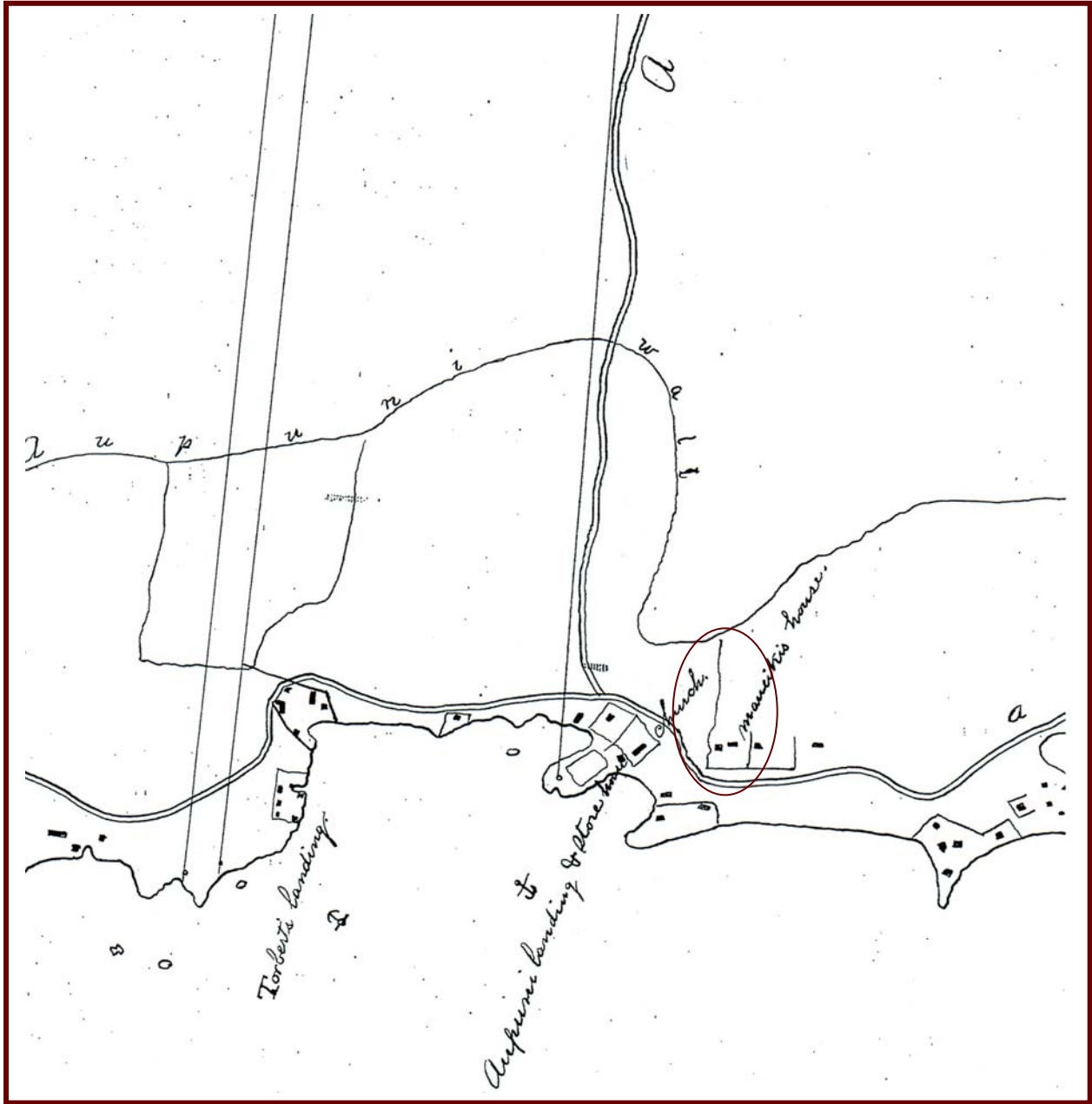


**PRESERVATION PLAN FOR KALANI HEIAU  
(SITE NO. 196) AND VICINITY, KA'EO AHUPUA'A, HONUA'ULA  
(MAKAWAO) DISTRICT, ISLAND OF MAUI**



*Portion of Register Map No. 1202 – Torbert's Map of Ulupalakua (1850).  
Detail of Cultural Landscape of Coastal Ka'eo and Vicinity of "Kalani Heiau" (encircled).*



**Kumu Pono Associates LLC**

Historical & Archival Documentary Research · Oral History Interview Studies ·  
Researching and Preparing Studies from Hawaiian Language Documents ·  
Māhele 'Āina, Boundary Commission, & Land History Records ·  
Integrated Cultural Resources Management Planning ·  
Preservation & Interpretive Program Development

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(SITE NO. 196) AND VICINITY, KA'EO AHUPUA'A,  
HONUA'ULA (MAKAWAO) DISTRICT, ISLAND OF MAUI  
(TMK 2-1-07:67)**

*PREPARED BY*

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*With contributions from:*

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*PREPARED FOR*

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*MARCH 5, 2006*

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Māhele 'Āina, Boundary Commission, & Land History Records ·  
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## ***EXECUTIVE SUMMARY AND ACKNOWLEDGEMENTS***

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The following preservation plan was compiled by *Kumu Pono Associates LLC*, at the request of Sam Garcia, Jr., and Jon Garcia, owners of a 5.497 acre parcel of land, situated in the *ahupua'a* (native land division) of Ka'eo, in the Honua'ula region of Maui (TMK 2-1-007:067). The Garcia parcel extends from near sea level at the shore to about fifty feet in elevation above sea level, and the family proposes to develop their five-plus acre parcel into a small subdivision, containing eleven single family residences. As a part of the planning process, a preservation plan is needed for a site identified as a *heiau* (temple), that is situated on the property. In addition to the *heiau*, stone walls, habitation features, agricultural mounds, terraces, enclosures, and modified outcrops were also identified, as a part of an archaeological survey conducted by Haun and Associates (Haun et al., 2000 & 2004). The cultural resources are interpreted as dating from the period of pre-history to historic ranching and later residency activities (Haun, 2000 & 2004; and Frampton, 2002, revised, 2004).

(in alphabetical order)

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Also to Kahu Kealahou Alike; Nanea Armstrong; Coochie (Cockett) Cayan; Sam and Jon Garcia and family; Mau Foo Sum-Armstrong; Rory Frampton; Maile Lu'uwai; staff of the Bernice Pauahi Bishop Museum, Hawaiian Mission Children's Society Library, Maui Historical Society and Maui Public Library; and Tom Witten of PBR Hawaii —

We extend our sincerest — *Mahalo a nui!*

***O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia***  
(Keep the good, set the bad aside)

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## ***PRESERVATION PLAN OVERVIEW***

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This document sets forth the preservation plan for *Kalani Heiau* (Site No. 196) and vicinity on the Garcia family property at Ka'eo in the Honua'ula District, Island of Maui (*Figure 1*). The plan was developed in consultation with participants in the Ka'eo-Makena vicinity oral history study conducted by *Kumu Pono Associates LLC* in 2005 (Maly and Maly 2005), and also incorporates findings from archaeological field work and recommendations for site treatment as prepared by Haun & Associates (Haun and Henry 2000 & 2003). The plan has been prepared in accordance with the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) requirements for site preservation (DLNR-SHPD 2002, Chapter 13-277), and includes both general and site-specific recommendations for interim and long-term protection of *Kalani Heiau* and other cultural features.

### ***Hawaii Administrative Rules – Preservation Plan Development***

Chapter 13-277, Hawaii Administrative Rules, entitled “Rules Governing Requirements for Archaeological Site Preservation and Development,” was adopted November 15, 2002. The specific sections of Chapter 13-277, sets forth the following conditions by which this plan has been prepared.

...§13-277-3 Preservation plan. A preservation plan prepared pursuant to chapters 13-275 or 13-284, shall:

- (1) Identify for each significant historic property which forms of preservation will be implemented: avoidance and protection (conservation), stabilization, rehabilitation, restoration, reconstruction, interpretation, or appropriate cultural use;
- (2) Specify the buffer zones around each significant historic property and depict them on a map of sufficient scale;
- (3) Specify short-term protection measures for each significant historic property that will be within or near a construction area;
- (4) Discuss the agency or person's consultation process for historic properties deemed significant under paragraphs 13-275-6(b)(5) or 13-284-6(b)(5). The agency or person shall consult with ethnic organizations and individuals for whom the historic properties are of significance. The comments on preservation treatment expressed by these individuals or organizations shall be considered when preparing the preservation plan. The plan shall include a list of individuals and organizations consulted, and shall summarize their input.
- (5) Specify the long term preservation measures to be undertaken at each significant historic property. [Eff\_\_\_\_] (Auth: HRS §6E-3) (Imp: HRS §§6E-1, 6E3, 6E-7, 6E-8, 6E-42)

§13-277-4 Buffer zones.

- (a) Buffer zones shall ensure that the integrity and context of the historic property is preserved, in many cases including the visual integrity.
- (b) The size of a buffer zone shall be proposed by the person or agency on a site-by-site basis. Size will vary with the local terrain, eventual use of the site, surrounding land uses, the type of site, and the criterion for which a site is significant.





**Figure 1. The Garcia Family Parcel at Ka'eo, Honua'ula District, Island of Maui (Chris Hart & Partners, 2004)**

- (c) The manner in which a buffer zone will be treated with regards to demarcation, landscaping and other activities shall be proposed by the person or agency on a site-by-site basis.
- (d) Once approved, buffer zones shall be marked on overall project maps, and physical markers shall be placed in the ground delineating the buffers.  
[Eff\_\_\_\_] (Auth: HRS §6E-3) (Imp: HRS §§6E-1, 6E-3, 6E-7, 6E-8, 6E-42)

§13-277-5 Interim protection measures. Interim protection measures shall protect the significant historic property and its buffer zone during construction activities. Interim measures may include:

- (1) Flagging the perimeter of the buffer zone;
- (2) Erecting barriers (such as plastic fencing) along the buffer zone;
- (3) Placing avoidance instructions on construction plans and specifications;
- (4) On-site, pre-construction briefing of the hired construction firm; and
- (5) Having an archaeological monitor on-site during ground alteration activities.  
[Eff\_\_\_\_] (Auth: HRS §6E-3) (Imp: HRS §§6E-3, 6E-7, 6E-8, 6E-42)

§13-277-6 Long term reservation measures.

Long term preservation measures shall follow the appropriate Secretary of the Interior's standards for Historic Preservation Projects. The preservation plan shall address the following long term preservation measures:

- (1) Maintenance measures to be followed;
- (2) Methods for clearing vegetation;
- (3) The manner in which litter is controlled;
- (4) Access to the site and possible use of the site for cultural practices, if appropriate;
- (5) Approaches to interpret and inform the public about the site, if appropriate;
- (6) Permanent marked markers, if appropriate;
- (7) If appropriate, provisions to address potential future impacts and site stability; and
- (8) Provisions for reasonable monitoring of site integrity by the person or agency, and SHPD inspection to assure compliance.  
[Eff\_\_\_\_] (Auth: HRS §6E-3) (Imp: HRS §§6E-3, 6E-7, 6E-8, 6E-42)

§13-277-7 Interpretation requirements.

- (a) when using interpretive text or signs, brochures, etc., the text shall be reviewed and approved by SHPD.
- (b) interpretive signs shall be:
  - (1) Of sufficient quality to enhance public understanding of the site;
  - (2) Culturally sensitive, based on consultation with appropriate organizations and individuals; and
  - (3) Located so as not to adversely affect the site visually.

- (c) Any data recovery work to improve the interpretation of the site shall meet the standards set forth in chapter 13-278. [Eff\_\_\_\_] (Auth: HRS §§6E-1, 6E-3, 6E-7, 6E-8, 6E-42) (Imp: HRS §§6E-3, 6E-7, 6E-8, 6E-42)

§13-277-8 Penalty. Non-compliance with the provisions and procedures established by this chapter may result in a directive to the person not to proceed with construction in the project area, a denial or revocation of SHPD's written concurrence or agreement, and penalties as provided in section 6E-11, HRS, chapters 13-275, 13-278, 13-281, 13-282, 13-284, HAR, and applicable laws. [Eff\_\_\_\_] (Auth: HRS §6E-3) (Imp: HRS §§6E-1, 6E-3, 6E8, 6E-42)

## ***Preservation Plan Organization***

The *Kalani Heiau* and vicinity preservation plan is organized in several sections, with primary topics covering —*Summary of Ethnographic Research; Overview of Oral History Interview Documentation and Recommendations; Documentation from Archaeological Field Work; and Preservation Plan – Implementation Program*. The combined sections provide readers with an overview of cultural-historical documentation for Ka'eo and the *Kalani Heiau* (from detailed study of the area as reported in Maly & Maly, 2005), archaeological findings, and describes recommendations for preservation buffers, site access, interpretation, and partnerships in stewardship.

“*Kalani Heiau*” (Site No. 196) and a small, modified *āhua* (hillock), a short distance inland of the *heiau* (Site No. 5036 AA), being the ruins of a small *kahua* or *paepae* (stone platform), will be preserved in two distinct preservation areas, with an open space preservation area between the two sties. The recommendations for site preservation and treatment were developed through discussions with elder *kama'āina* of the Makena region who participated in the oral history interview program; they are also based on standard practices of the DLNR-SHPD; and take into consideration comments from interested parties as cited in the Draft Environmental Assessment (Frampton, 2004). The components of that plan also reflect comments and suggestions offered by parties interested in the stewardship program in the period leading up to the preparation of this preservation plan.

## ***Kalani Heiau and Vicinity: Description of the Cultural Landscape***

### ***Summary of Ethnographic Research***

In 2005, at the request of Sam and Jon Garcia, *Kumu Pono Associates LLC*, undertook a detailed study of archival documentary accounts and oral history interviews with *kūpuna* and *kama'āina*, known to be familiar with the history of lands in the Ka'eo-Makena vicinity (Maly and Maly, 2005). The resulting study includes first-hand descriptions of the land of Ka'eo and the larger Makena-Honua'ula region dating from the 1820s, and oral historical accounts dating from ca. 1915. The research provides readers with a rich collection of cultural narratives for lands of the Honua'ula District—many of which had not been previously translated or cited in cultural studies. Specific emphasis in the study focused on the land of Ka'eo and cultural features documented on the Garcia family property.

The Garcia family property (TMK 2-1-07:67), is a 5.497 acre parcel, being a portion of Royal Patent Grant No. 835, issued to Mahoe in 1852. Mahoe had also been the *Konohiki* (Chiefly overseer) of Ka'eo Ahupua'a under the governorship of Hoapilikāne and Kamehameha III. Historical documentation also describes the area of the Garcia property, as containing at least two *kuleana* (original fee-simple land awards to native residents), Maaweiki (*Helu* 3676) and Kalili (*Helu* 2399:2). Maaweiki's original claim for his *kuleana* at Ka'eo, covered nearly the entire Garcia property, with much of the remaining section being covered by Kalili's claim. Final settlement of the two claims was

reduced to parcels totaling little more than one-half acre combined; the remaining area being retained as a part of Mahoe's Royal Patent Grant. While substantial descriptions of the land were recorded in the documents of Royal Patent Grant No. 835, and *Kuleana Helu* 2399 and 3676, no reference to features other than house sites, boundary walls, and the "*Pa Aupuni*" (Government Wall), at the *mauka* boundary of the present-day Garcia property were made in the documents (see cover – portion of Register Map No. 1202).

In between the 1850s to the early nineteen-hundreds, Mahoe, and his heirs (three daughters), conveyed portions of the Ka'eo land (originally a 514 acre parcel covered in Grant No. 835), to various parties, including other native tenants of the Makena-Honua'ula region, and business interests, with final disposition of most of the land resting with 'Ulupalakua Ranch. In 1956, the ranch entered into an exchange agreement with Marjorie Kalehua Cockett-Garcia, by which she exchanged family land in Palauea Ahupua'a (Honua'ula District), for the Ka'eo-Makena land, also of Honua'ula District.

One of the significant cultural sites identified on the Garcia family property at Ka'eo was given the name "*Kalani Heiau*" (Walker's Site No. 196), as a result of an archaeological survey of Maui in 1929-1930 (Walker, ms. 1930-1931). The survey, conducted by Winslow Walker, on behalf of the Bishop Museum, included field work in Ka'eo and neighboring lands of the Makena vicinity. While at Ka'eo, Walker visited a site which he was apparently informed was "*Kalani Heiau*." While a detailed review of Walker's field notes, sketch books, and manuscripts, and extensive research in earlier collections, was conducted as a part of the historical study, we were unable to pinpoint how Walker learned the name of the *heiau*—he did not record the name of his local informant(s), or field assistant at this particular site.

We do know that elder members of the Kukahiko family provided Walker with information on other sites between Maluaka and Kanahena, and in the Makena-Papa'anui-Keauhou vicinity, as informant names were specifically mentioned by Walker. As best as can be determined, Walker's source for the name of the *heiau* at Ka'eo, came from earlier work done by Bishop Museum archaeologist, J.F.G. Stokes, who in 1916, learned of a *heiau* by the name of "*Kalani*," at Ka'eo, but which he did not personally see or map (Stokes 1916 and 1918). The location of the site identified by Walker as "*Kalani Heiau*," coincides with the location recorded by Walker on an annotated USGS Quadrangle Map of the region (Ulupalakua Quad, 1924), but we do not know if it coincides with the site originally referenced by Stokes.

One of the common attributes in the Stokes (1916 & 1918), Thrum (1918, 1938), and Walker (Ms. 1930-1931) descriptions of a *heiau* by the name of Kalani, is that the sounds of drums (*pahu*) were reportedly heard on certain nights of the moon (a characteristic shared by several other *heiau* of Honua'ula). Such a description of drums heard on the nights of *Kāne* and *Lono*, at a *heiau* in the uplands of Ka'eo, on Pu'u Ke'eke'ehia, was reported as early as 1872, by J. Kealohapauole, a native resident of the 'Ulupalakua vicinity (see "*Na Hiohiona o Ulupalakua*" in Maly and Maly, 2005). While Kealohapauole did not name the *heiau* in his narratives, in the 1920s-1930s, E.S. Handy and M. Kawena Pukui, conducted field interviews, with natives of the 'Ulupalakua vicinity and learned that there was a *heiau* by the name of "*Po-kalani*...from which drums beating, and the marching of the *Hua-kai-o-ka-po*..." could be heard (Handy, Handy and Pukui, 1972:510). These "*huaka'i*" (marches or processions), were reportedly "the ghosts of ancient warriors, who make the circuit of the island in all their regalia" (ibid.).

"*Kalani Heiau*" (Walker's Site No. 196), is clearly one of significance on the landscape of Ka'eo (Figures 2 & 3). It is a prominent and substantial structure, built on, and incorporating an elevated *āhua* (hillock) in its' construction, and it commanded a view of the Keawakapu, Naupaka and Maluaka coastline—as it would have prior to the introduction of foreign *kiawe* (*Prosopis* sp.) trees. What is perhaps unclear, is its' function, as questions arise in the various sources of documentation, as to what site and location is being described.



**Figure 2. View of “Kalani Heiau” (Site No. 196) Platform – mauka towards Keawala’i Church Complex through overgrowth of kiawe (historic cattle wall–Site No. 5036 A–under kiawe) (Photo KPA-N 1578)**



**Figure 3. View of “Kalani Heiau” (Site No. 196) Southern facing wall built up of ‘a‘ā cobbles (Photo KPA-N 1579)**

In conducting the research for the ethnographic study, the only historical record found that specifically described a *heiau* or ceremonial feature—that is directly associated with the Garcia property—is that of Walker’s, “Site 196–Kalani Heiau” (Walker, ms. 1930-1931). While there are references to a “Kalani Heiau,” dating from 1916 to the 1930s (in Stokes and Thrum), there was no specific locational information given. There was also no reference found for the feature now identified as Site 5036 AA (Site 50-Ma-B8-99), though native land descriptions and maps dating from the 1840s and 1850s do reference the “Aupuni Wall” (Government Wall)—apparently being the same wall at the back end of the Garcia property (Site 5036 B), and being claimed as the lot of Maaweiki (*Helu Kuleana* 3676)—indicating early historical activity on the land. Native tenant land claims of 1848, registered by

residents of Ka'eo with tenancy predating 1819, also identify *kuleana* and walled features adjoining the *heiau* in what Haun described as Sites 5037, 5038 5039, and 5040 (Haun et al., 2000 & 2003) (Figure 4).

Also, there appears to be some confusion in the description and possible function of the *heiau* in the handwritten and typeset Walker manuscripts of the Bishop Museum and the Maui Historical Society. It was found that Walker added details to his later notes, from those originally recorded in the field books. The later annotations included that the *heiau* was located “not far from Church” (correct, as identified by Walker); and a question mark (?) being added to the reference “for sacrifice?” in the description of *Kalani Heiau* (see Maui Historical Society, AR-7, Winslow Walker, Collection, Folder 2-13 and Folder 2-24).

### **Overview of Oral History Interview Documentation**

As a part of the detailed ethnographic study prepared by Maly and Maly (2005), nine oral history interviews were conducted with eight individuals ranging in age from their 50s to 90s. Also, one informal interview—in which handwritten notes were taken—was conducted with a ninth individual. Seven of the interviewees are descended from families whose residency in the Makena region, and whose ties to the Keawala'i church post date the 1840s. The eighth interviewee (also a native Hawaiian), married a native of the Honua'ula District, and moved with her husband to Makena in the early 1950s; the ninth individual, who participated in both a brief telephone interview and in a follow up discussion in person, purchased 'Ulupalakua Ranch in the early 1960s. The first eight interviewees shared intimate knowledge of the lands, families, customs and practices of residents in the Honua'ula region, with historical accounts spanning from ocean fisheries to the mountain lands of the 'Ulupalakua region.

All but one of the primary interviewees shared that as children—dating from 1911 to the 1940s—they had not heard about the site known as “*Kalani Heiau*.” All but two interviewees had learned of the site later in their lives, some as a result of the archaeological work conducted on behalf of the Garcia family. One interviewee, in his 60s, a member of the Lono-Kalani family learned of the *heiau* as a child, from his *kūpuna* and an uncle, who associated the site with the family's fishing customs. The second interviewee, moved to Makena in the early 1950s, and she reported that by the time Mrs. Marjorie Kalehua Cockett-Garcia acquired the parcel from 'Ulupalakua Ranch in 1957, it was known that a *heiau* was situated on the property.

Several interviewees recalled that the land adjacent to the present-day County facility, and *mauka* of Keawala'i Church (now used as an overflow parking lot for the church) was noted as a place frequented by *huaka'i pō* (processions of night marchers). It was recalled that a *malihini* family had once tried to build a house on the parcel but gave up because of unexplained occurrences.

None of the interviewees had heard of any other ceremonial sites on the property—and when asked specifically if they had heard the term “*Hale o Papa*,” none had. Most interviewees who had grown up in Makena, observed that they didn't go much above the Makena-Keone'ō'io road in the vicinity of what is now the Garcia property, because the *kiawe* was thick, and there was no reason to go. One interviewee, a 73 year old descendant of the Kukahiko line, had traveled above the *heiau* site after the 1980s, and was familiar with some of the other cultural features on the *mauka* side of the “*Aupuni Wall*” (Government Wall), which are beyond the Garcia property, but had never noticed the modified knoll (Site 5036 AA) (Figure 5).

The names and functions of *Kalani Heiau* and other sites on the Garcia property were not known to the interviewees. The interviewees attribute this in part, to the fact that their parents and *kūpuna* generation did not talk to them in detail about many traditional sites, except for those that were specifically associated with their families—some of these sites did include *heiau* at other locations. They also recalled that from the early 1900s, the area of the Garcia property, the land above the Makena-Keone'ō'io Road, except for where houses were situated, was fairly overgrown with *kiawe* and other introduced plants. Thus, travel *mauka*, off trails, was deterred.

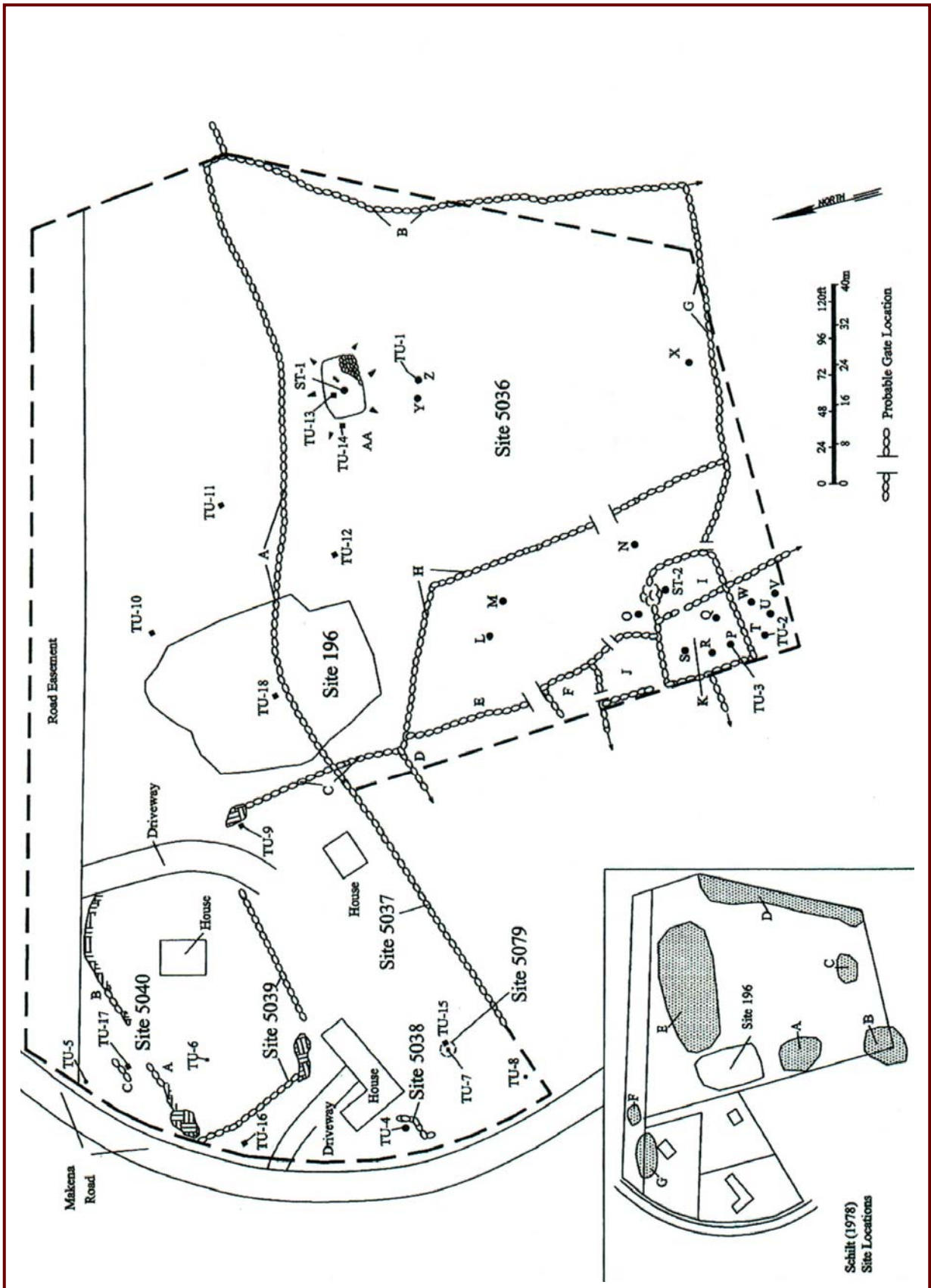


Figure 4. Site Location Map – Garcia Family Property, Ka’eo Ahupua’a, Honua’ula, Maui (Prepared by Haun and Henry, ms. 2003)



**Figure 5.**  
**View of Site 5036 AA (mauka to makai, through pānini and dry brush). Visible stones are remains of possible low platform. (Photo KPA-N 1583)**

While only limited documentation about the “*Kalani Heiau*” and other features on the Garcia property was recorded in the interviews, detailed descriptions of other Makena region sites, families, traditional and customary practices, transitions in residency and land use, traditions, practices associated with the area fisheries, and descriptions of the ranching era were recorded. The interviewees shared rich and vivid accounts, and add significant documentation to the community history base.

### **Summary of Preservation Treatments (2005-2006)**

We note here, that all participants in the oral historical component of the study, believe that the *Kalani Heiau* (Walker’s Site No. 196) should be preserved, and information about the site should be made known to present and future generations. Kahu Kealahou Alika and members of the historic Keawala’i Church are committed to a partnership program with the Garcias, other individuals and community groups who may become homeowners on the property—the goal being to protect, interpret and steward the *heiau*, and other features which may be preserved on the land. Such sites are believed to be integral to the Hawaiian culture.

Primary recommendations, raised through interviews and discussions, regarding protection, interpretation and long-term stewardship of *Kalani Heiau* and preservation areas on the Garcia family property included the following points:

- *Kalani Heiau* (Site No. 196), and the modified *āhua* (knoll), Site No. 5036 AA, will be preserved and stabilized in a manner consistent with guidelines of the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD).
- View planes *makai*, towards the shore of Naupaka (Maluaka) Beach, and towards Keawala’i Church; and *mauka*, towards Pu’u Ke’eke’ehia, Pu’u Ka’eo, and Haleakalā will be enhanced, protected and maintained.
- Ground work and excavation will be monitored by an archaeologist and cultural monitor (ideally an individual with genealogical ties to traditional families of the Ka’eo-Makena vicinity) to ensure no impacts to cultural resources occur; and also during any site stabilization and landscape work within the preservation areas.
- Inappropriate alien vegetation (e.g., *kiawe*, lantana, *’ēkoa* and *pānini*) will be carefully removed from *Kalani Heiau*, Site No. 5036 AA, and the dedicated preservation buffer zones.



- Planting of native species known to occur naturally in the Makena-Honua'ula region, near shore lands, will be done for interpretive and restorative qualities; and to foster a buffer between residences to be developed on adjacent lands, and the preservation sites.
- Keawala'i Church, including native Hawaiian residents of the Makena region, descended from traditional families of the area, will organize a cultural stewardship program, and become partners with the Garcias and future home/land owners in the long-term care and interpretation of the preservation sites on the property.
- Some level of interpretive programs and exhibit materials will be developed as a means to inform the local and visiting public about the history of the Ka'eo-Makena region, and about the sites preserved on the property.
- A maintenance and monitoring program will be developed by which long-term preservation, conservation and education will be fostered for the preservation sites.
- A program of controlled access—in order to ensure protection of *Kalani Heiau* and associated preservation sites—and wise use will be developed for long-term care of the cultural resources.
- The Keawala'i Church partnership in association with the home owners will serve as the point of contact for conducting educational/interpretive programs for schools and special groups who may wish to visit *Kalani Heiau* and the associated preservation areas. The level and extent of the programs will be determined by members of the partnership in consultation with DLNR-SHPD.
- A funding base for program management will be developed to ensure success in long-term preservation and interpretation of the *Kalani Heiau* and preservation areas.

### ***Documentation Recorded Through Archaeological Field Work***

This section of the preservation plan provides readers with excerpts from reports prepared as a part of the archaeological investigations that have occurred on the Garcia family property as documented by Haun and Henry (2000, 2004 & ms. 2003), Rogers-Jourdane (ms. 1979), and Schilt (1979).

#### ***Kalani Heiau – Site No. 196 and Other Features on the Garcia Family Property (from Haun & Henry, ms. 2003)***

The sites on the Garcia family property (*Figure 4*) consisted of the *Kalani Heiau*, two livestock control walls (Sites 5037 and 5039), an agricultural terrace (Site 5038), a complex of 27 features (Site 5036) that consists of 14 agricultural components, 11 livestock control features one temporary habitation structure and a trash dump, and a complex of three agricultural features (Site 5040).

In the survey report, five of the six sites (Sites 5036-5040) were assessed as significant solely for information content. The mapping, written description, photography and test excavations at these sites adequately documented them and no further work was recommended (Haun and Henry 2000:50). The *Kalani Heiau* (Site 196) was assessed as significant for information content, and for its traditional cultural value. The site was recommended for preservation. DLNR-SHPD concurred with these significance assessments and recommended treatments (letter dated May 10, 2001 to Dr. Alan Haun from Don Hibbard (Log No: 27399, Doc No: 0104MK13).

In response to DLNR-SHPD letters dated November 6, 2002 to Mr. Rory Frampton of Chris Hart & Partners and to Mr. John Min of the Maui County Planning Department regarding a request for additional subsurface testing of the subject property, the landowner requested that the specific scope of the testing be approved in writing by DLNR-SHPD prior to the fieldwork. The request proposed the excavation of nine 1 m<sup>2</sup> test excavation units in the general locations indicated on *Figure 4* (TU-9 thru -17).

Test Units (TU) 9 thru 12 were proposed to define the limits of *Kalani Heiau* and test for possible buried cultural deposits. TU-15, -16, and -17 situated around the existing houses on the property were proposed to satisfy a previous requirement for additional testing recommended in the approved inventory survey report for the property. TU-13 and TU-14 were proposed for a small knoll in the eastern portion of the property to determine if the knoll has potential religious significance associated with the *heiau*. The request also proposed to refine the mapping of *Kalani Heiau* (Site 196). DLNR-SHPD approved the proposed additional work in a letter dated January 3, 2003 to Dr. Alan Haun from Dr. Holly McEldowney (Log No: 31331, Doc No: 0212MK08). During the fieldwork it was decided that an additional test unit (TU-18) would be excavated in Site 196 to assist in defining the site boundaries and obtain charcoal for radiocarbon dating.

The additional fieldwork results (Haun & Henry 2003) indicate that the tested areas around Site 196 either lack evidence of cultural activity or contain very limited evidence of habitation-related activity. The testing results do provide a basis to refine the boundaries of the site because the results indicate that the site apparently did not extend to the tested locations. The re-mapping of the site provided the best means of delineating its extent. As is illustrated in *Figure 6*, the *heiau* structure was defined by the notched rectangular outline of its exterior wall faces formed by stone alignments and the remaining wall face on the south side of the structure. In part, as a result of historic mining of building stone from the site, and in part from natural deterioration, stones and portable remains from the *heiau* now cover the slopes of the knoll surrounding the footprint of the original structure and form the physical limits of the remains of the site.

None of the data from the inventory survey, or from the additional testing, point to a ritual or ceremonial function for the small knoll (Feature AA, Site 5036). Typical indicators of such a function include non-waterworn coral used as offerings, upright stones (*hale pōhaku*), and ritual architecture (i.e., altars, *heiau*). None of these indicators were present. Comparison of the cultural remains from test excavations on the knoll with other test units and excavations in ritual architecture provides no support for a ritual function for the knoll. The original interpretation of the knoll as a temporary habitation feature was supported by the results of the additional testing.

### **Site Identification**

#### **Site 196**

Site 196 is *Kalani Heiau*, which is located on a low knoll in the west-central portion of the project area (*Figure 6*). The *heiau* has been previously documented by Walker (1931) and by Schilt (1979). It is situated on a c. 4.0 m tall knoll in the approximate center of the project area. The knoll measures c. 47.0 m (north-south) by 48.0 m. Feature A of Site 5036 is interpreted as a livestock control wall that extends across the top surface of the *heiau* and Feature C of Site 5036 is a wall situated along the western side of the knoll.

Originally, the southern and western sides of the knoll were probably stepped with a series of narrow terrace/retaining walls. An intact portion of wall face is visible on the southern slope of the structure. The southern wall ranges in height from 1.25 to 1.8 m. There is an 'a'ā pebble and small cobble pavement with three depressions located at the

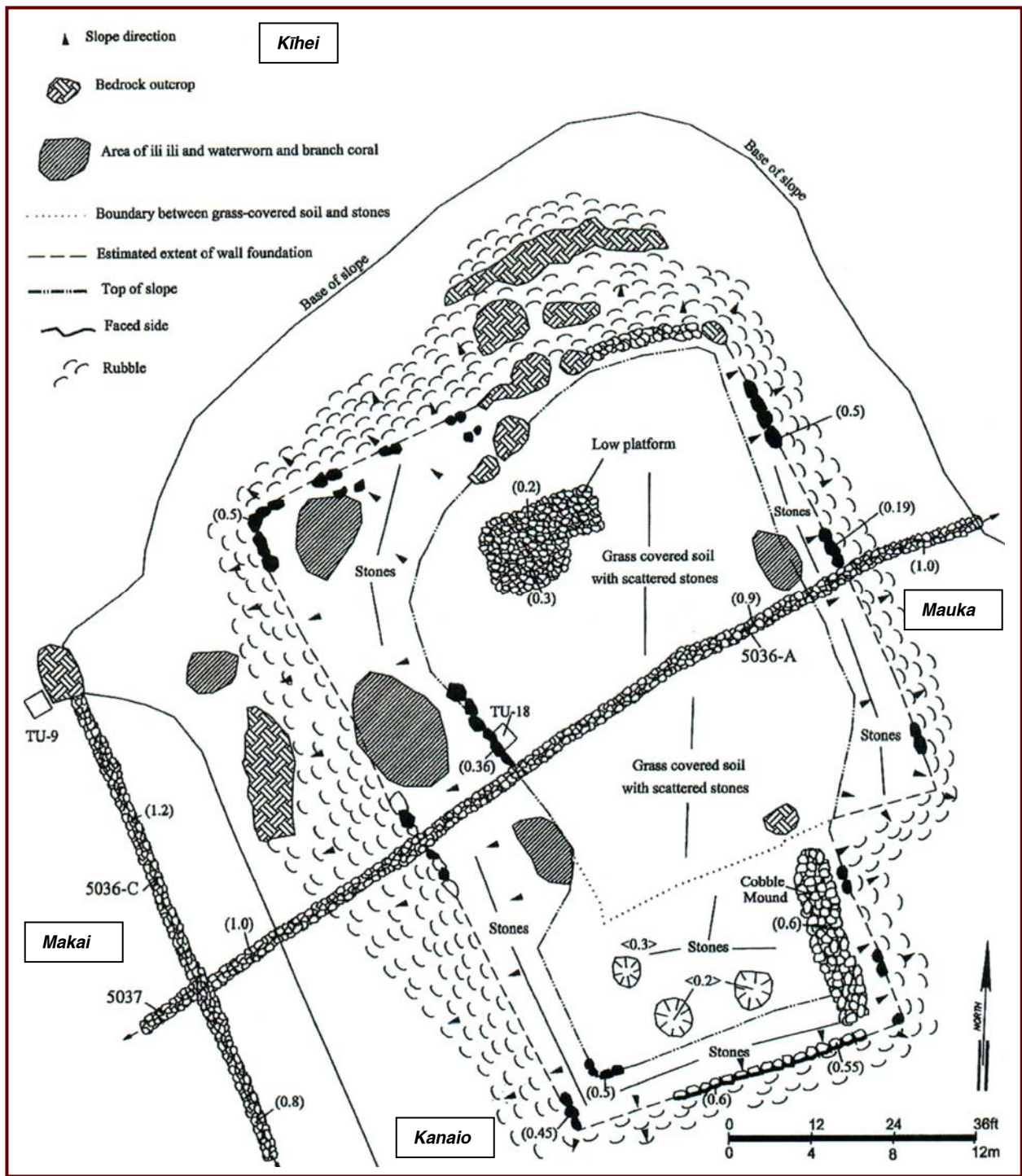


Figure 6. Site 196, Kalani Heiau Plan Map (Haun and Henry, ms. 2003) (with approximate directional references—mauka, makai, Kīhei and Kanaio)

southern end of the knoll, measuring 9.0 m (east-west) by 6.6 m. A mound, which is probably a collapsed wall of piled 'a'ā cobbles and small boulders borders the pavement on the east side. The wall is 8.85 m long (north-south). It ranges in width from 1.5 to 1.8 m, and in height from 0.25 to 0.60 m.

A low L-shaped platform is situated on northern side of the knoll. This platform is 6.0 m long (east-west) by 5.4 m wide. The remaining upper surface of the knoll is comprised of an area of soil with scattered 'a'ā cobbles. Waterworn basalt pebbles ('ili'ili) and coral fragments are scattered over the surface of the site with concentrations in five locations.

The condition of Site 196 is nearly the same as that reported by Schilt in 1979. Her map of the site (1979:8, Figure 3) depicts a wall face on the seaward slope of the structure that is no longer visible; otherwise the site is unchanged. The poor condition of the structure is undoubtedly largely due to removal of stones to construct the wall on the site and walls to the south and west of the site. Walker (1931) does not mention the wall that bisects the site perhaps indicating that it was constructed after his visit. The site's location on a prominent knoll, which would have commanded a broad view of the coast, and stepped construction are attributes typically characteristic of *heiau*.

The footprint of the *heiau* structure is defined by alignments of small boulders embedded in the slopes of the knoll (see Figure 6). When mapped, the alignments outline a notched rectangular structure that is a typical Maui form well documented in nearby areas of Kula (Kolb et al. 1997). With an overall area of approximately 880 sq m, the structure falls within the upper end of the size range for large ritual structures reported for Kula and Honua'ula Districts (Kolb et al. 1997). Walker's (1931) informant(s) referred to Kalani as a sacrificial *heiau*, and the structure's large area supports this information.

The structure was originally a large notched platform with at least two stepped terraces or tiers on the seaward, west side of the structure. Portions of the upper surface, and probably the seaward stepped terraces were paved with waterworn basalt pebbles ('ili'ili) mixed with coral based on distribution of these materials on the seaward slope of the structure and in a test excavation (TU-18). The TU-18 excavation yielded nearly 200 grams of marine invertebrate remains, primarily marine shell, over 100 pieces of coral, charcoal, and 9.2 grams of dog, fish, and bird bone. Most of the coral came from Layer II, which consisted of an 'ili'ili pavement that undoubtedly functioned as part of the *heiau*. Two small fire pits were present in the lower portion of Layer II, possibly indicating initial use of *heiau*, or prior use of the knoll. A piece of charcoal from one pit produced a calibrated radiocarbon age range of A.D. 1420-1490.

The exterior walls and terraces apparently retained large amounts of small to medium cobble-size stones that were used as fill between the retaining walls and the natural topography of the knoll to create level upper surfaces. This fill material now covers the slopes surrounding the structure's foundation. A linear mound of stone in the southeastern corner of the structure, adjacent to the notch may be the remnant of a wall along the inland side of this portion of structure. Three shallow pits on the stone-paved surface seaward of the mound may be post holes for a structure, such as an oracle tower, or supported wooden idols. There is a low notched rectangular platform on the northern portion of the *heiau* that is probably either a structural foundation or an altar.

The alignments of embedded boulders apparently formed the basal, foundation course of the exterior wall faces that were faced with large cobbles and small boulders as is evident in the only remaining intact section of faced wall on the southern side of the structure. The maximum combined height of the retaining walls on the seaward side of the structure was probably as much as three meters and probably at least one meter or

more on the other sides. As mentioned previously, the poor condition of the structure was attributed to the removal of stones to build historic ranch walls bisecting the structure and on the west side of the structure; however, given the large size of the structure it was probably a source for building material for other walls and buildings in the vicinity. Very few large cobble to small boulder-size stones are present on the structure and the only reason the wall foundation alignment stones are still present is because the stones were apparently too embedded in the ground to be readily removed. [Haun & Henry, ms. 2003]

### **Modified Āhua (Site 5036 AA)**

In addition to “*Kalani Heiau*,” the Garcias have agreed to the preservation of one additional historical feature, Site 5036, Feature AA, a modified knoll (*āhua*), situated approximately 190 feet in land of “*Kalani Heiau*.” Haun & Henry describe the site as being a temporary habitation feature, that had been used for a “limited period of time” (Haun et al. 2004:25). Haun’s interpretation was based on the “insubstantial construction” of the site, and the results of test excavations which revealed a “limited range and quantity of cultural remains” (Haun et al., 2004:25). Site 5036 AA was previously recorded and assigned a Bishop Museum site number (50-Ma-B8-99), and was referenced by Rose Schilt (1979) in a survey of the Garcia property. Schilt, observed, and quoted from a manuscript prepared by E.H. Rogers-Jourdane (ms. 1979) that:

#### **Site 50-Ma-B8-99**

Previous Research: A small enclosure was reportedly found on the Garcia property by Rogers-Jourdane (Ms.) during a recent survey of adjacent Seibu Inc. lands:

This site appears to be the remains of a small enclosure and is situated atop a small rise c. 168 meters E of the S. Kihei Road. The enclosure measures c. 3.0 meters in diameter and is badly deteriorated. Maximum height of the alignment is 0.35 meter (1-2 courses), and width averages 0.3 meter.

Scattering of ‘*ili’ili*, which suggest paving, cover the surface both inside and outside of this alignment. Marine midden remains were also noted on the surface.

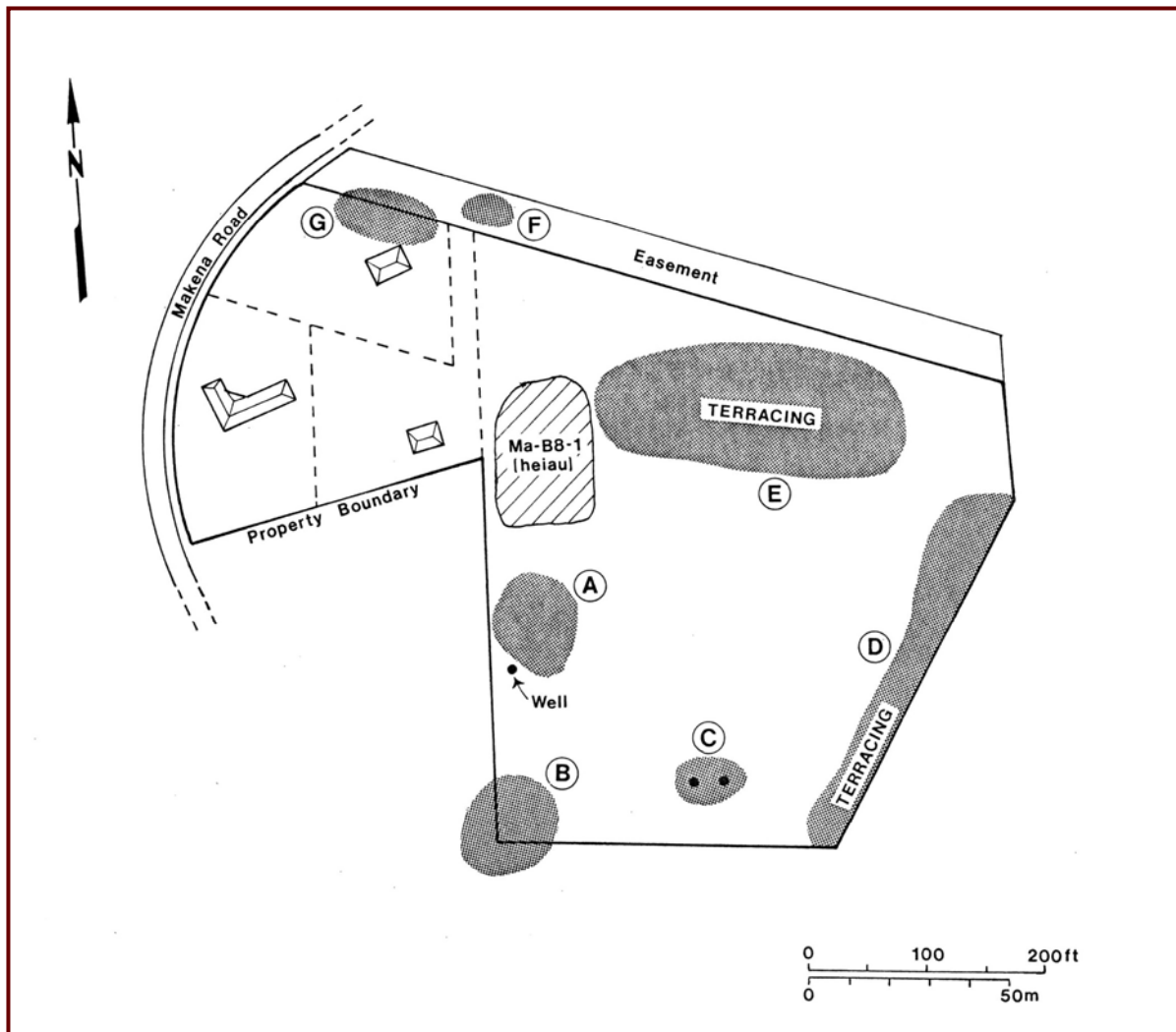
Vegetation during this survey, which was done in March 1978, was also extremely dense (Rogers-Jourdane Ms.).

Regarding this site, Schilt reported that in her own field work:

Field Findings: We were unable to relocate this enclosure, although its reported location is near Area E (Fig. 1 [Figure 7]).

Recommendations: In the next phase of work, another attempt should be made to find this feature. A test pit, not less than 1 by 1 meter, should be excavated in the interior, and one or more small tests should be placed in the exterior midden area. [Schilt, 1979:14]

In March 2002, following a site visit to the Garcia property, two members of the *Hui Alanui o Makena* suggested that rather than being a habitation feature, Site 5036 AA “could have had a ‘ritual or ceremonial function, due to its setting, the spatial association of the site with *Kalani Heiau* and its location on a promontory overlooking the *heiau*” (see Frampton, December 2004:7; and communications in Frampton, 2004). The suggestions of significance, and concerns were detailed in communications from Ms. Dana Hall and Ms. Theresa Donham, dated November 7<sup>th</sup>, 2002, July 14<sup>th</sup> & 22<sup>nd</sup>, 2003, and February 18<sup>th</sup> & 22<sup>nd</sup>, 2005. Following the initial site visit and various communications, it was suggested that the feature site might even have been a “*Hale o Papa*” (DLNR-SHPD Log No. 2003.2125. Doc No. 0309MK18, October 23, 2003), being a class of *heiau*



**Figure 7. Location of Sites Identified on Garcia Family Property in Archaeological Survey of 1979 (Schilt, Figure 1. 1979:2)**

belonging to women of chiefly lineage, and associated with the *luakini heiau* of state worship (see Malo, 1951; li, 1959, and Kamakau, 1976).

It is widely recognized that prayer and ritual permeated every facet of traditional Hawaiian life, and that each cultural feature—either being a part of the natural landscape or man-made—had spiritual attributes. Because there are apparently no native traditions or historical documentation pertaining to the modified knoll identified as Site 5036 AA, it is almost impossible to state with any authenticity, whether or not the feature dates from the time, or is associated with “*Kalani Heiau*,” or if it is associated with the other features that suggest traditional and historical subsistence activities in the vicinity. In this regard, one might posit that in the traditional-cultural context, all sites on a given land area share some form of contextual relationship, and contribute to facets of the cultural landscape. It is also clearly documented in native accounts, that with the passing of time, the function, form, and value of cultural features changed, some gaining in prominence, while others diminished.

As a result of community consultation, the modified *āhua* (Site 5036 AA) will be preserved, with view corridors *makai* and *mauka* maintained, and some level of interpretation developed.

## ***PRESERVATION PLAN – IMPLEMENTATION PROGRAM***

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This section of the preservation plan sets forth the actions to be implemented in order to ensure protection of the *Kalani Heiau* and associated preservation areas, including conservation, stabilization, stewardship, interpretation, and long-term management. *Figure 8*, a map of the Garcia family property depicting the cultural resources to be protected, buffers, access, and interpretive sites, illustrates the various facets of the plan described in the following sections of this document.

### ***Site No. 196 and 5036 AA: Interim (Short-term) Preservation***

The goal of these interim preservation measures are to physically identify Sites 196 and 5036 AA on the ground, and to provide those sites with adequate protective buffers during construction. Kalani Heiau (Site No. 196) and Site 5036 AA will have interim buffers established during construction. These buffers will be designated with brightly colored construction fencing, four to six feet in height (see *Figure 8*). Interim preservation will be ensured by adopting the following protective measures:

#### ***Overall Site Protection:***

1. The interim protective buffer zones will be plotted accurately on grading plans and construction plans prior to the initiation of any grading, grubbing, and/or construction activities.
2. Construction will not be allowed to occur within the protective buffer zones. The buffer zones will be identified and mapped around all site perimeters. Installation of the protective buffer zones will be supervised by an archaeologist; and by cultural monitors, should community members so desire. DLNR-SHPD staff will be notified when buffer zones are set in place, and a site inspection conducted with DLNR-SHPD to confirm compliance prior to initiation of construction.
3. Explicit notification will be provided to construction supervisors and workers as to the nature and location of the preservation zones, the significance of the buffer zones, and the color and meaning of any site perimeter and buffer zone fencing.
4. Archaeologists and lineal descendants/cultural practitioners will provide on-site monitoring of initial construction grubbing and grading in the immediate vicinity of Sites No. 196, 5036 AA, and the associated preservation zone. Monitoring will also ensure that construction activities—use of equipment in developable portions of the parcel—does not adversely affect the cultural sites.
5. The protective buffer zone fencing will remain in place until construction and land movement activities are completed, and approval for their removal is obtained from DLNR-SHPD staff. Then the interim construction buffer will be removed and long-term preservation measures implemented (see next section of plan).
6. Stones will not be removed from within the preservation zones. Stones from late historic walls not to be preserved will be kept on site for use in development of buffers and interpretive features associated with the preservation areas.





## ***Protection of Burial Sites-Inadvertent Discoveries***

7. In compliance with Chapter 6E-43 (as amended by Act 306), should any burial remains be inadvertently discovered as a result of work on the property, all work in the area of the remains will cease and the DLNR-SHPD will be notified within three days. Similarly, if remains should be exposed through natural processes or as a result of property maintenance activities, the DLNR-SHPD will be notified as above. Disposition of any identified remains will be determined on a case-by-case basis by the DLNR-SHPD in consultation with the designated lineal descendants and the Maui Island Burial Council.

During the period of construction on the Garcia family property, no construction or land modification activities, other than appropriate landscaping, interpretation, and maintenance will occur within the designated protective buffer. The only exception is tree removal if trees are deemed to be a threat to the cultural resources, or are damaged by natural causes. In this instance, introduced *kiawe* (*Prosopis* sp.) trees are causing damage to *Kalani Heiau* and other cultural-historical features on the property. It is proposed that these trees (along with introduced *'ēkoa*, lantana and the *pānini* cactus) should be cleared, and new plantings of native species known to naturally occur in the area be planted at acceptable distances away from the preservation sites (see discussion on plants and landscape management below).

## ***Program for Long-term Preservation of Kalani Heiau and Preservation Areas on the Garcia Family Property***

Following completion of development of the house lots and associated features on the Garcia family property, long-term preservation treatments, including site stabilization, landscaping, interpretation, and long-term site monitoring will begin. The long-term maintenance, curation, protection, and some level of interpretation of the cultural resources is the goal of a carefully designed preservation plan. Through such programs, local community members and island visitors can gain a better understanding and awareness of the unique and fragile nature of Hawai'i's resources. These experiences will foster an environment of protection for *Kalani Heiau* and other resources in the preservation zone on the Garcia family property.

Long-term preservation treatments are as follows (see *Figure 8* for locations of preservation and interpretation locations):

### ***1. Documentation of Site Conditions***

Garcia project managers (in consultation with a certified archaeologist) will develop an archival catalogue of the site conditions and treatments, and their perimeters. This documentation will serve as a baseline reference for long-term monitoring of site stability and evolution, to be used by the stewardship partners and reviews that may be conducted by the DLNR-SHPD. Copies of the catalogue—with periodical updates and amendments—will be housed with the stewardship partners, DLNR-SHPD, the Maui Historical Society, and the property owner/developers.

### ***2. Preservation Areas***

Two permanent preservation areas will be established as shown on *Figure 8*. The preservation area for *Kalani Heiau* (site 196) will be located within Lot 4 and is approximately 37,400 sq. ft. in size (.86 acre) and will include the entire knoll upon which *Kalani Heiau* is situated. The preservation area for Site 5036

AA will be located within Lot 6 and is approximately 10,430 sq. ft. in size. The two preservation areas are situated such that they form one larger contiguous area free of residential related structures. (A right of way for vehicular access and underground utilities separates the two preservation areas. The surface of the vehicular access will be color molded concrete or asphalt where it abuts the two preservation areas.) The two preservation areas will total approximately 47, 830 sq. ft., or about 1.1 acre, roughly 20% of the Garcia Family property.

The boundary of the *Kalani Heiau* preservation area follows historic stone walls along the west and southwestern sides. A historic stone wall also establishes the northeast boundary, running in a *mauka* direction towards site 5036 AA. The width of the *Kalani Heiau* preservation area ranges from a minimum of 27 feet from the southwest corner foundation to a maximum of 120 feet from the northwestern foundation corner.

In addition to the preservation areas, additional building setbacks or no build zones will be placed on lots 4, 6 and 10. The no build zones on lots 4 and 10 will establish minimum building setbacks of 50 feet from *Kalani Heiau* (except for the southwest corner of *Kalani Heiau*, where the minimal building setback will be 47 feet.)

The combination of preservation areas and no build zones will result in an area free of structures measuring 460 feet in a *mauka-makai* direction. The maximum width of the structure free area running north and south through *Kalani Heiau* is approximately 250 feet.

It should be noted that the proposed subdivision plan has been amended by reducing the number of lots *makai* of the *heiau* from four to three. This has resulted in a larger area free of structures abutting the project access road as well as a greater building setback to the northwest of the *heiau*.

Maximum building heights of 40 ft. above mean sea level will be established on Lot 3 and a portion of Lot 2. This will reduce the potential visual impact from future residential structures.

*Mauka* portions of the preservation area on Lot 6 will be filled, this will establish level building pads for abutting areas to be used for future residential structures. The *makai* portion of the modified *'āhua* will remain unmodified in order to preserve the natural topography as viewed from *Kalani Heiau*.

### **3. View Planes**

Currently, trees obscure the coastline view plane from the *heiau*. Haleakalā and the Prince Hotel are visible to the east and south, respectively. The proposed preservation measures for the site include creation of a view corridor to the ocean on the west side of the *heiau*. The adjacent property owner has already agreed to a 20 feet wide view corridor along the northern property boundary that generally follows a historic wall (Site 5037). The Garcia Family proposes a corridor of similar width on their property that will form a combined 40 ft wide view corridor to the ocean within which no vertical structures will be constructed (see *Figure 8*).

Proposed residences adjacent to the preservation sites will be screened using native plants. The trees and plantings on the south side of the site will also partially screen the hotel from view. A no build zone will also be created on Lot 6 in order to preserve *mauka* views from the *heiau* across Site 5036 AA towards Pu'u Ke'eke'ehia, Pu'u Ka'eo and other features near the summit of Haleakalā.

#### **4. Long-Term Preservation**

No future construction or land modification activities, other than landscaping and maintenance will occur within the preservation zones. The *Kalani Heiau* preservation zone boundary will follow existing stone walls along the west and southwestern sides of the site, and a driveway to the northwest. The perimeter of the two areas will be planted with *naio* (*Myoporum sandwicense*) to identify the edge of zones.

Metes and bounds descriptions of Site 196 and the preservation zones will be recorded in the property deed(s) and the location of the sites will be plotted on subdivision plat maps. The metes and bounds description will be incorporated into the property deed(s) as a restrictive covenant that will include preservation treatments described in this plan. The covenant will be recorded with the Bureau of Conveyances.

The long-term maintenance and interpretation of the sites will be a community-based effort. Kahu Kealahou Alike, descendants of traditional Hawaiian families of the area, and members of the Keawala'i Church have come forward as participants of such a community-based group.

A non-profit umbrella organization—either an existing group or a new one, as determined by the Garcia family property owners and community members—would coordinate any interpretive programs, and potentially organize programs of site stabilization or restoration with the prior approval of DLNR-SHPD. A funding mechanism for this organization will be established by the future Homeowner's Association.

The homeowners association will be responsible for vegetation control and maintenance.

An initial task could be the removal of the portion of Site 5036 A, a wall that currently bisects *Kalani heiau*, because this historic ranching-related feature artificially divides the site and detracts from its original appearance. The stones from the wall could be used to restore portions of the original *heiau* walls that were undoubtedly the source for the historic wall's construction.

#### **5. Monitoring Site Integrity and Access**

Because of the sensitive nature of the *Kalani Heiau*, access to the preserve (within the buffer zone including the *heiau* and other preserved features) will be controlled. Designated areas for viewing the *heiau* and preserve sites will be established so as to minimize impacts on the sites. Individuals who share genealogical affiliation with traditional residents of lands in the Ka'eo-Makana vicinity will be able to visit the *heiau* proper, while general visitors will be encouraged through signage, to visit the site from designated interpretive

viewing areas. The cultural stewardship partnership organization will act as a primary point of contact for visitation, and as the source of interpretive materials for the *heiau* and preservation sites.

The primary interpretive programs will be in the form of off-site interpretive exhibits.

Samples of Wording to be Considered for Public Notification of Access Restrictions and Public Law:

***A Standard State Notice:***

Please do not walk within the preservation area (refrain from walking on these sites or removing rocks). Damage to this preserve is punishable under State Law, Chapter 6E-11, Hawai'i Revised Statutes.

***Adapted from a Standard National Park Service Notice:***

***Help Preserve the Past for the Future.***

It is against the law to loot or destroy archaeological sites, or remove any material remains of past human activities from this archaeological preserve. Report acts of archaeological theft or vandalism to... [designation of contact to be determined through consultation between land owner, family members and DLNR-SHPD]. Even a single clue can matter. Cultural and historic sites give us information about Hawai'i's past. If disturbed or destroyed, a part of Hawai'i's unique heritage is forever lost.

Damage to this preserve is punishable under State Law, Chapter 6E-11, Hawai'i Revised Statutes.

**6. *Site Interpretation and Visitation***

Interpretive signs will be used to identify the preservation sites. General site information signs will be located along the project access road, near the beginning of the access path to the *heiau*. A gate, marked by *kiawe* posts will serve as the access point to the interpretive site for the *heiau*. The interpretive site will be located at the southeast corner of the *heiau* and will include more specific site information signage (see *Figure 8*).

For general viewing, the *heiau* will be visible from the view plane corridor area rising from Makena-Keone'ō'io Road. The *heiau* will also be visible from the project access road.

An access path from the project road will run to the interpretive site at the southeastern corner of the *heiau*.

Signage identifying the cultural resources will include the feature type; SIHP number; a cultural overview-site history; and a statement about the sensitive nature of archaeological sites (see specific recommendations below). Visitation to the cultural sites will be limited to appropriate uses; i.e., cultural observances as practiced by native practitioners, and Hawaiian cultural interpretive programs (see suggested interpretive texts later in this plan).

## 7. **Plant Buffer**

Plant buffers consisting of a hedge of *naio* (*Myoporum sandwicense*), with scattered *wiliwili* (*Erythrina sandwicensis*), *kou* (*Cordia subcordata*) and other native plants will be established along the outside edge of the preservation area as indicated in *Figure 8*. Measures, such as establishment of temporary fencing, will be taken to deter access until the plant buffer is established.

## 8. **Landscaping and Grounds Maintenance**

It is recommended here, that most *kiawe* be carefully cleared from *Kalani Heiau* and other preservation areas, as it is causing significant damage to the sites. Removal of inappropriate vegetation will foster site stabilization and enhance view planes.

Plants will not be pulled out by the roots. They will be cut at the surface level and spot treated with herbicide to avoid impacting any possible sub-surface remains. Appropriate native vegetation may be planted around the preservation site buffers and at locations within the buffers.

Landscaping that is to be done within the general vicinity of *Kalani Heiau* (Site No. 196) and Site No. 5036 AA, will be in keeping with the native vegetation of the area. A variety of native Hawaiian coastal zone and near shore plants—as described in historic literature and seen in similar coastal environmental zones—may be used for this task.

Table 1. is a list of native plants that are among those referenced in historical accounts, and that were often found along the near shore lands of Ka’eo and the larger Honua’ula region:

**Table 1. List of Native Plants Known to have Occurred in the Coastal Region of the Ka’eo-Makena Region**

### **Low shrubs:**

*’Ilima* (*Sida fallax*)  
*Kī* (*Cordyline terminalis*)  
*Ko’oloa’ula* (*Abutilon menziesii*)  
*Maiapilo* (*Capparis sandwichiana*)  
*Ma’o* (*Gossypium sandwicensis*)  
*Ma’o-hau-hele* (*Hibiscus brackenridgei*)  
*Nehe* (*Lipochaeta lavarum*)  
*Pili* (*Heteropogon contortus*)  
*Pōhinahina* (*Vitex trifolia* var. *simplicifolia*)  
*Puakala* (*Agremone alba* var. *glauca*)

### **Trees:**

*Hala* (*Pandanus odoratissimus*)  
*Hau* (*Hibiscus tiliaceus*)  
*Kou* (*Cordia sucordata*)  
*Lehua* (*Metrosideros polymorpha*)  
*Loulu* (*Pritchardia*; fan palms)  
*Milo* (*Thespesia populnea*)  
*Naio* (*Myoporum sandwicense*)  
*Niu* (*Cocus nucifera*)  
*Wiliwili* (*Erythrina sandwicensis*)

## 9. **General Site Maintenance**

To ensure culturally sensitive, long-term site maintenance and site protection, partners in the cultural stewardship program and grounds maintenance staff will be informed of the requirements for site preservation as follows:

- a. Training of maintenance personnel in appropriate maintenance techniques and appropriate uses/visitation at the sites (No picnicking, camping, playing, removing of dirt or stones, etc., on/or from sites). Employees will be informed of who to call when inappropriate activities are observed.
- b. Landscaping maintenance (no planting, irrigation, or use of herbicides, etc., without DLNR-SHPD approval).
- c. Waste receptacle maintenance and collection. A waste receptacle will be situated at the entrance/egress point of the designated access along the project access road. The waste receptacle will be placed in such a way so as not to detract from the view plane to the sites, yet still be identifiable as a waste receptacle.
- d. Maintenance of interpretive exhibits.
- e. Site condition monitoring and notifying DLNR-SHPD of changes in site conditions.

### **Sample of Interpretive Texts**

As a result of the detailed historical documentary research and oral history interviews conducted on behalf of the Garcia family — for lands of the Ka’eo-Makena vicinity and the “*Kalani Heiau*” — a wide range of interpretive and educational resource materials for program development has been made available. The texts below, which could be illustrated with a site plan and artist’s renderings of what the original structure may have looked like, are samples of the interpretive narratives that may be developed for “*Kalani Heiau*” and the preservation zones. Final narratives, sign form and locations, and the level of interpretive/educational opportunities shall be determined in consultation with the Keawala’i Church stewardship organization and other interested families of the Ka’eo-Makena vicinity, the Garcia family property owners, and DLNR-SHPD.

The narratives may be designed as a single sign or separated into a few signs, set at strategic locations in a thematic approach, along the path to the final viewing area. Additionally, graphics might include:

- (1) an *ahupua’a* plan, extending from mountain to shore, with the fishpond at ‘Āpuakēhau Point, and depicting the historical features of the middle 1800s;
- (2) a plan of the “*Kalani Heiau*” and Site 5036 AA, with details of the existing conditions and native plantings; and
- (3) a rendering of the stone platform of “*Kalani Heiau*” as it may have looked prior to impacts from collection of feature stones, construction of the stone wall across the *heiau*, and damage from ungulates and alien plant growth. Such a plan might also depict the *mauka-makai* view planes.

### ***Kalani Heiau and Environs***

At one time, the land of Ka'eo was home to Hawaiian families who possessed intimate knowledge of the landscape, and who's residency and sustainable use of resources spanned the land from mountains to shore. Knowledge and use of the resources also extended out to the sea, where a fishpond on 'Āpuakēhau Point, and near-shore and deep-sea fisheries were managed.

The sheltered coves of Ka'eo, with fresh water resources, made the near-shore lands an important and valued area along the often arid coastline of the larger Honua'ula District, in which this land is found. While today, the mid-land *kula* (plains) present an arid view—upon which subsistence efforts would seem difficult—in earlier times, native dryland forests spread across the land, and the *kēhau* (early morning dew), provided moisture to limited cultivation of staple crops. The water-bearing *kēhau* and cultivation of low land crops are still spoken of by elder Hawaiian residents of the land. Further in the uplands, above the 2,000 foot elevation, a diverse native forest canopy, provided specialists in agriculture with shelter for the cultivation of extensive fields of subsistence crops. Together, resources from the uplands, the *kula*, and ocean fisheries, provided Hawaiian residents with all that was necessary to sustain life on the land over successive generations.

The natural attributes of Ka'eo, led the land to being one of importance in ancient times. With this importance, came chiefly attention, and several historical accounts describe Ka'eo as being—at least intermittently—a chiefly residence. While all facets of traditional Hawaiian life were intertwined with spiritual beliefs and practices, the chiefly associations led to the development of ceremonial sites, and formal *heiau* (temples), which served as places of more prominent religious observances.

Indeed, historical texts recorded between 1916 to 1930, describe at least three *heiau* in the *ahupua'a* of Ka'eo, which were identified as of a “sacrificial” class—thus, of chiefly association by their nature. This cultural feature was documented through field work in 1929-1930, as being “*Kalani Heiau*” (Site No. 196). While little other documentation about the site has been recorded in native Hawaiian writings and other historical narratives, “*Kalani Heiau*” is clearly one of significance on the landscape of Ka'eo. It is a prominent and substantial structure, built on, and incorporating an elevated *āhua* (hillock) in its' construction, and it commanded a view of the Keawakapu, Naupaka and Maluaka coastline—as it would have prior to the introduction of foreign *kiawe* trees, and a view to prominent and storied *pu'u* (hills) on the slopes to Haleakalā.

In 1918, Bishop Museum Archaeologist, J.F.G. Stokes reported:

“*Heiau* of Kalani, land of Kaeo, inland. Not seen. Said to have been a *heiau* for human sacrifices, and that the drums are heard at night.”

Later, in 1930, another Bishop Museum Archaeologist observed:

“*Heiau Kalani*. At Kaeo, not far from the shore. A large *heiau* said to be of sacrificial class but reduced largely to a shapeless pile of rock. Rough *Aa* construction; some pebble and coral. No walls apparently, and 98' x 126' x 55', 8' high.”

Archaeological work conducted recently for this site, produced radio-carbon dates between 1420 to 1490, for use of the area in which “*Kalani Heiau*” is situated. This period in time coincides with occurrences described in traditional accounts of chiefly events in the larger Honua'ula District.

***Kalani Heiau – Help Preserve the Past for the Future.***

It is against the law to loot or destroy archaeological sites, or remove any material remains of past human activities from this archaeological preserve. Report acts of archaeological theft or vandalism to... [designation of contact to be determined through consultation between land owner, family members and DLNR-SHPD]. Even a single clue can matter. Cultural and historic sites give us information about Hawai'i's past. If disturbed or destroyed, a part of Hawai'i's unique heritage is forever lost.

Damage to this preserve is punishable under State Law, Chapter 6E-11, Hawai'i Revised Statutes.



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