



## PLANNING COMMISSION

KAAINA S. HULL, CLERK OF COMMISSION

GERALD AKO, CHAIR  
GLENDA NOGAMI STREUFERT, VICE CHAIR  
JERRY ORNELLAS, MEMBER

RECEIVED

- The Planning Commission Meeting will be at:

25 AUG -6 P12:05

**Līhu'e Civic Center, Moikeha Building  
Meeting Room 2A-2B  
4444 Rice Street, Līhu'e, Kaua'i, Hawai'i**

CLERK  
COUNTY OF KAUAI

- Oral testimony will be taken on specific agenda items, at the public meeting location indicated on the meeting agenda.
- Written testimony indicating your 1) name or pseudonym, and if applicable, your position/title and organization you are representing, and 2) the agenda item that you are providing comment on, may be submitted on any agenda item in writing to [planningdepartment@kauai.gov](mailto:planningdepartment@kauai.gov) or mailed to the County of Kaua'i Planning Department, 4444 Rice Street, Suite 473, Līhu'e, Hawai'i 96766. Written testimony received by the Planning Department at least **24 hours prior** to the meeting will be posted as testimony to the Planning Commission's website prior to the meeting (<https://www.kauai.gov/Government/Boards-and-Commissions/Planning-Commission>). Any testimony received after this time will be retained as part of the record, but we cannot assure the Commission will receive it with sufficient time for review prior to the meeting.

**IF YOU NEED AN AUXILIARY AID/SERVICE, OTHER ACCOMMODATION DUE TO A DISABILITY, OR AN INTERPRETER FOR NON-ENGLISH SPEAKING PERSONS, PLEASE CONTACT THE OFFICE OF BOARDS & COMMISSIONS AT (808) 241-4917 OR [ADAVIS@KAUAI.GOV](mailto:ADAVIS@KAUAI.GOV) AS SOON AS POSSIBLE. REQUESTS MADE AS EARLY AS POSSIBLE WILL ALLOW ADEQUATE TIME TO FULFILL YOUR REQUEST. UPON REQUEST, THIS NOTICE IS AVAILABLE IN ALTERNATE FORMATS SUCH AS LARGE PRINT, BRAILLE, OR ELECTRONIC COPY.**

**SUBDIVISION COMMITTEE MEETING NOTICE AND AGENDA**

**Tuesday, August 12, 2025  
8:30 a.m. or shortly thereafter  
Līhu'e Civic Center, Moikeha Building  
Meeting Room 2A-2B  
4444 Rice Street, Līhu'e, Kaua'i, Hawai'i**

RECEIVED

25 AUG -6 P12:05

**A. CALL TO ORDER**

**B. ROLL CALL**

**C. APPROVAL OF AGENDA**

**D. MINUTES of the meeting(s) of the Subdivision Committee**

1. June 10, 2025

**E. RECEIPT OF ITEMS FOR THE RECORD**

**F. UNFINISHED BUSINESS**

**G. NEW BUSINESS (For Action)**

1. Preliminary Subdivision Map Approval

- a. Subdivision Application No. S-2026-1  
Hōkūala Resort Subdivision 1  
**Tower Kauai Lagoons Sub 1, LLC.**  
Proposed 10-Lot Consolidation and Re-subdivision into 16-Lots  
TMK: (4) 3-5-004: 100 to 109  
Kalapakī, Līhu'e, Kaua'i

- 1) Subdivision Report pertaining to this matter.

- b. Subdivision Application No. S-2026-2  
Hōkūala Resort Subdivision 1A  
**2014 Tower Kauai Lagoons Golf, LLC. /**  
**Tower Kauai Lagoons Land, LLC. /**  
**Tower Kauai Lagoons Sub 7, LLC.**  
Proposed 2-Lot Consolidation and Re-subdivision into 15-Lots  
TMK: (4) 3-5-001: 027 and 168  
Kalapakī, Līhu'e, Kaua'i

- 1) Subdivision Report pertaining to this matter.

THE HONOLULU CITY CLERK  
COUNTY OF KAUAI



#### H. EXECUTIVE SESSION

Pursuant to Hawaii Revised Statutes Sections 92-4 and 92-5(a)(4), the purpose of this executive session is to consult with the County's legal counsel on questions, issues, status and procedural matters. This consultation involves consideration of the powers, duties, privileges, immunities, and/or liabilities of the Commission and the County as they relate to the following matters:

1. Subdivision Application No. S-2026-1  
Hökūala Resort Subdivision 1  
**Tower Kauai Lagoons Sub 1, LLC.**  
Proposed 10-Lot Consolidation and Re-subdivision into 16-Lots  
TMK: (4) 3-5-004: 100 to 109  
Kalapakī, Līhu'e, Kaua'i
2. Subdivision Application No. S-2026-2  
Hökūala Resort Subdivision 1A  
**2014 Tower Kauai Lagoons Golf, LLC. /**  
**Tower Kauai Lagoons Land, LLC. /**  
**Tower Kauai Lagoons Sub 7, LLC.**  
Proposed 2-Lot Consolidation and Re-subdivision into 15-Lots  
TMK: (4) 3-5-001: 027 and 168  
Kalapakī, Līhu'e, Kaua'i

#### I. ADJOURNMENT

KAUA'I PLANNING COMMISSION  
SUBDIVISION COMMITTEE MEETING  
**June 10, 2025**  
**DRAFT**

The regular meeting of the Planning Subdivision Committee of the County of Kaua'i was called to order by Subdivision Committee Chair Gerald Ako at 8:30 a.m. - Webcast Link: <https://www.kauai.gov/Webcast-Meetings>

The following Commissioners were present:

Mr. Gerald Ako  
Mr. Jerry Ornellas

Excused or Absent

Ms. Glenda Nogami Streufert

The following staff members were present: Planning Department - Director Ka'aina Hull, Planning Department, Staff Planner Kenny Estes, Planning Secretary Shanlee Jimenez; Office of the County Attorney – Deputy County Attorney Laura Barzilai, Office of Boards and Commissions – Support Clerk Lisa Oyama.

Discussion of the meeting, in effect, ensued:

**CALL TO ORDER**

Subdivision Committee Chair Gerald Ako: Today is Tuesday, June 10, 2025, and I'd like to call to order the Subdivision Committee meeting of the Planning Commission. And before we start, Mr. Hull, I'd just like to say that I saw something today that I haven't seen in years on the sign-in sheet, if you notice there's carbon paper on that. There's a carbon paper for that second sheet, so...

Ms. Laurel Loo: Planning Department cutting edge as why.

Chair Ako: Cutting edge, cutting edge.

Planning Department Director Ka'aina Hull: We looked to the 19<sup>th</sup> century to direct us into the 21<sup>st</sup> century.

Chair Ako: I'm so proud of you folks. But with that if we could have a roll call please.

**ROLL CALL**

Mr. Hull: Roll call. Commissioner Ornellas?

Mr. Jerry Ornellas: Here.

Mr. Hull: Commissioner Streufert is excused. Chair Ako?

Chair Ako: Here.

Mr. Hull: You have a quorum, Chair. 2:0.

### **APPROVAL OF AGENDA**

Mr. Hull: Next would be the Approval of Agenda. We don't have any recommended changes to the agenda.

Chair Ako: If no concerns, if we have a motion to approve the agenda.

Mr. Ornellas: Move to approve the agenda.

Chair Ako: And I second. No further comments. All those in favor of the approval of the agenda say aye. Aye (unanimous voice vote). All those opposed, no. Minutes?

### **MINUTES of the meeting(s) of the Subdivision Commission**

Mr. Hull: Next, minutes for April 8<sup>th</sup>, 2025.

Chair Ako: You have the minutes.

Mr. Ornellas: Move to approve minutes.

Chair Ako: Yeah, I'll second that. And with that, all those in favor say aye. Aye (unanimous voice vote). All those opposed. (Inaudible).

### **RECEIPT OF ITEMS FOR THE RECORD**

Mr. Hull: No additional Receipt of Items for the Record.

### **UNFINISHED BUSINESS**

Mr. Hull: Moving on to Unfinished Business, F.1.

#### **Preliminary Subdivision Map Approval**

Subdivision Application No. S-2025-1

Sueoka Store Expansion Project

**SMK, Inc.**

Proposed 11-Lot Consolidation into 1-Lot

TMKs: (4) 2-8-008: 020, 022 - 029, 034, 035

Koloa, Kaua'i

- 1) Subdivision Report pertaining to this matter.

2) Supplement #1 to Subdivision Report.

Mr. Hull: We don't have any members of the public signed up to testify but would any audience would like to testify on this agenda item? Seeing none, I'll turn it over Kenny.

Staff Planner Kenny Estes: Good morning, Chair.

Mr. Estes read the Subdivision Report for the record (on file with the Planning Department).

Chair Ako: Commissioner Ornellas, you have any questions for staff?

Mr. Ornellas: I have no questions, Mr. Chair.

Chair Ako: Okay, having no questions, do we have a representative of the applicant that would like to present?

Ms. Maren Arismendez: Good morning. Maren Arismendez from Esaki Surveying here on behalf of the owners. We would respectfully request the 4 month deferral to allow the owners and Public Works to come to an agreement on the requirements for the, for the consolidation and improvement for the project. They've prepared a traffic study and some intersection improvements proposals for the Department of Public Works, which they are reviewing internally. The last meeting we had with Public Works they did express that they wanted to meet also with other county departments, so we just request the time to allow the meetings and to come, everyone come to an agreement.

Chair Ako: Part of the issue would be, like a roundabout.

Ms. Arismendez: Public Works would like a roundabout, so we've prepared a topographical survey for the engineers, engineers have prepared their roundabout options and are reviewing the proposed runabout options with Public Works.

Chair Ako: Other questions? Having none, thank you very much. Okay, we have a recommendation from...

Mr. Ornellas: I move to defer Subdivision Application No. S-2025-1 for a 4-month period, until October 14, 2025 or until otherwise scheduled.

Chair Ako: Second. Seeing no other comments, concerns, Mr. Clerk, if we can have a roll call vote, please.

Mr. Hull: Roll call. Commissioner Ornellas?

Mr. Ornellas: Aye.

Mr. Hull: Chair Ako?

Chair Ako: Aye.

Mr. Hull: Motion passes. 2:0.

Ms. Arismendez: Thank you.

Chair Ako: Thank you.

**NEW BUSINESS (For Action)**

Preliminary Subdivision Extension Request

Mr. Hull: Next, we have New Business.

Subdivision Application No. S-2022-2  
Lot 18 of Kukui'ula Parcel H Subdivision  
**Kukui'ula Vistas, LLC.**  
Proposed 7-Lot Subdivision  
TMK: (4) 2-6-022: 054  
Koloa, Kaua'i

- 1) Subdivision Report pertaining to this matter

Mr. Hull: Do we have any numbers the public wishing to testify on this agenda item? Seeing none, I'll turn it back over to Kenny.

Mr. Estes: I'll summarize the report for the record.

Mr. Estes read the Subdivision Report for the record (on file with the Planning Department).

Chair Ako: Okay, thanks Kenny. Any questions for Kenny?

Mr. Ornellas: I have no questions, Mr. Chair.

Chair Ako: Having no questions, do we have a representatives from the applicant?

Ms. Arismendez: Good morning, commissioners. Maren Arismendez from Esaki Surveying, here on behalf of the owners. We are requesting this extension to allow the construction plans to be reviewed from all agencies and utilities. Currently we have received review comments from Public Works, we are awaiting review comments from KIUC, Hawaiian Telcom, and Spectrum.

Chair Ako: Okay, any questions for the applicant?

Mr. Ornellas: Nope.

Chair Ako: Okay, if not, thank you very much for coming. Okay, we have any...

Mr. Ornellas: I move to approve an extension, Subdivision Application No. S-2022-2 untill April 11, 2026.

Chair Ako: Okay, and I'll second that. No other questions. If we can have a roll call vote, Mr. Clerk.

Mr. Hull: Roll call, Mr. Chair. Commissioner Ornellas?

Mr. Ornellas: Aye.

Mr. Hull: Commissioner Ako?

Chair Ako: Aye.

Mr. Hull: Motion passes. 2:0. I'll state, I meant this, bring up on that agenda item. We see extension requests a lot now, and it's just because of the fact that we're holding course with the fact that subdivisions have a one-year timeline. That timeline was set 40 years ago when subdivisions, I don't want to say, a dime, a dozen, but were much more quickly processed, if you will. There is virtually very few subdivisions that can ever get through the agency review within 12 months, so the department staff is working with the idea of going back to Council to say we need to adjust these timelines, because like the SMA permits I think we've been having some discussion that the Commission can allow for extensions beyond the 2 year deadline for SMA permits. The Commission doesn't have the authority to extend the deadline beyond a year for subdivisions when clearly the vast majority of subdivisions take multiple years to go through the process, so apologize to the Commissioners that you have to go through and are going through this kind of route process but we hope to fix that in the near future.

Mr. Ornellas: Is there a way of streamlining the process?

Mr. Hull: There was a way proposed at state legislature, if you remember about a year ago whereby residential subdivisions can be streamlined and then I credit, I give credit to the state legislature trying to attempt to do that and we do have a few applications going through that process. I think Kenny can attest to the fact that it is hardly streamlined, that it still has to go through extra checks by SHPD and particularly by the US Fish and Wildlife because the state legislature put certain additional checks for endangered species and historic analysis, so it's kind of like it doesn't have a public hearing, per say, but I would not call it efficient, quite honestly.

Mr. Ornellas: Not to put on the conversation, but I mean compared to the national standard, we are way out in left field.

Mr. Hull: Yep.

Mr. Ornellas: You would think as a county of the 4,000 counties in United States, I think we're first in the length of time it takes to get a subdivision done.

Mr. Hull: Yeah, and then that was, I think that kind of played out in the state legislature when there's a clear desire when that bill was proposed to streamline residential permits and then saying, okay we're going to take away the public hearing and intervention aspect, which is a good thing because intervention on residential can gum it up for years, but in pulling it out of that potential, the state legislature also added on these new requirements in order to ensure

certain things that are met as well, but adding on those new requirements took away that notion of efficiency, so...

Mr. Ornellas: Thank you, Director Hull.

Mr. Hull: Moving on for the last subdivision agenda item.

Recertification of Final Subdivision Map Approval

Subdivision Application No. S-98-1

Lydgate Rise Subdivision - Lot G

**Brandon Jones** (Formerly CBL Block Island Trust)

Proposed vehicular access to Lot G from Olohena Road

TMK: (4) 4-4-003: 045 - CPR Units: 0008, 0009 and 0016

Waipouli, Kawaihau, Kaua'i

- 1) Subdivision Report pertaining to this matter.

Mr. Hull: Are there any members of the public that would like to speak on this agenda item? Are you the landowner?

Unknown Male from the public: Owner.

Mr. Hull: Okay. We'll give time after. Any members of the public, not the owner that want to speak? Okay, I'm going to turn it over to Kenny and then we'll ask the owner to come up.

Chair Ako: Okay.

Mr. Estes: I'll summarize the report for the record.

Mr. Estes read the Subdivision Report for the record (on file with the Planning Department).

Chair Ako: Thank you Kenny. Questions for Kenny?

Mr. Ornellas: I have no questions, Mr. Chair.

Chair Ako: Would the applicant like to come up and share with the Commission?

Mr. Brandon Jones: Good morning. My name is Brandon Jones, I'm the owner and this is my first time in this type of meeting, so when they said, would anybody like to comment, I just wanted to make sure nobody knew I wasn't here. So, I don't actually have anything in addition to say, that was perfectly stated.

Chair Ako: So, right now, if you wanted to have vehicular access there is no legal way that you can get to your property.

Mr. Jones: That's correct.

Chair Ako: Okay, if not, thank you very much.

Mr. Jones: Thank you.

Chair Ako: With that, Commissioner Ornellas.

Mr. Ornellas: I move to approve Subdivision Application No. S-98-1.

Chair Ako: And I second.

Deputy County Attorney Laura Barzilai: So, excuse me, Chair. I think the motion in question would be Final Map Recertification for S-98-1.

Chair Ako: Okay.

Ms. Barzilai: Thank you, Chair.

Mr. Ornellas: I move for Final Map Certification, Subdivision Application No. S-98-1. Or 5, is that S, 5. S-98-1.

Chair Ako: And with that I'll second.

Mr. Hull: Roll call, Mr. Chair. Commissioner Ornellas?

Mr. Ornellas: Aye.

Mr. Hull: Commissioner Ako?

Chair Ako: Aye.

Mr. Hull: Motion passes, Mr. Chair. 2:0. And somewhat segwaying on the last comments of particular amendments, the man just wants to vehicular access to his house. Is a public hearing really necessary? So, we're looking at all of those as we look at potentially revamping the subdivision codes and try to take another stab at making it a bit more efficient, so...with that we have no further agenda items.

## **EXECUTIVE SESSION (None)**

## **ADJOURNMENT**

Chair Ako: Okay, so I'd like to thank staff and everybody else for all their work that they put into this, and with that I'll entertain a motion to adjourn.

Mr. Ornellas: So moved.

Chair Ako: and I'll second that. All those in favor say aye. Aye (unanimous voice vote). All those opposed. We are adjourned.



Committee Chair Ako adjourned the meeting at 8:46 a.m.

Respectfully submitted by:

*Lisa Oyama*

Lisa Oyama,  
Commission Support Clerk

( ) Approved as circulated (date of meeting approved).

( ) Approved as amended. See minutes of \_\_\_\_\_ meeting.

# DEPARTMENT OF PLANNING

KA'ĀINA HULL, DIRECTOR

JODI A. HIGUCHI SAYEGUSA, DEPUTY DIRECTOR



DEREK S.K. KAWAKAMI, MAYOR  
REIKO MATSUYAMA, MANAGING DIRECTOR

## SUBDIVISION REPORT

### I. SUMMARY

**Action Required by Planning Commission:** Consideration of Subdivision Application No. S-2026-1 that involves a ten (10) lot consolidation and re-subdivision into sixteen (16) lots.

**Subdivision Permit No.** Application No. S-2026-1

**Name of Applicant(s)** TOWER KAUAI LAGOONS SUB 1, LLC.

### II. PROJECT INFORMATION

<b>Map Title</b>	Consolidation of Lots 100 to 109, Inclusive as shown on Kaua'i County Subdivision Number S-2008-24 portion of Royal Patent 4480 Land Commission Award 7713, Apana 2, Part 1 to V. Kamamalu and the Resubdivision of said Consolidation into Lot 1 to 16 Inclusive, and Cancellation of Easements E-1 to E-6 and Easements C, D, F, and G as Shown on County of Kaua'i Subdivision Map Number S-2008-24, and Easement UE-1, as Shown on County of Kaua'i Subdivision Map Number S-2010-11 at Kalapakī, Līhu'e, Kaua'i, Hawai'i.				
<b>Tax Map Key(s):</b>	3-5-004: 100 - 109	<b>Area:</b>	6.2 acres		
<b>Zoning:</b>	Residential District (R-4)				
<b>State Land Use District(s):</b>	Urban	<b>General Plan Designation:</b>	Resort / Golf Course		
<b>AGENCY COMMENTS</b>					
<input checked="" type="checkbox"/> COK Public Works	pending	<input type="checkbox"/> State DOT-Highways:			
<input checked="" type="checkbox"/> COK Water:	pending	<input checked="" type="checkbox"/> State Health:	07.28.2025		
<input checked="" type="checkbox"/> COK Housing:	pending	<input checked="" type="checkbox"/> DLNR – SHPD:	03.24.2024		
<input checked="" type="checkbox"/> COK Fire:	pending				
<b>EXISTING ROAD RIGHT-OF-WAY(S)</b>					
Road Name	Existing Width	Required Width	Pavement YES	NO	Reserve
Kāhilipulu Way (Private Roadway)	44 feet	44 feet	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
Ho'olaule'a Way (Private Roadway)	56 feet	56 feet	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
			<input type="checkbox"/>	<input type="checkbox"/>	
<b>APPLICABLE FEES</b>					
<b>Environmental Impact Assessment (EIA)</b>	\$3,000.00				
<b>Park Dedication</b>	To be determined				

G.1.a.1.  
Aug 12, 2025

<b>Appraisal Report Required</b>	Yes
<b>Date of Preliminary Map Acceptance:</b>	July 8, 2025
<b>Date of Director's Report:</b>	July 30, 2025
<b>Date of Public Hearing:</b>	August 12, 2025
<b>Deadline Date for PC to Take Action Pursuant to Section 9-3.4(b) of the K.C.C.:</b>	October 6, 2025

### III. EVALUATION

#### Project Description

The proposal involves a ten (10) lot consolidation and re-subdivision into fifteen (15) residential lots and one (1) roadway lot within the County Residential (R-4) zoning district. The project was originally a part of the Kaua'i Lagoons Resort Single-Family Subdivisions 1 and 4, previously processed through Subdivision Application No. S-2008-24, which received Final Subdivision Map Approval by the County of Kaua'i, Planning Commission on December 9, 2008. As represented by the Applicant, the updated subdivision layout will accommodate one-third acre lots as opposed to the half-acre to one-acre lots in the previous subdivision layout.

The preliminary subdivision layout indicates that access to Lots 7 - 14 will be through an access lot identified as Lot 16, which essentially serves as a roadway lot. Since Lot 16 is intended solely to provide access to these lots, it should have no residential density. The Applicant should also be made aware that since the application creates additional lots, an Environmental Impact Assessment (EIA) Fee and a Park Dedication Fee will be assessed, accordingly.

#### Previous Subdivision Applications

Upon review of the current subdivision proposal, it is noted that the proposal has been processed through two previous subdivision applications: Subdivision Application No. S-2022-9, which received Preliminary Subdivision Map Approval on May 10, 2022, but was subsequently terminated on September 12, 2023; and Subdivision Application No. S-2024-7, which received Preliminary Subdivision Approval on April 9, 2024.

In both instances, the subdivision applications expired as a final subdivision map or a request for an extension of time was not filed timely with the Planning Department prior to the expiration of the preliminary subdivision map approval, as required under Section 9-3.8(c)(1) of the Subdivision Ordinance, Kaua'i County Code. As a result, the Applicant has submitted a new subdivision application for the proposed development, which is now being processed through this current application.

#### Existing Permits

The subject project area was a part of a zoning amendment (ZA-2021-3) that reclassified approximately 14.2 acres of land situated within the County Residential (R-2) zoning district into the Residential (R-4) zoning district. The legislation was adopted by the Kaua'i County Council on December 15, 2021, and is referenced as Ordinance No. PM-2021-416.

In evaluating the project, it will be subject to the requirements that were imposed through the Planning Commission's action on August 11, 2009, involving SMA Use Permit SMA (U)-2005-08, Project Development Use Permit U-2005-26, Use Permit U-2005-25, Variance Permit V-2005-7, and Class IV Zoning Permit Z-IV-2005-30.

Additionally, on July 9, 2024, the Planning Commission approved Class IV Zoning Permit Z-IV-2024-7 and Variance Permit V-2024-3, to allow a deviation from the requirement to construct raised curbs and gutters along the subdivision's frontage and to allow the use of drainage swales in-lieu of the required curbs and gutters pursuant to Section 9-2.3(e)(3) of the Subdivision Ordinance, Kaua'i County Code. It should be noted that, as a condition of the approved permits, the Applicant is required to construct a sidewalk along the frontage of Subdivision 1. This sidewalk will provide pedestrian access along Kāhilipulu Way, which functions as a through road offering connectivity to other parts of the larger master planned area.

#### Native Hawaiian Traditional and Cultural Rights, Practices, and Resources

The Applicant has submitted an updated "Cultural Impact Assessment for Hōkūala Petition Area, Kalapakī Ahupua'a, Līhu'e District, Kaua'i TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109," dated February 2022.

Cultural Surveys Hawaii, Inc. (CSH), contacted 29 Hawaiian organizations, agencies, and community members as well as cultural and lineal descendants in order to identify individuals with cultural expertise and/or knowledge of the project area and vicinity. Four parties responded and three parties met with CSH for a more in-depth interview. The concerns that were raised include: 1) protecting access for gathering, fishing, and recreation along the shoreline; 2) continuing to allow Kama'āina to traverse the shoreline; 3) traffic congestion on roads in the immediate vicinity of the project area; 4) establishing a walking and/or biking path out of the lane of traffic on one or both sides of the road that bisects the project; 5) access to walking paths in the vicinity of the project area may be restricted and locals will no longer have access to walking paths for exercising; and 6) concerns with the need for the Līhu'e Water Treatment Plant to be upgraded to accommodate a higher-density subdivision.

In evaluating the concerns noted above, gathering, fishing, and access rights will be minimally affected by this subdivision as access throughout the Hōkūala Resort Development will remain open to the public through its network roadway and public accesses.

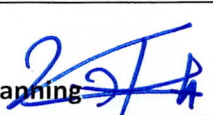
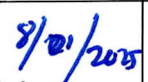
As represented, no culturally significant resources were identified in the project area and presently, there is no documentation or testimony indicating traditional and customary rights practiced in the immediate vicinity. There are no records of major trails running through the project area.

Based on the Applicant's consultation with kama'āina and community members, and evaluating historical information that was available to the department, the department finds that the proposed development should have no impact on any known Hawaiian traditional or customary practices for the following reasons:

- There are no known traditional or customary practices of native Hawaiians that are presently occurring within the Project Site.
- There are no known special gathering practices taking place within any portion of the Project Site.
- The Project will not detrimentally affect access to any streams; access to the shoreline or other adjacent shoreline areas; or gathering along any streams, the shoreline or in the ocean.
- There are no known religious practices taking place within the Project Site.
- There are no known pre-contact cultural or historic sites or resources located within the Project Site.
- There are no known burials within the Project Area.

Any unforeseen impacts to traditional and customary native Hawaiian rights, practices, and resources in the project area should be mitigated.

#### IV. RECOMMENDATION

TENTATIVE APPROVAL	FINAL APPROVAL
<input checked="" type="checkbox"/> Approval <input type="checkbox"/> Denial	<input type="checkbox"/> Approval <input type="checkbox"/> Denial
Tentative Approval subject to all requirements as noted on the follow pages:	All conditions have been complied with
Director of Planning  Date 	Director of Planning _____ Date _____

#### V. AGENCY REQUIREMENTS

1. Requirements of the Planning Department:
  - a. An updated preliminary title report for the existing lot shall be submitted to the Planning Department for review.
  - b. All existing and proposed easements, if any, shall be identified in the deed descriptions of the affected lots, draft copies of which shall be submitted to the Planning Department for review and approval.
  - c. Pursuant to Section 9-3.8(b) of the Subdivision Ordinance, Kaua'i County Code (1987), the Applicant shall submit to the Planning Department an electronic record (digitized format) of the final subdivision map(s) on disk for record keeping purposes prior to final subdivision approval.

- d. Pursuant to Section 9-3.8 (c) of the Subdivision Ordinance, Kaua'i County Code, 1987, as amended, the Applicant shall file fifteen (15) copies of the subdivision final map with the Planning Department within one (1) year after approval of the preliminary subdivision map. If no filing is made, the approval of the preliminary subdivision map and construction plan shall become void unless an extension of time is granted by the Planning Commission.
- e. The Applicant shall prepare and obtain construction plan approvals for the necessary road, water, drainage, electrical and telephone utilities and facilities, and either construct the same or post a surety bond for completion.
- f. Relative to Condition 1.e., prior to final subdivision approval, the Applicant shall be subject to the requirements of Class IV Zoning Permit Z-IV-2024-7 and Variance Permit V-2024-3, that were approved by the County of Kaua'i Planning Commission July 9, 2024. The subject permits granted a deviation from the requirement to construct curbs and gutters along the frontage of Subdivision 1, allowing the use of drainage swales in lieu of the required curbs and gutters. In accordance with Condition 1 of the subject permits, the Applicant shall construct a sidewalk along the frontage of Subdivision 1 pursuant to Section 9-2.3(e)(3) of the Subdivision Ordinance, Kaua'i County Code, 1987, as amended.
- g. Prior to final subdivision approval, the Applicant shall comply with the applicable conditions/requirements of SMA Use Permit SMA (U)-2005-08, Project Development Use Permit U-2005-26, Use Permit U-2005-25, Variance Permit V-2005-7, and Class IV Zoning Permit Z-IV-2005-30. The Applicant shall provide the department an updated status report on the compliance of the conditions.
- h. The proposed subdivision is situated in close proximity to the Lihu'e Airport and will be impacted by the aircraft noise nuisances from this facility. As such, the subdivider shall establish covenants or disclosure documents to inform potential buyers within the project area that the proposed lots are subject to aircraft noise nuisances. Draft copies of the documents shall be submitted to the Planning Department for review and approval.
- i. An Environmental Impact Assessment Fee of Three Thousand Dollars (\$3,000.00) shall be paid to the County of Kaua'i. (Six (6) additional lots @ \$500.00 each)
- j. The Applicant shall pay a Park Dedication fee pursuant to Section 9-2.8 of the Kaua'i County Code Subdivision Ordinance. An appraisal report and price list shall be provided to the Planning Department to forward to the Real Properties Division to help calculate the fee amount.
- k. The Applicant is made aware that the street designated within the subdivision must be officially named before the Department approves the construction plans. Street names should be in Hawaiian and be submitted to our Department for review and approval, along with a request letter and 12 maps (on 8½" x 14" paper). The maps

should be detailed such that emergency vehicles, police services, postal deliveries, etc., are able to locate the street. References to roadway, such as the highway and other surrounding roads, should be shown on the street-naming map.

- I. As represented on the preliminary subdivision map dated *Rev. November 1, 2024*, Lot 16 will serve as the primary access to Lots 7 - 14, since they do not have direct access onto a roadway. As such, there shall be no residential density assigned to Lot 16 since it is intended to serve as the primary access to the foregoing lots. This restriction shall be incorporated into the deed description of Lot 16, draft copies of which shall be submitted to the Planning Department for review and approval.
  - m. The subject subdivision proposal was previously reviewed through Subdivision Application No. S-2024-7 that was granted Preliminary Subdivision Map Approval by the Kaua'i Planning Commission on April 9, 2024. Presently, Subdivision Application No. S-2024-7 is considered expired since a final subdivision map or a request for an extension of time was not filed timely with the Planning Department prior to the expiration of the preliminary subdivision map, as required under Section 9-3.8(c)(1) of the Subdivision Ordinance, Kaua'i County Code. Therefore, prior to final subdivision approval, the Applicant shall provide a letter to the department formally requesting termination of Subdivision Application No. S-2024-7.
2. Requirements of the Department of Public Works (DPW):
  - a. The subdivider shall comply with the requirements of the Department of Public Works, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.
3. Requirements of the Department of Water (DOW):
  - a. The subdivider shall comply with the requirements of the Department of Water, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.
4. Requirements of the County Housing Agency:
  - a. The subdivider shall comply with the requirements of the County Housing Agency, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.
5. Requirements of the County Fire Department:
  - a. The subdivider shall comply with the requirements of the County Fire Department, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.



6. Requirements of the Department of Health (DOH):

General summary comments have been included for your convenience. However, these comments are not all-inclusive and do not substitute for review of and compliance with all applicable standard comments for the various DOH individual programs.

**Clean Air Branch**

1. All project activities shall comply with the Hawaii Administrative Rules (HAR), Chapters 11-59 and 11-60.1.
2. Control of Fugitive Dust: You must reasonably control the generation of all airborne, visible fugitive dust and comply with the fugitive dust provisions of HAR §11-60.1-33. Note that activities that occur near existing residences, businesses, public areas, and major thoroughfares exacerbate potential dust concerns. It is recommended that a dust control management plan be developed which identifies and mitigates all activities that may generate airborne and visible fugitive dust and that buffer zones be established wherever possible.
3. Underground Storage Tank Program – The State regulations for underground storage tanks are in HAR Chapter 11-280.1. These rules apply to the design, operation, closure, and release response requirements for underground storage tank systems, including underground tanks identified during construction.
4. Standard comments for the Clean Air Branch are at:  
<https://health.hawaii.gov/epo/landuse/>.

**Clean Water Branch**

1. All project activities shall comply with the HAR, Chapters 11-53, 11-54, and 11-55. The following Clean Water Branch website contains information for agencies and/or project owners who are seeking comments regarding environmental compliance for their projects with HAR, Chapters 11-53, 11-54, and 11-55:  
<https://health.hawaii.gov/cwb/clean-water-branch-home-page/cwb-standard-comments/>.

**Hazard Evaluation & Emergency Response Office**

1. A Phase I Environmental Site Assessment (ESA) and Phase II Site Investigation should be conducted for projects wherever current or former activities on site may have resulted in releases of hazardous substances, including oil or chemicals. Areas of concern include current and former industrial areas, harbors, airports, and formerly and currently zoned agricultural lands used for growing sugar, pineapple or other agricultural products.



2. Standard comments for the Hazard Evaluation & Emergency Response Office are at: <https://health.hawaii.gov/epo/landuse/>.

#### **Indoor and Radiological Health Branch**

1. Project activities shall comply with HAR Chapters 11-39, 11-45, 11-46, 11-501, 11-502, 11-503, 11-504.
2. Construction/Demolition Involving Asbestos: If the proposed project includes renovation/demolition activities that may involve asbestos, the applicant should contact the Asbestos and Lead Section of the Branch at <https://health.hawaii.gov/irhb/asbestos/>.

#### **Safe Drinking Water Branch**

1. Agencies and/or project owners are responsible for ensuring environmental compliance for their projects in the areas of: 1) Public Water Systems; 2) Underground Injection Control; and 3) Groundwater and Source Water Protection in accordance with HAR Chapters 11-19, 11-20, 11-21, 11-23, 11-23A, and 11-25. They may be responsible for fulfilling additional requirements related the Safe Drinking Water program: <https://health.hawaii.gov/sdwb/>.
2. Standard comments for the Safe Drinking Water Branch can be found at: <https://health.hawaii.gov/epo/landuse/>.

#### **Solid & Hazardous Waste Branch**

1. Hazardous Waste Program - The state regulations for hazardous waste and used oil are in HAR Chapters 11-260.1 to 11-279.1. These rules apply to the identification, handling, transportation, storage, and disposal of regulated hazardous waste and used oil.
2. Solid Waste Programs - The laws and regulations are contained in HRS Chapters 339D, 342G, 342H and 342I, and HAR Chapters 11-58.1, and 11-282. Generators and handlers of solid waste shall ensure proper recycling or disposal at DOH-permitted solid waste management facilities. If possible, waste prevention, reuse and recycling are preferred options over disposal. The Office of Solid Waste Management also oversees the electronic device recycling and recovery law, the glass advanced disposal fee program, and the deposit beverage container program.
3. Underground Storage Tank Program - The state regulations for underground storage tanks are in HAR Chapter 11-280.1. These rules apply to the design, operation, closure, and release response requirements for underground storage tank systems, including unknown underground tanks identified during construction.

4. Standard comments for the Solid & Hazardous Waste Branch can be found at: <https://health.hawaii.gov/epo/landuse/>.

### **Wastewater Branch**

The subject project is located within or near proximity to the County sewer system. All wastewater generated shall be disposed into the County Sewer system. All lots in the proposed project shall connect to the County sewer system.

By Revised Statute 11-62-31.1, if the parcel is less than 10,000 square feet, an individual onsite waste-water unit may be possible for future construction. Please contact Sina Pruder at DOH Waste-Water Branch at 808-586-4288 for further information. For comments, please email the Wastewater Branch at [doh.wwb@doh.hawaii.gov](mailto:doh.wwb@doh.hawaii.gov).

### **Sanitation/ Local DOH Comments:**

1. Noise may be generated during demolition and/or construction. The applicable maximum permissible sound levels, as stated in Title 11, HAR, Chapter 11-46, "Community Noise Control," shall not be exceeded unless a noise permit is obtained from the Department of Health.
2. According to HAR §11-26-35, No person, firm, or corporation shall demolish or clear any structure, place, or vacant lot without first ascertaining the presence or absence of rodents that may endanger public health by dispersal from such premises. Should any such inspection reveal the presence of rodents, the rodents shall be eradicated before demolishing or clearing the structure, site, or vacant lot. A demolition or land clearing permit is required prior to demolition or clearing.

### **Other**

1. CDC—Healthy Places—Healthy Community Design Checklist Toolkit recommends that state and county planning departments, developers, planners, engineers, and other interested parties apply these principles when planning or reviewing new developments or redevelopment projects.
2. If new information is found or changes are made to your submittal, DOH reserves the right to implement appropriate environmental health restrictions as required. Should there be any questions on this matter, please contact the Department of Health, Kauai District Health Office at 808-241-3495.
7. Should any archaeological or historical resources be discovered during ground disturbing/construction work, all work in the area of the archaeological/historical findings shall immediately cease and the Applicant shall contact the State Department of Land and Natural Resources, Historic Preservation Division to determine mitigation measures.

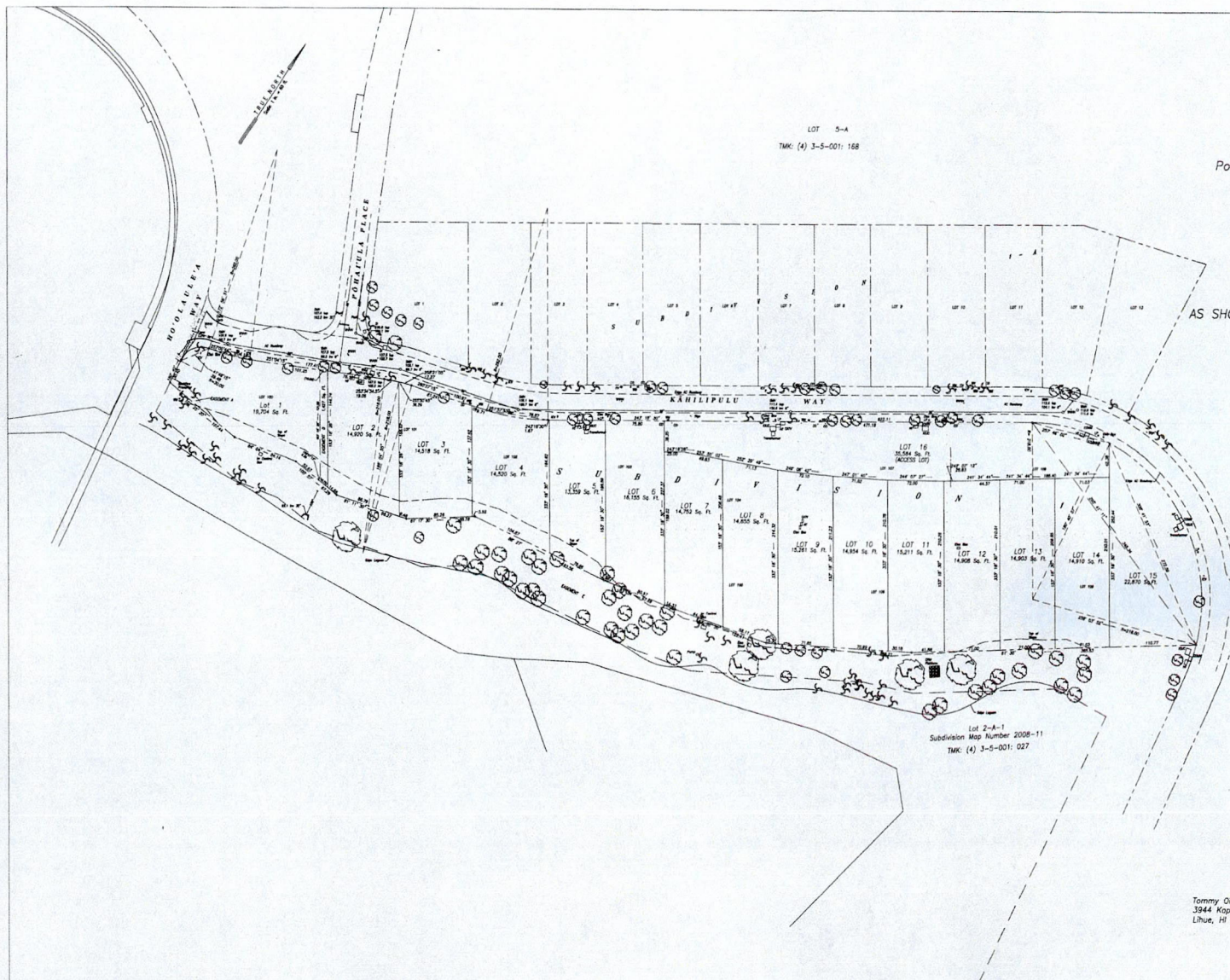
8. Project construction workers and all other personnel involved in the construction and related activities of the project should be informed of the possibility of inadvertent cultural finds, including human remains. In the event that any potential historic properties are identified during construction activities, all activities should cease in that area and the SHPD should be notified pursuant to HAR §13-280-3. In the event that *Iwi Kūpuna* (Native Hawaiian skeletal remains) are identified, all earth moving activities in the area should stop, the area cordoned off, and the SHPD notified pursuant to HAR §13-300.
9. In the event that *Iwi Kūpuna* and/or cultural finds are encountered during construction, cultural and lineal descendants of the area should be consulted to develop a reinterment plan and cultural preservation plan for proper cultural protocol, curation, and long-term maintenance.
10. The Applicant is advised that prior to and/or during construction and use additional conditions may be imposed by government agencies. Should this occur, the applicant shall resolve these conditions with the respective agency(ies).

The Planning Commission is further advised that this report does not represent the Planning Department's final recommendation in view of the forthcoming public hearing process scheduled for August 12, 2025, whereby the entire record should be considered prior to decision-making. The entire record should include but not be limited to:

- a. Pending government agency comments;
- b. Testimony from the general public and interested others; and
- c. The Applicant's response to staff's report and recommendation as provided herein.

By   
KENNETH A. ESTES  
Planner





CONSOLIDATION OF  
LOTS 100 TO 109 INCLUSIVE  
AS SHOWN ON  
COUNTY OF KAUAI SUBDIVISION MAP NUMBER 2008-24  
Portion of Royal Patent 4480, Land Commission Award 7713,  
Apana 2, Part 1 to V. Kamamalu  
AND THE RESUBDIVISION OF SAID CONSOLIDATION INTO  
LOT 1 TO 16 INCLUSIVE,

AND  
CANCELLATION OF EASEMENTS E-1 TO E-6 AND  
EASEMENTS C, D, F, AND G  
AS SHOWN ON COUNTY OF KAUAI SUBDIVISION MAP NUMBER 2008-24,  
AND EASEMENT UE-1, AS SHOWN ON  
COUNTY OF KAUAI SUBDIVISION MAP NUMBER 2010-11  
Kalapake, Lihue, Kauai, Hawaii  
Tax Map Key: (4) 3-5-004: 100 to 109 Inclusive

OWNER:  
TOWER KAUAI LAGOONS SUB 1, LLC

NOTES:

1. All Coordinate based on Government Triangulation Station "KALEPA"
2. Existing Easement A and B are shown on County of Kauai Subdivision Map number 2008-11
3. LOT 16 (Access Lot) In favor of LOTS 7 to 14 inclusive.
4. Flood Zone X information taken from FEMA Insurance Rate Map, Panel 15000020329F FIRM Index Dated February 26, 2021

Tommy O' Land Surveyor LLC  
3944 Kapena Street  
Lihue, HI 96766



This work was prepared by me  
or under my direct supervision  
*Thomas H. O'Land*  
Thomas H. O'  
Licensed Professional Land Surveyor  
Certificate Number 9033-LS  
Expire on April 30, 2026









County of Kauai  
Planning Department  
4444 Rice St., Suite A473 Lihue, HI 96766  
(808) 241-4050

FROM: Kaaina S. Hull, Director

Planner: Kenneth Estes

7/10/2025

SUBJECT: Subdivision S-2026-1  
Tax Map Key: 3-5-004:100 to 109  
Applicant: Tower Kauai Lagoons Sub 1, LLC.  
Tower Kauai Lagoons Sub 1, LLC

TO:

- |  |   |
|--|---|
| <input type="checkbox"/> State Department of Transportation - STP  | <input checked="" type="checkbox"/> County DPW - Engineering                |
| <input type="checkbox"/> State DOT - Highways, Kauai (info only)   | <input checked="" type="checkbox"/> County DPW - Wastewater                 |
| <input type="checkbox"/> State DOT - Airports, Kauai (info only)   | <input type="checkbox"/> County DPW - Building                              |
| <input type="checkbox"/> State DOT - Harbors, Kauai (info only)    | <input type="checkbox"/> County DPW - Solid Waste                           |
| <input checked="" type="checkbox"/> State Department of Health     | <input type="checkbox"/> County Department of Parks & Recreation            |
| <input type="checkbox"/> State Department of Agriculture           | <input checked="" type="checkbox"/> County Fire Department                  |
| <input type="checkbox"/> State Office of Planning                  | <input checked="" type="checkbox"/> County Housing Agency                   |
| <input type="checkbox"/> State Dept. of Bus. & Econ. Dev. Tourism  | <input type="checkbox"/> County Economic Development                        |
| <input type="checkbox"/> State Land Use Commission                 | <input checked="" type="checkbox"/> County Water Department                 |
| <input type="checkbox"/> State Historic Preservation Division      | <input type="checkbox"/> County Civil Defense                               |
| <input type="checkbox"/> State DLNR - Land Management              | <input checked="" type="checkbox"/> County Transportation Agency            |
| <input type="checkbox"/> State DLNR - Forestry & Wildlife          | <input type="checkbox"/> KHPRC  |
| <input type="checkbox"/> State DLNR - Aquatic Resources            | <input type="checkbox"/> U.S. Postal Department                             |
| <input type="checkbox"/> State DLNR - Conservation & Coastal Lands | <input type="checkbox"/> UH Sea Grant                                       |
| <input type="checkbox"/> Office of Hawaiian Affairs                | <input checked="" type="checkbox"/> Other: Office of Hawaiian Affairs (OHA) |

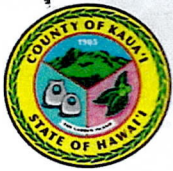
FOR YOUR COMMENTS (pertaining to your department) (Due Date 8/10/2025)

Kenneth

Wastewater Management Division (WMD) has no requirements for this subdivision.  
Currently, Lihue WWTP has sufficient capacity to provide sewer treatment for the required additional sewer from 16 lots.

A handwritten signature in blue ink, appearing to read "Donald Fujimoto".

Donald Fujimoto, CE, PE  
Chief, Wastewater Management Division



JUL 31 '25 PM 1:52  
PLANNING DEPT

County of Kauai  
Planning Department  
4444 Rice St., Suite A473 Lihue, HI 96766  
(808) 241-4050

FROM: Kaaina S. Hull, Director

Planner: Kenneth Estes

7/10/202

SUBJECT: Subdivision S-2026-1  
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| <input type="checkbox"/> State Department of Agriculture           | <input checked="" type="checkbox"/> County Fire Department                  |
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| <input type="checkbox"/> Office of Hawaiian Affairs                | <input checked="" type="checkbox"/> Other: Office of Hawaiian Affairs (OHA) |

FOR YOUR COMMENTS (pertaining to your department) (Due Date 8/10/2025)



**STATE OF HAWAII  
DEPARTMENT OF HEALTH**  
3040 Umi St. Lihue  
Hawaii 96766

**DATE:** July 28, 2025

**TO:** To whom it may concern

**FROM:** Ellis Jones  
District Environmental Health Program Chief

**SUBJECT:** RESPONSE\_Tower Kauai Lagoons Sub\_S-2026-1

In most cases, the District Health Office will no longer provide individual comments to agencies or project owners to expedite the land use review and process.

Agencies, project owners, and their agents should apply Department of Health "Standard Comments" regarding land use to their standard project comments in their submittal. Standard comments can be found on the Land Use Planning Review section of the Department of Health website: <https://health.hawaii.gov/epo/landuse/>. Contact information for each Branch/Office is available on that website.

**Note: Agencies and project owners are responsible for adhering to all applicable standard comments and obtaining proper and necessary permits before the commencement of any work.**

General summary comments have been included for your convenience. However, these comments are not all-inclusive and do not substitute for review of and compliance with all applicable standard comments for the various DOH individual programs.

**Clean Air Branch**

1. All project activities shall comply with the Hawaii Administrative Rules (HAR), Chapters 11-59 and 11-60.1.
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2. Standard comments for the Safe Drinking Water Branch can be found at:  
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electronic device recycling and recovery law, the glass advanced disposal fee program, and the deposit beverage container program.

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By Revised Statute 11-62-31.1 If the parcel is less than 10,000sq feet, an individual onsite waste-water unit may not be possible for future construction. Please contact DOH waste-water branch at 808-586-4288 for further information. For comments, please email the Wastewater Branch at [doh.wwb@doh.hawaii.gov](mailto:doh.wwb@doh.hawaii.gov).

#### **Sanitation / Local DOH Comments:**

1. Noise may be generated during demolition and/or construction. The applicable maximum permissible sound levels, as stated in Title 11, HAR, Chapter 11-46, "Community Noise Control," shall not be exceeded unless a noise permit is obtained from the Department of Health.
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#### **Other**

1. [CDC - Healthy Places - Healthy Community Design Checklist Toolkit](#) recommends that state and county planning departments, developers, planners, engineers, and other interested parties apply these principles when planning or reviewing new developments or redevelopment projects.
2. If new information is found or changes are made to your submittal, DOH reserves the right to implement appropriate environmental health restrictions as required. Should there be any questions on this matter, please contact the Department of Health, Kauai District Health Office at 808-241-3492.

*Ellis Jones*

*Ellis Jones*

District Environmental Health Program Chief  
Office Phone: (808) 241-3326



JOSH GREEN, M.D.  
GOVERNOR | KE KIA'ĀINA

SYLVIA LUKE  
LIEUTENANT GOVERNOR | KA HOPE KIA'ĀINA



STATE OF HAWAII | KA MOKU'ĀINA 'O HAWAI'I  
DEPARTMENT OF LAND AND NATURAL RESOURCES  
KA 'OIHANA KUMUWAIWAI 'ĀINA

STATE HISTORIC PRESERVATION DIVISION  
KAKUHIHEWA BUILDING  
601 KAMOKILA BLVD, STE 555  
KAPOLEI, HAWAII 96707

March 24, 2024

Ka'āina S. Hull, Director  
County of Kaua'i  
Planning Department  
4444 Rice Street, Suite A-473  
Līhu'e, Hawai'i 96766  
[planningdepartment@kauai.gov](mailto:planningdepartment@kauai.gov)

Dear Mr. Hull:

SUBJECT: **HRS Chapter 6E-42 Historic Preservation Review –  
Subdivision Application – S-2024-7  
Hokuala Resort Subdivision 1  
Kahilipulu Way, Kalapaki, Līhu'e – Subdivision, re-subdivision, cancellation  
Owner's Name: Tower Kauai Lagoons Sub 1, LLC  
Kalapaki Ahupua'a, Puna District, Island of Kaua'i  
TMK: (4) 3-5-004:100-109**

IN REPLY REFER TO:  
Project No.: 2024PR00069  
Doc. No.: 2403LS10  
Archaeology

MAR 28 '24 PM 4:23  
PLANNING DEPT

This letter provides the State Historic Preservation Division's (SHPD's) HRS 6E-42 review of the proposed consolidation of Lots 100 to 109, inclusive as shown on Kauai County Subdivision S-2008-24 and the re-subdivision of said consolidation into Lots 1 to 16 inclusive, and cancellation of Easements E-1 to E-6, inclusive, and C, D, F, and G as shown on Kauai Subdivision Map Number 2008-24 and portions of Easement UE-1 as shown on Kauai Subdivision Map Number 2010-11 at Kihilipulu Way, Kalapaki. In addition, the owners plan to do improvements relating to the construction of necessary road, water, drainage, electrical and telephone utilities, and facilities. The SHPD received the project submittal on January 18, 2024, which included a County of Kaua'i Planning Department Subdivision Application, construction plans, and photos of the project area. The subject property totals ~6.232 acres.

A review of our records indicates that the SHPD accepted an archaeological inventory survey report (Bell et al. 2006) titled *Archaeological Inventory Survey for the Proposed Līhu'e Airport Improvements, Hanamā'ulu and Kalapaki Ahupua'a, Puna District, Island of Kaua'i*, TMKs: (4) 3-5-001: por. 005, 008, 102, 160 and (4) 4-7-002: por. 001 (Log No. 2006.4304, Doc No. 0612NM15) on December 29, 2006 (Log No. 2006.4304, Doc No. 0612NM15). The 175-acre AIS project area included a portion of the current project area and resulted in the identification of a single historic property, remnants of a former piggery (Site 50-30-08-3958). The site is not located near the project area. The USDA soil survey (Foote et. al 1972) identifies the majority of the soils within the project area as Lihue silty clay, 0 to 8 percent slopes (LhB), with a small portion that includes Lihue gravelly silty clay, 0 to 8 percent slopes (LIB). Low potential exists for historic properties to be present in the current project area.

Based on the information provided, the SHPD's determination is **no historic properties affected** for the current project. Pursuant to HAR §13-284-7(e), when the SHPD agrees that the action will not affect any significant historic properties, this is the SHPD's written concurrence and historic preservation review ends. The HRS 6E historic preservation review process is ended. The permit issuance process may continue.

Please attach to permit: In the unlikely event that subsurface historic resources, including human skeletal remains, structural remains, cultural deposits, artifacts, sand deposits, or sink holes are identified during the demolition and/or construction work, cease work in the immediate vicinity of the find, protect the find from additional disturbance, and contact the State Historic Preservation Division, at (808) 692-8015.

Mr. Hull  
March 24, 2024  
Page 2

Please contact Susan A. Lebo, Archaeology Branch Chief, at [Susan.A.Lebo@hawaii.gov](mailto:Susan.A.Lebo@hawaii.gov), for any matters regarding archaeological resources or this letter.

Aloha, *Alan Downer*

Alan S. Downer, PhD  
Administrator, State Historic Preservation Division  
Deputy State Historic Preservation Officer

cc: Kenneth Estes, [kestes@kauai.gov](mailto:kestes@kauai.gov)

---

**Cultural Impact Assessment for the  
Hōkūala Petition Area,  
Kalapakī Ahupua‘a, Līhu‘e District, Kaua‘i  
TMKs: [4] 3-5-001:027 por., 168 por. and 177 and  
[4] 3-5-004:100-109**

**Prepared for  
Hōkūala**

**Prepared by  
Kellen Tanaka, B.A.  
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**Cultural Surveys Hawai‘i, Inc.  
Kailua, Hawai‘i  
(Job Code: KALAPAKI 7)**

**February 2022**

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## Management Summary

<b>Reference</b>	Cultural Impact Assessment for the Hōkūala Petition Area, Kalapakī Ahupua'a, Līhu'e District, Kaua'i TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109 (Tanaka, Shideler, and Hammatt 2022)
<b>Date</b>	February 2022
<b>Project Number(s)</b>	Cultural Surveys Hawai'i, Inc. (CSH) Job Code: KALAPAKI 7
<b>Agencies</b>	County of Kaua'i
<b>Land Jurisdiction</b>	Private, Hōkūala
<b>Project Proponent</b>	Private, Hōkūala
<b>Project Location</b>	The project area is in the southeast portion of the Hōkūala Resort lands approximately 500 m (1/4 mile) inland (north) of Nāwiliwili Bay, about midway between Kūki'i Point and Ninini Point and approximately 300 m west of the south end of the coastal runway of Līhu'e Airport. The project area is depicted on a portion of the 1996 Lihue quadrangle U.S. Geological map (Figure 1) and several other figures.
<b>Project Description</b>	The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūala Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūala Resort.
<b>Project Acreage</b>	The project area is approximately 16.8 acres or 6.80 hectares
<b>Document Purpose</b>	This cultural impact assessment (CIA) was prepared to comply with the State of Hawai'i's environmental review process under Hawai'i Revised Statutes (HRS) §343, which requires consideration of the proposed project's potential effect on cultural beliefs, practices, and resources. Through document research and cultural consultation efforts, this report provides information compiled to date pertinent to the assessment of the proposed project's potential impacts to cultural beliefs, practices, and resources (pursuant to the Office of Environmental Quality Control's Guidelines for Assessing Cultural Impacts) which may include traditional cultural properties (TCPs). These TCPs may be significant historic properties under State of Hawai'i significance Criterion e, pursuant to Hawai'i Administrative Rules (HAR) §13-275-6 and §13-284-6. Significance Criterion e refers to historic properties that "have an important value to the native Hawaiian people or to another ethnic group of the state due to associations with cultural practices once carried out, or still carried out,

	<p>at the property or due to associations with traditional beliefs, events or oral accounts—these associations being important to the group's history and cultural identity" (HAR §13-275-6 and §13-284-6). The document may also support the project's historic preservation review under HRS §6E and HAR §13-275 and §13-284. The document is intended to support the project's environmental review and may also serve to support the project's historic preservation review under HRS §6E-8 and HAR §13-284.</p> <p>This Cultural Impact Assessment study was prepared to support the Petition for County Zoning Amendment</p>
<b>Results of Background Research</b>	<p>Background research for this study yielded the following results, presented in approximate chronological order:</p> <ol style="list-style-type: none"> <li>1. The original <i>moku</i> (district) for the study area covered in this report was Puna, which means "spring of water." Līhu'e (literally translated as "cold chill;" Pukui et al. 1974:132) became the modern political name for the traditional <i>moku</i> of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaikio'ewa, Governor of Kaua'i in the 1830s, perhaps after Kaikio'ewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).</li> <li>2. The <i>ahupua'a</i> (traditional land division usually extending from the mountains to the sea) of Kalapakī is described as a land division and a beach in Pukui et al. (1974:75), but no meaning is presented. Pukui and Elbert (1986:122) define the word <i>kalapakī</i> (with a small "k") as "double-yoked egg, Kaua'i." Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the "village of Kalapakī" was synonymous with the "<i>ili</i> [traditional land division smaller than an <i>ahupua'a</i>] of Kuuhai." According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as "Ahukini."</li> <li>3. The traditional <i>ka'ao</i> (legends) mention numerous place names associated with the area. The place name Līhu'e is mentioned in the "Legend of Uweuwelekehau" (Fornander 1918-1919:5:196-197). In the <i>mo'olelo</i> (story), "The Goddess Pele," two place names in the vicinity of the present project area are mentioned, Ninini and Ahukini (Rice 1977:14). In "The Menehunes," Ninini is also mentioned as a favorite place for the sport of jumping off cliffs into the sea (Rice 1977:44).</li> <li>4. In pre-Contact and early historic times, the <i>ahupua'a</i> of Kalapakī was permanently inhabited and intensively used. At the coastal areas were concentrations of permanent house sites</li> </ol>

	<p>and temporary shelters, <i>heiau</i> (pre-Contact place of worship), <i>ko'a</i> and <i>kū'ula</i> (both types of relatively small shrines dedicated to fishing gods), and numerous trails. The <i>kula</i> (dry inland areas) of these <i>ahupua'a</i> contained native forests and were cultivated with crops of <i>wauke</i> (paper mulberry, <i>Broussonetia papyrifera</i>), <i>'uala</i> (sweet potatoes, <i>Ipomoea batatas</i>), and <i>ipu</i> (bottle gourd).</p> <ol style="list-style-type: none"> <li>5. There were three <i>heiau</i> in Kalapakī, Ahukini (sometimes written Ahuhini) near Ahukini Point, Ninini Heiau near Ninini Point, and an unnamed <i>heiau</i> near Kūki'i Point. Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. Damon (1931:398) lists four <i>heiau</i>, Kalapakī, Ahukini, Ninini, and Pohako'ele'ele, so it is possible that the unnamed <i>heiau</i> was called Pohako'ele'ele.</li> <li>6. Traditional fishing villages were once located near the seashore at Kalapakī, east and north (around and up the coast) of Kalapakī Beach (500 m to the west of the present study area). <i>Loko</i> (fishponds) and small drainages were inland of these settlement areas.</li> <li>7. Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which <i>lo'i</i> (irrigated taro patch) and <i>kula</i> lands are described in the same <i>'āpana</i> (lot), withouselots in a separate portion. In most places, <i>kula</i> lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter <i>lo'i</i> lands. Also, according to Hammatt and Creed (1993:23), "there are several [LCA] references to other <i>lo'i</i> next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.</li> <li>8. Victoria Kamāmalu was awarded the <i>ahupua'a</i> of Hanamā'ulu and Kalapakī under Land Commission Award (LCA) 7713:2. The Victoria Kamāmalu award (LCA 7713:2 part 7) includes all the land within the present project area. There were no commoner awards anywhere nearby. The locations of <i>kuleana</i> or commoner land claims of the Māhele (1848-1853) in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay.</li> <li>9. There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro (<i>kalo</i>; <i>Colocasia esculenta</i>), the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were</li> </ol>
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	<p>springs. The house lots in Kalapakī were at the shore. The only crop other than <i>kalo</i> mentioned specifically in Kalapakī is <i>wauke</i>. Additionally, more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps. Most Kalapakī claimants lived, however, at the shore in the “<i>kulana kauhale</i>” or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. Several of the claimants describe their village house lots in relation to the fishponds of Koenaawa (Koenaawainui and Koenaawaiki). There is also a description of the <i>muliwai</i> or estuary of Koenaawanui.</p> <p>10. Following the death of Victoria Kamāmalu in 1866, her lands were inherited by Princess Ruth Ke'elikōlani. In 1870, Ke'elikōlani sold large portions of her Kalapakī and Līhu'e lands to William Hyde Rice of Lihue Plantation. William Hyde Rice made subsequent land purchases from Princess Ruth in 1879 including a large <i>makai</i> (seaward) section of the <i>ahupua'a</i> of Kalapakī and there conducted the Lihue Ranch. In later years he sold most of this land to the plantation (Damon 1931:747).</p> <p>11. A State Archives document listed only as <i>Land Matters, Document 11</i> mentioned that the <i>konohiki</i> (headman of an <i>ahupua'a</i> land division under the chief) had proprietary rights to fish caught in the bay. <i>Document No. 11</i> lists <i>ana'e</i> (mullet; <i>Mugil cephalus</i>) as the protected fish of Hanamā'ulu, and <i>ulu</i> (parrot fish; <i>Scarus perspicillatus</i>) for Kalapakī. These protected fish are part of the <i>konohiki</i> resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen.</p> <p>12. Pigs, sweet potatoes, and salt, among other items, were traded to the earliest sailing vessels arriving in Hawai'i (post 1794) and it is likely that in Līhu'e District, as elsewhere, the production of these items increased beyond the needs of the immediate family and their expected contributions to their chiefs during this period of early visiting voyagers.</p> <p>13. The plantation at Līhu'e was first established in 1849 by Henry A. Pierce; Judge Wm. Little Lee, the chairman of the Land Commission; and Charles Reed Bishop. It became Lihue Plantation in 1850. A steam-powered mill was built in 1853 at Lihue Plantation, the first use of steam power on a Hawaiian sugar plantation. Another important innovation at Līhu'e was created in 1856, when William H. Rice completed the 10-mile-long Hanamā'ulu Ditch, the first large-scale irrigation project for any of the sugar plantations (Moffatt and Fitzpatrick 1995:103).</p>
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	<p>14. Plantation labor was brought in from many countries and these new laborers brought some of their own cash crops. Rice production was an off-shoot industry of the sugar plantation in the 1870s, since many of the new Chinese plantation workers began to grow rice for themselves and then for trade with California. Japanese immigrants, by the end of the nineteenth century did the same and took over many of the Chinese rice paddies. In general, rice planters used abandoned taro fields, but made the patches larger than the traditional taro <i>lo 'i</i>. This is probably true of the Kalapakī floodplain.</p> <p>15. A series of maps and aerial photographs indicate the project area was a sea of commercial sugar cane between 1910 and 1965</p> <p>16. During the second half of the twentieth century the project area was a portion of Kalapakī lands transformed by resort development on Kaua'i. The Kauai Surf Hotel on Kalapakī Bay was developed by Inter-Island Resorts in 1960. Then in 1970, the adjacent Kauai Surf Golf Course opened. Subsequently, in the mid-1980s, these Kalapakī properties were sold or leased to Hemmeter-VMS Kauai Company, which began development of the Westin Kauai Lagoons Resort on approximately 850 acres. In 1991, the Kauai Lagoons Resort was sold to Shinwa Golf Kabushiki Kaisha, which operated the resort and golf courses under Kauai Lagoons Resort Company, Ltd. The approximately 700-acre property, including the present project area, was acquired by Kauai Development LLC and KD Golf Ownership LLC in 2004 and the resort prospers into the twenty-first century as "Hōkūala."</p>
<b>Results of Community Consultation</b>	<p>CSH attempted to contact 29 Hawaiian organizations, agencies, and community members by mail, e-mail and telephone. To date CSH has received four responses. Consultation was received from community members as follows:</p> <ol style="list-style-type: none"> <li>1. Jan TenBruggencate, President, Mālama Hule'ia</li> <li>2. Ms. Donna Kaliko Santos, President of Na Kuleana O Kanaka O'iwi &amp; Puna Moku representative of the Aha Moku O Manokalanipo</li> <li>3. Dr. Carl Berg, ecologist and owner of Hawaiian Wildlife Tours</li> <li>4. Anonymous <i>Kama 'āina</i> of Līhu'e</li> </ol>
	<p>As a standard practice it is recommended that:</p> <ol style="list-style-type: none"> <li>1. Project construction workers and all other personnel involved in the construction and related activities of the project should be informed of the possibility of inadvertent cultural finds, including human remains. In the event that any potential historic properties are identified during construction activities, all activities should</li> </ol>

	<p>cease in that area and the SHPD should be notified pursuant to HAR §13-280-3. In the event that <i>iwi kūpuna</i> (Native Hawaiian skeletal remains) are identified, all earth moving activities in the area should stop, the area cordoned off, and the SHPD notified pursuant to HAR §13-300.</p> <p>2. In the event that <i>iwi kūpuna</i> and/or cultural finds are encountered during construction, cultural and lineal descendants of the area should be consulted to develop a reinterment plan and cultural preservation plan for proper cultural protocol, curation, and long-term maintenance.</p>
<b>Analysis</b>	<p>The following analysis is a summary of Section 9.4. Based on information gathered from the cultural and historical background, and community consultation for this project, no culturally significant resources were identified within the project area. At present, there is no documentation or testimony indicating traditional or customary Native Hawaiian rights are currently being exercised "for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778" (Hawai'i State Constitution, Article XII, Section 7) within the project area. While no cultural resources, practices, or beliefs were identified as currently existing within the project area, Kalapakī Ahupua'a maintains a rich cultural history in the exercise of traditional or customary Native Hawaiian rights within the project <i>ahupua'a</i>.</p> <p>The archaeological record in Līhu'e District indicates a date range of ca. AD 1100 to 1650 for early Hawaiian occupation (Walker, Kajima and Goodfellow 1991). As pointed out by Franklin and Walker (1994), important <i>ahupua'a</i> with large rivers lie north and south of Kalapakī (Franklin and Walker 1994:17). Adjacent to the north, Hanamā'ulu offered an extraordinary bay and an extensive and broad river flood plain. To the south are located the broad Hulē'ia River Valley and the <i>ahupua'a</i> of Ha'ikū. Kalapakī Ahupua'a thus may have had less varied pre-Contact resources than the larger neighboring <i>ahupua'a</i>.</p> <p>In pre-Contact Hawai'i, the coastal zone of Kalapakī and Hanamā'ulu was the locus for permanent habitation, <i>heiau</i>, and numerous major cross-<i>ahupua'a</i> and inter-<i>ahupua'a</i> trails. There were fishponds at Kalapakī, and major garden activities were within the valley floodplain on the north side of Nāwiliwili River. In the dryland areas (<i>kula</i>) crops of <i>wauke</i>, sweet potatoes, gourds and trees were likely but no traces of these crops have been documented to date.</p> <p>The Māhele records, archeological surveys and ethno-historical accounts confirm that in traditional Hawaiian times, habitation was tightly focused just back from the shoreline of Kalapakī Beach at Nāwiliwili Bay with intensive irrigated agriculture focused on the north</p>

	<p>side of the Nāwiliwili stream valley. At the shoreline, activities included the farming of fishponds and homes. <i>Mauka</i>, the Nāwiliwili stream valley contained the <i>ahupua'a lo'i kalo</i> and some <i>wauke</i> gardens.</p> <p>During the mid-nineteenth century, the Māhele claims describe small villages just back from the shore at both Kalapakī Beach of Nāwiliwili Bay and neighboring Hanamā'ulu Bay. The claims report a fishpond at the shore in Kalapakī. The total number of <i>lo'i</i> mentioned in Kalapakī was 56, the number of houses was 9, and there were 5 <i>kula</i> lands mentioned (Mitchell et al. 2005:26).</p> <p>All known <i>heiau</i> for Kalapakī Ahupua'a (there is evidence of four: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point) were immediately coastal. The coastal zone distribution of <i>heiau</i> seems quite normative for Kaua'i <i>ahupua'a</i> other than those of Wailua and Waimea.</p> <p>There are several references to <i>kapa</i> (bark cloth) in the legends, one in particular where the <i>tapa</i> is being made to give as a wedding gift. There may well have been additional <i>wauke</i> plantations on the plains in the pre-Contact period in Kalapakī Ahupua'a.</p> <p>Archaeological remains of a terrace and midden along the Kalapakī coast (Hammatt 1998) indicate other, at least intermittently used, shoreline habitations existed that were not included in the Māhele records. Shorelines are also traditional burial areas.</p> <p>Inland, in areas of Kaua'i like Kilohana Crater, birds were caught for food (Damon 1931, story of Lauhaka). Typically, <i>kuleana</i> holders would have had access to wood and herbs in the uplands and in the mountains the bird catchers and canoe makers would have had temporary shelters but the present records are silent on these activities for Kalapakī.</p> <p>The coastal plains, back from the coast and away from potable water, like the present project area, were typically less intensively utilized in traditional Hawaiian times. Utilization likely focused on dryland cultigens – such as sweet potatoes, dryland taro, <i>wauke</i>, ti leaf, and possibly banana, particularly in more <i>mauka</i> areas. Timber and medicinal plants may also have been available for gathering. Annual rainfall at the neighboring Līhu'e Airport station is 997 mm (39.25 inches) (Giambelluca et al. 2013) which is suggested to be marginal for non-irrigated agriculture. The rainfall gradient is substantial; with Kilohana (the Kukaua Station, Giambelluca et al. 2013) receiving annual rainfall of 2,490 mm. Thus dry land planting areas further <i>mauka</i> were almost certainly more attractive. We have little detail on the environment before Lihue Plantation activities, but the Lt. George G. Jackson (RM 902) description of the immediate vicinity as "Level grass</p>
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land with volcanic boulders" seems likely. The inland coastal plains may have been savannah lands where grasses like *pili* were harvested for construction purposes.

There are no records of major trails running through the project area. Such trails within Kalapakī would likely have been located more *mauka* or *makai* quite close to the shoreline.

An Archaeological Assessment (Hammatt 1990), identified no archaeological resources in the project area.

Historical records, maps and photographs, and archaeological fieldwork support that sugarcane cultivation and development of plantation infrastructure was the dominant land use within the project area and surrounding lands. The documented pattern in the vicinity (Shideler and Hammatt 2021:30) is that historic properties are immediately coastal. It is certainly possible that there was traditional Hawaiian and early historic period land use further inland and that the traces of this were simply lost as a result of decades of intensive sugar cane cultivation but it seems that the pattern of traditional Hawaiian land use was very much in the Hanamā'ulu stream valley (well to the northwest) and Nāwiliwili stream valley (well to the west) where the LCAs overwhelmingly were, and immediately along the coast particularly back of Kalapakī Beach at Nāwiliwili Bay.

Ms. Cheryl Lovell-Obatake, *kama 'āina* of Kalapakī and cultural specialist, was interviewed by CSH on October 20, 2005. When Ms. Lovell-Obatake spoke of archaeological sites she spoke of "the coast and Kalapakī Point" (Mitchell et al. 2005:23)

Seemingly no burials have been previously documented within a kilometer of the project area (Shideler and Hammatt 2021:33). Wendell C. Bennett briefly references burials in his "Site 103. Dune burials. In the sand dunes that run along the shore halfway between Hanamaulu and Wailua River are many burials." (1931:125). This locus of burials is well to the north. At least some burials would be expected at Kalapakī but these would be expected to be almost exclusively in the Jaucus sands immediately adjacent to the coast. Both the distance from the coast and the Lihue silty clay (LhB) and Lihue gravelly silt clay (LIB) soils of the project area (Foote et al. 1972:) would not have encouraged burial there.

Ms. Lovell-Obatake specifically noted that she "never heard of any burials in the vicinity of the present area of study" (Mitchell et al. 2005: 23).

An anonymous *kama 'āina* of Līhu'e who spoke with CSH stated that in traditional times, the beaches around Kaua'i were "fighting grounds."

	<p>They noted that the “old ancient Hawaiian bones of warriors” have been encountered on the beaches by fishermen who will cover them back up.</p> <p>Activities associated with faunal resources have and continue to be focused on marine resources. Ms. Cheryl Lovell-Obatake expressed her concern for marine resources and Ms. Sabra Kauka for fisherman using the coast (Mitchell et al. 2005: 24-25). Ms. Kauka also expressed her concern for Shearwater birds:</p> <p>Fourthly, I go to mālama the rare Shearwater birds that lay their eggs in the rock walls, boulders and bushes along the coast. I have been taking my 3rd and 4th grade students from Island School to count, capture, weigh, measure, and return the chicks to their nesting sites for the past two years. We have a special permit from the Department of Land &amp; Natural Resources, State Forestry Division, to do this work. Last year we counted 38 chicks there. This year, unfortunately, a predator has eliminated them. We don't know what predator it is but we couldn't find any chinks. This bird is very important to me and my students because it teaches them the connection between the kai and the 'aina. It teaches them that what humans do at sea and on the land affect other life on earth. If the birds have nowhere to nest, their species will die. If they have not fish and squid to eat, if man overharvests the ocean, the birds will have nothing to eat. They are an indicator that there is still fish in the sea for them and for us. There is still land for them and for us. [Mitchell et al. 2005: 24]</p> <p>The Shearwater nesting is understood as immediately coastal. No evidence of sea bird nesting has been reported for the project area. No accounts of hunting have been identified in association with this project area.</p> <p>The <i>kama 'āina</i> of Līhu'e also expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that the beaches were more accessible in the “old days,” and they would visit the shoreline with their <i>'ohana</i> to camp and fish. They also recalled that their grandfather, who was a fisherman, could “fish all over” in the “old days.” They pointed out that access to beaches has been disrupted by “big developments” including resorts and homes that have been built along the shoreline in areas such as “Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu.” These areas have restricted access to the shoreline and locals must find other places to access beaches. They also noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in</p>
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	<p>the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.</p> <p>They also mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.</p> <p>The project area is maintained in a mowed lawn of exotic grasses with some landscaping with coconut trees, <i>naupaka</i> and <i>loulou</i> palm. Virtually no native vegetation is believed to be present (other than planted for landscaping purposes). In his written testimony, Dr. Carl Berg stated, "I doubt that there is any original native vegetation."</p> <p>In traditional times, trails were well used for travel within the <i>ahupua'a</i> between <i>mauka</i> and <i>makai</i> and laterally between <i>ahupua'a</i>. A historical trail system existed on Kaua'i which often ran well inland (approximating modern Kaumuali'i Highway and Kūhiō Highway effectively acting as a short cut for travel between <i>ahupua'a</i>. A coastal trail would have been used for access to marine resources and recreation, but this would have been quite close to the coast.</p> <p>Cheryl Lovell-Obatake spoke of "sacred trails that run from Nāwiliwili side coming from Kalapakī Point along the coast." But these were understood to be quite close to the coast (Mitchell et al. 2005:23).</p> <p>Doubtlessly there were major <i>mauka / makai</i> trails but these would have been anticipated to be focused on connecting centers of habitation, like inland of Kalapakī Beach to the uplands.</p> <p>There are no records of trails running through the vicinity of the project area (Mitchell et al. 2005:27).</p> <p>The <i>kama 'āina</i> of Līhu'e also noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.</p> <p>They emphasized the importance of being aware of the locations of these "ancient walking paths" before building.</p> <p>Storied places in the vicinity would have included the four Kalapakī <i>heiau</i>: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point) as well as the cove of Kalapakī Beach and Nāwiliwili Stream. Further inland,</p>
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	<p>Kilohana was a storied landform. The vicinity of the present project area was relatively featureless and no <i>wahi pana</i> in the immediate vicinity are known.</p> <p>The project area was a sea of sugar cane of the Lihue Plantation for many decades. Since the end of sugar cane cultivation the land has pretty much part of the resort development and has largely been maintained in a lawn of exotic grasses as part of the active resort.</p>
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<b>Ka Pa'akai Analysis</b>	<p>In <u>Ka Pa'akai vs Land Use Commission</u>, 94 Hawai'i (2000) the Court held the following analysis also be conducted:</p> <ol style="list-style-type: none"> <li>1. The identity and scope of valued cultural, historical, or natural resources in the project area, including the extent to which traditional and customary native Hawaiian rights are exercised in the project area;</li> <li>2. The extent to which those resources—including traditional and customary native Hawaiian rights—will be affected or impaired by the proposed action; and</li> <li>3. The feasible action, if any, to be taken to reasonably protect native Hawaiian Rights if they are found to exist.</li> </ol> <p>Based on information gathered from the cultural and historical background, and community consultation for this project, no culturally significant resources were identified within the project area. At present, there is no documentation or testimony indicating traditional or customary Native Hawaiian rights are currently being exercised "for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778" (Hawai'i State Constitution, Article XII, Section 7) within the project area. While no cultural resources, practices, or beliefs were identified as currently existing within the project area, Kalapakī Ahupua'a maintains a rich cultural history in the exercise of traditional or customary Native Hawaiian rights within the project <i>ahupua'a</i>.</p> <p>Given the location well-back from the coast, with no notable landforms in the vicinity, the relatively low rainfall, the absence of potable water, the prior land history of intensive sugar cane cultivation with frequent plowing of the entire project area and the prevailing vegetation regime dominated by the maintained lawn of a resort it is concluded that no traditional and customary native Hawaiian Resources will be affected by the proposed action.</p> <p>No adverse impact on cultural resources or practices is anticipated. No other customary resource has come to light in the historic background research, fieldwork or in the consultation outreach.</p> <p>The consideration of traditional and customary Native Hawaiian practices in this study does document some of the resources and practices on coastal lands, and across the airport runway to the northeast and emphasizes the import of consideration of these practices for any development activities that may be proposed there.</p> <p>Cultural informants Ms. Donna Kaliko Santos, Mr. Jan TenBruggencate, Carl Berg, and an anonymous <i>kama'āina</i> from Līhu'e stressed the importance of public access both to access the coast for fishing and</p>
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	gathering of marine resources and simply for recreation (walking, biking). It is recommended that public access not be impeded by the proposed petition area changes. This issue of access was not directly related to traditional Hawaiian trail alignments per se but does reflect a traditional pattern of access to the coast across what was traditionally a relatively open "level grass land with volcanic boulders here and there"
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## Section 1 Introduction

### 1.1 Project Background

At the request of Hōkūala, Cultural Surveys Hawai'i, Inc. (CSH) has prepared this Cultural Impact Assessment (CIA) for the Hōkūala redevelopment of Subdivision 1, Subdivision 1A and Lot 10C project within the Hōkūala Resort area in Kalapakī Ahupua'a, Līhu'e District, southeast Kaua'i (TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109). The project area is in the southeast portion of the Hōkūala Resort lands approximately 500 m (1/4 mile) inland (north) of Nāwiliwili Bay, about midway between Kūki'i Point and Ninini Point and approximately 300 m west of the south end of the coastal runway of Līhu'e Airport. The project area is depicted on a portion of the 1996 Lihue U.S. Geological Survey (USGS) 7.5-minute topographic quadrangle (Figure 1), tax map key (TMK) plats (Figure 2 and Figure 3), and a 2016 aerial photograph (Figure 4).

The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūala Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūala Resort.

### 1.2 Document Purpose

This CIA was prepared to comply with the State of Hawai'i's environmental review process under Hawai'i Revised Statutes (HRS) §343, which requires consideration of the proposed project's potential effect on cultural beliefs, practices, and resources. Through document research, this report provides information compiled to date pertinent to the assessment of the proposed project's potential impacts to cultural beliefs, practices, and resources (pursuant to the Office of Environmental Quality Control's Guidelines for Assessing Cultural Impacts) which may include traditional cultural properties (TCPs). These TCPs may be significant historic properties under State of Hawai'i significance Criterion e, pursuant to Hawai'i Administrative Rules (HAR) §13-275-6 and §13-284-6. Significance Criterion e refers to historic properties that

have an important value to the native Hawaiian people or to another ethnic group of the state due to associations with cultural practices once carried out, or still carried out, at the property or due to associations with traditional beliefs, events or oral accounts—these associations being important to the group's history and cultural identity. [HAR §13-275-6 and §13-284-6]

The document may also support the project's historic preservation review under HRS §6E and HAR §13-275 and §13-284.

This Cultural Impact Assessment study was prepared to support the Petition for County Zoning Amendment

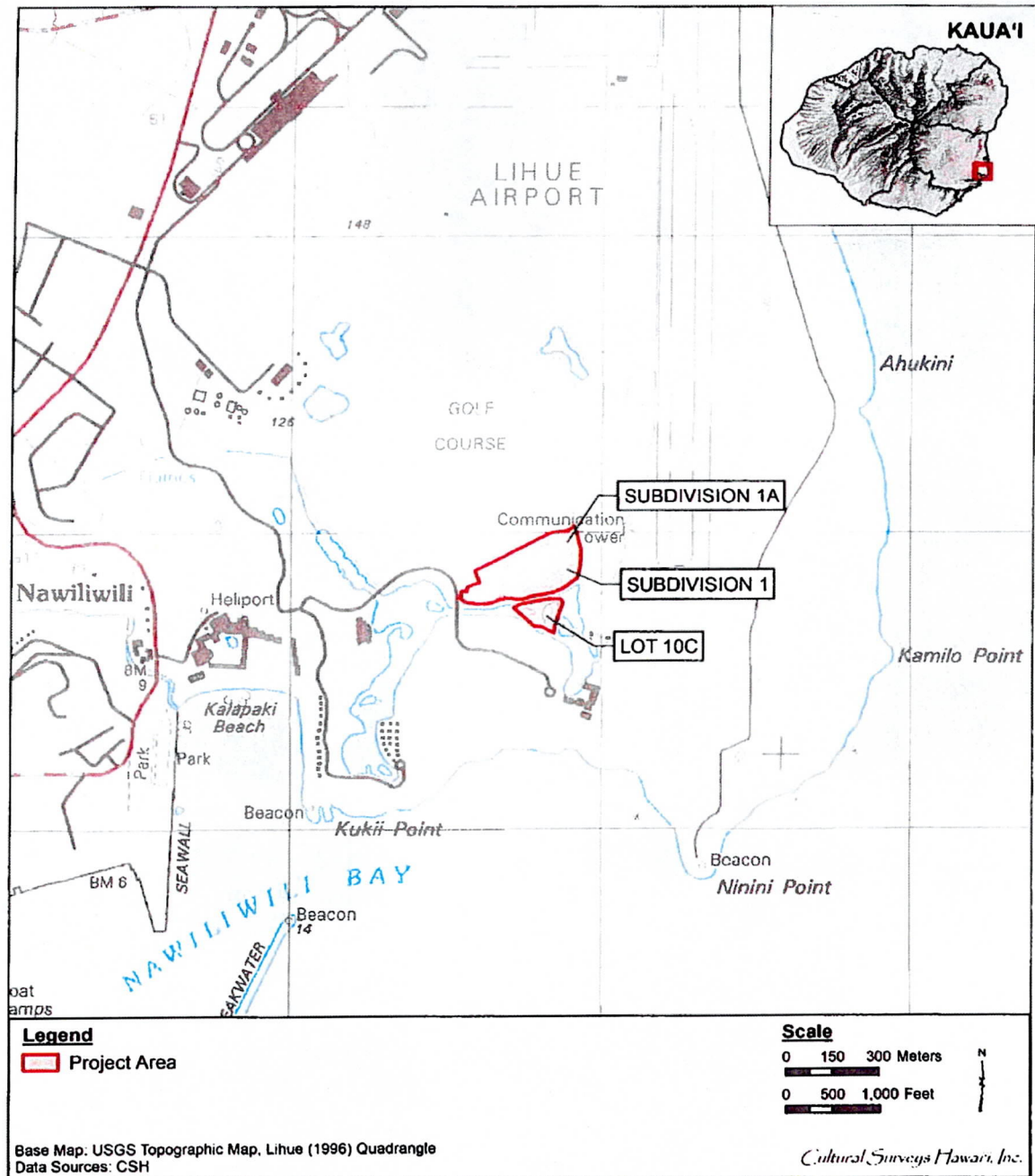


Figure 1. Portion of the 1996 Lihue USGS 7.5-minute topographic quadrangle showing the location of the project area



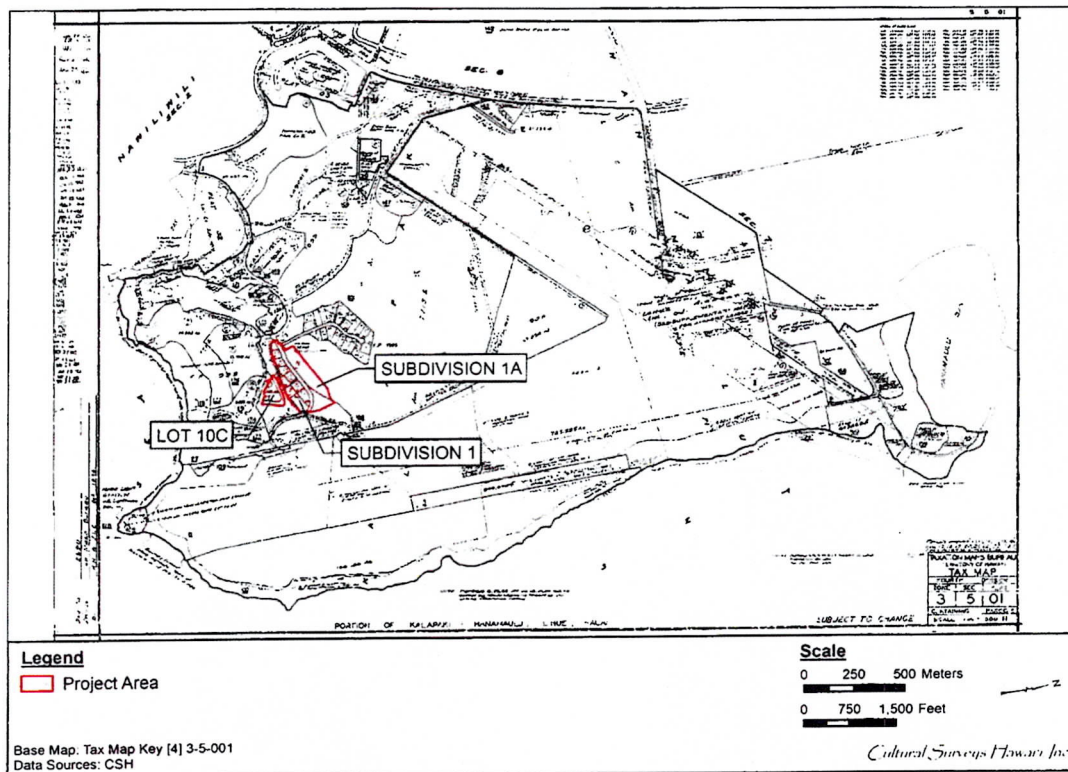


Figure 2. Tax Map Key (TMK) [4] 3-5-001 showing the project area (Hawai'i TMK 2014)

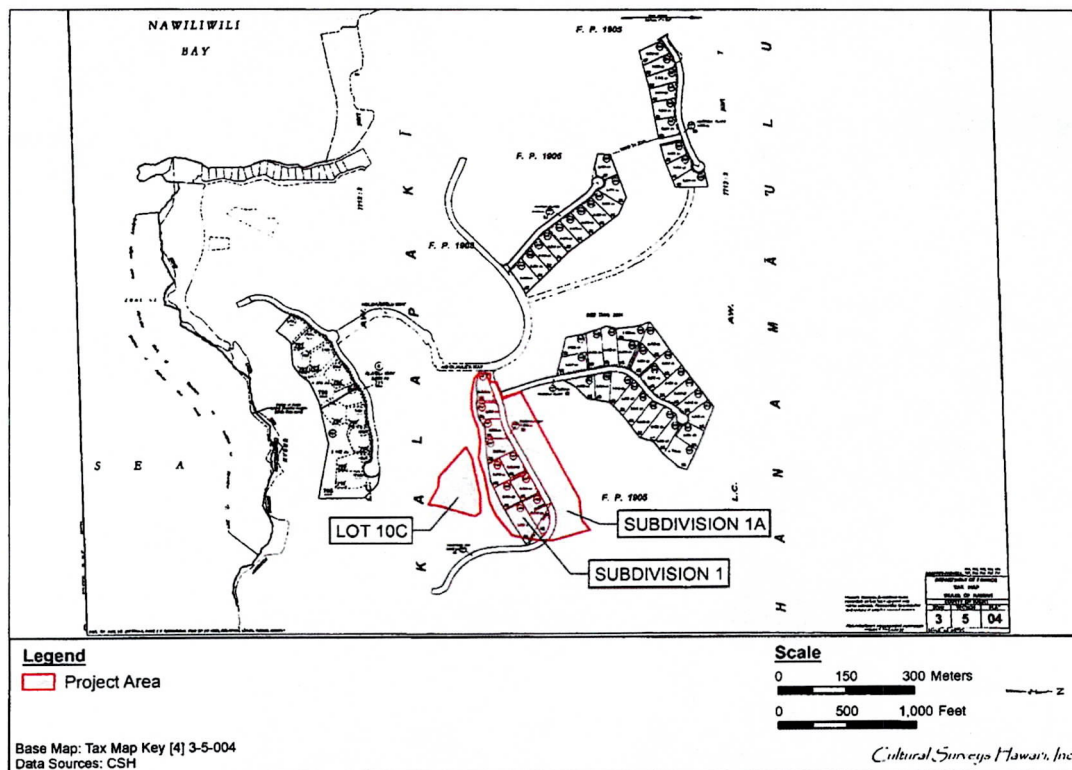


Figure 3. Tax Map Key (TMK) [4] 3-5-004 showing the project area (Hawai'i TMK 2014)

Cultural Impact Assessment for the Hōkūāla Petition Area, Kalapaki, Līhu'e, Kaua'i

TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109 TMK: [4] 3-5-001:006 por.





Figure 4. Aerial photograph of the project area (ESRI Aerial Photograph 2016)

### 1.3 Scope of Work

The scope of work for this cultural impact assessment includes the following:

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

### 1.4 Environmental Setting

The project area—lying between 80-feet and 120-feet amsl—lies within the Līhu'e depression or basin. Of the area's volcanic history, Macdonald, Abbot, and Peterson note,

Lava flows of the Koloa Series cover about half the surface of the eastern part of the island. They form the entire floor of the Lihue basin except for two small kipukas of Waimea Canyon rocks (Aaohoaka hill and Puu Pilo) that protrude through them west of the gap through which the Wailua River crosses the Kālepa Nounou Ridge [...] The greatest exposed thickness of Koloa lavas is 650 meters, in the east wall of Hanalei Valley; but they may be even thicker in the Lihue basin and along the southern edge of the island, where their base is not exposed. [Macdonald et al. 1983:460–461]

The project area is situated on the southeast coast of Kaua'i and is exposed to the prevailing northeast trade winds generally from 10-20 miles per hour. Annual rainfall at the neighboring Līhu'e Airport station is 997 mm (39.25 inches) (Giambelluca et al. 2013) which is suggested to be marginal for non-irrigated agriculture.

#### 1.4.1 Ka Lepo (Soils)

According to the U.S. Department of Agriculture (USDA) Soil Survey Geographic (SSURGO) database (2001) and soil survey data gathered by Foote et al. (1972), the project area's soils consist of Lihue silty clay (LhB) and Lihue gravelly silt clay (LIB) (Foote et al. 1972: Sheets 30 & 31; Figure 5).

Lihue Series soils are described as follows:

consists of well-drained soils on uplands on the island of Kauai. These soils developed in material weathered from basic igneous rock. They are gently sloping to steep. Elevations range from nearly sea level to 800 feet. [...] These soils are used for irrigated sugarcane, pineapple, pasture, truck crops, orchards, wildlife



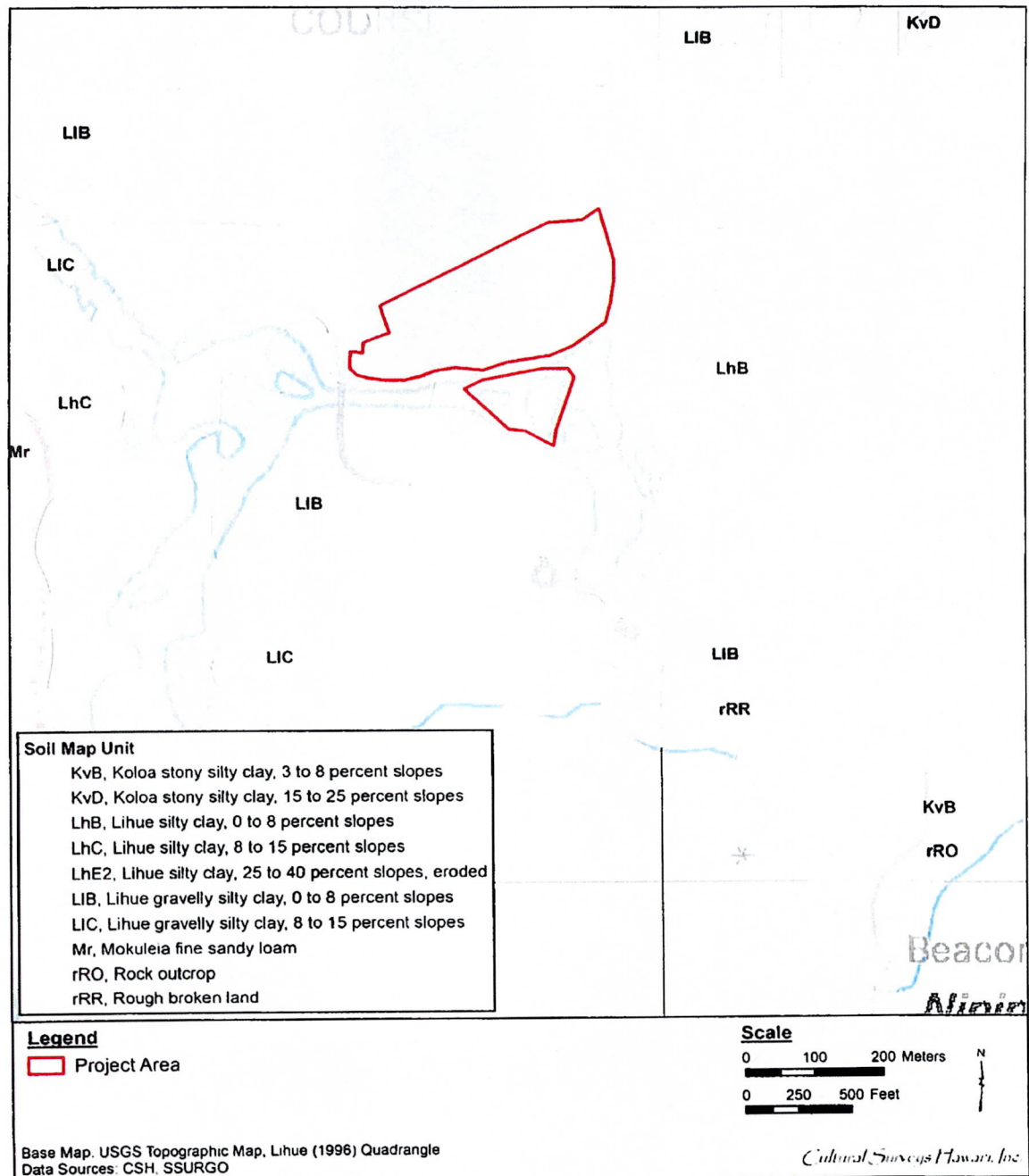


Figure 5. Portion of a 1996 Lihue USGS topographic quadrangle map, with overlay of *Soil Survey of the Islands of Kauai, Oahu, Maui, Molokai, and Lanai, State of Hawaii* (Foote et al. 1972; USDA SSURGO 2001), indicating soil types within and surrounding the study area

habitat, woodland, and homesites. The natural vegetation consists of lantana, guava, koa haole, joe, kikuyugrass, molassesgrass, guineagrass, bermudagrass, and Java plum. [Foote et al. 1972:82]

Lihue silty clay (LhB) soils are further described as "on the tops of broad interfluvies in the uplands" and "Permeability is moderately rapid. Runoff is slow, and the erosion hazard is no more than slight" (Foote et al. 1972:82).

Lihue gravelly silt clay (LIB) soils are further described as "contain[ing] ironstone-gibbsite pebbles and has brighter colors in the B horizon" (Foote et al. 1972:83).

#### 1.4.2 *Ka Makani* (Winds)

*Makani* is the general Hawaiian term for the wind. *A'e loa* is another of the Hawaiian names given to the prevailing northeasterly trade winds (Nakuina 1992:138) along with *A'e* (Pukui and Elbert 1986:3), *Moa'e*, and *Moa'e Lehua* (Pukui and Elbert 1986:249). In the traditional story *The Wind Gourd of La'amaomao*, Pāka'a and his son Kūapāka'a are descendants of the wind goddess La'amaomao whose traditional home was in a wooden calabash (bowl), a gourd that also contained all of the sacred winds of Hawai'i. La'amaomao controlled and called forth the winds by chanting their names (Nakuina 1992). Kūapāka'a's chant traces the winds of Kaua'i. He calls upon the wind named called Waikai of the *ahupua'a* (traditional land division usually extending from the mountains to the sea) of Kalapakī (Nakuina 1992:53). Pukui & Elbert (1986:350) define *wai kai* as "brackish water, salty water." The portion of Kūapāka'a's chant mentioning winds of the *moku* (district) of Līhu'e is presented below:

Paupua is of Kipu,  
Ala'oli is of Hule'ia,  
Waikai is of Kalapakī,  
Ka'ao is of Hanama'ulu,  
Waipua'a'ala is the wind  
That knocks down hale of Konolea,  
Wai'opua is of Wailua,  
[Nakuina 1992:53]

#### 1.4.3 *Ka Ua* (Rains)

Precipitation is a major component of the water cycle, and is responsible for depositing *wai* (fresh water) on local flora. Pre-Contact *kānaka* (Native Hawaiians) recognized two distinct annual seasons. The first, known as *kau* (period of time, especially summer) lasts typically from May to October and is a season marked by a high-sun period corresponding to warmer temperatures and steady trade winds. The second season, *ho'oilo* (winter, rainy season) continues through the end of the year from November to April and is a much cooler period when trade winds are less frequent, and widespread storms and rainfall become more common (Giambelluca et al. 1986:17). Each small geographic area on O'ahu had a Hawaiian name for its own rains. According to Akana and Gonzalez (2015),

Rain names are a precious legacy from our kūpuna [elders] who were keen observers of the world around them and who had a nuanced understanding of the forces of nature. They knew that one place could have several types of rain, each distinct from the other. They knew when a particular rain would fall, its color, its duration, its intensity, its path, its sound, its scent, and its effect on the land and their lives [...] Rain names are a treasure of cultural, historical, and environmental information. [Akana and Gonzalez 2015:n.p.]

The *moku* of Līhu'e was no exception to the practice. Two rains were associated with Līhu'e: the Pa'upili and the Kenikeni. Other rain names associated with the area include the 'Ala and the Lihau.

#### 1.4.3.1 Pa'upili

In a textbook on Hawaiian language, *E Kama'ilio Hawai'i Kakou: Let's Speak Hawaiian*, Kahananui and Anthony describe the Pa'upili rain as "pili [grass] soaking." They noted that "*Līhu'e, Kaua'i, has a Pa'upili rain.*"

20. He ua Pa'upili (pili soaking) ko Līhu'e, Kaua'i. *Līhu'e, Kaua'i, has a Pa'upili rain.*

[Akana and Gonzalez 2015:226]

The Pa'upili rain is also mentioned in the *mele* (song) "Wailua alo lahilahi," also known as "Nani wale Līhu'e." The *mele* which is "credited by Lili'uokalani and Kapoli and by others to Leleiohoku and Mrs. Kamakua," describes Līhu'e as "*calm [...] In the mist of the Pa'upili rain.*"

21. Nani wale Līhu'e i ka la'i

I ka noe a ka ua Pa'upili

*So beautiful is Līhu'e in the calm*

*In the mist of the Pa'upili rain*

[Akana and Gonzalez 2015:226]

In the *mele* "Maika'i Kaua'i," the Pa'upili rain is described as "drenching rain that clings to the house."

22. Ua nani wale 'o Līhu'e

I ka ua Pa'upili hale

I ka wai hu'ihu'i anu

Kahi wai a'o Kemamo

*So very beautiful is Līhu'e*

*In the drenching [Pa'upili] rain that clings to the house*

*With the cold, refreshing waters*

*From the springs of Kemamo*

[Akana and Gonzalez 2015:226]

#### 1.4.3.2 Kenikeni

The Kenikeni rain of Līhū'e is mentioned in an obituary for Eda Kawaikauomaunahina Kalua.

1. E ka ua Kenikeni o Līhū'e, ua pau kou ho'opulu pē 'ana i ka 'ili o ku'u aloha.

*O Kenikeni rain of Līhū'e, your drenching of my love's skin has ended.*

From an obituary for Eda Kawaikauomaunahina Kalua. Hawaiian source: Kalua.

English trans. by author.

[Akana and Gonzalez 2015:77]

The Kenikeni rain is also mentioned in a *kanikau* (lament) which was also written in honor of Eda Kawaikauomaunahina Kalua.

2. Me ka ua Kenikeni o Līhū'e

E uē helu mai 'o Kaapuwai

*With the Kenikeni rain of Līhū'e*

*Kaapuwai wails, recounting your deeds*

[Akana and Gonzalez 2015:77]

#### 1.4.4 Nā Kahawai (Streams)

The Līhū'e District is well-watered by the Hulē'ia River, Nāwiliwili Stream, and the Hananā'ulu River. The attractiveness of this region to the early Kaua'i residents is preserved in the following 'ōlelo no 'eau (proverb):

*He nani wale no o Puna mai 'o a 'o.*

There is only beauty from one end of Puna to the other.

There is nothing to complain about—refers to Puna, Kaua'i [Pukui 1983:91].

Two smaller streams, Koena'awa nui and Koena'awa iki, are identified in Land Commission documents, although neither of these is named on any extant maps. Given the gently-sloping character of the natural lay of the land from Līhū'e to the coast, it is possible that there were once other smaller drainages traversing what is now the airport, resort and golf course area; and, that Native Hawaiian planters made use of this water (Figure 6).

#### 1.4.5 Lihikai ame ka Moana (Seashore and Ocean)

Southeast of the project area is Nāwiliwili Harbor, a commercial deep-water port which accommodates "a wide range of vessels including passenger liners, interisland barges, freighters, and tankers" (Clark 1990:3). In *The Beaches of Kaua'i and Ni'ihau*, John R.K. Clark translates Nāwiliwili as "the wiliwili [*Erythrina sandwicensis*] trees" (Clark 1990:2). He noted that, "These trees provided the Hawaiians with orange-to-red seeds that were strung into leis [garlands] and a very light wood that was used to make surfboards, canoe outriggers, and fishnet floats" (Clark 1990:2).

On the southern side of the Nāwiliwili Harbor is the Nāwiliwili Small Boat Harbor which includes a boat ramp, restrooms, and parking for automobiles and trailers. The Nāwiliwili Small





Figure 6. Kalapakī Bay, showing location of two streams and their outlets (red Xs) to Kalapakī Bay; Koena'awa stream is on the left (undated photograph in Kaua'i Museum files, see <http://www.hawaii.edu/environment.ainakumuwai.htm>)

Boat Harbor is utilized by both recreational and commercial vessels. It is also a favorite spot for shoreline fishermen (Clark 1990:3). On the northern side of the Nāwiliwili Harbor is Nawiliwili Park, a long, narrow park whose entire seaward edge is formed by a concrete sea wall (Clark 1990:3). The park is primarily used for picnicking, fishing, and surfing. A surfing site known as Ammonias is located directly offshore the wall. The northern end of Nāwiliwili Park is adjoining to Kalapakī Beach (Clark 1990:3).

Kalapakī Beach is the closest white sand beach to Līhu'e. The beach is a popular place for many types of recreational activities. The sandy and gently sloping ocean bottom provides favorable conditions for swimming (Clark 1990:3-4). Clark (1990:4-5) stated that, "The surfing site known as Kalapakī offshore the beach is an ideal beginner's surfing break with gentle waves that roll

across a shallow sand bar." He noted that, "Kalapakī is one of Kaua'i's historic surfing sites. The break was surfed and bodysurfed by ancient Hawaiians and later by non-Hawaiians who took up the sports." He added, "Today the waves at Kalapakī continue to attract surfers, bodysurfers, and a large number of bodyboarders." Other types of ocean recreation are also popular at Kalapakī including "canoe surfing, fishing, snorkeling, windsurfing, and twin-hull sailing" (Clark 1990:5).

Located near the northern point of Nawiliwili Harbor, Ninini Beach consists of "two large pockets of white sand, separated by lava rock at the base of a low sea cliff" (Clark 1990:5). Clark noted that the beach is "subject at all times of the year to high surf and kona (southerly) storms, both of which may generate dangerous water conditions" (Clark 1990:5). The larger beach consists of a "gentle, rock-free slope leading into a sandy ocean bottom" (Clark 1990:5). Conditions are good for snorkeling and the shorebreak is frequented by bodysurfers during periods of high surf (Clark 1990:5). The smaller beach is "rocky at the water's edge with pockets of sand and rock immediately offshore" (Clark 1990:5). Conditions at the smaller beach are also good for swimming and snorkeling (Clark 1990:5). The smaller pocket beach is located approximately one-quarter mile from Ninini Point which is "marked by the Nawiliwili Light Station and the foundations of the former lighthouse keeper's quarters" (Clark 1990:5). Ninini Point is also a fishing spot which is very popular with shoreline fishermen (Clark 1990:5).

#### **1.4.6 Built Environment**

The project area lies between the south ends of the two main runways of Līhu'e Airport and is bounded on the south by the built-up portion of the Hōkūala Resort and other resort infrastructure.

## Section 2 Methods

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### 2.1 Archival Research

Research centers on Hawaiian activities including *ka'ao* (legends), *wahi pana* (storied places), *'ōlelo no'eau* (proverbs), *oli* (chants), *mele* (songs), traditional *mo'olelo* (stories), traditional subsistence and gathering methods, ritual and ceremonial practices, and more. Background research focuses on land transformation, development, and population changes beginning with the early post-Contact era to the present day.

Cultural documents, primary and secondary cultural and historical sources, historic maps, and photographs were reviewed for information pertaining to the study area. Research was primarily conducted at the CSH library. Other archives and libraries including the Hawai'i State Archives, the Bishop Museum Archives, the University of Hawai'i at Mānoa's Hamilton Library, Ulukau, The Hawaiian Electronic Library (Ulukau 2014), the State Historic Preservation Division (SHPD) Library, the State of Hawai'i Land Survey Division, the Hawaiian Historical Society, and the Hawaiian Mission Houses Historic Site and Archives are also repositories where CSH cultural researchers gather information. Information on Land Commission Awards (LCAs) were accessed via Waihona 'Aina Corporation's Māhele database (Waihona 'Aina 2000), the Office of Hawaiian Affairs (OHA) Papakilo Database (Office of Hawaiian Affairs 2015), and the Ava Konohiki Ancestral Visions of 'Āina website (Ava Konohiki 2015).

### 2.2 Community Consultation

#### 2.2.1 Scoping for Participants

We begin our consultation efforts with utilizing our previous contact list to facilitate the interview process. We then review an in-house database of *kūpuna* (elders), *kama'āina*, cultural practitioners, lineal and cultural descendants, Native Hawaiian Organizations (NHOs; includes Hawaiian Civic Clubs and those listed on the Department of Interior's NHO list), and community groups. We also contact agencies such as SHPD, OHA, and the appropriate Island Burial Council where the proposed project is located for their response on the project and to identify lineal and cultural descendants, individuals and/or NHO with cultural expertise and/or knowledge of the study area. CSH is also open to referrals and new contacts.

#### 2.2.2 "Talk Story" Sessions

Prior to the interview, CSH cultural researchers explain the role of a CIA, how the consent process works, the project purpose, the intent of the study, and how their *'ike* (knowledge) and *mana'o* (thought, opinion) will be used in the report. The interviewee is given an Authorization and Release Form to read and sign.

"Talk Story" sessions range from the formal (e.g., sit down and *kūkākūkā* [consultation, discussion] in participants choice of place over set interview questions) to the informal (e.g., hiking to cultural sites near the study area and asking questions based on findings during the field outing). In some cases, interviews are recorded and transcribed later.

CSH also conducts group interviews, which range in size. Group interviews usually begin with set, formal questions. As the group interview progresses, questions are based on interviewee's

answers. Group interviews are always transcribed and notes are taken. Recorded interviews assist the cultural researcher in 1) conveying accurate information for interview summaries, 2) reducing misinterpretation, and 3) missing details to *mo'olelo*.

CSH seeks *kōkua* (assistance) and guidance on identifying past and current traditional cultural practices of the study area. Those aspects include general history of the ahupua'a; past and present land use of the study area; knowledge of cultural sites (for example, wahi pana, archaeological sites, and burials); knowledge of traditional gathering practices (past and present) within the study area; cultural associations (*ka'ao* and *mo'olelo*); referrals; and any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of the study area.

### 2.2.3 Completion of Interview

After an interview, CSH cultural researchers transcribe and create an interview summary based on information provided by the interviewee. Cultural researchers give a copy of the transcription and interview summary to the interviewee for review and ask to make any necessary edits. Once the interviewee has made those edits, we incorporate their *'ike* and *mana'o* into the report. When the draft report is submitted to the client, cultural researchers then prepare a finalized packet of the participant's transcription, interview summary, and any photos that were taken during the interview. We also include a thank you card and honoraria. This is for the interviewee's records.

It is important to CSH cultural researchers to cultivate and maintain community relationships. The CIA report may be completed, but CSH researchers continuously keep in touch with the community and interviewees throughout the year—such as checking in to say hello via email or by phone, volunteering with past interviewees on community service projects, and sending holiday cards to them and their *'ohana* (family). CSH researchers feel this is an important component to building relationships and being part of an *'ohana* and community.

*"I ulu no ka lālā i ke kumu—the branches grow because of the trunk,"* an *'ōlelo no'eau* (#1261) shared by Mary Kawena Pukui with the simple explanation: "Without our ancestors we would not be here" (Pukui 1983:137). As cultural researchers, we often lose our *kūpuna* but we do not lose their wisdom and words. We routinely check obituaries and gather information from other informants if we have lost our *kūpuna*. CSH makes it a point to reach out to the *'ohana* of our fallen *kūpuna* and pay our respects including sending all past transcriptions, interview summaries, and photos for families to have on file for genealogical and historical reference.

## Section 3 *Ka'ao and Mo'olelo*

Hawaiian storytellers of old were greatly honored; they were a major source of entertainment and their stories contained lessons while interweaving elements of Hawaiian lifestyles, genealogy, history, relationships, arts, and the natural environment (Pukui and Green 1995:IX). According to Pukui and Green (1995), storytelling is better heard than read for much becomes lost in the transfer from the spoken to the written word and *ka'ao* are often full of *kaona* or double meanings.

*Ka'ao* are defined by Pukui and Elbert (1986:108) as a "legend, tale [...], romance, [and/or], fiction." *Ka'ao* may be thought of as oral literature or legends, often fictional or mythic in origin, and have been "consciously composed to tickle the fancy rather than to inform the mind as to supposed events" (Beckwith 1970:1). Conversely, Pukui and Elbert (1986:254) define *mo'olelo* as a "story, tale, myth, history, [and/or] tradition." The *mo'olelo* are generally traditional stories about the gods, historic figures or stories which cover historic events and locate the events with known places. *Mo'olelo* are often intimately connected to a tangible place or space (*wahi pana*).

In differentiating *ka'ao* and *mo'olelo* it may be useful to think of *ka'ao* as expressly delving into the *wao akua* (realm of the gods), discussing the exploits of *akua* (gods) in a primordial time. *Mo'olelo* on the other hand, reference a host of characters from *ali'i* (royalty) to *akua*; *kupua* (supernatural beings) to *maka'āinana* (commoners); and discuss their varied and complex interactions within the *wao kānaka* (realm of man). Beckwith elaborates, "In reality, the distinction between *ka'ao* as fiction and *mo'olelo* as fact cannot be pressed too closely. It is rather in the intention than in the fact" (Beckwith 1970:1). Thus a so-called *mo'olelo*, which may be enlivened by fantastic adventures of *kupua*, "nevertheless corresponds with the Hawaiian view of the relation between nature and man" (Beckwith 1970:1).

Both *ka'ao* and *mo'olelo* provide important insight into a specific geographical area, adding to a rich fabric of traditional knowledge. The preservation and passing on of these stories through oration remains a highly-valued tradition. Additionally, oral traditions associated with the study area communicate the intrinsic value and meaning of a place, specifically its meaning to both *kama'āina* as well as others who also value that place.

The following section presents traditional accounts of ancient Hawaiians living in the vicinity of the project area. Many relate an age of mythical characters whose epic adventures inadvertently lead to the Hawaiian race of *ali'i* and *maka'āinana*. The *ka'ao* in and around the project area shared below are some of the oldest Hawaiian stories that have survived; they still speak to the characteristics and environment of the area and its people.

### 3.1 *Ka'ao*

#### 3.1.1 Legend of Uweuwelekehau

In Fornander's *Hawaiian Antiquities and Folklore*, a pioneering collection of Hawaiian lore, references are made to Kalapakī Ahupua'a, and to Līhu'e. One of the named Kaua'i winds, "*He waikai ko Kalapakī*" refers to the salty fresh water of Kalapakī (Fornander 1918-1919:5:96-97). The place name Līhu'e appears in the "Legend of Uweuwelekehau." Uweuwelekehau and his wife Luukia are being punished: they are stripped of their clothing and sent to Manā (at the west end of the island). When they reach the plains of Līhu'e, Luukia complains of her nakedness.

Uweuwelekehau tells her they will find on a nearby hill a *pa'u* (skirt) and all manner of *kapa* (bark cloth), which they do (Fornander 1918-1919:5:196–197).

### 3.1.2 The Goddess Pele

During the 1920s, William Hyde Rice, a life-long resident of Kaua'i, recorded and collected Hawaiian lore of the island in *Hawaiian Legends* (1977). In that volume two place names in the vicinity of the present project area—Ninini and Ahukini—are mentioned once each. In “The Goddess Pele:”

Two brothers of Pele who had come from foreign lands, saw Lohiau's body lying as a stone where the lava flow had overtaken him. Pity welled up [...] and they brought Lohiau to life again. One of these brothers made his own body into a canoe and carried the unfortunate Lohiau to Kauai, where he was put ashore at Ahukini. [Rice 1977:14]

Ahukini in the above quote probably refers to the *heiau* (pre-Christian place of worship), which formerly stood in Kalapakī near Ahukini Point on the bluff overlooking the sea, since the name “Ahukini” means “altar of many blessings.”

### 3.1.3 The Menehunes

In “The Menehunes,” a favorite place for their sport of jumping off cliffs into the sea is Ninini: “A [...] little beach surrounded by cliffs, just inside the point where the larger Nāwiliwili lighthouse now stands;” the tale also mentions that part of a large rock from Kīpūkai is at Ninini (Rice 1977:44).

## 3.2 Wahi Pana

*Wahi pana* are legendary or storied places of an area. These legendary or storied places may include a variety of natural or human-made structures. Oftentimes dating to the pre-Contact period, most *wahi pana* are in some way connected to a particular *mo'olelo*, however, a *wahi pana* may exist without a connection to any particular story. Davianna McGregor outlines the types of natural and human-made structures that may constitute *wahi pana*:

Natural places have mana [spiritual power], and are sacred because of the presence of the gods, the akua, and the ancestral guardian spirits, the 'aumakua. Human-made structures for the Hawaiian religion and family religious practices are also sacred. These structures and places include temples, and shrines, or heiau, for war, peace, agriculture, fishing, healing, and the like; pu'uhonua, places of refuge and sanctuaries for healing and rebirth; agricultural sites and sites of food production such as the lo'i pond fields and terraces slopes, 'auwai irrigation ditches, and the fishponds; and special function sites such as trails, salt pans, holua slides, quarries, petroglyphs, gaming sites, and canoe landings. [McGregor 1996:22]

As McGregor makes clear, *wahi pana* can refer to natural geographic locations such as streams, peaks, rock formations, ridges, offshore islands and reefs, or they can refer to Hawaiian land divisions such as *ahupua'a* or 'ili (land division smaller than an *ahupua'a*), and man-made structures such as fishponds. In this way, the *wahi pana* of Kalapakī tangibly link the *kama'āina* of Kalapakī to their past. It is common for places and landscape features to have multiple names, some of which may only be known to certain 'ohana or even certain individuals within an 'ohana,



and many have been lost, forgotten or kept secret through time. Place names also convey *kaona* (hidden meanings) and *huma* (secret) information that may even have political or subversive undertones. Before the introduction of writing to the Hawaiian Islands, cultural information was exclusively preserved and perpetuated orally. Hawaiians gave names to literally everything in their environment, including individual garden plots and *'auwai* (water courses), house sites, intangible phenomena such as meteorological and atmospheric effects, *pōhaku* (stone), *pūnāwai* (freshwater springs), and many others. According to Landgraf (1994), Hawaiian *wahi pana* “physically and poetically describes an area while revealing its historical or legendary significance” (Landgraf 1994:v).

### 3.2.1 Place Names

Place name translations presented in this subsection are from *Place Names of Hawai'i* (Pukui et al. 1974), unless indicated otherwise. Lloyd Soehren (2013) has lately compiled all of the place names from mid-nineteenth century land documents into an online database. He presents spelling and meanings of names from Pukui et al.'s book (1974). When no meaning from this book is given, he often suggests meanings for simple names based on meanings from Pukui and Elberts' (1986) *Hawaiian Dictionary*.

The original *moku* for the study area covered in this report was Puna, which means “spring of water.” Līhu'e (literally translated as “cold chill;” Pukui et al. 1974:132) became the modern political name for the traditional *moku* of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaikio'ewa, Governor of Kaua'i in the 1830s, perhaps after Kaikio'ewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).

Kalapakī Ahupua'a is described as a land division and a beach in Pukui et al. (1974:75), but no meaning is presented. Pukui and Elbert (1986:122) define the word *kalapakī* (with a small “k”) as “double-yolked egg, Kaua'i.” Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the “village of Kalapakī” was synonymous with the “*ili* of Kuuhai.”

Kalapakī is separated from Hanamā'ulu Ahupua'a to the north at the shore by a boundary point called Opoi. Along the Kalapakī shore, going south, are Ahukini [Ahuhini] Point, Kamilo Point, Ninini Point, Kūki'i Point, and Kalapakī Beach. The boundary line inland between Kalapakī and Hanamā'ulu extended due west to a wetland at the end of Kapaia Ditch, then along another straight line to the junction of the ditch with Hanamā'ulu Stream, then along a straight line to a hill called Kamoanakukaua, on the eastern edge of Kilohana Crater.

From there the boundary extended back to the shore along the boundary with Nāwiliwili Ahupua'a, to a point on a ravine called Palauohi, then extending down Nāwiliwili Stream to its mouth at the shore. As noted, Kalapakī had several noted coastal points, Opoi, Ahukini, “altar for many blessings”), Kamilo (“probably, the *miro* [*Thespesia populnea*] tree”), Ninini (“pour”), and Kūki'i, (“standing image”).

According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as “Ahukini,” as in the following *ōlelo no 'eau*:

*Ahukini, oia ka inoa nui o ka 'aina a hiki Hanamā'ulu.*

Ahukini is the overall name of the land next to Hanamā'ulu.

Claims forouselots or agricultural patches were made in ten 'ili 'āina (small land divisions) within Kalapakī Ahupua'a: Ka'ahakea (named for a native tree, *Bobea* spp.; Soehren 2013); Keahua ("the mound"); Kena ("quenched of thirst, or weary from heavy toil," Soehren 2013); Ki'olepo ("swamp or a mud puddle," Soehren 2013); Koena'awaiki; Koena'awanui; Nu'uhai; Palauohi; Pau; and Pūhaulū'au.

### 3.2.2 Heiau (Pre-Christian Place of Worship)

*Heiau* were pre-Christian places of worship. Construction of some *heiau* were elaborate, consisting of large communal structures, while others were simple earth terraces or shrines (McAllister 1933:8). *Heiau* are most commonly associated with important religious ceremony; large structures with platforms or altars of one or more terraces were indicative of such function (McAllister 1933:8).

Thomas Thrum (1906) lists three *heiau* in Kalapakī: Ninini, Ahukini, and Pohakoelele. Wendell Bennett (1931:124-125) documented two *heiau* in Kalapakī: Ninini and Ahuhini (Ahukini) Heiau. He noted that Ninini Heiau, which he identified as Site 100, is located "near the site of the Nawiliwili lighthouse" (Bennett 1931:124), and Ahuhini Heiau, which he identified as Site 101, is located "near Ahukini Point on the bluff overlooking the sea" (Bennett 1931:125). Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. According to Thrum (Bennett 1931:125), Ahukini was "[a] heiau of medium size; foundations only now remain."

Ahukini has been translated as "altar [for] many [blessings]," and this was also the name of a *heiau* in Kāne'ohe, O'ahu. The *heiau*, located near Ahukini Point, was likely named for Ahukini-a-la'a, one of the three sons of La'a-mai-kahiki, an ancestor of the Kaua'i chiefly lines. Ahukini lived about AD 1250 (Wichman 1998:61) and became the *ali'i nui* (supreme chief) of the Puna district (Wichman 2003:39). Ninini has been translated as "pour," as in *ninini wai*, to pour water.

In her book, *Koamalu*, Ethel Damon (1931) mentions "three small heiaus" in Kalapakī: "Ninini, Ahukini and Pohako-eleele." She noted that, "little more than the names survive" (Damon 1931:397-398).

A fourth *heiau* was identified by Lt. George E.G. Jackson, Navy cartographer for the Hawaii Government Survey Office in 1881 at Kūki'i Point. The Kaua'i Community College newsletter, *Archaeology on Kauai*, notes that these "remains of ancient heiau" noted by Jackson are "where the cottages of the Kauai Surf now stand" (Kaua'i Community College Volume 2; 4 October 1973: 4).

### 3.3 'Ōlelo No'eau

Hawaiian knowledge was shared by way of oral histories. Indeed, one's *leo* (voice) is oftentimes presented as *ho'okupu* ("a tribute or gift" given to convey appreciation, to strengthen bonds, and to show honor and respect); the high valuation of the spoken word underscores the importance of the oral tradition (in this case, Hawaiian sayings or expressions), and its ability to impart traditional Hawaiian "aesthetic, historic, and educational values" (Pukui 1983:vii). Thus, in many ways these expressions may be understood as inspiring growth within reader or between speaker and listener:

They reveal with each new reading ever deeper layers of meaning, giving understanding not only of Hawai'i and its people but of all humanity. Since the sayings carry the immediacy of the spoken word, considered to be the highest form of cultural expression in old Hawai'i, they bring us closer to the everyday thoughts and lives of the Hawaiians who created them. Taken together, the sayings offer a basis for an understanding of the essence and origins of traditional Hawaiian values. The sayings may be categorized, in Western terms, as proverbs, aphorisms, didactic adages, jokes, riddles, epithets, lines from chants, etc., and they present a variety of literary techniques such as metaphor, analogy, allegory, personification, irony, pun, and repetition. It is worth noting, however, that the sayings were spoken, and that their meanings and purposes should not be assessed by the Western concepts of literary types and techniques. [Pukui 1983:vii]

Simply, *ōlelo no'eau* may be understood as proverbs. The Webster dictionary notes it as "a phrase which is often repeated; especially, a sentence which briefly and forcibly expresses some practical truth, or the result of experience and observation." It is a pithy or short form of folk wisdom. Pukui equates proverbs as a treasury of Hawaiian expressions (Pukui 1995:xii). Oftentimes within these Hawaiian expressions or proverbs are references to places. This section draws from the collection of author and historian Mary Kawena Pukui and her knowledge of Hawaiian proverbs describing *āina* (land), chiefs, plants, and places.

### 3.3.1 *Ōlelo No'eau* # 838

The following *ōlelo no'eau* describes the beauty of the *moku* of Puna. In traditional times, the *moku* of Līhu'e was known as Puna.

He nani wale no o Puna mai 'o a 'o.

*There is only beauty from one end of Puna to the other.*

*There is nothing to complain about.*

Refers to Puna, Kaua'i. [Pukui 1983:91]

### 3.3.2 *Ōlelo No'eau* # 2467

The following *ōlelo no'eau* describes Kilohana, a crater located *mauka* (toward the mountain) of Līhu'e, and mentions that robbers hid and preyed on travelers along the old trail leading from Kona to Ko'olau.

O Kilohana ia, he 'awe'awe moku.

*That is the Kilohana of the broken bundle cords.*

Said of Kilohana above Līhu'e on Kaua'i. An old trail went by here, leading from Kona to Ko'olau. Robbers hid there and waylaid lone travelers or those in small companies and robbed them of their bundles. [Pukui 1983:269]

## 3.4 *Oli* (Chants)

*Oli*, according to Mary Kawena Pukui (Pukui 1995:xvi–xvii) are often grouped according to content. Chants often were imbued with *mana* (divine power); such *mana* was made manifest through the use of themes and *kaona*. According to Pukui, chants for the gods (*pule*; prayers) came

first, and chants for the *ali'i*, "the descendants of the gods," came second in significance. Chants "concerning the activities of the earth peopled by common humans," were last in this hierarchy (Pukui 1995:xvi-xvii). Emerson conversely states:

In its most familiar form the Hawaiians—many of whom [were lyrical masters]—used the oli not only for the songful expression of joy and affection, but as the vehicle of humorous or sarcastic narrative in the entertainment of their comrades. The dividing line, then, between the oli and those other weightier forms of the mele, the inoa, the kanikau (threnody), the pule, and that unnamed variety of mele in which the poet dealt with historic or mythologic subjects, is to be found almost wholly in the mood of the singer. [Emerson 1965:254]

While *oli* may vary thematically, subject to the perspective of the *ho'opa'a* (chanter), it was undoubtedly a valued art form used to preserve oral histories, genealogies, and traditions, to recall special places and events, and to offer prayers to *akua* and *'aumākua* (family gods) alike. Perhaps most importantly, as Alameida (1993:26) writes, "chants [...] created a mystic beauty [...] confirming the special feeling for the environment among Hawaiians: their *one hānau* (birthplace), their *kula iwi* (land of their ancestors)."

### 3.4.1 Pele

On a visit to Kaua'i, the Hawaiian volcano goddess, Pele, met the handsome Kaua'i chief, Lohi'ahu. When he requested a dance, Pele instead said that she would chant all the wind guardians for Nihoa and Kaua'i. Going from west to east, she chanted the names of the winds, including those for Kīpū Kai, Kīpū, Ha'ikū Niumalu, Nāwiliwili, and Kalapaki:

*He Puapua'apano'o ko Kīpū Kai...*

*He Puapua'a ke makani o Kīpū Uka...*

*He Hāpuku me Ala'oli nā makani kuehu lepo o Helē'ia,*

*He Lawekiupua'i'i ka makani o Alekoko*

*Nahā ka mākāhā, lele ka 'upena a nā akua, Kāne a me Kanaloa*

*He Kāhuilipi'i ka makani o Niumalu*

*He Waiohue ka makani o Pāpālinahoa*

*He Hu'eone ka makani o Nāwiliwili*

*He Wāmua ka makani o Kalapaki*

*He 'Ehukai ka makani o Ahukini*

*He Pāhola ke kiu holo ki'i makani lele kula o Līhu'e*

[Ho'oulumāhie 2006a:17-18].

Kīpū Kai has a Puapua'apano'o wind...

The wind of Kīpū Uka is a Puapua'a...

The dust stirring winds of Hulē'ia [Ha'ikū] are a Hāpuku and an Ala'oli

The wind of 'Alekoko [fishpond in Niumalu] is a Lawekiupua'i'i

The sluice-gate breaks [reference to fishpond], the net of the gods, Kāne and Kanaloa, flies

The wind of Niumalu is a Kāhilipi'i

The wind of Pāpālinahoa ['ili of Nāwiliwili] is a Waiohue

The wind of Nāwiliwili is a Hu'eone

The wind of Kalapakī is a Wāmua

The wind of Ahukini is an 'Ehukai

A Pāhola wind is the scout that fetches the winds sweeping the Līhu'e plains  
[Ho'oulumāhiehie 2006b:17].

A similar chant of the winds of Kaua'i was called by the boy Kūapāka'a, who controlled the magical wind gourd of La'amaomao (Nakuina 1992:53):

Paupua is of Kīpū,

Ala'oli is of Hulēia,

Waikai is of Kalapakī,

Kā'ao is of Hanamā'ulu,

Waipua'a'ala is the wind

That knocks down hale of Konolea,

Wai'ōpua is of Wailua.

The wind of Kalapakī is thus named "Wāmua" according to Ho'oulumāhiehie (2006b:17) and "Waikai" according to Nakuina (1992:53)

### 3.5 Mele (Songs)

The following section draws from the Hawaiian art of *mele*, poetic song intended to create two styles of meaning.

Words and word combinations were studied to see whether they were auspicious or not. There were always two things to consider the literal meaning and the *kaona*, or 'inner meaning.' The inner meaning was sometimes so veiled that only the people to whom the chant belonged understood it, and sometimes so obvious that anyone who knew the figurative speech of old Hawai'i could see it very plainly. There are but two meanings: the literal and the *kaona*, or inner meaning. The literal is like the body and the inner meaning is like the spirit of the poem. [Pukui 1949:247]

The Hawaiians were lovers of poetry and keen observers of nature. Every phase of nature was noted and expressions of this love and observation woven into poems of praise, of satire, of resentment, of love and of celebration for any occasion that might arise. The ancient poets carefully selected men worthy of carrying on their art. These young men were taught the old *meles* and the technique of fashioning new ones. [Pukui 1949:247]

There exist a few *mele* that concern or mention Kalapakī or Līhu'e. These particular *mele* may also be classified as *mele wahi pana* (songs for legendary or historic places). *Mele wahi pana* such as those presented here may or may not be accompanied by *hula* (dance) or *hula wahi pana* (dance for legendary or historic places). As the Hula Preservation Society notes,

*Hula Wahi Pana* comprise a large class of dances that honor places of such emotional, spiritual, historical, or cultural significance that chants were composed for them. Only the composers of the chants could know the deepest meanings, as they would be reflections of their feelings and experiences [...] Since the subjects of *Wahi Pana* compositions are extremely varied, their implementation through hula are as well. Coupled with the differences from one *hula* style and tradition to the next, *Hula Wahi Pana* can be exceptionally diverse. They can be done sitting or standing, with limited body movement or wide free movement; with or without the use of implements or instruments; with the dancers themselves chanting and/or playing an implement or being accompanied by the *ho'opa'a* [drummer and *hula* chanter (memorizer)]. Beyond the particular *hula* tradition, what ultimately determines the manner in which a *Hula Wahi Pana* is performed are the specific place involved, why it is significant, the story being shared about it, and its importance in the composer's view. [Hula Preservation Society 2014]

### 3.5.1 Līhu'e

The following *mele* was composed by Annie Koulukou for the town of Līhu'e. The *mele* describes Līhu'e as "beloved" and mentions the Paupili rain (Huapala n.d.a). The *mele* also mentions Niumalu Beach and Hauola Ridge which are located near Līhu'e (Huapala n.d.a).

<i>Aloha 'ia no a'o Līhu'e</i>	Beloved is Līhu'e
<i>I ka ne'e mai a ka ua Paupili</i>	In the moving of the Paupili rain
<i>Ua pili no au me ku'u aloha</i>	I am close with my love
<i>Me ke kai nehe mai a'o Niumalu</i>	By the murmuring sea at Niumalu
<i>Ua malu ko kino na'u ho'okahi</i>	Your body is reserved for me alone
<i>Na ka nani pua rose a'o Hauola</i>	By the beautiful rose blossom of Hauola
<i>Ua ola no au me ku'u aloha</i>	My very life is my love
<i>A kau i ka pua o ka lanakila</i>	Worn as the flower of victory
<i>Kilakila Ha'upu a'e ku nei</i>	Majestic is Ha'upu standing there
<i>Kahiko i ka maka a'o ka opua</i>	Adorned in the mist of the clouds
<i>A he pua lei momi na ku'u aloha</i>	A lei of pearls from my love
<i>Ua sila pa'a ia i ka pu'uwai</i>	Was sealed in my heart
<i>A he waiwai nui na'u ko aloha</i>	Great riches is your love to me
<i>Kaulana no ka 'āina malihini</i>	Famous indeed the new land



*Hea aku no wau o mai 'oe  
Na ka pua lei momi pōina 'ole*

[Huapala n.d.a]

I call, you answer  
For the unforgettable person, precious  
as a rare shell lei

### 3.5.2 Maika'i Kaua'i

The following *mele* was based on an *oli* by Kapa'akea, father of David Kalākaua, which was composed in honor of Keolaokalani, Bernice Pauahi Bishop's *hānai* (adopted) child who passed away at the age of seven months. The *oli* may have been originally composed in honor of chief of Kaua'i, Kaumuali'i. Henry Waiau, choir director of the Līhu'e Hawaiian Congregational Church composed the accompanying music titled *Lei I Ka Mokihana* (Huapala n.d.b). The *mele* describes Līhu'e as "beautiful" and also describes the Pa'upili rain as "the drenching rain that clings to the house" (Huapala n.d.b).

*Maika'i nō Kaua'i  
Hemolele i ka mālīe  
Kuahiwi Wai'ale'ale  
Lei ana i ka mokihana*

So fine is Kaua'i  
So perfect in the calm  
Beautiful Mount Wai'ale'ale  
Wears the mokihana lei

*Hanohano wale lei 'o Hanalei  
I ka ua nui hō'eha 'ili  
I ka wai 'u'inakolo  
I ka poli o Nāmōlokama*

So glorious is Hanalei  
Rain that hurts the skin  
The rustling water  
In the bosom of Nāmōlokama

*Ua nani wale 'o Līhu'e  
I ka ua pa'ū pili hale*

So beautiful is Līhu'e  
In the drenching rain that clings to the  
house

*I ka wai hu'ihu'i anu  
Kahi wai a'o Kēmano*

With the cold refreshing waters  
From the springs of Kēmano

*Kaulana wale 'o Waimea  
I ke one kani o Nohii  
I ka wai 'ula 'iliahi  
A he wai na ka malihini*

Renowned is Waimea  
With the roaring sands of Nohili  
Amisst the red tinged waters  
Water that visitors enjoy

*Maika'i wale nō Kaua'i  
Hemolele wale i ka mālīe  
Kuahiwi nani Wai'ale'ale  
Lei ana i ka mokihana  
[Huapala n.d.b]*

So beautiful is Kaua'i  
So perfect in the calm  
Beautiful Mount Wai'ale'ale  
Wears the mokihana lei

## Section 4 Traditional and Historical Background

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### 4.1 Pre-Contact Settlement Patterns

The *ahupua'a* of Kalapakī was permanently inhabited and intensively used in pre-Contact and early historic times. At the coastal areas were concentrations of permanent house sites and temporary shelters, *heiau*, *ko'a* and *kū'ula* (both types of relatively small shrines dedicated to fishing gods), and numerous trails. The *kula* (dry inland areas) of these *ahupua'a* contained native forests and were cultivated with crops of *wauke* (paper mulberry, *Broussonetia papyrifera*), *'uala* (sweet potatoes, *Ipomoea batatas*), and *ipu* (bottle gourd). Legends and historic documentation (especially Land Commission records) elaborate on many of these important natural resources.

Traditional fishing villages were once located near the seashore at Kalapakī, east and north (around and up the coast) of Kalapakī Beach. *Loko* (fishponds) and small drainages were inland of these settlement areas. Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which *lo'i* (irrigated taro patch) and *kula* lands are described in the same *'āpana* (lot), with houselots in a separate portion. In most places, *kula* lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter *lo'i* lands. Also, according to Hammatt and Creed (1993:23), "there are several [LCA] references to other *lo'i* next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.

Nāwiliwili Stream has formed extensive natural (alluvial) terraces along its length. Two smaller streams (Koena'awa nui and Koena'awa iki) are identified in Land Commission documents as draining into Kalapakī Bay.

### 4.2 Early Historic Period

The first written accounts of the lifestyle on Kaua'i are from travelers, missionaries, and surveying expeditions. Missionary accounts from the first half of the nineteenth century provide the majority of the early written records for this portion of Kaua'i.

Ethel Damon, in *Koamalu*, repeats the scenic description of Līhu'e given by Reverend Hiram Brigham in his book, *A Residence of Twenty-One Years in the Sandwich Islands*, published in 1847:

In 1824, when walking around the island from Waimea to counsel the people after the wreck of The Cleopatra's Barge, Rev. Hiram Bingham crossed from Hanapepe, as has been seen, over the old upland trail back of Kilohana, and wrote of it as "a country of good land, mostly open, unoccupied and covered with grass, sprinkled with trees, and watered with lively streams that descend from the forest-covered mountains and wind their way along ravines to the sea, —a much finer country than the western part of the island. [Damon 1931:401]

In the *Narrative of the United States Exploring Expedition* (1845), Lt. Commander G.E.G. Wilkes describes the "Lihui" District:

At noon they reached Lihui, a settlement lately undertaken by the Rev. Mr. Lafon, for the purpose of inducing the natives to remove from the sea-coast, thus

abandoning their poor lands to cultivate the rich plains above. Mr. Lafon has the charge of the mission district lying between those of Koloa and Waioli. This district was a short time ago formed out of the other two.

[...] The temperature of Lihui has much the same range as that of Koloa, and the climate is pleasant: the trade-winds sweep over it uninterruptedly, and sufficient rain falls to keep the vegetation green throughout the year.

As yet there is little appearance of increase in industry, or improvement in the dwellings of the natives. There are no more than about seventy pupils in this district, who are taught by natives. There are two houses of worship, and about forty communicants. No decrease is apparent in the population within a few years.

On the fertile places, although the pasture was good, yet no cattle were to be seen.

From Lihui, they pursued their way to Hanawale, which is a small fishing village at the mouth of a little stream. The country on this route was uninteresting, until they reached Wailua [...] [Wilkes 1845:67-68]

Cutting and shipping sandalwood to China was probably the first real "industry" seen from a western perspective. We have only one indirect reference to the sandalwood trade in the Līhu'e area. Ethel Damon records that early settler Richard Isenberg had been told by Chief Forester C.S. Judd that Mount Kālepa had formerly been covered with sandalwood (Damon 1931:913).

The sandalwood trade or industry was soon replaced by the whaling trade. Between the 1840s and 1860s, whaling ships would come to Hawai'i to spend the winter, repair their ships, recruit sailors, leave sick sailors behind, and stock up supplies for the next season. Early historical accounts relate that Kōloa, on the south side of Kaua'i, was a major port or roadstead for the victualing trade for whalers, fur traders, and merchant ships plying their trades between Asia and the west and back and forth to the Arctic. Though there is no specific evidence that crops raised in the Līhu'e area were for trade in Kōloa, the roadstead would have provided residents of Līhu'e with a market for their produce:

The principal village is Nawiliwili, ten miles east of Koloa. This district contains about forty square miles, being twenty miles long by two broad. The soil is rich: it produces sugar-cane, taro, sweet-potatoes, beans, &c. The only market is that of Koloa. The cane suffers somewhat from the high winds on the plains. [Wilkes 1845:67-68]

While sweet potatoes, gourds, sugarcane, and *wauke* were important commodities in pre-Contact days, they supplemented the basic traditional diet of fish and taro. Thus, early foreign ideas of fertility and industry, backed by the needs of traders and whalers for supplies, mark the beginning of the shift to cash crops as the new landscape of inland "fertile plains."

Missionaries came to preach and teach western religion and culture. Missionary-sponsored schools of Līhu'e are also documented by Damon:

1842: Number of schools in Lihue district 5: teachers 7: scholars 185; of whom readers 123, writers 28, those in arithmetic 64, and in geography 8. The Catholics have succeeded in getting away 12 children from one of these schools. [Damon 1931:407]

### 4.3 The Māhele and the Kuleana Act

Paulo Kanoa, Governor of Kaua'i at the time of the Māhele claimed both the *ahupua'a* of Hanamā'ulu and Kalapakī but was awarded neither. Victoria Kamāmalu was awarded both *ahupua'a* under Land Commission Award (LCA) 7713:2. The Victoria Kamāmalu award (LCA 7713:2 part 7) includes all the land within the present project area. There were no commoner awards anywhere nearby.

The locations of *kuleana* or commoner land claims of the Māhele (1848-1853) in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay (Figure 7).

There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro (*kalo*; *Colocasia esculenta*), the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were springs. The house lots in Kalapakī were at the shore. The only crop other than *kalo* (taro) mentioned specifically in Kalapakī is *wauke*. Additionally, more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps.

Most Kalapakī claimants lived, however, at the shore in the "*kulana kauhale*" or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. Several of the claimants describe their village house lots in relation to the fishponds of Koenaawa (Koenaawainui and Koenaawaiki). There is also a description of the *muliwai* or estuary of Koenaawanui.

The large tracts of inland areas (*kula*), not in the river valleys or at the shore, are not described in the claims but were probably in use. This *kula* land at the time of the Māhele belonged to Victoria Kamāmalu. Land use is not elaborated in her claims for Hanamā'ulu or Kalapakī. Traditional *kula* resources for all claimants would have been medicines, herbs, construction materials such as *pili* (*Heteropogon contortus*) grass and trees for building houses, canoes, and perhaps lithic materials for tools. Sweet potatoes and other dryland crops, such as *wauke*, probably were cultivated in patches throughout the area at one time or another.

Cattle, introduced by Vancouver, had at first been under a royal *kapu* (taboo) and were allowed to roam freely and reproduce. Within a few decades, cattle had begun to wreak havoc on village gardens and taro lands and homes. Residents either abandoned the land destroyed by roaming cattle or else started building walls to keep the cattle out of their homes and gardens. Hulē'ia, an *ahupua'a* to the west of the project area, was claimed by Victoria Kamāmalu during the Māhele as a preserve for cattle (Māhele information). Apparently, as the report by Wilkes suggests, the people of Līhu'e had so far been safe from such depredation (ca. 1840s).

### 4.4 Late 1800s

Following the death of Victoria Kamāmalu in 1866, her lands were inherited by Princess Ruth Ke'elikōlani. In 1870, Ke'elikōlani sold large portions of her Kalapakī and Līhu'e lands to William Hyde Rice of Lihue Plantation. Also in 1870, Paul Isenberg purchased the *ahupua'a* of Hanamā'ulu from J.O. Dominis which includes the present airport area. William Hyde Rice made subsequent land purchases from Princess Ruth in 1879.

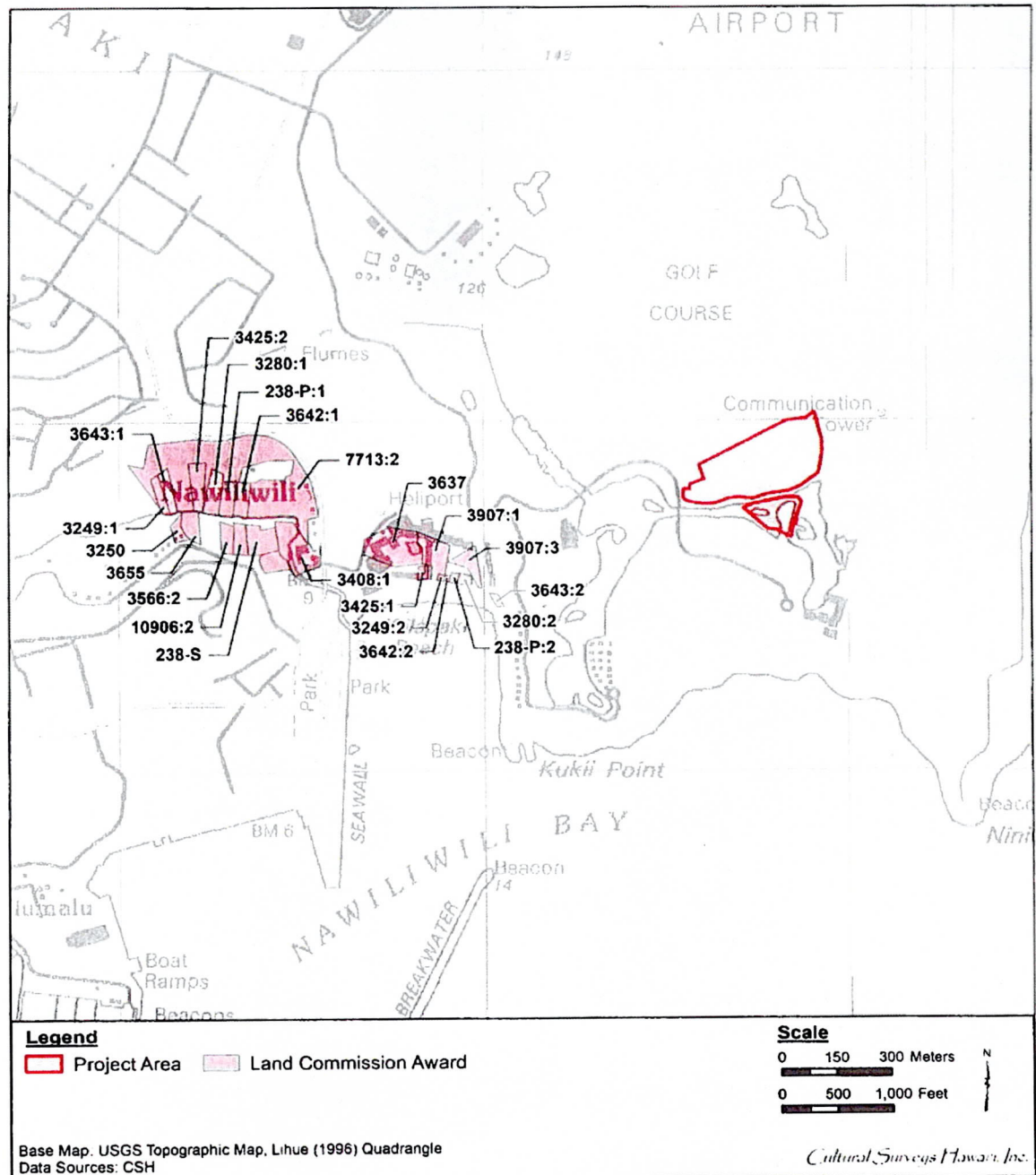


Figure 7. Location of LCA claims in Kalapaki Ahupua'a relative to the present project area (base map: 1996 USGS Lihue quadrangle topographic map)

William Hyde Rice, who already had his own home on the hill east of the mill, bought a large *makai* (seaward) section of the *ahupua'a* of Kalapakī from Princess Ruth in 1879 and there conducted the Lihue Ranch. In later years he sold most of this land to the plantation (Damon 1931:747).

In William Hyde Rice's *Hawaiian Legends* (discussed above), Rice's granddaughter Edith Rice Pleus notes that Kalapakī in the 1920s comprised fertile lands. She probably referred to the extensive plains or *kula* lands existing prior to use for commercial sugarcane. The cultivation of sweet potatoes, gourds and *wauke*, and other dryland crops would have dominated land use in these *kula* lands.

A State Archives document listed only as *Land Matters, Document 11* with no date refers to *konohiki* rights (either prior to or contemporary with Land Commission claims since the *konohiki* received their claims after the *ali'i* and before the *kuleana* awards). The *konohiki* (headman of an *ahupua'a* land division under the chief) had proprietary rights to fish caught in the bay. Document No. 11 lists *ana'e* (mullet; *Mugil cephalus*) as the protected fish of Hanamā'ulu, and *uhu* (parrot fish; *Scarus perspicillatus*) for Kalapakī. These protected fish are part of the *konohiki* resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen. Wikolia is listed as the *konohiki* for Wailua, Hanamā'ulu, Kalapakī, Nāwiliwili, Niumalu, Ha'iku, Kīpū, and a few other places. The procedure for fishing in the bay would be when "the proper fishing season arrives all the people may take fish, and when the fish are collected, they shall be divided—one third to the fishermen, and two thirds to the landlord. [...] And the protected fish might all be for the *konohiki*" (Kosaki, 1954:14).

One of the last vestiges of the pre-cash crop landscape is depicted in the diary entry for the Rice family's arrival on Kaua'i in 1854. During the second half of the nineteenth century, western settlers and entrepreneurs set their sights on southeast Kaua'i. Ethel Damon, in *Koamalu*, her history of the Rice family of Kaua'i, describes the Līhu'e landscape at the time of the family's arrival at Nāwiliwili Bay:

From the deck of their river craft in 1854 Mrs. Rice and the children could plainly see above the rocky shore and ruins of Kuhiau, the old heiau, or temple, and nearby on the bluff the flaming blossoms of a great wili-wili tree among koa trees which often grew almost down to the water's edge [Damon 1931:17-18]

These early written documents describe a good land with a nice climate and plentiful provisions for the traveler. Residents of the land live near the ocean and fishing villages are scattered along the shore; and at that time at Kalapakī many trees grew right down to the water's edge (e.g., *koa* [*Acacia koa*] and *wiliwili*).

While foreigners may have seen the shoreline as unproductive, Hawaiians would have disagreed. The indigenous settlement pattern indicates the shoreline was the locus for villages like Kalapakī at the mouth of Nāwiliwili River and "Hanawale," perhaps a village near Hanamā'ulu Bay. Shoreline areas were certainly favored for fishing, swimming, surfing, and residence. Depending on the distances, they may have had temporary residences among their agricultural lands and even in the uplands while gathering materials for house or canoe building. Others resided inland near their fields, but would have traveled around to acquire needed or desirable resources.



In the earlier journals, lack of industry is noted and this refers specifically to production of goods beyond the needs of those producing them. Pigs, sweet potatoes, and salt, among other items, were traded to the earliest sailing vessels arriving in Hawai'i (post 1794) and it is likely that in Līhu'e District, as elsewhere, the production of these items increased beyond the needs of the immediate family and their expected contributions to their chiefs during this period of early visiting voyagers.

The new settlers and entrepreneurs brought new activity to southeast Kaua'i. Cotton was among the crops grown in Hanamā'ulu, adjacent to Kalapakī:

Later Mr. August Dreier was engineer in the mill. He had come out about 1869 for Hoffschlaeger and Stapenhorst to install a cotton mill in upper Hanamaulu land. The combination of a cool temperature with rain and red dust proved too much for successful cotton growing, but many wild bushes of it are still found in Kapaia valley. [Damon 1931:586]

Paramount, however, among the new cash crops was sugar. The plantation at Līhu'e was first established in 1849 by Henry A. Pierce; Judge Wm. Little Lee, the chairman of the Land Commission; and Charles Reed Bishop. It became Lihue Plantation in 1850. It was probably the best-capitalized and most-modern plantation at that time in all Hawai'i. The mill was north and west of the present airport. A steam-powered mill was built in 1853 at Lihue Plantation, the first use of steam power on a Hawaiian sugar plantation. Another important innovation at Līhu'e was created in 1856, when William H. Rice completed the 10-mile-long Hanamā'ulu Ditch, the first large-scale irrigation project for any of the sugar plantations (Moffatt and Fitzpatrick 1995:103). Plantation labor was brought in from many countries and these new laborers brought some of their own cash crops.

Rice production was an off-shoot industry of the sugar plantation in the 1870s, since many of the new Chinese plantation workers began to grow rice for themselves and then for trade with California. Japanese immigrants, by the end of the nineteenth century did the same and took over many of the Chinese rice paddies. Growing and milling rice also became a means for immigrants to leave the plantations after their indenture period. An 1881 map of the Kalapakī Beach area a kilometer south of the project area by Lt. Geo. G.E. Jackson (Figure 8) shows rice fields at the mouth of Nāwiliwili River in the estuary 500 m west of the present project area and depicts a few houses left in Kalapakī Village. In general, rice planters used abandoned taro fields, but made the patches larger than the traditional taro *lo'i*. This is probably true of the Kalapakī floodplain.

Jackson's drawing (Figure 8) indicates the Kalapakī land north of Kuki'i Point, where the project area and airport now lie, as a "level grassy land with volcanic boulders," showing no cane cultivation in 1881.

## 4.5 1900s

The 1910 USGS map (Figure 9) shows railroad tracks crossing the flat land near the coast (with a spur seemingly crossing the extreme east side of the present Subdivision 1A project area) and indicate cane cultivation reaching toward the shore. The cane fields have expanded toward the ocean into the area of the present airport. The expansion of Lihue Plantation's sugarcane cultivation would accelerate throughout the entire coastal area in the early decades of the twentieth century.

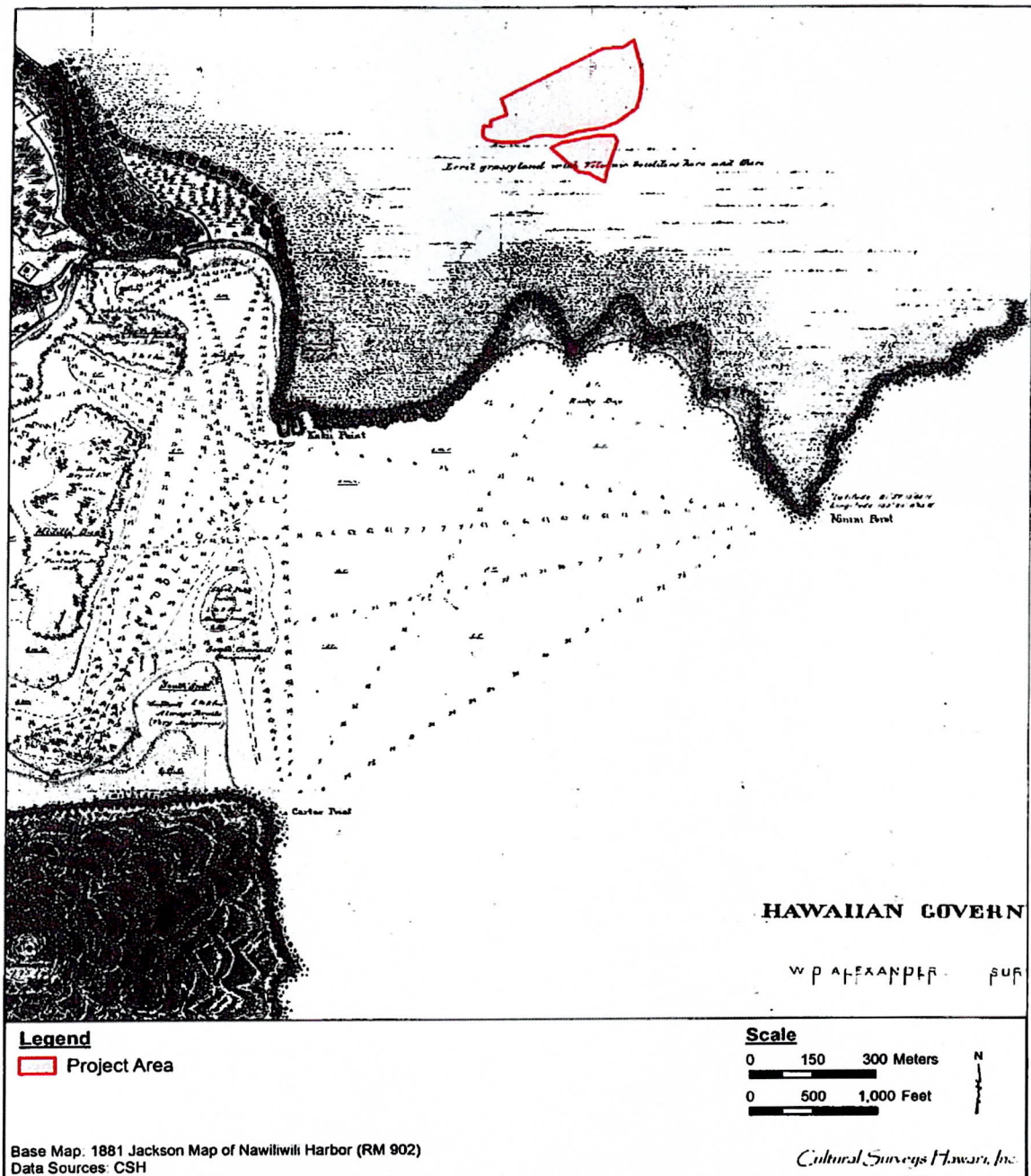


Figure 8. Portion of 1881 map of Nāwiliwili Harbor by Lt. George G. Jackson (RM 902) showing the area of Kūki'i Point to Ninini Point with the project area depicted in an area of "Level grass land with volcanic boulders here and there"

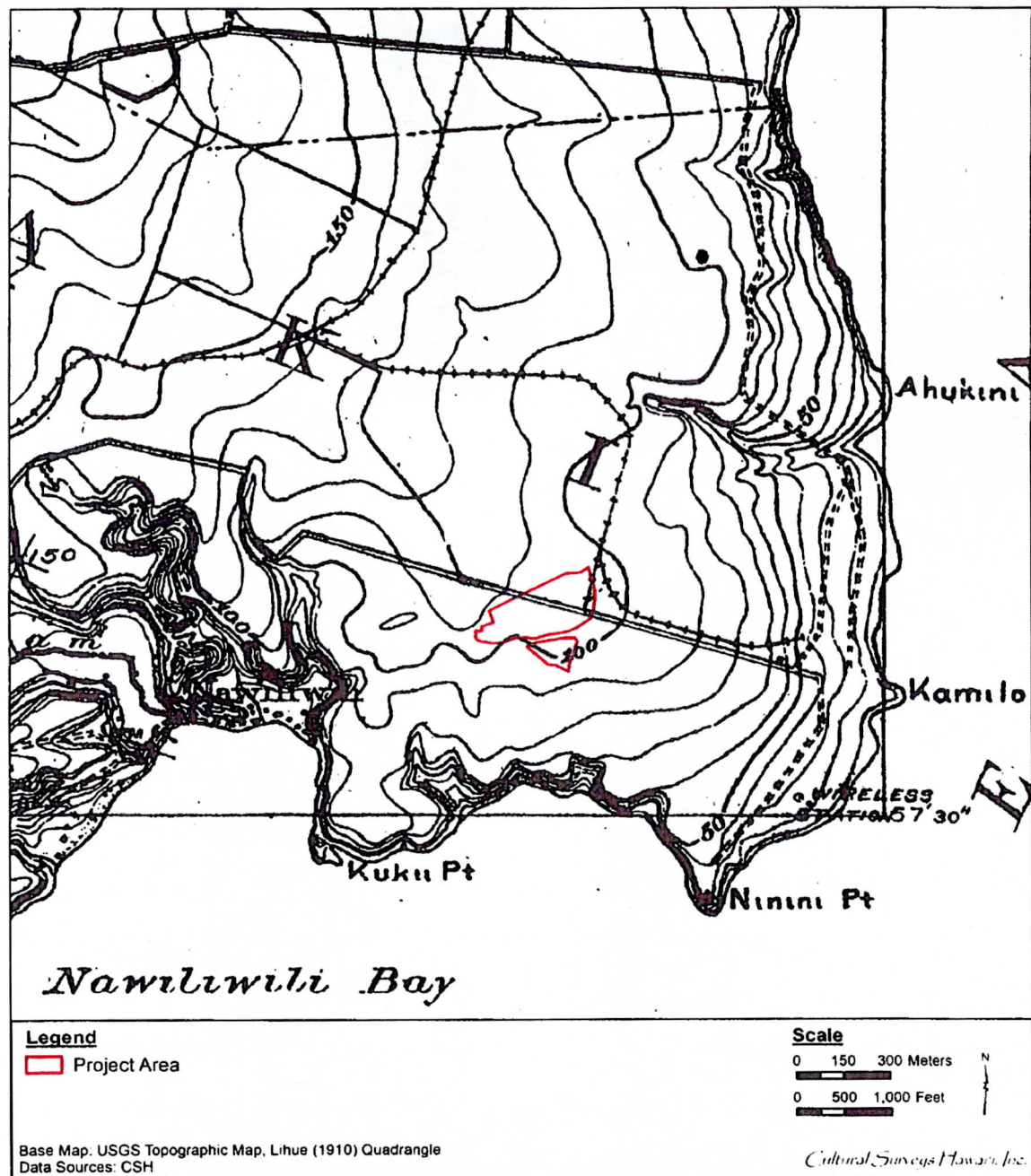


Figure 9. 1910 Lihue Quadrangle USGS topographic map showing the project area



In 1929, the Territorial government began construction of a new harbor facility at Nawiliwili (*Garden Island* 24 December 1929:1:3).

Sugarcane cultivation transformed the traditional landscape of Kalapakī into plantation landscape. By 1931, Lihue Plantation had 6,712 acres in cane. The plantation's field map of 1939 (Figure 10) and 1941 (Figure 11) show sugarcane covering the entire coast and the present project area. Lihue Plantation "developed a water collection system second only to East Maui Irrigation Company [...] Altogether there are 51 miles of ditch and eighteen intakes" (Wilcox 1996:68). Railroads extended across the plantation to and from the shipping facilities and beyond the plantation itself to other plantations.

The plantation landscape in Līhu'e began in the mid-nineteenth century and continued to expand for a century. Maps and aerial photographs from 1939 through 1978 (Figure 10 through Figure 17) indicate the project area in a sea of sugarcane of the Lihue Plantation Company.

In the 1950s, about the time of the advent of the new airport (*Garden Island* 10 January 1950:1:3, 11:1) and after Statehood in 1959, Līhu'e's plantation landscape began to give way to the present urban center. The sugar plantation infrastructure included ditch systems, railroads and engine houses, bridges, interisland shipping storage facilities, and housing. Today, the remnants of this commercial sugarcane landscape can still be seen around or near the airport.

#### 4.6 Contemporary Land Use

During the second half of the twentieth century the project area was a portion of Kalapakī lands transformed by resort development on Kaua'i. The transition from sugar cane fields to resort development is apparent in the 1978 aerial photograph (Figure 17). The Kauai Surf Hotel on Kalapakī Bay was developed by Inter-Island Resorts in 1960. Then in 1970, the adjacent Kauai Surf Golf Course opened. Subsequently, in the mid-1980s, these Kalapakī properties were sold or leased to Hemmeter-VMS Kauai Company, which began development of the Westin Kauai Lagoons Resort on approximately 850 acres.

In 1991, the Kauai Lagoons Resort was sold to Shinwa Golf Kabushiki Kaisha, which operated the resort and golf courses under Kauai Lagoons Resort Company, Ltd. The approximately 700-acre property, including the present project area, was acquired by Kauai Development LLC and KD Golf Ownership LLC in 2004 and the resort prospers into the twenty-first century as "Hōkūala."

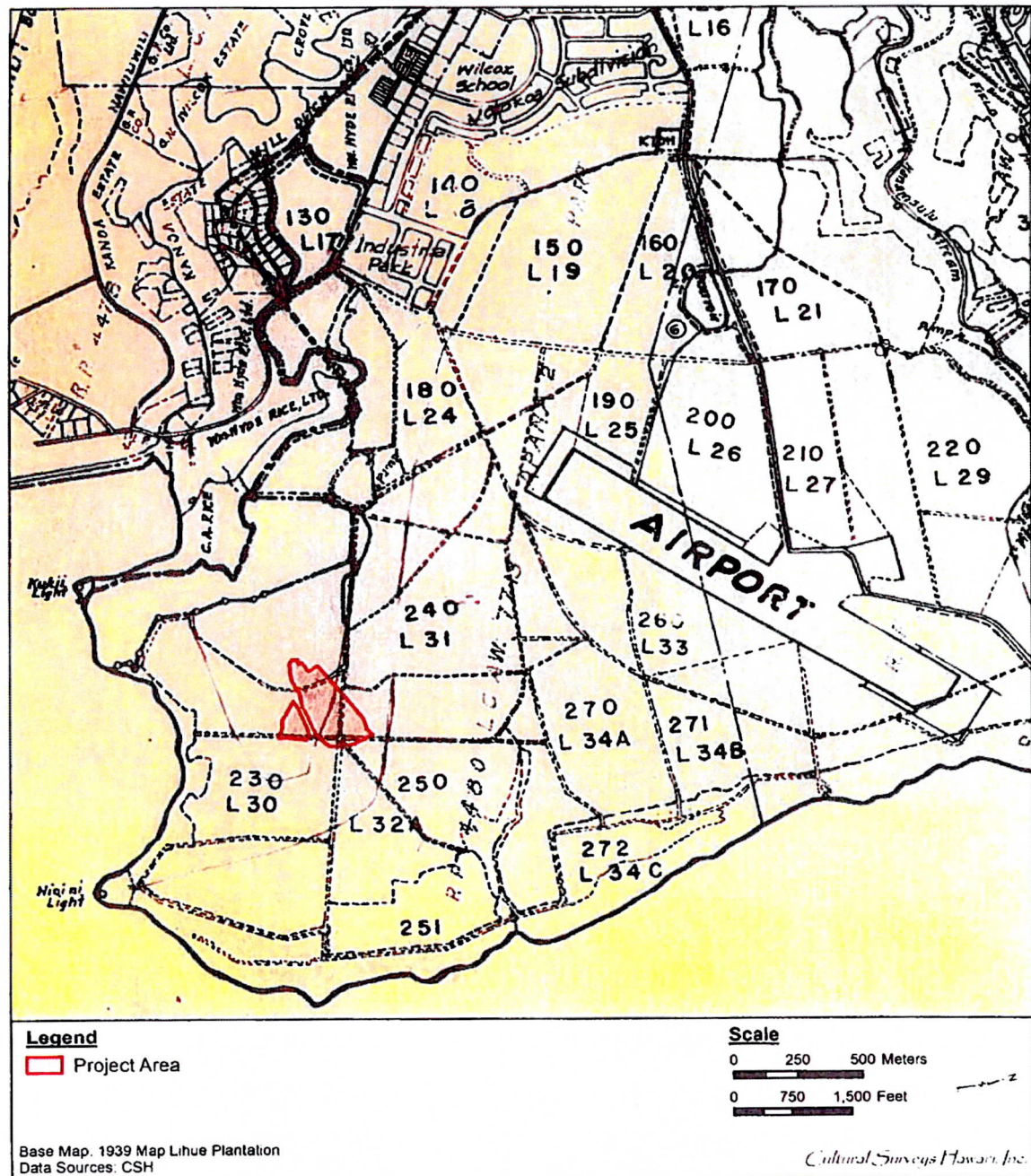


Figure 10. 1939 Map of Lihue Plantation showing the project area as at a confluence of fields 30A, 30B, 31 and 32

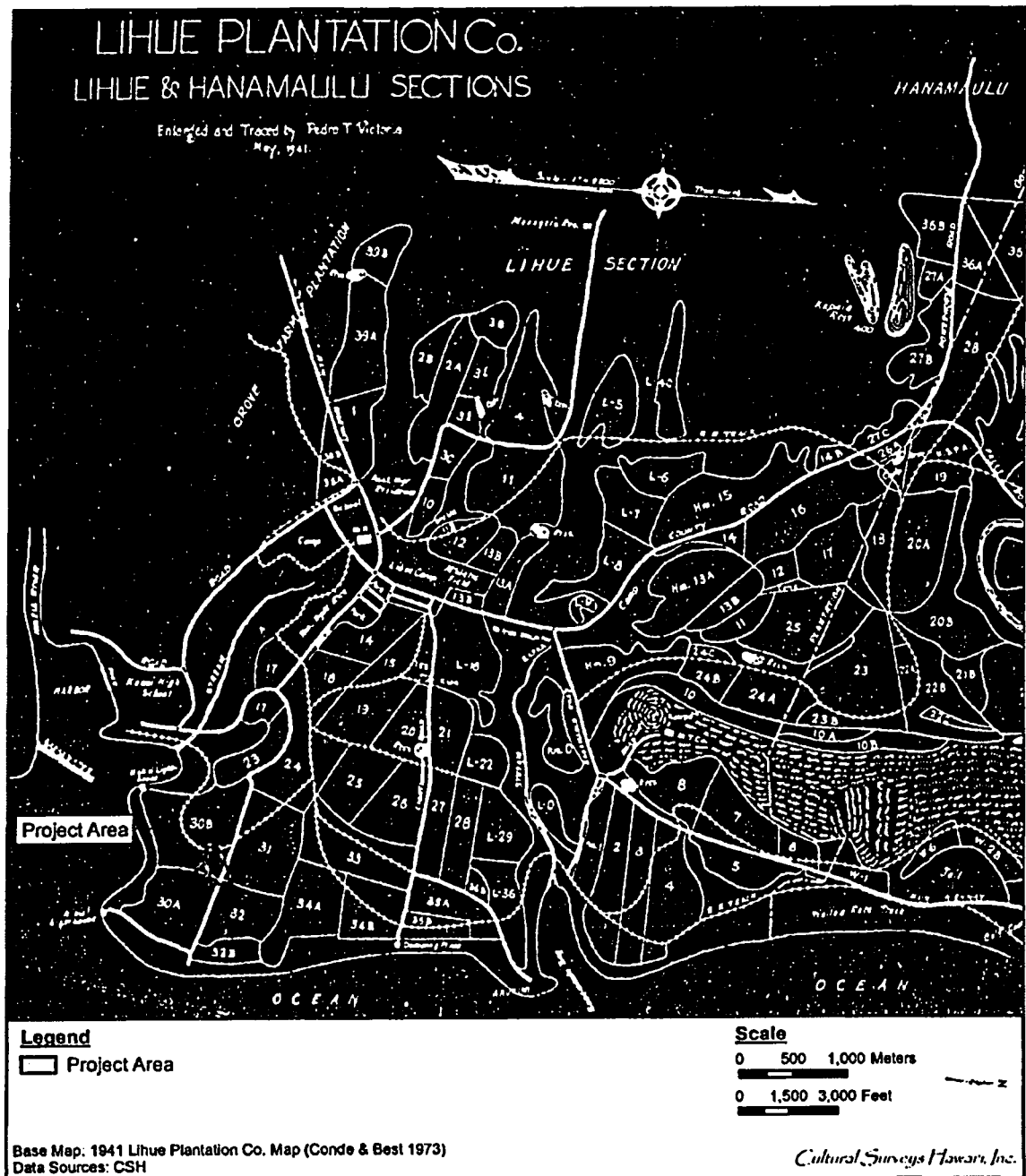


Figure 11. 1941 Lihue Plantation field map showing the project area as at a confluence of fields 30A, 30B, 31 and 32 (Condé and Best 1973:168)





Figure 12. 1950 USGS Aerial Photograph of Kalapaki showing the project area as under commercial sugar cane cultivation (UH MAGIS)



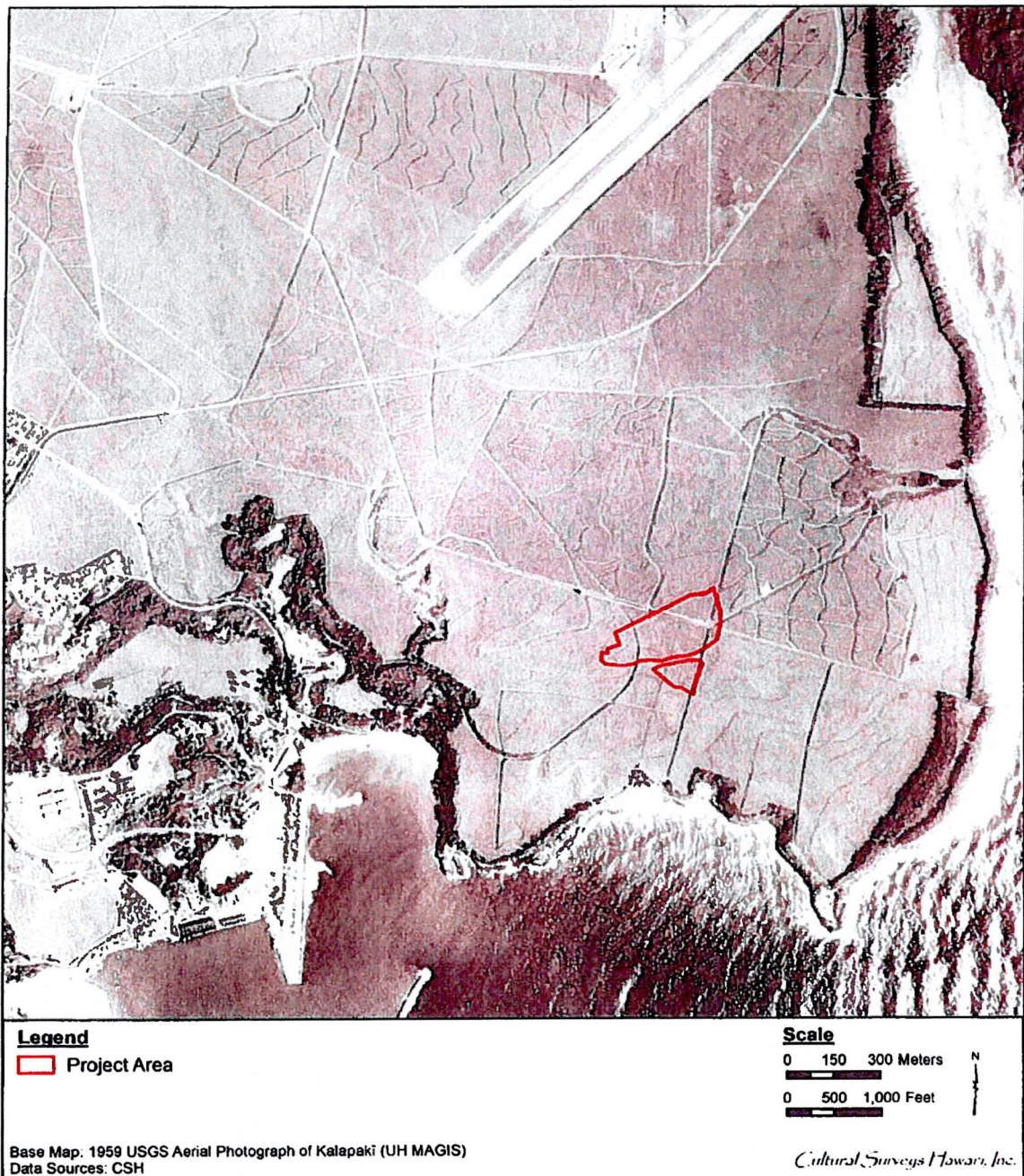


Figure 13. 1959 USGS Aerial Photograph of Kalapakī showing the project area as under commercial sugar cane cultivation (UH MAGIS)



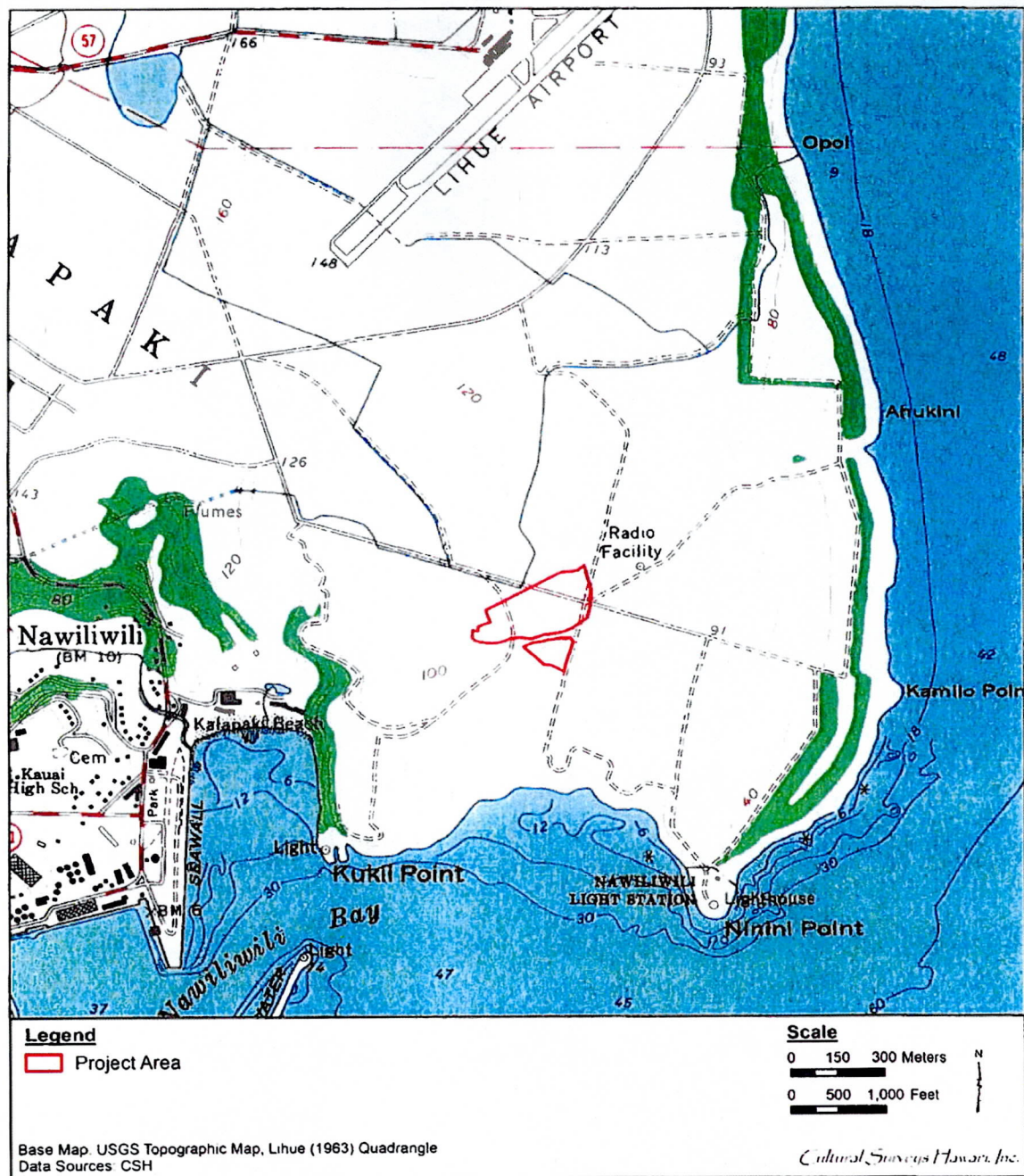


Figure 14. Portion of 1963 Lihue USGS topographic quadrangle showing the project area



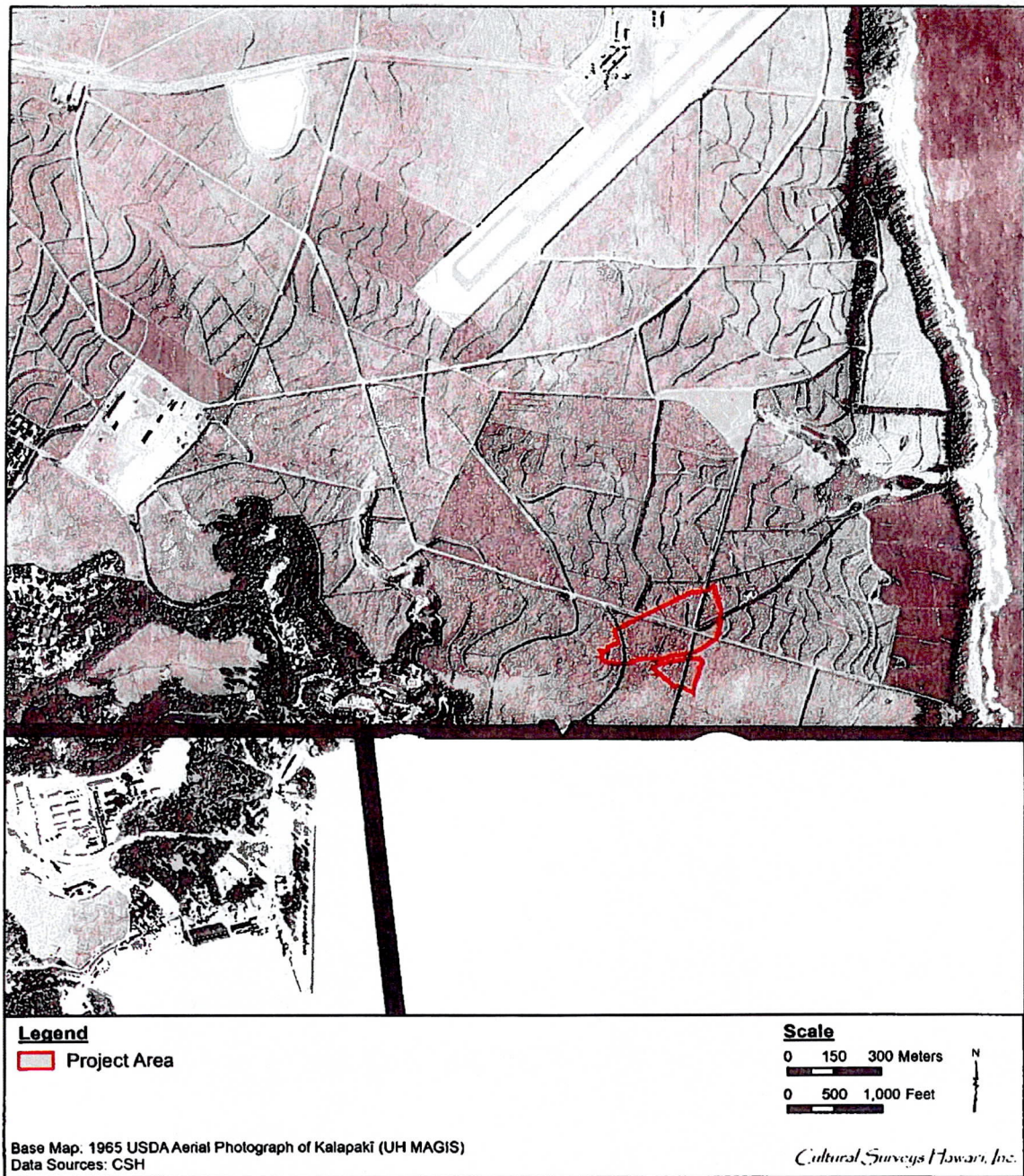


Figure 15. 1965 USDA Aerial Photograph of Kalapakī showing the project area as under commercial sugar cane cultivation (UH MAGIS)



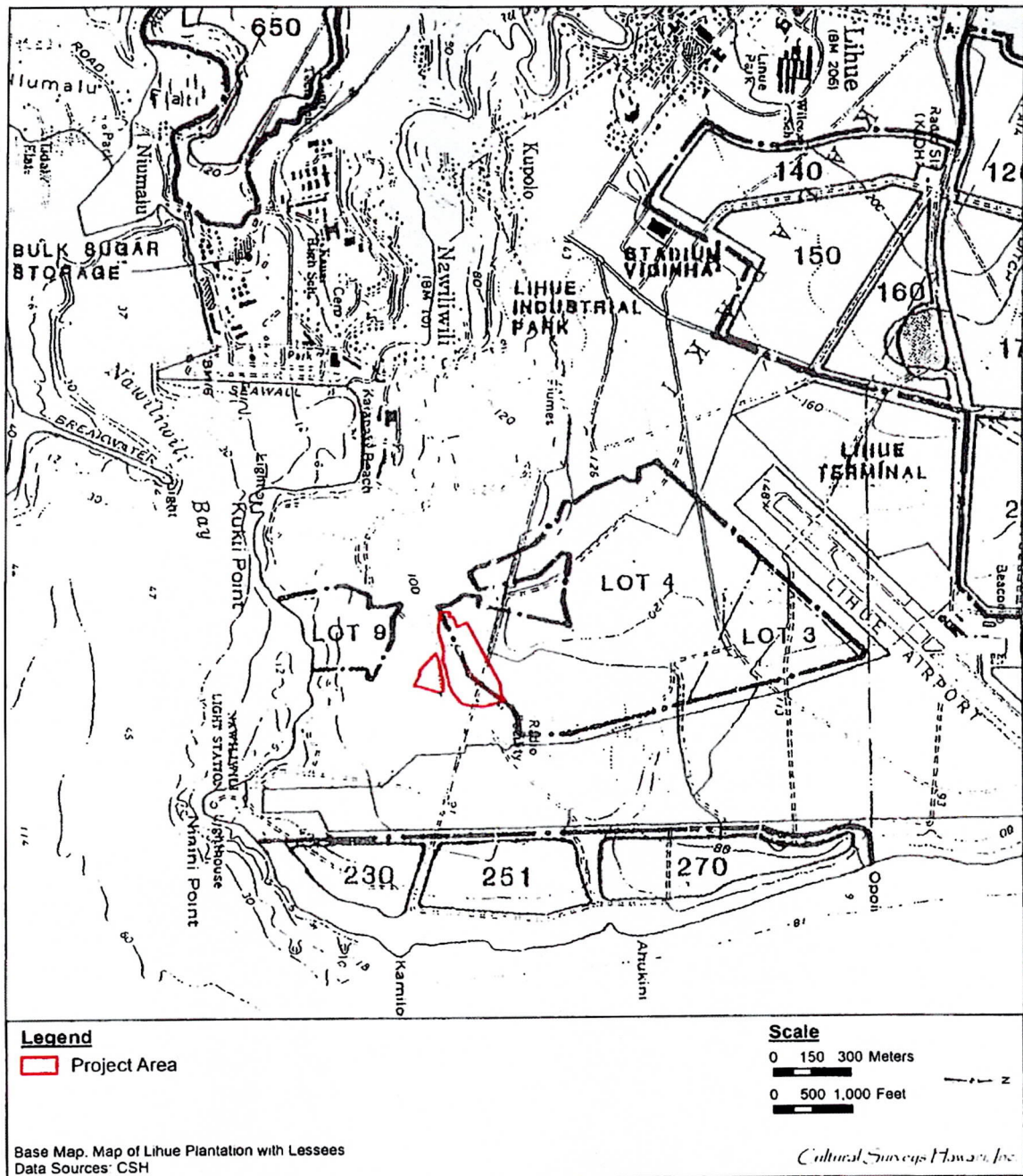


Figure 16. Undated "Map of Lihue Plantation with Lessees" produced by the Lihue Plantation Company showing a lot configuration (the present project area is partially in "Lot 4") not reflected on other maps (the map references "Stadium Vidinha" and it is understood Lihue Stadium was not so named until after 1976)



Figure 17. 1978 USGS orthophotoquad aerial photograph, Lihue Quadrangle showing the project area as within former sugarcane fields on the northeast but mostly in a new golf course development



## Section 5 Previous Archaeological Research

### 5.1 Early References to Kalapakī Archaeology

Previous archaeological studies in the vicinity of the project area (within approximately 1.0 km) are depicted in Figure 18 and summarized in Table 1. Previously identified historic properties in the vicinity of the project area (within approximately 1.0 km) are depicted in Figure 19 and summarized in Table 2.

Thomas Thrum, the publisher of an annual Hawaiian almanac, gathered lists of *heiau* on all islands. From the *ahupua'a* of Kalapakī we begin with his list of three:

1. Ninini, Kalapakī, near site of Nawiliwili light house. All destroyed (Thrum 1906:40)
2. Ahukini, Kalapakī. A heiau of medium size; foundations only now remain (Thrum 1906:40)
3. Pohakoelele, Kalapakī. A medium sized heiau; all destroyed (Thrum 1906)

The first comprehensive archaeological survey on the island of Kaua'i was undertaken by Wendell Bennett in 1930 and published in 1931. Bennett used Thrum's list for reference and added additional sites he documented. For Kalapakī he lists only two *heiau* following Thrum:

- Site 100. Ninini heiau, in Kalapakī near the site of the Nawiliwili lighthouse. It is now all destroyed. [Bennett 1931:124]
- Site 101. Ahuhini heiau, in Kalapakī near Ahukini Point on the bluff overlooking the sea. This is now entirely destroyed. Thrum says, 'A heiau of medium size; foundations only now remain.' [Bennett 1931:125]

Bennett does not mention the Pohakoelele *heiau*.

Ethel Damon in her book about Kaua'i history (*Koamalu* 1931) mentions "the three small heiaus in the neighboring *ahupua'a* of Kalapakī, those of Ninini, Ahukini and Pohako-elele, little more than the names survive" (Damon 1931:397–398).

Neither Thrum nor Bennett mention a *heiau* noted by Lt. George E.G. Jackson, Navy cartographer for the Hawaii Government Survey Office in 1881 at Kūki'i Point (on Nāwiliwili Bay, 600 m southwest of the present project area, see Figure 8). The Kaua'i Community College newsletter, *Archaeology on Kauai*, notes that these "remains of ancient heiau" noted by Jackson are "where the cottages of the Kauai Surf now stand" (Kaua'i Community College Volume 2; 4 October 1973: 4).

### 5.2 Modern Archaeological Studies

The Archaeological Research Center Hawaii (1980) carried out an archaeological reconnaissance of two parcels at the Kauai Surf Hotel (present day Hōkūala) as close as 200 m to the west and south of the present study area but no historic properties were identified.

In 1988 CSH (Hammatt 1988) carried out an archaeological reconnaissance survey of 150-acres of coastal land on the coastal strip east of the north/south airport runway at Kalapakī (location of a proposed 3rd Golf Course at the Kauai Lagoons Resort). The study identified five archaeological sites along the east shoreline, 800 m east of the present project area including: Site 1 wall remnant

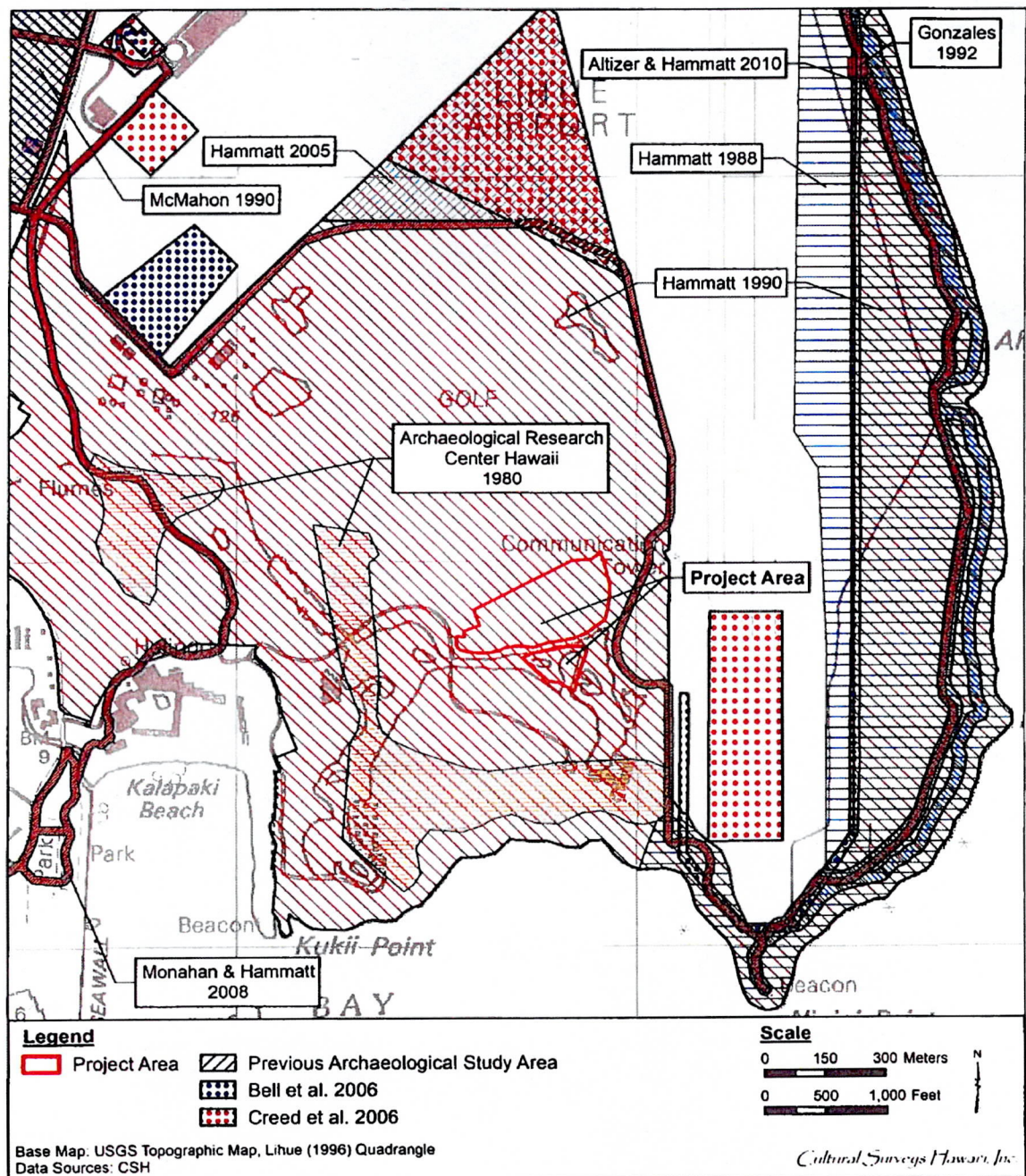


Figure 18. Previous archaeological studies in the vicinity of the project area (Base map: 1996 Lihue Quadrangle USGS topographic map)

Table 1. Previous archaeological studies in the vicinity of the project area

Reference	Type of Study	Location	Results
Thrum 1906	<i>Heiau</i> study	Kaua'i-wide	Listing of three <i>heiau</i> at Kalapakī, Ahukini Heiau: "heiau of medium size; foundations only now remain," Ninini, and Pohakoelele, "all destroyed."
Bennett 1931	Archaeological reconnaissance	Kaua'i-wide	Lists two sites at Kalapakī, Site 100 Ninini Heiau by the Nāwiliwili lighthouse well to south (destroyed by 1931) and Site 101 "Ahuhini heiau" "now entirely destroyed [by 1931]"
Handy 1940	Reconnaissance of agricultural lands	Kaua'i-wide	Discusses planting localities along Nāwiliwili River and Hanamā'ulu River, located quite far away
ARCH 1980	Archaeological Reconnaissance	Two parcels of Kauai Surf Hotel (present day Hōkūala)	No historic properties identified
Hammatt 1988	Archaeological Reconnaissance	150 acres of coastal land, Kauai Lagoons Resort (present day Hōkūala) Kalapakī	Identified five archaeological sites along the east shoreline, 800 m east of the present project area including: Site 1 wall remnant (SIHP # 50-30-11-422), Site 2 wall remnant (SIHP # 50-30-11-423), Site 3 shell midden scatter (SIHP # 50-30-11-421), Site 4 oval terrace alignment (SIHP # 50-30-11-424), and Site 5, a large wall at Aninini Point.
Hammatt 1990	Archaeological reconnaissance survey	Kauai Lagoons Resort (present day Hōkūala) Kalapakī	The present project area appears to have been entirely within Phase III of the project area where no historic properties were identified. The study identified five archaeological sites in the Phase V area, east of the N/S runway along shoreline.
McMahon 1990	Archaeological field check	Three locations for new Kaua'i judiciary building, Nāwiliwili, Kalapakī, and Hanamā'ulu; Kalapakī, Hanamā'ulu	Three previously identified historic residential sites (SIHP #s 50-30-11-9390, -9401, -9402) none near present project area

Reference	Type of Study	Location	Results
Gonzales 1992	Archaeological literature review and field inspection	Proposed 138 by 138 ft Federal Aviation Administration Radar Installation Facility on coast east of Līhu'e Airport	No historic properties identified (notes "vegetative conditions at the proposed site precluded a complete inspection of the ground surface")
Hammatt 2005	Archaeological inventory survey (termed archaeological assessment in the absence of finds)	Approx. 71-acre portion of Kauai Lagoons Resort property, Kalapakī Ahupua'a, (incl. entirety of present project area)	No historic properties identified
Bell et al. 2006	Archaeological inventory survey	Hanamā'ulu and Kalapakī	Identified SIHP # 50-30-08-3958, plantation-era concrete enclosures and foundation remnants that likely functioned as a piggery
Creed et al. 2006	Archaeological field inspection and literature review	Eleven discrete areas for proposed Līhu'e Airport Expansion, Hanamā'ulu and Kalapakī Ahupua'a; TMKs: [4] 3-5 001:005, 006, 008, 009, 109, 111, and 158 and 3-7-002:por. 1	Reports fieldwork conducted in 1998 and 1999; most of present project area addressed as "Area 2"; only historic properties identified (SIHP # 50-30-08-9000) in vicinity of Ahukini Landing (designated "Area 10") well northeast of present project area
Monahan and Hammatt 2008	Archaeological literature review and field inspection	Nawiliwili-Ahukini Bike Path project, Nāwiliwili; TMKs: [4] 3-2-004; 3-5-001, 002 and 3-6-002, 019, 020	Summarizes seven previously identified historic properties—all along coast as well as a historic cemetery and two bridges
Altizer and Hammatt 2010	Archaeological inventory survey	Nawiliwili-Ahukini Bike Path project, Nāwiliwili, Kalapakī, and Hanamā'ulu Ahupua'a; TMKs: [4] 3-5-001:004, 008, 027, 060, 083, 085, 102, 118, 128, 159, and 160 por.	Identified 15 historic properties including five relatively close to present project area: <ul style="list-style-type: none"> <li>• 50-30-11-423, Plantation era agricultural field divider</li> <li>• 50-30-11-2086, Habitation terrace</li> <li>• 50-30-11-2093, Plantation era drainage ditch</li> <li>• 50-30-11-2094, Habitation terrace</li> <li>• 50-30-11-2095, Pre-contact activity area</li> </ul>



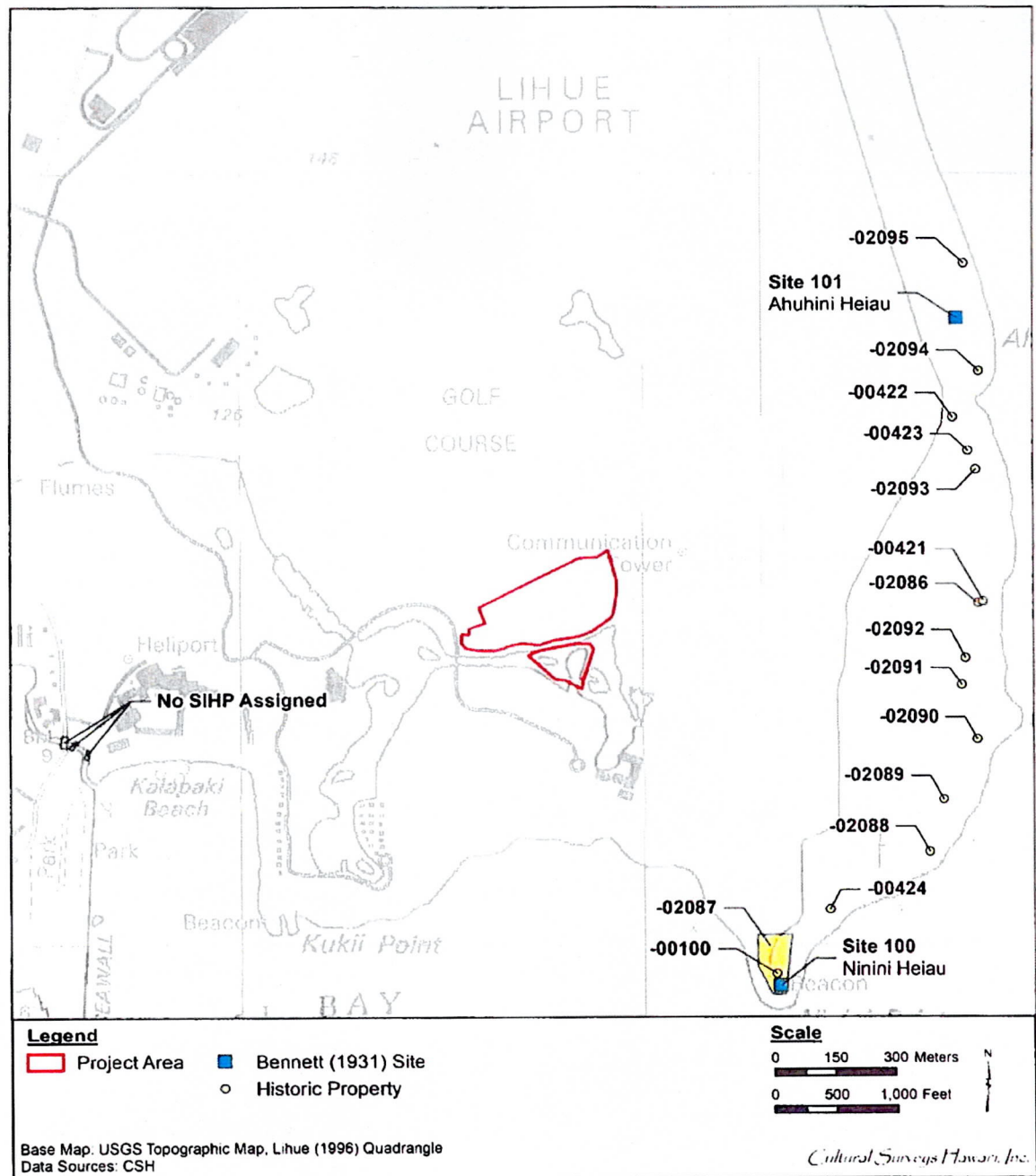


Figure 19. Previously identified historic properties in the vicinity of the project area (Base map: 1996 Lihue Quadrangle USGS topographic map)

Table 2. Previously identified historic properties in the vicinity of the project area

SIHP # 50-30-11	Site Type	Reference	Comments
-100	Ninini Heiau	Thrum 1906 Bennett 1931 Hammatt 1990	"all destroyed."
-101	Ahukini Heiau	Thrum 1906 Bennett 1931	A <i>heiau</i> of medium size; Bennett writes: "now entirely destroyed [by 1931]"
-421	Midden Scatter	Hammatt 1990:	Scatter of marine shells on shoreline (Hammatt 1990 Site 3)
-422	Plantation era agricultural field divider	Hammatt 1990, Altizer and Hammatt 2010	Remnants of a plantation-era wall measuring 13 m northeast/southwest on shoreline (Hammatt 1990 Site 1)
-423	Plantation era agricultural field divider	Hammatt 1990, Altizer and Hammatt 2010	Remnants of a plantation-era wall measuring 24.5 m long, northeast-southwest on shoreline (Hammatt 1990 Site 2)
-424	Oval terrace alignment	Hammatt 1990	On Bluff - possible prehistoric habitation structure
-2086	Habitation terrace	Altizer and Hammatt 2010	Remnants of two terraces on shoreline. Coral and marine midden fragments were observed scattered about the area
-2087	Nāwiliwili Harbor Light and associated features	Altizer and Hammatt 2010	Lighthouse (built in 1933) and associated remnants of caretaker's quarters
-2088	Foundation of an historic communications tower	Altizer and Hammatt 2010	Possibly the same as depicted on the 1910 USGS topographic map
-2089	Mounds (2)	Altizer and Hammatt 2010	Possible historic burial mound
-2090	Historic artillery gun emplacement	Altizer and Hammatt 2010	Likely related to World War II military infrastructure
-2091	Historic building foundation	Altizer and Hammatt 2010	Remains of a small, one-bedroom house.
-2092	Historic outhouse and cesspool	Altizer and Hammatt 2010	Remains of an outhouse and cesspool connected by a shallow ditch
-2093	Plantation era drainage ditch	Altizer and Hammatt 2010	Plantation-era, earthen drainage ditch measuring 61.7 m long and running roughly east-west on shoreline



SIHP # 50-30-11	Site Type	Reference	Comments
-2094	Habitation terrace	Altizer and Hammatt 2010	Pre-Contact habitation site consisting of a terrace measuring 6.2 northeast-southwest by 5.0 m northwest-southeast. The terrace is constructed of basalt cobbles and boulders stacked one-to-two courses high to a maximum height of 0.35 m; on shoreline
-2095	Pre-contact activity area	Altizer and Hammatt 2010	A scatter of cultural material measuring 5.1 m north-south by 2.6 m east-west marine including shell midden, basalt cobbles and pebbles and charcoal. The cultural layer contained a strong ash lens, along with a substantial amount of marine shell midden; on shoreline
No SIHP # assigned	Railroad bridge	Monahan and Hammatt 2008	Nāwiliwili Stream railroad bridge

(SIHP # 50-30-11-422), Site 2 wall remnant (SIHP # 50-30-11-423), Site 3 shell midden scatter (SIHP # 50-30-11-421), Site 4 oval terrace alignment (SIHP # 50-30-11-424), and Site 5, a large wall at Aninini Point regarded as a possible remnant of the former Ninini Heiau.

Two years later, CSH (Hammatt 1990) carried out an archaeological reconnaissance survey for the Kauai Lagoons Resort addressing three "phase" areas; a central Phase III area understood to have included the entirety of the present study area, a Phase IV area along the south coast at an existing Westin Kaua'i Hotel, and a Phase V area along the coast east of the N/S runway (the eastern portion of the Hammatt 1988 study area). The same five sites described in the Hammatt 1988 study (in the Phase V area) are again described. No additional sites were reported (no historic properties were reported from the present study area and vicinity).

Nancy McMahon (1990), then of the SHPD, carried out an archaeological fieldcheck of three possible Locations for a New Kauai Judiciary Building, one each in Nāwiliwili, Kalapakī, and Hanamā'ulu. At the Kalapakī location (Location 2, TMK: 4-3-6-02:01) one historic building (SIHP 50-30-11-9402, radio station KTOH) was identified well away from the present study area.

Tirzo Gonzales (1992) carried out an archaeological literature review and field inspection of a proposed 138 by 138 ft Federal Aviation Administration radar installation facility on the coast east of Līhu'e Airport but no historic properties were identified (they noted vegetative conditions at the proposed site precluded a complete inspection of the ground surface).

CSH carried out fieldwork in 2005 for an archaeological inventory survey-level study (Hammatt 2005) of a 71-acre project area 700 m north of the present study area bounded on the northeast and northwest by runways of Līhu'e Airport. The study documented no historic properties and noted

The entire project area has been extensively modified as a result of its former use as cane fields. The land surface shows abundant evidence of plantation-era land use, including plastic mulch, plow marks, and some typical vegetation associated with feral cane fields. [Hammatt 2005:25]

CSH (Monahan and Hammatt 2008) carried out an archaeological literature review and field inspection study for approximately 8 miles (12.9 km) of a Nāwiliwili-Ahukini Bike Path project. Previously described historic properties along the coast from Ninini Point to Ahukini are discussed but no new historic properties are designated anywhere near the present study area. A railroad bridge crossing Nāwiliwili Stream 800 m to the west of the present project area is discussed.

## Section 6 Field Inspection Results

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An archaeological field inspection was undertaken by CSH archaeologist Nancine "Missy" Kama'i on 28 June 2021. The following photograph record addresses the three portions of the project area, the northern Subdivision 1A, the central area adjacent to the south of Subdivision 1A designated Subdivision 1 and the southern Lot 10c which is largely within a water feature and includes a relatively flat island with a mowed lawn in the eastern portion.

Representative views are presented of the northern Subdivision 1A starting at the west end looking to the northeast (Figure 20) and southeast (Figure 21) followed by views from the central portion of Subdivision 1A to the southwest (Figure 22) and NNE (Figure 23), and then with views from the east end of Subdivision 1A to the northwest (Figure 24) and southwest (Figure 25).

The relatively central area adjacent to the south of Subdivision 1A designated Subdivision 1 was then inspected with representative views provided from the west end of Subdivision 1 to the northeast (Figure 26) and southeast (Figure 27), from the central portion of Subdivision 1 to the west (Figure 28) and east (Figure 29), and from the east end of Subdivision 1 to the west (Figure 30) and southeast (Figure 31).

The southern Lot 10C project area is largely a water feature that was visited from a causeway on the south side of a large flat island with a mowed lawn that dominates the east side of the lot. Representative photographs are presented of southern Parcel 10C, from the southern causeway to the northeast showing the large flat island (Figure 32), of Parcel 10C from the large eastern island to the west (Figure 33), of Parcel 10C from the southwest side of the large eastern island looking to the northeast (Figure 34), and of southern Parcel 10C from the north side of the large eastern island looking to the south (Figure 35).

All portions of the project area appeared to have been previously graded and reworked for the present Hōkūāla Resort. No historic properties were observed. It was evaluated that historic properties are unlikely to be present.



Figure 20. View of the west end of the northern Subdivision 1A, view to northeast



Figure 21. View of the west end of the northern Subdivision 1A, view to southeast





Figure 22. View from the central portion of the northern Subdivision 1A, view to southwest



Figure 23. View from the central portion of the northern Subdivision 1A, view to NNE





Figure 24. View of the east end of the northern Subdivision 1A, view to northwest



Figure 25. View of the east end of the northern Subdivision 1A, view to southwest





Figure 26. View of the west end of the central Subdivision 1, view to northeast



Figure 27. View of the west end of the central Subdivision 1, view to southeast





Figure 28. View from the central portion of the central Subdivision 1, view to west



Figure 29. View from the central portion of the central Subdivision 1, view to east





Figure 30. View of the east end of the central Subdivision 1, view to west



Figure 31. View of the east end of the central Subdivision 1, view to southeast





Figure 32. View of southern Parcel 10C, view from southern causeway to large eastern island, view to northeast



Figure 33. View of southern Parcel 10C, view from large eastern island to west





Figure 34. View of southern Parcel 10C, from southwest side of the large eastern island, view to northeast



Figure 35. View of southern Parcel 10C, from north side of the large eastern island, view to south

## Section 7 Community Consultation

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### 7.1 Introduction

An effort was made to contact and consult with 29 Native Hawaiian Organizations (NHO), agencies, and community members including descendants of the area, in order to identify any cultural concerns regarding the project area. CSH initiated its outreach effort in July 2021 through letters, email and telephone calls. As of September 2021, four parties had responded and agreed to release of their responses.

### 7.2 Community Contact Letter

Letters (Figure 36, Figure 37 and Figure 38) along with a map and an aerial photograph of the project were mailed with the following text:

Aloha mai kākou [Name of Recipient],

With this letter, Cultural Surveys Hawai'i (CSH) humbly requests your mana'o and 'ike (experience, insights, and perspectives) regarding past and ongoing cultural, practices, beliefs, and resources within Kalapakī Ahupua'a.

Consultation with traditional cultural practitioners, kūpuna, kama'āina, and Hawai'i's diverse ethnic communities is an important and deeply valued part of our work and the environmental review process for proposed projects in Hawai'i. Your contributions will revitalize and keep alive knowledge of cultural practices, storied places, and life experiences that will remind Hawai'i's children of their history for generations to come.

#### Project Description

At the request of Hōkūala, CSH is conducting a Cultural Impact Assessment for the Hōkūala redevelopment of Subdivision 1, Subdivision 1A and Lot 10C project within the Hōkūala Resort area in Kalapakī Ahupua'a, Līhu'e District, southeast Kaua'i (TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109). The project area is bounded on the northwest and northeast by runways of Līhu'e Airport and is bounded on the south by golf courses of the Hōkūala Resort and other resort infrastructure. The project area is bounded on the north by the golf course of the Hōkūala Resort and is bounded on the south by resort lagoons and other resort infrastructure of Hōkūala. The project area is depicted on a portion of the 1996 Līhue U.S. Geological Survey (USGS) 7.5-minute topographic quadrangle (Figure 1) and 2016 aerial photograph (Figure 2).

The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūala Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūala Resort.



### Purpose of Cultural Consultation

The purpose of cultural consultation is to gather information on Hawai'i's cultural resources, practices, or beliefs that have occurred or still occur within the proposed project area and Kalapakī Ahupua'a. This is accomplished through consultation and background research using previously written documents, studies, and interviews. This information is used to assess potential impacts by the proposed project to the specific identified resources, practices, and beliefs in the project area and throughout Kalapakī Ahupua'a. As a traditional cultural practitioner and holder of long-term knowledge, your insight, input, and perspective provide a valuable contribution to the assessment of potential effects of this project and an understanding of how to protect these resources and practices.

Insights focused on the following topics in the project area (shown on the attached Figures 1 and 2) are especially helpful and appreciated:

- Your knowledge of traditional cultural practices of the past within the proposed project area and Kalapakī Ahupua'a
- Your specific traditional cultural practice and its connection to the proposed project area and Kalapakī Ahupua'a
- The different natural resources associated with your specific traditional cultural practice
- Legends, stories, or chants associated with your specific traditional cultural practices and their relationships to the proposed project area and Kalapakī Ahupua'a
- Referrals to other kūpuna, kama'āina, and traditional cultural practitioners knowledgeable about the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on your ongoing traditional cultural practices and natural resources within the proposed project area and Kalapakī Ahupua'a
- Your knowledge of cultural sites and wahi pana (storied places) within the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on cultural sites and wahi pana within the proposed project area and Kalapakī Ahupua'a

### Consultation Information

Consultation is an important and deeply valued part of the environmental review process. Your contributions will revitalize and keep alive our combined knowledge of past and ongoing cultural practices, historic places, and experiences, reminding our children of their history generation after generation.

With your agreement to participate in this study, your contributions will become part of the comprehensive understanding of traditions of the area; and potentially

will be part of the public record. The Cultural Impact Assessment study may be included within a Petition for County Zoning Amendment.

As a part of this process, your knowledge may be used to inform future heritage studies of cultural practices and resources that need protection from impacts of proposed future projects. If you engage in consultation, and the mana'o and 'ike you provide appears in the study, we would like to recognize your contribution by including your name. If you prefer not to allow your name to be included, your information can be attributed to an anonymous source.

The consultation interview structure and format are flexible. We will accommodate your preference on how to get together; talk story, over the phone, by email correspondence, remotely via Zoom, MS Teams, Google Chat or other remote meeting platforms.

Your knowledge of the resources and potential effect of the project on traditional practices in the project area and Kalapakī Ahupua'a focusing on the topics in the bullet points above can also be submitted in a written statement. CSH will provide return postage of your written statement on request.

CSH is happy to provide a list of topics for discussion, a more structured questionnaire of interview questions, or any other assistance that might be helpful.

If you have questions regarding consultation, or are interested in participating in this study, please contact CSH Cultural Researcher Kellen Tanaka by email at [ktanaka@culturalsurveys.com](mailto:ktanaka@culturalsurveys.com) or phone at (808) 262-9972.

Mahalo nui loa for your time and attention to this request for consultation.

Yours with much aloha and appreciation,

## CULTURAL SURVEYS HAWAII

ARCHAEOLOGICAL, CULTURAL, AND HISTORICAL DOCUMENTATION SERVICES SINCE 1982



P.O. Box 1114

Kailua, Hawai'i 96734

Ph: (808) 262-9972

Fax: (808) 262-4950

Aloha mai kākou **Maui, September 27,**

With this letter, Cultural Surveys Hawai'i (CSH) humbly requests your *mana'o* and *'ike* (experience, insights, and perspectives) regarding past and ongoing cultural, practices, beliefs, and resources within Kalapaki Ahupua'a.

Consultation with traditional cultural practitioners, *kūpuna*, *kama'āina*, and Hawai'i's diverse ethnic communities is an important and deeply valued part of our work and the environmental review process for proposed projects in Hawai'i. Your contributions will revitalize and keep alive knowledge of cultural practices, storied places, and life experiences that will remind Hawai'i's children of their history for generations to come.

### Project Description

At the request of Hōkūāla, CSH is conducting a Cultural Impact Assessment for the Hōkūāla redevelopment of Subdivision 1, Subdivision 1A and Lot 10C project within the Hōkūāla Resort area in Kalapaki Ahupua'a, Lihue District, southeast Kaua'i (TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109). The project area is bounded on the north by the golf course of the Hōkūāla Resort and is bounded on the south by resort lagoons and other resort infrastructure of Hōkūāla. The project area is depicted on a portion of the 1996 Lihue U.S. Geological Survey (USGS) 7.5-minute topographic quadrangle (Figure 1) and 2016 aerial photograph (Figure 2).

The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūāla Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūāla Resort.

### Purpose of Cultural Consultation

The purpose of cultural consultation is to gather information on Hawai'i's cultural resources, practices, or beliefs that have occurred or still occur within the proposed project area and Kalapaki Ahupua'a. This is accomplished through consultation and background research using previously written documents, studies, and interviews. This information is used to assess potential impacts by the proposed project to the specific identified resources, practices, and beliefs in the project area and throughout Kalapaki Ahupua'a. As a traditional cultural practitioner and holder of long-term knowledge, your insight, input, and perspective provide a valuable contribution to the assessment of potential effects of this project and an understanding of how to protect these resources and practices.

Figure 36. Community contact letter page one

**KALAPAKI 7 – Cultural Consultation for the Hōkūāla Subdivision 1 and 1A, and Lot 10C Project**

Page 2

Insights focused on the following topics in the project area (shown on the attached Figures 1 and 2) are especially helpful and appreciated:

- Your knowledge of traditional cultural practices of the past within the proposed project area and Kalapakī Ahupua'a
- Your specific traditional cultural practice and its connection to the proposed project area and Kalapakī Ahupua'a
- The different natural resources associated with your specific traditional cultural practice
- Legends, stories, or chants associated with your specific traditional cultural practices and their relationships to the proposed project area and Kalapakī Ahupua'a
- Referrals to other *kūpuna*, *kama'āina*, and traditional cultural practitioners knowledgeable about the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on your ongoing traditional cultural practices and natural resources within the proposed project area and Kalapakī Ahupua'a
- Your knowledge of cultural sites and *wahi pana* (storied places) within the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on cultural sites and *wahi pana* within the proposed project area and Kalapakī Ahupua'a

**Consultation Information**

Consultation is an important and deeply valued part of the environmental review process. Your contributions will revitalize and keep alive our combined knowledge of past and ongoing cultural practices, historic places, and experiences, reminding our children of their history generation after generation.

With your agreement to participate in this study, your contributions will become part of the comprehensive understanding of traditions of the area; and potentially will be part of the public record. The Cultural Impact Assessment study may be included within a Petition for County Zoning Amendment.

As a part of this process, your knowledge may be used to inform future heritage studies of cultural practices and resources that need protection from impacts of proposed future projects. If you engage in consultation, and the *mana'o* and *'ike* you provide appears in the study, we would like to recognize your contribution by including your name. If you prefer not to allow your name to be included, your information can be attributed to an anonymous source.

The consultation interview structure and format are flexible. We will accommodate your preference on how to get together; talk story, over the phone, by email correspondence, remotely via Zoom, MS Teams, Google Chat or other remote meeting platforms.

Your knowledge of the resources and potential effect of the project on traditional practices in the project area and Kalapakī Ahupua'a focusing on the topics in the bullet points above can also

**Figure 37. Community contact letter page two**



**KALAPAKI 7 – Cultural Consultation for the Hōkūala Subdivision 1 and 1A, and Lot 10C Project****Page 3**

be submitted in a written statement. CSH will provide return postage of your written statement on request.

CSH is happy to provide a list of topics for discussion, a more structured questionnaire of interview questions, or any other assistance that might be helpful.

If you have questions regarding consultation, or are interested in participating in this study, please contact CSH Cultural Researcher Kellen Tanaka by email at [ktanaka@culturalsurveys.com](mailto:ktanaka@culturalsurveys.com) or phone at (808) 262-9972.

*Mahalo nui loa* for your time and attention to this request for consultation.

Yours with much aloha and appreciation,

**Kellen Tanaka**

*CSH Cultural Researcher*

Figure 38. Community contact letter page three

In most cases, two or three attempts are being made to contact individuals, organizations, and agencies. Community outreach letters were sent to a total of 29 individuals or groups and as of September 2021, four had responded and agreed to release of their responses, and three of these *kama'āina* and/or *kupuna* met with CSH for more interviews. The results of the community consultation responses received are presented below:

## 7.3 Community Responses

### 7.3.1 Donna Kaliko Santos

On 8 July 2021, Cultural Surveys Hawai'i (CSH) spoke with Donna Kaliko Santos, (President of Na Kuleana O Kanaka OIwi & Puna Moku representative of the Aha Moku O Manokalanipo) over the telephone to discuss the cultural impact assessment for the Hōkūāla Petition Area.

Ms. Santos stated that her main concern is protecting access for gathering, fishing, and cultural sites along the shoreline. In past community meetings regarding this coastline area, she recalled that *'ohana* (families) from Nāwiliwili and Niumalu gather and fish along the coast. She mentioned that the area was mainly used by *kama'āina* (native born) to traverse to the shoreline. She also asked if the project proponents put in a road, will people be allowed to use the road to access the shoreline?

Ms. Santos noted that due to the COVID-19 pandemic, people have been dependent on subsistence including fishing. She also mentioned that during the COVID-19 pandemic, area users noted that homeless who have been living in the area along the shore have been leaving their *'ōpala* (rubbish).

Ms. Santos recommended that CSH reach out to Leonard (Lenny) Rapozo, Facility Manager at County of Kaua'i's War Memorial Convention Hall. She noted that Mr. Rapozo's mother's *'ohana* are from the area and he grew up fishing in the area.

### 7.3.2 Jan TenBruggencate

On 9 July 2021, Jan TenBruggencate shared his *mana'o* (opinion) with Cultural Surveys Hawai'i (CSH) regarding the Hōkūāla Petition Area via email. Mr. TenBruggencate is the President of Mālama Hule'ia, a non-profit corporation which "advocates, educates, and leads community efforts to remove red mangrove along the Hule'ia river, re-establishes native wetland ecosystems and creates an environmental stewardship program honoring Hawaiian values" (Mālama Hule'ia 2021).

Mr. TenBruggencate expressed his concern regarding "increased traffic congestion on the roads in the immediate vicinity of the area of increased density." He stated that the "the pavement on the east-west road that bisects this area" is popular for people who walk and ride bicycles recreationally and for exercise. He stated that the "project could avoid conflicts by establishing a walking and/or biking path out of the lane of traffic on one or both sides of that road." He expressed his belief that "offering that amenity could reduce community concerns about the increased density." Mr. TenBruggencate's entire statement is provided below:

One issue of concern to the community is likely the increased traffic congestion on the roads in the immediate vicinity of the area of increased density.

This is a popular area for people walking for exercise. Currently dozens to perhaps hundreds of people daily walk recreationally on the pavement on the east-west road that bisects this area. That is a valued and appreciated activity for our community. People walk individually, with families, with young children on bicycles, with baby strollers. Many walk while listening to music and podcasts, making them potentially less aware of traffic. Bicycle riders also frequently use this area.

The project could avoid conflicts by establishing a walking and/or biking path out of the lane of traffic on one or both sides of that road. I believe offering that amenity could reduce community concerns about the increased density.

### 7.3.3 Carl Berg

On 30 July 2021, Dr. Carl Berg, ecologist and owner of Hawaiian Wildlife Tours, provided Cultural Surveys Hawai'i with written testimony regarding the cultural impact assessment for the Hōkūāla Petition Area. Dr. Berg's testimony is provided below:

I am not a Hawaiian cultural practitioner. I am an ecologist, kama'aina, and frequent jogger through Hokuala's property in Lihue.

The land in question was historically destroyed by growing sugar. Then the airport came in, then the resort hotel complex. Then the ponds and islands were created by massive excavations.

Although I have been familiar with the area for over 30 years, I have never heard of any place there as being culturally significant. I doubt that there is any original native vegetation.

### 7.3.4 Anonymous Kama'aina of Lihue

On 13 July 2021, Cultural Surveys Hawai'i (CSH) spoke with a *kama'aina* (native born) of Lihue over the telephone regarding the cultural impact assessment (CIA) for the Hōkūāla Petition Area. The *kama'aina*, who wished to remain anonymous, shared their knowledge of the project area and their concerns regarding the potential impact to accessing the shoreline and aquatic resources.

Born and raised on Kaua'i, the *kama'aina* learned about "old Hawaiian history" in school. They learned that in traditional times, the beaches around Kaua'i were "fighting grounds," and periodically the "old ancient Hawaiian bones of warriors" have been encountered on the beaches. They mentioned fishermen have encountered these bones and will cover them up. They were also taught that villages were built on higher grounds. They recalled being shown the remnants of "old Hawaiian settlements" by a member of their *'ohana* (family) who encountered the remnants while hunting. They also stated, "Old traditions have been bulldozed over." They mentioned Kaua'i has many *heiau* (traditional place of worship) that have not been preserved but their locations can be found on old maps.

The *kama'aina* noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.

They emphasized the importance of being aware of the locations of these "ancient walking paths" before building.

They also expressed their concern that the proposed project may impact access to the shoreline for people who use the area for activities such as fishing or picnics. They recalled the "old days" when the beaches were more accessible; they would visit the shoreline with their *'ohana* to camp and fish. However, they noted access to beaches has been disrupted by "big developments" including resorts and homes built along the shoreline. They pointed out areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu" have restricted access to the shoreline and locals must find other places to access beaches. They also recalled that in the "old days" their grandfather, who was a fisherman, could "fish all over." However, presently, fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

They mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.

They also wondered if the Lihue Wastewater Treatment Plant would need to be upgraded to accommodate a higher-density subdivision? They expressed their concerns that odors from the wastewater treatment plant could be carried by the wind and spread throughout the area.



## Section 8 Traditional Cultural Practices

Timothy R. Pauketat succinctly describes the importance of traditions, especially in regards to the active manifestation of one's culture or aspects thereof. According to Pauketat,

People have always had traditions, practiced traditions, resisted traditions, or created traditions [...] Power, plurality, and human agency are all a part of how traditions come about. Traditions do not simply exist without people and their struggles involved every step of the way. [Pauketat 2001:1]

It is understood that traditional practices are developed within the group, in this case, within the Hawaiian culture. These traditions are meant to mark or represent aspects of Hawaiian culture that have been practiced since ancient times. As with most human constructs, traditions are evolving and prone to change resulting from multiple influences, including modernization as well as other cultures. It is well known that within Hawai'i, a "broader "local" multicultural perspective exists" (Kawelu 2015:3) While this "local" multicultural culture is deservedly celebrated, it must be noted that it has often come into contact with "traditional Hawaiian culture." This contact between cultures and traditions has undoubtedly resulted in numerous cultural entanglements. These cultural entanglements have prompted questions regarding the legitimacy of newly evolved traditional practices. The influences of "local" culture are well noted throughout this section, and understood to represent survivance or "the active sense of presence, the continuance of native stories, not a mere reaction, or a survivable name. Native survivance stories are renunciations of dominance, tragedy and victimry" (Vizenor 1999:vii). Acknowledgement of these "local" influences help to inform nuanced understandings of entanglement and of a "living [Hawaiian] contemporary culture" (Kawelu 2015:3). This section strives to articulate traditional Hawaiian cultural practices as were practiced within the *ahupua'a* in ancient times, and the aspects of these traditional practices that continue to be practiced today; however, this section also challenges "tropes of authenticity," (Cipolla 2013) and acknowledges the multicultural influences and entanglements that may "change" or "create" a tradition.

This section integrates information from Sections 3-6 in examining cultural resources and practices identified within or in proximity of the project area in the broader context of the encompassing Kalapaki landscape. Excerpts from informant comments are incorporated throughout this section where applicable.

### 8.1 Habitation and Subsistence

In pre-Contact and early historic times, the *ahupua'a* of Kalapaki was permanently inhabited and intensively used. Traditional fishing villages were once located near the seashore at Kalapaki, east and north (around and up the coast) of Kalapaki Beach. *Loko* and small drainages were inland of these settlement areas. Concentrations of permanent house sites and temporary shelters, *heiau*, *ko'a* and *kū'ula*, and numerous trails were also located in these coastal areas.

Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which *lo'i* and *kula* lands are described in the same *'āpana*, with houselots in a separate portion. In most places, *kula* lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter *lo'i* lands. The *kula* area contained native forests and were cultivated with crops of *wauke*, *'uala*, and *ipu*.

Hammatt and Creed (1993:23) also note that, "there are several [LCA] references to other *lo'i* next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.

Historical accounts also describe Kalapakī and Līhu'e's natural resources. Edith Rice Pleus, granddaughter William Hyde Rice, noted that Kalapakī in the 1920s comprised fertile lands. She probably referred to the extensive plains or *kula* lands existing prior to use for commercial sugarcane. The cultivation of sweet potatoes, gourds and *wauke*, and other dryland crops would have dominated land use in these *kula* lands.

At the time of the Māhele, Victoria Kamāmalu was awarded both the *ahupua'a* of Hanamā'ulu and Kalapakī under Land Commission Award (LCA) 7713:2 which includes all the land within the present project area. The locations of *kuleana* land claims in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay.

There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro, the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were springs. The only crop other than *kalo* (taro) mentioned specifically in Kalapakī is *wauke*.

Most Kalapakī claimants lived, however, at the shore in the "*kulana kauhale*" or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. The house lots in Kalapakī were at the shore and more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps.

The large tracts of inland areas (*kula*), not in the river valleys or at the shore, are not described in the claims but were probably in use. Traditional *kula* resources for all claimants would have been medicines, herbs, construction materials such as *pili* grass and trees for building houses, canoes, and perhaps lithic materials for tools. Sweet potatoes and other dryland crops, such as *wauke*, probably were cultivated in patches throughout the area at one time or another.

Dr. Berg, ecologist and owner of Hawaiian Wildlife Tours, noted, "The land in question was historically destroyed by growing sugar. Then the airport came in, then the resort hotel complex. Then the ponds and islands were created by massive excavations." He added, "I have never heard of any place there as being culturally significant. I doubt that there is any original native vegetation."

The *kama'āina* of Līhu'e recalled learning "old Hawaiian history" in school. They were taught that villages were built on higher grounds. They recalled being shown the remnants of "old Hawaiian settlements" by a member of their *'ohana* who encountered the remnants while hunting. They also stated, "Old traditions have been bulldozed over." They also noted there are many *heiau* on Kaua'i that have not been preserved but their locations can be found on old maps.

They also stated that in traditional times, the beaches around Kaua'i were "fighting grounds." They noted that the "old ancient Hawaiian bones of warriors" have been encountered on the beaches by fishermen who will cover them back up.

The *kama'āina* of Līhu'e also noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.

They emphasized the importance of being aware of the locations of these "ancient walking paths."

They also wondered if the Lihue Wastewater Treatment Plant would need to be upgraded to accommodate a higher-density subdivision? They expressed their concerns that odors from the wastewater treatment plant could be carried by the wind and spread throughout the area.

## 8.2 Marine Resources

The Līhu'e District is fed by four main water sources, the Hulē'ia River, the Hanamā'ulu River, Keālia River, and the Wailua River. Two smaller streams, Koena'awa nui and Koena'awa iki, are identified in Land Commission documents, although neither of these is named on any extant maps. Given the gently-sloping character of the natural lay of the land from Līhu'e to the coast, it is possible that there were once a few other smaller drainages traversing what is now the airport, resort and golf course area; and, that Native Hawaiian planters made use of this water.

Southwest of the project area is Nāwiliwili Harbor, a commercial deep-water port which accommodates "a wide range of vessels including passenger liners, interisland barges, freighters, and tankers" (Clark 1990:3). John R.K. Clark translates Nāwiliwili as "the wiliwili trees" and noted that, "These trees provided the Hawaiians with orange-to-red seeds that were strung into leis [garlands] and a very light wood that was used to make surfboards, canoe outriggers, and fishnet floats" (Clark 1990:2). Nāwiliwili Small Boat Harbor, which includes a boat ramp, restrooms, and parking for automobiles and trailers, is utilized by both recreational and commercial vessels. It is also a favorite spot for shoreline fishermen (Clark 1990:3). Nāwiliwili Park, a long, narrow park whose entire seaward edge is formed by a concrete sea wall, is located on the northern side of the Nāwiliwili Harbor (Clark 1990:3). The park is primarily used for picnicking, fishing, and surfing. A surfing site known as Ammonias is located directly offshore the wall.

Kalapakī Beach is a popular place for many types of recreational activities including "canoe surfing, fishing, snorkeling, windsurfing, and twin-hull sailing" (Clark 1990:5). Clark (1990:4-5) stated that, "The surfing site known as Kalapakī offshore the beach is an ideal beginner's surfing break with gentle waves that roll across a shallow sand bar." He also noted that, "Kalapakī is one of Kaua'i's historic surfing sites. The break was surfed and bodysurfed by ancient Hawaiians and later by non-Hawaiians who took up the sports."

Ninini Beach consists of "two large pockets of white sand, separated by lava rock at the base of a low sea cliff" (Clark 1990:5). Conditions at the Ninini Beach are good for recreational activities including swimming and snorkeling (Clark 1990:5). Clark also noted that the beach is "subject at all times of the year to high surf and kona (southerly) storms, both of which may generate dangerous water conditions" (Clark 1990:5). Clark also noted that Ninini Point which is "marked by the Nāwiliwili Light Station and the foundations of the former lighthouse keeper's quarters" is also a fishing spot which is very popular with shoreline fishermen (Clark 1990:5).

A State Archives document listed only as *Land Matters, Document 11* with no date refers to *konohiki* rights. The *konohiki* had proprietary rights to fish caught in the bay. According to Document No. 11, *ana'e* (mature mullet) was the protected fish of Hanamā'ulu, and *uhu* (parrot fish) for Kalapakī. These protected fish are part of the *konohiki* resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen. The proper procedure for fishing in the bay would be when "the proper fishing season arrives all the people may take fish, and when the fish are collected, they shall be divided—one third to the fishermen, and two thirds to the landlord. [...] And the protected fish might all be for the *konohiki*" (Kosaki, 1954:14).

Ms. Donna Kaliko Santos (see Section 7.3) spoke to the importance of access to marine resources noting that due to the COVID-19 pandemic, people have been even more dependent on subsistence including fishing.

The *kama'āina* of Līhu'e expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that the beaches were more accessible in the "old days," and they would visit the shoreline with their *'ohana* to camp and fish. They also recalled that their grandfather, who was a fisherman, could "fish all over" in the "old days." They pointed out that access to beaches has been disrupted by "big developments" including resorts and homes that have been built along the shoreline in areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu." These areas have restricted access to the shoreline and locals must find other places to access beaches. They also noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

They also mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.

### 8.3 Mo'olelo and Wahi Pana

The traditional place name for the *moku* of Līhu'e was Puna, which means "spring of water." Līhu'e (literally translated as "cold chill;" Pukui et al. 1974:132) became the modern political name for the traditional *moku* of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaikio'ewa, Governor of Kaua'i in the 1830s, perhaps after Kaikio'ewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).

Pukui et al. (1974:75) describe Kalapakī Ahupua'a as a land division and a beach, but no meaning is presented. Pukui and Elbert (1986:122) define the word *kalapakī* (with a small "k") as "double-yolked egg, Kaua'i." Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the "village of Kalapakī" was synonymous with the "*ili* of Kuuhai." According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as "Ahukini."



The traditional *ka'ao* mention numerous place names associated with the area. The place name Līhu'e is mentioned in the "Legend of Uweuwelekehau" (Fornander 1918-1919:5:196-197). In the *mo'olelo*, "The Goddess Pele," two place names in the vicinity of the present project area are mentioned, Ninini and Ahukini (Rice 1977:14). In "The Menehunes," Ninini is also mentioned as a favorite place for the sport of jumping off cliffs into the sea (Rice 1977:44).

There were three *heiau* in Kalapakī, Ahukini (sometimes written Ahuhini) near Ahukini Point, Ninini Heiau near Ninini Point, and an unnamed *heiau* near Kūki'i Point. Ahukini has been translated as "altar [for] many [blessings]," and this was also the name of a *heiau* in Kāne'ohe, O'ahu. The *heiau* was likely named for Ahukini-a-la'a, one of the three sons of La'a-mai-kahiki, an ancestor of the Kaua'i chiefly lines. Ahukini lived about AD 1250 (Wichman 1998:61) and became the *ali'i nui* (supreme chief) of the Puna district (Wichman 2003:39). Ninini has been translated as "pour," as in *ninini wai*, to pour water. Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. According to Thrum (Bennett 1931:125), Ahukini was "[a] heiau of medium size; foundations only now remain." Damon (1931:398) lists four *heiau*, Kalapakī, Ahukini, Ninini, and Pohako'ele'ele, so it is possible that the unnamed *heiau* was called Pohako'ele'ele.

## Section 9 Summary and Recommendations

CSH undertook this cultural impact evaluation and consultation at the request of Hōkūala. The research broadly covered the entire *ahupua'a* of Kalapakī, including the current project area.

### 9.1 Results of Background Research

Background research for this study yielded the following results, presented in approximate chronological order:

1. The original *moku* for the study area covered in this report was Puna, which means "spring of water." Līhu'e (literally translated as "cold chill;" Pukui et al. 1974:132) became the modern political name for the traditional *moku* of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaiki'oewa, Governor of Kaua'i in the 1830s, perhaps after Kaiki'oewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).
2. The *ahupua'a* of Kalapakī is described as a land division and a beach in Pukui et al. (1974:75), but no meaning is presented. Pukui and Elbert (1986:122) define the word *kalapakī* (with a small "k") as "double-yolked egg, Kaua'i." Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the "village of Kalapakī" was synonymous with the "'ili of Kuuhai." According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as "Ahukini."
3. The traditional *ka'ao* mention numerous place names associated with the area. The place name Līhu'e is mentioned in the "Legend of Uweuwelekehau" (Fornander 1918-1919:5:196-197). In the *mo'olelo*, "The Goddess Pele," two place names in the vicinity of the present project area are mentioned, Ninini and Ahukini (Rice 1977:14). In "The Menehunes," Ninini is also mentioned as a favorite place for the sport of jumping off cliffs into the sea (Rice 1977:44).
4. In pre-Contact and early historic times, the *ahupua'a* of Kalapakī was permanently inhabited and intensively used. At the coastal areas were concentrations of permanent house sites and temporary shelters, *heiau*, *ko'a* and *kū'ula*, and numerous trails. The *kula* of these *ahupua'a* contained native forests and were cultivated with crops of *wauke*, *'uala*, and *ipu*.
5. There were three *heiau* in Kalapakī, Ahukini (sometimes written Ahuhini) near Ahukini Point, Ninini Heiau near Ninini Point, and an unnamed *heiau* near Kūki'i Point. Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. Damon (1931:398) lists four *heiau*, Kalapakī, Ahukini, Ninini, and Pohako'ele'ele, so it is possible that the unnamed *heiau* was called Pohako'ele'ele.
6. Traditional fishing villages were once located near the seashore at Kalapakī, east and north (around and up the coast) of Kalapakī Beach. *Loko* and small drainages were inland of these settlement areas.
7. Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which *lo'i* and *kula* lands are described in the same *'āpana*, with houselots in a separate portion. In most places, *kula* lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter *lo'i* lands. Also,

- according to Hammatt and Creed (1993:23), "there are several [LCA] references to other *lo'i* next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.
8. Victoria Kamāmalu was awarded the *ahupua'a* of Hanamā'ulu and Kalapakī under Land Commission Award (LCA) 7713:2. The Victoria Kamāmalu award (LCA 7713:2 part 7) includes all the land within the present project area. There were no commoner awards anywhere nearby. The locations of *kuleana* or commoner land claims of the Māhele (1848-1853) in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay.
  9. There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro (*kalo*), the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were springs. The house lots in Kalapakī were at the shore. The only crop other than *kalo* mentioned specifically in Kalapakī is *wauke*. Additionally, more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps. Most Kalapakī claimants lived, however, at the shore in the "*kulana kauhale*" or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. Several of the claimants describe their village house lots in relation to the fishponds of Koenaawa (Koenaawainui and Koenaawaiki). There is also a description of the *muliwai* or estuary of Koenaawanui.
  10. Following the death of Victoria Kamāmalu in 1866, her lands were inherited by Princess Ruth Ke'elikōlani. In 1870, Ke'elikōlani sold large portions of her Kalapakī and Līhu'e lands to William Hyde Rice of Lihue Plantation. William Hyde Rice made subsequent land purchases from Princess Ruth in 1879 including a large *makai* section of the *ahupua'a* of Kalapakī and there conducted the Lihue Ranch. In later years he sold most of this land to the plantation (Damon 1931:747).
  11. A State Archives document listed only as *Land Matters, Document 11* mentioned that the *konohiki* had proprietary rights to fish caught in the bay. *Document No. 11* lists *ana'e* (mature mullet) as the protected fish of Hanamā'ulu, and *uhu* (parrot fish) for Kalapakī. These protected fish are part of the *konohiki* resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen.
  12. Pigs, sweet potatoes, and salt, among other items, were traded to the earliest sailing vessels arriving in Hawai'i (post 1794) and it is likely that in Līhu'e District, as elsewhere, the production of these items increased beyond the needs of the immediate family and their expected contributions to their chiefs during this period of early visiting voyagers.
  13. The plantation at Līhu'e was first established in 1849 by Henry A. Pierce; Judge Wm. Little Lee, the chairman of the Land Commission; and Charles Reed Bishop. It became Lihue Plantation in 1850. A steam-powered mill was built in 1853 at Lihue Plantation, the first use of steam power on a Hawaiian sugar plantation. Another important innovation at Līhu'e was created in 1856, when William H. Rice completed the 10-mile-long Hanamā'ulu Ditch, the first large-scale irrigation project for any of the sugar plantations (Moffatt and Fitzpatrick 1995:103).
  14. Plantation labor was brought in from many countries and these new laborers brought some of their own cash crops. Rice production was an off-shoot industry of the sugar plantation

in the 1870s, since many of the new Chinese plantation workers began to grow rice for themselves and then for trade with California. Japanese immigrants, by the end of the nineteenth century did the same and took over many of the Chinese rice paddies. In general, rice planters used abandoned taro fields, but made the patches larger than the traditional taro *lo'i*. This is probably true of the Kalapakī floodplain.

15. A series of maps and aerial photographs indicate the project area was a sea of commercial sugar cane between 1910 (see Figure 9) and 1965 (see Figure 15).
16. During the second half of the twentieth century the project area was a portion of Kalapakī lands transformed by resort development on Kaua'i. The Kauai Surf Hotel on Kalapakī Bay was developed by Inter-Island Resorts in 1960. Then in 1970, the adjacent Kauai Surf Golf Course opened. Subsequently, in the mid-1980s, these Kalapakī properties were sold or leased to Hemmeter-VMS Kauai Company, which began development of the Westin Kauai Lagoons Resort on approximately 850 acres. In 1991, the Kauai Lagoons Resort was sold to Shinwa Golf Kabushiki Kaisha, which operated the resort and golf courses under Kauai Lagoons Resort Company, Ltd. The approximately 700-acre property, including the present project area, was acquired by Kauai Development LLC and KD Golf Ownership LLC in 2004 and the resort prospers into the twenty-first century as "Hōkūala."

## 9.2 Results of Community Consultations

CSH attempted to contact Hawaiian organizations, agencies, and community members as well as cultural and lineal descendants in order to identify individuals with cultural expertise and/or knowledge of the project area and vicinity. Community outreach letters were sent to a total of 29 individuals or groups; four responded (see Section 7.3) and three of these *kama'āina* and/or *kūpuna* met with CSH for more in-depth interview.

## 9.3 Impacts and Recommendations

Based on information gathered from the community consultation, participants voiced and framed their concerns in a cultural context.

1. Both Ms. Donna Kaliko Santos, (President of Na Kuleana O Kanaka OIwi & Puna Moku representative of the Aha Moku O Manokalanipo) and Mr. Jan TenBruggencate, President, Mālama Hule'ia, stressed the importance of public access both to access the coast for fishing and gathering of marine resources and simply for recreation (walking, biking). It is recommended that public access not be impeded by the proposed petition area changes.
2. Dr. Berg, ecologist and owner of Hawaiian Wildlife Tours, noted, "The land in question was historically destroyed by growing sugar. Then the airport came in, then the resort hotel complex. Then the ponds and islands were created by massive excavations." He added, "I have never heard of any place there as being culturally significant. I doubt that there is any original native vegetation."
3. The *kama'āina* of Līhu'e expressed concern that access to walking paths in the vicinity of the project area may be restricted and locals will no longer have access to the walking paths for exercising.
4. The *kama'āina* of Līhu'e expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that access to beaches has been disrupted by "big developments" including resorts and homes that have been built



along the shoreline in areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu." These areas have restricted access to the shoreline and locals must find other places to access beaches. They noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

5. The *kama 'āina* of Līhu'e also wondered if the Lihue Wastewater Treatment Plant would need to be upgraded to accommodate a higher-density subdivision? They expressed their concerns that odors from the wastewater treatment plant could be carried by the wind and spread throughout the area.
6. Project construction workers and all other personnel involved in the construction and related activities of the project should be informed of the possibility of inadvertent cultural finds, including human remains. In the event that any potential historic properties are identified during construction activities, all activities should cease in that area and the SHPD should be notified pursuant to HAR §13-280-3. In the event that *iwi kūpuna* (Native Hawaiian skeletal remains) are identified, all earth moving activities in the area should stop, the area cordoned off, and the SHPD notified pursuant to HAR §13-300.
7. In the event that *iwi kūpuna* and/or cultural finds are encountered during construction, cultural and lineal descendants of the area should be consulted to develop a reinterment plan and cultural preservation plan for proper cultural protocol, curation, and long-term maintenance.

## 9.4 Ka Pa'akai Analysis

In Ka Pa'akai vs Land Use Commission, 94 Hawai'i (2000) the Court held the following analysis also be conducted:

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

Based on information gathered from the cultural and historical background, and community consultation for this project, no culturally significant resources were identified within the project area. At present, there is no documentation or testimony indicating traditional or customary Native Hawaiian rights are currently being exercised “for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778” (Hawai'i State Constitution, Article XII, Section 7) within the project area. While no cultural resources, practices, or beliefs were identified as currently existing within the project area, Kalapakī Ahupua'a maintains a rich cultural history in the exercise of traditional or customary Native Hawaiian rights within the project *ahupua'a*.

### 9.4.1 Kalapakī Ahupua'a

The archaeological record in Līhu'e District indicates a date range of ca. AD 1100 to 1650 for early Hawaiian occupation (Walker, Kajima and Goodfellow 1991). As pointed out by Franklin and Walker (1994), important *ahupua'a* with large rivers lie north and south of Kalapakī (Franklin and Walker 1994:17). Adjacent to the north, Hanamā'ulu offered an extraordinary bay and an extensive and broad river flood plain. To the south are located the broad Hulē'ia River Valley and the *ahupua'a* of Ha'ikū. Kalapakī Ahupua'a thus would have had less varied pre-Contact resources than the larger neighboring *ahupua'a*.

In pre-Contact Hawai'i, the coastal zone of Kalapakī and Hanamā'ulu was the locus for permanent habitation, *heiau*, and numerous major cross-*ahupua'a* and inter-*ahupua'a* trails. There were fishponds at Kalapakī, and major garden activities were within the valley floodplain on the north side of Nāwiliwili River. In the dryland areas (*kula*) crops of *wauke*, sweet potatoes, gourds and trees were likely but no traces of these crops have been documented to date.

The Māhele records, archeological surveys and ethno-historical accounts confirm that in traditional Hawaiian times, habitation was tightly focused just back from the shoreline of Kalapakī Beach at Nāwiliwili Bay with intensive irrigated agriculture focused on the north side of the Nāwiliwili stream valley. At the shoreline, activities included the farming of fishponds and homes. *Mauka*, the Nāwiliwili stream valley contained the *ahupua'a lo'i kalo* and some *wauke* gardens.

During the mid-19th century, the Māhele claims describe small villages just back from the shore at both Kalapakī Beach of Nāwiliwili Bay and neighboring Hanamā'ulu Bay. The claims report a fishpond at the shore in Kalapakī. The total number of *lo'i* mentioned in Kalapakī was 56, the number of houses was 9, and there were 5 *kula* lands mentioned (Mitchell et al. 2005:26).

All known *heiau* for Kalapakī Ahupua'a (there is evidence of four: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point) were immediately coastal. The coastal zone distribution of *heiau* seems quite normative for Kaua'i *ahupua'a* other than those of Wailua and Waimea.

There are several references to *kapa* (bark cloth) in the legends, one in particular where the *tapa* is being made to give as a wedding gift. There may well have been additional *wauke* plantations on the plains in the pre-Contact period in Kalapakī Ahupua'a.

Archaeological remains of a terrace and midden along the Kalapakī coast (Hammatt 1998) indicate other, at least intermittently used, shoreline habitations existed that were not included in the Māhele records. Shorelines are also traditional burial areas.

Inland, in areas of Kaua'i like Kilohana Crater, birds were caught for food (Damon 1931, story of Lauhaka). Typically, *kuleana* holders would have had access to wood and herbs in the uplands and in the mountains the bird catchers and canoe makers would have had temporary shelters but the present records are silent on these activities for Kalapakī.

#### 9.4.2 The Project Area Vicinity

The coastal plains, back from the coast and away from potable water, like the present project area, were typically less intensively utilized in traditional Hawaiian times. Utilization likely focused on dryland cultigens – such as sweet potatoes, dryland taro, *wauke*, ti leaf, and possibly banana, particularly in more *mauka* areas. Timber and medicinal plants may also have been available for gathering. Annual rainfall at the neighboring Līhu'e Airport station is 997 mm (39.25 inches) (Giambelluca et al. 2013) which is suggested to be marginal for non-irrigated agriculture. The rainfall gradient is substantial; with Kilohana (the Kukaua Station, Giambelluca et al. 2013) receiving annual rainfall of 2,490 mm. Thus dry land planting areas further *mauka* were almost certainly more attractive. We have little detail on the environment before Lihue Plantation activities, but the Lt. George G. Jackson (RM 902) description of the vicinity as "Level grass land with volcanic boulders" seems likely. The inland coastal plains may have been savannah lands where grasses like *pili* were harvested for construction purposes.

There are no records of major trails running through the project area. Such trails within Kalapakī would likely have been located more *mauka* or *makai* quite close to the shoreline.

##### 9.4.2.1 Archaeological Resources

An Archaeological Assessment study (Hammatt 1990) and follow-up archaeological field inspection (present study) have identified no archaeological resources in the project area and none are believed as likely to be present.

Historical records, maps and photographs, and archaeological fieldwork support that sugarcane cultivation and development of plantation infrastructure was the dominant land use within the project area and surrounding lands. The documented pattern (Shideler and Hammatt 2021:30) is that historic properties are immediately coastal. It is certainly possible that there was traditional Hawaiian and early historic period land use further inland and that the traces of this were simply lost as a result of decades of intensive sugar cane cultivation but it seems that the pattern of traditional Hawaiian land use was very much in the Hanamā'ulu stream valley (well to the northwest) and Nāwiliwili stream valley (well to the southwest) where the LCAs overwhelmingly were, and immediately along the coast particularly back of Kalapakī Beach at Nāwiliwili Bay.

Ms. Cheryl Lovell-Obatake, *kama 'āina* of Kalapakī and cultural specialist, was interviewed by CSH on October 20, 2005: When Ms. Lovell-Obatake spoke of archaeological sites she spoke of "the coast and Kalapakī Point" (Mitchell et al. 2005:23)

#### 9.4.2.2 Burials

Seemingly no burials have been previously documented within a kilometer of the project area (Shideler and Hammatt 2021:33). Wendell C. Bennett briefly references burials in his "Site 103. Dune burials. In the sand dunes that run along the shore halfway between Hanamaulu and Wailua River are many burials." (1931:125). This locus of burials is well to the north. At least some burials would be expected at Kalapakī but these would be expected to be almost exclusively in the Jaucus sands immediately adjacent to the coast. Both the distance from the coast and the Lihue silty clay (LhB) and Lihue gravelly silt clay (LIB) soils of the project area (Foote et al. 1972:). Would not have encouraged burial there.

Ms. Lovell-Obatake specifically noted that she "never heard of any burials in the area of study." (Mitchell et al. 2005: 23).

An anonymous *kama 'āina* of Līhu'e who spoke with CSH stated that in traditional times, the beaches around Kaua'i were "fighting grounds." They noted that the "old ancient Hawaiian bones of warriors" have been encountered on the beaches by fishermen who will cover them back up.

#### 9.4.2.3 Faunal Resources

Activities associated with faunal resources have and continue to be focused on marine resources. Ms. Cheryl Lovell-Obatake expressed her concern for marine resources and Ms. Sabra Kauka for fisherman using the coast (Mitchell et al. 2005: 24-25). Ms. Kauka also expressed her concern for Shearwater birds:

Fourthly, I go to *mālama* the rare Shearwater birds that lay their eggs in the rock walls, boulders and bushes along the coast. I have been taking my 3rd and 4th grade students from Island School to count, capture, weigh, measure, and return the chicks to their nesting sites for the past two years. We have a special permit from the Department of Land & Natural Resources, State Forestry Division, to do this work. Last year we counted 38 chicks there. This year, unfortunately, a predator has eliminated them. We don't know what predator it is but we couldn't find any chicks. This bird is very important to me and my students because it teaches them the connection between the kai and the 'āina. It teaches them that what humans do at sea and on the land affect other life on earth. If the birds have nowhere to nest, their species will die. If they have not fish and squid to eat, if man overharvests the ocean, the birds will have nothing to eat. They are an indicator that there is still fish in the sea for them and for us. There is still land for them and for us. [Mitchell et al. 2005: 24]

The Shearwater nesting is understood as immediately coastal. No evidence of sea bird nesting has been reported for the project area. No accounts of hunting have been identified in association with this project area.

The *kama 'āina* of Līhu'e also expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that the beaches were more accessible



in the "old days," and they would visit the shoreline with their *'ohana* to camp and fish. They also recalled that their grandfather, who was a fisherman, could "fish all over" in the "old days." They pointed out that access to beaches has been disrupted by "big developments" including resorts and homes that have been built along the shoreline in areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu." These areas have restricted access to the shoreline and locals must find other places to access beaches. They also noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

They also mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.

#### 9.4.2.4 Earth Resources

No traditional use of the stones (or soft sediments) within the project area has been documented.

#### 9.4.2.5 Plant Resources

The project area is basically maintained lawns of the Hōkūala Resort with some landscaping (mostly resort-planted coconut palms and *naupaka*).

In his written testimony, Dr. Carl Berg stated, "I doubt that there is any original native vegetation."

#### 9.4.2.6 Trails

In traditional times, trails were well used for travel within the *ahupua'a* between *mauka* and *makai* and laterally between *ahupua'a*. A historical trail system existed on Kaua'i which often ran well inland (approximating modern Kaumuali'i Highway and Kūhiō Highway effectively acting as a short cut for travel between *ahupua'a*. A coastal trail would have been used for access to marine resources and recreation, but this would have been quite close to the coast.

Cheryl Lovell-Obatake spoke of "sacred trails that run from Nāwiliwili side coming from Kalapakī Point along the coast." But these were understood to be quite close to the coast (Mitchell et al. 2005:23).

Doubtlessly there were major *mauka / makai* trails but these would have been anticipated to be focused on connecting centers of habitation, like inland of Kalapakī Beach to the uplands.

There are no records of trails running through the Hōkūala resort area (Mitchell et al. 2005:27).

The *kama'āina* of Līhu'e also noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.

They emphasized the importance of being aware of the locations of these "ancient walking paths" before building.

Cultural informants Ms. Donna Kaliko Santos, (President of Na Kuleana O Kanaka OIwi & Puna Moku representative of the Aha Moku O Manokalanipo), Mr. Jan TenBruggencate, President, Mālama Hule'ia, Dr. Carl Berg, and an anonymous *kama'āina* from Līhu'e stressed the importance of public access both to access the coast for fishing and gathering of marine resources and simply for recreation (walking, biking). It is recommended that public access not be impeded by the proposed petition area changes. This issue of access was not directly related to traditional Hawaiian trail alignments per se but does reflect a traditional pattern of access to the coast across a relatively open "level grass land with volcanic boulders here and there" (see Figure 8).

#### 9.4.2.7 Wahi Pana

Storied places in the vicinity would have included the four (possibly just three) Kalapakī *heiau*: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point as well as the cove of Kalapakī Beach and Nāwiliwili Stream. Further inland, Kilohana was a storied landform. The vicinity of the present project area was relatively featureless and no *wahi pana* in the immediate vicinity are known.

#### 9.4.2.8 Valued Cultural, Historical, or Natural Resources in the Project Area

The project area was a sea of sugar cane of the Lihue Plantation for many decades. Since the end of sugar cane cultivation the land has pretty much been maintained as lawns with modest landscaping by the resort.

#### 9.4.3 The Extent to which Traditional and Customary Native Hawaiian Resources will be Affected by the Proposed Action

Given the location well-back from the coast, with no notable landforms in the vicinity, the relatively low rainfall, the absence of natural potable surface water, the prior land history of intensive sugar cane cultivation with frequent plowing of the entire project area and the prevailing vegetation regime dominated by lawns and modest resort landscaping.

#### 9.4.4 Feasible Action, if any, to be Taken to Reasonably Protect Native Hawaiian Rights

No adverse impact on cultural resources or practices is anticipated. No other customary resource has come to light in the historic background research, fieldwork or in the consultation outreach.

The consideration of traditional and customary Native Hawaiian practices in this study does document some of the resources and practices on coastal lands, and across the airport runway to the east and emphasizes the import of consideration of these practices for any development activities that may be proposed there.

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- 1845 *Narrative of the United States Exploring Expedition. During the years 1838, 1839, 1840, 1841, 1842*. Lea and Blanchard, Philadelphia.



# DEPARTMENT OF PLANNING

KA'ĀINA HULL, DIRECTOR

JODI A. HIGUCHI SAYEGUSA, DEPUTY DIRECTOR



DEREK S.K. KAWAKAMI, MAYOR  
REIKO MATSUYAMA, MANAGING DIRECTOR

## SUBDIVISION REPORT

### I. SUMMARY

**Action Required by Planning Commission:** Consideration of Subdivision Application No. S-2026-2 that involves a two (2) lot consolidation and re-subdivision into fifteen (15) lots.

**Subdivision Permit No.** Application No. S-2026-2

**Name of Applicant(s)** 2014 TOWER KAUAI LAGOONS GOLF, LLC. / TOWER KAUAI LAGOONS LAND, LLC. / TOWER KAUAI LAGOONS SUB 7, LLC.

### II. PROJECT INFORMATION

<b>Map Title</b>	Consolidation of Lot 2-A-1 as shown on Kaua'i County Subdivision File No. S-2019-11 and Lot 5-A as shown on Kaua'i County Subdivision File No. S-2008-24 being a portion of Royal Patent 4480, Land Commission Award 7713, Apana 2, Part 1 to V. Kamamalu and the Resubdivision of Said Consolidation into Lots 2-A, 5-A-1, and Lots 1 to 13 Inclusive at Kalapakī, Lihu'e, Kaua'i, Hawai'i.				
<b>Tax Map Key(s):</b>	3-5-001: 027 and 168	<b>Area:</b>	384.027 Acres		
<b>Zoning:</b>	Residential District (R-4) / Open (O)				
<b>State Land Use District(s):</b>	Urban / Agricultural / Conservation	<b>General Plan Designation:</b>	Resort / Golf Course		
<b>AGENCY COMMENTS</b>					
<input checked="" type="checkbox"/> COK Public Works	pending	<input type="checkbox"/> State DOT-Highways:			
<input checked="" type="checkbox"/> COK Water:	pending	<input checked="" type="checkbox"/> State Health:	07.28.2025		
<input checked="" type="checkbox"/> COK Housing:	pending	<input checked="" type="checkbox"/> DLNR – SHPD:	07.09.2022		
<input checked="" type="checkbox"/> COK Fire:	pending				
<b>EXISTING ROAD RIGHT-OF-WAY(S)</b>					
Road Name	Existing Width	Required Width	Pavement YES	NO	Reserve
Kāhilipulu Way (Private Roadway)	44 feet	44 feet	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
Ho'olaule'a Way (Private Roadway)	56 feet	56 feet	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
			<input type="checkbox"/>	<input type="checkbox"/>	
<b>APPLICABLE FEES</b>					
<b>Environmental Impact Assessment (EIA)</b>	5,500.00				
<b>Park Dedication</b>	To be determined				
<b>Appraisal Report Required</b>	Yes				

<b>Date of Preliminary Map Acceptance:</b>	July 8, 2025
<b>Date of Director's Report:</b>	July 30, 2025
<b>Date of Public Hearing:</b>	August 12, 2025
<b>Deadline Date for PC to Take Action Pursuant to Section 9-3.4(b) of the K.C.C.:</b>	October 6, 2025

### III. EVALUATION

#### Project Description

The proposal establishes thirteen (13) residential lots and two (2) remnant lots within the Hōkūala Resort master planned area. The primary intent of the proposal is to carve out and subdivide a portion of land identified as Hōkūala Resort Subdivision 1A.

#### Previous Subdivision Applications

Upon review of the current subdivision proposal, it is noted that the proposal has been processed through two previous subdivision applications: Subdivision Application No. S-2022-10, which received Preliminary Subdivision Map Approval on May 10, 2022, but was subsequently terminated on September 12, 2023; and Subdivision Application No. S-2024-8, which received Preliminary Subdivision Approval on April 9, 2024.

In both instances, the subdivision applications expired as a final subdivision map or a request for an extension of time was not filed timely with the Planning Department prior to the expiration of the preliminary subdivision map approval, as required under Section 9-3.8(c)(1) of the Subdivision Ordinance, Kaua'i County Code. As a result, the Applicant has submitted a new subdivision application for the proposed development, which is now being processed through this current application.

#### Existing Permits

The subject project area was a part of a zoning amendment (ZA-2021-3) that reclassified approximately 14.2 acres of land situated within the County Residential (R-2) zoning district into the Residential (R-4) zoning district. The legislation was adopted by the Kaua'i County Council on December 15, 2021, and is referenced as Ordinance No. PM-2021-416.

In evaluating the project, it will be subject to the requirements that were imposed through the Planning Commission's action on August 11, 2009, involving SMA Use Permit SMA (U)-2005-08, Project Development Use Permit U-2005-26, Use Permit U-2005-25, Variance Permit V-2005-7, and Class IV Zoning Permit Z-IV-2005-30.

Additionally, on July 9, 2024, the Planning Commission approved Class IV Zoning Permit Z-IV-2024-8 and Variance Permit V-2024-4, to allow a deviation from the requirement to construct raised curbs, curbs, gutters, and sidewalks along the subdivision's frontage and to allow the use of drainage swales in-lieu of the required curbs and gutters pursuant to Section 9-2.3(e)(3) of the Subdivision Ordinance, Kaua'i County Code. It should be noted that, as a condition of the approved permits, the Applicant is required to pay a fee in lieu of the required sidewalk

construction equal to or greater than one hundred percent (100%) of the cost of constructing the sidewalk as determined by the County Engineer.

#### Native Hawaiian Traditional and Cultural Rights, Practices, and Resources

The Applicant has submitted an updated "Cultural Impact Assessment for Hōkūala Petition Area, Kalapakī Ahupua'a, Līhu'e District, Kaua'i TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109," dated February 2022.

Cultural Surveys Hawaii, Inc. (CSH), contacted 29 Hawaiian organizations, agencies, and community members as well as cultural and lineal descendants in order to identify individuals with cultural expertise and/or knowledge of the project area and vicinity. Four parties responded and three parties met with CSH for a more in-depth interview. The concerns that were raised include: 1) protecting access for gathering, fishing, and recreation along the shoreline; 2) continuing to allow Kama'āina to traverse the shoreline; 3) traffic congestion on roads in the immediate vicinity of the project area; 4) establishing a walking and/or biking path out of the lane of traffic on one or both sides of the road that bisects the project; 5) access to walking paths in the vicinity of the project area may be restricted and locals will no longer have access to walking paths for exercising; and 6) concerns with the need for the Līhu'e Water Treatment Plant to be upgraded to accommodate a higher-density subdivision.

In evaluating the concerns noted above, gathering, fishing, and access rights will be minimally affected by this subdivision as access throughout the Hōkūala Resort Development will remain open to the public through its network roadway and public accesses.


As represented, no culturally significant resources were identified in the project area and presently, there is no documentation or testimony indicating traditional and customary rights practiced in the immediate vicinity. There are no records of major trails running through the project area.

Based on the Applicant's consultation with kama'āina and community members, and evaluating historical information that was available to the department, the department finds that the proposed development should have no impact on any known Hawaiian traditional or customary practices for the following reasons:

- There are no known traditional or customary practices of native Hawaiians that are presently occurring within the Project Site.
- There are no known special gathering practices taking place within any portion of the Project Site.
- The Project will not detrimentally affect access to any streams; access to the shoreline or other adjacent shoreline areas; or gathering along any streams, the shoreline or in the ocean.
- There are no known religious practices taking place within the Project Site.
- There are no known pre-contact cultural or historic sites or resources located within the Project Site.
- There are no known burials within the Project Area.

Any unforeseen impacts to traditional and customary native Hawaiian rights, practices, and resources in the project area should be mitigated.

#### IV. RECOMMENDATION

TENTATIVE APPROVAL	FINAL APPROVAL
<input checked="" type="checkbox"/> Approval <input type="checkbox"/> Denial	<input type="checkbox"/> Approval <input type="checkbox"/> Denial
Tentative Approval subject to all requirements as noted on the following pages:	All conditions have been complied with
Director of Planning  Date 8/1/2025	Director of Planning _____ Date _____

#### V. AGENCY REQUIREMENTS

1. Requirements of the Planning Department:
  - a. An updated preliminary title report for the existing lot shall be submitted to the Planning Department for review.
  - b. All existing and proposed easements, if any, shall be identified in the deed descriptions of the affected lots, draft copies of which shall be submitted to the Planning Department for review and approval.
  - c. Pursuant to Section 9-3.8(b) of the Subdivision Ordinance, Kaua'i County Code (1987), the Applicant shall submit to the Planning Department an electronic record (digitized format) of the final subdivision map(s) on disk for record keeping purposes prior to final subdivision approval.
  - d. Pursuant to Section 9-3.8 (c) of the Subdivision Ordinance, Kaua'i County Code, 1987, as amended, the Applicant shall file fifteen (15) copies of the subdivision final map with the Planning Department within one (1) year after approval of the preliminary subdivision map. If no filing is made, the approval of the preliminary subdivision map and construction plan shall become void unless an extension of time is granted by the Planning Commission.
  - e. The Applicant shall prepare and obtain construction plan approvals for the necessary road, water, drainage, electrical and telephone utilities and facilities, and either construct the same or post a surety bond for completion.



- f. Prior to final subdivision approval, the Applicant shall be subject to the requirements of Class IV Zoning Permit Z-IV-2024-8 and Variance Permit V-2024-4, that were approved by the County of Kaua'i Planning Commission July 9, 2024. The subject permits granted a deviation from the requirement to construct curbs, gutters, and sidewalks along the frontage of Subdivision 1A, allowing the use of drainage swales in lieu of the required curbs and gutters. In accordance with Condition 1 of the subject permits and pursuant to Section 9-2.3(e)(3) of the Subdivision Ordinance, Kaua'i County Code (1987), as amended, the Applicant shall pay a fee in lieu of the required sidewalk construction equal to or greater than one hundred percent (100%) of the cost of constructing the sidewalk as determined by the County Engineer.
- g. Prior to final subdivision approval, the Applicant shall comply with the applicable conditions/requirements of SMA Use Permit SMA (U)-2005-08, Project Development Use Permit U-2005-26, Use Permit U-2005-25, Variance Permit V-2005-7, and Class IV Zoning Permit Z-IV-2005-30. The Applicant shall provide the department an updated status report on the compliance of the conditions.
- h. The proposed subdivision is situated in close proximity to the Lihu'e Airport and will be impacted by the aircraft noise nuisances from this facility. As such, the subdivider shall establish covenants or disclosure documents to inform potential buyers within the project area that the proposed lots are subject to aircraft noise nuisances. Draft copies of the documents shall be submitted to the Planning Department for review and approval.
- i. An Environmental Impact Assessment Fee of Five Thousand Five Hundred Dollars (\$5,500.00) shall be paid to the County of Kaua'i.
- j. The Applicant shall pay a Park Dedication fee pursuant to Section 9-2.8 of the Kaua'i County Code Subdivision Ordinance. An appraisal report and price list shall be provided to the Planning Department to forward to the Real Properties Division to help calculate the fee amount.
- k. The Applicant is made aware that the street designated within the subdivision must be officially named before the Department approves the construction plans. Street names should be in Hawaiian and be submitted to our Department for review and approval, along with a request letter and 12 maps (on 8½" x 14" paper). The maps should be detailed such that emergency vehicles, police services, postal deliveries, etc., are able to locate the street. References to roadway, such as the highway and other surrounding roads, should be shown on the street-naming map.
- l. The subject subdivision proposal was previously reviewed through Subdivision Application No. S-2024-8 that was granted Preliminary Subdivision Map Approval by the Kaua'i Planning Commission on April 9, 2024. Presently, Subdivision Application No. S-2024-8 is considered expired since a final subdivision map or a request for an extension of time was not filed timely with the Planning Department prior to the expiration of the preliminary subdivision map approval, as required under Section

9-3.8(c)(1) of the Subdivision Ordinance, Kaua'i County Code. Therefore, prior to final subdivision approval, the Applicant shall provide a letter to the department formally requesting termination of Subdivision Application No. S-2024-8.

- m. The subdivider is informed that a portion of proposed Lot 2-A is located within the Special Management Area (SMA). Additional lots within the SMA or any new "Development," as defined in Section 1.4F of the SMA Rules and Regulations of the County of Kaua'i, may require an SMA Permit and if so, the applicant is subject to all applicable requirements/conditions of the SMA Permit.

2. Requirements of the Department of Public Works (DPW):

- a. The subdivider shall comply with the requirements of the Department of Public Works, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.

3. Requirements of the Department of Water (DOW):

- a. The subdivider shall comply with the requirements of the Department of Water, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.

4. Requirements of the County Housing Agency:

- a. The subdivider shall comply with the requirements of the County Housing Agency, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.

5. Requirements of the County Fire Department:

- a. The subdivider shall comply with the requirements of the County Fire Department, if any, prior to final subdivision approval. The subdivider shall be notified upon receipt of their report.

6. Requirements of the Department of Health (DOH):

General summary comments have been included for your convenience. However, these comments are not all-inclusive and do not substitute for review of and compliance with all applicable standard comments for the various DOH individual programs.

**Clean Air Branch**

- 1. All project activities shall comply with the Hawaii Administrative Rules (HAR), Chapters 11-59 and 11-60.1.

2. Control of Fugitive Dust: You must reasonably control the generation of all airborne, visible fugitive dust and comply with the fugitive dust provisions of HAR §11-60.1-33. Note that activities that occur near existing residences, businesses, public areas, and major thoroughfares exacerbate potential dust concerns. It is recommended that a dust control management plan be developed which identifies and mitigates all activities that may generate airborne and visible fugitive dust and that buffer zones be established wherever possible.
3. Underground Storage Tank Program – The State regulations for underground storage tanks are in HAR Chapter 11-280.1. These rules apply to the design, operation, closure, and release response requirements for underground storage tank systems, including underground tanks identified during construction.
4. Standard comments for the Clean Air Branch are at:  
<https://health.hawaii.gov/epo/landuse/>.

#### **Clean Water Branch**

1. All project activities shall comply with the HAR, Chapters 11-53, 11-54, and 11-55. The following Clean Water Branch website contains information for agencies and/or project owners who are seeking comments regarding environmental compliance for their projects with HAR, Chapters 11-53, 11-54, and 11-55:  
<https://health.hawaii.gov/cwb/clean-water-branch-home-page/cwb-standard-comments/>.

#### **Hazard Evaluation & Emergency Response Office**

1. A Phase I Environmental Site Assessment (ESA) and Phase II Site Investigation should be conducted for projects wherever current or former activities on site may have resulted in releases of hazardous substances, including oil or chemicals. Areas of concern include current and former industrial areas, harbors, airports, and formerly and currently zoned agricultural lands used for growing sugar, pineapple or other agricultural products.
2. Standard comments for the Hazard Evaluation & Emergency Response Office are at: <https://health.hawaii.gov/epo/landuse/>.

#### **Indoor and Radiological Health Branch**

1. Project activities shall comply with HAR Chapters 11-39, 11-45, 11-46, 11-501, 11-502, 11-503, 11-504.
2. Construction/Demolition Involving Asbestos: If the proposed project includes renovation/demolition activities that may involve asbestos, the applicant should contact the Asbestos and Lead Section of the Branch at <https://health.hawaii.gov/irhb/asbestos/>.

### **Safe Drinking Water Branch**

1. Agencies and/or project owners are responsible for ensuring environmental compliance for their projects in the areas of: 1) Public Water Systems; 2) Underground Injection Control; and 3) Groundwater and Source Water Protection in accordance with HAR Chapters 11-19, 11-20, 11-21, 11-23, 11-23A, and 11-25. They may be responsible for fulfilling additional requirements related the Safe Drinking Water program: <https://health.hawaii.gov/sdwb/>.
2. Standard comments for the Safe Drinking Water Branch can be found at: <https://health.hawaii.gov/epo/landuse/>.

### **Solid & Hazardous Waste Branch**

1. Hazardous Waste Program - The state regulations for hazardous waste and used oil are in HAR Chapters 11-260.1 to 11-279.1. These rules apply to the identification, handling, transportation, storage, and disposal of regulated hazardous waste and used oil.
2. Solid Waste Programs - The laws and regulations are contained in HRS Chapters 339D, 342G, 342H and 342I, and HAR Chapters 11-58.1, and 11-282. Generators and handlers of solid waste shall ensure proper recycling or disposal at DOH-permitted solid waste management facilities. If possible, waste prevention, reuse and recycling are preferred options over disposal. The Office of Solid Waste Management also oversees the electronic device recycling and recovery law, the glass advanced disposal fee program, and the deposit beverage container program.
3. Underground Storage Tank Program - The state regulations for underground storage tanks are in HAR Chapter 11-280.1. These rules apply to the design, operation, closure, and release response requirements for underground storage tank systems, including unknown underground tanks identified during construction.
4. Standard comments for the Solid & Hazardous Waste Branch can be found at: <https://health.hawaii.gov/epo/landuse/>.

### **Wastewater Branch**

The subject project is located within or near proximity to the County sewer system. All wastewater generated shall be disposed into the County Sewer system. All lots in the proposed project shall connect to the County sewer system.

By Revised Statute 11-62-31.1, if the parcel is less than 10,000 square feet, an individual onsite waste-water unit may be possible for future construction. Please contact Sina Pruder at DOH Waste-Water Branch at 808-586-4288 for further

information. For comments, please email the Wastewater Branch at [doh.wwb@doh.hawaii.gov](mailto:doh.wwb@doh.hawaii.gov).

**Sanitation/ Local DOH Comments:**

1. Noise may be generated during demolition and/or construction. The applicable maximum permissible sound levels, as stated in Title 11, HAR, Chapter 11-46, "Community Noise Control," shall not be exceeded unless a noise permit is obtained from the Department of Health.
2. According to HAR §11-26-35, No person, firm, or corporation shall demolish or clear any structure, place, or vacant lot without first ascertaining the presence or absence of rodents that may endanger public health by dispersal from such premises. Should any such inspection reveal the presence of rodents, the rodents shall be eradicated before demolishing or clearing the structure, site, or vacant lot. A demolition or land clearing permit is required prior to demolition or clearing.

**Other**

1. CDC—Healthy Places—Healthy Community Design Checklist Toolkit recommends that state and county planning departments, developers, planners, engineers, and other interested parties apply these principles when planning or reviewing new developments or redevelopment projects.
2. If new information is found or changes are made to your submittal, DOH reserves the right to implement appropriate environmental health restrictions as required. Should there be any questions on this matter, please contact the Department of Health, Kauai District Health Office at 808-241-3495.
7. Should any archaeological or historical resources be discovered during ground disturbing/construction work, all work in the area of the archaeological/historical findings shall immediately cease and the Applicant shall contact the State Department of Land and Natural Resources, Historic Preservation Division to determine mitigation measures.
8. Project construction workers and all other personnel involved in the construction and related activities of the project should be informed of the possibility of inadvertent cultural finds, including human remains. In the event that any potential historic properties are identified during construction activities, all activities should cease in that area and the SHPD should be notified pursuant to HAR §13-280-3. In the event that *Iwi Kūpuna* (Native Hawaiian skeletal remains) are identified, all earth moving activities in the area should stop, the area cordoned off, and the SHPD notified pursuant to HAR §13-300.



9. In the event that *Iwi Kūpuna* and/or cultural finds are encountered during construction, cultural and lineal descendants of the area should be consulted to develop a reinterment plan and cultural preservation plan for proper cultural protocol, curation, and long-term maintenance.
10. The Applicant is advised that prior to and/or during construction and use additional conditions may be imposed by government agencies. Should this occur, the applicant shall resolve these conditions with the respective agency(ies).

The Planning Commission is further advised that this report does not represent the Planning Department's final recommendation in view of the forthcoming public hearing process scheduled for August 12, 2025, whereby the entire record should be considered prior to decision-making. The entire record should include but not be limited to:

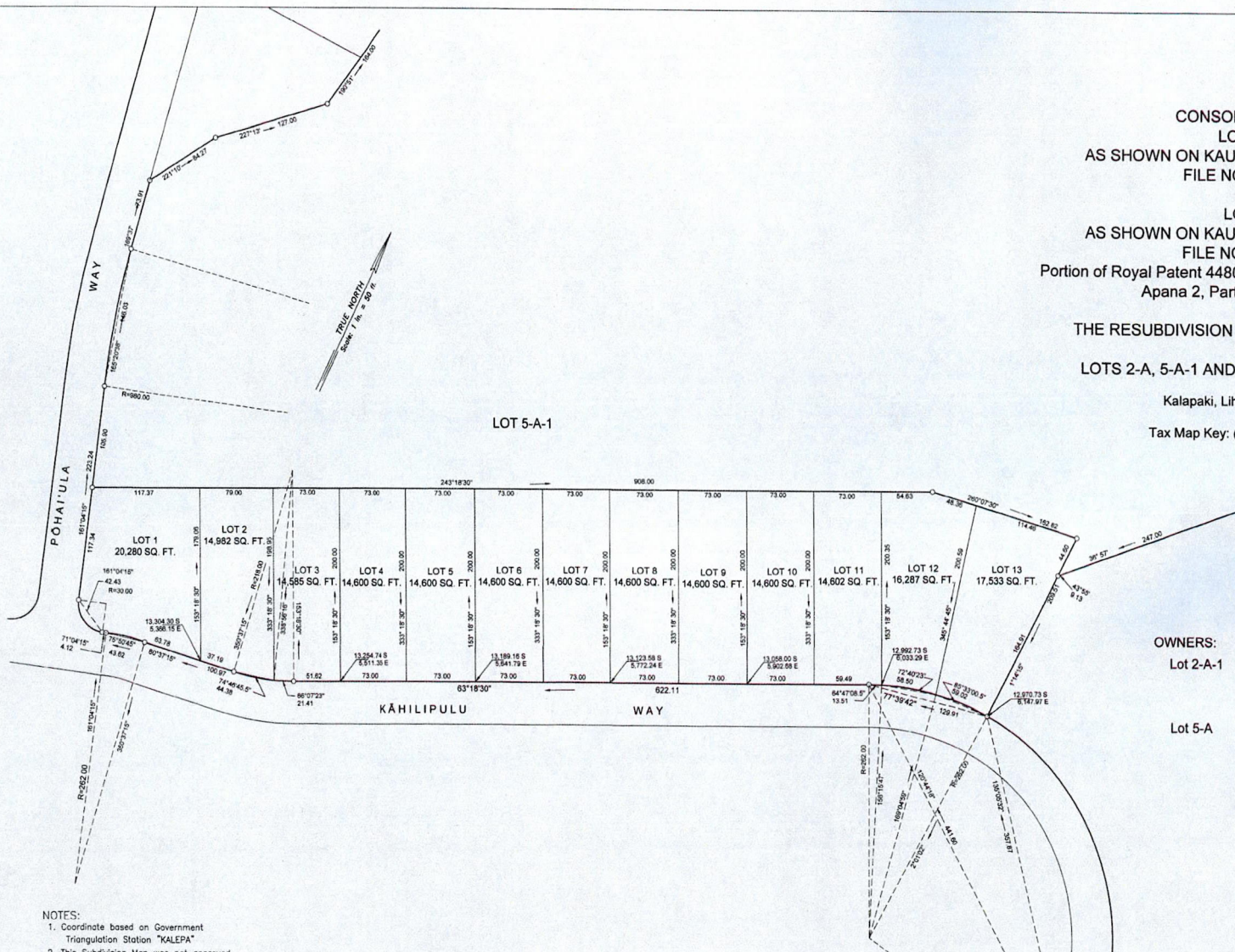
- a. Pending government agency comments;
- b. Testimony from the general public and interested others; and
- c. The Applicant's response to staff's report and recommendation as provided herein.

By   
KENNETH A. ESTES  
Planner

CONSOLIDATION OF  
 LOT 2-A-1  
 AS SHOWN ON KAUAI COUNTY SUBDIVISION  
 FILE NO. S-2019-11  
 AND  
 LOT 5-A  
 AS SHOWN ON KAUAI COUNTY SUBDIVISION  
 FILE NO. S-2008-24  
 Portion of Royal Patent 4480, Land Commission Award 7713,  
 Apana 2, Part 1 to V. Kamamalu  
 AND  
 THE RESUBDIVISION OF SAID CONSOLIDATION  
 INTO  
 LOTS 2-A, 5-A-1 AND LOTS 1 TO 13 INCLUSIVE

Kalapaki, Lihue, Kauai, Hawaii

Tax Map Key: (4) 3-5-001: 027 & 168



OWNERS:

Lot 2-A-1 Tower Kauai Lagoons Land, LLC  
 3770 ALA'OLI WAY  
 LIHUE HI 96766

Lot 5-A 2014 Kauai Lagoons Golf, LLC  
 3770 ALA'OLI WAY  
 LIHUE HI 96766

NOTES:

1. Coordinate based on Government Triangulation Station "KALEPA"
2. This Subdivision Map was not approved by the County of Kauai, Planning Department.
3. Flood Zone X: Area of Minimal flood hazard data taken from FEMA Flood Insurance Rate Map Panels 1500020326F, 1500020327F, 1500020328F, 1500020329F Effective 11/26/2010
4. Denotes no vehicular access permitted.
5. Denotes vehicular permitted.

Tommy O'i Land Surveyor LLC  
 3944 Kapena Street  
 Lihue, HI 96766



This work was prepared by me or under my direct supervision

Thomas H. O'i  
 Licensed Professional Land Surveyor  
 Certificate Number 9033-LS  
 Expire on April 30, 2024

Rev. January 21, 2025 Rev. Sept 20, 2024 November 29, 2023





Base: HERE, copyright (c) OpenStreetMap contributors, and the GDB free community. Sources: Base: HERE, Esri, DeLorme, Swire, and the GDB free community.





County of Kaua'i  
Planning Department  
4444 Rice St., Suite A473 Lihue, HI 96766  
(808) 241-4050

FROM: Kaaina S. Hull, Director

Planner: Kenneth Estes

7/10/2025

SUBJECT: Subdivision S-2026-2  
Tax Map Key: 35001:027 and 067  
Applicant: 2014 Tower kauai Lagoons Golf, LLC. Et. Al.  
2014 Tower Kauai Lagoons Golf, LLC. Et. Al.

TO:

- |  |   |
|--|---|
| <input type="checkbox"/> State Department of Transportation - STP  | <input checked="" type="checkbox"/> County DPW - Engineering                |
| <input type="checkbox"/> State DOT - Highways, Kauai (info only)   | <input checked="" type="checkbox"/> County DPW - Wastewater                 |
| <input type="checkbox"/> State DOT - Airports, Kauai (info only)   | <input type="checkbox"/> County DPW - Building                              |
| <input type="checkbox"/> State DOT - Harbors, Kauai (info only)    | <input type="checkbox"/> County DPW - Solid Waste                           |
| <input checked="" type="checkbox"/> State Department of Health     | <input type="checkbox"/> County Department of Parks & Recreation            |
| <input type="checkbox"/> State Department of Agriculture           | <input checked="" type="checkbox"/> County Fire Department                  |
| <input type="checkbox"/> State Office of Planning                  | <input checked="" type="checkbox"/> County Housing Agency                   |
| <input type="checkbox"/> State Dept. of Bus. & Econ. Dev. Tourism  | <input type="checkbox"/> County Economic Development                        |
| <input type="checkbox"/> State Land Use Commission                 | <input checked="" type="checkbox"/> County Water Department                 |
| <input type="checkbox"/> State Historic Preservation Division      | <input type="checkbox"/> County Civil Defense                               |
| <input type="checkbox"/> State DLNR - Land Management              | <input checked="" type="checkbox"/> County Transportation Agency            |
| <input type="checkbox"/> State DLNR - Forestry & Wildlife          | <input type="checkbox"/> KHPRC  |
| <input type="checkbox"/> State DLNR - Aquatic Resources            | <input type="checkbox"/> U.S. Postal Department                             |
| <input type="checkbox"/> State DLNR - Conservation & Coastal Lands | <input type="checkbox"/> UH Sea Grant                                       |
| <input type="checkbox"/> Office of Hawaiian Affairs                | <input checked="" type="checkbox"/> Other: Office of Hawaiian Affairs (OHA) |

FOR YOUR COMMENTS (pertaining to your department) (Due Date 8/10/2025)

Kenneth  
Wastewater Management Division (WMD) has no requirements for this subdivision.  
Currently, Lihue WWTP has sufficient capacity to provide sewer treatment for the required additional sewer from 13 lots.

A handwritten signature in blue ink, appearing to read "Donald Fujimoto".

Donald Fujimoto, CE, PE  
Chief, Wastewater Management Division



JUL 31 '25 PM 1:52  
PLANNING DEPT

County of Kauai  
Planning Department  
4444 Rice St., Suite A473 Lihue, HI 96766  
(808) 241-4050

FROM: Kaaina S. Hull, Director

Planner: Kenneth Estes

7/10

SUBJECT: Subdivision S-2026-2  
Tax Map Key: 35001:027 and 067  
Applicant: 2014 Tower kauai Lagoons Golf, LLC. Et. Al.  
2014 Tower Kauai Lagoons Golf, LLC. Et. Al.

TO:

- |  |   |
|--|---|
| <input type="checkbox"/> State Department of Transportation - STP  | <input checked="" type="checkbox"/> County DPW - Engineering                |
| <input type="checkbox"/> State DOT - Highways, Kauai (info only)   | <input checked="" type="checkbox"/> County DPW - Wastewater                 |
| <input type="checkbox"/> State DOT - Airports, Kauai (info only)   | <input type="checkbox"/> County DPW - Building                              |
| <input type="checkbox"/> State DOT - Harbors, Kauai (info only)    | <input type="checkbox"/> County DPW - Solid Waste                           |
| <input checked="" type="checkbox"/> State Department of Health     | <input type="checkbox"/> County Department of Parks & Recreation            |
| <input type="checkbox"/> State Department of Agriculture           | <input checked="" type="checkbox"/> County Fire Department                  |
| <input type="checkbox"/> State Office of Planning                  | <input checked="" type="checkbox"/> County Housing Agency                   |
| <input type="checkbox"/> State Dept. of Bus. & Econ. Dev. Tourism  | <input type="checkbox"/> County Economic Development                        |
| <input type="checkbox"/> State Land Use Commission                 | <input checked="" type="checkbox"/> County Water Department                 |
| <input type="checkbox"/> State Historic Preservation Division      | <input type="checkbox"/> County Civil Defense                               |
| <input type="checkbox"/> State DLNR - Land Management              | <input checked="" type="checkbox"/> County Transportation Agency            |
| <input type="checkbox"/> State DLNR - Forestry & Wildlife          | <input type="checkbox"/> KHPRC  |
| <input type="checkbox"/> State DLNR - Aquatic Resources            | <input type="checkbox"/> U.S. Postal Department                             |
| <input type="checkbox"/> State DLNR - Conservation & Coastal Lands | <input type="checkbox"/> UH Sea Grant                                       |
| <input type="checkbox"/> Office of Hawaiian Affairs                | <input checked="" type="checkbox"/> Other: Office of Hawaiian Affairs (OHA) |

FOR YOUR COMMENTS (pertaining to your department) (Due Date 8/10/2025)





STATE OF HAWAII  
DEPARTMENT OF HEALTH  
3040 Umi St. Lihue  
Hawaii 96766

DATE: July 28, 2025

TO: To whom it may concern

FROM: Ellis Jones  
District Environmental Health Program Chief

SUBJECT: RESPONSE\_2014 Tower Kauai Lagoons Golf\_S-2026-2

In most cases, the District Health Office will no longer provide individual comments to agencies or project owners to expedite the land use review and process.

Agencies, project owners, and their agents should apply Department of Health "Standard Comments" regarding land use to their standard project comments in their submittal. Standard comments can be found on the Land Use Planning Review section of the Department of Health website: <https://health.hawaii.gov/epo/landuse/>. Contact information for each Branch/Office is available on that website.

**Note: Agencies and project owners are responsible for adhering to all applicable standard comments and obtaining proper and necessary permits before the commencement of any work.**

General summary comments have been included for your convenience. However, these comments are not all-inclusive and do not substitute for review of and compliance with all applicable standard comments for the various DOH individual programs.

**Clean Air Branch**

1. All project activities shall comply with the Hawaii Administrative Rules (HAR), Chapters 11-59 and 11-60.1.
2. Control of Fugitive Dust: You must reasonably control the generation of all airborne, visible fugitive dust and comply with the fugitive dust provisions of HAR §11-60.1-33. Note that activities that occur near existing residences, businesses, public areas, and major thoroughfares exacerbate potential dust concerns. It is recommended that a dust control management plan be developed which identifies and mitigates all activities that may generate airborne and visible fugitive dust and that buffer zones be established wherever possible.

3. Standard comments for the Clean Air Branch are at:  
<https://health.hawaii.gov/epo/landuse/>

#### **Clean Water Branch**

1. All project activities shall comply with the HAR, Chapters 11-53, 11-54, and 11-55. The following Clean Water Branch website contains information for agencies and/or project owners who are seeking comments regarding environmental compliance for their projects with HAR, Chapters 11-53, 11-54, and 11-55:  
<https://health.hawaii.gov/cwb/clean-water-branch-home-page/cwb-standardcomments/>.

#### **Hazard Evaluation & Emergency Response Office**

1. A Phase I Environmental Site Assessment (ESA) and Phase II Site Investigation should be conducted for projects wherever current or former activities on site may have resulted in releases of hazardous substances, including oil or chemicals. Areas of concern include current and former industrial areas, harbors, airports, and formerly and currently zoned agricultural lands used for growing sugar, pineapple or other agricultural products.
2. Standard comments for the Hazard Evaluation & Emergency Response Office are at:  
<https://health.hawaii.gov/epo/landuse/>.

#### **Indoor and Radiological Health Branch**

1. Project activities shall comply with HAR Chapters 11-39, 11-45, 11-46, 11-501, 11-502, 11-503, 11-504.
2. Construction/Demolition Involving Asbestos: If the proposed project includes renovation/demolition activities that may involve asbestos, the applicant should contact the Asbestos and Lead Section of the Branch at <https://health.hawaii.gov/irhb/asbestos/>.

#### **Safe Drinking Water Branch**

1. Agencies and/or project owners are responsible for ensuring environmental compliance for their projects in the areas of: 1) Public Water Systems; 2) Underground Injection Control; and 3) Groundwater and Source Water Protection in accordance with HAR Chapters 11-19, 11-20, 11-21, 11-23, 11-23A, and 11-25. They may be responsible for fulfilling additional requirements related the Safe Drinking Water program:  
<https://health.hawaii.gov/sdw/>.
2. Standard comments for the Safe Drinking Water Branch can be found at:  
<https://health.hawaii.gov/epo/landuse/>.

#### **Solid & Hazardous Waste Branch**

1. Hazardous Waste Program - The state regulations for hazardous waste and used oil are in HAR Chapters 11-260.1 to 11-279.1. These rules apply to the identification, handling, transportation, storage, and disposal of regulated hazardous waste and used oil.
2. Solid Waste Programs - The laws and regulations are contained in HRS Chapters 339D, 342G, 342H and 342I, and HAR Chapters 11-58.1, and 11-282. Generators and handlers of solid waste shall ensure proper recycling or disposal at DOH-permitted solid waste management facilities. If possible, waste prevention, reuse and recycling are preferred options over disposal. The Office of Solid Waste Management also oversees the

- electronic device recycling and recovery law, the glass advanced disposal fee program, and the deposit beverage container program.
3. Underground Storage Tank Program – The state regulations for underground storage tanks are in HAR Chapter 11-280.1. These rules apply to the design, operation, closure, and release response requirements for underground storage tank systems, including unknown underground tanks identified during construction.
  4. Standard comments for the Solid & Hazardous Waste Branch can be found at: <https://health.hawaii.gov/epo/landuse/>.

### **Wastewater Branch**

By Revised Statute 11-62-31.1 If the parcel is less than 10,000sq feet, an individual onsite waste-water unit may not be possible for future construction. Please contact DOH waste-water branch at 808-586-4288 for further information. For comments, please email the Wastewater Branch at [doh.wwb@doh.hawaii.gov](mailto:doh.wwb@doh.hawaii.gov).

### **Sanitation / Local DOH Comments:**

1. Noise may be generated during demolition and/or construction. The applicable maximum permissible sound levels, as stated in Title 11, HAR, Chapter 11-46, "Community Noise Control," shall not be exceeded unless a noise permit is obtained from the Department of Health.
2. According to HAR §11-26-35, No person, firm, or corporation shall demolish or clear any structure, place, or vacant lot without first ascertaining the presence or absence of rodents that may endanger public health by dispersal from such premises. Should any such inspection reveal the presence of rodents, the rodents shall be eradicated before demolishing or clearing the structure, site, or vacant lot. A demolition or land clearing permit is required prior to demolition or clearing.

### **Other**

1. [CDC - Healthy Places - Healthy Community Design Checklist Toolkit](#) recommends that state and county planning departments, developers, planners, engineers, and other interested parties apply these principles when planning or reviewing new developments or redevelopment projects.
2. If new information is found or changes are made to your submittal, DOH reserves the right to implement appropriate environmental health restrictions as required. Should there be any questions on this matter, please contact the Department of Health, Kauai District Health Office at 808-241-3492.

*Ellis Jones*

*Ellis Jones*

District Environmental Health Program Chief  
Office Phone: (808) 241-3326



DAVID Y. IGE  
GOVERNOR OF  
HAWAII



**STATE OF HAWAII  
DEPARTMENT OF LAND AND NATURAL RESOURCES**

STATE HISTORIC PRESERVATION DIVISION  
KAKUHIHEWA BUILDING  
601 KAMOKILA BLVD., STE 555  
KAPOLEI, HI 96707

SUZANNE D. CASE  
CHAIRPERSON  
BOARD OF LAND AND NATURAL RESOURCES  
COMMISSION ON WATER RESOURCE MANAGEMENT

ROBERT K. MASUDA  
FIRST DEPUTY

M. KALEO MANUEL  
DEPUTY DIRECTOR - WATER

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

July 19, 2022

Ka'āina S. Hull, Director  
County of Kaua'i  
Planning Department  
4444 Rice Street, Suite A473  
Līhu'e, Hawai'i 96766  
[khull@kauai.gov](mailto:khull@kauai.gov)

IN REPLY REFER TO:  
Project No. 2022PR00599  
Doc. No. 2207DB06  
Archaeology

Dear Mr. Hull:

**SUBJECT: HRS Chapter 6E-42 Historic Preservation Review –  
County of Kaua'i Planning Department Subdivision Application – S-2022-10  
Hōkūala Resort Subdivision 1A  
Applicant: Gary Siracusa, Hōkūala Resort  
Kalapakī Ahupua'a, Puna District, Island of Kaua'i  
TMK: (4) 3-5-001:168 and 027**

This letter provides the State Historic Preservation Division's (SHPD's) HRS §6E-42 review of the County of Kaua'i Subdivision Application – S-2022-10 for the Hōkūala Resort Subdivision 1A, located in Līhu'e. The SHPD received the submittal on May 9, 2022 which included a County of Kauai Subdivision Application, a Subdivision Map, and an aerial photograph (Submission No. 2022PR00599.001). The project area comprises the entirety of the 4.6-acre parcel.

The project area is bounded by the golf course within the Hōkūala property. It is west of the Līhu'e Airport, northeast of the Hōkūala lagoon, south and east of Hōkūala Subdivision 4, and north of Kahilipulu Way. The project involves consolidation of Lot 2-A-1 (as shown on Kaua'i County Subdivision File No. S-2019-11) and Lot 5-A (as shown on Kaua'i County Subdivision File No. S-2008-24), being a portion of Royal Patent 4480, Land Commission Award 7713, Apana 2, Part 1 to V. Kamamalu, and subsequent re-subdivision into Lots 1-A, 2-A, and 5-A-1.

Groundwork will include grading and excavation for installation of subdivision improvements (e.g., necessary road, water, drainage, electrical and telephone utilities and facilities). Previous ground disturbing work within the project area and elsewhere within the Hōkūala Resort Property has included grading of the subdivision lots and excavation for existing infrastructure, access and roadways. Previous ground disturbance of the project area prior to the subdivision most likely consisted of various grubbing and grading activities associated with various uses of the property in the past, including extensive sugarcane cultivation.

A review of SHPD's records identified two archaeological inventory survey (AIS) reports on file for Kaua'i Lagoons Resort (Hammatt 1990, 2005). The Altizer and Hammatt (2014) AIS for the Nāwiliwili-Ahukini Bike Path depicts the Hammatt (1990) AIS as covering the current project area. The Hammatt (1990) AIS identified five historic properties: Ninini Heiau (SIHP Site #50-30-11-0100), an oval alignment (SIHP Site #50-30-11-0424), a shell midden indicative of a cultural layer (SIHP Site #50-30-11-0421), and two wall remnants (SIHP Site #50-30-11-0422 and #50-30-11-0423). All five sites are located along the shoreline east of Ninini Point. The report states that if development takes place within the coastal area, preservation and/or data recovery will be necessary. No historic properties were identified within the current project area. The Altizer and Hammatt (2014) AIS documented additional historic properties along the coast. They are well outside the current project area and will not be impacted. Other historic properties in the general vicinity, but significantly away from the current project area, include SIHP

Mr. Ka'āina S. Hull  
July 19, 2022  
Page 2

Site #50-30-11-0099 (Kuhiau Heiau), which covered an approximate 4-acre area but is now long since destroyed, and SIHP Site #50-30-11-01999 (Paukini Rock) located in Nawiliwili Bay.

Numerous projects and permits have been reviewed by SHPD within the subject TMKs. These include a letter dated April 27, 2008 (Log No. 2008.1434, Doc. No. 0804NM29) in which SHPD made a determination of "No historic properties affected" for multiple permits and work related to the Kauai Lagoons Resort Development, and a letter dated September 20, 2010 (Log No. 2010.2598, Doc. No. 1009MV17), in which SHPD made a determination of "No historic properties affected" for grading for the Kaua'i Lagoons Subdivision. Other related correspondence related to the Hōkūāla Development includes a letter dated November 29, 2021 (Project No. 2021PR00701, Doc. No. 2111DB11) in which SHPD had no objections to the Zoning Amendment for Subdivisions 1 and 1A. In a letter dated March 12, 2021 (Project No. 2020PR33566, Doc. No. 2103DB04), SHPD made a determination of "No historic properties affected" for a grading permit for the Hōkūāla Hotel adjacent to the Timbers Kaua'i Golf Course.

The USDA (Foote et. al 1972) identifies the soils within the project area as Lihue silty clay, 0 to 8 percent slopes (LhB), and Lihue gravelly silty clay, 0 to 8 percent slopes (LIB). Low to limited potential exists to encounter intact subsurface historic properties.

Based on project information provided, SHPD's determination is "**No historic properties affected**" for the current Hōkūāla Resort Subdivision 1A Application. Pursuant to HAR §13-284-7(e), when the SHPD agrees that the action will not affect any significant historic properties, this is the SHPD's written concurrence and historic preservation review ends. The historic preservation review process is ended. The permitting process may continue.

Please attach to permit and construction plans: In the unlikely event that subsurface historic resources, including human skeletal remains, structural remains, cultural deposits, artifacts, sand deposits, or sink holes are identified during the demolition and/or construction work, cease work in the immediate vicinity of the find, protect the find from additional disturbance, and contact the State Historic Preservation Division, at (808) 462-3225.

Please contact David Buckley, Kaua'i Lead Archaeologist, at (808) 462-3225 or at [David.Buckley@hawaii.gov](mailto:David.Buckley@hawaii.gov) for questions regarding this letter.

Mahalo,  
*Alan Downer*

Alan S. Downer, PhD  
Administrator, State Historic Preservation Division  
Deputy State Historic Preservation Officer

cc: Kenny Estes, County of Kaua'i Planning Department, [kestes@kauai.gov](mailto:kestes@kauai.gov)  
Gary Siracusa, Hōkūāla, [garys@hokualakauai.com](mailto:garys@hokualakauai.com)



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**Cultural Impact Assessment for the  
Hōkūala Petition Area,  
Kalapakī Ahupua‘a, Līhu‘e District, Kaua‘i  
TMKs: [4] 3-5-001:027 por., 168 por. and 177 and  
[4] 3-5-004:100-109**

**Prepared for  
Hōkūala**

**Prepared by  
Kellen Tanaka, B.A.  
David W. Shideler, M.A.  
and  
Hallett H. Hammatt, Ph.D.**

**Cultural Surveys Hawai‘i, Inc.  
Kailua, Hawai‘i  
(Job Code: KALAPAKI 7)**

**February 2022**

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## Management Summary

<b>Reference</b>	Cultural Impact Assessment for the Hōkūala Petition Area, Kalapaki Ahupua'a, Līhu'e District, Kaua'i TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109 (Tanaka, Shideler, and Hammatt 2022)
<b>Date</b>	February 2022
<b>Project Number(s)</b>	Cultural Surveys Hawai'i, Inc. (CSH) Job Code: KALAPAKI 7
<b>Agencies</b>	County of Kaua'i
<b>Land Jurisdiction</b>	Private, Hōkūala
<b>Project Proponent</b>	Private, Hōkūala
<b>Project Location</b>	The project area is in the southeast portion of the Hōkūala Resort lands approximately 500 m (1/4 mile) inland (north) of Nāwiliwili Bay, about midway between Kūiki Point and Ninini Point and approximately 300 m west of the south end of the coastal runway of Līhu'e Airport. The project area is depicted on a portion of the 1996 Lihue quadrangle U.S. Geological map (Figure 1) and several other figures.
<b>Project Description</b>	The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūala Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūala Resort.
<b>Project Acreage</b>	The project area is approximately 16.8 acres or 6.80 hectares
<b>Document Purpose</b>	This cultural impact assessment (CIA) was prepared to comply with the State of Hawai'i's environmental review process under Hawai'i Revised Statutes (HRS) §343, which requires consideration of the proposed project's potential effect on cultural beliefs, practices, and resources. Through document research and cultural consultation efforts, this report provides information compiled to date pertinent to the assessment of the proposed project's potential impacts to cultural beliefs, practices, and resources (pursuant to the Office of Environmental Quality Control's Guidelines for Assessing Cultural Impacts) which may include traditional cultural properties (TCPs). These TCPs may be significant historic properties under State of Hawai'i significance Criterion e, pursuant to Hawai'i Administrative Rules (HAR) §13-275-6 and §13-284-6. Significance Criterion e refers to historic properties that "have an important value to the native Hawaiian people or to another ethnic group of the state due to associations with cultural practices once carried out, or still carried out,

	<p>at the property or due to associations with traditional beliefs, events or oral accounts—these associations being important to the group's history and cultural identity" (HAR §13-275-6 and §13-284-6). The document may also support the project's historic preservation review under HRS §6E and HAR §13-275 and §13-284. The document is intended to support the project's environmental review and may also serve to support the project's historic preservation review under HRS §6E-8 and HAR §13-284.</p> <p>This Cultural Impact Assessment study was prepared to support the Petition for County Zoning Amendment</p>
<b>Results of Background Research</b>	<p>Background research for this study yielded the following results, presented in approximate chronological order:</p> <ol style="list-style-type: none"> <li>1. The original <i>moku</i> (district) for the study area covered in this report was Puna, which means "spring of water." Līhu'e (literally translated as "cold chill;" Pukui et al. 1974:132) became the modern political name for the traditional <i>moku</i> of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaikio'ewa, Governor of Kaua'i in the 1830s, perhaps after Kaikio'ewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).</li> <li>2. The <i>ahupua'a</i> (traditional land division usually extending from the mountains to the sea) of Kalapakī is described as a land division and a beach in Pukui et al. (1974:75), but no meaning is presented. Pukui and Elbert (1986:122) define the word <i>kalapakī</i> (with a small "k") as "double-yoked egg, Kaua'i." Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the "village of Kalapakī" was synonymous with the "'ili [traditional land division smaller than an <i>ahupua'a</i>] of Kuuhai." According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as "Ahukini."</li> <li>3. The traditional <i>ka'ao</i> (legends) mention numerous place names associated with the area. The place name Līhu'e is mentioned in the "Legend of Uweuwelekehau" (Fornander 1918-1919:5:196-197). In the <i>mo'olelo</i> (story), "The Goddess Pele," two place names in the vicinity of the present project area are mentioned, Ninini and Ahukini (Rice 1977:14). In "The Menehunes," Ninini is also mentioned as a favorite place for the sport of jumping off cliffs into the sea (Rice 1977:44).</li> <li>4. In pre-Contact and early historic times, the <i>ahupua'a</i> of Kalapakī was permanently inhabited and intensively used. At the coastal areas were concentrations of permanent house sites</li> </ol>

	<p>and temporary shelters, <i>heiau</i> (pre-Contact place of worship), <i>ko'a</i> and <i>kū'ula</i> (both types of relatively small shrines dedicated to fishing gods), and numerous trails. The <i>kula</i> (dry inland areas) of these <i>ahupua'a</i> contained native forests and were cultivated with crops of <i>wauke</i> (paper mulberry, <i>Broussonetia papyrifera</i>), <i>'uala</i> (sweet potatoes, <i>Ipomoea batatas</i>), and <i>ipu</i> (bottle gourd).</p> <ol style="list-style-type: none"> <li>5. There were three <i>heiau</i> in Kalapakī, Ahukini (sometimes written Ahuhini) near Ahukini Point, Ninini Heiau near Ninini Point, and an unnamed <i>heiau</i> near Kūki'i Point. Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. Damon (1931:398) lists four <i>heiau</i>, Kalapakī, Ahukini, Ninini, and Pohako'ele'ele, so it is possible that the unnamed <i>heiau</i> was called Pohako'ele'ele.</li> <li>6. Traditional fishing villages were once located near the seashore at Kalapakī, east and north (around and up the coast) of Kalapakī Beach (500 m to the west of the present study area). <i>Loko</i> (fishponds) and small drainages were inland of these settlement areas.</li> <li>7. Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which <i>lo'i</i> (irrigated taro patch) and <i>kula</i> lands are described in the same <i>'āpana</i> (lot), withouselots in a separate portion. In most places, <i>kula</i> lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter <i>lo'i</i> lands. Also, according to Hammatt and Creed (1993:23), "there are several [LCA] references to other <i>lo'i</i> next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.</li> <li>8. Victoria Kamāmalu was awarded the <i>ahupua'a</i> of Hanamā'ulu and Kalapakī under Land Commission Award (LCA) 7713:2. The Victoria Kamāmalu award (LCA 7713:2 part 7) includes all the land within the present project area. There were no commoner awards anywhere nearby. The locations of <i>kuleana</i> or commoner land claims of the Māhele (1848-1853) in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay.</li> <li>9. There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro (<i>kalo</i>; <i>Colocasia esculenta</i>), the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were</li> </ol>
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	<p>springs. The house lots in Kalapakī were at the shore. The only crop other than <i>kalo</i> mentioned specifically in Kalapakī is <i>wauke</i>. Additionally, more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps. Most Kalapakī claimants lived, however, at the shore in the “<i>kulana kauhale</i>” or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. Several of the claimants describe their village house lots in relation to the fishponds of Koenaawa (Koenaawainui and Koenaawaiki). There is also a description of the <i>muliwai</i> or estuary of Koenaawanui.</p> <ol style="list-style-type: none"> <li>10. Following the death of Victoria Kamāmalu in 1866, her lands were inherited by Princess Ruth Ke'elikōlani. In 1870, Ke'elikōlani sold large portions of her Kalapakī and Līhu'e lands to William Hyde Rice of Lihue Plantation. William Hyde Rice made subsequent land purchases from Princess Ruth in 1879 including a large <i>makai</i> (seaward) section of the <i>ahupua'a</i> of Kalapakī and there conducted the Lihue Ranch. In later years he sold most of this land to the plantation (Damon 1931:747).</li> <li>11. A State Archives document listed only as <i>Land Matters, Document 11</i> mentioned that the <i>konohiki</i> (headman of an <i>ahupua'a</i> land division under the chief) had proprietary rights to fish caught in the bay. <i>Document No. 11</i> lists <i>ana'e</i> (mullet; <i>Mugil cephalus</i>) as the protected fish of Hanamā'ulu, and <i>ulu</i> (parrot fish; <i>Scarus perspicillatus</i>) for Kalapakī. These protected fish are part of the <i>konohiki</i> resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen.</li> <li>12. Pigs, sweet potatoes, and salt, among other items, were traded to the earliest sailing vessels arriving in Hawai'i (post 1794) and it is likely that in Līhu'e District, as elsewhere, the production of these items increased beyond the needs of the immediate family and their expected contributions to their chiefs during this period of early visiting voyagers.</li> <li>13. The plantation at Līhu'e was first established in 1849 by Henry A. Pierce; Judge Wm. Little Lee, the chairman of the Land Commission; and Charles Reed Bishop. It became Lihue Plantation in 1850. A steam-powered mill was built in 1853 at Lihue Plantation, the first use of steam power on a Hawaiian sugar plantation. Another important innovation at Līhu'e was created in 1856, when William H. Rice completed the 10-mile-long Hanamā'ulu Ditch, the first large-scale irrigation project for any of the sugar plantations (Moffatt and Fitzpatrick 1995:103).</li> </ol>
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	<p>14. Plantation labor was brought in from many countries and these new laborers brought some of their own cash crops. Rice production was an off-shoot industry of the sugar plantation in the 1870s, since many of the new Chinese plantation workers began to grow rice for themselves and then for trade with California. Japanese immigrants, by the end of the nineteenth century did the same and took over many of the Chinese rice paddies. In general, rice planters used abandoned taro fields, but made the patches larger than the traditional taro <i>lo 'i</i>. This is probably true of the Kalapakī floodplain.</p> <p>15. A series of maps and aerial photographs indicate the project area was a sea of commercial sugar cane between 1910 and 1965</p> <p>16. During the second half of the twentieth century the project area was a portion of Kalapakī lands transformed by resort development on Kaua'i. The Kauai Surf Hotel on Kalapakī Bay was developed by Inter-Island Resorts in 1960. Then in 1970, the adjacent Kauai Surf Golf Course opened. Subsequently, in the mid-1980s, these Kalapakī properties were sold or leased to Hemmeter-VMS Kauai Company, which began development of the Westin Kauai Lagoons Resort on approximately 850 acres. In 1991, the Kauai Lagoons Resort was sold to Shinwa Golf Kabushiki Kaisha, which operated the resort and golf courses under Kauai Lagoons Resort Company, Ltd. The approximately 700-acre property, including the present project area, was acquired by Kauai Development LLC and KD Golf Ownership LLC in 2004 and the resort prospers into the twenty-first century as "Hōkūala."</p>
<b>Results of Community Consultation</b>	<p>CSH attempted to contact 29 Hawaiian organizations, agencies, and community members by mail, e-mail and telephone. To date CSH has received four responses. Consultation was received from community members as follows:</p> <ol style="list-style-type: none"> <li>1. Jan TenBruggencate, President, Mālama Hule'ia</li> <li>2. Ms. Donna Kaliko Santos, President of Na Kuleana O Kanaka O'iwi &amp; Puna Moku representative of the Aha Moku O Manokalanipo</li> <li>3. Dr. Carl Berg, ecologist and owner of Hawaiian Wildlife Tours</li> <li>4. Anonymous <i>Kama'āina</i> of Līhu'e</li> </ol>
	<p>As a standard practice it is recommended that:</p> <ol style="list-style-type: none"> <li>1. Project construction workers and all other personnel involved in the construction and related activities of the project should be informed of the possibility of inadvertent cultural finds, including human remains. In the event that any potential historic properties are identified during construction activities, all activities should</li> </ol>

	<p>cease in that area and the SHPD should be notified pursuant to HAR §13-280-3. In the event that <i>iwi kūpuna</i> (Native Hawaiian skeletal remains) are identified, all earth moving activities in the area should stop, the area cordoned off, and the SHPD notified pursuant to HAR §13-300.</p> <p>2. In the event that <i>iwi kūpuna</i> and/or cultural finds are encountered during construction, cultural and lineal descendants of the area should be consulted to develop a reinterment plan and cultural preservation plan for proper cultural protocol, curation, and long-term maintenance.</p>
Analysis	<p>The following analysis is a summary of Section 9.4. Based on information gathered from the cultural and historical background, and community consultation for this project, no culturally significant resources were identified within the project area. At present, there is no documentation or testimony indicating traditional or customary Native Hawaiian rights are currently being exercised "for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778" (Hawai'i State Constitution, Article XII, Section 7) within the project area. While no cultural resources, practices, or beliefs were identified as currently existing within the project area, Kalapakī Ahupua'a maintains a rich cultural history in the exercise of traditional or customary Native Hawaiian rights within the project <i>ahupua'a</i>.</p> <p>The archaeological record in Līhu'e District indicates a date range of ca. AD 1100 to 1650 for early Hawaiian occupation (Walker, Kajima and Goodfellow 1991). As pointed out by Franklin and Walker (1994), important <i>ahupua'a</i> with large rivers lie north and south of Kalapakī (Franklin and Walker 1994:17). Adjacent to the north, Hanamā'ulu offered an extraordinary bay and an extensive and broad river flood plain. To the south are located the broad Hulē'ia River Valley and the <i>ahupua'a</i> of Ha'ikū. Kalapakī Ahupua'a thus may have had less varied pre-Contact resources than the larger neighboring <i>ahupua'a</i>.</p> <p>In pre-Contact Hawai'i, the coastal zone of Kalapakī and Hanamā'ulu was the locus for permanent habitation, <i>heiau</i>, and numerous major cross-<i>ahupua'a</i> and inter-<i>ahupua'a</i> trails. There were fishponds at Kalapakī, and major garden activities were within the valley floodplain on the north side of Nāwiliwili River. In the dryland areas (<i>kula</i>) crops of <i>wauke</i>, sweet potatoes, gourds and trees were likely but no traces of these crops have been documented to date.</p> <p>The Māhele records, archeological surveys and ethno-historical accounts confirm that in traditional Hawaiian times, habitation was tightly focused just back from the shoreline of Kalapakī Beach at Nāwiliwili Bay with intensive irrigated agriculture focused on the north</p>

	<p>side of the Nāwiliwili stream valley. At the shoreline, activities included the farming of fishponds and homes. <i>Mauka</i>, the Nāwiliwili stream valley contained the <i>ahupua'a lo'i kalo</i> and some <i>wauke</i> gardens.</p> <p>During the mid-nineteenth century, the Māhele claims describe small villages just back from the shore at both Kalapakī Beach of Nāwiliwili Bay and neighboring Hanamā'ulu Bay. The claims report a fishpond at the shore in Kalapakī. The total number of <i>lo'i</i> mentioned in Kalapakī was 56, the number of houses was 9, and there were 5 <i>kula</i> lands mentioned (Mitchell et al. 2005:26).</p> <p>All known <i>heiau</i> for Kalapakī Ahupua'a (there is evidence of four: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point) were immediately coastal. The coastal zone distribution of <i>heiau</i> seems quite normative for Kaua'i <i>ahupua'a</i> other than those of Wailua and Waimea.</p> <p>There are several references to <i>kapa</i> (bark cloth) in the legends, one in particular where the tapa is being made to give as a wedding gift. There may well have been additional <i>wauke</i> plantations on the plains in the pre-Contact period in Kalapakī Ahupua'a.</p> <p>Archaeological remains of a terrace and midden along the Kalapakī coast (Hammatt 1998) indicate other, at least intermittently used, shoreline habitations existed that were not included in the Māhele records. Shorelines are also traditional burial areas.</p> <p>Inland, in areas of Kaua'i like Kilohana Crater, birds were caught for food (Damon 1931, story of Lauhaka). Typically, <i>kuleana</i> holders would have had access to wood and herbs in the uplands and in the mountains the bird catchers and canoe makers would have had temporary shelters but the present records are silent on these activities for Kalapakī.</p> <p>The coastal plains, back from the coast and away from potable water, like the present project area, were typically less intensively utilized in traditional Hawaiian times. Utilization likely focused on dryland cultigens – such as sweet potatoes, dryland taro, <i>wauke</i>, ti leaf, and possibly banana, particularly in more <i>mauka</i> areas. Timber and medicinal plants may also have been available for gathering. Annual rainfall at the neighboring Līhu'e Airport station is 997 mm (39.25 inches) (Giambelluca et al. 2013) which is suggested to be marginal for non-irrigated agriculture. The rainfall gradient is substantial; with Kilohana (the Kukaua Station, Giambelluca et al. 2013) receiving annual rainfall of 2,490 mm. Thus dry land planting areas further <i>mauka</i> were almost certainly more attractive. We have little detail on the environment before Lihue Plantation activities, but the Lt. George G. Jackson (RM 902) description of the immediate vicinity as "Level grass</p>
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	<p>land with volcanic boulders" seems likely. The inland coastal plains may have been savannah lands where grasses like <i>pili</i> were harvested for construction purposes.</p> <p>There are no records of major trails running through the project area. Such trails within Kalapakī would likely have been located more <i>mauka</i> or <i>makai</i> quite close to the shoreline.</p> <p>An Archaeological Assessment (Hammatt 1990), identified no archaeological resources in the project area.</p> <p>Historical records, maps and photographs, and archaeological fieldwork support that sugarcane cultivation and development of plantation infrastructure was the dominant land use within the project area and surrounding lands. The documented pattern in the vicinity (Shideler and Hammatt 2021:30) is that historic properties are immediately coastal. It is certainly possible that there was traditional Hawaiian and early historic period land use further inland and that the traces of this were simply lost as a result of decades of intensive sugar cane cultivation but it seems that the pattern of traditional Hawaiian land use was very much in the Hanamā'ulu stream valley (well to the northwest) and Nāwiliwili stream valley (well to the west) where the LCAs overwhelmingly were, and immediately along the coast particularly back of Kalapakī Beach at Nāwiliwili Bay.</p> <p>Ms. Cheryl Lovell-Obatake, <i>kama 'āina</i> of Kalapakī and cultural specialist, was interviewed by CSH on October 20, 2005. When Ms. Lovell-Obatake spoke of archaeological sites she spoke of "the coast and Kalapakī Point" (Mitchell et al. 2005:23)</p> <p>Seemingly no burials have been previously documented within a kilometer of the project area (Shideler and Hammatt 2021:33). Wendell C. Bennett briefly references burials in his "Site 103. Dune burials. In the sand dunes that run along the shore halfway between Hanamaulu and Wailua River are many burials." (1931:125). This locus of burials is well to the north. At least some burials would be expected at Kalapakī but these would be expected to be almost exclusively in the Jaucus sands immediately adjacent to the coast. Both the distance from the coast and the Lihue silty clay (LhB) and Lihue gravelly silt clay (LIB) soils of the project area (Foote et al. 1972:) would not have encouraged burial there.</p> <p>Ms. Lovell-Obatake specifically noted that she "never heard of any burials in the vicinity of the present area of study" (Mitchell et al. 2005: 23).</p> <p>An anonymous <i>kama 'āina</i> of Līhu'e who spoke with CSH stated that in traditional times, the beaches around Kaua'i were "fighting grounds."</p>
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	<p>They noted that the "old ancient Hawaiian bones of warriors" have been encountered on the beaches by fishermen who will cover them back up.</p> <p>Activities associated with faunal resources have and continue to be focused on marine resources. Ms. Cheryl Lovell-Obatake expressed her concern for marine resources and Ms. Sabra Kauka for fisherman using the coast (Mitchell et al. 2005: 24-25). Ms. Kauka also expressed her concern for Shearwater birds:</p> <p>Fourthly, I go to mālama the rare Shearwater birds that lay their eggs in the rock walls, boulders and bushes along the coast. I have been taking my 3rd and 4th grade students from Island School to count, capture, weigh, measure, and return the chicks to their nesting sites for the past two years. We have a special permit from the Department of Land &amp; Natural Resources, State Forestry Division, to do this work. Last year we counted 38 chicks there. This year, unfortunately, a predator has eliminated them. We don't know what predator it is but we couldn't find any chicks. This bird is very important to me and my students because it teaches them the connection between the kai and the 'aina. It teaches them that what humans do at sea and on the land affect other life on earth. If the birds have nowhere to nest, their species will die. If they have not fish and squid to eat, if man overharvests the ocean, the birds will have nothing to eat. They are an indicator that there is still fish in the sea for them and for us. There is still land for them and for us. [Mitchell et al. 2005: 24]</p> <p>The Shearwater nesting is understood as immediately coastal. No evidence of sea bird nesting has been reported for the project area. No accounts of hunting have been identified in association with this project area.</p> <p>The <i>kama 'āina</i> of Līhu'e also expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that the beaches were more accessible in the "old days," and they would visit the shoreline with their <i>'ohana</i> to camp and fish. They also recalled that their grandfather, who was a fisherman, could "fish all over" in the "old days." They pointed out that access to beaches has been disrupted by "big developments" including resorts and homes that have been built along the shoreline in areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu." These areas have restricted access to the shoreline and locals must find other places to access beaches. They also noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in</p>
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	<p>the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.</p> <p>They also mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.</p> <p>The project area is maintained in a mowed lawn of exotic grasses with some landscaping with coconut trees, <i>naupaka</i> and <i>loulou</i> palm. Virtually no native vegetation is believed to be present (other than planted for landscaping purposes). In his written testimony, Dr. Carl Berg stated, "I doubt that there is any original native vegetation."</p> <p>In traditional times, trails were well used for travel within the <i>ahupua'a</i> between <i>mauka</i> and <i>makai</i> and laterally between <i>ahupua'a</i>. A historical trail system existed on Kaua'i which often ran well inland (approximating modern Kaumuali'i Highway and Kūhiō Highway effectively acting as a short cut for travel between <i>ahupua'a</i>. A coastal trail would have been used for access to marine resources and recreation, but this would have been quite close to the coast.</p> <p>Cheryl Lovell-Obatake spoke of "sacred trails that run from Nāwiliwili side coming from Kalapakī Point along the coast." But these were understood to be quite close to the coast (Mitchell et al. 2005:23).</p> <p>Doubtlessly there were major <i>mauka / makai</i> trails but these would have been anticipated to be focused on connecting centers of habitation, like inland of Kalapakī Beach to the uplands.</p> <p>There are no records of trails running through the vicinity of the project area (Mitchell et al. 2005:27).</p> <p>The <i>kama'āina</i> of Līhu'e also noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.</p> <p>They emphasized the importance of being aware of the locations of these "ancient walking paths" before building.</p> <p>Storied places in the vicinity would have included the four Kalapakī <i>heiau</i>: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point) as well as the cove of Kalapakī Beach and Nāwiliwili Stream. Further inland,</p>
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	<p>Kilohana was a storied landform. The vicinity of the present project area was relatively featureless and no <i>wahi pana</i> in the immediate vicinity are known.</p> <p>The project area was a sea of sugar cane of the Lihue Plantation for many decades. Since the end of sugar cane cultivation the land has pretty much part of the resort development and has largely been maintained in a lawn of exotic grasses as part of the active resort.</p>
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<b>Ka Pa'akai Analysis</b>	<p>In <u>Ka Pa'akai vs Land Use Commission</u>, 94 Hawai'i (2000) the Court held the following analysis also be conducted:</p> <ol style="list-style-type: none"> <li>1. The identity and scope of valued cultural, historical, or natural resources in the project area, including the extent to which traditional and customary native Hawaiian rights are exercised in the project area;</li> <li>2. The extent to which those resources—including traditional and customary native Hawaiian rights—will be affected or impaired by the proposed action; and</li> <li>3. The feasible action, if any, to be taken to reasonably protect native Hawaiian Rights if they are found to exist.</li> </ol> <p>Based on information gathered from the cultural and historical background, and community consultation for this project, no culturally significant resources were identified within the project area. At present, there is no documentation or testimony indicating traditional or customary Native Hawaiian rights are currently being exercised "for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778" (Hawai'i State Constitution, Article XII, Section 7) within the project area. While no cultural resources, practices, or beliefs were identified as currently existing within the project area, Kalapakī Ahupua'a maintains a rich cultural history in the exercise of traditional or customary Native Hawaiian rights within the project <i>ahupua'a</i>.</p> <p>Given the location well-back from the coast, with no notable landforms in the vicinity, the relatively low rainfall, the absence of potable water, the prior land history of intensive sugar cane cultivation with frequent plowing of the entire project area and the prevailing vegetation regime dominated by the maintained lawn of a resort it is concluded that no traditional and customary native Hawaiian Resources will be affected by the proposed action.</p> <p>No adverse impact on cultural resources or practices is anticipated. No other customary resource has come to light in the historic background research, fieldwork or in the consultation outreach.</p> <p>The consideration of traditional and customary Native Hawaiian practices in this study does document some of the resources and practices on coastal lands, and across the airport runway to the northeast and emphasizes the import of consideration of these practices for any development activities that may be proposed there.</p> <p>Cultural informants Ms. Donna Kaliko Santos, Mr. Jan TenBruggencate, Carl Berg, and an anonymous <i>kama'āina</i> from Līhu'e stressed the importance of public access both to access the coast for fishing and</p>
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	gathering of marine resources and simply for recreation (walking, biking). It is recommended that public access not be impeded by the proposed petition area changes. This issue of access was not directly related to traditional Hawaiian trail alignments per se but does reflect a traditional pattern of access to the coast across what was traditionally a relatively open "level grass land with volcanic boulders here and there"
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## Section 1 Introduction

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### 1.1 Project Background

At the request of Hōkūāla, Cultural Surveys Hawai'i, Inc. (CSH) has prepared this Cultural Impact Assessment (CIA) for the Hōkūāla redevelopment of Subdivision 1, Subdivision 1A and Lot 10C project within the Hōkūāla Resort area in Kalapakī Ahupua'a, Līhu'e District, southeast Kaua'i (TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109). The project area is in the southeast portion of the Hōkūāla Resort lands approximately 500 m (1/4 mile) inland (north) of Nāwiliwili Bay, about midway between Kūki'i Point and Ninini Point and approximately 300 m west of the south end of the coastal runway of Līhu'e Airport. The project area is depicted on a portion of the 1996 Lihue U.S. Geological Survey (USGS) 7.5-minute topographic quadrangle (Figure 1), tax map key (TMK) plats (Figure 2 and Figure 3), and a 2016 aerial photograph (Figure 4).

The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūāla Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūāla Resort.

### 1.2 Document Purpose

This CIA was prepared to comply with the State of Hawai'i's environmental review process under Hawai'i Revised Statutes (HRS) §343, which requires consideration of the proposed project's potential effect on cultural beliefs, practices, and resources. Through document research, this report provides information compiled to date pertinent to the assessment of the proposed project's potential impacts to cultural beliefs, practices, and resources (pursuant to the Office of Environmental Quality Control's Guidelines for Assessing Cultural Impacts) which may include traditional cultural properties (TCPs). These TCPs may be significant historic properties under State of Hawai'i significance Criterion e, pursuant to Hawai'i Administrative Rules (HAR) §13-275-6 and §13-284-6. Significance Criterion e refers to historic properties that

have an important value to the native Hawaiian people or to another ethnic group of the state due to associations with cultural practices once carried out, or still carried out, at the property or due to associations with traditional beliefs, events or oral accounts—these associations being important to the group's history and cultural identity. [HAR §13-275-6 and §13-284-6]

The document may also support the project's historic preservation review under HRS §6E and HAR §13-275 and §13-284.

This Cultural Impact Assessment study was prepared to support the Petition for County Zoning Amendment

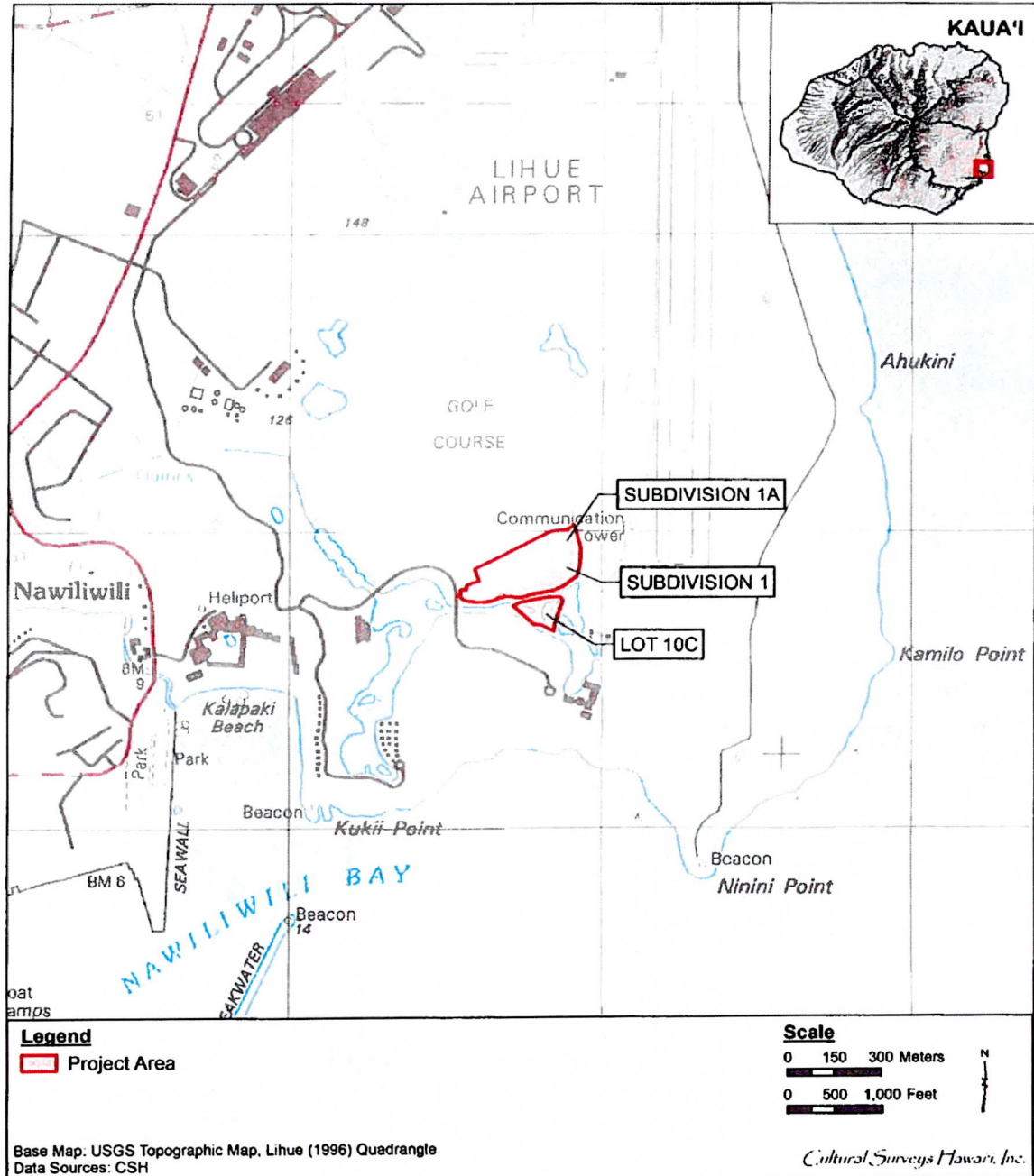


Figure 1. Portion of the 1996 Lihue USGS 7.5-minute topographic quadrangle showing the location of the project area

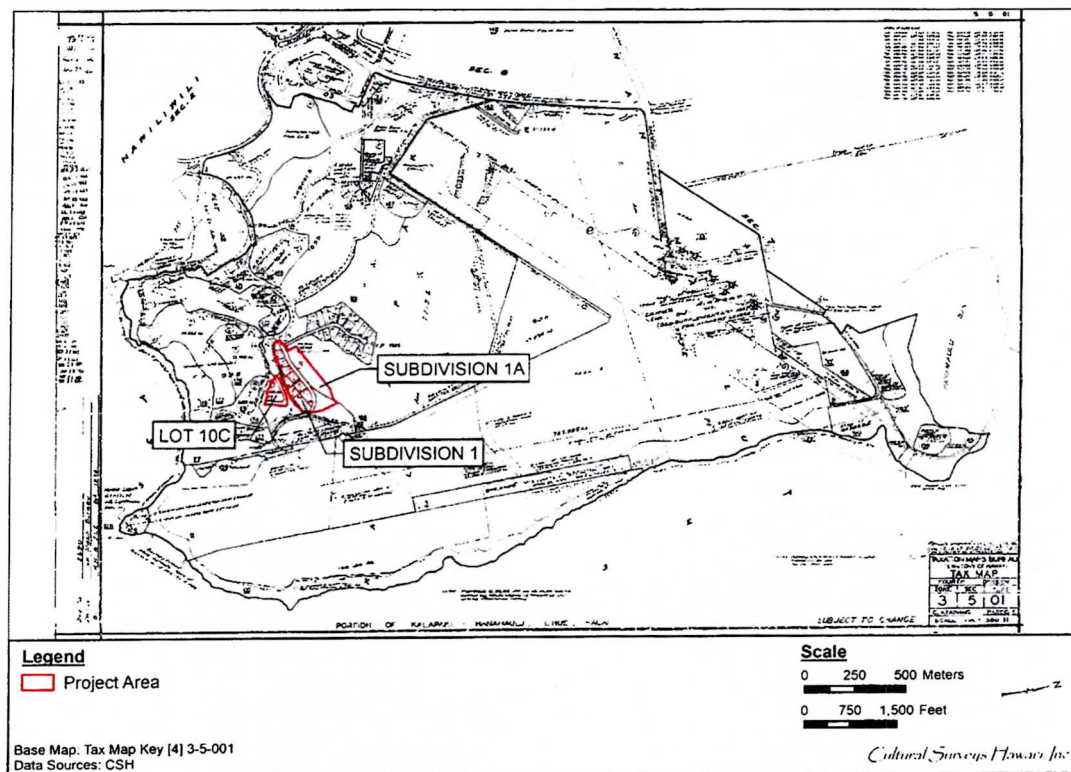


Figure 2. Tax Map Key (TMK) [4] 3-5-001 showing the project area (Hawai'i TMK 2014)

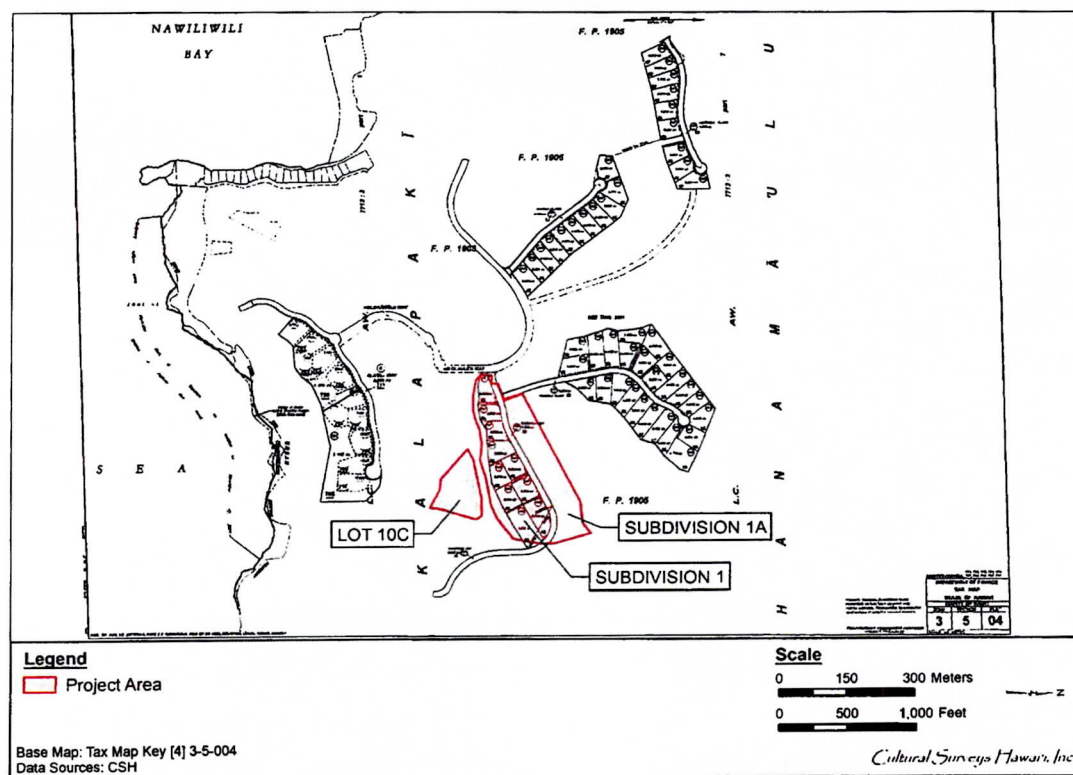


Figure 3. Tax Map Key (TMK) [4] 3-5-004 showing the project area (Hawai'i TMK 2014)





Figure 4. Aerial photograph of the project area (ESRI Aerial Photograph 2016)



### 1.3 Scope of Work

The scope of work for this cultural impact assessment includes the following:

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

### 1.4 Environmental Setting

The project area—lying between 80-feet and 120-feet amsl—lies within the Līhu'e depression or basin. Of the area's volcanic history, Macdonald, Abbot, and Peterson note,

Lava flows of the Koloa Series cover about half the surface of the eastern part of the island. They form the entire floor of the Lihue basin except for two small kipukas of Waimea Canyon rocks (Aaohoaka hill and Puu Pilo) that protrude through them west of the gap through which the Wailua River crosses the Kālepa Nounou Ridge [...] The greatest exposed thickness of Koloa lavas is 650 meters, in the east wall of Hanalei Valley; but they may be even thicker in the Lihue basin and along the southern edge of the island, where their base is not exposed. [Macdonald et al. 1983:460–461]

The project area is situated on the southeast coast of Kaua'i and is exposed to the prevailing northeast trade winds generally from 10-20 miles per hour. Annual rainfall at the neighboring Līhu'e Airport station is 997 mm (39.25 inches) (Giambelluca et al. 2013) which is suggested to be marginal for non-irrigated agriculture.

#### 1.4.1 *Ka Lepo* (Soils)

According to the U.S. Department of Agriculture (USDA) Soil Survey Geographic (SSURGO) database (2001) and soil survey data gathered by Foote et al. (1972), the project area's soils consist of Lihue silty clay (LhB) and Lihue gravelly silt clay (LIB) (Foote et al. 1972: Sheets 30 & 31; Figure 5).

Lihue Series soils are described as follows:

consists of well-drained soils on uplands on the island of Kauai. These soils developed in material weathered from basic igneous rock. They are gently sloping to steep. Elevations range from nearly sea level to 800 feet. [...] These soils are used for irrigated sugarcane, pineapple, pasture, truck crops, orchards, wildlife

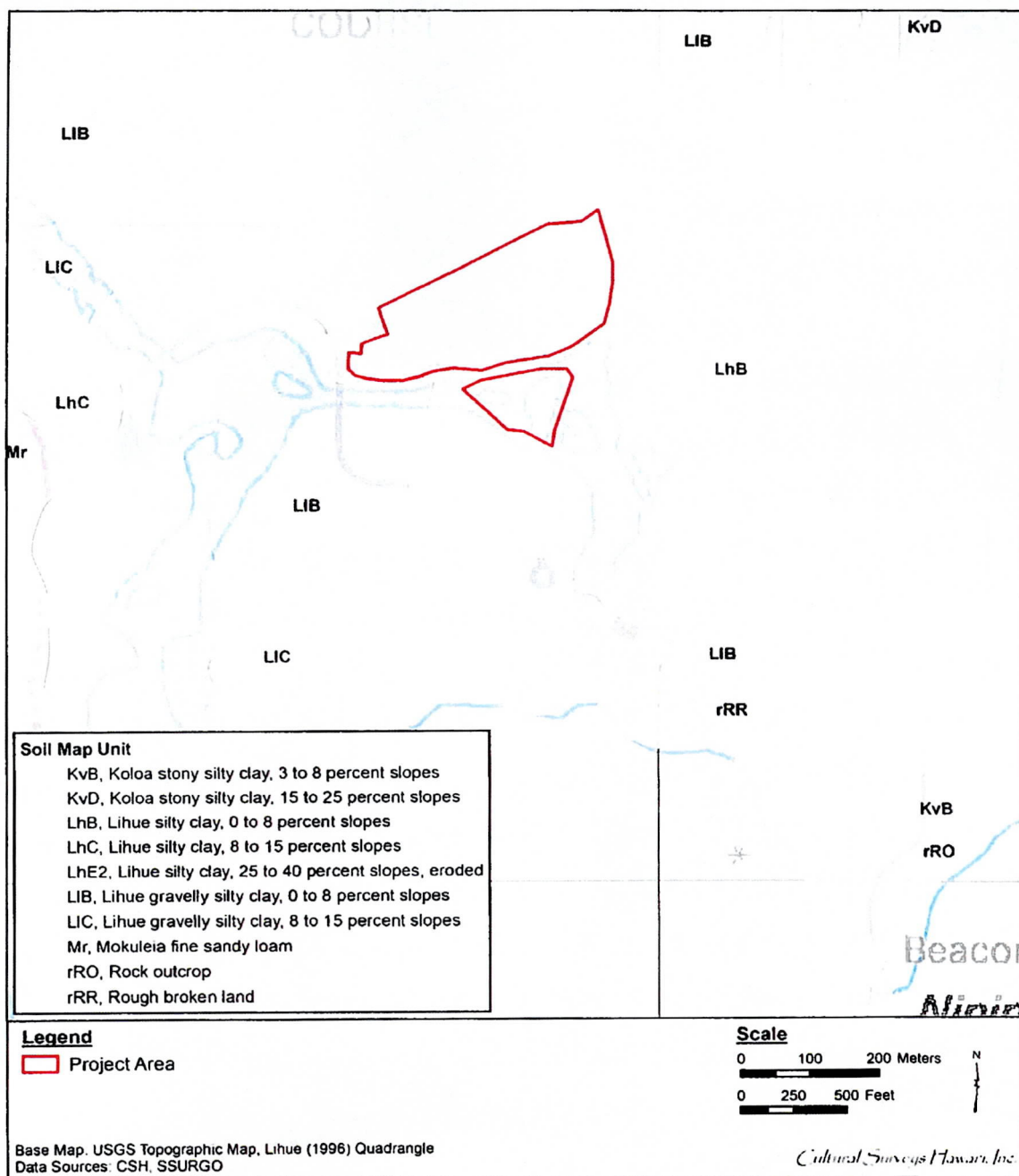


Figure 5. Portion of a 1996 Lihue USGS topographic quadrangle map, with overlay of *Soil Survey of the Islands of Kauai, Oahu, Maui, Molokai, and Lanai, State of Hawaii* (Foote et al. 1972; USDA SSURGO 2001), indicating soil types within and surrounding the study area

habitat, woodland, and homesites. The natural vegetation consists of lantana, guava, koa haole, joe, kikuyugrass, molassesgrass, guineagrass, bermudagrass, and Java plum. [Foote et al. 1972:82]

Lihue silty clay (LhB) soils are further described as “on the tops of broad interfluvies in the uplands” and “Permeability is moderately rapid. Runoff is slow, and the erosion hazard is no more than slight” (Foote et al. 1972:82).

Lihue gravelly silt clay (LIB) soils are further described as “contain[ing] ironstone-gibbsite pebbles and has brighter colors in the B horizon” (Foote et al. 1972:83).

#### 1.4.2 *Ka Makani* (Winds)

*Makani* is the general Hawaiian term for the wind. *A'e loa* is another of the Hawaiian names given to the prevailing northeasterly trade winds (Nakuina 1992:138) along with *A'e* (Pukui and Elbert 1986:3), *Moa'e*, and *Moa'e Lehua* (Pukui and Elbert 1986:249). In the traditional story *The Wind Gourd of La'amaomao*, Pāka'a and his son Kūapāka'a are descendants of the wind goddess La'amaomao whose traditional home was in a wooden calabash (bowl), a gourd that also contained all of the sacred winds of Hawai'i. La'amaomao controlled and called forth the winds by chanting their names (Nakuina 1992). Kūapāka'a's chant traces the winds of Kaua'i. He calls upon the wind named called Waikai of the *ahupua'a* (traditional land division usually extending from the mountains to the sea) of Kalapakī (Nakuina 1992:53). Pukui & Elbert (1986:350) define *wai kai* as “brackish water, salty water.” The portion of Kūapāka'a's chant mentioning winds of the *moku* (district) of Līhu'e is presented below:

Paupua is of Kipu,  
Ala'oli is of Hule'ia,  
Waikai is of Kalapakī,  
Ka'ao is of Hanama'ulu,  
Waipua'a'ala is the wind  
That knocks down hale of Konolea,  
Wai'opua is of Wailua,  
[Nakuina 1992:53]

#### 1.4.3 *Ka Ua* (Rains)

Precipitation is a major component of the water cycle, and is responsible for depositing *wai* (fresh water) on local flora. Pre-Contact *kānaka* (Native Hawaiians) recognized two distinct annual seasons. The first, known as *kau* (period of time, especially summer) lasts typically from May to October and is a season marked by a high-sun period corresponding to warmer temperatures and steady trade winds. The second season, *ho'oilō* (winter, rainy season) continues through the end of the year from November to April and is a much cooler period when trade winds are less frequent, and widespread storms and rainfall become more common (Giambelluca et al. 1986:17). Each small geographic area on O'ahu had a Hawaiian name for its own rains. According to Akana and Gonzalez (2015),

Rain names are a precious legacy from our kūpuna [elders] who were keen observers of the world around them and who had a nuanced understanding of the forces of nature. They knew that one place could have several types of rain, each distinct from the other. They knew when a particular rain would fall, its color, its duration, its intensity, its path, its sound, its scent, and its effect on the land and their lives [...] Rain names are a treasure of cultural, historical, and environmental information. [Akana and Gonzalez 2015:n.p.]

The *moku* of Līhu'e was no exception to the practice. Two rains were associated with Līhu'e: the Pa'upili and the Kenikeni. Other rain names associated with the area include the 'Ala and the Lihau.

#### 1.4.3.1 Pa'upili

In a textbook on Hawaiian language, *E Kama'ilio Hawai'i Kakou: Let's Speak Hawaiian*, Kahananui and Anthony describe the Pa'upili rain as "pili [grass] soaking." They noted that "*Līhu'e, Kaua'i, has a Pa'upili rain.*"

20. He ua Pa'upili (pili soaking) ko Līhu'e, Kaua'i. *Līhu'e, Kaua'i, has a Pa'upili rain.*

[Akana and Gonzalez 2015:226]

The Pa'upili rain is also mentioned in the *mele* (song) "Wailua alo lahilahi," also known as "Nani wale Līhu'e." The *mele* which is "credited by Lili'uokalani and Kapoli and by others to Leleiohoku and Mrs. Kamakua," describes Līhu'e as "*calm [...] In the mist of the Pa'upili rain.*"

21. Nani wale Līhu'e i ka la'i

I ka noe a ka ua Pa'upili

*So beautiful is Līhu'e in the calm*

*In the mist of the Pa'upili rain*

[Akana and Gonzalez 2015:226]

In the *mele* "Maika'i Kaua'i," the Pa'upili rain is described as "drenching rain that clings to the house."

22. Ua nani wale 'o Līhu'e

I ka ua Pa'upili hale

I ka wai hu'ihu'i anu

Kahi wai a'o Kemamo

*So very beautiful is Līhu'e*

*In the drenching [Pa'upili] rain that clings to the house*

*With the cold, refreshing waters*

*From the springs of Kemamo*

[Akana and Gonzalez 2015:226]

#### 1.4.3.2 Kenikeni

The Kenikeni rain of Līhu'e is mentioned in an obituary for Eda Kawaikauomaunahina Kalua.

1. E ka ua Kenikeni o Līhu'e, ua pau kou ho'opulu pē 'ana i ka 'ili o ku'u aloha.

*O Kenikeni rain of Līhu'e, your drenching of my love's skin has ended.*

From an obituary for Eda Kawaikauomaunahina Kalua. Hawaiian source: Kalua.

English trans. by author.

[Akana and Gonzalez 2015:77]

The Kenikeni rain is also mentioned in a *kanikau* (lament) which was also written in honor of Eda Kawaikauomaunahina Kalua.

2. Me ka ua Kenikeni o Līhu'e

E uē helu mai 'o Kaapuwai

*With the Kenikeni rain of Līhu'e*

*Kaapuwai wails, recounting your deeds*

[Akana and Gonzalez 2015:77]

#### 1.4.4 Nā Kahawai (Streams)

The Līhu'e District is well-watered by the Hulē'ia River, Nāwiliwili Stream, and the Hananā'ulu River. The attractiveness of this region to the early Kaua'i residents is preserved in the following *'ōlelo no 'eau* (proverb):

*He nani wale no o Puna mai 'o a 'o.*

There is only beauty from one end of Puna to the other.

There is nothing to complain about—refers to Puna, Kaua'i [Pukui 1983:91].

Two smaller streams, Koena'awa nui and Koena'awa iki, are identified in Land Commission documents, although neither of these is named on any extant maps. Given the gently-sloping character of the natural lay of the land from Līhu'e to the coast, it is possible that there were once other smaller drainages traversing what is now the airport, resort and golf course area; and, that Native Hawaiian planters made use of this water (Figure 6).

#### 1.4.5 Lihikai ame ka Moana (Seashore and Ocean)

Southeast of the project area is Nāwiliwili Harbor, a commercial deep-water port which accommodates "a wide range of vessels including passenger liners, interisland barges, freighters, and tankers" (Clark 1990:3). In *The Beaches of Kaua'i and Ni'ihau*, John R.K. Clark translates Nāwiliwili as "the wiliwili [*Erythrina sandwicensis*] trees" (Clark 1990:2). He noted that, "These trees provided the Hawaiians with orange-to-red seeds that were strung into leis [garlands] and a very light wood that was used to make surfboards, canoe outriggers, and fishnet floats" (Clark 1990:2).

On the southern side of the Nāwiliwili Harbor is the Nāwiliwili Small Boat Harbor which includes a boat ramp, restrooms, and parking for automobiles and trailers. The Nāwiliwili Small





Figure 6. Kalapakī Bay, showing location of two streams and their outlets (red Xs) to Kalapakī Bay; Koena'awa stream is on the left (undated photograph in Kaua'i Museum files, see <http://www.hawaii.edu/environment.ainakumuwai.htm>)

Boat Harbor is utilized by both recreational and commercial vessels. It is also a favorite spot for shoreline fishermen (Clark 1990:3). On the northern side of the Nāwiliwili Harbor is Nawiliwili Park, a long, narrow park whose entire seaward edge is formed by a concrete sea wall (Clark 1990:3). The park is primarily used for picnicking, fishing, and surfing. A surfing site known as Ammonias is located directly offshore the wall. The northern end of Nāwiliwili Park is adjoining to Kalapakī Beach (Clark 1990:3).

Kalapakī Beach is the closest white sand beach to Līhu'e. The beach is a popular place for many types of recreational activities. The sandy and gently sloping ocean bottom provides favorable conditions for swimming (Clark 1990:3-4). Clark (1990:4-5) stated that, "The surfing site known as Kalapakī offshore the beach is an ideal beginner's surfing break with gentle waves that roll

across a shallow sand bar." He noted that, "Kalapakī is one of Kaua'i's historic surfing sites. The break was surfed and bodysurfed by ancient Hawaiians and later by non-Hawaiians who took up the sports." He added, "Today the waves at Kalapakī continue to attract surfers, bodysurfers, and a large number of bodyboarders." Other types of ocean recreation are also popular at Kalapakī including "canoe surfing, fishing, snorkeling, windsurfing, and twin-hull sailing" (Clark 1990:5).

Located near the northern point of Nawiliwili Harbor, Ninini Beach consists of "two large pockets of white sand, separated by lava rock at the base of a low sea cliff" (Clark 1990:5). Clark noted that the beach is "subject at all times of the year to high surf and kona (southerly) storms, both of which may generate dangerous water conditions" (Clark 1990:5). The larger beach consists of a "gentle, rock-free slope leading into a sandy ocean bottom" (Clark 1990:5). Conditions are good for snorkeling and the shorebreak is frequented by bodysurfers during periods of high surf (Clark 1990:5). The smaller beach is "rocky at the water's edge with pockets of sand and rock immediately offshore" (Clark 1990:5). Conditions at the smaller beach are also good for swimming and snorkeling (Clark 1990:5). The smaller pocket beach is located approximately one-quarter mile from Ninini Point which is "marked by the Nawiliwili Light Station and the foundations of the former lighthouse keeper's quarters" (Clark 1990:5). Ninini Point is also a fishing spot which is very popular with shoreline fishermen (Clark 1990:5).

#### **1.4.6 Built Environment**

The project area lies between the south ends of the two main runways of Līhu'e Airport and is bounded on the south by the built-up portion of the Hōkūāla Resort and other resort infrastructure.

## Section 2 Methods

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### 2.1 Archival Research

Research centers on Hawaiian activities including *ka 'ao* (legends), *wahi pana* (storied places), *'ōlelo no'eau* (proverbs), *oli* (chants), *mele* (songs), traditional *mo'olelo* (stories), traditional subsistence and gathering methods, ritual and ceremonial practices, and more. Background research focuses on land transformation, development, and population changes beginning with the early post-Contact era to the present day.

Cultural documents, primary and secondary cultural and historical sources, historic maps, and photographs were reviewed for information pertaining to the study area. Research was primarily conducted at the CSH library. Other archives and libraries including the Hawai'i State Archives, the Bishop Museum Archives, the University of Hawai'i at Mānoa's Hamilton Library, Ulukau, The Hawaiian Electronic Library (Ulukau 2014), the State Historic Preservation Division (SHPD) Library, the State of Hawai'i Land Survey Division, the Hawaiian Historical Society, and the Hawaiian Mission Houses Historic Site and Archives are also repositories where CSH cultural researchers gather information. Information on Land Commission Awards (LCAs) were accessed via Waihona 'Aina Corporation's Māhele database (Waihona 'Aina 2000), the Office of Hawaiian Affairs (OHA) Papakilo Database (Office of Hawaiian Affairs 2015), and the Ava Konohiki Ancestral Visions of 'Āina website (Ava Konohiki 2015).

### 2.2 Community Consultation

#### 2.2.1 Scoping for Participants

We begin our consultation efforts with utilizing our previous contact list to facilitate the interview process. We then review an in-house database of *kūpuna* (elders), *kama'āina*, cultural practitioners, lineal and cultural descendants, Native Hawaiian Organizations (NHOs; includes Hawaiian Civic Clubs and those listed on the Department of Interior's NHO list), and community groups. We also contact agencies such as SHPD, OHA, and the appropriate Island Burial Council where the proposed project is located for their response on the project and to identify lineal and cultural descendants, individuals and/or NHO with cultural expertise and/or knowledge of the study area. CSH is also open to referrals and new contacts.

#### 2.2.2 "Talk Story" Sessions

Prior to the interview, CSH cultural researchers explain the role of a CIA, how the consent process works, the project purpose, the intent of the study, and how their 'ike (knowledge) and mana'o (thought, opinion) will be used in the report. The interviewee is given an Authorization and Release Form to read and sign.

"Talk Story" sessions range from the formal (e.g., sit down and *kūkākūkā* [consultation, discussion] in participants choice of place over set interview questions) to the informal (e.g., hiking to cultural sites near the study area and asking questions based on findings during the field outing). In some cases, interviews are recorded and transcribed later.

CSH also conducts group interviews, which range in size. Group interviews usually begin with set, formal questions. As the group interview progresses, questions are based on interviewee's

answers. Group interviews are always transcribed and notes are taken. Recorded interviews assist the cultural researcher in 1) conveying accurate information for interview summaries, 2) reducing misinterpretation, and 3) missing details to *mo'olelo*.

CSH seeks *kōkua* (assistance) and guidance on identifying past and current traditional cultural practices of the study area. Those aspects include general history of the ahupua'a; past and present land use of the study area; knowledge of cultural sites (for example, wahi pana, archaeological sites, and burials); knowledge of traditional gathering practices (past and present) within the study area; cultural associations (*ka'ao* and *mo'olelo*); referrals; and any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of the study area.

### 2.2.3 Completion of Interview

After an interview, CSH cultural researchers transcribe and create an interview summary based on information provided by the interviewee. Cultural researchers give a copy of the transcription and interview summary to the interviewee for review and ask to make any necessary edits. Once the interviewee has made those edits, we incorporate their *'ike* and *mana'o* into the report. When the draft report is submitted to the client, cultural researchers then prepare a finalized packet of the participant's transcription, interview summary, and any photos that were taken during the interview. We also include a thank you card and honoraria. This is for the interviewee's records.

It is important to CSH cultural researchers to cultivate and maintain community relationships. The CIA report may be completed, but CSH researchers continuously keep in touch with the community and interviewees throughout the year—such as checking in to say hello via email or by phone, volunteering with past interviewees on community service projects, and sending holiday cards to them and their *'ohana* (family). CSH researchers feel this is an important component to building relationships and being part of an *'ohana* and community.

*"I lulu no ka lālā i ke kumu—the branches grow because of the trunk,"* an *'ōlelo no'eau* (#1261) shared by Mary Kawena Pukui with the simple explanation: "Without our ancestors we would not be here" (Pukui 1983:137). As cultural researchers, we often lose our *kūpuna* but we do not lose their wisdom and words. We routinely check obituaries and gather information from other informants if we have lost our *kūpuna*. CSH makes it a point to reach out to the *'ohana* of our fallen *kūpuna* and pay our respects including sending all past transcriptions, interview summaries, and photos for families to have on file for genealogical and historical reference.

## Section 3 *Ka'ao and Mo'olelo*

Hawaiian storytellers of old were greatly honored; they were a major source of entertainment and their stories contained lessons while interweaving elements of Hawaiian lifestyles, genealogy, history, relationships, arts, and the natural environment (Pukui and Green 1995:IX). According to Pukui and Green (1995), storytelling is better heard than read for much becomes lost in the transfer from the spoken to the written word and *ka'ao* are often full of *kaona* or double meanings.

*Ka'ao* are defined by Pukui and Elbert (1986:108) as a "legend, tale [...], romance, [and/or], fiction." *Ka'ao* may be thought of as oral literature or legends, often fictional or mythic in origin, and have been "consciously composed to tickle the fancy rather than to inform the mind as to supposed events" (Beckwith 1970:1). Conversely, Pukui and Elbert (1986:254) define *mo'olelo* as a "story, tale, myth, history, [and/or] tradition." The *mo'olelo* are generally traditional stories about the gods, historic figures or stories which cover historic events and locate the events with known places. *Mo'olelo* are often intimately connected to a tangible place or space (*wahi pana*).

In differentiating *ka'ao* and *mo'olelo* it may be useful to think of *ka'ao* as expressly delving into the *wao akua* (realm of the gods), discussing the exploits of *akua* (gods) in a primordial time. *Mo'olelo* on the other hand, reference a host of characters from *ali'i* (royalty) to *akua*; *kupua* (supernatural beings) to *maka'āinana* (commoners); and discuss their varied and complex interactions within the *wao kānaka* (realm of man). Beckwith elaborates, "In reality, the distinction between *ka'ao* as fiction and *mo'olelo* as fact cannot be pressed too closely. It is rather in the intention than in the fact" (Beckwith 1970:1). Thus a so-called *mo'olelo*, which may be enlivened by fantastic adventures of *kupua*, "nevertheless corresponds with the Hawaiian view of the relation between nature and man" (Beckwith 1970:1).

Both *ka'ao* and *mo'olelo* provide important insight into a specific geographical area, adding to a rich fabric of traditional knowledge. The preservation and passing on of these stories through oration remains a highly-valued tradition. Additionally, oral traditions associated with the study area communicate the intrinsic value and meaning of a place, specifically its meaning to both *kama'āina* as well as others who also value that place.

The following section presents traditional accounts of ancient Hawaiians living in the vicinity of the project area. Many relate an age of mythical characters whose epic adventures inadvertently lead to the Hawaiian race of *ali'i* and *maka'āinana*. The *ka'ao* in and around the project area shared below are some of the oldest Hawaiian stories that have survived; they still speak to the characteristics and environment of the area and its people.

### 3.1 *Ka'ao*

#### 3.1.1 Legend of Uweuwelekehau

In Fomander's *Hawaiian Antiquities and Folklore*, a pioneering collection of Hawaiian lore, references are made to Kalapakī Ahupua'a, and to Līhu'e. One of the named Kaua'i winds, "*He waikai ko Kalapakī*" refers to the salty fresh water of Kalapakī (Fomander 1918-1919:5:96-97). The place name Līhu'e appears in the "Legend of Uweuwelekehau." Uweuwelekehau and his wife Luukia are being punished: they are stripped of their clothing and sent to Manā (at the west end of the island). When they reach the plains of Līhu'e, Luukia complains of her nakedness.



Uweuwelekehau tells her they will find on a nearby hill a *pa'u* (skirt) and all manner of *kapa* (bark cloth), which they do (Fornander 1918-1919:5:196-197).

### 3.1.2 The Goddess Pele

During the 1920s, William Hyde Rice, a life-long resident of Kaua'i, recorded and collected Hawaiian lore of the island in *Hawaiian Legends* (1977). In that volume two place names in the vicinity of the present project area—Ninini and Ahukini—are mentioned once each. In "The Goddess Pele:"

Two brothers of Pele who had come from foreign lands, saw Lohiau's body lying as a stone where the lava flow had overtaken him. Pity welled up [...] and they brought Lohiau to life again. One of these brothers made his own body into a canoe and carried the unfortunate Lohiau to Kauai, where he was put ashore at Ahukini. [Rice 1977:14]

Ahukini in the above quote probably refers to the *heiau* (pre-Christian place of worship), which formerly stood in Kalapakī near Ahukini Point on the bluff overlooking the sea, since the name "Ahukini" means "altar of many blessings."

### 3.1.3 The Menehunes

In "The Menehunes," a favorite place for their sport of jumping off cliffs into the sea is Ninini: "A [...] little beach surrounded by cliffs, just inside the point where the larger Nāwiliwili lighthouse now stands;" the tale also mentions that part of a large rock from Kīpūkai is at Ninini (Rice 1977:44).

## 3.2 Wahi Pana

*Wahi pana* are legendary or storied places of an area. These legendary or storied places may include a variety of natural or human-made structures. Oftentimes dating to the pre-Contact period, most *wahi pana* are in some way connected to a particular *mo'olelo*, however, a *wahi pana* may exist without a connection to any particular story. Davianna McGregor outlines the types of natural and human-made structures that may constitute *wahi pana*:

Natural places have mana [spiritual power], and are sacred because of the presence of the gods, the akua, and the ancestral guardian spirits, the 'aumakua. Human-made structures for the Hawaiian religion and family religious practices are also sacred. These structures and places include temples, and shrines, or heiau, for war, peace, agriculture, fishing, healing, and the like; pu'uhonua, places of refuge and sanctuaries for healing and rebirth; agricultural sites and sites of food production such as the lo'i pond fields and terraces slopes, 'auwai irrigation ditches, and the fishponds; and special function sites such as trails, salt pans, holua slides, quarries, petroglyphs, gaming sites, and canoe landings. [McGregor 1996:22]

As McGregor makes clear, *wahi pana* can refer to natural geographic locations such as streams, peaks, rock formations, ridges, offshore islands and reefs, or they can refer to Hawaiian land divisions such as *ahupua'a* or *'ili* (land division smaller than an *ahupua'a*), and man-made structures such as fishponds. In this way, the *wahi pana* of Kalapakī tangibly link the *kama'āina* of Kalapakī to their past. It is common for places and landscape features to have multiple names, some of which may only be known to certain 'ohana or even certain individuals within an 'ohana,

and many have been lost, forgotten or kept secret through time. Place names also convey *kaona* (hidden meanings) and *huna* (secret) information that may even have political or subversive undertones. Before the introduction of writing to the Hawaiian Islands, cultural information was exclusively preserved and perpetuated orally. Hawaiians gave names to literally everything in their environment, including individual garden plots and *'auwai* (water courses), house sites, intangible phenomena such as meteorological and atmospheric effects, *pōhaku* (stone), *pūnāwai* (freshwater springs), and many others. According to Landgraf (1994), Hawaiian *wahi pana* “physically and poetically describes an area while revealing its historical or legendary significance” (Landgraf 1994:v).

### 3.2.1 Place Names

Place name translations presented in this subsection are from *Place Names of Hawai'i* (Pukui et al. 1974), unless indicated otherwise. Lloyd Soehren (2013) has lately compiled all of the place names from mid-nineteenth century land documents into an online database. He presents spelling and meanings of names from Pukui et al.'s book (1974). When no meaning from this book is given, he often suggests meanings for simple names based on meanings from Pukui and Elberts' (1986) *Hawaiian Dictionary*.

The original *moku* for the study area covered in this report was Puna, which means “spring of water.” Līhu'e (literally translated as “cold chill;” Pukui et al. 1974:132) became the modern political name for the traditional *moku* of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaikio'ewa, Governor of Kaua'i in the 1830s, perhaps after Kaikio'ewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).

Kalapakī Ahupua'a is described as a land division and a beach in Pukui et al. (1974:75), but no meaning is presented. Pukui and Elbert (1986:122) define the word *kalapakī* (with a small “k”) as “double-yolked egg, Kaua'i.” Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the “village of Kalapakī” was synonymous with the “*ili* of Kuuhai.”

Kalapakī is separated from Hanamā'ulu Ahupua'a to the north at the shore by a boundary point called Opoi. Along the Kalapakī shore, going south, are Ahukini [Ahuhini] Point, Kamilo Point, Ninini Point, Kūki'i Point, and Kalapakī Beach. The boundary line inland between Kalapakī and Hanamā'ulu extended due west to a wetland at the end of Kapaia Ditch, then along another straight line to the junction of the ditch with Hanamā'ulu Stream, then along a straight line to a hill called Kamoanakukaua, on the eastern edge of Kilohana Crater.

From there the boundary extended back to the shore along the boundary with Nāwiliwili Ahupua'a, to a point on a ravine called Palauohi, then extending down Nāwiliwili Stream to its mouth at the shore. As noted, Kalapakī had several noted coastal points, Opoi, Ahukini, “altar for many blessings”), Kamilo (“probably, the *miro* [*Thespesia populnea*] tree”), Ninini (“pour”), and Kūki'i, (“standing image”).

According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as “Ahukini,” as in the following *ōlelo no'eau*:

*Ahukini, oia ka inoa nui o ka'aina a hiki Hanamā'ulu.*

Ahukini is the overall name of the land next to Hanamā'ulu.

Claims for houselots or agricultural patches were made in ten *'ili 'āina* (small land divisions) within Kalapakī Ahupua'a: Ka'ahakea (named for a native tree, *Bobea* spp.; Soehren 2013); Keahua ("the mound"); Kena ("quenched of thirst, or weary from heavy toil;" Soehren 2013); Ki'olepo ("swamp or a mud puddle;" Soehren 2013); Koena'awaiki; Koena'awanui; Nu'uhai; Palauohi; Pau; and Pūhaulū'au.

### 3.2.2 Heiau (Pre-Christian Place of Worship)

*Heiau* were pre-Christian places of worship. Construction of some *heiau* were elaborate, consisting of large communal structures, while others were simple earth terraces or shrines (McAllister 1933:8). *Heiau* are most commonly associated with important religious ceremony; large structures with platforms or altars of one or more terraces were indicative of such function (McAllister 1933:8).

Thomas Thrum (1906) lists three *heiau* in Kalapakī: Ninini, Ahukini, and Pohakoelele. Wendell Bennett (1931:124-125) documented two *heiau* in Kalapakī: Ninini and Ahuhini (Ahukini) Heiau. He noted that Ninini Heiau, which he identified as Site 100, is located "near the site of the Nawiliwili lighthouse" (Bennett 1931:124), and Ahuhini Heiau, which he identified as Site 101, is located "near Ahukini Point on the bluff overlooking the sea" (Bennett 1931:125). Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. According to Thrum (Bennett 1931:125), Ahukini was "[a] heiau of medium size; foundations only now remain."

Ahukini has been translated as "altar [for] many [blessings]," and this was also the name of a *heiau* in Kāne'ohe, O'ahu. The *heiau*, located near Ahukini Point, was likely named for Ahukini-a-la'a, one of the three sons of La'a-mai-kahiki, an ancestor of the Kaua'i chiefly lines. Ahukini lived about AD 1250 (Wichman 1998:61) and became the *ali'i nui* (supreme chief) of the Puna district (Wichman 2003:39). Ninini has been translated as "pour," as in *ninini wai*, to pour water.

In her book, *Koamalu*, Ethel Damon (1931) mentions "three small heiaus" in Kalapakī: "Ninini, Ahukini and Pohako-eleele." She noted that, "little more than the names survive" (Damon 1931:397-398).

A fourth *heiau* was identified by Lt. George E.G. Jackson, Navy cartographer for the Hawaii Government Survey Office in 1881 at Kūki'i Point. The Kaua'i Community College newsletter, *Archaeology on Kauai*, notes that these "remains of ancient heiau" noted by Jackson are "where the cottages of the Kauai Surf now stand" (Kaua'i Community College Volume 2; 4 October 1973: 4).

### 3.3 'Ōlelo No'eau

Hawaiian knowledge was shared by way of oral histories. Indeed, one's *leo* (voice) is oftentimes presented as *ho'okupu* ("a tribute or gift" given to convey appreciation, to strengthen bonds, and to show honor and respect); the high valuation of the spoken word underscores the importance of the oral tradition (in this case, Hawaiian sayings or expressions), and its ability to impart traditional Hawaiian "aesthetic, historic, and educational values" (Pukui 1983:vii). Thus, in many ways these expressions may be understood as inspiring growth within reader or between speaker and listener:

They reveal with each new reading ever deeper layers of meaning, giving understanding not only of Hawai'i and its people but of all humanity. Since the sayings carry the immediacy of the spoken word, considered to be the highest form of cultural expression in old Hawai'i, they bring us closer to the everyday thoughts and lives of the Hawaiians who created them. Taken together, the sayings offer a basis for an understanding of the essence and origins of traditional Hawaiian values. The sayings may be categorized, in Western terms, as proverbs, aphorisms, didactic adages, jokes, riddles, epithets, lines from chants, etc., and they present a variety of literary techniques such as metaphor, analogy, allegory, personification, irony, pun, and repetition. It is worth noting, however, that the sayings were spoken, and that their meanings and purposes should not be assessed by the Western concepts of literary types and techniques. [Pukui 1983:vii]

Simply, *ōlelo no'eau* may be understood as proverbs. The Webster dictionary notes it as "a phrase which is often repeated; especially, a sentence which briefly and forcibly expresses some practical truth, or the result of experience and observation." It is a pithy or short form of folk wisdom. Pukui equates proverbs as a treasury of Hawaiian expressions (Pukui 1995:xii). Oftentimes within these Hawaiian expressions or proverbs are references to places. This section draws from the collection of author and historian Mary Kawena Pukui and her knowledge of Hawaiian proverbs describing *āina* (land), chiefs, plants, and places.

### 3.3.1 *Ōlelo No'eau* # 838

The following *ōlelo no'eau* describes the beauty of the *moku* of Puna. In traditional times, the *moku* of Līhu'e was known as Puna.

He nani wale no o Puna mai 'o a 'o.

*There is only beauty from one end of Puna to the other.*

*There is nothing to complain about.*

Refers to Puna, Kaua'i. [Pukui 1983:91]

### 3.3.2 *Ōlelo No'eau* # 2467

The following *ōlelo no'eau* describes Kilohana, a crater located *mauka* (toward the mountain) of Līhu'e, and mentions that robbers hid and preyed on travelers along the old trail leading from Kona to Ko'olau.

O Kilohana ia, he 'awe'awe moku.

*That is the Kilohana of the broken bundle cords.*

Said of Kilohana above Līhu'e on Kaua'i. An old trail went by here, leading from Kona to Ko'olau. Robbers hid there and waylaid lone travelers or those in small companies and robbed them of their bundles. [Pukui 1983:269]

## 3.4 *Oli* (Chants)

*Oli*, according to Mary Kawena Pukui (Pukui 1995:xvi–xvii) are often grouped according to content. Chants often were imbued with *mana* (divine power); such *mana* was made manifest through the use of themes and *kaona*. According to Pukui, chants for the gods (*pule*; prayers) came

first, and chants for the *ali'i*, "the descendants of the gods," came second in significance. Chants "concerning the activities of the earth peopled by common humans," were last in this hierarchy (Pukui 1995:xvi–xvii). Emerson conversely states:

In its most familiar form the Hawaiians—many of whom [were lyrical masters]—used the *oli* not only for the songful expression of joy and affection, but as the vehicle of humorous or sarcastic narrative in the entertainment of their comrades. The dividing line, then, between the *oli* and those other weightier forms of the *mele*, the *ino*, the *kanikau* (threnody), the *pule*, and that unnamed variety of *mele* in which the poet dealt with historic or mythologic subjects, is to be found almost wholly in the mood of the singer. [Emerson 1965:254]

While *oli* may vary thematically, subject to the perspective of the *ho'opa'a* (chanter), it was undoubtedly a valued art form used to preserve oral histories, genealogies, and traditions, to recall special places and events, and to offer prayers to *akua* and *'aumākua* (family gods) alike. Perhaps most importantly, as Alameida (1993:26) writes, "chants [...] created a mystic beauty [...] confirming the special feeling for the environment among Hawaiians: their *one hānau* (birthplace), their *kula iwi* (land of their ancestors)."

### 3.4.1 Pele

On a visit to Kaua'i, the Hawaiian volcano goddess, Pele, met the handsome Kaua'i chief, Lohi'ahu. When he requested a dance, Pele instead said that she would chant all the wind guardians for Nihoa and Kaua'i. Going from west to east, she chanted the names of the winds, including those for Kīpū Kai, Kīpū, Ha'ikū Niumalu, Nāwiliwili, and Kalapakī:

*He Puapua'apano'o ko Kīpū Kai...*

*He Puapua'a ke makani o Kīpū Uka...*

*He Hāpuku me Ala'oli nā makani kuehu lepo o Helē'ia,*

*He Lawekiupua'i'i ka makani o Alekoko*

*Nahā ka mākāhā, lele ka 'upena a nā akua, Kāne a me Kanaloa*

*He Kāhuilipi'i ka makani o Niumalu*

*He Waiohue ka makani o Pāpālinahoa*

*He Hu'eone ka makani o Nāwiliwili*

*He Wāmua ka makani o Kalapakī*

*He 'Ehukai ka makani o Ahukini*

*He Pāhola ke kiu holo ki'i makani lele kula o Līhu'e*

[Ho'oulumāhie 2006a:17-18].

Kīpū Kai has a Puapua'apano'o wind...

The wind of Kīpū Uka is a Puapua'a...

The dust stirring winds of Hulē'ia [Ha'ikū] are a Hāpuku and an Ala'oli

The wind of 'Alekoko [fishpond in Niumalu] is a Lawekiupua'i'i



The sluice-gate breaks [reference to fishpond], the net of the gods, Kāne and  
 Kanaloa, flies  
 The wind of Niumalu is a Kāhilipi'i  
 The wind of Pāpālinahoa ['ili of Nāwiliwili] is a Waiohue  
 The wind of Nāwiliwili is a Hu'eone  
 The wind of Kalapakī is a Wāmua  
 The wind of Ahukini is an 'Ehukai  
 A Pāhola wind is the scout that fetches the winds sweeping the Līhu'e plains  
 [Ho'oulumāhiehie 2006b:17].

A similar chant of the winds of Kaua'i was called by the boy Kūapāka'a, who controlled the magical wind gourd of La'amaomao (Nakuina 1992:53):

Paupua is of Kīpū,  
 Ala'oli is of Hulēia,  
 Waikai is of Kalapakī,  
 Kā'ao is of Hanamā'ulu,  
 Waipua'a'ala is the wind  
 That knocks down hale of Konolea,  
 Wai'ōpua is of Wailua.

The wind of Kalapakī is thus named "Wāmua" according to Ho'oulumāhiehie (2006b:17) and "Waikai" according to Nakuina (1992:53)

### 3.5 Mele (Songs)

The following section draws from the Hawaiian art of *mele*, poetic song intended to create two styles of meaning.

Words and word combinations were studied to see whether they were auspicious or not. There were always two things to consider the literal meaning and the *kaona*, or 'inner meaning.' The inner meaning was sometimes so veiled that only the people to whom the chant belonged understood it, and sometimes so obvious that anyone who knew the figurative speech of old Hawai'i could see it very plainly. There are but two meanings: the literal and the *kaona*, or inner meaning. The literal is like the body and the inner meaning is like the spirit of the poem. [Pukui 1949:247]

The Hawaiians were lovers of poetry and keen observers of nature. Every phase of nature was noted and expressions of this love and observation woven into poems of praise, of satire, of resentment, of love and of celebration for any occasion that might arise. The ancient poets carefully selected men worthy of carrying on their art. These young men were taught the old *meles* and the technique of fashioning new ones. [Pukui 1949:247]

There exist a few *mele* that concern or mention Kalapakī or Līhu'e. These particular *mele* may also be classified as *mele wahi pana* (songs for legendary or historic places). *Mele wahi pana* such as those presented here may or may not be accompanied by *hula* (dance) or *hula wahi pana* (dance for legendary or historic places). As the Hula Preservation Society notes,

*Hula Wahi Pana* comprise a large class of dances that honor places of such emotional, spiritual, historical, or cultural significance that chants were composed for them. Only the composers of the chants could know the deepest meanings, as they would be reflections of their feelings and experiences [...] Since the subjects of *Wahi Pana* compositions are extremely varied, their implementation through hula are as well. Coupled with the differences from one *hula* style and tradition to the next, *Hula Wahi Pana* can be exceptionally diverse. They can be done sitting or standing, with limited body movement or wide free movement; with or without the use of implements or instruments; with the dancers themselves chanting and/or playing an implement or being accompanied by the *ho'opa'a* [drummer and *hula* chanter (memorizer)]. Beyond the particular *hula* tradition, what ultimately determines the manner in which a *Hula Wahi Pana* is performed are the specific place involved, why it is significant, the story being shared about it, and its importance in the composer's view. [Hula Preservation Society 2014]

### 3.5.1 Lihu'e

The following *mele* was composed by Annie Koulukou for the town of Līhu'e. The *mele* describes Līhu'e as "beloved" and mentions the Paupili rain (Huapala n.d.a). The *mele* also mentions Niumalu Beach and Hauola Ridge which are located near Līhu'e (Huapala n.d.a).

<i>Aloha 'ia no a'o Lihu'e</i>	Beloved is Lihu'e
<i>I ka ne'e mai a ka ua Paupili</i>	In the moving of the Paupili rain
<i>Ua pili no au me ku'u aloha</i>	I am close with my love
<i>Me ke kai nehe mai a'o Niumalu</i>	By the murmuring sea at Niumalu
<i>Ua malu ko kino na'u ho'okahi</i>	Your body is reserved for me alone
<i>Na ka nani pua rose a'o Hauola</i>	By the beautiful rose blossom of Hauola
<i>Ua ola no au me ku'u aloha</i>	My very life is my love
<i>A kau i ka pua o ka lanakila</i>	Worn as the flower of victory
<i>Kilakila Ha'upu a'e ku nei</i>	Majestic is Ha'upu standing there
<i>Kahiko i ka maka a'o ka opua</i>	Adorned in the mist of the clouds
<i>A he pua lei momi na ku'u aloha</i>	A lei of pearls from my love
<i>Ua sila pa'a ia i ka pu'uwai</i>	Was sealed in my heart
<i>A he waiwai nui na'u ko aloha</i>	Great riches is your love to me
<i>Kaulana no ka 'āina malihini</i>	Famous indeed the new land

*Hea aku no wau o mai 'oe  
Na ka pua lei momi poina 'ole*

[Huapala n.d.a]

I call, you answer  
For the unforgettable person, precious  
as a rare shell lei

### 3.5.2 Maika'i Kaua'i

The following *mele* was based on an *oli* by Kapa'akea, father of David Kalākaua, which was composed in honor of Keolaokalani, Bernice Pauahi Bishop's *hānai* (adopted) child who passed away at the age of seven months. The *oli* may have been originally composed in honor of chief of Kaua'i, Kaumuali'i. Henry Wai'au, choir director of the Līhu'e Hawaiian Congregational Church composed the accompanying music titled *Lei I Ka Mokihana* (Huapala n.d.b). The *mele* describes Līhu'e as "beautiful" and also describes the Pa'upili rain as "the drenching rain that clings to the house" (Huapala n.d.b).

*Maika'i nō Kaua'i  
Hemolele i ka mālīe  
Kuahiwi Wai'ale'ale  
Lei ana i ka mokihana*

So fine is Kaua'i  
So perfect in the calm  
Beautiful Mount Wai'ale'ale  
Wears the mokihana lei

*Hanohano wale lei 'o Hanalei  
I ka ua nui hō'eha 'ili  
I ka wai 'u'inakolo  
I ka poli o Nāmōlokama*

So glorious is Hanalei  
Rain that hurts the skin  
The rustling water  
In the bosom of Nāmōlokama

*Ua nani wale 'o Līhu'e  
I ka ua pa'ū pili hale*

So beautiful is Līhu'e  
In the drenching rain that clings to the  
house

*I ka wai hu'ihu'i anu  
Kahi wai a'o Kēmano*

With the cold refreshing waters  
From the springs of Kēmano

*Kaulana wale 'o Waimea  
I ke one kani o Nohii  
I ka wai 'ula 'iliahi  
A he wai na ka malihini*

Renowned is Waimea  
With the roaring sands of Nohili  
Amisst the red tinged waters  
Water that visitors enjoy

*Maika'i wale nō Kaua'i  
Hemolele wale i ka mālīe  
Kuahiwi nani Wai'ale'ale  
Lei ana i ka mokihana  
[Huapala n.d.b]*

So beautiful is Kaua'i  
So perfect in the calm  
Beautiful Mount Wai'ale'ale  
Wears the mokihana lei

## Section 4 Traditional and Historical Background

### 4.1 Pre-Contact Settlement Patterns

The *ahupua'a* of Kalapakī was permanently inhabited and intensively used in pre-Contact and early historic times. At the coastal areas were concentrations of permanent house sites and temporary shelters, *heiau*, *ko'a* and *kū'ula* (both types of relatively small shrines dedicated to fishing gods), and numerous trails. The *kula* (dry inland areas) of these *ahupua'a* contained native forests and were cultivated with crops of *wauke* (paper mulberry, *Broussonetia papyrifera*), *'uala* (sweet potatoes, *Ipomoea batatas*), and *ipu* (bottle gourd). Legends and historic documentation (especially Land Commission records) elaborate on many of these important natural resources.

Traditional fishing villages were once located near the seashore at Kalapakī, east and north (around and up the coast) of Kalapakī Beach. *Loko* (fishponds) and small drainages were inland of these settlement areas. Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which *lo'i* (irrigated taro patch) and *kula* lands are described in the same *'āpana* (lot), with houselots in a separate portion. In most places, *kula* lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter *lo'i* lands. Also, according to Hammatt and Creed (1993:23), "there are several [LCA] references to other *lo'i* next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.

Nāwiliwili Stream has formed extensive natural (alluvial) terraces along its length. Two smaller streams (Koena'awa nui and Koena'awa iki) are identified in Land Commission documents as draining into Kalapakī Bay.

### 4.2 Early Historic Period

The first written accounts of the lifestyle on Kaua'i are from travelers, missionaries, and surveying expeditions. Missionary accounts from the first half of the nineteenth century provide the majority of the early written records for this portion of Kaua'i.

Ethel Damon, in *Koamalu*, repeats the scenic description of Līhu'e given by Reverend Hiram Brigham in his book, *A Residence of Twenty-One Years in the Sandwich Islands*, published in 1847:

In 1824, when walking around the island from Waimea to counsel the people after the wreck of The Cleopatra's Barge, Rev. Hiram Bingham crossed from Hanapepe, as has been seen, over the old upland trail back of Kilohana, and wrote of it as "a country of good land, mostly open, unoccupied and covered with grass, sprinkled with trees, and watered with lively streams that descend from the forest-covered mountains and wind their way along ravines to the sea, —a much finer country than the western part of the island. [Damon 1931:401]

In the *Narrative of the United States Exploring Expedition* (1845), Lt. Commander G.E.G. Wilkes describes the "Lihui" District:

At noon they reached Lihui, a settlement lately undertaken by the Rev. Mr. Lafon, for the purpose of inducing the natives to remove from the sea-coast, thus

abandoning their poor lands to cultivate the rich plains above. Mr. Lafon has the charge of the mission district lying between those of Koloa and Waioli. This district was a short time ago formed out of the other two.

[...] The temperature of Lihui has much the same range as that of Koloa, and the climate is pleasant: the trade-winds sweep over it uninterruptedly, and sufficient rain falls to keep the vegetation green throughout the year.

As yet there is little appearance of increase in industry, or improvement in the dwellings of the natives. There are no more than about seventy pupils in this district, who are taught by natives. There are two houses of worship, and about forty communicants. No decrease is apparent in the population within a few years.

On the fertile places, although the pasture was good, yet no cattle were to be seen.

From Lihui, they pursued their way to Hanawale, which is a small fishing village at the mouth of a little stream. The country on this route was uninteresting, until they reached Wailua [...] [Wilkes 1845:67-68]

Cutting and shipping sandalwood to China was probably the first real "industry" seen from a western perspective. We have only one indirect reference to the sandalwood trade in the Līhu'e area. Ethel Damon records that early settler Richard Isenberg had been told by Chief Forester C.S. Judd that Mount Kālepa had formerly been covered with sandalwood (Damon 1931:913).

The sandalwood trade or industry was soon replaced by the whaling trade. Between the 1840s and 1860s, whaling ships would come to Hawai'i to spend the winter, repair their ships, recruit sailors, leave sick sailors behind, and stock up supplies for the next season. Early historical accounts relate that Kōloa, on the south side of Kaua'i, was a major port or roadstead for the victualing trade for whalers, fur traders, and merchant ships plying their trades between Asia and the west and back and forth to the Arctic. Though there is no specific evidence that crops raised in the Līhu'e area were for trade in Kōloa, the roadstead would have provided residents of Līhu'e with a market for their produce:

The principal village is Nawiliwili, ten miles east of Koloa. This district contains about forty square miles, being twenty miles long by two broad. The soil is rich: it produces sugar-cane, taro, sweet-potatoes, beans, &c. The only market is that of Koloa. The cane suffers somewhat from the high winds on the plains. [Wilkes 1845:67-68]

While sweet potatoes, gourds, sugarcane, and *wauke* were important commodities in pre-Contact days, they supplemented the basic traditional diet of fish and taro. Thus, early foreign ideas of fertility and industry, backed by the needs of traders and whalers for supplies, mark the beginning of the shift to cash crops as the new landscape of inland "fertile plains."

Missionaries came to preach and teach western religion and culture. Missionary-sponsored schools of Līhu'e are also documented by Damon:

1842: Number of schools in Lihue district 5: teachers 7: scholars 185; of whom readers 123, writers 28, those in arithmetic 64, and in geography 8. The Catholics have succeeded in getting away 12 children from one of these schools. [Damon 1931:407]



### 4.3 The Māhele and the Kuleana Act

Paulo Kanoa, Governor of Kaua'i at the time of the Māhele claimed both the *ahupua'a* of Hanamā'ulu and Kalapakī but was awarded neither. Victoria Kamāmalu was awarded both *ahupua'a* under Land Commission Award (LCA) 7713:2. The Victoria Kamāmalu award (LCA 7713:2 part 7) includes all the land within the present project area. There were no commoner awards anywhere nearby.

The locations of *kuleana* or commoner land claims of the Māhele (1848-1853) in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay (Figure 7).

There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro (*kalo*; *Colocasia esculenta*), the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were springs. The house lots in Kalapakī were at the shore. The only crop other than *kalo* (taro) mentioned specifically in Kalapakī is *wauke*. Additionally, more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps.

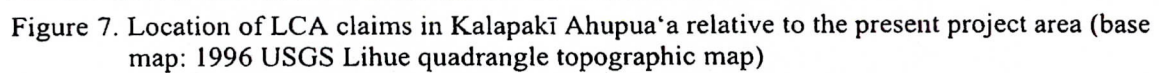
Most Kalapakī claimants lived, however, at the shore in the "*kulana kauhale*" or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. Several of the claimants describe their village house lots in relation to the fishponds of Koenaawa (Koenaawainui and Koenaawaiki). There is also a description of the *muliwai* or estuary of Koenaawanui.

The large tracts of inland areas (*kula*), not in the river valleys or at the shore, are not described in the claims but were probably in use. This *kula* land at the time of the Māhele belonged to Victoria Kamāmalu. Land use is not elaborated in her claims for Hanamā'ulu or Kalapakī. Traditional *kula* resources for all claimants would have been medicines, herbs, construction materials such as *pili* (*Heteropogon contortus*) grass and trees for building houses, canoes, and perhaps lithic materials for tools. Sweet potatoes and other dryland crops, such as *wauke*, probably were cultivated in patches throughout the area at one time or another.

Cattle, introduced by Vancouver, had at first been under a royal *kapu* (taboo) and were allowed to roam freely and reproduce. Within a few decades, cattle had begun to wreak havoc on village gardens and taro lands and homes. Residents either abandoned the land destroyed by roaming cattle or else started building walls to keep the cattle out of their homes and gardens. Hulē'ia, an *ahupua'a* to the west of the project area, was claimed by Victoria Kamāmalu during the Māhele as a preserve for cattle (Māhele information). Apparently, as the report by Wilkes suggests, the people of Līhu'e had so far been safe from such depredation (ca. 1840s).

### 4.4 Late 1800s

Following the death of Victoria Kamāmalu in 1866, her lands were inherited by Princess Ruth Ke'elikōlani. In 1870, Ke'elikōlani sold large portions of her Kalapakī and Līhu'e lands to William Hyde Rice of Lihue Plantation. Also in 1870, Paul Isenberg purchased the *ahupua'a* of Hanamā'ulu from J.O. Dominis which includes the present airport area. William Hyde Rice made subsequent land purchases from Princess Ruth in 1879.



William Hyde Rice, who already had his own home on the hill east of the mill, bought a large *makai* (seaward) section of the *ahupua'a* of Kalapakī from Princess Ruth in 1879 and there conducted the Lihue Ranch. In later years he sold most of this land to the plantation (Damon 1931:747).

In William Hyde Rice's *Hawaiian Legends* (discussed above), Rice's granddaughter Edith Rice Pleus notes that Kalapakī in the 1920s comprised fertile lands. She probably referred to the extensive plains or *kula* lands existing prior to use for commercial sugarcane. The cultivation of sweet potatoes, gourds and *wauke*, and other dryland crops would have dominated land use in these *kula* lands.

A State Archives document listed only as *Land Matters, Document 11* with no date refers to *konohiki* rights (either prior to or contemporary with Land Commission claims since the *konohiki* received their claims after the *ali'i* and before the *kuleana* awards). The *konohiki* (headman of an *ahupua'a* land division under the chief) had proprietary rights to fish caught in the bay. Document No. 11 lists *ana'e* (mullet; *Mugil cephalus*) as the protected fish of Hanamā'ulu, and *uhu* (parrot fish; *Scarus perspicillatus*) for Kalapakī. These protected fish are part of the *konohiki* resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen. Wikolia is listed as the *konohiki* for Wailua, Hanamā'ulu, Kalapakī, Nāwiliwili, Niumalu, Ha'iku, Kīpū, and a few other places. The procedure for fishing in the bay would be when "the proper fishing season arrives all the people may take fish, and when the fish are collected, they shall be divided—one third to the fishermen, and two thirds to the landlord. [...] And the protected fish might all be for the *konohiki*" (Kosaki, 1954:14).

One of the last vestiges of the pre-cash crop landscape is depicted in the diary entry for the Rice family's arrival on Kaua'i in 1854. During the second half of the nineteenth century, western settlers and entrepreneurs set their sights on southeast Kaua'i. Ethel Damon, in *Koamalu*, her history of the Rice family of Kaua'i, describes the Līhu'e landscape at the time of the family's arrival at Nāwiliwili Bay:

From the deck of their river craft in 1854 Mrs. Rice and the children could plainly see above the rocky shore and ruins of Kuhiau, the old heiau, or temple, and nearby on the bluff the flaming blossoms of a great wili-wili tree among koa trees which often grew almost down to the water's edge [Damon 1931:17–18]

These early written documents describe a good land with a nice climate and plentiful provisions for the traveler. Residents of the land live near the ocean and fishing villages are scattered along the shore; and at that time at Kalapakī many trees grew right down to the water's edge (e.g., *koa* [*Acacia koa*] and *wiliwili*).

While foreigners may have seen the shoreline as unproductive, Hawaiians would have disagreed. The indigenous settlement pattern indicates the shoreline was the locus for villages like Kalapakī at the mouth of Nāwiliwili River and "Hanawale," perhaps a village near Hanamā'ulu Bay. Shoreline areas were certainly favored for fishing, swimming, surfing, and residence. Depending on the distances, they may have had temporary residences among their agricultural lands and even in the uplands while gathering materials for house or canoe building. Others resided inland near their fields, but would have traveled around to acquire needed or desirable resources.

In the earlier journals, lack of industry is noted and this refers specifically to production of goods beyond the needs of those producing them. Pigs, sweet potatoes, and salt, among other items, were traded to the earliest sailing vessels arriving in Hawai'i (post 1794) and it is likely that in Līhu'e District, as elsewhere, the production of these items increased beyond the needs of the immediate family and their expected contributions to their chiefs during this period of early visiting voyagers.

The new settlers and entrepreneurs brought new activity to southeast Kaua'i. Cotton was among the crops grown in Hanamā'ulu, adjacent to Kalapakī:

Later Mr. August Dreier was engineer in the mill. He had come out about 1869 for Hoffschlaeger and Stapenhorst to install a cotton mill in upper Hanamaulu land. The combination of a cool temperature with rain and red dust proved too much for successful cotton growing, but many wild bushes of it are still found in Kapaia valley. [Damon 1931:586]

Paramount, however, among the new cash crops was sugar. The plantation at Līhu'e was first established in 1849 by Henry A. Pierce; Judge Wm. Little Lee, the chairman of the Land Commission; and Charles Reed Bishop. It became Lihue Plantation in 1850. It was probably the best-capitalized and most-modern plantation at that time in all Hawai'i. The mill was north and west of the present airport. A steam-powered mill was built in 1853 at Lihue Plantation, the first use of steam power on a Hawaiian sugar plantation. Another important innovation at Līhu'e was created in 1856, when William H. Rice completed the 10-mile-long Hanamā'ulu Ditch, the first large-scale irrigation project for any of the sugar plantations (Moffatt and Fitzpatrick 1995:103). Plantation labor was brought in from many countries and these new laborers brought some of their own cash crops.

Rice production was an off-shoot industry of the sugar plantation in the 1870s, since many of the new Chinese plantation workers began to grow rice for themselves and then for trade with California. Japanese immigrants, by the end of the nineteenth century did the same and took over many of the Chinese rice paddies. Growing and milling rice also became a means for immigrants to leave the plantations after their indenture period. An 1881 map of the Kalapakī Beach area a kilometer south of the project area by Lt. Geo. G.E. Jackson (Figure 8) shows rice fields at the mouth of Nāwiliwili River in the estuary 500 m west of the present project area and depicts a few houses left in Kalapakī Village. In general, rice planters used abandoned taro fields, but made the patches larger than the traditional taro *lo'i*. This is probably true of the Kalapakī floodplain.

Jackson's drawing (Figure 8) indicates the Kalapakī land north of Kuki'i Point, where the project area and airport now lie, as a "level grassy land with volcanic boulders," showing no cane cultivation in 1881.

## 4.5 1900s

The 1910 USGS map (Figure 9) shows railroad tracks crossing the flat land near the coast (with a spur seemingly crossing the extreme east side of the present Subdivision 1A project area) and indicate cane cultivation reaching toward the shore. The cane fields have expanded toward the ocean into the area of the present airport. The expansion of Lihue Plantation's sugarcane cultivation would accelerate throughout the entire coastal area in the early decades of the twentieth century.

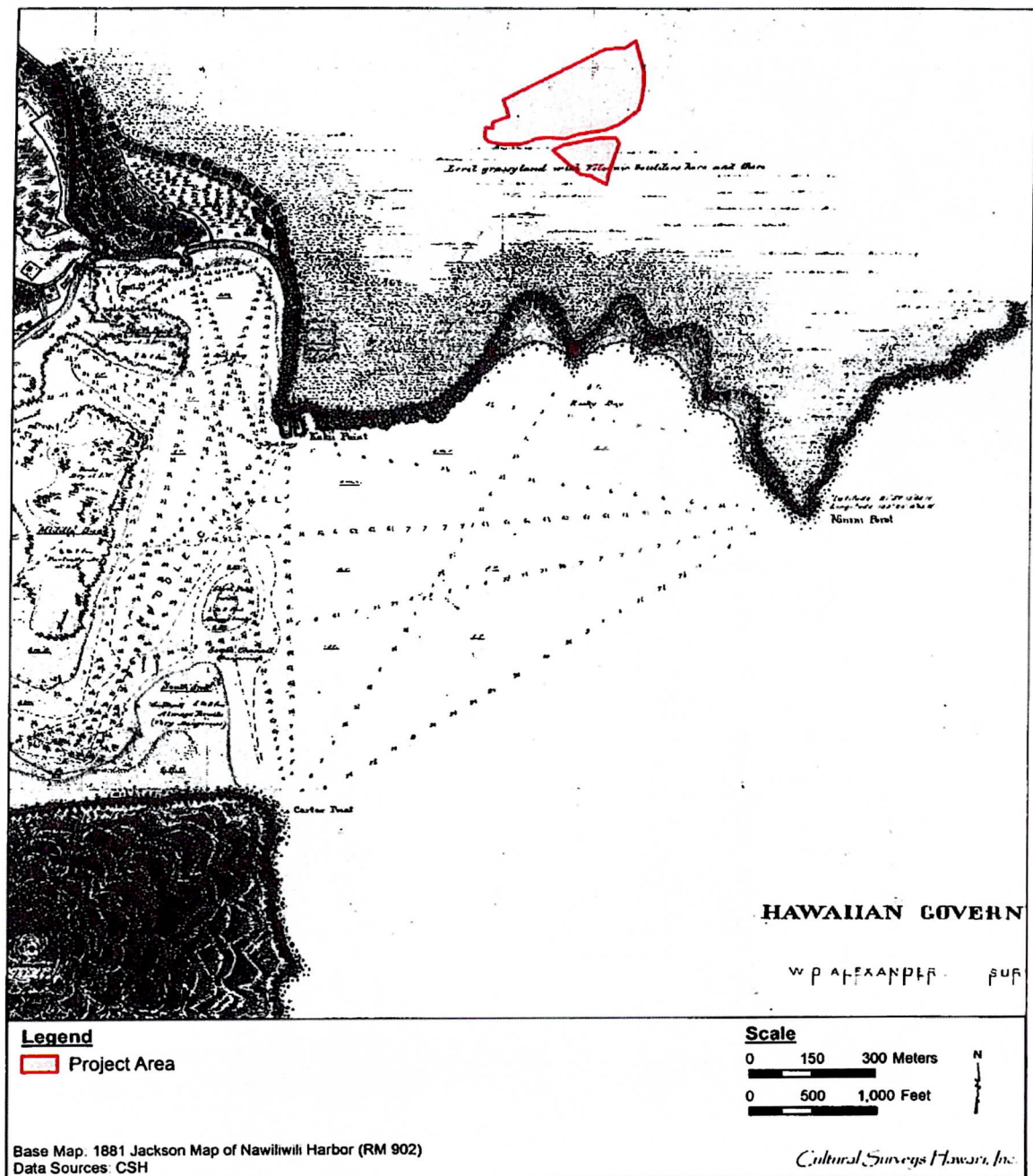


Figure 8. Portion of 1881 map of Nawiliwili Harbor by Lt. George G. Jackson (RM 902) showing the area of Kuki'i Point to Ninini Point with the project area depicted in an area of "Level grass land with volcanic boulders here and there"



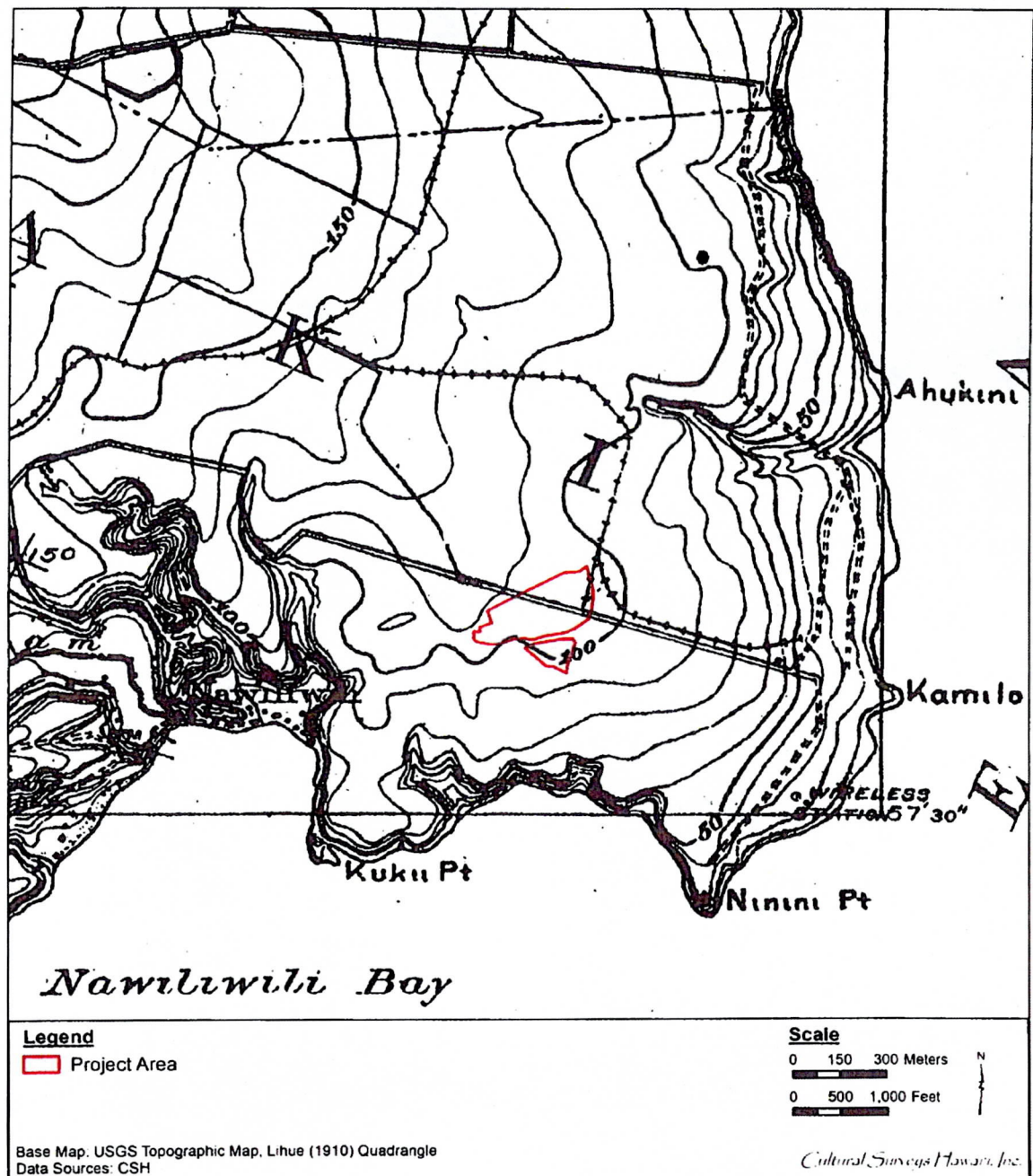


Figure 9. 1910 Lihue Quadrangle USGS topographic map showing the project area

In 1929, the Territorial government began construction of a new harbor facility at Nawiliwili (*Garden Island* 24 December 1929:1:3).

Sugarcane cultivation transformed the traditional landscape of Kalapakī into plantation landscape. By 1931, Lihue Plantation had 6,712 acres in cane. The plantation's field map of 1939 (Figure 10) and 1941 (Figure 11) show sugarcane covering the entire coast and the present project area. Lihue Plantation "developed a water collection system second only to East Maui Irrigation Company [...] Altogether there are 51 miles of ditch and eighteen intakes" (Wilcox 1996:68). Railroads extended across the plantation to and from the shipping facilities and beyond the plantation itself to other plantations.

The plantation landscape in Līhu'e began in the mid-nineteenth century and continued to expand for a century. Maps and aerial photographs from 1939 through 1978 (Figure 10 through Figure 17) indicate the project area in a sea of sugarcane of the Lihue Plantation Company.

In the 1950s, about the time of the advent of the new airport (*Garden Island* 10 January 1950:1:3, 11:1) and after Statehood in 1959, Līhu'e's plantation landscape began to give way to the present urban center. The sugar plantation infrastructure included ditch systems, railroads and engine houses, bridges, interisland shipping storage facilities, and housing. Today, the remnants of this commercial sugarcane landscape can still be seen around or near the airport.

#### 4.6 Contemporary Land Use

During the second half of the twentieth century the project area was a portion of Kalapakī lands transformed by resort development on Kaua'i. The transition from sugar cane fields to resort development is apparent in the 1978 aerial photograph (Figure 17). The Kauai Surf Hotel on Kalapakī Bay was developed by Inter-Island Resorts in 1960. Then in 1970, the adjacent Kauai Surf Golf Course opened. Subsequently, in the mid-1980s, these Kalapakī properties were sold or leased to Hemmeter-VMS Kauai Company, which began development of the Westin Kauai Lagoons Resort on approximately 850 acres.

In 1991, the Kauai Lagoons Resort was sold to Shinwa Golf Kabushiki Kaisha, which operated the resort and golf courses under Kauai Lagoons Resort Company, Ltd. The approximately 700-acre property, including the present project area, was acquired by Kauai Development LLC and KD Golf Ownership LLC in 2004 and the resort prospers into the twenty-first century as "Hōkūāla."



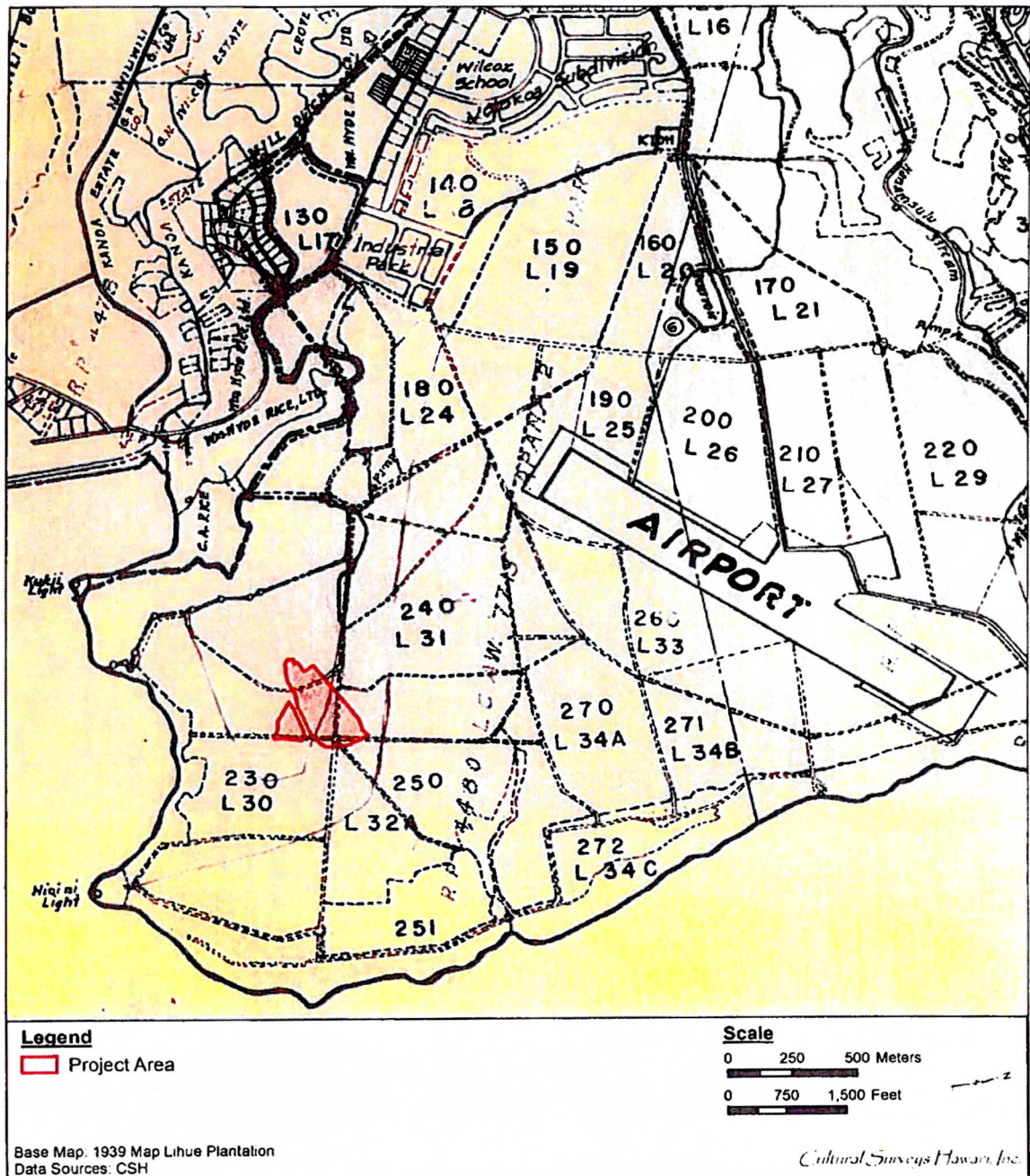


Figure 10. 1939 Map of Lihue Plantation showing the project area as at a confluence of fields 30A, 30B, 31 and 32

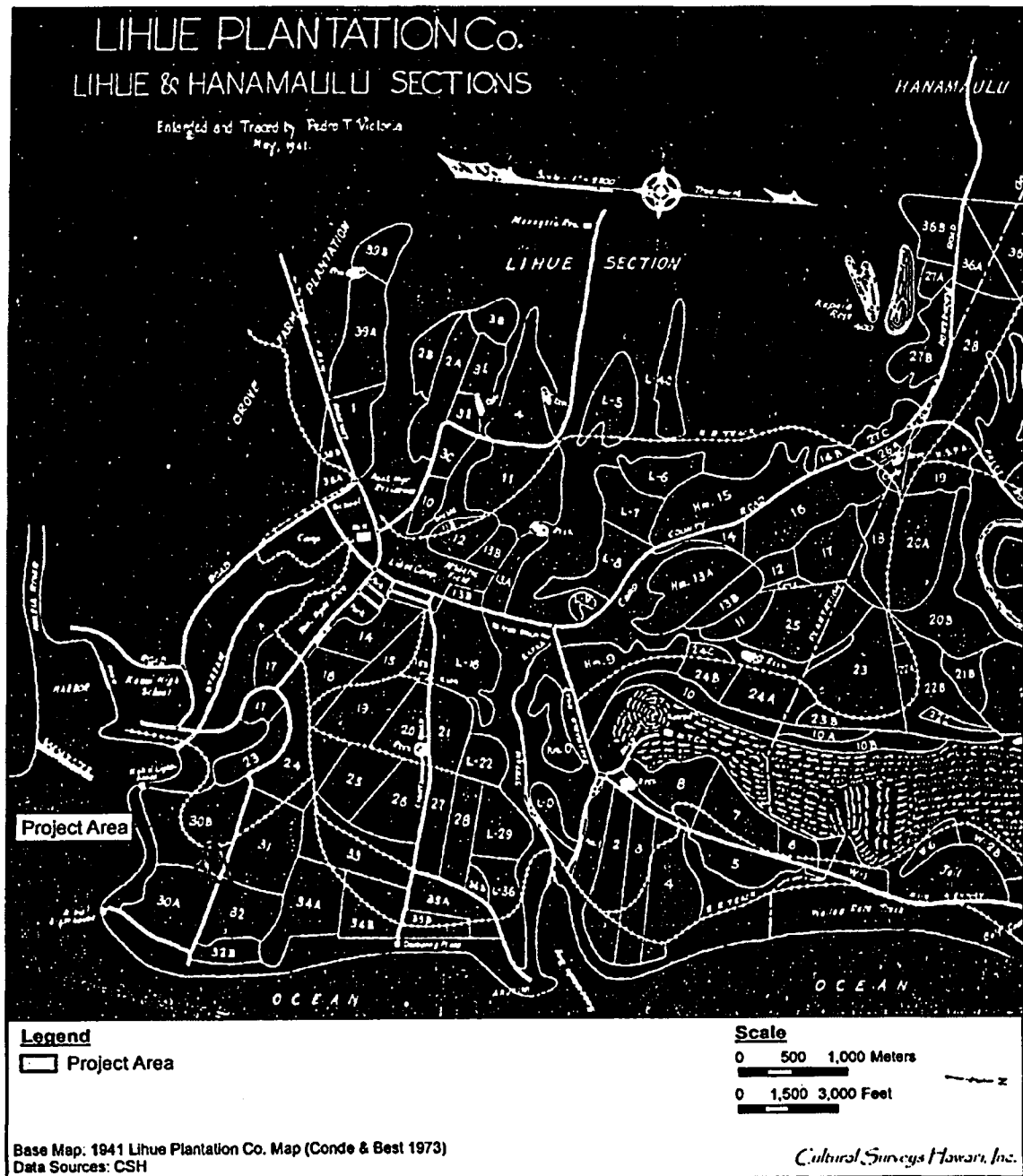


Figure 11. 1941 Lihue Plantation field map showing the project area as at a confluence of fields 30A, 30B, 31 and 32 (Condé and Best 1973:168)



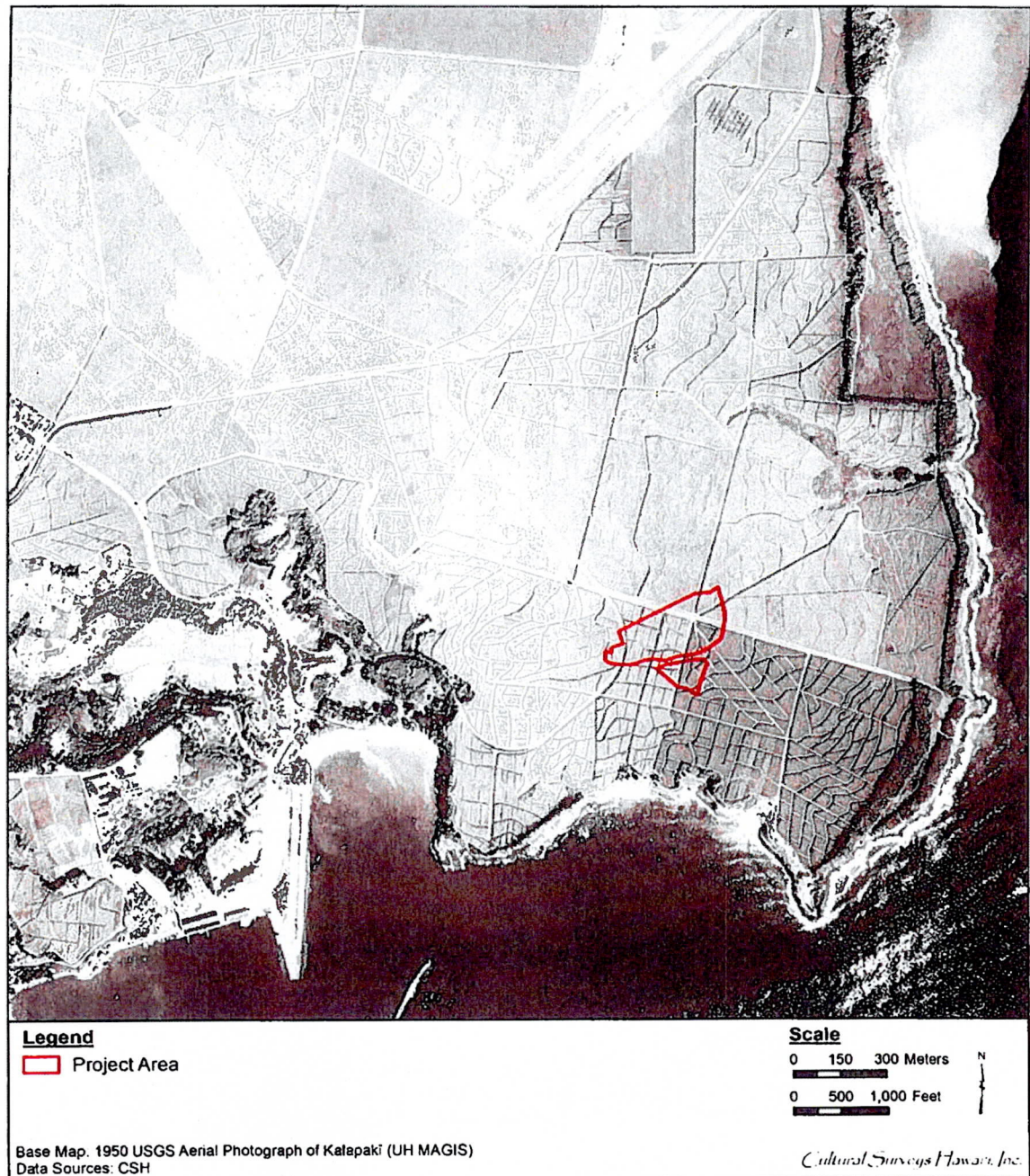


Figure 12. 1950 USGS Aerial Photograph of Kalapaki showing the project area as under commercial sugar cane cultivation (UH MAGIS)



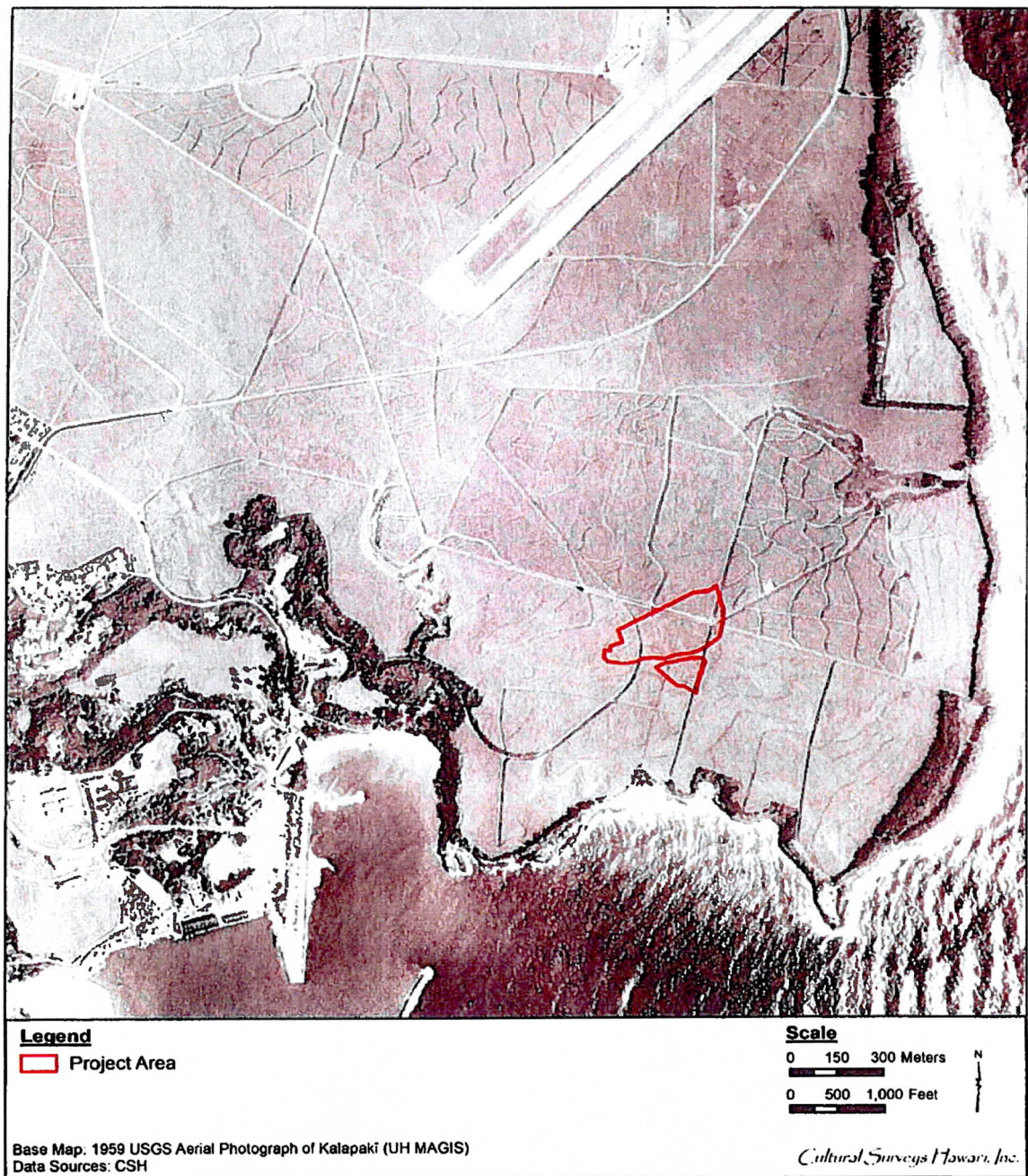


Figure 13. 1959 USGS Aerial Photograph of Kalapaki showing the project area as under commercial sugar cane cultivation (UH MAGIS)



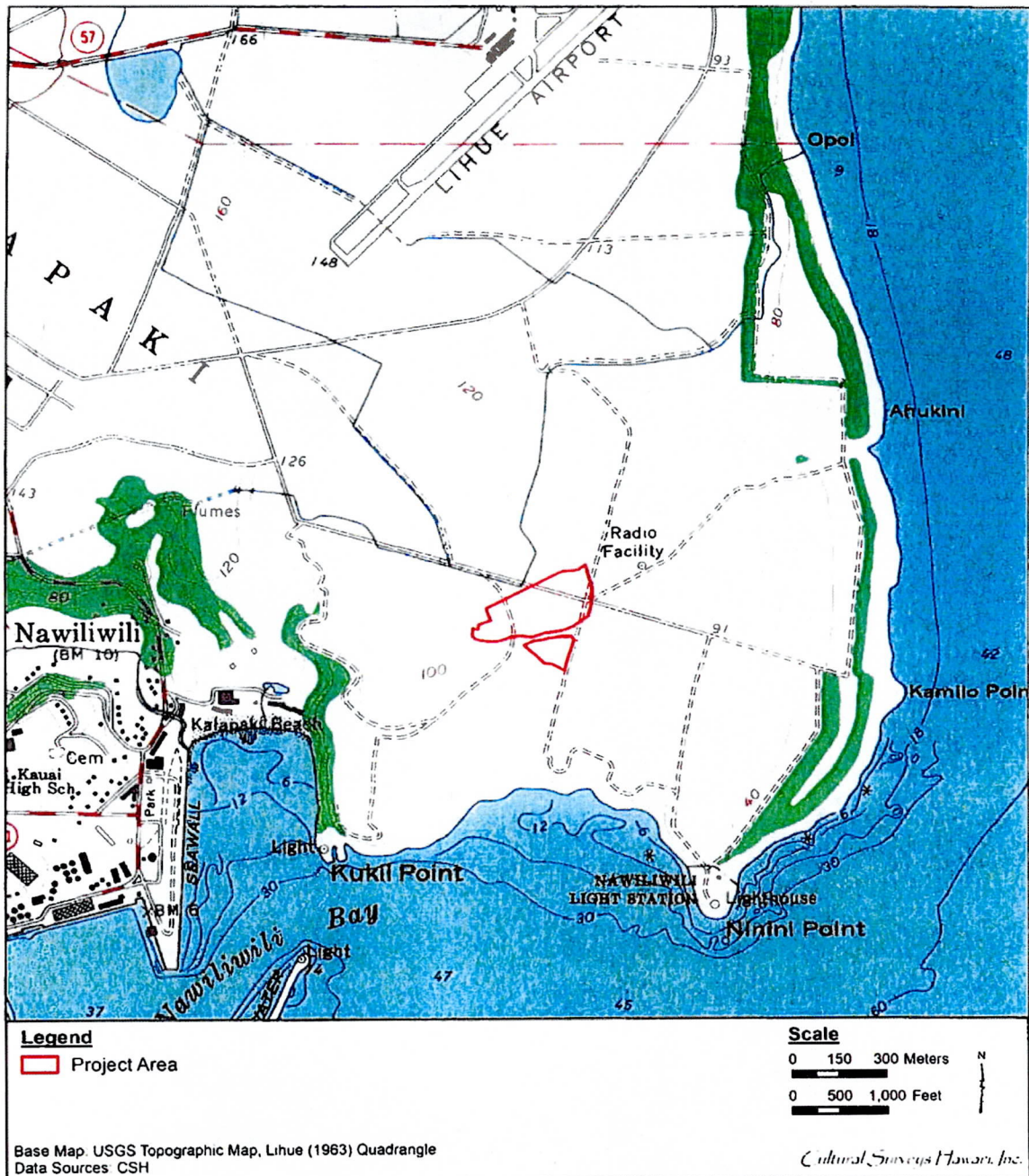


Figure 14. Portion of 1963 Lihue USGS topographic quadrangle showing the project area



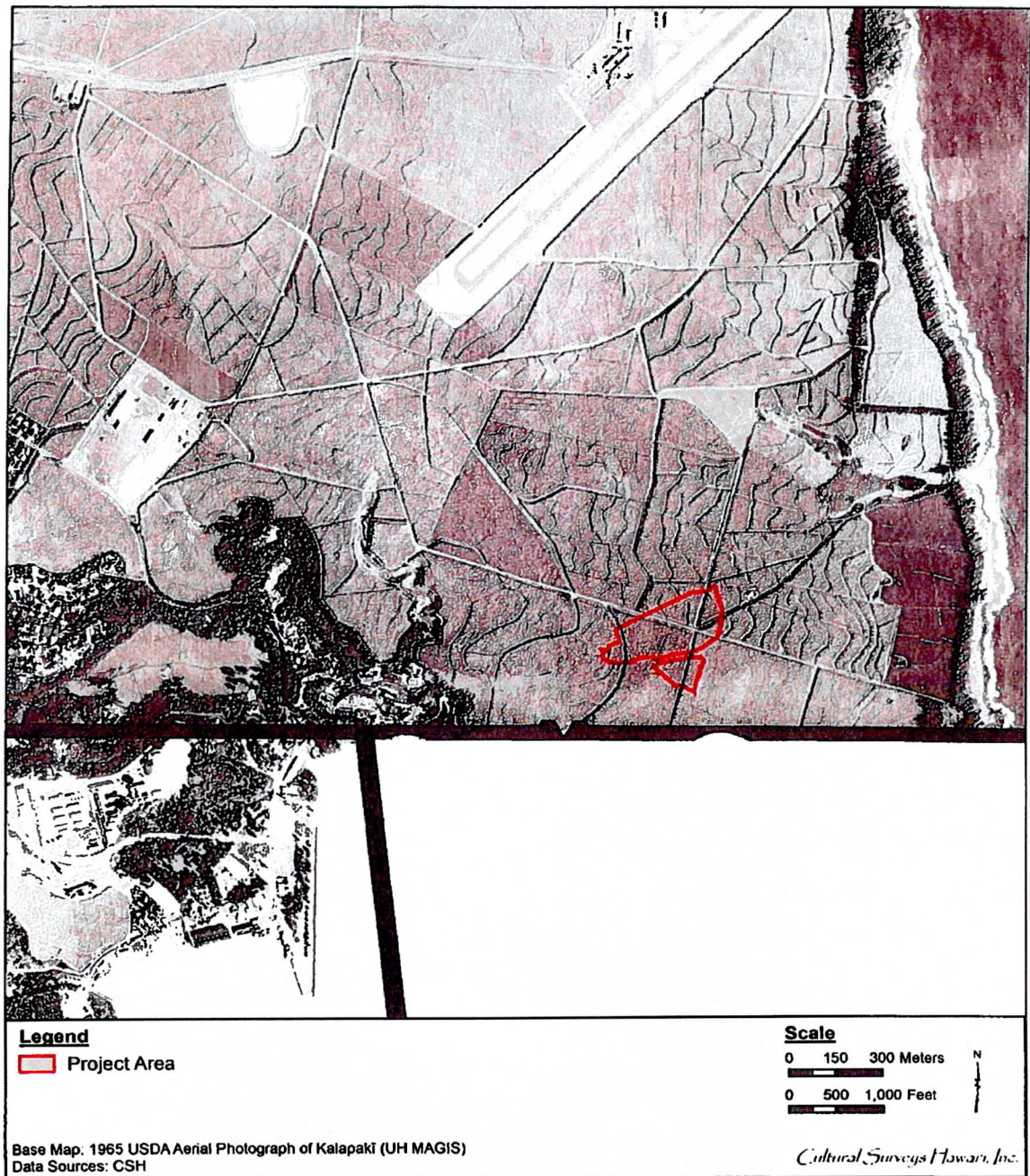
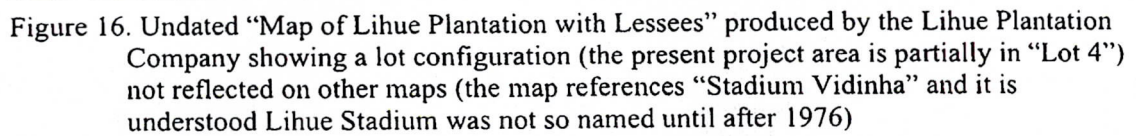


Figure 15. 1965 USDA Aerial Photograph of Kalapakī showing the project area as under commercial sugar cane cultivation (UH MAGIS)





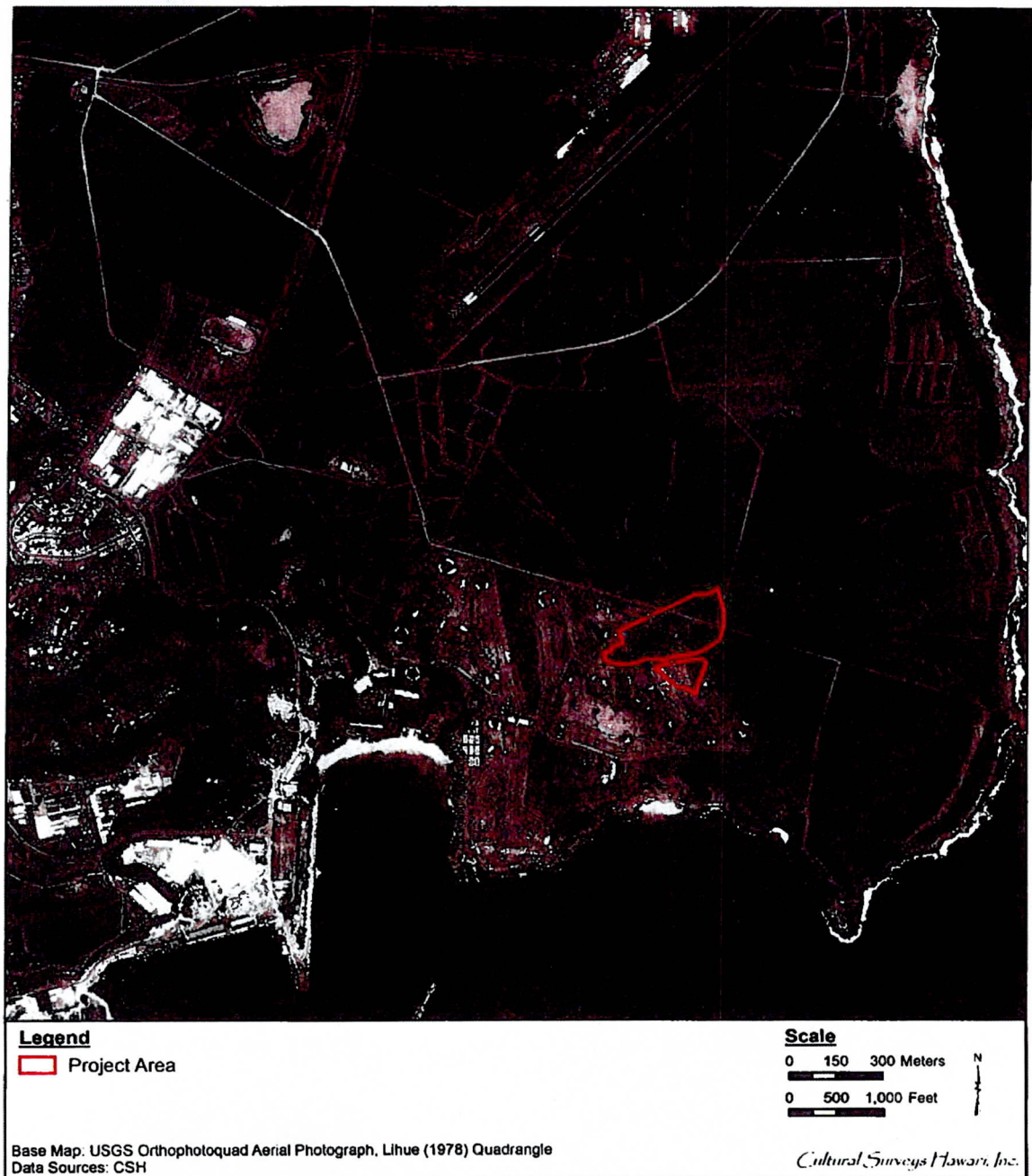


Figure 17. 1978 USGS orthophotoquad aerial photograph, Lihue Quadrangle showing the project area as within former sugarcane fields on the northeast but mostly in a new golf course development



## Section 5 Previous Archaeological Research

### 5.1 Early References to Kalapakī Archaeology

Previous archaeological studies in the vicinity of the project area (within approximately 1.0 km) are depicted in Figure 18 and summarized in Table 1. Previously identified historic properties in the vicinity of the project area (within approximately 1.0 km) are depicted in Figure 19 and summarized in Table 2.

Thomas Thrum, the publisher of an annual Hawaiian almanac, gathered lists of *heiau* on all islands. From the *ahupua'a* of Kalapakī we begin with his list of three:

1. Ninini, Kalapakī, near site of Nawiliwili light house. All destroyed (Thrum 1906:40)
2. Ahukini, Kalapakī. A *heiau* of medium size; foundations only now remain (Thrum 1906:40)
3. Pohakocelele, Kalapakī. A medium sized *heiau*; all destroyed (Thrum 1906)

The first comprehensive archaeological survey on the island of Kaua'i was undertaken by Wendell Bennett in 1930 and published in 1931. Bennett used Thrum's list for reference and added additional sites he documented. For Kalapakī he lists only two *heiau* following Thrum:

- Site 100. Ninini *heiau*, in Kalapakī near the site of the Nawiliwili lighthouse. It is now all destroyed. [Bennett 1931:124]
- Site 101. Ahuhini *heiau*, in Kalapakī near Ahukini Point on the bluff overlooking the sea. This is now entirely destroyed. Thrum says, 'A *heiau* of medium size; foundations only now remain.' [Bennett 1931:125]

Bennett does not mention the Pohakocelele *heiau*.

Ethel Damon in her book about Kaua'i history (*Koamalu* 1931) mentions "the three small *heiaus* in the neighboring *ahupua'a* of Kalapakī, those of Ninini, Ahukini and Pohako-celele, little more than the names survive" (Damon 1931:397-398).

Neither Thrum nor Bennett mention a *heiau* noted by Lt. George E.G. Jackson, Navy cartographer for the Hawaii Government Survey Office in 1881 at Kūki'i Point (on Nāwiliwili Bay, 600 m southwest of the present project area, see Figure 8). The Kaua'i Community College newsletter, *Archaeology on Kauai*, notes that these "remains of ancient *heiau*" noted by Jackson are "where the cottages of the Kauai Surf now stand" (Kaua'i Community College Volume 2; 4 October 1973: 4).

### 5.2 Modern Archaeological Studies

The Archaeological Research Center Hawaii (1980) carried out an archaeological reconnaissance of two parcels at the Kauai Surf Hotel (present day Hōkūala) as close as 200 m to the west and south of the present study area but no historic properties were identified.

In 1988 CSH (Hammatt 1988) carried out an archaeological reconnaissance survey of 150-acres of coastal land on the coastal strip east of the north/south airport runway at Kalapakī (location of a proposed 3rd Golf Course at the Kauai Lagoons Resort). The study identified five archaeological sites along the east shoreline, 800 m east of the present project area including: Site 1 wall remnant

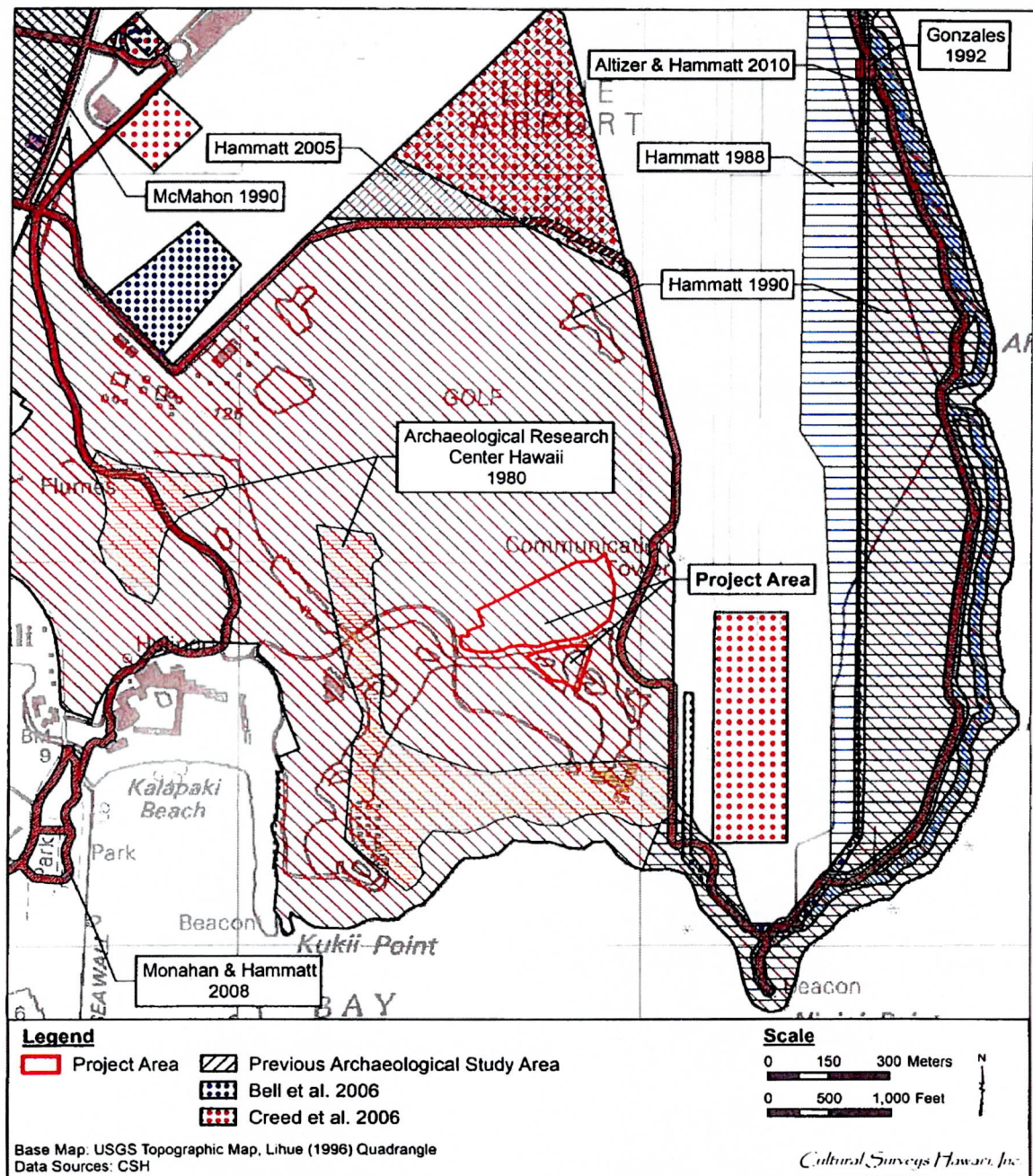


Figure 18. Previous archaeological studies in the vicinity of the project area (Base map: 1996 Lihue Quadrangle USGS topographic map)

Table 1. Previous archaeological studies in the vicinity of the project area

Reference	Type of Study	Location	Results
Thrum 1906	<i>Heiau</i> study	Kaua'i-wide	Listing of three <i>heiau</i> at Kalapakī, Ahukini Heiau: "heiau of medium size; foundations only now remain," Ninini, and Pohakoelele, "all destroyed."
Bennett 1931	Archaeological reconnaissance	Kaua'i-wide	Lists two sites at Kalapakī, Site 100 Ninini Heiau by the Nāwiliwili lighthouse well to south (destroyed by 1931) and Site 101 "Ahuhini heiau" "now entirely destroyed [by 1931]"
Handy 1940	Reconnaissance of agricultural lands	Kaua'i-wide	Discusses planting localities along Nāwiliwili River and Hanamā'ulu River, located quite far away
ARCH 1980	Archaeological Reconnaissance	Two parcels of Kauai Surf Hotel (present day Hōkūāla)	No historic properties identified
Hammatt 1988	Archaeological Reconnaissance	150 acres of coastal land, Kauai Lagoons Resort (present day Hōkūāla) Kalapakī	Identified five archaeological sites along the east shoreline, 800 m east of the present project area including: Site 1 wall remnant (SIHP # 50-30-11-422), Site 2 wall remnant (SIHP # 50-30-11-423), Site 3 shell midden scatter (SIHP # 50-30-11-421), Site 4 oval terracc alignment (SIHP # 50-30-11-424), and Site 5, a large wall at Aninini Point.
Hammatt 1990	Archaeological reconnaissance survey	Kauai Lagoons Resort (present day Hōkūāla) Kalapakī	The present project area appears to have been entirely within Phase III of the project area where no historic properties were identified. The study identified five archaeological sites in the Phase V area, east of the N/S runway along shoreline.
McMahon 1990	Archaeological field check	Three locations for new Kaua'i judiciary building, Nāwiliwili, Kalapakī, and Hanamā'ulu; Kalapakī, Hanamā'ulu	Three previously identified historic residential sites (SIHP #s 50-30-11-9390, -9401, -9402) none near present project area

Reference	Type of Study	Location	Results
Gonzales 1992	Archaeological literature review and field inspection	Proposed 138 by 138 ft Federal Aviation Administration Radar Installation Facility on coast east of Līhu'e Airport	No historic properties identified (notes "vegetative conditions at the proposed site precluded a complete inspection of the ground surface")
Hammatt 2005	Archaeological inventory survey (termed archaeological assessment in the absence of finds)	Approx. 71-acre portion of Kauai Lagoons Resort property, Kalapakī Ahupua'a, (incl. entirety of present project area)	No historic properties identified
Bell et al. 2006	Archaeological inventory survey	Hanamā'ulu and Kalapakī	Identified SIHP # 50-30-08-3958, plantation-era concrete enclosures and foundation remnants that likely functioned as a piggery
Creed et al. 2006	Archaeological field inspection and literature review	Eleven discrete areas for proposed Līhu'e Airport Expansion, Hanamā'ulu and Kalapakī Ahupua'a; TMKs: [4] 3-5 001:005, 006, 008, 009, 109, 111, and 158 and 3-7-002:por. 1	Reports fieldwork conducted in 1998 and 1999; most of present project area addressed as "Area 2"; only historic properties identified (SIHP # 50-30-08-9000) in vicinity of Ahukini Landing (designated "Area 10") well northeast of present project area
Monahan and Hammatt 2008	Archaeological literature review and field inspection	Nawiliwili-Ahukini Bike Path project, Nāwiliwili; TMKs: [4] 3-2-004; 3-5-001, 002 and 3-6-002, 019, 020	Summarizes seven previously identified historic properties—all along coast as well as a historic cemetery and two bridges
Altizer and Hammatt 2010	Archaeological inventory survey	Nawiliwili-Ahukini Bike Path project, Nāwiliwili, Kalapakī, and Hanamā'ulu Ahupua'a; TMKs: [4] 3-5-001:004, 008, 027, 060, 083, 085, 102, 118, 128, 159, and 160 por.	Identified 15 historic properties including five relatively close to present project area: <ul style="list-style-type: none"> <li>• 50-30-11-423, Plantation era agricultural field divider</li> <li>• 50-30-11-2086, Habitation terrace</li> <li>• 50-30-11-2093, Plantation era drainage ditch</li> <li>• 50-30-11-2094, Habitation terrace</li> <li>• 50-30-11-2095, Pre-contact activity area</li> </ul>



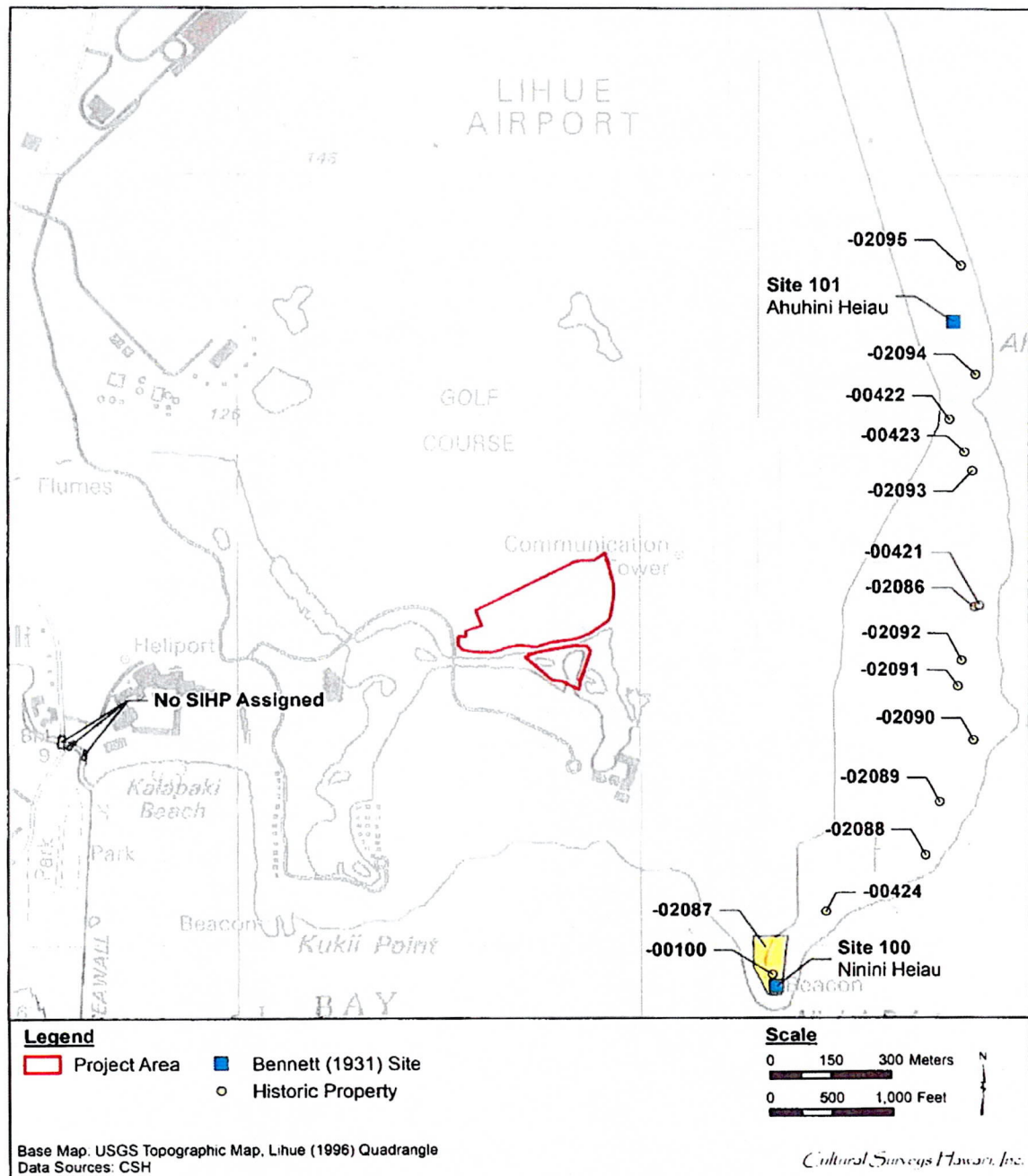


Figure 19. Previously identified historic properties in the vicinity of the project area (Base map: 1996 Lihue Quadrangle USGS topographic map)



Table 2. Previously identified historic properties in the vicinity of the project area

SIHP # 50-30-11	Site Type	Reference	Comments
-100	Ninini Heiau	Thrum 1906 Bennett 1931 Hammatt 1990	"all destroyed."
-101	Ahukini Heiau	Thrum 1906 Bennett 1931	A <i>heiau</i> of medium size; Bennett writes: "now entirely destroyed [by 1931]"
-421	Midden Scatter	Hammatt 1990:	Scatter of marine shells on shoreline (Hammatt 1990 Site 3)
-422	Plantation era agricultural field divider	Hammatt 1990, Altizer and Hammatt 2010	Remnants of a plantation-era wall measuring 13 m northeast/southwest on shoreline (Hammatt 1990 Site 1)
-423	Plantation era agricultural field divider	Hammatt 1990, Altizer and Hammatt 2010	Remnants of a plantation-era wall measuring 24.5 m long, northeast-southwest on shoreline (Hammatt 1990 Site 2)
-424	Oval terrace alignment	Hammatt 1990	On Bluff - possible prehistoric habitation structure
-2086	Habitation terrace	Altizer and Hammatt 2010	Remnants of two terraces on shoreline. Coral and marine midden fragments were observed scattered about the area
-2087	Nāwiliwili Harbor Light and associated features	Altizer and Hammatt 2010	Lighthouse (built in 1933) and associated remnants of caretaker's quarters
-2088	Foundation of an historic communications tower	Altizer and Hammatt 2010	Possibly the same as depicted on the 1910 USGS topographic map
-2089	Mounds (2)	Altizer and Hammatt 2010	Possible historic burial mound
-2090	Historic artillery gun emplacement	Altizer and Hammatt 2010	Likely related to World War II military infrastructure
-2091	Historic building foundation	Altizer and Hammatt 2010	Remains of a small, one-bedroom house.
-2092	Historic outhouse and cesspool	Altizer and Hammatt 2010	Remains of an outhouse and cesspool connected by a shallow ditch
-2093	Plantation era drainage ditch	Altizer and Hammatt 2010	Plantation-era, earthen drainage ditch measuring 61.7 m long and running roughly east-west on shoreline

SIHP # 50-30-11	Site Type	Reference	Comments
-2094	Habitation terrace	Altizer and Hammatt 2010	Pre-Contact habitation site consisting of a terrace measuring 6.2 northeast-southwest by 5.0 m northwest-southeast. The terrace is constructed of basalt cobbles and boulders stacked one-to-two courses high to a maximum height of 0.35 m; on shoreline
-2095	Pre-contact activity area	Altizer and Hammatt 2010	A scatter of cultural material measuring 5.1 m north-south by 2.6 m east-west marine including shell midden, basalt cobbles and pebbles and charcoal. The cultural layer contained a strong ash lens, along with a substantial amount of marine shell midden; on shoreline
No SIHP # assigned	Railroad bridge	Monahan and Hammatt 2008	Nāwiliwili Stream railroad bridge

(SIHP # 50-30-11-422), Site 2 wall remnant (SIHP # 50-30-11-423), Site 3 shell midden scatter (SIHP # 50-30-11-421), Site 4 oval terrace alignment (SIHP # 50-30-11-424), and Site 5, a large wall at Aninini Point regarded as a possible remnant of the former Ninini Heiau.

Two years later, CSH (Hammatt 1990) carried out an archaeological reconnaissance survey for the Kauai Lagoons Resort addressing three "phase" areas; a central Phase III area understood to have included the entirety of the present study area, a Phase IV area along the south coast at an existing Westin Kaua'i Hotel, and a Phase V area along the coast east of the N/S runway (the eastern portion of the Hammatt 1988 study area). The same five sites described in the Hammatt 1988 study (in the Phase V area) are again described. No additional sites were reported (no historic properties were reported from the present study area and vicinity).

Nancy McMahon (1990), then of the SHPD, carried out an archaeological fieldcheck of three possible Locations for a New Kauai Judiciary Building, one each in Nāwiliwili, Kalapakī, and Hanamā'ulu. At the Kalapakī location (Location 2, TMK: 4-3-6-02:01) one historic building (SIHP 50-30-11-9402, radio station KTOH) was identified well away from the present study area.

Tirzo Gonzales (1992) carried out an archaeological literature review and field inspection of a proposed 138 by 138 ft Federal Aviation Administration radar installation facility on the coast east of Līhu'e Airport but no historic properties were identified (they noted vegetative conditions at the proposed site precluded a complete inspection of the ground surface).

CSH carried out fieldwork in 2005 for an archaeological inventory survey-level study (Hammatt 2005) of a 71-acre project area 700 m north of the present study area bounded on the northeast and northwest by runways of Līhu'e Airport. The study documented no historic properties and noted

The entire project area has been extensively modified as a result of its former use as cane fields. The land surface shows abundant evidence of plantation-era land use, including plastic mulch, plow marks, and some typical vegetation associated with feral cane fields. [Hammatt 2005:25]

CSH (Monahan and Hammatt 2008) carried out an archaeological literature review and field inspection study for approximately 8 miles (12.9 km) of a Nāwiliwili-Ahukini Bike Path project. Previously described historic properties along the coast from Ninini Point to Ahukini are discussed but no new historic properties are designated anywhere near the present study area. A railroad bridge crossing Nāwiliwili Stream 800 m to the west of the present project area is discussed.

## Section 6 Field Inspection Results

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An archaeological field inspection was undertaken by CSH archaeologist Nancine "Missy" Kamai on 28 June 2021. The following photograph record addresses the three portions of the project area, the northern Subdivision 1A, the central area adjacent to the south of Subdivision 1A designated Subdivision 1 and the southern Lot 10c which is largely within a water feature and includes a relatively flat island with a mowed lawn in the eastern portion.

Representative views are presented of the northern Subdivision 1A starting at the west end looking to the northeast (Figure 20) and southeast (Figure 21) followed by views from the central portion of Subdivision 1A to the southwest (Figure 22) and NNE (Figure 23), and then with views from the east end of Subdivision 1A to the northwest (Figure 24) and southwest (Figure 25).

The relatively central area adjacent to the south of Subdivision 1A designated Subdivision 1 was then inspected with representative views provided from the west end of Subdivision 1 to the northeast (Figure 26) and southeast (Figure 27), from the central portion of Subdivision 1 to the west (Figure 28) and east (Figure 29), and from the east end of Subdivision 1 to the west (Figure 30) and southeast (Figure 31).

The southern Lot 10C project area is largely a water feature that was visited from a causeway on the south side of a large flat island with a mowed lawn that dominates the east side of the lot. Representative photographs are presented of southern Parcel 10C, from the southern causeway to the northeast showing the large flat island (Figure 32), of Parcel 10C from the large eastern island to the west (Figure 33), of Parcel 10C from the southwest side of the large eastern island looking to the northeast (Figure 34), and of southern Parcel 10C from the north side of the large eastern island looking to the south (Figure 35).

All portions of the project area appeared to have been previously graded and reworked for the present Hōkūāla Resort. No historic properties were observed. It was evaluated that historic properties are unlikely to be present.



Figure 20. View of the west end of the northern Subdivision 1A, view to northeast



Figure 21. View of the west end of the northern Subdivision 1A, view to southeast





Figure 22. View from the central portion of the northern Subdivision 1A, view to southwest



Figure 23. View from the central portion of the northern Subdivision 1A, view to NNE





Figure 24. View of the east end of the northern Subdivision 1A, view to northwest



Figure 25. View of the east end of the northern Subdivision 1A, view to southwest





Figure 26. View of the west end of the central Subdivision 1, view to northeast



Figure 27. View of the west end of the central Subdivision 1, view to southeast





Figure 28. View from the central portion of the central Subdivision 1, view to west



Figure 29. View from the central portion of the central Subdivision 1, view to east





Figure 30. View of the east end of the central Subdivision 1, view to west



Figure 31. View of the east end of the central Subdivision 1, view to southeast





Figure 32. View of southern Parcel 10C, view from southern causeway to large eastern island, view to northeast



Figure 33. View of southern Parcel 10C, view from large eastern island to west





Figure 34. View of southern Parcel 10C, from southwest side of the large eastern island, view to northeast



Figure 35. View of southern Parcel 10C, from north side of the large eastern island, view to south

## Section 7 Community Consultation

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### 7.1 Introduction

An effort was made to contact and consult with 29 Native Hawaiian Organizations (NHO), agencies, and community members including descendants of the area, in order to identify any cultural concerns regarding the project area. CSH initiated its outreach effort in July 2021 through letters, email and telephone calls. As of September 2021, four parties had responded and agreed to release of their responses.

### 7.2 Community Contact Letter

Letters (Figure 36, Figure 37 and Figure 38) along with a map and an aerial photograph of the project were mailed with the following text:

Aloha mai kākou [Name of Recipient],

With this letter, Cultural Surveys Hawai'i (CSH) humbly requests your mana'o and 'ike (experience, insights, and perspectives) regarding past and ongoing cultural, practices, beliefs, and resources within Kalapakī Ahupua'a.

Consultation with traditional cultural practitioners, kūpuna, kama'āina, and Hawai'i's diverse ethnic communities is an important and deeply valued part of our work and the environmental review process for proposed projects in Hawai'i. Your contributions will revitalize and keep alive knowledge of cultural practices, storied places, and life experiences that will remind Hawai'i's children of their history for generations to come.

#### Project Description

At the request of Hōkūala, CSH is conducting a Cultural Impact Assessment for the Hōkūala redevelopment of Subdivision 1, Subdivision 1A and Lot 10C project within the Hōkūala Resort area in Kalapakī Ahupua'a, Līhu'e District, southeast Kaua'i (TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109). The project area is bounded on the northwest and northeast by runways of Līhu'e Airport and is bounded on the south by golf courses of the Hōkūala Resort and other resort infrastructure. The project area is bounded on the north by the golf course of the Hōkūala Resort and is bounded on the south by resort lagoons and other resort infrastructure of Hōkūala. The project area is depicted on a portion of the 1996 Līhue U.S. Geological Survey (USGS) 7.5-minute topographic quadrangle (Figure 1) and 2016 aerial photograph (Figure 2).

The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūala Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūala Resort.

### Purpose of Cultural Consultation

The purpose of cultural consultation is to gather information on Hawai'i's cultural resources, practices, or beliefs that have occurred or still occur within the proposed project area and Kalapakī Ahupua'a. This is accomplished through consultation and background research using previously written documents, studies, and interviews. This information is used to assess potential impacts by the proposed project to the specific identified resources, practices, and beliefs in the project area and throughout Kalapakī Ahupua'a. As a traditional cultural practitioner and holder of long-term knowledge, your insight, input, and perspective provide a valuable contribution to the assessment of potential effects of this project and an understanding of how to protect these resources and practices.

Insights focused on the following topics in the project area (shown on the attached Figures 1 and 2) are especially helpful and appreciated:

- Your knowledge of traditional cultural practices of the past within the proposed project area and Kalapakī Ahupua'a
- Your specific traditional cultural practice and its connection to the proposed project area and Kalapakī Ahupua'a
- The different natural resources associated with your specific traditional cultural practice
- Legends, stories, or chants associated with your specific traditional cultural practices and their relationships to the proposed project area and Kalapakī Ahupua'a
- Referrals to other kūpuna, kama'āina, and traditional cultural practitioners knowledgeable about the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on your ongoing traditional cultural practices and natural resources within the proposed project area and Kalapakī Ahupua'a
- Your knowledge of cultural sites and wahi pana (storied places) within the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on cultural sites and wahi pana within the proposed project area and Kalapakī Ahupua'a

### Consultation Information

Consultation is an important and deeply valued part of the environmental review process. Your contributions will revitalize and keep alive our combined knowledge of past and ongoing cultural practices, historic places, and experiences, reminding our children of their history generation after generation.

With your agreement to participate in this study, your contributions will become part of the comprehensive understanding of traditions of the area; and potentially

will be part of the public record. The Cultural Impact Assessment study may be included within a Petition for County Zoning Amendment.

As a part of this process, your knowledge may be used to inform future heritage studies of cultural practices and resources that need protection from impacts of proposed future projects. If you engage in consultation, and the mana'o and 'ike you provide appears in the study, we would like to recognize your contribution by including your name. If you prefer not to allow your name to be included, your information can be attributed to an anonymous source.

The consultation interview structure and format are flexible. We will accommodate your preference on how to get together; talk story, over the phone, by email correspondence, remotely via Zoom, MS Teams, Google Chat or other remote meeting platforms.

Your knowledge of the resources and potential effect of the project on traditional practices in the project area and Kalapakī Ahupua'a focusing on the topics in the bullet points above can also be submitted in a written statement. CSH will provide return postage of your written statement on request.

CSH is happy to provide a list of topics for discussion, a more structured questionnaire of interview questions, or any other assistance that might be helpful.

If you have questions regarding consultation, or are interested in participating in this study, please contact CSH Cultural Researcher Kellen Tanaka by email at [ktanaka@culturalsurveys.com](mailto:ktanaka@culturalsurveys.com) or phone at (808) 262-9972.

Mahalo nui loa for your time and attention to this request for consultation.

Yours with much aloha and appreciation,



## CULTURAL SURVEYS HAWAII

ARCHAEOLOGICAL, CULTURAL, AND HISTORICAL DOCUMENTATION SERVICES SINCE 1982



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*Aloha mai kākou* ~~to the community~~

With this letter, Cultural Surveys Hawai'i (CSH) humbly requests your *mana'o* and *'ike* (experience, insights, and perspectives) regarding past and ongoing cultural, practices, beliefs, and resources within Kalapaki Ahupua'a.

Consultation with traditional cultural practitioners, *kāpuna*, *kama'āina*, and Hawai'i's diverse ethnic communities is an important and deeply valued part of our work and the environmental review process for proposed projects in Hawai'i. Your contributions will revitalize and keep alive knowledge of cultural practices, storied places, and life experiences that will remind Hawai'i's children of their history for generations to come.

### Project Description

At the request of Hōkūāla, CSH is conducting a Cultural Impact Assessment for the Hōkūāla redevelopment of Subdivision 1, Subdivision 1A and Lot 10C project within the Hōkūāla Resort area in Kalapaki Ahupua'a, Lihue District, southeast Kaua'i (TMKs: [4] 3-5-001:027 por., 168 por. and 177 and [4] 3-5-004:100-109). The project area is bounded on the north by the golf course of the Hōkūāla Resort and is bounded on the south by resort lagoons and other resort infrastructure of Hōkūāla. The project area is depicted on a portion of the 1996 Lihue U.S. Geological Survey (USGS) 7.5-minute topographic quadrangle (Figure 1) and 2016 aerial photograph (Figure 2).

The proposed project is a Petition for County Zoning Amendment to amend the zoning designation from R-2 to R-4 for an inland portion of the Hōkūāla Resort property to allow for higher density development at the proposed Subdivisions 1 and 1A (14.2 acres in the aggregate) while significantly reducing the allowable density of a RR-10 parcel (approximately 2.6 acres) in the vicinity to R-2. As a result of this petition, there is no increase to the entitlement cap of 772 units for the Hōkūāla Resort.

### Purpose of Cultural Consultation

The purpose of cultural consultation is to gather information on Hawai'i's cultural resources, practices, or beliefs that have occurred or still occur within the proposed project area and Kalapaki Ahupua'a. This is accomplished through consultation and background research using previously written documents, studies, and interviews. This information is used to assess potential impacts by the proposed project to the specific identified resources, practices, and beliefs in the project area and throughout Kalapaki Ahupua'a. As a traditional cultural practitioner and holder of long-term knowledge, your insight, input, and perspective provide a valuable contribution to the assessment of potential effects of this project and an understanding of how to protect these resources and practices.

Figure 36. Community contact letter page one

**KALAPAKI 7 – Cultural Consultation for the Hōkūala Subdivision 1 and 1A, and Lot 10C Project****Page 2**

Insights focused on the following topics in the project area (shown on the attached Figures 1 and 2) are especially helpful and appreciated:

- Your knowledge of traditional cultural practices of the past within the proposed project area and Kalapakī Ahupua'a
- Your specific traditional cultural practice and its connection to the proposed project area and Kalapakī Ahupua'a
- The different natural resources associated with your specific traditional cultural practice
- Legends, stories, or chants associated with your specific traditional cultural practices and their relationships to the proposed project area and Kalapakī Ahupua'a
- Referrals to other *kūpuna*, *kama'āina*, and traditional cultural practitioners knowledgeable about the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on your ongoing traditional cultural practices and natural resources within the proposed project area and Kalapakī Ahupua'a
- Your knowledge of cultural sites and *wahi pana* (storied places) within the proposed project area and Kalapakī Ahupua'a
- Your comments or thoughts on the potential impacts the proposed project may have on cultural sites and *wahi pana* within the proposed project area and Kalapakī Ahupua'a

**Consultation Information**

Consultation is an important and deeply valued part of the environmental review process. Your contributions will revitalize and keep alive our combined knowledge of past and ongoing cultural practices, historic places, and experiences, reminding our children of their history generation after generation.

With your agreement to participate in this study, your contributions will become part of the comprehensive understanding of traditions of the area; and potentially will be part of the public record. The Cultural Impact Assessment study may be included within a Petition for County Zoning Amendment.

As a part of this process, your knowledge may be used to inform future heritage studies of cultural practices and resources that need protection from impacts of proposed future projects. If you engage in consultation, and the *mana'o* and *'ike* you provide appears in the study, we would like to recognize your contribution by including your name. If you prefer not to allow your name to be included, your information can be attributed to an anonymous source.

The consultation interview structure and format are flexible. We will accommodate your preference on how to get together; talk story, over the phone, by email correspondence, remotely via Zoom, MS Teams, Google Chat or other remote meeting platforms.

Your knowledge of the resources and potential effect of the project on traditional practices in the project area and Kalapakī Ahupua'a focusing on the topics in the bullet points above can also

**Figure 37. Community contact letter page two**

**KALAPAKI 7 – Cultural Consultation for the Hōkūāla Subdivision 1 and 1A, and Lot 10C Project**

Page 3

be submitted in a written statement. CSH will provide return postage of your written statement on request.

CSH is happy to provide a list of topics for discussion, a more structured questionnaire of interview questions, or any other assistance that might be helpful.

If you have questions regarding consultation, or are interested in participating in this study, please contact CSH Cultural Researcher Kellen Tanaka by email at [ktanaka@culturalsurveys.com](mailto:ktanaka@culturalsurveys.com) or phone at (808) 262-9972.

*Mahalo nui loa* for your time and attention to this request for consultation.

Yours with much aloha and appreciation,

Kellen Tanaka

*CSH Cultural Researcher*

Figure 38. Community contact letter page three

In most cases, two or three attempts are being made to contact individuals, organizations, and agencies. Community outreach letters were sent to a total of 29 individuals or groups and as of September 2021, four had responded and agreed to release of their responses, and three of these *kama'āina* and/or *kupuna* met with CSH for more interviews. The results of the community consultation responses received are presented below:

### 7.3 Community Responses

#### 7.3.1 Donna Kaliko Santos

On 8 July 2021, Cultural Surveys Hawai'i (CSH) spoke with Donna Kaliko Santos, (President of Na Kuleana O Kanaka OIwi & Puna Moku representative of the Aha Moku O Manokalanipo) over the telephone to discuss the cultural impact assessment for the Hōkūala Petition Area.

Ms. Santos stated that her main concern is protecting access for gathering, fishing, and cultural sites along the shoreline. In past community meetings regarding this coastline area, she recalled that *'ohana* (families) from Nāwiliwili and Niumalu gather and fish along the coast. She mentioned that the area was mainly used by *kama'āina* (native born) to traverse to the shoreline. She also asked if the project proponents put in a road, will people be allowed to use the road to access the shoreline?

Ms. Santos noted that due to the COVID-19 pandemic, people have been dependent on subsistence including fishing. She also mentioned that during the COVID-19 pandemic, area users noted that homeless who have been living in the area along the shore have been leaving their *'ōpala* (rubbish).

Ms. Santos recommended that CSH reach out to Leonard (Lenny) Rapozo, Facility Manager at County of Kaua'i's War Memorial Convention Hall. She noted that Mr. Rapozo's mother's *'ohana* are from the area and he grew up fishing in the area.

#### 7.3.2 Jan TenBruggencate

On 9 July 2021, Jan TenBruggencate shared his *mana'o* (opinion) with Cultural Surveys Hawai'i (CSH) regarding the Hōkūala Petition Area via email. Mr. TenBruggencate is the President of Mālama Hule'ia, a non-profit corporation which "advocates, educates, and leads community efforts to remove red mangrove along the Hule'ia river, re-establishes native wetland ecosystems and creates an environmental stewardship program honoring Hawaiian values" (Mālama Hule'ia 2021).

Mr. TenBruggencate expressed his concern regarding "increased traffic congestion on the roads in the immediate vicinity of the area of increased density." He stated that the "the pavement on the east-west road that bisects this area" is popular for people who walk and ride bicycles recreationally and for exercise. He stated that the "project could avoid conflicts by establishing a walking and/or biking path out of the lane of traffic on one or both sides of that road." He expressed his belief that "offering that amenity could reduce community concerns about the increased density." Mr. TenBruggencate's entire statement is provided below:

One issue of concern to the community is likely the increased traffic congestion on the roads in the immediate vicinity of the area of increased density.

This is a popular area for people walking for exercise. Currently dozens to perhaps hundreds of people daily walk recreationally on the pavement on the east-west road that bisects this area. That is a valued and appreciated activity for our community. People walk individually, with families, with young children on bicycles, with baby strollers. Many walk while listening to music and podcasts, making them potentially less aware of traffic. Bicycle riders also frequently use this area.

The project could avoid conflicts by establishing a walking and/or biking path out of the lane of traffic on one or both sides of that road. I believe offering that amenity could reduce community concerns about the increased density.

### 7.3.3 Carl Berg

On 30 July 2021, Dr. Carl Berg, ecologist and owner of Hawaiian Wildlife Tours, provided Cultural Surveys Hawai'i with written testimony regarding the cultural impact assessment for the Hōkūāla Petition Area. Dr. Berg's testimony is provided below:

I am not a Hawaiian cultural practitioner. I am an ecologist, kama'aina, and frequent jogger through Hokuala's property in Lihue.

The land in question was historically destroyed by growing sugar. Then the airport came in, then the resort hotel complex. Then the ponds and islands were created by massive excavations.

Although I have been familiar with the area for over 30 years, I have never heard of any place there as being culturally significant. I doubt that there is any original native vegetation.

### 7.3.4 Anonymous Kama'āina of Lihue

On 13 July 2021, Cultural Surveys Hawai'i (CSH) spoke with a *kama'āina* (native born) of Lihue over the telephone regarding the cultural impact assessment (CIA) for the Hōkūāla Petition Area. The *kama'āina*, who wished to remain anonymous, shared their knowledge of the project area and their concerns regarding the potential impact to accessing the shoreline and aquatic resources.

Born and raised on Kaua'i, the *kama'āina* learned about "old Hawaiian history" in school. They learned that in traditional times, the beaches around Kaua'i were "fighting grounds," and periodically the "old ancient Hawaiian bones of warriors" have been encountered on the beaches. They mentioned fishermen have encountered these bones and will cover them up. They were also taught that villages were built on higher grounds. They recalled being shown the remnants of "old Hawaiian settlements" by a member of their *'ohana* (family) who encountered the remnants while hunting. They also stated, "Old traditions have been bulldozed over." They mentioned Kaua'i has many *heiau* (traditional place of worship) that have not been preserved but their locations can be found on old maps.

The *kama'āina* noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.



They emphasized the importance of being aware of the locations of these "ancient walking paths" before building.

They also expressed their concern that the proposed project may impact access to the shoreline for people who use the area for activities such as fishing or picnics. They recalled the "old days" when the beaches were more accessible; they would visit the shoreline with their *'ohana* to camp and fish. However, they noted access to beaches has been disrupted by "big developments" including resorts and homes built along the shoreline. They pointed out areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu" have restricted access to the shoreline and locals must find other places to access beaches. They also recalled that in the "old days" their grandfather, who was a fisherman, could "fish all over." However, presently, fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

They mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.

They also wondered if the Lihue Wastewater Treatment Plant would need to be upgraded to accommodate a higher-density subdivision? They expressed their concerns that odors from the wastewater treatment plant could be carried by the wind and spread throughout the area.

## Section 8 Traditional Cultural Practices

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Timothy R. Pauketat succinctly describes the importance of traditions, especially in regards to the active manifestation of one's culture or aspects thereof. According to Pauketat,

People have always had traditions, practiced traditions, resisted traditions, or created traditions [...] Power, plurality, and human agency are all a part of how traditions come about. Traditions do not simply exist without people and their struggles involved every step of the way. [Pauketat 2001:1]

It is understood that traditional practices are developed within the group, in this case, within the Hawaiian culture. These traditions are meant to mark or represent aspects of Hawaiian culture that have been practiced since ancient times. As with most human constructs, traditions are evolving and prone to change resulting from multiple influences, including modernization as well as other cultures. It is well known that within Hawai'i, a "broader "local" multicultural perspective exists" (Kawelu 2015:3) While this "local" multicultural culture is deservedly celebrated, it must be noted that it has often come into contact with "traditional Hawaiian culture." This contact between cultures and traditions has undoubtedly resulted in numerous cultural entanglements. These cultural entanglements have prompted questions regarding the legitimacy of newly evolved traditional practices. The influences of "local" culture are well noted throughout this section, and understood to represent survivance or "the active sense of presence, the continuance of native stories, not a mere reaction, or a survivable name. Native survivance stories are renunciations of dominance, tragedy and victimry" (Vizenor 1999:vii). Acknowledgement of these "local" influences help to inform nuanced understandings of entanglement and of a "living [Hawaiian] contemporary culture" (Kawelu 2015:3). This section strives to articulate traditional Hawaiian cultural practices as were practiced within the *ahupua'a* in ancient times, and the aspects of these traditional practices that continue to be practiced today; however, this section also challenges "tropes of authenticity," (Cipolla 2013) and acknowledges the multicultural influences and entanglements that may "change" or "create" a tradition.

This section integrates information from Sections 3-6 in examining cultural resources and practices identified within or in proximity of the project area in the broader context of the encompassing Kalapaki landscape. Excerpts from informant comments are incorporated throughout this section where applicable.

### 8.1 Habitation and Subsistence

In pre-Contact and early historic times, the *ahupua'a* of Kalapakī was permanently inhabited and intensively used. Traditional fishing villages were once located near the seashore at Kalapakī, east and north (around and up the coast) of Kalapakī Beach. *Loko* and small drainages were inland of these settlement areas. Concentrations of permanent house sites and temporary shelters, *heiau*, *ko'a* and *kū'ula*, and numerous trails were also located in these coastal areas.

Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which *lo'i* and *kula* lands are described in the same *'āpana*, with houselots in a separate portion. In most places, *kula* lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter *lo'i* lands. The *kula* area contained native forests and were cultivated with crops of *wauke*, *'uala*, and *ipu*.

Hammatt and Creed (1993:23) also note that, "there are several [LCA] references to other *lo'i* next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.

Historical accounts also describe Kalapakī and Līhu'e's natural resources. Edith Rice Pleus, granddaughter William Hyde Rice, noted that Kalapakī in the 1920s comprised fertile lands. She probably referred to the extensive plains or *kula* lands existing prior to use for commercial sugarcane. The cultivation of sweet potatoes, gourds and *wauke*, and other dryland crops would have dominated land use in these *kula* lands.

At the time of the Māhele, Victoria Kamāmalu was awarded both the *ahupua'a* of Hanamā'ulu and Kalapakī under Land Commission Award (LCA) 7713:2 which includes all the land within the present project area. The locations of *kuleana* land claims in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay.

There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro, the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were springs. The only crop other than *kalo* (taro) mentioned specifically in Kalapakī is *wauke*.

Most Kalapakī claimants lived, however, at the shore in the "*kulana kauhale*" or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. The house lots in Kalapakī were at the shore and more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps.

The large tracts of inland areas (*kula*), not in the river valleys or at the shore, are not described in the claims but were probably in use. Traditional *kula* resources for all claimants would have been medicines, herbs, construction materials such as *pili* grass and trees for building houses, canoes, and perhaps lithic materials for tools. Sweet potatoes and other dryland crops, such as *wauke*, probably were cultivated in patches throughout the area at one time or another.

Dr. Berg, ecologist and owner of Hawaiian Wildlife Tours, noted, "The land in question was historically destroyed by growing sugar. Then the airport came in, then the resort hotel complex. Then the ponds and islands were created by massive excavations." He added, "I have never heard of any place there as being culturally significant. I doubt that there is any original native vegetation."

The *kama'āina* of Līhu'e recalled learning "old Hawaiian history" in school. They were taught that villages were built on higher grounds. They recalled being shown the remnants of "old Hawaiian settlements" by a member of their *'ohana* who encountered the remnants while hunting. They also stated, "Old traditions have been bulldozed over." They also noted there are many *heiau* on Kaua'i that have not been preserved but their locations can be found on old maps.

They also stated that in traditional times, the beaches around Kaua'i were "fighting grounds." They noted that the "old ancient Hawaiian bones of warriors" have been encountered on the beaches by fishermen who will cover them back up.

The *kama'āina* of Līhu'e also noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.

They emphasized the importance of being aware of the locations of these "ancient walking paths."

They also wondered if the Lihue Wastewater Treatment Plant would need to be upgraded to accommodate a higher-density subdivision? They expressed their concerns that odors from the wastewater treatment plant could be carried by the wind and spread throughout the area.

## 8.2 Marine Resources

The Līhu'e District is fed by four main water sources, the Hulē'ia River, the Hanamā'ulu River, Keālia River, and the Wailua River. Two smaller streams, Koena'awa nui and Koena'awa iki, are identified in Land Commission documents, although neither of these is named on any extant maps. Given the gently-sloping character of the natural lay of the land from Līhu'e to the coast, it is possible that there were once a few other smaller drainages traversing what is now the airport, resort and golf course area; and, that Native Hawaiian planters made use of this water.

Southwest of the project area is Nāwiliwili Harbor, a commercial deep-water port which accommodates "a wide range of vessels including passenger liners, interisland barges, freighters, and tankers" (Clark 1990:3). John R.K. Clark translates Nawiliwili as "the wiliwili trees" and noted that, "These trees provided the Hawaiians with orange-to-red seeds that were strung into leis [garlands] and a very light wood that was used to make surfboards, canoe outriggers, and fishnet floats" (Clark 1990:2). Nawiliwili Small Boat Harbor, which includes a boat ramp, restrooms, and parking for automobiles and trailers, is utilized by both recreational and commercial vessels. It is also a favorite spot for shoreline fishermen (Clark 1990:3). Nawiliwili Park, a long, narrow park whose entire seaward edge is formed by a concrete sea wall, is located on the northern side of the Nawiliwili Harbor (Clark 1990:3). The park is primarily used for picnicking, fishing, and surfing. A surfing site known as Ammonias is located directly offshore the wall.

Kalapakī Beach is a popular place for many types of recreational activities including "canoe surfing, fishing, snorkeling, windsurfing, and twin-hull sailing" (Clark 1990:5). Clark (1990:4-5) stated that, "The surfing site known as Kalapakī offshore the beach is an ideal beginner's surfing break with gentle waves that roll across a shallow sand bar." He also noted that, "Kalapakī is one of Kaua'i's historic surfing sites. The break was surfed and bodysurfed by ancient Hawaiians and later by non-Hawaiians who took up the sports."

Ninini Beach consists of "two large pockets of white sand, separated by lava rock at the base of a low sea cliff" (Clark 1990:5). Conditions at the Ninini Beach are good for recreational activities including swimming and snorkeling (Clark 1990:5). Clark also noted that the beach is "subject at all times of the year to high surf and kona (southerly) storms, both of which may generate dangerous water conditions" (Clark 1990:5). Clark also noted that Ninini Point which is "marked by the Nawiliwili Light Station and the foundations of the former lighthouse keeper's quarters" is also a fishing spot which is very popular with shoreline fishermen (Clark 1990:5).



A State Archives document listed only as *Land Matters, Document 11* with no date refers to *konohiki* rights. The *konohiki* had proprietary rights to fish caught in the bay. According to Document No. 11, *ana'e* (mature mullet) was the protected fish of Hanamā'ulu, and *uhu* (parrot fish) for Kalapakī. These protected fish are part of the *konohiki* resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen. The proper procedure for fishing in the bay would be when "the proper fishing season arrives all the people may take fish, and when the fish are collected, they shall be divided—one third to the fishermen, and two thirds to the landlord. [...] And the protected fish might all be for the *konohiki*" (Kosaki, 1954:14).

Ms. Donna Kaliko Santos (see Section 7.3) spoke to the importance of access to marine resources noting that due to the COVID-19 pandemic, people have been even more dependent on subsistence including fishing.

The *kama'āina* of Līhu'e expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that the beaches were more accessible in the "old days," and they would visit the shoreline with their *'ohana* to camp and fish. They also recalled that their grandfather, who was a fisherman, could "fish all over" in the "old days." They pointed out that access to beaches has been disrupted by "big developments" including resorts and homes that have been built along the shoreline in areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu." These areas have restricted access to the shoreline and locals must find other places to access beaches. They also noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

They also mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.

### 8.3 Mo'olelo and Wahi Pana

The traditional place name for the *moku* of Līhu'e was Puna, which means "spring of water." Līhu'e (literally translated as "cold chill;" Pukui et al. 1974:132) became the modern political name for the traditional *moku* of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaikio'ewa, Governor of Kaua'i in the 1830s, perhaps after Kaikio'ewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).

Pukui et al. (1974:75) describe Kalapakī Ahupua'a as a land division and a beach, but no meaning is presented. Pukui and Elbert (1986:122) define the word *kalapakī* (with a small "k") as "double-yolked egg, Kaua'i." Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the "village of Kalapakī" was synonymous with the "*ili* of Kuuhai." According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as "Ahukini."

The traditional *ka'ao* mention numerous place names associated with the area. The place name Līhu'e is mentioned in the "Legend of Uweuwelekehau" (Formander 1918-1919:5:196-197). In the *mo'olelo*, "The Goddess Pele," two place names in the vicinity of the present project area are mentioned, Ninini and Ahukini (Rice 1977:14). In "The Menehunes," Ninini is also mentioned as a favorite place for the sport of jumping off cliffs into the sea (Rice 1977:44).

There were three *heiau* in Kalapakī, Ahukini (sometimes written Ahuhini) near Ahukini Point, Ninini Heiau near Ninini Point, and an unnamed *heiau* near Kūki'i Point. Ahukini has been translated as "altar [for] many [blessings]," and this was also the name of a *heiau* in Kāne'ohe, O'ahu. The *heiau* was likely named for Ahukini-a-la'a, one of the three sons of La'a-mai-kahiki, an ancestor of the Kaua'i chiefly lines. Ahukini lived about AD 1250 (Wichman 1998:61) and became the *ali'i nui* (supreme chief) of the Puna district (Wichman 2003:39). Ninini has been translated as "pour," as in *ninini wai*, to pour water. Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. According to Thrum (Bennett 1931:125), Ahukini was "[a] heiau of medium size; foundations only now remain." Damon (1931:398) lists four *heiau*, Kalapakī, Ahukini, Ninini, and Pohako'ele'ele, so it is possible that the unnamed *heiau* was called Pohako'ele'ele.

## Section 9 Summary and Recommendations

CSH undertook this cultural impact evaluation and consultation at the request of Hōkūāla. The research broadly covered the entire *ahupua'a* of Kalapakī, including the current project area.

### 9.1 Results of Background Research

Background research for this study yielded the following results, presented in approximate chronological order:

1. The original *moku* for the study area covered in this report was Puna, which means "spring of water." Līhu'e (literally translated as "cold chill;" Pukui et al. 1974:132) became the modern political name for the traditional *moku* of Puna. According to Ethel Damon (1931:402), the name Līhu'e was first applied to this area by Kaiki'oewa, Governor of Kaua'i in the 1830s, perhaps after Kaiki'oewa's upcountry residence on the island. This late derivation of the name has been recently disputed (Griffin 2012:46).
2. The *ahupua'a* of Kalapakī is described as a land division and a beach in Pukui et al. (1974:75), but no meaning is presented. Pukui and Elbert (1986:122) define the word *kalapakī* (with a small "k") as "double-yolked egg, Kaua'i." Kalapakī was also the name of a village located along the coast. According to Hammatt and Creed (1993:22), Land Commission documents demonstrate that the "village of Kalapakī" was synonymous with the "'ili of Kuuhai." According to a collection of Kaua'i place names by Kelsey (n.d.), Kalapakī was also known in traditional times as "Ahukini."
3. The traditional *ka'ao* mention numerous place names associated with the area. The place name Līhu'e is mentioned in the "Legend of Uweuwelekehau" (Fornander 1918-1919:5:196-197). In the *mo'olelo*, "The Goddess Pele," two place names in the vicinity of the present project area are mentioned, Ninini and Ahukini (Rice 1977:14). In "The Menchunes," Ninini is also mentioned as a favorite place for the sport of jumping off cliffs into the sea (Rice 1977:44).
4. In pre-Contact and early historic times, the *ahupua'a* of Kalapakī was permanently inhabited and intensively used. At the coastal areas were concentrations of permanent house sites and temporary shelters, *heiau*, *ko'a* and *kū'ula*, and numerous trails. The *kula* of these *ahupua'a* contained native forests and were cultivated with crops of *wauke*, *'uala*, and *ipu*.
5. There were three *heiau* in Kalapakī, Ahukini (sometimes written Ahuhini) near Ahukini Point, Ninini Heiau near Ninini Point, and an unnamed *heiau* near Kūki'i Point. Ninini Heiau (SIHP No. 100) and Ahukini Heiau (SIHP No. 101) were both described by Bennett as totally destroyed. Damon (1931:398) lists four *heiau*, Kalapakī, Ahukini, Ninini, and Pohako'ele'ele, so it is possible that the unnamed *heiau* was called Pohako'ele'ele.
6. Traditional fishing villages were once located near the seashore at Kalapakī, east and north (around and up the coast) of Kalapakī Beach. *Loko* and small drainages were inland of these settlement areas.
7. Land Commission documents indicate a land use pattern that may be unique to this part of the island, or to Kaua'i in general, in which *lo'i* and *kula* lands are described in the same *'āpana*, with houselots in a separate portion. In most places, *kula* lands are defined as drier landscapes, and they do not typically occur next to, and among, wetter *lo'i* lands. Also,

- according to Hammatt and Creed (1993:23), "there are several [LCA] references to other *lo'i* next to the beach which indicate wetland cultivation extending right to the shoreline." This is another type of land use that seems to be fairly unique to Kaua'i.
8. Victoria Kamāmalu was awarded the *ahupua'a* of Hanamā'ulu and Kalapakī under Land Commission Award (LCA) 7713:2. The Victoria Kamāmalu award (LCA 7713:2 part 7) includes all the land within the present project area. There were no commoner awards anywhere nearby. The locations of *kuleana* or commoner land claims of the Māhele (1848-1853) in Kalapakī Ahupua'a are clumped in two areas, along the floodplain of the north side of Nāwiliwili Stream (just back from the coast, south of Rice Street) and on the shore, back from Kalapakī Beach of Nāwiliwili Bay.
  9. There were 13 claims in Kalapakī, of which 12 were awarded. The cultivation of taro (*kalo*), the major staple, was along the Nāwiliwili Stream flood plains and along the smaller brooks of Kalapakī and Koenaawa where there were springs. The house lots in Kalapakī were at the shore. The only crop other than *kalo* mentioned specifically in Kalapakī is *wauke*. Additionally, more than one claim in Kalapakī mentions the fishponds of Koenaawa. Two streams—Koenaawa nui and Koenaawa iki—are identified in the claims but neither is named on current maps. Most Kalapakī claimants lived, however, at the shore in the "*kulana kauhale*" or village of Kalapakī, located behind Kalapakī Beach on Nāwiliwili Bay. Several of the claimants describe their village house lots in relation to the fishponds of Koenaawa (Koenaawainui and Koenaawaiki). There is also a description of the *muliwai* or estuary of Koenaawanui.
  10. Following the death of Victoria Kamāmalu in 1866, her lands were inherited by Princess Ruth Ke'elikōlani. In 1870, Ke'elikōlani sold large portions of her Kalapakī and Līhu'e lands to William Hyde Rice of Lihue Plantation. William Hyde Rice made subsequent land purchases from Princess Ruth in 1879 including a large *makai* section of the *ahupua'a* of Kalapakī and there conducted the Lihue Ranch. In later years he sold most of this land to the plantation (Damon 1931:747).
  11. A State Archives document listed only as *Land Matters, Document 11* mentioned that the *konohiki* had proprietary rights to fish caught in the bay. *Document No. 11* lists *ana'e* (mature mullet) as the protected fish of Hanamā'ulu, and *uhu* (parrot fish) for Kalapakī. These protected fish are part of the *konohiki* resources, which he or she would use to meet his/her obligations to superior chiefs, governors/governesses and the King or Queen.
  12. Pigs, sweet potatoes, and salt, among other items, were traded to the earliest sailing vessels arriving in Hawai'i (post 1794) and it is likely that in Līhu'e District, as elsewhere, the production of these items increased beyond the needs of the immediate family and their expected contributions to their chiefs during this period of early visiting voyagers.
  13. The plantation at Līhu'e was first established in 1849 by Henry A. Pierce; Judge Wm. Little Lee, the chairman of the Land Commission; and Charles Reed Bishop. It became Lihue Plantation in 1850. A steam-powered mill was built in 1853 at Lihue Plantation, the first use of steam power on a Hawaiian sugar plantation. Another important innovation at Līhu'e was created in 1856, when William H. Rice completed the 10-mile-long Hanamā'ulu Ditch, the first large-scale irrigation project for any of the sugar plantations (Moffatt and Fitzpatrick 1995:103).
  14. Plantation labor was brought in from many countries and these new laborers brought some of their own cash crops. Rice production was an off-shoot industry of the sugar plantation



in the 1870s, since many of the new Chinese plantation workers began to grow rice for themselves and then for trade with California. Japanese immigrants, by the end of the nineteenth century did the same and took over many of the Chinese rice paddies. In general, rice planters used abandoned taro fields, but made the patches larger than the traditional taro *lo'i*. This is probably true of the Kalapakī floodplain.

15. A series of maps and aerial photographs indicate the project area was a sea of commercial sugar cane between 1910 (see Figure 9) and 1965 (see Figure 15).
16. During the second half of the twentieth century the project area was a portion of Kalapakī lands transformed by resort development on Kaua'i. The Kauai Surf Hotel on Kalapakī Bay was developed by Inter-Island Resorts in 1960. Then in 1970, the adjacent Kauai Surf Golf Course opened. Subsequently, in the mid-1980s, these Kalapakī properties were sold or leased to Hemmeter-VMS Kauai Company, which began development of the Westin Kauai Lagoons Resort on approximately 850 acres. In 1991, the Kauai Lagoons Resort was sold to Shinwa Golf Kabushiki Kaisha, which operated the resort and golf courses under Kauai Lagoons Resort Company, Ltd. The approximately 700-acre property, including the present project area, was acquired by Kauai Development LLC and KD Golf Ownership LLC in 2004 and the resort prospers into the twenty-first century as "Hōkūāla."

## 9.2 Results of Community Consultations

CSH attempted to contact Hawaiian organizations, agencies, and community members as well as cultural and lineal descendants in order to identify individuals with cultural expertise and/or knowledge of the project area and vicinity. Community outreach letters were sent to a total of 29 individuals or groups; four responded (see Section 7.3) and three of these *kama'āina* and/or *kūpuna* met with CSH for more in-depth interview.

## 9.3 Impacts and Recommendations

Based on information gathered from the community consultation, participants voiced and framed their concerns in a cultural context.

1. Both Ms. Donna Kaliko Santos, (President of Na Kuleana O Kanaka O'iwi & Puna Moku representative of the Aha Moku O Manokalanipo) and Mr. Jan TenBruggencate, President, Mālama Hule'ia, stressed the importance of public access both to access the coast for fishing and gathering of marine resources and simply for recreation (walking, biking). It is recommended that public access not be impeded by the proposed petition area changes.
2. Dr. Berg, ecologist and owner of Hawaiian Wildlife Tours, noted, "The land in question was historically destroyed by growing sugar. Then the airport came in, then the resort hotel complex. Then the ponds and islands were created by massive excavations." He added, "I have never heard of any place there as being culturally significant. I doubt that there is any original native vegetation."
3. The *kama'āina* of Līhu'e expressed concern that access to walking paths in the vicinity of the project area may be restricted and locals will no longer have access to the walking paths for exercising.
4. The *kama'āina* of Līhu'e expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that access to beaches has been disrupted by "big developments" including resorts and homes that have been built

along the shoreline in areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu." These areas have restricted access to the shoreline and locals must find other places to access beaches. They noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

5. The *kama 'āina* of Līhu'e also wondered if the Līhue Wastewater Treatment Plant would need to be upgraded to accommodate a higher-density subdivision? They expressed their concerns that odors from the wastewater treatment plant could be carried by the wind and spread throughout the area.
6. Project construction workers and all other personnel involved in the construction and related activities of the project should be informed of the possibility of inadvertent cultural finds, including human remains. In the event that any potential historic properties are identified during construction activities, all activities should cease in that area and the SHPD should be notified pursuant to HAR §13-280-3. In the event that *iwi kūpuna* (Native Hawaiian skeletal remains) are identified, all earth moving activities in the area should stop, the area cordoned off, and the SHPD notified pursuant to HAR §13-300.
7. In the event that *iwi kūpuna* and/or cultural finds are encountered during construction, cultural and līncal descendants of the area should be consulted to develop a reinterment plan and cultural preservation plan for proper cultural protocol, curation, and long-term maintenance.

## 9.4 Ka Pa'akai Analysis

In Ka Pa'akai vs Land Use Commission, 94 Hawai'i (2000) the Court held the following analysis also be conducted:

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

Based on information gathered from the cultural and historical background, and community consultation for this project, no culturally significant resources were identified within the project area. At present, there is no documentation or testimony indicating traditional or customary Native Hawaiian rights are currently being exercised “for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778” (Hawai'i State Constitution, Article XII, Section 7) within the project area. While no cultural resources, practices, or beliefs were identified as currently existing within the project area, Kalapakī Ahupua'a maintains a rich cultural history in the exercise of traditional or customary Native Hawaiian rights within the project *ahupua'a*.

### 9.4.1 Kalapakī Ahupua'a

The archaeological record in Līhu'e District indicates a date range of ca. AD 1100 to 1650 for early Hawaiian occupation (Walker, Kajima and Goodfellow 1991). As pointed out by Franklin and Walker (1994), important *ahupua'a* with large rivers lie north and south of Kalapakī (Franklin and Walker 1994:17). Adjacent to the north, Hanamā'ulu offered an extraordinary bay and an extensive and broad river flood plain. To the south are located the broad Hulē'ia River Valley and the *ahupua'a* of Ha'ikū. Kalapakī Ahupua'a thus would have had less varied pre-Contact resources than the larger neighboring *ahupua'a*.

In pre-Contact Hawai'i, the coastal zone of Kalapakī and Hanamā'ulu was the locus for permanent habitation, *heiau*, and numerous major cross-*ahupua'a* and inter-*ahupua'a* trails. There were fishponds at Kalapakī, and major garden activities were within the valley floodplain on the north side of Nāwiliwili River. In the dryland areas (*kula*) crops of *wauke*, sweet potatoes, gourds and trees were likely but no traces of these crops have been documented to date.

The Māhele records, archeological surveys and ethno-historical accounts confirm that in traditional Hawaiian times, habitation was tightly focused just back from the shoreline of Kalapakī Beach at Nāwiliwili Bay with intensive irrigated agriculture focused on the north side of the Nāwiliwili stream valley. At the shoreline, activities included the farming of fishponds and homes. *Mauka*, the Nāwiliwili stream valley contained the *ahupua'a lo'i kalo* and some *wauke* gardens.

During the mid-19th century, the Māhele claims describe small villages just back from the shore at both Kalapakī Beach of Nāwiliwili Bay and neighboring Hanamā'ulu Bay. The claims report a fishpond at the shore in Kalapakī. The total number of *lo'i* mentioned in Kalapakī was 56, the number of houses was 9, and there were 5 *kula* lands mentioned (Mitchell et al. 2005:26).

All known *heiau* for Kalapakī Ahupua'a (there is evidence of four: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point) were immediately coastal. The coastal zone distribution of *heiau* seems quite normative for Kaua'i *ahupua'a* other than those of Wailua and Waimea.

There are several references to *kapa* (bark cloth) in the legends, one in particular where the *tapa* is being made to give as a wedding gift. There may well have been additional *wauke* plantations on the plains in the pre-Contact period in Kalapakī Ahupua'a.

Archaeological remains of a terrace and midden along the Kalapakī coast (Hammatt 1998) indicate other, at least intermittently used, shoreline habitations existed that were not included in the Māhele records. Shorelines are also traditional burial areas.

Inland, in areas of Kaua'i like Kilohana Crater, birds were caught for food (Damon 1931, story of Lauhaka). Typically, *kuleana* holders would have had access to wood and herbs in the uplands and in the mountains the bird catchers and canoe makers would have had temporary shelters but the present records are silent on these activities for Kalapakī.

#### 9.4.2 The Project Area Vicinity

The coastal plains, back from the coast and away from potable water, like the present project area, were typically less intensively utilized in traditional Hawaiian times. Utilization likely focused on dryland cultigens – such as sweet potatoes, dryland taro, *wauke*, ti leaf, and possibly banana, particularly in more *mauka* areas. Timber and medicinal plants may also have been available for gathering. Annual rainfall at the neighboring Līhu'e Airport station is 997 mm (39.25 inches) (Giambelluca et al. 2013) which is suggested to be marginal for non-irrigated agriculture. The rainfall gradient is substantial; with Kilohana (the Kukaua Station, Giambelluca et al. 2013) receiving annual rainfall of 2,490 mm. Thus dry land planting areas further *mauka* were almost certainly more attractive. We have little detail on the environment before Lihue Plantation activities, but the Lt. George G. Jackson (RM 902) description of the vicinity as "Level grass land with volcanic boulders" seems likely. The inland coastal plains may have been savannah lands where grasses like *pili* were harvested for construction purposes.

There are no records of major trails running through the project area. Such trails within Kalapakī would likely have been located more *mauka* or *makai* quite close to the shoreline.

##### 9.4.2.1 Archaeological Resources

An Archaeological Assessment study (Hammatt 1990) and follow-up archaeological field inspection (present study) have identified no archaeological resources in the project area and none are believed as likely to be present.

Historical records, maps and photographs, and archaeological fieldwork support that sugarcane cultivation and development of plantation infrastructure was the dominant land use within the project area and surrounding lands. The documented pattern (Shideler and Hammatt 2021:30) is that historic properties are immediately coastal. It is certainly possible that there was traditional Hawaiian and early historic period land use further inland and that the traces of this were simply lost as a result of decades of intensive sugar cane cultivation but it seems that the pattern of traditional Hawaiian land use was very much in the Hanamā'ulu stream valley (well to the northwest) and Nāwiliwili stream valley (well to the southwest) where the LCAs overwhelmingly were, and immediately along the coast particularly back of Kalapakī Beach at Nāwiliwili Bay.



Ms. Cheryl Lovell-Obatake, *kama'āina* of Kalapakī and cultural specialist, was interviewed by CSH on October 20, 2005: When Ms. Lovell-Obatake spoke of archaeological sites she spoke of "the coast and Kalapakī Point" (Mitchell et al. 2005:23)

#### 9.4.2.2 Burials

Seemingly no burials have been previously documented within a kilometer of the project area (Shideler and Hammatt 2021:33). Wendell C. Bennett briefly references burials in his "Site 103. Dune burials. In the sand dunes that run along the shore halfway between Hanamaulu and Wailua River are many burials." (1931:125). This locus of burials is well to the north. At least some burials would be expected at Kalapakī but these would be expected to be almost exclusively in the Jaucus sands immediately adjacent to the coast. Both the distance from the coast and the Lihue silty clay (LhB) and Lihue gravelly silt clay (LIB) soils of the project area (Foote et al. 1972:). Would not have encouraged burial there.

Ms. Lovell-Obatake specifically noted that she "never heard of any burials in the area of study." (Mitchell et al. 2005: 23).

An anonymous *kama'āina* of Līhu'e who spoke with CSH stated that in traditional times, the beaches around Kaua'i were "fighting grounds." They noted that the "old ancient Hawaiian bones of warriors" have been encountered on the beaches by fishermen who will cover them back up.

#### 9.4.2.3 Faunal Resources

Activities associated with faunal resources have and continue to be focused on marine resources. Ms. Cheryl Lovell-Obatake expressed her concern for marine resources and Ms. Sabra Kauka for fisherman using the coast (Mitchell et al. 2005: 24-25). Ms. Kauka also expressed her concern for Shearwater birds:

Fourthly, I go to *mālama* the rare Shearwater birds that lay their eggs in the rock walls, boulders and bushes along the coast. I have been taking my 3rd and 4th grade students from Island School to count, capture, weigh, measure, and return the chicks to their nesting sites for the past two years. We have a special permit from the Department of Land & Natural Resources, State Forestry Division, to do this work. Last year we counted 38 chicks there. This year, unfortunately, a predator has eliminated them. We don't know what predator it is but we couldn't find any chinks. This bird is very important to me and my students because it teaches them the connection between the kai and the 'aina. It teaches them that what humans do at sea and on the land affect other life on earth. If the birds have nowhere to nest, their species will die. If they have not fish and squid to eat, if man overharvests the ocean, the birds will have nothing to eat. They are an indicator that there is still fish in the sea for them and for us. There is still land for them and for us. [Mitchell et al. 2005: 24]

The Shearwater nesting is understood as immediately coastal. No evidence of sea bird nesting has been reported for the project area. No accounts of hunting have been identified in association with this project area.

The *kama'āina* of Līhu'e also expressed their concerns regarding the potential impact to accessing the shoreline and aquatic resources. They noted that the beaches were more accessible

in the "old days," and they would visit the shoreline with their *'ohana* to camp and fish. They also recalled that their grandfather, who was a fisherman, could "fish all over" in the "old days." They pointed out that access to beaches has been disrupted by "big developments" including resorts and homes that have been built along the shoreline in areas such as "Princeville, Aliomanu, Kealia (above Kealia Heights a huge subdivision was built for million dollar homes too) and Poipu." These areas have restricted access to the shoreline and locals must find other places to access beaches. They also noted that presently fishermen have to park their cars and walk long distances to access fishing spots along the shore in the vicinity of the project area including Kūki'i Point, Ninini Point, and Kamilo Point.

They also mentioned that trails people use to access the beaches can also be treacherous in some places. They wondered if there is someone who maintains and checks these trails for safety. They also suggested that beach access should be able to accommodate disabled people including people who use wheelchairs. They recommended that signage for beach access also include information indicating the distance to the shore for residents and visitors who are unfamiliar with the area.

#### 9.4.2.4 Earth Resources

No traditional use of the stones (or soft sediments) within the project area has been documented.

#### 9.4.2.5 Plant Resources

The project area is basically maintained lawns of the Hōkūala Resort with some landscaping (mostly resort-planted coconut palms and *naupaka*).

In his written testimony, Dr. Carl Berg stated, "I doubt that there is any original native vegetation."

#### 9.4.2.6 Trails

In traditional times, trails were well used for travel within the *ahupua'a* between *mauka* and *makai* and laterally between *ahupua'a*. A historical trail system existed on Kaua'i which often ran well inland (approximating modern Kaunali'i Highway and Kūhiō Highway effectively acting as a short cut for travel between *ahupua'a*. A coastal trail would have been used for access to marine resources and recreation, but this would have been quite close to the coast.

Cheryl Lovell-Obatake spoke of "sacred trails that run from Nāwiliwili side coming from Kalapakī Point along the coast." But these were understood to be quite close to the coast (Mitchell et al. 2005:23).

Doubtlessly there were major *mauka / makai* trails but these would have been anticipated to be focused on connecting centers of habitation, like inland of Kalapakī Beach to the uplands.

There are no records of trails running through the Hōkūala resort area (Mitchell et al. 2005:27).

The *kama'āina* of Līhu'e also noted there are walking paths in the vicinity of the project area which people use for exercising. They expressed their concern that access to the area may be restricted and locals will no longer have access to the walking paths for exercising. They mentioned that their friend has observed "No Trespassing" signs along the golf cart path in the area between the "Timberlands" and Kalanipu'u resorts which are located south of the project area.

They emphasized the importance of being aware of the locations of these "ancient walking paths" before building.

Cultural informants Ms. Donna Kaliko Santos, (President of Na Kuleana O Kanaka OIwi & Puna Moku representative of the Aha Moku O Manokalanipo), Mr. Jan TenBruggencate, President, Mālama Hule'ia, Dr. Carl Berg, and an anonymous *kama'āina* from Līhu'e stressed the importance of public access both to access the coast for fishing and gathering of marine resources and simply for recreation (walking, biking). It is recommended that public access not be impeded by the proposed petition area changes. This issue of access was not directly related to traditional Hawaiian trail alignments per se but does reflect a traditional pattern of access to the coast across a relatively open "level grass land with volcanic boulders here and there" (see Figure 8).

#### 9.4.2.7 Wahi Pana

Storied places in the vicinity would have included the four (possibly just three) Kalapakī *heiau*: Ninini, Ahukini, Pohakoelele, and one at Kūki'i Point as well as the cove of Kalapakī Beach and Nāwiliwili Stream. Further inland, Kilohana was a storied landform. The vicinity of the present project area was relatively featureless and no *wahi pana* in the immediate vicinity are known.

#### 9.4.2.8 Valued Cultural, Historical, or Natural Resources in the Project Area

The project area was a sea of sugar cane of the Lihue Plantation for many decades. Since the end of sugar cane cultivation the land has pretty much been maintained as lawns with modest landscaping by the resort.

#### 9.4.3 The Extent to which Traditional and Customary Native Hawaiian Resources will be Affected by the Proposed Action

Given the location well-back from the coast, with no notable landforms in the vicinity, the relatively low rainfall, the absence of natural potable surface water, the prior land history of intensive sugar cane cultivation with frequent plowing of the entire project area and the prevailing vegetation regime dominated by lawns and modest resort landscaping.

#### 9.4.4 Feasible Action, if any, to be Taken to Reasonably Protect Native Hawaiian Rights

No adverse impact on cultural resources or practices is anticipated. No other customary resource has come to light in the historic background research, fieldwork or in the consultation outreach.

The consideration of traditional and customary Native Hawaiian practices in this study does document some of the resources and practices on coastal lands, and across the airport runway to the east and emphasizes the import of consideration of these practices for any development activities that may be proposed there.

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