with the stories of cannibals on O’ahu.</li> <li>The death of O’ahunui (and the desertion of the settlement) may have had something to do with the movement of O’ahu’s “royal court” from the central plateau to the coast.</li> </ul>	Association with ruling class Association with cannibal legend	<ul style="list-style-type: none"> <li>4:14, 34:37</li> <li>44:9-1</li> </ul>	<ul style="list-style-type: none"> <li>---</li> <li>30:90</li> </ul>
Oahunui Stone <i>(“may have been near the east fork of</i>	<ul style="list-style-type: none"> <li>A chief/king of O’ahu named O’ahunui befriended a band of cannibals living on the central plateau and eventually picked</li> </ul>	Association with legend (cannibals) Association with	<ul style="list-style-type: none"> <li>87:3:10</li> <li>4:14</li> <li>3:8</li> </ul>	<ul style="list-style-type: none"> <li>93:139-146; 107:83-90</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
<p><i>Kaukonahua Stream or along the nearby Waiakakalaua Stream to the south of Wai'anae Uka</i>")</p>	<p>up their eating habits. His craving for human flesh became uncontrollable.</p> <p>His chiefs and priests begged him to stop attending the cannibal feasts of Aikanaka. Finally he consented, fearing rebellion, and began to eat his meals at home in the company of his chiefs.</p> <p>But his craving eventually got the better of him. One day, O'ahunui said he could hear the surf of Wai'alua and that the fish of Ukoa pond must be ready for harvest. At the time, his brother-in-law Lehuanui was the only adult nearby. Lehuanui agreed to go and harvest the fish, leaving behind his two young sons.</p> <p>While at Wai'alua, Lehuanui's sons appeared to him in a dream and said that the king had cooked and eaten them and hung their skulls from a <i>lehua</i> tree and buried their bones underneath it.</p> <p>When he arrived home he found the dream had come true. He killed O'ahunui—cut off his head with an adze. In this version, there was a surviving younger son. Lehuanui took his son and “chided” his wife for allowing the crime to happen.</p> <p>She tried to follow him as he left, but either he killed her or she fell next to the <i>lehua</i> tree and turned to stone. O'ahunui and his servants also turned to stone. Everyone else fled in fear and disgust.</p> <p>The stone is said to embody chief O'ahunui at the spot where he was killed. In the 1890s, people would ride out from Honolulu to walk around the stone, and it was said you couldn't say you'd been around the island unless you'd been around this stone. (It was shaped like the island of O'ahu.)</p> <p>On the other hand, Thrum quoted in Beckwith saying, “A curse hangs over the place...None has ever dared to live there since.”</p> <p><i>See also: Helemano for more details on cannibal legends.</i></p>	<p>ruling class</p>	<ul style="list-style-type: none"> <li>• 3:11</li> <li>• 34:13</li> </ul>	<ul style="list-style-type: none"> <li>• 12:111</li> <li>• 13:132</li> <li>• 13:132</li> <li>• 14:342 (quoting Thrum)</li> </ul>
<p>Pa'ala'a (in <i>Helemano</i>)</p>	<p>A place where the cannibals lived.</p>	<p>Association with legend (cannibals)</p>	<p>4:13</p>	<p>13:137, 14:340-341</p>
<p>Schofield Barracks Military Reservation</p>	<p>There are three known <i>heiau</i> in the project area—Kumakalii <i>Heiau</i>, Haleauau <i>Heiau</i>, [unnamed?] <i>heiau</i>—Sites 213, 215 and 217</p>	<p>Association with <i>heiau</i></p>	<p>51:3</p>	<p>12:134-137</p>

Place	Knowledge of place	Importance	Report	Original source
	respectively in Sterling and Summers: Sites of O'ahu.			
Schofield area general	<p>The following list names of large villages with schools, per Kamakau—schools built during reign of Kamehameha III (1825-1854)—probably after 1840 when law was passed directing schools to be built.</p> <ul style="list-style-type: none"> <li>• Kahalepo'ai</li> <li>• Hauone</li> <li>• Kalakoa</li> <li>• Wahiwā</li> <li>• Halemano</li> <li>• Kanewai</li> <li>• Lihu'e</li> <li>• Kalena</li> <li>• Maunauna</li> <li>• Kake</li> <li>• Pu'uku'u</li> </ul>	<p>Early Hawaiian schools (post-contact, pre-annexation)</p> <p>In spite of the fact that by this era rural populations were collapsing, these locations still had large enough populations to support/require a school.</p>	3:15	5:424
Schofield area general	<ul style="list-style-type: none"> <li>• Trails described by I'i: "From Kunia the trail went to the plain of Keahumoa, on to Maunauna, and along Paupauwela, which met with the trails from Wahiwā and Waialua. The trail continued to the west of Mahu, to Malamanui, and up to Kolekole, from where one can look down to Pokai and Waianaekua. There was a long cliff trail called Elou from Kalena and Hale'au'au on the east side of Ka'ala coming down to Wai'anae."</li> <li>• There was a stronghold named Kawiwi below the Kumaipo trail. Kawiwi was part of a mountain ridge between Makaha and Wai'anae which overlooked Kamaile.... a branch of the trail led out to Mount Ka'ala and from there the level lands of Waialua and Mokuleia could be seen...it was customary to have dwellings along the mountain trails that led down from here.</li> </ul>	Trails	3:15 24	11b:97
Wahiwā	Wahiwā had one of the few known <u>irrigated</u> sweet potato fields [on O'ahu? in Hawai'i?]	Agriculture	4:17	19:464
Wahiwā	<ul style="list-style-type: none"> <li>• Wahiwā means "place of noise"—apparently because ocean could be heard from there.</li> <li>• As Hi'iaka crossed over the region, at Wahiwā she heard the ocean noise from the Waialua coast:</li> </ul> <p>At Waialua is the great voiced ocean Heard to the uplands of Lihu'e,</p>	Association with legend	<ul style="list-style-type: none"> <li>• 4:13</li> <li>• 24</li> </ul>	<ul style="list-style-type: none"> <li>• 6:218, translation in 16:4</li> <li>• 88:99 in 19:463</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p>Rumblings atop Wahiawā, Deafening is the voice of the sea, It is a deafening voice, Indeed the ocean has a voice</p> <ul style="list-style-type: none"> <li>Perhaps Hi‘iaka also saw the waves. Alternate translation: Waiialua, land of the sounding sea... A voice that reaches Wahi-a-wa. Our ears are stunned by this voice The voice...of old Ocean!</li> </ul>			
Wahiawā	Wahiawā was a chiefly settlement associated with <i>lō ali‘i</i> , considered gods that resembled men. These chiefs guarded their <i>kapu</i> carefully.	Association with ruling class	4:13	5:40
Wahiawā	<ul style="list-style-type: none"> <li>When O‘ahu chief Kahahana was defeated by Kahekili in 1783, he and his wife (Kekuapoi), along with his friend Alapai, fled and hid in “the thickets of Wahiawā.”</li> </ul> <p>The reason for Kahekili’s attack was to avenge the wrongful death of the high priest Kaopulupulu.</p> <ul style="list-style-type: none"> <li>Kahekili gave O‘ahu to Kamehameha, but Kahekili’s son, Kalanikūpule, “resisted.” Kamehameha invaded O‘ahu, defeated Kalanikūpule at Nahuina; Kalanikūpule died (“entered headlong into death”) at Wahiawā.</li> </ul>	<p>Association with ruling class</p> <p>Warfare</p> <p>Kamehameha’s rise to power</p>	<ul style="list-style-type: none"> <li>• 3:13 , 57:3:11</li> <li>• 3:13</li> </ul>	<ul style="list-style-type: none"> <li>• 5:136 , 93:213</li> <li>• 11b: 100</li> </ul>
Wahiawā	Wahiawā and Kūkaniloko were the father and mother of six children including Halemano.	Legendary figures associated with place names	51:12	53:250
Wahiawā area, numerous places: <ul style="list-style-type: none"> <li>• Helemano</li> <li>• (Pu‘ukapu)</li> <li>• (Kanewai)</li> <li>• Hale‘au‘au <i>heiau</i></li> </ul>	<ul style="list-style-type: none"> <li>Around 1816, according to Kamakau, Kalanimoku and “all the chiefs” went to cut sandalwood at various places including central plateau locations and especially Wahiawā.</li> </ul> <p>“The largest trees were at Wahiawā, and it was hard work dragging them to the beach.”</p> <p>When the chief Boki heard about [this or a similar expedition] he planned a similar trip, buying “axes of all descriptions and warm flannels for his men.” The undertaking was important enough that he “announced his plan to his brothers and all the kinsmen of Kalanimoku and their retainers.”</p> <ul style="list-style-type: none"> <li>Boki abandoned his sandalwood plan at the last minute and instead took a ship to the</li> </ul>	<p>Sandalwood</p> <p>Association with ruling class</p> <p>Association with key Hawaiian figure in the monarchy era (Boki) and close connection to an important event in history (his last voyage, on which he disappeared).</p>	<ul style="list-style-type: none"> <li>• 3:17</li> <li>• 573:12</li> </ul>	<ul style="list-style-type: none"> <li>• 5:207, 293</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	New Hebrides (now Vanuatu), also in search of sandalwood—the trip from which he never returned.			
Wai’anae <i>ahupua’a</i>	In prehistoric times this was probably one unified <i>ahupua’a</i> ; but at some point it split into Wai’anae Uka and Wai’anae Kai—possibly in historic times, possibly to accommodate Mahele land divisions.  It was unusual in its extent: It spread across both slopes of the Wai’anae mountain range, and the central plateau, to the leeward slope of the Ko’olau Ranch.	Land divisions	4:9, 49	
Wai’anae Uka	<ul style="list-style-type: none"> <li>Wai’anae Uka was designated as Crown Lands during the Great Mahele. (The only exception was the ‘ili of Kalena.) Both Crown lands and the little bit of individually owned land soon went, by sale or lease, to ranchers</li> <li>Sometime between 1855-63 (during the reign of Kamehameha IV), Wai’anae Uka is said to have been given by the King to a lawyer/legislator named Mahoe; there are no surviving records of this; the records are said to have been lost during the overthrow of the monarchy; Kalākaua may have given Mahoe a plot of land in Honolulu in exchange for his Wai’anae Uka holding.</li> </ul>	Land division / Great Mahele  Example of circumstances under which land ownership passes from Hawaiian hands	<ul style="list-style-type: none"> <li>4:18, 20-22</li> <li>4:20, 3:20</li> </ul>	<ul style="list-style-type: none"> <li>--</li> <li>15:22; 25:#?; Honolulu Star Bulletin 6/2/1934); D. Au, pers. comm.</li> </ul>
Wai’anae Uka	Per government census of 1878: Of 19 households, containing 95 or 96 people, all but 12 had Hawaiian ethnicity and all but two had Hawaiian names	Demographic change/ Ethnicity and population density in 1878	4:27	15:24
Wai’anae Uka	At least four trails cut through this area; definitely in the historic period and likely in the prehistoric. I’i mentions the following place names: <ul style="list-style-type: none"> <li>(Kamani)</li> <li>(Opaeula creek)</li> <li>Halemano/Helemano creek</li> <li>(Poo a Mohoi stream)</li> </ul> Three of these trails are shown on a map on 4:19, caption “Portion of a 1900 and 1901 Waialua Agricultural Company Map Showing Land Grant Boundaries along Hale’au’au Stream and Kaukonahua Stream.”	Trails	4:17 4:19	11:#?
Waikakalaua	Here, Mā-ili-kūkahi battled with raiding chiefs from Hawai’i and won.	Warfare  Association with ruling class	34:11	8b:v:2:90
<b>Places in Pōhakuloa</b>				

Place	Knowledge of place	Importance	Report	Original source
‘Āina ‘Ākau (perhaps in the uplands of Punahoa)	Platforms in the area were associated with nearby kings and were changed [when there was a new king?]. There was also reportedly a large platform that was used for preparation of bodies for burial.	Association with kings/chiefs. Association with burial practices.	61:D-9	62:133
‘Āina ‘Kahukahu (near present-day Saddle Road, mileposts 8 and 9, in the land of Ponahawai)	There were reportedly several altars at this location, and prayers were offered here for safety while traveling. Other rituals were also observed here, one included the offering of prayers to ensure that spirits of the dead found their way home.	Sacred sites. Association with prayers/rituals <ul style="list-style-type: none"> <li>for traveling</li> <li>for the dead</li> </ul>	61:D-9	62:133-134
‘Āina Hānau (in Pi‘ihonua, near the vicinity of the present-day 13 milepost)	Women went here to give birth. It was believed that children born at ‘Āina Hānau would grow up to be healthy and strong.	Traditional cultural practice: birthing place.	61:D-9	62:133
‘Āina Kao (in Pi‘ihonua, near the horse trail and southwestern corner of Pūu Oo Ranch)	Rituals associated with this location were performed in ceremonies for ordaining warriors.	Ritual site associated with warriors.	61:D-9	62:132
Ahu a ‘Umi heiau (temple) (5 miles west of post on slopes of Hualālai)	<ul style="list-style-type: none"> <li>Tradition has it the <i>heiau</i> was built to commemorate the unification of Hawai‘i Island by chief ‘Umi a Līloa, sometime between the late 15th and early 17th centuries.</li> <li>His sons later fought each other near the heiau.</li> <li>The <i>heiau</i> was built by ‘Umi.</li> <li>He may have lived there.</li> <li>The battle that he won to take control of Hawai‘i—his opponent, Keliikoa, chief of Kailua, died in the battle—may have taken place here.</li> <li>‘Umi reigned about 1600-1620; the Big Island was unified at the latest by his father, Līloa (1580-1600), and possibly much sooner.</li> <li>It has also been suggested that this may be an astronomical <i>heiau</i>.</li> </ul>	An important heiau (temple) near (but not on) the project site. Its layout is different from [any??] other heiau in Hawai‘i. Possibly associated with conquest of the island. Possibly associated with astronomy.	<ul style="list-style-type: none"> <li>64:13</li> <li>73:9</li> <li>60:6,7</li> </ul>	<ul style="list-style-type: none"> <li>66:23, 67:11,179 65:79</li> <li>8:73-76; 92:178; 108:258; 5b; 109; 110; 111; 112</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
Ahu a ‘Umi heiau	<p>According to Kamakau, ‘Umi was popular, humble, and powerful, and did his own fishing and farming.</p> <p>He is also said to have set up the <i>ahupua’a</i> system—the first chief known to “assign governors and headmen to watch over land divisions (<i>ahupua’a</i>, <i>okana</i> and <i>‘ili’aina</i>), and the distribution of resources” [although this achievement has also been attributed to others].</p> <p>‘Umi was the son of the chief Līloa and a commoner, Akahi, and was raised by his mother. At first, neither the child nor his foster father knew his true identity, but eventually it was revealed and ‘Umi went to live with Līloa. Līloa’s other son, Hakua, hated and envied ‘Umi, who grew into a skilled and popular young man.</p> <p>At Līloa’s death, Hakua inherited the kingdom and ‘Umi was given charge of the [war] god Ku-ka‘ili-moku. With time Hakua’s reign became oppressive; eventually, ‘Umi attacked and killed Hakua and with time conquered and unified [all/most] of the Big Island.</p> <p>“There was no kingdom like his,” Kamakau wrote. “He took care of the old men, the old women, the fatherless, and the common people. .... Umi had many wives .... There is not a commoner on Hawaii who can say, “Umi-a-Liloa was not our ancestor.”</p>	Built by an important king who has an important place in tradition and may have originated the <i>ahupua’a</i> system (traditional land and social divisions).	73:10 24	5:1-22
Ahu a ‘Umi <i>heiau</i>	Per oral history givers, was used in the late 1800s as pen for trapping/killing goats.	Symbol of radical religious change. Symbol of fluctuation in cultural awareness/values.	73:23	
Ahu a ‘Umi <i>heiau</i> , vicinity of	Near the <i>heiau</i> were several caves used by travelers along the main cross-island trail. One of these caves contained a shrine. One contained a calabash water-collection system. Per a very early European visitor, “[W]e were conducted by our guides to a deep cavern into which we descended and found very snug quarters.... None of the women durst follow us into the cavern because of a small <i>marae</i> which happened to be in the center of it, where a variety of fruits and vegetables that had been offered to the <i>Akua</i> were in a decayed and rotten state. The natives, however, repaired it and made fresh	Additional sacred sites are located near this temple. Fairly elaborate travelers’ shelters in caves near <i>heiau</i> , associated with cross-island trail.	60:107	77:163-164, 66:32

Place	Knowledge of place	Importance	Report	Original source
	offerings.” The Wilkes expedition saw the caves, too, in 1845.			
Bobcat Trail Habitation Cave	Cave was nominated to the National Register in 1983. <i>(halfway between Hale La‘au and Pu‘u Ka Pele)</i>	Cave was nominated to the National Register in 1983	73:17	
Hāmākua	The name of this ‘āpana (large district encompassing more than one ahupua‘a) was given by Hawai‘i Loa (legendary navigator) to his youngest son.	Association with legend.	61:D-19	
Hāmākua area general	Hāmākua had been an extremely important religious and political/military center in the traditional era, but by the mid-1800s it was described as a “very rural backwater.” Hāmākua experienced extreme and rapid population decline in the post-contact era. The reason for the decline included foreign-introduced disease, lack of a western style port, and better trading opportunities elsewhere.	Depopulation / population movement.	60:6-9	
Hāmākua/Kona boundary <i>(western Pōhakuloa Training Area)</i>	The boundary line was the site of sometimes violent disputes. Boundary settlements involved a formal meeting and was marked by stone construction.	Political divisions; boundaries; war and negotiation; stone boundary marker.	64:13	65:49
Ka Pu‘u a Pele	A cinder cone marking the place where the ‘āpana of Kona, Kohala and Hāmākua come together. Traditionally cinder cones often served as boundary markers. <i>(within the reach of the Saddle Road corridor)</i>	Political divisions.	61:D-20	63:7
Ka‘ohe ahupua‘a	The name means bamboo; bamboo was a manifestation of the god Kāne.	Religious meaning in name of ahupua‘a (land section).	61:D-19 63:7	
Ka‘ohe	“Ka‘ohe, to whose owners belonged the sole privilege of capturing the ua‘u, a mountain-inhabiting but sea-fishing bird.” Cordy suggests this privilege might have been slightly more limited than the quote seems to imply.	Traditional cultural practices: bird-catching	60:105	69:111 in 66:21
Ka‘ohe trails <i>(“knowledge of place” column contains discussion of location)</i>	<ul style="list-style-type: none"> <li>“The main inland route connecting Waimea, Kohala, and Hāmākua with Kona ran from Waimea up to the point near where Ka‘ohe of Hāmākua and Waimea of Kohala join, then just along the Hāmākua-Kona border, and finally down through the Hualālai-Mauna Loa gap. Here the trail passed the Ahu a ‘Umi heiau in upland</li> </ul>	Ancient trails	60:106-107 (document includes useful map)	<ul style="list-style-type: none"> <li>--</li> <li>• 76:A-260</li> <li>• --</li> <li>• 78:29-31, 66:#?, 8:316-318</li> <li>• 76:A136-148, 256,</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p>Kona and dropped down to the shore.”</p> <ul style="list-style-type: none"> <li>• The trail was called “Umi’s road to Waimea” in Boundary Commission testimony.</li> <li>• See notes under Ahu a ‘Umi <i>heiau</i> for description of shelter caves used by travelers along this trail.</li> <li>• A second major trail followed approximately the same route as today’s Saddle Road through the plateau. “Branches,” Cordy says, “rose from Hilo (up the Wailuku River, the Hilo to Pu’u Ō’ō trail) and from Puna and Ka’ū (the Volcano to Pu’o Ō’ō trail), and joined near the Waikoloa Ponds. From here a trail crossed the Saddle and joined the Kona-Waimea trail and descended into Waimea.”</li> </ul> <p>Camps were found along this trail in the 1840s. It may be the trail Kamehameha used to attack Ka’ū and Hilo in early 1780s; he was defeated by Hilo.</p> <ul style="list-style-type: none"> <li>• A third major trail came north from Ka’u and connected with the Waimea-Kona trail at the Ahu a ‘Umi <i>heiau</i>. This trail was known as “Umi’s Road.” At least a part of it was “paved with flat rocks” in 1874; it was “very distinct in olden times.”</li> </ul> <p>[These accounts may overlap. The bulleted items in this column correspond to the bulleted items in the “source” column.]</p>			258, 268; B:312)
Mauna Kea	<ul style="list-style-type: none"> <li>• Mauna Kea is a <i>wahi pana</i> (sacred place). “To the native Hawaiian Mauna Kea is a <i>kupuna</i> [grandparent/ ancestor] and an one <i>hānau</i> [birth place] and therefore is very personal.”</li> <li>• Mauna Kea is the <i>piko</i> (navel; place of beginning or ending) of the island of Hawai’i, which was the first child of Papa and Wākea.</li> <li>• A name chant for the chiefess Victoria Kaiulani Kawekiu o Lunalilo, regarding Mauna Kea and how it got its name:  <i>‘O hānau ka mauna a Wākea</i>  <i>‘Ōpu’u a’e ka mauna a Kea</i>  <i>‘O Wākea ke Kupuna kāne ali’i</i>  <i>‘O Papawelinu’u ke kupunawahine</i>  <i>Hānau kēlā lani koa lau a hāloa</i>  <i>Hānau o Kawekiu he ohi no ka moku</i>  <i>Hānau ka mauna, He keiki mauna na Kea</i>  <i>Kuamū’ia e Kāne, Kuawa’ia e Lono</i></li> </ul>	<p>A very sacred place near (but not on) the project site.</p> <p>Seen as the [place of emergence?] for the Big Island [and thus for the whole archipelago].</p>	<ul style="list-style-type: none"> <li>• 61:D-19</li> <li>• 61:D-20</li> <li>• 63:6</li> </ul>	<ul style="list-style-type: none"> <li>• 63:5</li> <li>• 63:8</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p><i>Ho'i mai 'o Wākea a loko o Lanimomoe Moe Wākea moe iā Papa Hānau ka mauna he keiki kapu na Kea 'Ae, ka mauna, hānau ka mauna.</i></p> <p>The mountain of Wākea is born The mountain Kea is budding upward Wākea is indeed the male ancestral chief Papawelinu'u is the female ancestor That spreading branch of Hāloa is born Kawekiu is born, a sprout for the island The mountain is born, A child mountain for Kea Rained upon by Kāne and grooved by Lono Wākea returns from Lanimoemoe Wākea sleeps with Papa The mountain a chosen child for Kea is born The mountain, the mountain is born.</p>			
Mauna Kea	<ul style="list-style-type: none"> <li>• The summit above the <i>māmane</i> treeline was sometimes associated with goddess Poli'ahu, who was occasional rival of Pele.</li> <li>• “The Pōhakuloa area has Lilinoe as the female deity of misty rain and heavy fog, while Poli'ahu is the snow deity which adorns the top of Mauna Kea during the winter. These male and female water forms both belong to Mauna Kea area.”</li> <li>• Another version has Lilinoe as the sister of Poli'ahu.</li> <li>• Queen Ka'ahumanu visited Mauna Kea in 1828 in search of the bones of Lilinoe, whose “body was said to have lain for more than a thousand years in a well-preserved condition.”</li> <li>• A story says that Pōhakuloa was a deity who guarded <i>Ka wai kapu a Kane</i> (the sacred water of Kane) at Waiau on Mauna Kea.</li> <li>• A witness who gave testimony before the Boundary Commission stated that on Mauna Kea is “Poli'ahu, a cave where Lilinoe used to live”; however, this has not been located.</li> </ul>	Association with traditional deities— association reinforced by actions of a key Hawaiian figure of the early post-contact era.	<ul style="list-style-type: none"> <li>• 60:88</li> <li>• 63:10</li> <li>• 70:1.4</li> <li>• 70:1.4</li> <li>• 73:24</li> <li>• 70:1.15</li> </ul>	<ul style="list-style-type: none"> <li>• 14b:222, 70:??</li> <li>• --</li> <li>• --</li> <li>• 5b:285</li> <li>• --</li> <li>• Boundary Comm. Vol.B:28-59</li> </ul>
Mauna Kea, upper slopes	The higher regions of the forest ( <i>waoma'ūkele</i> and <i>waoakua</i> ) contained valuable, large, old hardwoods such as <i>mamane</i> and <i>'ōhia</i> , but these were only harvested on special occasions/for major projects, and required a major sacrifice/human sacrifice in return.	Traditional practices: wood harvesting, conservation	63:14-15	

Place	Knowledge of place	Importance	Report	Original source
Mauna Kea, summit	When Queen Emma and David Kalākaua were vying for the throne, each tried to prove a connection to the senior genealogical line by a symbolic visit to a wahi pana (sacred place). Of the two most sacred islands, Kalākaua went to Kaho‘olawe, and Emma went to bathe in the waters of Waiau at the top of Mauna Kea.	Ritual visit by Queen Emma (an important Hawaiian figure in the mid to late monarchy era) demonstrates area’s importance as a sacred site and as a site validating royal sanctity/power.	• 63:9	
Mauna Kea adze quarry <i>(7.5+ square miles in area, northeast of PTA on the upper slopes of Mauna Kea)</i>	<ul style="list-style-type: none"> <li>• A source of very high quality basalt.</li> <li>• Associated with it are workshops, shelters, shrines, and rock art.</li> <li>• Adze quarrying here died out after metal was introduced but may have lasted as late as 1840s.</li> </ul>	Traditional cultural practices: important basalt quarry for adze-making.	<ul style="list-style-type: none"> <li>• 64:14</li> <li>• 60:88</li> </ul>	• 70:1.7
Naohuleelua <i>(southeast corner of Ka‘ohe ahupua‘a)</i>	Naohuleelua is said to be the “scene of battle between Hāmākua and Kona birdcatchers, settled with bows.”	Warfare. Traditional cultural practice: bird-catching.	61:D-14	“Map Reg. 1641, 1891” [possibly a State Survey Office map number?]
Papa Hemolele <i>(a flat area mauka of the old trail from Waimea to Humu‘ula, on the south side of Waiki‘i gulch)</i>	There were many altars at this location, where people offered prayers for peace, rain, and various things, and there may also have been human sacrifice offered at certain features in the vicinity.	Sacred sites. Possible human sacrifice altar.	61:D-9	62:130
Pōhakuloa and Mauna Kea	“The Pōhakuloa area has Lilinoe as the female deity of misty rain and heavy fog, while Poli‘ahu is the snow deity which adorns the top of Mauna Kea during the winter. These male and female water forms both belong to Mauna Kea area.”	Gods associated with Pōhakuloa and Mauna Kea	63:10	
Pōhakuloa area general	The high chief ‘Umi a Līloa, who probably lived in the early 1600s, traveled over an upland trail to attack Hilo in one of the earliest battles of his career. According to Kamakau, ‘Umi’s route followed an “ancient trail” that led “by way of the mountain to the trail of Poli‘ahu and Poli‘ahu’s spring at the top of Mauna Kea, and then down toward Hilo.”	Trails Warfare Legendary chiefs Pre-contact political history	43:26	46:191,205 5b:16
Pōhakuloa area general	The literal translation of the name is “long stone.” A story says that Pōhakuloa was a deity who guarded <i>Ka wai kapu a Kane</i> (the sacred water of Kane) at Waiau on Mauna Kea.	Deity associated with Pōhakuloa, Mauna Kea	73:24	
Pōhakuloa area general	Pōhakuloa groves would have played a role in sandalwood trade.	Sandalwood trade (a pivotal event in history and cultural	73:26	

Place	Knowledge of place	Importance	Report	Original source
		change)		
Pōhakuloa Training Area general	The Pōhakuloa Training Area reaches into four ancient land divisions—Hāmākua, Hilo, Kona, and Kohala—most of it is within the Ka‘ohe <i>ahupua‘a</i> of Hāmākua.	Traditional land divisions	64:13	
Pōhakuloa Training Area general	“There are also burials, that while not readily visible, have been documented and described in oral histories.”	Burials	73:14	
Pōhakuloa Training Area near southwest boundary	Caves were observed (by Wilkes Expedition) which had probably sheltered Hawaiians collecting sandalwood during the sandalwood rush.	Sandalwood trade (a pivotal event in history and cultural change)	64:19	65:58
Pu‘u Kamokumoku	The original name for Pu‘u Kalai‘eha [?name not identified in text]. It was a place where powerful <i>kāula</i> (prophets) lived, and where they offered prayers to the god ‘Io to help fulfill the prophecies and plans of the <i>ali‘i</i> .	Religious site	61:D-9	62:134
Pu‘u Koli (southeastern Pōhakuloa Training Area)	A grouping of rock platforms and open air sites with upright stones near Pu‘u Koli in southeastern Pōhakuloa Training Area imply a focus of prehistoric Hawaiian religious practices there, involving ritual or burial or both.	Insight into traditional religious practices	64:17	71:#?
Saddle area general	The following features would be considered sacred and should not be disturbed: <ul style="list-style-type: none"> <li>• <i>heiau</i></li> <li>• gravesites</li> <li>• water sources</li> <li>• large or old tree stands especially the <i>mamane</i> forest</li> <li>• <i>kīpuka</i></li> <li>• natural land features such as cinder cones</li> </ul> Nothing should be done that would interfere with the sanctity of the mountain top. Protecting <i>mamane</i> forest and <i>kīpuka</i> are seen as the highest priority, and concern should extend not only to directly affecting the forest but to providing increased access to the forest.	Cultural impact, prioritizing and mitigating	63:17-18	
Saddle area general	<ul style="list-style-type: none"> <li>• The Saddle area was especially valuable to birdcatchers.</li> <li>• It was home to a rich variety of birds, whose feathers were in demand for various chiefly and religious insignia, as well as other species that were food resources.</li> </ul> Some of these species are now extinct or endangered.	Traditional cultural practice: bird-catching	<ul style="list-style-type: none"> <li>• 61:d-10</li> <li>• 64:15</li> <li>• 73:19, 20</li> <li>• 73:25</li> <li>• 61:D-14</li> <li>• 73:19, 20</li> </ul>	<ul style="list-style-type: none"> <li>• 62</li> <li>• 66:22</li> <li>• 68:102</li> <li>• 69:11</li> <li>• 74:117</li> <li>• 75:9</li> <li>• Boundary Comm. testimony: Kamalo,</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<p>The 'ua'u, for example, nested in the lava beds between Mauna Kea and Mauna Loa; the young chicks were considered a delicacy and were reserved for the chiefs (possibly only those of the Ka'ohe <i>ahupua'a</i>). The young birds were hunted by poking a long stick into the lava burrow "and twisting it into the down of the young which were then easily pulled to the surface." By 1902 the mongoose had moved into the lava beds and the 'ua'u had disappeared from the area.</p> <ul style="list-style-type: none"> <li>• Birds sought for their feathers were usually trapped and released, not killed</li> <li>• It's been suggested that some of Hawai'i's birds left their shoreline nesting areas as early as AD 1000 or before, and moved into areas of low human impact, for example the mountains.</li> <li>• Birdcatchers from neighboring areas competed for right to catch birds in the Saddle area.</li> <li>• Bird hunting was important enough to the early Hawaiians in this area that they constructed artificial breeding sites for the 'u'au.</li> </ul>			<p>Book B, 22-23; Hanoia, Book B, 44-45; Hoakimoa, Book D, 53</p> <p>• 74:117</p>
Saddle area general	<p>It was traditional Hawaiian custom to bury the dead in remote and elevated regions. Mauna Kea's slopes and summit are particularly notable for this but the Saddle region, too, is likely to contain burial caves and human bones have already been discovered in several lava tubes there.</p>	Burials	64:17	70:1.8, 71:#?
Saddle Road general	<p>"[O]ne elderly native Hawaiian [name withheld] ... described several traditional Hawaiian cultural sites in the vicinity of the Saddle Road study area."</p>	Cultural sites	61:D-9	62:#?
Saddle area general	<p>Hunting of wild cattle took place in the uplands, interrupted by a few <i>kapu</i> periods, after cattle were first introduced by Vancouver in 1792. Cattle hunting overlapped the ranching era and lasted into the 1900s.</p> <p>Evidence for Native Hawaiian involvement in hunting includes testimony by Waikiililii and Hoakimoa of Humu'ula before the Boundary Commission, and observations of 19th century travelers.</p> <p>One traveler, Isabella Bird, noted many wild cattle on Mauna Kea and men "who live half savage lives in the woods, gaining their living</p>	Hunting of wild cattle (Cattle were introduced post-contact, of course, but this hunt might be seen as a traditional adaptation to new circumstances, one that grew out of traditional thinking etc.—rather than adoption of foreign ways. Also, it is	79:23-25	83:15; 84:1834; 76:B:53, D:52; 81:170-171; 85:233; 86:97-101.

Place	Knowledge of place	Importance	Report	Original source
	by lassoing and shooting these animals for their skins,” but that would not necessarily refer to Native Hawaiians.	interesting how it coincided with ranching for quite a while. Also, Hawaiian and non-Hawaiian hunters no doubt interacted and learned from each other.)		
Saddle area general	The use of the Saddle area seems to have decreased in the 1500s/1600s—this may be due to lessening exploitation of the natural resources; may also be due to social changes after the battle between ‘Umi a Liloa’s sons	Land use Social divisions? Population change?	73:25	75:9,10
Saddle area general	“The interior” was probably used by <i>kāula</i> (prophets) seeking communication with the gods.	Sacred area	79:16	
Saddle Road general	There are beliefs by native Hawaiians “that within the Saddle Road area there are detrimental or other such residual forces that exist” and that [any?] “intrusion in areas not heretofore despoiled or developed will result in the release of negative energy.” Some but not all such negative impacts can be mitigated by use of the “proper cultural protocol.”	Traditional beliefs about area	63:20	
Saddle area general	The plateau was probably the site of sandalwood collecting.	Sandalwood trade (a pivotal event in history and cultural change)	60:107	78
Saddle area general	<ul style="list-style-type: none"> <li>• Several inland trails linking lowland settlements passed through the mountain area in the pre-contact era.</li> <li>• On the other hand, “any specific trails or routes existing in the early historic or possibly prehistoric periods are not discernible in the historic literature,” and early native guides to the region seem to have found their way more by landmarks than by trails.</li> <li>• Cross-island trails were important because coastal routes would have had to cross more difficult terrain. Trails were probably used by general travelers, by <i>kūkini</i> (chiefly messengers), for troop movements (numerous references in Kamakau for this), and by bird catchers and adze makers/quarriers.</li> <li>• Shelter caves in the area were used by birdcatchers and by people headed to the (high quality) adze quarry at summit of Mauna Kea</li> </ul>	Trails and shelter caves	<ul style="list-style-type: none"> <li>• 70:1.5</li> <li>• 70:1.12</li> <li>• 79:21</li> <li>• 79:16-20 page 20 = detailed map</li> <li>• 61:d-10</li> </ul>	<ul style="list-style-type: none"> <li>• 5b:15, 92:224-225</li> <li>• --</li> <li>• troop mvmts: 5:16, 17, 35, 58, 124-125</li> <li>birding: 76:B:22-23, 44-45, D:53</li> <li>• 62</li> <li>• USGS maps, “pers. comm,” AND</li> <li>1. 82; 76:B:41, 80:7</li> <li>2. 82; 76:B:31, 34,45,52;</li> </ul>

Place	Knowledge of place	Importance	Report	Original source
	<ul style="list-style-type: none"> <li>• With caveats on lack of conclusive evidence for early trails and their location, this author lists some likely early trails:               <ol style="list-style-type: none"> <li>1. Waimea to Kala'i'ehā/ Pu'u 'Ō'ō Trail</li> <li>2. Kala'i'ehā to Pu'u 'Ō'ō to Keanakolu Trail</li> <li>3. Hilo to Kala'i'ehā/Pu'u 'Ō'ō Trail— this was built on top of 1855 lava flow but there is some evidence of two earlier trails in the area.</li> <li>4. Pu'u 'Ō'ō to Volcano Trail</li> <li>5. Kona to Pu'u Ke'eke'e Trail</li> <li>6. Hualālai-Waiki'i Trail</li> <li>7. Mid-PTA Trail</li> <li>8. Kona-Volcano Trail</li> <li>9. a number of trails crossed the Saddle both north/south and east/west</li> </ol> </li> </ul>			33 3. 76:B23-24, 163; 81:169-172; 78:29 4. 76:A:4 5. 56:42-44, 53 6. 60:110, 112 7. – 8. –

**Reports summarized for Table 1 (column four):**

Belt Collins Hawaii et al. 2000: *Schofield Barracks Cultural Resource Management Plan*

Belt Collins Hawaii et al. 2000: *Wheeler Army Airfield Cultural Resource Management Plan*

Cordy 1994: *A Regional Synthesis of Hāmākua District*

Kanahele and Kanahele 1997: *A Hawaiian cultural impact assessment of the proposed Saddle Road alignments*

Langlas et al. 1997: *Archaeological inventory survey and historic and traditional cultural assessment for the Hawai'i Defense Access Road A-AD-6(1) and Saddle Road (SR 200) project, districts of South Kōhala, Hāmākua, North Hilo, and South Hilo, Island of Hawai'i.*

Maly, Kepā 1999: *Mauna Kea Science Reserve and Hale Pōhaku Complex: Oral History and Consultation Study, and Archival Literature Research.*

Reinman et al. 1998: *Historic Preservation Plan for Pōhakuloa Training Area (1998)*

Robins and Spear 2002: *Cultural Resources Inventory Survey and Limited Testing, Phase II, of the U.S. Army Schofield Barracks Training Areas.*

Social Research Pacific 2001: *Oral Historic Studies for the Determination of Traditional Cultural Places at the U.S. Army Schofield Barracks Military Reservation*

Social Research Pacific 2002: *Planning Level Oral History Survey of Traditional Cultural Properties on U.S. Army Pōhakuloa Training Area*

Tomonari-Tuggle 1997: *Upland Settlement, Leilehua Ranch, and the Military: An Assessment of the Archaeology of the Schofield Barracks Cantonment*

Tomonari-Tuggle Bouthillier 1994: *Archaeology and History on the Central O'ahu Plateau: A Cultural Resources Assessment of Wheeler Army Airfield.*

Tuggle and Tomonari-Tuggle 2001: *Identification of Native Hawaiian Traditional Cultural Properties, Navy Region Hawai'i.*

**Numerical key to reports summarized and original sources (columns four and five):<sup>2</sup>**

1	Tuggle and Tomonari-Tuggle: Identification of Native Hawaiian Traditional Cultural Properties, Navy Region Hawaii
2	Tomonari-Tuggle and Carson: Programmatic Agreement ... for the Army Transformation of the 2nd Brigade, 25th Infantry (Light)
3	Tomonari-Tuggle: Upland Settlement, Leilehua Ranch, and the Military
4	Robins and Spear: Cultural Resources Inventory Survey and Limited Testing, Phase II, of the U.S. Army Schofield Barracks Training Areas (2002)
5b	Kamakau, Samuel: Ruling Chiefs of Hawai'i (1961)
5	Kamakau, Samuel: Ruling Chiefs of Hawaii (1992)
6	Pukui et al.: Place Names of Hawai'i (1976)
6b	Pukui et al.: Place Names of Hawai'i (1986)
7	Fornander, Abraham: Collection of Hawaiian Antiquities (1919) (6 volumes)
8	Fornander, Abraham: An Account of the Polynesian Race (1880)
8b	Fornander, Abraham: An Account of the Polynesian Race (1969)
9	Fornander, Abraham: Fornander's Ancient History of the Hawaiian People (1996)
10	Pukui and Elbert: Hawaiian Dictionary (1981)
11	'I'i: Fragments of Hawaiian History (1959)
11b	'I'i: Fragments of Hawaiian History (1963)
11c	'I'i: Fragments of Hawaiian History (1983)
11d	'I'i: Fragments of Hawaiian History (1973, cited in McGerty and Spears 2001)
12	Sterling And Summers: Sites Of Oahu (1978)
12b	Sterling and Summers: Sites of O'ahu (1962) (5-volume typewritten manuscript, Bishop Museum)
13	McAllister: Archaeology of O'ahu (1933)
14b	Beckwith: Hawaiian Mythology (1940)
14	Beckwith: Hawaiian Mythology (1970)
15	Tomonari-Tuggle: Archaeology and History on the Central O'ahu Plateau: A Cultural Resources Assessment of Wheeler Army Airfield (1994)
16	Henry, Walker, and Rosendahl: Archaeological Inventory Survey Galbraith Trust Lands of Kamananui and Wahiawa and Waialua and Wahiawa Districts, Island of O'ahu (1992)
17	Department of Interior: Document 255: "Survey of the Undivided Ili of Kalena, District of Lihue, Waianae, Oahu" (n.d.) (this is the complete citation as given in Robins and Spear 2002)
18	Boundary Commission: "Office of Boundary Commissioner of Oahu—1876 testimony of Boundaries of the crown land of Waianae Uka and the school land of Wahiawa"—reproduced as Appendix A in #4
19b	Handy and Handy: Native Planters in Old Hawaii: Their Life, Lore, and Environment (1991)
19	Handy and Handy: Native Planters (1972)
20	Emerson, John: Missionary Letters (1837)
21	Bishop: Mission Letters (1849, 1851)
22	Landrum and Patolo: Revised Research Design (cited in #4)
23	Land Commission: Records of the Board of Commissioners to Quiet Land Titles; cited in text but not listed in references.
24	New information gathered by IARII staff for this appendix prior to January 2003 (see Table C-4 for the bulk of the new research, conducted beginning January 2003).
25	Nedbalek: Wahiawa from Dream to Community (1984)
26	Gomes, John: Map of Taro and Watered Lands... (1911) (from #4)
27	Alvarez, Patricia: History of Schofield Barracks (1982)
28	Jarves, James J.: Scenes and Scenery in the Sandwich Islands during 1837-1842
29	Thrum, Thomas G.: Kukaniloko: Famed birthplace of ali'i's. Hawaiian Annual and Almanac for 1913.
30	Nakuina, Emma M.: Legends of Oahunui—in Hawaiian Almanac and Annual for 1898
31	Kamakau, Samuel: Ka Po'e Kahiko: The People of Old (1964)
32	Lyons, C.J.: Oahu; Hawaiian Islands. Hawaiian Government Survey. scale 1:90,000. Hawaii state archives (1881)
33	Donn, John M.: Oahu; Hawaiian Islands. Hawaiian Territory Survey. Hawaii state archives, map no. 264.1 (1902)
34	Tomonari-Tuggle, M.J. and Bouthillier, Katherine: Archaeology and History on the Central O'ahu Plateau: A Cultural Resources Assessment of Wheeler Army Airfield (1994)
35	Rosendahl: Archaeological Inventory and Evaluation Report for Installation Environmental Impact Statement for U.S. Army Support Command, Hawai'i (1977)
36	Handy: The Hawaiian Planter (1940)

<sup>2</sup> See reference list for full, formal citations.

37	Bishop, Sereno: Reminiscences of Old Hawaii (1916)
38	Emerson, Oliver 1928—Pioneer Days in Hawaii
39	Williams, Patolo, and Shideler: Historic Preservation Measures FY 1995-2006 Whole Barracks Renewal Program at Various U.S. Army Installations and the FY 95/96 New Infantry Brigade Complex, Schofield Barracks (1995)
40	Bailey, C.T.: Letter to Raymond C. Brown, 23 February, In files of the State Division of Historic Preservation, Department of Land and Natural Resources (1928)
41	Unknown: Handwritten note on back of Secretary to the Interior (Curtis P. Iaukea, secretary)" stationery. Liliuokalani Collection no. 125. Hawaii State Archives (n.d.a.)
42	Brown, Willard: "Famed Hunting Lodge" Paradise of the Pacific, October 1941, p. 23.
43	Tomonari-Tuggle and Kanani Paraso: Cultural Assessment for the Palila Mitigation Project: Ka'ohē and Kalōpā Ahupua'a, Hāmākua District, Island of Hawai'i.
44	Belt Collins Hawaii, Mason Architects and IARII: Schofield Barracks Cultural Resource Management Plan (2000)
45	Government register map 1218, unknown n.d.b., cited in 43:11 but not in references
46	Cordy: Exalted Sits the Chief.
47	Beggerly, P.: Memorandum to Robert Fletcher through Patricia Beggerly re: results of the archaeological survey of Phase I of Wahiawa Fresh Water Park. 9/9/1977.
48	Powell, Gary A.: Letter to Robert Borello, Army Corps of Engineers, Waimea Arboretum and Botanical Garden (1984)
49	Kuykendall, Ralph S.: The Hawaiian Kingdom 1778-1854. Foundation and Transformation (1968)
50	Belt Collins Hawaii, Mason Architects and IARII: Wheeler Army Airfield Cultural Resource Management Plan (2000)
51	Social Research Pacific: Oral Historic Studies for the Determination of Traditional Cultural Places at the U.S. Army Schofield Barracks Military Reservation (2001)
52	Carson, Mike T. and Sarah K. Yeomans: Phase III of Intensive Archaeological Inventory Survey of Prehistoric Traditional Hawaiian sites in Schofield Barracks Military Reservation South Range (2000)
53	Elbert, Samuel H. (editor): Selections from Fornander's Hawaiian Antiquities and Folklore (1959)
54	McGerty and Spear: Cultural Resources Inventory Survey of Dillingham Reservation.
55	Eidsness, Janet P., Paul L. Cleghorn, June N.J. Cleghorn, Fred M. Reinman, Francis J. Eble, and Jeffrey J. Pantaleo: Historic Preservation Plan for Pōhakuloa Training Area (1998)
56	Athens, J. Stephen and M. Kaschko: Prehistoric Upland Bird Hunters: Archaeological Inventory Survey and testing for the MPRC Project Area and the Bobcat Trail Road, Pōhakuloa Training Area (1989)
57	Streck, Charles F Jr.: Archaeological Reconnaissance of Site Survey of Five Land Parcels at Pōhakuloa Training Area (1984)
58	Shapiro, Lisa and Paul L. Cleghorn: Archaeological Investigations of Two Work Areas for the Legacy Resource Management Program at the Pōhakuloa Training Area (1998)
59	Reinman, Fred M. and Allan J. Schilz (project director): Aerial and Ground Archaeological Inventory Survey for Compilation of Environmental Impact Statement, Multipurpose Range Complex, Pōhakuloa Training Area (1999)
60	Cordy, Ross: A Regional Synthesis of Hāmākua District (1994)
61	Maly, Kepā: Mauna Kea Science Reserve and Hale Pōhaku Complex: Oral History and Consultation Study, and Archival Literature Research (1999)
62	Langlas, C. et al.—1997—see Maly (61) bibliography: Draft Environmental Impact Statement—Saddle Road (State Route 200) Mamalahoa Highway (State Route 190) to Milepost 6.
63	Kanahele, Pualani Kanaka'ole and Kanahele, Edward L.H.: A Hawaiian cultural impact assessment of the proposed Saddle Road alignments (1997)
64	Reinman, Fred, Francis Eblé, and Jeffrey Pantaleo: Historic Preservation Plan for Pōhakuloa Training Area (1998)
65	Hammatt, H.H., and David W. Shideler: Archaeological Assessment and Sensitivity Map of the Pōhakuloa Training Area (1991)
66	Hommon and Ahlo: A Research Design for Archaeological Studies at the Pōhakuloa Training Area (1983)
67	Kirch, Patrick: Feathered Gods and Fishhooks: An Introduction to Hawaiian Archaeology and Prehistory (1985)
68	Henshaw, H.W.: Birds of the Hawaiian Islands (1902)
69	Lyons 1875: Land Matters in Hawai'i. The Islander 1(19):111
70	McEldowney 1982: Ethnographic background of the Mauna Kea summit region
71	Shapiro et al.: Narrative of the United States Exploring Expedition During the Years 1838-1842, Volume 4
72	Wilkes 1845: Cited in [64] but not in references.
73	Social Research Pacific: Planning Level Oral History Survey of Traditional Cultural Properties on U.S. Army Pōhakuloa Training Area (2002)
74	Moniz Nakamura, Jadelyn J., Kathleen Sherry, and Laila Tamimi: Foraging for food? Prehistoric Pit Features at Pōhakuloa, Hawai'i Island (1997)
75	Streck, Charles F. Jr.: Prehistoric settlement in the upland portions of the island of Hawai'i (1992)
76	Boundary Commission: Boundary Commission Books—1870s-1880s—5 volumes, microfilm, Archives of the State of Hawaii
77	Menzies, Archibald: Hawai'i Nei 128 years ago: Journal of Archibald Menzies [[1754-1842]]
78	McEldowney, H.: Archaeological and historical literature search and research design: Lava flow control study, Hilo, Hawai'i (1979)

79	Langlas, Charles, Thomas R. Wolforth, James Head, and Peter Jenzer: Archaeological inventory survey and historic and traditional cultural assessment for the Hawai'i Defense Access Road A-AD-6(1) and Saddle Road (SR 200) project, districts of South Kōhala, Hāmākua, North Hilo, and South Hilo, Island of Hawai'i (1997)
80	Alexander, W.D.: The Ascent of Mauna Kea (1892)
81	Pickering, C.: Diary of Wilkes expedition, 1838-1842. Microfilm, University of Hawaii Hamilton Library Hawaiian Collection.
82	Wiltse, S.C.: Humuula—Tracing of 1862 survey map
83	Brundage, L.: Alfred W. Carter, Hawai'i's dean of cattlemen, and notes on Hawaiian livestock. Kamuela, Hawai'i. [reference in 79; no further info] (1971)
84	Wellmon, B.: The Parker Ranch: A history. PhD dissertation, Texas Christian University (1969)
85	Bird, Isabella L.: Six Months in the Sandwich Islands (1974)(originally published 1890)
86	Hobbs, J.F.: Our fourth industry is livestock. Hawaiian Annual (1939)
87	Anderson, Lisa: Cultural resource management plan report O'ahu training ranges and areas, island of O'ahu, Hawai'i (1998)
88	Emerson, Nathaniel: Pele and Hi'iaka.
89	Chamberlain, Levi: Tour Around Oahu, 1828. In Sixty-Fifth Annual Report of the Hawaiian Historical Society for the Year 1956
90	Paki, Pilahi: Legends of Hawaii: Oahu's Yesterday (1972)
91	Pukui, Mary Kawena: 'Olelo No'Eau: Hawaiian Proverbs & Poetical Sayings (1983)
92	Fornander, Abraham: Fornander Collection of Hawaiian Antiquities and Folk-Lore (The Hawaiian Account of the Formation of Their Islands and Origin of Their Race, With the Traditions of Their Migrations, Etc. As Gathered From Original Sources (1917)
93	Thrum, Thomas G.: Hawaiian Folk Tales (1976)
94	Westervelt, William Drake: Hawaiian Legends of Old Honolulu (1991)
95	Boswell 1958: cited in [87] text, but not in references
96	Elbert, [Samuel?]: Lexical Diffusion in Polynesia and the Marquesan-Hawaiian Relationship (1982)
97	Kalakaua, David: The Legends and Myths of Hawaii: The Fables and Folklore of a Strange People (1990)
97b	Kalakaua, David: The Legends and Myths of Hawaii: The Fables and Folklore of a Strange People (1972)
98	Anonymous: Hawaiian Romance of Laieikawai. In 33rd Annual Report (1911-1912). U.S. Bureau of American Ethnology, Washington, DC. (1919)
99	Pukui, Mary Kawena 1988: cited in [87] but not given in references.
100	Beaglehole 1967: cited in [87] but not given in references
101	Nakamura, Barry: Historical Survey of the Kahuku Wind Farm Site And Notes on the Power Transmission Line Route, Kahuku, Oahu, Hawai'i (1981)
102	Vancouver 1798: cited [87] but not in references. Probably refers to Vancouver, George: A Voyage of Discovery to the North Pacific Ocean and Round the World, 1791-1795. Originally published 1798. Hakluyt Society, London, 1984.
103	E.O. Hall 1838: cited [87] but not in references
104	Whitman, John B.: An Account of the Sandwich Islands: The Hawaiian Journal of John B. Whitman 1813-1815
105	Wilcox, Barbara Stevens: The Kahuku Sugar Mill Story (1975)
106	Fornander, Abraham: Fornander, Abraham, with translations revised and notes by Thomas G. Thrum 1878-1885—An Account of the Polynesian Race, 3 vols., London. (from [87] references)
107	Thorpe, Cora W.: In the Path of the Trade Winds (1924)
108	Malo, David: Hawaiian Antiquities (1951)
109	Barrere, Dorothy: Glimpses of History (1971)
110	Barrere, Dorothy: Historical Survey: Pualaa, Puna, Hawai'i (1971)
111	Hommon, R.: The Formation of Primitive States in Pre-Contact Hawaii (1976)
112	Cordy, Ross: Hamakua and Waipi'o: The Homeland of Hawai'i Island's Political System (1987)
113	Land Court and Royal Patent applications searched by Lisa Anderson; Bureau of Conveyances 1 Deeds:328.
114	1840s land records (Grant 6 to John Neddles Gilman, in files of Division of Land Management)
115	Ethnic Studies Oral History Project: Waialua and Haleiwa: The People Tell Their Story
116	Clark, John: The Beaches of O'ahu

Table C-2. Oral histories already collected or referenced for this project.

Numerous oral histories have already been collected in reports concerning areas that are or in the vicinity of the sub-installations that will be affected by the SBCT transformation; others that may be relevant are recorded in other documents cited by those reports. The second column of this table lists the existing reports; the third column indicates the oral histories they contain or refer to.

Place	Existing report	Oral histories
Dillingham	Moblo, Pennie (1991): <i>Literature Review and Archaeological Reconnaissance Survey for Dillingham Airfield Master Plan Area, O'ahu, Hawai'i</i> . Prepared for Edward K. Noda and Associates, Inc., Honolulu. International Archaeological Research Institute, Honolulu.	Handy, E. S. Craighill (1940): <i>The Hawaiian Planter</i> . Bernice P. Bishop Museum, Honolulu. Handy, E. S. Craighill and Elizabeth Green Handy (1972): <i>Native Planters in Old Hawaii: Their Life, Lore, and Environment</i> . Bernice P. Bishop Museum Bulletin, 233. Bernice P. Bishop Museum Press, Honolulu. Rosendahl, Paul (1977) cites [interview with?] Beatrice Krauss in Appendix A of <i>Archaeological Inventory and Evaluation Report for Installation Environmental Impact Statement for U.S. Army Support Command, Hawai'i (USASCH)</i> . Prepared for the Department of the Army, U.S. Army Engineer Division, Pacific Ocean. Bernice P. Bishop Museum, Honolulu.
Pōhakuloa	Langlas, Charles, Thomas R. Wolforth, James Head, and Peter Jensen (1997): <i>Archaeological Inventory Survey and Historic and Traditional Cultural Assessment for the Hawai'i Defense Access Road A-AD-6(1) and Saddle Road (SR 200) Project, Districts of South Kōhala, Hāmākua, North Hilo, and South Hilo, Island of Hawai'i</i> . Paul H. Rosendahl Ph.D., Inc., Hilo, Hawai'i.	Report quotes extensively from Henry Auwae (pages 129-136) regarding traditional Hawaiian sites and summarizes other informants for historic-era information. It does not contain interview transcripts but does list names of those interviewed (pages 173-174).
Pōhakuloa	Maly, Kepā (1999): <i>Mauna Kea Science Reserve and Hale Pōhaku Complex: Oral History and Consultation Study, and Archival Literature Research, Ahupua'a of Ka'ohe (Hāmākua District) and Humu'ula (Hilo District), Island of Hawai'i</i> . Prepared for Group 70 International. Kumu Pono Associates, Hilo, Hawai'i.	Contains transcripts of oral history interviews, and an index to the interviews.

Place	Existing report	Oral histories
Pōhakuloa	Social Research Pacific, Inc. (2002): <i>Planning Level Oral History Survey of Traditional Cultural Properties on U.S. Army Pōhakuloa Training Area Hawai‘i Island, Hawai‘i (Draft Report)</i> . Social Research Pacific, Inc., Kailua, Hawai‘i.	Report contains a number of oral history transcripts as well as a translation of an 1853 article on Ahu-a-‘Umi. It also cites: <ul style="list-style-type: none"> <li>• “The Story of Umi” by Fornander [this is probably a chapter in Elbert (1959): <i>Selections from Fornander</i>; otherwise, it is missing from the references].</li> <li>• Kumu Pono Associates (1997): <i>Mauna Kea Kuahiwi Ku Ha'o i Ka Maile: A Report on Archival and Historical Documentary Research</i>.</li> </ul>
Pōhakuloa	Tomonari-Tuggle, M. J. and C. Kanani Paraso (2002): <i>Cultural Assessment for the Palila Mitigation Project: Ka’ohe and Kalōpā Ahupua‘a, Hāmākua District, Island of Hawai‘i</i> . International Archaeological Research Institute, Inc., Honolulu.	Appendix A contains summaries of two oral history interviews on Mauna Kea. Page 33 cites Maxon, Helen Hitchcock (1987): <i>D. Howard Hitchcock, Islander</i> . Topgallant Publishing Company, Honolulu—re: hunting of feral cattle and pigs for recreation and subsistence.
Schofield	Social Research Pacific, Inc. (2001): <i>Oral Historic Studies for the Determination of Traditional Cultural Places at the U.S. Army Schofield Barracks Military Reservation, Wahiawā, O’ahu Island, Hawai‘i</i> . Prepared for United States Army Engineering District, Honolulu. Social Research Pacific, Inc., Kailua, Hawai‘i.	Report contains a number of oral history transcripts.
Wheeler	Tomonari-Tuggle, M. J. (1994): <i>Archaeology and History on the Central O’ahu Plateau: A Cultural Resources Assessment of Wheeler Army Airfield</i> .	Research integrates information from a number of interviews (individuals listed on page 2) but not in the form of transcripts or lengthy block quotes.

Table C-3. Additional oral histories and traditional accounts.

The following sources, gathered from a review of existing SBCT reports, suggestions by the Army Garrison cultural resource manager, and in the course of new research in Honolulu archives, provided new sources of potential information concerning traditional cultural places and practices on SBCT sub-installations.

<b>Place</b>	<b>Source</b>
all	Bishop Museum—Hawaiian Ethnographic Notes
all	Bishop Museum—oral histories and diaries.
all	Hawai‘i State Office of Environmental Quality Control
all	<i>Master Index to the Ethnic Studies Oral History Program Interviews 1976-1983</i>
all	University of Hawai‘i library system State library system State Archives State Historic Preservation Office
Dillingham	Alameida, Roy Kakulu (1993): <i>Land Tenure and Land Use in Kawaihāpai, O‘ahu</i> . Unpublished master's thesis, University of Hawai‘i, Honolulu.
Pōhakuloa	<i>Catalog of the Ethnic Studies Oral History Program Collection 1976-1984</i> : <ul style="list-style-type: none"> <li>• In the collection “Life Histories of Native Hawaiians,” Elizabeth Ellis (b. 1904) interviewed in 1977 by June Gutmanis [transcript #OHP048] includes mention of Hāmākua.</li> <li>• In the collection “Waipio: Mano Wai,” Joe Kala (b.1914) interviewed 1978 by V. Lee and Y. Yoshinaga [OHP094], mentions Hāmākua and customs/beliefs.</li> </ul>
Pōhakuloa	Emory, Kenneth P. (1938): The Adze Makers of Mauna Kea. <i>Paradise of the Pacific</i> 50(4):21-22.
Pōhakuloa	McEldowney, Holly (1979): Archaeological and Historical Literature Search and Research Design: Lava Flow Control Study. Bishop Museum Ms. 050879.

Table C-4. New information gathered starting January 2003

This table reflects new information gathered in the course of research starting January 2003, mainly from the sources listed in Table C-3. It also includes additional information from the actual transcripts of interviews for sources listed in Table C-2 (information from these sources in Table C-1 was based only on the text summaries of these documents). For the sake of simplicity, the information is listed as found in the source, not as verified factually accurate (in other words, phrases like “reportedly,” “is said to have,” etc., have been omitted but should be understood).

Place	Knowledge of place	Importance	Source
<b>Places on/near Dillingham Military Reservation</b>			
Dillingham general	In a 1976 interview, Lorna Burger of Hale‘iwa mentions terraces that are said to have been built by <i>menehune</i> trying to drag a shark up a hill, somewhere on the current Nike missile range.	Possible association with sacred site: Kawaioloa Heiau	Ethnic Studies Oral History Project: Waialua and Haleiwa: 174-175 (interview w/Lorna Burger)
Ka‘ena Point	Here, the souls of the dead were believed to begin their journey into the afterlife at Leinaaka‘uhane.	Traditional religion	Becket et al. 1999:89Pukui et al. 1974:131
Kapaeloa	Kāne‘aukai was the older brother of Maikoha. The/a place where he came to shore was Kapaeloa. He asked some fishermen, who had been fishing unsuccessfully, which god they worshipped. They replied, “We are worshipping a god, but we don’t know his name.” Kāne‘aukai told them to use his name in their prayers and he thus became their fish god. Kāne‘aukai replied: “You will now know and worship him. This is the way. When you let down your net again, call out, Here is the food and fish Kāne‘aukai; that is the name of the god.”	Traditional religion (arrival/establishment of fishing god).	Alameida 1993
Kawaihāpai	Additional information about the legend of the drought relieved by prayer, which gave rise to the name of this region: After the two priests had prayed for water, they saw a hog-shaped cloud coming from Kahuku point and soon they heard the rain and saw water pouring from the cliff. The land is called Ka-wai-hāpai (meaning lifted water) “because this water was lifted up and placed above”; because the source was unknown, the water was also called Ka-wai-kumu-ole-i-ka-pali (water without source on the cliff).	Association with legend	Lio KaKelle, H.K. (1911): Haina Nane. Answer to a Riddle.
Waialua	The name Waialua might mean “doubly disgraceful” and derive from a cruel chief whose people eventually drove him off.	Association with legend (cruel ruler)	Becket et al. 1999:88
Waialua	Two well known fishponds in Waialua were Loko‘ea and ‘Uko‘a. ‘Uko‘a is now a wildlife refuge.	Traditional practices (fishponds)	Alameida 1993:82Becket et al. 1999:88
Waialua	Missionary John Emerson wrote that “There is more land owned by the common natives in Waialua than in any	Land issues, population history	Alameida 1993:94

Place	Knowledge of place	Importance	Source
	other district of O‘ahu” and this led to immigration into the district.		
Waialua	Waialua was known during the traditional era as an oracle center and was home to many <i>kāhuna</i> and their schools.	Association with traditional religion	Becket et al. 1999:88
Waialua	<ul style="list-style-type: none"> <li>An 1813 visitor described an area with well developed agriculture and fisheries, including an elaborate fishpond at Uko‘a</li> </ul>	Land use history	Alameida 1993:3
Waialua	<ul style="list-style-type: none"> <li>In the 19th century, the Waialua region provided food to the growing city of Honolulu.</li> </ul>	Land use history	Becket et al. 1999:88
Waialua: Nenelea (somewhere east of Kaena Point)	At this place was a settlement of fishermen.	Land use, population	Alameida 1993:18
Waialua: Puaena Point	At this place some commoners, after death, were left to decompose on the rocks.	Traditional practice	Alameida 1993:12
<b>Places in Kahuku</b>			
Kahuku general	<ul style="list-style-type: none"> <li>Kalaeokahipa is an ancient name for “[t]he brow of the hill that seems to peer right over the round-the-island road.”</li> <li>Nawaiu-o-Lewa (Lewa’s breasts) is a geographical feature northwest of Kaleokahipa; now [1922] only one “breast” remains: “The other was broken off by that supernatural son of Ku and Hina. When that wonder worker passed on, other wonder workers came in and Kahipa’s nose became parched and twisted, the bundles that held the bones of the ancestors were scattered to bits by the giant powder of Mr. Hamana Kalili of Laie.”[No explanation is given for either “Kahipa’s nose” or “Mr. Hamana Kalili.”</li> </ul>	Place names; legends of place; possible reference to post-contact land issues; [former] burial sites. [Allusive language, not atypical for this genre, is difficult for uninitiated to interpret yet makes it clear there were issues/traditions associated with area.	Apuakehau 1922
Kahuku general	Between the two features Kalaeokahipa and Nawaiu-o-Lewa is a secret cave that “belonged to Ka-alae-huapi (Red-head-mud-hen) and others in the first Kahuku that was covered by a hala grove. Either the cave or “the first Kahuku” (lang. unclear) belonged to Maui and contained Maui relics or images. This became “the first homestead land” and had frame houses from 1858-1862 “under” (owned by?) Mopika and Kapakini, who raised sheep and cattle.	“Secret cave”; presence at one time of religious relics, mid-19th-century land use (homesteading, ranching)	Apuakehau 1922
Kahuku general	“The natives claimed assuredly that Maui hooked the land fast, for it is indeed strange to see these ponds where Kahuku	Association with legend: folkloric detail on Kahuku as an	Apuakehau 1922

Place	Knowledge of place	Importance	Source
	was made fast and it is a very sure sign that footsteps could be heard resounding a long way off.” The sound of the train coming from Wai‘anae could be heard on the tracks when it was still a long way off, “a very true sign that Kahuku is an unstable land [with] hollow space beneath.”	“unstable” land that was once separate from the rest of O‘ahu.	
Kahuku area general	Per Handy: “In ‘Opana the legend is told that the gods Kane and Kanaloa struck spring water from a rock known as Wai-kane, to give life to this hitherto waterless region around Kawela Bay.”	Association with legend	Handy and Handy 1972:462
Kahuku general	Another version of the kapa anvil story described in Table C-1: The place in Waipahu where the stream re-emerged to the surface and the anvil came out was known as Ka-pukana-wai-o-Kahuku or Outlet-of-water-from-Kahuku. The anvil was found by a woman from Waikele. The Kahuku woman who owned and lost the anvil went searching for it, listening to the sound it made [when it was beaten?], as each anvil had a different sound. She searched in vain at Kaneohe, Wailupe, and Kapalama. At Waipahu, “a gentle Mauunene breeze wafted down from Lihue” and brought the sound of her anvil from Ke-ana-pueo (owl’s cave), where the woman who found it was living. The owner followed the sound until she found her anvil and took it home.	Association with legend	Anonymous 1899
Kahuku general	The missionary John Emerson, who observed conflict between ranchers and native smallholders in Waialua, observed (as described by his son) similar domination by a rancher of Kahuku: “He was so autocratic that the natives could not own a dog, or pasture a cow or horse without his consent. The depredations of his herds and flocks on their small homesteads became unbearable, but they appealed in vain for the protection of their beloved <i>hala</i> tees and patches of vegetables.... With the fading of the forests the people also disappeared and the once populous district of Kahuku became a lonely sheep and cattle ranch.”	Land use/land change/ native loss of control over land	Emerson 1928:134 cited in Becket et al. 1999:113
Kawailoa: Pa’ala’a <i>ahupua’a</i>	There is said to have been a mythical temple called Kapukapukea built by the <i>menehune</i> here.  Ma’ilikukahi, a good chief of ancient royal stock, was said to be installed here	Association with legend	Kirch, Patrick V. and Marshall Sahlins (1992): Anahulu p 21.

Place	Knowledge of place	Importance	Source
Kawela	<p>as king of O’ahu.</p> <p>A fast runner named Keliimalolo was born at Kawela. His grandparents were supernatural beings. The <i>mana</i> (power) of Kahimalolo’s grandfather, Kolokini, took him from his parents and he was raised by his grandfather. The child was uncontrollable. He liked to go to Hanakaoe to throw darts with other children. He also liked to fight and beat the other children and so their parents hated him. On his sixth trip to Hanaka’oe he killed a boy there. The boy’s father came to kill Keliimalolo but he himself was killed. Keliimalolo remained away from Hanakaoe for 20 days but on the 30th (sic) sailed down the shore of Kawela. He saw some boys playing darts and joined them. They started fighting and he wounded many of the boys and killed two. Keliimalolo kept escaping, however, because he could run so fast.</p>	Association with legend	“Noted Place on the Island of Oahu.” Article in Ke Aloha Aina August 29, 1919. HEN Newspapers (folder 15 of 17)
Puna-hoolapa spring/Poniohua stream	<p>In this version of the kapa anvil story, the Hawaiian word for kapa anvil is given—<i>kua</i>. It says the anvil’s owner hid it by Puna-hoolapa spring when not using it, and it was washed into Poniohua stream. Her discovery of the anvil in Waipahu was the means by which people discovered the subterranean stream that flowed from Kahuku to Waipahu.</p>	Association with legend (kapa anvil)	Baker n.d.
Puna-manô	<p>There is a spring in Kahuku called Puna-manô; here a shark destroyed a man. A man and women put the shark there when it was small in order to save it. They planted a breadfruit tree at the same time next to the water. The shark killed the brother of the woman because he was stealing breadfruit and the shark was told to guard the tree.</p>	Association with legend	Kuapuu 1861
Waikalai	<p>“There is a big fresh water pond at Kahuku, called Waikalai and an old women sat on its banks beating tapa. When she was through she placed her anvil in the water and while she was somewhere else, the anvil vanished. It was quietly drawn by the water and dragged underneath the land. Because the old lady missed her anvil so much, she went about seeking her possession as she thought it was stolen...when she arrived in Ewa, she heard the sound of her anvil in Wai-pahu...she came to the house of the person who was using it...[The women told her that] one day I went to</p>	Association with legend (kapa anvil)	Anonymous 1868

Place	Knowledge of place	Importance	Source
	bathe where the water is gushing, the water that comes with force out of the rock, and as I bathed my back was touched by the anvil...the source of this water is in Kahuku, a pool called Waikalai. That is where the water of Wai-pahu comes from and it was from there that this anvil was borne hither by the water.”		
<b>Places at Schofield, Wheeler, and Helemano</b>			
Helemano	“[C]ertain people who lived long ago ... were known to roast and eat any person who went there as a stranger. The house site of their chief, whose name was Kale, is pointed out and also a flat, smooth stone called Kale’s meat dish that lies there to this day.... The land is on a high place surrounded by deep valleys and the trail leading to it is steep...There also is a heiau site ten fathoms long and seven fathoms wide. Between the heiau and house site is the imu pit where people were roasted. Below that, about 13 or 14 chains away, lies Kalo’s meat dish...[Kaanokeewe, his strongest servant]...his house stood on the narrowest part of the trail leading to the mountain. The trail went through the house and it was the trail from Koolauloa.”	Association with legend Trails	Anonymous 1861: Some Cannibals
Kamananui	<ul style="list-style-type: none"> <li>• “At Kamananui the lowland fields were watered by means of a ditch some 2 miles long—the longest such waterway in O‘ahu.”</li> <li>• In the early 19th century Kamananui was the ritual and political center of Waialua.</li> <li>• By 1820 the “political center of gravity” had shifted from Kamananui to Kawailoa and corresponded to a change in tabu systems.</li> <li>• Two <i>heiau</i> here of the <i>luakini</i> class (royal class) were probably presided over by the god Kū.</li> </ul>	Traditional practice (agriculture) Early political history/sacred places	Kirch and Sahlins 1992:20-21
Kolekole Pass	<ul style="list-style-type: none"> <li>• Historically, ranchers would drive their cattle through Kolekole Pass on the way to Wai‘anae. The cowboys would overnight at Leilehua.</li> </ul>	historic land use	Wai‘anae Coast Culture and Arts Center and Topgallant Publishing Co., Ltd. 1986: 29
Kolekole Pass	<ul style="list-style-type: none"> <li>• In early historic times, Hawaiians traveled over the mountains through Kolekole Pass and Leilehua to go to the market in Waialua</li> </ul>	historic land use	Wai‘anae Coast Culture and Arts Center and Topgallant Publishing Co., Ltd. 1986: 38
Kolekole Pass	There was a big sacrificial rock up on Kolekole Pass (considered a sacred place)	Sacred place	Social Research Pacific, Inc. 2003: Interview with Kauila Clark, App. D-5.

Place	Knowledge of place	Importance	Source
	that was destroyed during the building of a road. There were also a couple of <i>pōhaku</i> were <i>piko</i> (umbilical cords) were placed.		
Kolekole Pass, Kolekole Stone, and surrounding plains	<p><i>Lua</i> fighting: The god of <i>lua</i> fighting was named Ku‘ialua. This form of fighting involved a number of skills: “first, how to grasp with the hands, second, how to prod with a <i>kaui</i> cane; third, how to whirl the club called the <i>pikoi</i> or <i>ikoi</i> that had one end ... tied with a rope of <i>olona</i> fibers.” In one form of fighting, combatants tried to tie each others’ limbs into knots. Women also practiced <i>lua</i> fighting; the training took from six months to a year. <i>Lua</i> practitioners sometimes looked very mild and harmless until they got ready to fight. A <i>lua</i> warrior’s training ended with a cannibal feast.</p>	Traditional practice ( <i>lua</i> fighting)	Anonymous 1923: Na Oihana Lua Kaula 1865
Kūkaniloko	<p>The great chief Mā‘ilikūkahi was known for reorganizing land divisions on O‘ahu in a way that lessened conflict; for protecting the commoners from the chiefs; and for a rule that brought (for the most part) peace and prosperity. Mā‘ilikūkahi, who ruled in the 14th-15th century, is also known for ending the practice of human sacrifice. His reign “ushered in an era of benign rule lasting for several generations.”</p>	Association with legend Association with ruling class	Alameda 1993:25-27 Becket et al. 1999 frontispiece
Kūkaniloko	Other chiefs born at Kūkaniloko: Kalaimanuia and Kakuhihewa	Association with ruling class	Fornander 1997: 21, 28, 269, 272
Mount Ka‘ala	<ul style="list-style-type: none"> <li>• A trail on the side of Mount Ka‘ala, “that’s where that shark boy, <i>ali‘i</i>, used to come to meet Ka‘ala... a beautiful, beautiful girl.” The boy—“<i>keia keiki e‘epa</i>” [this mysterious/ strange child] visited his lover several times but after one visit, “on his way back they chopped his head off, make [dead].” Interview switches to Hawaiian language at this point for several sentences; includes the phrase “<i>kanaka e‘epa</i>” [mysterious/strange man] ... “That’s why they killed him on the ridge.” This story was related to Mary Kawena Pukui during a 1960 interview. The storyteller indicated that this was only part of the story, and that the people who knew more chose not to share it.</li> <li>• Hi‘iaka’ (the sister of Pele), was returning to Hawaii from Kauai‘i with</li> </ul>	Association with legend	Meyers 1960 Anderson 1928: 274

Place	Knowledge of place	Importance	Source
	Prince Lohiau. On the way they stopped in O‘ahu and Hi‘iaka’ climbed to the top of the Ka‘ala Mountains. From there she could see that her lehua and hala groves, near the beach in Puna on the island of Hawaii, had been destroyed by a lava flow. The flow was caused by her sister Pele’s rage over Hi‘iaka’s long absence and time spent with Lohiau.		
Mount Ka‘ala	Even into late historic times hunting in this area was good. It was lush and there was plenty of fresh water	Environmental description	Wai‘anae Coast Culture and Arts Center and Topgallant Publishing Co., Ltd. 1986: 28
Pa‘ala‘a	Pa‘ala‘a was a place where Ka-‘ihi-kapumahana, one of Lono’s sons, was taken and became the ancestor of the people there.	Association with legend (son of Lono)	Kamakau 1992:54
SBMR general	Most of the sites on SBMR are <i>ahu</i> ’s and are located on the Honolulu side. These sites are in the mountains and deep in the valley and are not located on any maps.	Possibility of undocumented sites within the SBMR area.	Social Research Pacific, Inc. 2001: Interview with Shad Kane, App. D-16.
SBMR West Range (Ogden Site #5392 and #5393)	These two sites consist of a seemingly continuous <i>lo‘i</i> system and follow the streambed and slope of Waikoloa Gulch.. Here, many <i>Lawai</i> plants (used for mats and medicine) are found.	Site showing agricultural practice here.	Social Research Pacific, Inc. 2001: Interview with Kyle Nakanelua, App. D-20.
SBMR West Range (Ogden Site #5448)	Mounds or pits built up from a pile of rocks and called <i>kahikinui</i> structures are found at this site. In the center compost material would have been placed to make <i>huli</i> (growth bedding). Material uses as compost may have been <i>Hapu‘u</i> fern, which is still abundant here, or wet newspaper. Some of the smaller mounds could be <i>‘ahu</i> and would have been placed close to the Hale Mua.	Significance and explanation of site	Social Research Pacific, Inc. 2001: Interview with Kyle Nakanelua, App. D-20.
Wahiawâ	A graveyard in Wahiawâ contained a rock that was moved by a Japanese person. The rock came back and so a building was built around it.	Legend associated with place	Social Research Pacific, Inc. 2001: Interview with Kauila Clark, App. D-9.
Wahiawâ	<ul style="list-style-type: none"> <li>You could hear the big waves crashing on the north shore at the peak here.</li> <li>It was very wet here, ideal for growing ‘awa (before Dole was established)</li> </ul>	Traditional land use	Social Research Pacific, Inc. 2001: Interview with Kauila Clark, App. D-9-10.
Wahiawâ	Wahiawâ area is considered by some to be the “most significant lands in all of Hawai‘i.”	Significance of place to native Hawaiians	Social Research Pacific, Inc. 2001: Interview with Tom Lenchanko, App. D-18.
Waikalalaua gulch	You could not bring pork here. After midnight you could not take pork here because that was when the <i>kahuna</i> trained in the area. There were also birthing stones here- which when moved would move right back. The Filipinos (during plantation times) said that between six	Taboos associated with place Legend associated with place	Social Research Pacific, Inc. 2001: Interview with Kauila Clark, App. D-9.

Place	Knowledge of place	Importance	Source
	and seven o'clock at night the stones would talk to each other.		
<b>Places in/near Pōhakuloa</b>			
Halela'au house	Halela'au house was built to house goat runners and the last goat trap is past the Pu'u Anahulu area.	Historic land use	Social Research Pacific, Inc. 2002: Interview with Sonny Keakealani, Appendix E p. 42
Hāmākua district	Hāmākua was called the land of many valleys.	Traditional place name	Ka'ai'ai 1872
Hāmākua	Traditional place song for the districts of Hawai'i Island; each district is characterized by a traditional phrase relating to it: <i>Hilo Hanakahi i ka ua Kanilehua</i> Hilo of Hanakahi in the Lehua Sounding rain <i>Puna paia 'ala i ka paia 'ala i ka hala</i> Puna fragrant forest clearing, in the forest clearing fragrant with the pandanus <i>Ka'u i ka makani, i ka makani kuehu lepo</i> Ka'u in the wind, in the dust scattering wind <i>Waimea i ka ua, i ka ua Kipu'upu'u</i> Waimea in the rain, in the goose-pimple raising rain <i>Hāmākua i Ka pali, i ka pali lele koa'e</i> Hāmākua of the cliff, of the cliff where the tropic birds fly	Traditional song associated with place	Charlot 1983: 65
Hāmākua	Chant describing traveling in Hamakua and mountain climbing: Hāmākua: This is Hāmākua of the windward cliff Letting down the rope a little at a time The tooth bites the gourd At Leaping Whale cliff, Arching Water, Bird Water	Activities associated with place	Charlot 1983: 66
Hāmākua	Hamakua was the name of one of Hawai'i Loa's sons. His favorite daughter was called O'ahu and was the mother of the Puna people.	Place name	Kumo Pono Associates 1999: Interview with Alexander Kanani'alika Lancaster and Anita Leilani Lancaster, A-230.
Hawai'i Island general	There was a trail-The King's Trail- that went along the ocean around the whole island of Hawai'i. The whole island was connected by trails. Old trails went across hills because it was easier then going up and down the hillside.	Trails	Social Research Pacific Inc. 2002: Interview with Mel Kalahiki; p 9-11.
Hawai'i Island interior	The interior of the island was the used for hunting, especially for birds (the feathers and the meat). Only certain people were able to hunt birds. The feathers were plucked for the cape of the <i>ali'i</i> . Feathers were plucked from the <i>I'iwi</i> , the <i>'Elepaio</i> and the <i>'Apapane</i> , which were caught by sticky	Traditional land use and hunting practices	Social Research Pacific, Inc. 2002: Interview with Sonny Keakealani, p. 12.

Place	Knowledge of place	Importance	Source
	<i>Olona</i> placed on branches on which the birds would land and become stuck to.		
Ka'ohē <i>ahupua'a</i>	<p>Bird catching: Hawaiian names for bird catcher: <i>kona manu and kia manu</i>. In a method for catching the 'io bird, the hunter made a <i>hapapa</i> (cross-shaped trap) gummed the horizontal arms and tied small (live) birds just below where the sticks crossed. He then hid and imitated the bird's cry. Either his cry or that of the captive birds would lure other birds to try and rescue them. When trapped, the large birds fought back and could be dangerous. The 'io could also be mesmerized by a piece of fluttering cloth tied to a branch, then caught with a gummed stick. Owls were caught by tethering a rat under a net, next to a sharpened stick which would impale the owl when it went after the rat. <i>Uwa'u</i> birds roosted in caves; the hunter would approach the cave and imitate the call of the parent bird, which would stir up the chicks; they would insert into the cave a gummed snare made of 'ie'ie root until it touched the chicks' feathers, then twist it to further entangle the birds. "Bird catchers say that they always leave some behind to grow up," Kepelino reported. There are a number of other methods for catching birds, for example, putting a noose next to a <i>lehua</i> flower and waiting for the bird to alight.</p>	Traditional practice (bird catching)	Kepelino n.d. Nalimu, H. B. n.d.
Ka'ohē	<p>An oral history interviewee tells (without giving a time frame or specific names) of how royalty tried to claim as much of the uplands as possible for their <i>ahupua'a</i> because of the valuable <i>ua'u</i> birds there. The story mentions Ka'ohē but focuses on Keauhou—another Big Island <i>ahupua'a</i> that was "big on top" (rather than narrowing toward the inland end). Runners were sent out to claim as much land as possible.</p> <p>"The <i>ali'i</i> on this side, at Keauhou, sent runners out, to take in the biggest territory he could get for the, where the <i>ua'u</i> nested in the mountains. And so the runner from Keauhou ran up, hit Hualālai, and there was runners coming down from Ka'ohē, from the Mauna Kea side, and they ran up to the top of Mauna Loa and [-?-] Hilo people</p>		Paris 1970

Place	Knowledge of place	Importance	Source
	<p>came up. And the runner that ran south, the southern boundary of Keauhou, went up so far, and then he ran along all the little lands of Kona, cutting them all off, cutting off the weaker runners until he [-?-] met the runners coming from Ka'u and they both ran up to the top, so that's how Keauhou is big on top.</p>		
Lake Waiau	<p>The following trails all converged at Wai'au: 'Umikoa-Kuka'iau-Mauna Kea trail, Waipunalei-Laupahoehoe trail, Papaikou-Pauka'a trail and Humu'ula-Mauna Kea trail.</p>	Trails	<p>Kumo Pono Associates 1999: Interview with Hannah Kihalani Springer, A-311.</p>
Lake Waiau	<p>Queen Emma, on a trip to Wai'au, decided that she wanted to swim across the lake, but was unable to complete it alone and was thus carried across the lake.</p>	Legend associated with place	<p>Kumo Pono Associates 1999: Interview with Kepa Maly, A-387.</p>
Mauna Kea	<p>Ahu a 'Umi was not a <i>heiau</i>, but represented the six districts of Hawai'i. In this way the six stone piles each represent a district, each pile brought up one of the piles.</p>	Alternative explanation for Ahu a 'Umi heiau	<p>Kumo Pono Associates 1999: Interview with John Ah San, A-75.</p>
Mauna Kea	<p>Rock shelters in the higher elevations of Mauna Kea have revealed botanical, dietary remains of: yam, possibly sweet potato, taro, banana and breadfruit. It can thus be concluded that people working in the quarries were coming from the rainforest zone (between Hilo and Waimea).</p>	Archeological evidence associated with place	<p>Cordy 1994: 98</p>
Mauna Kea	<p>An unnamed colonel found a feathered cape in a cave on PTA lands.</p>	Artifacts associated with place	<p>Social Research Pacific Inc. 2002: Interview with Mel Kalahiki; p 8</p>
Mauna Kea	<p>Poli'ahu (snow goddess of Mauna Kea) was sled racing with her snow maidens when a stranger appeared and challenged her to a race. This stranger lost the race to Poli'ahu every time and began to grow angry. Soon her eyes were glowing red and thus her identity was revealed- she was Pele. The enraged Pele stamped the ground and molten lava began flowing up from the earth and a wall of fire ignited on the sled track down which Poli'ahu rode. Both goddesses raced through the wall of flames. Poli'ahu waved her golden mantle into the air causing an icy wind to blow and slow the lava river. Pele ordered the lava to swallow Poli'ahu up, but the river split and moved slowly down to the sea to form what is known as "Leaf-of-smooth-lava". Pele never again returned to Mauna Kea.</p>	Association with legend	<p>Thompson 1966: 28</p>

<b>Place</b>	<b>Knowledge of place</b>	<b>Importance</b>	<b>Source</b>
Mauna Kea	Ahu a 'Umi's <i>heiau</i> was so remote and at such a point so that he could look down on everything; so he could see his enemies. 'Umi is considered to be a special ancestor because "most every Hawaiian can trace their lineage to 'Umi.	Association with legendary figure	Social Research Pacific Inc. 2002: Interview with Mel Kalahiki; p 5
Mauna Kea	'Umi spent a lot of time on at Ahu a 'Umi after the great battle. There were plenty of resources including sandalwood (amongst others) to make the <i>mai ole</i> . Water was probably acquired from a source on Mauna Kea, near Ahu a 'Umi.	Association with legendary figure	Social Research Pacific Inc. 2002: Interview with Mel Kalahiki; p 6
Mauna Kea	Hawai'i Loa (the captain of the first ship to arrive in the archipelago) was buried on the east side of Mauna Kea. He and his people were buried facing the east ( the way from which they came) and also so as to face his children who remained in the lowlands. Hawai'i Loa and his people were eventually pushed up the mountain by other Polynesian peoples. Then the whole mountain was like a sanctuary and these new people could only come up so far.	Association with legendary figure	Kumo Pono Associates 1999: Interview with Alexander Kanani'alika Lancaster and Anita Leilani Lancaster, A-235, 243.
Mauna Kea	'Umi-a-Liloa built a house on top of Mauna Kea, the foundation of which still remains. There were 6 doors in this house, [named] Kahikipailewa, on for each district	Association with legendary person	Kelsey 1921
Mauna Kea	In the Ka'ohē <i>ahupua'a</i> there are several cinder cones around 7,500 feet elevation. These may have been places of secret burial, so as not to have the bones of the dead used as fishhooks.	Burials	Cordy 1994: 87
Mauna Kea	Burials on flanks and summit of Mauna Kea have been confirmed in a few cases in the form of platforms or pits.	Burials	Cordy 1994: 92
Mauna Kea	The ashes of many people have been taken to the summit of Mauna Kea	Burials	Kumo Pono Associates 1999: A-6.
Mauna Kea	The ashes of Eben Low were scattered around an <i>'ahu</i> at the summit of Mauna Kea.	Burials	Kumo Pono Associates 1999: Interview with Toshi Imoto, A-27.
Mauna Kea	There were people buried all along the rim of the mountain. These are considered by some as high ranking individuals- ali'i.	Burials	Kumo Pono Associates 1999: Interview with Sonny Alohalani Kaniho and Daniel Kaniho, A-165-170.
Mauna Kea	Wherever you get <i>pu'u</i> , you get burials. The majority of <i>pu'u</i> on the island are burial grounds.	Burials	Kumo Pono Associates 1999: Interview with Alexander Kanani'alika Lancaster and Anita Leilani Lancaster, A-249.
Mauna Kea	Ahu a 'Umi may have been one of four <i>heiau</i> in the Mauna Kea area, one of these may have been Pu'u Ke'eke'e. Another may have been covered by the Ka'u lava	Connections between sacred sites	Social Research Pacific, Inc. 2002: Appendix E p. 48

Place	Knowledge of place	Importance	Source
	flows. And the other two may have been Mauna Halepohaku and Pohakuohanalei.		
Mauna Kea	People would work on the adzes at the quarries because the basalt was less brittle due to the cold.	Construction of tools at place	Kumo Pono Associates 1999: Interview with Theodore Bell, A-130.
Mauna Kea	Ahu a 'Umi was changed by "goat runners" who changed the shape of the <i>heiau</i> into a V in which they would hold the goats. There were openings which they would drive the goats into and then knock them over the head with rocks.	Historic alteration of place	Social Research Pacific, Inc. 2002: Interview with Jean Greenwall, Appendix E p. 41.
Mauna Kea	In early historic times people rarely went up to the summit except on horseback. At Lake Wai'au there was a bottle set on a pile of rocks (possibly a historically constructed type of <i>'ahu</i> ) that people would put their names in and the date they visited. This was right near the Humu'ula trail.	Historical tradition associated with place	Kumo Pono Associates 1999: Interview with Theodore Bell, A-127.
Mauna Kea	Mauna Kea windward slopes of the Hamakua District have "been largely unsurveyed archaeologically" [as of this publication-1994]	Need for work in this area	Cordy 1994: 83
Mauna Kea	Hawaiians were said to have been reluctant to guide early European visitors above the forest line.	Possible indication that area considered sacred/off limits. If that is the case, then we can't judge the importance of the region to traditional culture by how often it shows up in visitors' accounts of that culture.	Wentworth 1935
Mauna Kea	Ringing the summit plateau of Mauna Kea are shrines consisting of 1-22 aligned upright stones either of bare rock, along one side of a low platform, or in cairns. These may have been marking the edge "of a spirit zone" or possibly the edge of the normal snow cover extent. In this case they may be associated with deities such as Poli'ahu.	Possible sacred site, possible association with legend	Cordy 1994: 92
Mauna Kea	At Kukuihaele a religious image made of wood was found in a "cliff cave."	Religious significance of place	Buck 1964: 483
Mauna Kea	The priest Paa'o introduced a temple style that was used in Tahiti (the <i>heiau</i> ). In all areas except some isolated places, such as the slopes of Mauna Kea; the early temples were destroyed and replaced by <i>heiau</i> .	Sacred site of unusual, early style	Buck 1964: 531
Mauna Kea	<ul style="list-style-type: none"> <li>The waters at Wai'au were considered sacred and were important in rituals of dedication</li> </ul>	Sacredness of place	Kumo Pono Associates 1999: Interview with Alexander Kanani'alika Lancaster and Anita

Place	Knowledge of place	Importance	Source
			Leilani Lancaster, A-230.
Mauna Kea	<ul style="list-style-type: none"> <li>Not just anybody could go up to the summit of Mauna Kea in ancient times, just <i>kahu</i> (caretakers). Other people were considered to defile the place</li> </ul>	Sacredness of place	Kumo Pono Associates 1999: Interview with Alexander Kanani'alika Lancaster and Anita Leilani Lancaster, A-233.
Mauna Kea	Between the Pohakuloa and Pu'u La'au trails, on the upper slopes of Mauna Kea there are several walled enclosures with upright stones. Some caves had <i>lau hala</i> baskets with bones inside. Some of the old people put the bones back if they were exposed.	Sites of Mauna Kea	Kumo Pono Associates 1999: Interview with Hannah Kihalani Springer, A-346.
Mauna Kea	At the summit there was once a small navigational <i>heiau</i> , but it is no longer there.	Sites of Mauna Kea	Kumo Pono Associates 1999: Interview with Hannah Kihalani Springer, A-346.
Mauna Kea	<ul style="list-style-type: none"> <li>The '<i>ohi'a-koa</i> forest zone of the Mauna Kea windward slopes was used for bark gathering, for fish net construction, <i>mamaki</i> for <i>kapa</i> cloth, bird feathers and timber for canoes. In addition, crops such as banana and taro were probably present in lower elevations</li> <li><i>Ahupua'a</i> borders were very specific in the '<i>ohi'a-koa</i> forest zone of the Mauna Kea windward slopes and resources taken by people living outside of the specific borders could be taken back.</li> </ul>	Traditional land use Traditional land borders	Cordy 1994: 62
Mauna Kea	Trails were also used for bird hunting and the ' <i>ua'u</i> hunters, "the forest men" would come to <i>kalai</i> the trees.	Traditional land use	Social Research Pacific, Inc. 2002: Interview with Hannah Kihalani Springer, Appendix E p. 12
Mauna Kea	Mauna Kea was originally called Pu'u Kukahau'ula but the Hawai'i Loa people. It was changed to Mauna Kea in the 1800's. Kukahau'ula describes the red-glowing sunrise reflecting off the snow.	Traditional place name	Kumo Pono Associates 1999: Interview with Alexander Kanani'alika Lancaster and Anita Leilani Lancaster, A-253.
Mauna Kea	Birds may have been taboo in the 1800's Only certain <i>ali'i</i> could kill birds for their feathers. Otherwise the feathers would be plucked and the birds let go.	Traditional practices (bird catching)	Social Research Pacific, Inc. 2002: Interview with Sonny Keakealani, Appendix E p. 12
Mauna Kea	Dunite and gabbro (apart from the well known adze quarry sites) for use as octopus lure sinkers and hammer stones were quarried on Mauna Kea.	Traditional practices (adze quarrying)	Cordy 1994: 92
Mauna Kea	In a trip to Mauna Kea in 1934, Aunty Coco visited caves in which adze makers stayed. Here, she says that she saw ' <i>opih</i> i (limpet) shells.	Traditional practices (adze quarrying)	Kumo Pono Associates 1999: Interview with Florence La'I-ke-aloha-o-Kamamalu "Coco" Vrendenburg-Hind, A-100.
Mauna Kea	The higher, sub-alpine regions of Ka'ohe were associated mostly with adze quarrying although there were accounts by travelers in the late 1800's who	Traditional practices (adze quarrying); burials	McEldowney 1982 in Cordy 1994: 88

Place	Knowledge of place	Importance	Source
	identified burials in the upper elevations.		
Mauna Kea	The interior plateau of Mauna Kea and the eastern reaches of Ka'ohē were primarily used for hunting petrels on a seasonal basis. Nene were also probably hunted here.	Traditional practices (bird catching)	Cordy 1994: 105
Mauna Kea	Around 'Umi's <i>heiau</i> there are openings in the <i>pahoehoe</i> that may have surrounded the outposts used by warriors and served as wind breaks or possibly blinds for hunting birds. These also may have been used as nesting areas for the 'ua 'u. In this case the Hawaiians were encouraging the nesting of certain bird species.	Traditional practices (bird catching)	Social Research Pacific, Inc. 2002: Interview with Richard Greenwall and Jean Greenwall, Appendix E p. 35
Mauna Kea	A major trail ran on the seaward side of Mauna Kea in the <i>māmane</i> zone (in the Ka'ohē <i>ahupua'a</i> ). It ran parallel to the sea above the 'ohi'a-koa forest. It connected the Kohala-Waimea and Waipi'o Districts to the Hilo District. This may have been "the trail of Poli'ahu" used by 'Umi and his army in the conquest of the Hilo District.	Trails Association with legend	Cordy 1994: 87
Mauna Kea	<ul style="list-style-type: none"> <li>The mountain trail ('Umi's trail to Waimea) connecting Waimea, Kohala and Hāmākua with Kona, passed through the interior plateau of Mauna Kea. Caves near the Ahu a 'Umi <i>heiau</i> and along this trail were used as shelters. One of these caves contained a shrine and another was used to collect water (the ceiling drips were caught in calabashes). A trail (possibly one which Kamehameha's forces used to attack Ka'u and Hilo in the 1780's) enters the inland plateau area of Mauna Kea near the modern Saddle Road Corridor. A trail connecting Ka'u to the Waimea-Kona trail at Ahu a 'Umi <i>heiau</i> ran just south of Hāmākua this trail was also called 'Umi's Road.</li> <li>People were likely coming to the interior plateau region of Mauna Kea on the main trails then departing into the interior areas from there. Campsites are found in caves and in some cases were used only once and are found scattered through the <i>pahoehoe</i> flows, and were likely seasonal camps for petrel and nene hunting.</li> </ul>	Trails Shelters Shrines	Cordy 1994: 107, 116
Mauna Kea	'Umi Trail ran all the way across to Ka'u then to Na'ohule'elua and then to Waimea and right up to Halela'au.	Trails	Social Research Pacific, Inc. 2002: Interview with Sonny Keakealani, Appendix E p. 7-8

Place	Knowledge of place	Importance	Source
Mauna Kea	Trails were used by warriors, [they could see the enemies from the interior] then drop down on the adversaries below.	Trails	Social Research Pacific, Inc. 2002: Interview with Hannah Kihalani Springer, Appendix E p. 12
Mauna Kea	‘Umi’s road to Waimea may have been called Na‘ohule‘elua Trail.	Trails	Social Research Pacific, Inc. 2002: Appendix E p. 12
Mauna Kea	Pu‘u ‘O‘o trail started at the Pu‘u ‘O‘o ranch house then cut up and hit the present day Mauna Kea Forest Road, then passed Keanakolu, down to Kukaiau Ranch, then down to ‘Umikoa	Trails	Kumo Pono Associates 1999: Interview with Toshi Imoto, A-20.
Mauna Kea	Around 10,000 feet elevation there are small ‘ <i>ahu</i> all around the mountain. These may not have been burial sites but rather, trail markers so as not to lose the trail on the <i>pahoehoe</i> (i.e. They were trail markers in open areas).	Trails	Kumo Pono Associates 1999: Interview with Toshi Imoto, A-32, and in interview with Martin Pence, A-195
Mauna Kea	Pu‘u La‘au trail goes up to Lake Wai‘au from Waiki‘i.	Trails	Kumo Pono Associates 1999: Interview with Theodore Bell, A-127.
Mauna Kea	Pu‘u Kole (the red hill) is the boundary of Humu‘ula and Ka ‘ohe. There were burials all along these boundaries and trails. Most of them have been moved.	Trails, burials	Kumo Pono Associates 1999: Interview with Toshi Imoto, A-23.
Pôhakuloa Gulch	In the Pôhakuloa Gulch at the 8,000-10,000 feet level, hawaiiite (adze quarry material) has been washed down from higher elevations. This is considered a lower elevation for quarrying and is located in the <i>mâmane</i> forest. These areas may have been “tree line base camps”—areas of acclimation and gathering of materials for transport to higher elevations.	Traditional land use	McCoy 1986 in Cordy 1994: 98
PTA area	<ul style="list-style-type: none"> <li>• On the lava flats going towards the Pôhakuloa area there are hollows (called <i>lawai‘a manu</i>) used for encouraging nesting of birds.</li> <li>• “Blisters” in the lava flows house <i>keiki</i> birds. The eggs and even the adults can be simply pulled out. These are everywhere- all the way from sea level up to the timber line, all over the volcanic areas. There were millions and millions of birds here, including petrels and shearwaters, and at one point flightless birds.</li> </ul>	Traditional practices (bird catching)	Social Research Pacific, Inc. 2002: Interview with Jean Greenwall, Appendix E p. 46 Social Research Pacific, Inc. 2002: Interview with Scott Henderson, Appendix E p. 47
Pu‘u Ho‘olelelupe	Translated place name: The place to fly kites. When it was windy Hawaiians would fly kites here, although it was somewhat superstitious because lots of wind meant that it was dry.	Traditional place name Activities associated with place	Kumo Pono Associates 1999: Interview with Theodore Bell, A-126.
Pu‘ukohola	Pu‘ukohola is a place name meaning the	Traditional place	Social Research Pacific Inc. 2002: Interview with

<b>Place</b>	<b>Knowledge of place</b>	<b>Importance</b>	<b>Source</b>
	back of a whale. Whales often frolic at Spencer Beach, which fronts Pu'ukohola.	name	Mel Kalahiki; p 4
Pu'u O'o	Places good for catching birds. At Pu'u O'o there were many birds, caught for feathers to use in making feather <i>leis</i> for chiefs.	Association with traditional activity (birdcatching)	Nalimu n.d.