

November 2, 1992

Mr. Gary Barbano, Park Planner
National Park Service
Pacific Area Office
300 Ala Moana Blvd.
Box 50165
Honolulu, HI 96850

Dear Sir:

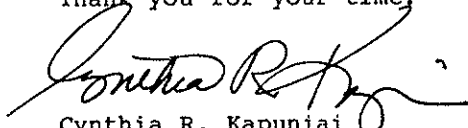
I would like to take this time to address some of the issues regarding the General Management Plan for Kaloko Honokohau.

The first issue is that of the clothing option beach. I'm against it since I don't feel it would fit in with the cultural and Historical setting. 1

The second is that of the Proposed Action. I am for the Proposed Action plan, however, I don't want to close the access road to Kaloko Pond. I feel it's one of the nicest spots in the park, a place where our families and kupuna's can drive down and enjoy it without having to walk that distance. 2

And finally, the issue with the residences of Ai'opio fish trap. I feel that if they are only going to lie and cause trouble then their lease renewal should be denied. 3

Thank you for your time.



Cynthia R. Kapuniai
87-2596 Mamalahoa Hwy.
Capt. Cook, HI 96704
(808) 328-9979

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Response to Cynthia R. Kapuniai

1.

Comment noted.

2.

The NPS does not have permitted highway access from the State DOT at this particular location. The plan intends that participants at the live-in cultural education complex proposed near Kaloko fishpond be able to engage in in-depth Hawaiian cultural pursuits in an atmosphere of relative quiet and solitude. Providing access and parking for motor vehicles here would prevent that by introducing large numbers of visitors into this area.

3.

See response #4 to State Senator Malama Solomon's written testimony of October 26, 1992.

MILILANI B. TRASK
Kia'aina, Ka Lahui Hawai'i

December 4, 1992

To: Gary Barbano, Park Planner, NPS, Pacific Area Office
300 Ala Moana Blvd., Box 50165, Honolulu, HI 96850

From: Mililani B. Trask
Kia'aina, Ka Lahui Hawaii
P. O. Box 4964
Hilo, HI 96720

Re: General Management Plan - Draft E.I.S. - Kaloko-Honokohau
National Historic Park, Hawaii County, HI

Dear Mr. Barbano:

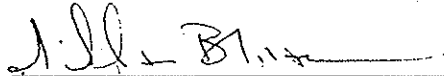
I am pleased to submit these comments in behalf of Ka Lahui Hawaii and its many thousands of citizens statewide. Several Ka Lahui citizens have already filed testimony for the record and we are aware of and have received copies of submissions filed by various groups whose membership is composed in whole and in part of our citizens.

It is apparent that the National Parks Service has dedicated a great deal of time and considerable effort in the preparation of this draft because it believes that Kaloko-Honokohau will be an important addition to the National Park System.

Ka Lahui Hawaii also believes that Kaloko-Honokohau is a precious cultural and historic place. Our Constitution requires that we act to preserve its natural resources and cultural treasures and to protect its waihipana (sacred sites) and the iwi (burials) which are located there.

In this context we forward the following comments for your review and consideration. Please be advised that Ka Lahui Hawaii considers the lands and abutting waters of Kaloko-Honokohau to be part of its sovereign land base and subject to the jurisdiction of its laws and the actions of its legislative committees. We look forward to working with the NPS on this matter in the future.

Sincerely,



MILILANI B. TRASK, KIA'AINA
KA LAHUI HAWAII

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**Comments of Ka Lahui Hawai'i to the
Draft General Management Plan and Environmental Impact Statement
Regarding Kaloko-Honokohau
Prepared by National Park Service**

- I. The Draft E.I.S. fails to provide adequate protection for the hydrological resources within and abutting the area. This oversight is extremely significant because of the unique marine and aquatic resources in the park.**

As noted in the Draft E.I.S., there are anchialine ponds in the vicinity and significant marine/ocean resources makai of the park. The geophysical makeup of the park lands and adjacent lands are such that surface and groundwater discharge and runoff will have a significant impact on the natural resources of Kaloko-Honokohau (hereinafter K.H.).

The E.I.S. seems to address this need under the section entitled Natural Resources - Proposed Action, Page 40. However, it is unclear whether the staffing positions provided and described at Page 83, actually provide for the necessary staff. What is needed is someone with geological and hydrological expertise, the capacity to test and monitor ocean resources, our ponds and abutting commercial and industrial uses which would impact these resources. The current staff proposal appears to divide natural resource management into vegetation and wildlife management under the supervision of a Management Ecologist who in turn is supervised by a Marine Biologist. Where is the professional water quality monitoring program? Where is the budget for this program and where is the work area and lab for this program? There are no line items for this program on the development costs spreadsheet (page 79).

- II. The Draft E.I.S. proposes no realistic plan to secure and protect or manage the state lands and waters within K.H. area.**

It is common knowledge that the State has never provided protection for and currently does not provide a monitoring and natural resource program for the reefs and shoreline areas of the state. Although there are State laws regulating the shoreline, the DLNR has a historically horrendous record of neglect in this area.

The current problems regarding the shoreline gathering of opihi and other marine resources in the Volcanoes National Park and the State's inability to address the issue, cite Violators or even appraise itself of the situation, is ample evidence of the State's negligence and incapacity in this area. Consequently, and by default, the NPS, Ka Lahui Hawaii and others in the community are called upon to address this issue and to propose and implement a plan to address the management and

protection of these resources.

At present no one knows how to designate the KH offshore waters as a Marine Fisheries Management Area or a Marine Life Conservation District. There are several community groups and individuals who support the KH project. An effort should be made to draft and sponsor state legislation to ensure that the ocean and marine resources in the area are protected and managed appropriately.

2

III. Native Rights to fish, gather, worship etc. currently acknowledged in HRS 7-1, Article XII, Section 7 of the Hawaii State Constitution and confirmed and expanded in Kalipi v. Hawaiian Trust, 66 Haw. 1 (1982) and Pele Defense Fund (Docket No. 15373 HI Sup. Ct.) are not provided for in the Draft EIS.

Native Hawaiians have certain gathering, fishing and religious rights which have been utilized and recognized since time immemorial. These rights were recently expanded in the Pele Defense case.

3

The Draft EIS fails to address these rights. The legal underpinnings of these rights should be specifically cited in the EIS and in any legal document relating to jurisdiction of the NPS in the KH area. The NPS needs to develop a system to provide for the exercise of these rights by Native Hawaiians on a priority basis.

IV. The Cultural focus of the reserve, detailed in the 1974 study entitled The Spirit of Kaloko Honokohau has been deleted from the draft EIS. The current focus is on a historical park established to show case Hawaiian practices for tourists, with actual native use being severely limited.

4

Ka Lahui Hawaii strongly supports the comments of Na Kokua Kaloko-Honokohau on this issue. We hereby incorporate their testimony and recommendations in this matter and agree to work with them and with other groups under the title of the Na Hoa Pili o Kaloko Honokohau Advisory Board which should be established as soon as possible.

V. The rights of the Pai 'Ohana to live in the KH area should be recognized and secured. The Draft EIS does not fully address this issue and appears to envision the termination of these rights.

5

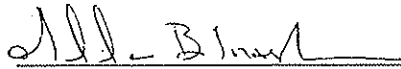
The Pai 'Ohana have lived at Kaloko-Honokohau for as long as anyone can remember. Their family roots and ties are on this land, their children for several generations have called this area "aina hanau" land of their birth. The proposed EIS does not provide for or address this 'Ohana's continued use and access to these lands. This oversight is significant because of previous commitments made to the Pai

'Ohana and others at Ai o pio.

Conclusion

We look forward to working with you to address these issues in the future.
Please contact me at 961-2888 and keep me apprised as you proceed.

Sincerely,



MILILANI B. TRASK, KIA'AINA
KA LAHUI HAWAII

cc: Island Po'o
Aunty Clara (Land)
Julie Cachola
Fred Cachola

Response to Millilani B. Trask, Kia'aina Ka Lahui Hawaii

1.

We agree that the establishment of a permanent monitoring capability for Kaloko-Honokōhau's pools, ponds, and marine waters is needed. To accomplish this, the plan proposes to hire a scientist, a marine biologist, at a high grade to develop, set up, and direct a professional water quality monitoring program in the national park. Funding for this position is included in the total operation and maintenance cost figures shown on page 71 of the plan. Lab spaces for the program are included as part of the plan's proposed developments. Budgeting for this program would follow its development and would be a part of the periodic updates or Kaloko-Honokōhau's resource management plan.

2.

It is our belief that State of Hawai'i legislation is not needed to permit the NPS to manage and protect the marine resources of Kaloko-Honokōhau National Historical Park. Section 505(d)(2) of Public Law 95-625 directs the NPS to enter into a cooperative agreement with the State of Hawai'i with regard to the management of submerged lands within the national historical park, "following the marine management policies of the State of Hawaii." To this end we will continue our effort (initiated in 1988) for a protected area designation by the State of Hawai'i for the park's offshore waters to augment NPS management authority.

3.

See response #2 to the October 25, 1992 written testimony of Ka 'Ohana O Ka Lae.

4.

See responses #1 through #13 to the October 29, 1992 written testimony of Na Kokua Kaloko-Honokōhau, Inc.

5.

In 1988, the National Park Service purchased the Honokōhau Iki parcel upon which members of the Pai family were residing as tenants of the former owners. The Pai family, along with several other families, were living in dwellings in and near the 'Ai'ōpio fish trap area of the Honokōhau Iki parcel. Each of these families, including the Pai family, signed disclaimers in 1988. The disclaimers stated that these individuals were occupying the subject lands as tenants and that they had no right, title, or interest in the Honokōhau Iki parcel.

(In return for signing these disclaimers,) The National Park Service agreed to issue each family who so desired a Special Use Permit so that they could continue to reside within the national historical park. These permits were for a five-year period, the maximum period allowable. At the end of the five years, the permits could be extended. In 1988, special use permits were issued to Malani Pai, William Pai, Pedro Pekelo Pai, and seven other individuals. Since

then, six of the ten permittees have either died or voluntarily abandoned their dwellings in return for relocation assistance benefits from the United States.

In October 1992, members of the Pai family declared their special use permits to be void and stated that they held aboriginal title over the 'Ai'ōpio fish trap area of the Honokōhau Iki parcel. Since that time, members of the Pai family have prevented visitors, National Park Service employees, and State employees from entering Kaloko-Honokōhau National Historical Park. Pai family members have also assaulted a State employee and have violated several provisions of their special use permits.

In February 1994, members of the Pai Ohana filed an action in federal district court against the United States requesting that the court quiet title over certain lands within the Honokohau Iki parcel to the Pai Ohana based on the Pai Ohana's alleged aboriginal title over these lands. This lawsuit contains certain other claims against the United States, all of which the United States disputes. The resolution of this lawsuit is expected to determine whether members of the Pai family will continue to reside at Kaloko-Honokōhau.

Herb Kawainui Kane
Box 163 Captain Cook, Hawai'i 96704
(808) 328 9126

October 26, 1992

Mr. Brian Harry,
Director, Pacific Area
National Park Service
300 Ala Moana Blvd., Box 50165
Room 6305
Honolulu, HI 96850

Re: L7615(PAAR)

Dear Mr. Harry:

Gary Barbano and those who helped him develop the *Draft General Management Plan / Environmental Impact Statement for Kaloko-Honokohau National Historical Park*, should be commended for a superbly well-written, well-organized, and comprehensive work. It appears that greater depth should be given to the Hawaiian cultural component. This is a deficiency which should be corrected by the appointment of the mandated advisory commission.

In this regard, I question the change from the term "National *Cultural* Park," as this park was designated in the 1974 study, to its new designation as a "National *Historical* Park." The scientific objectives are indeed worthy, but it is arguable whether these must be given unquestioned priority over cultural objectives. My hope that this draft will not be cast in concrete until the cultural objectives stated in the 1974 Spirit of Kaloko-Honokohau study, as well as the scientific and preservation objectives implicit in the term "historical," can both be achieved.

At this writing I'll restrict my comments to matters of site planning and architecture with which I'm professionally familiar.

Location and architecture of the Orientation Center:

As indicated on the Park Development plan (p. 26), the orientation center is placed much too close to the highway. A location *makai* of the bulldozed area would remove it further from the noise of the highway, which is considerable, as well as

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provide ample space for a visual buffer of landscaping between the highway and the parking lot.

One major problem with citing the center within this area is the lack of breeze. The area is in a depression, a natural oven. This is one reason why the 1974 study suggested locating the orientation center on the higher elevation of the a'a flow makai of the bulldozed area, where full advantage could be taken of the cooling diurnal seabreeze. To quote from P. 44 of the 1974 study:

"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 of a lava tube than a building) he will in essence have spanned the time gap back into history. Perched some 20 feet above 'Aimakapa Pond, he can then follow the descending trail into the fishing village below ..."

This architectural concept was recommended by Architect George Keko'olani, a consultant to the Honokohau Study Advisory Commission. We call it invisible architecture. The drawings on pp. 44-45 of the 1974 study show only a few ways this concept can be implemented. The idea is to create domes of reinforced concrete which can be laid over neoprene canvas forms inflated with air. These are inflated to the size desired, then deflated and removed after the concrete has set. Another method involves laying reinforced concrete over a shaped mound of earth or rubble, then clearing out the cavity. Earth and planting can be established over these domes to blend them with the surrounding landscape.

We were not insistent that this type of dome architecture be used, but only offered the idea as a means of achieving invisible architecture. Invisible architecture can also be accomplished with a very simple and minimally expensive architecture which uses plantings to provide shade and concealment—a design approach in which plant materials such as trees and vines are an integral part of the architecture itself. One example of this is shade shelter created by training hau over an open trelliswork. Regardless of what style of architecture is finally used for the orientation complex, landscaping should be regarded as an integral element in the design. Drip irrigation promotes rapid growth with minimum investment in water.

1

The siting of the orientation center overlooking 'Aimakapa Pond and open to the sea breeze was the consensus of Mr. Keko'olani as well as planner Richard Kapololu and myself. I ask that this idea be given careful consideration by the park planners.

Location of "Replica of Hawaiian Village":

The Draft Management Plan, P. 67, shows a replica of a Hawaiian village just south of the orientation center, in a hot, desolate location which Hawaiians would never have chosen for erecting houses. To build it there would suggest that the Hawaiians were indifferent to the importance of location, whereas the reverse is true. In keeping with the cultural aims of the 1974 study, any replication of Hawaiian pole-and-thatch structures which are separated from the orientation center should be reasonably authentic to location. This doesn't mean that such structures must be built only upon the rockwork of old house platforms. It does mean that such replication should be located in the vicinity of 'Aimakapa Pond, as recommended by the 1974 study, where such structures were once part of a fish-pond-keeping and ocean-fishing community.

2

Let us hope that both scientific and cultural objectives can be achieved; but this is difficult when the point of view of the planners is heavily biased toward the scientific or toward the cultural. One way to preserve a house platform is to stabilize the rockwork and prohibit access to it. This is the policy expressed in the *Draft Management Plan*, which states that when archaeological sites are identified such sites are no longer suitable for any kind of development, because any development would destroy or seriously diminish their scientific value.

3

But what about their cultural value? Let's consider a way of preservation in which a site can also be used culturally. In the case of a rockwork house platform, once the salvage archaeology has been completed it could be covered with plastic sheeting, and the sheeting then covered with a thin protective shell of concrete. A course of rockwork could be constructed over this in the traditional manner and a traditional house or shelter erected upon it. Now, we don't need guards to keep visitors off the original platform, which is well protected from damage, yet is accessible if more scientific study is required in the future. And a location which was once carefully chosen by the original builders can be used again. The objectives of science and culture are both met. This method of preservation is now favored by some archaeologists for sealing off burial sites. It would also conform to the National Park policy of permitting the cultural use of places which are important to Native Americans, wherever such uses do not endanger these sites.

3

We should also explore ways in which the needs of science and culture can both be met in regard to the fishponds. If they are restored and managed under the strict discipline that was traditional, it may be possible to work these ponds without disturbing the bird life.

Alternatives to the "replica village." These could be combinations of the following:

1. Build full sized replicas of several types of traditional structures but locate these within the visitor orientation complex as structures which can be inspected in their interiors as well as their exteriors, and as places for demonstrating traditional arts. Visitors would immediately perceive that these are display structures and not related to an authentic location.
2. Build a large scale model of the 'Aimakapa Pond area, including typical structures, landscaping, agriculture, pond management practice, and shoreline activities that once existed here. This model may be located at a sheltered platform where the entire area may be viewed. Visitors could relate the actual scene before them to the model beside them. This would be much less expensive than building a full replica village, and it would be reasonably accurate to the location. Any future discoveries by archaeology could be expressed with changes in the model.
3. Build only a few full size structures at the 'Aimakapa area and along the walkway.

4

About Traditional Architecture:

The *Draft Management Plan*, P. 32, features a very indistinct watercolor sketch of a Hawaiian settlement by John Webber, the artist with the Cook Expedition. By the way, this drawing was made in 1778, not 1770 as stated. I would also dispute the caption statement that this is regarded as the most faithful representation of a Hawaiian settlement of that time. There are better drawings: Webber's detailed drawing of a Waimea village; Webber's drawing of the feast given for Cook at the house of a priest at Kealakekua Bay; the surgeon Ellis' drawings of the houses at Kealakekua Bay; the beautifully detailed drawing made by Heddington, the artist with Vancouver, of a farming community in the uplands of the Ka'u district of Hawai'i; Choris' drawings of 'Ahu'ena Heiau at Kailua, Kona; and Pellion's engraving of the residential complex of the Kona chief Kalanimoku. All are found in *Hawaii: A Pictorial History*, Bishop Museum Press, 1969.

4

The traditional Hawaiian architectural vocabulary consisted of rock masonry done with out mortar, as seen in house platforms, temple platforms, and rock walls; fencing of natural palings used for privacy or for windbreak; and structures built of poles and purlins and covered with thatching. Various grasses, ti leaves, pandanus leaves, and sugar cane leaves were the most commonly used thatching materials, often decorated at the gables and ridgepoles with a thatching of ferns. Flooring was of pebbles and/or sand, with some areas of the interior being overlaid with a cushion of many layers of mats, further softened with layers of fragrant grasses between the mats. In the finest structures a wallpaper, not unlike silk in appearance, was made from layers peeled from the trunk of the banana plant.

Structures within the residential compound of a chief or a well-placed commoner would include a men's house, a women's house, a sleeping house, various shelters for craftwork and food preparation, storage houses, the tiny house where women were confined during menstruation, and a canoe house if the compound were near the beach. A ruling chief's compound might also include a family chapel. The green ti plant was used as foundation planting for symbolic reasons as well as its usefulness. Kou was a favorite shade trees around the houses.

Captain Cook (King, 1784, Vol.3, p.140) describes the houses at Waimea, Kauai as ranging from 18' long by 12' wide to 45' by 24', with some as large as 50' by 30' and open at one end (which could have described chiefly canoe houses).

Sincerely,



Response to Herb Kawainui Kane

1.

We agree that placing the proposed visitor orientation center on the higher elevation atop the *a'a* flow would give visitors a better opportunity to be cooled by the diurnal sea breezes. However, this particular area is known to contain Hawaiian cultural resources of high significance. The plan proposes to place all major park developments at locations which have already been disturbed, as well as away from cultural sites or features and natural resources. Following general management plan approval, when we would be able to move on to the comprehensive design phase of park development, we will examine again the possibility of building a visitor orientation center up on the *a'a* flow sited and designed so that cultural resources would not be adversely affected.

With regard to the architectural style of the proposed visitor orientation center, the plan's purpose is to identify the most appropriate location for that structure, its function, and the amount of space needed to carry out that function. Detailed and specific design work would be undertaken in a later phase of park development, and would involve consultation with knowledgeable individuals such as yourself.

2.

The intent of the plan in constructing a replica village at the proposed site is to locate developments away from fragile and sensitive resources and apart from where in-depth Hawaiian cultural activities would be occurring. The site selected was not intended to be representative of an authentic location.

Siting this new construction near 'Aimakapā fishpond would place large numbers of visitors in close proximity to endangered water bird habitat, a possible violation of the Endangered Species Act, during the breeding season, and would also be an intrusion on the historic scene there.

3.

National Park Service archeologists believe that covering archeological sites with plastic sheeting and a thin shell of concrete is not an appropriate course of action, even if those sites are going to have new houses constructed on top of them in the traditional manner. Since all of the national historical park is on the National Register of Historic Places as a National Historic Landmark, any course of action we may want to take must be reviewed by the State Historic Preservation Officer, the Advisory Council on Historic Preservation, and native Hawaiian groups. Although we are not advocates of building new structures on top of archeological sites, if that course of action was decided on, then we would recommend doing extensive archeological excavations in the stone platforms in question to recover as much of the archeological data therein as possible. Then, after the platform

was restored, the structure could be built directly on the platform. We see no need for plastic and concrete.

4.

The photo of the Webber painting has been reshot, the caption revised, and the year error corrected. The drawing by Heddington has been added to the plan.

KALOKO-HONOKOHAU NATIONAL HISTORICAL PARK

GMP 1992 by NPS PACIFIC AREA HDQTRS

VS

SPIRIT OF HONOKOHAU - 1974

HONOKOHAU STUDY ADVISORY COMMISSION

The Spirit of Honokohau lies in restless anguish in the hearts of those of Na-Kokua Kaloko-Honokohau who responded to the pervasive influence of its mana and articulated the vision thus evoked. Their vision was expressed in the report of the Honokohau Study Advisory Commission established by Congress on July 18, 1972, by enactment of P.L. 92-346.

From a careful review of this Act, seven essential elements are derived:

1. Congress felt and so stated, "It is in the national interest for the United States to preserve and interpret the nationally unique and significant cultural, historical, and archeological resources at the site of the Honokohau National Historical Landmark.
2. It is appropriate that the preservation and interpretation at that site be managed and performed by native Hawaiians, to the extent practical.
3. The Secretary was mandated to "study the feasibility and 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 Historical Landmark and adjacent waters."
4. It was stipulated that training opportunities be provided native Hawaiians in management and interpretatiop of "those cultural, historical, and archeological resources."
5. The Secretary was directed to submit to the President and the Congress "a report of the findings resulting from the study which was to contain, but not be limited to, findings with respect to, historical, cultural, archeological, scenic, and natural values of those resources (sec. 3).

1

6. Congress, in sec. 3, reiterated its feelings expressed earlier and directed that the "report of the Secretary shall contain, but not be limited to, findings with respect to...values of the resources involved and recommendations for preservation of those resources..., including the role of native Hawaiians relative to the management and performance of that preservation and interpretation."

7. Also, "...and the providing to them of training opportunities in such management and performance."

The report of the HSAC, "The Spirit of Honokohau, faithful to the directives spelled out in the Act, was submitted to the Secretary May 18, 1974. The report carried as a sub-title, "a proposal for the establishment of a Kaloko-Honokohau National Cultural Park, Island of Hawaii."

It was not until March 17, 1975 that the finished report was distributed. By cover letter accompanying each publication, the recipient was informed that, "The Advisory Board to the Secretary of the Interior on National Parks, Historic Sites, Buildings and Monuments has endorsed the proposal, with a recommendation that it be designated a national historical park rather than a national cultural PARK."

This was done, leaving the designation of the park in conflict with the mandated findings, the recommendations of the Study Commission. Such changes affecting the very integrity of a report demands approval of the authors, namely, the HSAC, before taking action. While it ceased to exist on submittal of its report, all members were available for consultation at the time.

None of us who worked on the report realized the serious ramifications or implications of this simple change of one term in the designation of our report, cultural to historical, and thought no more of it. Our naivette has become obvious as we are now in direct confrontation with those ramifications, in this product, the GMP. The heart of the story in the Spirit of Honokohau is cultural in nature, an account of Hawaiian life as part of a living environment, was belied by the word historical, in its new appointment. Its recommendations, its guidelines, and general overtones are in consonance, but the word "historical" is fraught with contradiction. The

page 3

GMP VS The Spirit of Honokohau, 1974

portal has been opened to redirection and deemphasis of cultural significance. The resultant effect on the overall integrity of the park proposal is by the GMP is traumatic--a harbinger of problems to come.

Some grave considerations come to mind concerning the propriety of modifying a document purporting to be a "report of the findings resulting from a study" mandated by Congress which has been altered by other than its authors previous to submittal as per mandate. The matter of ethics, not to mention other matters, arise as I ponder the issue: 1) an advisory commission created by Congressional enactment; 2) a directive to submit to the President and the Congress, a report as aforementioned; and finally, 3) as directed, a report by the Advisory Commission was submitted to the Secretary, wherein the findings resulting from that study wrought a proposal for a national cultural park. The Secretary's report to the President and the Congress was a proposal for a national historical park by designation only as the content thereof revolves around cultural significance.

As bearing on "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," the NPS in this GMP has demonstrated a patent disregard for these directives and has chosen to disregard all parts of the dissertation given in pp. 48 through 62 of the Spirit of Honokohau, on the subject. Claims of adherence to the park proposal of 1974 in the GMP are grossly untrue, and wide use of quotations and references therefrom to enhance the impression borders on fraud.

Page 58 of the Study report refers to preservation and interpretation as follows:

"...the most direct way for the preservation and interpretation at Kaloko-Honokohau to be managed by Hawaiians would be for them to become employees of the National Park Service."

KALOKO-HONOKOHAU EMPLOYMENT POLICY (p. 59, Spirit of Honokohau):

"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 Kaloko-Honokohau complex. This policy is in agreement with Public Law 92-346, 92nd Congress, H.R. 11774,

page 4

GMP VS The Spirit of Honokohau, 1974.

July 11, 1972, which states:

'The Congress further believes that it is appropriate that the preservation and 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 develop and implement an affirmative action plan which identifies all employment to be generated by the Kaloko-Honokohau complex and the hiring and training systems which will assure the placement of Hawaiians in these jobs on a preferential basis..."

"The NPS 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 NPS shall insure that Hawaiians placed on full-time employment at the Kaloko-Honokohau 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 career service employees within the NPS system rather than have their occupational horizons limited only to the Kaloko-Honokohau 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 Kaloko-Honokohau shall be restructured to better reflect the special qualities Hawaiians can contribute to a cultural park."

"The NPS shall make regular reports detailing the progress made in implementing this policy, to Na Hoapili O Kaloko-Honokohau (the park's statewide advisory council).

page 5

GMP VS The Spirit of Honokohau, 1974.

PROCEDURES FOR PREFERENTIAL HIRING (p. 60 Spirit of Honokohau).

"Examples of activities the NPS may undertake to insure the preferential hiring of native Hawaiians as staff for the Kaloko-Honokohau complex are as follows:

1. The NPS recruit qualified native Hawaiian candidates to fill staff positions or vacancies, utilizing ways and systems that reach out to Hawaiians.
2. The NPS will be required to consult with Na Hoapili O Kaloko-Honokohau before filling a position which it claims cannot be filled by a native Hawaiian.
3. The NPS can establish training and educational 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 NPS 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 (p. 61 *ibid.*)

It is of great importance that civil service rules and regulations which govern NPS hiring practices be met in all respects without limiting preferential hiring of native Hawaiians.

1. Civil service . . . usually, provide that recruiting may be done at the discretion of the director of personnel in order to reinforce open, regular, job openings for which examinations will be given.
2. Preferential hiring at Kaloko-Honokohau, especially, is consistent with the civil service merit concept, in fact, expands it, in the sense that Hawaiians are the most qualified to demonstrate what the Hawaiian culture as it was in the area was all about. Their natural qualities of warmth, friendliness, easy-going, pleasing ways coupled with other skills and talents, make for genuinness, for Hawaiians and visitors alike.
3. Job specifications for native Hawaiian preference need to point out that a practical knowledge, living, personal experience of the Hawaiian culture, is essential. The ability to relate this knowledge to others,

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particularly Hawaiians, in an effective manner is critical. Testing for these qualities becomes in great part, concerned with evaluation of backgrounds, points of origin and communities from which they arise (lifestyles and attitudes). This is a legitimate kind of testing for a qualified applicant.

Any additional examinations should be of the oral or performance type and relevant to the kind of skill required in practice. Few, if any, civil service rules or regulations stipulate and require the administering of written examinations. In fact, to give an examination that is not relevant to the job violates the merit principle.

Another avenue to preferential hiring of native Hawaiians is by application of "selective certification". Here, the choice is permitted from among all successful examinees using criteria unique to the position, such as a requirement of being native Hawaiian, knowledgeable of Hawaiian culture and competent in certain Hawaiian practices relevant to the position. This can be a valid requirement as it is necessary that the applicant be native Hawaiian and cultural knowledge is essential to satisfactory performance in park programs and services requiring practical know-how.

An important of awareness is how to deal with charges of "discrimination". This kind of assertion can be met with a stand that hiring of native Hawaiians for park jobs is in line with the merit principle since the native Hawaiian and his practical knowledge of Hawaiian culture, having lived in it and being of it. All aspects necessary for servicing the park at the highest level. (p. 61, *ibid.*)

The GMP ignores completely, the prime subject of Hawaiian management and performance. It has failed to address in any way, a vital feature of the park proposal presented in the Spirit of Honokohau, native Hawaii employment. Creation of programs calling for positions to be filled by culturally oriented personnel, would reflect positive adherence to guidelines offered by the proposal of the Spirit of Honokohau. Here, the failure of the GMP to consider the role of native Hawaiians in management and performance of preservation and interpretation and providing to them of training opportunities for same, violates a directive of major importance and gives evidence of misdirection of planning in this park and the absolute need for the Na Hoapili O Kaloko-Honokohau Advisory Commission.

2

RECOMMENDATIONS

In view of the varied and major shifts in details of the original plans outlined in the Spirit of Honokohau that are so prominently indicated in the present GMP developed by the NPS Planning Team which includes only one native Hawaiian name, that of the NPS Superintendant at Kaloko-Honokohau (all others are NPS administrative personnel), recommendations indicated below are submitted:

1. As the GMP is UNACCEPTABLE in its present form, stop all further detailed planning pending the reestablishment of the Na Hoapili O Kaloko-Honokohau Advisory Commission and observe a moratorium on GMP activity.
2. Restore the designation of the park to Kaloko-Honokohau National Cultural Park as indicated in the Spirit of Honokohau.
3. Re-state the purposes of the park to reflect the effort to "help preserve the fabric of Hawaiian Culture through stabilization and restoration of historic sites, education and training programs for Hawaiians, cultural demonstrations, and an accentuation of the land-sea ethic, a dominant force in Hawaiian attitudes and feelings. The area is to be managed and interpreted to the greatest extent possible by persons of Hawaiian descent." (Land Protection Plan, October, 1983 p.5).
4. No further detailed planning without the participation of native Hawaiian elements.
5. Give serious and full attention to the architectural design discussed in the section of the Spirit of Honokohau by George Kekoolani, AIA, and Herb K. Kane for the Orientation Center because conceptually it is felt to be most appropriate for the environment and purposes envisioned. The concept of invisible architecture could only enhance the prospects of this park.
6. Maintain objectives of the Spirit of Honokohau set forth as indicated below:
 - Basic Purpose - Hawaiian Re-creation first, visitor recreation second.
 - Principle beneficiaries - native Hawaiians, kamaainas instead of researchers and technologists, visitors, scientists.
 - Maintain a perspective in planning oriented to ocean-native Hawaiians-spiritualness instead of Western-Continental-Custodial positions.
 - Staffing by native Hawaiians to the maximum extent, minimize exotic entities.

3

- Strive for Hawaiian Cultural rejuvenation and education rather than preservation of historical and archeological preservation primarily for visitor and scientific satisfaction.
- Natural Resources - restore as much as possible to functional use in park activities to perpetuate understanding and cultural use - (cultural perpetuation).
- Interpretation - maintain objective of cultural awareness as end result rather than visitor orientation. Keep communications at an informal level with Hawaiian observation and participation as a key factor as a mode throughout the park. Avoid or refrain from formal orientation sessions and guided by NPS-Trained uniformed "Yellowstone Park" rangers which are out of context. Discard any ideas of "replica villages" for visual enjoyment by visitors.
- Keep the primary interpretative as the Hawaiian Culture---its language, land/sea ethic, fishpond culture, family system, fishing practices, chants and dances, crafts, religious considerations and practices as influencing basic motivations and other cultural activities.
- Implementation of cultural values in use of environmental resources.
- Apply food gathering cultural modes to recreation of present day people.
- Encourage functional understanding of cultural modes and values with attendant applications.
- Retain the timeless, primeval, quality of Kaloko-Honokohau by blending the architectural theme with the settlement area surroundings (p.37, 42, 44, 45, Spirit of Honokohau)
- The comprehensive objective "to preserve and protect the nationally significant cultural and natural values " and the "provision of visitor services for interpretation of said values to the public" must be held at a high level as they are the fragile.intangibles of the Hawaiian culture subject to eradication.
- Observe closely, the statement from the Land Protection Plan (p. 6), which is not in consonance with GMP, "The authorized boundary was limited to a core core area. The core area, in this case, was not intended to be an area of highly concentrated, individually significant archeological sites but was to include the archeological resources and enough land to preserve intangible cultural and spiritual significance which the area posses." It articulates a major area of concern in p

3

- ° Congressional and Administrative Directives and Constraints (Land Protection Plan, October, 1983, p.6):
 1. Calls for resource protection and visitor use. It is to provide a resource for the education, enjoyment, and appreciation of the historic Hawaiian lifestyles--a center for the preservation, interpretation, and perpetuation of traditional native activities, demonstrating historic land use patterns and culture.
 2. The reason for the park's establishment grew out of the native Hawaiian's concern for the cultural significance (ibid.) of Kaloko-Honokohau.
 - a. Site complex of a historic Hawaiian community.
 - b. Burial of alii including Kamehameha.
 - c. Sacred to Hawaiian community today.

All planning requires that the above be carefully observed. The AIRFA (American Indian Religious Freedom Act) provides that "...it shall be the policy of the United States to protect and preserve for American Indians their inherent right for freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and NATIVE HAWAIIANS, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonies and traditional rites."

As our traditions indicate that our alii are buried within the Kaloko area, and that Kekaha was owned traditionally by warrior priests, beginning with Laeanuikaumanamana of Liloa's time to na mahoe, Kameeiamoku and Kamanawa of Kamehameha, and that religious sites are prominently situated within the park boundaries (heiau); and it is traditional that religious ceremonies were conducted by Liholiho at the Hale o Lono at Honokohau before the kapu system was broken, it is virtually certain that native Hawaiians possess the right of access and other provisions of the law mentioned above.

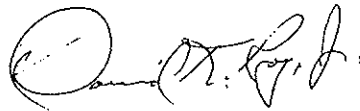
- ° In establishing this park, the intent was not merely to protect individual archeological sites but to protect all the resources which embody the area's overall cultural significance. (ibid.)

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With the active participation of of the reestablished Na Hoapili O Kaloko-Honokohau which was provided for in P.L. 95-625 but never appointed through no fault of native Hawaiians or their representatives, and the restoration of the designation of Kaloko-Honokohau National Cultural Park, detailed planning of a GMP/EIS may be resumed utilizing acceptable portions of the present draft but discarding all objectionable features.

Respectfully submitted,



David Kahelemauna Roy, Jr.

President,

Na Kokuā Kaloko-Honokohau, Inc.

Response to David Kahelemauna Roy, Jr.

1.
Public Law 92-346 directed the Secretary of the Interior to study the feasibility and desirability of the Honokōhau Settlement National Historic Landmark area becoming a unit of the national park system. It required the Secretary to submit a report of his findings from that study to the President and the Congress. Public Law 92-346 also established a Honokōhau Study Advisory Commission and directed the Secretary to consult with that advisory commission regarding matters relating to that study (see plan appendix for the full text of Public Law 92-346).

The 1974 study report, Spirit of Ka-loko Hono-ko-hau, containing the Secretary's findings, was subsequently submitted to Congress for its consideration. That done, Public Law 92-346 had fulfilled its intended purpose. Congress responded to Public Law 92-346 and the Spirit report's findings and recommendations by passing Public Law 95-625 which thereafter became the National Park Service's mandate with regard to the development, operation, and management of Kaloko-Honokohau National Historical Park.

To clarify the responsibilities of the Honokōhau Study Advisory Commission and those of Congress with respect to Public Law 92-346: The Spirit of Ka-loko Hono-kō-hau study report's findings and recommendations had no authority of legal mandate. Congress was at liberty to accept or reject any or all of the Secretary's findings. Further, Congress had no obligation to seek out the prior approval of the study commission members with regard to any actions it chose to take that might differ from the findings and recommendations of the Spirit of Ka-loko Hono-kō-hau study report. Notwithstanding the above, we do not believe any modifications or alterations were ever made to that study report "by other than its authors previous to submittal" as you maintain.

2.
Section 505(e) of Public Law 95-625 authorizes and directs the National Park Service to employ native Hawaiians at Kaloko-Honokōhau National Historical Park as appropriate. The National Park Service is doing this. To date, a total of 42 people have been hired at the park as employees of the National Park Service. Nineteen, or about 47 percent, are native Hawaiian as defined by Public Law 95-625.

In addition, the Superintendent has set aside a portion of the national historical park's budget to hire Hawaiian students using the Federal Cooperative Education Program. The purpose of this program is to provide these individuals with both part-time employment at the national historical park and partial funding to pursue university degrees in park-related fields such as anthropology, archeology, biology, or other natural sciences. When they have completed their

degree requirements these students can be automatically converted to permanent full-time NPS employees in professional positions. These Hawaiian will have advancement potential throughout the national park system.

3.

Regarding your Recommendation 1 -- see response #1 to State Senator Malama Solomon's written testimony of October 26, 1992.

Regarding your Recommendation 2 -- see response #3 to State Senator Malama Solomon's written testimony of October 26, 1992.

Regarding your Recommendation 3 -- Section 505(a) of Public Law 95-625 states the purpose of Kaloko-Honokōhau National Historical Park (see Appendix A). This legally mandated purpose seems to be completely consistent with your recommended restatement of purpose taken from the park's land protection plan.

Regarding your Recommendations 4 and 5 -- the purpose of the general management plan is to identify the most appropriate location for needed park development, its purpose and function, and the amount of space needed to carry out that function. Specific and detailed design work for the proposed visitor orientation center would be undertaken in a later phase of park development following general management plan approval. This work would involve consultation with knowledgeable and talented individuals such as Herb Kane and George Kekoolani.

Regarding your Recommendation 6 -- many of these objectives are consistent with the plan: Hawaiian cultural rejuvenation, visitor recreation, and the preservation of park resources by scientists and other professionals are all consistent with the direction given us by Congress in Public Law 95-625. Your objective to restore natural resources as much as possible to functional use is unclear to us. To clarify -- the park's enabling legislation and the Endangered Species Act are to guide natural resource management in the national historical park.

We see no disconformity with the statement made in Kaloko-Honokōhau's Land Protection Plan and the general management plan. We are in complete agreement with the final objective that the intent of Public Law 95-625 was not merely to protect individual archeological sites, but to protect all resources which embody the area's overall cultural significance.

Regarding the active participation of The Friends of Kaloko-Honokōhau, see response #2 to State Senator Malama Solomon written testimony of October 26, 1992.

Mr. Gary Barbano,

Mon. Oct. 26, 1992 I attended the meeting of Kaloko-Honokohau National Park at old Kona airport, I had also been to the meeting in Jan. 1991, and after hearing all the different testimony at both meetings my concern is-- If the park is made a Cultural-Spiritual one for Hawaiians do they intend on keeping all others out??

Their are many people who like to walk-Hike- along the shore and visit the ponds and the birds and learn of the way people lived years ago, even visitors are interested in the culture of the people, when ever I have traveled--either on the mainland or to other countries it is to see the history of how things were. I don't want to see the culture of the people taken away--the beauty and love of Hawaii is why I moved here.

Kona has no beaches--will all this be taken away if Kaloko-Honokohau is made a Cultural park?? I don't think many of the people fully understand this--and would be rather upset if it should happen.

Thank You,
Sincerely

Doris Seefeldt

Doris Seefeldt
73-1293 Awakea
Kailua-Kona Hi. 96740

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Response to Doris Seefeldt

1.
Congress, by the enactment of Public Law 95-625 in 1978, established Kaloko-Honokōhau as a national historical park, not as a national cultural park (that designation does not exist in the national park system), and clearly intended it to be a place where all visitors would be welcome, not just native Hawaiians.

Testimony Relating to the Draft General
Management Plan/EIS for the Kaloko-
Honokohau National Park Before the National
Park Service, October 29, 1992, Honolulu,
Hawaii.

Aloha. My name is Stephen Kane-a-I Morse. I am a director of Na Kokua Kaloko-Honokohau, Inc., a non-profit organization which was formed to monitor and assist in the planning and development of Kaloko-Honokohau National Park.

Several of the officers and directors of Na Kokua served as either members of the 1972 Kaloko-Honokohau Advisory Commission or as consultants to the Commission. Our interest in organizing Na Kokua was to insure that the recommendations of that Commission, well documented in its study proposal to Congress entitled "The Spirit of Kaloko-Honokohau", were carried out to their fullest intent.

As the writing consultant to the Commission, I am proud to say that I helped author the final study proposal. For me, as a young man of 27, it was a rare and extreme honor to work with such a knowledgeable, talented, and dedicated group of people. It is an experience that has had a profound impact upon my life.

In working with the Commissioners and other consultants in drafting the final study proposal, it became apparent to me early in the process that what we would be proposing had no precedent in the National Park system. We were breaking new ground - blazing new trails - in our efforts to perpetuate the time-honored yet threatened cultural traditions and values of our kupuna.

Thanks to the open mindedness and cooperation of the National Park Service personnel that we worked with - people like Bob Barrel, Howard Chapman, and Ron Mortimore - we were given the opportunity to tell our story and make recommendations in our own way.

Pg. 2, Testimony of Stephen K. Morse

What we proposed did not fit in any National Park mold. In essence, we were asking the NPS and Dept. of Interior to throw the book away when it came to planning and developing this park.

What we proposed was that Kaloko-Honokohau be developed as a cultural center for Native Hawaiians; a place where we could renew spiritual connections to the past and proudly carry the traditions and values of our kupuna into the future.

Yes, visitors would be welcomed to the park, but it was not meant to be just another scenic, sightseeing stop on a packaged tour for visitors from Tokyo, Toronto, or Tuscaloosa. It was to be a place for the "serious" visitor; the visitor, who having grown weary and worn down by the abrasiveness and incongruity of modern life, yearned to experience a more traditional, harmonious relationship with all living things.

It was meant to be a place for the Hawaiian "visitor", who after years of having a foreign culture subtly shoved down his or her throat relented and began "playing the game"; who in the process of making it in the "real" world became value-less and spiritually bankrupt; who watching everything in the world that mattered to him slowly disintegrate needed someplace to go with his family or by himself to become whole again.

Yes, we wanted to preserve and protect the archaeological and historic sites. Yes, we wanted to protect the endangered species that inhabit the park. But, we wanted to do it the traditional Hawaiian way.

None of the proposals made in the Draft GMP come close to being that way.

Pg. 3, Testimony of Stephen K. Morse

I had a very difficult time reading through the Draft, and I feel very sorry for whoever attempted to piece it together in its present form. The reason is that the Draft does not follow the trail left by the Kaloko-Honokohau Commission. It reads as if someone who is following a well-marked trail decides without guidance to blaze a new trail in the wilderness, gets lost, and then after desperately trying to find his way back to the original trail, decides its easier and safer to go back where he started from.

The Commission was very specific in its desire to see a "cultural" park developed at Kaloko-Honokohau - a living, breathing effort to re-generate the traditional activities once associated with this settlement; that being fishing.

In the Draft GMP on the other hand, the NFS sounds as if it wants the park to be everything for everybody; trying to blend cultural revitalization with historic preservation, wildlife protection and visitor recreation and fitting all of this into the context of a "boiler plate" National Park program. The mish mash doesn't work.

What comes out, unfortunately, is that cultural revitalization, the keystone of the Commission's proposal, is given only a token corner of the park. It no longer is the heart and soul of the park program.

What the Draft GMP has clearly shown me is something I have felt strongly about for many years; and that is that Native Hawaiians cannot depend on others to help make our culture live. The "others" simply wouldn't know where to start. We must do it ourselves.

The NPS has and can continue to play an important role in the development of the park. I commend you for your diligence in performing the very important function of securing the land base for the park. It was an extremely length and and difficult process yet you persevered and should be congratulated

Pg. 4, Testimony of Stephen K. Morse

for your efforts.

Having done that, however, it is now time for the NPS to step back and provide native Hawaiians with the opportunity to plan, develop, and manage the park. The NPS can still play an important part by providing financial and technical support for the park, but the programs must be developed and managed by the Hawaiian community. It can be no other way. Mahalo for this opportunity to speak and share my mana'o.

Response to Stephen Kane-a-i Morse

1.

We believe the proposed action, which is to be the general management plan for Kaloko-Honokōhau, deviates very little from the study commission report. Our intent from the beginning in the development of a general management plan has been to follow the recommendations of the Spirit of Ka-loko Hono-kō-hau study report as closely as possible. We remain committed to that intention. Please remember that the study report's findings and recommendations, as submitted by the Secretary of the Interior, did not have the authority of legal mandate. Congress was at liberty to accept or reject any or all of the Secretary's findings and recommendations. Public Law 95-625 establishing Kaloko-Honokōhau National Historical Park is the National Park Service's mandate with regard to its development, operation, and management. This mandate is consistent with the Spirit report. We believe we have followed the mandate of Public Law 95-625, and that the proposed action is in accord with the guidelines of the Spirit report.

Peter Paton
Dept. of Wildlife
Utah State Univ.
Logan UT 84322
(801) 750-2509

Gary Barbano
Park Planner, National Park Service
300 Ala Moana Blvd
Box 50165
Honolulu HI 96850

7 December 1992

Dear Mr. Barbano:

Enclosed are my comments on the Draft EIS for the Kaloko-Honokohau National Historical Park on the island of Hawaii. I lived on Hawaii for four years, while working for the US Forest Service and US Fish and Wildlife Service as a wildlife biologist studying endangered forest birds. I also studied cattle egrets as an airstrike hazard at Hilo Airport as part of MS work with Colorado State University. During the four years I lived on the Big Island, I often birded on the Kona side and became familiar with Aimakapa pond. In fact, these visits resulted in three publications which I included for your files (see attached).

Aimakapa Pond represents one of the most important ponds on the island of Hawaii, if not the most important pond, to two species of endemic endangered waterbirds (Hawaiian Stilt and Hawaiian Coot) (see Paton et al. *Western Birds* 16:175-181). In addition, a relatively large number of migratory waterbirds use this area during the winter months (see Paton and Scott. *'Elepaio* 45:69-75), including the first recent nesting record for a species of migratory waterfowl, Blue-winged Teal, in the Hawaiian Island (see Paton et al. *Condor* 86:219). I noticed that none of this relevant research was cited in the draft EIS, suggesting that the wildlife section of the EIS received little emphasis and whoever wrote the wildlife section of the EIS did not do a very thorough job.


It is my opinion that the native wildlife resources using this area did not receive enough emphasis in the draft EIS. The primary focus of this Historical Park are the cultural resources, while the natural resources seem to be taking a backseat. It is one of the mandates of the National Park Service to protect the wildlife resources within their jurisdiction, and I think the EIS needs to go further to insure the protection of the waterbird habitat in this unique area. For

example, the Proposed Alternative has trails on both east and west sides of Aimakapa pond (Fig. 6). I assume that the trail system would be as extensive under the Maximum Development Alternative (although no trail map is in the EIS), and am unable to determine how extensive the trail system would be under the No Action Alternative or the Minimum Requirement Alternative (as again no map of potential trails were included in the EIS). My main concern with the lack of information on the location of potential trails are the impacts of human disturbance on the waterbirds using this area. What if there are significant impacts on the number of waterbirds nesting and wintering in this area? Will the trail systems be closed? At what point will trail systems be closed? When populations levels are 50% of the 10-year average? 75% of the 10-year average? What happens when no birds use this area due to human disturbance, will the trail be permanently closed then? I saw very little in this EIS to indicate threshold levels for NPS biologists to determine impacts were severe enough to warrant changes to the management strategies for this historical area. You state in the EIS the US Fish and Wildlife Service has declared this area one of two 'essential' waterbird habitats on the Big Island, yet I do not believe the Proposed Alternative takes this into consideration.

As one alternative, couldn't most of the facilities and trails be concentrated at Kaloko to minimize the impacts at Aimakapa. Aimakapa has historically been the most important wildlife habitat, so possibly human disturbance could be minimized at Aimakapa. I think it is important that the Park Service initiate predator control measures at both these ponds to try to boost nesting population levels of both the stilt and coot. In addition, monthly censuses of all waterbirds should be initiated to get some complete baseline data for birds using this area. These data could then be used as current baseline population estimates to determine when population crashes occur in the future. Are the coots and stilts that use this area a separate population from the other islands, or is there evidence to suggest gene flow between the islands for stilt and coot populations? If the Hawaii Island coot and stilt populations are separate, the careful management steps need to be taken since so few birds use this area. Research needs to be undertaken to quantify movement patterns of stilts and coots among the islands.

I realize this area has a great deal of cultural significance, but I hope that the natural resources of the area will receive more emphasis in the future plans for this area.

Sincerely,



Peter Paton
PhD graduate student

Response to Peter Paton

1.

Figure 4, Existing Roads and Trails, on page 18 of the plan shows the trail system under the No Action Alternative. The trail system under the Minimum Requirements Alternative would be the same as under the Proposed Action (Figure 6).

A research biologist on temporary assignment in the park has recommended to the Superintendent the permanent seasonal closure of the immediate area surrounding 'Aimakapā fishpond in order to adequately protect the breeding and brood rearing sites of endangered water birds. Use and development of the national historical park is to be carried out in a manner consistent with applicable federal laws, including the Endangered Species Act. There will be continual and careful monitoring of how human activities in the park are affecting water birds.

Work on a three-year water bird study/management plan is scheduled for completion in January 1995. At that time the final report will be available. The plan will include recommendations for wetland/water bird management for both 'Aimakapā and Kaloko fishpond areas. Predator trapping is already underway in the 'Aimakapā area and is believed to be responsible for some of the recent successes in producing young endangered water birds.

Nov. 2, 1992
Daryl & Molly Porter
33 Elliott St. S.E.
Medicine Hat, AB
Canada T1B 2V8

U.S. Dept. of the Interior
National Park Service
Pacific Area Office
300 Ala Moana Blvd.
Box 50165 Room 6305
Honolulu, Hawaii 96850

Dear sirs,

It has been our privilege to read, in its entirety, the Draft General Management Plan/Environmental Statement for Kaloko - Honokohau National Historical Park, Hawaii (June 1992). We understand that this is a proposed action with alternatives and that input such as this letter will indeed have a bearing on the final outcome of the Park.

Obviously we are not local residents of either Kailua-Kona or even the state of Hawaii. Then why are we so interested in this proposal and why should the U.S. National Park Service receive these comments and suggestions? First, we are NOT Canadian snowbirds. We are U.S. citizens living abroad due to employment. As U.S. citizens we are interested in national projects and have the right to speak to national issues/projects. (We have always voted absentee as long as we have been residing out of the country.)

Secondly, we are not one time tourists to the paradise state of Hawaii. In the last 6 years we have spent thousands of dollars visiting Hawaii 4 times for 2 weeks each trip. It is our plan to return again and again, everything being equal.

Third, we may not be residents of Hawaii but we do pay local taxes as we are property owners on the Big Island. So, as you can see, ours is not just a passing interest. We feel the distinction between locals and off-island visitors in the Report book is ambiguous and out of place. On one hand off-island visitors are discounted (pg. 11). Yet on the other hand, it is stated that the preponderance of visitors to the Park is expected to be off-island visitors for whom all this work is being done (pg. 118). If the U.S. Parks Dept. is building a park for off-island visitors we would think it would be the better part of wisdom to give validity to their comments just as much as locals' opinions. (Especially to those off-islanders who really care about Hawaii and significantly contribute to its economy.)

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Our overall impression of the report is that it reflects a legitimate need to both protect and develop the history, archeology, and spirit of the ancient Hawaiian culture and way of life as is present in the Kaloko-Honokohau Park. Further, that we are in basic agreement with the direction and intention of the Report. But please do not read that as an endorsement of the "Proposed Action" plan. On the contrary, there are many aspects of the "Proposed Action" plan about which we have reservations (to be outlined shortly). Further, we felt the over-all tenor of the Report is so obviously biased and non-objective as to leave a person with very mixed impressions about the goals of the authors. (Ex. 1. Even though it is admitted that sewer lines have the potential to adversely affect the Park in a major way (p. 131-132) it is not deemed significant in the over-all plan. Whereas when the same sewer lines are brought up in the alternative plans they are deemed very significant in not choosing the alternatives! (p. 145) 2. The very title "No Action Alternative" is pejorative and uncalled for. The so called "No Action Plan" calls for an annual outlay of almost half a million dollars! We don't consider that no action, maybe it's minimal action but certainly not no-action. Obviously the bias of the authors would have the public believe it is no action - thus the title.) Our over-all impressions were arrived at in spite of the manner in which the Report was written.

That which guides the implementation of this project is the paper The Spirit of Kaloko-Honokohau (1974) as well as the accompanying legislation. May we add another factor which is never mentioned in the Report. We are referring to the cost to be incurred. It is our opinion that these three factors should be meshed together to come up with an appropriate plan of action. To ignore, as the Report has, the entire financial aspect is fiscal irresponsibility of the highest nature. May we summarize the three factors: The Spirit says restore and preserve the old Hawaiian ways. The Legislation says it will be done, sooner or later, in one form or another. The present economic situation says if it is not vital to the welfare and security of the nation it should be abandoned, scaled way down, or postponed indefinitely.

As this third factor is not even dealt with in the Report may we elaborate. We are in the midst of a presidential race at the time of this writing. Because of that the issues of the nation have been before the people in a heightened manner. What is the number one issue? The economy of the nation, including a mind boggling deficit (\$270 billion dollars this year alone!). One of the key ways to deal with out of control government spending is simple - STOP. It seems that everyone agrees, but only if it is done to some other departments' programs. Every government agency needs to cut way, way back including the Dept.

of the Interior - National Park Service. This has nothing to do with the inherent value of any program, including this one at Kaloko-Honokohau. There are many excellent programs in many departments of government. But that does not mean it should be carried out at this time or to the scale envisioned. To personalize this fiscal responsibility: there are a great many great ideas we would like to carry out as a family. If we have the resources we proceed. If not, we postpone it or sometimes revise it, or unfortunately must cancel it altogether. That is exactly what our government needs to do. The economic situation of our country demands that severe restraint be applied across the board in all arms of government. Operating and maintenance costs of \$8 - 25 million and \$ $\frac{1}{2}$ - 2.1 million for a worthy yet non-essential project needs to be looked at much closer before it is started.

Now to elaborate on the meshing of these three guiding principles, it is apparent that this national park will be developed and should be developed. We are not asking for the Dept. of the Interior to cease and desist as that is an extreme opinion and is out of place. Rather, in keeping with the need to protect both the special environment and cultural significance of this area (ponds, birds, heiaus, burial grounds) a specific (yet sensitive to the Spirit) and limited (by economic restraints) plan should be undertaken.

Following are some specifics that we feel would fall within these parameters, with accompanying explanations.

1. Orientation Center - Yes, but scaled way down. Similar to the one at City of Refuge. This park should be a self-guided park like the City of Refuge. A large indoor visitor center is not necessary.
2. Park Office - Yes, on site but again minimal (with an anticipated staff of about 15 not the 25 - 43 as in the Report as there is no need for large office area).
3. Amphitheater - No, nice but doesn't fit within the fiscal restraint guidelines. (Possible future addition, open air.)
4. Hawaiian Village replica - No, same as #3.
5. Maintenance building - Yes, but minimal. If you have a functioning park, maintenance & equipment are necessary.
6. Live-in Cultural Education Complex - Yes, but as described in the proposed action plan not the maximum development plan. A further word here. The Report says (p. 30) that this facility is "primarily for native Hawaiians." It goes on to say participants will be "Hawaiians and others." It seems that the Report is being ambiguous. This facility should be for any who desire to learn about the old Hawaiian culture and ways. Further, it is suggested

that in place of the Hawaiian village replica that at specified times (once a week for example) small groups (10 - 20 people) would be allowed as visitors in the live-in cultural complex to view pre-arranged examples of Hawaiian ways. This would give the "live-in" participants an opportunity to not only learn but also to teach what they have learned.

5. Restrooms - Yes, but in all cases chemical toilets should be used. The Report itself says that the introduction of sewer lines is an item that has the potential to greatly and adversely affect the park, perhaps more than any other thing. The adverse effect is of a "major significance" (p. 131 - 132). This is a special park seeking in as many ways as possible to adhere to old Hawaiian ways. This park is different. Because the environment is delicate and the spirit is old Hawaiian, chemical toilets seem much more appropriate (not to mention cheaper).

6. Trail system - Yes, but modified. The boardwalk is not necessary. Properly marked trails with superior signs and accompanying handouts from the visitor center (again similar to City of Refuge) is more than adequate in allowing people to view significant sights, including birds, in the park. Excessive numbers of Park rangers under this system are not necessary at all.

7. Beach use - There is a significant phrase from the Spirit (p. 33), the park is to be restored "as nearly as possible to the conditions that existed before the introduction of foreign influences." That is defined elsewhere (p. 160, 164) as pre-1778 conditions, that is pre-Capt. Cook, pre-missionaries, pre-white man and any of his influences. That being the case I find a number of comments in the Report about the future recreational use of the beach extremely contradictory and out of character. Historically this beach has been clothing optional (optional, not just nude). It is stated that this clothing optional use "will most likely be prohibited in the future" (p. 51). Why? The only reason we can find in the Report is implicit, not explicit. It comes from some who "felt this practice to be insulting to the Hawaiian culture" (p. 11). Further the inference is that off-islanders are the only people who use this clothing optional beach and the local residents en-masse disagree with the practice (p.11). To leave that as an inference is not only absolutely false but also is irresponsible reporting. The statement that clothing optional is insulting to the Hawaiian culture needs to be examined more closely instead of letting it sit as if it were true.

Any person, white or Hawaiian, who knows anything about old Hawaiian culture (pre-1778, pre all white man influences) knows about their style of dress (dress being a significant part of any culture). All you have to do is walk the halls of the King Kamehameha Hotel, browse through a history book or even, for that matter, through the pages of the Report (p. iv, vi, ix, 1, 14, 84, 147, 152) to see that the normal dress, not only for recreational beach

use, but for regular village life was for women what we would disparagingly call topless. For men it was something similar to what sumo wrestlers wear. The old Hawaiian culture dressed normally and appropriately for the climate and that included very few clothes. No, clothing optional is not insulting to the culture. In fact if anything, a person who holds that attitude is insulting the old culture. We would think anyone who truly wants to restore old Hawaiian ways in this special park would actually welcome clothing optional status on the beach as a much closer reflection of the spirit of old Hawaii (not the white man's inaccurate, watered down, and sanitized version). The old Hawaiians were free and uninhibited and at one with the land and sea. Leave the beach as is if you want to respect old Hawaiian ways. But if you want to insult and belittle the old ways as inappropriate and embarrassing then prohibit clothing optional use.

Even some Hawaiians today who may feel uncomfortable with clothing optional use (brainwashed by post-Cook Western culture) know the old Hawaiian ways in regards to dress. And regardless of how they feel, they too need to recognize (and once again be proud of the good sense of) the old Hawaiian ways to fulfill the Spirit.

May we suggest a few items to help make this as appropriate as possible:

a. Post appropriate signs at either end of the beach similar to the following,

In the spirit of old Hawaii and its culture and in recognition of the traditional use of this beach, it is designated a clothing optional beach. U.S. Park Service

b. Restrict makai side of Aimagapa pond from trail development. (This also protects the pond itself and the resident birds.)

c. Plant additional appropriate native shrubberies between the beach and the pond. With proper signage and screening only people who want to be there will, very few, if any, would stumble on the beach unaware.

Whose culture is guiding the use of this Park? White culture? Post-1778 Hawaiian culture? Or, as is mandated, pre-1778 Hawaiian culture? There are always limitations and compromise. This proposal does not go so far as to ask for clothing optional all over the Park (such a request would not be out of line though). Rather it simply recognizes the traditionally quiet, non-threatening use of this beach, and more importantly the old Hawaiian normal dress for beach recreation. (By the way, will the "live-in" cultural education complex recognize this area of the old culture by encouraging men and women to adopt the old dress fashions? We certainly hope so.)

8. Fencing - No. Use plantings and signs instead.

9. Pai family - This family has been residents on this land

for over 300 years (West Hawaii Today, p.1, Oct. 16, 1992). Leave them alone. Let them repair and do upkeep on their homes as required. Ask them in exchange to allow, even help visitors appreciate the relics and sites of the old Hawaiian culture that are on their land and that they are living examples of. Encourage them to implement the old ways in their lifestyle as much as they are able. Don't push them out, or, as is happening now, force them out by not allowing them to repair storm damaged buildings. It is a shame that this family is broken up because of the Park Service adhering to the letter of the law rather the spirit of it.

7

10. Staffing - As indicated earlier a scaled down staff would be more than adequate to carry on studies, conduct tours, carry out preservation and maintenance work. It is absolutely irresponsible fiscally to consider 25 plus staff for such a small park. The Report would have the reader believe that unless the number of staff indicated in the "Proposed Action" plan are hired that no work can be done in the park and that soon the park will be destroyed. That type of statement is ridiculous, biased, and insulting. Certainly less work would be done but not a total absence of work or a reversal of the status of the park.

SUMMARY: There are four statements which reflect our review of the Report.

1. This project is a worthy one and needs to proceed.
2. Though the project should proceed it needs to be scaled down for economic and practical reasons.
3. This project must truly respect and reflect as much as possible the true old Hawaiian culture (pre-1778) not white man's nor the present white influenced Hawaiian culture.
4. Our opinions combine the "Minimum Requirement Alternative" with variations as expressed herein.

We hope that the views expressed in this letter of response will be considered objectively and fairly. We appreciate the countless hours and research that are reflected in the Report. But we also trust that those who are the decision makers will have the maturity and courage to accept constructive criticism and act in the best interest of the Hawaiian culture (pre-1778, as expressed in Spirit) understanding that we do have limited resources at this time.

Thank you for receiving this letter.

Most Sincerely,

Daryl & Molly Porter

Daryl & Molly Porter
33 Elliott St. S.E.
Medicine Hat, Alberta
Canada T1B 2V8

cc: Various local, State and
Federal Government agencies

403-527-8177

Response to Daryl and Molly Porter

1.

The adverse effect connected with having underground ductile iron sewer lines in the park has been judged to be not significant under the proposed action. The discussion of the adverse effects of sewer lines in the park appearing on page 145 of the draft concerns the maximum development alternative. Under this alternative there would be twice the amount of sewer line in the park as under the proposed action. Moreover, the additional lines would be located in an environmentally fragile area. Thus, the potential adverse effects of sewer lines in the park differ considerably among these two alternatives.

2.

Title 40, part 1502, section 14(d) of the Code of Federal Regulations requires that all Federal agencies preparing environmental impact statements include a no action alternative. Also, the National Park Service's National Environmental Policy Act (NEPA) compliance guidelines require that a no action alternative be evaluated in all environmental impact statements. Under these guidelines, the no action alternative is defined as a continuation of the status quo. For park planning and management activities, the no action alternative does not involve dropping present activity, but assumes that the NPS will respond to future needs and problems without major actions or changes in course. The no action alternative provides a basis for comparing the impacts of other "action" alternatives.

3.

The quotation "primarily for native Hawaiians" is from the 1974 study report, Spirit of Ka-loko Hono-kō-hau. The live-in cultural education complex, as proposed in the plan, is to be for Hawaiians and others who wish to participate in-depth in traditional Hawaiian cultural activities. Interpretation for park visitors is to take place at the complex only if the participants themselves so desire.

4.

Chemical toilets have been judged not to be cost-effective at Kaloko-Honokōhau. They must be pumped out on a regular basis -- at least once a week. In high use areas, such as Kaloko-Honokōhau in the future, chemical toilet units would have to be pumped out on a daily basis. This means a pumping truck would have to be acquired, additional people hired, and service roads built in the park to accommodate this large vehicle. These roads would have to be constructed in the park wherever a chemical unit is installed and their presence in the park would be considered an intrusion on the historic scene.

5.

The proposed boardwalk is judged to be necessary to protect the significant Hawaiian cultural features found here on top of the *a'a* flow.

6.

The "inference" is based on and consistent with the views of several hundred individuals who filled out and submitted petitions during the public comment period on the draft plan, as well as during the scoping period preceding the draft.

7.

See response #4 to State Senator Malama Solomon's written testimony of October 26, 1992.

Gary Barbano
Park Planner, National Park Service
Pacific Area Office
300 Ala Moana Blvd.
Box 50165
Honolulu, Hawaii 96850

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PACIFIC AREA OFFICE

Dear Mr. Barbano,

In commenting on the Draft General Plan / Environmental Impact Statement for the Kaloko-Honokohau National Historical Park, I respectfully submit the following document.

I came upon knowing Kaloko-Honokohau National Park by first exploring its northern most boundary of the Kohana'iki ahupua'a, finding many ponds, some big and some small; old walls and stone structures. I was new to the islands and was employed at Cyanotech, a tenant of the Natural Energy Laboratory of Hawaii. Around the first time I crossed the stone wall at Kaloko Pond, I was invited to the Pai Ohana at Ai'opio fishtrap. As time has past, I have built a strong tie to the Park land and the northern ahupua'a. I am the group representative of Map group 15 of Public Access Shoreline Hawaii (PASH) which represents the shoreline from Keahole Point to Noio Point.

From my close proximity of my workplace to the Park; the my hours exploring, caring, and recreating on these lands; and my cultural understanding of these lands taught to me through my friendship with the Pai Ohana I feel very strongly that 1) the GMP of the Park falls short of the expectation of the original commission that fought to get the federal government to save this land; 2) the Park managers have handled this planning process incorrectly; and 3) the Park managers have treated the Pai Ohana with great disrespect.

Through my friendship with the Pai Ohana, I have been lucky to learn the history of Kona through oral tradition. I have come to know the incredible nation Hawaii was when Captain Cook arrived; and how the Polynesian founders were so drastically changed by the influence of Western civilization. In this catastrophic societal change, Hawaiians who survived the mass deaths from Western disease, found themselves losing their religion, losing their lifestyle, losing their land.

Kaloko-Honokohau was a very productive Hawaiian fishing village, this village, supporting families through subsistence lifestyle, is the backbone to Hawaiian Culture and Aloha. The re-creation of Kaloko-Honokohau as a cultural park, envisioned by the Honokohau Study Advisory Commission and written in "The Spirit of Kaloko-Honokohau", is essential for the re-building of the Hawaiian people and holding on to the ambience of Kona which is slipping away with the pressure of tourist development. I profess that Kona doesn't need a historical park for tourist but

a living cultural park for the preservation, growth, and future of the Hawaiian people and the greater Kona community.

Throughout the SMP it is referred that the sites can not be used due to their archeological significance. Since the Pai Ohana is the continuous link to the Hawaiian past I contest the Park's policy of no reconstruction or use of cultural sites. Bill Pai cultured fish in Kaloko pond for a living when he was young. The family has be caring for, re-build, and maintaining the sites at Ai'opio Fishtrap long before the National Park was involved in this land. It is important to realize that the Hawaiian culture depicted in this land, past and present, is alive and needs to be worked and used to achieve its best potential for the community.

In closing I want to make these following statements: 1) the Pai Ohana should be allowed to live and caretaker the Ai'opio fishtrap area, the Park should work with the family to integrate the family into the park plan; 2) The advisory commission for the Park should be established immediately and should be involved in mediating the final draft of this plan; 3) both Kaloko and Aimakapa pond should be extensively worked in traditional Hawaiian aquacultuaral practices; 4) the commission, and the greater Hawaiian community, should decide the best ways to develop the live-in cultural educational complex, I believe that the facility needs to have paid managers; 5) the replica Hawaiian village near 'Aimakapa Pond should be a area managed by the Hawaiians from the cultural complex and should be allowed to house people to participate in the cultural activities in the park; 6) the National Park should pursue preservation of all the cultural sites along the coast to Keahole Point, they should aquire as much land as possible in the northern boundary to save the ponds and sites of Kohanaiki; 7) the existing trail from the Honokohau harbor parking lot to the beach in front of Aimakapa pond should remain open, beach goers should not be funneled through the beach access through Ai'opio fishtrap; and last but not least 8) the National Park Service should work hard in making this a cultural park managed by Hawaiians for the people instead of a historical park for tourist.

Sincerely,



Mr. Shane Rohan
73-1144 Kaiminani Street
Kailua Kona, Hawaii 96740

cc. Representative Virginia Isbell
Governor John Waihee
David Roy
Pai Ohana

Response to Shane Rohan

1.
Pages 41 and 44 of the plan call for the restoration and traditional use of Kaloko-Honokōhau National Historical Park's cultural resources.
2.
See response #4 to the October 26, 1992 written testimony of State Senator Malama Solomon.
3.
See response #2 to the October 26, 1992 written testimony of State Senator Malama Solomon.
4.
See response #7 to the December 10, 1992 written testimony of the University of Hawaii's Sea Grant Extension Service.
5.
We agree that the way in which the proposed cultural education complex is to be developed is one of the things on which the advisory commission should advise the NPS, and that this also should involve consultation with the greater Hawaiian community. There is no provision and we see no need for the proposed cultural education complex to have paid managers.
6.
The proposed replica Hawaiian village is to be an educational/interpretive facility where traditional Hawaiian cultural activities are to take place. Participants at the proposed cultural education can certainly come to the replica village to demonstrate traditional Hawaiian activities if they so desire. The plan, however, contains no provision to house people at the replica village.
7.
The National Park Service at the present time has no authority to acquire park lands up to Ke-āhole Point. The authorized boundaries extend only as far north as Wāwāhiwa'a Point.
8.
See response #4 to the October 26, 1992 written testimony of State Senator Malama Solomon.
9.
See response #2 to the December 1, 1992 written testimony of Waiohuli-Keokea Homesteaders, Inc.

ORAL TESTIMONY OF BOB BARREL (Transcribed by NPS from tape recorded by NPS at the October 29, 1992 public meeting held on the Draft General Management Plan/Environmental Impact Statement for Kaloko-Honokohau National Historical Park)

I'm Bob Barrel. When Kaloko-Honokohau was just a germ of an idea....and then the planning began, with strong assistance from an Hawaiian advisory commission, Ron Mortimore and I were heavily involved. Ron was the planner and I held the position that Bryan Harry holds now. What we proposed, over some objections, was not a national historical park; what we proposed was a cultural park. There was no such thing in the national park system, but we proposed there be one. And that it exist not to preserve past historic values, but to assist the Hawaiians in perpetuating their own culture. Unfortunately, the name was never established as Kaloko-Honokohau National Cultural Park. That category would have been a new one and it didn't exist. Therefore, it came out as a national historical park. Nonetheless, the whole intent was not to administer it as a normal national historical park, not as a normal unit of the national park system, by whatever name, designed to protect the historical past, historical values, and to interpret them to park visitors. 1

It was very clear: it was to allow Hawaiians to choose to return to that area without park visitors looking over their shoulders. To choose their way of life, to restore their cultural values, their cultural spirit, and to decide for themselves what amount of park visitation, by us haoles, could be allowed.

Unfortunately, this draft general management plan is for a standard national historical park. There undoubtedly has been pressure and been reluctance to the concept we proposed. We recognized that the park, as we proposed it, may not work. We understood that. I think all of us -- you who helped us in the planning, who gave us cultural advise, who were so strong in your feelings -- understood that full well. That it might not work. But, by God, let's give it a chance; let's see if it'll work. That means -- putting myself back in Park Service shoes for a minute -- that we, the Park Service, cannot choose the level of visitation; we, the Park Service, cannot decide on the location of public facilities. This was to be done by the Hawaiians, for whom this place should be, must be, a cultural retreat. They make the decisions. Now that's tough for a bureaucracy to deal with -- it doesn't happen. But we wanted it to happen; and I think all of you know we wanted it to happen. The regional director at that time, Howard Chapman, was very strongly in favor. 1

I have to say -- throw this away. This isn't the answer. Start over. Design with the input of Hawaiians, including Francis, a park that allows Hawaiians to make the decisions for the park. To come there without having someone looking over their shoulder. To allow people to come and look over their shoulder -- if they so decide. If they so desire. Not the National Park Service, but the Hawaiians. I think it is very important to do something that has needed to be done for many, many years; has never been tried before; may not succeed... as we all recognize. But must be tried. So, please... start over. Make this a cultural park. Doesn't say it in here because the 2

language doesn't lend itself to that concept. We knew it, didn't we? Ron Mortimore knew it; Howard Chapman knew it. I believe it with every fiber of my soul that it is a very important thing to try to do. I have to emphasizetry, try to do! But we must try to do it.

I won't get into details. Thanks. I think you know how strongly I feel.

Response to Bob Barrel

1.

In accordance with Public Law 92-346, the Honokōhau Study Advisory Commission/NPS 1974 report, Spirit of Ka-loko Hono-kō-hau, containing the Secretary of the Interior's findings and recommendations, was submitted to Congress for its consideration. Congress responded in 1978 by enacting Public Law 95-625 and establishing Kaloko-Honokōhau National Historical Park. This law thereafter became the National Park Service's mandate with regard to the operation, development, and management of the national historical park.

We believe the plan's proposed action deviates very little from the original proposal by the study commission. From the beginning, our intent in developing Kaloko-Honokōhau's general management plan was to follow as closely as possible the recommendations of the Spirit report. We remain committed to that intention. The specific language of Public Law 95-625, however, must also be followed. We believe it was clearly the intent of Congress in 1978 that Kaloko-Honokōhau be administered as a historical unit of the national park system; that its nationally significant values and resources, both cultural and natural, be protected and interpreted for park visitors; and that it be a place where all would be welcome, not just native Hawaiians.

2.

A moratorium on the plan and NEPA compliance would stop all further work on this park -- including acquiring lands and waters, caring for cultural and natural resources of the lands now owned, and allowing for public use, until further directed by act of Congress. The plan is also the NEPA compliance document, the environmental impact statement, which must be approved before the National Park Service can proceed with the direction given us in the study report, Spirit of Ka-loko Hono-kō-hau.

ORAL TESTIMONY OF WARREN PAI (Transcribed by NPS from tape recorded by NPS at the October 26, 1992 public meeting held on the Draft General Management Plan/Environmental Impact Statement for Kaloko-Honokohua National Historical Park)

Aloha everybody. Have questions for Gary Barbano, Francis and Bryan Harry. Understand you're doing this management plan, listening to the public, and getting the public's response. In this case, I'm unique because I live in the national park. And being in the national park, we signed papers limiting us. I want to be able to speak about what's on my mind without having to be limited. The reason I wanted to get this clear first is because all these years you guys, the establishment, the National Park Service, has jurisdiction over this place. 1

We have been conditioned. I have. As a family member living in the park. We've been conditioned this way because of how we've been harassed down there at the park. The reason I'm speaking this way is because I'm a family member. I have a mother and a father living down there and we have children. The reason I'm speaking this way is because the four of you that make up this panel, the National Park Service, are headed by people in offices that we are supposed to show courtesy and respect to and, at the same time, we are dealing with the family that's living here on federal property.

So, we feel we waived our rights under duress. Not knowing the full venue of what we as indigenous people have, the full rights that we do have as indigenous people of this land. I have gone through four years of isolation inside of me, inside of my family because of what has taken place already. I have a lot to say as a human being. I'm not blaming any one of you. I need somebody that I need to say this to and because you are the ones that represent the establishment, I address this to you. 2

I take pride in myself. I'm a human being; I'm not an animal. And here are my father and mother. We are people; we live here. We have been born and raised here. Right now, we are asserting our rights. We are asserting our jurisdiction over the place down there at Honokohau. We are asserting our rights as indigenous people; as people of this island. I feel that as a human being, in God's eyes, in front of these people here as witnesses, I want all this put on record because of what we have gone through as a family. 3

I'm the second oldest. I have an older brother. His name is Mahelani. I am number two; number three is Bradley, number four is in the Air Force, and number five is over there. We all have children. It was hard to suppress these feelings, look at our younger generation and swallow our pride. We have honor and dignity. We are people, we want to be treated like that.

Now, we're talking about the jurisdiction of a national park. We're talking about a general management plan that involves people, the public. I'm speaking because my life, my family's life, our privacy has been invaded, intruded. Now, I'm human, I get mad. That's why I came out and said excuse me. All we are asking for is acknowledgement, recognition of who we are as people. Moral fiber that binds communication, so that we can understand this thing and come to a compromise.

4

The reason I'm asking this is because I have a family. You have a family too. You are people and I want to treat you also like people. I just hope that you have the ears, the conscience to understand what I'm saying. Try to put yourselves in our shoes and why we are coming across this way. Now, look back at my father who's standing in the room. We've been taking this harrassment, the duress, the stress and everything for four years now. We deserve this time to express what we have gone through. I believe the public should hear what we have to say. So does my dad, my brother.

We have jurisdiction over this property. When I was living down at the harbor, I got the impression I was limited in what I could do, say, what I could feel. This was the kind of impression I was getting from the establishment. But I have rights to this land, indigenous rights, under international law. I have to protect my mom and dad from the embarrassment, the harassment. I don't like those guys bothering my father and mother. I went through a lot. We need to come to a compromise. The reason is, we have jurisdiction. You, as the establishment, have no jurisdiction at Honokohau. My father has jurisdiction at Honokohau. I can speak this way because we have jurisdiction at that place.

5

I respect you guys as individuals, but my family comes first. The land comes first. You can't take the land. Where are you going to put us? But that's not the problem, the problem is you guys have to realize that you don't have anymore jurisdiction down there at Honokohau. My dad has jurisdiction. We, the Pai family, have jurisdiction. Genealogically speaking, we are the ones. My brother and I we have a lot to say to you folks. Regardless of whether you like it or not, you guys have no jurisdiction at Honokohau.

That's all I have to say now, but I may want to say more because this is not over yet.

Response to Warren Pai

1.

In 1988, the National Park Service purchased the Honokōhau Iki parcel upon which members of the Pai family were residing as tenants of the former owners. The Pai family, along with several other families, were living in dwellings/near the 'Ai'ōpio fish trap area of the Honokōhau Iki parcel. Each of these families, including the Pai family, signed disclaimers in 1988. The disclaimers stated that these individuals were occupying the subject lands as tenants and that they had no right, title, or interest in the Honokōhau Iki parcel.

(In return for signing these disclaimers,) The National Park Service agreed to issue each family who so desired a Special Use Permit so that they could continue to reside within the national historical park. These permits were for a five-year period, the maximum period allowable. At the end of the five years, the permits could be extended. In 1988, special use permits were issued to Malani Pai, William Pai, Pedro Pekelo Pai, and seven other individuals. Since then, six of the ten permittees have either died or voluntarily abandoned their dwellings in return for relocation assistance benefits from the United States.

In October 1992, members of the Pai family declared their special use permits to be void and stated that they held aboriginal title over the 'Ai'ōpio fish trap area of the Honokōhau Iki parcel. Since that time, members of the Pai family have prevented visitors, National Park Service employees, and State employees from entering Kaloko-Honokōhau National Historical Park. Pai family members have also assaulted a State employee and have violated several provisions of their special use permits.

In February 1994, members of the Pai Ohana filed an action in federal district court against the United States requesting that the court quiet title over certain lands within the Honokohau Iki parcel to the Pai Ohana based on the Pai Ohana's alleged aboriginal title over these lands. This lawsuit contains certain other claims against the United States, all of which the United States disputes. The resolution of this lawsuit is expected to determine whether members of the Pai family will continue to reside at Kaloko-Honokōhau.

ORAL TESTIMONY OF WILLIAM PAI (Transcribed by NPS on tape recorded by NPS at the October 26, 1992 public meeting held on the Draft General Management Plan/Environmental Impact Statement for Kaloko-Honokohau National Historical Park)

My name is William Kakui Pai Jr. and I'm the heir of the aina. I have the legal document with me. Bryan Harry, the lease is not renewable. I have the palapala with me. You have no authorization on the property where I'm living right now. I have the palapala. Like my son told you, we were restricted like dirt. My kukunas told me, this area belongs to you. Which I have the documents to prove it. I have the hammer. So, I'm going to slam down that hammer for you. This is it, enough is enough. The Pais took enough.

You show me Bryan Harry, Gary Barbano, what kind of palapala do you have? Can you prove it to me? I want to see your palapala. I'm letting the public know about this. This was going on for years and years. I don't have to take it to court. Let me tell you something. We have already faxed a document to the President of the United States. The papers went to the President of the United States, letting the public know who's the heir of the aina. You'll probably hear from the Department of the Interior.

I don't have to talk to you. I don't have to take it to court because this is my land. I've got my aina. What more do you want? I've got the palapala in my hand. I hold the hammer. Remember, you told us the National Park Service owned this property? Now, I'm talking to you. Could you show me what you have from the Federal park? What kind of palapala do you have? 1

If it comes through that the federal government owns this property, then O.K., but I don't think you have any proof. Bryan Harry, I don't think you have any proof, because I hold the hammer. Why? This aina, the one I hold, is handed down from the king. From the king, Kamehameha. That aina is not sold, no matter what. I've got the title. Listen now....allodium. It means no matter what. The king, Kamehameha, made that law. Nobody takes the land away from the people. It goes back to the heirs.

As I am speaking, I hold the palapala. I hold the hammer in my hand. Francis, Bryan Harry, Gary Barbano, show me what you got. Come up with what you have. This is the time when the land will go back to the rightful owner. The overthrow of our queen, Liliuokalani. So, this is it. The Hawaiian people were thrown all over the place. We were treated like rubbish. Enough is enough. So, I'm here. When I hold my palapala in my hand, I'm proud. Not everybody can hold the palapala. Only the king can hold this. As the rightful heir from the ali'i, I can hold this.

Like I said, the harassment that was done to me can be done no more. It's over. I'm letting you know. You sent your workers to Honokohau, telling me that you folks are the owner of the land. How can that be? It doesn't show anything at the Bureau of Conveyance. What are you trying to prove? I want the public to know, I've got my aina back.

The same thing with you people out there. If your aina was taken away from you, it's going to come back to you. But you have to do your homework to get your aina back. I'm happy. I'm real proud. You know why? It's because I got my aina back. I have 488 acres and much, much more to come. I'm not hiding the truth. That's the reason I'm here. I'm here to talk.

I have the palapala coming from Kamehameha. If the property does not belong to you, you cannot touch it. If the land does not belong to you, you're going to get hurt. This is true. My kukunas told me; my grandfather told me. You folks have a lot of land, but it takes a long time to get it and you have to have the right information.

Thank you.

Response to William Pai

1.
See response #1 to the oral testimony of Warren Pai.

ORAL TESTIMONY OF MAHELANI PAI (Transcribed by NPS from tape recorded by NPS at the October 26, 1992 public meeting held on the Draft General Management Plan/Environmental Impact Statement for Kaloko-Honokohau National Historical Park)

What you see before me is the next generation. What I'm doing for my family is providing for the next generation, the caretakers, the keepers of the aina. In 1988, when we signed and waived our rights so the federal government could come in and acquire the land in fee title from the Greenwell family, we did not aloha that signature. As I look at my mom and dad, when we signed the document, we never did aloha that. Not with all our hearts. We never had an attorney. We never had anybody tell us about rights. You were there Mr Harry, also was Mr. Ed Haberlin, so was Ms. Humphries. When we signed the document, we never understood the impact it would have on our lives.

After four and a half years, my family has endured, persevered, and weathered through all of the storms. The harassment of the staff. The staff lacks the respect, the pride and dignity, the courtesousness supposed to be shown to the Hawaiian people.

I warned you before about the high water, the high surf that came into our house. About park rangers who came at night and stood on top of our eating table. And they did not ask our permission to broadcast their video tape on statewide television. These are the things that have made us the way we are today. It has instilled in us hostility toward the man in the green uniform. When you come and patrol the aina, you have a billy club and a pistol. What does that tell you? It tells us, the Hawaiian people, that these are the people of authority and enforcers. When you come down like that, how do we feel? You never talk to us, only to get the money or to have a meeting. Never to really understand, to educate. Your staff must be courteous, must be respectful. That's all we asked, it wasn't much. Had we been treated fairly, it would have never come to this.

Before you, you have the next generation and I wish to continue the traditions taught to me by my kupuna. We have earned it, we have persevered and now we have just woken up and said we've had enough. And, as of last Friday, we have asserted our jurisdiction within that area. We have stopped the rangers from coming into that area. And it is no problem. We have no problem with anybody coming into that area. We just ask that the man with the gun put his billy club down. This is the Hawaiian way of doing things.

People from all over come, but when you come with a pistol, with a billy club, that is not right, not in Hawaii. When you do that you desecrate our own cultural values, our own beliefs. You need to

educate yourselves. I've been trying to educate you, yet you fail to recognize. You just failed. You have no vision.

Why did I have to come? Why did my family speak this way? There is a reason. All we ask is to be treated as human beings. So, today we have asserted our jurisdiction. We have no problems with your people if they want to come. We take care of the area; we keep it clean. We save them time, we save them money. But in the past four and one-half years-- at \$9/hour, 24 hours/day, 365 days/year for the past four and one-half years-- this family has saved the taxpayers \$4,780,000. And yet, we don't get paid for what we're doing; but it is in the nature of us to do what we are doing. Because when you come down to Honokohau, look at the surroundings. My family is the reflection of the trees, the stones, the ocean, the birds, the heiau.... my family is the reflection.

3

It's so hard for us to come out and speak this way. We've felt this way for so long. Yet, all we wanted was to be treated with respect, with dignity. My son carries on this tradition. Any one who comes and goes up on the heiau, he tells them this story: you go and respect this place, the kupunas are buried there. And I see my son talking to other kids and he's teaching them.

This is the thing that we have been carrying on for generations. This must continue. We have no problem with people coming into the area. Everybody enjoys, it's for everyone. What we do have is a problem with is when you people come in with a billy club, with a gun. You need to teach them. But before you teach them, you need to teach yourselves. These are simple cultural values and that's all.

I took a lot for my family to come this far, but I'm proud my family came up and spoke into this microphone. I think everybody has covered what we had to say. But, in conclusion, we, the family, have disassociated ourselves from the National Park Service. No more, we've had enough. All we want to do live. We have no problem with the public because we aloha all of them. When they come they ask us the story of this place and we tell them. Because they have a desire to learn, a desire to be educated. They want to know what the 'olelo of this area is and we tell them. And this is what makes us live.

4

Mahalo.

Response to Mahealani Pai

1.
See response #1 to the oral testimony of Warren Pai.
2.
See response #2 to the oral testimony of Warren Pai.
3.
See response #3 to the oral testimony of Warren Pai.

ORAL TESTIMONY OF KELLY GREENWELL (Transcribed by NPS from tape recorded by NPS at the October 26, 1992 public meeting held on the Draft General Management Plan/Environmental Impact Statement for Kaloko-Honokohau National Historical Park)

I want to apologize to everybody for being so presumptuous as to think that I can speak for the Pai family and their friends. But as one of their friends, I feel compelled to say at least a few words. This business of history and culture is the key, in my mind, to what we are speaking to today. History is dead and culture is alive. And in Hawaii today, there is very little culture left. I am very disappointed in what I see at Honaunau and I don't want to see it happen at Honokohau and Kaloko ponds. I am very disappointed that the wording has been changed so that it's a historical park rather than a cultural park.

I will hold my comments brief because most of what I wanted to say has already been said and said eloquently. And I support all of it.

I would like to remind the National Park Service that one thing probably hasn't been covered. This is that a mere 100 years ago in the history of mankind is not a very long period of time and the Hawaiian people led the world in ocean technology. No one on the face of the planet knew as much about the ocean and what the ocean could do to save and perpetuate the human race like the Hawaiians did. No one cruised the ocean like the Hawaiians did. No one understood it.

Today, that is almost gone and there are a few people like the Pai family who know the way. And to remove them from the park in any way and to remove their culture from our land would be the largest sin that we could commit at this time. It's inexcusable and it's probably ignorant that this is occurring. I would beseech you to reconsider what you are doing here. Because the rocks and the plants and the waters are not nearly as important, and the preservation of them are not nearly as important as the preservation of the people and what these people represent.

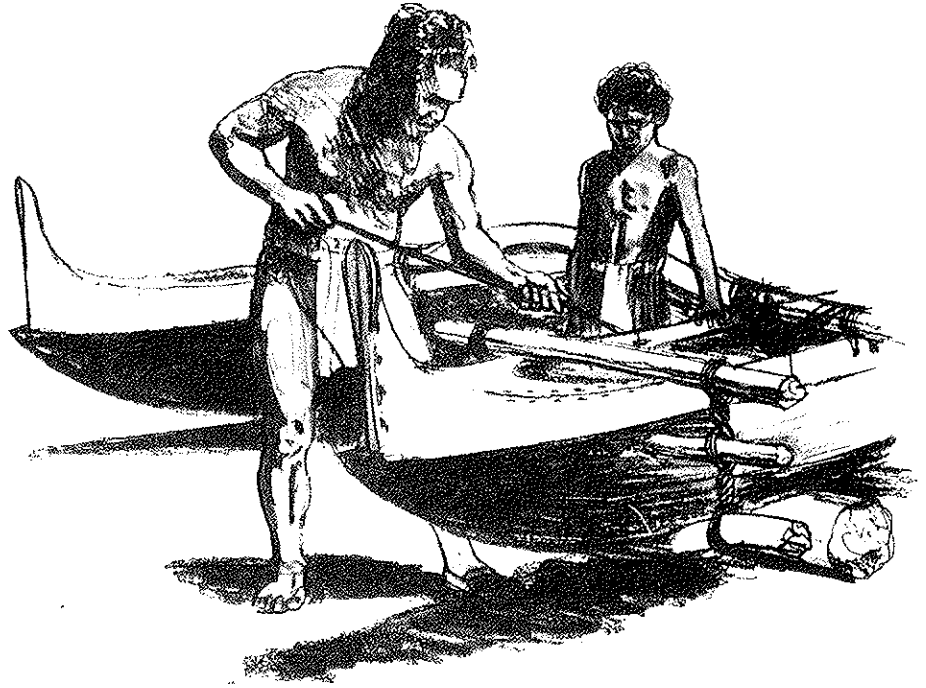
We cannot kill the Hawaiian culture. We cannot continue to stifle it. We're going to have to continue to have to work together to bring it back into the present. This is a golden opportunity for the National Park Service. It's something that hardly ever occurred in the past where people can work together now, understanding that the vast wealth of knowledge that has been brought forward and demonstrated today can be put into designing the program of the National Park Service. And we can do a national park here that has never been done anywhere else in the country.

All of the Hawaiian people that I know would love to work with the National Park Service. Give us a chance and we can create for you a park which no one has ever seen the likes of before. And we can bring the Hawaiian culture back to the future.

Thank you very much.

Response to Kelly Greenwell

1.
See response #4 to the October 26, 1992 written testimony of State Senator Malama Solomon.



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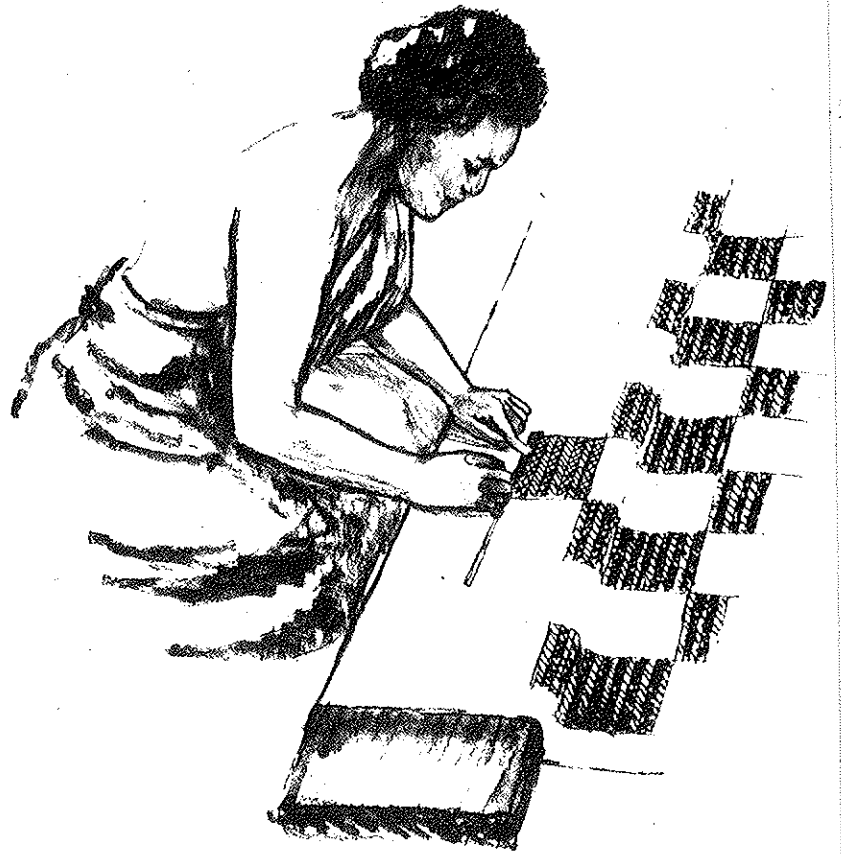
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GLOSSARY OF HAWAIIAN WORDS

- 'a'ā* lava flow characterized by very rough, sharp, spiny, rubbly surface.
- ahupua'a* Hawaiian land division usually extending from the forested uplands, across agricultural lands and out to the coast and the ocean; so called because the boundary was marked by a heap of stones (*ahu*) surmounted by an image of a pig (*pu'a'a*).
- ali'i* chief, chiefess, king, queen, noble; royal, kingly.
- halau* literally, long house; traditional Hawaiian structure, used to store canoes, for hula instruction, or as a meeting house.
- heiau* Hawaiian pre-Christian place of worship; constructed of stacked, unmortared rocks.
- holua* the ancient Hawaiian sled course made of unmortared rock.
- kauhale* group of houses comprising a Hawaiian home.

- kiawe* a common legume (*Prosopis pallida*) introduced to Hawai'i from tropical America in 1928.
- koa haole* common shrub or small tree (*leucaena leucocephala*); introduced to Hawai'i from tropical America, closely related to the native *koa*; literally, foreign *koa*.
- makai* on the seaside, towards the sea, in the direction of the sea.
- mana* supernatural, divine, or miraculous power; authority.
- mauka* inland, upland, towards the mountain.
- 'ohana* extended family, relative, or personal kindred.
- pāhoehoe* lava flow with a smooth, billowy or ropey, unbroken surface.



APPENDIXES

Appendix A. Pertinent Legislation and Executive Order 12838

Public Law 95-625 - November 10, 1978

KALOKO-HONOKOHOU NATIONAL HISTORICAL PARK

SEC. 505. (a) In order to provide a center for the preservation, interpretation, and perpetuation of traditional native Hawaiian activities and culture, and to demonstrate historic land use patterns as well as to provide a needed resource for the education, enjoyment, and appreciation of such traditional native Hawaiian activities and culture by local residents and visitors, there is established the Kaloko-Honokohau National Historical Park (hereinafter in this section referred to as the "park") in Hawaii comprising approximately one thousand three hundred acres as generally depicted on the map entitled "Kaloko-Honokohau National Historical Park," numbered KHN-80,000, and dated May 1978, which shall be on file and available for public inspection in the appropriate offices of the National Park Service, Department of the Interior.

(b) Except for any lands owned by the State of Hawaii or its subdivisions, which may be acquired only by donation, the Secretary is authorized to acquire the lands described above by donation, exchange, or purchase through the use of donated or appropriated funds, notwithstanding any prior restriction of law.

(c) The Secretary shall administer the park in accordance with this section and the provisions of law generally applicable to units of the national park system, including the Acts approved August 25, 1916 (39 Stat. 535; 16 U.S.C. 461-467), and August 21, 1935 (49 Stat. 666; 16 U.S.C. 461 et seq.), and generally in accordance with the guidelines provided in the study report entitled "Kaloko-Honokohau" prepared by the Honokohau Study Advisory Commission and the National Park Service, May 1974, GPO 690-514.

(d) (1) In administering the park the Secretary may provide traditional native Hawaiian accommodations.

(2) The Secretary shall consult with and may enter into a cooperative management of the submerged lands within the authorized park boundary, following the marine management policies of the State of Hawaii.

(3) Commercial, recreational, and subsistence fishing and shoreline food gathering activities as well as access to and from the Honokohau small boat harbor by motor boats and other water craft shall be permitted wherever such activities are not inconsistent with the purposes for which the park is established, subject to regulation by the Secretary.

(4) The Secretary shall consult with and may enter into agreements with other governmental entities and private landowners to establish adequate controls on air and water quality and the scenic and esthetic values of the surrounding land and water areas. In consulting with and entering into any such agreements, the Secretary shall to the maximum extent feasible utilize the traditional native Hawaiian Ahupua'a's concept of land and water management.

(e) In carrying out the purposes of this section the Secretary is authorized and directed as appropriate to employ native Hawaiians. For the purposes of this section, native Hawaiians are defined as any lineal descendants of the race inhabiting the Hawaiian Islands prior to the year 1778.

(f) (1) There is hereby established the Kaloko-Honokohau Na Hoa Pili O Kaloko-Honokohau (The Friends of Kaloko-Honokohau), an Advisory Commission for the park. The Commission shall be composed of nine members, appointed by the Secretary, at least five of whom shall be selected from nominations provided by native Hawaiian organizations. All members of the Commission shall be residents of the State of Hawaii, and at least six members shall be native Hawaiians. Members of the Commission shall be appointed for

five-year terms except that initial appointment(s) 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, two for a term of two years, and one for a term of one year. No member may serve more than one term consecutively.

(2) The Secretary shall designate one member of the Commission to be Chairman. Any vacancy in the Commission shall be filled by appointment for the remainder of the term.

(3) Members of the Commission shall serve without compensation. The Secretary is authorized to pay the expenses reasonably incurred by the Commission in carrying out its responsibilities under this section on vouchers signed by the Chairman.

(4) The Superintendent of the park, the National Park Service State Director, Hawaii, a person appointed by the Governor of Hawaii, and a person appointed by the mayor of the county of Hawaii, shall serve as ex officio nonvoting members of the Commission.

(5) The Commission shall advise the Director, National Park Service, with respect to the historical, archeological, cultural, and interpretive programs of the park. The Commission shall afford particular emphasis to the quality of traditional native Hawaiian culture demonstrated in the park.

(6) The Commission shall meet not less than twice a year. Additional meetings may be called by the Chairman.

(7) The Advisory Commission shall terminate ten years after the date of enactment of this Act.

(g) There are hereby authorized to be appropriated not to exceed \$25,000,000 for acquisition and \$1,000,000 for development.

* * * * *

Approved November 10, 1978.

HONOKOHAU NATIONAL HISTORICAL
LANDMARK, HAWAII

The Congress finds the site of 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 in 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 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.

Sec. 2. (a) The Secretary of the Interior (hereinafter referred to as the "Secretary") shall study the feasibility and 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 management and performance of that preservation and interpretation and the providing to them of training opportunities in such management and performance.

Sec. 4. (a) There is hereby established a Honokohau Study Advisory Commission. The Commission shall cease to exist at the time of submission of the 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 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 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 responsibilities 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 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.

Presidential Documents

Executive Order 12838 of February 10, 1993

Termination and Limitation of Federal Advisory Committees

By the authority vested in me as President by the Constitution and the laws of the United States of America, including the Federal Advisory Committee Act ("FACA"), as amended (5 U.S.C. App.), it is hereby ordered as follows:

Section 1. Each executive department and agency shall terminate not less than one-third of the advisory committees subject to FACA (and not required by statute) that are sponsored by the department or agency by no later than the end of fiscal year 1993.

Sec. 2. Within 90 days, the head of each executive department and agency shall submit to the Director of the Office of Management and Budget, for each advisory committee subject to FACA sponsored by that department or agency: (a) a detailed justification for the continued existence, or a brief description in support of the termination, of any advisory committee not required by statute; and (b) a detailed recommendation for submission to the Congress to continue or to terminate any advisory committee required by statute. The Administrator of General Services shall prepare such justifications and recommendations for each advisory committee subject to FACA and not sponsored by a department or agency.

Sec. 3. Effective immediately, executive departments and agencies shall not create or sponsor a new advisory committee subject to FACA unless the committee is required by statute or the agency head (a) finds that compelling considerations necessitate creation of such a committee, and (b) receives the approval of the Director of the Office of Management and Budget. Such approval shall be granted only sparingly and only if compelled by considerations of national security, health or safety, or similar national interests. These requirements shall apply in addition to the notice and other approval requirements of FACA.

Sec. 4. The Director of the Office of Management and Budget shall issue detailed instructions regarding the implementation of this order, including exemptions necessary for the delivery of essential services and compliance with applicable law.

Sec. 5. All independent regulatory commissions and agencies are requested to comply with the provisions of this order.

/s/ William J. Clinton

THE WHITE HOUSE,
February 10, 1993

Appendix B. Plant Species by Community

Plant Community 1 - Nearly Barren 'A'ā

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
GRAMINEAE	<i>Cynodon dactylon</i>	H	<i>manienie, mahiki</i>	bermuda grass
GRAMINEAE	<i>Panicum nubigenum</i>	E		
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	<i>ekoa</i>	koa-haole, false koa
STERCULIACEAE	<i>Waltheria americana</i>	I	<i>hi'a-loa, 'uha-loa</i>	
STEREOCAULACEAE	<i>Stereocaulon vulcani</i>	I		

Plant Community 2 - Strand (Low Strand Subcommunity)

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
AIZOACEAE	<i>Sesuvium portulacastrum</i>	I	<i>'akulikuli</i>	sea purslane
BATIDACEAE	<i>Batis maritima</i>	H	<i>'akulikuli-kai</i>	saltwort, pickleweed
BORAGINACEAE	<i>Tournefortia argentea</i>	H		tree heliotrope, velvet leaf
CHENOPODIACEAE	<i>Chenopodium murale</i>	H		nettle-leaved goosefoot
CONVOLVULACEAE	<i>Ipomoea brasiliensis</i>	I	<i>pohuehue</i>	beach morning glory
CONVOLVULACEAE	<i>Jacquemontia sandwicensis</i>	E	<i>pa'u-o-Hi'i-'aka</i>	
CYPERACEAE	<i>Cyperus laevigatus</i>	I	<i>makaloa, 'ehu'awa</i>	smooth flatsedge
CYPERACEAE	<i>Fimbristylis dichotoma</i>	I		tall fringe rush
EUPHORBIACEAE	<i>Euphorbia hirta</i>	H	<i>koko-kahiki</i>	golden spurge
GOODENIACEAE	<i>Scaevola taccada</i>	I	<i>naupaka-kahakai, huahekili</i>	naupaka
GRAMINEAE	<i>Cynodon dactylon</i>	H	<i>manienie, mahiki</i>	bermuda grass
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
GRAMINEAE	<i>Sporobolus virginicus</i>	I	<i>'aki'aki, manienie-maoli</i>	beach dropseed
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	<i>ekoa</i>	koa-haole, false koa
MALVACEAE	<i>Thespesia populnea</i>	P	<i>milo</i>	portia-tree
MYOPACEAE	<i>Myoporum sandwicense</i>	E	<i>naio</i>	bastard sandalwood
NYCTAGINACEAE	<i>Boerhavia diffusa</i>	I		alena
PALMAE	<i>Cocos nucifera</i>	P	<i>niu</i>	coconut
PORTULACACEAE	<i>Portulaca lutea</i>	I	<i>'ihi</i>	native yellow portulaca
PORTULACACEAE	<i>Portulaca oleracea</i>	I	<i>'ihi, 'ihi-'ai</i>	common purslane, pigweed
PORTULACACEAE	<i>Portulaca pilosa</i>	H	<i>'ihi</i>	
RHIZOPHORACEAE	<i>Rhizophora mangle</i>	H,N		Red mangrove, American mangrove
SCROPHULARIACEAE	<i>Bacopa monniera</i>	I		water hyssop, herpestis
SOLANACEAE	<i>Lycium sandwicense</i>	I	<i>'Ohelo-kai, 'ae'ae</i>	
STERCULIACEAE	<i>Waltheria americana</i>	I	<i>hi'a-loa, 'uha-loa</i>	
ZYGOPHYLLACEAE	<i>Tribulus terrestris</i>	H,N		puncture vine

Plant Community 2 - Strand (Strand Scrub Subcommunity)

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
AIZOACEAE	<i>Sesuvium portulacastrum</i>	I	<i>'akulikuli</i>	sea purslane
AMARANTHACEAE	<i>Amaranthus lividus</i>	H		
APOCYNACEAE	<i>Catharanthus roseus</i>	H	<i>kihapai</i>	red or Madagascar periwinkle
BATIDACEAE	<i>Batis maritima</i>	H	<i>'akulikuli-kai</i>	saltwort, pickleweed
BORAGINACEAE	<i>Heliotropium anomalum</i>	I	<i>hinahina-ku-kahakai</i>	
BORAGINACEAE	<i>Tournefortia argentea</i>	H		tree heliotrope, velvet leaf
CAPPARACEAE	<i>Capparis sandwichiana</i>	E	<i>maiapilo, pua-pila</i>	native caper
CHENOPODIACEAE	<i>Chenopodium murale</i>	H		nettle-leaved goosefoot

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
CONVOLVULACEAE	<i>Ipomoea brasiliensis</i>	I	<i>pohuehue</i>	beach morning glory
CONVOLVULACEAE	<i>Jacquemontia sandwicensis</i>	E	<i>pa'u-o-Hi'i-'aka</i>	
CYPERACEAE	<i>Cyperus laevigatus</i>	I	<i>makaloa, 'ehu'awa</i>	smooth flatsedge
CYPERACEAE	<i>Fimbristylis dichotoma</i>	I		tall fringe rush
EUPHORBIACEAE	<i>Euphorbia hirta</i>	H	<i>koko-kahiki</i>	golden spurge
GOODENIACEAE	<i>Scaevola taccada</i>	I	<i>naupaka-kahakai, huahekili</i>	naupaka
GRAMINEAE	<i>Cynodon dactylon</i>	H	<i>manienie, mahiki</i>	bermuda grass
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
GRAMINEAE	<i>Sporobolus virginicus</i>	I	<i>'aki'aki, manienie-maoli</i>	beach dropseed
LEGUMINOSAE	<i>Acacia farnesiana</i>	H,N	<i>kolu, klu</i>	aroma, popinac
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	<i>ekoa</i>	koa-haole, false koa
LEGUMINOSAE	<i>Prosopis pallida</i>	H	<i>kiawe</i>	algaroba, mesquite
MALVACEAE	<i>Sida Fallax</i>	I	<i>'ilima</i>	
MALVACEAE	<i>Thespesia populnea</i>	P	<i>milo</i>	portia-tree
MYOPACEAE	<i>Myoporum sandwicense</i>	E	<i>naio</i>	bastard sandalwood
NYCTAGINACEAE	<i>Boerhavia diffusa</i>	I		alena
PALMAE	<i>Cocos nucifera</i>	P	<i>niu</i>	coconut
PORTULACACEAE	<i>Portulaca lutea</i>	I	<i>'ihi</i>	native yellow portulaca
RUBIACEAE	<i>Morinda citrifolia</i>	P	<i>noni</i>	Indian mulberry
STERCULIACEAE	<i>Waltheria americana</i>	I	<i>hi'a-loa, 'uha-loa</i>	
ZYGOPHYLLACEAE	<i>Tribulus terrestris</i>	H,N		puncture vine

Plant Community 2 - Strand (Shrubby Strand Subcommunity)

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	<i>nai-o-Hilo</i>	Christmasberry
APOCYNACEAE	<i>Catharanthus roseus</i>	H	<i>kihapai</i>	red or Madagascar periwinkle
BORAGINACEAE	<i>Cordia subcordata</i>	P	<i>kou</i>	
BORAGINACEAE	<i>Tournefortia argentea</i>	H		tree heliotrope, velvet leaf
CAPPARACEAE	<i>Capparis sandwichiana</i>	E	<i>maiapilo, pua-pila</i>	native caper
CHENOPODIACEAE	<i>Chenopodium murale</i>	H		nettle-leaved goosefoot
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
CONVOLVULACEAE	<i>Ipomoea brasiliensis</i>	I	<i>pohuehue</i>	beach morning glory
CONVOLVULACEAE	<i>Jacquemontia sandwicensis</i>	E	<i>pa'u-o-Hi'i-'aka</i>	
EUPHORBIACEAE	<i>Euphorbia hirta</i>	H	<i>koko-kahiki</i>	golden spurge
GOODENIACEAE	<i>Scaevola taccada</i>	I	<i>naupaka-kahakai, huahekili</i>	naupaka
GRAMINEAE	<i>Cynodon dactylon</i>	H	<i>manienie, mahiki</i>	bermuda grass
GRAMINEAE	<i>Eragrostis tenella</i>	H		Japanese lovegrass
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
LEGUMINOSAE	<i>Acacia farnesiana</i>	H,N	<i>kolu, klu</i>	aroma, popinac
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	<i>ekoa</i>	koa-haole, false koa
LEGUMINOSAE	<i>Prosopis pallida</i>	H	<i>kiawe</i>	algaroba, mesquite
MALVACEAE	<i>Thespesia populnea</i>	P	<i>milo</i>	portia-tree
MYOPACEAE	<i>Myoporum sandwicense</i>	E	<i>naio</i>	bastard sandalwood
NYCTAGINACEAE	<i>Boerhavia diffusa</i>	I		alena
PORTULACACEAE	<i>Portulaca oleracea</i>	H	<i>'ihi, 'ihi-'ai</i>	common purslane, pigweed
PORTULACACEAE	<i>Portulaca pilosa</i>	H	<i>'ihi</i>	
RUBIACEAE	<i>Morinda citrifolia</i>	P	<i>noni</i>	Indian mulberry
STERCULIACEAE	<i>Waltheria americana</i>	I	<i>hi'a-loa, 'uha-loa</i>	
VERBENACEAE	<i>Lantana camara</i>	H,N	<i>lakana, mikinolia-hihiu</i>	lantana

Plant Community 2 - Strand (Strand Forest Subcommunity)

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
AIZOACEAE	<i>Sesuvium portulacastrum</i>	I	'akulikuli	sea purslane
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	nai-o-Hilo	Christmasberry
APOCYNACEAE	<i>Catharanthus roseus</i>	H	kihapai	red or Madagascar periwinkle
BATIDACEAE	<i>Batis maritima</i>	H	'akulikuli-kai	saltwort, pickleweed
<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
BORAGINACEAE	<i>Cordia subcordata</i>	P	kou	
BORAGINACEAE	<i>Heliotropium anomalum</i>	I	hinahina-ku-kahakai	
BORAGINACEAE	<i>Heliotropium curassavium</i>	I	nena, kipukai, hinahina	seaside heliotrope
BORAGINACEAE	<i>Tournefortia argentea</i>	H		tree heliotrope, velvet leaf
CAPPARACEAE	<i>Capparis sandwichiana</i>	E	maiapilo, pua-pila	native caper
CHENOPODIACEAE	<i>Chenopodium murale</i>	H		nettle-leaved goosefoot
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
CONVOLVULACEAE	<i>Ipomoea brasiliensis</i>	I	pohuehue	beach morning glory
CONVOLVULACEAE	<i>Jacquemontia sandwicensis</i>	E	pa'u-o-Hi'i-'aka	
CYPERACEAE	<i>Cyperus laevigatus</i>	I	makaloa, 'ehu'awa	smooth flatsedge
CYPERACEAE	<i>Fimbristylis dichotoma</i>	I		tall fringe rush
GOODENIACEAE	<i>Scaevola taccada</i>	I	naupaka-kahakai, huahekili	naupaka
GRAMINEAE	<i>Cynodon dactylon</i>	H	manienie, mahiki	bermuda grass
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
GRAMINEAE	<i>Sporobolus virginicus</i>	I	'aki'aki, manienie-maoli	beach dropseed
GUTTIFERAE	<i>Clusea rosea</i>	H		copey, autograph tree
LEGUMINOSAE	<i>Acacia farnesiana</i>	H,N	kolu, klu	aroma, popinac
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	ekoa	koa-haole, false koa
LEGUMINOSAE	<i>Prosopis pallida</i>	H	kiawe	algaroba, mesquite
MALVACEAE	<i>Sida Fallax</i>	I	'ilima	
MALVACEAE	<i>Thespesia populnea</i>	P	milo	portia-tree
MYOPACEAE	<i>Myoporum sandwicense</i>	E	naio	bastard sandalwood
NYCTAGINACEAE	<i>Boerhavia diffusa</i>	I		alena
PALMAE	<i>Cocos nucifera</i>	P		
PALMAE	<i>Phoenix sp.</i>	H		
PORTULACACEAE	<i>Portulaca pilosa</i>	H	'ihi	
RHIZOPHORACEAE	<i>Rhizophora mangle</i>	H,N		Red mangrove, American mangrove
RUBIACEAE	<i>Morinda citrifolia</i>	P	noni	Indian mulberry

Plant Community 3 - Anchialine Ponds

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
AIZOACEAE	<i>Sesuvium portulacastrum</i>	I	'akulikuli	sea purslane
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	nai-o-Hilo	Christmasberry
BATIDACEAE	<i>Batis maritima</i>	H	'akulikuli-kai	saltwort, pickleweed
BORAGINACEAE	<i>Cordia subcordata</i>	P	kou	
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
CYPERACEAE	<i>Cyperus laevigatus</i>	I	makaloa, 'ehu'awa	smooth flatsedge
CYPERACEAE	<i>Fimbristylis dichotoma</i>	I		tall fringe rush
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
GRAMINEAE	<i>Sporobolus virginicus</i>	I	'aki'aki, manienie-maoli	beach dropseed
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	ekoa	koa-haole, false koa
LEGUMINOSAE	<i>Prosopis pallida</i>	H	kiawe	algaroba, mesquite
MALVACEAE	<i>Thespesia populnea</i>	P	milo	portia-tree
PANDANACEAE	<i>Pandanus tectorius</i>	I	hala, pu-hala	screw pine, pandanus
PSILOACEAE	<i>Psilotum nudum</i>	I	moa, pipi	

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
RHIZOPHORACEAE	<i>Rhizophora mangle</i>	H,N		Red mangrove, American mangrove
SCROPHULARIACEAE	<i>Bacopa monniera</i>	I		water hyssop, herpestis
SOLANACEAE	<i>Lycium sandwicense</i>	I	'Ohelo-kai, 'ae'ae	

Plant Community 4 - Marsh and Mangrove

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
AIZOACEAE	<i>Sesuvium portulacastrum</i>	I	'akulikuli	sea purslane
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	nai-o-Hilo	Christmasberry
BATIDACEAE	<i>Batis maritima</i>	H	'akulikuli-kai	saltwort, pickleweed
CYPERACEAE	<i>Scirpus maritimus</i> var.	I	makai	
GRAMINEAE	<i>Paspalum distichum</i>	H		knottgrass, saltgrass
GRAMINEAE	<i>Sporobolus virginicus</i>	I	'aki'aki, manienie-maoli	beach dropseed
MALVACEAE	<i>Thespesia populnea</i>	P	milo	portia-tree
RHIZOPHORACEAE	<i>Rhizophora mangle</i>	H,N		Red mangrove, American mangrove
RUPPIACEAE	<i>Ruppia maritima</i>	I		sea tassel, widgeon grass
SCROPHULARIACEAE	<i>Bacopa monniera</i>	I		water hyssop, herpestis

Plant Community 5 - Fountain Grass Grassland

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	nai-o-Hilo	Christmasberry
APOCYNACEAE	<i>Catharanthus roseus</i>	H	kihapai	red or Madagascar periwinkle
CACTACEAE	<i>Opuntia megacantha</i>	H	pa-nini, papipi	prickly pear
CAPPARACEAE	<i>Capparis sandwichiana</i>	E	maiapilo, pua-pila	native caper
CHENOPODIACEAE	<i>Chenopodium ambrosioides</i>	H		Mexican tea
COMPOSITAE	<i>Ageratum conyzoides</i>	H	maile-hohono	ageratum
COMPOSITAE	<i>Bidens hawaiiensis</i>	E		
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
COMPOSITAE	<i>Tridax procumbens</i>	H		coat buttons, hierba del torro
CONVOLVULACEAE	<i>Ipomoea congesta</i>	I	koali-'awahia, koali-'aw	morning glory
CYPERACEAE	<i>Cyperus laevigatus</i>	I	makaloa, 'ehu'awa	smooth flatsedge
CYPERACEAE	<i>Fimbristylis dichotoma</i>	I		tall fringe rush
DAVALLIACEAE	<i>Nephrolepis exaltata</i>	I	ni'ani'au, kupukupu	common swordfern
EUPHORBIACEAE	<i>Euphorbia prostrata</i>	H		prostrate spurge
EUPHORBIACEAE	<i>Phyllanthus debilis</i>	H		phyllanthus weed
GOODENIACEAE	<i>Scaevola taccada</i>	I	naupaka-kahakai, huahekili	naupaka
GRAMINEAE	<i>Cynodon dactylon</i>	H	manienie, mahiki	bermuda grass
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
GRAMINEAE	<i>Rhynchelytrum repens</i>	H		Natal redtop
GRAMINEAE	<i>Sporobolus virginicus</i>	I	'aki'aki, manienie-maoli	beach dropseed
LEGUMINOSAE	<i>Cassia leschenaultiana</i>	H	lauki	partridge pea
LEGUMINOSAE	<i>Indigofera suffruticosa</i>	H,N	kolu, 'iniku	indigo
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	ekoa	koa-haole, false koa
LEGUMINOSAE	<i>Pithecellobium dulce</i>	H,N	'opiuma	Madras thorn, Manila tamarind
LEGUMINOSAE	<i>Prosopis pallida</i>	H	kiawe	algaroba, mesquite
LEGUMINOSAE	<i>Tephrosia purpurea</i>	P	'ahuhu, 'auhuhu, 'auhola, hola	fish poison
LILIACEAE	<i>Aloe vera</i>	H	panini'awa'awa	aloe, star cactus
LOGANIACEAE	<i>Buddleja asiatica</i>	H,N	huele-'ilio	Asiatic butterfly bush
MALVACEAE	<i>Sida Fallax</i>	I	'ilima	
MALVACEAE	<i>Thespesia populnea</i>	P	milo	portia-tree
MORACEAE	<i>Ficus benamina</i>	H		benjamin tree, weeping fig

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
NYCTAGINACEAE	<i>Boerhavia diffusa</i>	I		alena
PALMAE	<i>Cocos nucifera</i>	P	niu	coconut
PASSIFLORACEAE	<i>Passiflora foetida</i>	H	pohapoha	scarlet-fruited passion flower
POLYPODIACEAE	<i>Polypodium pellucidum</i>	E	'ae, 'ae-lau-nui	
PORTULACACEAE	<i>Portulaca pilosa</i>	H	'ihi	
RUBIACEAE	<i>Canthium odoratum</i>	I	alaha'e, walahe'e	plectronia
RUBIACEAE	<i>Morinda citrifolia</i>	P	noni	Indian mulberry
STERCULIACEAE	<i>Waltheria americana</i>	I	hi'a-loa, 'uha-loa	
VERBENACEAE	<i>Lantana camara</i>	H,N	lakana, mikinolia-hihiu	lantana
ZYGOPHYLLACEAE	<i>Tribulus terrestris</i>	H,N		puncture vine

Plant Community 6 - Ekoa/Fountain Grass Shrubland

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	nai-o-Hilo	Christmasberry
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	ekoa	koa-haole, false koa
LEGUMINOSAE	<i>Prosopis pallida</i>	H	kiawe	algaroba, mesquite
MALVACEAE	<i>Sida Fallax</i>	I	'ilima	
PORTULACACEAE	<i>Portulaca pilosa</i>	H	'ihi	
RUBIACEAE	<i>Morinda citrifolia</i>	P	noni	Indian mulberry
STERCULIACEAE	<i>Waltheria americana</i>	I	hi'a-loa, 'uha-loa	

Plant Community 7 - Savanna

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	nai-o-Hilo	Christmasberry
APOCYNACEAE	<i>Catharanthus roseus</i>	H	kihapai	red or Madagascar periwinkle
CAPPARACEAE	<i>Capparis sandwichiana</i>	E	maiapilo, pua-pila	native caper
COMMELINACEAE	<i>Commelina benghalensis</i>	H,N		hairy honohono
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
COMPOSITAE	<i>Tridax procumbens</i>	H		coat buttons, hierba del torro
CONVOLVULACEAE	<i>Ipomoea congesta</i>	I	koali-'awahia, koali-'aw	morning glory
CRASSULACEAE	<i>Bryophyllum tubiflorum</i>	H		
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
GRAMINEAE	<i>Rhynchelytrum repens</i>	H		Natal redbop
LEGUMINOSAE	<i>Acacia farnesiana</i>	H,N	kolu, klu	aroma, popinac
LEGUMINOSAE	<i>Cassia leschenaultiana</i>	H	lauki	partridge pea
LEGUMINOSAE	<i>Indigofera suffruticosa</i>	H,N	kolu, 'ipiku	indigo
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	ekoa	koa-haole, false koa
LEGUMINOSAE	<i>Prosopis pallida</i>	H	kiawe	algaroba, mesquite
MALVACEAE	<i>Sida Fallax</i>	I	'ilima	
MYOPACEAE	<i>Myoporum sandwicense</i>	E	naio	bastard sandalwood
NYCTAGINACEAE	<i>Boerhavia diffusa</i>	I		alena
PALMAE	<i>Cocos nucifera</i>	P	niu	coconut
PAPAVERACEAE	<i>Argemone glauca</i>	E	pua-kala, kala, pokalakala	prickly poppy
PASSIFLORACEAE	<i>Passiflora foetida</i>	H	pohapoha	scarlet-fruited passion flower
PORTULACACEAE	<i>Portulaca pilosa</i>	H	'ihi	
RUBIACEAE	<i>Canthium odoratum</i>	I	alaha'e, walahe'e	plectronia
RUBIACEAE	<i>Morinda citrifolia</i>	P	noni	Indian mulberry
STERCULIACEAE	<i>Waltheria americana</i>	I	hi'a-loa, 'uha-loa	
VERBENACEAE	<i>Lantana camara</i>	H,N	lakana, mikinolia-hihiu	lantana

Plant Community 8 - Forest

<u>Family</u>	<u>Scientific Name</u>	<u>Type</u>	<u>Hawaiian Name</u>	<u>Common Name</u>
ANACARDIACEAE	<i>Schinus terebinthifolius</i>	H,N	<i>nai-o-Hilo</i>	Christmasberry
BATIDACEAE	<i>Batis maritima</i>	H	<i>'akulikuli-kai</i>	saltwort, pickleweed
CAPPARACEAE	<i>Capparis sandwichiana</i>	E	<i>maiapilo, pua-pila</i>	native caper
COMPOSITAE	<i>Pluchea odorata</i>	H,N		pluchea, shrubby fleabane
GRAMINEAE	<i>Pennisetum setaceum</i>	H,N		fountaingrass
LEGUMINOSAE	<i>Leucaena leucocephala</i>	H	<i>ekoa</i>	koa-haole, false koa
LEGUMINOSAE	<i>Prosopis pallida</i>	H	<i>kiawe</i>	algaroba, mesquite
MALVACEAE	<i>Thespesia populnea</i>	P	<i>milo</i>	portia-tree
PALMAE	<i>Cocos nucifera</i>	P	<i>niu</i>	coconut
PARMELIACEAE	<i>Parmelia</i> sp.	I		
RUBIACEAE	<i>Morinda citrifolia</i>	P	<i>noni</i>	Indian mulberry
VERBENACEAE	<i>Lantana camara</i>	H,N	<i>lakana, mikinolia-hihiu</i>	lantana

Endemic (E) - plants that occur naturally in Hawai'i and are found no where else.

Indigenous (I) - plants that are native or natural to Hawai'i, but also occur naturally outside of Hawai'i. These plants existed in Hawai'i prior to 1778 and prior to the arrival of the Polynesians.

Polynesian Introduction (P) - non-native plants brought to Hawai'i by the first Polynesian settlers when they arrived more than 1,000 years ago. The first Polynesians brought with them more than 25 plant species which are used for food, fiber, or medicinal purposes.

Historical Introduction (H) - non-native plants introduced to Hawai'i since 1778, the year Captain Cook arrived; also termed alien.

Noxious (N) - alien plants that have been officially listed as agricultural pests which can be controlled by conventional techniques.

Appendix C. Statement of Findings

KALOKO-HONOKOHAU NATIONAL HISTORICAL PARK HAWAII

Statement of Findings (Coastal High Hazard Area)

The general management plan for Kaloko-Honokohau National Historical Park proposes the development of a Hawaiian cultural education complex within the identified coastal high hazard area* susceptible to flooding by winter storm or hurricane generated waves or tsunamis (see map). The type of development being proposed is similar to a NPS group campground facility.

The proposed development is to consist of the construction of several traditional Hawaiian structures, including *hālau* (for canoes or hula instructions), *kua* (for beating tapa), *hāwai* (for ceremonies), *moku hale* (for instruction), and *hale* (houses). The latter would be where a limited number (25 maximum) of participants at the complex could stay overnight.

All structures at the complex would be built with traditional Hawaiian materials and would therefore not be regarded as permanent structures; i.e., if damaged by storm waves or winds, they could easily be replaced. No utilities are to be brought into the site. Water is to be carried in by NPS ATV's on park trails and the toilet facilities are to be self-contained. The nature of the developments would be similar to a group campground. Based on the above, it does not appear that the Standards and Criteria of the National Flood Insurance Program (NFIP) would apply to the proposed development. Moreover, the proposed action does not violate state or county standards for development in coastal high hazard areas.

The park area long ago was the site of a thriving Hawaiian settlement. The location for the proposed live-in cultural education complex was selected because it was a site the ancient Hawaiians likely would have chosen — oriented toward the ocean to allow for activities such as fishing and the gathering of ocean products to take place. The site's proximity to Kaloko fishpond, a major food source for the Hawaiians, was also an important selection factor. Finally, the site was the only one near any of the park's three fishponds that was known not to contain significant cultural resources. Consequently, alternative sites were considered to be neither practicable nor suitable. Not developing a live-in cultural education complex would be contrary to the park's enabling legislation. In summary, there is no practicable alternative to the proposed action.

Development at this site would not adversely affect any Hawaiian archeological sites or features, thus there would be no risk to irreplaceable artifacts. As noted, the risk to structures would be minimal because of the nature of the proposed developments.

Regarding the risk to people, the park is in official contact with the Hawaii County Civil Defense Agency. Through direct radio contacts, the park will be notified in the event of any natural disaster, including approaching hurricanes, winter storms, and tsunamis, and is provided with continually updated forecast information. Park evacuation plans are now in place to ensure public safety. Park staff members are trained and prepared to evacuate visitors on an emergency schedule, including any participants at the proposed live-in cultural education complex. Evacuation procedures would be carried out only during the most severe storm conditions and in the event of any and all approaching tsunamis.

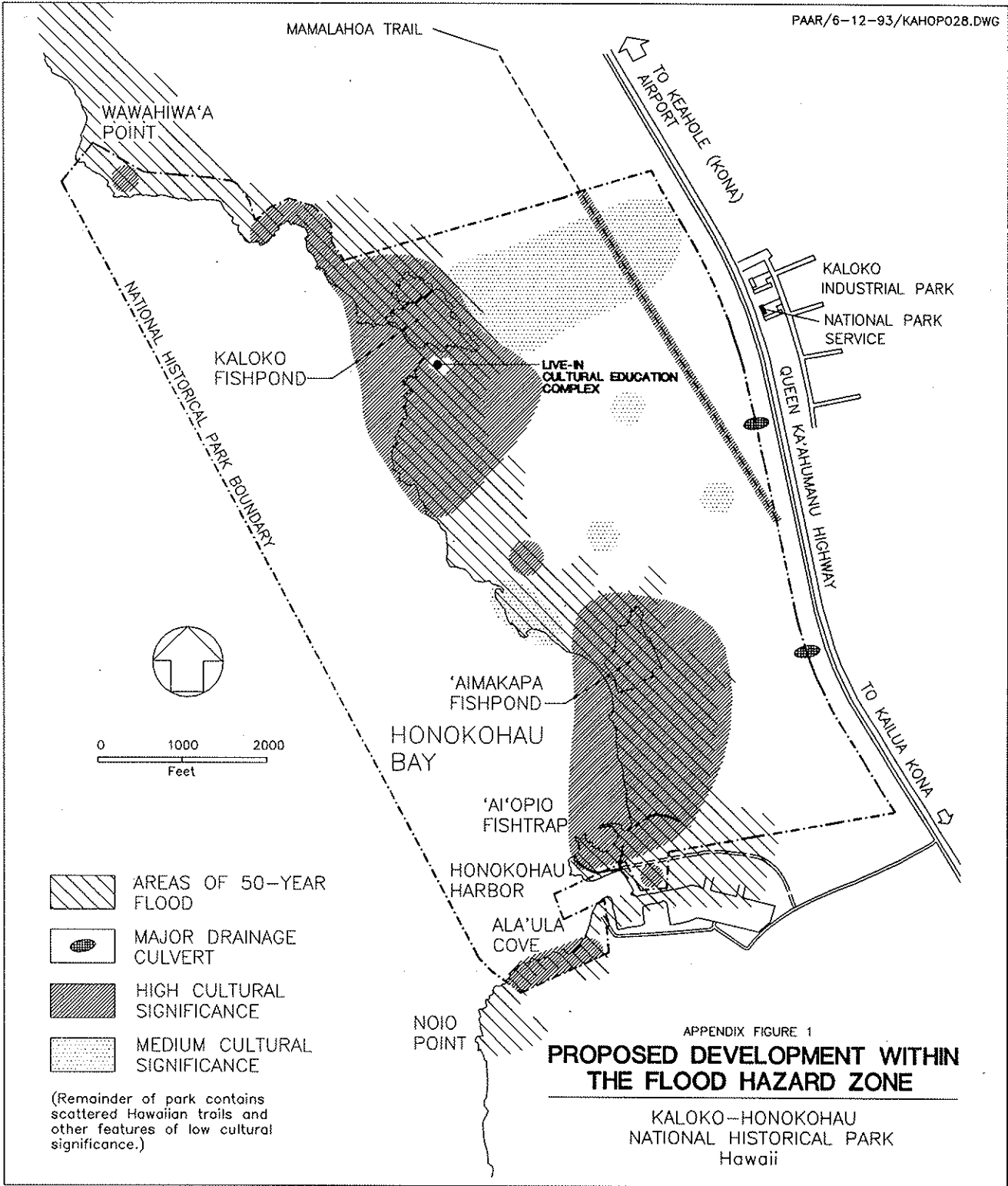
Recommended: *D. B. Kinari* 12-21-93
Chief, Water Resources Division, NPS Date

Recommended: *[Signature]* 11/10/94
Regional Safety Officer, WRO Date

Recommended: *Danly. A. [Signature]* 5/11/94
Regional Compliance Officer, WRO Date

Approved: *[Signature]* 5/20/94
Regional Director, WRO Date

* Based on Flood Insurance Rate Map (Panel 691), County of Hawaii,
Department of Public Works



Appendix D. U. S. Fish and Wildlife Service Endangered Species Consultation



United States Department of the Interior

FISH AND WILDLIFE SERVICE
Pacific Islands Office
P.O. Box 50167
Honolulu, Hawaii 96850

JUL 0 8 1994

MEMORANDUM

To: Director, Pacific Area Office, National Park Service, Honolulu, Hawaii

From: Project Leader, Pacific Islands Ecoregion, U.S. Fish and Wildlife Service, Honolulu, Hawaii

Subject: Draft General Management Plan/Environmental Impact Statement, Kaloko-Honokohau National Historical Park, Hawaii

The U.S. Fish and Wildlife Service (Service) has reviewed the Draft General Management Plan/Environmental Impact Statement (GMP/EIS) for Kaloko-Honokohau National Historical Park on the island of Hawaii. The GMP/EIS presents a "proposed action" and three alternatives for future management, development, and use of the Kaloko-Honokohau National Historical Park. The proposed action is the National Park Service's (NPS) general management plan for the park. The proposed action includes facility development, implementation of resource management strategies to preserve and protect nationally significant cultural and natural resource values, and the construction of visitor services to interpret these values to the public. The Service offers the following comments with regard to the effects of implementation of the proposed action on federally listed endangered and threatened species. These comments are provided pursuant to our authorities under the Endangered Species Act of 1973 [16 U.S.C. 1531 *et seq.*: 87 Stat. 884], as amended (ESA).

Koloko-Honokohau provides nesting and feeding habitat for two federally endangered species of waterbirds, the Hawaiian coot (*Fulica americana alai*) and the Hawaiian stilt (*Himantopus mexicanus knudseni*). Federally endangered Hawaiian hoary bats (*Lasiurus cinereus semotus*), Hawaiian dark-rumped petrels (*Pterodroma phaeopygia sandwichensis*), and Hawksbill sea turtles (*Eretmochelys imbricata*) may occur in the project area. Additionally, federally threatened species such as Newell's shearwaters (*Puffinus auricularis*) and Green sea turtles (*Chelonia mydas*) have been reported in the vicinity of the park.

With regard to endangered waterbirds, the GMP/EIS calls for habitat restoration and monitoring actions that include the removal and control of exotic plant species (primarily mangroves and pickleweed), predator control, and general status surveys. With regard to other endangered and threatened species potentially found at the park, the GMP/EIS calls for an assessment of the status of these species in order for the NPS to determine appropriate protection and management strategies. In order to implement these actions the GMP/EIS includes the hiring of a Natural Resources Management Specialist. The Service supports the

implementation of these actions, which will foster the protection and management of the park's endangered and threatened species.

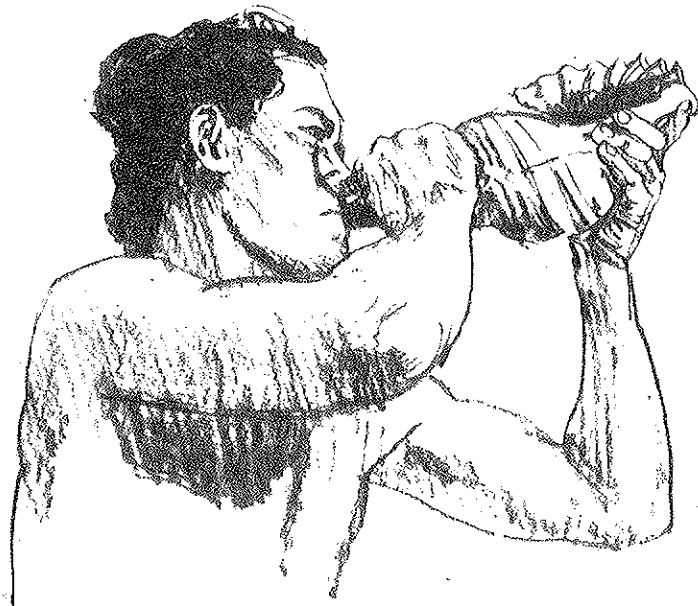
The proposed action also includes the development of cultural/educational facilities at the park. These facilities include a visitor orientation center, a live-in cultural education complex and replica Hawaiian village, parking spaces for visitors and NPS staff, an entrance road, a restroom, an amphitheater, a viewing deck and hiking trails. General locations for these facilities are identified in the GMP/EIS. However, design and construction plans are not yet available. The GMP/EIS states that these facilities will be developed in a manner that ensures the protection of endangered waterbird species at the park.

The GMP/EIS states that the NPS will consult with the Service and the National Marine Fisheries Service (as required by section 7 of the Endangered Species Act) prior to implementing management strategies for endangered and threatened species at the park and to help establish monitoring protocols for these species. Such consultation should occur pursuant to the Interagency Cooperation Regulations found at 50 CFR 402. The Service recommends that consultation begin at the earliest possible time as the design and construction plans for these facilities are developed. The Service agrees with the GMP/EIS that access to waterbird areas within the park may need to be restricted during the waterbird nesting season. Increased visitor use of the park and the associated effects of this increase on waterbirds and their nesting areas are of particular concern to the Service, especially in light of the recent botulism outbreak at Aimakapa Fishpond and the resultant reduction in waterbird populations at the park. The Service will provide specific recommendations during individual consultations under section 7 of the ESA as planning and development of the park proceeds.

In summary, the Service concurs with the GMP/EIS that with the implementation of proposed habitat improvement and management actions, along with other survey and research studies, the proposed action will benefit endangered and threatened species. Other proposed actions at the park, including facility development, have the potential to adversely affect endangered waterbirds. However, the Service believes that interagency consultation initiated early in the facility planning process will provide the procedural mechanism for the Service and the NPS to minimize impacts and to provide for the long-term protection and management of waterbirds and other endangered and threatened species at the park. Specific, future NPS actions at the park that adversely affect listed species will require section 7 consultation on a case-by-case basis.

The Service appreciates the opportunity to comment on the GMP/EIS, and looks forward to continued cooperation and consultation as the NPS moves forward with the implementation of the general management plan. If you have questions regarding these comments, please contact to Wetlands Branch Chief, Karen Evans, at 808/541-3441 or Interagency Cooperation Branch Chief, Margo Stahl at 808/541-2749.





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