



OFFICE OF HAWAIIAN AFFAIRS
Strategic Management Framework Kaka'ako Makai



**CULTURAL LANDSCAPE AND
ANCESTRAL CONNECTIVITY ANALYSIS**

Prepared by:



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*E lau'ena ka wana'ao a ka lā
He lau i ka launahale o Pu'u'ōhi'a,
Lau ā lau nā lapawai o Kahuawai
Ua laupa'i ka hana
Ua lawa pono ka 'ike
Ho'olaulā ka mana'o
E lauele i ka laukapalili ma Māmala
E laulima ka laukanaka
E lauaki kākou
I ke kūkulu kumuhana
ke kūkulu o ka lani,
ke kūkulu o ka honua
E laule'a ka nohona
E ola ma Kukuluāe'o
E ola ma Ka'ākaukukui
E ola mai no e...*

*Glowing are the spearing rays of the rising sun
A budding leaflet in the forest growth of Pu'u'ōhi'a
Abundant are the cascading waters of Kahuawai
there is much work to be accomplished
Knowledge is ample if thoughts are aligned
then the mind is broadened
Envisioned is the trembling net at Māmala
the multitude in complete cooperation
Pooled together as of experts to concentrate
in the sacredness of thought and prayer to succeed
the pillars above the horizon
the pillars below the horizon
A restored relationship and life
Stemmed at Kukuluāe'o
Stemmed at Ka'ākaukukui
Life indeed...*

This mele hanohano, composed in November 2012 from kūpuna-derived inspired dreams and thoughts for the lands that traditionally form the 'ili of Ka'ākaukukui and Kukuluāe'o, defines the essential passion that stirs within the collective senses of our na'au to support the Office of Hawaiian Affairs (OHA) in its kuleana as a haku 'āina (land steward) and hoa'āina (native tenant). For this time and effort, our planning team is guided by a simple premise of a deep-rooted cultural understanding - "E lauaki kākou" - that we believe in a purposeful collaboration of talents and expertise working in a cooperative spirit with OHA leadership, its Maoli constituency, and the thriving communities therein as the motivation for a critical and transformative movement to be born in Kaka'ako Makai.

Our approach is resolute to pool together the knowledge, wisdom, and expertise of all those involved from times before to those currently charged with the responsibility to ensure the vibrancy of tomorrow's future. This study is to provide a cultural underpinning to support the purpose of **creating a framework for the development and evaluation of value-created scenarios, which are culturally appropriate for the lands of Kaka'ako Makai**. What is presented in this report will help inform OHA leadership to further the perpetuation and protection of Maoli culture and aid the continuing ancestral obligation and dutiful responsibilities associated with OHA's contributions to a strong and healthy lāhui Hawai'i.

RELEVANCE OF RELATIONSHIP-COSMOGONIC ORIGINS

For Kanaka 'Ōiwi (a term that literally translates to mean "of the bone" and is a known identifier reference for Native Hawaiians as a people), the Kumulipo is a Pule Ho'ola'a Ali'i (a sanctifying prayer of a ruling chief) which was first chanted as a consecration prayer at the birth of Kalaninui'iāmaamao, also known as Lonoikamakahiki. The Kumulipo is a creation chronicle wherein the coral polyps of the sea are born first out of the depths of ancestral night. This is the first tier of a processional order and hierarchy of creation that establishes a relational and genealogical connection between man and nature.

Over two thousand lines in length, the Kumulipo divides the creation sequencing of the world in sixteen wā (eras or time periods) that unfold through a specific genealogical procession. The elements of light and darkness, salt water and freshwater are the primordial first-borns, the essential foundational sources of life to all that have emerged since the beginning of time. The progression of these births within these specified time periods detail that nā kānaka, human beings, are the youngest of all creations in the natural world.

In the twelfth and thirteenth wā, the Kumulipo acknowledges the genealogical lineages of Wākea and Papahānaumoku. The emergence of these two lineages comes from such a time of antiquity that they are ascribed as Sky Father and Earth Mother, respectively. According to the Opukahonua tradition, Wākea and Papa are the “parents” of the Hawaiian Islands and the union of these two figures results in the birth of the first human offspring, a daughter named Ho’ohokukalani.

In variations of this creation account, Ho’ohokukalani gives birth to a stillborn child named Hāloanakalaukapalili (the long breath of the quivering leaf). A second child was later born to Ho’ohokukalani, also named Hāloa in honor of his elder brother and is considered to be the progenitor of all Native Hawaiians. The stillborn child was buried, known as one of the first documented accounts of ho’okanu (translates as purposeful “planting” when referring to the burying of the dead). It is recorded that out of the wahi kanu (burial) of Hāloanakalaukapalili emerged the first kalo (taro, *Colocasia esculenta*) plant, the staple food source that is understood as the kua’ana, the older sibling of all Hawaiians (Kame’eleihiwa 1992).

In the cultivation of kalo, the plant is extracted from the irrigated or dryland field system where the upper huli (stalk) is separated from the ample ‘ohā (corm) by cutting the plant at the kōhina (dividing line). It is the huli that are then ho’okanu, replanted, whereby over time and tended care grow new ‘ohā, which provides sustenance and nourishment over generations. It is from this process, the word ‘ohana (family) is derived and demonstrates the associated ancestral and familial relationship exercised in the practice of ho’okanu with the land. Over time, this cyclic interaction and exchange of foundational sustenance and provision over generations invokes a responsibility and blueprint of sustained stewardship. Upholding this responsibility creates the seed bank of mana (spiritual power) that is infused back into the ‘āina which each planting to become a source of new growth for subsequent generations to follow.

The primary lesson derived from these mo’okupuna (ancestral genealogies) is the world is created through a sacred processional order codified by a set of associated obligations, privileges, responsibilities, and duties for each tier that is connected to one indivisible genealogical line. Thus, the ‘āina (commonly reference as “land” but in its literal translation means “that which feeds and devours”) is characterized as an ancestral and familial member, serving as the kua’ana, the eldest sibling whose responsibilities in the traditional ‘ohana structure was to ho’omalū (protect), hānai (nurture and feed), and to kauoha (give instruction). Conversely, it is human beings that are given the responsibilities of the kaikaina, the younger siblings, who are to mālama (care for), aloha (extend love to), and ho’olohe (listen

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intently) to their elders, including the land from which we are all born and eventually return (McKeague 2005; McGregor et al 1997).

Therefore, as applicable to land tenure management and resource stewardship practices, the cultural values of mālama 'āina and aloha 'āina are derived from obligatory sense and importance to develop and nurture a relationship to then carry out specific responsibilities that allow connections between kanaka, 'āina, and Akua (spiritual divinity) to thrive. Mālama 'āina, literally translated as “to care for or preserve, protect, and maintain that which feeds and devours”, can then be characterized as a key cultural principle in stewardship practices that emphasizes the importance of possessing and maintaining a systematic and intimate relationship between man and the natural environment. Mālama 'āina acknowledges the cyclic movement of mana and its invocation is a means to accessing a shared memory and ancestral consciousness that is imbued within the landscape, as perpetuated in traditions and practices, and communicated through stories that have transcended over many generations. The illustrative point is that if the cultural values of aloha 'āina and mālama 'āina are perpetuated, practiced, and invoked, then life-giving sustenance within these lands will continue to emerge and flourish for generations to come. For Kanaka 'Ōiwi, the land and natural elements are the foundation of subsistence, cultural and religious belief, custom, and practice. Therefore, in evaluating options for any land based stewardship activity, there is a necessity to derive a culturally based understanding of any given landscape and wherein reestablishing the relevance of an ancestral relationship to place (McKeague 2005).

SCOPE OF CULTURAL LANDSCAPE & ANCESTRAL CONNECTIVITY ANALYSIS

At the request of the Office of Hawaiian Affairs (OHA), the purpose of this cultural exposition is to provide guidance as to: 1) how to ensure relevancy and authenticity in the celebration of a shared ancestral heritage to place; 2) how the needs of today's generation can be met with cultural activism; and 3) uphold the quantitative and qualitative nature of the cultural landscape for generations yet to be born.

This study is not intended to be a “classical” cultural impact assessment or ethnohistorical study as the level of detail from these types of analyses would be reserved for subsequent steps of project development and entitlements. Rather, this analysis is intended to focus on the 30-acres of OHA Kaka'ako Makai (KM) lands as a means to facilitate a dialogue inclusive of critical information from a cultural perspective that will assist in the development of the Strategic Management Framework being developed under this current level of effort. This study will be a foundational piece for other relevant cultural resource management documents that will become necessary under an area-wide Master Plan or subsequent parcel development plan leading to necessary compliance and approvals under an environmental review. The scope of this Cultural Landscape & Ancestral Connectivity Analysis (CLACA) includes the following:

- a. Description of the project area and surrounding community
- b. Definition of “cultural space” and its relevance to ancestral connectivity
- c. OHA governance and guidance related to understanding ancestral connectivity
- d. Summary of Known Cultural Practices, Beliefs, & Values Associated to Kaka'ako Makai
- e. Recommendations for developing Strategic Management Framework

DESCRIPTION OF THE PROJECT AREA & SURROUNDING LANDSCAPE

<i>A pehea lā au, e Honoka'upu, ku'u aloha</i>	<i>Oh what of me, O Honoka'upu, my love</i>
<i>I ka welelau nalu kai o Uhi, o 'Ōa</i>	<i>Upon the crest of the surf at Uhi and 'Ōa</i>
<i>'O nā maka i ke ao (pō) o pōina</i>	<i>Eyes in the realm (night) of oblivion</i>
<i>Ma hea lā wau, e ke aloha la</i>	<i>Where am I, O my love</i>
<i>'O Kou ka papa</i>	<i>Kou is the coral flat</i>
<i>'O Ka'ākaukukui ka loko</i>	<i>Ka'ākaukukui is the pool</i>
<i>'O ka alamihi a'e nō</i>	<i>Some alamihi indeed</i>
<i>'O ka lā a pō iho</i>	<i>Wait all day until night</i>
<i>Hui aku i Kou nā maka</i>	<i>Friends shall meet in Kou</i>

Chanted by Hi'iakaikapoliopole upon her arrival in Kou during the night of kilu festivities hosted by the chiefess Pele'ula, this mele highlights one the salient features wherein the OHA KM parcels lie. Nestled in the moku of Kona, in the ahupua'a of Waikiki, the OHA KM parcels reside (*Figure 1* and *2*) just outside the coastal village of Kou (currently area known today as Downtown Honolulu) and within the former coastal edge of the nearshore fisheries within the 'ili of Ka'ākaukukui and Kukuluāe'o. The reference in the chant to a pool that Hi'iaka pays homage is thought possibly to be Kaimukanaka Pond, cited as a place near Pākākā Heiau, a political heiau since the time before Kakuhihewa located just west of the OHA lands.

Various native and foreign storied accounts consistently record the lands of Ka'ākaukukui and Kukuluāe'o as part of an abundant and productive agrarian and aquacultural landscape within the ahupua'a that sufficed the subsistence needs of the populace in traditional times. The coastal nearshore regime was fed by the ua Ki'owao that gather and filled the various po'owai at Lulumahu, 'Aihualama, Waihi in the upper regions of the Ko'olau, feeding the extending kahawai of Kahuawai, Makiki, Kanahā, Ka'aikahi, Nu'uaniu, and several other streams to the muliwai estuaries of Kou and Māmala. Specifically, along the nearshore waters and former reef system wherein the OHA KM parcels lie, pa'akai harvesting, fishpond farming activities, and other marine subsistence gathering and extraction activities were traditionally known to occur and to some degree are still practiced today. Also of importance to note, the coastal and immediate flat plains located just mauka of the OHA KM parcels are well documented wahi kanu from traditional through post-encounter historic periods.

The OHA KM parcels are within the physiographic region of O'ahu known as the Honolulu Plain, which is stratified with a late-Pleistocene coral reef substrate overlain with calcareous marine beach sand or terrigenous sediments, and stream-fed alluvial deposits. A high stand in the sea for the Hawaiian Islands about 1.5 m to 2.0 m above present sea level was well documented about 2,000 to 4,500 years ago. The deposit of marine sediments during this period greatly affected the project area shoreline. Based upon a Hawaiian Territorial Sanitary Commission report in 1911, it was estimated about one-third of the Honolulu Plain was a wetland. Traditionally, the lagoon/estuary environment of the Honolulu Plain was used to construct fishponds. The project area is mostly Fill Land, Mixed (FL) with the undeveloped natural condition consisting of low-lying marshes, tidal flats, fishponds, and reefs (CSH 2011; Foote 1972).

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FIGURE 1 OHA KAKA'AKO MAKAI PARCELS & RELATIONSHIP TO OTHER SIGNIFICANT WAHI PANA

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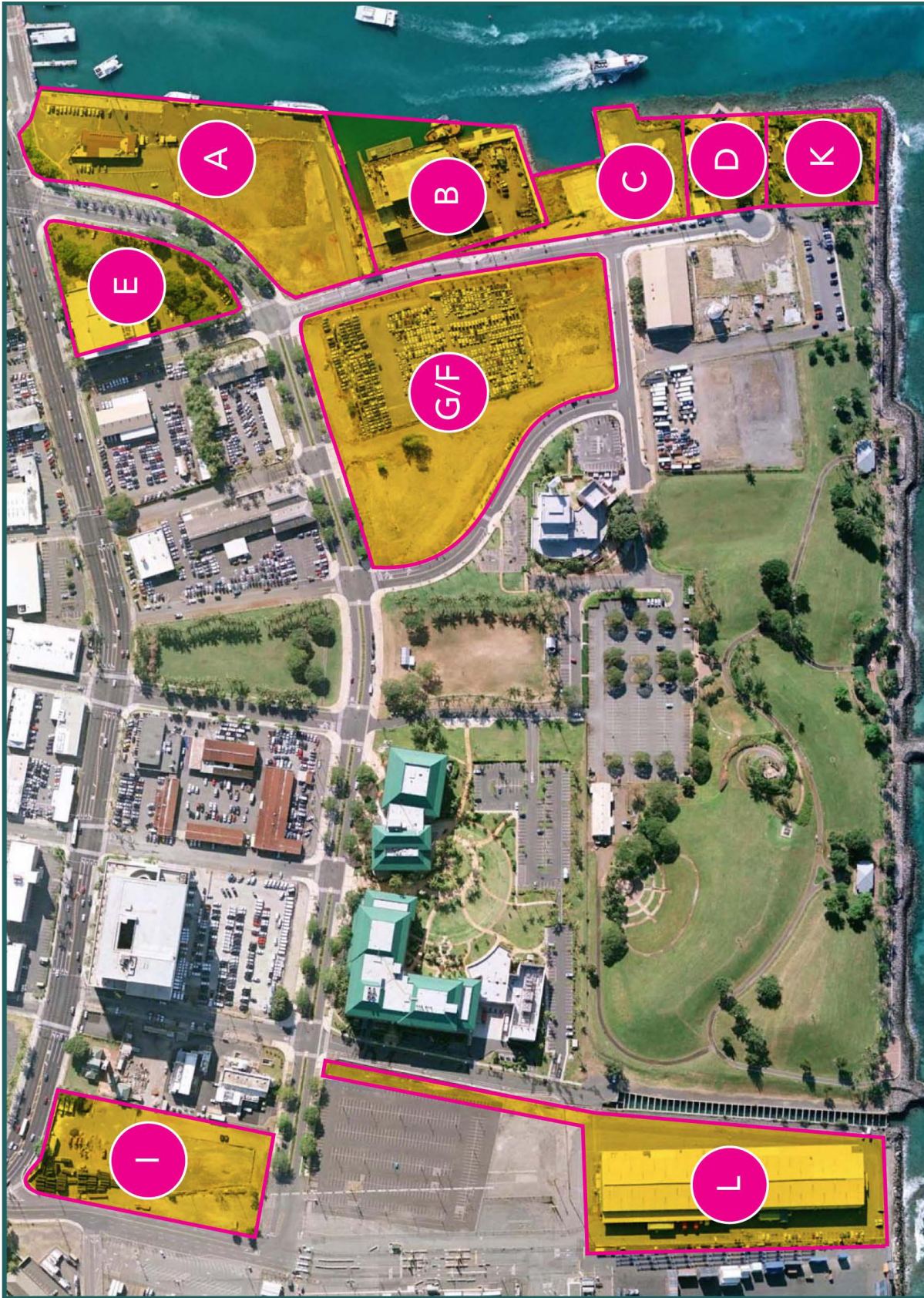


FIGURE 2 OHA KAKA'AKO MAKAI PARCELS

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During the Māhele, the 'ili of Kukuluāe'o was awarded as a part of various lands to the American Board of Commissioners for Foreign Missions under Land Commission Award 387 and was associated with Punahou School. However, the lands were originally conveyed from Kamā'ule'ule (Boki) to Hiram Bingham, pastor of Kawaiaha'o Church, and were recorded as being comprised of fishing grounds, coral flats, and salt beds. The 'ili of Ka'ākaukukui was awarded to Victoria Kamāmalu Ka'ahumanu IV, sister of Alexander 'Iolani Liholiho (Kamehameha IV) and Lot Kapuāiwa (Kamehameha V), under LCA 7712. The award identifies four fishponds, one spring fed and three salt ponds filled by tidal waters. The surrounding and adjacent landscape of Ka'ākaukukui and Kukuluāe'o underwent major transition in the latter 19th and 20th Century. Increasing urbanization dramatically altered the landscape from a once dominant productive fishpond and salt pan to a large maritime industrial center (OHA 2013).

In the 19th Century, Kaka'ako also became a place associated with illness and isolation: during the 1853 smallpox epidemic, infected patients were isolated at a temporary quarantine camp and hospital in Kaka'ako (Thrum 1907). This epidemic resulted in 9,082 cases and 5,748 deaths in a population of about 70,000 in the entire Hawaiian archipelago, and a population of about 20,000 on O'ahu. Nearly all those deaths were Native Hawaiians. After Hansen's Disease was first reported in 1840 and then identified in 1853, a branch hospital and receiving station for cases of Hansen's Disease was opened first in Kalihi then in Kaka'ako in order to keep those suspected of having the disease isolated from the general population. "Fisherman's Point" was donated by Princess Ruth Ke'elikōlani and became known as the "Leper Hospital." In 1884, the Franciscan nun Mother Marianne Cope built a convent with a two-story house, a small chapel, and took over running the dilapidated hospital in response to a plea made by Walter Murray Gibson, minister in King Kalākaua's government. In 1884, Mother Marianne built a home at Kaka'ako for the non-leprous daughters for the patients of Kaka'ako and of the exiled lepers of Moloka'i. The girl's home was named after Queen Kapi'olani, who supported the plan for the home by raising funds. In 1899, the first cases of bubonic plague were identified and spread rapidly in the tenements of Chinatown. The government decided that the best way to eradicate the disease was through "controlled burning" of the wooden buildings. Infected patients were moved to a quarantine camp at Kaka'ako (OHA 2013; CSH 2009; Garcia 2008).

There was also a military presence in Kaka'ako. During the monarchy, the point at Kaka'ako was the location for a battery comprised of three cannons used to salute visiting naval vessels. After the illegal annexation and U.S. military occupation of Hawaii in 1898, the U.S. Congress began to plan the coastal defenses for the islands. The U.S. government claimed 76 acres of former crown lands on Fisherman's Point. A small military reservation was set up on Ka'ākaukukui Reef for the storage of underwater mines, which would have been placed at the outer entrance to Honolulu Harbor as a last resort before an attack. This place became known as Fort Armstrong (OHA 2013). A seawall was eventually built to reclaim land for the fort. In 1911, the Honolulu Rifle Association also used the area as a rifle range. The greatest land alteration came during several reclamation projects, which included the original dredging and deepening of Honolulu Harbor in the 1840s followed by a series of other in-fill projects that reclaimed former lo'i wetlands as part of a purported public health and sanitation concern by the Board of Health in early 1900s.

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In 1899, work began in Honolulu on a new water and sewage disposal system with separate networks to carry water to pumping stations, where the water was then forced out through pipes into the ocean. A new Kaka'ako Pumping Station was built in 1900, designed by Oliver Traphagen, who used Hawaiian bluestone to build the two-story main station building for the steam-powered pumps, a stone chimney, and an adjacent Screen Room. In 1925, a brick pump house for new electric pumps was built on the southwestern side of the old station. A second pumping station was later built on the southwestern side in 1939, which still exists today along with two 1900 structures on the National Register of Historic Places as SIHP #50-80-14-9710 (HCDA 2010).

In 1905, the Kaka'ako area was also used for the incineration of waste from urban Honolulu. Putrescible trash could be burned in incinerators (OHA 2013; Thrum 1906). The surrounding area continued to become a prime spot for large-scale industrial uses including the garbage incineration site, a production area for iron works, lumber yards, a tuna cannery, and draying companies (OHA 2013; CSH 2009). In 1920, trash was burned in the open at Ala Moana Dump (landfill area Makai of Ala Moana Boulevard). In 1930, the Kewalo incinerator was constructed in an Italianate-style at Mohala Street (now 'Āhui Street) near the east end of the Fort Armstrong seawall and close to the former John Dominis Restaurant (now 53 By the Sea) where waste was burned. The ash from the incinerator was used to fill the seawall in Ka'ākaukukui in the late 1940s that then created 29 acres of additional land adjacent to Fort Armstrong.

Eventually 15 acres were set aside by the Territorial Government for the disposal of ash from the incinerator. Boulders were brought from Wailupe during the development of 'Āina Haina and also from Punchbowl during construction of the National Memorial Cemetery to build a retaining wall for the ash material in Kaka'ako. In 1971, the State mandated that the City and County stop placing ash at Kewalo. In 1992, the Kaka'ako Waterfront Park was opened on the site of the former municipal landfill, consisting of 35 acres of grass-covered rolling hills adjacent to the ocean. There is no sandy beach in the park and access to the ocean is by concrete stairs. There is an amphitheater, paved jogging paths, and popular surf spots. (KPA 2013; OHA 2013; CSH 2009; Ganda 2008)

The area known as Honolulu Iron Works was established by a mechanic named David Weston in 1853 with \$2,000 in funds from a Boston investor. A steam engine was built on site and shared by a flour mill and the iron works. Later the Iron Works furnaces were used to incinerate victims of the Bubonic Plague that struck Honolulu. The Iron Works were torn down in the 1970s to make way for the present day Restaurant Row. Kerosene was stored at a government facility on Ka'ākaukukui in 1876, and fires were noted at the facility in 1891 and 1907 (Thrum 1907). In 1919, Kewalo Basin was dredged to service lumber schooners and commercial fishermen adjacent to the OHA KM parcels. In mid-1900s, the surrounding area was one of the first residential areas for working class families with nearly 5,000 residents (KPA 2013; OHA 2013; CSH 2009; Ganda 2008).

Today, what we know as Kaka'ako is part of a major transformation in urban Honolulu with new development pursuing a livable walkable mixed-use, high-density, urban community. In 2012, OHA

acquired these lands as part of a prolonged effort to settle a long standing claim on ceded land revenues. One of the kuleana for OHA, as the haku 'āina, is to ensure genuine place-making emanates from the core cultural landscape that once and in some respect still continues to exist at Ka'ākaukui and Kukuluāe'o. For these landholdings, there is necessity to bring a balance of cultural, social, spiritual and economic values in harmony. Alternative considerations for the future use of OHA's landholdings in Ka'ākaukui and Kukuluāe'o requires completion of some due diligence, inclusive of: assessing the economic and market potential; identifying site development constraints such as infrastructure and utility concerns, environmental factors, regulatory controls; and lastly and focus of this paper is understanding the historical and cultural composition to place and forming a relationship to various forms of cultural and ancestral space to ensure a continuum between past, present, and future.

Appendix A provides a series of maps that chronologically document the land tenure patterns and changes within the Kaka'ako shoreline area.

DEFINING CULTURAL SPACE & RELEVANCE TO ANCESTRAL CONNECTIVITY

According to noted Kumu Hula and Cultural Historian Kepā Maly, as a result of the cultural diversity of our island community, island residents look at the natural and cultural resources around them in different ways and apply different values to them. In a Hawaiian context, these relationships and expressions of values, or the "sense of place", have developed over hundreds of generations of evolving "cultural attachment" to the natural, physical, and spiritual environments (Maly 2001). According to James Kent, noted social ecologist, the concept of cultural attachment can be defined as follows:

"Cultural Attachment" embodies the tangible and intangible values of a culture—how a people identify with, and personify the environment around them. It is the intimate relationship (developed over generations of experiences) that people of a particular culture feel for the sites, features, phenomena, and natural resources etc., that surround them—their sense of place. This attachment is deeply rooted in the beliefs, practices, cultural evolution, and identity of a people. The significance of cultural attachment in a given culture is often overlooked by others whose beliefs and values evolved under a different set of circumstances (Kent 1995).

For any consideration of land use, or perhaps a better consideration of word choice is "land engagement" practices in Hawai'i, one must understand that Hawaiian culture evolved in close partnership with the natural environment. Therefore, sense of place in a Hawaiian context does not have a clear dividing line of where culture and human interaction ends and nature begins (Maly 2001). As further postulated by Edward L.H. Kanahele, noted Hawaiian scholar, the idea of "place" in a Hawaiian worldview holds deep meaning as it conveys the following:

- Tells us who we are and identifies family connections to a physical location
- Gives us our history in the remnant and tangible elements that remain in the landscape which help to tell stories that are preserved in human memory and recounted intergenerationally
- Provides a sense of stability and belonging to an ancestral presence, both in the realm of the living and in the spiritual afterlife
- Gives a sense of well-being and acceptable of all who experience place (James 1991)

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The purpose of this CLACA is to outline some of the understood ancestral connections that are relevant and meaningful to the OHA Ka'ākaukui and Kukuluāe'o lands. These connections will be identified through first understanding the governance model in which these connections are to be defined; second, completing a review of various sources of 'ike (knowledge) that describe known traditional and contemporary cultural practices, beliefs, or values associated with these lands and spatial relationships within and external to the region; and lastly, presenting recommendations as to how to integrate this knowledge in the strategic framework.

APPLICABLE OHA GOVERNANCE RELATIVE TO ANCESTRAL CONNECTIVITY

The acknowledgement and understanding of ancestral connections is a basic and fundamental directive within the vision, mission, and strategic direction of OHA.

OHA Vision and Mission

The vision of OHA is to "Ho'oulu Lāhui Aloha" - to Raise a Beloved Nation. According to OHA's website, the vision statement blends the thoughts and leadership of King David Kalākaua, and his sister, Queen Lili'uokalani, both who as political leaders were challenged on multiple fronts with the transitions that were facing Hawai'i's people in the late 1800s- socially, economically, politically, spiritually, and culturally. The first part of OHA's vision statement is "Ho'oulu Lāhui", which was Kalākaua's motto. "Aloha" expresses the high values of Queen Lili'uokalani.

The mission statement of OHA is as follows: *to mālama (protect) Hawai'i's people and environmental resources and OHA's assets, toward ensuring the perpetuation of the culture, the enhancement of lifestyle and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and nation, recognized nationally and internationally.*

In a Hawaiian worldview, the OHA Vision and Mission encapsulate two very basic but important tenets vital to proper Hawaiian leadership and governance. The first is simply recognizing the hierarchical order and relationship of kanaka to 'āina. There is a commonly well-known saying "I ali'i ka 'āina, ke kauwa ke kanaka"- the land is the ruler, man is the servant. The second elaborates on the relationship of those entrusted to govern over the land, its resources, and the general public- "I ali'i no ke ali'i i ke kanaka"- a leader is a leader because of the people he or she is entrusted to mālama.

OHA Trustees and its Executive Leadership team understand fully the stewardship responsibility to be undertaken in determining the future of the OHA Ka'ākaukui and Kukuluāe'o lands and also recognize that the proper execution of stewardship actions must take into account what the land holds in balance of cultural and environmental value to the market and economic residual value as endorsed in the OHA Strategic Plan. Additionally, it can be an assumptive rationale that other variables equally important and that should be balanced into the planning and decision-making should include community, education, artistic, and recreational goals.

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OHA 2010-2018 Strategic Plan

Under the OHA 2010-2018 Strategic Plan, there are eight (8) core values and guiding principles:

Kākou	E alu like mai kākou i ka ho'okoana i ko kākou mikiona	We work together, unified to accomplish our mission
Aloha Kekahi I Kekahi	'Olu'olu a maika'i kākou i nā kanaka apau	We are kind and compassionate to all whose lives we touch
Pono Pau 'Ole	E hana kūpuna kākou me ka 'oia'i'o	We act with integrity and truthfulness
Mālama I Kekahi I Kekahi	E hō'ihi a mālama kākou i nā po'e apau a me nā mea e a'e a pau	We respect and care for others and all that surrounds us
Kuleana	E ho'okō kākou i ko kākou kuleana hana	We carry out our individual and collective responsibilities
Kūlia	E ho'okumu kākou i ka hana e pili ana i na kuleana Hawaii me ka ho'ohulu	We take initiative and are resilient in advocating for Hawaiian rights
Po'okela	E hana kākou me ka oi a e ho'omaika'i iā kākou iho	We do our best and continuously seek improvement
Ho'omau	E ho'omau kākou i ke ea o ka 'āina, nā mea e ho'opuni ana, ka mo'omeheu a me ka po'e Hawai'i	Together, steadfast, we preserve and perpetuate our culture, people, land and environment

Additionally, there are six (6) strategic priorities (*Figure 3*) that are targeted under the current plan:

Mo'omeheu (Culture)	To strengthen identity, Native Hawaiians will preserve, practice and perpetuate their culture.
'Āina (Land and Water)	To maintain the connection to the past and a viable land base, Native Hawaiians will participate and benefit in from responsible stewardship of Ka Pae 'Āina o Hawai'i.
Ea (Governance)	To restore pono and ea, Native Hawaiians will achieve self-governance, after which the assets of OHA will be transferred to the new governing entity
Ho'okahua Waiwai (Economic Self Sufficiency)	To have choices and a sustainable future, Native Hawaiians will progress towards greater economic self sufficiency
Ho'ona'auao (Education)	To maximize choices of life and work, Native Hawaiians will gain knowledge and excel in educational opportunities at all levels
Mauli Ola (Health)	To improve the quality and longevity of life, Native Hawaiians will enjoy health lifestyles and experience reduced onset of chronic diseases.

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FIGURE 3 OHA 2010-2018 STRATEGIC PLAN & RESULT PRIORITIES

Under the OHA Strategic Plan, there are four applicable strategic results that should be considered in translating the necessity for ancestral connection into the practicality of integrating and programming that connection into the Strategic Framework for these lands. The applicable strategic results (and their intersecting priorities) include:

- Value of history and culture (Ea-Mo'omeheu)
- Participate in cultural activities (Mo'omeheu-Mauli Ola)
- Understand the need for viable land base (Ea-'Āina)
- Achieve pae 'āina sustainability ('Āina-Ho'ona'auao-Mo'omeheu)

It is clearing evident then that providing cultural context and relevance to land engaging actions is essential to seek the balance of the Strategic Plan's direction and desired outcomes.

OHA Kaka'ako Makai Cultural Policy & Implementing Actions

In August 2012, an internal OHA process was initiated to develop cultural guidelines for the OHA Ka'ākaukui and Kukulūāe'o parcels. These guidelines were approved by OHA leadership and are the cornerstone for developing a sense of cultural context for these parcels. As stated by OHA leadership during the development of these guidelines, the Hawaiian worldview is fundamental to having the

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necessary competence and knowledge to carry out the responsibilities of land and resource stewardship. These cultural guidelines define key principles important to OHA leadership that direct how 'āina-wide initiatives balance the commerce-cultural equation. Specific project area indicators were then identified to determine how a culturally functional and active landscape is to be achieved in the OHA KM parcels. As a result, four cultural principles are the foundational basis for these guidelines:

- Mo'omeheu (Cultural history, traditions, practices, and language)- emphasizes a need to celebrate the history that is imprinted and permeates within the landscape
- Kūlia (Innovation and excellence)- defines a desire to excel through innovation to address challenges
- Ao (The living world)- ensures the vibrancy and abundance of this generation
- Pilina (Relationships, interactions, and connectivity)- emphasizes a need to connect to our past, our living world that surrounds us, and the communities that have and will continue to flourish

These four cultural principles drive the questions “what types of guidance becomes evident in the culture and land tenure history specific to this place” and “how does this knowledge inform decision-making to fulfill those needs?” As OHA is a haku 'āina of other landholdings inclusive of Wao Kele o Puna, Waimea Falls Park, the Gentry Design Center parcel, and the Ka'ākaukui and Kukuluāe'o parcels, these cultural principles guide five (5) key 'āina-wide statements which include the following:

- Space matters as a cultural layer
- Spaces should facilitate relationship building
- Value-added development- what is the commercial and cultural worth for the community
- Living culture in a living world
- Planning for the next five generations

Specifically for these OHA KM parcels, there are eight (8) recommended indicators as to how layers of cultural meaning are integrated into the functional and active use of these lands:

1. Leave a corridor for the Kūalahale wind and rain
2. Dualism in building structures (vertical and horizontal structure complements)
3. Go green: space, technology, materials, and environment
4. Multi-use/multi-purpose spaces that can create revenue but still give-back to the community for use: gathering, meetings, parties, rallies, performing, learning center
5. Fishing restoration activities
6. Walking paths
7. Cultural enhancement opportunities for tenants- distinguish OHA KM lands as a globally significant destination to share one's business with the community
8. Lele and kuahu- acknowledging aspects of our living and spiritual world

This paper is not intended to revise or update the dynamic and forward progress made internally by OHA leadership and staff. Rather, wherein appropriate, this study will look to support these existing indicators and as stated the intended goal of this CLACA is have a set of clear recommendations for OHA decision-makers that fortifies the cultural directives as indicated in the existing policy. **Appendix B** illustrates the OHA cultural policy and implementing actions.

OHA Strategic Management Framework Charrette & Major Themes

In August 2013, a two-day charrette process was conducted for the OHA Kaka'ako Makai Strategic Management Framework Plan by the Hui Kukuluāe'o project team comprised of Rider Levett Bucknall, Ltd.; Sanford Murata, Inc.; and Group 70 International, Inc. The subject of this charrette was to envision the future vibrancy of OHA Kaka'ako Makai lands as an asset that requires a balance between commerce and culture. The charrette's main purposes included: 1) listen to key stakeholders and their relevant issues, concerns, and passions for these lands; 2) collect and record the information shared; and 3) seek some level of agreement of significant ideas that should be the underpinnings for a vision to place. Unfortunately, most of the present-day memories of those in the living generations recall this area in the last 50 years or as in-filled trash dump so relevant to cultural knowledge, the information garnered was somewhat limited. The present-day generation unfortunately to some degree dismisses or is slowly forgetting the cultural and ancestral permanence that still exists and forms the character and nature of Ka'ākaukui and Kukuluāe'o.

For the Strategic Management Framework, three major themes were identified from the charrette process to help elevate the significance and meaning of the OHA Kaka'ako Makai parcels above that of a conventional real estate development. The potential strategic value of these lands as an asset that aims to meet the goals and objectives of OHA's overall mission requires that its revival and restitution provides a synergy, connectivity, and overall a positive contribution to the local community but also to key cultural precepts and values that are both global to Native Hawaiian cultural identity and intrinsic to unique sense of place. The three major themes are highlighted and briefly summarized:

- 1. Create a kīpuka where Hawaiian national identity can flourish and be celebrated among Hawaiians and local communities throughout the Pacific but also serve as a welcoming place for global leaders to gather.**

The concept of a kīpuka, a cultural oasis, for Hawaiian nationalism speaks to the sensitive and mindful idealism and symbolism of restitution. Under OHA, as the haku 'āina, the stewardship of these lands as part of a traditional cultural landscape with strong connections to the life-giving and –emerging waters of Ka Moana Nui (the Great Ocean Expanse), should reflect the deep understanding and commitment to the surrounding community locally but also globally across the ocean expanse to other parts of the Pacific and beyond.

As these lands were traditionally the coastal front and fishery of Ka'ākaukui and Kukuluāe'o, the relevance to consider these lands as a kīpuka with connection to the ocean whereupon life flourishes

and extends from a firm ancestral foundation that connects us throughout the Pacific is amplified. For this Plan, there needs to be a constant reminder that these lands can be a source of pride that embodies our Hawaiian national identity and as such, defining and maintaining a Hawaiian sense of place through design and programming should be a driving priority. Once fortified with that ideal in mind, this Plan should assess how these lands strategically can become a place where global leadership can gather and immerse within an exclusive Hawaiian space, to inclusively contemplate and reflect on issues that have a universal impact.

2. Support the development of a “cultural marketplace” that invests in intellectual capital, seeking possibilities of exploration and innovation in education, health, and political leadership.

The concept of a hālau ola, a center of “life” and “healing”, speaks to the possibility of these lands being strategically directed to provide benefit to the physical, mental, emotional, and spiritual well-being for Native Hawaiians. The presence and potential partnerships with existing neighbors such as Kamehameha Schools, John A. Burns School of Medicine, and the Pacific Biosciences Research Center Kewalo Marine Laboratory increases the opportunity for “ola”-centric innovation and collaboration between cultural and science that also provides a source of revenue generation for OHA. The Plan should seek to support a direction towards developing a “cultural marketplace” wherein the exchange of knowledge and wisdom can occur.

Highlighted issues shared during the charrette that could have relevancy and opportunity within these lands as a focal point for this collaboration include the social and economic well-being of Native Hawaiian; promoting and supporting initiatives in sustainability, specifically food security and alternative energy; expanding ongoing ocean research, resource management, with relevancy of impacts of sea-level rise; addressing the needs and impacts of an aging population in Hawai'i; and addressing an ever-changing global economy in Asia and across the Pacific and the impacts these changes may have upon the economic vitality in Hawai'i.

3. Create a cohesive and multi-functional planned community that embraces a transformative ideal of “live, work, and play.”

The lands of Ka'ākaukui and Kukuluāe'o have and continue to be a place where communities have settled to live, work, and play. The area historically has been one that has supported the needs of a middle-class working community. It is also a place that supported a diverse heritage of people of different ethnicities. It is also a place where people still gather to find recreation, relaxation, and reflection within the urban corridor. The strategic framework should provide alternatives that include a sensible arrangement of a residing and working community whose density is appropriate that is intimate enough for people to still know each other. It should also provide alternatives for vibrant places of interaction and open space, an all-around engagement to create choices for living and working in an area that are deemed vital and central to regional growth.

Understanding and integrating the elements of ancestral connectivity to further pursue these themes in the strategic management framework is important to convey and define in seeking balance between culture and commerce. A key component to developing this understanding is to identify wherein the knowledge, practices, unique experiences/perspectives that are site-specific, or cultural values ascribed to these landholdings can further inform and guide how these themes can help decision-makers achieve the stated strategic goals of the institution and the policies for these landholdings.

Known Cultural Beliefs, Customs, Practices Associated to Kaka'ako Makai

Numerous ethnohistories, archaeological investigations, and cultural studies have occurred within the general Kaka'ako area as far back as the early 1960s. The intent of this paper is provide a succinct summary of available information relative to the known cultural beliefs, customs, practices and values associated directly with the OHA KM parcels or within the general vicinity of the traditional landscape in which these lands lie. This paper will not resynthesize the information contained within these other sources documents. Rather it will present them in annotated form and then outline specific recommendations to guide the strategic framework plan.

Hawaiian beliefs, custom, and practices encompass a full range of traditional, subsistence, cultural, and religious activities that 'ohana have engaged in for multiple generations to live as a people in a unique island environment. Thus, the beliefs, customs, practices, and values stem from every major aspect of Hawaiian lifestyle and livelihood including: community life, family, human well-being and spirituality, stewardship and use of natural and cultural resources, ancestral obligations and legal rights, and economics. Traditional subsistence practices, beliefs and customs included but not limited to: cultivation of plants and marine resources for food, structures, implements, medicine, adornments, ceremonies and rituals, clothing, cooking, fuel, mulching; mauka, makai, and stream gathering; hula; spiritual practices; lā'au lapa'au or healing practices; weaving; carving; lei making; swimming, surfing, diving, fishing; and to experience natural phenomena and hō'ailona which convey spiritual messaging. All of these activities were dependent upon having access to land and ocean areas and being able to care for and use the natural and cultural resources (McGregor et al 1997).

For this study, five distinct elements and their known associated beliefs, customs, practices, and values were examined and included: 1) significance of place names; 2) home of royalty; 3) celestial, atmospheric, and predominant meteorological patterns; 4) relationship to land; and 5) relationship to the ocean.

Significance of Place Names

One of the foremost and primary sources of cultural information that lends to an understanding of history, heritage, and cultural identity is in Hawaiian place names that have been recorded and preserved throughout time. Source of names are varied but commonly include inoa ho'omana'o (names of remembrance), inoa pō (names from the realm of ancestral knowledge beyond our own human cognition), and inoa hō'ailona (names derived from a distinct occurrence of an event or pattern that reveals itself as sign or distinguished mark). Place names are culturally important because they:

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- Imbues life and existence to a place
- Create ancestral presence and identity
- Establish an ancestral connection between past, present, and future
- Provide a foundational underpinning that defines the unique and inherent characteristics, phenomena, or cyclic and repetitive events in the natural and spiritual words in a specific geographic place (McKeague 2008).

In traditional times, named localities served a variety of functions, telling people about: (1) places where the gods walked the earth and changed the lives of people for good or worse; (2) heiau or other features of ceremonial importance; (3) triangulation points such as ko'a (ceremonial markers) for fishing grounds and fishing sites; (4) residences and burial sites; (5) areas of planting; (6) water sources; (7) trails and trail side resting place (o'ioi'na) as a rock shelter or tree shaded spot; (8) the sources of particular natural resources/resource collections areas, or any number of other features; or (9) notable events (in the traditional and historic periods) which occurred at a given area. Through place names knowledge of the past and places of significance was handed down across countless generations (KPA 2013).

An investigation of place names will reveal the reasons for those names and the relationship of the area with Hawai'i's people, their philosophy of life, and between kanaka-'āina-akua (Kanahele 1997). Further, place names are important cultural signatures etched into the Hawaiian landscape and are embedded with traditional histories, transforming once-empty geographic spaces into cultural places enriched with meaning and significance (Kikiloi 2010).

Below is a succinct listing of the place names that are associated to the OHA KM parcels or within near vicinity. Known place names beyond the area but in association to other distant mauka points of significance are also identified but not fully detailed in this study.

Kaka'ako, Honolulu, & Kou

The modern district of Kaka'ako is significantly larger than the area which was traditionally known as Kaka'ako. In mid-19th century documents, Kaka'ako is described as a small 'ili within the ahupua'a of Waikīkī but known today as part of the urban fringe and landscape of Honolulu. In addition to including the traditional 'ili of Kaka'ako, the modern Kaka'ako area also encompasses lands once known as Ka'ākaukukui, Kukuluāe'o, and Kewalo, and even smaller areas—possibly portions of 'ili - called Kawaiaha'o, Honuakaha, Pu'unui, Ka'ala'a, 'Āpua, and 'Auwaiolimu (OHA 2013, KPA 2013).

Originally the name of a small place at Niukūkahi at the junction of Liliha and School Street which some man turned into a small taro patch, "Honolulu" is the name referenced for much of the coastal downtown urban corridor between Kalihi and Waikīkī. The place name of Honolulu we know today means "sheltered or protected cove" but the area in and around Honolulu Harbor was named Kou, a favored sheltered harbor of O'ahu's chiefly class named after the *Cordia* trees which were a prominent feature on the landscape.

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According to Westervelt (1915), when Kakuhihewa, the noted king of O'ahu divided the island among his favorite chiefs, the area lying roughly between Hotel Street and the ocean, and between Nu'uauu to Alakea Streets was given to and named after Kou, who was an Ilāmuku or “marshal” for Kakuhihewa. In 1809, the seat of government was moved to Kou by Kamehameha (KPA 2013). In Kou was the noted Pakākā heiau, or temple, built before the time of Kakuhihewa. This temple once stood on the western side of the foot of Fort Street long after the fort was built from which the street was named. Pakākā was owned by Kīna'u, the mother of Kamehameha V. In this temple, the school of the priests of O'ahu had its headquarters for centuries and it was known as a political center. The walls of the temple were adorned with heads of men offered in sacrifice (KPA 2013).

Today, the OHA KM parcels are referenced as “Kaka'ako Makai.” However, these lands are traditionally part of the coastal fisheries and reef system of lands known by their 'ili names, Ka'ākaukukui and Kukuluāe'o, respectively. The original location and extent of the “Kaka'ako” region is a bit ambiguous. One of the earliest known map references that include the name Kaka'ako is on an 1872 C.J. Lyons map of Ka'ākaukukui and Pu'unui which as a coastal point labeled “Kaka'ako” between Cooke Street, 'Ohe Lane, and Ala Moana Boulevard. An 1897 map by M.D. Monsarrat shows the area adjacent to a coastal wharf as “Kaka'ako.”

Famed Hawaiian language and history expert, Mary Kawena Pukui, did not give a meaning for the place name, Kaka'ako. One translation of the name has a varied spelling and application of diacriticals in the word, Kaka'ako, which means “dull, or slow.” However, no other historical evidence would suggest this to be accurate. Thomas Thrum, who published a paper on place names in the 1922 edition of Lorrin Andrews Dictionary of the Hawaiian Language, who Pukui cautioned his translations as unreliable, stated that Kaka'ako means “preparing the thatching.”

The name Kaka'ako comes up in two recorded mo'olelo, the Thrum version of Kū'ula and his son 'Ai'ai, who were the first to teach Hawaiians the various fishing techniques, including line and net making, and how to maintain the ko'a kū'ula and the protocols associated with its care, as well as the ko'a i'a. 'Ai'ai, born in Maui, comes to O'ahu, where in the Kaka'ako regions befriends a man named 'Āpua (also a place name in the area) and the chief Kou who was an expert haiku fisherman. Several other places names include Kuloloia (former beach extending from Fort Street to Kaka'ako) and Kapapoko (an eating house near the harbor used by Ka'ahumanu, wife of Kamehameha). Although we today are comfortable with calling the general region as Kaka'ako, one of the first recommendations from this study is to become equally comfortable with referencing the known 'ili names within the area.

Ka'ākaukukui

The name Ka'ākaukukui means “the north or right light” or “the radiating place or lamp” and is the coastal land east of an area traditionally known as Waikahalulu (“water of roaring” and references a former reef filled-in during the 1850s dredging of Honolulu Harbor). The area was a long reef that extended along the shore adjoining Kukuluāe'o to the east and it thought to have been a maritime navigation landmark. The area was fronted by fishponds and salt works. According to Kekahuna,

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Ka'ākaukukui was "a beautiful sand beach that formerly extended along Ala Moana Park to Kewalo Basin, a quarter mile long reef extended along the shore." Bishop's 1884 map shows it extending from Punchbowl to Cooke Street just makai of Queen Street. Lyons's 1876 map shows several place names in Ka'ākaukukui and along the coast. Pukui describes Ka'ākaukukui as a "reef that was filled in to create Kaka'ako Waterfront Park and the rest of lower Kaka'ako, seaward of Olomehani Street" (KPA 2013; CSH 2011; CSH 2009; OHA 2013).

The OHA KM parcels are located on fill land that is identified as the former coral reef of Ka'ākaukukui and Kukuluāe'o. The 'ili of Ka'ākaukukui was awarded to Victoria Kamāmalu, the sister of Kamehameha IV and Kamehameha V under Land Commission Award 7712 with smaller kuleana lands awarded to seven other native tenants. The lands were administered by Kamāmalu's father and guardian Mataio Kekūanao'a, who inherited his daughter's lands at her death. Early maps indicate the presence of a "beach road" that follows the shoreline. This road roughly overlaps with the present day alignment of Ala Moana Boulevard. The surrounding area over time transformed from a primarily coastal village to a maritime industrial area.

Ka'ākaukukui once consisted of three non-contiguous sections, a type of 'āina called a lele. An early surveyor for the Hawaiian Government Survey office explains about lele in general, and Ka'ākaukukui in particular:

There were two features of the 'ili, referred to by the terms lele- the 'ili often consisted of several distinct sections of land—one, for instance, on the seashore, another on dry, open land, or kula, another in the regularly terraced and watered kalo patch or aina loi district, and another still in the forest, thus again carrying out the equable division system which we have seen in the ahupuaa. These separate pieces were called, lele, i.e., "jumps," and were most common on Oahu. Ka'ākaukukui held Fisherman's Point and the present harbor of Honolulu; then kalo land near the present Kukui street, and also a large tract of forest at the head of Pouoa [Pauoa] valley...These different pieces were called variously, either by their own individual name or by that of the whole 'ili, thus puzzling one sadly when attempting to obtain information with respect to them. (CSH 2011)

Ka'ākaukukui or Kekaukukui was close to Ulakua, and was the place that small kōnane boards were laid. There were flat stones with rows of little holes in which a game was played with black and white stones. Here Māmala and Ouha drank and played kōnane. Here also Kekūanao'a built his home (KPA 2013; OHA 2013; CSH 2009; Ganda 2008).

Other place names within or adjacent to Ka'ākaukukui are worth noting. A land area at Ka'ākaukukui was a place called Kaloko'eli (the dug pond) that adjoined Kuaimeki (purchased metal), both noted for its salt works. Also, Pu'unui (large hill or mound) was a detached 'ili in several locations, noted for its salt making ponds in the vicinity extending from Queen Street near Hale Kauwila towards Ka'ākaukukui.

'Āpua (woven fish basket) was the name of coastal flats between Richards, Queen, and Punchbowl Streets, named after a fisherman resident of the land near Ka'ākaukukui. According to an 1876 map of

the area, a large portable observatory was housed in 1874, where several astronomers arrived from Great Britain to observe a rare transit of the planet Venus across the sun. Permission to use this area was granted by then King David Kalākaua and a station housing an equatorial telescope, a transit instrument, an altazimuth, clocks, and chronometers, compasses were installed (KPA 2013, OHA 2013; CSH 2009; Ganda 2008). Kūāi was the name of a canoe landing in Ka'ākaukui, where the Honolulu Iron Work was located and where the former point of Fort Armstrong was before the land was filled in (OHA 2013; CSH 2009; Ganda 2008; Kekahuna 1958). Kaholoakeāhole was the name of the waterfront district of Kaka'ako (OHA 2013; CSH 2009; Ganda 2008). Pu'unui was a detached 'ili land in several locations. The coastal section of Pu'unui was noted for its salt-making ponds in the vicinity extending from Queen Street, across Halekauila to Ka'ākaukui (KPA 2013; OHA 2013; CSH 2009; Ganda 2008).

Kukuluāe'o

Kukuluāe'o, translates as the "Hawaiian stilt bird", scientifically known as *Himantopus himantopus*. The name also means to "walk on stilts". Pukui describes the area as the "tract formerly fronting Kewalo Basin, Honolulu, containing marshes, salt pans, and small fishpond." The ethnographer Henry Kekahuna described it as an area where salt was formerly made (KPA 2013; OHA 2013; CSH 2009; Ganda 2008).

Kukuluāe'o was a famous place in ancient times and the heiau here was Pu'ukea and was noted for its fish and salt ponds. Translated literally as "white hill", the name of Pu'ukea is referenced to the name of a heiau built by Hua-nui-ka-la-la'ila'i, a hereditary chief of Oahu, who was born at Kewalo and is also a small land division within Kukuluāe'o (KPA 2013; Kamakau 1991).

Nine known LCAs were awarded in Kukuluāe'o: 982 (Kukao, one house lot); 1366 (Wahiena); 1499 (Kapalu); 1503 (Puaa, one house lot and 3 fishponds); 1504 (Pahika, one house lot, fishpond, and salt bed); 1592 (Kauo), and 1903 (Lolohi), 9549 (Kaholomoku, fishpond and four salt pans), and 10463 (Napela, house site, two ponds, and salt lands). In the testimony for LCA 1903, located in the Kukuluāe'o, Lolohi claimed four separate types of salt features: the ponds near the shore that fill with salt water at high tide (ālia); the drains where the salt water is transferred to smaller clay-lined or leaf-lined channels (ho'oliu); the natural depressions (or modified depressions) in the rocks along the shore where salt formed naturally (poho kai); and the land that could probably not be used for agriculture as it was impregnated with salt (kula).

Ahuaiki (little mound/hillock) also written as Ahukai was the name of a fishpond/salt pond area situated in Kukuluāe'o bounded on east side by the Auwai o Paki (water channel of Paki) which in Māhele claims, native tenants of kuleana lands identified the water course extending into the area (KPA 2013).

Kolowalu

Kolowalu was a small land section between Kukuluāe'o and Kewalo that encompassed a large fishpond. Pukui does not give a meaning for Kolowalu Pond, but they interpret the name of Kolowalu, a ridge in Mānoa, as "eight creeping." Since Kolowalu Kai was probably a lele of Mānoa, it is possible that "eight creeping" is also the correct interpretation for the pond name. The kolowalu law was initiated by the

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Hawaiian chief Kūali'i, who ruled O'ahu from about 1720 to 1740. This law protected the rights of commoners and provided food to the hungry (CSH 2011).

Kewalo

Translated as “the calling”, this place name covers the kula land and coastal region, once noted for fish and salt ponds in the area. There was once a famous spring at Kewalo near the ponds, where victims of sacrifice at Kānelā'au Heiau on the slopes of Pūowaina were first drowned. The priest when holding the victims head under water would say to her or him on any signs of struggling “moe mālie i ke kai o ko haku”- lie still in the waters of your lord. From this it was called Kawailuma'iluma'i (drowning waters). The law under which these sacrifices were made was called Kakaihehe'e.

Kewalo was also the nesting ground of the owl who was the cause of battle between the owl and the king Kākuhihewa. In one legend, Kewalo is a marsh near the beach, where tall pili grass grew. A man named Kapo'i went to this area to get thatching for his house. While there, he found seven eggs of a pueo (Hawaiian short-eared owl) and took them home to cook for his supper. An owl perched on the fence surrounding his house and cried out “O Kapo'i, give me my eggs!” After several such pleas, Kapo'i eventually returned the eggs. In return, the owl became his 'aumakua (deified ancestor) and instructed him to build a heiau named Mānoa. Kapo'i built the heiau, placed some bananas on the altar as a sacrifice, and set the kapu days for its dedication. The king of O'ahu, Kākuhihewa, who was building his own heiau, had made a law that if any man among his people erected a heiau and set the kapu before him, that man should die. Kapo'i was seized and taken to the heiau of Kūpalaha at Waikīkī. Kapo'i's 'aumakua asked for aid from the king of the owls at Pu'u Pueo in Mānoa, who gathered all of the owls of the islands. They flew to Kūpalaha and battled the king's men, who finally surrendered: “The owls scratched at the eyes and noses of the men and befouled them with excrement.” From this time, Hawaiians considered the owl a powerful akua (god, divine). Because of this battle, the Hawaiians name the area Kukaeunahiokapueo, which means, “the confused noise of owls rising in masses” (KPA 2013; OHA 2013; CSH 2009; Ganda 2008; Kamakau 1991).

There was once a freshwater spring in the central portion recorded in the proverb “Ka wai huahua'i o Kewalo” (the bubbling water of Kewalo). One mo'olelo tells of the two children of the chief Ha'o, who ran away from their stepmother. They stayed for a time at Kewalo but left when their stepmother sent men to look for them. They tried to travel to Kou, but collapsed from weariness and thirst. In a dream, the children's mother told them to pull up a plant. When they did, they found a spring (OHA 2013; CSH 2009; Ganda 2008).

Ke Kai o Māmala

Ke Kai o Māmala was the name of the surf which came in the outer entrance of the harbor of Kou. It was named after Māmala, a chiefess who loved to play kōnane, drink awa and ride the surf. Her first husband was the shark man Ouha, who later became a shark god, living as a great shark outside the reefs of Waikiki and Koko Head. Her second husband was the chief Honoka'upu (Albatross bird bay), to whom the king gave the land east of Kou, which afterward bore the name of its chief (KPA 2013).

Her story as recorded by Westervelt (1915), mentions many names of people which were later made into the place names of Honolulu and surrounding districts. A synopsis of this legend is included here:

Kou was a noted place for games and sports among chiefs of long ago. A little to the east of Kou was a pond with a beautiful grove of cocoa-nut trees belonging to a chief, Honokaupu, and afterward known by his name. Straight out toward the ocean was the narrow entrance to the harbor, through which rolled the finest surf waves of old Honolulu. The ocean bore the name, Ke-Kai-o- Māmala (the sea of Māmala) and the high surf bore the name Ka-nuku-o- Māmala (the mouth or peak of Māmala).

Māmala was a chiefess of kupua [supernatural] character. This meant that she was a mo'ō [nature-water form goddess], as well as a beautiful woman, and could assume whichever shape she most desired. One of the legends says that she was a shark and woman, and had for her husband the shark-man Ouha, afterward a shark-god having his home in the ocean near Koko Head. Māmala and Ouha drank awa together and played konane on the large smooth stone at Kou. Māmala was a wonderful surf-rider. Very skillfully she danced on the roughest waves. The surf in which she most delighted rose far out in the rough sea, where the winds blew strong and whitecaps were on waves which rolled in rough disorder into the bay of Kou. The people on the beach, watching her, filled the air with resounding applause, clapping their hands over her extraordinary athletic feats. (KPA 2013)

Kuloloia

Kuloloia is another name of significance along the former Kou/Honolulu waterfront. It was the name of the beach which extended from about the foot of Fort Street to Kaka'ako, Honolulu. Lengthy narratives which cover locations inclusive of Kuloloia and Mamala describe the establishment of a fishing shrine at Kou (KPA 2013).

Celestial, Atmospheric, and/or Predominant Meteorological Patterns

Recognizing the relationship and importance to the vertical space between the land and the sky is important in understanding the relevance and relationship of that spatial division between man and akua. Kanaka 'Ōiwi are guided by the cosmic animation that occurs within the higher heavens and the lower realms of space closest to earth. This animation manifests itself through the pattern of cloud movement, rain sequences, and the seasonal revelations that denote periods of our earth's movement and its accompanying moon in relation to their path around the sun and other celestial bodies in the universe (McKeague 2008). Further, particular natural phenomena and cultural areas are important as traditional domains of 'aumakua or ancestral spirits and deities, where Hawaiians renew and fortify their ties to ancestors through experience of natural phenomena and witnessing hō'ailona or natural signs, including those in the celestial, atmospheric, and meteorological realms (McGregor et al 1997).

Due to the diversity of topography and geographic conditions and their impact and generation of micro-climates, each island is blessed with unique features of wind circulation and rain distribution. Further, the relationship between the ocean and island temperatures generates sea-land breeze conditions due to variance of temperatures and impacts to atmospheric pressures. This generates cyclic patterning and phenomena of cloud gatherings and periodic rain spells that are common in some areas. No place-specific wind or rain names are known for Kaka'ako, Ka'ākaukukui or other associated areas.

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One of the primary wind chants (Wind Gourd of La'amaomao) provides the following:

Pu'uokona is of Kuli'ou'ou,
Māua is the wind of Niu,
Holouha is of Kekaha,
Māunuunu is of Wai'alae,
The wind of Lē'ahi turns here and there,
'Ōlauniu is of Kahaloa,
Wai'ōma'o is of Pālolo,
Kuehulepo is of Kahua,
Kūkalahale is of Honolulu,
'Ao'aoa is of Mamala,
'Ōlauniu is of Kapālama,
Haupe'epe'e is of Kalihi,
Kōmomona is of Kahau'iki,
Ho'e'o is of Moanalua (Nakuina 2005)

However, patterns of rain and wind movement especially sea-born wind and near vicinity off-shore showers are common occurrences in this landscape. Oratorical traditions cite that the known winds and rains for Honolulu such as the Kūkalahale wind and rain and the 'Ao'aoa wind that blows through Māmala would have some influence or presence within the OHA KM lands. 'Ao'aoa, also called 'Aoa is a sea breeze at Honolulu that blows gently toward land and is probably the wind closest associated to the OHA parcels. Also, the Moa'e is a Honolulu north wind, typically known as the prevalent tradewinds. Mū'ululū is a chilled wind of Honolulu (Garcia 2008; OHA 2013).

Celebration of seasonal change

Seasonal movements were celebrated in traditional Hawaiian culture as evidence by the demarcation of the two seasons, kau and ho'oilio, dry and hot seasons, respectively and known practices related to movements of celestial bodies. The arrival and movement of the sun during the two periods of Ka Piko o Wakea (spring and autumn equinox) and Ke Ao Polohiwa a Kāne (summer solstice) and Ke Ao Polohiwa a Kanaloa (winter solstice) also provided a means for Kanaka 'Ōiwi to develop their own calendar year and purposefully built-in this knowledge into their planning and construction of sacred structures. The arrival of the constellation of Makali'i (Pleiades) demarcated the period of a new Makahiki season and soon arrival of the Lonoikamakahiki derived rains that would commence during the winter months. Additionally, for all traditional daily 'oihana or Hawaiian practices, include agricultural and fishing activities, the tracking the kaulana mahina (positioning of the moon) through its own seasonal cycle was instrumental in the survival and adaptability of man to environment through observation of change and opportunity to engage the land (Nu'uhiwa 2013).

In a study conducted by noted Hawaiian scholar, Rubellite Kawena Johnson, she noted that there are distinct indigenous terms and perception expressed in the "concepts of dimension express in the symbolism of profane space made sacred by related sky to earth, which is a rationalization of cosmology". There is a trigonometric relationship and importance to understanding how heiau were constructed in reference to this concept of dimension (Johnson 1982).

Given the known and prevalent relationship of the OHA KM parcels to on-going ocean-related activities and marine extraction and cultivation, it would be assumed that the traditional po'e of these lands would have derived their own methodology of observation, analysis, and conclusion to the unique natural phenomena occurring within the oceans and land and the overall correlation to the celestial, atmospheric and meteorological movements. There are no known practitioners or keepers of knowledge distinct to these lands. However, there are resources of individuals in modern time that could help resuscitate the cultural practice of observational learning over time on these OHA lands.

Relationship to the Land

For Kanaka 'Ōiwi, the land and natural elements are the foundations of subsistence, cultural and religious belief, custom, practice, and identity. The land and the natural environment are alive, respected, treasured, and venerated (McGregor et al 1997). Even within an urban environment and context, the value, association, and relationship to land and the responsibilities of appropriate stewardship are not obviated (McKeague 2005). The land is one hānau (birth sands), and kulāiwi (resting place of ancestral remains). The land lives as does the 'uhane (spirits of family ancestors who nurtured both physical and spiritual relationships with the land). The land has provided for generations of Kanaka 'Ōiwi and will provide for those yet to come (McGregor et al 1997). For this study, the elements relevant to the relationship to land include: trails, wahi kanu (burials), agricultural lands and fishponds, residence of ali'i (Hawaiian royalty) and maka'āinana (commoners) will be discussed.

Trails

In the late 1700s and early 1800s, during the time of Kamehameha I, a trail to the sea at Kaka'ako was located on the makai side of Koaopa, near King Street and downtown Honolulu. The trail to the sea continued to the area where a ship called Namahana was once anchored. The ship was berthed on the north side of the home of Na'ahu, at the place where Halakika later lived. Kaka'ako was at that time the home of fishermen, and below the trail lived the kahuna Hewahewa along with several other kahuna. These kahuna were very powerful and were of the kanalu class (priests of Kū serving in the luakini temple). The fishing settlement extended along the coastline for some distance and probably included a dozen or more traditional-style dwellings (Garcia 2008).

John Papa ʻĪʻi mentions some of the lands of Kaka'ako while discussing early nineteenth century trails in the Honolulu/Waikīkī area. The fact that a trail traversed this region, characterized by ponds, marshlands and lo'i, suggests that the trail, especially as it neared the coastline at Kālia, must have run on a sand berm raised above surrounding wetlands and coral flats. On the makai trail (probably close to the current alignment of Queen Street), walking from Waikīkī to Honolulu, the following is noted:

The trail from Kālia led to Kukuluāe'o, then along the graves of those who died in the smallpox epidemic of 1853, and into the center of the coconut grove of Honuakaha. On the upper side of the trail was the place of Kīna'u, the father of Kekauonohi. From the makai side of Koaopa was a trail to the sea at Kaka'ako, where stood the homes of the fishermen. Below the trail lived Hewahewa and his fellow kahunas (CSH 2009).

Today, pedestrian access is somewhat limited to available sidewalk and park experiences with a meandering path system within the Kaka'ako Waterfront Park. There is ample opportunity to evaluate and assess how a predominant pedestrian level experience can be purposefully created along a shoreline promenade as well as integrated interior path system that provide visual and relationship access to lateral mauka-makai corridors.

Mālama Iwi Kūpuna a Wahi Kanu (Protection of Ancestral Human Remains and Burials)

The term 'Ōiwi invokes an insight that our individual existence as contemporary Hawaiians is predicated upon the inherited transference and continuance of mana that extends from our mo'okū'auhau, the specific genealogical and temporal association we have to our ancestral past. Even after death, although the spirit of the individual may have continued its journey in one of the understood realms of the afterlife, the ancestral remains are genetically imprinted and spiritually imbued with the mana of that individual and are the physical remnants in which the 'uhane, the spirit, remains identified. Within the burial context, the physical connectivity between iwi kūpuna and 'āina stimulates the cyclic process whereupon the mana of the individual returns back to the collective energy to "that which feeds and devours", poetically understood as returning to the womb of Papahānaumoku. Although mana is retained by an individual from life into death, its origins emanate from ancestral sources that are beyond our own understanding. Thus, we are symbolic extensions or branches from these sources, which is a secondary meaning of mana. Iwi kūpuna are the primary essence of our identity and being from which the totality of our connection to that ancestor lies within the in the "genetics" of the ancestral path. The cyclic process of mana is metaphorically framed in the term, kulāiwi, which translates as the "bone plain" or "bone source," reinforcing the understanding that the homeland or birthplace of our people is defined as the physical and cultural space in which the bones of our ancestors have been and will continue to be buried. Thus, the disinterment and eviction of iwi kūpuna from their sacred space of ho'okanu, of a spiritual and physical cultivation and connector with the 'āina, is a negative influence on the balance of life and the sustenance of mana. Justified acts of bone disturbance only took place under the patronage of the family or kahuna tasked with their protection, which was a rare exception for purposes to protect from other wanton acts of desecration (McKeague 2005).

Burials in the Kaka'ako urban corridor are probably the most significance and abundant "resource" that requires the utmost sensitivity and planning to ensure they are treated and cared for with utmost respect. Traditionally, unmarked Native Hawaiian burials were a common feature along this coastline given the soil conditions (sandy beach), the unique historic land tenure practices (traditional population settlements nearshore with small family burial plots as late as the 1920s), and significant events in history (battlefront and large epidemic diseases) that have resulted in many subsequent encounters with traditional burials in the modern era. Additionally, cluster of historic burials, such as Ka'ākaukukui Cemetery, have been found throughout the area (Garcia 2008).

Iwi kūpuna are typically found in areas containing Jaucus Sands, or calcareous sand deposits. For the OHA parcels, the majority of these lands were filled in on a once abundant reef system from traditional times through the early 20th Century. Therefore, it is initially thought that within the vast majority of

these lands, there is potentially less likelihood of encountering burials. However, any planned subsurface improvements along or near Ala Moana Boulevard or extending out from the project area into more mauka areas (like the potential need of utility or infrastructure improvements) should include early planning efforts to conduct archaeological investigations to verify and validate any concerns. It is important to also note that often the historic fill that was brought in to places like Kaka'ako came from several sources including 'Āina Haina, Pūowaina, Kewalo, Ala Wai, and Ala Moana. Past discoveries of disarticulated iwi kūpuna fragments within fill layers are known to have occurred and should be considered for any project planning in Kaka'ako.

Agricultural and Inland Fishponds

In terms of natural resources, the coastal Kaka'ako lands were not well suited for agriculture and it appears that people living here acquired most of their food from the mauka areas, particularly Nu'uano and Pauoa. Resources of importance to the coastal area included a large number of fishponds and salt pans. Subsistence activities at Kaka'ako, especially in the late period of Hawaiian history, included tending to the area's large, subdivided, inland fishponds. One of the fishponds in Kaka'ako was situated in Kewalo, makai of King Street) (Garcia 2008). Greater detail regarding marine cultivation and resource extraction is provided in a subsequent section below.

Residence of Hawaiian Royalty and Maka'āinana

Around 1810, Honoukaha was a cluster of grass houses for the compound of the chief Kīna'u, which was located along a major trail that extended from Honolulu to Waikīkī. Many house lots were awarded in this area near the corner of Punchbowl and Queen Street, in the mid-nineteenth century Māhele. Honoukaha was near a major crossroad, near fishponds in the Ka'ākaukui and Pu'unui 'ili, and most importantly, near the salt lands along the Kaka'ako coast. The high ali'i and the royal household had interests in the lucrative salt trade, and they built their houses near the saltpans, mauka of the marsh lands.

John Dominis Holt, who had several Hawaiian ali'i on both sides of the family, had many relatives who lived in this area in the late nineteenth century, including his great-grandparents Owen Jones Holt and Hanaka'ulani, who lived in a house called Hale o 'Āpua (near 'Āpua Pond). His great-grandparents lived makai, on the north side of Punchbowl and Halekauwila, and his relations, Princess Kekaulike and her sons, David Kawanakoa, Jonah Kūhio, and Edward, lived across the street. Princess Ruth Ke'elikōlani also had a house nearby on the west side of Punchbowl Street, makai of Queen Street (CSH 2009; Garcia 2008).

Other documented events to note regarding the presence of royalty included the daughters of Kamehameha's fishermen who were well known to play the 'ūkēkē in Kaka'ako. 'Ūkēkē consisted of a piece of coconut stem and midrib, held over the mouth and strummed. The girls would draw crowds of listeners to Kaka'ako to enjoy their 'ūkēkē strumming. Another account details that in 1810 the American sailor Isaac Davis, confidant to Kamehameha, passed away. His funeral procession went to Kewalo and he was buried there on land owned by a foreigner. An 1817 map by Russian commander

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Otto von Kotzebue showed the location of a cemetery in Kewalo next to fishponds and trails that connected Honolulu and Waikīkī, and this may be the cemetery where Davis and other Europeans who died in the early 1800s were buried (Garcia 2008).

Concomitantly, as mentioned in earlier discussions, during the historic transitional period, the issue of habitation and settlement of maka'āinana under a new set of western laws versus what was considered an ancestral obligation and privilege to the land and its resources came to the forefront in Kaka'ako. Between 1900 and 1909 the Ka'ākaukukui reef became home for a group of Gilbert Islanders who came to work on the sugar plantations and established a squatters' settlement on the reef. By the mid-1920's the community numbered about 700 Hawaiians and part-Hawaiians. During this period of development and change during the 1920s "Squattersville", as Kaka'ako was referred to at that time, continued until the Territorial government started evicting people in 1924 and razed dwellings in May of 1926. A summary of this period of change is accounted:

The shoreline land that Squattersville occupied was known as Ka'ākaukukui, commonly shortened to 'Ākaukukui. The majority of the homes were comfortable and sturdily built. The dwellings that lined the seashore, where the present Olomehani Street now runs, were protected from the ocean by a low sea wall about three feet high. Relatives and friends of the residents often went there to spend weekends and summers. By the mid-1920s, the community numbered about 700 Hawaiians and part-Hawaiians, but because of the illegality of their settlement all of the families were evicted by May 1926 and all of the dwellings were razed.

During the 1930s and 1940s, the Ka'ākaukukui area continued to be heavily utilized as a fishing and swimming area, especially by children from the nearby community of Kaka'ako. The children surfed on redwood planks in the break they called 'Stonewall.' Many varieties of fish were abundant. Younger divers were warned by old-time residents to stay away from the large shark hole on the Waikīkī side of Kewalo Channel. Many people came to this area to pick *limu* and *wana*, and also to catch squid on the shallow reef.

In August 1948 a severe change took place. The City and County began work on a project to provide a dump for the noncombustible material from the nearby incinerator. A huge seawall was constructed, 10 feet high, 10 feet wide on top, and 30 feet wide at the base, and it extended 500 feet seaward from the old shoreline. From its outer extremity, along the edge of Kewalo Channel, the wall was continued parallel to the coast all the way to Fort Armstrong... With the completion of the seawall in 1949, filling operations began and in the mid-1950s the shallow reef of Ka'ākaukukui was completely covered over. Twenty-nine acres of new land had been added to the old shoreline. (Clark 2005)

Another article entitled *Ka 'Āina o Ka'ākaukukui a me Kukuluāe'o, or The Land of Ka'ākaukukui and Kukuluāe'o* that was published in the 1925 edition of *Nūpepa Kū'okoa* (The Independent Newspapers), a Hawaiian language newspaper, reflected on the issue of Hawaiian settlement during the post-Māhele period and the attempt to bring these lands under the newly established Hawaiian Home Act:

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KA AINA O KAAKAUKUKUI AME KUKULUAEO.

He elua mau olelo hooholo, i hookomoia ae iloko o ka hale o na lunamakaainana, e koi ana i ka ahaolelo lahui, e hoihoi ae i na aina o Kaakaukukui ame Kukuluao malalo-ō ke Kanawai o na Home Hawaii, no ka hoopulapula ana i na Hawaii; no keia mau olelo hooholo, he elua mau hoike i waihoia ae e ke komite o na aina aupuni, o ka hoike a ka hapa uuku o ke komite, e hoole ana ia i ke apono ana aku i na olelo hooholo, ma ko laua mau ano i hookomoia ae ai; ma ka hoike hoi a ka hapanui o ke komite, e apono ana ia i na olelo hooholo, me ka waiho ana aku na ka ahaolelo e hooko mai i ka make-make o kela mau olelo hooholo, a hoole mai paha.

Hookahi mea maopopo loa ma ka nana aku i kela mau hoike a ke komite, ua hookahuaia kekahi hoike maluna o ke kahua pololei, a ua hookahuaia kekahi, maluna o ke kahua politika.

Ma ka mea oiaio, o na aina o Kaakaukukui ame Kukuluao, he mau aina ia a ke aupuni i kuai aku ai a lilo mai, no kekahi mau hana a ke aupuni i makemake ai e hoohana aku maluna o kela mau aina; o ka hoi ana aku o kekahi poe kakaikahi a noho maluna o ua mau aina la iloko o keia mau la, ua hoi aku lakou me ke kuleana ole, koe wale no malalo o ka lokomaikai o na luna oihana o ke aupuni, i kuleana i na aina aupuni, me ka hooneleia nae o na makaainana e ae, mai ka pono mai, e noho ma kela mau aina.

Ua maopopo no i na Hawaii e noho nei maluna o kela mau aina, e hoca mai ana ka la e ku ai lakou a hiele mai kela mau wahi aku, no ke kumu, aole o lakou kahua paa e mau ai ka noho ana malaila, pela e kau aku nei ko lakou mau manaolana, ma o kela mau olelo hooholo ae la elua, no ka ae mai o ka ahaolelo lahui, e lilo keia mau aina i mau aina hoopulapula no na Hawaii.

O ka ae mai o ka ahaolelo lahui, a ae ole mai paha, he ninau okoa loa ia i keia manawa, hookahi nae mea maopopo aole no e kuleana ana na Hawaii i na wahi a lakou e noho mai nei, no ka mea aia iloko o ke komisina o na Home Hawaii, ka mana ame ke kuleana e ae aku ai i ka poe noi, no ka noho ana ma kela mau wahi, ma keia ano, e koiia mai ana ka poe noi, i kekahi mau hookuonoona ana ma ko lakou aoao iho, mamua o ka hiki ana ia lakou ke hoi ae a noho ma kela mau aina.

Mamua o ka nui loa ana aku o ka poe e hoi ana a noho maluna o kela mau aina he mea pono, e lawelaweia kekahi mau hana, ma ka aoao o ke aupuni, i wahi e ikeia ai, aole he hana maalahi, ka hoao ana e maua'e wale aku maluna o ko ke aupuni mana.

Mamuli o ka hua'ia ana ae o kekahi hana ohumu iwaena o na koa ma Leilehua, no ke kukulu aku i ahahui, e ku-e ana i ke aupuni i noho hana aku ai lakou, i pio koke ai ke ahi i ke kinaiia i ka wa pono loa, mamua o ka lalapa ana ae o kona ulahi, e lilo ai i hana paakiki ke kinai ana mahope aku. Elike me ka anoano i luluia, pela no e ohi ai ka poe na lakou kela hana i na hua awahia, elike me ka hoopai i kauia mai maluna o ke alakai o kela hana.

Ma na hoike i waihoia ae imua o ke komite hoonaauao o ka hale o na lunamakamainana e pili ana i na kumu hoohalahala no ke ano o ka malama ame ka hoohanaia ana o ka Home Waimano o na keiki nawaliwali o ka noonoo, he mea pono no e kapaeia aku ke poo o kela home, ina ia he kumu e nohoalii mai ai na ano maikai ma kela home ma keia mua aku.

Relationship to the Ocean

The Ka Moana Nui is the vast expanse of ocean water that connects Hawaii within the Pacific and portals to the rest of the world. The deep ocean expanse is the realm that belongs primarily to Kanaloa, the akua that tends to the needs of long-distance navigators, fishermen, and anyone seeking its resources and curative powers. Near the shoreline areas and reefs specifically, the realm belongs to Hina and to some extent Kū. Hawaiians considered the land and the ocean to be integrally united and land sections inclusive of the shoreline were considered to be most complex in ensuring ponds, fishing grounds, and ko'a were constructed and maintained in a manner to ensure that both ecological systems and their inhabitants thrived. Modern observation and known accounts of humpback whales (*Megaptera novaeangliae*), green sea turtles (*Chelonia mydas*) and spinner dolphins (*Stenella longirostris*) off the deeper waters fronting the OHA KM parcels have been witnessed. There has been as recent September 2013 an observation of a tiger shark (*Galeocerdo cuvier*) roaming the inner surf break fronting Kaka'ako. The endangered Hawaiian monk seal (*Monachus schauinslandi*) have been seen along O'ahu's southern shores and are becoming more common place.

One clear haumia (act of defilement) that exists and will continue to be an issue of consideration is the past historical uses of the area as a dumping ground. Issues regarding potential toxic and hazardous contamination are a concern to the long-term life-sustaining ability of these lands and their impact to nearshore waters. However, although the existing shoreline is the result of land-filling activities that took place in the early 1900s and mid-1950s, the coastline continues to be used for fishing, shoreline gathering, and other recreational activities including swimming and surfing. In the vicinity of the OHA KM parcels, these ocean-related activities primarily occur at Kaka'ako Waterfront Park which is located within the heart of the OHA lands. Access to the Park and shoreline is via surface streets terminating at the Park's parking lot which is typically where ocean goers leave their cars. (Clark 2005).

Surfing

There were no identified traditional accounts specifically related to surfing the waters that front the OHA KM parcels. However, there are traditional stories for other areas of the southern shoreline including those of Māmala and Kālia. In modern times, nicknames have been derived for popular surf breaks. "Flies" or "Incinerators" (nicknames that comes from when the park was a landfill) is a hidden surf break just west of "Point Panic", located out from a rock jetty with very little reef and a break in deep water. "Point Panic" is a surf break just to the west of Kewalo Basin Boat Channel, mostly utilized by bodyboarders. "Kewalo(s)" is known today as a fast hollow wave that breaks on the shallow reef located right outside the mouth of Kewalo Basin straight out from the Basin Park and the first of many surf breaks that stretch across Ala Moana Beach Park, with summer swells that can reach 4-6 feet. Access and protection of these surf spots are important to many community and cultural users.

Marine Resource Extraction and Gathering

In the Kumulipo, one of the first elements of life to emerge was the coral polyp. As such, this is the older sibling (of the sea) and a means from which sustenance could be acquired. In general, the hierarchical systems of practice to instill the sense of rank between kanaka and 'āina (or in this case the kai and ko'a) must be deemed sacred (McKeague 2005).

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The ae kai and kai he'e nalu are believed to be both the realm of Hina and her multitudinous forms including Hinahele (coral reef), Hinaopuhalakoa (corals and spiny creatures of the ocean) as well as Kaneikekokala, -kokalaloa, -kokalaiki (Kane of the coral, of the long and short). Oral history document that corals were utilized as abrasives but also as medicines (Beckwith 1970).

Although there appears to have been limited numbers of wet-taro-growing plots, the general physiographic characteristics of low-lying marshy environments once offered favorable conditions for fishpond construction in the inland portions and salt-making along portions of the shore. Fishponds, which required a substantial input of labor and careful management, largely fell into disrepair, and lands previously dedicated to raising fish were infilled. Salt making areas along the coast were used for other purposes as land-use pressures from the adjoining areas of Honolulu and Waikiki increased (CSH 2009).

Other Kaka'ako area subsistence references are found in mo'olelo involving the renowned 'Ai'ai. 'Ai'ai was befriended by a man named 'Āpua, with whom he stayed for several days. 'Ai'ai was observing Kou, a chief and expert fisherman whose grounds were from Māmala to Moanalua. Kou was known for his fishing skill as well as his generosity for giving aku to the people in the region. While 'Ai'ai was staying with 'Āpua at Kaka'ako, he wandered off one day along the shore of Kuloloia (a former name for the coastline from Fort Street to Kaka'ako). He continued on to Pākākā, an area 'ewa of Kaka'ako. 'Ai'ai did not return to 'Āpua's house because he met a young woman collecting limu and crabs (Garcia 2008).

In a 1975 interview, James "Kimo" Kalua described the area near the ocean before it was filled by the city. As a child he lived in Squattersville, which was near Kewalo Basin. At that time the shoreline was at Olomehani Street, and the water came up to a low stone wall. The reef was full of limu, and many Japanese came from Kaka'ako to pick ogo. There was also a lot of wana, squid, and fish. They made their own goggles by carving hau branches and inserting pieces of glass. Strips of inner tube were utilized for the head straps. They surfed on the old redwood planks. In 1948 the city decided to make a dump for the new incinerator, and they built a boulder sea wall along the boat channel and across the reef. It surrounded a wreck of a PT boat called the La Putita. The boat had been his playground, but by 1956 the boat and the reef were covered over by fill (Garcia 2008).

Several kinds of reef fish were caught in the Kaka'ako area, including 'aweoweo (Bigeye; *Heteropriacanthus cruentatus*), manini (convict tang; *Acanthurus triostegus*), 'ōpelu (mackerel scad; *Decapterus macarellus*), 'aholehole (possibly, *Kuhlia xenura*), and 'ama'ama (Striped mullet; *Mugil cephalus*), and squid. Several of her uncles were aku sampan fishermen at Kewalo Basin. After selling their catch at the fish auction, they divided any extra fish amongst themselves and shared it with their families (CSH 2011).

Very few fishes are seen in the inner harbor and other than the dominant alien black-chin tilapia, most of these are found in proximity to Kewalo's harbor's entrance channel. Thus the inner harbor is biologically degraded and few native species are present. During a 2010 survey five turtles were sighted

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with four of these being 400 m or more offshore of the shoreline fronting Kewalo Basin. Protected invertebrate species that are sometimes encountered in harbor settings include the black-lipped pearl oyster or pā (*Pinctada margaritifera*), the introduced oysters (*Crassostrea* spp.) as well as corals. Fish species of commercial and/or recreational interest that are frequently encountered in harbors include the Hawaiian silverside or 'iao (*Atherinomorus insularum*), juvenile jacks or pāpi'o (family Carangidae), barracuda or kākū (*Spyraena barracuda*), mullets or 'ama'ama (*Mugil cephalus*), flagtails or aholehole (*Kuhlia sandvicensis*), goatfishes (family Mullidae), squirrelfishes or menpachi and ala'ihī (family Holocentridae), surgeonfishes (family Acanthuridae), bigeyes or 'āweoweo (family Priacanthidae) and to a lesser extent a number of other fish species. (Brock 2011)

Fish species commonly caught by hook and line in Kewalo Basin during the 1950's and 1960's included mullet or 'ama'ama (*Mugil cephalus*), uouoa (*Neomyxus leuciscus*), menpachi (*Myripristes* spp.), 'āweoweo (*Heteropriacanthus cruentatus*), pāpi'o (family Carangidae), 'āholehole (*Kuhlia sandvicensis*), needlefish or 'aha (*Platybelone argalus*), halālū or akule (*Selar crumenophthalmus*), goatfishes including weke (*Mulloidichthys flavolineatus*), weke'ula (*M. vanicolensus*) and juveniles ('oama), moano (*Parupeneus multifasciatus*), weke pueo (*Upeneus arge*), mamo (*Abudefduf abdominalis*), kākū (*Sphyraena barracuda*), paki'i (*Bothus mancus*), moray eels or puhi (family Muraenidae) and puffers (family Tetraodontidae) (Brock 2011)

As noted in the Land Commission documents, much of the land in Kewalo and Kukuluāe'o was used to produce salt. Salt was used to flavor food, preserve fish, for medicine, and for ceremonial purposes. The traditional method of earth salt pans led to the salt works of Kamehameha IV in the Kaka'ako region. One of the earliest accounts of salt making and preparation was recorded by Captain Cook in his journals:

Amongst their arts, we must not forget that of making salt, with which we were amply supplied, during our stay at these islands, and which was perfectly good of its kind. Their salt pans are made of earth, lined with clay; being generally six or eight feet square, and about eight inches deep. They are raised upon a bank of stones near the high-water mark, from whence the salt water is conducted to the foot of them, in small trenches, out of which they are filled, and the sun quickly performs the necessary process of evaporation. . . . Besides the quantity we used in salting pork, we filled all our empty casks, amounting to sixteen puncheons, in the Resolution only. (Cook 1784)

Noted Native Hawaiian historian Malo also discusses salt pans and production:

O ka paakai kekahi mea e pono ai, he mea e ono ai, ka ia, a me ke koekoe o ka paina ana, he mea hana ia ka paakai, ma kekahi aina, aole i hana a ma Kekahi aina, o ke kai makai, e kii aku no ka wahine, a lawe mai ma ke poi, a ke kai hooholo ia mai kekahi ma kauwahi mai. E waiho kela kai ma kekahi poho paha, he ekaha paha, he kahe ka paha, a liu malaila, alaila lawe ana kauwahi e, a paakai iho la no ia, o ka papa laau ka mea kui poi. (Malo 2006)

Pa'akai (salt) is another beneficial item. It is used to make fish delicious and tasteless foods edible. Pa'akai is made at a particular place, [but] it [salt] is not actually made from this spot, rather it [salt

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water] came from the sea. A woman went to get some when the sea crashed [upon the rocks] and she ran back [the salt water] to this particular spot. That salt water (kai) is placed in, perhaps, a depression (poho) or a "Bird's nest" (ēkeha) or rock basin (kāheka) and allowed to evaporate (liu). Then it is taken to another spot and is formed into pa'akai. Wooden boards (papa lā'au) are used to pound poi (*mashed cooked kalo corms*) on.

In the testimony for a lot with a salt pond in Kukuluāe'o, the awardee claimed two ālia (salt beds), 15 ho'oliu (drains), two poho kai (depressions where salt is gathered) and one salt kula (dryland or wasteland). Four separate types of salt features are mentioned: the ponds near the shore that fill with salt water at high tide (ālia), the drains (ho'oliu) where the salt water is transferred to smaller clay-lined or leaf-lined channels, the natural depressions (or modified depressions) in the rocks along the shore where salt formed naturally, and the salt kula, which was waste land, that is, land that could probably not be used for agriculture as it was so impregnated with salt (CSH 2010; CSH 2009).

Therapeutic healing, ceremonial practices, & spiritual invocation

Traditionally, the areas of Kou and presumably to these lands were noted for a number of ceremonial sites, including various kahuna practices through the mid-1930s. These kahuna were considered very powerful and their names were not used lightly. A person was not taken to a kahuna unless an illness did not go away after taking herbs and seeing a doctor. The kahuna would also curse fireballs that would be seen flying over the ocean from Moloka'i, Kaua'i, and Lāna'i to Kaka'ako. They came in low and were fiery balls with long tails, unlike a falling star. These would be sent by powerful kahuna and would disappear over an area. If the Kaka'ako kahuna did not curse a given fireball, then someone in a one mile radius would die (Ethnic Studies Oral History Project 1978).

Today, many of these practices are no longer well known in the area or the sites no longer exist. However other modern rituals for ceremonial and spiritual invocation practices still exist. These practices serve many distinct purposes: 1) allows time for commemoration and remembrance of significant events or seasonal cycles; 2) enables an individual to express and reflect on an intimate relationship between the physical and ethereal realms; 3) provides a means of a systematic and repetitive approach to honor the sources of life from the earth, sea, and sky that provide our physical and spiritual sustenance.

In total, conducting ceremonial practices affords the current generation to enable a reliance on ancestral mana and provides an understanding as to the source of spiritual power that comes from either the realm of akua; the natural forces of the lewa (sky), honua (earth), or moana (ocean), or from the intrinsic and inherited knowledge, talents, and traits transmitted through genetic code from our ancestral beginnings. According to Kanahale (1988), the means to increase our mana comes from the following:

- Attending to all spiritual rituals and obligations and contribute to the strength of that spiritual source;
- Attend to all extended family obligations and contribute to the strength and increase of the family;

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- Acknowledge the singularity/plurality manifestation of God/gods and honor through daily contact and interaction;
- Strive for excellence and our personal best in our individualistic endeavors;
- Protect the bones of kūpuna from desecration

Today, known ceremonial practices that occur within or near vicinity to the OHA KM parcels include meditation practices known as nalu or no'ono'o pono as well ocean-related purification rites known as hi'uwai or kai'au'au. In general, the ocean waters are considered to have curative powers and an ability to extract both physical and spiritual induced ailment and disease. There is some belief that the interface between specific freshwater outlets from the land create pockets of muliwai, or brackish water that lend to the curative healing capability. The ocean waters down near Kālia, known as Kawehewehe, for example, also by their brackish quality had produced certain edible seaweed varieties that were also thought to have healing properties.

Today, most ceremonial healing practices in the ocean are conducted often during pre-dawn or post-sunset hours with an introduction of protocols that culminate with a purposed focus and immersion into the nearshore waters for a period of time per occurrence and may require multiple periodic visits over time. Most of these practices are considered to be intimate in their invocation and once of the primary limitations is the ability to conduct these practices in private. Early morning activities include other users of the area (i.e. fishermen, swimmers, dawn patrol surfers, joggers, and houseless community) which can impede and sometimes distract or deter practitioners from utilizing the area.

Ho'oulu Lāhui Aloha

Hawaiian well-being is tied first and foremost to a strong sense of cultural identity that links people to their homeland (Kikiloi 2010). Native Hawaiians are genealogically connected to ka pae 'āina Hawai'i as both the ancestral homeland and the elder sibling in their traditional belief system. This relationship is integral to Hawaiian identity and is distinctive from that of other groups who live and work in the Hawaiian Islands. Significance of place to Native Hawaiian identity and cultural survival is an imperative issue across the archipelago. Understanding the physical, spiritual, genealogical, and sociopolitical/historical ties to land and sea that nourish Hawaiian well-being is the beginning of a discourse to examining how these OHA KM parcels can speak to the ideal of Hawaiian nationalism in form, expression, and development direction. Despite the strain on these ties and challenges to ancestral identity from population decimation and displacement, multicultural mixing, and migration, place is still the key connection linking Native Hawaiians to each other and to an indigenous heritage. Arguably, consumptive patterns continue to destroy the ecological and natural balance of Hawai'i and in doing so critical questions emerge about Hawai'i's future and the rightful place of Native Hawaiians in our homeland (Kana'iaupuni 2006).

It is difficult for many 21st-century Native Hawaiians to share the same degree of involvement and connection with ancestral lands as perhaps their kūpuna once did. Increasing urbanization, commodification, and value acculturation have forever changed the landscape. But recognition of the pivotal role that place plays in identity and learning processes has begun to transform the service and

delivery of many educational and social programs for Native Hawaiians. The reforms integrate the rich history, stories, and knowledge about the land and sea, and at the same time reinforce the integral link between the 'āina and identity. Primarily fueled by the concern and passion of Hawaiian community members, parents, and advocates, these efforts are an organic solution to the chilling negative statistics that plague Native Hawaiian children: high rates of poverty, substance abuse, juvenile deviance and criminal activity, teenage pregnancies, poor educational outcomes, domestic abuse, depression, and suicide (Kana'iaupuni 2006).

Opportunities for exploration of these concerns could be explored through the convention of other indigenous groups facing similar struggles for political and cultural representation in the 21st Century. Pivotal issues regarding how to change existing social and political paradigms that empower and resuscitate a nationhood of well-being must begin at the individual level, then to the 'ohana, and then the kaiāulu at large. Answering the basic questions of what is Hawai'i's future regarding its own sustainability in the likes of energy production/consumption; food security; economic vitality; and cultural vibrancy and wherein lies Kanaka 'Ōiwi is perhaps something these lands can offer in terms of creating a Hawaiian space and place for discourse and intellectual capital to flourish and have influence locally and globally.

Recommendations

In putting forth recommendations for the Strategic Management Framework, six review criteria or characteristics were considered:

1. Are there unique natural or manmade features that contribute to cultural traditions?
2. Are there general elements that support existing or known cultural practices?
3. Are there historical or cultural traditions being practiced within these lands?
4. Would these lands be suitable for cultural stewardship practices to be developed?
5. How accessible are these lands to existing Hawaiian communities or to Hawaiian service organizations or cultural/art groups?
6. Do these lands contain a "heritage" or "ancestral" element to can be perpetuated?

In summary, there is a high potential of cultural relevancy and opportunity to integrate cultural planning in the development of these lands. The primary reason for the high potential is that although these lands are in-filled former reef lands, their proximity to the oceanfront; the known marine related activities and practices; their visual and triangulation associations to other significant points of ancestral alignment; their accessibility as one of the main publicly owned shoreline areas in Southern Oahu; and the opportunity served by OHA taking on the haku aina role makes this a viable cultural landscape in the urban corridor. Herein then are recommendations that will support the development of the Strategic Management Framework and other initiatives to be developed as planning for these lands proceeds.

- Focus on salt and freshwater restorative and regenerative process. Water was and is necessary for all life forms as part of the restorative and regenerative process. Further, the emergence of islands from the ocean and transmigrations of our ancestors across the Pacific serve as a reminder of our

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spiritual beginnings, consideration of enhancing the nearshore waters and developing an ocean-oriented relationship should be paramount. As the OHA KM parcels are nearshore and the relevance and importance to the ocean cycles have been described, there should be an opportunity to restore the orientation and relationship to the ocean. Specific ideas include:

- Develop an ongoing and active ocean- and 'āina stewardship program to ensure no debris, trash, pollutants, or any foreign matter that can endanger terrestrial or marine resources, water quality, or the ecosystem
- Consider the removal of historic trash fill and develop restoration plan for one nearshore parcel to acknowledge the presence of the papako'a
- Conduct a salt-pan restoration project to demonstrate the unique cultural practices of this area
- Restore the sensibility of the once predominant fishing village
- Develop a marine observational program to understand the full breath of species characterization, abundance, frequency, and lifecycle of marine mammals, invertebrates, limu, etc. to the nearshore area
- Develop a marine fisheries project that looks at the environmental and cultural restoration of coral and limu species once abundant in the nearshore area
- Recognize the declining number of aku fishermen with mastery of the traditional methods of fishing and knowledge of the aku sampan and conduct a living master's study or video project to capture their stories and/or provide opportunities for hands on demonstrations, workshops, and training
- Develop a pilot project that looks to create a new modern day kū'ula with intended purpose to create fish stock for wild release and island-wide fishpond hatcheries or pond restoration
- Consider partnership that explores a Hawaiian scientific research project to investigate key cultural concepts as to the healing and curative powers of the ocean (such as JABSOM)
- Include all planned infrastructure improvements to be developed with minimal impact and/or seek to improve existing conditions to nearshore waters, i.e. design of bio-swales and rain garden to treat any future stormwater or filter contaminants. For infiltration areas, incorporate the use of native plant species (perhaps makaloa) that was a traditional material for weaving. Wherein feasible, design the collection of rainwater from roofs to celebrate its qualities in sound and movement. Allow stormwater runoff to flow into vegetated bioretention areas through permeable pavement for a more natural low-impact design in areas where topography and site conditions are favorable.
- Employ pollution abatement systems to watershed stormwater sources to prevent nutrient loading and contaminant discharges along the project shoreline.
- Understand the opportunities and limitation of on-site gardening and landscaping knowing the soil strata conditions include potential hazardous, toxic, and noxious materials that require remediation.
- Grade the shoreline walk and promenade area to collect any runoff in areas to sustain planted pockets of landscaping.

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- Acknowledge the prevalent and life-feeding attractive forces between the upper slopes of the Ko'olau and the regions of the waomaukele which draws atmospheric water and the natural cycle of water flow that we benefit from. Consider the integration of a water flowing concept, illustrative of the life-giving waters that emanate from the upper mountain peaks that eventually feed into nearshore fisheries. Interactive water features aligned with recreational experiences, like discovery kīpuka, for residents and visitors could be created for reflection and relaxation. One example would be the Robert Irwin's Central Garden experience at the Getty Center.
- Further the potential of applying Hawaiian astronomical concepts to site development and orientation. Utilize available technology and science to develop a series of alignment and orientation maps based upon an idea for piko-based knowledge center or gathering forum. Conceptually, align known astronomical and directional relationships to develop the equivalent of a Hawaiian engineered compass-calendar plan that accounts for solar-lunar-stellar associations.
- Consider as part of master plan/development concepts a visual corridor or built triangulation alignment to key and significant summit points including but not limited to significant points on O'ahu but also could be directional ahu, or markers to tie in the entire archipelago.
- Honor and respect the ancestral presence and spirituality of the area. Provide space and access for cultural practitioners to be able to conduct ocean-related purification or meditative ceremonies with some opportunity for privacy and intimacy but also transformative to be celebratory and inclusive.
- Language and art are our lifeways. The use of Hawaiian language should be highly visible and prevalent for all public signage and interpretative exhibits or wayfinding. Wherein applicable, hiring of 'Ōiwi artisans during architectural design review and commissioning of 'Ōiwi and local artists for all art in designated public places. Art is an identifiable connection for 'Ōiwi to place. Consider the various mediums of art and seek a balance between traditional and contemporary modes of expression: paintings, wood carving, stone work, weaving, metal, concrete, and more.
- Restore a cultural kīpuka with a presence of kinolau (physical manifestation of ancestral expressions in plant forms). Conduct a biological assessment through an extensive research project of oratorical traditions that may convey what plant species were once predominant in the area or a suitable coastal environment. Create a pilot project that looks to create a reflective and contemplative space of an "urban coastal forest" in select open spaces. Seek creative solutions to develop a capacity of having on-site stock of plant species available for gathering by cultural practitioners and develop on-site stewardship relationship for long-term care and maintenance of the area.
- Consider the planning and construction of a series of gateway and arrival monuments themed to concepts of Ho'oulu Lāhui Aloha and perhaps centered on a cultural and performing art complex.

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Design and built examples include the Alaska Native Heritage Center in Anchorage, Alaska; the Jean-Marie Tjibaou Cultural Center in the Tinu Peninsula in New Caledonia; City of Culture of Galacia in Santiago de Compostela, Spain.

- Recognizing that these parcels represent the interests of Hawaiians across the pae 'āina, consider for all built features into the landscape, there should be opportunities to maintain visual access, wayfinding, and corridor relationships within the parcel to the ocean and mountains. Additionally, there could be new ahu markers such as pōhaku or integration of native landscaping that align and are oriented in the landscape to significant wahi kūpuna on all major islands, the Northwest Hawaiian Islands, and to Lō'īhi/Kama'ehu seamount.
- Wherein appropriate, preserving and restoring resource capacities for future generations is fundamental to Hawaiian belief. All projects within OHA KM parcels should consider the use of acceptable alternative energies including solar panels, solar glass, passive solar, etc. Other plausible alternative energies such as vertical wind turbines and/or untested ideas such as wave buoys should be further examined and integrated as appropriate.
- For all proposed buildings, consider the use of natural light; orientation, depth, and height of spaces, and wherein practical, select natural materials. Consider orientation and alignment to significant celestial and atmospheric patterns and prevalent wind and solar movement.
- Establish and set-up organizational structure of an advisory 'aha of recognized kumu, kūpuna, and loea that develop a list of required criteria to be included in all design reviews and to help initiate what a hālau ola, university, and/or global welcoming center within a Hawaiian context would be. The advisory 'aha could be authorized to make recommendations to OHA as to any development plans within the OHA KM parcels; help establish appropriate programming and events; assist in seeking potential partnerships from Hawaiian service and community organizations; create leverage and collaboration for funding for cultural programs; and if appropriate, advise and recommend necessary protocols during development and construction.
- Consider to study the opportunities to engage the wa'a community as a whole and consider potential of developing a portion of the OHA KM parcels as a hosting site for annual Moloka'i Hoe, Nā Wahine o ke Kai; and other canoe association races; and to be a home site for long distance voyaging canoes.
- Work with Hawaiian or community service organizations that have an existing presence in the area who help to perpetuate the legacy and heritage of place. Protect the Native Hawaiian garden and cultural activities of Hālau Kū Mana.
- Conduct a Complete Streets study as means to guide and direct a more comprehensive and balanced approach to planning of transportation alternatives with specificity to the pedestrian

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experience in the OHA KM parcels. Complete Streets is a set of design principles that promotes safe access for pedestrians, bicyclists, motorist, and public transportation users of all ages and abilities. Encourage opportunities for physical activity within the parcels and develop programs that promote the health benefits of an active lifestyle and a maui ola approach to urban living for kūpuna, makua, and keiki of all abilities.

- Conduct and complete the archaeological inventory survey for the OHA KM parcels. Develop a community group of known and recognized cultural descendants to other projects in the area to have early dialogue regarding the highly unlikely but yet still potential scenario of iwi kūpuna encounters when development is ever to begin.
- Engage in a community- and descendant-engaged consultation process during the historic preservation review process as it relates to developing an archaeological inventory survey plan prior to commencing any redevelopment activities that takes into account the concern for potential unmarked Native Hawaiian burials within project lands.

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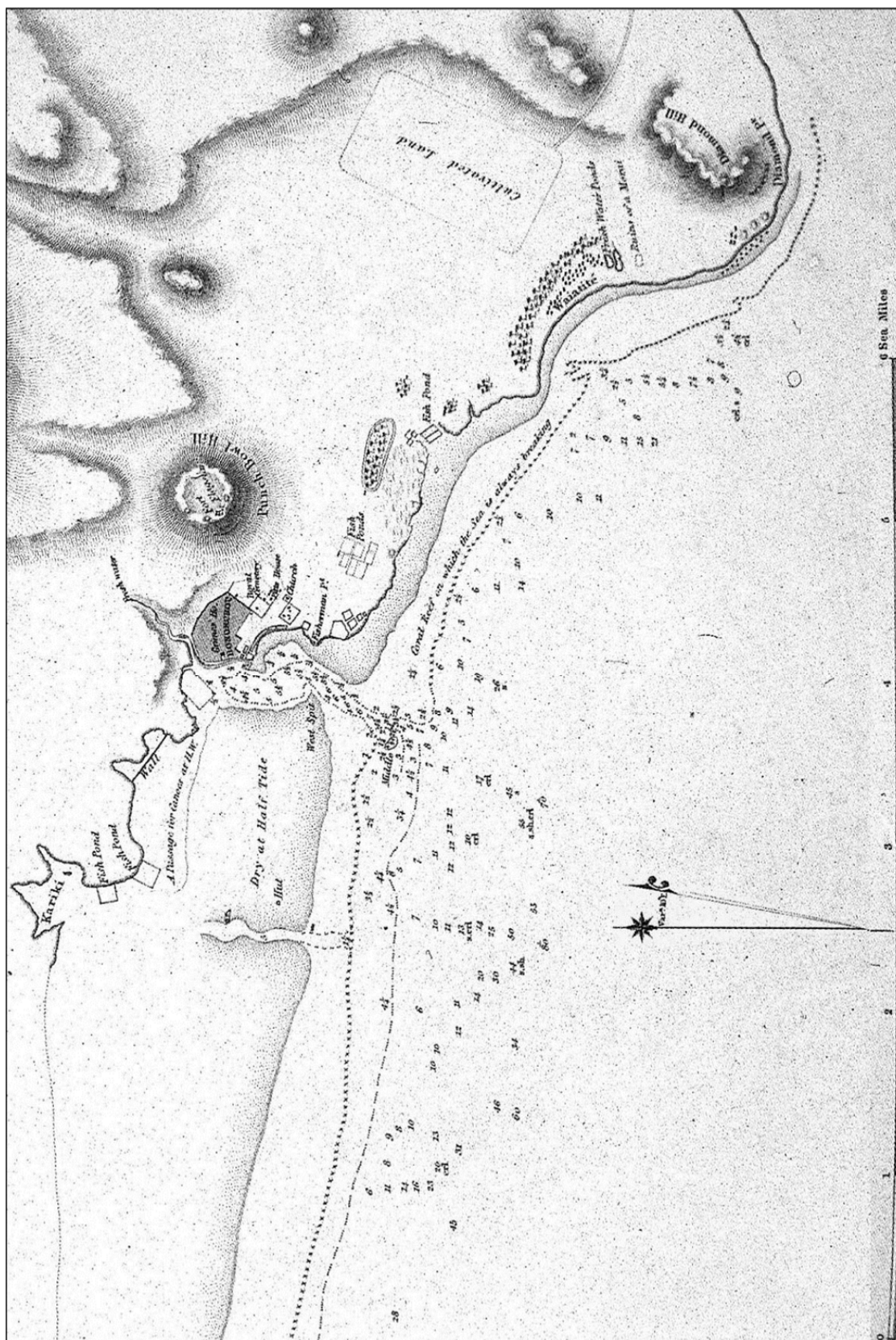
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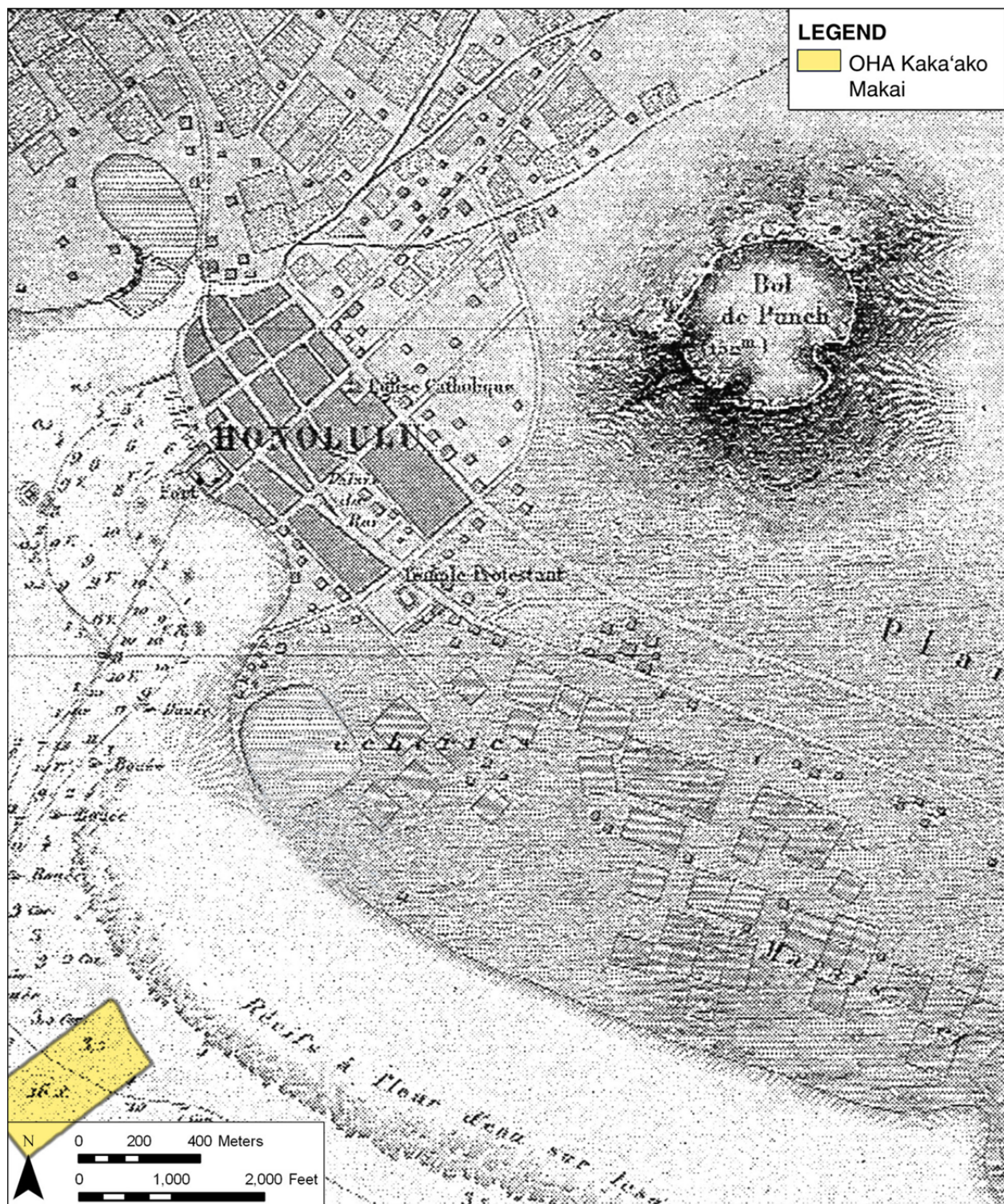
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APPENDIX A

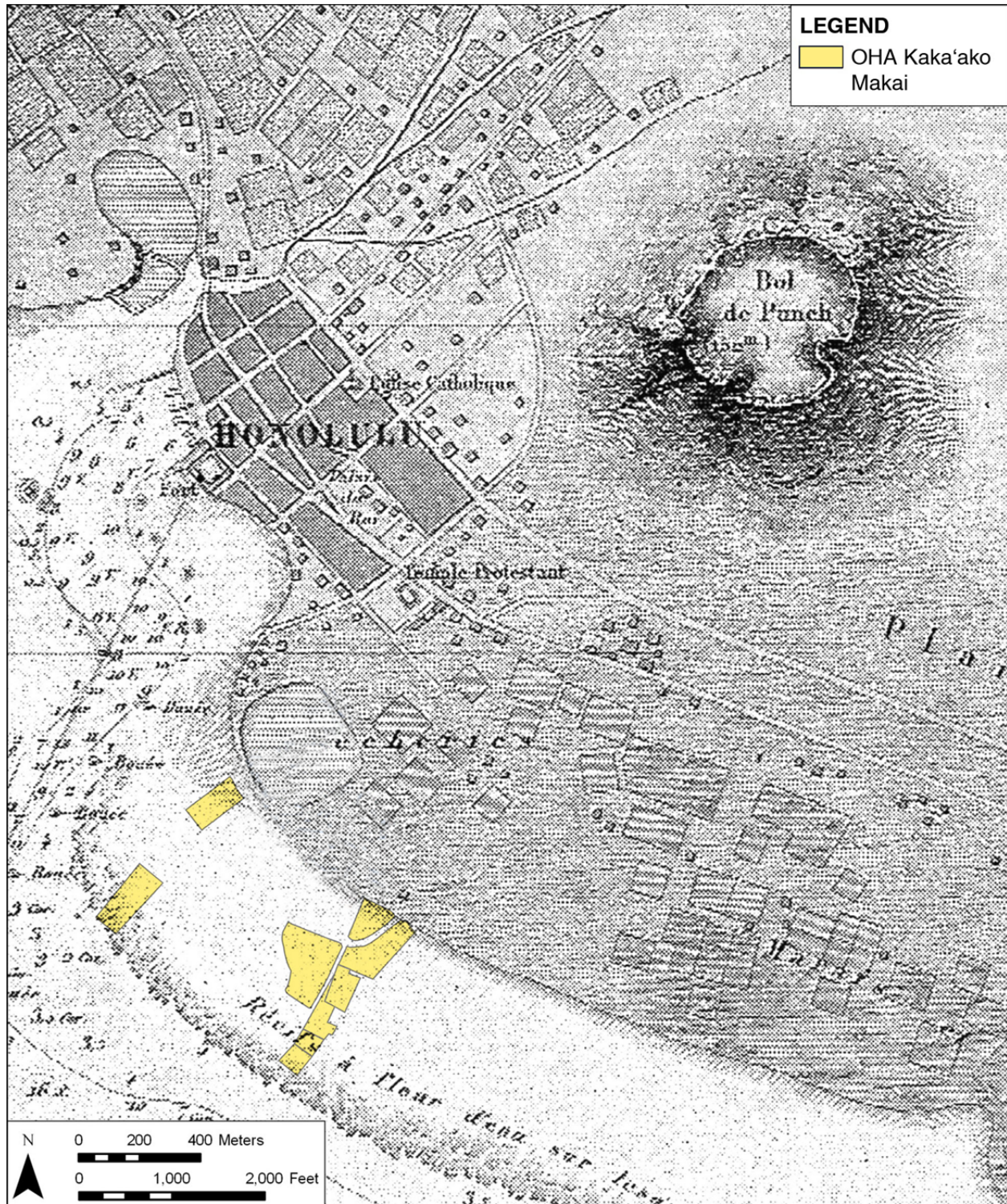
HISTORICAL MAPS FOR OHA KAKA'AKO MAKAI PARCELS



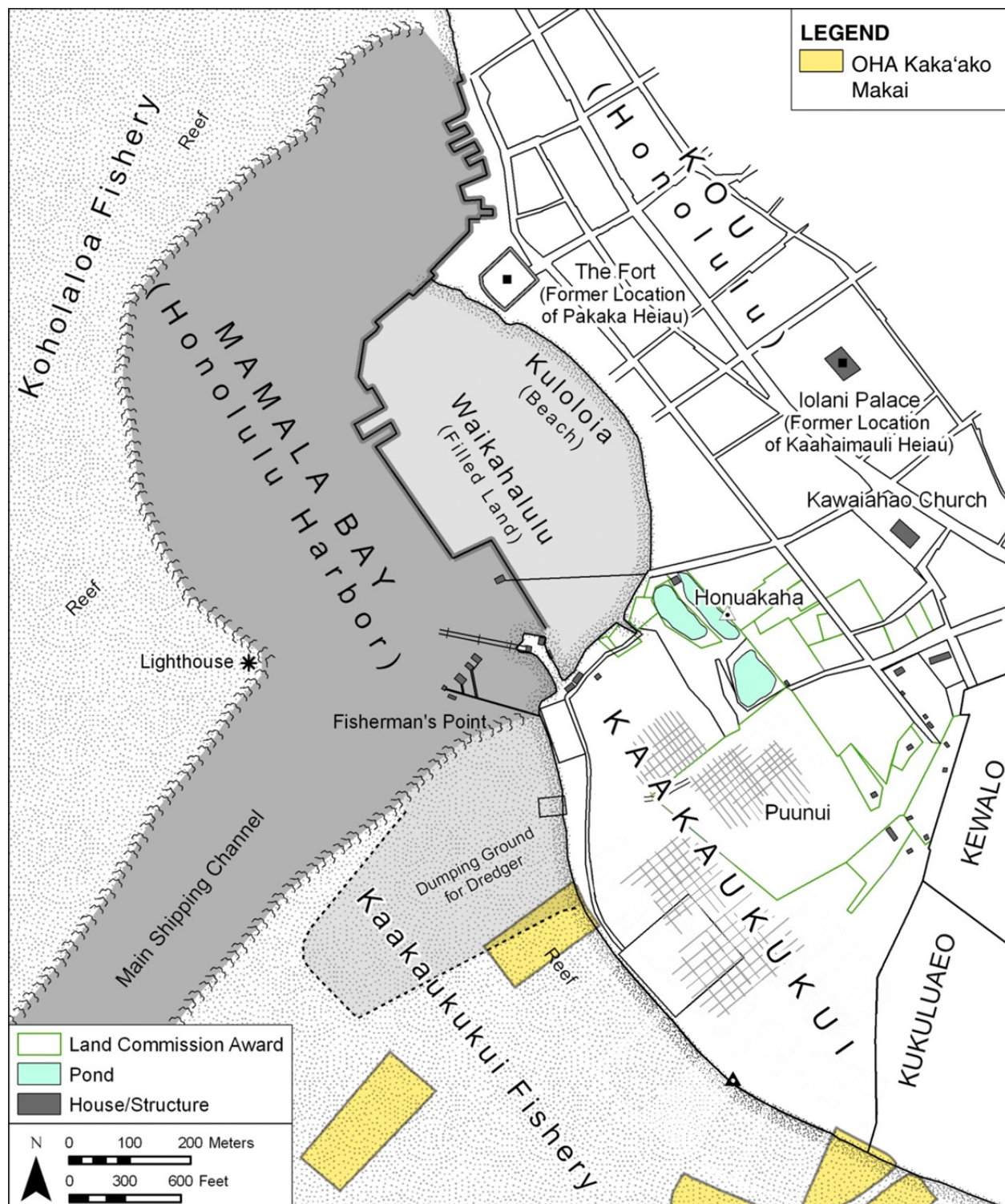
1825 Charles R. Malden



1855 Lieutenant Joseph Marie Henri de LaPasse of the French Vessel, *L'Eurydice* (reprint in Fitzpatrick 1986)



1855 Lieutenant Joseph Marie Henri de LaPasse of the French Vessel, *L'Eurydice* (reprint in Fitzpatrick 1986)

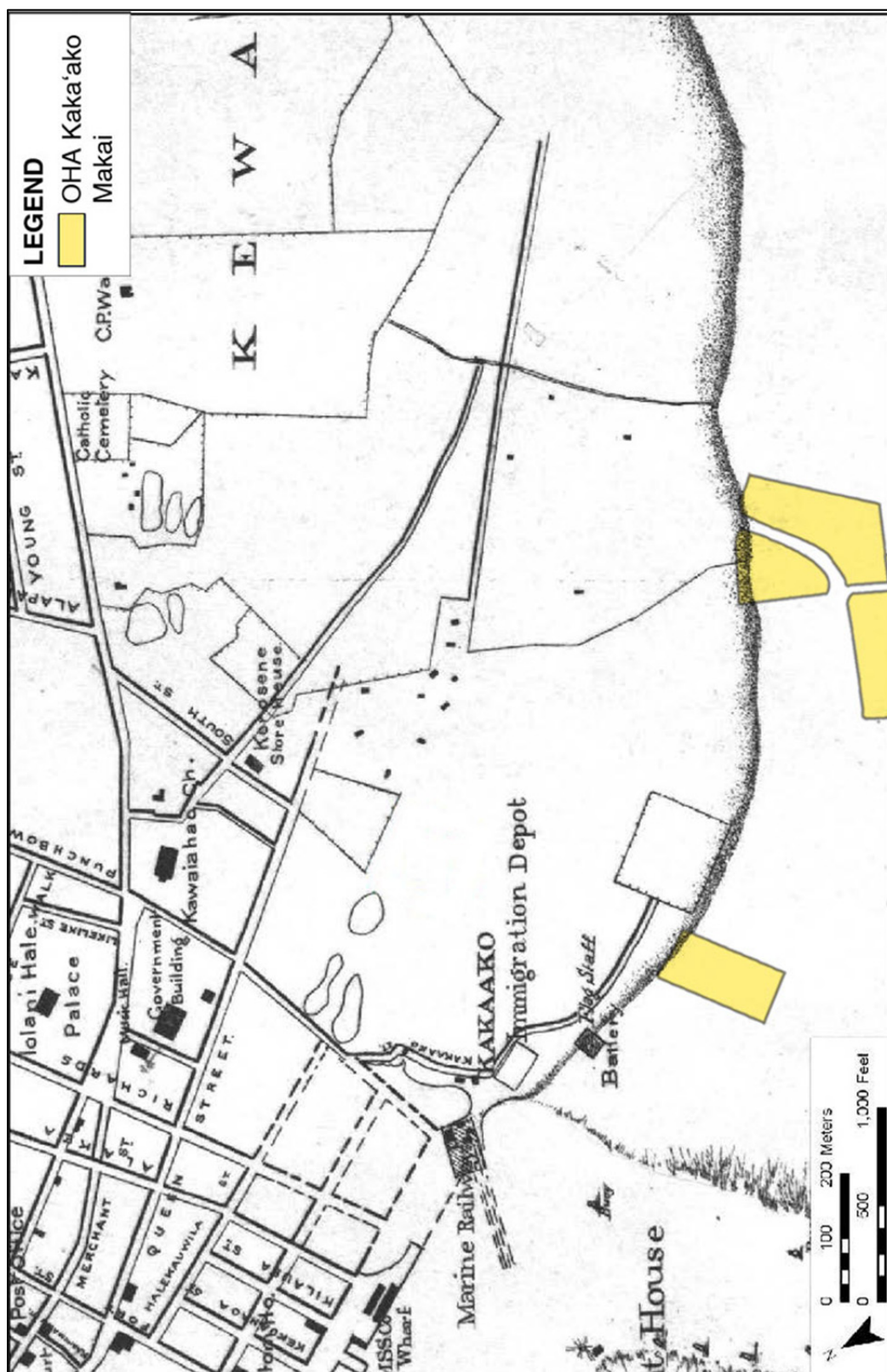


1876 Lyons Bishop Map (reconstructed by Cultural Surveys Hawaii)

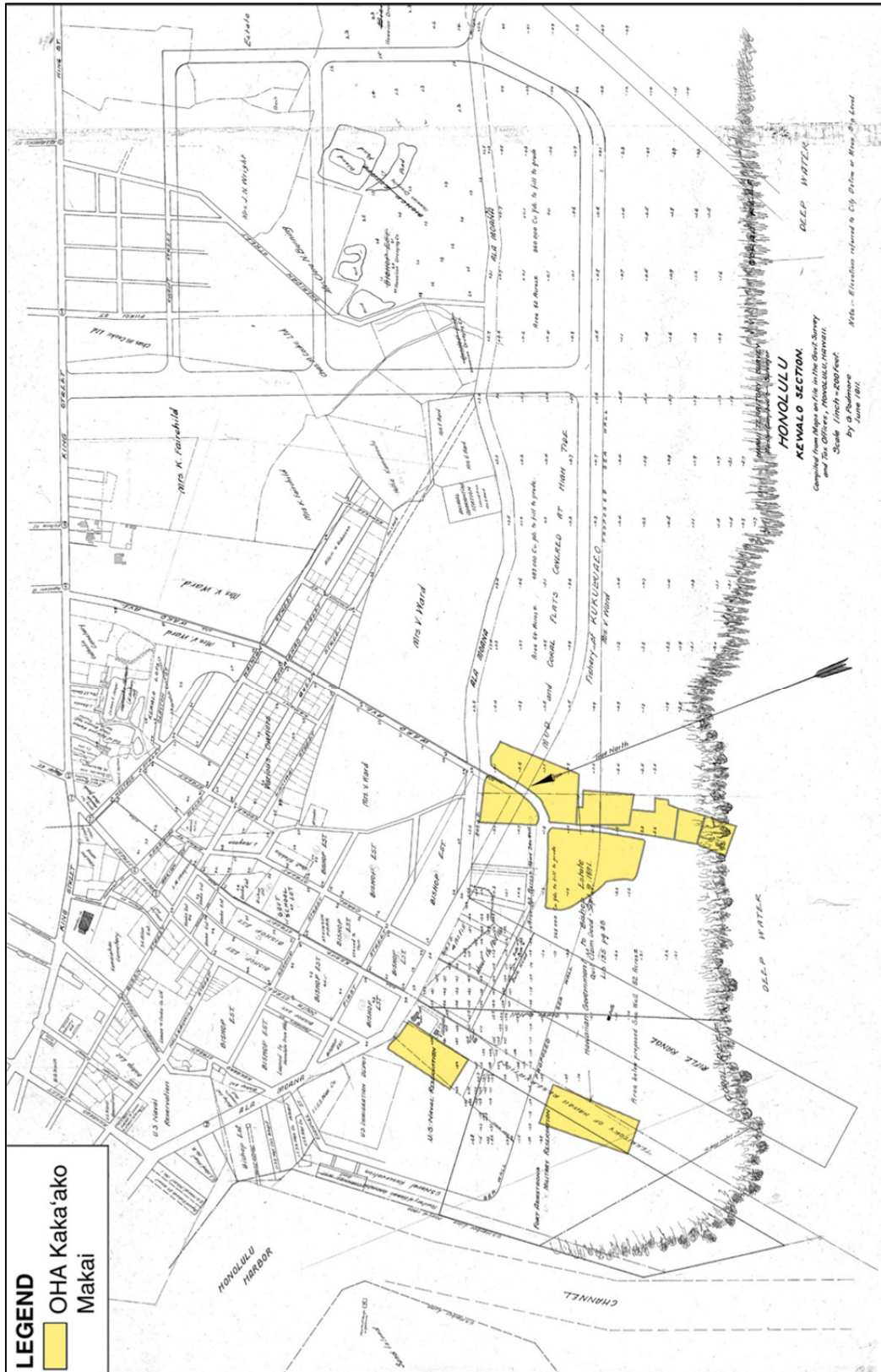


1881 Covington HLSD RMN 1381

28 October 2013

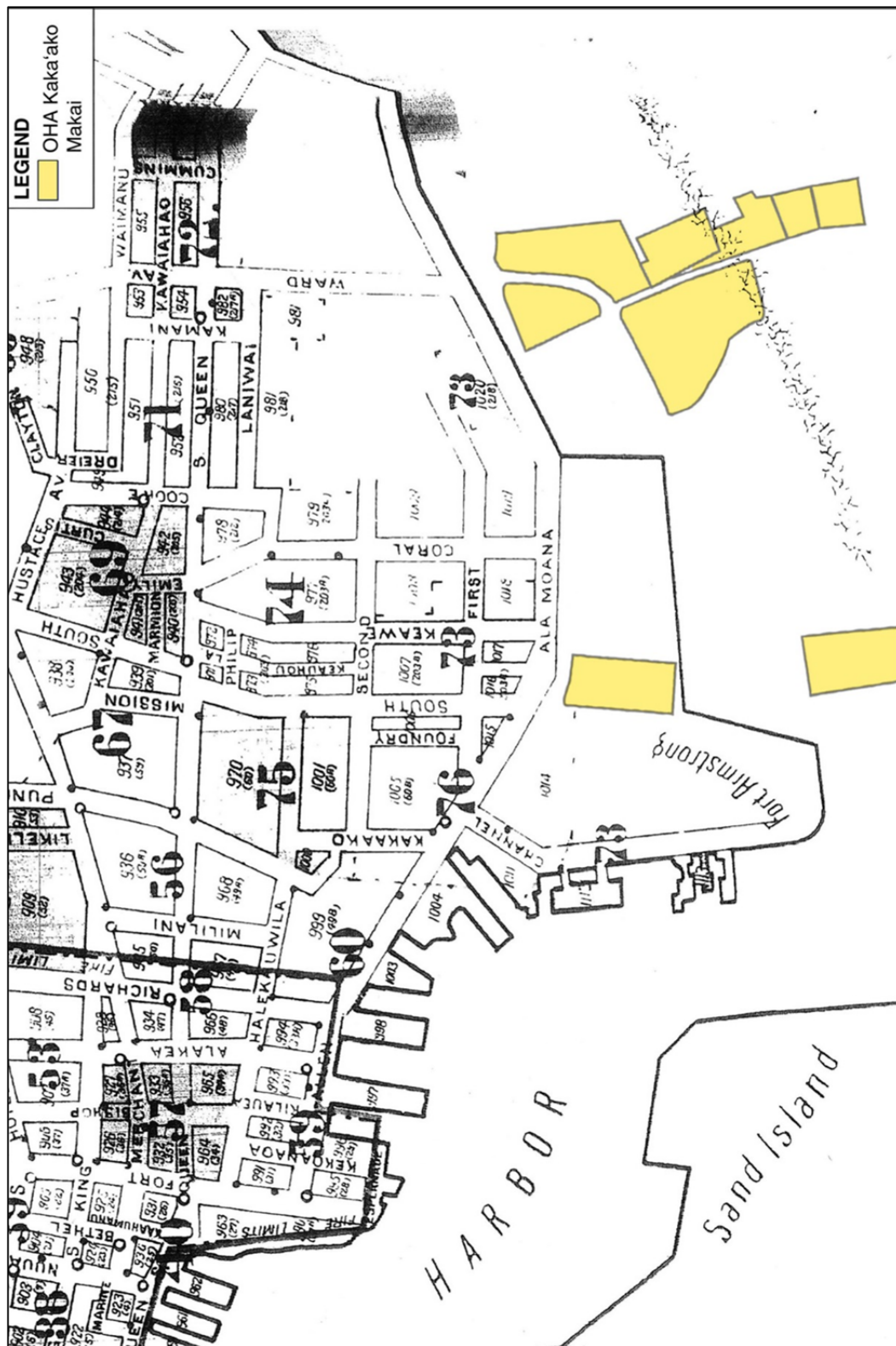


1887 W.A. Wall



1911 G. Podmore

28 October 2013



1914 Sanborn Map Company



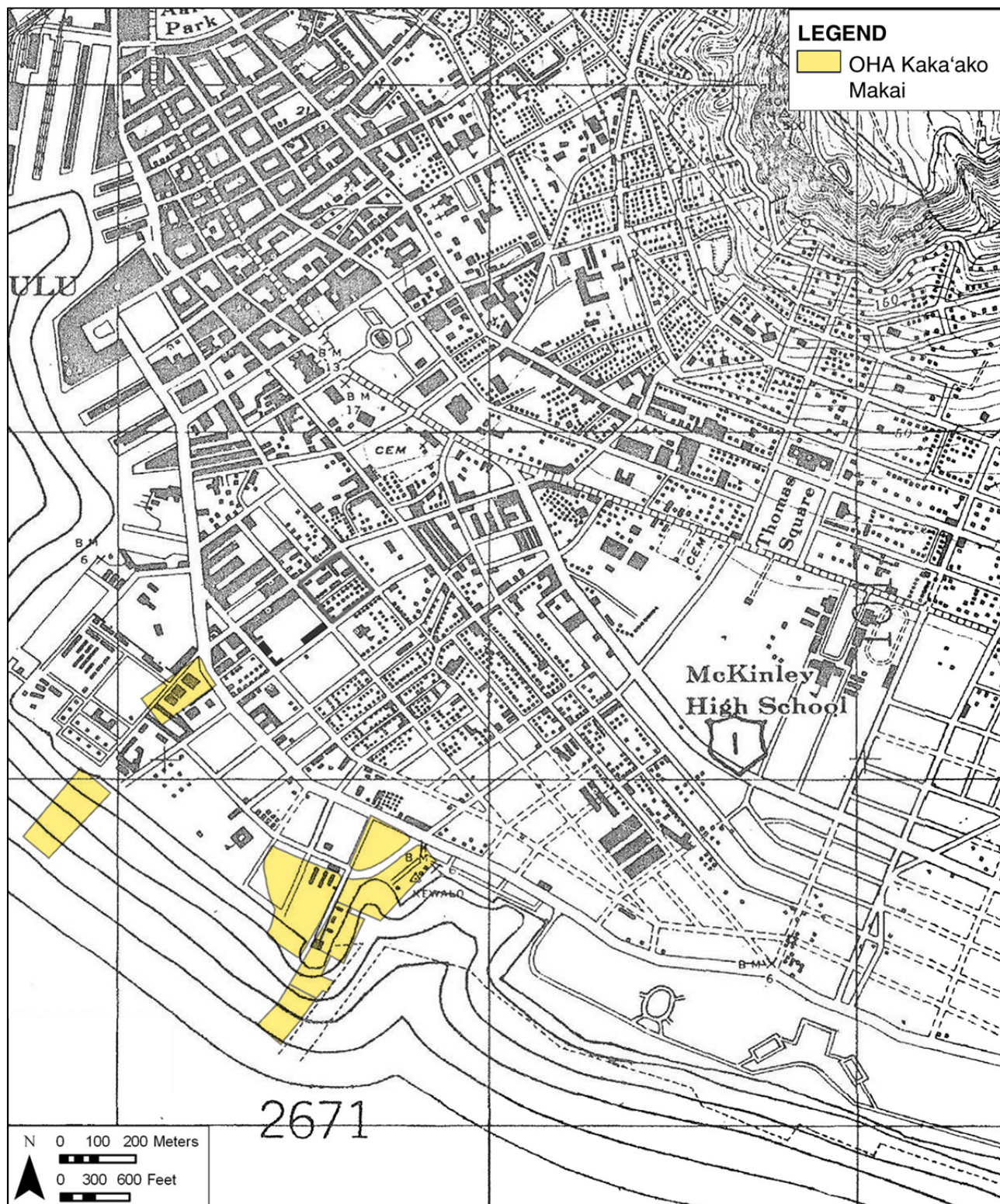
1919 US War Department Honolulu Quad Map



1927 USGS Honolulu Quad Map



1939-1941 US Army Air Service Map



1943 US War Department Honolulu Quad Map

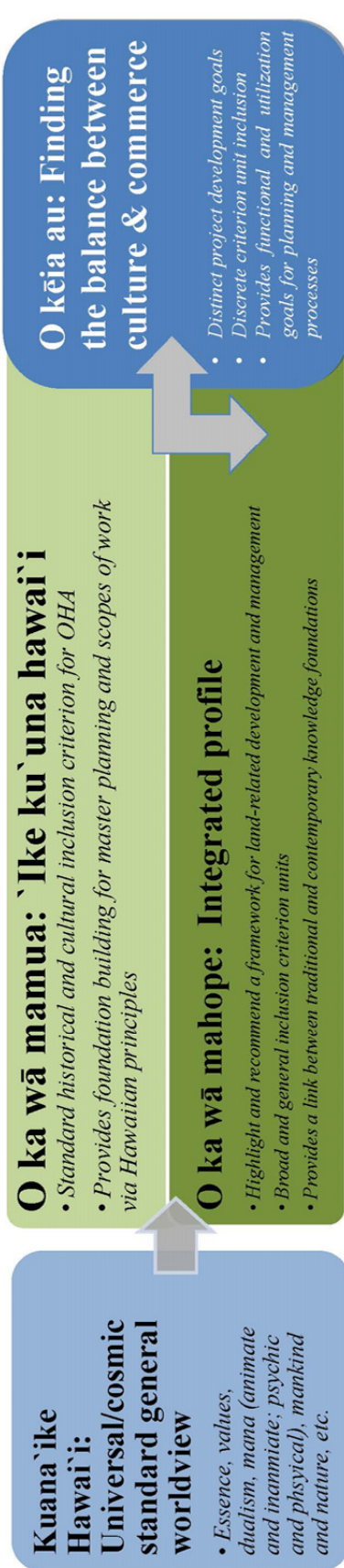


1978 US Geological Survey Map



1978 USGS Orthophoto Map

OHA KAKA'AKO MAKAI CULTURAL GUIDELINES AND POLICY (2012)



Consummate foundation to our Hawaiian philosophy and worldview of land and natural resources for OHAs`āina acquisition and management projects

Finding a Balance Between Culture & Commerce for OHA				
OHA-WIDE			‘ĀINA-WIDE	PROJECT-SPECIFIC
-O KA WĀ MAMUA- The historical and cultural principles			-O KA WĀ MAHOPE- The contemporary profile of current recommendation statements	Recommended indicators for a functional and active Kaka`ako Makai*
Principle	Our Characterization	Phrase Statement	Past	What about it?
MO`OMEHEU	Cultural history, traditions, practices, and language	Our history is imprinted in the land and in us.	We celebrate the history imprinted in the land and in us.	<ul style="list-style-type: none"> • Leaving a corridor for Kūalahale wind and rain • Dualism with building structures, ex: tall buildings and flat space distribution
KŪLIA	Innovation and excellence	Our excellence today establishes a higher standard for the next generations.	Future We excel and innovate to meet our current challenges and continue to elevate the lahui.	<ul style="list-style-type: none"> • Go Green: space, technology, materials, environment • Multi-use/Multi-purpose spaces that can create revenue but still give-back to the community for use: gathering, meetings, parties, rally, performance, learn • Fishing restoration activities
AO	Living World	Our stewardship and connection to the environment are integral to who we are as a people.	Present We ensure vibrancy and abundance i ke ao nei (in the living world).	<ul style="list-style-type: none"> • Walking paths • Cultural enhancement opportunities for tenants: Distinguish Kaka`ako Makai as a globally significant destination to share your business with the community • Shared use of cultural spaces
PILINA	Relationships, interactions and connectivity	Our connections to the principles and one another lives on.	We are connected to and affected by our relationships to our past, our living world, and our communities.	<ul style="list-style-type: none"> • Involvement with community • Brings the business to a humanistic side • Lele and kuahu: acknowledging aspects of our living and spiritual world

Presented to the BOT. 8/20/2012 11:55 AM

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