
**FINAL Preservation Plan and End of Fieldwork Report
for Site Complex at Kamānele Park, SIHP #50-80-14-08768,
Waikīkī Ahupua‘a, Kona (Honolulu) District,
Island of O‘ahu, TMK: [1] 2-9-003:006**



**Prepared for
City & County of Honolulu,
Mālama Mānoa, and
The Mānoa Branch of The Outdoor Circle**

**Prepared by
Rosanna Thurman, M.A.,
Radha Martin, B.A.,
and Catharine Thetford, B.A.**

**Oceanic Archaeological Science and Educational Services (OASES)
Honolulu, Hawai‘i**

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Management Summary

In consultation with the City and County of Honolulu, this Preservation Plan and End of Fieldwork Report focuses on a site complex at Kamānele Park, designated State Inventory of Historic Places (SIHP) #50-80-14-08768, located in Waikīkī Ahupua‘a, Kona (Honolulu) District, Island of O‘ahu, TMK: [1] 2-9-003:006. Kamānele Park is owned by the City and County of Honolulu and comprises approximately 2 acres (87,120 square feet [sq. ft.] or 4,047 square meters [sq. m.]). SIHP #50-80-14-08768 is a pre-contact site complex measuring approximately 100 ft. N/S by 230 ft. E/W (30 m. N/S by 70 m. E/W), comprising approximately 0.38 acres or 19% of the total property. The site area is constructed on the south side of the park, on a steeply sloping hillside. Preparation of this report was funded through a grant awarded by the Mālama Mānoa Educational Endowment Fund and was supported by The Mānoa Branch of The Outdoor Circle.

There is currently no proposed construction project planned for Kamānele Park. Rather, the archaeological complex at Kamānele Park (SIHP #50-80-14-08768) was uncovered of vegetation and documented during a 2017-2018 community archaeology project. The project did not involve any subsurface work. An End of Fieldwork Report was provided firstly to community members for review and subsequently to the State Historic Preservation Division (SHPD) (Thurman and Thetford 2019, Log No. 2019.01847). The End of Fieldwork Report did not require SHPD review or compliance with Hawai‘i Revised Statutes (HRS) Chapter 6E historic preservation regulations and Hawai‘i Administration Rules (HAR), however, as a good faith effort consultation with the SHPD was initiated, the field and reporting methods were discussed with SHPD and approved prior to project commencement, an End of Fieldwork Report was completed in accordance with HAR Chapter 13-279 (Rules Governing Standards for Archaeological Monitoring Studies and Reports), and the report was submitted to SHPD to be included within their library.

The End of Fieldwork report (Thurman and Thetford 2019) documented 12 surface features (A-L), and the current project documented an additional feature (M, terrace), totaling 13 features of SIHP # -08768 (A-M), as well as an additional sub-feature (G3, modified basalt outcrop). Documented site features include a natural lava tumulus respected as a *heiau* (traditional place of worship), a C-shape enclosure, a rockshelter, overhang, stone alignments, modified outcrops, and multiple terraces. The *heiau* was likely utilized for ceremonial purposes while the other associated documented feature types suggest agricultural and habitational use may have also occurred. The majority of the features appear to be of pre-contact (prior to AD 1778) construction and some have been utilized and likely acutely modified into the historic and modern eras. Surface artifacts recorded at the site during archaeological monitoring from 2017-2018 ranged from 1935 to the current time period, including two bags of coins collected from all around the world dating from 1935-1997, historic beverage bottles, and assorted residential items collected by transient homeless individuals. A large water-rounded coral cobble and a cache of water-rounded coral and basalt cobbles were also documented as potential historic or modern offerings, likely indicating a continued connection of the site with religious or cultural importance.

SIHP # -08768 is recommended as having integrity of location, design, materials, and feeling



and is determined significant under State and National Register criterion¹ b (B) for its association with Queen Lili‘uokalani who attended the park dedication ceremony in 1915, criterion d (D) for its intact cultural features and likelihood of intact sub-surface cultural deposits which may yield important information pertaining to the history of Hawai‘i, and criterion e² for its importance as a significant cultural resource for the Hawaiian culture.

Kamānele Park has been an important location acknowledged by Hawaiian *ali‘i* (royalty), including Queen Lili‘uokalani, and has been the scene of several important celebrations of Hawaiian culture. Background research suggests that the archaeological site at Kamānele Park is associated with significant *mo‘olelo* (legend or myth) of the area, particularly the legends of Kahalaopuna (the Rainbow Maiden of Mānoa), Kauiomānoa (the Beauty of Mānoa), and Kumuhaunani (the Beautiful *Hau* Tree). No site name is directly attributed SIHP # -08768, however, several names of important non-relocated sites have been reported to be on the grounds of Wailele, where the current Mid-Pacific Institute is located, including Kaulaa Heiau likely to the east and Kauwalomaile Heiau, adjacent to the Mid-Pacific Institute baseball field (just south of the project area), both of which are said to have been presided over by the High Priest of Kaulaa, son of goddess Uakuahine (Nakuina 1907b:24). The legend of Kumuhaunani, as told by a native Mānoa resident and descendant of the High Priest Kaulaa, Emma Metcalf Beckley Nakuina, describes Kauiomānoa as a young chiefess and granddaughter of the high priest, who lived on a rounded knoll in sacred seclusion through her girlhood; “here still are the terraces where were grouped the huts of her faithful attendants” (Nakuina 1907b:25). The general location and description of the area associated with Kumuhaunani resounds similarly to findings documented at SIHP # -08768.

The site at Kamānele Park has been monitored and maintained through a community archaeology project conducted in association with the Mānoa Branch of The Outdoor Circle and Mālama Mānoa. In consultation with the SHPD, OASES archaeologists have monitored clearing of vegetation during regular student and community work days extending from 2018-2021. As the site was cleared of vegetation, modern trash, and detritus the plan map of the site which was completed by OASES and presented within the End of Fieldwork Report (Thurman and Thetford 2019) was minimally updated, as needed.

The current project was designed to fulfill goals outlined within the Mālama Mānoa Educational Endowment Fund grant application and recommendations discussed at community meetings. Therefore, the project included monitoring of continued student and community work days, interviews with community members and cultural stakeholders of Mānoa, and presentations and meetings to discuss development of the Preservation Plan. The current project includes monitoring from 2019-2021, including 7 work days conducted at the site by the Mānoa

¹ National Register criteria for evaluation includes integrity of location, design, setting, materials, workmanship, feeling, and association and: a.) that are associated with events that have made a significant contribution to the broad patterns of our history; or b.) that are associated with the lives of persons significant in our past; or c.) that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or d.) that have yielded, or may be likely to yield, information important in prehistory or history.

² State of Hawai‘i includes one additional significance criteria: e.) have an important value to the native Hawaiian people or to another ethnic group of that state due to associations with cultural practices once carried out, or still carried out, at the property or due to associations with traditional beliefs, events, or oral accounts—these associations being important to the group’s history and cultural identity.



Branch of The Outdoor Circle, Mālama Mānoa, Voyager Charter School, and Boy Scouts of America Eagle Scout members. Standard archaeological field methods were utilized, and all fieldwork was conducted under the archaeological permit of OASES, held by Rosanna Thurman, M.A., 19-19 (2019), 20-25 (2020), and 21-30 (2021). The former site plan and feature descriptions were amended and updated based on new findings. Six new artifacts were observed and recorded. A total of 11 interviews were completed, the information from which is incorporated into this report. Consultation was also conducted with the Office of Hawaiian Affairs (OHA) in the form of a letter sent on March 2, 2020. OHA responded on April 27, 2020 in support of the project, with no specific recommendations for the Preservation Plan. The letter that OASES sent to OHA is provided in Appendix A and completed interviews are provided in Appendix B.

This Preservation Plan was written to guide future proposed projects at Kamānele Park, which will be required to adhere to this plan under HRS Chapter 6E-8 (Review of Effect of Proposed State Projects) and HAR Chapter 13-275 (Rules Governing Procedures for Historic Preservation Review for Governmental Projects Covered Under Sections 6E-7 and 6E-8, HRS). This preservation plan was prepared in accordance with HAR 13-277 (Rules Governing Requirements for Archaeological Site Preservation and Development) and was designed to protect existing cultural features and mitigate any impact to the site by potential future improvement projects on the property. The plan was developed through community consultation and provides proposed buffers, interim (short-term) and long-term preservation measures, and examples for interpretive signage. This report is subject to review by the SHPD per HRS §6E-7, as it concerns the management of a historic property located on public lands.



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Section 1 Introduction

In consultation with the City and County of Honolulu, this Preservation Plan and End of Fieldwork report focuses on the site complex at Kamānele Park designated State Inventory of Historic Places (SIHP) #50-80-14-08768, located in Waikīkī Ahupua‘a, Kona (Honolulu) District, Island of O‘ahu, Tax Map Key (TMK): [1] 2-9-003:006. Kamānele Park is owned by the City and County of Honolulu. Creation of this Preservation Plan was privately funded through a grant obtained from the Mālama Mānoa Educational Endowment Fund and the project is further supported by The Mānoa Branch of The Outdoor Circle. Kamānele Park comprises approximately 2 acres (87,120 square feet [sq. ft.] or 4,047 square meters [sq. m.]). SIHP #50-80-14-08768 is a pre-contact site complex measuring approximately 100 ft. N/S by 230 ft. E/W (30 m. N/S by 70 m. E/W), comprising approximately 0.38 acres (16,553 sq. ft. or 1,538 sq. m.) or 19% of the total property. The site area is located on the south side of the park, on a steeply sloping hillside. The park project area and site location are shown on a USGS (Figure 1), an aerial image (Figure 2), and a TMK map (Figure 3).

There is currently no proposed construction project planned for Kamānele Park. Rather, the archaeological complex at Kamānele Park (SIHP # -08768) was uncovered of vegetation and documented during a recent community archaeology project. An End of Fieldwork Report was written and provided to community members and the State Historic Preservation Division (SHPD) for review (Thurman and Thetford 2019, Log No. 2019.01847). The End of Fieldwork Report did not require SHPD review or compliance with Hawai‘i Revised Statutes (HRS) Chapter 6E historic preservation regulations or Hawai‘i Administration Rules (HAR), however, as a good faith effort consultation with the SHPD was initiated, the field and reporting methods were discussed with SHPD and accepted prior to project commencement, an End of Fieldwork Report was completed in accordance with HAR 13-279, and the report was submitted to SHPD to be included within their library.

The End of Fieldwork report documented 12 surface features (A-L), and the current project documented an additional feature (M), totaling 13 features of SIHP # -08768 (A-M). Documented features include a natural lava tumulus respected as a *heiau* (traditional place of worship), a C-shape enclosure, a rockshelter, overhang, stone alignments, modified outcrop, and multiple terraces. The *heiau* was likely utilized for ceremonial purposes while the other associated documented feature types suggest agricultural and habitational use may have also occurred. The majority of the features appear to be of pre-contact (prior to AD 1778) construction and were also utilized and likely acutely modified into the historic and modern eras. Surface artifacts recorded during archaeological monitoring at the site from 2017-2018 ranged from 1935 to the current time period, including two bags of coins collected from all around the world dating from 1935-1997, historic beverage bottles, and assorted residential items collected by transient homeless individuals. A large water-rounded coral cobble and a cache of water-rounded coral and basalt cobbles were also documented as potential historic or modern offerings, likely indicating a continued connection of the site with religious or cultural importance. The site was recommended significant under State and National Register criteria b (B) (associated with the lives of persons significant in our past), d (D) (yielded, or may be likely to yield, information important in prehistory or history), and e (have an important value to native Hawaiians).



Figure 1. Portion of a 1998 Honolulu USGS 7.5-Minute Topographic Quadrangle Map, showing the project area (outlined in red) and location of SIHP #50-80-14-08768



Figure 2. 2011 aerial photo showing the project area (outlined in red) and SIHP # -08768 (outlined in blue)

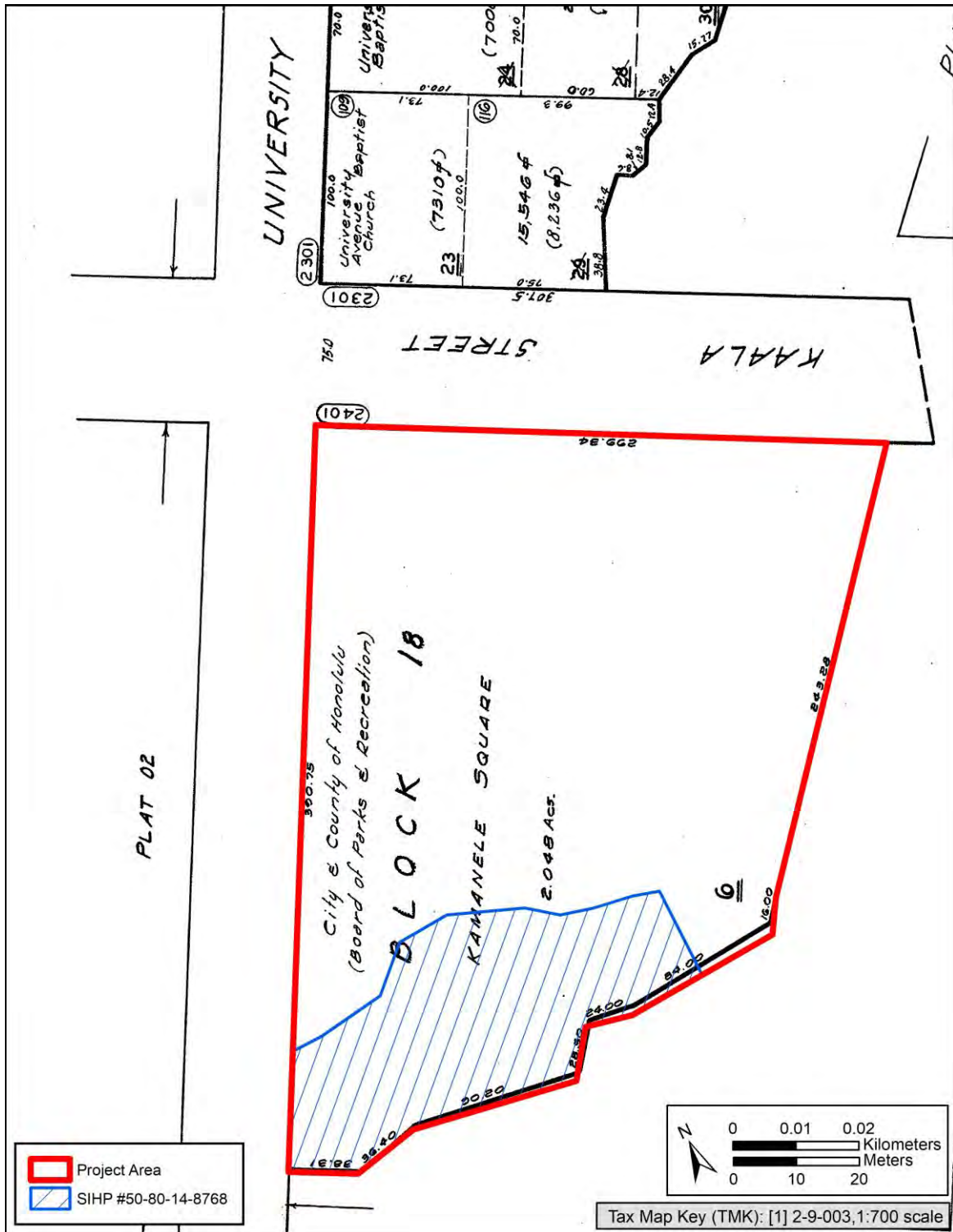


Figure 3. TMK: [1] 2-9-003 showing the project area (outlined in red) and SIHP # -08768 (outlined in blue)



The current project was designed to fulfill goals outlined within the Mālama Mānoa Educational Endowment Fund grant application and recommendations discussed at community meetings. This project was conducted between 2019 and 2021 and included monitoring of continued student and community work days, interviews with community members and cultural stakeholders of Mānoa, presentations and meetings to discuss development of the Preservation Plan, and writing of this report. Standard archaeological field methods were utilized and all fieldwork was conducted under the archaeological permit of OASES, held by Rosanna Thurman, M.A., 19-19 (2019), 20-25 (2020), and 21-30 (2021).

This Preservation Plan was written to guide future proposed projects at Kamānele Park, which will be required to adhere to this plan under HRS Chapter 6E-8 (Review of Effect of Proposed State Projects) and HAR Chapter 13-275 (Rules Governing Procedures for Historic Preservation Review for Governmental Projects Covered Under Sections 6E-7 and 6E-8, HRS). This preservation plan was prepared in accordance with HAR 13-277 (Rules Governing Requirements for Archaeological Site Preservation and Development) and was designed to protect existing cultural features and mitigate any impact to the site by potential future improvement projects on the property. The plan was developed through community consultation and provides proposed buffers, interim (short-term) and long-term preservation measures, and examples for interpretive signage. This report is subject to review by the SHPD per HRS §6E-7, as it concerns the management of a historic property located on public lands.

1.1 Environmental Setting

1.1.1 Natural Environment

The project area is located within the *ahupua‘a* (traditional land division) of Waikīkī. Waikīkī includes the entire southeast portion of O‘ahu and ranges in elevation from sea level at the coast to approximately 1,260 feet (384 meters) above mean sea level (amsl) at the crest of the Ko‘olau Mountain Range. Waikīkī Ahupua‘a includes a vast coast, lowlands, and multiple valleys including Mānoa Valley, where the project area is situated. Mānoa is a deep amphitheater-shaped valley formed some 10 million years ago on the leeward side of O‘ahu. Mānoa was later modified through additional volcanic activity some 250,000 years ago when cones were created in the western portion of the valley, including Pu‘u ‘Ōhi‘a (Tantalus) in the upper valley, and smaller cones of Pu‘u Kākea (Sugar Loaf), Pu‘u ‘Ualaka‘a (Round Top), and Pu‘u o Mānoa (Rocky Hill) in the lower valley (Bouslog et al. 1994:5). The east side of the valley is bound by Wa‘ahila Ridge. Ko‘olau Mountain peaks at the *mauka* (inland) boundary of Mānoa include Pu‘u Lepalepa, Awāwaloa (“Mount Olympus”), and Kōnāhuanui which is the highest peak of the Ko‘olau, standing over 3,100 feet above sea level. Traditionally, there were five streams that flowed through the ahupua‘a and multiple inland waterfalls. Mānoa also included several natural freshwater springs (*pūnāwai*), ponds, and agricultural lands.

Kamānele Park is located within the lowlands of Mānoa Valley. The project area is approximately 3.1 kilometers (km) (1.9 miles or 10,170 feet [ft]) mauka or north of the nearest coastline of Waikīkī Beach. Mānoa Valley receives approximately 59.58 inches of rainfall annually, with the majority of rainfall expected between October to April (Frazier et al. 2016). The average annual temperature of Mānoa Valley is approximately 72° F (Giambelluca et al.



2013).

Expected soil within the project area consists entirely of Tantalus Silty Clay Loam (TCC), at 8-15% slopes (Figure 4). Tantalus soils developed in volcanic ash material weathered from cinders (Foote et al. 1972:121). This soil type has slow runoff with slight erosion hazard. Most commonly Tantalus soils are used for home sites, water supply, and recreation (Foote et al. 1972:121). Vegetation on this soil typically includes ferns, Formosa koa (*Acacia confusa*), koa haole (*Leucaena leucocephala*), kukui (*Aleurites moluccana*), and eucalyptus (*Eucalyptus* sp.).

1.1.2 Built Environment

Kamānele Park is located within the heavily developed residential area of Mānoa Valley, at the intersection of Ka‘ala Street and University Avenue. The park is situated adjacent to the north side of the Mid-Pacific Institute (Mid-Pac) school campus, approximately 0.4 km (1,312 ft) *mauka* or north of the University of Hawai‘i-Mānoa campus, and approximately 1.1 km (3,658 ft) east of the private Punahou School. Kamānele Park includes a large open grass lawn with several exceptionally large Ear Pod trees (*Enterolobium cyclocarpum*), Palm trees (Arecaceae), and a large Banyan tree (*Ficus benghalensis*). The park includes a concrete walkway, a small children’s playground, and public restrooms.

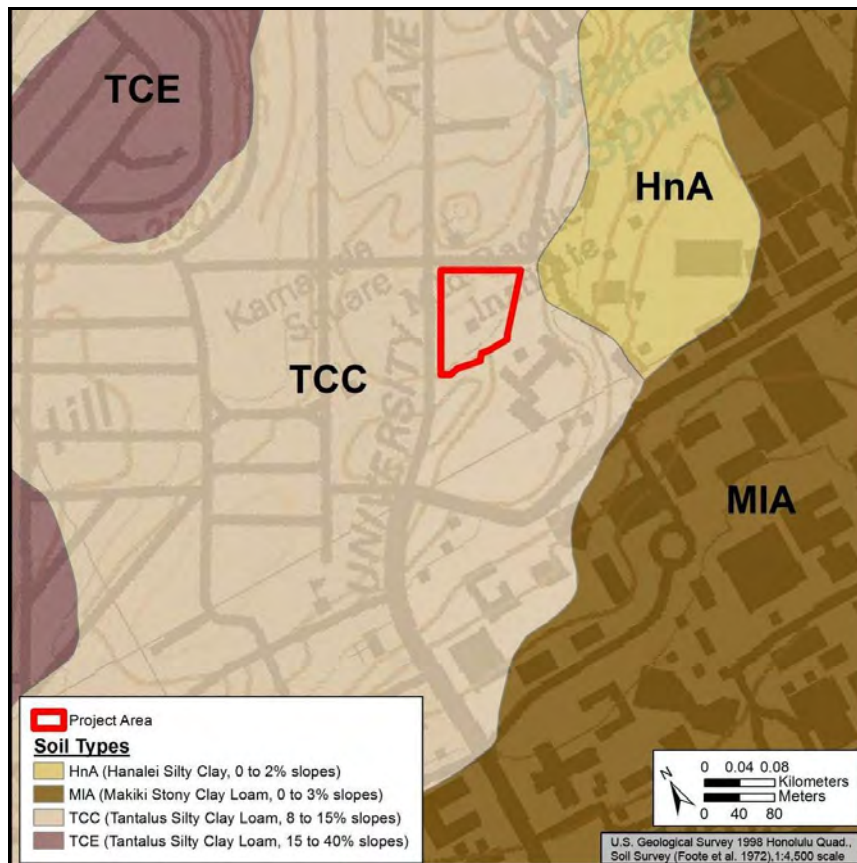


Figure 4. Portion of a 1998 Honolulu USGS with soil series overlay showing the projected soil type within the project area (Foote et al. 1972)



Section 2 Abbreviated Background Research

This section provides an abbreviated or summarized overview of background research. For more detailed, in-depth information please refer to the End of Fieldwork Report for this project (Thurman and Thetford 2019).

2.1 Summary of Compiled Background Research

Traditionally, Waikīkī was a dense population center with extensive agricultural fields and a fertile fringing reef. Multiple streams flowed from the valleys of Makiki, Mānoa, and Pālolo which provided fresh water to feed irrigated taro fields, bananas, and sugarcane in the lowlands and *makai* (seaward) areas. Inhabitants of Waikīkī lived near the coast, on the fringes of lowland fields, and in the inland valleys. Mānoa Valley was well-watered and fertile land.

Based off compiled background research there is compelling evidence that the archaeological site at Kamānele Park is associated with significant *mo'olelo* (legend or myth) of the area. It was recounted that in the area between the Kawaiaho Seminary and Mills School, where the current project area lies, there was a spring which was a bathing pool of Kahala-o-Puna Ka'iu-o-Manoa (Pukui 1954 quoted in Sterling and Summers 1978:289) (Figure 5 and Figure 6). Kahalaopuna is known as the rainbow maiden or Princess of Mānoa (Nakuina 1907a). According to the *Saturday Press* (1883:5) which published a Dictionary of Hawaiian Localities, Kauiomānoa was “a large rock in the middle of Mānoa Valley, and supposed to have been the dwelling place of Kauiomānoa, a mythical beauty of the olden times”. Traditional knowledge of the area as described by a native resident and descendant of the High Priest Kaulaa, Emma Metcalf Beckley Nakuina, describes Kauiomānoa (“the beauty of Mānoa”) as Kumuhaunani (“the beautiful *hau* tree”), a young chiefess and granddaughter of the High Priest Kaulaa. The article states that Kumuhaunani lived on a rounded knoll in Wailele (current grounds of Mid-Pacific Institute) in sacred seclusion through her girlhood; “here still are the terraces where were grouped the huts of her faithful attendants. Down below, reached by the little rocky foot-path, is still to be found her bathing-pool” (Nakuina 1907b:25). The location and description provided in these accounts supports the assumption that the archaeological complex on the hillside of Kamānele Park may be associated with Kahalaopuna, Kauiomānoa, and/or Kumuhaunani.

No name is directly attributed to the site at Kamānele Park, however, several names of important sites have been recorded in the same general location. A 1907 article published by Emma Nakuina, discusses several place names and *heiau* in the near vicinity (Nakuina 1907b). The article mentions two *heiau*, Kaulaa and Kauwalomaile near Mid-Pacific Institute. The article places Kauwalomaile Heiau near the Mid-Pacific baseball field, which is directly south of the current project area. It is stated that Kauwalomaile was a sub-*heiau* of Kaulaa and that the high priest that presided over both the temples was the son of Uakuahine, and Kauwalomaile was his daughter (Nakuina 1907b:24). It is interesting to note the presence of a *heiau* named after the high priest's daughter, Kauwalomaile Heiau, said to be adjacent to the Mid-Pacific baseball field and the rounded knoll of sacred seclusion for the high priests' granddaughter, Kumuhaunani, on the same property. A very potential location for Kauwalomaile Heiau is directly between the Mid-Pac baseball field and Kamānele Park, adjacent to the south side of the current project area.



Figure 5. 1882 E.D. Baldwin map of Mānoa Valley showing the location of Kamānele Park (outlined in red) and other nearby place names (RM 1068)

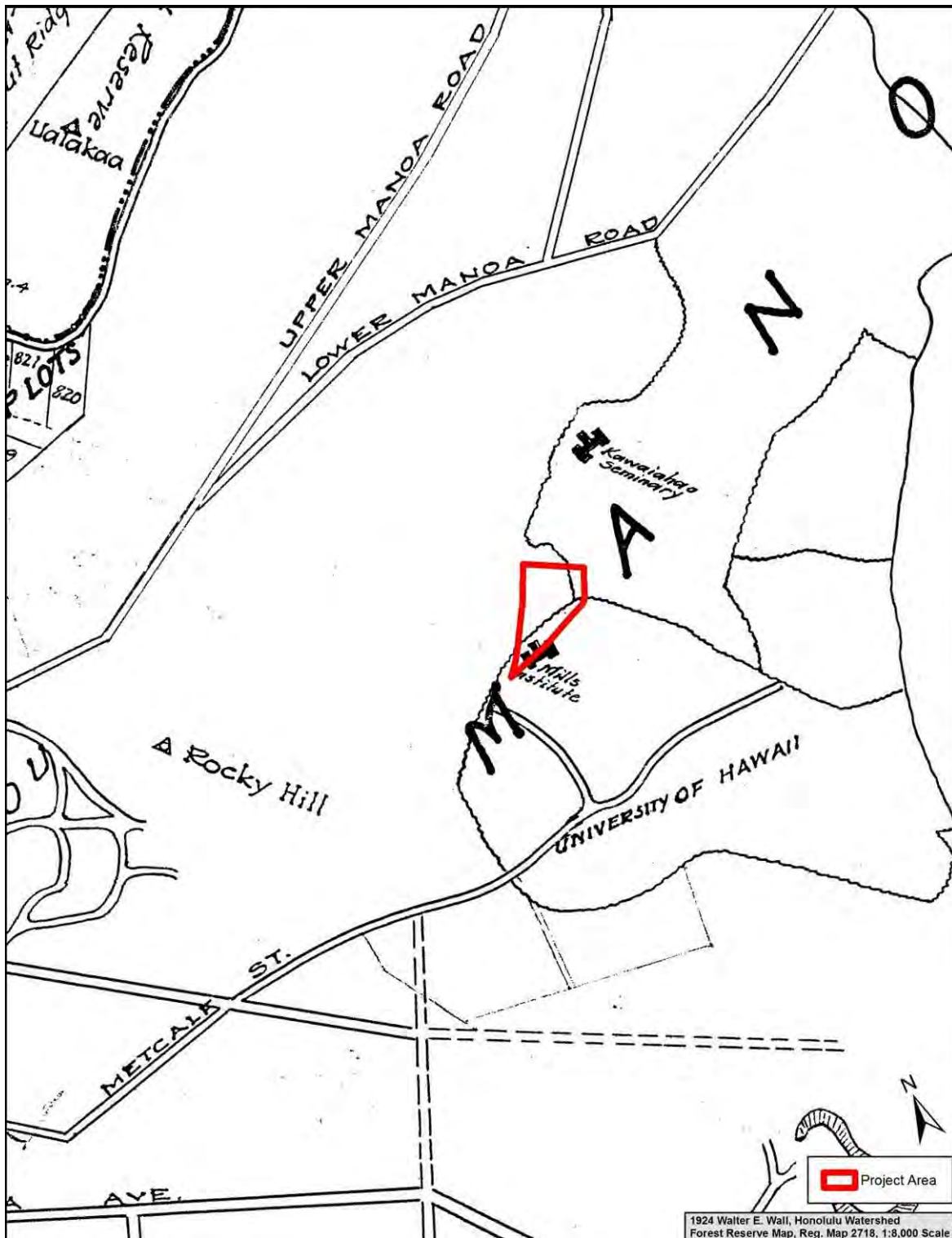


Figure 6. Portion of a 1924 Walter E. Wall map showing the location of Kamānele Park (notice the locations of Rocky Hill [Pu‘u o Mānoa], ‘Ualaka‘a [Round Top], Kawaiaho Seminary, and Mills Institute) (RM 2718)



It is also of importance to note that, although Thrum (1906) did not include Kaulaa and Kauwalomaile Heiau within his compiled lists of *heiau* in Mānoa, he does describe the presence of several additional *heiau* and forts built in the area “extending from Mauoki, Puahia-luna and lalo, Kumuohia, Kaulaa, Wailele, and one or two other points between Kaulaa and Kukao‘o” (Thrum 1891:112). Therefore, the site at Kamānele Park could have been attributed by Thrum as an un-named *heiau* or fort, particularly due to its high vantage.

During the Māhele of the mid-nineteenth century, nearly 70 LCAs were granted as *kuleana* land for commoners in Mānoa Valley. Land awards within and adjacent to the current project area include LCA 819 to Captain George C. Beckley for Wailele, Land Grant (LG) 175 to Punahou School for the lands of Punahou, and LG 882 to Theopholis Metcalf for Pilipili (Waihona ‘Aina 2018). The only land-use information found for the LCA show sweet potatoes and bananas were grown on LG 882. Historic maps from 1906-1907 show a “stone wall” bordered the southern boundary of the project area (File Plan 006-02, Land Court Application 115:1).

The project area is named Kamānele (“the sedan chair”) after Princess Ka‘ua‘umoku kamānele (Princess Kamānele). The name Kamānele likely refers to the endemic Mānele tree (*Sapindus thurstonii*, also called *a‘e* or Hawaiian Soapberry). The name of the princess is likely also in reference to her royal birth and deserving to be carried on a “sedan chair”. Princess Kamānele was the daughter of John Adams Kuakini, governor of Hawai‘i and advisor to Kamehameha I (Pukui et al 1974:81). Princess Kamānele was also the granddaughter of Ke‘eaumoku Papaiahiahi, the half-brother of Kame‘eiamoku and Kamanawa, the twin advisors of Kamehameha I, who appear on the seal of the Kingdom of Hawai‘i and the niece of Queen Ka‘ahumanu (Kam 2017:197). It was told that the lowlands of Mānoa had once contained the private fishponds of Princess Kamānele, and therefore the park was named in her honor (Bouslog et al. 1994:128).

Kamānele Park has been an important location acknowledged by Hawaiian *ali‘i* (royalty) and the scene of several important celebrations of Hawaiian culture. Kamānele Park was dedicated in 1915. A large ceremony took place, attended by Queen Lili‘uokalani, Mayor John Lane, and notable residents of Hawai‘i (Figure 7). Ten flower-lei girls carried armfuls of flowers to the top of the pyramid-shaped rock and sang “I name thee, O park, Kamanele” (*Honolulu Star Bulletin* March 16, 1915:3). In 1929, a large stone was selected from Kamānele Park on which to place a plaque commemorating important *ali‘i* to be placed in front of the Archives Building on the grounds of ‘Iolani Palace. Grand Lei Day events were held at the park in 1933 and 1934, complete with full casts of traditional Hawaiian characters (*Honolulu Star Bulletin* 1933, UH Yearbook 1933, 1934a) (Figure 8 and Figure 9).



Figure 7. Photograph of Queen Lili‘uokalani and Mayor John Lane at the dedication of Kamānele Park on March 15, 1915 (Bishop Museum, obtained from Bouslog et al. 1994:128)

Several City & County plans of Kamānele Park indicate a large formation on the southern side of the property was regarded as a *heiau* for several years, particularly during the 1960s (Figure 10 through Figure 14). However, for unknown reasons, the formation later became referred to as a “rock pile” and eventually a “natural rock outcropping”. The existing playground was built in 1964, within the east portion of Kamānele Park. The 1967 City & County map shows a planned pathway throughout the south portion of the park, extending along all sides of the formation, with the incorporation of proposed tropical landscaping. The pathway was planned to extend from University Avenue, through the site, to the comfort station and beyond. There is no indication that the pathway through the site was ever publicly denoted or utilized, as it is not shown on later park maps.

Today, the landscape of Mānoa Valley has changed significantly. Very few taro patches exist compared to what once was, and the valley is built up with numerous residential neighborhoods. Presently, Kamānele Park is bound by the Mid-Pacific Institute (Mid-Pac) school campus to the south and east and the heavily trafficked street of University Avenue to the west. The “pyramid shaped rock” in Kamānele Park stills remains but has since become overgrown and frequented as a homeless camp. Community organizations and individuals have held regular vegetation clearing events over the last few years which have helped to maintain the site and promote more respect and appreciation for the area.

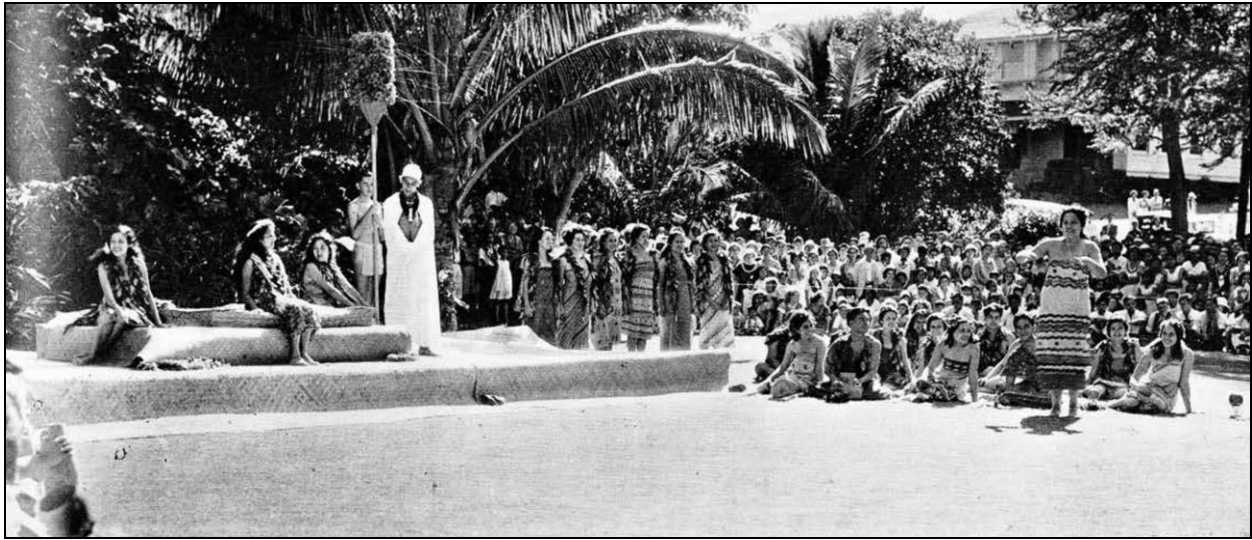


Figure 8. Photo showing the 1933 Lei Day ceremony at Kamānele Park (UH Yearbook 1933, photo provided by Lowell Angell, Mālama Mānoa historian) (view to southwest)



Figure 9. Photo showing the 1934 Lei Day ceremony at Kamānele Park (UH Yearbook 1934b, photo provided by Lowell Angell, Mālama Mānoa historian) (view to south)

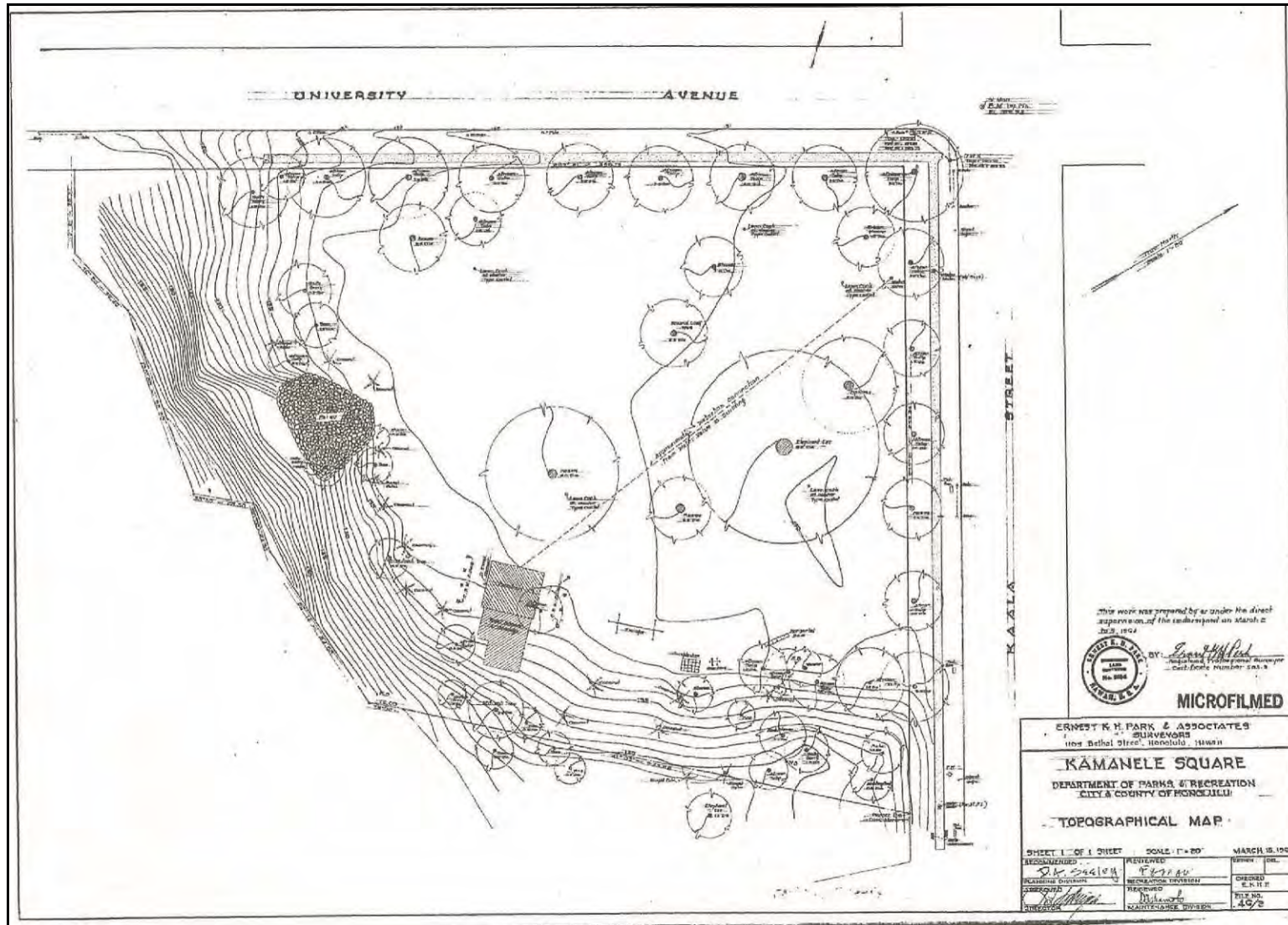


Figure 10. 1961 City & County Map of Kamānele Park showing a structure labeled as “Heiau”

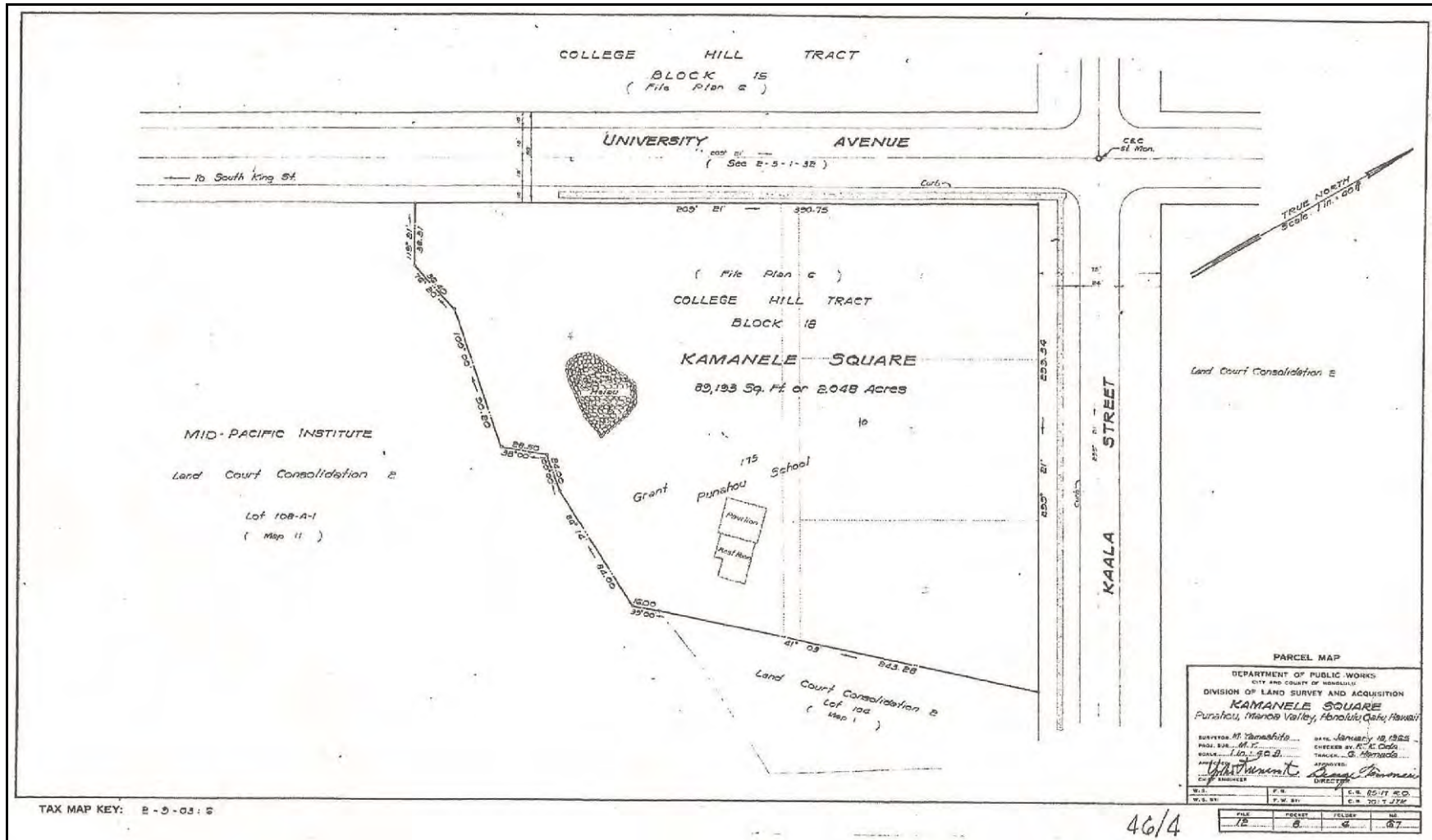


Figure 11. 1965 City & County Map of Kamānele Park showing a structure labeled as “Heiau”

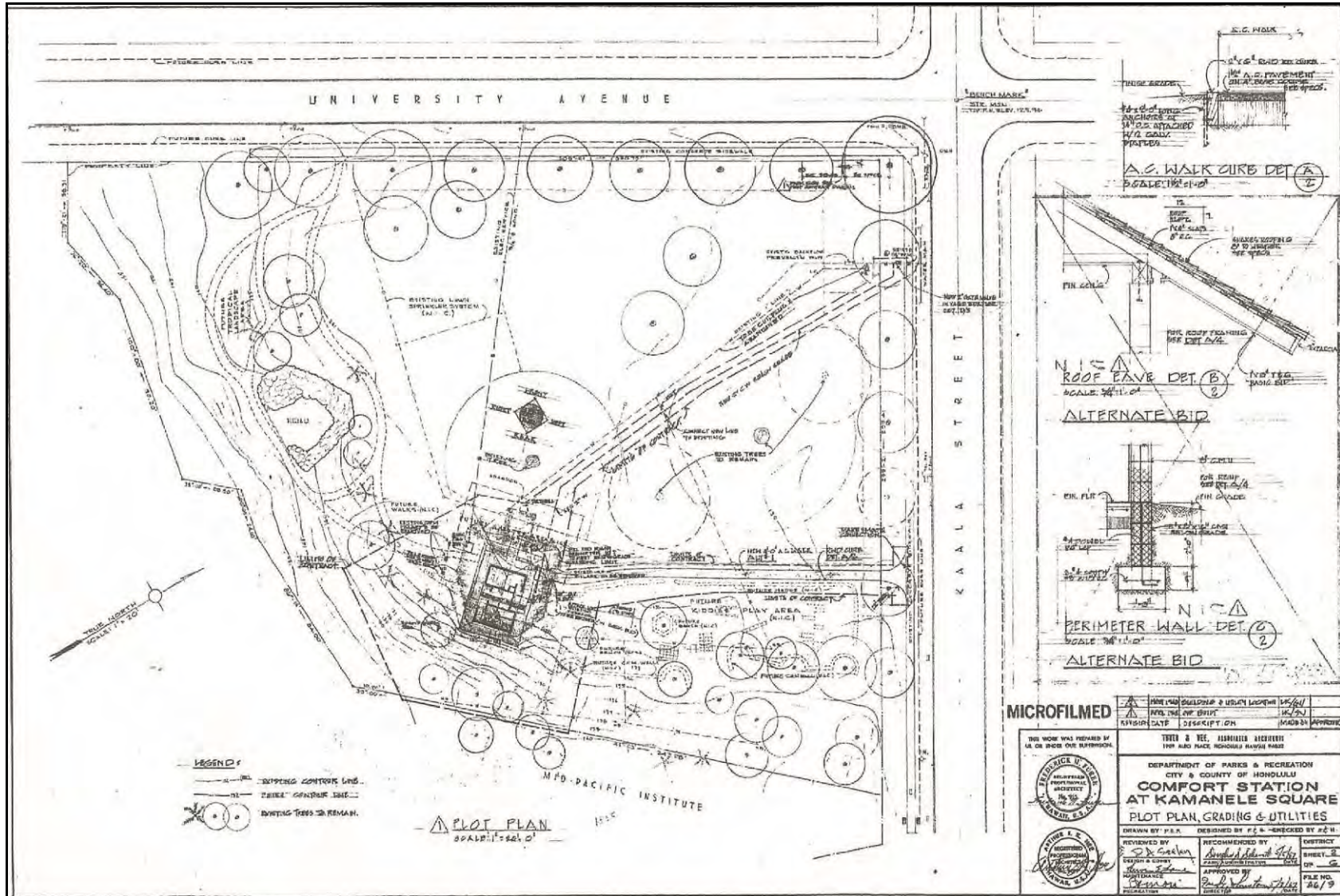


Figure 12. 1967 City & County Map of Kamānele Park showing a structure labeled as “Heiau”



2.2 Previous Archaeological Investigations

Previous archaeological studies in Mānoa Valley within the vicinity of Kamānele Park have documented *heiau*, caves, agricultural sites such as stone-stacked terraces, stone walls, *lo'i* (irrigated terrace) and *'auwai* (ditches), as well as buried cultural layers and deposits containing significant pit features and multiple human burials. For detailed information on nearby studies please refer to the End of Fieldwork Report (Thurman and Thetford 2019). Newly updated maps showing project area locations and a table briefly summarizing previous archaeological studies and findings within approximately 1 mile are provided as Figure 15 and Figure 16, and are summarized in Table 1.

2.2.1 Archaeological Research Related Directly to Kamānele Park

An archaeological site visit to Kamānele Park was conducted in 1994 (Bevacqua 1994). A one page letter was written with an attached City & County map clearly labeling a large formation as “*heiau*”. The letter determined that the potential site at Kamānele Park was merely an imposing geological formation and concluded there was no *heiau* at Kamānele Square. The letter reported “the lack of masonry walls and the fact the formation does not command a view as do most *heiau* made me suspect the formation is not a man-made religious structure” (Bevacqua 1994:1). In addition, no historic references were found to substantiate the claim that the formation was a *heiau*.

An article published in the Office of Hawaiian Affairs (OHA) *Ka Wai Ola* magazine, referred to Kamānele Park as being Pu‘u Pueo Heiau (Hughes 2002). A 2004 SHPD historic preservation review letter by Holly McEldowney to the Honolulu Board of Water Supply, reviewed past studies and community input and determined Pu‘u Pueo was located on the opposite side of Mānoa Valley. Regarding Kamānele Park, the SHPD had “no records of an alignment or any other archaeological site at the property” (July 23, 2014, Log No. 2004.2310, Doc No. 0407NN02). The letter noted that an University of Hawai‘i at Mānoa (UH Mānoa) archaeologist was in the process of conducting a site evaluation and recommended that a joint site visit with the SHPD should be conducted. No evidence has been found to indicate the site evaluation and/or joint site visit were completed.

In April of 2012, Jan Becket (local photographer, historian, and member of The Committee for the Preservation of Cultural Sites and Properties of the O‘ahu Council of Hawaiian Civic Clubs) visited Kamānele Park and took photos of apparent cultural features on the southern hillside. Subsequently, Mr. Beckett wrote a letter to the Department of Parks and Recreation reporting the existence of archaeological features and concern over the neglected condition of the site area (The Committee for the Preservation of Cultural Sites and Properties 2012).

2.2.1.1 Thurman and Thetford 2019, End of Fieldwork Report

In 2017 and 2018, a community archaeology project was conducted at Kamānele Park by OASES in conjunction and participation with the Mānoa Branch of the Outdoor Circle, Mālama Mānoa, and members of the O‘ahu Council of Hawaiian Civic Clubs and the Royal Order of Kamehameha I, Moku o Kona (Thurman and Thetford 2019). The project included archaeological mapping and field documentation, monitoring of community and student vegetation clearing events, and completion of an End of Fieldwork Report. Twelve vegetation

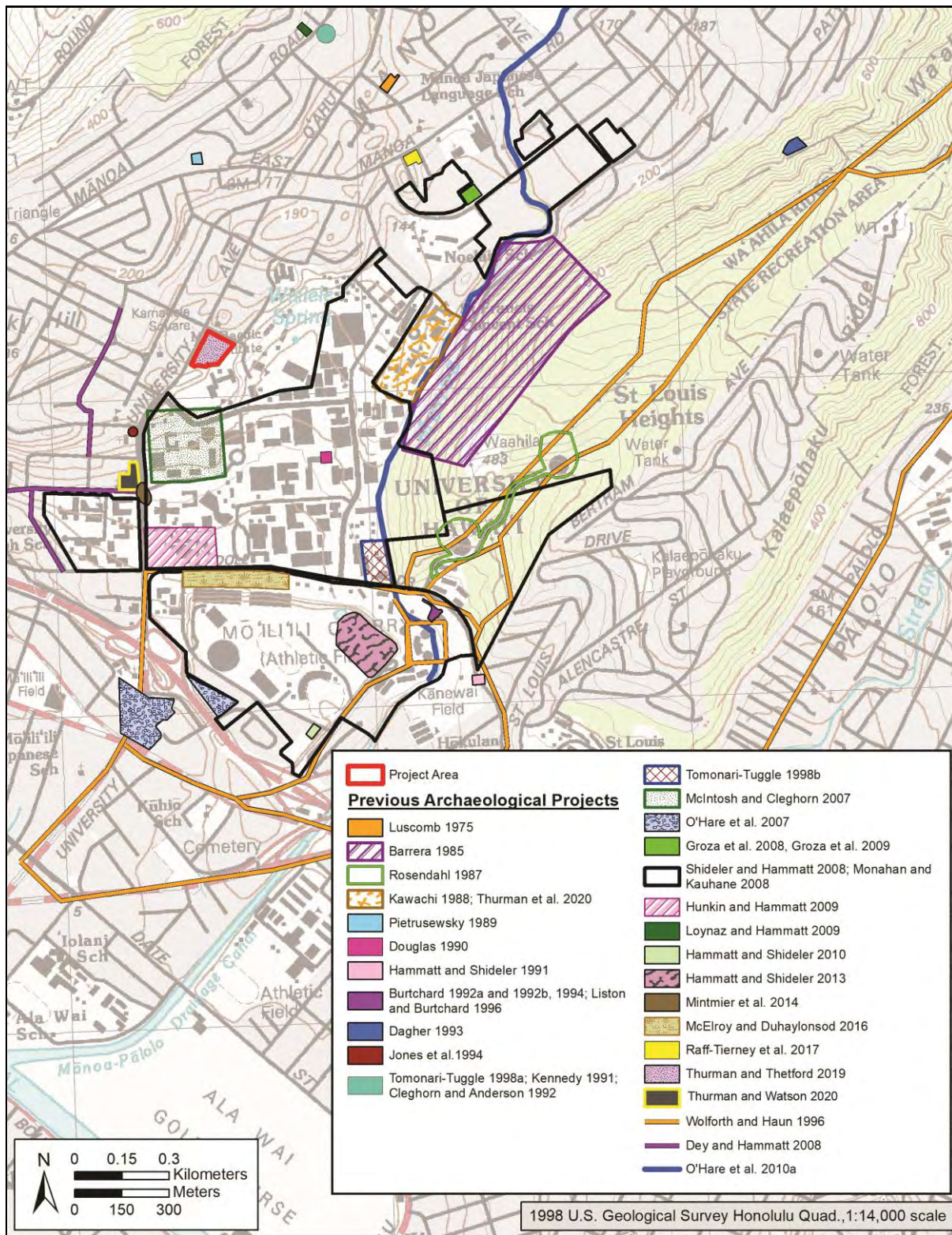


Figure 15. Portion of a 1998 USGS showing previous archaeological studies within approximately 1 mile of the project area



Table 1. Table Listing Archaeological Studies and Sites Within 1 Mile of the Project Area

Author(s)	Type of Study	Location	Findings (SIHP #50-80-14)
Thrum 1906 (not shown on Figure 15 or Figure 16)	List of <i>Heiau</i>	Mānoa	4 heiau listed, Kawapōpō, Hakika, Hipawai, and Kūka‘ō‘ō
Nakuina 1907b (not shown on Figure 15 or Figure 16)	Descriptions of <i>Heiau</i>	Mānoa	Describes two heiau, Kauala‘a and Kauwalomaile near Mid-Pacific Institute
McAllister 1933 (not shown on Figure 15 or Figure 16)	Island-Wide Survey	O‘ahu	Identified 3 sites in the vicinity of the project area: Hipawai Heiau (Site 63), Kūka‘ō‘ō Heiau (Site 64), and Mānoa Valley (Site 65 -not shown in Figure 16)
Ching 1968 (not shown on Figure 15 or Figure 16)	Archaeological Investigation	UH-Mānoa, North bank of Mānoa Stream (exact location unknown)	Possible house site, burial or heiau identified, no site number assigned
Luscomb 1975	Archaeological Investigation	2626 Anuenue Street, TMK: [1] 2-9-020:022	Site determined to be the likely location of Kawapōpō Heiau, no site number assigned
Barrera 1985	Preliminary Archaeological Study	Mānoa Hillside Subdivision, TMK: [1] 2-9-024	No sites recorded
Rosendahl 1987	Archaeological Reconnaissance Survey	Wa‘ahila Reservoirs Project Area, TMK: 2-5-56: por. 1, por. 2	No sites recorded
Kawachi 1988	Archaeological Field Check	St. Francis High School, TMK: [1] 2-9-004:001	Inspected a boulder and retaining wall, no site numbers assigned
Pietrusewsky 1989	Report on Faunal Remains	2462 East Mānoa Road, TMK: [1] 2-9-010:040	Identified cremated remains of two cats and one dog, likely over 50 years of age; no site number assigned



Author(s)	Type of Study	Location	Findings (SIHP #50-80-14)
Douglas 1990	Report on Human Skeletal Remains	UH- Mānoa, Keller Hall, TMK: [1] 2-8-023:003	Documentation of incomplete human skeletal remains found near Keller Hall (SIHP # -4191)
Hammatt and Shideler 1991	Investigation of Human Remains	Dole St. Near Kānewai Park	Identified human remains of 18 individuals (SIHP # -4266)
Kennedy 1991, Cleghorn and Anderson 1992, Tomonari-Tuggle 1998a	Archaeological Investigation, Inventory Survey & Preservation, and Historic Background Pertaining to Kūka‘ō‘ō Heiau	Charles Cooke, Jr. residence	Kūka‘ō‘ō Heiau (SIHP # -064) and the Charles Montague Cooke, Jr. residence (SIHP # -1368, NR #85003402 -not shown in Figure 16)
Burtchard 1992a and 1992b, Burtchard 1994, Liston and Burtchard 1996	Archaeological Data Recovery (Phase I), (Phase II), (Final)	Kāpapa Lo‘i o Kānewai, UH-Mānoa, TMK: [1] 2-8-029:001	Kāpapa Lo‘i ‘o Kānewai (SIHP # -4498)
Dagher 1993	Inspection of Burial	TMK not appropriate	Cave Burials (SIHP # -4648) and historic bottle cache (-4659)
Jones et al. 1994	Archaeological Monitoring Report (AMR)	School of Architecture Building, UH-Mānoa, TMK: [1] 2-9	No sites recorded
Wolforth and Haun 1996	Archaeological Inventory Survey (AIS)	Transmission Line, Upper and Lower Mānoa valley, TMK: [1] 2-7, 2-8, 2-9, 3-2, 3-3, and 3-4	Recorded remnants of a former community park (Site 1726.1, no SIHP number assigned), terraces and walls (SIHP # -5463), a former cemetery (SIHP # -4266), and an ‘auwai associated with Kāpapa Lo‘i o Kānewai (SIHP # -4498)
Tomonari-Tuggle 1998b	Historical Research and Archaeological Assessment	Southwest Fisheries Science Center, Honolulu Laboratory, TMK: [1] 2-8-023:009	No site recorded



Author(s)	Type of Study	Location	Findings (SIHP #50-80-14)
McIntosh and Cleghorn 2007	Archaeological Monitoring Report (AMR)	Chilled Water Loop, UH- Mānoa, TMK: [1] 2-8-023:003	No sites recorded
O'Hare et al. 2007	Archaeological Literature Review and Field Inspection (LRFI)	Kamehameha Schools University Parcels, and Varsity Theater, various TMK	Agricultural areas identified, no sites recorded
Dey and Hammatt 2008	AMR	Punahou Water Systems, TMK: [1] 2-8-014, -015, -016, -017, -020, -021, and -022:various	No sites recorded
Groza et al. 2008 and 2009	LRFI, AMR	Mānoa Public Library, TMK: [1] 2-9-023:025	No sites recorded
Shideler and Hammatt 2008 / Monahan and Ka'uhane 2008	LRFI, Cultural Impact Assessment (CIA)	UH-Mānoa Long Range Development Plan, TMK: [1] 2-8, 2-9, 3-3, and various other parcels	Identified Koana Cave (No SIHP #), Hipawai Heiau (SIHP # -063), UH- Mānoa campus* (SIHP # -1352), and Kāpapa Lo'i o Kānewai (SIHP # -4498) *other important buildings on UH Mānoa Campus include Hemenway Hall (SIHP # -7387), Sinclair Library (-7388), Bachman Hall (-7389), UH Music Complex (-7390), Castle Memorial Hall (-9753), and the East-West Center (-9824)
Loynaz and Hammatt 2009	Burial Site Component of an Archaeological Data Recovery Plan	2826 Mānoa Road, TMK: [1] 2-9-016:052	One native Hawaiian burial documented (SIHP # -7056)
Hunkin and Hammatt 2009	AMR	UH-Mānoa, Bachman Hall, TMK: [1] 2-8-023:003	No sites recorded



Author(s)	Type of Study	Location	Findings (SIHP #50-80-14)
Hammatt and Shideler 2010	LRFI	UH Quarry	No sites recorded
O'Hare et al. 2010a and b	Cultural Resources and Ethnographic Studies (Volume I and Volume II)	Ala Wai watershed project, Makiki, Mānoa, and Pālolo Ahupua'a, TMK: [1] 2-3, 2-4, 2-5, 2-6, 2-7, 2-8, and 2-9; [1] 3-1, 3-2, 3-3, and 3-4	22 sites encountered, including a wall/terrace complex (SIHP # -3874), Kāpapa Lo'i o Kānewai (SIHP # -4498), agricultural terraces (SIHP # -6728 and -6729), concrete dams (-6730 and -6731), a bridge foundation (-6732), and multiple sites located more mauka (inland)
Hammatt and Shideler 2013	Literature and Cultural History Review and Field Inspection	UH-Mānoa, Football practice field, TMK: [1] 2-8-029:001	No sites recorded
Mintmier et al. 2014	AMR	Intersection of University Avenue and Metcalf Street, TMK: [1] 2-8-015:001; 016:001, and 023:003	No sites recorded
McElroy and Duhaylonsod 2016	AIS, Archaeological Assessment (AA Report)	UH-Mānoa, William S. Richardson School of Law, TMK: [1] 2-8-029:001 por.	No sites recorded
Raff-Tierney et al. 2017	AIS	First Hawaiian Bank, East Mānoa Road, TMK: [1] 2-9-013:036 and 2-9-022:025	Recorded SIHP # -7957, two human burial pits (with four individuals), a charcoal and ash enriched pit feature, and a possible pig burial
Thurman and Thetford 2019	End of Fieldwork Report	Kamānele Park, TMK: [1] 2-9-003:006	<i>Heiau</i> and site complex (SIHP # -08768) with 12 surface features
Thurman and Watson 2020	AMP and Field Inspection	Atherton Student Housing, TMK: [1] 2-8-016:001	Charles Atherton House (built 1932) and Mary Atherton Richards House (built 1959), historic L-shaped rock wall, historic stone wall, and basalt curbstones along University Ave., no SIHP numbers obtained



clearing events were monitored, with participation by the Mānoa Branch of The Outdoor Circle, Mālama Mānoa, students from the University of Hawai'i-Mānoa Mina program, Punahou School, and Mid-Pacific Institute.

The study documented an archaeological complex, designated SIHP #50-80-14-08768, located on the southern hillside of Kamānele Park. A total of 12 surface features were recorded (Features A-L), including a *heiau*, C-shape enclosure, a stone alignment, rockshelter, overhang, and multiple terraces. The site was mapped in detail, features were photographed and described, and observed artifacts were plotted on maps and researched. Documented artifacts ranged from 1935 to the current time period and included two bags of coins collected from all around the world spanning 1935-1997, assorted residential items collected by homeless individuals, and a few historic and modern beverage bottles. Also of note, a large water-rounded coral cobble and a cache of water-rounded coral and basalt cobbles were observed and documented. As traditional offerings of fresh coral are commonly documented at Hawaiian *heiau* (Kolb 1999), the presence of water-worn coral cobbles may indicate a historic or modern offering, likely indicating a continued connection of the site with religious or cultural importance.

The study noted that the *heiau* at Kamānele Park is unique in design, as it is formed of a natural lava tumulus. The design of *heiau* is referenced as having changed over time, particularly after the arrival of Pā'ao; having once consisted of pyramidal *heiau*. Hawaiian sites and *heiau* were commonly built in locations with unique natural formations and are documented as being constructed within or incorporating the surrounding landscape into the site design. As the pyramidal shape is known to have once been a standard *heiau* form, as are natural formations and areas with a view plane over productive lands, and the site has been connected with continued feeling and association as a place of religious significance by community members, it was determined that the site at Kamānele Park was a significant cultural area.

The study concluded the *heiau* was likely utilized for ceremonial purposes while the other associated documented feature types suggest agricultural and habitational use may have also occurred. The majority of the features appeared to be of pre-contact (prior to AD 1778) construction and were also utilized and acutely modified into the historic and modern eras.



Section 3 Methods

The current project was designed to fulfill goals outlined within the Mālama Mānoa Educational Endowment Fund grant application and recommendations discussed at community meetings. Therefore, this project included writing this Preservation Plan as well as archaeological monitoring of student and community work days and completion of interviews and hard-copy questionnaires by community members and cultural stakeholders of Mānoa. For this project, 7 work days were monitored at SIHP # -08768 and 11 interviews/questionnaires were completed.

3.1 Field Methods

Project fieldwork included archaeological monitoring of community and student-led vegetation clearing efforts and recordation of any potential newly-recorded features or artifacts. The project was completed between January 2019 and March 2021. Field archaeologists included Radha Martin, B.A., Arleen Garcia-Herbst, C. Phil, Cassandra Pascual, B.A., and Rosanna Thurman, M.A. All fieldwork was completed under the archaeological permit of Rosanna Thurman, M.A., 19-19 (2019), 20-25 (2020), and 21-30 (2021) in accordance with HAR 13-281. No ground disturbance was performed or monitored.

Archaeological monitors were present during all vegetation clearing activities conducted on community volunteer days and student workdays. A general rule was advised that for every 15 volunteers, one on-site archaeological monitor would be present. Groups larger than approximately 15 students required 2-3 archaeological monitors. Prior to all vegetation clearing activities, the on-site archaeologist(s) explained to volunteers and students the importance of being cautious when removing vegetation around cultural features, the importance of not moving stones, and protocol to follow in the event that surface artifacts or potential new stone features were encountered. On-site archaeologists monitored vegetation clearing activities near cultural features while simultaneously documenting encountered artifacts, modern materials, and new feature components on a plan map of the site. The site plan map and feature descriptions were amended and updated based on new findings. A handheld Garmin ETrex 30 GPS unit was used to plot artifacts and feature locations. The GPS unit averaged an accuracy of 2.7-4.5 m. (9-15 ft.). Photographs were taken during each monitored event.

3.2 Laboratory Methods

Six (6) artifacts were recorded on the ground surface during the project (Artifact #38-43). Documentation of artifacts included photographs, written descriptions, GPS, and plotting of locations on the site plan map. The observed artifacts were added to the artifact catalogue presented in the End of Fieldwork report for the project (Thurman and Thetford 2019, which is included as Appendix C of this report. In addition to recorded artifacts, modern refuse (plastic bags, plastic forks, clothing items, etc.) was often observed in association with recurrent use of the site by transient homeless individuals. In agreement with the City & County, special care was taken not to remove any personal items that could be related to the individuals. In order to be



fully compliant, artifacts were documented in the field rather than being collected.

3.3 Interviews with Community Stakeholders

As part of the grant obtained through Mālama Mānoa, OASES was asked to complete interviews with community members for additional input and development of this Preservation Plan. With the assistance of Vanessa Distajo (Kamānele Park project leader for the Mānoa Branch of The Outdoor Circle and Mālama Mānoa), OASES created a 16 item questionnaire for participants and made a list of community members and cultural stakeholders of Mānoa to contact. In coordination with Julie Au (Honua Consulting Cultural Associate and Research Specialist), who is a native Hawaiian living in Mānoa, a trained expert in Hawaiian Language Research and Translation, and well as versed in ethnohistoric interviews, the questionnaire was revised to include an agreement to participate, consent form, and interview release form; as a complete package. Julie then sent the request package to the list of community members provided by OASES. Individuals were able to schedule a time for an interview via the phone or in-person meeting with Julie and the interview was summarized, or community members could fill out and submit the questionnaire through email. All completed interview summaries and questionnaires are provided in Appendix B.

3.4 Methods of Research

Research on Kamānele Park was conducted for the prior study and was presented within the End of Fieldwork Report (Thurman and Thetford 2019). Research was conducted at the SHPD library in Kapolei, the Hawai‘i State Library, and the State Archives. A Slack website was also established where community members could post research, historic photo and maps, and have discussions. On-line resources such as Ulukau Electronic Hawaiian Database (www.ulukau.com, Soehren 2002-2010), Papakilo Database (www.papakilodatabase.com), and the Waihona ‘Aina Māhele database (<http://www.waihona.com>) were also consulted. Hawaiian terms and place names were translated using the on-line Hawaiian Dictionary (Nā Puke Wehewehe ‘Ōlelo Hawai‘i, (www.wehewehe.com) and Place Names of Hawaii (Pukui et al. 1974). Historic maps were obtained from the State of Hawai‘i Land Survey Division website (<http://ags.hawaii.gov/survey/map-search/>). Maps were geo-referenced by Catharine Thetford, B.A. using ArcGIS 10.3. GIS is not 100% precise and historic maps were created with inherent flaws; therefore, geo-referenced maps should be understood to have some built-in inaccuracy.



Section 4 Project Results

4.1 Results of Field and Lab Work

Project fieldwork consisted of archaeological monitoring of seven (7) community and student-led vegetation clearing days between January 2019 and March 2021 at SIHP # -08768. No ground disturbance was conducted or monitored. The site consists of an archaeological complex located on the southern hillside of Kamānele Park which includes a previously-documented natural lava tumulus regarded as a *heiau*, a C-shape enclosure, modified basalt outcrops, stone alignments, a rockshelter, an overhang, and multiple terraces (Thurman and Thetford 2019). During recent community efforts, one newly-identified sub-feature, Feature G3 (modified outcrop), was identified and one newly-identified feature, Feature M (terrace), was documented. SIHP # -08768 was found to include a total of 13 features (A-M). The newly-documented features are briefly discussed here and are presented in detail within the Section 5 Historic Property Description.

Feature G3 is a basalt outcrop that has been modified to include stacked basalt stones on three sides. The stacked stones are in good to fair condition. The feature is approximately 3 m (9.8 ft) to the west of Features G1 and G2 and measures approximately 7 m (23 ft) long E/W by 3 m (9.8 ft.) wide N/S. The function of the feature may have been to form a shelter for a temporary habitation area, wind break, storage area, or vantage point.

Feature M is a terrace that extends from near the west edge of Feature L to the southwest project area boundary and continues southward into Mid-Pacific Institute property. The terrace is in poor condition, as the boulders along the face of the terrace are only partially intact. Additionally, several chunks of asphalt and concrete as well as basalt boulders have been pushed from the top of the hill, likely during improvements to Mid-Pacific Institute property, and are scattered over the face and surface of the feature. The feature measures approx. 17 m (56 ft) long NE/SW by approximately 2 m (6.6 ft.) wide.

It should be noted that Feature M appears to connect to a terrace on Mid-Pacific Institute property that is on a relatively level top of a hillside adjacent to the Mid-Pacific baseball field. This feature area is not only connected to SIHP # -08768 physically but may also have had an associated function, particularly a habitation function or a more culturally significant function such as that mentioned in background research (see Section 2,1), such as Kauwalomaile Heiau and/or an association with Kumuhaunani and “huts of her faithful attendants” (Nakuina 1907b:25). The feature area on Mid-Pacific Institute property needs to be investigated further to help answer this question. A request was made to Mid-Pacific Institute to access the feature area, however, the request was denied due to no availability of support staff to assist with the visit (email from Julie Funasaki Yuen, Mid Pacific Director of Communications & Community Outreach, to Rosanna Thurman on November 26, 2019). If, in the future, the potential cultural feature on Mid-Pacific Institute property is studied and found to be a significant site, it would need to be documented and have its own specific mitigation measures adhere to, the current Preservation Plan does not pertain to that property.

Six (6) artifacts were documented on the ground surface during the current study, these were added onto the artifact catalogue produced for the End of Fieldwork study (Thurman and

Thetford 2019, refer to Appendix C) (Figure 17 through Figure 19 and Table 2). A white glass marble (Artifact #41), a green beer bottle (Artifact #42, likely modern), and a metal Japanese teacup (Artifact #43) were observed adjacent to the lava tumulus (Feature A1, *heiau*). A white stoneware base fragment of a large ovular vessel (Artifact 38), an olive glass body fragment of a wine bottle (Artifact 39), and a coral manuport (Artifact 40) were documented on Feature B1 (terrace), adjacent to the lava tumulus. The presence of these artifacts is consistent with other historic and modern items as well as other coral manuports documented within the project area during the previous study. The historic and modern household and personal beverage items are attributed to use of the site area by transient homeless individuals. The presence of the coral manuport is attributed to the reverence of the lava tumulus and site area as an important cultural resource.



Figure 17. Photos showing Artifact #38 (ceramic vessel base) & 39 (wine bottle shard) (on left), Artifact #40 (coral manuport) (center), and the in situ location of Artifact #40 adjacent to Feature A (lava tumulus/*heiau*) (right)



Figure 18. Photos of Artifact #41 (glass marble) (left) and Artifact #43 (metal teacup, top side with floral)

incised pattern [center] and bottom side with stylized lettering [right])



Figure 19. Photos of Artifact #42 (green glass beer bottle) and Artifact #43 (left) and in situ location of the artifacts adjacent to Feature A1 (right)

Table 2. Table Listing Artifacts Observed During This Study

#	Feature	Object	Material/Color	Characteristics	Date Range
38	B1	Ceramic Vessel	White Stoneware	Ovular base fragment, no maker's mark	
39	B1	Wine Bottle	Olive Glass	Body shard	
40	B1	Coral Manuport	Coral	Whole, not water-worn	
41	A1	Marble	White Glass	Whole marble	
42	A1	Beer Bottle	Green Glass	Whole, machine-made, crown cap finish	Post 1920 (SHA 2021); likely modern
43	A1	Teacup	Non-ferrous metal	Whole with handle, flared rim, and foot ring; body incised with flowers and stylized "L K"	



4.2 Community Involvement and Consultation

4.2.1 Consultation and Community Involvement 2017-2018

Consultation for the Kamānele Park project began in May of 2017 in association with site mapping, monitoring of community vegetation clearing events, and development of an End of Fieldwork report (Thurman and Thetford 2019). In coordination with the Mānoa Branch of The Outdoor Circle, a Scope of Work letter was written and submitted to SHPD on July 25, 2017. In email correspondence, SHPD recommended that if an archaeological site was identified on the property that a site number be obtained and following completion of an End of Fieldwork Report, a Preservation Plan should be completed for the site. It was further recommended that the site be assessed for eligibility for nomination to the State and National Registers of Historic Places.

The project has been well supported by local community organizations. Letters of support for archaeological investigation of the site were provided by the Commission on Culture and the Arts, Mālama Mānoa, the Oahu Council of Hawaiian Civic Clubs Committee on the Preservation of Historic Sites and Cultural Properties, and Keala Pono. The former archaeological project at Kamānele Park, conducted between 2017-2018, included archaeological monitoring of 12 community and student workdays in coordination with the Mānoa Branch of The Outdoor Circle, Mālama Mānoa, students from the University of Hawai‘i-Mānoa Mālama I Nā Ahupua‘a (MINA) program, Punahou School, and Mid-Pacific Institute (Thurman and Thetford 2019).

4.2.2 Community Involvement and Consultation 2019-2021

During the current project, 7 community and student vegetation clearing events and a historic Mānoa walking tour were held at Kamānele Park (Table 3). Vanessa Distajo, the Kamānele Park project leader for the Mānoa Branch of The Outdoor Circle and Mālama Mānoa, spearheaded and led all monitored community vegetation clearing events at the site. Mālama Mānoa has been a partner for historic preservation and volunteerism at Kamānele Park since 1997. Other organizations who participated in vegetation clearing events at the site through 2019 and early 2020 include Voyager Charter School, Boy Scouts of America Eagle Scouts, and Blue Zones Project 4M.

In association with the current project, from November of 2019 to March of 2021, several community meetings were attended to provide a status update and discuss preservation measures, appropriate buffers, landscaping plans, access, and other matters associated with development of the Preservation Plan (refer to Table 3). A meeting and a presentation were provided to Mālama Mānoa. An on-site meeting was held with members of Mālama Mānoa, the Mānoa Branch of the Outdoor Circle, and various interested individuals from the community. An on-site tour and discussion were also provided to a group from the Mānoa Heritage Center.

In accordance with HAR 13-284-6(c), consultation was conducted with the Office of Hawaiian Affairs (OHA) in the form of a letter sent on March 2, 2020 (Appendix A). OHA responded on April 27, 2020 in support of the project. The following was provided:

OHA supports this community based preservation plan and the actions of all involved who brought this great project to fruition. OHA does not have any



specific comments or recommendations on the Preservation Plan. We look forward to its implementation and appreciate the efforts it took to investigate and preserve this very special wahi pana. The preservation and stewardship of wahi pana is one of the priorities of OHA’s strategic plan. We value and appreciate the community and cultural efforts that went into this project. The stewardship actions outlined in the plan will preserve and protect the heiau at Kamalani [Kamānele] and the surrounding environs so they may be enjoyed in perpetuity as part of the rich cultural landscape and history of Mānoa and a part of our beloved Queen Lili‘uokalani’s legacy. (email correspondence April 27, 2020)

Table 3. Table Listing Consultation and Community & Student Workdays for Kamānele Park from 2019-2020

Date	Purpose/Type	Attendees
Feb. 16, 2019	Community Veg Clearing	Vanessa Distajo (Mānoa Branch of the Outdoor Circle and Mālama Mānoa) and her immediate family, and OASES (Radha Martin) (4 bags of green waste removed)
April 20, 2019	Community Veg Clearing	Mānoa Branch of the Outdoor Circle and Mālama Mānoa members (Vanessa Distajo), OASES (Radha Martin), and community members (13 bags of green waste removed)
June 15, 2019	Mālama Mānoa Historic Walking Tour (started at Kamānele Park)	Mālama Mānoa members (Linda Legrande and others), Mānoa Branch of the Outdoor Circle members (Vanessa Distajo and others), OASES (Arleen Garcia-Herbst), and community members
Aug. 17, 2019	Community Veg Clearing	Mānoa Branch of the Outdoor Circle and Mālama Mānoa members (Vanessa Distajo), OASES (Radha Martin), and community members (21 bags of green waste removed) (ceramic, glass, and coral manuport documented, Artifacts 38-40 respectively)
Oct. 26, 2019	Society for Hawaiian Archaeology Presentation	“Community Archaeology at Kamānele Park” presentation by OASES (Radha Martin)
Oct. 28, 2019	Student Veg Clearing	Voyager Public Charter School (grades 3-4) service learning project facilitated by Vanessa Distajo, Mānoa Branch of the Outdoor Circle members, Mālama Mānoa members, and OASES (Radha Martin) (16 bags of green waste removed)
Nov. 12, 2019	Meeting/ Presentation	Project Presentation for Mālama Mānoa board members, OASES (Radha Martin)



Date	Purpose/Type	Attendees
Nov. 16, 2019	Boy Scouts Eagle Scout Program Event	Eagle Scout members (led by Travis Nakasato), Mānoa Branch of the Outdoor Circle and Mālama Mānoa members (Vanessa Distajo), and OASES (Radha Martin, Arleen Garcia-Herbst, Rosanna Thurman) (~100 bags of green waste removed)
Jan. 8, 2020	Meeting	Mālama Mānoa meeting regarding preparation of the Preservation Plan
Jan. 26, 2020	On-Site Meeting	Mālama Mānoa members, OASES (Rosanna Thurman)
Feb. 3, 2020	Site Visits Through Mānoa (Kamānele Park and Pohaku o Kukalia)	Mānoa Heritage Center members, Mānoa Branch of the Outdoor Circle and Mālama Mānoa members (Vanessa Distajo), Jan Becket, OASES (Rosanna Thurman)
March 20, 2021	Community Veg Clearing (limited to 10 people)	Mānoa Branch of the Outdoor Circle and Mālama Mānoa members (Vanessa Distajo), OASES (Radha Martin), and community members (15 bags green waste); marble, beer bottle, and metal teacup recorded (Artifacts #41-43 respectively)







4.3 Community Interviews

Eleven (11) interviews or questionnaires were completed for this project. Table 4 lists all individuals, their affiliation, and summarized responses. The full interviews are provided in Appendix B.

4.3.1 Summary of Community Feedback

The completed interviews were helpful in determining appropriate site treatment and providing indicators for potential preservation measures to implement in the future. The interview responses were tabulated and grouped into General Recommendations and recommended Preservation Measures. The number of responses per topic have been categorized into groupings for ease in discussing levels of current interest. The categorized groupings are as follows: minimal mention (1-3 individuals), moderate mention (4-7 individuals), and frequent mention (8-11 individuals). The responses are not considered to be the only possible answers the individuals could provide, rather they are the answers which were on their minds at the time of the interview and/or were those referred to within the questionnaire. It is very likely that if asked again, the numbers per topic would change to account for more of a yes or no response per topic; therefore, tabulation of the interview responses is considered only representational of preference in certain topics regarding the site at Kamānele Park. Minimal mention of a topic does not indicate little interest, rather it indicates a desire to discuss it further.

General recommendations provided indicated that only a few individuals (3) played at the park as a child, while the majority (7) have either also enjoyed the park as an adult or only as an adult (Table 4). The most frequent responses for general recommendations were for continued invasive plant removal (9), prevention/discouragement of transient homeless camps on the site (8), and regular vegetation clearing (7). These have consistently been the most voiced recommendations for the site. Moderate mention was recommended for more research, historic photos, and search through Hawaiian newspapers for additional information that may be available for the site (5).

Preservation recommendations provided that all interviewed individuals supported installation of a plaque or signage to educate the public on the cultural resource that exists at Kamānele Park (11) (Table 5). Frequent mention was also made for educational outreach (9) and moderate mention was made for creation of a website or an app for the site (7). Therefore, the highest rates of provided interests were for forms of public education. Moderate mention was made for removal of trash that tends to accumulate at the site (6), establishment of a path through the site (5), open access (4), and holding gatherings at the park which include the cultural site (4). Minimal mention was provided for planting native species (3), restoration or reconstruction of the site (3), restoring the site to what it may have looked like in 1915 (3), no reconstruction (3), an importance of the site being associated with Queen Lili‘uokalani (2), the desire for a park re-dedication event (2), potential re-naming of the park (2), removal of the large banyan tree growing atop the site (1), more media exposure (1), no large gatherings to be held in association with the site (1), creation of a sketch or 3D model of the site (1), installation of a historic site street sign (1), and improvements to park facilities (1) (Table 6).

There were several suggestions for a commemoration or re-dedication event for the park



and/or an annual event. Other suggested events included cultural events held by local *hula halau* (hula dance group), celebration of Hawaiian holidays, and community gatherings. However, some individuals also suggested low-impact recreation or “no big festivals”. This contradiction indicates that the extent of site exposure and activity needs to continue to be discussed so that most of everyone will be comfortable with held events and the site will be honored appropriately.

Interview responses found that nearly half of the individuals preferred for the site complex to remain in its current condition. The other half suggested rehabilitation or restoration to circa 1915. “Rehabilitation” is defined by the Secretary of the Interior as:

the process of returning a property to a state of utility, through repair or alteration, which makes possible an efficient contemporary use while preserving those portions and features of the property which are significant to its historic, architectural, and cultural values. (NPS 2021)

The End of Fieldwork Report (Thurman and Thetford 2019) and the current study do not recommend the need for rehabilitation.

“Restoration” is defined by the Secretary of the Interior as:

the act or process of accurately depicting the form, features, and character of a property as it appeared at a particular period of time by means of the removal of features from other periods in its history and reconstruction of missing features from the restoration period. The limited and sensitive upgrading of mechanical, electrical, and plumbing systems and other code-required work to make properties functional is appropriate within a restoration project. (NPS 2021)

This study does not recommend altering the site to a specific circa 1915 condition, there is currently no available documentation to indicate the site condition or layout during the 1915 time period. This study supports the proposition of SIHP # -08768 containing several traditional habitation areas (Features C & D, G1-G2, G3, and H1-H2) and agricultural terraces. Therefore, it is the current suggestion of this study that if restoration was desired by site stewards and the landowner, that it depict the traditional pre-contact/early post-contact era. Features of the site are currently presumed to be largely contemporaneous and attributed to the traditional/early post-contact time period, which feature construction styles and interpreted functions support.

Only one interviewee mentioned the preferred removal of the large banyan tree growing atop the *heiau* (Feature A). However, removal of the banyan tree was a common request during monitoring of vegetation removal events with students and community members. The argument against removal of the tree has been due to the potential that removal of its roots could damage the site and/or make it less stable.



Table 4. List of Community Members who Responded to Kamānele Interview/Questionnaire, Listing Their Personal Involvement and General Recommendations for the Site

Participant	Personal Involvement		General Recommendations			
	Played as a Kid	Visited as Adult	Invasive Plant Removal	Prevent/ Discourage Homeless	Regular Veg Clearing	Additional Research/ Photos/ Hawaiian Newspapers
Lowell Angell		X	X	X		X
Jan Becket	X		X		X	
Thalya DeMott		X	X	X	X	
Vanessa Distajo	X	X	X	X	X	
Jihyoung Do	X	X	X	X	X	
Jill Johnson		X	X	X		X
Linda Legrande		X			X	
Edward Makahiapo Cashman Jr.					X	X
Travis Nakasato		X	X	X	X	X
Helen Taufaasau			X	X		
Jacqueline Osumi			X	X		X
Total #	3	7	9	8	7	5



Table 5. List of Community Members who Responded to Kamānele Park Interview/Questionnaire, Listing Recommended Preservation Measures at a Moderate to Frequent Mention Level (Between 4-11 Individuals Recommended)

Participant	Preservation Measures						
	Install Plaque or Signage	Educational Outreach	Website/App	Trash Removal	Pathway/Trail	Open Access	Hold Celebrations/Parties/Gatherings/Cultural Events
Lowell Angell	X	X			X	X	
Jan Becket	X		X	X	X		X
Thalya DeMott	X	X	X		X	X	
Vanessa Distajo	X	X	X	X	X		
Jihyoung Do	X	X	X	X			X
Jill Johnson	X			X			
Linda Legrande	X	X	X		X		
Edward Makahiapo Cashman Jr.	X	X					
Travis Nakasato	X	X		X		X	
Helen Taufaaasau	X	X	X			X	X
Jacqueline Osumi	X	X	X	X			X
Total #	11	9	7	6	5	4	4



Table 6. List of Community Members who Responded to Kamañele Park Interview/Questionnaire, Listing Recommended Preservation Measures at a Minimal Mention Level (Between 1-3 Individuals Recommended)

Participant	Preservation Measures												
	Plant Native Species	Restoration/ Reconstruction of Site	Restore to 1915	Do Not Reconstruct	Importance of Assoc w Queen	Re-Dedication Event	Rename	Remove Banyan	Media Exposure	Do Not Hold Large Gatherings	Sketch or 3-D Model, etc.	Historic Site Street Sign	Park Improvements (playground & restroom)
Lowell Angell	X		X		X		X	X					
Jan Becket		X											
Thalya DeMott					X	X			X				
Vanessa Distajo	X			X		X					X	X	
Jihyoung Do		X	X										X
Jill Johnson													
Linda Legrande				X						X			
Edward Makahiapo Cashman Jr.	X						Research poss. past name						
Travis Nakasato			X										
Helen Taufasau		X		X									
Jacqueline Osumi													
Total #	3	3	3	3	2	2	2	1	1	1	1	1	1



Section 5 Historic Property Description

5.1 SIHP #50-80-14-08768, Site Complex

The Kamānele Park archaeological complex consists of 13 features (A-M), all of which are designated as SIHP #50-80-14-08768 (Figure 21 to Figure 24, and Table 7). The most prominent feature of the complex is a natural lava tumulus, referred to as a *heiau* (Feature A). Geologically, Feature A is a lava formation which when cooling, cracked in a way that appears similar to dry-stacked boulders. However, the majority of Feature A is unmodified, excluding a small terrace along the east, upslope side of the feature. The natural feature is a dominant characteristic of the surrounding landscape. The site also includes boulder lined terraces (Fea. B1-B3, F, G1, J, K, L and M), a stone-stacked enclosure (Fea. C and D), a stone alignment which resembles an apparent pathway (Fea. E), a modified rockshelter (Fea. H), a boulder overhang (Fea. I), and modified basalt outcrops (G2-G3). The site complex measures approximately 100 ft. N/S by 230 ft. E/W (30 m. N/S by 70 m. E/W), comprising approximately 0.38 acres. The *heiau* was likely utilized for ceremonial purposes while the other associated features suggest agricultural and habitational use. Potential habitational features include Features C & D, G1-G2, G3, and H1-H2. The majority of the features appear to be of pre-contact (prior to AD 1778) construction and were likely utilized and modified into the historic era.

Compiled background research indicates the archaeological complex on the hillside of Kamānele Park is likely associated with *mo'olelo* relating to Kahalaopuna, Kauiomānoa, and Kumuhaunani. No traditional name for SIHP # -08768 was definitively found. However, “Kauwalomaile Heiau” has been said to be just south of the site, named after the High Priest of Kaulaa’s daughter, and an association with the high priest’s granddaughter, Kumuhaunani referred to as the “Kauiomānoa” who lived on a sacred knoll with nearby huts of attendants, and may be associated with SIHP # -08768 (Nakuina 1907b).

The park has been an important location acknowledged by Hawaiian *ali'i* and the scene of several important celebrations of Hawaiian culture. In 1915, the park was dedicated by Queen Lili'uokalani. At the dedication, the park was named after Princess Ka'ua'umokuokamānele (Princess Kamānele), the daughter of John Adams Kuakini, governor of Hawai'i and advisor to Kamehameha I. Several City & County plans of Kamānele Park indicate a large formation on the southern side of the property was recognized as a *heiau* for several years, particularly during the 1960s. Since then, the site had become overgrown with vegetation and frequented as a transient homeless camp. Community organizations and individuals have held regular vegetation clearing events over the last few years (2017-2020) which have helped to maintain the site and promote more respect and appreciation for the area.

A previous archaeological assessment of the prominent geological feature (Feature A) at Kamānele Park found the area to be insignificant (Bevacqua 1994). However, photos and correspondence relating to the presence of archaeological features adjacent to Feature A suggested otherwise (The Committee for the Preservation of Cultural Sites and Properties 2012). A community archaeology project conducted by OASES, through support of the Mānoa Branch



Table 7. Table Listing SIHP # -08768 Documented Features, Type, Measurement, and Condition

Kamānele Park Site Complex, SIHP #50-80-14-08768				
FEATURE	FEATURE/ SUB-FEATURE TYPE	FUNCTION	OVERALL MEASUREMENTS	CONDITION
A	A1 (<i>Heiau</i>), A2 (Terrace)	Ceremonial	10m (N/S) x 17m (E/W)	Good
B	B1-B3 (Terraces)	Possibly Ceremonial, Agricultural, &/or Pathway	10m (N/S) x 15m (E/W)	Fair
C	Stone Stacked East Arm of Enclosure	Habitation	1m (N/S) x 1m (E/W)	Good
D	Stone Stacked West Arm of Enclosure	Habitation	1m (N/S) x 1.5m (E/W)	Good
E	Stone Alignments	Pathway	0.5m (N/S) x 9m (E/W)	Good
F	Terrace	Possibly Agricultural	2.5m (N/S) x 6m (E/W)	Poor
G	G1 (Terrace), G2-G3 (Modified Outcrop)	Possibly Habitation and Agriculture	8m (N/S) x 5m (E/W)	Fair
H	H1 (Rockshelter), H2-H3 (stone wall segments atop outcrops)	Habitation	4m (N/S) x 9.5m (E/W)	Good
I	Boulder Overhang	Storage	1m (N/S) x 1m (E/W)	Fair
J	J1-J2 (Terraces)	Agricultural	7.5m (N/S) x 10m (E/W)	Fair
K	Terrace	Agriculture	8m (N/S) x 6m (E/W)	Fair
L	Terrace	Agricultural, , Habitation, or Activity Area	2.5m (N/S) x 4 m (E/W)	Fair
M	Terrace	Agricultural or Hillside Stabilization	17 m (N/S) by approximately 2 m (E/W)	Poor



of the Outdoor Circle and other community groups, mapped and documented the complex (Thurman and Thetford 2019).

The site is in good condition however modern materials and trash confirm some acute modern disturbance to the site. The site is located on a N-S sloping hillside with vegetation predominately consisting of Golden Pathos vine (*Epipremnum pinnatum*), as well as several coconut trees (*Cocos nucifera*) and Banyan trees (*Ficus benghalensis*).

Forty (40) artifacts have been observed and documented at the site (Artifact #1-40). Possible ceremonial artifacts were documented in *pukas* (holes) under boulders just south of Feature B3 (terrace); these artifacts included a single, large water-rounded coral cobble (Artifact #17) and a nearby cache of coral and basalt water-rounded cobbles (Artifact #18). During the current study, a coral manuport (Artifact #40) was documented adjacent to the *heiau*. Documented historic and modern artifacts included glass beer and liquor bottles (Artifact #5, 6, 8, 16, 33 & 39), a Coca-Cola bottle (Artifact #32), glass jars (Artifact #7, 9 & 10), two bowling balls (Artifact #2 & 12), a golf ball (Artifact #15), a candlestick holder (Artifact #1), a square table watch (Artifact #3), a vase (Artifact #36), other various household items (Artifact #13, 14, 19, 20, 30, 34, 37 & 38), a 1964 Franc coin (Artifact #4), and two coin collections (Artifact #11 & 35). Concrete and asphalt slabs (Artifact #21-23 & 25-29) were plotted on several features and throughout the steep hillside surrounding the site. It is likely these fell downslope during previous construction activities on the neighboring Mid-Pacific Institute (Mid-Pac) school campus. Observed artifacts were generally recorded and left on-site. Some modern trash was removed with assistance of community members. However, obvious personal items potentially associated with transient homeless individuals were left in place.



Figure 20. Representative photo showing modern rubbish strewn across the site, view to south (Feature A1, *heiau* on right)

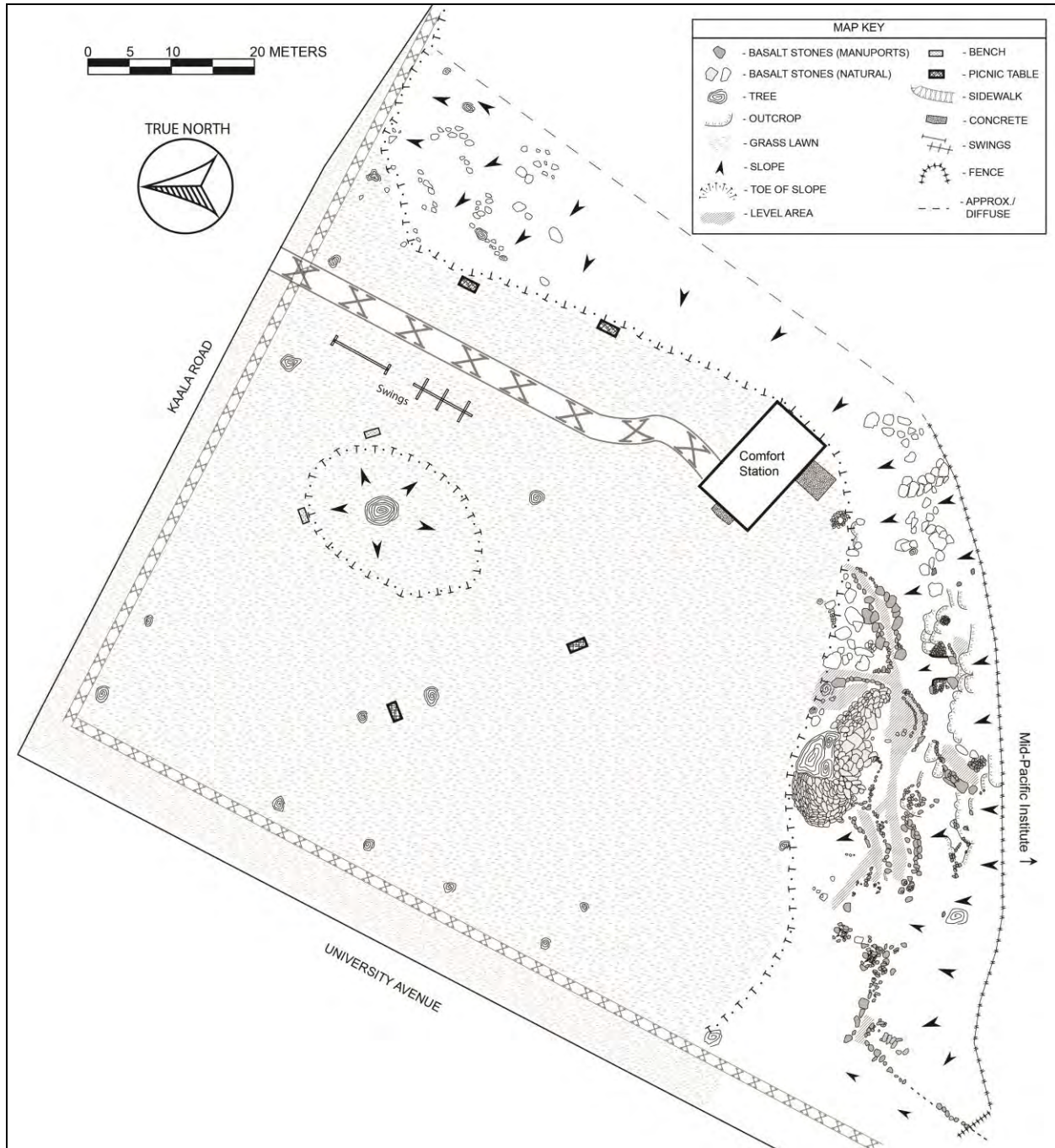


Figure 21. Overall Kamānele Park Plan Map showing the existing comfort station, playground area, adjacent roadways, and SIHP # -08768 (Fea. A-M) along the south side of the park

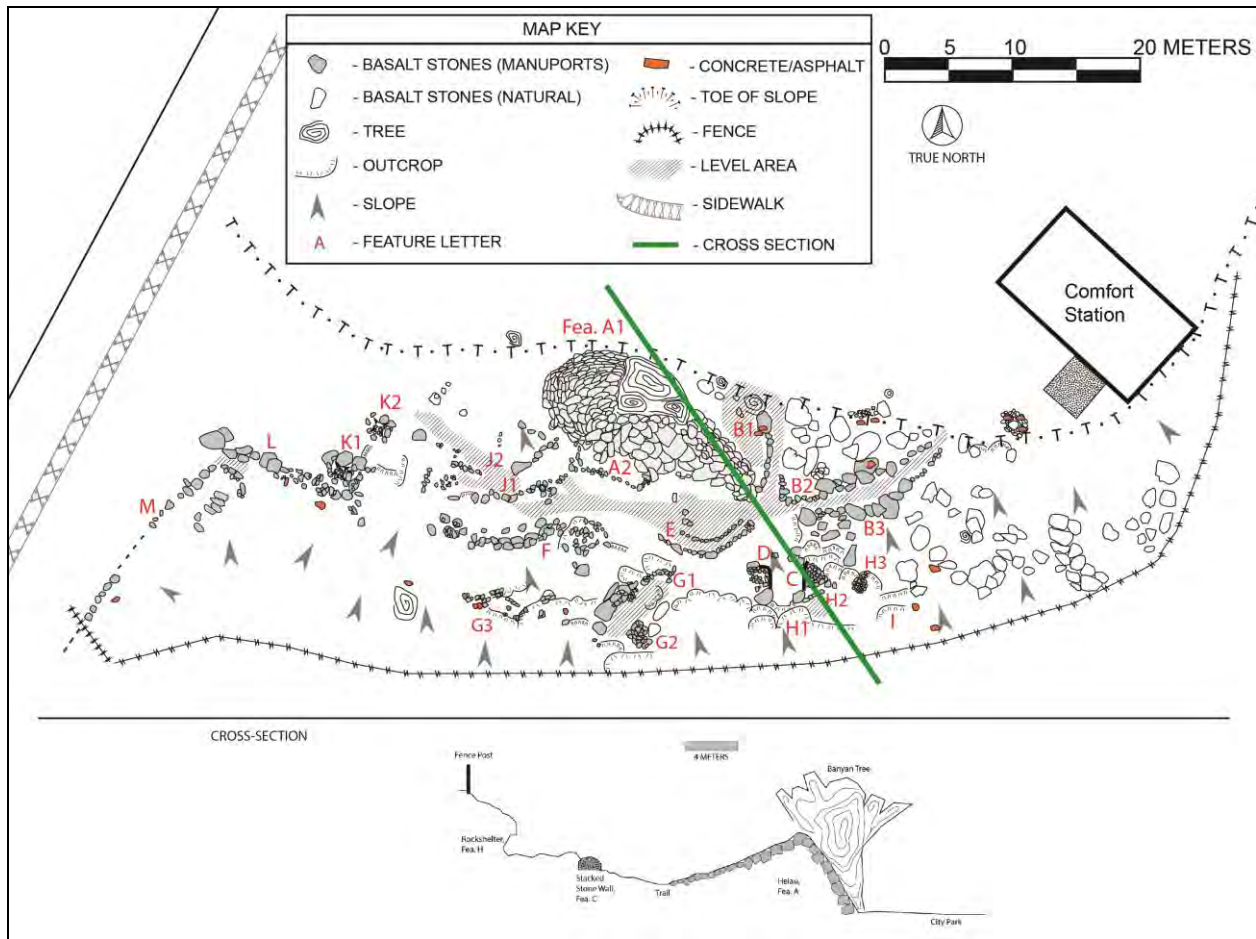


Figure 22. Site Plan Map Showing SIHP # -08768 Feature Designations and Cross-Section



Figure 23. Photo showing a cross-section view of SIHP # -08768, Feature A (on right) to Feature H (on left), view to west

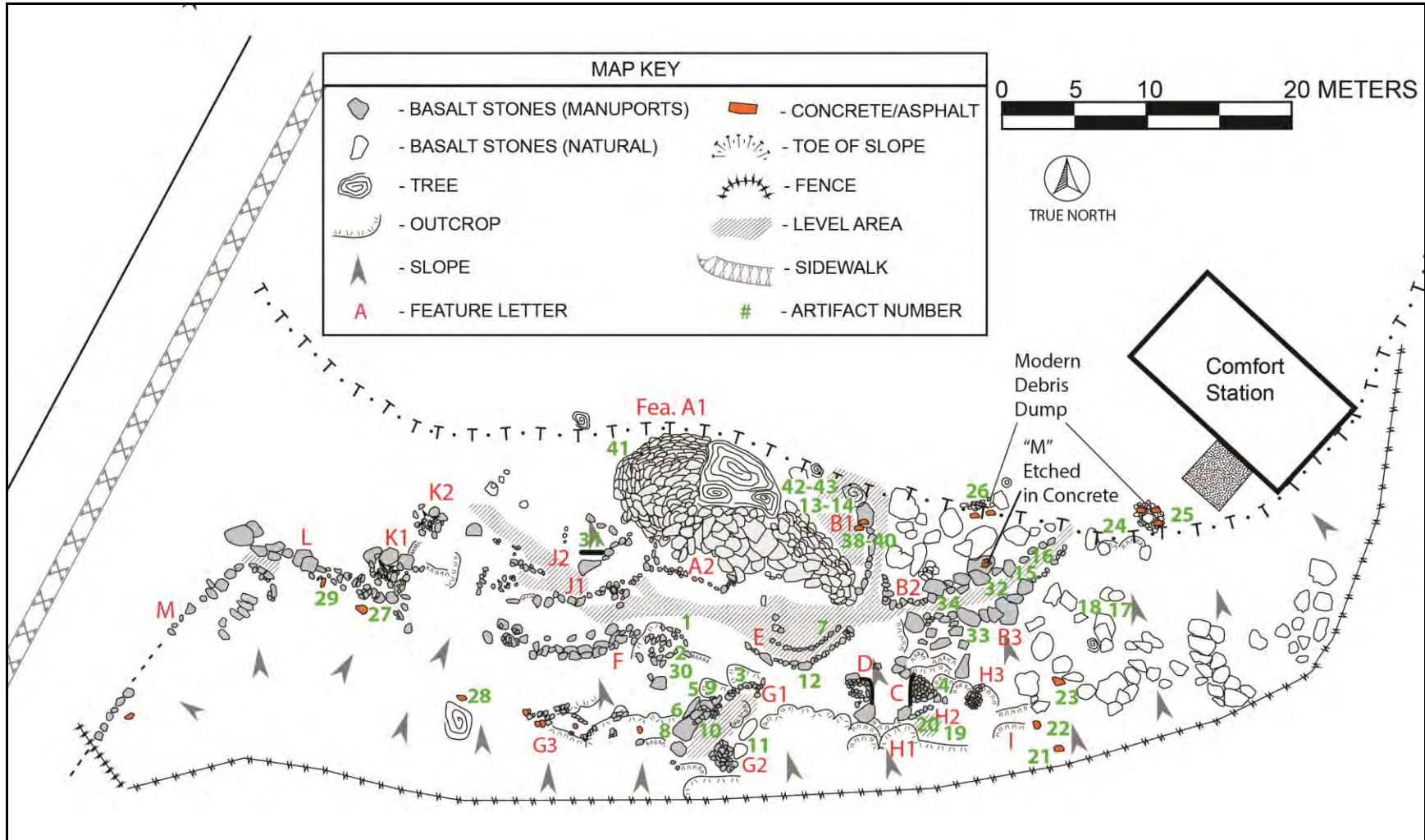


Figure 25. Site Plan Map Showing SIHP # -08768 Feature Designations and Artifact Locations



5.1.1.1 Feature A, Heiau

FEATURE TYPE	<i>Heiau</i>
FUNCTION	Ceremonial
FEATURE DIMENSIONS	10 m N/S x 17 m E/W at ground surface, 6 m high
CONSTRUCTION METHOD	Feature is a natural “tumulus” lava formation (Fea. A1). Natural cooling cracked the basalt creating large boulders appearing to be stacked 9-10 courses high. The back (south side) of the <i>heiau</i> contains a short stone-lined terrace (Fea. A2).
TIME PERIOD	Pre-contact through historic-era; park dedication in 1915
TOPOGRAPHY	Located near the base of a steeply sloping, north-south tending hillside
VEGETATION	Banyan (<i>Ficus benghalensis</i>), Golden Pothos vine (<i>Epipremnum pinnatum</i>)
CONDITION	Good
DISTURBANCE	Banyan roots growing within feature, human traffic (squatter camps)
ASSOCIATED ARTIFACTS	Squatter bedding and encampment on top of Fea. A1, marble (Artifact #41), beer bottle (Artifact #42), and metal teacup (Artifact #43)
INTERPRETATION	The feature itself is largely natural, however, due to it being such a prominent feature in the area, the presence of multiple cultural features in the immediate surrounding site area, and community support for preservation of the site as an important <i>wahi pana</i> (storied place), we concur the feature is a <i>heiau</i> .

Feature A1 is a “tumulus” lava formation, consisting of 9-10 courses of large, naturally stacked, basalt boulders (Figure 28). The feature measures approximately 17 m E/W by 10 m N/S and is approximately 6.1 m in height. On the back (south side) of the *heiau* there is a short-stone lined terrace measuring approximately 6 m E/W by 1 m N/S and 18 cm in height (Fea. A2). According to community accounts, it is suggested that Feature A functioned as a ceremonial *heiau* during the pre-contact period and into the historic-era. Feature A is in good condition however a large banyan tree is growing in the center and roots could potentially dislodge some of the boulders over time. Remnants of a modern squatter camp were observed on top of Feature A1. The feature was utilized during the park dedication in 1915, with Queen Lili‘uokalani in attendance. Ten girls mounted the stone pyramid and chanted (*Honolulu Star Bulletin* 1915).



Figure 26. Photos of SIHP # -08768, Feature A1 (top, view to southwest; bottom, view to north)



Figure 27. Photo showing the west side of Feature A1, view to east (notice the metal fence portion in foreground)



Figure 28. Photo of SIHP # -08768, Feature A2 (alignment), view to north



5.1.1.2 Feature B, Terraces

FEATURE TYPE	Terraces
FUNCTION	Poss. Ceremonial, Agricultural, Pathway
FEATURE DIMENSIONS	10 m N/S x 15 m E/W at ground surface
CONSTRUCTION METHOD	Feature contains 3 terraces (Features B1, B2, and B3), medium to large natural boulders, 1 course high, terrace surface level and earthen
TIME PERIOD	Pre-contact through historic-era
TOPOGRAPHY	Located near base of a N-S sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>), Coconut Trees (<i>Cocos Nucifera</i>)
CONDITION	Fair
DISTURBANCE	Human traffic through feature, close proximity to main modern path
ASSOCIATED ARTIFACTS	Ceramic tiles (Artifact #13 & 14), golf ball (Artifact #15), soda and alcohol bottles (Artifact #16, 32 & 33, 39), weight (Artifact #34), stoneware vessel (Artifact #38), coral manuport (Artifact #40)
INTERPRETATION	Likely used as agricultural terraces

Feature B consists of 3 terraces (Fea. B1, B2 and B3). The terraces are generally constructed with a perimeter of medium to large basalt boulders and a level, earthen, terrace surface. Feature B spans approximately 15 m E/W by 10 m N/S. Feature B was likely utilized during the pre-contact through historic-era.

Feature B1 is located adjacent to the east side of Feature A1 (*heiau*). The feature is a semi-circular terrace, lined on the east side with basalt stones and a relatively flat earthen surface. A small amount of concrete has been dumped onto the north surface of the feature, covering a portion of a boulder and settling in clots. Ceramic tiles (Artifacts #13-14), a stoneware vessel fragment (Artifact #38), a wine bottle fragment (Artifact #39), and a coral manuport (Artifact #40) were observed on top of the feature. The function of Feature B1 is largely unknown, however it is possible it may have been used as an agricultural terrace or it may have functioned in association with adjoining Feature A1 (*heiau*) as a potential offering area.

Feature B2 includes a western basalt cobble stacked portion and an eastern cobble and natural boulder portion which does not appear to be as intentionally modified. A concrete patch was observed on a large boulder near the center of the feature that is etched with the letter “M”.

Feature B3 is constructed of cobbles and natural basalt boulders and is the highest terrace of Feature B on the steep hillside. Level area exists above Feature B3 as well as between Feature B2 and B3. The terraces may have been utilized for agricultural purposes, it is also possible that a pathway may have existed in the level area between the features. Historic beverage bottles (Artifact #32-33) dating to the mid-1900s were documented on top of Feature B2 and B3. Feature B2 and B3 are easily accessible by a path located immediately to the west.



Figure 29. Photo of SIHP # -08768, Feature B1 (terrace), view to north



Figure 30. Photo of SIHP # -08768, Feature B2 (terrace, bottom photo scale) and Feature B3 (terrace, top photo scale), view to southeast



Figure 31. Photo of SIHP # -08768, Feature B2 (terrace, center) with a concrete patch imprinted with an “M” (above photo scale on right) and Feature B3 (on left), view to southwest



Figure 32. Photo of SIHP # -08768, just south of Feature B3 showing water-rounded coral and basalt artifacts (Artifact #17 [left] & 18 [cache, right]), view to southeast



5.1.1.3 Features C and D, Stone-Stacked Arms of an Enclosure

FEATURE TYPE	C-shape enclosure
FUNCTION	Habitation
FEATURE DIMENSIONS	3 m N/S x 6 m E/W
CONSTRUCTION METHOD	Feature contains small to medium stacked boulder walls (Fea. C and D), approximately 5 courses high, which make up the east and west sides of a C-shape enclosure
TIME PERIOD	Likely pre-contact to historic-era
TOPOGRAPHY	Located on level ground of a steep N-S sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>)
CONDITION	Good
DISTURBANCE	None observed
ASSOCIATED ARTIFACTS	A silver 1964 Fran coin (Artifact #4)
INTERPRETATION	Feature C and D together, were likely used as a habitation site

Feature C and D are stone-stacked walls constructed of small to medium-sized basalt boulders. The walls serve as the east and west arms of a C-shaped enclosure, measuring approximately 3 m N/S x 6 m E/W, that likely functioned as a habitation feature (Figure 33 and Figure 34). Feature C measures approximately 1 m N/S by 1 m E/W and is 5 courses high at approximately 95 cm in height. A silver Fran coin, dating to 1964, was found on Feature C (Artifact #4).

Feature D measures approximately 1 m N/S by 1.5 m E/W and is 6 courses high and approximately 1.3 m in height. A profile was drawn of Feature D (see Figure 34). Feature C and D were constructed using a dry stone stacking, traditional Hawaiian technique. The enclosure was likely utilized during the pre-contact through historic eras.



Figure 33. Photos of SIHP # -08768, Feature C and Feature D (enclosure, top photo) and close-up of Feature C (east arm of enclosure, bottom photo), view to southeast

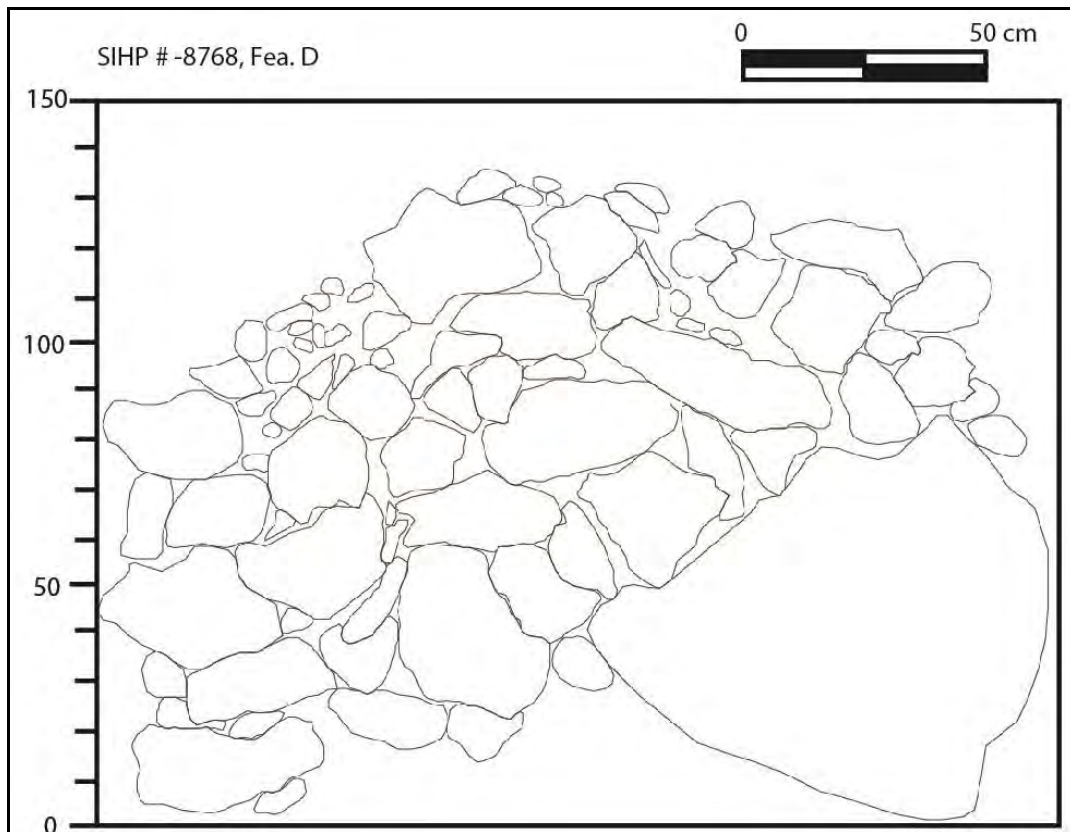


Figure 34. Photo and Profile of SIHP # -08768, Feature D (west arm of enclosure), view to west



5.1.1.4 Feature E, Stone Alignment

FEATURE TYPE	Stone Alignment
FUNCTION	Pathway
FEATURE DIMENSIONS	0.5 m N/S x 9 m E/W at ground surface
CONSTRUCTION METHOD	Feature contains 2 parallel stone alignments constructed with small boulders, 1 course high. Earthen path between boulder alignments is on relatively level to gently sloping ground surface
TIME PERIOD	Possibly post-contact to historic-era, possibly associated with park dedication in 1915
TOPOGRAPHY	Located on relatively level ground, of a N-S sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>)
CONDITION	Good
DISTURBANCE	Pathway experiences modern human traffic
ASSOCIATED ARTIFACTS	Glass Ball Mason jar (Artifact #7), bowling ball (Artifact #12)
INTERPRETATION	Likely used as a pathway

Feature E is a stone alignment which likely functioned as a pathway. The feature contains two parallel, semi-circular stone alignments constructed of small basalt boulders. The alignments line an earthen, relatively level ground surface, measuring approximately 0.5 m N/S by 9 m E/W. No stones appear to be stacked under the surface stones, indicating the feature may not have been constructed as soundly as other features of the site. This also indicates Feature E may not have the same temporal (time) association as other features of the site and likely was constructed during the post-contact or historic time period.

It is possible the pathway may have been constructed in association with the park dedication ceremony in 1915. The path may have been constructed for the ten girls with flowers to easily access the top of Feature A, as recorded in the *Honolulu Star Bulletin* (1915) article.

A Ball Mason jar was documented on Feature E. The jar dates to the mid- to late-1900s (Artifact #7).



Figure 35. Photo of SIHP # -08768, Feature E (alignments) (at photo scale), view to east



Figure 36. Photo of SIHP # -08768, Feature E (alignments), view to southwest



5.1.1.5 Feature F, Terrace

FEATURE TYPE	Terrace
FUNCTION	Agricultural
FEATURE DIMENSIONS	2.5 m N/S x 6 m E/W at ground surface
CONSTRUCTION METHOD	Constructed on a natural basalt outcrop, the feature is made of medium basalt boulders, roughly aligned and oriented E-W
TIME PERIOD	Likely pre-contact to historic-era
TOPOGRAPHY	Located on sloping ground surface
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>), Snake Plants (<i>Sansevieria Trifasciata</i>)
CONDITION	Fair
DISTURBANCE	Natural erosion
ASSOCIATED ARTIFACTS	Homeless camp positioned on top of feature, contained a futon mattress (Artifact #30), bowling ball (Artifact #2), a candlestick holder (Artifact #1), clothing, and abundant personal items
INTERPRETATION	Feature likely functioned as an agricultural terrace

Feature F is a terrace constructed of medium boulders which likely functioned as an agricultural terrace (Figure 37). The terrace measures approximately 2.5 m N/S by 6 m E/W and has a rocky, uneven surface. The feature likely was utilized in the pre-contact to historic-era. Feature F contained a large amount of debris and personal items from a transient homeless individual (Artifact #1, 2 & 30). It appeared to be an existing residence for the individual, therefore the modern materials were not removed by community members or archaeologists. After many community vegetation clearing events at the site, the personal items were observed to have been relocated along the west side of the site and photos of the feature were then able to be obtained.



Figure 37. Photo of the east edge of SIHP # -8768, Feature F (terrace), view to west



Figure 38. Photo of SIHP # -08768, Feature F (terrace), view to south



5.1.1.6 Feature G, Terrace

FEATURE TYPE	Terrace and Modified Outcrops
FUNCTION	Possible Temporary Habitation and Agriculture
FEATURE DIMENSIONS	8 m N/S x 5 m E/W at ground surface
CONSTRUCTION METHOD	Stacked medium and large boulders atop basalt outcroppings; terrace (Fea. G1) runs along a moderate slope with majority of stacked boulders along N downslope portion, two areas upslope contain stacked basalt boulders and cobbles atop natural outcroppings (Fea. G2 and G3)
TIME PERIOD	Likely pre-contact
TOPOGRAPHY	Located on a N-S steeply sloping hillside, just beneath the peak of the hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>) Snake Plants (<i>Sansevieria Trifasciata</i>)
CONDITION	Fair
DISTURBANCE	Natural erosion
ASSOCIATED ARTIFACTS	Aston Hotel bag containing coins from around the world (Artifact #11) from Fea. G2, table watch (Artifact #3), glass bottles (Artifact #5, 6, 8-10), surveyors stake encountered behind boulders at SE end of feature
INTERPRETATION	Feature G1 possibly used as an agricultural terrace, Features G2 & G3 possibly used as temporary habitation, wind break, storage areas, or constructed vantage areas

Feature G includes three features constructed atop basalt outcroppings. Feature G1 consists of a terrace constructed of medium and large basalt boulders and cobbles, located on a steeply sloping area near the top of a hillside. Feature G1 measures approximately 8 m N/S by 5 m E/W. The north and northwest (downslope) portions of Feature G1 are made of stacked basalt, approximately 3-4 courses high and ranging from 85-130 cm tall (Figure 39). Just upslope from Feature G1 is a relatively level area bound by basalt boulders to the east, outcropping to the south, and Feature G2 on the southeast side. Feature G2 is a basalt outcrop with stackings of basalt boulders and cobbles (Figure 40). Feature G2 is approximately 3 courses high and 125 cm

tall. It is very possible that Feature G1 and G2 share a similar function due to their proximity and ease in access, separated only by a level area. A glass beer bottle dating from the mid- to late-1900s was found on Feature G1 (Artifact #5). Additionally, a bag of coins dating from 1937-1994 was found within Feature G2 (Artifact #11).

Feature G3 is located approximately 3 m (9.8 ft) to the west of Features G1 and G2. Feature G3 includes an area that is bound by natural basalt outcroppings to the south, west and east with an opening on the north. Basalt boulders and cobbles are stacked atop the outcroppings to the south, west, and east, approximately 1-3 courses high and standing 107-123 cm above the ground surface (Figure 41 through Figure 43). The stacked stones are in good to poor condition, as several are scattered across the outcrops. Feature G3 measures approximately 7 m (23 ft) long E/W by 3 m (9.8 ft.) N/S. The function of the feature may have been to form a shelter for a temporary habitation area, wind break, storage area, or vantage point.

The traditional dry stone stacking construction method and location within areas that are not easy to access suggests Feature G is pre-contact in age. Feature G1 may have functioned as an agricultural terrace, although it is equally possible that G1 and G2 may have been utilized together as a temporary habitation area. Similarly Feature G3 was likely a temporary habitation area. Other possible functions may include utilization for wind break areas, storage areas, or constructed vantage points overlooking Mānoa Valley to the north.



Figure 39. Photo of SIHP # -08768, Feature G1 (terrace), view to south



Figure 40. Photo of SIHP # -08768, Feature G2 (modified outcrop), view to south



Figure 41. Overview Photo of SIHP # -08768, Feature G3 (modified outcrop), view to south



Figure 42. Close-up Photo of SIHP # -08768, Feature G3 (modified outcrop), view to south



Figure 43. Photo of SIHP # -08768, Feature G3 showing stacking along east side, view to west



5.1.1.7 Feature H, Rockshelter

FEATURE TYPE	Rockshelter
FUNCTION	Habitation
FEATURE DIMENSIONS	4 m N/S x 9.5 m E/W at ground surface
CONSTRUCTION METHOD	Large natural boulder overhang partially embedded in hillside (H1), stacked cobble and boulder walls on the west (H2) and east (H3) sides of the rockshelter
TIME PERIOD	Natural but modified, likely utilized pre-contact into the historic-era
TOPOGRAPHY	Located on level surface of a N-S sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>) Snake Plants (<i>Sansevieria Trifasciata</i>)
CONDITION	Good
DISTURBANCE	Feature contains modern squatter camp remnants
ASSOCIATED ARTIFACTS	Modern clothing and trash, indoor construction materials (laminated flooring, various tiles, glass, metal book ends, Artifact #19-20), Crown Royal bag of coins and plastic jewels (Artifact #35), etc.
INTERPRETATION	Feature likely used as a habitation and/or shelter area

Feature H is a large, natural basalt rockshelter. The rockshelter measures approximately 4 m N/S by 9.5 m E/W. The south side of the rockshelter is embedded in the hillside and the north side overhangs, creating a shallow cave-like formation (Fea. H1). A short alignment of stacked basalt cobbles is on the east side of the feature and designated as Feature H2. A concentration of basalt cobbles on the west side of the feature is designated Feature H3. Feature H likely functioned as a habitation and/or shelter during the pre-contact and historic eras. Modern trash and remnants of a squatter camp were observed within the rockshelter. With assistance of community members a large amount of indoor construction materials were removed as well as old personal items that did not appear to be in current use (Artifact #19-20). Additionally, a bag of collected coins (Artifact #35) from around the world and dating from 1935-1997 was found within a purple Crown Royal bag embedded in the ground surface of Feature H1.



Figure 44. Photo of SIHP # -08768, Feature H1 (rockshelter at top center), H2 (stacked wall to right of rockshelter opening), and H3 (stacked wall to left of rockshelter), view to south



Figure 45. Photos of SIHP # -08768, Feature H1 (center) and H2 (on right), view to southwest



5.1.1.8 Feature I, Boulder Overhang

FEATURE TYPE	Boulder Overhang
FUNCTION	Possible storage area
FEATURE DIMENSIONS	1 m N/S x 1 m E/W
CONSTRUCTION METHOD	Large boulder overhang containing an opening at the base, south face of boulder is embedded in the hillside
TIME PERIOD	Natural feature, likely utilized during pre-contact through historic-era
TOPOGRAPHY	Located at top of N-S steeply sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>) Snake Plants (<i>Sansevieria Trifasciata</i>)
CONDITION	Fair
DISTURBANCE	Natural erosion, some concrete and asphalt chunks nearby that were likely pushed down the hillside during previous construction on Mid-Pac school campus
ASSOCIATED ARTIFACTS	None
INTERPRETATION	Feature possibly used as cache or storage area

Feature I is a single, large boulder overhang with an opening underneath the boulder. The boulder overhang measures approximately 1 m N/S by 1 m E/W. The south face of the large boulder is embedded near the crest of the steeply sloping hillside. Feature I may have functioned as a cache or storage area during the pre-contact through historic era. Some surrounding concrete and asphalt chunks have fallen downslope, either from natural erosion of the adjacent hillside or during historic construction activities at the Mid-Pac school campus.



Figure 46. Photo of SIHP # -08768, Feature I (boulder overhang), view to south



5.1.1.9 Feature J, Terraces

FEATURE TYPE	Terrace
FUNCTION	Agricultural
FEATURE DIMENSIONS	7.5 m N/S x 10 m E/W at ground surface
CONSTRUCTION METHOD	Two terraces oriented E-W parallel to each other. Fea. J1 is a low terrace constructed of small boulders and cobbles. Fea. J2 is located just below the Fea. J1 terrace and is a boulder lined terrace.
TIME PERIOD	Likely pre-contact
TOPOGRAPHY	Located on a N-S sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>)
CONDITION	Fair
DISTURBANCE	Natural erosion
ASSOCIATED ARTIFACTS	Metal fence post (Artifact #31)
INTERPRETATION	Feature possibly used as agricultural terraces, also possibility Fea. J1 was used as an ahu (altar)

Feature J is characterized by two low terraces oriented roughly parallel to each other, located adjacent to the west side of Feature A. Feature J measures approximately 7.5 m N/S by 10 m E/W. Between the two terraces is an earthen, relatively level ground surface. The southern-most terrace (Fea. J1) is constructed of small boulders that are stacked at the east end and medium boulders at the west end that form a low terrace alignment. Near the east extent of Fea. J1 is a small cobble mound, constructed of approximately 9-10 small to medium-sized cobbles and one upright boulder in the center measuring 68 cm in height. This may be a possible ahu (altar).

The northern terrace (Fea. J2), is a boulder lined terrace. A metal fence post (Artifact #31) is embedded within the side of a basalt boulder of Feature J2. The function of the fence post is unknown but suggests the area was cordoned off at one point in the past.

Feature J may have functioned as agricultural terraces during the pre-contact and/or historic era. It is also possible Feature J1 was used as an ahu where offerings were left out of respect for the site.



Figure 47. Photo of SIHP # -08768, Feature J1 (terrace, in center left) and Feature J2 (terrace, on right), view to southwest

*5.1.1.10 Feature K, Terraces*

FEATURE TYPE	Terrace
FUNCTION	Agriculture
FEATURE DIMENSIONS	8 m N/S x 6 m E/W at ground surface
CONSTRUCTION METHOD	Possible terrace remnant constructed of basalt boulders and cobbles on a natural basalt outcrop, two areas of stone concentrations (Fea. K1 and K2)
TIME PERIOD	Likely pre-contact to historic-era
TOPOGRAPHY	Located on level ground surface, at the base of a N-S sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>)
CONDITION	Fair
DISTURBANCE	None observed
ASSOCIATED ARTIFACTS	Concrete slab (Artifact #27)
INTERPRETATION	Feature likely utilized as agricultural terraces

Feature K consists of a possible terrace remnant constructed of basalt boulders and cobbles on a natural basalt outcrop. A concentration of stones is stacked atop a large boulder (Fea. K1) and the alignment extends north to a cobble stacked mound (Fea. K2). Feature K measures approximately 8 m N/S by 6 m E/W. The feature likely functioned as an agricultural terrace or in association with the attached Feature L the two features may be a remnant of an enclosure. The features appear to be in fair condition, a concrete slab (Artifact #27) was documented on top of Feature K1. The dry stacked construction technique indicates Feature K is likely pre-contact to historic in age.



Figure 48. Photos of SIHP # -08768, Feature K1 (terrace, top foreground, view to east) and Feature K2 (terrace, bottom foreground, view to north)

*5.1.1.11 Feature L, Terrace*

FEATURE TYPE	Terrace
FUNCTION	Agriculture, Habitation, or Activity Area
FEATURE DIMENSIONS	Approximately 2.5m (N/S) x 4 m (E/W)
CONSTRUCTION METHOD	Medium stacked boulders and cobbles
TIME PERIOD	Likely pre-contact to historic era
TOPOGRAPHY	Located on level ground surface, near the base of a N-S sloping hillside
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>)
CONDITION	Fair
DISTURBANCE	Natural erosion and some boulders on top of the feature likely pushed over hillside during previous construction on Mid-Pac school campus
ASSOCIATED ARTIFACTS	Concrete slab (Artifact #29), boulder with bulldozer teeth markings
INTERPRETATION	Feature is larger than a typical agricultural terrace and its relatively level surface suggests more of a habitation or activity area

Feature L is a terrace constructed with stacked medium to large-sized basalt boulders. Feature L measures approximately 2.5m (N/S) x 4 m (E/W). Feature L is a substantial terrace with a relatively level surface area. It likely functioned as an agricultural terrace, habitation area, or activity area. The feature was likely utilized during the pre-contact through historic period.

The west portion of feature L has been disturbed by fallen boulders, either from natural erosion or during construction activities at the Mid-Pac school campus. A concrete slab (Artifact #29) and boulder with bulldozer teeth marks observed on top of the feature suggests it was likely construction activities that disturbed the feature.



Figure 49. Photos of SIHP # -08768, Feature L (terrace), view to east



5.1.1.12 Feature M, Terrace

FEATURE TYPE	Terrace
FUNCTION	Agricultural or Hillside Stabilization
FEATURE DIMENSIONS	17 m (N/S) by approximately 2 m (E/W)
CONSTRUCTION METHOD	Medium to large boulders and cobbles in alignment
TIME PERIOD	Likely pre-contact to historic era
TOPOGRAPHY	Located on moderately sloped hillside, extending south to relatively level hillside on Mid-Pacific Institute property
VEGETATION	Golden Pothos vine (<i>Epipremnum Pinnatum</i>), banyan (<i>Ficus benghalensis</i>), palm (Arecaceae)
CONDITION	Fair to poor
DISTURBANCE	Natural erosion with boulders, concrete, and asphalt pushed down slope atop the feature
ASSOCIATED ARTIFACTS	Modern rubbish associated with transient homeless individuals
INTERPRETATION	Feature likely used as agricultural terrace or hillside stabilization

Feature M is a terrace constructed with a single course of medium to large-sized basalt boulders in a rough alignment extending roughly north-south along a moderately sloping hillside. Feature M measures approximately 17 m (N/S) by approximately 2 m (E/W). Feature M extends to a fence line along the southwest boundary of the project area and continues southward onto a relatively level hillside on Mid-Pacific Institute property. The function of the terrace is largely unknown, however, it may have functioned for hillside stabilization or agricultural use. The feature was likely utilized during the pre-contact through historic period. Feature M has been disturbed by fallen boulders, likely pushed over the hillside during prior construction activities at the Mid-Pac school campus.

Feature M appears to connect to a terrace on Mid-Pacific Institute property that is on a relatively level top of a hillside adjacent to the Mid-Pacific baseball field (Figure 53). This feature area is not only connected to SIHP # -08768, Feature M physically but may also have had an associated function, particularly a habitation function or a more culturally significant function such as that mentioned in the background research (see Section 2,1), such as Kauwalomaile Heiau and/or an association with Kumuhaunani.



Figure 50. Photo of SIHP # -08768, Feature M showing the northern extent, view to southeast



Figure 51. Photo showing the northern portion of SIHP # -08768, Feature M, view to southeast



Figure 52. Photo showing the southern portion of SIHP # -08768, Feature M, view to southeast



Figure 53. Photo showing a large feature atop a relatively flat hillside on Mid-Pacific Institute property, which Feature M connects to, view to east



5.2 Integrity and Significance Assessment

Historic properties are assessed based on age, integrity, and significance. Qualifying historic properties must typically be at least fifty years old. Integrity of a historic property is based on the location, design, setting, materials, workmanship, feeling, and association.

The National Register assesses the significance of each historic property under four broad categories (criteria a-d). The State of Hawai‘i uses the same criteria and adds one additional significance criterion (criterion e). Pursuant to HAR 13-284-6, site significance is assessed based on the following criteria:

- a Historic property reflects major trends or events in the history of the state or nation.
- b Historic property is associated with the lives of persons significant in our past.
- c Historic property is an excellent example of a site type, period, method of construction, or work of a master.
- d Historic property has yielded or may be likely to yield information important in prehistory or history.
- e Historic property has cultural significance to an ethnic group, including, but not limited to, religious structures, burials, traditional cultural properties, cultural practices, and/or beliefs important to the group’s history and cultural identity. Kamānele Park Significance Assessment

5.2.1 SIHP #50-80-14-08768

Features of SIHP # -08768 were constructed and utilized more than fifty years ago. The site is recommended as having integrity of location, design, materials, and feeling. SIHP # -08768 is recommended significant under State and National Register criteria “b (B)” and “d (D)” and State criterion “e”. This recommendation is based on the following rationale:

The site is recommended significant as being associated with Queen Lili‘uokalani, the last reigning monarch of Hawai‘i. The park was dedicated by Queen Lili‘uokalani in 1915. Accounts of the dedication ceremony indicate it was a significant event which directly included the site. Therefore, the site is recommended significant under State and National Register criterion “b (B)”.

The site contains intact surface features in relatively good condition and has a high likelihood of containing intact sub-surface cultural deposits which could yield important data on traditional Hawaiian through historic-use periods and is therefore recommended significant under State and National Register criterion “d (D)”.

The site includes a *heiau* and is therefore highly significant to the Hawaiian people, it is therefore recommended significant under State criterion “e”.

Section 6 Preservation Measures for SIHP #50-80-14-08768

The following section outlines preservation measures for the archaeological complex at Kamānele Park (SIHP #50-80-14-08768) located on TMK: [1] 2-9-003:006. This Preservation Plan was developed to guide future proposed projects at Kamānele Park, which will be required to adhere to this plan under HRS Chapter 6E-8 (Review of Effect of Proposed State Projects) and HAR Chapter 13-275 (Rules Governing Procedures for Historic Preservation Review for Governmental Projects Covered Under Sections 6E-7 and 6E-8, HRS). This preservation plan was prepared in accordance with HAR 13-277 (Rules Governing Requirements for Archaeological Site Preservation and Development) and was designed to protect existing cultural features and mitigate any impact to the site by potential future improvement projects on the property. This report is subject to review by the SHPD per HRS §6E-7, as it concerns the management of a historic property located on public lands.

The landowner (City & County of Honolulu) would like to preserve, avoid, and protect (conserve) all cultural features on the property. It is necessary to implement the following protection measures during any future improvements project as well as future maintenance and conservation of the site to ensure that significant cultural features documented on the property will not be adversely affected. Short-term or interim protection measures will provide protection of site features during property improvements. Long-term preservation measures will guide proper management and preservation protocols into the future. A short-term and long-term 15-foot buffer is recommended to be maintained around the site (Figure 54).

6.1 Interim (Short-Term) Protection Measures

Short-term or interim protection measures will be put into place prior to any future improvement projects or construction projects on the property. The purpose of the interim protection measures is to make sure construction crews know SIHP # -08768 exists and that the site does not get unintentionally damaged. Table 8 provides an outline of how to implement these short-term preservation measures and who the responsible parties are.

Prior to commencement of any improvement or construction project on Kamānele Park property, this Preservation Plan shall be made available to all responsible parties, be acknowledged, and be adhered to. A 15-ft. buffer zone around the site shall be drawn on all future project construction plans and the construction plans shall include site avoidance instructions. Individual buffer zones around specific features in the near vicinity of future projects should also appear on construction plans when a project is proposed within or very near to the site boundary. Any park improvement or construction project at Kamānele Park which will involve significant ground disturbance or significant tree removal operations near SIHP # -08768 shall be monitored by a qualified archaeologist in coordination with the SHPD. This will require an Archaeological Monitoring Plan (AMP) be written and approved prior to commencement of the project, in accordance with HAR 13-279 (Rules Governing Standards for Archaeological Monitoring Studies and Reports).

If a proposed project is planned to be within 15 feet of SIHP # -08768 or has the potential to directly impact the site, then interim protection measures around the site area and/or individual feature areas must be prepared and installed. Improvement or construction projects include, but

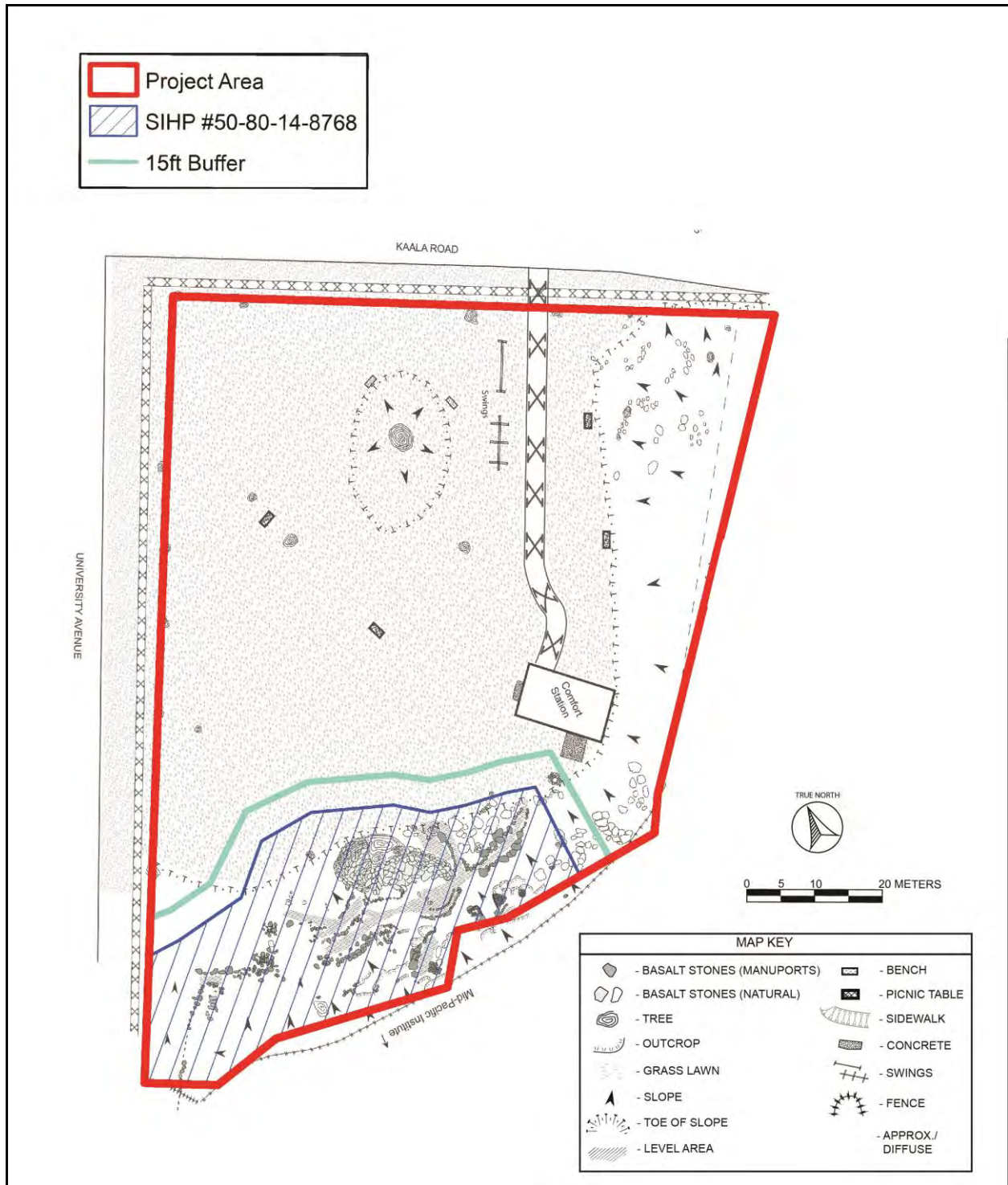


Figure 54. Plan View of SIHP #50-80-14-08768 Showing Documented Features and the Proposed Short-Term and Long-Term 15-ft Buffer Zone

Table 8. Table Listing Phases of the Process to Implement Short-Term Preservation Measures and Responsible Parties

Phase of Process	Short-Term Preservation Measure	Recommended Party to Implement	Responsible for Approval of Implementation
Planning	Initiate Consultation with State Historic Preservation Division (SHPD) regarding requirement for archaeological needs	City & County of Honolulu (landowner)	City & County of Honolulu (landowner)
Planning	Assess if the proposed project will be within 15 ft of SIHP # -08768 or if the project has the potential to damage SIHP # -08768, if so, plan to have interim protection measures installed	City & County of Honolulu (landowner)	City & County of Honolulu (landowner)
Before Start of Project	Establish specific interim protection measures necessary for the proposed project (one large site boundary or around specific individual features)	Project Proponent & Archaeological Consultant	City & County of Honolulu (landowner)
Before Start of Project	Install visible buffer(s)	Archaeological Consultant	City & County of Honolulu (landowner)
At Start of Project	Pre-construction meeting to inform workers on the purpose of the buffers, responsibility of the archaeologist, re-state appropriate and restricted actions, etc.	Archaeological Consultant	City & County of Honolulu (landowner)
During Project	Ensure interim protection measures remain in place to the extent possible, if a buffer needs to be temporarily removed for a short period during a project activity then it must be expeditiously replaced thereafter	Project Proponent & Archaeological Consultant	City & County of Honolulu (landowner)
During Project	Ensure no construction materials are stored within the buffer(s), no excavation occurs within the buffer, and no wheeled cart or vehicles are used within the buffer	Project Proponent	City & County of Honolulu (landowner)
After Project	Remove visible buffer(s)	Project Proponent & Archaeological Consultant	City & County of Honolulu (landowner)

are not limited to, the removal of large trees or large tree limbs, surface grading, installation of utilities, projects associated with the existing comfort station and park amenities, and establishment of trails and interpretive signage. Projects which may not require establishment of interim protection measures include minor grubbing of vegetation and routine landscaping of shrubs and low vegetation which do not involve ground disturbance over 6 inches in depth.

Temporary visible buffers will be established and maintained a minimum of 15 feet from all features of the site complex prior to project commencement. Visible buffer zones around the site and/or individual features will be demarcated with use of bright yellow caution tape, flagging tape, orange cones, orange construction fencing, or another means to create highly visible restricted zones. One visible barrier may be used around the base of the hillside when an improvement or construction project is conducted on park property but not directly within the site area (refer to Figure 54). Projects which will extend into the buffer zone will require the need for 15 foot buffers around each individual feature that is in close proximity to construction areas. The visible buffer zones will remain in place during the entirety of the project.

No construction materials can be stored, dumped, or otherwise deposited within the restricted 15 ft buffer zone around the site and site features. No ground disturbance will be allowed within the established buffer zone without archaeological supervision in coordination with the State Historic Preservation Division (SHPD). No wheeled carts, vehicles, or construction equipment shall be allowed within the buffer zone. The only exception for a wheeled vehicle would be for tree removal, which would need to be conducted from the level park surface and the vehicle shall maintain 15 feet from the lava tumulus (Feature A) to the extent possible. If it is necessary for a wheeled vehicle to encroach within the buffer zone then the work shall be conducted under archaeological supervision in coordination with the SHPD.

An on-site meeting shall be held by the archaeological consultant, in attendance with the project supervisor and construction crew(s), prior to start of any project to inform contracted workers on the meaning of the visible buffers and procedures stated herein this Preservation Plan. The contractor will be made aware of the role and duties of the qualified archaeologist to help protect the site and investigate and document cultural resources (including artifacts, faunal material, sub-surface deposits, etc.) encountered during the project. It will be explained that all workers need to be aware of where the site and/or individual cultural features are located so that the site is not impacted by walking on top of features unnecessarily, the felling of tree limbs or tree trunks, stock piling and/or dragging materials on the features, or disturbance in any other way. Every care should be taken to not move or dislodge stones of the site. It will also be conveyed to the contractor that in the event that human remains are encountered, the County Coroner, Police Department, SHPD, and landowner will be notified and all project improvements will be halted in the vicinity of the find until approval to proceed is given from the SHPD. All human burials encountered during future projects will be treated in accordance with HAR 13-300 (Rules of Practice and Procedure Relating to Burial Sites and Human Remains).

Kamānele Park has been the focus of community vegetation clearing events and educational tours since 2017 and has a trained, knowledgeable group of dedicated community volunteers, termed in this report as Conservation Team Leaders, who have several years of experience working with and being trained by the project archaeologists on the locations of documented cultural features and appropriate vegetation removal procedures to be used near cultural features. These individuals have the option to assist with site maintenance and implementation of

preservation measures for the benefit of the site. Through request and coordination with the City and County, it is possible that monitoring of project improvements or construction activities may be assisted by one or more of these Conservation Team Leaders working under the guidance of a permitted archaeologist and according to an SHPD-approved AMP. It has been and will continue to be the responsibility of the community to orient and train Conservation Team Leaders, with the assistance of qualified archaeologists who are able to pass on their technical skills in monitoring and recording historic properties. This training will help ensure that the Conservation Team Leaders are knowledgeable and capable of assisting with conservation of Kamānele Park.

6.2 Long-Term Preservation Measures

The following long-term preservation measures are designed to adhere to Secretary of the Interior's Standards for Historic Preservation Projects, per HAR §13-277-6.

6.2.1 Buffer Zones

A permanent, long-term 15-foot buffer zone will be established to provide a protective perimeter around SIHP #50-80-14-08768 and individual features. The buffer will largely be naturally delineated by the existing topography of the hillside, vegetation, and the layout of the cultural features. The moderate to steeply sloping hillside creates a natural delineation from the level, grassy park surface. Culturally-appropriate plants may be planted along the base of the hillside as well as within the site area. An earthen or mulched walking path will be maintained within the 15 foot buffer in order to guide visitors through the site and help prevent people from walking directly on top of features.

6.2.2 Walking Path

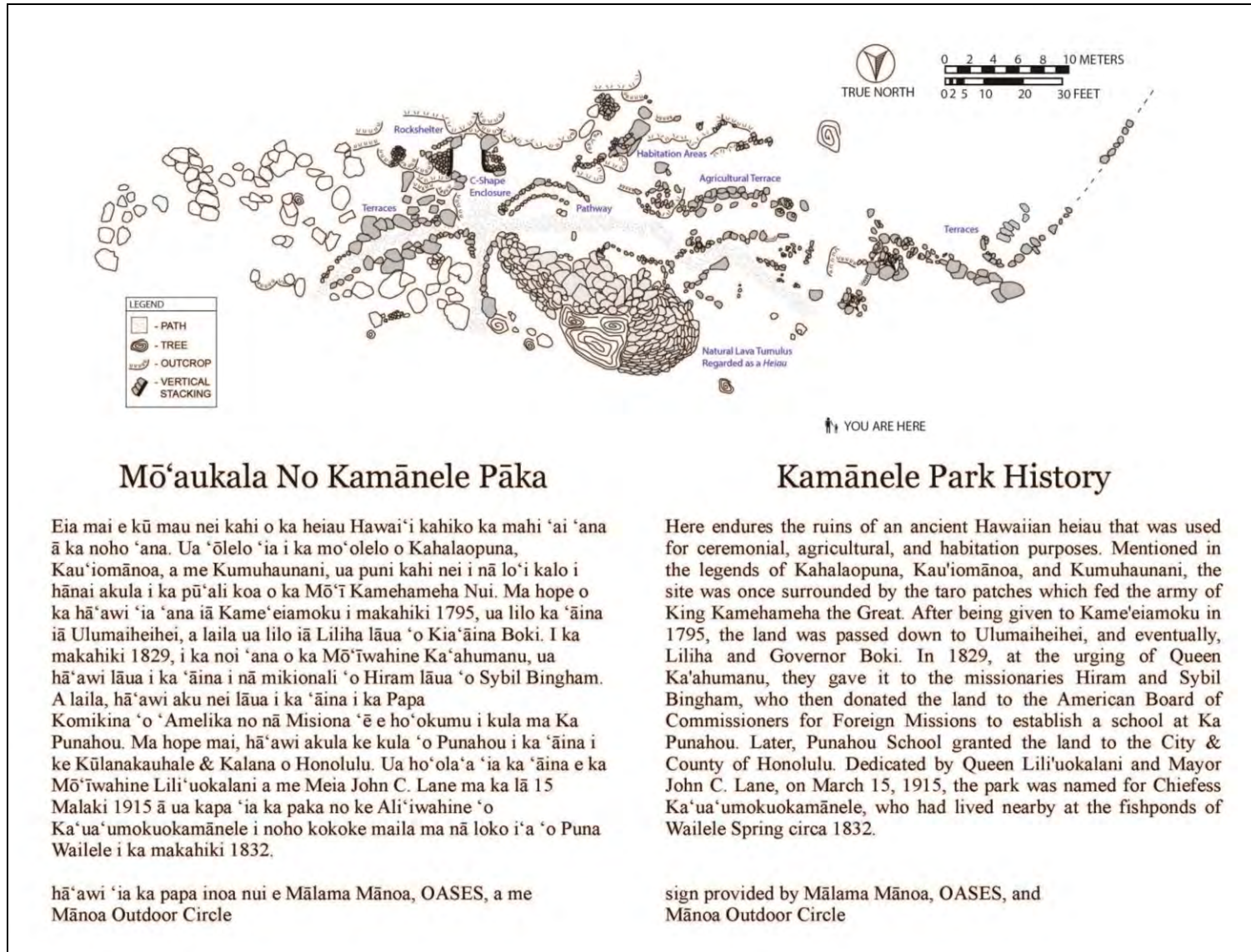
Walking paths shall be placed where cultural features can be easily observed, but where site features will not be disturbed by foot traffic. An example of a potential walking path/trail system through SIHP # -08768 is provided in Figure 56. All installation work for the trail would require an archaeologist to monitor and potentially a community site steward or trained Conservation Team Leader to help direct an appropriate, agreed upon pathway through the site which would not adversely affect any of the features.

6.2.3 Signage

Interpretive signage is being developed for SIHP # -08768. Signage will include information on the natural and cultural resources and will be designed to enhance public understanding of the site and native Hawaiian culture. Signage will include a map of the site showing the walking path and mentioning related *mo'olelo* and history.

A preliminary design for signage is provided as Figure 55. The site map was produced by OASES. The paragraph summarizing the history of the site was written in English by Vanessa Distajo, and then she translated it into 'ōlelo Hawai'i (Hawaiian language). The translation was reviewed and edited by Kama Hopkins, Tai Crouch, and Ke'alohe Reppun. The sign design was presented to the boards of Mālama Mānoa and the Mānoa Branch of the Outdoor Circle. Both boards voted to unanimously approve.

Interpretive signage shall be installed outside the 15 foot permanent buffer zone surrounding the site, in a location that does not adversely affect the site visually. A recommended location for signage based on community input is provided in Figure 56.



Mō‘aukala No Kamānele Pāka

Eia mai e kū mau nei kahi o ka heiau Hawai‘i kahiko ka mahi ‘ai ‘ana ā ka noho ‘ana. Ua ‘ōlelo ‘ia i ka mo‘olelo o Kahalaopuna, Kau‘iomānoa, a me Kumuhaunani, ua puni kahi nei i nā lo‘i kalo i hānai akula i ka pū‘ali koa o ka Mō‘ī Kamehameha Nui. Ma hope o ka hā‘awi ‘ia ‘ana iā Kame‘eiamoku i makahiki 1795, ua lilo ka ‘āina iā Ulumaiheihei, a laila ua lilo iā Liliha lāua ‘o Kia‘āina Boki. I ka makahiki 1829, i ka noi ‘ana o ka Mō‘īwahine Ka‘ahumanu, ua hā‘awi lāua i ka ‘āina i nā mikionali ‘o Hiram lāua ‘o Sybil Bingham. A laila, hā‘awi aku nei lāua i ka ‘āina i ka Papa Komikina ‘o ‘Amelika no nā Misiona ‘ē e ho‘okumu i kula ma Ka Punahou. Ma hope mai, hā‘awi akula ke kula ‘o Punahou i ka ‘āina i ke Kūlanakauhale & Kalana o Honolulu. Ua ho‘ola‘a ‘ia ka ‘āina e ka Mō‘īwahine Lili‘uokalani a me Meia John C. Lane ma ka lā 15 Malaki 1915 ā ua kapa ‘ia ka paka no ke Ali‘iwahine ‘o Ka‘ua‘umokuokamānele i noho kokoke maila ma nā loko i‘a ‘o Puna Wailele i ka makahiki 1832.

hā‘awi ‘ia ka papa inoa nui e Mālama Mānoa, OASES, a me Mānoa Outdoor Circle

Kamānele Park History

Here endures the ruins of an ancient Hawaiian heiau that was used for ceremonial, agricultural, and habitation purposes. Mentioned in the legends of Kahalaopuna, Kau‘iomānoa, and Kumuhaunani, the site was once surrounded by the taro patches which fed the army of King Kamehameha the Great. After being given to Kame‘eiamoku in 1795, the land was passed down to Ulumaiheihei, and eventually, Liliha and Governor Boki. In 1829, at the urging of Queen Ka‘ahumanu, they gave it to the missionaries Hiram and Sybil Bingham, who then donated the land to the American Board of Commissioners for Foreign Missions to establish a school at Ka Punahou. Later, Punahou School granted the land to the City & County of Honolulu. Dedicated by Queen Lili‘uokalani and Mayor John C. Lane, on March 15, 1915, the park was named for Chiefess Ka‘ua‘umokuokamānele, who had lived nearby at the fishponds of Wailele Spring circa 1832.

sign provided by Mālama Mānoa, OASES, and Mānoa Outdoor Circle

Figure 55. Preliminary Site Signage Prepared for Kamānele Park

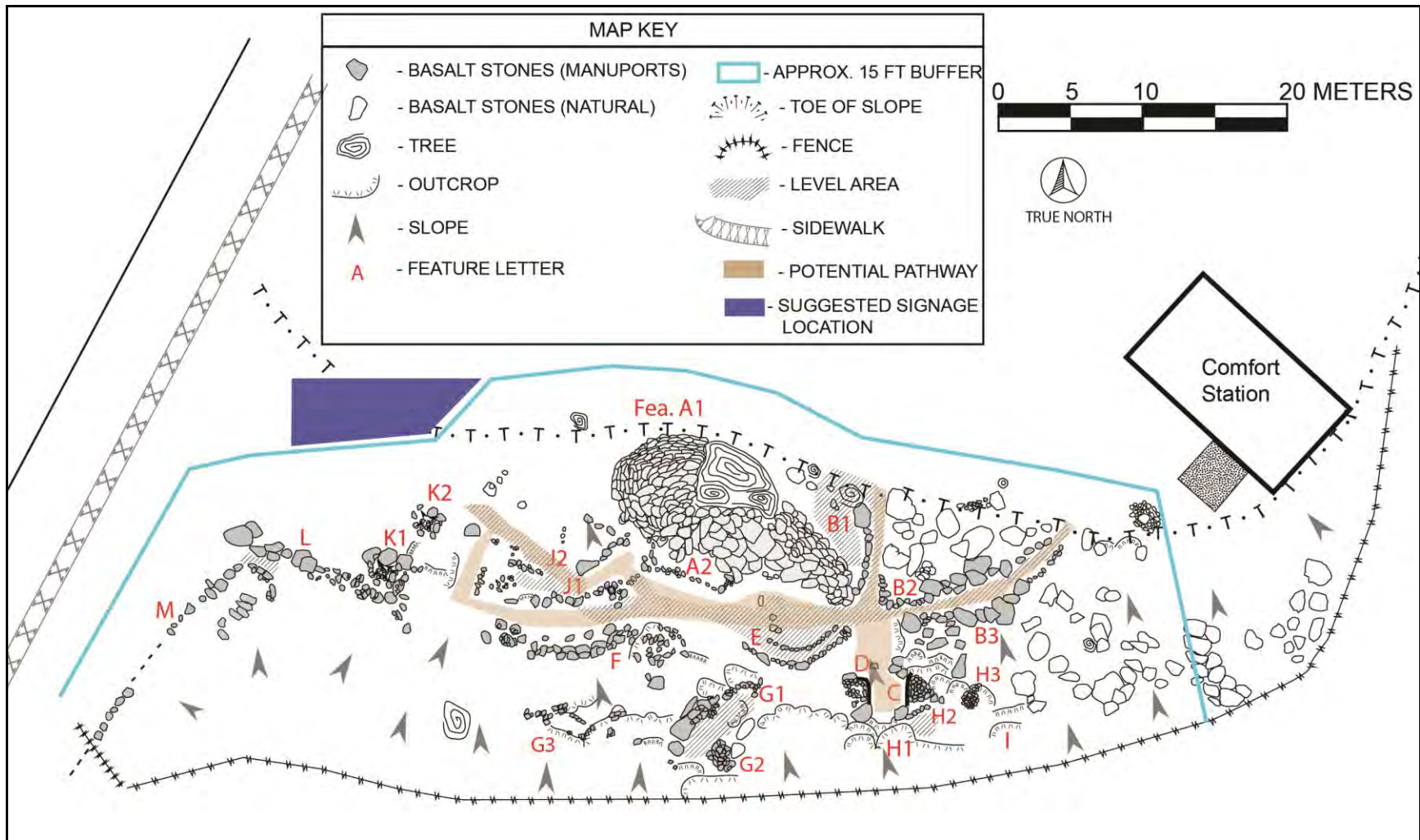


Figure 56. Plan view showing proposed pathways and signage locations within the 15-ft Permanent Buffer of SIHP # -08768

Additional future signage options may include renditions of the pre-contact landscape and images and text related to the park dedication in 1915 and the attendance of Queen Lili'uokalani.

Signs in which promote respectful behavior while at the site may also be installed. Examples of these types of signs may include:

- 1.) This site is sacred, please show respect. Do not move, remove, or wrap any stones. Stay on the established trail. Please do not remove any items from the site. Preserve Hawai'i's past for the future.
- 2.) *E mālama no kēia mua akua.* Preserve Hawai'i's past for the future. Please respect this site and help us protect it. Moving rocks and walking off the trails can cause damage.

6.2.4 Landscaping

There is currently no landscaping plan for the property. Appropriate plants within the site boundary include native and Polynesian-introduced species. The community plans to collaborate on determining appropriate plants and ground cover suitable for the site and sloping hillside. There is discussion to plant Mānele trees (*Sapindus oahuensis*, also referred to as Soapberry) outside of the site area, in honor of Princess Kamānele. Invasive plants should be removed.

In the event a tree needs to be removed it should be cut to ground level, leaving the tree roots within the ground so as to avoid significant ground disturbance. Any ground disturbance over 6 inches in depth will need to be supervised by a qualified archaeologist in coordination with the SHPD.

6.2.5 Maintenance and Vegetation Clearing

Vegetation within SIHP # -08768 will need to be routinely maintained. Vegetation clearing will be conducted using standard maintenance tools. Permissible hand tools include, but are not limited to: chain saws, machetes, weed-eaters, and clippers. All trees should be cut to the ground level. The removal of tree stumps by means of excavation is not permissible and cannot be conducted without supervision by a qualified archaeologist in concurrence with the SHPD. Small shrubs and roots may be removed only when the roots will not dislodge stones associated with cultural features and will not extend more than 6 inches in depth. Limited use of herbicide is permissible only through written consent by the landowner. Additional methods proposed for treatment of weed growth include the laying of black plastic tarps, drilling holes into tree stumps and adding concentrated rock salt, or spraying a mixture of salt, vinegar, soap, and water.

Vegetation clearing and site maintenance is the responsibility of the landowner (City & County of Honolulu) as well as the site stewards, The Mānoa Branch of The Outdoor Circle and Mālama Mānoa, as well as other involved local organizations, student groups, and community members. The site shall be inspected and maintained a minimum of two times a year by the landowner and site stewards. It should be emphasized that during vegetation clearing and regular maintenance of the property, care should be exercised to avoid disturbance to cultural features on the property. In the absence of an archaeologist, a trained Conservation Team Leader who is knowledgeable of individual cultural feature locations shall supervise vegetation clearing within the permanent buffer zone/site area. All workers and volunteers need to be made aware of where cultural features are located so they do not drop tree limbs or tree trunks directly onto the features, drag branches over the features, create brush piles on top of features, or walk on top of

features unnecessarily. Every care should be taken to not move or dislodge stones during vegetation clearing.

6.2.6 Handling of Litter

The City and County of Honolulu has asked the site stewards to not remove personal belongings of transient homeless individuals residing within the site area. It is the responsibility of the landowner to discourage use of the site as a homeless camp and keep the site and park free of personal items, trash, and rubbish accumulations.

Removal of obvious litter, not personal belongings, is permissible by site stewards during work days. The responsibility to pick up litter is the landowners as well as site stewards. It has been discussed to coordinate with community organizations and local churches to assist as a roving maintenance crew supervised by a Conservation Team Leader. Routine removal of litter shall be conducted a minimum of twice a year within the site area.

6.2.7 Access and Community Education

The park is open to the public. SIHP # -08768 should not be frequented after sun-down to avoid unintentional damage to the site. Individuals and/or groups requesting site tours or daily educational or cultural use can contact the site coordinator (Vanessa Distajo, with The Mānoa Branch of The Outdoor Circle and Mālama Mānoa) or coordinate with the Department of Recreation's Adopt-A-Park program. Please allow a minimum of 48 hours advance notice. It is recommended that for every 15 people in attendance that 1 Conservation Team Leader be present to supervise a group's activities.

It is recommended to continue coordinating with schools, universities, and local organizations for opportunities for hands-on learning and stewardship of SIHP # -08768. Obtaining interns, students who need a capstone project, troop projects, and team building exercises are good examples of recommended service, training, and research opportunities that would be of benefit to the site. Other off-site options may include creating an artistic rendition of what the site may have looked like at one time, a 3D model of the site, website content, and other media creations.

It is recommended to continue to invite community members to join conservation efforts at Kamānele Park and provide training for the next generation of Conservation Team Leaders. This will help provide long-term, sustainable care and maintenance of the site. Conservation Team Leaders may become valuable assets for providing informative tours, formation of additional interpretive materials and curriculum development, and addressing appropriate cultural use of the park.

The topics of holding gatherings at the park which honor the site, holding an annual park rededication event, renaming the park, and holding events which do not include the site should continue to be discussed. Agreed-upon community recommendations and scheduled events could then be planned and conducted in coordination with The Mānoa Branch of The Outdoor Circle, Mālama Mānoa, and other involved community groups and interested individuals.

There is discussion of maintaining a website or Quick Response (QR) code application that could be made available on the installed signage for visitors or accessed virtually. The website or QR code could provide background history, photos and videos, site visits could be scheduled, and upcoming events could be advertised and promoted.

6.2.8 Further Archaeological Fieldwork

In the event a significant artifact or cultural material (traditional Hawaiian artifact, potential human bone, etc.) is encountered, the landowner, site steward, or Conservation Team Leader shall contact the project archaeologist, who will inform the SHPD. It is preferable that a GPS point be taken for significant artifacts and finds. Any artifacts encountered during maintenance or other future activities on the property are not to be removed without express permission from the landowner. In the event that a new artifact is found at the site, the artifact catalogue should be updated and it should be noted whether the artifact was collected and if so, where the artifact will be stored.

In the event there is a discovery of human remains, the project archaeologist and the SHPD should be notified and the remains should be securely covered and kept in place until further direction by the SHPD. Human remains shall be treated in accordance with HAR 13-300 (Rules of Practice and Procedure Relating to Burial Sites and Human Remains).

SIHP # -08768 has not undergone any prior archaeological excavation. As the site is located near several schools and universities, it is quite likely to continue to be an important cultural and educational resource and it may be advantageous to understand more about its chronology, function, and use. Any future archaeological excavation at the site, designed to improve the interpretation of the site, shall meet the standards set for Archaeological Data Recovery Studies in HAR §13-278. This would require consultation with the SHPD and completion of an SHPD-accepted plan stating research objectives and the testing strategy.

At this time, it is agreed to preserve the site through conservation, avoidance, and protection. The Secretary of the Interior defines Standards of Preservation as:

applying measures necessary to sustain the existing form, integrity, and materials of an historic property. Work, including preliminary measures to protect and stabilize the property, generally focuses upon the ongoing maintenance and repair of historic materials and features rather than extensive replacement and new construction. (NPS 2021)

If in the future, the landowner and site stewards wish to stabilize, rehabilitate, restore, or reconstruct any features of the site, adherence to state rules must be complied with and the SHPD must be notified prior to any work. Furthermore, adherence to Secretary of the Interior Standards (<http://www.nps.gov/tps/standards.htm>) should be consulted and adhered to so as to not diminish the integrity of a feature or the site to a point where it becomes ineligible for listing on the National Register of Historic Places. If restorative efforts are desired then a plan outlining the proposed work would need to be reviewed and approved by the SHPD and archaeological monitoring would be recommended.

6.2.9 Monitoring Site Integrity & SHPD Inspection

The site will be annually inspected by a qualified archaeologist and/or the SHPD to ensure the site integrity does not diminish due to natural or human factors and to assure compliance with historic preservation measures detailed in this plan. Through consultation with a Conservation Team Leader, a qualified archaeologist shall also conduct an inspection upon any noticed changes to the site that are of concern. Any modification or destruction to the site shall be

recorded and the SHPD shall be notified.

6.2.10 Recordation with Bureau of Conveyances

As an additional protective measure, the City and County of Honolulu are asked to record the meets and bounds of the site area and 15-ft long-term buffer zone with the State of Hawai'i Bureau of Conveyances. The purpose of this would be to create a permanent preservation encumbrance on the TMK so that the existence of the site will be known for perpetuity and it will not be damaged unintentionally by future construction projects.

6.2.11 Penalty

Persons who act in non-compliance with this plan can be penalized under 6E-11, Hawai'i Revised Statutes (HRS) and applicable laws. Once this plan is reviewed and approved by the SHPD, the landowner and site stewards must comply with the provisions set forth. Failure to adhere to these standards can result in the revocation of approval to move forward with future improvement and construction projects on the property.

6.3 Recommendations

The following recommendations are suggested:

- 1.) Due to the significance of SIHP # -08768, any future improvements/construction activities on the Kamānele Park property should proceed in coordination with the SHPD. It is recommended that all future ground disturbance at the park be monitored by a qualified archaeologist.
- 2.) Any improvements within the 15 foot permanent site buffer of SIHP # -08768 should proceed only with archaeological supervision, in coordination with the SHPD. It is likely that an Archaeological Monitoring Plan (AMP) would need to be completed and accepted by the SHPD prior to commencement of any improvement within the site buffer.
- 3.) It is recommended that SIHP # -08768 be nominated to the State and National Registers of Historic Places under Criteria B, D, and e. Rationale for this recommendation is based on the following reasons: for the site's association with Queen Lili'uokalani and her dedication of the park in 1915 (Criterion B), the intact condition of the site which very likely contains important data on Hawai'i's history (Criterion D), and the fact that the site contains traditional Hawaiian structures which are culturally significant (Criterion e). Once on the National Register, a plaque shall be erected at the site.
- 4.) Continue to collaborate with community organizations, local schools and universities to provide cultural education through hands-on learning and care of the site. Work days provided by these groups are essential for long-term maintenance of the site.
- 5.) Collaborate on appropriate vegetation to be planted within the site area, talk with arborists and other knowledgeable individuals to determine plants suited for the certain environmental conditions and terrain of the site area, those which were formerly native to the area, and those which are culturally appropriate.
- 6.) As interpretive signage is already in process, it is further recommended to collaborate, design, and construct signage related to respectful behavior to use while visiting the site.

- 7.) Conduct archaeological testing within site features to better understand when the site was constructed, how it was utilized, and what its function in history has been. Additionally, archaeological investigation of the adjacent hillside on Mid-Pacific Institute property is recommended to further understand the relationship between that area and the subject site complex on the southern hillside of Kamānele Park.



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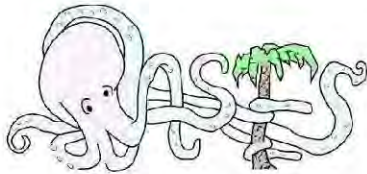
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Appendix A Consultation Letter to OHA Sent March 2, 2020



Rosanna M. R. Thurman, M.A.

Owner and Principal Investigator
Oceanic Archaeological Science
and Educational Services (OASES)
890 Puuikena Dr., Honolulu, HI 96821
rosannathurman@gmail.com
Phone: (808) 927-9920 cell

▶ Lauren Morawski, M.A.
Office of Hawaiian Affairs
Compliance Archaeologist
560 N. Nimitz Hwy., Suite 200
Honolulu, HI 96817
laurenm@oha.org

Request for Consultation Regarding Development of a Preservation Plan for an Archaeological Complex Designated as SIHP #50-80-14-8768 at Kamānele Park in Mānoa Valley, Waikīkī Ahupua'a, Honolulu (Kona) District, O'ahu, TMK: [1] 2-9-003:006

Aloha Ms. Morawski,

This letter is in regard to an archaeological complex, SIHP #50-80-14-8768, documented at Kamānele Park in Mānoa Valley, Waikīkī Ahupua'a, Honolulu (Kona) District, Tax Map Key (TMK): [1] 2-9-003:006. The project is located at the intersection of University Avenue and Ka'ala Street, just mauka (inland) of Mid-Pacific Institute and the University of Hawai'i at Mānoa (Figure 1). The archaeological complex was documented during a community archaeology project monitored by Oceanic Archaeological Science and Educational Services (OASES) and supported by the Mānoa Branch of the Outdoor Circle and Mālama Mānoa. The investigation was not conducted in association with a construction project and there was no trigger to comply with Hawai'i Revised Statutes (HRS) Chapter 6E historic preservation regulations or regulations of Hawai'i Administration Rules (HAR). However, in good faith the project scope of work was submitted to, discussed, and approved by Dr. Susan Lebo, Archaeology Branch Chief of the State Historic Preservation Division (SHPD). The archaeological investigation has included monitoring of community and student vegetation clearing events, mapping and field documentation, completion of an End of Fieldwork Report (Thurman and Thetford 2019), and current work on development of a Preservation Plan.

The archaeological complex at Kamānele Park includes a prominent natural lava tumulus at the base of the southern hillside with multiple constructed stone terraces, a c-shape structure, and a rockshelter situated along the hill slope (Figure 2 and Figure 3). The site appears to be of traditional Hawaiian design.



A large amount of historic and modern rubbish was documented scattered across the site. The only traditional-style artifacts observed include a large water-rounded coral cobble and a separate cache of water-rounded basalt and coral cobbles. The archaeological complex at Kamānele Park was assessed as retaining integrity of location, design, materials, and feeling. The site was recommended significant under State Register criterion b (associated with the lives of persons significant in our past) for its association with the last reigning monarch of Hawai'i, Queen Lili'uokalani, criterion d (yield or be likely to yield information important in prehistory or history), and criterion e (cultural significance to an ethnic group).

Information has been gathered to support the significance of the park. City maps of Kamānele Park dating from the 1960s label the large lava tumulus as a "heiau" (traditional Hawaiian place of worship) (Figure 4 and Figure 5). No named heiau was previously recorded at the location, however, there is mention of heiau and forts known to have existed in the area which have not been relocated and may correspond with the site (Thrum 1891, Nakuina 1907). According to mythological accounts, the site may be associated with Kahalaopuna the beautiful Ka'ui-o-mānoa (Sterling and Summers 1978:289). A 1915 *Honolulu Star-Bulletin* article describes the lavish park dedication attended by Queen Lili'uokalani and how the ceremony directly included the cultural site (Figure 6). At the dedication, ten girls dressed in white mounted the lava tumulus and named the park "Kamānele" ("the sedan chair") after Princess Ka'ua'umokuokamānele. Kamānele is thought to likely refer to the endemic mānele tree or be in reference to the princesses royal birth and right to be carried on a "sedan chair". Mānoa residents have continued to enjoy and cherish the property.

A total of 18 vegetation clearing events have been completed in coordination with OASES, The Mānoa Branch of The Outdoor Circle, and Mālama Mānoa. Volunteer assistance was also given by the Royal Order of Kamehameha I, Moku o Kona and the Hawaiian Civic Club Waikiki Branch. Participation in the events has been conducted by students from the University of Hawai'i at Mānoa Mina program, Punahou School, Mid-Pacific Institute, Voyager Charter School, and the Boy Scouts of America Eagle Scouts Program. Vanessa Distajo, the project leader for the Mānoa Branch of The Outdoor Circle, spearheaded and led all monitored community vegetation clearing events at the site. Jan Beckett, a Hawaiian historian, professional photographer, and author has also spearheaded efforts for the site to be recognized as a significant cultural site and will be including it within a new book on wahi pana (legendary places) of the Hawaiian Islands. The project proceeded in coordination with Honolulu City Council Member Ann Kobayashi who often supplied snacks for volunteers, the City & County of Honolulu who picked up the many plastic bags full of removed vegetation, permitting through Clint Jamile of the City & County's Adopt-a-Park Program, and approval from Department of Parks and Recreation Director Michele Nekota. Several letters of support have been written for the project, including from the City and County of Honolulu Commission on Culture and the Arts (Figure 8 through Figure 10).

With assistance through a Mālama Mānoa Educational Grant and close involvement with Mānoa community members, a Preservation Plan for the site is being written in accordance with HAR 13-277 (Rules Governing Requirements for Archaeological Site Preservation and Development). The Preservation Plan will provide guidance for conservation (avoidance and protection) of the site, including protection



measures during any future park improvements as well as long-term goals. The plan will address methods to promote respectful treatment, the process for maintenance, ways to deal with potential trash accumulation and homeless encampments, and continuation of educational service learning. An interpretive sign is proposed to be installed to showcase the importance of the site and appropriate behaviors. An earthen trail is proposed to extend through the site for easy viewing, with consideration to not walk over or displace stones of any constructed cultural features. Landscaping is proposed to include the planting of several native mānele trees and potentially other native plants.

Development of the Preservation Plan has included completion of oral history interviews and questionnaires pertaining to knowledge of and information on the site and surrounding area, as well as goals for the site. Ten interviews/questionnaires have been completed and returned thus far. Additionally, a presentation was provided to Mālama Mānoa on November 12, 2019, and two on-site meetings have been conducted with community members on January 8, 2020, and February 3, 2020, to discuss preservation measures which will be incorporated into the draft Preservation Plan.

We respectfully request to consult with OHA regarding Kamānele Park. Please advise us of any information your organization may have which could assist us in developing more history on the park and/or any recommendations you may have for development of the Preservation Plan. We look forward to hearing back from you and appreciate your time and consideration.

Sincerely,

Rosanna M. R. Thurman, M.A.
Principal Investigator
Oceanic Archaeological Science
And Educational Services (OASES) and
Honua Consulting



Appendix B Interviews for Kamānele Park Preservation Plan

Questionnaire in preparation of a Preservation Plan for Archaeological Complex (SIHP #50-80-14-8768) at Kamānele Park, Mānoa, O‘ahu.

1. Please provide your name.

Thalya DeMott

2. What is your profession?

Self-employed in the nutrition industry.

3. Where were you born and raised?

In Arizona prior to relocating to Hawaii in the 1970s.

4. Where do you live now?

Manoa Valley.

5. What is your association, if any, with Kamānele Park?

Through Malama Manoa, a community partner on the project.

6. Are you aware of any cultural resources within the park or near the park?

Yes, the heiau area.

7. Are you aware of any traditions, stories, history, or customs associated with the cultural site at Kamānele Park?

Yes, some of the historical annotations such as Queen Liliuokalani’s park dedication in 1915.

8. Do you have any personal stories or memories of being at the park that you would like to share?

I have enjoyed participating in clearing away invasive plants and debris.

9. What, if any, short-term conservation measures would you like to see initiated for the cultural site found in Kamānele Park? (Remove vegetation, remove trash, prevent homeless encampments, etc.)

All of the above, as well as ongoing effective maintenance, and to enhance the park’s appeal to family activities, low-impact recreation, and educational opportunities.

10. What, if any, long-term conservation measures would you like to see initiated for the cultural site at Kamānele Park? (installation of a mulched trail for safe and easy access, interpretive signage describing how to act and provide mo‘olelo and history, a website or app that could be accessed remotely and/or for additional information while at the site, a scripted tour developed by and for community members to give tours, community service days, student involvement,



etc.) All the above, plus some type(s) of targeted media exposure to help educate the community at large regarding this resource.

11. How would you like to see the cultural site at Kamānele Park be utilized? Would you like to see the site utilized in student learning service events that include vegetation clearing and learning the mo'olelo and history of Mānoa? If so, what schools or school groups would you recommend?

It seems its best utilizations would be to provide educational opportunities for historic and cultural education and preservation for all local demographics.

12. Would you like to see the site be incorporated into community gatherings at the park? If so, in what ways? Do you have ideas of how the cultural site can help shape regular use within the rest of the park?

At some point I'd like to see an official re-dedication event with Hawaiian cultural practitioners sharing pule, chants, and hula, with the public invited. For small community gatherings, I believe it would be very inviting for park users to self-educate via the planned signage.

13. Would you like to see the site be protected through conservation maintenance practices only or would you like to see the site be further investigated archaeologically, or even restored or reconstructed?

At this time I would favor a conservative approach which involves addressing the appropriate maintenance needs for the site.

14. The Preservation Plan will be a community-driven plan for the cultural site located at Kamānele Park. Do you have any additional recommendations for the use or treatment of the site? Is there anything you would like to see included in the Preservation Plan?

I feel that community awareness, protection and respect for cultural sites, and an ongoing sense of stewardship are all essential. Manoa Outdoor Circle stands out among the community shareholders as a pono leadership example in this regard.

15. Is there anything else you would like to share? The queen stood on this soil and gave it her aloha...it has mana.

16. Is there anyone else you think we should talk with about the cultural site at Kamānele Park? Yes, Tai Crouch of Punahou School has chicken-skin mo'olelo which he shared with the delighted attendees of the Malama Manoa Historic Walking Tour of 2019.

Mahalo nui for your time and kōkua!



Kamanele Park Questionnaire

1. Helen Taufa'asau
2. Educator – Retired – worked as an Educational Evaluator, Student Services Coordinator, and Special Education Resource Teacher in Leeward District (Dept of Educ) for 20 years.
3. I was born and raised in a small town in Northern California, Red Bluff. Lived and went to school in Davis, Berkeley and San Francisco before moving to Hawaii.
4. I have lived on the island of Oahu for almost 50 years, in Manoa for 33 years. My husband's family has lived in Manoa for 65 years.
5. I have been on the Malama Manoa Board of Directors for 6 years, and am now an Advisor after my six-year term ended. During that time, I was secretary for 3 years, and 2nd Vice President for 2 years. Although I have always been aware of Kamanele Park, I was not aware of the cultural significance of the Park and surrounding area until Malama Manoa was approached by Jan Becket, a cultural sites photographer, approximately 3 years ago. Representatives from Malama Manoa met with Jan, and archaeologist Wendy McIlroy, who initially encouraged Malama Manoa to take an interest in the site because it was very overgrown and not well-maintained. Through a collaboration with Manoa Outdoor Circle, clean-up projects were organized that involved clearing the park and cultural site of overgrown plants, etc. and plans were made to begin the archaeological study which has been recently completed 6,7,8. I have read most of the End of Fieldwork Report and found it very complete - from a history of the valley, Hawaiian customs, Hawaiian myths and legends, research and documentation, mapping, and conclusions based on all the accumulated information. Before reading the report, I was not aware of any cultural resource within or near the park, other than the history of Punahou School, and general Hawaiian history, such as the fact that there had been a large ceremony and Dedication of the Park in 1915 which was prominently attended by Queen Lili'uokalani. Even at that time, the site of the natural "pyramid" was emphasized in the ceremony, signifying cultural significance.
9. Now that the report has been completed, I definitely think the site needs to be recommended for recognition and protection by the National Register and the State of Hawai'i.



10. Community organizations such as Manoa Outdoor Circle and Malama Manoa and others, and the owners of the property (City and County) need to continue to work together to keep site clear of overgrown plants and from becoming a homeless campsite again. At the very minimum there needs to be a sign or plaque installed, and various education efforts made to inform visitors what they are seeing. Perhaps UH with the help of Dr. Oppegaard and his students could create an interactive app similar to the one that is currently being used for various art on campus.

11. It would be good to work with schools to have small groups learn about the site. Perhaps the nearest schools such as Punahou and Mid-Pacific could get involved in this – developing a program, or UH Hawaiian Studies might be able to do this.

12. Various celebrations could be held in the Park. At the very minimum, an annual recognition of the site could be held with various educational, or even work sessions involving the community. However, it is important to have people who understand the proper care and respect that needs to be shown in this location.

13. I think leaving the site as it is would be best – there is so much that can be learned about the archaeological process that was done – and how it was determined that this is a heiau – both natural rock formation and man-made. However, it is important to adhere to the Preservation Plan Requirements. It was very informative to be part of a recent visit to the site, guided by Rosanna Thurman, lead archaeologist on this project from OASES. The continued discussion of plans for buffer zones, signage, etc. was very productive and plans for follow-up regarding long-term preservation plans was also insightful and helpful in the process.



Questionnaire in preparation of a Preservation Plan for Archaeological Complex (SIHP #50-80-14-8768) at Kamānele Park, Mānoa, O'ahu.

1. Please provide your name. Travis Nakasato
2. What is your profession? Student.
3. Where were you born and raised? Honolulu, Hawaii
4. Where do you live now? Honolulu, Hawaii.
5. What is your association, if any, with Kamānele Park? See it often when going through Manoa Valley or to Mid Pacific Institute for sports meets.
6. Are you aware of any cultural resources within the park or near the park? Yes. I am aware of the unnamed heiau bear the back of the park.
7. Are you aware of any traditions, stories, history, or customs associated with the cultural site at Kamānele Park? No.
8. Do you have any personal stories or memories of being at the park that you would like to share? I participated in 2 vegetation cleanups at the park and completed my Eagle Scout Project there on November 16, 2019.
9. What, if any, short-term conservation measures would you like to see initiated for the cultural site found in Kamānele Park? (Remove vegetation, remove trash, prevent homeless encampments, etc.) I'd like to see the removal of vegetation, trash, and homeless encampments from the park.
10. What, if any, long-term conservation measures would you like to see initiated for the cultural site at Kamānele Park? (installation of a mulched trail for safe and easy access, interpretive signage describing how to act and provide mo'olelo and history, a website or app that could be accessed remotely and/or for additional information while at the site, a scripted tour developed by and for community members to give tours, community service days, student involvement, etc.) I would like to see interpretative signage, community service days, and student involvement.
11. How would you like to see the cultural site at Kamānele Park be utilized? Would you like to see the site utilized in student learning service events that include vegetation clearing and learning the mo'olelo and history of Mānoa? If so, what schools or school groups would you recommend? Student learning events with Mid Pac kids would be easiest because no student attending Mid Pac should not know Kamanele Park.
12. Would you like to see the site be incorporated into community gatherings at the park? If so, in what ways? Do you have ideas of how the cultural site can help shape regular use within the rest of the park? Yes, it would be great if the heiau had public access for educational events.
13. Would you like to see the site be protected through conservation maintenance practices only or would you like to see the site be further investigated archaeologically, or even restored or reconstructed? I would like to see the heiau be further investigated archaeologically or even restored as best as possible. I know that it was probably partially decimated by University Avenue, so perhaps restoration should focus on what goes into the Mid Pac baseball field.
14. The Preservation Plan will be a community-driven plan for the cultural site located at Kamānele Park. Do you have any additional recommendations for the use or treatment of the site? Is there anything you would like to see included in the Preservation Plan? None.
15. Is there anything else you would like to share? None.

16. Is there anyone else you think we should talk with about the cultural site at Kamānele Park?
None



Interviewee: Lowell Angell

Interviewer: Julie Au

Date: September 24, 2019

Location: Telephone

Biography

Lowell Angell was born and raised in Mānoa, about a mile from Kamānele Park. He continues to reside in Mānoa today, on Mānoa Road, right across the street from the district park. Mr. Angell is a multi-generational Mānoa resident. Both his mother and father were raised in Mānoa on O‘ahu Avenue and he has been in Mānoa his whole life. Mr. Angell is retired from the University of Hawai‘i where he worked as the Program Administrator of the Historic Preservation Graduate Program and he is a founding member of Mālama Mānoa and has served several terms on the board, which he now advises.

Overview

Mr. Angell shared that he never really went to Kamānele Park growing up but did go there occasionally as an adult to enjoy its natural serenity. He mentioned that he has always been interested in the two parks that they have in Mānoa, not including the newer district park. The triangle park and Kamānele have always been of interest to him, especially once he learned the history of Kamānele Park. He explains that the unique history of Kamānele Park is what sparked Mālama Mānoa’s interest in having a preservation plan drafted.

General Discussion

Mr. Angell shared some of the history of the park that he was aware of from his own research. He discussed his research in newspaper archives revealed that Queen Lili‘uokalani was in attendance when the park was dedicated and named after Princess Kamānele. He also shared that when College Hill was developed the park was included as a gift to the city from Punahou School. Early College Hill tract maps reveal that the school had initially planned to make housing lots where the park is now, but ultimately decided to make it a park for the city instead. Mr. Angell discussed some recent research he did that revealed that the University held Hawaiian pageants at the park in 1934 and 1935.

Cultural Resources

When asked about the presence of any cultural resources in the park, Mr. Angell shared that he is aware of an artesian spring that is now situated on the Mid-Pac campus. To his knowledge the spring is not very large but is still there. He also discussed that the rock formation in the park always struck him as unique and given the history of the park dedication in 1915 and how the structure is a large focus of the park, he deemed it to be significant. Mr. Angell mentioned that he understands that Mid-Pac has utilized the park for their events in the past as it is adjacent to their property. Mr. Angell has done research on the park in the past. He shared that he had found a photo in the archives of an aerial view of the park that was taken from a two-story building on the Mid-Pac campus that burned down in the 1950s. The photo showed the park in the



foreground with much smaller trees than there are today and also showed the original Blake house. Mr. Angell shared that when the park was dedicated in 1915, Queen Lili‘uokalani was entertained in the Blake house before and after the dedication. The Blake house once stood where the Baptist Church is now, and Mr. Angell shared that the stone stairs that go up to the church property from Ka‘ala street are the original stairs that once led to the Blake house. The stone wall is also a part of the former Blake house. Mr. Angell described a couple of photos of the Queen at the Blake house for the park dedication.

Conservation Measures and Recommendations

Mr. Angell stated that the large banyan tree growing out of the rock pyramid should be removed in order to preserve the historic structure. From a preservation standpoint, the banyan tree will eventually break up the rock structure as it continues to grow and could have an adverse impact on the site, so it would be best to remove it before any serious damage is done. There are other trees located on the site that should also be removed in his opinion in order to make the site more visible and apparent that it is there. Removing trees would make the site more attractive and inviting and would discourage the few homeless people who make camp there from time to time. He also shared that he would like to see the stone pathways uncovered if they are still there and perhaps restored. Native planting and invasive species removal would also be ideal in his opinion. Mr. Angell feels the hillside area has been allowed to become very overgrown and recommends that a professional landscape architect with experience in historic gardens/properties be consulted for his/her recommendations on what plants or trees should be trimmed or removed, and what appropriate plants should be added to best return the area to its circa 1915 historic character. He added that he feels certain the invasive banyan tree was not there in 1915, and this is a further justification for its removal. He also recommended installing a plaque or signage that shares the history and significance of the park. As of right now, very few people are aware of the history of the park and it would be ideal to educate the community on its significance. Mr. Angell shared that he feels that the park should be officially renamed as “Princess Kamānele Park.” He discussed that very few people know that the park was named after Princess Kamānele and that changing the name would make the impact clearer and would point to the history associated with the park and the cultural site.

Mr. Angell shared that he would be in favor of having community involvement in the restoration and preservation of the cultural site at the park. Getting schools involved in the preservation, like Mid-Pac and other Mānoa schools, would be an ideal educational opportunity. He mentioned that if the pathways were restored, then access would be possible. He does not feel the need for the site to be restricted and feels that it should be open to people so they can get a better appreciation of it. Mr. Angell shared that historic research on the site and the park should continue, including locating any photographs of the park, particularly photos of the park dedication with the Queen. He also recommended researching and translating the Hawaiian language newspapers for information about the park.



Interviewee: Edward Makahiapo Cashman Jr.

Interviewer: Julie Au

Date: September 25, 2019

Location: Kānewai Lo‘i

Biography

Edward Makahiapo Cashman Jr. is the Director of Ka Papa Lo‘i ‘o Kānewai at UH Mānoa. As Director of Kānewai lo‘i, Makahiapo has educated thousands of students and community members who visit the lo‘i, as well as people from all over the world. Makahiapo teaches courses at the University that educate students on the varieties of kalo, traditional cultivation practices, and mālama ‘āina practices. Ka Papa Lo‘i ‘o Kānewai was reborn in 1980 and now sustains a thriving taro patch that shares its resources with the community. As a kia‘i and kumu at Kānewai, Makahiapo is versed in the traditions associated with the waters that feed the lo‘i he cares for and is familiar with the traditions that connect different places throughout Mānoa. Makahiapo is a member of ‘Onipa‘a Nā Hui Kalo and Mālama Hāloa. These organizations are made up of local kalo farmers who are dedicated to protecting the integrity of Native Hawaiian kalo varieties and practices.

Overview

Kānewai is a historic ‘auwai system that predates the monarchy period of Hawai‘i located in Mānoa. This complex ‘auwai system extends throughout Mānoa along Mānoa stream and was uncovered by a handful of Native Hawaiian students enrolled at the University in the 1980s. The students and faculty soon discovered that the surrounding land, named Kānewai, was a historic property valued for its kalo production in dates going back before Kamehameha conquered O‘ahu. Kānewai was cultivated by maka‘āinana for years and has since become a critical part of the University landscape. The vision for the revitalization of the traditional site was outlined by the students and eventually the physical project took shape. With the guidance of kūpuna, including Uncle Harry Mitchell, an ‘auwai leading from the Mānoa stream, as well as lo‘i, gardens, and a hālau were constructed.

Makahiapo has been director of Kānewai since its rebirth in 1980. “Ho‘okahe wai, ho‘oulu ‘āina: make the water flow and the land flourishes” is the main concept that he instills in the Ka Papa Lo‘i ‘O Kānewai courses.

General Discussion

When asked about the cultural site located at Kamānele Park, Makahiapo claimed that he was unaware that there was a site in that area but was not surprised given the history of Mānoa and its former bounty of kalo and water resources. He explained that there were once many ‘auwai systems that were fed by streams and used for lo‘i throughout Mānoa. Kānewai is an example of one of those places that has been rediscovered and reborn. Places where we find evidence of there being fresh water, including ditches and ponds, points to the possibility of former ‘auwai systems that might have once fed lo‘i kalo or other food gardens. Makahiapo comments on how



the mo'olelo and traditions associated with kalo and fresh water teach us the importance of these 'auwai and water systems created and maintained by ancestral Hawaiians.

Cultural Resources

One of the origin stories that Makahiapo likes to focus on as a mahi'ai (cultivator) of kalo is the story of Hāloanakalaukapalili and Hāloa. Kalo is very important to the Hawaiian people because it is considered to be one of their ancestors. This is taught in the story of Papahānaumoku and Wākea. Papa is the earth mother and Wākea is the sky father. They are also the parents of Ho'ohōkūkālani, a daughter. When Ho'ohōkūkālani grows older, she has a baby by Wākea, but the baby is born prematurely. She names the baby Hāloanakalaukapalili and buries the baby in the ground. From this burial site grows the first kalo plant. Kalo becomes the main food source that keeps the Hawaiian people alive and healthy. Later, Ho'ohōkūkālani has another baby by Wākea, a healthy boy, and they name him Hāloa in honor of his elder sibling. Hāloa is the first high chief of Hawai'i and is the common ancestor of all the Hawaiian people. From this story we learn that kalo and the earth are ancestors to Hawaiian people and that they take care of us by providing food to keep us healthy. We also learn that our job as their mo'opuna (descendants) is to take care of the land and all the resources needed to care for kalo so that they can continue to nourish us.

Stories of the gods Kāne and Kanaloa are also shared with his students to emphasize the need for water in the growth and maintenance of Kānewai. Stories and traditions about Kāne and Kanaloa within an ahupua'a reveal the original courses of water in that place and tell of how the two gods bring forth water for the continued growth of the areas that they visit. One tradition connected to Mānoa explains: Kāne and Kanaloa were swimming in the Kahala area. After their swim they wanted to rinse off and drink water, so the two searched for water heading towards the Mō'ili'ili area. They searched far and wide but no water could be found. Kanaloa became frustrated and began to tease Kāne about his abilities to find fresh water. Kāne kept telling Kanaloa to be patient. Soon Kāne located a spot where he thought there might be fresh water. Many believed Kāne had the ability to hear the water moving in the ground. Using his 'ō'ō made of kamani wood, Kāne struck the ground and a huge spring of cool fresh water sprung up. The two gods were able to rinse the sand off of their bodies, drink water, and prepare 'awa. The area where Kāne created the spring is called Kānewai, the area that the sand was washed off their bodies is called Kanaloa. This area is also known today as the Sand Quarry or the Stan Sheriff Center. The waters of Kānewai now extend to Mānoa stream and are believed to have once fed many lo'i throughout Mānoa.

Makahiapo commented on the significance of Kāne and Kanaloa in the Mānoa area and what they represent. Kāne is connected to surface water and Kanaloa is connected to subsurface water. They work together to create and maintain water resources in different places throughout the islands. Makahiapo discussed how development and changes to landscapes often separate Kāne and Kanaloa and this has an adverse impact on water resources. This separation often results in reducing the size of ponds, fish resources depleting, and 'auwai running dry. He mentioned that there are stories that tell of fish going blind because they spend so much time underground in subsurface water with no access to surface ponds and sunlight. The separation of Kāne from Kanaloa causes these things. The interconnectivity of water influenced many different practices



in ancestral Hawai‘i. For example, people living mauka in Mānoa knew not to openly discuss their plans to go fishing because the fish in the lower regions in Waikīkī would hear them from the connecting water sources and would disappear.

Makahiapo also shared a portion of the tradition of Kahalaopuna, a famous story that is connected to Mānoa. He shared about how Punahou stream was created by a mo‘o (reptilian water deity) who dug from Kānewai to Kapunahou spring, creating a new water pathway.

Conservation Measures and Recommendations

In regard to the specific site located at Kamānele park, Makahiapo recommends further investigation into what the site may have been used for and its former or current connections to any water resources in Mānoa. He thinks that implementing community work days and involving local schools in this process would be ideal. He is also in support of interpretive signage that would help tell the story of the site and the surrounding areas. Makahiapo shared that he has never personally explored the area in depth, but mentioned the possibility of their being native birds present that might inhabit the trees in the area. He also expressed the need to investigate possible place names connected to the site that predate “Kamānele.” Makahiapo discussed how places connected to subsurface water are linked to the traditions of Kāne and Kanaloa and it is our responsibility to conserve those places. He is in support of preserving and caring for the area.



Questionnaire in preparation of a Preservation Plan for Archaeological Complex (SIHP #50-80-14-8768) at Kamānele Park, Mānoa, O‘ahu.

1. Please provide your name.

Jan Becket

2. What is your profession?

Retired English and photography teacher, Kamehameha Schools

3. Where were you born and raised?

I was born in Hālawā Heights and raised in Kailua and Mānoa

4. Where do you live now?

Outside of Portland, Oregon

5. What is your association, if any, with Kamānele Park?

I played there as a child and then photographed the pre-contact structure for the book *Pana O‘ahu* (UH Press, 1999)

6. Are you aware of any cultural resources within the park or near the park?

Yes – the large modified basalt outcrop at the makai end of the park.

7. Are you aware of any traditions, stories, history, or customs associated with the cultural site at Kamānele Park?

Just those described in the *Mid Pacific Student*, August 20, 1907.

8. Do you have any personal stories or memories of being at the park that you would like to share?

I remember playing on the teeter-totter and the spinning wheel!

9. What, if any, short-term conservation measures would you like to see initiated for the cultural site found in Kamānele Park? (Remove vegetation, remove trash, prevent homeless encampments, etc.)

Periodic vegetation and trash removal. If the site is being visited regularly, others will respect it more.



10. What, if any, long-term conservation measures would you like to see initiated for the cultural site at Kamānele Park? (installation of a mulched trail for safe and easy access, interpretive signage describing how to act and provide mo'olelo and history, a website or app that could be accessed remotely and/or for additional information while at the site, a scripted tour developed by and for community members to give tours, community service days, student involvement, etc.)

Interpretive sinage, mulched trail, website app – all excellent ideas. I would also like to see a pā hula platform constructed against the hill on the south side – assuming that a Mānoa hālau hula could be interested in making use of the park for cultural events. That would be the best outcome.

11. How would you like to see the cultural site at Kamānele Park be utilized? Would you like to see the site utilized in student learning service events that include vegetation clearing and learning the mo'olelo and history of Mānoa? If so, what schools or school groups would you recommend?

The UH Anthropology dept. Really should step up and take some responsibility for the site – in partnership with Mid Pacific.

12. Would you like to see the site be incorporated into community gatherings at the park? If so, in what ways? Do you have ideas of how the cultural site can help shape regular use within the rest of the park?

See my answer for #10. Also, I wonder if the Royal Order would be interested in at least one yearly event at the park.

13. Would you like to see the site be protected through conservation maintenance practices only or would you like to see the site be futher investigated achaeologically, or even restored or reconstructed?

Some careful reconstruction would be ideal. The site is already in worse shape than I remember when I first visited it 20 years ago.

14. The Preservation Plan will be a community-driven plan for the cultural site located at Kamānele Park. Do you have any additional recommendations for the use or treatment of the site? Is there anything you would like to see included in the Preservation Plan?

15. Is there anything else you would like to share?

Just some slightly negative comments about SHPO. Those at the office in the 1990s were so very condescending when approached about the site by the preservation committee of the O'ahu Council of Hawaiian Civic Clubs (of which I was a member). They and others at SHPO were asked several times to look at the site and each time declined. I am glad that the site is finally acknowledged.



Also, 10 years ago there was a very large stone right on the side of the road above the site, on MidPac property. I have always suspected that the stone was connected with the site. MidPac bulldozed the stone for some reason.

In interpreting the site, I place some importance on the small upright stone on the 'Ewa side. Its configuration is strikingly similar to several other ahu I have photographed.

16. Is there anyone else you think we should talk with about the cultural site at Kamānele Park? It would be worth getting an original copy of the 1907 MidPac Student, in order to see the photos more clearly. That might help connect the site more positively to what is described in the article.

Mahalo nui for your time and kōkua!



Printed Name: Jihyoung Do

Email: jihydo@gmail.com

Phone Number: 808-772-3828

Interview Release Form

I have reviewed the summary of the interview and agree that the summary is written to my satisfaction. I have had a reasonable opportunity to review the language and modify it to my comfort level. I understand that any intellectual property remains my own and will only be used for the purpose of completing the Preservation Plan and any associated documents related to the project.

Participant Signature Date

Questionnaire in preparation of a Preservation Plan for Archaeological Complex (SIHP #50-80-14-8768) at Kamānele Park, Mānoa, O‘ahu.

1. Please provide your name.
Jihyoung Justin Do (nickname:JJ)
2. What is your profession?
Student at Mid Pacific Institute
3. Where were you born and raised?
Born in Anyang, Korea, raised in Manoa.
4. Where do you live now?
Honolulu, Hawaii



5. What is your association, if any, with Kamānele Park?

Junior Director of the Manoa Branch of the Outdoor Circle, and I have volunteered for the Kamānele Park 5 times.

6. Are you aware of any cultural resources within the park or near the park?

The Heiau and in my school campus, there is a Wailele Spring.

7. Are you aware of any traditions, stories, history, or customs associated with the cultural site at Kamānele Park?

Yes, Princess Kahalaopuna.

8. Do you have any personal stories or memories of being at the park that you would like to share?

When I was 7 years old, I was playing hide and seek with my friends and we found this mini cave, where we would call it the sacred stone and we would worship the stones every month we would come here until we entered middle school.

9. What, if any, short-term conservation measures would you like to see initiated for the cultural site found in Kamānele Park? (Remove vegetation, remove trash, prevent homeless encampments, etc.)

Safer playground equipment, better public restroom, less trash, relocation of the homeless, and removal of invasive species to view the Heiau.

10. What, if any, long-term conservation measures would you like to see initiated for the cultural site at Kamānele Park?

(installation of a mulched trail for safe and easy access, interpretive signage describing how to act and provide mo‘olelo and history, a website or app that could be accessed remotely and/or for additional information while at the site, a scripted tour developed by and for community members to give tours, community service days, student involvement, etc.)



An inputted voice speaker sharing the history of the Kamānele Park and an app that helps the visitor understand the importance of the park.

11. How would you like to see the cultural site at Park be utilized? Would you like to see the site utilized in student learning service events that include vegetation clearing and learning the mo‘olelo and history of Mānoa? If so, what schools or school groups would you recommend?

Instead of it being viewed as a park, I would like to see it being utilized as a site filled with history and respect. By doing that, the park won't be dirty and people would be doing their best by keeping it clean. Learning services such as clean ups and parties can be hosted in the park to honor the history. If possible, the closest schools such as Mid Pacific Institute, Noelani Elementary, Manoa Elementary, and maybe Punahou can take part of this event to educate the future protectors of this land.

12. Would you like to see the site be incorporated into community gatherings at the park? If so, in what ways? Do you have ideas of how the cultural site can help shape regular use within the rest of the park?

I would like to see the park viewed as a tourist site or even Hawaiian holidays celebrated as a community at the park.

13. Would you like to see the site be protected through conservation maintenance practices only or would you like to see the site be further investigated archaeologically, or even restored or reconstructed?

I wish it would be restored and reconstructed due to the fact there wasn't really much work processed in the park and I wish the legacy grows in this park.



14. The Preservation Plan will be a community-driven plan for the cultural site located at Kamānele Park. Do you have any additional recommendations for the use or treatment of the site? Is there anything you would like to see included in the Preservation Plan?

I recommend there should be a sign marking the Heiau

15. Is there anything else you would like to share?

I will give my hardest work with the Outdoor circle to share my gratitude to this sacred land and I hope the park will forever be bestowed.

16. Is there anyone else you think we should talk with about the cultural site at Kamānele Park?

It was mentioned in Mid Pacific's old newspapers back in the 1900's.

Mahalo nui for your time and kōkua!



Printed Name: Vanessa Distajo

Email: vanvanes@aol.com Phone Number: (808)561-1150

Interview Release Form

I have reviewed the summary of the interview and agree that the summary is written to my satisfaction. I have had a reasonable opportunity to review the language and modify it to my comfort level. I understand that any intellectual property remains my own and will only be used for the purpose of completing the Preservation Plan and any associated documents related to the project.

Vanessa L. Distajo 1/8/20

Participant Signature Date

Questionnaire in preparation of a Preservation Plan for Archaeological Complex (SIHP #50-80-14-8768) at Kamānele Park, Mānoa, O‘ahu.

1. Please provide your name. Vanessa Distajo
2. What is your profession? Educator
3. Where were you born and raised? Mānoa, Honolulu, Hawai'i
4. Where do you live now? Mānoa, Honolulu, Hawai'i
5. What is your association, if any, with Kamānele Park?



Since the Fall of 2017, I have been spearheading the community service project to revitalize Kamānele Park.

6. Are you aware of any cultural resources within the park or near the park?

There is a heiau at Kamānele Park. It is near Wailele Spring, which is currently located on the campus of Mid-Pacific Institute.

7. Are you aware of any traditions, stories, history, or customs associated with the cultural site at Kamānele Park?

Kamānele Park is associated with the history of Hawaiian ali'i, Kamānele, the niece of Queen Ka'ahumano, who was betrothed to marry Kamehameha III.

Several Hawaiian myths are associated with the site: Kahalaopuna, the aumakua of the pueo, and the Mo'o Wahine who diverted the waters of Wailele to Kanewai and Ka Punahou.

8. Do you have any personal stories or memories of being at the park that you would like to share?

As a child, I used to play on the swings at Kamānele Park with my younger brother, and sometimes have family picnic lunches under the gigantic EarPod tree. Now that I have my own children, I have enjoyed bringing them to do the same.



Kamānele Park is in my family’s oral history as well. My ancestors used to hike there from the area adjacent to College Hills in order to explore and play games before heading to the dairy or quarry in Mānoa. The games that were mentioned were “Ring Around the Rosey” and “King of the Mountain.”

9. What, if any, short-term conservation measures would you like to see initiated for the cultural site found in Kamānele Park? (Remove vegetation, remove trash, prevent homeless encampments, etc.)

The heiau site should be preserved by removing the invasive plant species and litter. Homeless people should not be permitted to desecrate the site or store their personal effects at, in or around the vicinity of the heiau.

10. What, if any, long-term conservation measures would you like to see initiated for the cultural site at Kamānele Park? (installation of a mulched trail for safe and easy access, interpretive signage describing how to act and provide mo‘olelo and history, a website or app that could be accessed remotely and/or for additional information while at the site, a scripted tour developed by and for community members to give tours, community service days, student involvement, etc.)

Labeling the heiau site with a permanent sign that blends into the environment would be appreciated so that community members and park users will be aware of the cultural and historic significance. Maintaining a clear pathway for access is recommendable. Continuing the service learning classes in



coordination with local schools and the community service days would be of great value. Furthermore, an interactive QR code with website link that incorporates the history and mo'ōlelo of the site, as well as interdisciplinary curriculum ideas would be a phenomenal way of long-term conservation.

11. How would you like to see the cultural site at Kamānele Park be utilized? Would you like to see the site utilized in student learning service events that include vegetation clearing and learning the mo'olelo and history of Mānoa? If so, what schools or school groups would you recommend?

I would love for the Kamānele Park heiau to be used for place based learning and service learning classes. Opportunities should be given to all public and private school students, from elementary through high school. The schools located in Mānoa should definitely be included, namely Mid-Pacific Institute, Punahou School, Punanaleo 'o Mānoa, Noelani Elementary, Mānoa Elementary, UH Lab School and Voyager Public Charter School.

12. Would you like to see the site be incorporated into community gatherings at the park? If so, in what ways? Do you have ideas of how the cultural site can help shape regular use within the rest of the park?

Perhaps there could be workshops about placed base learning at the site, or it could be included in an educational cultural tour connected with the Mānoa Heritage Center. Holding hula, lua or



‘ōlelo Hawai‘i classes at the site would also be a wonderful way to keep the Hawaiian culture alive.

13. Would you like to see the site be protected through conservation maintenance practices only or would you like to see the site be further investigated archaeologically, or even restored or reconstructed?

It would be nice to have a sketch or 3-D model of what the heiau may have looked like in ancient times. Also, some form of dating would be helpful for the site to understand the time period it was built in and how it fits into the continuum of other heiau that were constructed in the ahupua'a. It doesn't seem necessary to reconstruct the heiau as there are lessons to be learned from the ruins about what can happen when monuments of antiquity are forgotten over decades.

14. The Preservation Plan will be a community-driven plan for the cultural site located at Kamānele Park. Do you have any additional recommendations for the use or treatment of the site? Is there anything you would like to see included in the Preservation Plan?

Having a special day to commemorate the site and officially re-open it to the public, on an anniversary of its original dedication, would be especially meaningful. In addition, it would be great to have the heiau listed on the state historic registry, and get its own Kamehameha shaped street sign.

15. Is there anything else you would like to share?



Planting native trees around the heiau site or native plants that may have been cultivated there in the past for medicinal or agricultural purposes would add to the educational experience of visiting the heiau in the present.

16. Is there anyone else you think we should talk with about the cultural site at Kamānele Park?

Kumu Tai Crouch, Andrew Garrett, Vi Coito and Linda LeGrande from Mālama Mānoa

Dr. Jeremy Lam, June Rae Hee, Jackie Osumi and Gerry Ralston from the Mānoa Branch of The Outdoor Circle

City Council Member Ann Kobayashi

Chair Dylan Armstrong from the Mānoa Neighborhood Board

Molly Mamaril, Community Engagement Lead for Blue Zones Project 4M

Mahalo nui for your time and kōkua!



Responses to Questions for Kamanele Preservation Plan

Linda Legrande

2.23.20

Linda Legrande

1. Retired high school secretary
2. Born Burbank, CA, lived around the World, Military family. Located to Honolulu Sept. 1963
3. Live Manoa Valley: 2243 Mohala Way, Honolulu, 96822
4. My association with Kamanele is that I live in the neighborhood and I love parks.
5. I have become aware of the cultural resources in the Park by association with OASES.
6. I am aware of traditions, stories, events in and around the Park, specifically the dedication in 1915 and the associated celebration of young girls, Queen Liliuokalani, Mayor Lane of Honolulu, etc. Also the various May Day events that took place in the Park over the years.
7. Personal stories or memories would be family gatherings in the park, kick soccer ball, swing on swing set, play on the jungle gym; enjoying the outdoor adventure of a day in a shady, green park.
8. I would like to see the continuing malama of the Park as TOCM, Malama Manoa, etc. are doing.
9. I think a mulched trail, interpretive signage, a website or app and community led tours would be a wonderful way to teach the significance of this special site.
10. I would support student learning service events, utilizing the junior & high schools in the area and perhaps the elementary schools with proper supervision.
11. Yes, I think it would be nice to have the Park incorporated into community gatherings in the Park if kept on the down low. No big festivals! As the event coordinator of Malama Manoa's Historic Manoa home tours, we have used the Park as a starting/ending point for our Tour. In 2019 we utilized the knowledge of cultural historians and archaeologists to tell the story of the Park as our Tour goers gathered to begin their Tour. It was a highly successful Tour.
12. I think we should be relatively conservative in the ways we promote the park. It's small and in a residential neighborhood. Additionally, there is no parking as such. I think of it as more a pedestrian park, rather than a vehicle park.
13. I do not see the need to restore or reconstruct the site at this time but conservation maintenance would be beneficial. Maybe in the future, a more aggressive form of preservation could be addressed.
14. I think the nature-based trails and simple signage would enhance the site while maintaining a passive-type experience in the Park.



Questionnaire in preparation of a Preservation Plan for Archaeological Complex (SIHP #50-80-14-8768) at Kamānele Park, Mānoa, O‘ahu.

1. Please provide your name. Jill Johnson
2. What is your profession? Teacher - Mid-Pacific Institute
3. Where were you born and raised? Midwest, United States (multiple locations)
4. Where do you live now? Honolulu, HI
5. What is your association, if any, with Kamānele Park? My Visual Arts History class that I taught in the school year 2017-2018 participated in one of the vegetation clearing sessions for Kamanele Park. The students were interested in the investigation of the site and willing to put in some community service. We were currently also conducting an archaeological investigation, under the guidance of a State Certified Archaeologist on our school campus for learning purposes. We did not find any historic or pre-contact evidence at the time. We were happy to report our lack of findings in the state record, which is public.
6. Are you aware of any cultural resources within the park or near the park? No
7. Are you aware of any traditions, stories, history, or customs associated with the cultural site at Kamānele Park? No
8. Do you have any personal stories or memories of being at the park that you would like to share? No
9. What, if any, short-term conservation measures would you like to see initiated for the cultural site found in Kamānele Park? (Remove vegetation, remove trash, prevent homeless encampments, etc.) I think the site, although it has remaining questions of its purpose/ construction, is definitely a site to be cleaned up, and preserved, as a location unique to Manoa.
10. What, if any, long-term conservation measures would you like to see initiated for the cultural site at Kamānele Park? (installation of a mulched trail for safe and easy access, interpretive signage describing how to act and provide mo‘olelo and history, a website or app that could be accessed remotely and/or for additional information while at the site, a scripted tour developed by and for community members to give tours, community service days, student involvement, etc.) Signage explaining that it is a site of cultural significance and that walking on features or



moving any stones is kapu, etc. Signs acknowledging not to bring in any items, littering, or encampment is prohibited.

11. How would you like to see the cultural site at Kamānele Park be utilized? Would you like to see the site utilized in student learning service events that include vegetation clearing and learning the mo'olelo and history of Mānoa? If so, what schools or school groups would you recommend?

12. Would you like to see the site be incorporated into community gatherings at the park? If so, in what ways? Do you have ideas of how the cultural site can help shape regular use within the rest of the park?

13. Would you like to see the site be protected through conservation maintenance practices only or would you like to see the site be further investigated archaeologically, or even restored or reconstructed? I would like to see some portion of the site investigated archaeologically by professionals in the field, perhaps adding to the significance of the site giving greater concrete physical evidence to support its use having been pre-contact.

14. The Preservation Plan will be a community-driven plan for the cultural site located at Kamānele Park. Do you have any additional recommendations for the use or treatment of the site? Is there anything you would like to see included in the Preservation Plan?

15. Is there anything else you would like to share?

16. Is there anyone else you think we should talk with about the cultural site at Kamānele Park?

Mahalo nui for your time and kōkua!



Questionnaire in preparation of a Preservation Plan for Archaeological Complex (SIHP #50-80-14-8768) at Kamānele Park, Mānoa, O'ahu.

1. Please provide your name.

Jacqueline Osumi

2. What is your profession?

Student

3. Where were you born and raised?

Born and raised on O'ahu, specifically Mānoa.

4. Where do you live now?

currently reside in Mānoa.

5. What is your association, if any, with Kamānele Park?

6. Are you aware of any cultural resources within the park or near the park?

Yes

7. Are you aware of any traditions, stories, history, or customs associated with the cultural site at Kamānele Park?

Yes

8. Do you have any personal stories or memories of being at the park that you would like to share?

NO

9. What, if any, short-term conservation measures would you like to see initiated for the cultural site found in Kamānele Park? (Remove vegetation, remove trash, prevent homeless encampments, etc.)

removal of invasive species, removal of trash, prevention of homelessness, anything to beautify the park is what should be done.

10. What, if any, long-term conservation measures would you like to see initiated for the cultural site at Kamānele Park? (installation of a mulched trail for safe and easy access, interpretive signage describing how to act and provide mo'olelo and history, a website or app that could be accessed remotely and/or for additional information while at the site, a scripted tour developed by and for community members to give tours, community service days, student involvement, etc.)

There should be some signage indicating its importance, yes some type of website or technology to speak about the park's history should be done.

11. How would you like to see the cultural site at Kamānele Park be utilized? Would you like to see the site utilized in student learning service events that include vegetation clearing and learning the mo'olelo and history of Mānoa? If so, what schools or school groups would you recommend?

agree with the suggested above. All school groups in Mānoa should be educated and those schools of native Hawaiian practices should be incorporated.

12. Would you like to see the site be incorporated into community gatherings at the park? If so, in what ways? Do you have ideas of how the cultural site can help shape regular use within the rest of the park?

yes, since it is a maui it should be for sacred ceremonies or of special use.

13. Would you like to see the site be protected through conservation maintenance practices only or would you like to see the site be further investigated archaeologically, or even restored or reconstructed?

I would love to see the site be investigated archaeologically torts best of being close to what it used to be.



14. The Preservation Plan will be a community-driven plan for the cultural site located at Kamānele Park. Do you have any additional recommendations for the use or treatment of the site? Is there anything you would like to see included in the Preservation Plan?

None.

15. Is there anything else you would like to share?

NOT at this time.

16. Is there anyone else you think we should talk with about the cultural site at Kamānele Park?

I think that we should ~~be~~ put it out to the public like asking if anyone knows about the history of the park

Mahalo nui for your time and kōkua!

to collect information or facts. could ask nearby residents, or any of Native Hawaiian Descent.

There already has been many ^{facts} research on the history of the park but there can never be enough. There could be hidden information somewhere and it would be ideal to find asap before any celebrations ~~of the park~~ and collect all the history of the park.



Appendix C SIHP #50-80-14-08768 Artifact Catalogue

#	Fea.	Object	Material/Color	Characteristics	Date Range
Artifacts Documented Within the End of Fieldwork Report (Thurman and Thetford 2019)					
1	F	Candlestick Holder	Brass/ Bronze	holder with two frogs standing on lily pads	
2	F	Bowling Ball	Resin/ Black	Bowling Ball etched with "MATS/Columbia 300/IR 61602"	Modern
3	G1	Table Watch	Metal/ Silver	Watch resembling a lighter	
4	C	Coin	Metal/ Silver	1 Franc, 1964 Stamp	1964
5	G1	Beer Bottle	Amber Glass	Pabst Blue Ribbon bottle, base stippling, makers marks "F-525/19/77/L in a circle"	Latchford Glass Co., Los Angeles, CA, 1957-1989 (Lockhart et al. 2017b)
6	G1	Beer Bottle	Olive Glass	No makers mark, patina, base stippling	
7	E	Food Jar	Colorless Glass	Ball Mason Jar, makers mark on base "3, 62"	Ball Brothers Glass Mfg. Co, logo used 1933-1960s, likely made 1962 (Lockhart et al. 2013)



#	Fea.	Object	Material/Color	Characteristics	Date Range
8	G1	Beer Bottle	Amber Glass	Base stippling, embossed on heel "Recyclable glass 10249-E"	
9	G1	Small Jar. Personal Hygiene	Amber Glass	White plastic screw top, partial paper label says "Anna Rivas", dots on base and "14"	Anna Rivas Oils, Modern
10	G1	Small Jar. Personal Hygiene	Amber Glass	White plastic screw top, partial paper label says "International...", "Los Angeles, made..."	Anna Rivas Oils, Modern
11	G2	Bag of Coins	Metal, Various colors and types	Aston Waikiki Beach Hotel bag containing assortment of coins from around the world	1937-1994
12	E	Bowling Ball	Resin/ Black	Bowling Ball etched with "Ebonite/GTT/5B8954/H.5. Nip"	Modern
13	B1	Tile	Ceramic/ White	Square, white ceramic tile, small	Modern
14	B1	Tile	Ceramic/ Flooring	White tile fragments, larger than Artifact #13	Modern
15	B2	Golf Ball	Resin/ White	White golf ball embedded in feature soil	Modern



#	Fea.	Object	Material/Color	Characteristics	Date Range
16	B2	Beer Bottle	Amber Glass	Amber beer bottle finish and shoulder visible, crown finish, bottle embedded in ground	
17	South of B3	Coral Cobble	Water-Rounded Coral	Possible Ceremonial/Offering	
18	South of B3	Coral and Stone Cache	Water-Rounded Coral and Basalt	Possible Ceremonial/Offering, located in boulder crevice	
19	H1	Assorted Residential Items	Ceramic, Plastic, Textile, and Leather	3 travel-size lotion bottles, 1 glove, multiple ceramic frags/tiles, a leather wallet	Modern
20	H1	Assorted Residential Items	Clothing, and Paper Notebooks	6 clothing items, brown wig, 3 notebooks, modern trash	Modern
21	Fence Line	Construction Materials	Concrete and Asphalt Slabs	Concrete frag just east of asphalt frag., another concrete frag downslope	
22	Fence Line	Construction Material	Concrete Slab	Small concrete block	
23	Fence Line	Construction Material	Concrete and Asphalt Slabs	Large concrete and asphalt block	
24	East of B3	Plastic Bag	Plastic/ White	Plastic bag in storage cache/boulder crevice, contents unknown	Modern
25	East of B3	Construction Material	Concrete frags	Garbage pile including concrete frags. near park restroom	
26	North of B2	Construction Material	Concrete frags	At least 10 concrete frags dumped	
27	K1	Construction Material	Concrete Slab	Large concrete slab, rectangular shape	
28	South of F	Construction Material	Concrete Slabs	2 concrete slabs in Banyan tree roots	
29	L	Construction Material	Concrete Slab	1 large square-shaped concrete slab	



#	Fea.	Object	Material/Color	Characteristics	Date Range
30	F	Futon Mattress	Soiled Bedding	Squatter Camp	
31	J2	Metal Pipe	Old Fence?	Non-Ferrous Metal Pipe extends into Fea. A1	
32	B2	Coca-Cola Bottle	Light Olive Glass	Crown cap, hobbleskirt body, body embossed "Trademark, Min. Contents 6 Fl. Ozs.", base embossed "Honolulu, MG, HT"	Coke bottle type used 1917-1958 (Lockhart and Porter 2010), makers mark by Maywood Glass Co. 1952-1957 (Lockhart et al. 2017a)
33	B3	Liquor Bottle	Dark Olive Glass	Body embossed "Federal Law Forbids Sale", heel embossed "4/5 Quart" and "6"	1935-1964 (Whitten 2019)
34	B2	Metal	Weight	Rectangular shape with groove down one side	
35	H1	Coins and Plastic Jewels	Metal, Various colors and types	Coins from around the world and multi-colored plastic jewels within a purple Crown Royal cloth bag	1935-1997
36		Large Vase	Light Amber Glass	Large glass vase, flared shoulders, square base	
37		Book	Green Cover with white design	Possible Koran	
Artifacts Documented During the Current Study					
38	B1	Ceramic Vessel	White Stoneware	Base fragment, no maker's mark	
39	B1	Wine Bottle	Olive Glass	Body fragment	
40	B1	Coral Manuport	Coral Cobble	Whole, not water-worn	
41	A1	Marble	White Glass	Whole marble	



#	Fea.	Object	Material/Color	Characteristics	Date Range
42	A1	Beer Bottle	Green Glass	Machine-made, crown cap finish	Post-1920 (SHA 2021)
43	A1	Teacup	Non-ferrous metal	Whole with handle, flared rim, and foot ring; body incised with flowers and stylized "L K"	