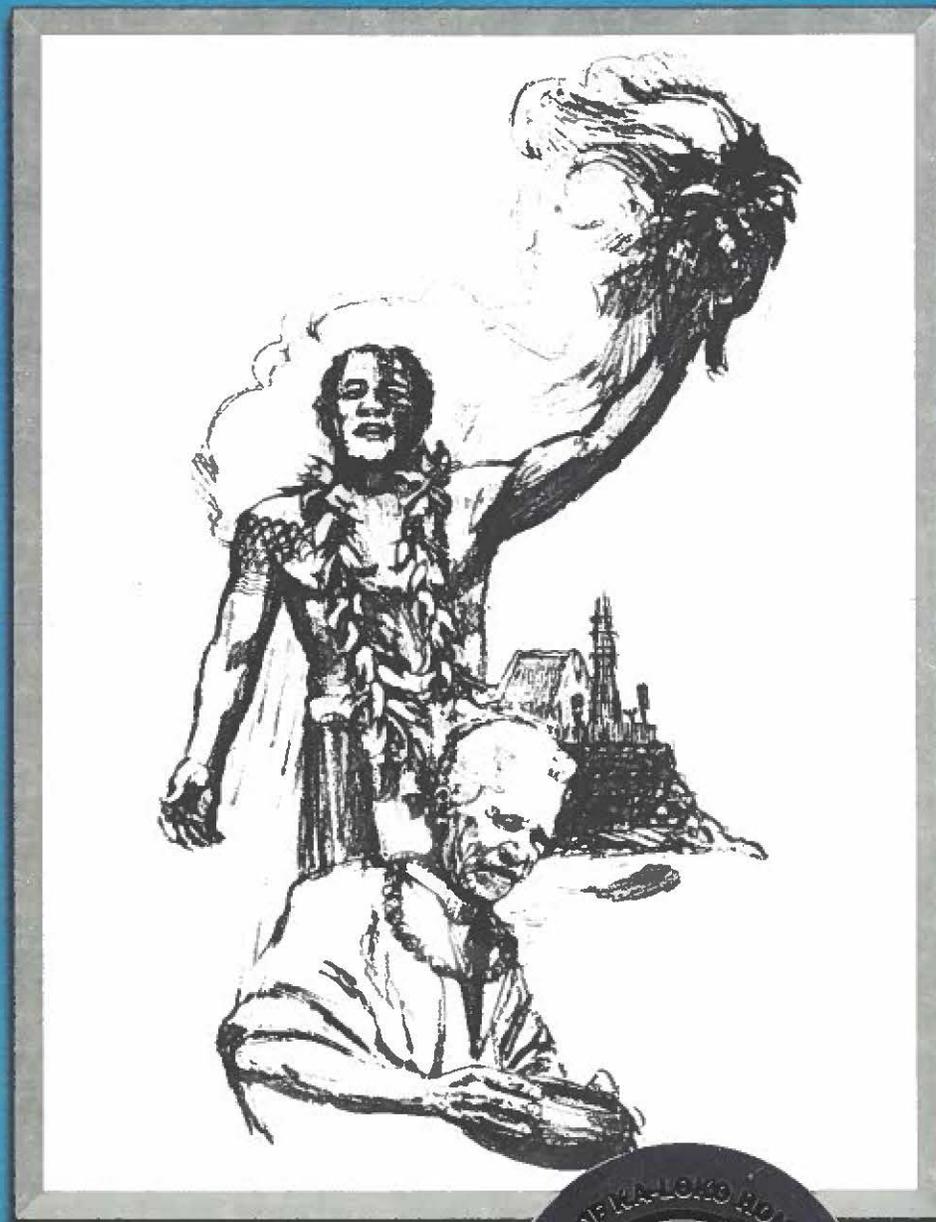


The Spirit of
KA-LOKO HONO-KŌ-HAU



Celebrating



ENDURING LEGACY - CONTINUING KULEANA

*An Introduction by Fred Cachola for the second printing of "Spirit of Ka-loko, Hono-kō-hau",
a proposal for the establishment of a Ka-loko, Hono-kō-hau National Cultural Park,
Island of Hawai'i State of Hawai'i*

Forty years ago, fourteen native Hawaiians were asked to advise the Department of Interior about the desirability and feasibility of establishing a unit of the National Park System (NPS) at the Historic Landmark at Kaloko-Honokōhau, Kona. They were officially appointed to the "Honokōhau Study Advisory Commission, National Park Service, Department of Interior" in Public Law 92-346; with a modest budget, NPS staff support and a two year period to complete their study.

This seldom if ever happened in Hawai'i, and those being asked were very notable *kupuna* (elders) like Iolani Luahine, George Naope, Homer Hayes, Mauna Roy and others. At that time, in 1972, I was a young Hawaiian educator recently employed by the Kamehameha Schools. Asking native Hawaiians for their advice on perpetuating their dwindling cultural resources was indeed breaking new ground on the ancient *'āina* (lands) of Hawai'i. Furthermore, native Hawaiians were already dismayed at the lack of native Hawaiians employed at the Haleakalā and Hawai'i Volcanoes National Parks and disillusioned at how their rich cultural legacies were being interpreted and portrayed by non-Hawaiian rangers from the mainland... and primarily from a scientific rather than a cultural perspective. Consequently several members of the Study Advisory Commission were very skeptical about giving any advice to the feds or whether such advice would be seriously considered. I was among those skeptics.

However, the top NPS officials who met with us, Western Regional Director Howard Chapman and Hawai'i State Director, Robert Barrel, actively encouraged us to dig deep into our personal Hawaiian perspectives. . . to *kukakuka* (confer/discuss) with other Hawaiians at public meetings throughout the state and to tell our story and tell it in our own way. They carefully restrained themselves from any action or activity that could be deemed directive and diversionary from our Hawaiian *mana'o* (thoughts/feelings). They quickly approved the selections for our all-Hawaiian consultants, like artist Herb Kane, researchers/writers John Waihe'e III (yes, he later became our governor), Steve Morse, A'ala Roy, Joe Nahale; Planner, Richard Kapololu, and architect George Kekoolani... and among us from the Bishop Museum was the eminent Dr. Kenneth Emory. We couldn't have gathered a better group to *kokua* (help/support) our 2-year study.

So we plunged deeply into our Hawaiian souls and spirits... we met with *kupuna* on all the islands, we walked the ancient trails again at Kaloko-Honokōhau... slept under their night skies... relaxed in the cooling *eka* breezes... reveled in the traditional *mele* (songs), *oli* (chants) and *hula* (dances) of the Kona district... worshiped in the *heiau* (temple) and found strength in every pore of each *pohaku* (stone)... our thoughts filled the famous fishponds... we heard the booming voice of Kanakaleo nui and after a thorough immersion into our cultural consciousness we finally felt the SPIRIT of Kaloko-Honokōhau. We then envisioned a special place where Hawaiians could and would recapture, restore and relive the finest hours of their ancestors... a place that was primarily projected to be THE place for the rejuvenation of our rapidly diminishing traditional cultural beliefs and practices... and all of this firmly anchored with a unique Hawaiian Educational Live-In Cultural Center... this overall vision from the collective thoughts of Native Hawaiians was innovative, new, and never before expressed by any other group in Hawaii... or among indigenous American natives.

So with the writing skills of Park Planner Ronald Mortimer from the Western Regional Office, our vision poured into the 78 pages of this "Spirit Report"... and with great pride, Mauna Roy, Abbie Napeahi and I presented this report to the Department of Interior in May, 1974. It was truly a very proud moment not just for the three of us, or the 14-member advisory commission, but for all Hawaiians... because we knew that, perhaps for the first time, native Hawaiians were telling their story and telling it in their own way.

SPIRIT OF HONO-KŌ-HAU

Our voices around the fire
spoke in soft harmony,
Bound by the spirit of Hono - kō - hau
to our kupuna
Who settled in the sacredness
of the living honua.

We walked the trails again
with our words;
Mauka-makai across our history
built upon the `a`ā;
Past the stone planters
where our culture grew.

Our thoughts filled the ponds
at high tide,
Through the mākāhā, they flowed
into our heritage
Born between land and sea
secured by the kuapā.

We found strength upon the heiau,
in every pore of each stone.
Buried beneath the grave mounds
was the life we worshipped;
To the spirit of Hono-kō-hau
we offered ourselves.

As burning embers lit the night,
we made our beds of sand.
The oli was sung and danced
below the shooting stars.
Kanaka-leo nui would wake us;
guide our boats to sea.

Stephen Kāne-a-i Morse

THE HONOKOHAU STUDY ADVISORY COMMISSION
Kailua-Kona, Hawaii

May 18, 1974

The Secretary of the Interior
United States Department of the Interior
Washington, D. C. 20240

Dear Mr. Secretary:

In accordance with the mandate of Public Law 92-346, we respectfully submit to you a study entitled, The Spirit of Kaloko-Honokohau, relating to the feasibility and desirability of establishing, as part of the National Park System, the site of the Honokohau National Historic Landmark and adjacent waters.

The study referred to contains, but is not limited to, findings with respect to the historic, cultural, archaeological, scenic, and natural values of the resources involved and recommendations for preservation and interpretation of those resources, including the role of native Hawaiians relative to the management and performance of that preservation and interpretation and the providing to them of training opportunities in such management and performance.

We take special pleasure in presenting this study, because perhaps for the first time, native Hawaiians have been able to tell their story and tell it in their own way.

For this opportunity, we extend our sincere mahalo to the Congress of the United States, the Department of the Interior, the National Park Service, and the numerous other people who have contributed their kokua.

Me kealoha pumehana,

Helen A. Hayes *Sopani Lele* *George L. Naope*
David A. King *Abbe Kapahi* *Colonel Arthur D. King*
Kawai Aida Lee *Emily Keai Thomas*
Nani Mary Bowman *George Lele* *Kenneth D. Emory*
Henry K. Bushard *Pilipo Springer* *Fred Cahala*

THE HONOKOHAU STUDY ADVISORY COMMISSION

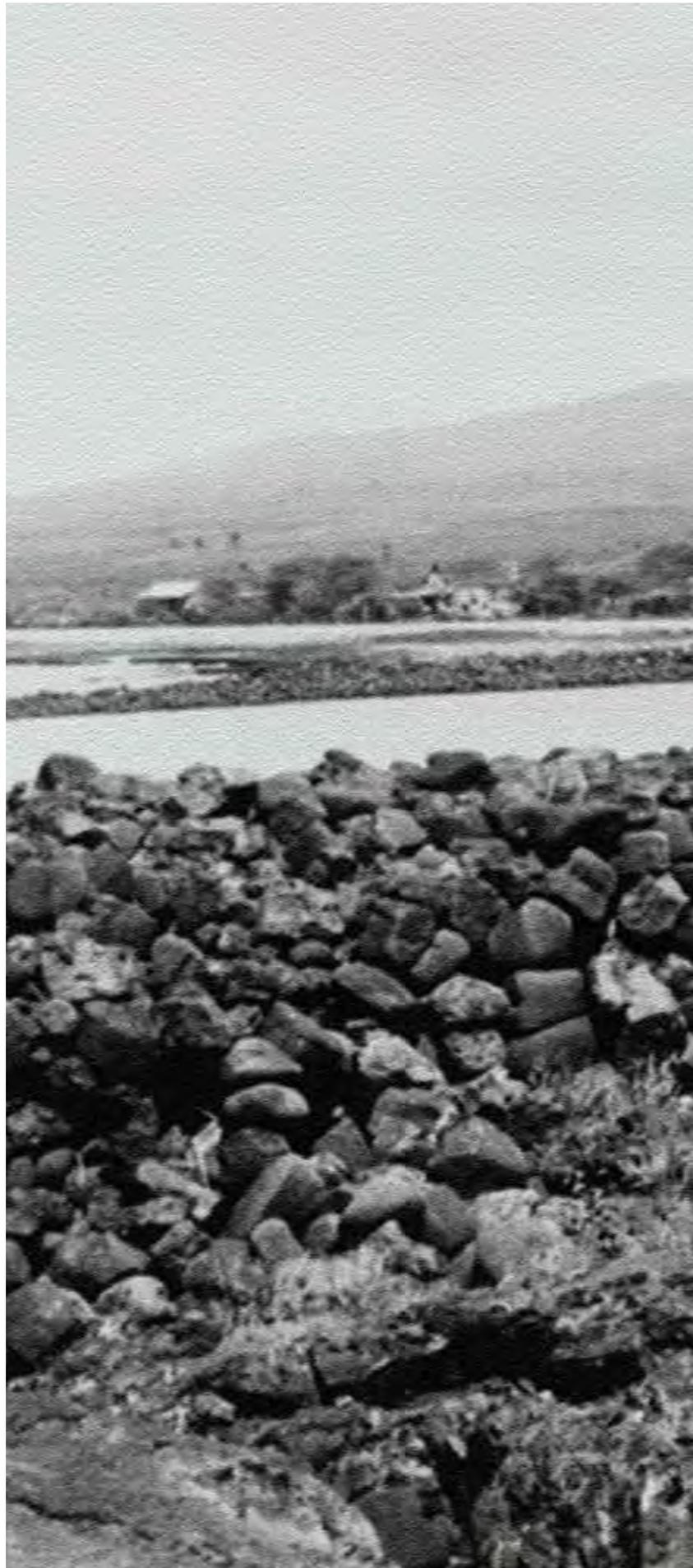
the spirit of KA-LOKO HONO-KŌ-HAU

a proposal for the establishment of a
Ka-loko Hono-kō-hau National Cultural Park
Island of Hawai'i
State of Hawai'i

prepared by: Hono-kō-hau Study Advisory Commission
National Park Service
Department of the Interior

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introduction

It is difficult to explain the real significance of Ka-loko, Hono-kō-hau through the medium of the written word. The written word is merely a symbol upon a piece of paper which has today become man's major form of communication. There is no question that it is unsurpassed as a means of transmitting information, but just sitting on a page, inanimate and unfeeling, how could it possibly begin to convey the feelings of a people who are trying to re-establish their identity and thus maintain their existence as a people? How could it effectively portray the determined efforts of these people to hang onto every bit of their culture and heritage that has not been bought, sold, misused, and lost? The answer is a simple one. It cannot.

Ancient Hawaiians passed on information of importance through an oral tradition. Children learned different skills like fishing and canoe-building by observing, doing, and listening. Through the *oli* (chants) genealogies were transmitted, and the *mele* (songs) often taught cultural values through musical stories. In this way, the transmitted information had meaning because it was alive.

In order to truly make Ka-loko, Hono-kō-hau live again, to have its real meaning come alive, its story would also have to be told orally. Unfortunately, because of the limitations of this study, it cannot be told in the traditional Hawaiian manner. However, this proposal will still attempt to tell a story, and thus, perhaps, it will be different from other proposals submitted to the Department of the Interior. It does not maintain the integrity of the Hawaiian language or oral tradition, and for this we ask the forgiveness of our *kupuna* who passed on their legacy. But, like a poem or a short story, it will try to convey a message that is alive.

Today, when Hawaiians have information of importance to pass on to other Hawaiians, they may "go talk story". It is our small way of carrying on the oral tradition of our ancestors. This proposal attempts to "talk story". It is a story of Ka-loko, Hono-kō-hau and we tell it proudly.

The Hono-kō-hau Study Advisory Commission

the spirit of Ka-loko, Hono-kō-hau

PAST

2

Along the western coastline of the Island of Hawai'i lies the hot, rugged lava of Ka-loko, Hono-kō-hau. This seemingly barren and harsh landscape does not appear to be suitable for human existence, and yet, long before written history, the Hawaiian people built a thriving settlement upon the 'a'ā lava, which was to last well into the 19th century when the forces of western culture slowly brought an end to the Hawaiian way of life.

Some people find it difficult to understand why the ancient Hawaiians chose to settle upon the inhospitable lava fields of Ka-loko, Hono-kō-hau. The reason was, perhaps, a spiritual one, for there was a spirit in Kal-oko, Hono-kō-hau. The Hawaiians who first came to the area felt its presence in every rock and tree, in the gentle waters of the shallow bays, and in the tradewinds that gently swept across the prehistoric lava flow. They touched the spirit and felt its *mana* (power).



The spirit of Ka-loko, Hono-kō-hau was its life, the life that flowed in its land and the water that washed upon its shore. Like Hawaiians who found its presence elsewhere, the people of Ka-loko, Hono-kō-hau let the spirit become part of their existence. They lived in such perfect harmony with it that they became a singular, total, and inseparable environment.



THE PHYSICAL SPIRIT

Perhaps only people like the ancient Hawaiians, who had long ago formed a spiritual identification with nature, could recognize that despite the inhospitable lava fields, Ka-loko, Hono-kō-hau had much to give. Only such people could perceive that there were sufficient physical resources to support and satisfy the needs of large populations if they were of the mind and spirit to stay and work with the land.

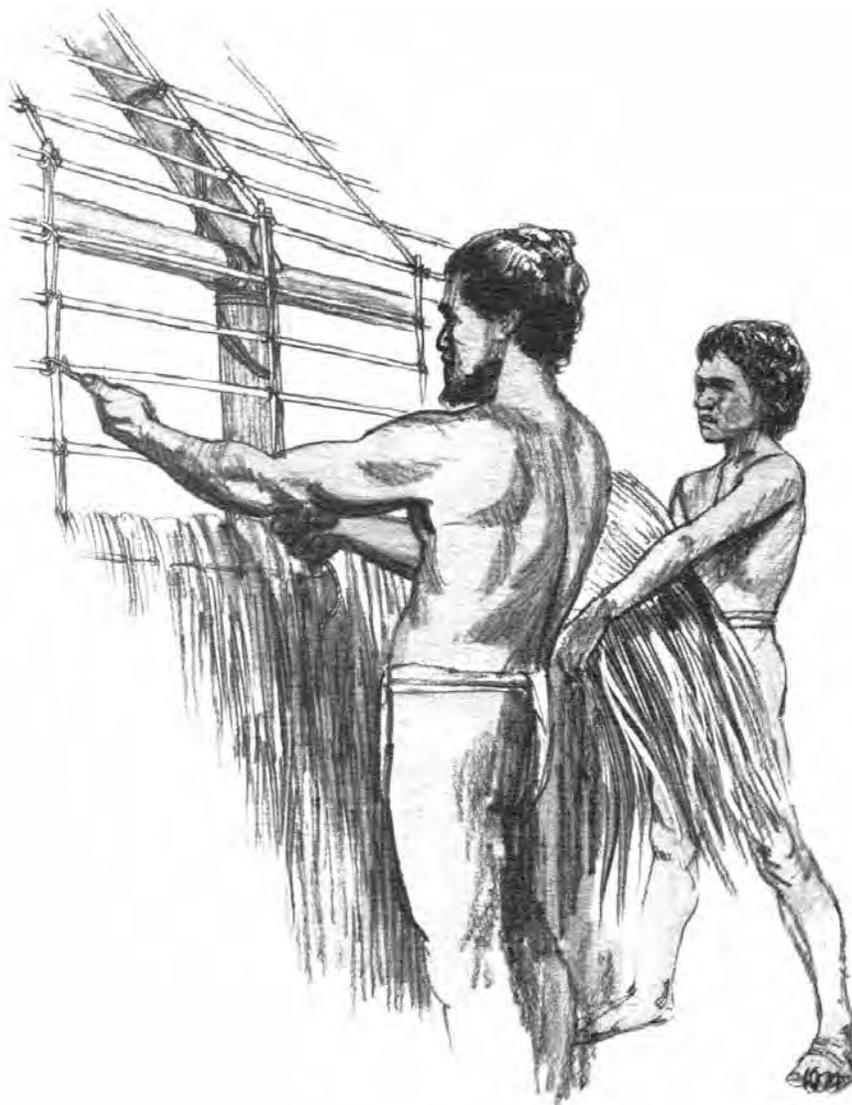
Ka-loko, Hono-kō-hau had calm seas and shallow landings which made it ideal for the Hawaiian canoes, which were important for transportation, recreation, and fishing. Fish and other marine life were plentiful along the shoreline and offshore waters, with *ōpelu*, *ʻaku*, and *ʻahi* in the offshore deeps and migrating *akule* in the shallows providing more than ample catches for the population. However, seasonal deep-sea fishing was at times unpredictable, so using their practical engineering skills and the contours of the shallow bays at Ka-loko, Hono-kō-hau as natural

guides, the Hawaiians constructed fishponds and developed a simple, yet highly sophisticated and efficient system of fish farming that until this day has not been duplicated.



The native plant life which grew in the settlement area was sufficient to provide for many of the needs of the people. Plants such as the native *noni* and *'ilima* were used for medicinal purposes. The *pōhuehue* mat had several uses. When twisted into coils it was used to drive fish into nets, and when foods were scarce, the roots and stems could be cooked and eaten. The stringy land *kauna'oa* could make an effective fish net while the chemical makeup of the *'auhuhu* and *akia* plants were such that when crushed and strewn in the water, they had a tranquilizing effect on fish. The *'auhuhu* flower was also use to treat people, especially children, with respiratory problems, and the hard wood of the *milo* and *kou* trees was best for making *'umeke* (bowls), and other utensils.

Pili grass was used by the Hawaiians to make the thatched walls and roofs of their *hale mau'u* (grass shelters). The warm, pleasant climate of the region made it unnecessary for the Hawaiians to build elaborate shelters. Instead they were able to dwell upon the *pāhoehoe* and *'a'ā* flats in their *hale mau'u*, which were built only to break the exposure to sun, rain, and wind. The *hale mau'u* was functional, as well as easy to build, repair, and replace. More important, this was the only shelter Hawaiians ever needed in Ka-loko, Hono-kō-hau.



The physical location of Ka-loko, Hono-kō-hau made the settlement easy to manage. Situated on the lower portions of a sloping terrain, the settlement's activities were directed by *kahuna* chiefs, from a vantage point, such as the bluff overlooking the fishpond of 'Ai'makapā, where a commanding view of Ka-loko, Hono-kō-hau was available. Tradition has it that directions were issued by arm and *kapa* (tapa) flag signals to subordinates in both areas. In addition, the large platform *heaiu* at Maliu Point, known as Pu'u'oina, was reputed to be the base of operations for *kahuna* chiefs who governed Hono-kō-hau and the north Kona area. Its proximity to the ocean and the 'Ai'opio fish trap made it ideal for directing the fishing activities of the settlement.

But the spirit of Ka-loko, Hono-kō-hau revealed itself to the ancient Hawaiians in another form which was, perhaps, the most critical factor in their decision to settle in the area. What they found scattered along the shoreline and among the jagged lava, were cool, brackish water springs. To the Hawaiians, the presence of these springs through-out the area was indication that there was enough of an underground water source to sustain the everyday needs of a settlement of people.





THE CULTURAL SPIRIT

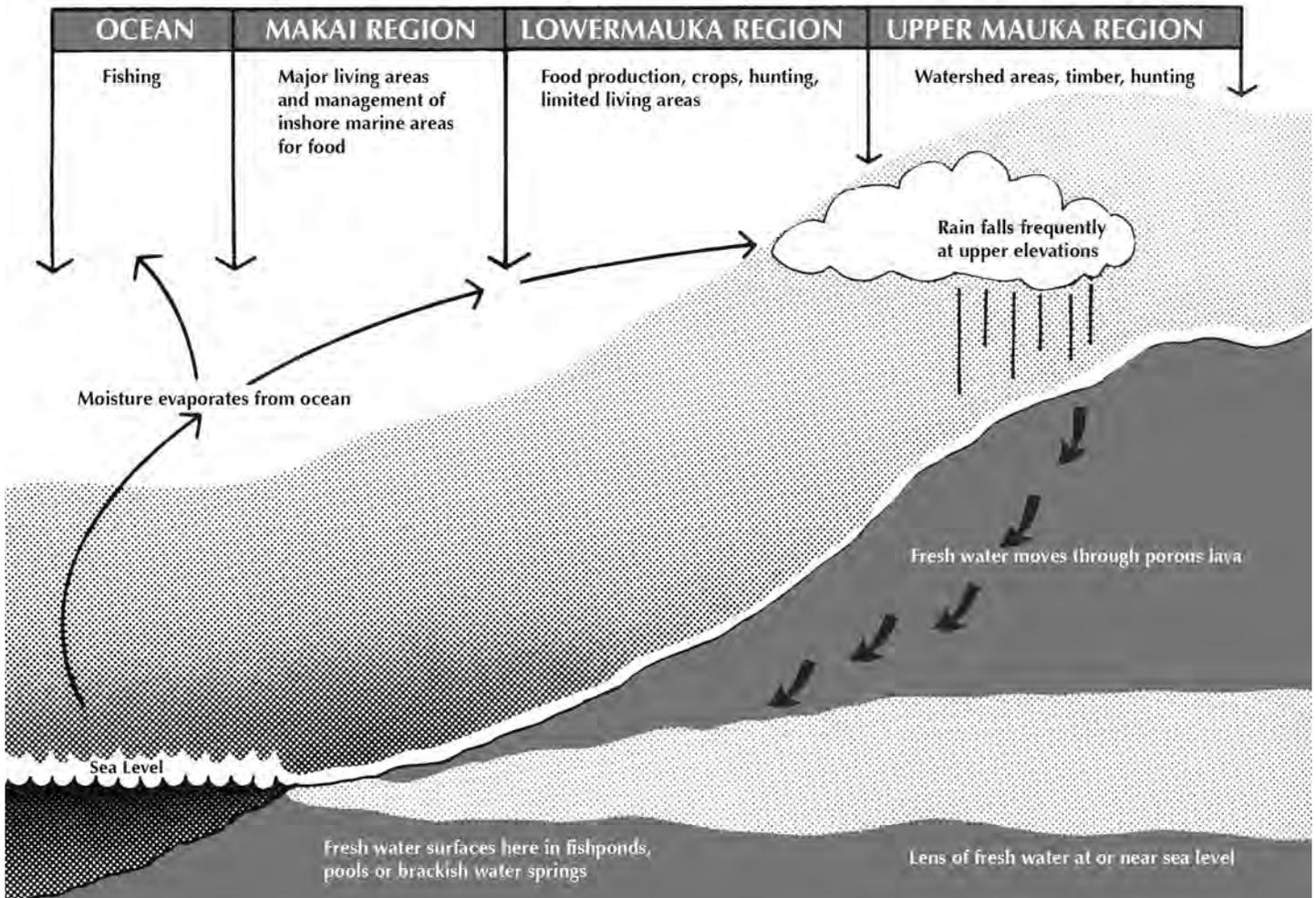
The Hawaiian settlement at Ka-loko, Hono-kō-hau did not just survive. It thrived, because the ancient Hawaiians touched and understood the spirit but did not disturb it. They nurtured the spirit tenderly, like a rare and precious plant, and it grew until it filled everything around it with its being. Their philosophy was a simple and effective one -- “provide for nature and it will provide”. In this way they maintained the delicate balance that existed in their sacred relationship with nature. To misuse the natural resources at Ka-loko, Hono-kō-hau would bring upon them the wrath of their all-powerful gods Kāne, Ku, Lono and Kanaloa, and devastation to their land.

Thus the people of Ka-loko, Hono-kō-hau, like other Hawaiians of that time, observed their *kapu* system, a set of regulations and prohibitions governing almost every activity of life, religiously. They believed the *kapu* were directed by the gods through the *kahuna* chiefs who imposed them upon the people. Although seemingly rigid and perpetuated by strict enforcement, the *kapu* system had a purpose for the Hawaiians. Its edicts contained their respect for nature’s *mana* and the assurance of survival, for many of the *kapu* were designed to protect the land and conserve its resources which ultimately sustained their needs.

One very important *kapu* at Ka-loko, Hono-kō-hau was the one placed on the use of water. The brackish water pools were divided into different functions. Some were specifically for drinking, others for bathing or for washing dishes, utensils and clothes. Separating the functions of the pools was the people’s way of maintaining cleanliness and good health.

Water from these pools was also necessary to sustain the ingenious methods devised by the people who lived on the lava flats to grow supplementary crops such as sweet potatoes, gourds and medicinal plants and herbs upon the 'a'ā. These crops were often grown within the stone enclosures. To provide the moisture needed by these crops and to ensure protection to the root system in this porous environment, the Hawaiians made use of the husks of dried coconut. These husks were immersed in the available fresh or brackish water until the color darkened nearly to a shade of black. These soaked husks were then placed around the plant roots, providing a moist environment as well as protection from direct exposure to the sun and dehydration. A regular application of water maintained the desired growing conditions. The walls of the enclosure also provided support for the crawling vines and protection from the wind and afternoon heat.

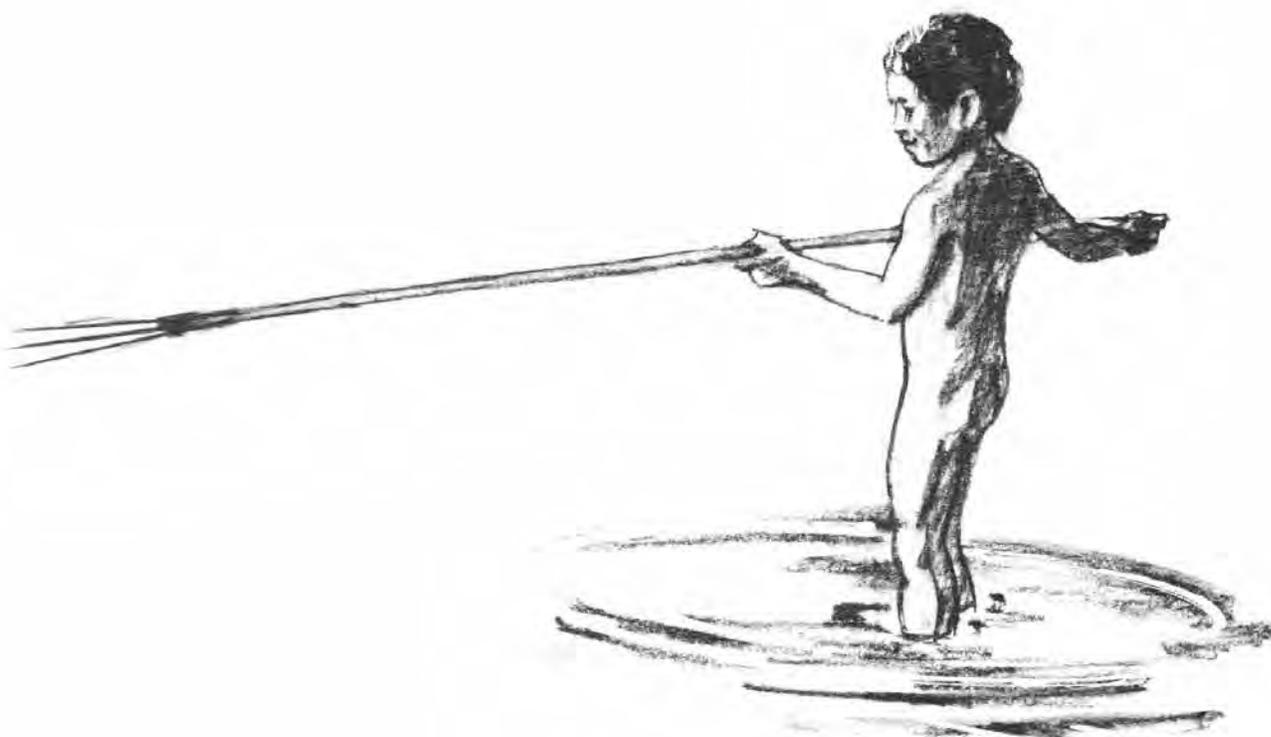
AHUPUA'A BOUNDARIES EXTENDED FROM MOUNTAINTOP INTO THE OCEAN

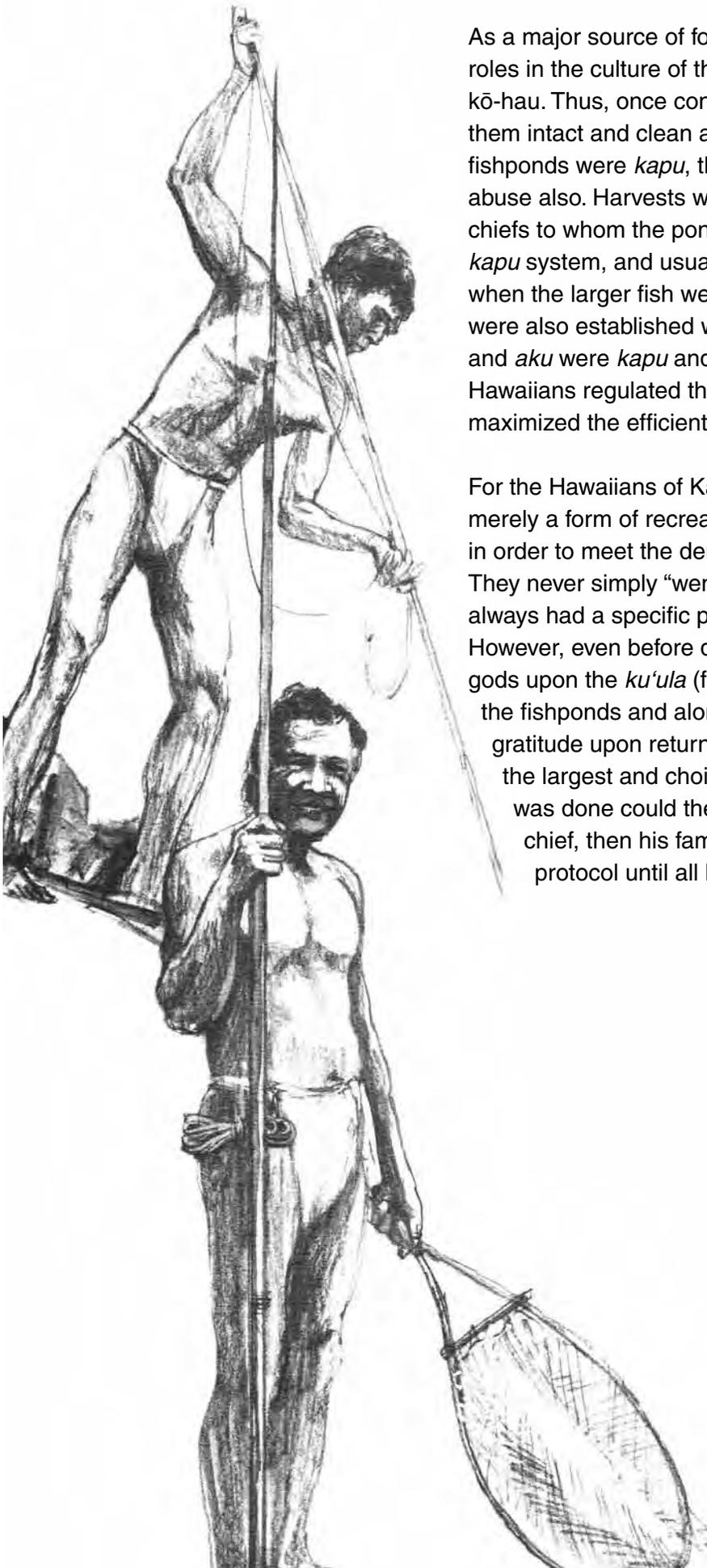


HISTORY AHUPUA'A MANAGEMENT PATTERN ON WEST HAWAI'I

The porous nature of the soil in the settlement area allowed the underground water source to flow evenly from the slopes of Mount Hualālai to the sea where it eventually evaporated into the sky, fell as rain upon the mountain slopes, and once again flowed underground to the sea. Because of their careful observation and respect for their environment, the Hawaiians knew well enough not to obstruct or interfere with this water cycle in any way which would jeopardize the continuation of this precious resource. As well as supplying the brackish water pools, the water source acted as a valuable underground aquifer for the fishponds.

The way Hawaiians constructed and used fishponds also demonstrated their total understanding and appreciation for the resources of Ka-loko, Hono-kō-hau. The Ka-loko and Ai'makapā ponds were once the largest and best along the Kona Coast of the Island of Hawai'i. The great *kuapā* (sea wall) of Ka-loko was built with large boulders. The Hawaiians constructed two openings known as *mākāhā* (sluice gate) within the wall so that as the tide began to flow in through the *mākāhā*, the fish could enter the pond. At full tide the *pani* (gate) of the *mākāhā* was then closed so that the fish could not escape when the tide receded. 'Ai'makapā operated much in the same manner except that the pond itself had formed behind a natural beach rather than being enclosed by a *kuapā*. The Hawaiians simply took the natural advantage afforded them and improved it for their own benefit.





As a major source of food supply, these ponds played important roles in the culture of the original inhabitants of Ka-loko, Hono-kō-hau. Thus, once constructed, great care was taken to keep them intact and clean and clear of overgrowth. At times the fishponds were *kapu*, thereby protecting them from human abuse also. Harvests were made at the direction of the ruling chiefs to whom the ponds belonged, within the constraints of the *kapu* system, and usually only in times of stress and need, or when the larger fish were too abundant in the ponds. Seasons were also established when certain ocean fish such as *opelu* and *aku* were *kapu* and could not be caught. In these ways, the Hawaiians regulated the flow and supply of different fish and maximized the efficient use of the ocean and fishponds.

For the Hawaiians of Ka-loko, Hono-kō-hau, fishing was not merely a form of recreation. It was a way of life they lived in order to meet the demands of an exacting environment. They never simply “went fishing”. When venturing forth, they always had a specific place and a certain catch of fish in mind. However, even before doing that, they sought the favor of their gods upon the *ku’ula* (fishing *heiau*) which were built around the fishponds and along the coastline. They expressed their gratitude upon return by offering and honoring their gods with the largest and choicest fish in their catch. Only after that was done could the daily catch be portioned out—first to the chief, then his family and retainers, and so on in line of protocol until all had shared. Their offerings were signs

of reverence for the powers that permitted and promoted the growth of their food and allowed them to secure it for their personal use and benefit.

With their simple tools, the Hawaiians of Ka-loko, Hono-kō-hau cultivated the land, built their dwellings, logged the forests, built their magnificent ocean-going *kaulua* (sailing double canoes) and *wa'a* (fishing and war canoes), made their *kapa* for clothing and all their fishing and farming equipment. They learned to use everything that nature had to offer - stone, wood, bark, sap, fiber, roots, leaves, marine plants, herbs, fruits, nuts, fish, fowl and animals. In the process they also learned to schedule their time so that there was a balance of activities. There was sufficient time for food production, for developing their unique forms of creative art such as their *mele* (songs), *oli* (chants), and *hula* (dances) and most important, time for their gods. The latter occupied a substantial amount, if not the greater part of time in all their activities. They provided for their gods, and in turn, the gods provided for the Hawaiians.





THE HUMAN SPIRIT

There was much more to the spirit of Ka-loko, Hono-kō-hau. The settlement thrived not only because of its physical resources, but also because of its human resources. The Hawaiians' spiritual identification with their land was matched by their sensitivity and close relationship to each other. From this sensitivity developed a socio-economic system based on sharing and mutual cooperation, a system that can best be described by the Hawaiian concept of *kōkua* (helping).



The Hawaiians built a system of trails in Ka-loko, Hono-kō-hau which was used by the people to travel and communicate with *ʻohana* (extended family) and friends within the *ahupuaʻa* (basic land division reaching from mountain to sea). These trails also served as a vital lifelines, for it was the custom of Hawaiians living *makai* (seaward) to take fish, salt and *limu* (seaweed) to *ʻohana* and friends living *mauka* (toward the mountains). In return, the people *mauka* shared their products of taro, sweet potato and breadfruit. Sometimes fires were lit when one needed the other. The food was then prepared and taken to the origin of the fire. This form of sharing was basic to the Hawaiian way of life, and the trails provided the physical means to make it possible. It was not a matter of trading or bartering, but rather family or friends sharing with others when they “had plenty”.



This sharing concept extended beyond the borders of the *ahupua'a* as well. Trails leading along the coast and laterally in the *mauka* areas served as routes for transporting food and other items to members of the *'ohana* living in the neighboring *ahupua'a*.



THE GUARDIAN SPIRIT

The ancient Hawaiians lived, died, and were buried within the Ka-loko, Hono-kō-hau settlement. In their religious beliefs, Hawaiians made very little distinction between life and death. They faithfully believed that when their *kupuna* (ancestors) passed from this world they traveled to another dimension where they became *ʻaumakua*, the spirit guardians of the *ʻohana*. Thus, the burial sites in the settlement were sacred. They were carefully tended to by the people, for any disturbance of the graves meant that the spirit of their *ʻaumakua* would also be disturbed.

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THE ROYAL SPIRIT

There is a mysterious, haunting quality about the burials in Ka-loko, Hono-kō-hau. Most of them are those of the *maka'āinana*, the common people who lived in the area. But, hidden within secret caves or lava tubes, in order to preserve their *mana*, are the bones of the high ranking *ali'i*.

The *ali'i*, the chiefs of various ranks, were those of purest blood and indisputable family seniority. They were considered closest in descent from the gods, and their *mana* and prestige stemmed from this descent. They treasured the lands with fishponds because the ponds were known to be a great source of food supply. Thus Ka-loko, Hono-kō-hau was extremely valuable to them because it had three fishponds. They often used the settlement for recreational and ceremonial purposes. Built upon the lava flats around the *'Ai'makapā* fishpond were large platforms, enclosed arenas, and a *hōlua* (toboggan slide) which were used during their stay.

Of all the *ali'i* associated with Ka-loko, Hono-kō-hau, the most famous is the great *mō'i* (king), Ka-mehameha I, who first united the Hawaiian Islands under one rule. The *mō'i* had moved his court to Kai-lua, not far from Ka-loko, Hono-kō-hau, and it is said his armies often used the settlement as a place to refresh themselves on their long marches. The major tie with Ka-mehameha, however, concerns the belief that after his death, his chiefly bones were placed in a hidden sepulchre somewhere in Ka-loko near those of other *ali'i*. To this day its exact location remains a closely guarded secret, protected by the Hawaiians' belief that his resting place is sacred and *kapu*.

Ka-loko is also believed to be the resting place of King Kahekili, ruler of Mau'i and purported by some to be the father of Ka-mehameha. Kahekili's sister, Kalola, and her daughter Keku'iapoiwa Liliha, the grandmother of Ka-mehameha III, are also said to be buried there in the same burial cave as Kahekili.

Ka-loko has always been considered *kapu-kapu* (very sacred, to be respected), and its fishpond is said to have a *mo'o*, a spirit guardian that lives within the pond and protects it and the fish from being abused.



the spirit of Ka-loko, Hono-kō-hau

PRESENT

18

The ancient Hawaiians of Ka-loko, Hono-kō-hau were a proud people, and they had much to be proud of. Their life was not easy, but because of their remarkable faith in their gods, in themselves, and in the spirit of Ka-loko, Hono-kō-hau, they were able to develop a way of life unsurpassed by any other group of people in the world.

Today, except for occasional use by fishermen, hikers and campers, most of Ka-loko, Hono-kō-hau lands are idle. But many of the physical, historical, and archeological features of the Ka-loko, Hono-kō-hau settlement remain intact. Archeologists of the Bishop Museum have found and identified approximately 234 sites which encompass almost every functional structure known to Hawaiian prehistory. The most significant sites include the fish ponds, *heiau*, *ku-ula* (image used to attract fish), house platforms, *holua*, trails, stone planters, canoe landings and shelters, assembly grounds, salt pans, petroglyphs, *papamu* (checkerboard), and burials. The large number of sites substantiates the fact that large populations of several hundred once occupied the settlement.

Although overgrown and in disrepair, the Ka-loko and 'Ai'makapā fishponds and the 'Ai'opio fish trap were the hub of the settlement's activities and a major source of food. They still represent the finest example of the ancient Hawaiian ability to adapt to their physical environment. Fishpond culture was of vast importance to the ancient Hawaiian way of life, and it can now regain much of that value by assisting modern man in adapting to his environment. Both Ka-loko and 'Ai'makapā are well stocked with fish, and 'Ai'makapā is a habitat for native and migratory birds, two of which, the *āe'o* (Hawaiian stilt) and *koloa* (Hawaiian duck), are on the endangered species list.

The Pu'u'oina *heiau*, also known as Hale o Mano, remains as the best example of a platform *heiau* in Kona. Its primitive beauty and durability are indications of the resourcefulness of the Hawaiians who built it.

Fish are still plentiful in offshore waters, and other sites such as the *hōlua* and stone planters are well preserved. The trails wind lazily through the lava, and the brackish water pools remain refreshingly cool. The graves are intact for the most part, but too many of them have been ransacked for artifacts they may have contained.

Ka-loko maintains its haunting secrets and its *kapu-kapu* atmosphere with the resting place of Ka-mehameha's bones still a mystery and a matter of conflicting documentation. Perhaps it should remain what it is--a mystery. One research source, speaking of Ka-mehameha's burial, stated:



It is in one sense prestigious that history guard the mystery and desired solemnity that the “loko hūnā” provides. If it can be accepted and respected by the Hawaiians, why then can others not be as accepting? Roy and Nahale, Oral History of Hono-kō-hau, (Na Mo’olelo Ha’i Waha ‘O Hono-kō-hau Ka-loko) unpublished research, Honolulu: Bernice Pauahi, Bishop Museum, January, 1974, p. 46)

However, the spirit of Ka-loko, Hono-kō-hau, the life of the land and sea, began to wither when it became merely a commodity to be bought and sold. Now it is in danger of extinction.

Because of its scenic beauty and proximity to the ocean and its recreational potential, Ka-loko, Hono-kō-hau is being threatened by encroaching urban and resort development. Landowners in the area have proposed a development plan in which the lands of Ka-loko and Hono-kō-hau are designed for resort and urban use.

FUTURE

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Perhaps the spirit of Ka-loko, Hono-kō-hau has withered because the spirit of the Hawaiian people has withered; slowly eroded by the powerful forces of the west, introduced almost two hundred years ago by profit-seeking merchants and over-zealous missionaries; forces that devastated the Hawaiian population through epidemics, broke down the *kapu* system which provided the basic foundation of the Hawaiian culture, and replaced the Hawaiian system of land tenure with one so totally foreign to the Hawaiians that within matter of 50 years they found themselves practically landless in their own land.

The loss of their land and the disintegration of their culture has left the Hawaiian people virtually lifeless, without much of their identity. Their language and arts are perpetuated by only a diligent few, and except for major events, many Hawaiians know very little about their heritage. But perhaps the most tragic loss Hawaiians have suffered is the sensitivity and spiritual bond to each other which once brought the people of the Ka-loko, Hono-kō-hau settlement so close together.

Today, despite the pressures to assimilate into the now dominant western culture, Hawaiians desperately cling to that spirit so tenderly nurtured by their *kupuna* at Ka-loko, Hono-kō-hau. There is renewed interest among young and old Hawaiians to preserve their land and culture.

They are searching back for their roots, beyond the chaos of the 19th century, to the time when their *kupuna* were self-reliant and industrious; searching for the values which can give them the strength, self-confidence, and most importantly, pride they need to successfully overcome present challenges.

As their land continues to be abused, buried beneath high-rise buildings and concrete highways, Hawaiians are asking, “Are we to witness the continuing despoliation of our land and culture at the hands of so-called progress?”

For these reasons and countless others, the Hawaiians and other people of Hawai'i who share the Hawaiian cultural heritage feel that Ka-loko, Hono-kō-hau will help satisfy their great hunger for a renewal of those cultural and spiritual values that have come so close to extinction in recent decades. The preservation of Ka-loko, Hono-kō-hau as a national park would help renew these very important elements of the Hawaiian identity because it represents the traditional Hawaiian way of life.



Now there is an opportunity to restore the cultural identity that once existed. Preservation of these intangible resources will have an expanding impact that will not only touch the lives of all Hawaiians, but will also enlarge the horizons of people throughout the state, nation, and beyond. Thus, a national cultural park will become the focal point for exhibiting how this particular group of people coped with their own unique environment.

Currently, there is no physical facility in the State of Hawai'i that has been set aside solely for the purpose of perpetuating Hawaiian culture and arts, particularly one that is managed by native Hawaiians. Ka-loko, Hono-kō-hau could provide such a facility because it embodies an intergrated life style which was, at one time, found in countless communities through the islands of Hawai'i. What remains in this settlement area is not just a few token archeological representations of the Hawaiian culture, but the historic site of an entire community that existed as an entity within the boundaries of the *ahupua'a* but tied as well to adjacent communities of similar structures. It is a stage upon which the Hawaiian way of life was first performed centuries ago.

Developed as a living museum, Ka-loko, Hono-kō-hau would be a place where Hawaiians could personally and directly experience their ancestors' finest hour. If national parks are designed to preserve, then Ka-loko, Hono-kō-hau would be designed to preserve the values of a dying culture.

The land and culture would live again. As Hawaiians walked across Ka-loko, Hono-kō-hau, they could experience the presence of the spirit flowing through all of nature. They could stand upon the graves and offer silent worship to their *'aumakua*, and their *kupuna* who cultivated the spirit. And they, too, will have life again.

The alternative to this spiritual and physical restoration is the continuation of the classic pattern that has, for the past 200 years, threatened to erase those unique feelings that are Hawaiian, through destruction of more physical remains of his culture. The loss experienced by Hawaiians would be most dramatic, but the state and nation would also suffer since the total mosaic of cultures that make up our complex and diverse heritage would be further eroded.



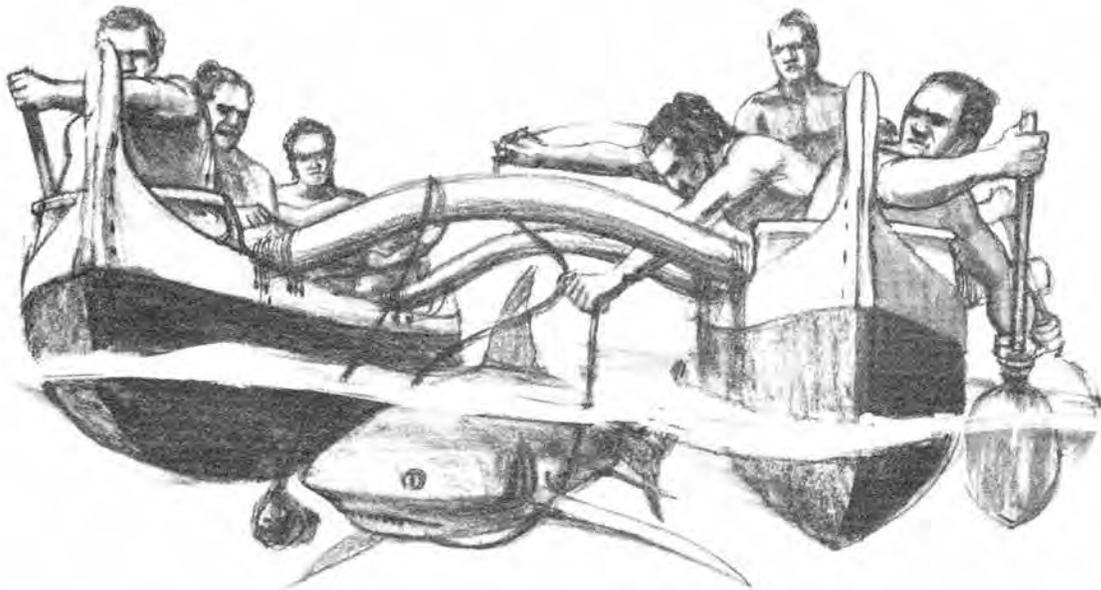
the national spirit

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As evidence of its national significance, Ka-loko, Hono-kō-hau was given a rank of “high value” in 1962 on the National Register of Historic Landmarks. These historic and cultural sites represent a civilization that flourished before the discovery of America. Failure to preserve the entire settlement will result in serious, if not total loss and destruction of an important historical and archeological complex, an area that is now threatened by encroaching urban resort development.

Ka-loko, Hono-kō-hau, preserved as a national park which is designed as a living museum of Hawaiian culture, would provide a unique destination point for visitors from the mainland United States and other parts of the world. It would provide the visitor not only a glimpse but the beginnings of understanding of a way of life that has become part of the American heritage.

But, the preservation of Ka-loko, Hono-kō-hau as a national cultural park has much greater importance for the United States and its people. First of all, there are valuable lessons that can be learned from ancient Hawaiian culture. In these times when many of our nation’s natural resources are becoming scarce, the interpretive opportunities that exist in Ka-loko, Hono-kō-hau can offer a fine example of how one group of people, the Hawaiians, lived in such harmony with their environment that there were always enough natural resources to provide for their physical needs. It is, perhaps, one of the best examples of man’s adaptation to, rather than domination of, nature.

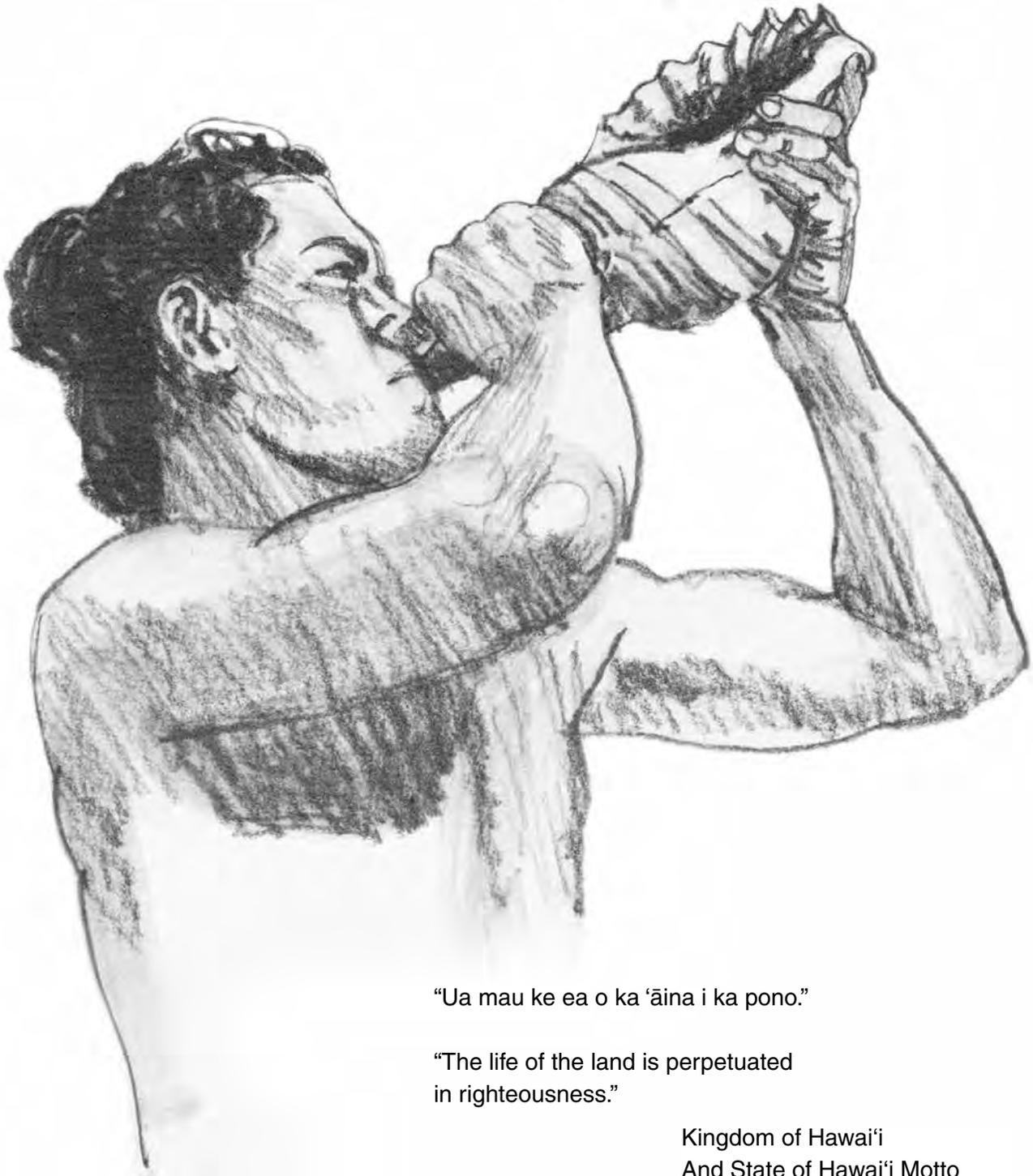


With their ability to adapt, the Hawaiians devised ingenious methods of ocean fishing and fishpond farming, growing agricultural crops upon the porous 'a'ā and cultivating and using of medicinal plants and herbs, the effectiveness of which has been praised by modern day physicians. In addition, it presents an opportunity for the United States to further explore and demonstrate water transportation as evolved by the Hawaiians who had a type of craft capable of negotiating high seas while still being able to land on shore.

Secondly, Ka-loko, Hono-kō-hau is important to the nation because investigations in the course of this study have further substantiated the firm belief of the Hawaiian people that their national hero, King Ka-mehameha, is buried there. Ka-mehameha is world-recognized for his qualities of leadership, humanitarianism, wisdom and strength and has been rightfully honored nationally in the United States Statuary Hall by the United States Congress.

A third benefit the nation and the world can derive from the Hawaiian culture as practiced by those who lived at Ka-loko, Hono-kō-hau is an example in human relationships. The ancient Hawaiians, with their attitude of sharing and spirit of mutual cooperation can show how simple and uncomplicated life can be when people are sensitive to each other's needs. Ka-loko, Hono-kō-hau can be the medium through which this example can be demonstrated.

But perhaps the most important benefit the United States will derive from the preservation of Ka-loko, Hono-kō-hau is the knowledge that it has contributed actively to the preservation of a unique native American culture that has had strong and broad effect on our nation's conscience, attitudes, and lifestyle, but that was, nevertheless, on the verge of extinction because of the imposition of western values and concepts. The United States prides itself on being the land of the free, a heterogeneous society of many different people and cultures, and yet, cultural differences have not always been understood or accepted. The preservation of Ka-loko, Hono-kō-hau would provide the United States the opportunity to show that it does indeed accept and value cultural differences, and that it recognizes the role and contributions of native groups to American democracy.



“Ua mau ke ea o ka ‘āina i ka pono.”

“The life of the land is perpetuated
in righteousness.”

Kingdom of Hawai‘i
And State of Hawai‘i Motto

“Ke aloha o ko kākou ‘āina
Oia ka mana ku pa‘a.
Pānoanoa ka ‘āina
Mānoanoa ka po‘e.”

“The love of our land is the power
for us to stand fast.
Rare is the land
Many are the people.”

RECOMMENDATIONS PLAN

GENERAL

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The Hono-kō-hau Study Advisory Commission and the U.S. Department of the Interior finds it feasible and desirable that the Ka-loko, Hono-kō-hau vicinity and adjacent waters be preserved by the United States for the benefit of the Hawaiian people and the nation.

RECOMMENDATIONS

1. An area comprising about 1300 acres of land and water area, to include the Hono-kō-hau National Historic Landmark and adjacent waters (hereinafter referred to as Ka-loko, Hono-kō-hau) be established as part of the National Park System.
2. The Ka-loko, Hono-kō-hau National Park complex be:
 - a) a center for reorientation and perpetuation of Hawaiian activities, culture and basic land use patterns; and
 - b) used for education, enjoyment, and appreciation by local residents and visitors.

GENERAL PARK PLAN

Boundaries

The proposed park boundary will include the entire *makai* (seaward) portions of the Hono-kō-hau and Ka-loko *ahupua'a* bounded on the *mauka* (mountain) side by the Queen Ka'ahu-manu Highway. It will also include shoreline areas within the *ahupua'a* of Ko-hānai-ki and Ke-ala-kehe lying between Wāwāhi wa'a and Noio Points.

On the south side, the park boundary will begin at Noio Point, follow the State's Conservation Zone Boundary toward the Hono-kō-hau Small Boat Harbor, and run across the mouth of the harbor. It will then extend 50 feet north, run parallel to and 50 feet from the northern border of the harbor until it is 400 feet past the *mauka* end of the harbor, at which point it will run parallel to the *mauka* border of the harbor to the north right-of-way of the harbor entrance road and then *mauka* along this right-of-way line to the west right-of-way line of the Queen Ka'ahu-manu Highway. From there it will follow that right-of-way line to the boundary line between the *ahupua'a* of Ka-loko and Ko-hānai-ki. From there the line will run *makai* along that boundary line to the state's coastal ownership line and then follow this line to the Wāwāhi wa'a Point.

In addition to the land boundaries, the ocean or offshore boundary will extend 300 feet out from Wāwāhi wa'a point and Noio Point and then stretch across in a line connecting these two points.

Developments

The Ka-loko, Hono-kō-hau park complex will be developed as a living museum of the Hawaiian culture. The facility would replicate, as nearly as possible, the prehistoric and phases of the historic Ka-loko, Hono-kō-hau settlement. The cultural programs conducted within the park will be based on the actual life activities performed by Hawaiians.

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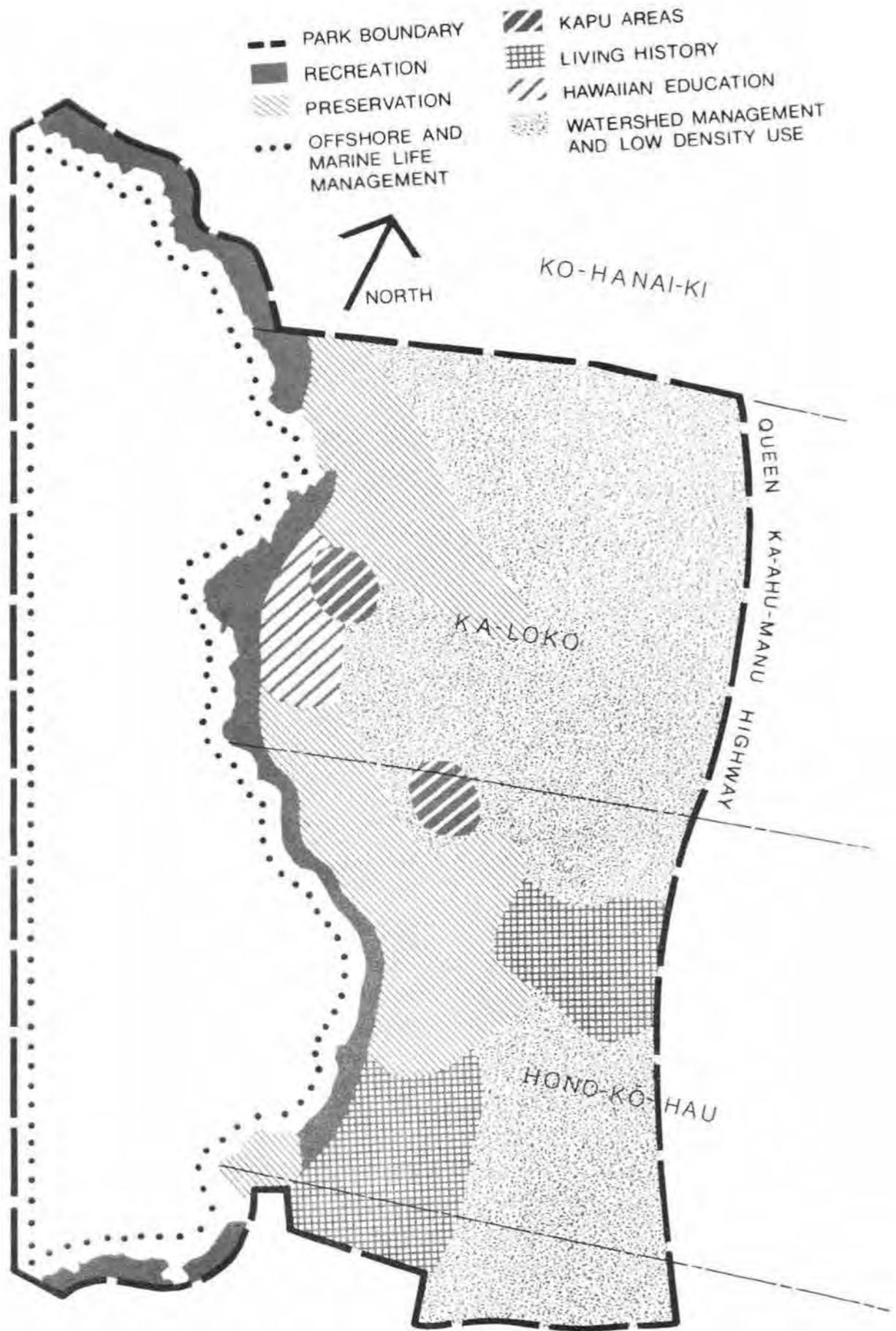
The park will be physically separated into appropriate use zones which will provide for (1) the preservation, stabilization and restoration of historic features, (2) living history demonstrations, (3) recreation use, (4) the education and training of native Hawaiians in traditional cultural pursuits, and (5) *kapu* (restricted) areas, such as the concentration of burials in Ka-loko, (6) intense watershed management and low density recreation, and (7) offshore water and marine life management.

The park is also intended to give the first time visitor a beginning comprehension and glimpse of the ancient Hawaiian culture and lifestyle through orientation sessions and guided tours of the various historical, archeological, and cultural sites with the settlement area.

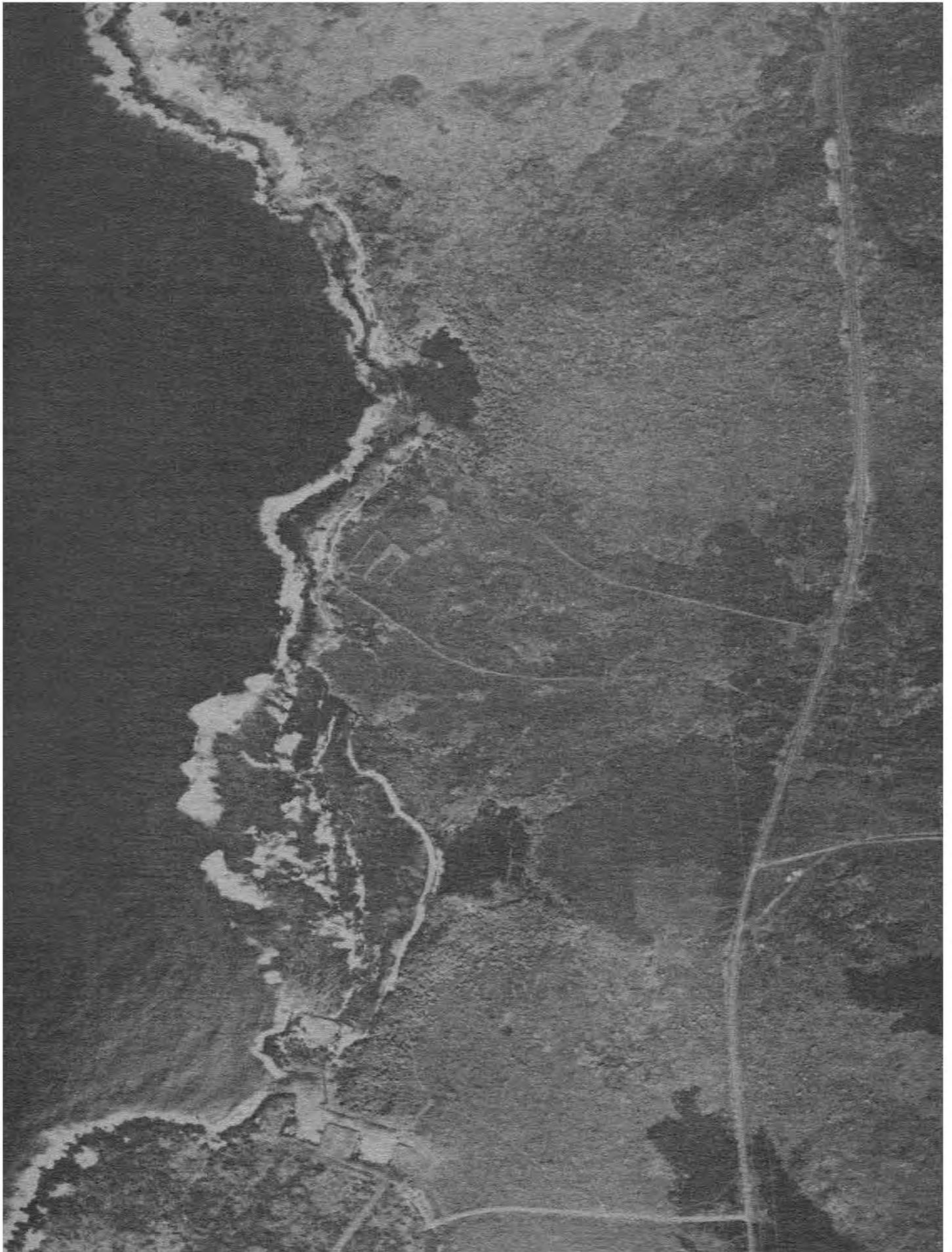
Programs will be established to restore the native vegetation including medicinal plants and manage the offshore marine resources. The park will also be a center for the Hawaiian historical and cultural research films, and publications concerning Hawaiians and other groups of people within the South Pacific region.

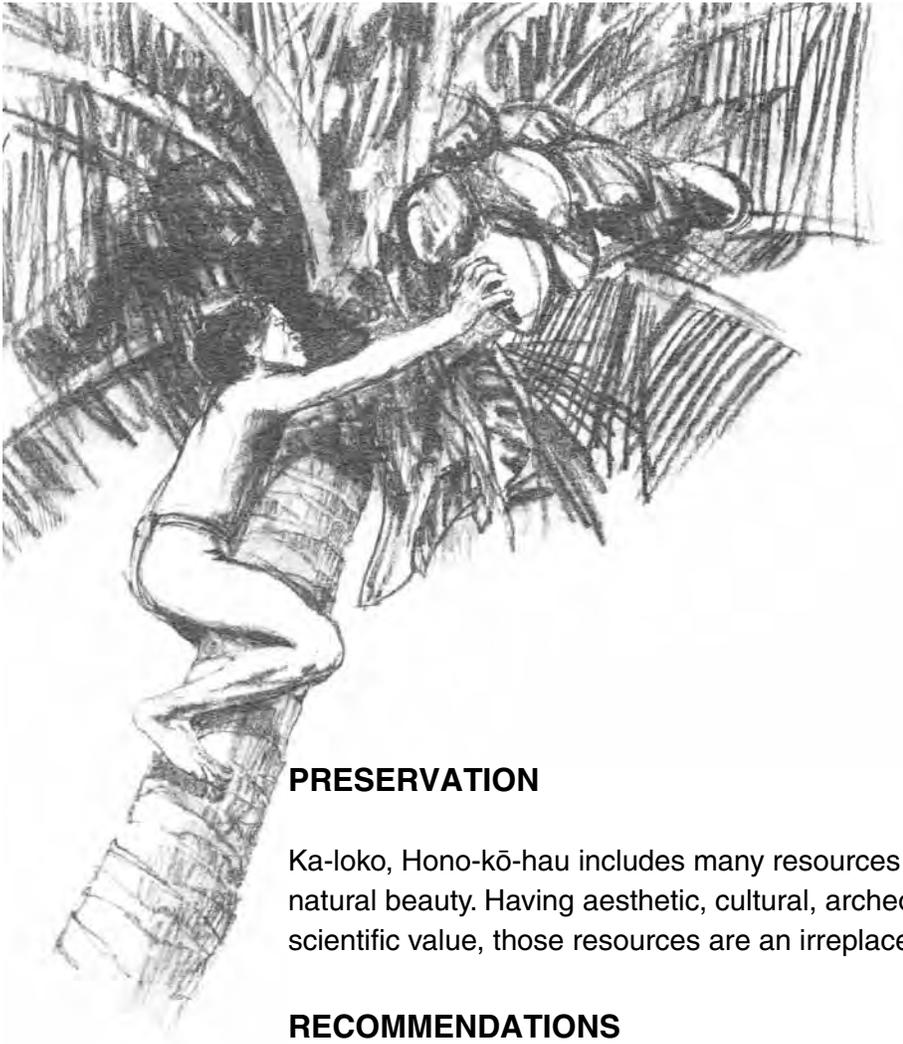
The proposed unit will be administered by the National Park Service, United States Department of the Interior, but the park staff will be composed of Hawaiians who have the skills and knowledge necessary to manage such a unique park complex.





PARK LANDS ZONES





PRESERVATION

Ka-loko, Hono-kō-hau includes many resources that give it identity and natural beauty. Having aesthetic, cultural, archeological, historic, and scientific value, those resources are an irreplaceable public trust.

RECOMMENDATIONS

1. The fishponds and their immediate surroundings should be restored, as nearly as possible, to the conditions that existed before the introduction of foreign influences.
2. A monitoring system should be established for water quality in offshore areas as well as inland water bodies such as springs, wells and fishponds.
3. The sites and structural remains of the early Hawaiian period and the historical period should be studied to determine their role in future development and use of the park.
4. The ancient Hawaiian burial sites should especially be preserved and their privacy and sacredness maintained.
5. The area's remnant Hawaiian ecosystems should be protected from further depreciation and competition by exotic plants and animals.
6. The natural environment should be preserved by protecting outstanding environmental and scenic features and by maintaining the ecological balance of the area.

PRESERVATION PLAN

The majority of sites are clustered about the Ka-loko and 'Ai'makapā fishponds and shoreline, which indicates that these areas were the vital centers of activity in the prehistoric life of the Ka-loko, Hono-kō-hau settlement. The documented historical importance of the fishponds and ocean in the life of the settlement further supports the theory of these site complexes being the hub of settlement activity. Good water quality is essential to fishpond culture, and since the source is almost entirely in the rainy *mauka* areas, management of these and other lands adjacent to the park will have a direct impact on water resources within the park. Thus, cooperative planning efforts with the state, county, and private landowners is an important part of this proposal. Essentially this means re-establishment of many of the management practices used by early Hawaiians, a hierarchy of use density, ranging from concentrated living areas on the shoreline and around fishponds to the agricultural uses at the middle elevations and the use of *mauka* lands for watershed, hunting, and gathering of timber resources.

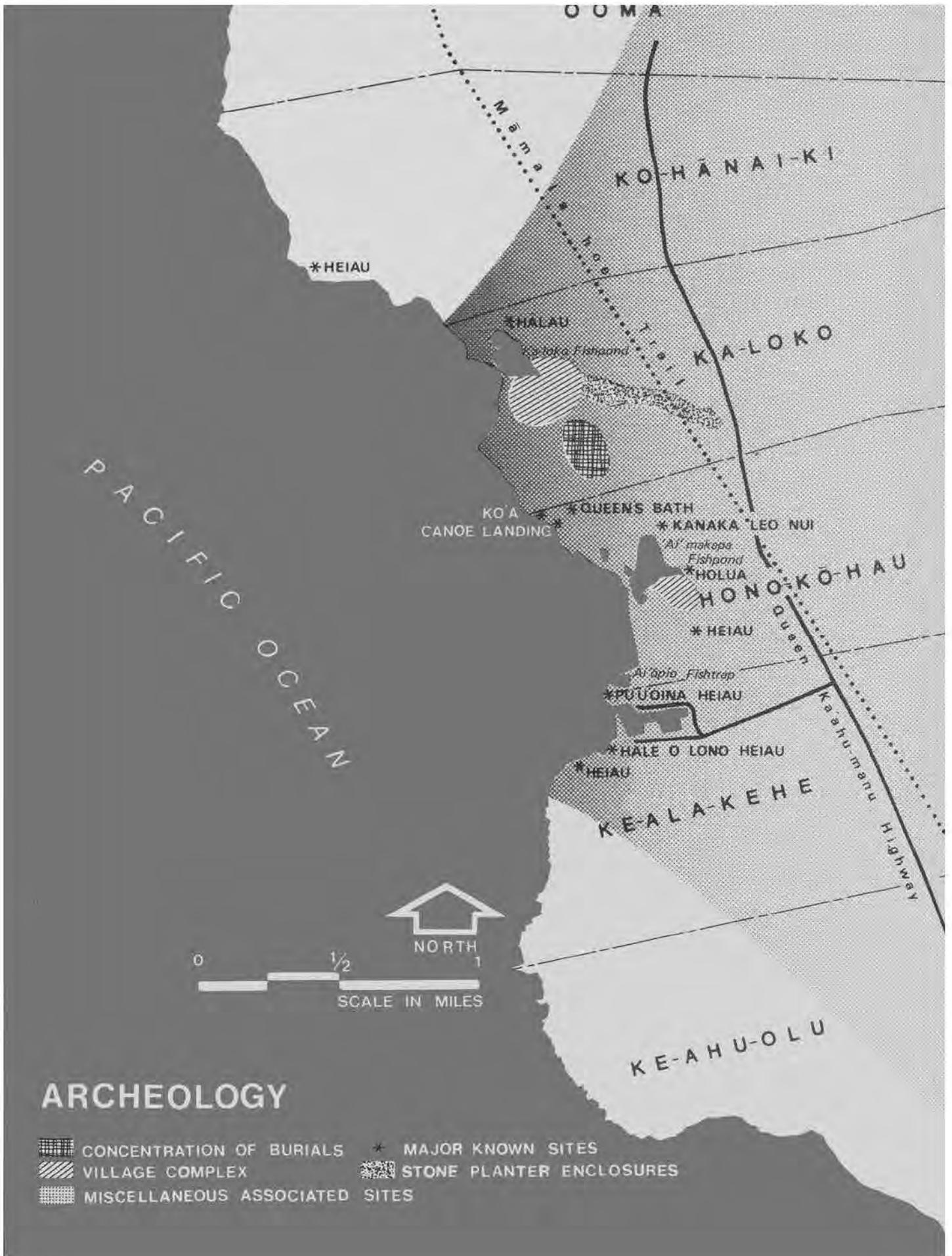


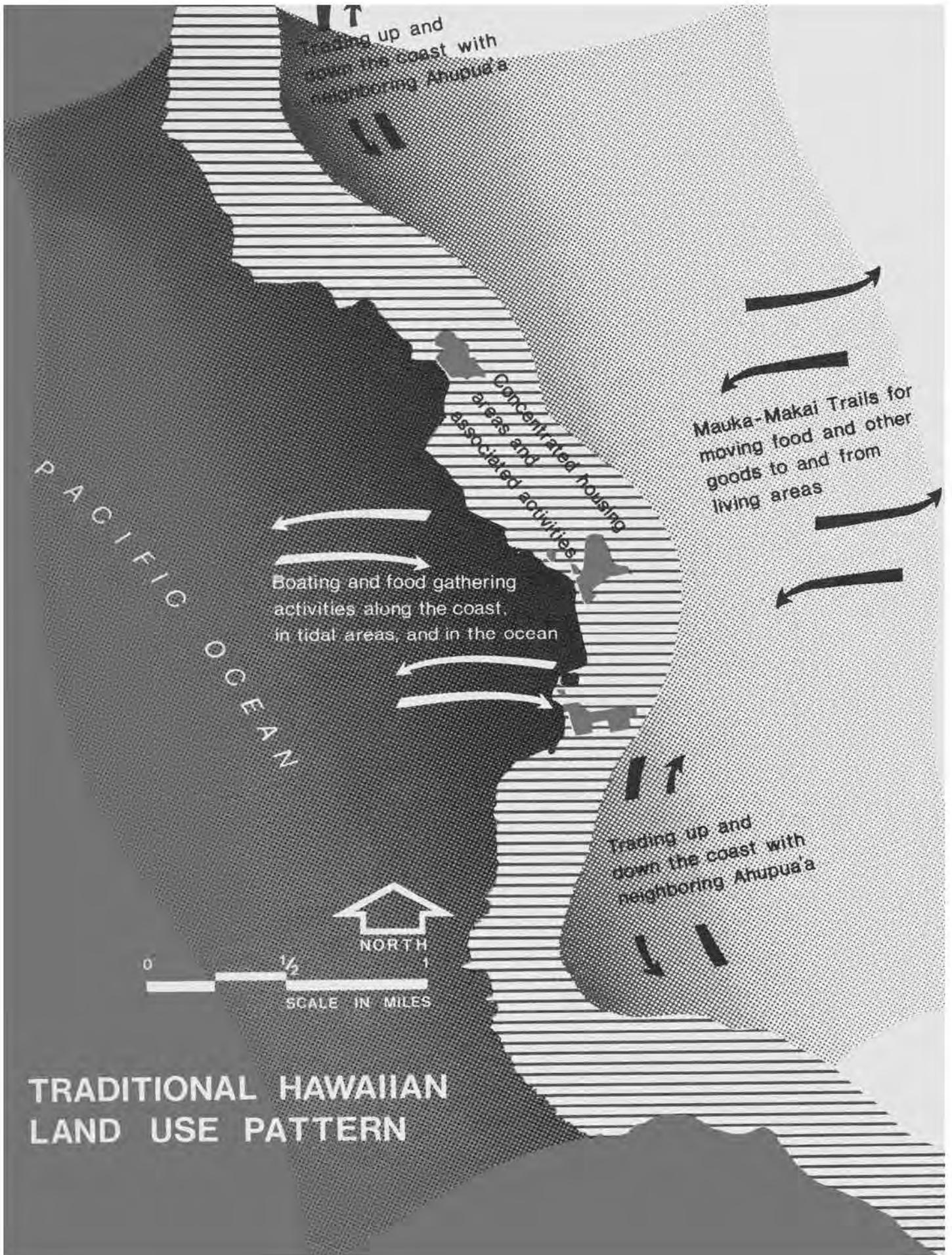
A program will be established to restore existing historic sites within these complexes as nearly as possible to their original appearance for the function they fulfilled. The fishponds, particularly 'Ai'makapā, were historically larger than they are today. Ka-loko will be cleaned of overgrowth and the *mākāhā* (sluice gates) rebuilt to allow the tides to flow evenly into and out of the pond. Its *kuapā*, the largest and thickest man-made sea wall on the Island of Hawai'i, is still somewhat intact but has been damaged over the years and will require repair. The overall intent of the program will be to make the fishpond and numerous surrounding sites, which were part of the fishpond culture, functional once again.

'Ai'makapā will be restored to the extent at which it will not have an adverse effect on the wildlife that presently inhabits the pond. Further historical research will be necessary to determine what place wildlife such as the *āe'o* (Hawaiian stilt), *koloa* (Hawaiian duck), and the *'alae-ke'oke'o* (Hawaiian coot) actually had in the fishpond during historic and prehistoric times.









Trading up and down the coast with neighboring Ahupua'a

Concentrated housing areas and associated activities

Boating and food gathering activities along the coast, in tidal areas, and in the ocean

Mauka-Makai Trails for moving food and other goods to and from living areas

Trading up and down the coast with neighboring Ahupua'a

PACIFIC OCEAN

HAWAII

MAUI



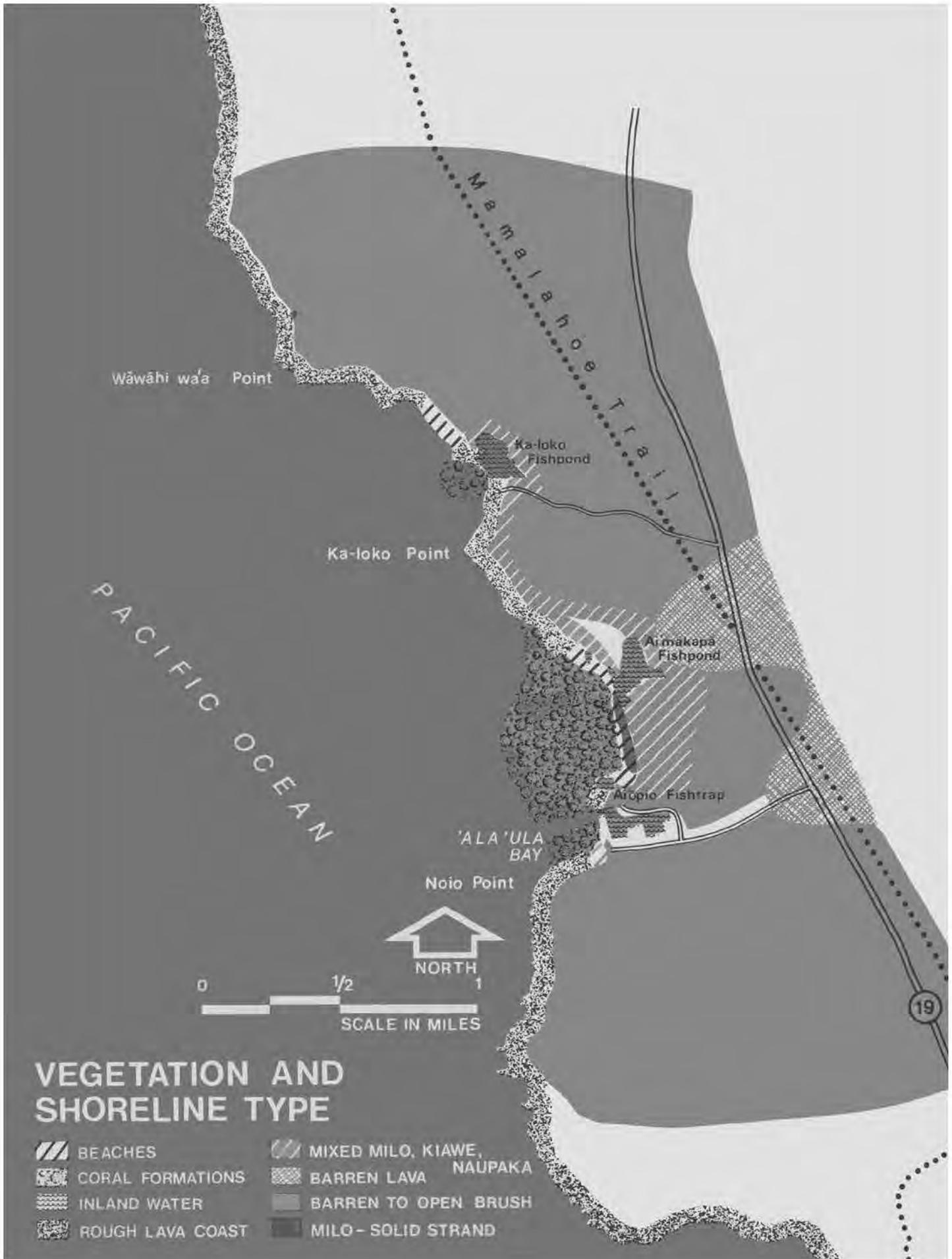
TRADITIONAL HAWAIIAN LAND USE PATTERN

Sites such as the stone planters, saltpans, trails, petroglyphs, *papamu*, and the graves are not as impressive looking as the ponds or *hōlua*, but they each played a contributing part to the way of life of the settlement. The graves were especially important because of their religious meaning to the Hawaiian people. Therefore, these sites will also be preserved.

In order to further preserve and restore the historical integrity of the Ka-loko, Hono-kō-hau settlement area, a long-term plan will be designed to eradicate the exotic vegetation and animal life which now dominate the area. The park will then be replanted with native vegetation, such as the *noni* and *'ilima* plants and *hala*, *milo kou*, and coconut trees, all of which had functional uses and are still growing in Ka-loko, Hono-kō-hau.

In general, then, the preservation plan of the park is based on the historic-cultural importance of the settlement rather than on individual archeological or environmental features. When all these features are preserved and restored they will become what the Ka-loko, Hono-kō-hau settlement was -- the Hawaiian culture as it was.





INTERPRETATION

Ka-loko, Hono-kō-hau is more than just an archeological, historic, environmental or recreational asset. It is a priceless symbol of Hawaiian culture and heritage. The area vividly portrays the traditional Hawaiian relationship between man and nature. Ka-loko, Hono-kō-hau provides some of the last remaining physical evidence of a Hawaiian way of life that has been all but completely destroyed by the intrusion of western man and development.

While Hawaiians may be the initial beneficiaries of Ka-loko, Hono-kō-hau, people from the other parts of the nation and the world will also be recipients of the park's benefits. They will have an opportunity to view and participate in the remaking of a culture that took a thousand years to build. They will see how well man can live and has lived with the forces of nature. Perhaps they might even glimpse that aesthetic appreciation of the physical world which Hawaiians translated into personifications of natural phenomena and material objects to bind together men and spiritual forces into one total and inseparable environment. Thus, for Hawaiians, other local residents, and out-of-state visitors, alike, Ka-loko, Hono-kō-hau will truly be a special place.

RECOMMENDATIONS

1. The primary interpretive theme of Ka-loko, Hono-kō-hau will be the Hawaiian culture -- including the Hawaiian language, land and sea ethic, fishpond culture, family system, ancient chants, dances, crafts, and the important part religion played in these and other cultural activities.





2. Within the context of the primary theme, an interpretive program will be developed around three themes of significance.
 - a) The first theme will focus on the rejuvenation, perpetuation and understanding of Hawaiian culture and its attendant activities. It will emphasize the desire of the Hawaiian people to retain their cultural legacy through interpretation of and participation in cultural activities, and will create an awareness of the dignity, integrity, and importance of this segment of the nation's heritage both for Hawaiians and park visitors.
 - b) The second theme will be environmental, and will concentrate on how cultural values were put into practice by the Hawaiians in their use of available resources. Emphasis should be placed on Hawaiian land-sea use patterns, and on the important cultural uses of native plants and animals, especially those which had food, medicinal, and ceremonial purposes, that existed before the introduction of European influences.
 - c) The third theme will be a recreational one which encourages Hawaiians and park visitors to engage in some of the recreational activities that existed in ancient Hawai'i or are compatible with those activities.
3. Specific elements of the interpretative program would include cultural demonstrations, educational activities, stabilization and restoration of sites, fishpond management, interpretive exhibits, and publications which provide further insight into the cultural pursuits of the ancient Hawaiians.
4. The architectural theme for the park complex should retain the timeless, primeval quality of Ka-loko, Hono-kō-hau by blending in with the settlement area's surroundings.

INTERPRETATION PLAN

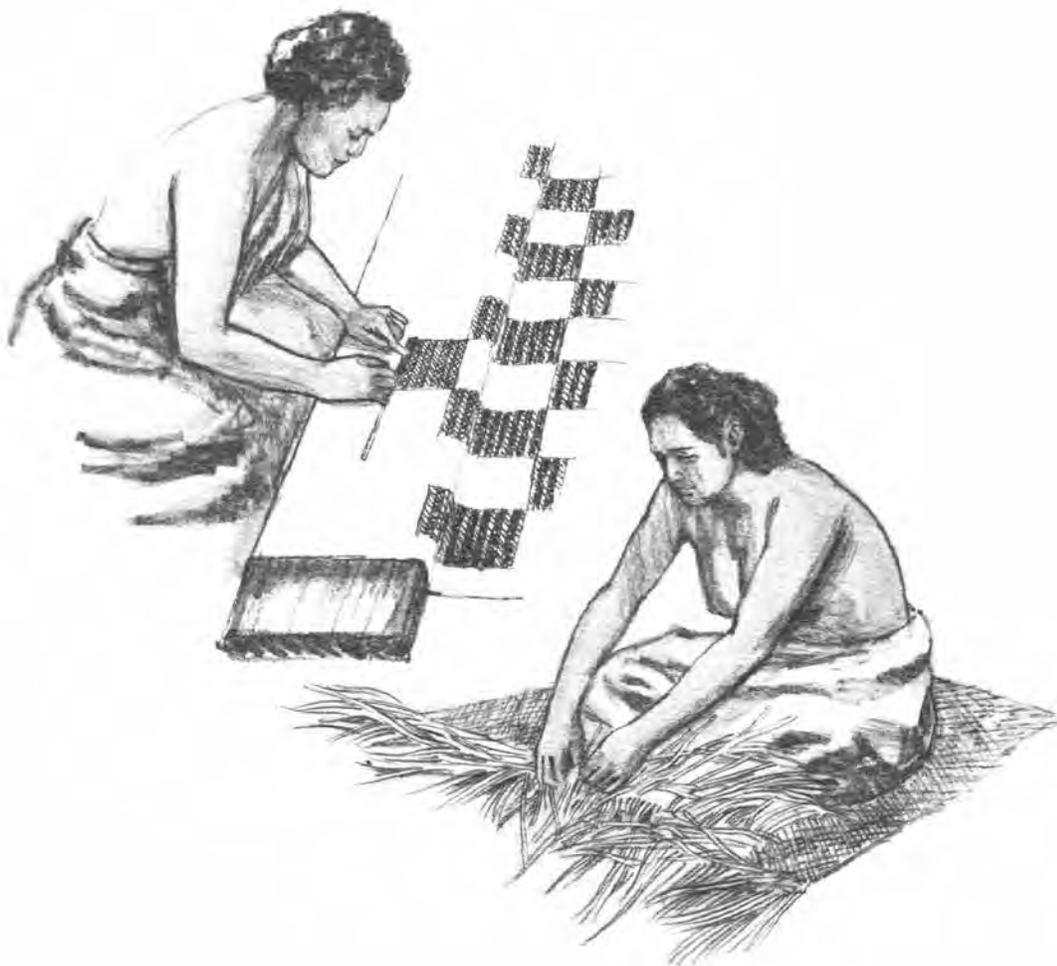
The interpretation of Hawaiian culture can best be accomplished by maintaining an informal atmosphere where traditional Hawaiian activities can take place. The openness and natural surroundings of Ka-loko, Hono-kō-hau as well as its numerous archeological sites, and the wealth of Hawaiian lore associated with the area, make it an ideal setting for demonstrating, teaching, and learning what is truly Hawaiian.

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Cultural Demonstrations

Cultural demonstrations within the park complex will be designed to enable the park visitor to understand and appreciate the Hawaiian way of life as it was lived by ancient Hawaiians at Ka-loko, Hono-kō-hau. They will give visitors a close look at the land-sea ethic which the Hawaiians developed as a result of their harmonious relationship with all natural phenomena. Emphasis will be placed on the fishing activities and fishpond culture that formed the basis of the Hawaiians' subsistence economy and also on their social structure which revolved around the sharing and mutual cooperation of the *ōhana* (extended family system). More importantly, they will demonstrate a lifestyle woven together by deep religious beliefs and rigidly governed by the *kapu* system.





Interpreters will introduce visitors to the unique pageantry which was the ancient Hawaiian way of life. They will guide visitors into a world where a stone was not always just a stone, but sometimes the embodiment of a god; where a simple but highly efficient system of fish farming and breeding was developed with fishponds; where sweet potatoes and pumpkins were grown in the midst of lava flats; where people from the uplands and the seashore shared food products with each other and where the great *mō'i* Ka-mehameha, lies buried in mystery. They will explain the deeply religious world of the ancient Hawaiians and how religion influenced every waking moment of their lives. Only then will park visitors be able to absorb and appreciate some of the significance of the archeological and historical sites they will be exposed to within the park.

Cultural demonstrations will be set up to allow the visitors the opportunity to participate as well as to observe. By the end of their stay in the park, they will understand the meaning of Ka-loko, Hono-kō-hau because they will have experienced it.

Cultural Education

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An educational program would be established within the park to teach the values and traditions of the Hawaiian culture. An important segment of this educational program would involve a facility designed primarily for native Hawaiians and removed from any major public use area, where the dignity and integrity of the culture would be maintained. It would be an intimate personal experience extending over a period of one day or more, rather than being part of an exhibit open to the regular visitor.

Classes would be conducted outdoors or in a *hālau* (open shed). The *hālau* would be necessary to provide work space for canoe-building, hula instruction, and other activities which require work space under a protective shelter.

Instruction would be provided in basket weaving, *lau hala* plaiting, wood carving, feather work, musical instruments, nut crafts, and the making of fishing materials such as nets, hooks, ropes, lines, and sinkers.





Another part of this educational program would involve native Hawaiians actually learning to “live off the land” as their ancestors once did. They would learn to adapt to nature by learning how to utilize the natural resources of the land and sea. This program would include instruction in the ancient methods of net fishing, and growing agricultural crops and medicinal plants within the stone planters.

Stabilization and Restoration

A major program will be implemented to analyze and determine which archeological sites within the park should be restored, stabilized, or merely left alone. These determinations would be part of the overall interpretive concept that will complement the cultural demonstrations and assist in the educational program. For example, the restoration and operation of Ka-loko, and ‘Ai‘makapā fishponds as food producers would be a dominant cultural exhibit in the park. ‘Ai‘makapā would also double as a wildlife sanctuary which provides a major scenic and wildlife attraction for park visitors.

Recreation

Recreation would be an important asset to the complex. Certain sites can be restored for use in old Hawaiian games such as *'ulu maika* (a form of bowling or shuffle-board), *kōnane* (similar to checkers), or tug-of-war, and community organized events of competition can be scheduled.

The shoreline is an ideal recreational area for fishing, snorkeling, diving, camping, picnicking, and hiking. Recreational areas would be open to community use and not restricted as exclusive areas.

Interpretive Exhibits

Within the orientation center, but located so that it will most often be used by visitors returning from their park experience to their cars or buses, a museum area will contain certain artifacts and exhibits. These will be designed for browsing and should supplement the cultural experience. They may include such devices as murals of scenes from ancient Hawaiian life, artifacts that need indoor protection, and details of fish, vegetation, and cultural story elements.

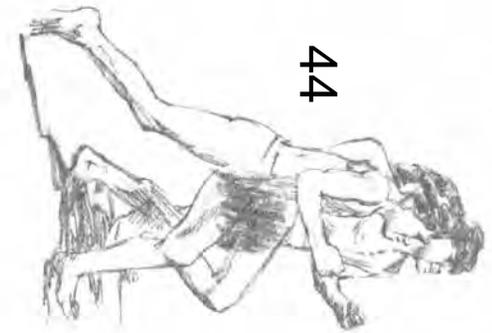
On-site exhibits would be simpler, and the remote areas of the park will have few or no exhibits at all.

Publications

A variety of printed materials explaining certain Hawaiian cultural activities in detail will be made available to park visitors who wish a deeper understanding of Hawaiian culture, and what they have seen within the park.

Visitor Facilities and Architectural Theme

In order to most effectively portray for contemporary man the astonishingly simple yet highly creative culture of a people who had ultimately learned to live and work in total harmony with their bleak volcanic environment, the architectural character of the park building complex should possess a timeless quality by blending in with its rugged primeval surroundings. The resulting architectural theme will be a terrain-related organic architecture - a system of sheltered spaces seemingly "of the earth".



Wāwāhi wa'a Point

BEACH AND SHORELINE RECREATION

FISHPOND CULTURE

HISTORIC AREA

LIVE-IN EDUCATION and CULTURAL CENTER

FISHPOND CULTURE

INTERPRETATION ORIENTATION

HONO-KŌ-HAU BAY

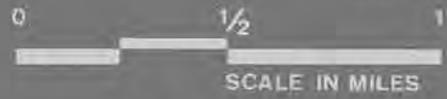
HISTORIC AREA

CULTURAL ACTIVITIES

ACTIVITIES

MAINTENANCE

Noio Point

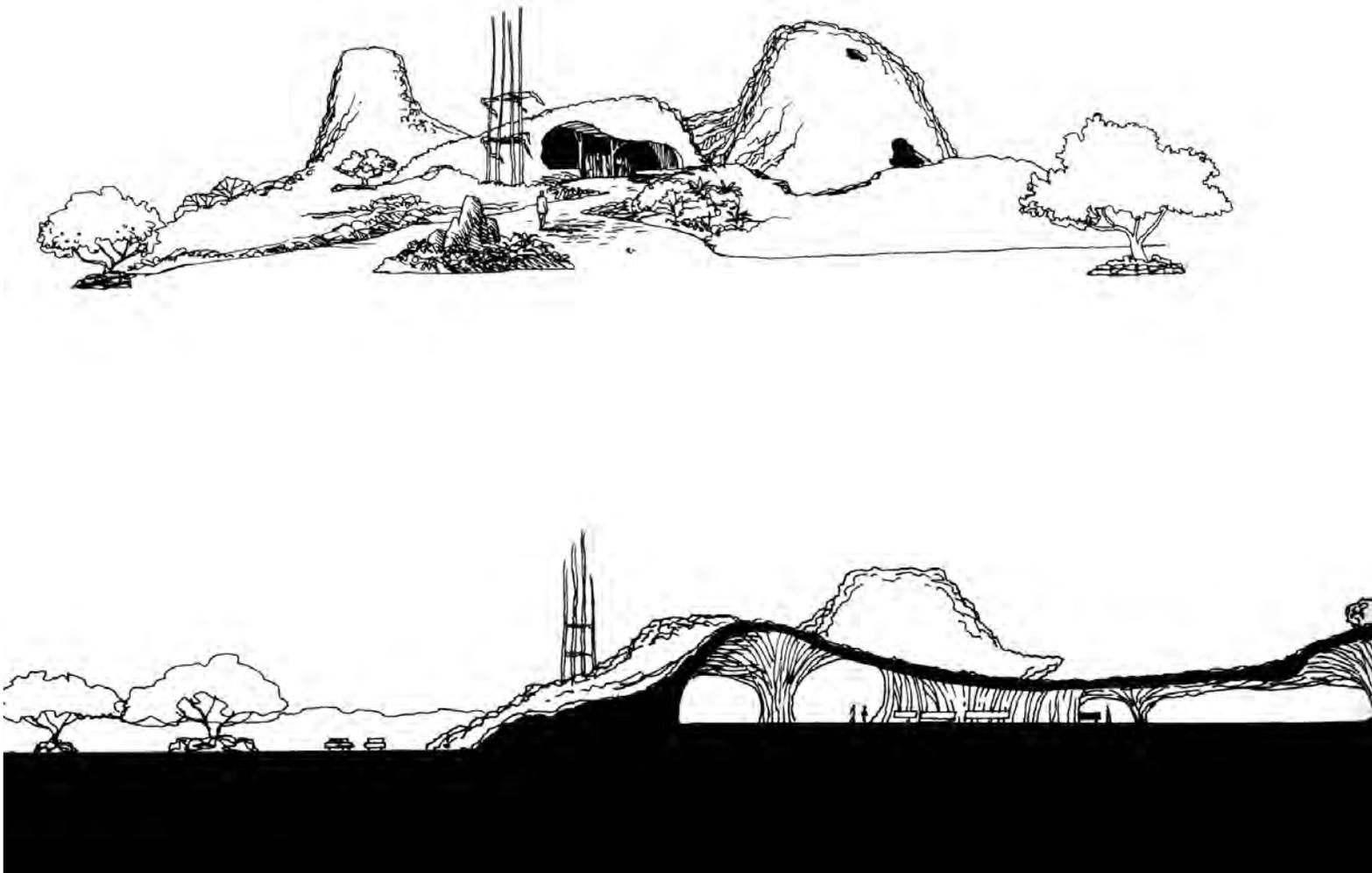


DEVELOPMENT CONCEPT

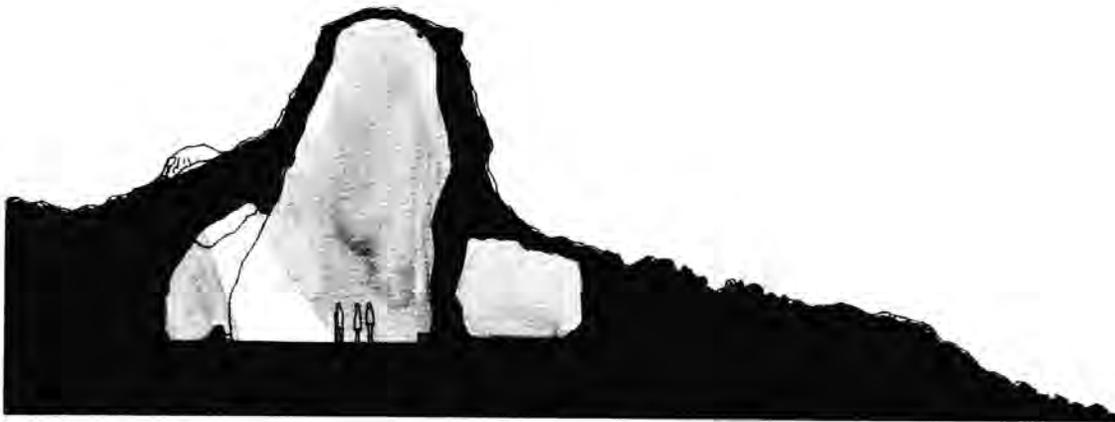
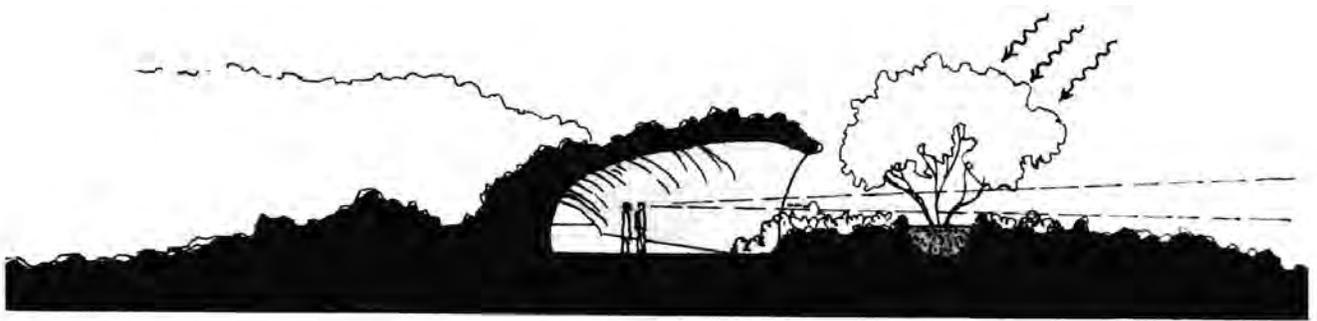
proposed KA-LOKO HONO-KŌ-HAU NATIONAL CULTURAL PARK

The building site is in reality the edge of an ancient lava flow which ends abruptly at the inland banks of the 'Ai'makapā fishpond. Elevated approximately 40 feet above the pond, its jagged surface of loose clinker type lava slopes gradually downward toward the actual edge (roughly 20 feet above the pond) before dropping in a steep slope down to the banks of the pond. It is a natural promontory and was chosen primarily for the excellent view of the coastline, particularly the three historic fishponds, Ka-loko, 'Ai'makapā and 'Ai'ōpio. However, equally as vital is its location relative to the cool ocean breezes, a priceless commodity in an area where the average day is most often sunny, hot, and frequently humid.

Conceptually, the typical visitor will enter the park by motor vehicle, leave his modern day conveyance in a leveled off depression in the lava fields and climb a slightly ascending path toward a cave like opening that penetrates a cluster of rocky mounds. Upon entering he will immediately become aware that the mounds are a series of hollowed out caverns rather than masses of volcanic rubble. He will note that the spaces vary according to the function, visual effect, or visitor capacity.



The entrance area will be spacious and high-ceilinged. Leading from it, a passageway diminishing in height will reach out westward toward the sea and funnel in the cool day-time breezes. It will, at the same time, descend in the direction of the sea. Lighting within the structure will be afforded by natural sources particularly in the larger assembly areas. By now the visitor will have become so totally absorbed by the absence of anything contemporary that upon emerging from the corridor end (at this point more a lava tube than a building) he will in essence have spanned the time gap back into history. Perched some 20 feet above 'Ai'makapā Pond, he can then follow the descending trail into the fishing village below in much the same manner as a native Hawaiian would have done before the arrival of the white man.



The other authentically restored ancient Hawaiian structures will be handled under the direction of the Bernice Pauahi Bishop Museum. Several small and simple structures in the form of comfort stations and interpretive exhibits will be built at the level of the fishponds but generally hidden in lush native vegetation.

The park will be managed primarily for day use, but selected areas will be provided for short-term live-in accommodations which will encourage native Hawaiians to actively participate in in-depth cultural activities. A facility will be built for Hawaiian groups and organizations to utilize as headquarters, a place to hold meetings, or for ceremonial gatherings.

In addition, supporting facilities such as parking, food service (to be provided by a small concession and featuring Hawaiian foods), and transportation will be provided to help the visitor enjoy the full range of activities and events without destroying or diminishing the Hawaiian ethnic or historical integrity.



Visitor Use and Capacities

Several criteria have been used to project the visitor capacities for the proposed Ka-loko, Hono-kō-hau National Cultural Park. These criteria include (1) visitor use at Hawai'i Volcanoes and the City of Refuge, (2) accessibility, (3) the variety of facilities and activities the park will offer, and (4) the estimated number of Hawaiians who lived in the historic settlement at any one time.

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Based on these considerations, the following is a preliminary estimate of visitor capacity with the Ka-loko, Hono-kō-hau complex:

1.	Capacity at any one time	250-350
2.	Daily capacity for the entire park	1,500
3.	Capacity for amphitheater with orientation center	200-250
4.	Daily capacity for core area and immediate vicinity only	1,500
5.	Capacity in more remote areas including those areas where native Hawaiians will be pursuing educational activities	500
6.	Projected annual visitation assuming capacity visitation for 300 days and 60 percent capacity the remaining times	500,000

It should be noted that the daily overall park capacity and the capacity for the core area are identical because it is assumed that all visitors will pass through the core area, which includes the orientation facilities.

The average visitor stay within the park will be approximately 1½ hours. This figure assumes about 15 to 20 minutes for orientation, about 30 minutes for informal walks around the main orientation area and another 30 minutes for more formal programs. Some visitors will probably remain to visit the fishponds, the beach and shoreline areas, and for an intimate examination of the archeological sites. Native Hawaiians and others who may come to the park for educational or cultural pursuits will very likely stay several hours or overnight. This, however, would be a smaller number when compared to the total visitation, so the overall average stay would likely remain, therefore, at about 1½ hours.

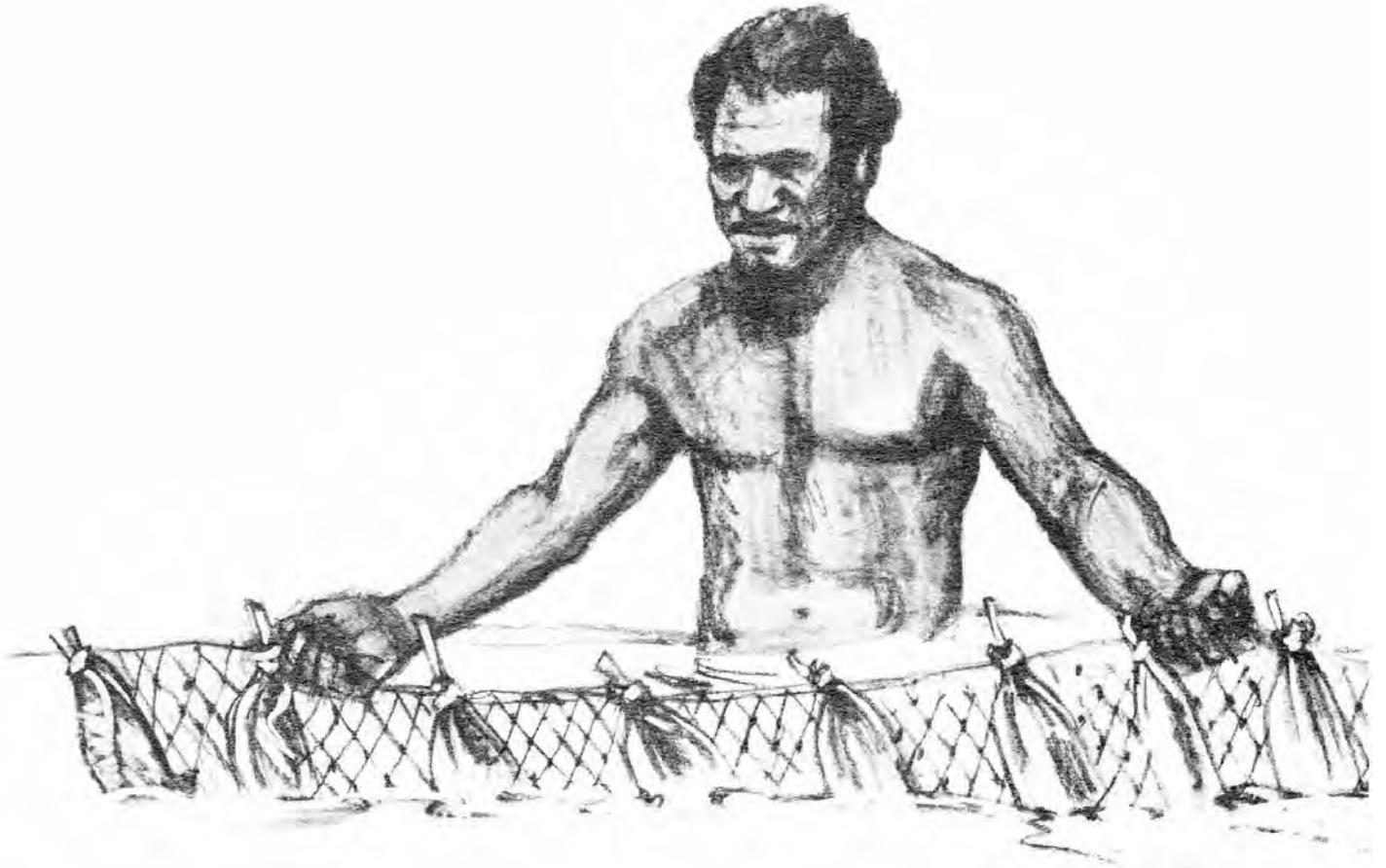
MANAGEMENT

Ka-loko, Hono-kō-hau is a vital touchstone with the Hawaiian spirit. Constructive steps need to be taken to retain and further this cultural experience for Hawaiians and park visitors.

RECOMMENDATIONS

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1. The general management of the Ka-loko, Hono-kō-hau complex should:
 - a. Insure that park programs and uses maintain the dignity and character of Hawaiian culture by involving Hawaiian people in all aspects of the park's management and interpretation;
 - b. Provide means to study and perpetuate all aspects of Hawaiian life, i.e., language, family system, dances, chants, traditional arts, and technology, etc;
 - c. While managing the park primarily for day use, provide select areas with authentic Hawaiian live-in accommodations for Hawaiians who wish to actively participate in the in-depth cultural pursuits; and
 - d. Cooperate with the other local, state, and Federal institutions in implementing the concept of a living cultural park.



2. A resource management plan for Ka-loko, Hono-kō-hau should:
 - a. Recognize the interdependence of all resources with the *ahupua'a* and not just those located within the proposed park boundary, and, therefore, be patterned after the *ahupua'a* concept as developed by the ancient Hawaiians;
 - b. Recognize the interrelationship of the *ahupua'a* of Ka-loko and Hono-kō-hau with the adjacent *ahupua'a* of Ko-hānai-ki and Ke-ala-kehe and with the cooperation of governmental agencies should include parts of these *ahupua'a*;
 - c. Include the management of the offshore coral reefs and waters to complement the early Hawaiian theme of the park and protect the shoreline and waters within the park boundary from pollution; and
 - d. Maintain air quality standards in the area.

3. The preservation and interpretation of the Ka-loko, Hono-kō-hau complex should be managed, to the greatest extent possible, by native Hawaiians. This should include but not be limited to:
 - a. Giving Hawaiians preferential treatment for any employment generated by park operations. As a corollary to the employment policy, civil service requirements for park positions should be restructured to better reflect the special qualities Hawaiians can contribute to a cultural park;
 - b. Providing training opportunities for the upgrading of Hawaiian park personnel as well as for members of the Hawaiian community interest in the operation, interpretation, and preservation of historic and cultural resources;



- c. Cooperating with Hawaiian groups in all phases of the park's operations. As part of this process, a statewide Hawaiian advisory council (Na Hoa pili o Ka-loko, Hono-kō-hau, see appendix for further information) should be established to advise on the management of the Ka-loko, Hono-kō-hau complex;
- d. Allowing local Hawaiian groups to utilize park facilities for appropriate headquarters, Hawaiian meetings, gatherings, etc., and
- e. Defining "Hawaiians" as any descendant of the race inhabiting the Hawaiian Islands prior to the year 1778.

MANAGEMENT PLAN

Ancient Hawaiians placed great value on every feature of nature and all things they produced and acquired from nature to sustain themselves. They understood that in order to survive in their island home, they had to live in close harmony with everything around them. This traditional Hawaiian relationship between man and his environment provides the key to the future management of the Ka-loko, Hono-kō-hau complex.

Any management plan for Ka-loko, Hono-kō-hau must recognize the impact the area's resources have on people and conversely the effect that human activity will have on these same resources. Therefore, it seems appropriate that the management plan focus on (1) the control of on- and off-site factors that affect park resources; (2) the role of Hawaiians in the management of park resources; and (3) the management of park resources to maximize the benefit visitors receive and yet minimize the adverse effects of visitor use.



RESOURCE CONTROL

The conceptual framework for resource control begins with the view that the environment is an inseparable totality. Out in the middle of the vast Pacific, the land, sea, and sky all functionally interrelate to form a home for man. The living land provides shelter and security; the encircling sea gives its bounty for harvest; and the majestic sky dominates the imagination and provides a limitless dome overhead. The dynamic thread that ties the environment together is water. Water rises from the sea, travels across the sky, falls on the mountains and rushes through the land back to the sea. The land, sea, and sky act as carriers for this valuable resource and make possible the settlement of man.

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Hawaiians, perceiving the necessity of water on isolated islands, oriented their land-sea use patterns to the water cycle. *Ahupua'a*, land divisions running from the mountain to the sea, were established to the advantage of the natural functions of the environment. Crops were planted in the rainy *mauka* sections, while the people lived near the dry seashore. Each *ahupua'a* developed around a recognition that all of its elements were interdependent. What affected the *mauka* regions, affected the *makai*. What affected the neighboring *ahupua'a* affected it. What affected the land affected the fishponds and the sea. What affected the water cycle affected the total environment. This is the way it was and is at Ka-loko, Hono-kō-hau.

The Ka-loko, Hono-kō-hau complex is a small, fragile part of a larger environment which has influenced its history and affects it today. Therefore, any management plan must deal with both the on- and off-site factors that affect the area's resources.



On-site

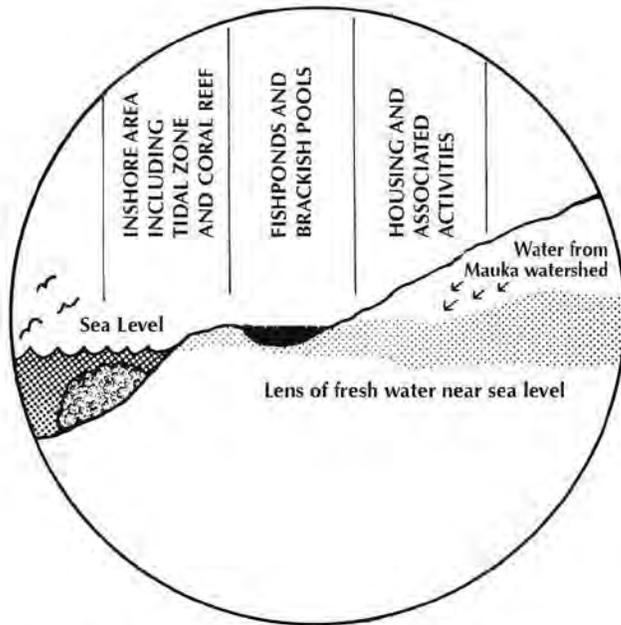
The acquisition and development of Ka-loko, Hono-kō-hau by the National Park Service will allow direct management control over on-site resources. Among other things, this will enable the National Park Service to:

1. Control uses of park lands and adjacent waters;
2. Implement preservation and restoration projects, including
 - (a) the restoration and operation of the fishponds and other historic features; and
 - (b) the re-establishment of the area's endemic plant and animal species;
3. Provide for living history demonstrations, for recreation use, for education and training in traditional cultural pursuits, and other interpretive programs; and
4. Conduct additional research of park resources.

For adequate control of on-site resources, it is mandatory that sufficient acreage be acquired by the National Park Service to provide protective zones around park resources. It would make little sense to preserve Ka-loko pond if extensive development would then be allowed behind it. With the area's porous soils and underground water cycle, little time would be needed before Ka-loko would be destroyed. Therefore, an identifiable outer boundary for the Ka-loko, Hono-kō-hau complex would be the Queen Ka-'ahu-manu Highway.

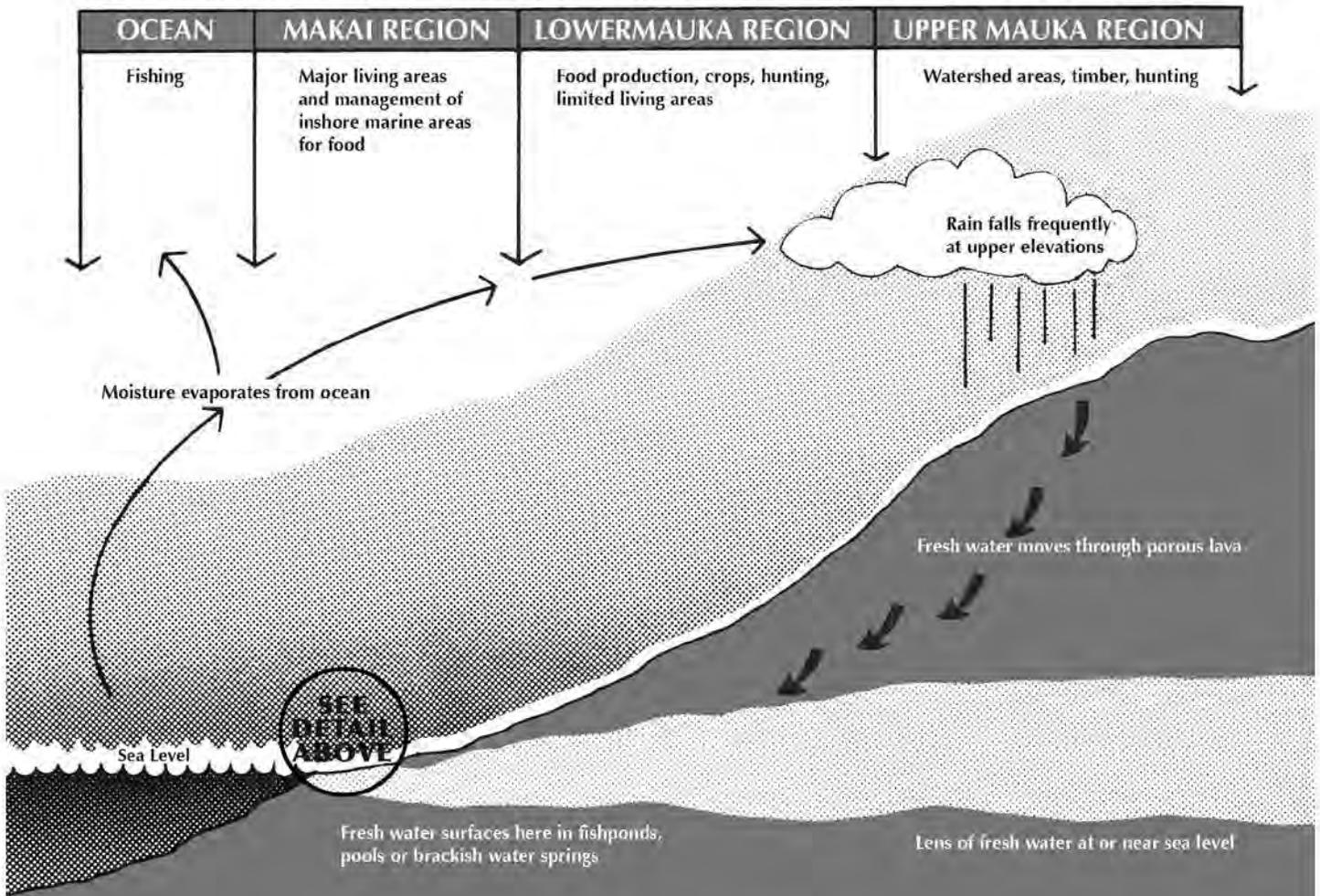
In the control of on-site resources, definite criteria should be established by the National Park Service for evaluating, planning, and implementing any programs or projects. Specific attention must be given toward the types of land-sea uses that will be designated in the development of the park complex, especially with regard to water management criteria. Procedurally, the criteria that developed should be reviewed by Na Hoa pili o Ka-loko, Hono-kō-hau.

Two specific conditions of the on-site management plan will include (1) a provision allowing those families who now occupy leaseholds within the propose park complex to remain on their land for a specific period of time which will be determined through negotiation, and (2) a provision that there be no commercial fishing within park waters. Fishing for recreation or for personal needs, however, will be encouraged. In addition, removal of coral or sand from the park beaches and water will be prohibited.



CRITICAL MANAGEMENT ZONE

AHUPUA'A BOUNDARIES EXTENDED FROM MOUNTAINTOP INTO THE OCEAN



HISTORY AHUPUA'A MANAGEMENT PATTERN ON WEST HAWAI'I

Off-site

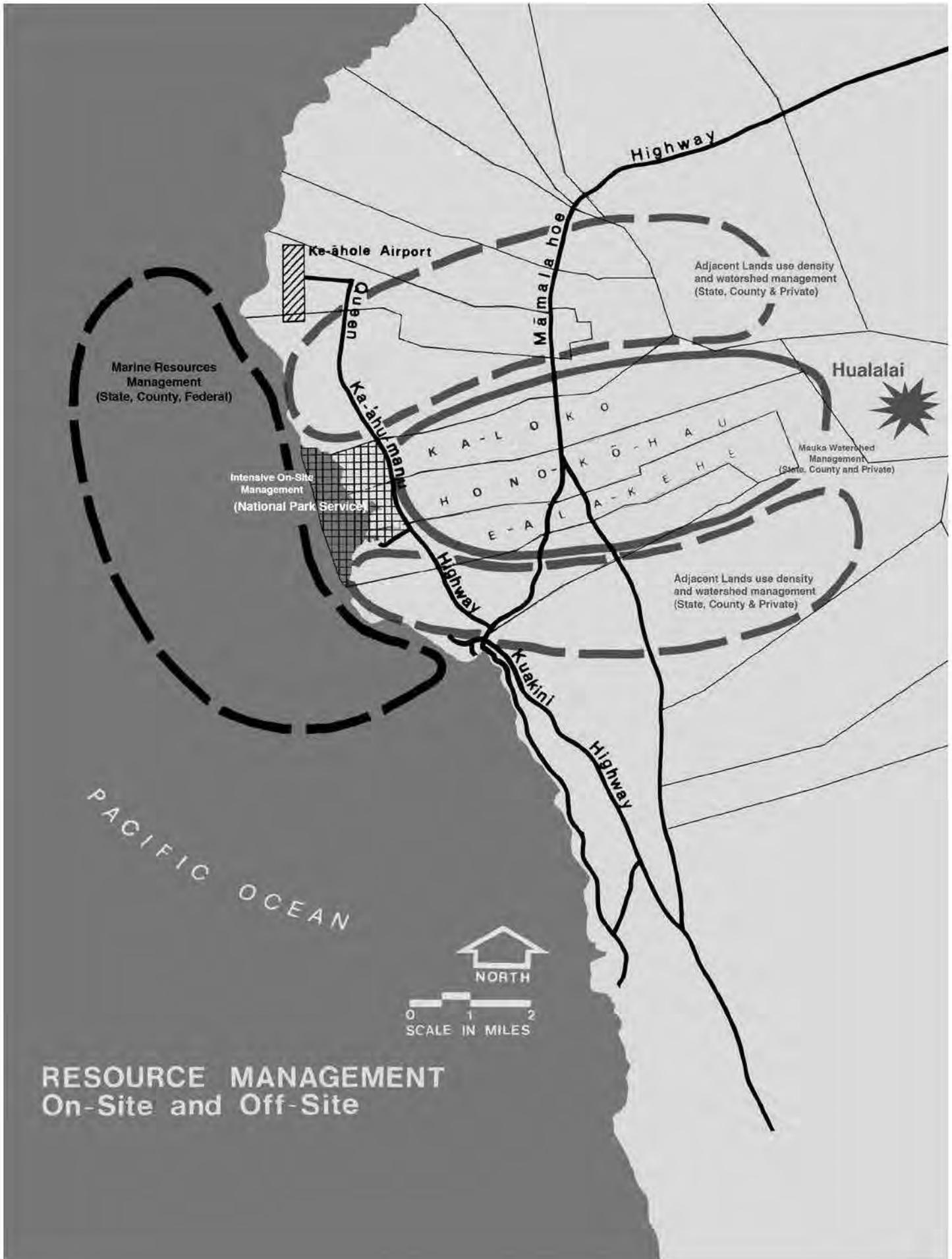
The *ahupua'a* concept should be used as the approach in securing off-site controls. The mental image of land units running from the mountain to the sea indicates the environmental interrelationships that result from such divisions and the types of off-site controls that are needed. Obviously, such controls will of necessity have to be less direct and more limited than those that are on-site. Nevertheless, if the integrity of Ka-loko, Hono-kō-hau is to be maintained, some controls are required.

It should be noted that the *ahupua'a* concept, while widely recognized for its value, is not utilized by either local government or private landowners. One of the basic reasons for this failure is the fact that after the end of the Hawaiian land tenure system and the introduction of private land ownership, land usage was for many years allowed to proceed in a laissez-faire fashion. The concept of land use control both in Hawai'i and the nation is a phenomenon of recent vintage. Therefore, the present day land ownership and development patterns haphazardly cut across *ahupua'a* lines. In establishment of off-site controls, the National Park Service will coordinate its efforts on two general levels: governmental and private.

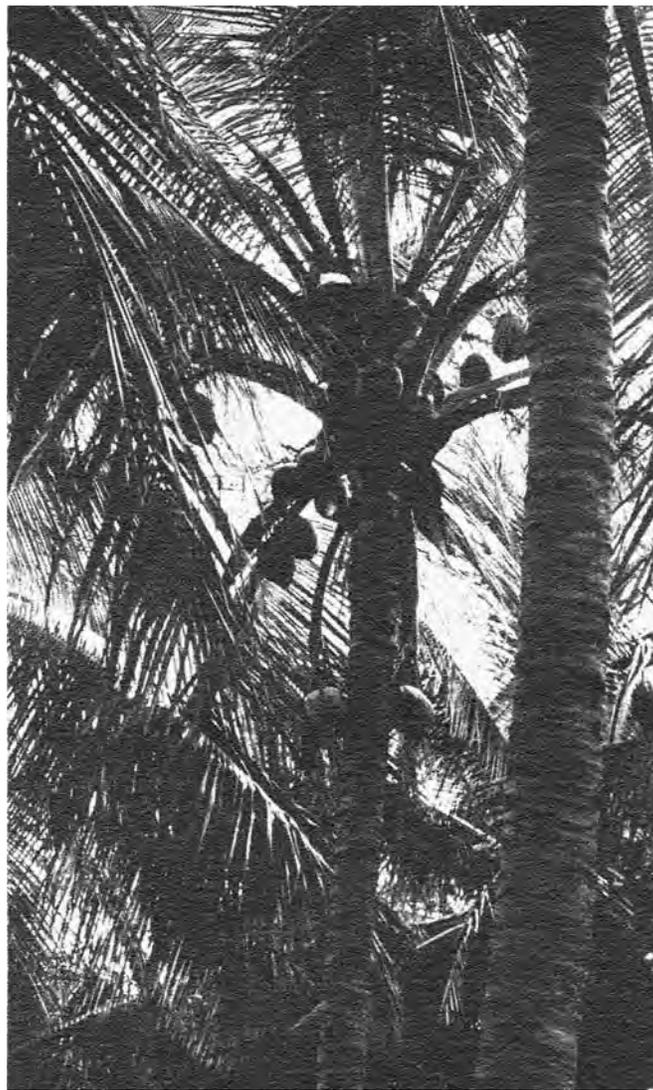
On the governmental level, coordination should be developed with various Federal, state and county agencies. Federal action will be necessary if any kind of controls are established to protect the airways above the park and the outer limits of the sea boundary. State and county zoning will have to be secured to protect the land around Ka-loko, Hono-kō-hau.

The State Land Use Commission should be prevailed upon to keep much of the area around Ka-loko, Hono-kō-hau designated conservation. This type of action is especially necessary along the shoreline areas neighboring Ka-loko, Hono-kō-hau. Furthermore, since most of the land in the *ahupua'a* of Ke-ala-kehe is owned by the state, its use will have direct impact on Ka-loko, Hono-kō-hau. Finally, lands that are designated conservation or owned by the state in the area should be given special zoning limiting their uses to activities compatible to a cultural park.

The County General Plan and zoning ordinances of the area should limit the uses of the lands immediately surrounding Ka-loko, Hono-kō-hau to compatible activities. Lands further *mauka* should be restricted in density in order to preserve the integrity of the park and protect its water resources.



RESOURCE MANAGEMENT
On-Site and Off-Site





In conjunction with these governmental units, the National Park Service should develop a coordinated resource management plan, establishing allowable land-sea-air uses of the area. Important components of this plan would be (1) a basis for coordinating the taxation of real property in the area; (2) the establishment of a watershed management area based on specific water management criteria. Water management should deal with the uses of both surface and sub-surface waters.

With private landowners, the National Park Service should seek to establish mutual interest agreements through private development covenants. These agreements would seek to limit the use of private lands to activities compatible to a cultural park. This limitation would be offset by the reciprocal benefit gained by the landowner in terms of the economic development that would accrue as a result of park development. Furthermore, these agreements may not have to be negotiated for receiving county zoning, variance, development, etc. approvals. Obviously, such a procedure would have to be worked out with the County Planning Commission. The National Park Service should develop a coordinated mutual agreement management plan. This plan should build upon the Resource Management Plan, using among other things, specific water management criteria.

Hawaiian Management

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The rich environment of the Hawaiian Islands was entrusted to the people who settled and worked the land. Nature's resources were available for man's use; however, being fragile they could have been just as easily destroyed by him. The ancient Hawaiians wisely chose to live with, rather than attempt to dominate, nature. In turn, the land responded and gave its full measure to the people. It seems appropriate that the management of Ka-loko, Hono-kō-hau and its resource should be once again placed in the hands of Hawaiians and their descendants who cared for them so well.

While the Hawaiian community as a whole should and will be involved in park operations, the most direct way for the preservation and interpretation at Ka-loko, Hono-kō-hau to be managed by Hawaiians would be for them to become employees of the National Park Service. However, this opportunity should not be restricted to that site alone, for Hawaiians have a contribution to make throughout the National Park System in Hawai'i and nationwide.



KA-LOKO, HONO-KŌ-HAU EMPLOYMENT POLICY

It shall be the policy of the National Park Service, United States Department of the Interior, to give priority to Hawaiians for all employment opportunities created by the development and management of the Ka-loko, Hono-kō-hau complex. This policy is in agreement with Public Law 92-346, 92nd Congress H. R. 11774, July 11, 1972, which states:

“The Congress further believes that it is appropriate that the preservation of interpretation at that site be managed and performed by native Hawaiians, to the extent practical, and that training opportunities be provided such persons in management and interpretation of those cultural, historical, and archeological resources.”

It is the intent of this policy that preference in hiring and training be viewed as a required activity rather than an optional one. The National Park Service shall take affirmative action to ensure that Hawaiians are given maximum opportunities for employment in all phases of park operations.

The National Park Service shall develop and implement an affirmative action plan which identifies all employment to be generated by the Ka-loko, Hono-kō-hau complex and the hiring and training systems which will assure the placement of Hawaiians in these jobs on a preferential basis. The plan shall indicate the procedures (i.e. recruitment, selection, pre-employment and on-the-job training, upgrading, etc.) which will be used to implement this policy.

The National Park Service shall establish specific training programs to upgrade eligible, potential and interested employees. This upgrading will be designed to lead to greater responsibility and those employees so upgraded will be retained in higher level positions as such positions become available through staff turnover, expansion, or new program development.

The National Park Service shall insure that Hawaiians placed on full-time employment at the Ka-loko, Hono-kō-hau complex receive full civil service rights, including job security, seniority, fringe benefits, and opportunities for promotions. This policy recognizes that persons holding such positions should be allowed to become regular career service employees within the National Park System rather than have their occupational horizons limited only to the Ka-loko, Hono-kō-hau complex. However, this policy also recognizes that the traditional requirements of the merit system can be an effective barrier against the hiring of Hawaiians.

Therefore, to the greatest extent possible, the civil service requirements for park positions at Ka-loko, Hono-kō-hau shall be restructured to better reflect the special qualities Hawaiians can contribute to a cultural park.

The National Park Service shall make regular reports detailing the progress made in implementing this policy to Na Hoa pili o Ka-loko, Hono-kō-hau (the park's statewide Hawaiian advisory council).

The term "Hawaiian" as used in this policy means any descendant of the race inhabiting the Hawaiian Islands previous to the year 1778.

It should be noted that the definition of a "Hawaiian" in this policy differs from the definition in Public Law 92-346. As defined in the law, the term "Hawaiian" meant any descendant with not less than 50% of the blood of the race inhabiting the Hawaiian Islands previous to the year 1778. It was felt that setting a special percentage figure would be much too arbitrary at this point since it is not really certain what percentage of the 135,152 part-Hawaiians in the state (based on State of Hawai'i Department of Health RS Report, 1969-1971 statistics) are 50% or more Hawaiian. Even more important is the fact that setting such a percentage would have probably excluded many part-Hawaiians who would be interested and well-qualified because of their knowledge of Hawaiian culture.

Procedures for Preferential Hiring

Examples of activities the National Park Service may undertake to insure the preferential hiring of native Hawaiians as staff for the Ka-loko, Hono-kō-hau complex are as follows:

1. The National Park Service recruit qualified native Hawaiian candidates to fill staff positions or vacancies, utilizing ways and systems that reach out to Hawaiians.
2. The National Park Service will be required to consult with Na Hoa pili o Ka-loko, Hono-kō-hau before filling a position which it claims cannot be filled by a native Hawaiian.
3. The National Park Service can establish training and education programs by which native Hawaiian candidates for staff positions could be trained in a reasonable period of time, even if they could not otherwise qualify for the jobs without such training.
4. The National Park Service can develop specific training programs to qualify native Hawaiian staff for permanent civil service positions as they become available.
5. In-service and/or academic training should be offered to all native Hawaiian staff employed by the park.

Civil Service Requirements

The preferential hiring of native Hawaiians does, understandably, pose problems for the National Park Service whose hiring procedures are governed by civil service rules and regulations. However, civil service rules generally state that the personnel director can recruit in any way he sees fit in order to augment the official public announcements of position openings and examinations.

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Even more important is the fact that the preferential employment of native Hawaiians for the Ka-loko, Hono-kō-hau National Cultural Park is not only consistent with the civil service concept of merit, but also enhances it. Native Hawaiians are probably the only people who can effectively interpret and demonstrate what the Hawaiian culture as lived at Ka-loko, Hono-kō-hau was all about. With their natural skills and easy-going personalities, they will make the park more genuine, not only for the Hawaiian people, but also for park visitors.

Job specifications for the park can be written for native Hawaiian preference by requiring “a practical knowledge of the Hawaiian culture”, together with “the ability to relate this knowledge to others in an effective Hawaiian manner”. Testing for these qualities becomes largely a matter of evaluating the life backgrounds and attitudes of those who apply. This kind of evaluation is a legitimate form of testing.

Any additional examinations should be of the oral or performance type which are relevant to the kind of skill the job requires. Few, if any, civil service rules or regulations actually require the personnel director to administer written examinations. In addition, examinations that are not relevant to the job are a violation of the merit principle.

Another means of preferential hiring of native Hawaiians is selective certification. Instead of referring the top people who passed the examination, the personnel director is permitted to go down the list to choose from all the successful examinees on the basis of special criteria, such as being native Hawaiian and knowledgeable of Hawaiian culture. Selective certification should be requested on the grounds that being native Hawaiian and having practical knowledge of the Hawaiian culture is necessary for servicing the park.

Furthermore, charges of “discrimination” can be answered by the argument that hiring native Hawaiians for park jobs is consistent with the merit principle in that the native Hawaiian and his knowledge of the Hawaiian culture is necessary for servicing the park.

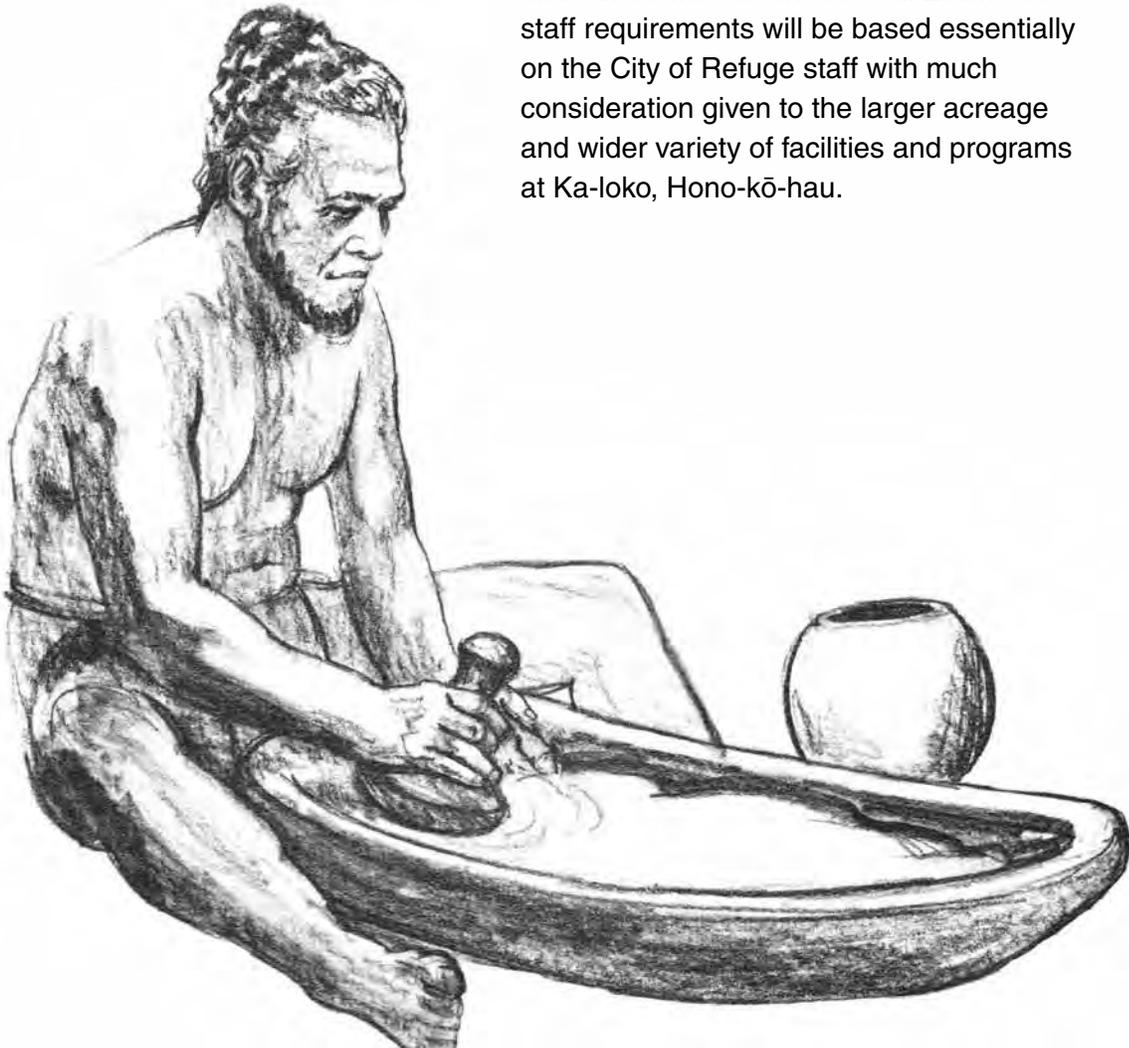
Types of Park Employment

The kinds of jobs within the park complex will be broken down into two categories - permanent (full-time) and temporary (part-time or special short-term full-time).

Permanent positions will include administrative ones such as Superintendent, department heads, librarian, and clerical. Cultural interpreters-demonstrators will be hired full-time as well as security and maintenance personnel.

Temporary people will be needed in all personnel areas but particularly in interpretation. For example, work-study programs can be designed in which students, preferably native Hawaiians, from local high schools and colleges will be hired as park guides. All of the guides will have to undergo an intensive training program in Hawaiian culture which will enable them to intelligently guide visitors through the park complex. In addition, people with special proficiency in Hawaiian language, hula, chanting, fishing, canoe-building, and other crafts will be hired as special, short-term employees who can provide instruction in the cultural education programs

which will be conducted for native Hawaiians and others who are interested. Estimated staff requirements will be based essentially on the City of Refuge staff with much consideration given to the larger acreage and wider variety of facilities and programs at Ka-loko, Hono-kō-hau.





RESEARCH

The archeological, historical, and cultural surfaces of Ka-loko, Hono-kō-hau have only been scratched. A wealth of information remains hidden beneath the 'a'ā and in the hearts and minds of the Hawaiian people.

RECOMMENDATIONS

1. A Hawaiian Historical and Cultural Research Laboratory will be established within the Ka-loko, Hono-kō-hau park complex.
2. The park should contain a Library of Pacific Collections which would become a depository for tapes, films, and publications about the Hawaiian people and their culture as well as the people and cultures of other areas within the South Pacific region.

RESEARCH PLAN

Although archeological investigations have continued in Ka-loko, Hono-kō-hau since the 1930s, there remains a paucity of information regarding the social and economic history of this area. In addition, present information concerning the religious, genealogical, and mythical and legendary history is somewhat sketchy.

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The establishment of a Hawaiian Historical and Cultural Research Laboratory at Ka-loko, Hono-kō-hau will provide the ways and means necessary to close the information gap that exists in this area. The laboratory, in coordination with the Bernice Pauahi Bishop Museum, the Hawai'i State Archives, the University of Hawai'i, and the Hawaiian Historical Society, will be a place to further study the historical activities of the people of Ka-loko, Hono-kō-hau and other locations on the Island of Hawai'i. Such research would include (1) further documentation of the history of land ownership within the *ahupua'a*, (2) care and use of fishponds, (3) the use of the coastline and sea as resources, (4) the religious significance of *heiau* and *ko'a*, (5) the history of Ka-loko Pond and surrounding land, (6), the genealogical backgrounds of people associated with the traditions of the region, (7) documenting correlations between archeological and natural features within the settlement, (8) the relationship between Ka-loko, Hono-kō-hau and North Kohala, as well as all Hawai'i (9) the changing religious orientation of the settlement inhabitants after the arrival of the white man, (10) the size of historic populations, and (11) the history of Hawaiian land use patterns.

In addition, studies would be conducted to determine what native plants and animals inhabited the area before foreign introductions, and what traditional ceremonies and cultural activities were performed in the settlement. These studies will directly benefit the cultural demonstration and educational programs of the park by providing them with historical information about Ka-loko, Hono-kō-hau.



The establishment of the Library of Pacific Collections in conjunction with the research laboratory will make the park a valuable information center. Staffed by a trained librarian, the library would be a tremendous asset to both children and adults who wish to learn more about Polynesian culture.

GENERAL PLANNING CONSIDERATIONS

SIGNIFICANT EVENTS PRECEDING THIS STUDY

- 1959: The Territory of Hawai'i issued a report recommending a "Hono-kō-hau Park" (including fishponds) to be developed as part of the 1961-1965 budget.
- 1962: A proposal for Hono-kō-hau National Historic Landmark was submitted by the National Park Service. The State Department of Land and Natural Resources released plans for a State Park at Hono-kō-hau including a small boat harbor, picnic areas, campgrounds, and protection of historic features.
- 1963: Hono-kō-hau Settlement was declared eligible for National Historic Landmark status.
- 1967: The State of Hawai'i accepted the bronze landmark plaque from the Federal Government.
- 1969-
- 1970: Prior to 1969, the entire Ka-loko, Hono-kō-hau area was part of a state conservation district. The State Land Use Commission, in two major decisions, changed the land-use designation of Ka-loko, Hono-kō-hau from conservation to urban. The County of Hawai'i, has, to date, however, maintained the area in open space zoning. This zone is generally described in the County General Plan to be used for parks, historic sites, forest and water reserves, and natural and scientific preserves.
- 1971: The State Department of Land and Natural Resources granted a conditional permit for recreation use of Ka-loko fishpond and for modification of the seawall.

The State Department of Transportation, Harbors Division issued a permit for dredging, removal of a portion of the seawall, and construction of a new cross wall.

U.S. Army, Corps of Engineers requested that the Advisory Council on Historic Preservation review the request for altering the seawall at Ka-loko and its effects on the historic landmark.

The Advisory Council recommended that action by the Kona Coast Company, owners of Ka-loko, be "held in abeyance" by the U.S. Army, Corps of Engineers.

- 1972: Public Law 92-346 was signed by the President.

PURPOSE OF PUBLIC LAW 92-346

This act authorized a study to determine the feasibility of creating a unit of the National Park System in the Ka-loko, Hono-kō-hau vicinity. A sum of \$50,000 was appropriated by the act to complete the study and print a report. The proposal is not to exceed 1,500 acres of land and water area.

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The act also required that a Hono-kō-hau Study Advisory Commission be set up to assist the Department of the Interior in conducting the study. Appointments were made by the Secretary of the Interior of 15 commissioners, 13 of whom are Hawaiian or partly Hawaiian. The Commission will be abolished at the time the report and recommendations are submitted to Congress.

The Commission was required to operate under the requirements of Public Law 92-463 which outlines the responsibilities and uses for all Federal Advisory Commissions. Particularly important to the Hono-kō-hau Study is the cultural expertise provided by the commissioners. It was considered that evaluation of inherent resources and formulation of a proposal could only be accomplished with participation by and cooperation with the community of native Hawaiians.

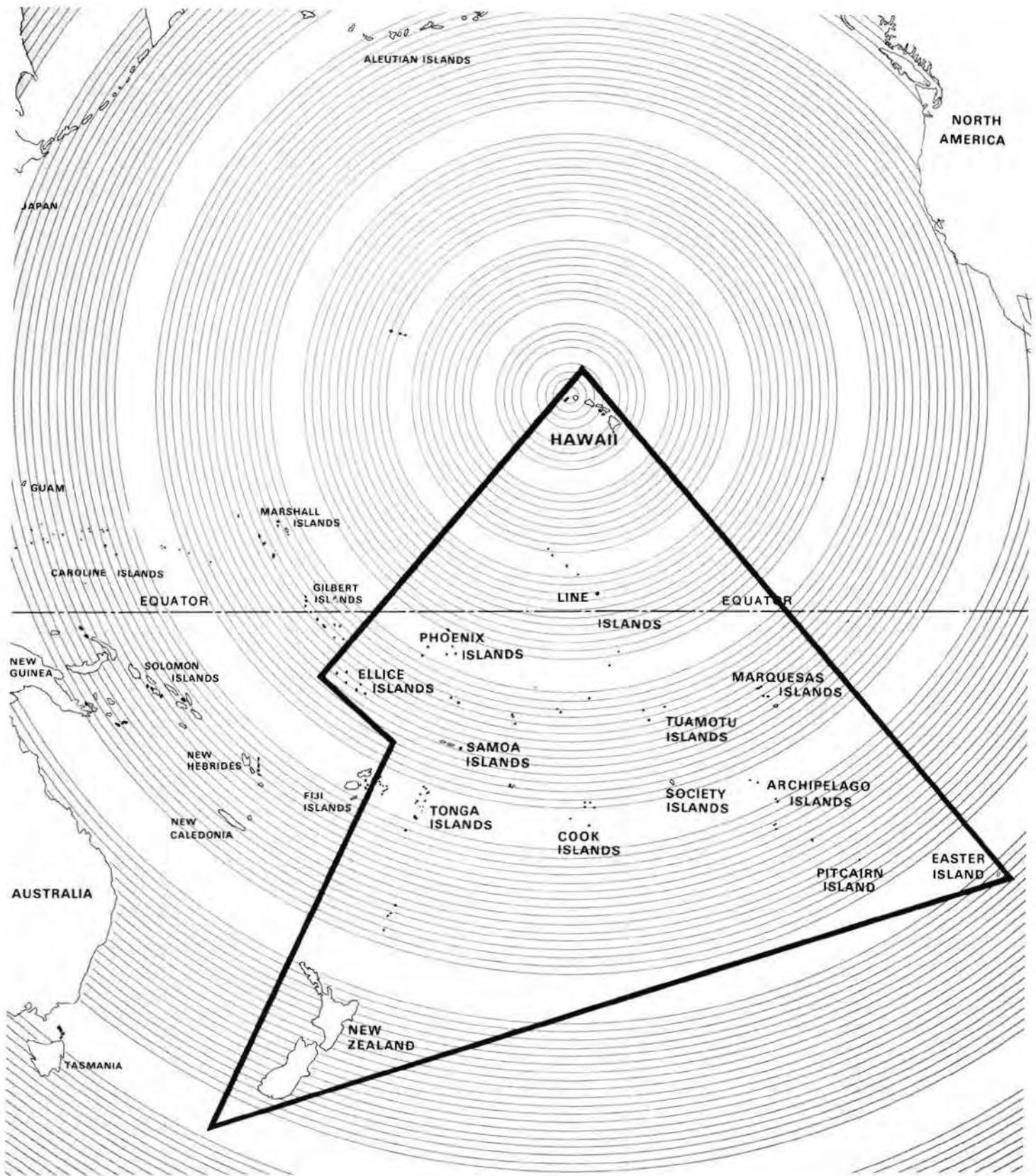
In addition, the act directed that no Federal Agency should, without prior approval of the Secretary of the Interior, take an action that would diminish the inherent resources of the site and its immediate surroundings until the Secretary's report is submitted to the President and Congress.

REGIONAL BACKGROUND

The scope of study and considerations for a Hawaiian cultural complex must encompass much of the Pacific Basin, for Hawaiian culture and attitudes have their roots in all of Polynesia. This is a vast area of the Pacific stretching from New Zealand in the south to Easter Island, the

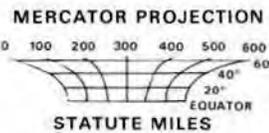
Marquesas, Tahiti, and finally to the northernmost point, Hawai'i itself. The language, and associated oral history, chants, dances, religion, fishing practices, and other elements that form the fabric of Hawaiian culture, can be traced to other parts of the far-flung Polynesian complex.





THE POLYNESIAN ISLANDS

SOURCE: KAMEHAMEHA SCHOOLS



Other totally foreign cultures had their influence, too, although this occurred only in the past 200 years. Captain Cook first introduced Hawai'i to European cultural influences. Missionaries from New England followed in the early 19th century and their influence on the culture was to be the most profound as centuries-old religious practices were abolished in favor of the new religion and a vastly different social order. Missionaries and their descendants became businessmen as Hawai'i had more intimate contact with the outside world. Introduced diseases devastated the native Hawaiian population, and laborers were imported to work in the new pineapple and sugar plantations. Through this action, Chinese, Japanese, Portuguese, and Filipino attitudes and ideas became part of the mosaic of races, faces, and ideas that make up what Hawai'i is today. Finally, the visitors, mostly Caucasians from mainland U.S.A., have had their cultural and physical impact. Arriving by the millions each year, requirements for their entertainment, housing, and transportation produce a further impact on Hawai'i and its indigenous culture. Hawaiians and their culture thus can become a source of amusement and entertainment rather than a viable, living, and growing cultural entity. A major purpose of this proposal is to assist the Hawaiian in reversing that trend and provide a physical location where Hawaiian and visitor alike may become more aware of this unique part of our national heritage and assure that it maintains the dignity it deserves.

THE HAWAIIAN ISLANDS -- THE STATE

There are 132 islands, reefs, and shoals encompassed by the Hawaiian Archipelago. This is the State of Hawai'i and it is over 1,500 miles long. That area commonly referred to as Hawai'i, however, is the group of eight islands at the southeast end of this chain. All are mountains of volcanic origin whose bases are the floor of the Pacific Ocean. Kaua'i, on the north, is geologically the oldest, very deeply eroded, and most nearly exemplifies the popular image of a verdant tropical island. The Island of Hawai'i is almost entirely the product of relatively recent volcanic activity, is the largest of all the islands and is a classical example of a complex of shield volcanoes.

Prevailing trade winds produce much of the state's pleasant weather pattern. During most of the year they bring moisture-laden air from a northeasterly direction to the windward coasts and produce a perpetually moist atmosphere with its attendant dense vegetation, particularly at higher elevations. The lee side of the islands is dry, warm, and receives much of its rain from Kona weather -- warm tropical storms that occur generally from November through April.

Concentration of population is on O'ahu, with about 700,000. Hawai'i although much larger in area, currently supports only about 63,000.

PACIFIC

To Mainland U.S.A
and Canada

Kaua'i

Ni'ihau

O'ahu

Moloka'i

Maui

Lana'i

Ka'ho'olawe

Hawai'i

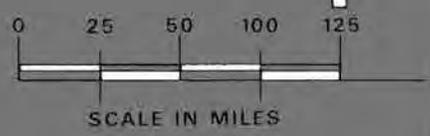
To The Orient
and Australia

OCEAN

----- INTER-ISLAND AIRLINES

—————✈️ OVERSEAS AIRLINES

NORTH



ACCESS TO HAWAII

HAWAI'I -THE ISLAND

In contrast to the metropolitan atmosphere on O'ahu, the Big Island of Hawai'i exhibits vast open spaces, large ranches, and extensive remote coastal areas. And it has the state's two nearly constantly active volcanoes, Mauna Loa and Kī-lau-ēa. Hualālai, a third major volcano, erupted last in 1801. These flat, dome-shaped mountains form the major mass of the island with summits of from 8,000 feet elevation on Hualālai to nearly 14,000 on Mauna Kea. Kohala, a much older and more eroded volcano, forms the north end of the island.

Great contrasts occur here also. The green, moist, windward coast gives way to the cold high elevation of the central part of the island. This, in turn, contrasts with the warm Kona coast, where the greatest potential for new resort and recreation development exists.

North Kona is the heart of this resort complex. The coast from Kai-lua to Ke-au-hou is dotted with hotels and more are planned. Although there are few beaches, the weather is ideal with warm sunny days and cool nights. In addition to the tourist industry, coffee, grazing, and the macadamia nut industry provide the main economic base. Visitors usually arrive by air, via the major neighbor island terminal at Ke-āhole.

There is an overseas terminal at Hilo on the windward coast. Hilo is also the island's commercial and political center. Hotels and other facilities exist here but the predominant area that will support new resort construction will very likely be on Hawaii's west coast, specifically in the districts of South Kohala, North Kona, and South Kona.



PACIFIC OCEAN

KOHALA DISTRICT

Ka wai hae
PUU-KOHOLA NATIONAL
HISTORIC SITE

Wai-meā

Wai-meā-Kohala
Airport

Mauna Kea

Hilo

Ke āhōle
Airport

HONO-KŌ-HAU
Kailua

KE-ALA-KE-KUA BAY

Mauna Loa

HAWAII
VOLCANOES

NATIONAL
PARK

Ki-lau-ea

CITY OF REFUGE
NATIONAL HISTORIC
PARK

Nā'ā-lehu



NORTH



SCALE IN MILES

ISLAND OF HAWAII

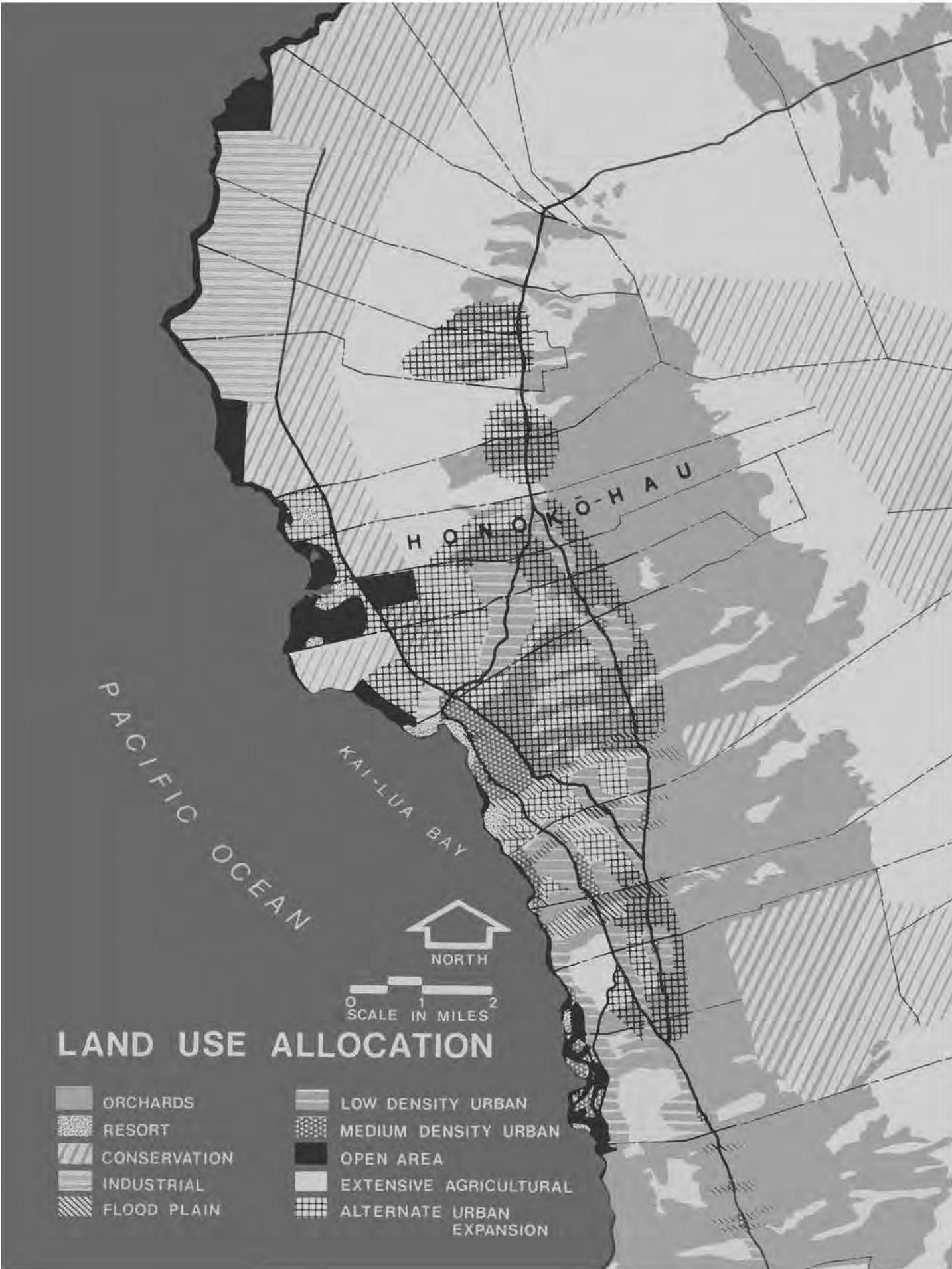
-  NORTH KONA DISTRICT
-  PROPOSED HIGHWAYS

KA-LOKO, HONO-KŌ-HAU

This complex of archeological, biological, and cultural resources, the subject of this study, lies just north of the existing resort complex that extends from Kai-lua to Ke-au-hou Bay. Moreover, the complex is within an area considered for potential expansion of visitor services and facilities. The proposal for a Ka-loko, Hono-kō-hau National Cultural Park placed the site in the context of continuing development on the lands surrounding it, especially the *ahupua'a* of Ka-loko, Hono-kō-hau, Ko-hānai-ki, and Ke-ala-kehe.

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ECONOMIC RAMIFICATIONS AND SURROUNDING LAND USE

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Although discussed separately here, this is an integral part of the planning and decision-making process. Land in Hawai'i is expensive and property along the coast in North Kona is especially valuable since it has had great potential for recreation and resort development. Moreover, the major alternative for use of the proposed park is for residential and resort purposes. The economic wisdom of major additional development such as this is subject to serious question, especially when the economy of the entire North Kona District is considered. Occupancy rates in many North Kona hotels are at or below that level considered profitable. Proposing a facility similar to those that already exist but are underused is of questionable benefit for the region, particularly when water and sewer services must be provided at some cost to the county.

A new facility, or one which adds a dimension to the experience of the Hawaiian and the visitor alike, provides an additional attraction and source of income for the region without creating a facility that will compete with those already existing. The two attached maps indicate the land use allocations in North Kona as currently assigned by the state and the county. State zoning divides all lands into four zones; urban, rural, agricultural and conservation. The conservation zone is administered by the state and the other three zones come under county jurisdiction. As indicated earlier in the report, the state, in 1970, changed the zoning in the *makai* areas of the *ahupua'a* of Ka-loko and Hono-kō-hau from conservation to urban. The County of Hawai'i, in its 1971 general plan, allocated all lands in North Kona in accordance with recommended potential uses, as shown on the attached map. It should be noted, however, that even with this land allocation as it is now shown, the current open space zoning for the Hono-kō-hau and Ka-loko lands must be changed before the development proposed by the landowners could proceed.

Perhaps most important to the future of urban-resort development and land use patterns in North Kona is the impact resulting from the Ka-loko, Hono-kō-hau National Park proposal. If visitation requires additional facilities, other land is available for these uses. At Hono-kō-hau and Ka-loko there is a unique opportunity to provide a new dimension to visitor experience and at the same time, help maintain the integrity of the Hawaiian culture. The combination of resources and opportunities for such a complex does not exist elsewhere in Hawai'i.

Wāwām wāa Point

Nolo Point

KALAHU MANU

HISHMAN

HONO-KŌHAU

PACIFIC OCEAN

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STATE ZONING

-  AGRICULTURE
-  URBAN
-  RURAL
-  CONSERVATION



APPENDIXES

APPENDIX A REFERENCES

79

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APPENDIX B

PUBLIC LAW 92-346

HONOKOHAU NATIONAL HISTORICAL LANDMARK, HAWAII

PUBLIC LAW 92-346; 86 STAT. 457

[H. R. 11774]

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An Act to authorize a study of the feasibility and desirability of establishing a unit of the national park system in order to preserve and interpret the site of Honokohau National Landmark in the State of Hawaii, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That:

The Congress finds the site of the Honokohau National Historical Landmark in the State of Hawaii encompasses unique and nationally significant cultural, historical, and archeological resources and believes that it may be the national interest for the United States to preserve and interpret those resources for the education and inspiration of present and future generations. The Congress further believes that it is appropriate that the preservation and interpretation at that site be managed and preformed by native Hawaiians, to the extent practical, and that training opportunities be provided such persons in management and interpretation of those cultural, historical, and archeological resources.

Sec. 2. (a) The Secretary of the Interior (hereinafter referred to as the “Secretary”) shall study the feasibility oand desirability of establishing as a part of the national park system an area, not to exceed one thousand five hundred acres, comprising the site of Honokohau National Historic Landmark and adjacent waters.

(b) As a part of such study other interested Federal agencies, and State and local bodies and officials shall be consulted, and the study shall be coordinated with other applicable planning activities.

Sec. 3. The Secretary shall submit to the President and the Congress within one year after the effective date of this Act, a report of the findings resulting from the study. The report of the Secretary shall contain, but not be limited to, findings with respect to the historic, cultural, archeological, scenic, and natural values of the resources involved and recommendations for preservation and interpretation of those resources, including the role of native Hawaiians relative to the managment and performance of that preservation and interpretation and the providing to them of training opportunities in such management and preformance.

Sec. 4 (a) There is hereby established a Honokohau Study Advisory Commission. The Commission shall cease to exist at the time of submission of Secretary’s report to the President and the Congress.

(b) The Commission shall be composed of fifteen members, at least ten of whom shall be native Hawaiians, appointed by the Secretary, as follows:

(1) Two members, one of whom will be appointed from recommendations made by each of the United States Senators representing the State of Hawaii, respectively;

(2) Two members, one of whom will be appointed from recommendations made by each of the United States Representatives for the State of Hawaii, respectively;

(3) Five public members, who shall have knowledge and experience in one or more fields as they pertain to Hawaii, of history, ethnology, anthropology, culture, and folklore and including representatives of the Bishop Museum, the University of Hawaii, and the organizations active in the State of Hawaii in the conservation of resources, to be appointed from recommendations made by the Governor of the State of Hawaii;

(4) Five members to be appointed from recommendations made by local organizations representing the native Hawaiian people; and

(5) One member to be appointed from recommendations made by the mayor or of the county of Hawaii.

(c) The Secretary shall designate one member to be Chairman. Any vacancy in the Commission shall be filled in the same manner in which the original appointment was made.

(d) A member of the Commission shall serve without compensation as such. The Secretary is authorized to pay the expenses reasonably incurred by the Commission in carrying out its responsibility under this Act on vouchers signed by the Chairman.

(e) The Secretary or his designee shall consult with the Commission with respect to matters relating to the making of the study.

Sec. 5. During the period commencing with enactment of this Act and ending with submission of the Secretary's report to the President and the Congress and any necessary completion of congressional consideration of recommendations included in that report (1) no department or agency of the United States shall, without prior approval of the Secretary, assist by loan, grant license, or otherwise in the implementation of any project which, in the determination of the Secretary, would unreasonably diminish the value of cultural, historical, archeological, scenic, or natural resources relating to lands or waters having potential to comprise the area referred to in section 2(a) of this Act and (2) the Chief of Engineers, Department of the Army, shall not, without prior approval of the Secretary, undertake or assist by license or otherwise the implementation of any project which, in the determination of the Secretary, would diminish the value of the natural resources located within one-quarter mile of the lands and waters having potential to comprise that area.

Sec. 6. The term "native Hawaiian", as used in this Act, means any descendant of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands previous to the year 1778.

Sec. 7. There are authorized to be appropriated not to exceed \$50,000 to carry out the provisions of this Act.

Approved July 11, 1972.

APPENDIX C
NA HOA PILI O KA-LOKO, HONO-KŌ-HAU
(THE FRIENDS OF KA-LOKO, HONO-KŌ-HAU)

AN ADVISORY COMMISSION
FOR THE
KA-LOKO, HONO-KŌ-HAU NATIONAL CULTURAL PARK
(Suggested language for Congressional action)

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There is hereby established Na Hoa pili o Ka-loko, Hono-kō-hau, an Advisory Commission for the Ka-loko, Honokōhau National Cultural Park. The Commission shall be composed of nine members, appointed by the Secretary of the Interior, as follows:

1. All members shall be residents of the State of Hawai'i.
2. At least six members shall be Hawaiians.
3. All members shall be appointed from recommendations made by local organizations to include but not be limited to:

Aboriginal Lands of Hawaiian Ancestry
Association of Hawaiian Civic Clubs
Congress of Hawaiian People
Council on Hawaiian Heritage
Daughters and Sons of Hawaiian Warriors
Daughters of Hawai'i
Hale o Na Ali'i
I Mua Hawaiian Uplift
Ke Leo o Na Pua o Hawai'i
Ke-au-kaha Pana-'ewa Community Association
Nan-kuli Hawaiian Homesteaders
Native Sons and Daughters
Puna Hawaiian Organization
Te Anaina o Ta Ho'omana Hawai'i Pono'i
The Hawaiians
The Ka'ahumanu Society
The Order of Kamehameha
Waimea Hawaiian Homestead Association

4. Initial appointment shall consist of two members appointed for a term of five years, two for a term of four years, two for a term of three years, and one for a term of one year. Thereafter, appointments shall be made for a term of five years. Members shall not serve more than one term consecutively, but may be reappointed after a three-year lapse.

The Secretary shall designate one member to be Chairman. Any vacancy in the Commission shall be filled in the same manner as defined in Section 4 above.

A member of the Commission shall serve without compensation as such. The Secretary is authorized to pay the expenses reasonably incurred by the Commission in carrying out its responsibilities under the Act on vouchers signed by the Chairman.

In addition to the Commission members defined above, the Superintendent of the Hono-kō-hau National Cultural Park, the National Park Service State Director, Hawai'i, a person appointed by the Governor of Hawai'i and a person appointed by the Mayor of the County of Hawai'i, shall serve as ex-officio, non-voting members of the Commission.

The purpose of the Commission shall be to advise the Director, National Park Service, with respect to the historical, archeological, cultural, and interpretive programs of the Ka-loko, Honokōhau National Cultural Park, its staffing and operation; with particular emphasis on the operation of the area by qualified Hawaiians and the quality of Hawaiian culture demonstrated and taught therein.

The Commission shall meet not less than twice a year. Interim meetings may be called by the Chairman with the concurrence of the Director of the National Park Service.

APPENDIX D
STUDY PARTICIPANTS

HONO-KŌ-HAU STUDY ADVISORY COMMISSION

Colonel Arthur Chun, Chairman
Kai-lua, Kona

Mr. David K. Roy, Executive Officer
Kai-lua, Kona

Mr. Homer A. Hayes, Acting Chairman
Honolulu

Rev. Henry K. Boshard
Kai-lua, Kona

Mr. Pilipo Springer
Kai-lua, Kona

Miss 'Io-lani Luahine
Kai-lua, Kona

Mr. George Pinehaka
Captain Cook, Hawai'i

Mr. Alike Cooper
Hilo, Hawai'i

Mr. Kwai Wah Lee
Hilo, Hawai'i

Mr. George Naope
Hilo, Hawai'i

Mrs. Robert (Abbie) Napeahi
Hilo, Hawai'i

Mr. Fred Cachola
Wai-'anae, O'ahu

Dr. Kenneth P. Emory
Honolulu

Ms. Nani Mary Bowman
Honolulu

Mrs. Franklin w. (Emily Ka'ai) Thomas
Honolulu

CONSULTANTS

John David Wai-he'e III, and assistants: Compilation of Basic Data

Richard Ka-pololū; Planner

George Ke-ko'o-lani, Jr.: Architect

Herb Ka-wai-nui Kāne: Artist

Stephen Kāne-a-i Morse: Writer

Lynette 'A'alaonaona Roy: Consultant on oral traditions
and cultural values

Bernice P. Bishop Museum: Archeological and Cultural
Resource Data

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NATIONAL PARK SERVICE

Robert Barrel: Hawai'i State Director in Honolulu

Ronald Mortimore: Park Planner, Western Regional
Office, San Francisco, California

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Western Regional Office, 1974.
United States Department of the Interior/National Park Service

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