FINAL—Cultural Impact Assessment for the New Hope Network Development in Kunia, Hōʻaeʻae Ahupuaʻa, ʻEwa District, Island of Oʻahu

TMK: (1) 9-4-004:009

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March 2016
MANAGEMENT SUMMARY

A cultural impact assessment for the New Hope Network development at TMK: (1) 9-4-004:009 in Hōʻaeʻae Ahupuaʻa, ‘Ewa District, on the island of Oʻahu. This study took the form of background research and an ethnographic survey consisting of four interviews. The background research synthesizes traditional and historic accounts and land use history for the Hōʻaeʻae area. Community consultations were performed to obtain information about the cultural significance of the subject property and the Hōʻaeʻ ae region, as well as to address concerns of community members regarding the effects of the proposed construction on places of cultural or traditional importance.

Research and ethnographic survey compiled for the current study revealed that Hōʻaeʻae was a culturally significant area with many of the natural resources which supported traditional subsistence activities, particularly farming and the gathering of plants. The consultants were generally supportive of the New Hope Network Development but shared several recommendations. These include 1) not building an access road from Lualualei to Kunia; 2) educating people about what was in the area in the past; and 3) further researching the Kahaʻi moʻolelo and integrating aspects of it into the projectʼs plans, such as in artwork and landscaping.
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INTRODUCTION

At the request of Group 70 International, Keala Pono Archaeological Consulting conducted a cultural impact assessment for the New Hope Network development at TMK: (1) 9-4-004:009 in Hōʻaeʻae Ahupua’a, ‘Ewa District, on the island of Oʻahu. The cultural impact assessment study was designed to identify any cultural resources or practices that may occur in the area and to gain an understanding of the community’s perspectives on the proposed project.

The report begins with a description of the project area and a historical overview of land use and archaeology in the area. The next section presents methods and results of the ethnographic survey. Project results are summarized, and recommendations are made in the final section. Hawaiian words, flora and fauna, and technical terms are defined in a glossary, and an index at the end of the report assists readers in finding specific information. Also included are appendices with documents relevant to the ethnographic survey, including full transcripts of the interviews.

Project Location and Environment

The project area is located in the northernmost section of the ahupua’a of Hōʻaeʻae, in the moku of ‘Ewa on the island of Oʻahu. The shape of the project area forms somewhat of an imperfect triangle, and its western border lies along Kunia Road which is also the boundary between Hōʻaeʻae and Honouliuli Ahupua’a (Figure 1). The second leg of this imperfect triangle follows the Waiahole Ditch along a southwest to northeast path. This is the southern border of the project area, with the ditch running just outside the project boundaries. The third leg of this triangular shape, which forms the northern border of the project area, leaves the Waiahole Ditch and follows the top of ‘Ēkahanui Gulch along a southeast to northwest path until it arrives back at Kunia Road again. To the north of this border of the project area is the Hawai‘i Country Club.

TMK: (1) 9-4-004:009 is an 82.222-ha (203.175-ac.) parcel owned by Nihonkai Lease Co., Ltd. (Figure 2). Topography is mostly flat, and the entire ground surface has been disturbed by agricultural activity. The project is 192–241 m (630–790 ft.) above sea level and roughly 6 km (3.73 mi.) from the nearest coastline at Pearl Harbor’s West Loch. This area receives approximately 80 cm (31 in.) of rain annually. Most of this rain falls during the wet season months of December and January (Giambelluca et al. 2012:138). The current vegetation in the project area consists mainly of agricultural crops and California grass.

The project area’s soils consist of mostly of Kunia silty clay 0–3% slopes (KyA), with pockets of Kunia silty clay 3–8% slopes (KyB), Kunia silty clay 8–15% slopes (KyC), and Wahiawa silty clay 0–3% slopes (WaA) (Foote et al. 1972) (Figure 3). The Kunia and Wahiawa series are well-drained upland soils associated with sugarcane and pineapple cultivation (Foote et al. 1972:77, 124).

The Project

New Hope Network is proposing to develop a community center integrated with activities associated with agricultural use on the 203-acre site. It is envisioned as a community based campus with multipurpose facilities that support the agricultural farming operation on 155 acres of land to promote farming practices in Kunia. A long term agreement with agricultural partners will provide prime agricultural land to farmers, making these vacant fallow farm lands productive once again. A 14.7-acre portion on the north end of the project parcel will be used to provide activities for the neighboring community. This area will house a multi-purpose community center building, school (K-12), outdoor amphitheater, auditorium, food service center for education, farm to table café, community kitchen, recreational fields (baseball and soccer), and other support areas such as parking and a constructed wetlands wastewater treatment facility. A new vehicle entrance will be constructed from Kunia Road that will serve as the main entrance to the project site.
Figure 1. Project area (shown in red) on a USGS Schofield Barracks quadrangle map. Ahupua'a boundaries are shown in orange.
Figure 2. The project area (in red) on TMK plat (1) 9-4-004.
Figure 3. Soils in the project area (data from Foote et al. 1972).
BACKGROUND

A brief historical review of Hōʻaeʻae Ahupuaʻa is provided below, to offer a better holistic understanding of the use and occupation of the project area. In the attempt to record and preserve both the tangible (i.e., traditional and historic archaeological sites) and intangible (i.e., moʻoʻolelo, ‘ōlelo noʻeau) culture, this research assists in the discussion of anticipated finds. Research was conducted at the Hawaiʻi State Library, the University of Hawaiʻi at Mānoa libraries, the SHPD library, and online on the Office of Hawaiian Affairs website and the Waihona Aina, Huapala, and Ulukau databases. Archaeological reports and historical reference books were among the materials examined.

‘Ewa and Hōʻaeʻae in the Pre-Contact Era

The cultural history of Hōʻaeʻae begins with the formation of Hawaiʻi and the birth of life on the islands:

Native traditions describe the formation (literally the birth) of the Hawaiian Islands and the presence of life on and around them, in the context of genealogical accounts… As this Hawaiian genealogical account continues, we find that these same god-beings, or creative forces of nature who gave birth to the islands, were also the parents of the first man (Hāloa), and from this ancestor, all Hawaiian people are descended. It was in this context of kinship, that the ancient Hawaiians addressed their environment (Maly and Maly 2003a).

Particularly, Oʻahu Island was established as follows:

Oʻahu is also a new name, given in memory of an ancestor of the people of Oʻahu. Lolo-i-mehani, Lalo-waia, and Lalo-oho-aniani were the ancient names of Oʻahu. Oʻahu was the child of Papa and Lua… and because Oʻahu was a good chief and the people lived harmoniously after the time of Wākea mā, Oʻahu’s descendants gave the name of their good chief to the island --- Oʻahu-a-Lua (Kamakau 1991:129).

Much of the oral accounts which narrate the events from the first peopling of Hawaiʻi to the recent period of written documentation has been lost in time. However, there are several renowned Hawaiian historians who diligently tried to record as much of Hawaiian prehistory as possible. Among these historians is the famous scholar, Samuel Mānaiakalani Kamakau, who shared the cosmological story of Oʻahu Island above.

Besides the chronicles of the early Hawaiian historians, there are other means by which Hawaiʻi’s history has been preserved. One often overlooked source of history is the information embedded in the Hawaiian landscape. Hawaiian place names “usually have understandable meanings, and the stories illustrating many of the place names are well known and appreciated… The place names provide a living and largely intelligible history” (Pukui et al. 1974:xii).

The current project area and the places around it are listed in “Place Names Of Hawaii” (Pukui et al. 1974:27, 28, 47, 51, 220, 223), along with the meanings of their names, as follows:

‘Ēkahanui… Gulch, Honouliuli, Oʻahu. Lit., large bird’s-nest fern.

‘Ewa… Lit., crooked… Kāne and Kanaloa threw a stone to determine district boundaries. The stone was lost but was found later at Pli-i-Kahe.
Hōʻaeʻae. Land section and point, ‘Ewa, Oʻahu. Lit., to make soft or fine. A stone called Pōhaku-pili (clinging rock) is on the edge of the cliff on the boundary of Hōʻaeʻae and Waikele; it belonged to the gods Kāne and Kanaloa.

Honouliuli. Land division… Oʻahu. Lit., dark bay.

Waiʻanae… mountain range… Oʻahu. A lizard goddess named Pūhāwai (water hollow) once lived inland at a place called Pūhā; she stole a woman’s husband; the wind god, Makanikeoe, restored him to her… Lit., mullet water.

Waikele. Land section… Oʻahu. Lit., muddy water.

Subsistence and Traditional Land Use

No accounts exist today which suggest that Hōʻaeʻae Ahupua’a in particular was a land of significant political importance. No heiau have been recorded there to suggest any religious or ceremonial center either. However, this ahupua’a provided resources which comfortably supported a population in the pre-contact era (before the arrival of westerners in 1778). Hōʻaeʻae had an interior that was well-supplied with coveted flora and its accompanying fauna. The productive agricultural lands closer to its shore were well-watered with springs and nearby streams. And Hōʻaeʻae’s submerged lands reached into the natural harbor of Puʻuloa and provided an ample bounty from the sea.

Handy et al.’s Native Planters In Old Hawaii (1991) described the district of ‘Ewa as a whole, of which Hōʻaeʻae was included. In this book, the entire ‘Ewa District is noted to be of special importance to the royalty of Oʻahu.

The lowlands, bisected by ample streams, were ideal terrain for the cultivation of irrigated taro… The length or depth of the valleys and the gradual slope of the ridges made the inhabited lowlands much more distant from the wao, or upland jungle, than was the case on the windward coast. Yet the wao here was more extensive, giving greater opportunity to forage for wild foods in famine time.

The people needed this resource because ‘Ewa, particularly its western part, got very little rain in the summer months when the trade winds dropped their moisture in the interior. Stream water for irrigation, however, was always abundant.

Ecologically it was like other parts of Oahu, except that the great bays of Pearl Harbor provided a greater variety and abundance of edible shellfish, and were famous as the summer home of mullet. In the interior was the same avifauna, including the birds whose feathers were prized for feather capes, helmets, and lei making. In fact this, with its spacious wao inland, was the region where these birds were most numerous. There were more extensive areas also where wauke and mamaki, which supplied bast for the making of tapa, grew in abundance. In fact, ‘Ewa was famous for its mamaki. There was, too, much olona grown in the interior, and wild bananas and yams flourished.

The area also was famous for its rare and delicious taro, the kai variety. The kai was native to ‘Ewa and was often referred to as kai o ‘Ewa… in the flat, wet lowlands of ‘Ewa this famous taro was grown in mounds (puʻepuʻe) as in marshy localities… This fragrant taro was likened to a woman with whom a man falls in love. And it was said that anyone who married a native of ‘Ewa would come and settle there and would never leave, because of the kai koi [type of taro] of ‘Ewa… The area between the West Loch of Pearl Harbor and Loko Eo (the fishpond at the north end of Waipiʻo peninsula) was terraced throughout, continuing for more than a mile up into Waikele Stream. The lower terraces were watered from the great spring at Waipahu… No area better exemplifies the industry and skills of
the Hawaiian chiefs and their people than do the terraced plantation areas and numerous fishponds of ‘Ewa.

The Pearl Harbor ponds were stocked with various kinds of fish, but especially mullet, because these inland waters were the summer home of the mullet of Oahu… Another attraction was the great variety of shellfish found in Pearl Harbor. The most important was the Hawaiian pearl oyster or *pipi*, which was eaten raw. The shells were valued because they furnished shanks for bonito hooks. The oyster, according to Hawaiian tradition, was brought from Kahiki by a lizard said to have been named Kane-kua’ana. (Handy et al. 1991:469-472).

**Moʻolelo**

As mentioned earlier, Hawaiian place names were connected to traditional stories by which the history of the places was preserved. These stories were referred to as moʻolelo,

…a term embracing many kinds of recounted knowledge, including history, legend, and myth. It included stories of every kind, whether factual or fabulous, lyrical or prosaic. Moʻolelo were repositories of cultural insight and a foundation for understanding history and origins, often presented as allegories to interpret or illuminate contemporary life… Certainly many such [oral] accounts were lost in the sweep of time, especially with the decline of the Hawaiian population and native language. (Nogelmeier 2006:429, 430).

Still, a good amount of traditional stories managed to be recorded as Hawaiian society transitioned from an oral culture to a written one, and among those chronicled were several versions of stories connected to the ‘Ewa region.

One story in particular explains the original marking of the boundaries of the ‘Ewa District. This is linked to the gods Kāne and Kanaloa who, while surveying the islands, arrived at Red Hill and looked across at the expansive western plains. To mark the boundaries of the area, they threw a stone, and the boundary would be marked wherever the stone landed. They wanted to include as much of the great western lands as possible, and so, throwing the stone as far as possible, it landed in the Wai‘anae Mountain Range in the area known as Waimānalo. But Kāne and Kanaloa could not find where their stone had landed. Because of this, the area was named “‘Ewa”, meaning “strayed”, due to the straying of the stone. Eventually, the stone was found at the small hills of Pili o Kahe, and this place marked the boundary between the ‘Ewa and Wai‘anae Districts (Sterling and Summers 1978:1).

Although there are many stories associated with Hōʻaeʻae’s neighboring ahupua’a of Honouliuli and Waikele, only one moʻolelo was found that mentions Hōʻaeʻae itself. This is the account of the hero, Namakaokapaoʻo. According to the story, Namakaokapaoʻo’s parents met at Hōʻaeʻae. His mother, Pokai, was from Oʻahu, but his father, Ku-ulū-o-kahaʻi, was from the faraway lands of Kahiki. When Namakaokapaoʻo’s father returned to Kahiki, the boy got into a conflict with his stepfather, and later, with the chief of Oʻahu. In the conflicts, both the stepfather and the chief of Oʻahu were killed, and Namakaokapaoʻo instated his mother as the ruler of Oʻahu (Beckwith 1970:480, 481).

**Oli and Mele**

The noteworthiness of specific locales in Hawaiian culture is further bolstered by their appearances in traditional chants. An oli refers to a chant that is done without any accompaniment of dance, while a mele refers to a chant that may or may not be accompanied by a dance. These expressions of folklore have not lost their merit in today’s society. They continue to be referred to in contemporary discussions of Hawaiian history, identity, and values.
In the account recorded by Abraham Fornander, *Moolelo o Kualii*, Hōʻaeʻae is mentioned in a list of ‘Ewa place names as part of the great chant of Chief Kualiʻi presented by Kapaahulani at the Keahumoa battlefield. The chant declares that Hōʻaeʻae is known for the fine salt of Kahuaike. Below is excerpt of this chant (Fornander 1916):

O Kaweloiki puu oioi, Puu o Kapolei-e—
Uliuli ka poi e piha nei—o Honouliuli;
Aeae ka paakai o Kahuaiki—Hoaeae;
Pikele ka ia e Waikele—o Waikele;
Ka hale pio i Kauamoa—o Waipio;
E kuu kaua i ka loko awa—o Waiaua;
Mai hoomanana ia oe—o Manana.
He kini kahawai,
He lau kamano—o Waimano;
Ko ia kaua e ke au—o Waiau;
Kukui malumalu kaua—Waimalu;

Kaweloiki, the sharp-pointed hill. Hill of Kapolei.
Blue is the poi which appeases [the hunger] of Honouliuli;
Fine the salt of Kahuaike—Hoaeae;
Slippery is the fish of Waikele—Waikele;
The arched house at Kauamoa—Waipio;
Let us cast the net in the awa-pond—of Waiawa;
Do not stretch yourself at—Manana.
Many are the ravines,
Numerous the sharks, at Waimano;
We are drawn by the current of Waiau;
In the kukui grove we are sheltered—in Waimalu;

In another chant, *He Waa No Naihe*, the harbor of Hōʻaeʻae is listed along with references to Puʻuloa, Honouliuli, and Mānana, pointing to the significance of these places in the ‘Ewa District. This comes from the collection of chants belonging to King Kalākaua (found in the Ulukau database’s “Na mele aimoku, na mele kupuna, a na mele ponoi o ka Moi Kalakaua I: Dynastic chants, ancestral chants and personal chants of King Kalakaua I”). An excerpt of this chant which mentions “He lau ke awa o Hoaeae” is below. Whereas the language of the chant is poetic and veiled, it is presented without translation so that different interpretations may be considered.
Na Waa O Naihe

Hei ae la nahae,
Nahaenae ka mana o Honouliuli,
Ko aina ao Kinikini,
E helu oe a Molowa,
He lau ke awa o Hoaeae,
He aina apa i ka malihini,
Kuhi mai la ka uka o Manana,
He waa e amo ana iluna,
E holo ana no i ke kai,
I ke kapili makana i ka makani,
I ea i ka maunu paakea,
I wilia no awe ula ka wai,
He waiwai ka ke aloha o ka manao,
Ua ipu makau eia noho nei—a.

‘Ōlelo No‘eau

Like  oli and mele, traditional proverbs and wise sayings, also known as ‘ōlelo no‘eau, have been another means by which the history of Hawaiian locales have been recorded. In 1983, Mary Kawena Pukui published a volume of close to 3,000 ‘ōlelo no‘eau that she collected throughout the islands. The introductory chapter of that book reminds us that if we could understand these proverbs and wise sayings well, then we would understand Hawai‘i well (Pukui 1983).

While there are no ‘ōlelo no‘eau recorded which are attributed specifically to Hō‘ae‘ae Ahupua‘a, there are many that pertain to the larger district of ‘Ewa of which Hō‘ae‘ae is a part. The following Hawaiian proverbs and poetical sayings provide further insight to the region of ‘Ewa.

‘Āina koi ‘ula i ka lepo.
*Land reddened by the rising dust.*
Said of ‘Ewa, O‘ahu. (Pukui 1983:11)

O ‘Ewa, ‘āina kai ‘ula i ka lepo.
*‘Ewa, land of the sea reddened by earth.*
‘Ewa was once noted for being dusty, and its sea was reddened by mud in time of rain. (Pukui 1983:257)

Anu o ‘Ewa i ka i‘a hāmau leo e. E hāmau!
*‘Ewa is made cold by the fish that silences the voice. Hush!*
A warning to keep still. First uttered by Hi‘iaka to her friend Wahine‘oma‘o to warn her not to speak to Lohi‘au while they were in a canoe near ‘Ewa. (Pukui 1983:16)

E ‘Ewa e—e ku‘i na lima!
*O ‘Ewa—join hands!*
This cry was a call of the men of Kona, O‘ahu, when they went with their chief to destroy his brother, the ‘Ewa chief. (Pukui 1983:33)

‘Ewa kai lumaluma‘i.
*‘Ewa of the drowning sea.*
An epithet applied to ‘Ewa, where kauwā were drowned prior to offering their bodies in sacrifice. (Pukui 1983:47)
‘Ewa nui a La’akona.
Great ‘Ewa of La’akona.
La’akona was a chief of ‘Ewa, which was prosperous in his day. (Pukui 1983:47)

He kai puhi nehu, puhi lala ke kai o ‘Ewa.
A sea that blows up nehu fish, blows up a quantity of them, is the sea of ‘Ewa. (Pukui 1983:74)

He lō‘ihi o ‘Ewa; he pali o Nu‘uanu; he kula o Kulaokahu‘a; he hiki mai koe.
‘Ewa is a long way off; Nu‘uanu is a cliff; Kulaokahu‘a is a dry plain; but all will be here before long.
Said of an unkept promise of food, fish, etc. O‘ahu was once peopled by evil beings who invited canoe travelers ashore with promises of food and other things. When the travelers asked when these things were coming, this was the reply. When the visitors were fast asleep at night, the evil ones would creep in and kill them. (Pukui 1983:85)

I Waialua ka po‘ina a ke kai, o ka leo ka ‘Ewa e ho‘olohe nei.
The dashing of the waves is at Waialua but the sound is being heard at ‘Ewa.
Sounds of fighting in one locality are quickly heard in another. (Pukui 1983:137)

Ka i’a hāmāu leo o ‘Ewa.
The fish of ‘Ewa that silences the voice.
The pearl oyster, which has to be gathered in silence. (Pukui 1983:145)

Ka i’a kuhi lima o ‘Ewa.
The gesturing fish of ‘Ewa.
The pīpī, or pearl oyster. Fishermen did not speak when fishing for them but gestured to each other like deaf-mutes. (Pukui 1983:148)

Ke kai heʻe nehu o ‘Ewa.
The sea where the nehu come in schools to ‘Ewa.
Nehu (anchovy) come by the millions into Pearl Harbor. They are used as bait for fishing, or eaten dried or fresh. (Pukui 1983:185)

Ke one kuilima laula o ‘Ewa.
The sand on which there was a linking of arms on the breadth of ‘Ewa.
‘Ewa, O‘ahu. The chiefs of Waikīkī and Waikele were brothers. The former wanted to destroy the latter and laid his plot. He went fishing and caught a large niuhi, whose skin he stretched over a framework. Then he sent a messenger to ask his brother if he would keep a fish for him. Having gained his consent, the chief left Waikīkī, hidden with his best warriors in the “fish.” Other warriors joined them along the way until there was a large army. They surrounded the residence of the chief of Waikele and linked arms to form a wall, while the Waikīkī warriors poured out of the “fish” and destroyed those of Waikele. (Pukui 1983:191)

Ku aʻe ‘Ewa; Noho iho ‘Ewa.
Stand-up ‘Ewa; Sit-down ‘Ewa.
The names of two stones, now destroyed, that once marked the boundary between the chiefs’ land (Kuaʻe ‘Ewa) and that of the commoners (Noho iho ‘Ewa) in ‘Ewa, Oʻahu. (Pukui 1983:200)
Ua ‘ai i ke kāī-koi o ‘Ewa.
*He has eaten the kāī-koi taro of ‘Ewa.*

*Kāī* is O‘ahu’s best eating taro; one who has eaten it will always like it. Said of a youth or a maiden of ‘Ewa, who, like the *kāī* taro, is not easily forgotten. (Pukui 1983:305)

Ka i’a hali a ka makani.
*The fish fetched by the wind.*

The ‘*anaeholo*, a fish that travels from Honululu, where it breeds, to Kaipāpā’u on the windward side of O‘ahu. It then turns about and returns to its original home. It is driven closer to shore when the wind is strong. (Pukui 1983:145)

**Hō‘ae‘ae In The Historic Era**

When the first Westerners arrived in the Hawaiian archipelago in 1778, the islands were not yet united under one sovereign. At that time, Hō‘ae‘ae and the entire island of O‘ahu was under the rule of Chief Kahahana. Not long after that, in 1783, Chief Kahahana’s reign was ended with the invasion and victory of Chief Kahekili of Maui. This would also be the end of O‘ahu’s independence as a separate island kingdom. While Kahekili ruled over O‘ahu, the O‘ahu chiefs tried to organize a revolt, but their plan was exposed, and they were not successful. In retribution, Kahekili slaughtered the men, women, and children of ‘Ewa District and of the neighboring Kona District. Fornander recorded this story (1916–1918) and pointed out that the stream of Hō‘ae‘ae was one of several streams which were covered with the dead bodies from Kahekili’s massacre:

In the beginning of 1783 – some say it was in the month of January – Kahekili, dividing his forces in three columns, marched from Waikiki by Puowaina, Pauoa, and Kapena, and gave battle to Kahahana near the small stream of Kaheiki. Kahahana's army was thoroughly routed, and he and his wife Kekuapoi-ula fled to the mountains. It is related that in this battle Kauwahine, the wife of Kahekili, fought valiantly at his side.

Oahu and Molokai now became the conquest of Kahekili, and savagely he used his victory.

For upwards of two years or more Kahahana and his wife and his friend Alapai wandered over the mountains of Oahu, secretly aided, fed, and clothed by the country people, who commiserated the misfortunes of their late king. Finally, weary of such a life, and hearing that Kekuamanoha, the uterine brother of his wife Kekuapoi-ula, was residing at Waikele in Ewa, he sent her to negotiate with her brother for their safety. Dissembling his real intentions, Kekuamanoha received his sister kindly and spoke her fairly, but having found out the hiding-place of Kahahana, he sent messengers to Kahekili at Waikiki informing him of the fact. Kahekili immediately returned preemptory orders to slay Kahahana and Alapai, and he sent a double canoe down to Ewa to bring their corpses up to Waikiki. This order was faithfully executed by Kekuamanoha; and it is said that the mournful chant which still exists in the Hawaiian anthology of a bygone age under the name of “Kahahana” was composed and chanted by his widow as the canoe was disappearing with her husband's corpse down the Ewa lagoon on its way to Waikiki.

The cruel treachery practised on Kahahana and his sad fate, joined to the overbearing behaviour and rapacity of the invaders, created a revulsion of feeling in the Oahu chiefs, which culminated in a wide-spread conspiracy against Kahekili and the Maui chiefs who were distributed over the several districts of Oahu. Kahekili himself and a number of chiefs were at that time living at Kailua; Manonokauaakaepkulani, Kaiana, Namakeha, Nahiolea, Kalanilumoku, and others, were quartered at Kanehoe and Heeia; Kalanikupule, Koalaukane, and Kekuamanoha were at Ewa, and Hueu was at Waialua.
The Oahu leaders of the conspiracy were Elani, the father of Kahanana, Pupuka and Makaioulu, above referred to, Konamanu, Kalakioonui, and a number of others. The plan was to kill the Maui chiefs on one and the same night in the different districts. Elani and his band were to kill the chiefs residing at Ewa; Makaioulu and Pupuka were to kill Kahekili and the chiefs at Kailua; Konamanu and Kalakioonui were to dispatch Hueu at Waialua. By some means the conspiracy became known to Kalanikupule, who hastened to inform his father, Kahekili, and the Maui chiefs at Kaneohe in time to defeat the object of the conspirators; but, through some cause now unknown, the messenger sent to advise Hueu, generally known as Kiko-Hueu, failed to arrive in time, and Hueu and all his retainers then living at Kaowakawaka, in Kawaiola, of the Waialua district, were killed. The conspiracy was known as the “Waipio Kimopo” (the Waipio assassination), having originated in Waipio, Ewa.

Fearfully did Kahekili avenge the death of Hueu on the revolted Oahu chiefs. Gathering his forces together, he overran the districts of Kona and Ewa, and a war of extermination ensued. Men, women, and children were killed without discrimination and without mercy. The streams of Makaho and Niulelewai in Kona, and that of Hoaehoe in Ewa, are said to have been literally choked with the corpses of the slain. The native Oahu aristocracy were almost entirely extirpated. It is related that one of the Maui chiefs, named Kalaikoa, caused the bones of the slain to be scraped and cleaned, and that the quantity collected was so great that he built a house for himself, the walls of which were laid up entirely of the skeletons of the slain. The skulls of Elani, Konamanu, and Kalakioonui adorned the portals of this horrible house. The house was called “Kauwalua,” and was situated at Lapakea in Moanalua, as one passes by the old upper road to Ewa. The site is still pointed out, but the bones have received burial.

When Chief Kahekili died in 1794, control of O‘ahu went to his son Kalanikūpule. The following year, Chief Kamehameha of Hawai‘i Island invaded O‘ahu to engage Kalanikūpule in battle. Kamehameha advanced toward Nu‘uanu and met Kalanikūpule’s forces in the back of the valley at the Nu‘uanu Pali. There Kamehameha overwhelmed Kalanikūpule’s warriors, effectively gaining control of all the islands from Hawai‘i to O‘ahu (Kanahele 1995).

Early Historical Accounts of Land Use in the ‘Ewa Region

The earliest written records of the district of ‘Ewa come during Kahekili’s rule over O‘ahu. In 1793, Captain George Vancouver described the flat terrain of the ‘Ewa Plain. From his vantage point anchored off of the entrance to West Loch (offshore of Hō‘ae‘ae), the ‘Ewa District did not appear to be densely populated:

The part of the island opposite to us was low, or rather only moderately elevated, forming a level country between the mountains that compose the east [Koolau] and west [Waianae] ends of the island. This tract of land was of some extent, but did not seem to be populous, nor to possess any great degree of natural fertility; although we were told that, at a little distance from the sea, the soil is rich, and all the necessaries of life are abundantly produced. …Mr. Whitbey observed [sic], that the soil in the neighborhood of the harbor appeared of a loose sandy nature; the country low for some distance, and, from the number of houses within the harbour, it should seem to be very populous; but the very few inhabitants who made their appearance were an indication of the contrary (Vancouver 1801, vol. 3:361, 363).

As the number of foreigners visiting Hawai‘i’s shores increased, more descriptions of the ‘Ewa region were written. Accounts from the early 1800s illustrate a land cultivated with taro, yams, sweet potatoes, coconut trees, bananas, and sugarcane. Some accounts describe plots of land and walled fishponds specifically belonging to particular individuals or groups of individuals:
We passed by foot-paths winding through an extensive and fertile plain, the whole of which is the highest state of cultivation. Every stream was carefully embanked, to supply water for the taro beds. Where there was no water, the land was under crops of yams and sweet potatoes. The roads and numerous houses are shaded by cocoa-nut trees, and the sides of the mountains covered with wood to a great height. We halted two or three times, and were treated by the natives with the utmost hospitality." (Campbell 1819:145)

The adjoining low country is overflowed both naturally and by artificial means, and is well stocked with tarrow-plantations, bananas, etc. The land belongs to many different proprietors; and on every estate there is a fishpond surrounded by a stone wall, where the fish are strictly preserved for the use of their rightful owners, or tabooed, as the natives express it. One of particular dimensions belongs to the King. (Mathison 1825 in McAllister 1933:109)

The neighborhood of the Pearl River is very extensive, rising backwards with a gentle slope towards the woods, but is without cultivation, except round the outskirts to about half a mile from the water. The country is divided into separate farms or allotments belonging to the chiefs, and enclosed with walls from four to six feet high, made of a mixture of mud and stone. (Macrae 1922 in McAllister 1933:31)

We found ourselves in a rectangular bay, or rather a lake with several arms, consisting of several deep bights. Two of the most important of these stretched to the northeast, while the one to the northwest cut the farthest….The soil in this region seemed at first sight to be exceptionally fertile, and the land consisted of meadows and taro and sugar [cane] fields…. We rowed to the end of the harbor of Opooroa, or the so-called Pearl River, and landed with the boats near a small Indian village with the name of Mannonco….In the meantime, we strolled through the surrounding land, which everywhere was very fertile, with cultivated fields of tarro, maize, and also sugar cane (Boelen 1988:64–65).

Māhele Land Tenure

In the mid-1800s, as the Hawaiian Kingdom became increasingly exposed to outside influences, the Hawaiian monarchy faced a crossroads of change. Dr. David Keanu Sai describes the predicament that King Kamehameha III faced:

Kamehameha III’s government stood upon the crumbling foundations of a feudal autocracy that could no longer handle the weight of geo-political and economic forces sweeping across the islands. Uniformity of law across the realm and the centralization of authority had become a necessity. Foreigners were the source of many of these difficulties. (Sai 2008:62)

In Palapala‘aina: Surveying the Mahele, Moffat and Fitzpatrick (1995) state that “Several legislative acts during the period 1845–1855 codified a sweeping transformation from the centuries-old Hawaiian traditions of royal land tenure to the western practice of private land ownership.” Most prominent of these enactments was the Māhele of 1848 which was immediately followed by the Kuleana Act of 1850.

The Mahele was an instrument that began to settle the undefined rights of three groups with vested rights in the dominion of the Kingdom --- the government, the chiefs, and the hoa‘aina. These needed to be settled because it had been codified in law through the Declaration of Rights and laws of 1839 and the Constitution of 1840, that the lands of the Kingdom were owned by these three groups… Following the Mahele, the only group with an undefined interest in all the lands of the Kingdom were the native tenants, and this would be later addressed in the Kuleana Act of 1850. (Beamer 2008:194,195)
Although the Māhele had specifically set aside lands for the King, the government, and the chiefs, this did not necessarily alienate the makaʻainana from their land. On the contrary, access to the land was fostered through the reciprocal relationships which continued to exist between the commoners and the chiefs. Perhaps the chiefs were expected to better care for the commoners’ rights than the commoners themselves who arguably might have been more ignorant of foreign land tenure systems. Indeed, the ahupua‘a rights of the makaʻainana were not extinguished with the advent of the Māhele, and Beamer points out that there are “numerous examples of hoa‘aina living on Government and Crown Lands Post-Mahele which indicate the government recognized their rights to do so” (Beamer 2008:274).

Hoa‘aina who chose not to acquire allodial lands through the Kuleana Act continued to live on Government and Crown Lands as they had been doing as a class previously for generations. Since all titles were awarded, “subject to the rights of native tenants.” The hoa‘aina possessed habitation and use rights over their lands. (Beamer 2008:274)

For those commoners who did seek their individual land titles, the process that they needed to follow consisted of filing a claim with the Land Commission; having their land claim surveyed; testifying in person on behalf of their claim; and submitting their final Land Commission Award to get a binding royal patent. However, in actuality, the vast majority of the native population never received any Land Commission Awards recognizing their land holdings due to several reasons such as their unfamiliarity with the process, their distrust of the process, and/or their desire to cling to their traditional way of land tenure regardless of how they felt about the new system. In 1850, the king passed another law, this one allowing foreigners to buy land. This further hindered the process of natives securing lands for their families.

The list of Land Commission Awards (found on the Waihona ‘Aina online database) shows 23 kuleana parcels being awarded for the ahupua‘a of Hōʻaeʻae, most of which are located near the coast (Figure 4). One claim appears to be for all of Hōʻaeʻae Ahupua‘a, and a portion to the south of the project area was granted. The claimant was N. Namauu, who also made claims for lands on Maui, Hawaiʻi Island, and other parcels on Oʻahu:

**No. 10474*-0, Namauu, Honolulu, February 4, 1848**
N.R. 558-559v4

Greetings to the Land Commissioners: I, Namauu, hereby state all my claims to you.
1. One loʻi, Kekuniluna, at Keoneula, and ʻili in Honolulu, makai of Kunawai.
2. One cultivated lot at Kainehe, land of J. Piikoi, in Lahaina.
3. Two enclosed lands at Pahoea, Lahaina.
4. One cattle enclosure at Kahawai in Kapoulu, in Aki, Lahaina.
5. One houselot, Waiohuli, adjoining Kalepolepo at Kula, East Maui.
6. One sweet potato lot at Koanauhi, East Maui.
7. Two Taro moʻo in Wailuku in the ʻili of Pohakupukupu.
8. These re my claims within the ʻili of Pohakupukupu, Honokohau.
9. I also have a small canoe landing, between A. Keliiahonui’s and Kaumealani’s, next to my house lot.
11. Pahoahupua‘a of Lahaina, Maui, Puunoa Ahupua‘a of Kahakuloa, Maui, Kaupakulua Ahupua‘a of Hamakua, Hawaii, Kulaikahono
Figure 4. Portion of a map showing kuleana awards in Hōʻaeʻae (Monsarrat 1905).
Ahupua’a in Hilo, Halelua Ahupua’a in Kau, Awakee Ahupua’a, Kona, Moeauoa Ahupua’a, Kona, Ulumalu Ahupua’a, Hamakualoa, Maui.

Within these lands which I am listing, the people have rights, under me.

NAMAUU
Note in margin says: (Forgot) Halelua Ahupua’a in Kohala, Hawaii.

**N.T.188v10**

**No. 10474, N. Namauu**

COPY

N. Namauu’s land in the Mahele Book.

Moeanoa ahupuaa, Kona Hawaii.

Awakee ahupuaa, Kona, Hawaii.

Halelua ahupuaa, Kohala Hawaii.

Kuleikahono ahupuaaa Hilo, Hawaii.

Halelua ahupuaa, Kau, Hawaii.

Weha ahupuaa, Hamakua, Hawaii.

Kaupokolua, ahupuuaa Hamakualoa, Maui.

Ulumalu ahupuaa, Hamakualoa, Maui.

Pahoa ahupuaa, Lahaina, Maui.

Puumoahupuaa Lahaina, Maui.

Hoeaeae ahupuaa, Ewa, Oahu.

Puohai ahupuaa, Hilo, Hawaii.

True Copy.

A.G. Thruston, Secretary K.K., Department of Interior, 25 December 1852.

[Award 10474; (Oahu) R.P. 4490, Hoeaeae Ewa (ahupuaa; Ap. 9); R.P. 4490, (Maui) Puunau Lahaina; 1 ap.; R.P. 4490, Pahoa Lahaina; 1 ap.; R.P. 4490; Kaupakulua Hamakualoa; 1 ap.; (ahupuaa; Ap. 6; Namauu for Kekuanaoa); R.P. 4471; Ulumalu Hamakualoa; 1 ap.; (ahupuaa; 1376 Acs; (Hawaii) R.P. 4490 Kulaikahono Hilo; R.P. 4471, Halelua Kohala; R.P. 4490, Halelua Kau; Awakee Kona; Moeauoa N. Kona; See Award 311 for Foreign Testimony 231v3 document]

Foreign Testimony for this claim was also consulted, but there was no information pertaining to Hō‘ae‘ae.

Other interesting Māhele testimony was found regarding the offshore boundaries of Hō‘ae‘ae (Maly and Maly 2003b). This confirms the rights and connection that the people had to their sea. The seaward boundaries of Hō‘ae‘ae extended out to the chin-deep waters, while the deeper waters beyond that were considered to belong to Hono‘ouliuli Ahupua’a:

Fishery of Hoeaeae.
The testimony of the kamaainas is that the fishing extends to the depth of a man's chin, opposite this land. Mr. Robinson & Mr. Coney agree to this and that outside of that the fishing belongs to Hono‘ouliuli…
The red line indicating the fishery of Hoaeae, conforms to Mr. Bishop's survey, and is agreed to by Mr. Robinson as representing their rights of fishing…

Kukahiko, sworn: I was born at Honouliuli, an ahupuaa on Oahu; born in 1810. Know boundaries, am kamaaina of the land and sea. I know Papapuhi. I belong there. It is a cape, the division of Hoaeae & Honouliuli. (Wit. points it out). The fishery opposite Hoaeae where a man can stand belongs to Hoaeae, and outside in deep water is Honouliuli, and so on, the shore water belongs to the land & the deep water of Honouliuli, till you come to Kalaekokane, a village of Kupalii, which is a point of division between Honouliuli & Waikaele, in assessing the ancient tax, putting houses on the line so as to evade both. Thence the line ran on the edge of the shore, giving no water to Auiole. The line of Honouliuli cutting across the land to Panau. There the people would cross from side to side to escape tax of either land. There the whole Kai of Homakaia belonged to Waipio…

The Fishing Right of Honouliuli covers the whole of “West Loch,” with the reservation to Hoaeae, Waikaele (Except the Ili of Auiole) and Waipio of the fishing opposite each to where the water is “chin deep” to a man, say five and one half feet deep, also cutting off the bight or inlet where the boundary of Waipio and Waikaele cuts across from [ ] to Kaulu constituting the “Fishery of Hoomakaia.” The channel at the entrance of the Loch, as far up as Pookala point is divided equally between Honouliuli & Halawa…

Sugarcane and Pineapple Cultivation

Pineapple was first brought to Hawai‘i in 1813 by Don Francisco de Paula Marin, a Spanish adviser to Kamehameha I. By the 1890s pineapple became an important crop in the islands, and a key area for pineapple cultivation was Central O‘ahu. In 1898, a group of homesteaders began settling the Wahiawa Colony Tract (Nedbalek 1984:18). The parcel was roughly bounded by the north and south forks of Kaukonahua Stream around what is now Wahiawa Town. By 1902, a network of flumes, ditches, and tunnels were completed to provide water to the homesteads and cultivated fields (Nedbalek 1984:28). James B. Dole began growing pineapple in the Wahiawa Tract in 1900 for his canning operation and, within a decade, thousands of acres of pineapple fields were developed in Central O‘ahu.

Between 1910 and 1920, a number of smaller plantations were established in Central O‘ahu, mostly by Japanese immigrants. By the 1920s mechanized pineapple farming and military occupation of the central plateau at Schofield Barracks and Wheeler Army Air Field contributed to economic expansion centered in Wahiawā and gradually promoted development and an even greater expansion of pineapple farming throughout the central plateau. The pineapple fields of Central O‘ahu eventually expanded toward Pearl Harbor, some of which ended near the northern fringes of Hō‘ae‘ae Ahupua‘a.

The Oahu Railway and Land Company

The Oahu Railway and Land Company (OR&L) began in the late 1800s as a means to connect the northern and western O‘ahu sugar mills with the port of Honolulu (Treiber 2003:5). This means that the railroad tracks would have run through the ahupua‘a of Hō‘ae‘ae. In addition to serving Aiea, Waipahu, ‘Ewa, Wai‘anae, and Kahuku sugar mills, the OR&L often carried passengers traveling from Central O‘ahu to Honolulu (Treiber 2003:5).

In 1906, OR&L extended their railway from Waipahu to Wahiawā, so that pineapples could be transported from the fields to the new Dole cannery constructed at Iwilei in Honolulu. During World War II (1941–1945), freight traffic boomed and the transportation of military cargo such as ammunition, bombs, petroleum products, and other supplies were supported by OR&L (Treiber
By 1947, most of the OR&L tracks were abandoned and rail transportation transferred to the trucking industry and the road system that had been significantly improved during World War II (Treiber 2003:11).

**The Waiahole Ditch**

In the early part of the 20th century, Waiahole water was diverted to feed the thirsty sugarcane plantations on the opposite side of the Koʻolau:

A few years later, just before annexation, another large plantation was established on the Honouliuli lands, on that part which lay above the 200-foot level, and upon some adjoining lands. B. F. Dillingham promoted the organization of the Oahu Sugar Company (Waipahu) which was incorporated in 1897. Its first crop, harvested in 1899, produced 7,891 tons of sugar. At the outset, this was, like Ewa, an all-artesian plantation. The high elevation of its land necessitated an expensive pumping system, and ultimately (about 1915) the artesian supply was supplemented by stream water brought from the windward side of the Koʻolau mountains through the Waiahole tunnel to the higher fields of the plantation. (Kuykendall 1967:69)

The ditch and main tunnel were constructed between 1913 and 1916, then between 1925 and 1935, six additional tunnels were built, with four of them deemed successful. Its construction was a major undertaking:

The Waiahole Ditch was ambitious by any standard. The initial cost was $2.3 million—and the replacement cost has been estimated to be over $56 million. It started at 790 foot elevation in Kahana Valley, traversed the back of Waikane and Waiahole Valleys, pierced the Koʻolau Range, and ended at the foot of the Waianae Range at an elevation of 600 feet. The original length of the system from Kahana Valley to the terminal reservoir in Honouliuli was 21.9 miles, later extended westward another 5 miles. There were thirty-seven diversions on windward streams. The Waiahole Ditch consisted almost entirely of tunnels. Besides the main tunnel, thirty-eight other tunnels were constructed: twenty-five (later twenty-seven) connecting tunnels on the windward side and thirteen on the leeward side. The shortest was 280 feet, the longest was 3329 feet. Each one took anywhere from 30 days to a year to bore. The ditches were mostly cement-lined; the reservoirs, dirt-packed. (Wilcox 1997:98–99)

In all, the Waiahole ditch system extends 26.5 miles from Kahana Valley to Kunia. The stream diversion caused major controversy as water rights were called into question. There have been ongoing court cases from the 1990s to the present. The 1970s saw another significant dispute involving militant protests by Waiahole residents in response to proposed development of the valley and eviction of the farmers. This was finally resolved in 1977 when the State purchased 600 acres of land to remain in agricultural use (Rayson 2004). The Waiahole Ditch remains in use today, a portion of which skirts the east side of the subject parcel, just outside the project boundaries.

**Historic Maps**

Historic maps and photos help to paint a picture of Hōʻaeʻae in years past and illustrate the changes that have taken place in the region. The earliest map found for this area is from 1858 (Figure 5). Very little detail is provided, although several Hōʻaeʻae place names are depicted. These include Kāiopahalina, Apoka, Honouliuli, and Vlalena (sic). Two pāhale are illustrated in the Vlalena area, labeled as Pahale o Kapili and Pahale o Thompson. The name Thompson is shown in several places.
Figure 5. Early map of Hōʻaeʻae (Pease 1858).
The next series of maps are USGS quadrangles. The earliest of these, from 1953, shows that the reservoir outside the southwest corner of the property has already been established and the Waiahole Ditch runs just outside the east property boundary (Figure 6). A “light duty” road bisects the parcel, and an “unimproved dirt” road connects the former road to the ditch on the south side of the project area. A few structures are illustrated outside the project area to the east, and they are labeled as “Res.” Farther south along Kupehau Road are more structures labeled as “Camp.” A 1960 quadrangle map is basically the same in the region of the subject property, except that the International Country Club is now shown where the Hawaii Country Club is today (Figure 7). In a 1967 quadrangle map, the Hawaii Country Club is now labeled as such (Figure 8). Interestingly, a landing strip is illustrated on the north side of the project area. The structures labeled as “Res” and “Camp” are no longer shown.

A 1977 orthophoto was also found that shows the project area (Figure 9). Fields and roads can be seen within the subject parcel, and more uniform fields on the opposite side of Kunia Road appear to be pineapple plantations.

**Contemporary History**

After transitioning from the 19th to the 20th century, Hōʻāeʻae has seen its fair share of modernization. The ahupua’a witnessed the major expansion of Waipahu Town cutting across the traditional boundaries of Hōʻāeʻae, Waikele, and Waipiʻo, and then Hōʻāeʻae saw the inland development of its own residential community of Village Park. Today, Hōʻāeʻae also has parks, schools, and a variety of stores, restaurants, and other businesses. With its newer residential communities of Royal Kunia, Hōʻāeʻae continues to grow in the 21st century to house the rising population of Oʻahu.

**Mele**

Like the traditional chants from ancient times that give us a window into pre-contact Hawai‘i, the modern songs of today also provide a glimpse of the recent time and place that they were composed. While a song has yet to be composed about Hōʻaeʻae, another song in particular, *Pūpū Aʻo ‘Ewa*, has come to represent all of the lands of ‘Ewa and the people who call this region their home. It is a very famous song which has been recorded by numerous artists, and it refers to the people of ‘Ewa as the famous shells of the land, a land proud and well-known throughout the ages even to today (Lyrics and translation to this song along with its accompanied description is from the www.huapala.org database compiled by Kanoa-Martin):

**Pūpū A O ‘Ewa** (Shells of ‘Ewa) - Traditional

*Pūpū (aʻo ‘Ewa) i ka nuʻa (nā kānaka)*
*E naue mai (a e ‘ike)*
*I ka mea hou (o ka ‘āina)*
*Ahe ‘āina (ua kaulana)*
*Mai nā kūpuna mai*
*Alahula Puʻuloa he ala hele no*
*Kaʻahupāhau, (Kaʻahupāhau)*
*Alahula Puʻuloa he ala hele no*
*Kaʻahupāhau, Kaʻahupāhau*
Figure 6. Schofield Barracks Quadrangle Map (USGS 1953).
Figure 7. Schofield Barracks Quadrangle Map (USGS 1960).
Figure 8. Schofield Barracks Quadrangle Map (USGS 1967).
Figure 9. Schofield Barracks Orthophoto (USGS 1977).
Shells of ‘Ewa throngs of people
Coming to learn
The news of the land
A land famous
From the ancient times
All of Pu‘uloa, the path trod upon by Ka‘ahupahau
All of Pu‘uloa, the path trod upon by Ka‘ahupahau
Beautiful Ka‘ala, sublime in the calm
Famous mountain of ‘Ewa
That fetches the wind of the land
The tradewind calls, “here I am, beloved”

Majestic Polea in the coolness
Home delightful to visitors
Relaxing in the coolness of the kiawe
And the soft blowing of the Kiu wind

Source: Na Mele ‘O Hawai‘i Nei by Elbert & Mahoe, Olowalu Massacre by Aubrey Janion
- The news of the land was the discovery of pearl oysters at Pu‘uloa, the Hawaiian name for Pearl Harbor, that was protected by Ka‘ahupāhau, the shark goddess. Ka‘ala is the highest mountain on O‘ahu and Polea is located in ‘Ewa. Nu‘a and naue in the chorus is often interchanged with nuku (mouth) and lawe (bring). Moa‘e is the name of a tradewind. In 1909, the Navy issued a $1.7 million contract for construction of the first Pearl Harbor dry dock. Kapuna Kanakeawe, a Hawaiian fisherman, told the contractor to build it in another location as the spot they selected was the home of Ka‘ahupāhau. Work stopped after 3 months as things kept going wrong. Cement would not pour and the contractor could not pump water out of the dry dock. February 17, 1913, 2 years behind schedule, opening ceremonies were held. Then it exploded. One man was killed, $4,000,000 lost and 4 years of work demolished. Another contract was issued in November, 1914. As work progressed, the early warning given by Kanakeawe was remembered. Mrs. Puahi, a kahuna, was called, and instructed the foreman, David Richards, in the necessary rituals to appease Ka‘ahupāhau and safeguard the project. After sacrifices were made, prayers chanted and rituals performed, the project was declared safe. When the bottom was pumped out, the skeleton of a 14-foot shark was discovered. Pearl Harbor was also the site of ancient Hawaiian fishponds.
**Previous Archaeology**

Very few archaeological studies have been conducted within the ahupua‘a of Hō‘ae‘ae. After sifting through previous archaeological reports concerning the ‘Ewa District at the SHPD library, only four previous archaeological studies were referenced. One additional project was found in the vicinity of the study area in the adjacent ahupua‘a of Waikele. These five projects are shown in Table 1 and Figure 10.

The earliest study is a reconnaissance survey done for a 203.171 acre parcel, reported only as TMK 9-4-04, located in Hō‘ae‘ae (Kennedy 1987). This is thought to be the subject parcel. No above ground archaeological features were identified, and no further archaeological work was recommended.

The following year, another archaeological survey was conducted in Hō‘ae‘ae, this one for the proposed Royal Kunia Phase II project (Kennedy 1988). Due to sugarcane production, a pedestrian walk-through was limited and the survey was done from automobiles along the cane haul roads. No above ground archaeological features were identified, and no further archaeological work was recommended.

No further archaeological work is documented in Hō‘ae‘ae Ahupua‘a until 2013, when an archaeological assessment was conducted in both Hō‘ae‘ae and Waikele Ahupua‘a for a photovoltaic project (Walden et al. 2013). No traditional or historical features or artifacts were identified during this assessment. That same year, another report was generated for an archaeological assessment conducted for a photovoltaic project within Hō‘ae‘ae Ahupua‘a only (Titchenal et al. 2013). As with the other assessment, no archaeological features or artifacts were identified during this study.

Finally, an archaeological inventory survey was conducted for the Ho‘ohana Solar Farm project in Kunia (Wong and Spear 2015). Although this work took place in the neighboring ahupua‘a of Waikele, it is not far from the current project area in Hō‘ae‘ae. The inventory survey yielded a new site, SHIP (State Inventory of Historic Places) 50-80-08-7671, a historic road complex consisting of three features. In addition, two traditional basalt flakes, a traditional basalt adze preform, and historic cultural material were identified during the study. No further archaeological work was recommended.

Table 1. Previous Archaeological Studies in the Vicinity of the Project Area

<table>
<thead>
<tr>
<th>Author and Year</th>
<th>TMK</th>
<th>Type of Study</th>
<th>Findings</th>
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<td>Kennedy 1987</td>
<td>9-4-004</td>
<td>Reconnaissance</td>
<td>None.</td>
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<tr>
<td>Kennedy 1988</td>
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<tr>
<td>Walden et al. 2013</td>
<td>9-4-002:050 and :064</td>
<td>Assessment</td>
<td>None.</td>
</tr>
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<td>Wong and Spear 2015</td>
<td>9-4-002:052</td>
<td>Archaeological Inventory Survey</td>
<td>One site was recorded: SIHP 7671, a historic road complex. Traditional and historic artifacts were recovered.</td>
</tr>
</tbody>
</table>
Figure 10. Location of previous archaeological studies near the project area.
Settlement Patterns

Based on a review of previous archaeological studies and examination of both pre- and post-Contact Hawaiian history, settlement patterns for the larger ‘Ewa District can be surmised. Synthesized with Cordy’s (1993) sociopolitical model of O‘ahu, Beardsley (2001:III-8, III-9) summarizes the following settlement pattern:

Pre-AD 1000 – During this period political organization of the islands consisted of small chiefdoms. Temporary habitations were located in resource rich areas. Permanent settlements were clustered around prime agricultural land; these prime agricultural lands were probably located in well-watered valleys.

AD 1000 to 1300s – The political organization of the island coalesced into three independent districts: Greater ‘Ewa, Ko‘olau and Kona. Temporary settlements were established for the first time in inland garden areas, associated with dryland agriculture; permanent habitation expanded into new areas. For ‘Ewa, the Honouliuli floodplain [and portions of Hō‘ae‘ae] would have been the focus of permanent habitation. Settlement in the project area focused on exploitation of marine resources, but was also associated with permanent inland settlement.

AD 1400 to 1500s – Full development of class stratification occurred during this period, together with the unification of the entire island under one chief. Permanent habitations expanded in all areas; temporary habitations in inland garden areas were replaced by permanent habitations. For the project area, permanent habitations, possibly associated with rectangular enclosures, developed.

AD 1600 to 1778 – District chiefs fought for control over the resources of the islands. For ‘Ewa… other population concentrations occurred around Pearl Harbor and at the base of the Wai‘anae Range.

Post-Contact – Scattered Hawaiian occupations continued across the ‘Ewa Plain… until the mid-19th century. In the later historical period, populations were low and consisted of scattered families with habitation sites along the coast for marine exploitation and inland house lots with possible walled agricultural areas.

The above summary allows for the initial settlement of Hō‘ae‘ae dating to pre AD 1000 especially in Hō‘ae‘ae’s well-watered lands along Pearl Harbor. Cordy mentions that “dates back to the A.D. 500s–800s came from the fertile lowlands of Honouliuli stream entering Pearl Harbor” (2000:107). These fertile lowlands of the stream that empties into Pearl Harbor are adjacent to Hō‘ae‘ae’s shoreline. Kennedy and Denham further describe these settlements along Pearl Harbor and add information pertaining to the interior lands between the sea and the southeastern base of the Wai‘anae Mountains.

There were permanent settlements in the taro and potato growing areas near West Loch. Fishponds were also used extensively in this area alongside irrigated pondfield cropping of the floodplain… The lower portions of the gulches of the Wai‘anae Range… were probably utilized for growing banana and sugar cane. (Kennedy and Denham 1992:17)

The findings of these studies in the lands near the project area are important because to date, very little archaeological research has been done solely in the project area or anywhere in the uplands of Hō‘ae‘ae. According to Beardsley’s chronology of settlement, Hō‘ae‘ae and its greater district of ‘Ewa had seen firm and permanent habitation by the 1400s. The population of ‘Ewa fluctuated in the following centuries leading to the arrival of foreigners, but for greater or less, it persisted as
O'ahu went from an independent kingdom to its defeat to the Maui chiefs and the subsequent defeat to the Hawai'i Island chiefs in the late 1700s.

The timing of O'ahu’s loss of sovereignty, which coincided with the arrival of foreigners, marked the beginning of its push into the modern era. Within the next century, the land tenure system would be changed to allow private and foreign ownership of Hawaiian lands. Thus, Hō’ae‘ae saw the emergence of privately claimed kuleana parcels and the transformation of larger tracts for wide scale agricultural enterprises. Following that, the contemporary development of O'ahu would further continuously alter the landscape of Hō‘ae‘ae giving it its present face of suburban residential usage.
ETHNOGRAPHIC SURVEY

As we all know, there are some things that cannot be found in the archives, in textbooks, or at the library. It is here, through the stories, knowledge and experiences of our kamaʻāina and kūpuna, that we are able to better understand the past and plan for our future. With the goal to identify and understand the importance of, and potential impacts to, traditional Hawaiian and/or historic cultural resources and traditional cultural practices of Hōʻaeʻae, ethnographic interviews were conducted with community members who are knowledgeable about the project area.

Methods

This cultural impact assessment was conducted through a multi-phase process between January 2013 and November 2015. Guiding documents for this work include The Hawaiʻi Environmental Council’s Guidelines for Assessing Cultural Impacts, A Bill for Environmental Impact Statements, and Act 50 (State of Hawaiʻi). Personnel involved with this study include Windy McElroy, PhD, Principal Investigator of Keala Pono Archaeological Consulting, and Dietrix Duhaylonsod, BA, Ethnographer and Archival Researcher.

Consultants were selected because they met one or more of the following criteria: 1) was referred by Keala Pono Archaeological Consulting or Group 70; 2) had/has ties to the project area or vicinity; 3) is a known Hawaiian cultural resource person; 4) is a known Hawaiian traditional practitioner; or 5) was referred by other cultural resource professionals. Four individuals participated in the current study (Table 2). Manaʻo and ‘ike shared during these interviews are included in this report.

Interviews were taped using a digital MP3 recorder. Exceptions were Amy Sakuma, who opted for a written interview, and Jan Becket, who was interviewed via email. During the interviews, consultants were provided with a map or aerial photograph of the subject property, the Agreement to Participate (Appendix A), and Consent Form (Appendix B), and briefed on the purpose of the Cultural Impact Assessment. Research categories were addressed in the form of open questions which allowed the consultant to answer in the manner that he/she was most comfortable. Follow-up questions were asked based on the consultant’s responses or to clarify what was said.

For the oral interviews, transcripts were produced by listening to recordings and typing what was said. A copy of the edited transcript was sent to each consultant for review, along with the Transcript Release Form. The Transcript Release Form provided space for clarifications, corrections, additions, or deletions to the transcript, as well as an opportunity to address any objections to the release of the document (Appendix C). When the forms were returned, transcripts were corrected to reflect any changes made by the consultant. For the written interviews, transcripts were generated by directly replicating what was written by the consultant.

The ethnographic analysis process consisted of examining each transcript and organizing information into research themes, or categories. Research topics include associations with the project area, place names, moʻolelo, archaeological sites, cultural practices, the natural environment, the historic era, change through time, and concerns and recommendations. Edited transcripts are presented in Appendices D–G.

Consultant Background

The following section includes background information obtained from each consultant during the interviews. This includes information on the consultant’s ʻohana and where the consultant was born and raised, in their own words. Consultants include Jan Becket, Shad Kane, Amy Sakuma, and Sheila Valdez.
Table 2. Individuals Contacted

<table>
<thead>
<tr>
<th>Name</th>
<th>Association/Expertise</th>
<th>Referred By</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan Becket</td>
<td>Former Kamehameha Schools teacher, author, photographer of archaeological sites</td>
<td>Shad Kane</td>
<td>Email Interview Completed</td>
</tr>
<tr>
<td>Desoto Brown</td>
<td>Bishop Museum, descendant of historian John Papa Iʻi (from ʻEwa)</td>
<td>Keala Pono</td>
<td>Did Not Respond</td>
</tr>
<tr>
<td>Sam ʻOhu Gon</td>
<td>Cultural Practitioner, The Nature Conservancy</td>
<td>Keala Pono</td>
<td>Declined</td>
</tr>
<tr>
<td>Shad Kane</td>
<td>Knowledgeable about culture of the area</td>
<td>Keala Pono</td>
<td>Interview Completed</td>
</tr>
<tr>
<td>Glen Kila</td>
<td>Knowledgeable about culture of the area</td>
<td>Na Wahine O Kunia</td>
<td>Declined</td>
</tr>
<tr>
<td>Amy Sakuma</td>
<td>Kupuna who grew up in the area</td>
<td>Hawaiʻi’s Plantation Village</td>
<td>Written Interview Completed</td>
</tr>
<tr>
<td>Melvin Tasato</td>
<td>Kupuna from plantation camps in the area</td>
<td>Hawaiʻi’s Plantation Village</td>
<td>Could Not Get In Contact</td>
</tr>
<tr>
<td>Sheila Valdez</td>
<td>Member of Na Wahine O Kunia, knowledgeable about culture of the area</td>
<td>Keala Pono</td>
<td>Interview Completed</td>
</tr>
<tr>
<td>Karen Yamamoto</td>
<td>Wife of the late author Michael Yamamoto who wrote “Waipahu Recollections from a Sugar Plantation Community”</td>
<td>Hawaiʻi’s Plantation Village</td>
<td>Could Not Get In Contact</td>
</tr>
</tbody>
</table>

**Jan Becket**

I was born in ʻAiea in 1949 and went to school at Mānoa Elementary, Roosevelt and the UH. I grew up mostly in Mānoa. My grandparents emigrated from Holland and arrived here in 1909. My mother was born in Hilo.

**Shad Kane**

My name is Shad Kane. When my mom gave birth to me, they were living at Pearl City Peninsula, which at that time, there were local families that lived there, but subsequent to December 7, 1941, the Navy purchased most of that land to provide a buffer to Pearl Harbor. So my parents subsequently moved to Wahiawā, so I spent my childhood years up at Wahiawa Heights, teen years I kind of spent between Wahiawā/Waiʻiō Acres/by today Mililani and Kalihi, went to elementary school St. Anthony’s in Kalihi. Subsequent, my parents actually moved to Chicago for two years so I spent my 7th and 8th grade in Chicago, back to Hawaiʻi, back to high school at Kamehameha, and subsequent to that, Utah state, joined the Navy, four years in the Navy...

Yeah, after I graduated from Kamehameha, I went to Utah State for several years, and I decided after two years that I needed to change my direction. So I spent four years in the Navy at that time, and served on the St. Paul heavy cruiser during the Vietnam War, my last year attached to Conrav Rear Flat Five [?] a river division in the Mekong Delta. So I spent my last year on the rivers. After I came back from Vietnam, I decided I wanted to finish my education. So I went to the University of Hawaiʻi, got my degree in business management, and rather than work business management I ended up joining the police department. While in the police department, I wanted to get a Master’s degree, so I graduated from Central Michigan University while I was in the police department with a degree in public administration. So I spent 34 years in the police department and retired as a police administrator.
Amy Sakuma

[My name is] Amy Ruth Sakuma, born Waipahu, 1924. [I will be] 91 in December. Grew up in Waipahu. Dad worked in the plantation pump department office, used abacus, taught niseimen [second-generation persons of Japanese ancestry]. Pump department families lived off Kunia Road --- Pump 5 --- visited them.

Sheila Valdez

My name is Sheila Valdez. I grew up on the Big Island, on the Hilo side, mainly in the Lanakila Home area was my upbringing and back then there were significant sites around us mainly in the guava patch we used to play in. We used to see all these pōhakus around us, but we used it as our play area. And I remember when we were playing in the guava patch, it was like, “Don’t you sit on this stone. You cannot sit on this stone,” and we never knew the significance of it, but now it all comes together. So that was pretty much my upbringing, playing in the bushes, and always going on just walks and hikes throughout the island, on the Big Island, so I love nature. Hiking was one of my favorite things to do.

My ‘ohana on my mother’s side, we come from a name, the Pestano family, a big Portuguese family. My mother was born and raised in Glenwood, and they too had a farm on their property, so she was a cowgirl too, and I have uncles that were cowboys for Kahua Ranch on the Big Island. My dad came from the Philippines when he was 16 to work on the plantation, and he met my mom, and they got married. My father started on Maui. According to our genealogy, our name supposed to be Pestana, but the spelling of the name changed somewhere back in the day. And my grandfather was a mailman on horseback. So that was pretty interesting to find out.

Topical Breakouts

A wealth of information was obtained through the interviews. Quotes from the interviews are organized in the following sections by topic. They include associations with the project area, place names, moʻolelo, archaeological sites, cultural practices, the natural environment, the historic era, change through time, and concerns and recommendations.

Association with the Project Area

We lived in Pump 4. Where the office was in the lower section was Pump 2, field worker families lived there, took care of the fields nearby. There was also a dairy run by a family (Abreu [family name]). We used to stand on the big pipeline which went way up to the top (This is a valley, and the milkers would shoot milk at us). The pipeline is still visible from the freeway. [Amy Sakuma]

[I know of the project area from] classmates, elementary especially. I lived in these camps, came to school, Waipahu Elementary. [Amy Sakuma]

No direct association, except that I was born in that moku, in ‘Ewa. I have visited and photographed several pre-contact sites in that area and spoken with people who have lineal connections to that area. [Jan Becket]

I worked closely with Marion Kelly, who visited many sites all over the island with Kenneth Emory when she worked at the Bishop Museum. However, Marion did not share any specific knowledge with me about that area, although I learned a lot from her. I learned more specific information from Tom Lenchenko, and kahu at Kūkaniloko, and from Fred Mullins, a local resident and fisherman. [Jan Becket]

I first found out about this place when my friends came up here to rent space from Campbell for their livestock. And I know the manager that took care of the place here, Sam Delgado. He was here for over 20 years as the ranch manager. He knew of all these sites that was up
Here. He’s seen some of it before. In fact he had turned over some artifacts to Bishop Museum. But us being on the ranch up here, we never went outside of the property. We knew of some areas but not totally of what we had come to know. We were privileged to walk with an archaeologist. And she took us through all of this area, and since then, we’ve been on the trail of finding more and more. We’ve come to know and come to see so many sites that we can determine exactly what it is now because since then we’ve brought in our cultural practitioners to come on our walks and surveys and tell us what it is, you know, looks like a habitation on one side and religion on the other side where you have heiau. And then the famous Pōhākea Pass where Hi‘iaka came through from Kaua‘i side, Wai‘anae side. I’m not sure on all of the chants and mele of the area, but still researching it and learning those things. [Sheila Valdez]

I’m still trying to acquire all this knowledge. When all this started, we formed a group. We took our concerns to OHA before we formed our group. After our first meeting at OHA, we sat at the table. There was a group of about eight wahine, and we gave ourselves the name “Na Wahine O Kunia.” They all nominated me to be the chairperson. Why that came about? I have no idea. I didn’t wanna be, but they said, “Nope, you’re the right person for it.” So here I am, three years later, and I found that the connection has been quite amazing because now I am going back to the genealogy of my children and how significant that their family name is on one of the properties in ‘Ewa. Yes, so there you go, you know, that’s the connection. And the name is Pihana. Pihana was also our great O‘ahu chief, warrior chief for Kalanikūpule. And he fought in the Nu‘uanu battle. So I’m not sure if Pihana walked this land, so every footstep I take, it’s like, has he been here? Has he walked here? Was he trained here with the Lō chiefs? So that’s something that I’m still trying to research, but I think it goes back to the 1200s. This property goes back to the year 1200, so we shall see what we find. [Sheila Valdez]

Well, I’m very fond of this area. I’ve come to love this area. I’ve come to love what I do. I’m still learning. It’s been a wonderful experience. I hope that this work never ends, and it continues, and that we can bring our aloha to everyone around the world here and educate the people that are here to know that we live in a very special place. And aloha is the way we all should live. [Sheila Valdez]

This can take a while, so I’m going to try to make it real brief, might not be able to make it consistent with what we’re talking about so let me just try and make it this way. Through my grandmother on my father’s side, we descend from the Crowningberg genealogy which is the Lunalilo genealogy. My grandmother is Minnie Crowningberg. Her father was David Lono Crowningberg. Her grandfather was Frederick Crowningberg who married Kalimahuikahi‘ana. She and her two sisters went to be educated in England. Her two sisters died. She married a German officer, Frederick Crowningberg. So that was the beginning of the Crowningberg genealogy here in Hawai‘i. Kalimahuikahi‘ana, her father was Keakahiloli who was the son of Ke‘eaumoku and Kalolawahilani which descends from Pi‘ilani. So that’s the Maui side. On the Hawai‘i side and the O‘ahu side, Kalimahuikahi‘ana descends from Kiwala‘ō, who is the cousin to Ke‘eaumoku. Kiwala‘ō was the son of Kalaniōpu‘u and Kalola, and they were the parents of Keouaoka‘ahu’ula, who was the father of Kamehameha. In addition to that, which most people are not familiar with, Kalaniōpu‘u served as mō‘ō of the island of O‘ahu especially during the period of Kamehameha. So he was at, I’m trying to think of the name of the place where Captain Cook landed, the trail of the, Kealakekua, so he was there. But the thing most people are not aware of, and I’ll stop this at this point, ok so rather than going any further than that, to make this interview short, [laughing] ok so I’ll stop it with Kalaniōpu‘u, and the reason why I’m stopping it with him is because Kalaniōpu‘u brings us to where we are right now today at Hawai‘i Country Club. So prior to moving to Hawai‘i Island, Kalaniōpu‘u is actually from the island of O‘ahu. He descends from the Nanaulu family. Kamehameah, Pi‘ilani, Ke‘eaumoku, Kiwala‘ō, all these people descend from the Ulu family. Kalaniōpu‘u comes from O‘ahu. His name at that time was Kaleiopu‘u, and there’s a school
a short distance from where you and I sit that takes the name of Kaleiopu‘u. Kaleiopu‘u and Kalaniōpu‘u is the same person. Kalaniōpu‘u moved to Hawai‘i Island during the period of Kahahana’s cousin. Peleiholani had a son, and I’m trying to think of his name. I must be getting bad in my old age. But when Peleiholani passed away, he turned the governance of the island of O‘ahu to his son, oh Kumuhana! The son was Kumuhana. He turned the governance of the island of O‘ahu to his son Kumuhana. And most of the island’s chiefs during this period struggled with Kumuhana, so he in history disappears, so we don’t know what happens to him. And so on the island of O‘ahu, through the efforts of Ka’opulupulu, they seek Kahahana who actually grew up right here in Līhu‘e but as a child was hanai’d to Kahekili. So Ka’opulupulu tried to get Kahahana back to serve as mō‘i in the absence of Kumuhana. During this period, prior to that, Kaleiopu‘u is amongst a lot of people on the island of O‘ahu that would become very disenchanted with the political scene during this very difficult time where a lot of them disagreed with the ruling chiefs at this time. So Kaleiopu‘u was amongst them, left this island, moved to Hawai‘i Island, changed his name, from Kaleiopu‘u to Kalaniōpu‘u, so this is the line that I come from. [Shad Kane]

In addition to what I shared with respect to the genealogical connection to Līhu‘e, with respect to Kalaniōpu‘u, and my relationship with the garrison commander of Schofield Barracks as a claimant, my genealogical connection to this region through Kalaniōpu‘u, or the family of Kaleiopu‘u, in addition to that, I’ve been involved in many Hawaiian cultural efforts through many different Hawaiian organizations, and also with respect to a period in my past when I had horses. Briefly, I’m a member of the civic clubs. I’m on the O‘ahu Island Burial Council. I’m on the Clean Water Natural Lands Commission. I’m a member of the Royal Order besides the civic clubs, and many other civic cultural organizations. [Shad Kane]

However, during the latter part of the 1980s and early 1990s with respect to my physical connection with this area that we’re sitting within, and that’s Līhu‘e and Kupehau with Keahumoa, with respect to my physical connection, I leased a portion of the land adjacent to Pōhākea, and I had 10 acres that I had fenced in, and I had two horses. So it was during this period with my horses that I gained a greater experience regarding both the cultural and biological landscape of Pōhākea, ‘Ēkahanui, Kuphau, Līhu‘e, and Keahumoa. [Shad Kane]

I gotta give credit to my horses because if it wasn’t for them, I don’t think I would’ve learned as much as I know regarding the cultural landscape of these areas. Oftentimes, we would ride in these areas, and my horse would stop. And I’ve always refused to get off the horse. I always tried to force it to keep moving. But on occasions when I would have to get off and try to inspect the brush and try to get a sense of why he refused to go, I soon realized that beneath the California grass and the weeds were rock walls. And so after a period of time I soon realized that many different areas where my horse stopped and refused to walk, I found many different Hawaiian stuffs, and I don’t know if I’m the only one. Maybe there were others too. But I took the time to get off the horse and take a look. And it got to the point where when I used to go riding, I started carrying chainsaws. I started carrying weed whackers, and I started cleaning up structures. And I soon realized it was a broader cultural landscape than most of us are even familiar with. So I ended up taking photographs of these places. [Shad Kane]

**Place Names**

I was told of an out-of-print book on birds of the Wai‘anae range from the 1920s that lists many place names for that area that are now otherwise lost. [Jan Becket]

The original name for Kunia is Līhu‘e. I’m not exactly sure how it got its name Kunia. That’s something that I still need to research. But as you know, Pōhākea Pass is divided. That’s the division between Kupehau and Līhu‘e. [Sheila Valdez]
Ok, across the street from Kunia is also Hōʻaeʻae which is also significant in Pōhākea Pass. Pōhākea Pass comes from Lualualei, and it ends up in Puʻuloa, not knowing exactly where this path is but we know we’re on that trail. This whole area is sacred, very spiritual. There are areas that we cannot cross or go into without concentration and prayer, meditation. You know we’ve had experiences where something startles us or we need to take our time. And I just think that’s the whole process of the spirit world, preparing us to enter. [Sheila Valdez]

I doubt if you’ll ever find anyone that would possess the generational knowledge of that area between Kunia Road and Kipapa Gulch which is substantial. That area that this project is sited in, my understanding from the stories and the things that I read, is in close proximity to a name that’s referenced often in different traditions in information that I was able to acquire. That place name is a place called Keahumoa. So I know of some historical aspects associated with Keahumoa. [Shad Kane]

And on a modern perspective, that’s the association with Kualakā'i Parkway. See if you take a good look at Kualakā'i Parkway and the trail, it’s almost aligned with each other. What it is, is that the name was chosen for Kualakā'i Parkway, simply because Kapolei, for the most part, is a new city made up of people from many other places, not just us. So it’s a story of travel, and it’s no different than it was 1,000 years ago. It’s happening today, the significance of that parkway. [Shad Kane]

Moʻolelo

One is the story associated with Kāne and Kanaloa, or the travels of Kāne and Kanaloa, and that at one point in time, Kāne and Kanaloa were at the top of Pōhākea Pass admiring the landscape of both Waiʻanae and also the Honolulu view planes from Pōhākea…After having read all these stories, I came to the point of feeling, it’s not just the story of two guys traveling around. But in my opinion, it appears to be a story of subsistence. It shares a little bit about the geographical area with respect to subsistence. I think most of us, we fail to realize that anciently it was a governance based on the farmer, the fisherman, and the gatherer. The only currency that you could make reference to would be perhaps feathers. And that feathers served no purpose in a subsistence lifestyle other than to adorn the regalia of chiefs. [Shad Kane]

So areas such as Pōhākea, Kunia, Kupehau, Līhuʻe, was really more the structures that I was looking at, in my opinion, really gave me a sense that these were places of the farmers and the fishermen and the gatherers of these particular areas. In addition to that, reading the stories of Hiʻiaka when Hiʻiaka was commissioned by Pele to go to Kauaʻi and fetch Lohiau and bring him back to her on Hawaiʻi Island, moku of Keawe. She, Wahinemaʻōmaʻo, and Lohiau stopped at Kūʻiʻiloloa, or Pōkaʻi Bay, the heiau, and she instructed Wahinemaʻōmaʻo and Lohiau that she was going to walk across the island, and she would meet them at Kou, or Honolulu today. [Shad Kane]

And one of the places that’s referenced in her story is when she was up at the top of Pōhākea, same as the story of Kāne and Kanaloa, admiring the coconut trees in Waiʻanae, along the shoreline, the ocean, and also admiring the view planes towards Honolulu. She makes reference of the Kaiaulu wind. She makes reference to the kukui nut. She makes reference to the place. So she gives you the story, really a good sense of the significance of that place. [Shad Kane]

But the most obvious thing in both stories, that for me almost went shout out, that actually explain the paths my horse took naturally, and the significance of the upright stones, is that it was obvious there was a trail within Pōhākea. And in my opinion, in my manaʻo, that trail is actually marked by upright stones. The stones vary in distance from one marker to the next, but it’s very obvious because there’s large stones landing on the ground that may have been standing upright. And the reason why I feel comfortable making reference to that trail marked by upright stones is because there’s an almost identical trail actually in
Kalaeloa, the Kalaeloa Heritage Park, where there’s actually a Tahitian trail of upright stones in that geographical region. Probably because it was a military base, for national security, that access was restricted, so cultural structures within the heritage park [today] were preserved. But these structures in the heritage park, the trail, the stones are about 8 to 10 feet apart. At Pōhākea, the upright stones, those that are free-standing today, are not 8 to 10 feet apart. Some are close, some are far apart. But you can actually get a sense of the alignment of these stones all the way from the top of Pōhākea down to the bottom of Pōhākea Pass. [Shad Kane]

The most significant aspect of my rides up in Pōhākea is not just the stories associated with that region from Hi‘iaka and Kāne and Kanaloa and the kukui nuts, and the obvious stones that’s actually shaped like chairs. So they’re like an ‘umeke with a high side. And every stone that I saw, that was there, the high side is all facing the northeast trades. With the abundance of kukui nuts and the fact that there’s a trail that still is there today, my mana‘o is that perhaps they lit that trail at night with the kukui nut oil. [Shad Kane]

The stories that I’m familiar with, and it’s not a whole lot, is regarding Keahumoa which is in that approximate location, is that it’s one of the places that’s referenced by Hi‘iaka in her story, that after she passes through Pōhākea, one of the first places she goes is that she goes beyond Kūpehau and Līhu‘e. She goes to this place called Keahumoa where she meets, I think she meets three kūpuna wahine, and I think they were making leis. Anyway, she meets these ladies, spends some time with her, before she heads makai. That’s one reference that I’m aware of in one story. I can’t recall the details. [Shad Kane]

The other one is with respect to a chief, and he’s a Tahitian chief. His name is Kaha‘i. His whole name is Kaha‘iaho‘okamali‘i. He was the son of Ho‘okamali‘i. He’s the grandson of Moikeha. Moikeha was the grandson of Maweke. So these names are important in the sense where these historically were all referred to as Lō chiefs, like Ma‘ilikūkahi and Kakuhihewa. They’re all referred to as Lō chiefs in the traditions, those people who wanted to preserve the bloodline of their ancestors. [Shad Kane]

In the story I’m familiar with, Kaha‘i is commissioned, he lives in Keahumoa, Kaha‘i is commissioned to go to Tahiti and to retrieve a breadfruit tree, an ‘ulu tree, and bring it back and to plant it somewhere in ‘Ewa. The story is similar to other stories elsewhere in these islands, but it’s important to understand the symbolism of the ‘ulu tree associated with life on an island which is different than living on a continent, to understand the significance of ‘ulu, the tree. [Shad Kane]

So again, it’s a governance based on subsistence, so that’s why understanding a plant is so significant. And understand that this is a canoe plant. And understanding that this was a plant that was brought on canoes here. [Shad Kane]

But he’s [Kaha‘i’s] commissioned, in the story, commissioned to go to Tahiti retrieve the ‘ulu tree, come back and plant ‘em. But he tells his wife in the story to make sure she tells his children [that] if they ever want to know who their father was, they need to seek his mahiole and his ‘ahu‘ula beneath the ‘ulu tree of Kaha‘i, in Hawaiian that is Ka‘uluokaha‘i. He goes to Tahiti, however he goes in the traditions, the important thing is to understand this is a real-life guy. And this guy, although he is referred to in the stories as Tahitian, he’s five generations born in Hawa‘i. That is important to understand. Five generations born in Hawa‘i, and he still has that relationship with his family’s place of origin. He goes beyond Tahiti, he goes actually to Samoa. He retrieves an ‘ulu tree, he comes back by way of Tahiti, and he plants it somewhere in ‘Ewa. Nowhere does it actually say, in all the writings and stories, nowhere does it say where this particular tree is. The only thing we know is that it’s somewhere in ‘Ewa. [Shad Kane]

So as part of base closure, and as part of providing the cultural interpretation to the archaeological work done by International Archaeological Research Institute, and having the Muldon’s map of 1825, mapmaker on board George Vancouver’s ship, having this map
in front of her, and being able to identify different cultural structures on the shore, and having a place name associated with a trail by the name of Kualakaʻi, Rubellite Johnson, as a result of her background in the study of migrations and the evolution of languages, makes reference to the name Kualakaʻi as a corruption of Kaʻuluokahaʻi. So she’s saying that the tree was planted in Kalaeloa. [Shad Kane]

Now the significance of that tree for migrating people living on an island, it gives them a place they can go to, to feel connected to their origin. To us today, it’s hard to understand, but when you think about back then and the people, they know they from somewhere else. They don’t know a whole lot about that background. They see themselves developing a personal relationship with where we are now. It gave them a place where they can go to, to learn a little bit about that. In an oral tradition, that’s all you have left. In a western tradition, if you wanna learn about your origins, right, your background, your ethnicity, you can go to one library, you can look for one book, you can go on the internet. They did not have that. So something such as this, giving them a place in terms of an ʻulu tree, provides them with that kind of contact with the past. [Shad Kane]

Archaeological Sites

There were many cultural structures, especially on Pōhākea [outside the project area], many interesting structures. I found what I believed to be the trail that’s referenced in Kāne and Kanaloa, a trail that Hiʻiaka makes reference to. I’m convinced I found that trail, a trail that’s somewhat segmented in the sense that some portions are intact, and there’s portions where you lose sight of it. But if you draw lines between the dots, you soon realize that this was an area where people had to have walked through, a very obvious trail once the area is cleaned. [Shad Kane]

In addition to that there’s a strong Tahitian influence with respect to the cultural resources of Līhuʻe, Kupehau and this area in the sense that Hawaiian stone masonry, the stones are laid flat, and Tahitian stone masonry, they integrate upright stones in ’em. And within Pōhākea, there’s remnants of this trail, this Tahitian trail with upright stones. What makes it even more interesting with respect to this aspect of this region, just the trail, is the fact that they also integrated into the trail, pōhaku that were shaped as ‘umekes with the high side facing the northeast trades, seemingly telling us that this trail was once a lit trail, especially with significant numbers of kukui nut trees in the particular area. This aspect of a lit trail by kukui nut is actually referenced in the story of Hiʻiaka which lends support. So anyway, to make a long story short, my understanding today grew out of my experiences of riding my horse, both Misty and Scribbles. [Shad Kane]

So again, much of my understanding came from riding my horses, researching some of the traditions associated with that area, riding as far north as Kaluaʻa Gulch, to include ʻEkahanui. Most all the structures that I’m familiar with, now I don’t want to give anyone the impression that I know it all, ’cause I know I don’t, but the structures I’m familiar with, the stone walls, elevated platforms, and upright stones, for the most part, I recall most all of them actually in depressions. There are areas, however, where there is upright stones on the high ground, and that is in the area between Kaluaʻa and the next valley over, and I cannot remember the [name of the] next valley over. So there’s also a series of upright stones, I would suspect they’re still there today. So my familiarity goes from, not so much south of Pōhākea, but more Pōhākea in the area identified as Līhuʻe all the way up to Kaluaʻa Gulch. Again, much of that stuff is not generational. Much of that stuff is more modern and recent as a result of riding horses. [Shad Kane]

If there is any cultural resources, I would suspect the only place you would probably find cultural resources would be in depressions or valleys associated with the project. I’m not that familiar with those valleys. But again, the farther away you get away from the cultural landscape, the level of resources is diminished by its distance from the origin of that
landscape. But I don’t want to diminish the fact that there is always a possibility. But the likelihood is, in my opinion, much less. [Shad Kane]

I would say the likelihood is almost minimal [that the project would affect archaeological sites]. And the reason why is because at that elevation, there’s no coral. So if you were at a lower elevation where you get coral, because the coral was used to serve a cultural purpose at the low elevation, that’s a conduit for water. For structures, they went use coral. But this elevation, if you find any rock structures, going be basalt at that area. And because of the level of agricultural effort, on land and tilling, the chances of finding cultural data, on that flat high ground, minimal to zero. [Shad Kane]

I do know that substantial structures had already been destroyed, especially in that area on the makai side of Pōhākea. They went build one reservoir up there. So I think what they were planning on doing was gravity feeding water to support the low-level ag[riculture]. So in that area, they went destroy a number of cultural sites, structures, enclosures, house sites, all gone. [Shad Kane]

Pōhākea Pass, it’s actually on the makai side. So it’s actually Kupehau. But substantial structures, I’m really surprised they did, because you look at ’em, it’s rectangular enclosures. Look at ’em, and they were actually underneath trees, so it wasn’t buried in the grass. It was shaded. So there wasn’t that much weeds in that area, and you cannot avoid seeing ’em. I was just surprised they went bust all that. And they also went bust a number of huge boulders that was on platforms. [Shad Kane]

I know of [no archaeological sites] within the limits of the project area. [Jan Becket]

A large complex of sites exists directly mauka of this project area, in the Wai’anae foothills, at ‘Ēkahanui Gulch. I visited and photographed the complex several years ago with Shad Kane. [Jan Becket]

I was also told by a former student that the heiau at the summit of Pu’u Ku’ua may still exist. The closest heiau to this project area I am aware of is Kūkaniloko. Aside from that, I have visited Kalakīkī, some distance away, in the foothills above Waialua High School. Also some distance away, the O’ahunui stone lies on the South Fork of the Kaukonahua stream, near the border of the ‘Ewa and Wahiawa districts. It is identified and located on the 1876 Hawaiian Government map for O’ahu. [Jan Becket]

No [I’m not aware of any archaeological sites in the project area]. [Amy Sakuma]

[Opening a binder to show photos and articles] This was a significant pōhaku that was discovered up in the mountains there on the other side [of the road]. And there’s lots of crevices within the pōhaku. According to history, these pōhakus were storehouses of possibly weapons or personal items or where they used to put the baby piko inside. So this was marked and GPS’d. We know how significant because just the mana around this pōhaku was very powerful. And so in this area, we were concerned because they were gonna build a reservoir. And what was to become of this pōhaku, we had no idea, but the developers were aware of this pōhaku because it was recorded, and it was also something that OHA has all the recordings for this. [Sheila Valdez]

And this is one of the rock walls up in ‘Ēkahanui [outside the project area], enclosure in ‘Ēkahanui, stone wall, and this stone wall goes a long way down. We think that even it came across this way, possibly land boundaries yeah? Yeah. And this is the enclosure in ‘Ēkahanui that they said was a pigpen. [Sheila Valdez]

The pōhaku is somewhere here [outside the project area], this is some of the petroglyphs that was on it. See there’s a shape of the dog? And then there’s a figure of a man over here, but then according to another study, they said that this stick figure is of a paniolo, but hard to say, I don’t think so, I think this is a generational rock where, you know, periods of time, it got carved in. And this is the pōhaku. Dogs, yeah, and there’s a shape of a canoe up here. And then there’s the male figure that they said is wearing a paniolo hat. And there’s another
figure here, you can see that. And it’s in here, right here. This whole area was just devastated, desecrated. And this is a ti leaf plant that has been growing in the heiau up on Pōhākea. This is another petroglyph that we found. And before everybody started excavating up there, there was a lot of sweet potato in the area. [Sheila Valdez]

And this looks like a flat rock where possibly navigation of the stars could be seen. Now the children, in this area, when they go up here, they have such stories of what they can see, the children say that they’re playing with the little people. [laughing] They see things up there, the little children. [Sheila Valdez]

And then this is a sinkhole over here [outside the project area], could have been a spring at one time. This is another pōhaku. What did we call this one? This could have been a guard stone. And then on the side of it, it has this figure…This is an area that we think lā’au lapa’au was going on, yeah, these are two separate pōhakus…. And this is the gate that goes up to Pōhākea Pass, way back in the day. Now all of this is all bulldozed. And then further up here, around right in here, is where all the burials are that we found. [Sheila Valdez]

Yes, according to what we see, we know that there were beautiful stream beds up there [Pōhākea Pass] at one time. Now that when you go back and research, or you go to find maps, and they say that the stream was intermittent. It doesn’t look like it was intermittent back in the day because there are fishponds in these stream beds, possible birthing stones, areas that look like chairs to sit or dive from. It’s beautiful, all the river rocks inside the stream bed. [Sheila Valdez]

Ok, according to what I was told that this area was where the Lō chiefs were raised, all of Līhu‘e, and I’m certain that they had a part here also because it’s written in books. And Kamehameha chose this area to do his schools, so there were 50 schools from lower ‘Ewa all the way to Waialua. And according to what we’ve read and researched, there were ten schools in this area alone. And then you see, some of the C-enclosures up here also, you could possibly imagine people sitting there and taking lessons, looks like schoolhouses up there too. [Sheila Valdez]

People call the face up there, the face of John F Kennedy, or they will refer to someone else, but to us she is the Hāpai Wahine, her symbolism of her face, her neck, her hands over her hāpai ʻōpū. We’ve heard that at one time water came from her ʻōpū and fed the loʻis coming down on both side of Lualualei and this side of Līhu‘e. [Sheila Valdez]

Right, this is all the Wai‘anae Uka area, you know, so significant in the history of Hawai‘i and the beginnings of Hawai‘i, and if you know about Kukaniloko which is our birthing area for our high chiefs and possibly the center of the universe. So we are still believing that this is a portal to the universe, at least one portal, and I think it’s pretty amazing because when you look at the whole world and how all of these things are affecting them, we’re so fortunate. To me, I just feel like we have to keep it pono because we are really receiving a lot of blessings here in Hawai‘i. We don’t want that to turn into a disaster. [Sheila Valdez]

Cultural Practices

Ok, across the street from Kunia is also Hō‘aeʻae which is also significant in Pōhākea Pass. Pōhākea Pass comes from Lualualei, and it ends up in Puʻuloa, not knowing exactly where this path is but we know we’re on that trail. This whole area is sacred, very spiritual. There are areas that we cannot cross or go into without concentration and prayer, meditation. You know we’ve had experiences where something startles us or we need to take our time. And I just think that’s the whole process of the spirit world, preparing us to enter. [Sheila Valdez]

[There are no cultural practices occurring] at the present time, but according to what we found, certainly looks like practices of lāʻau lapa’au was done up there. There is an area
that could have been an adze quarry because there’s a lot of chips in the area. [Sheila Valdez]

I asked him [Chinky Mahoe] to come, but he never came, and I wanted to know his mana‘o of the area, but then I found out that he did his chant and mele at Kupehau. [Sheila Valdez]

In terms of cultural practices, much of the information I can share is actually based on my mana‘o with respect to riding at Līhu‘e, riding throughout these different geographical areas. And in addition to the koa, I found a number of different native plants, medicinal native plants that I found. I’m not a lā‘au lapa‘au. I’m not a traditional cultural practitioner who’s involved in plant medicine so I’m not familiar with the names, but at some point in my stay at Pōhākea Pass, I took a class on native medicinal herbs, and the names of all these plants have actually just slipped from my memory, but I took this class at that time because I found in addition to the koa tree, I saw a lot of plants that I wasn’t familiar with. So I soon learned, after having taken this class, I think that’s lā‘au lapa‘au, that class, I soon realized that amongst these plants with the koa tree were medicinal native Hawaiian plants. So my mana‘o, because of the numbers of these plants growing up in Pōhākea, growing in ‘Ekahanui, growing in Kalua‘a and all these valleys up in the Wai‘anae Mountains on the Kunia side, because of the predominance and the amount of medicinal plants, my thinking associated with the significant numbers of habitation structures, large numbers of people, large numbers of medicinal plants, my mana‘o is that perhaps at one time, there were large numbers of practitioners of this region who actually gathered these medicinal plants and probably used them to serve their particular interest with respect to illnesses. So large numbers of that, we’re not talking about today, so we’re talking about as it once was. [Shad Kane]

I doubt it [that there is any traditional gathering in the project area. [Shad Kane]

No [I’m not aware of any traditional gathering practices in the project area]. [Amy Sakuma]

No [I’m not aware of any traditional gathering practices in the project area]. [Jan Becket]

**The Natural Environment**

Whenever we heard the river rise, my Dad called two families that had photo studios on Depot Road about the rise of water because the Waikēle River was behind their business. Later the stream was diverted to the canal and the area no longer was flooded….Waipahu Street and Waikēle River (stream) are not shown in the maps. Depot Road, lower and close to the Farrington Highway, was always flooded when it rained a lot until the stream was diverted. [Amy Sakuma]

There’s a lot of indigenous plants up there [Pōhākea Pass]. Thinking of the Hawaiian bird that was there, anyway it’s also a habitat for the birds—pueos, pheasant—those things that we saw in the past and now, very sparingly do we see them. Just the whole forest up there is being threatened by developers who continue to go against the law and bulldozing and destroying the native habitat up there. [Sheila Valdez]

…On one occasion when I was riding my horse, I was riding through a brush area, California grass, and this was in Līhu‘e, and I saw an interesting-looking plant growing in and amongst California grass. And I could only see the top. So what I could see was all this tall grass, and I could only see the top of this one particular tree at that time. It was no brush, I soon learned it was a tree. So I saw this interesting-looking plant with interesting-looking leaves. I came back on a subsequent occasion, and with a camera, I took a photograph of ’em. And at that time I was a detective in the police department, so I knew how to do research. So I started researching this leaf, and I soon found out, to give you a sense of how little I knew, I soon found out it was a leaf of a koa tree….It kind of really surprised me this tree, where it was located, so what I started doing is that when I started riding, I carried my weed whacker. I went in this brush. I weed whacked the California grass around this particular interesting tree. The tree only had to be maybe 4 feet tall…So
I started hauling water up into the mountains where this particular tree was. And I soon saw something. I soon realized that this tree started to grow. And I don’t know what it was about that, but I started drawing parallels between this tree and life. And I soon realized that as I pushed the California grass back, this tree grew. I don’t know if that tree is there today because of all the changes that have happened between the 1980s and today, 2013. But I soon realized that that tree, with my help, started to grow. I saw myself in that tree. I saw that if you push back all the distractions, and all the other things, all the ‘ōpala and everything else, we as native Hawaiians can also grow. Since that day, I set aside a lot of other stuffs that I had been doing prior to that, and I focused 100% to our Hawaiian culture. Today I think that pretty much defined Shad Kane. [Shad Kane]

The Historic Era

In 1790, when George Vancouver, British captain, was here, he was commissioned to chart the islands for safe anchorage, so the maps that we rely on, the shape of the islands, is largely the work done by Vancouver. The mapmaker on board Vancouver’s ship was a lieutenant by the name of Lieutenant Muldon. So he was in these waters in the 1790s, charting the depths of the shoreline. Vancouver’s mapmaker Muldon, the interesting thing about his maps, and this is a period where they named the islands the Sandwich Isles, the interesting thing about Muldon’s map is that wherever they saw structures ashore, he would actually draw the structure in. So wherever he saw one hale, he drew the hale on the map. Wherever he saw one wall, he drew a wall on the map. Wherever he saw one trail, he drew the trail. So when they were here in the 1790s, they identified a trail in the area referred to today as Kalaeloa, former Barbers Pt. Naval Air Station. And he identifies a name at the origin of this trail as Kualaka‘i. [Shad Kane]

Pump 4, valley, Oahu Railway Train passed taking pineapples from Wahiawa to the Dole Cannery in Honolulu, [the train passed] behind Pump 1….Waikiki Stream came from Wahiawa and flowed below our camp. Oahu Sugar Company had their own train tracks to haul cane from the fields to the mill in the center of town. The manager’s house was way above all this. If you go to the subdivision & can look down from the backyard of one of the houses, you can look down and see the valley. [Amy Sakuma]

…The high ground with respect to the project had been in pineapple or sugar, I’m not really sure, but I think was pineapple, I think. For the most part, [it] was under ag [agriculture] for the last, I would think, back in to the latter part of the 1800s, probably. So it was actually in agriculture for well over a hundred years. So I would suspect that the high ground or the area where this project will be sited, had been largely disturbed. [Shad Kane]

Change Through Time

There was a Kunia School way in from Kunia Road. I remember several orchid shows in the community center by the Kunia Orchid Club….A man, Shinsato by name, had a big truck, and he picked up the children to bring them to school every day and took them back home. [Amy Sakuma]

There were reservoirs and camps for sugar workers along Kunia Road, few and far apart. Mostly highway. [Amy Sakuma]

…We used to have a lot of pheasants up there, don’t see them anymore. [Sheila Valdez]
I’m not sure, I’m trying to remember. What I do remember is that as you driving to Schofield, on the side that we were, on the Wai‘anae side was all pineapple, all the way, I recall. And on the other side of the road, I don’t know why, I seem to recall sugar, but I would think that’s highly unlikely. I would think that side was all pineapple all the way from Village Park. I don’t know. I seem to recall bits and pieces. I recall seeing sugar and pineapple. [Shad Kane]
Like even on the Wai‘anae side, it’s pineapple up to a certain point, then there’s sugar. And the sugar followed the H1 Freeway, on both sides was all sugar. [Shad Kane]

Ok, on the area of Kunia, I have a hard time. Del Monte was the pineapple. Pineapple on the other side, beyond Wahiawā was Dole. And then pineapple on our side was Del Monte, I think, don’t quote me, I’m trying to remember. I think was Del Monte. Sugar was Campbell. So I’m trying to recall where the boundary was between sugar and pineapple. I seem to think that the boundary was Kunia, and on the other side of the road was sugar and pineapple. I can’t remember where there was a cutoff. But that you can research. [Shad Kane]

The crops grown on the land have changed – that is all. [Jan Becket]

Concerns and Recommendations

…Now so the significance of everything I shared, Kaha’i was from Keahumoa, and Keahumoa is in close proximity to this project. What I would suggest is further research by the church [the church that wants to build] on that story, and integrate that story of Kaha’i into their artwork, into the landscape, or whatever way they plan on doing it. But it would identify them and their relationship with this place, and the significance associated with Kaha’i. Kaha’i was a Lō chief, born in Hawai‘i, five generations, but he called himself Tahitian. That’s the story about Keahumoa. [Shad Kane]

I really don’t have a personal relationship with that area. And I have a few friends that live in Village Park, which is the closest that I can think of. Based on what little information that I have with respect to people’s feelings in that geographical area, with my understanding of historically of what that area was, I would think very little [community concerns regarding the project]. I think most people would be supportive of it. [Shad Kane]

Yes [future development will affect places of cultural significance], what we’re looking at in future planning of this area, they’re planning to build an access road coming over from Lualualei to Kunia. I know they need an access road coming out of Lualualei, Wai‘anae Coast, in case of an emergency. But they already have Kolekole Pass so they need not come over our Hāpai Wahine. She signifies life there. To me, when I think of them either blowing a hole through the neck or coming over, that’s cutting out completely, and I feel like I need to tell my story because that’s my kuleana, and if that happens, who knows what can happen? Am I gonna be responsible? I feel that that’s my responsibility to stop that access road from coming over. And more and more because there’s significant sites up there and we’re being denied access, stipulations on letting them know weeks ahead of time, who’s coming, who I’m bringing, you know all of those things that stop us from our traditions and our given laws that allow us to do these things, our cultural practice of gathering and practices, those things are quickly being taken away from us. I consider myself a native Hawaiian, grew up in these islands, and I really feel even if I don’t have the koko, but my heart is in it, and my children have the koko, and for them, I want them to know their heritage. [Sheila Valdez]

[I’m concerned about] not being able to honor our tradition, all of the significance of this being a traditional cultural property is going to be desecrated and possibly taken away if I don’t continue this preservation plan, our heritage is going to be taken away. [Sheila Valdez]

The first part is to educate the new community members that are coming into this area. You know, you pass through a road, and you see forests, and you see greenery, but you never know what’s there. And I think it’s important to educate, and for people to know this area. I’m so sure that during the plantation days a lot of what was here is gone, so I think education is the big key on letting people know what was here in the past, and all we ask is to respect, leave things as it is, you don’t have to move things in order to build your castle, you know, utilize what is there and respect. [Sheila Valdez]
Summary of Ethnographic Survey

A total of four ethnographic interviews were conducted with individuals knowledgeable about Hōʻaeʻae: Jan Becket, Shad Kane, Amy Sakuma, and Sheila Valdez. The interviewees generously shared their knowledge and recollections of the project area and its environs.

Several place names associated with the project site were discussed. Particularly, Keahumoa is the name of an area nearby. A few significant moʻolelo mention places near the project area. They include stories of Kāne and Kanaloa; Hiʻiaka and Lohiau; as well as the Lō chief Kahaʻi.

Although the consultants did not know of any archaeological sites or cultural practices that occur specifically within the project area, they did mention several in the vicinity. Pōhākea, ʻĒkahanui, and the Puʻu Kuʻua summit were areas with known archaeological sites. Cultural practices in the vicinity include gathering plants for lāʻau lapaʻau.

The historic era was a busy time for the region, with either sugarcane or pineapple grown on the project lands. The area also had a school and a community center, and plantation workers’ camps lined Kunia Road. Some changes that the consultants have seen in their lifetime include differences in crops grown, and dwindling numbers of birds such as pueo and pheasants.

The consultants were generally supportive of the New Hope Network Development but shared several recommendations. These include 1) not building an access road from Lualualei to Kunia; 2) educating people about what was in the area in the past; and 3) further researching the Kahaʻi moʻolelo and integrating aspects of it into the project’s plans, such as in artwork and landscaping.
CONCLUSIONS AND RECOMMENDATIONS

Hōʻaeʻae has been a place for agriculture in the past, and this continues to the present. A rich corpus of background information was found for the region, including moʻolelo, oli and mele, information on land use in traditional and historic times, and data from archaeological work. Adding significantly to this is the information shared during oral history interviews with individuals knowledgeable about the area.

Cultural Resources, Practices, and Beliefs Identified

Research and ethnographic survey compiled for the current study revealed that Hōʻaeʻae was a culturally significant area with many of the natural resources which supported traditional subsistence activities, particularly farming and the gathering of plants.

The interviewees did not know of any archaeological sites or cultural practices that occur specifically within the project boundaries, but they did identify archaeological sites in neighboring areas such as Pōhākea, ʻĒkahanui, and the Puʻu Kuʻua summit. Cultural practices in the region include gathering plants for lāʻau lapaʻau.

Several place names associated with the project area were mentioned, such as Keahumoa which is thought to be nearby. A few significant moʻolelo also mention places near the project area such as Pōhākea. They include stories of Kāne and Kanaloa; Hiʻiaka and Lohiau; as well as the Lō chief Kahaʻi. Of Pōhākea, one consultant shared:

This whole area is sacred, very spiritual. There are areas that we cannot cross or go into without concentration and prayer, meditation. You know we’ve had experiences where something startles us or we need to take our time. And I just think that’s the whole process of the spirit world, preparing us to enter.

Potential Effects of the Proposed Project

Consultants did not know of cultural resources or practices that occur within the project boundaries; thus no potential effects were identified.

Confidential Information Withheld

During the course of researching the present report and conducting the ethnographic survey program, no sensitive or confidential information was discovered or revealed, therefore, no confidential information was withheld.

Conflicting Information

No conflicting information was obvious in analyzing the gathered sources. On the contrary, a number of themes were repeated and information was generally confirmed by independent sources.

Recommendations/Mitigations

The consultants were generally supportive of the New Hope Network Development but shared several recommendations. These include 1) not building an access road from Lualualei to Kunia; 2) educating people about what was in the area in the past; and 3) further researching the Kahaʻi moʻolelo and integrating aspects of it into the project’s plans, such as in artwork and landscaping.
### Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>ahupua‘a</td>
<td>Traditional Hawaiian land division usually extending from the uplands to the sea.</td>
</tr>
<tr>
<td>‘ahu ‘ula</td>
<td>Feather cape or cloak worn by ali‘i. Small forest birds such as the ‘ō‘ō, ‘i‘iwi were used to harvest feathers to make them.</td>
</tr>
<tr>
<td>‘aumakua</td>
<td>Family or personal gods. The plural form of the word is ‘aumākua.</td>
</tr>
<tr>
<td>boulder</td>
<td>Rock 60 cm and greater.</td>
</tr>
<tr>
<td>California grass</td>
<td>The invasive <em>Brachiaria mutica</em> that forms dense stands up to 2 m tall.</td>
</tr>
<tr>
<td>cobble</td>
<td>Rock fragment ranging from 7 cm to less than 25 cm.</td>
</tr>
<tr>
<td>gravel</td>
<td>Rock fragment less than 7 cm.</td>
</tr>
<tr>
<td>hālau</td>
<td>Meeting house for hula instruction or long house for canoes.</td>
</tr>
<tr>
<td>hāpai</td>
<td>To carry; pregnant.</td>
</tr>
<tr>
<td>heiau</td>
<td>Place of worship and ritual in traditional Hawai‘i.</td>
</tr>
<tr>
<td>hoa‘āina</td>
<td>Native tenants that worked the land.</td>
</tr>
<tr>
<td>‘ike</td>
<td>To see, know, feel; knowledge, awareness, understanding.</td>
</tr>
<tr>
<td>‘ili</td>
<td>Traditional land division, usually a subdivision of an ahupua’a.</td>
</tr>
<tr>
<td>‘ilio</td>
<td>Dog.</td>
</tr>
<tr>
<td>Kahiki</td>
<td>A far away land, sometimes refers to Tahiti.</td>
</tr>
<tr>
<td>kahu</td>
<td>Honored attendant, guardian, nurse, keeper, administrator, pastor.</td>
</tr>
<tr>
<td>kama‘āina</td>
<td>Native-born.</td>
</tr>
<tr>
<td>Kanaloa</td>
<td>A major god, typically associated with Kāne.</td>
</tr>
<tr>
<td>Kāne</td>
<td>The leading of the traditional Hawaiian deities.</td>
</tr>
<tr>
<td>kauwā</td>
<td>Outcast or slave caste within the traditional Hawaiian social hierarchy.</td>
</tr>
<tr>
<td>kiawe</td>
<td>The algaroba tree, <em>Prosopis sp.</em>, a legume from tropical America, first planted in 1828 in Hawai‘i.</td>
</tr>
<tr>
<td>koa</td>
<td>Acacia koa, the largest of the native forest trees, prized for its wood, traditionally fashioned into canoes, surfboards, and calabashes.</td>
</tr>
<tr>
<td>koko</td>
<td>Blood.</td>
</tr>
<tr>
<td>kukui</td>
<td>The candlenut tree, or <em>Aleurites moluccana</em>, the nuts of which were eaten as a relish and used for lamp fuel in traditional times.</td>
</tr>
<tr>
<td>kuleana</td>
<td>Right, title, property, portion, responsibility, jurisdiction, authority, interest, claim, ownership.</td>
</tr>
<tr>
<td>kupuna</td>
<td>Grandparent, ancestor; kūpuna is the plural form.</td>
</tr>
<tr>
<td>lā‘au lapa‘au</td>
<td>Medicine.</td>
</tr>
<tr>
<td>lo‘i, lo‘i kalo</td>
<td>An irrigated terrace or set of terraces for the cultivation of taro.</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>mahalo</td>
<td>Thank you.</td>
</tr>
<tr>
<td>Māhele</td>
<td>The 1848 division of land.</td>
</tr>
<tr>
<td>mahiole</td>
<td>Feather helmet.</td>
</tr>
<tr>
<td>makaʻāinana</td>
<td>Common people, or populace; translates to “people that attend the land.”</td>
</tr>
<tr>
<td>makai</td>
<td>Toward the sea.</td>
</tr>
<tr>
<td>māmaki</td>
<td><em>Pipturus</em> spp., a small native tree. Fiber from its bark was used to</td>
</tr>
<tr>
<td></td>
<td>make a kind of coarse tapa. Sometimes spelled mamake in old texts.</td>
</tr>
<tr>
<td>manaʻo</td>
<td>Thoughts, opinions, ideas.</td>
</tr>
<tr>
<td>mauka</td>
<td>Inland, upland, toward the mountain.</td>
</tr>
<tr>
<td>mele</td>
<td>Song, chant, or poem.</td>
</tr>
<tr>
<td>moku</td>
<td>District, island.</td>
</tr>
<tr>
<td>mōʻī</td>
<td>King.</td>
</tr>
<tr>
<td>moʻo</td>
<td>Narrow strip of land, smaller than an ‘ili.</td>
</tr>
<tr>
<td>moʻolelo</td>
<td>A story, myth, history, tradition, legend, or record.</td>
</tr>
<tr>
<td>nehu</td>
<td>The anchovy, <em>Stolephorus purpureus</em>, used for eating and as a chum for</td>
</tr>
<tr>
<td></td>
<td>bonito.</td>
</tr>
<tr>
<td>ʻohana</td>
<td>Family.</td>
</tr>
<tr>
<td>ʻōlelo noʻeau</td>
<td>Proverb, wise saying, traditional saying.</td>
</tr>
<tr>
<td>oli</td>
<td>Chant.</td>
</tr>
<tr>
<td>olonā</td>
<td>The native plant <em>Touchardia latifolia</em>, traditionally used for making</td>
</tr>
<tr>
<td></td>
<td>cordage.</td>
</tr>
<tr>
<td>ʻōpala</td>
<td>Rubbish, trash, garbage, junk.</td>
</tr>
<tr>
<td>paniolo</td>
<td>Cowboy.</td>
</tr>
<tr>
<td>pōhaku</td>
<td>Rock, stone.</td>
</tr>
<tr>
<td>pono</td>
<td>Correct, proper, good.</td>
</tr>
<tr>
<td>pueo</td>
<td>The Hawaiian short-eared owl, <em>Asio flammeus sandwichensis</em>, a common</td>
</tr>
<tr>
<td></td>
<td>ʻaumakua.</td>
</tr>
<tr>
<td>stone</td>
<td>Rock fragment ranging from 25 cm to less than 60 cm.</td>
</tr>
<tr>
<td>ʻumeke</td>
<td>Bowl or calabash.</td>
</tr>
<tr>
<td>wahine</td>
<td>Woman, wife; femininity. Wāhine is the plural.</td>
</tr>
<tr>
<td>wao</td>
<td>A general term for inland areas, usually forested and uninhabited.</td>
</tr>
<tr>
<td>wauke</td>
<td>The paper mulberry, or <em>Broussonetia papyrifera</em>, which was made into</td>
</tr>
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<td></td>
<td>tapa cloth in traditional Hawaiʻi.</td>
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</table>
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Agreement to Participate in the Kunia New Hope Network Cultural Impact Assessment

Dietrix J. U. Duhaylonsod, Ethnographer, Keala Pono Archaeological Consulting

You are invited to participate in a Cultural Impact Assessment (CIA) for the development of Kunia lands (herein referred to as “the Project”). The Project is being conducted by Keala Pono Archaeological Consulting (Keala Pono), a cultural resource management firm, on behalf of Group 70 International. The ethnographer will explain the purpose of the Project, the procedures that will be followed, and the potential benefits and risks of participating. A brief description of the Project is written below. Feel free to ask the ethnographer questions if the Project or procedures need further clarification. If you decide to participate in the Project, please sign the attached Consent Form. A copy of this form will be provided for you to keep.

Description of the Project

The CIA is being conducted to collect information about the cultural significance of lands in the traditional district of ‘Ewa, specifically along the eastern shoulder of today’s Kunia Road north of Royal Kunia. This assessment consists of interviews with individuals knowledgeable of traditional and/or modern practices and beliefs associated with this region, and of cultural resources or practices threatened, or adversely affected by the development of this area. The goal of this Project is to identify and understand the importance of any traditional Hawaiian and/or historic cultural resources and sites, or traditional cultural practices associated with this land parcel.

Procedures

After agreeing to participate in the Project and signing the Consent Form, the ethnographer will digitally record your interview and it may be transcribed in part or in full. The transcript may be sent to you for editing and final approval. Data from the interview will be used as part of the ethno-historical report for this project and transcripts may be included in part or in full as an appendix to the report. The ethnographer may take notes and photographs and ask you to spell out names or unfamiliar words.

Discomforts and Risks

Possible risks and/or discomforts resulting from participation in this Project may include, but are not limited to the following: being interviewed and recorded; having to speak loudly for the recorder; providing information for reports which may be used in the future as a public reference; your uncompensated dedication of time; possible misunderstanding in the transcribing of information; loss of privacy; and worry that your comments may not be understood in the same way you understand them. It is not possible to identify all potential risks, although reasonable safeguards have been taken to minimize them.

Benefits

This Project will give you the opportunity to express your thoughts and opinions and share your knowledge, which will be considered, shared, and documented for future generations. Your sharing of knowledge may be instrumental in the preservation of cultural resources, practices, and information.
Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected upon request. You may request, for example, that your name and/or sex not be mentioned in Project material, such as in written notes, on tape, and in reports; or you may request that some of the information you provide remain off-the-record and not be recorded in any way. To ensure protection of your privacy, confidentiality and/or anonymity, you should immediately inform the ethnographer of your requests. The ethnographer will ask you to specify the method of protection, and note it on the attached Consent Form.

Refusal/Withdrawal

At any time during the interview process, you may choose to not participate any further and ask the ethnographer for the tape and/or notes. If the transcription of your interview is to be included in the report, you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.
APPENDIX B: CONSENT FORM
Consent Form

I, ________________________, am a participant in the Cultural Impact Assessment for Group 70 International. I understand that the purpose of the Project is to evaluate potential impacts of Kunia land development on cultural practices and resources associated with the area through community consultation and ethnographic interviews and research identifying historic and cultural background information. I understand that Keala Pono Archaeological Consulting will retain the product of my participation (digital recording, transcripts of interviews, etc.) as part of their permanent collection and that the materials may be used for scholarly, land management, and other purposes.

I hereby grant to Keala Pono and Group 70 International ownership of the physical property delivered to the institution and the right to use the property that is the product of my participation (e.g., my interview, photographs, and written materials) as stated above. By giving permission, I understand that I do not give up any copyright or performance rights that I may hold.

I also grant to Keala Pono and Group 70 International my consent for any photographs provided by me or taken of me in the course of my participation in the Project to be used, published, and copied by Keala Pono and Group 70 International and its assignees in any medium for purposes of the Project.

I agree that Keala Pono and Group 70 International may use my name, photographic image, biographical information, statements, and voice reproduction for this Project without further approval on my part.

If transcriptions are to be included in the report, I understand that I will have the opportunity to review my transcripts to ensure that they accurately depict what I meant to convey. I also understand that if I do not return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the draft report, although I will still have the opportunity to make revisions during the draft review process.

By signing this permission form, I am acknowledging that I have been informed about the purpose of this Project, the procedure, how the data will be gathered, and how the data will be analyzed. I understand that my participation is strictly voluntary, and that I may withdraw from participation at any time without consequence.

Consultant Signature       Date

Print Name        Phone

Address

Thank you for participating in this valuable study.
Transcript Release

I, _______________________, am a participant in the Cultural Impact Assessment for land development in Kunia and was interviewed for the Project. I have reviewed the transcripts of the interview and agree that the transcript is complete and accurate except for those matters delineated below under the heading “CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS.”

I agree that Keala Pono Archaeological Consulting and/or Group 70 International may use and release my identity, biographical information, and other interview information, for the purpose of including such information in a report to be made public, subject to my specific objections, to release as set forth below under the heading “OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS.”

CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS:

OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS:

__________________________________________  __________________________
Consultant Signature                        Date

__________________________________________  __________________________
Print Name                                  Phone

__________________________________________
Address
APPENDIX D: INTERVIEW WITH JAN BECKET
Jan Becket (JB)

Oral History for the Kunia New Hope project by Windy McElroy (WM)
For Keala Pono 11/22/2015

Note: Jan Becket was interviewed via email. This transcript is a result of that communication.

WM: To start please tell us about yourself…Name? Where/When you were born? Where you grew up? Where you went to school?

JB: I was born in ‘Aiea in 1949 and went to school at Mānoa Elementary, Roosevelt and the UH. I grew up mostly in Mānoa.

WM: Could you tell us about your ‘ohana/family background?

JB: My grandparents emigrated from Holland and arrived here in 1909. My mother was born in Hilo.

WM: What is your association to the subject property (family land, work place, etc.)?

JB: No direct association, except that I was born in that moku, in ‘Ewa. I have visited and photographed several pre-contact sites in that area and spoken with people who have lineal connections to that area.

WM: What are the ways you have acquired special knowledge of the Hō‘ae‘ae-Kunia area (from your ‘ohana, personal research, specific sources)?

JB: I worked closely with Marion Kelly, who visited many sites all over the island with Kenneth Emory when she worked at the Bishop Museum. However, Marion did not share any specific knowledge with me about that area, although I learned a lot from her. I learned more specific information from Tom Lenchenko, and kahu at Kūkaniloko, and from Fred Mullins, a local resident and fisherman.

WM: As far as you remember and your experiences, how has the area changed? Could you share how it was when you were young and how it’s different now?

JB: The crops grown on the land have changed – that is all.

WM: Could you share your mana‘o relevant to the area of the New Hope Leeward project in Hō‘ae‘ae-Kunia and the surrounding region (personal anecdotes, mo‘olelo, mele, oli, place names, etc.)?

JB: I was told of an out-of-print book on birds of the Wai‘anae range from the 1920s that lists many place names for that area that are now otherwise lost.

A large complex of sites exists directly mauka of this project area, in the Wai‘anae foothills, at ‘Ēkahanui Gulch. I visited and photographed the complex several years ago with Shad Kane.
I was also told by a former student that the heiau at the summit of Pu‘u Ku‘ua may still exist. The closest heiau to this project area I am aware of is Kūkaniloko. Aside from that, I have visited Kalakīkī, some distance away, in the foothills above Waialua High School. Also some distance away, the O‘ahunui stone lies on the South Fork of the Kaukonahua stream, near the border of the ‘Ewa and Wahiawa districts. It is identified and located on the 1876 Hawaiian Government map for O‘ahu.

WM: Do you know of any traditional sites or historically significant buildings which are or were located on the Project site--for example: cultural sites, archaeological sites, historic structures and/or burials? Please elaborate.

JB: I know of nothing within the limits of the project area.

WM: Are you aware of any traditional gathering practices at the Project area and/or within the surrounding areas both past and ongoing?

JB: No

WM: Do you think the proposed development would affect any specific places of cultural significance or access to any places of cultural significance? Please elaborate.

JB: No, I do not think so.

WM: While development of the area continues, what could be done to lessen the adverse effects on any current cultural practices in the area?

JB: [no answer]

WM: Are you aware of any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of the Project site and its surrounding areas?

JB: No, I do not believe so.

WM: Do you know of any other kūpuna, kamaʻāina or cultural/lineal descendants who might be willing to share their manaʻo of the Project area and of the surrounding Hōʻaeʻae-Kunia area?

JB: Yes, I would suggest the father of a former teaching colleague of mine. He has a great deal of family and traditional knowledge about the Mokuleʻia and Kaʻena areas and probably about this area as well. His name is Fred Mullins. Tommy Lenchenko is connected to that area as the kahu of Kūkaniloko. It might be a good idea to ask for his manaʻo.
TALKING STORY WITH

SHAD KANE (SK)

Oral History for the Kunia New Hope project by Dietrix Duhaylonsod (DD)
For Keala Pono 1/16/2013

Note that Shad Kane was interviewed in 2013 and again in 2015, before and after the project was put on hold. Transcripts of both interviews are presented below.

DD: Aloha, today is January 16, Wednesday, sitting in the Kunia golf course, Hawaiʻi Country Club, and talking story with Uncle Shad Kane, graciously given us his time to talk story, we’re going to be talking about lands over here in Kunia/Hōʻaeʻae, so aloha Uncle.

SK: Aloha no.

DD: So let’s start. Could you please tell us about yourself, your name, where/when you were born, where you grew up, where you went to school?

SK: My name is Shad Kane. When my mom gave birth to me, they were living at Pearl City Peninsula, which at that time, there were local families that lived there, but subsequent to December 7, 1941, the Navy purchased most of that land to provide a buffer to Pearl Harbor. So my parents subsequently moved to Wahiawā, so I spent my childhood years up at Wahiawa Heights, teen years I kind of spent between Wahiawa/Waipiʻo Acres/by today Mililani and Kalihi, went to elementary school St. Anthony’s in Kalihi. Subsequent, my parents actually moved to Chicago for two years so I spent my 7th and 8th grade in Chicago, back to Hawaiʻi, back to high school at Kamehameha, and subsequent to that, Utah state, joined the Navy, four years in the Navy...

DD: Utah college or university?

SK: Yeah, after I graduated from Kamehameha, I went to Utah State for several years, and I decided after two years that I needed to change my direction. So I spent four years in the Navy at that time, and served on the St. Paul heavy cruiser during the Vietnam War, my last year attached to Conrav Rear Flat Five [?] a river division in the Mekong Delta. So I spent my last year on the rivers. After I came back from Vietnam, I decided I wanted to finish my education. So I went to the University of Hawaiʻi, got my degree in business management, and rather than work business management I ended up joining the police department. While in the police department, I wanted to get a Master’s degree, so I graduated from Central Michigan University while I was in the police department with a degree in public administration. So I spent 34 years in the police department and retired as a police administrator.

DD: Thank you Uncle. Is there anything else you would like to say about your ‘ohana, your family background?

SK: This can take a while, so I’m going to try to make it real brief, might not be able to make it consistent with what we’re talking about so let me just try and make it this way. Through my grandmother on my father’s side, we descend from the Crowningberg genealogy which is the Lunalilo genealogy. My grandmother is Minnie Crowningberg. Her father was David Lono Crowningberg. Her grandfather was Frederick Crowningberg who married Kalimahuikahana. She and her two sisters went to be educated in England. Her two sisters died. She married a German officer, Frederick Crowningberg. So that was the beginning of the Crowningberg
genealogy here in Hawai‘i. Kalimahuikahi‘ana, her father was Keakahiloli who was the son of Ke‘eauumoku and Kalolawahilani which descends from Pi‘ilani. So that’s that side. That’s the Maui side. On the Hawai‘i side and the O‘ahu side, Kalimahuikahi‘ana descends from Kiwala‘ō, who is the cousin to Ke‘eauumoku. Kiwala‘ō was the son of Kalaniōpu‘u and Kalola, and they were the parents of Keouaaka‘ahu‘ula, who was the father of Kamehameha. In addition to that, which most people are not familiar with, Kalaniōpu‘u served as mō‘i of the island of O‘ahu especially during the period of Kamehameha. So he was at, I’m trying to think of the name of the place where Captain Cook landed, the trail of the, Kealakekuu, so he was there. But the thing most people are not aware of, and I’ll stop this at this point, ok so rather than going any further than that, to make this interview short, [laughing] ok so I’ll stop it with Kalaniōpu‘u, and the reason why I’m stopping it with him is because Kalaniōpu‘u brings us to where we are right now today at Hawai‘i Country Club. So prior to moving to Hawai‘i Island, Kalaniōpu‘u is actually from the island of O‘ahu. He descends from the Nanaulu family. Kamehameah, Pi‘ilani, Ke‘eauumoku, Kiwala‘ō, all these people descend from the Ulu family. Kalaniōpu‘u comes from O‘ahu. His name at that time was Kaleiopu‘u, and there’s a school a short distance from where you and I sit that takes the name of Kaleiopu‘u. Kaleiopu‘u and Kalaniōpu‘u is the same person. Kalaniōpu‘u moved to Hawai‘i Island during the period of Kahahana’s cousin. Peleiholani had a son, and I’m trying to think of his name. I must be getting bad in my old age. But when Peleiholani passed away, he turned the governance of the island of O‘ahu to his son, oh Kumuhana! The son was Kumuhana. He turned the governance of the island of O‘ahu to his son Kumuhana. And most of the island’s chiefs during this period struggled with Kumuhana, so he in history disappears, so we don’t know what happens to him. And so on the island of O‘ahu, through the efforts of Ka‘opulupulu, they seek Kahahana who actually grew up right here in Līhu‘e but as a child was hanai’d to Kahekili. So Ka‘opulupulu tried to get Kahahana back to serve as mō‘i in the absence of Kumuhana. During this period, prior to that, Kaleiopu‘u is amongst a lot of people on the island of O‘ahu that would become very disenchanted with the political scene during this very difficult time where a lot of them disagreed with the ruling chiefs at this time. So Kaleiopu‘u was amongst them, left this island, moved to Hawai‘i Island, changed his name, from Kaleiopu‘u to Kalaniōpu‘u, so this is the line that I come from.

DD: Oh right in this area, you pili to this area right here Uncle. Thank you for that, Uncle. Ok, we are now talking about the Kunia/Hō‘ae‘ae area. Could you share your mana‘o of cultural associations connected with this area whether it’s personal anecdotes, mo‘olelo, mele, oli, place names, ‘aumakua, anything you’d like to share about this area.

SK: In addition to what I shared with respect to the genealogical connection to Līhu‘e, with respect to Kalaniōpu‘u, and my relationship with the garrison commander of Schofield Barracks as a claimant, my genealogical connection to this region through Kalaniōpu‘u, or the family of Kaleiopu‘u, in addition to that, I’ve been involved in many Hawaiian cultural efforts through many different Hawaiian organizations, and also with respect to a period in my past when I had horses. Briefly, I’m a member of the civic clubs. I’m on the O‘ahu Island Burial Council. I’m on the Clean Water Natural Lands Commission. I’m a member of the Royal Order besides the civic clubs, and many other civic cultural organizations.

However, during the latter part of the 1980s and early 1990s with respect to my physical connection with this area that we’re sitting within, and that’s Līhu‘e and Kupehau with Keahumoa, with respect to my physical connection, I leased a portion of the land adjacent to Pōhākea, and I had 10 acres that I had fenced in, and I had two horses. So it was during this period with my horses that I gained a greater experience regarding both the cultural and biological landscape of Pōhākea, ‘Ēkahanui, Kuphau, Līhu‘e, and Keahumoa.
I gotta give credit to my horses because if it wasn’t for them, I don’t think I would’ve learned as much as I know regarding the cultural landscape of these areas. Oftentimes, we would ride in these areas, and my horse would stop. And I’ve always refused to get off the horse. I always tried to force it to keep moving. But on occasions when I would have to get off and try to inspect the brush and try to get a sense of why he refused to go, I soon realized that beneath the California grass and the weeds were rock walls. And so after a period of time I soon realized that many different areas where my horse stopped and refused to walk, I found many different Hawaiian stuffs, and I don’t know if I’m the only one. Maybe there were others too. But I took the time to get off the horse and take a look. And it got to the point where when I used to go riding, I started carrying chainsaws. I started carrying weed whackers, and I started cleaning up structures. And I soon realized it was a broader cultural landscape than most of us are even familiar with. So I ended up taking photographs of these places.

There were many cultural structures, especially on Pōhākea, many interesting structures. I found what I believed to be the trail that’s referenced in Kāne and Kanaloa, a trail that Hiʻiaka makes reference to. I’m convinced I found that trail, a trail that’s somewhat segmented in the sense that some portions are intact, and there’s portions where you lose sight of it. But if you draw lines between the dots, you soon realize that this was an area where people had to have walked through, a very obvious trail once the area is cleaned.

In addition to that there’s a strong Tahitian influence with respect to the cultural resources of Līhuʻe, Kupehau and this area in the sense that Hawaiian stone masonry, the stones are laid flat, and Tahitian stone masonry, they integrate upright stones in ‘em. And within Pōhākea, there’s remnants of this trail, this Tahitian trail with upright stones. What makes it even more interesting with respect to this aspect of this region, just the trail, is the fact that they also integrated into the trail, pōhaku that were shaped as ‘umekes with the high side facing the northeast trades, seemingly telling us that this trail was once a lit trail, especially with significant numbers of kukui nut trees in the particular area. This aspect of the lit trail by kukui nut is actually referenced in the story of Hiʻiaka which lends support. So anyway, to make a long story short, my understanding today grew out of my experiences of riding my horse, both Misty and Scribbles.

And let me just share one last interesting story before we go to the next question. This is what really made a big difference in the path that I... I speak of trails, because I really believe life is a trail. And I think, this story is going to give you a sense of the direction my life went with respect to this story. When I graduated from Kamehameha, at that time my Hawaiian-only school, I could speak French, could not speak Hawaiian. I knew the geographies of foreign places. I knew very little of Hawaiʻi. I knew the history of other places. I knew very little of Hawaiʻi. The only aspect of Hawaiʻi I knew was Diamond Head, Waikiki, and the aloha spirit. That’s all I knew. On one occasion when I was riding my horse, I was riding through a brush area, California grass, and this was in Līhuʻe, and I saw an interesting-looking plant growing in and amongst California grass. And I could only see the top. So what I could see was all this tall grass, and I could only see the top of this one particular tree at that time. It was no brush, I soon learned it was a tree. So I saw this interesting-looking plant with interesting-looking leaves. I came back on a subsequent occasion, and with a camera, I took a photograph of ‘em. And at that time I was a detective in the police department, so I knew how to do research. So I started researching this leaf, and I soon found out, to give you a sense of how little I knew, I soon found out it was a leaf of a koa tree. True story.

It kind of really surprised me this tree, where it was located, so what I started doing is that when I started riding, I carried my weed whacker. I went in this brush. I weed whacked the California grass around this particular interesting tree. The tree only had to be maybe 4 feet tall. It wasn’t that high, low like the California grass. And subsequent to that, I started bringing in, carrying water. So
I started hauling water up into the mountains where this particular tree was. And I soon saw something. I soon realized that this tree started to grow. And I don’t know what it was about that, but I started drawing parallels between this tree and life. And I soon realized that as I pushed the California grass back, this tree grew. I don’t know if that tree is there today because of all the changes that have happened between the 1980s and today, 2013. But I soon realized that that tree, with my help, started to grow. I saw myself in that tree. I saw that if you push back all the distractions, and all the other things, all the ‘ōpala and everything else, we as native Hawaiians can also grow. Since that day, I set aside a lot of other stuffs that I had been doing prior to that, and I focused 100% to our Hawaiian culture. Today I think that pretty much defined Shad Kane.

Anyway...

DD: Awesome, the koa tree, that’s awesome, Uncle. Wow—just like my name ‘ulu’, ‘koa’. Ok Uncle, could you share any other mana’o or ‘ike of traditional practices both past and maybe ongoing associated with this area, if any?

SK: In terms of cultural practices, much of the information I can share is actually based on my mana’o with respect to riding at Līhu’e, riding throughout these different geographical areas. And in addition to the koa, I found a number of different native plants, medicinal native plants that I found. I’m not a lāʻau lapaʻau. I’m not a traditional cultural practitioner who’s involved in plant medicine so I’m not familiar with the names, but at some point in my stay at Pōhākea Pass, I took a class on native medicinal herbs, and the names of all these plants have actually just slipped from my memory, but I took this class at that time because I found in addition to the koa tree, I saw a lot of plants that I wasn’t familiar with. So I soon learned, after having taken this class, I think that’s lāʻau lapaʻau, that class, I soon realized that amongst these plants with the koa tree were medicinal native Hawaiian plants. So my mana’o, because of the numbers of these plants growing up in Pōhākea, growing in ‘Ekahanui, growing in Kalua’a and all these valleys up in the Wai‘anae Mountains on the Kunia side, because of the predominance and the amount of medicinal plants, my thinking associated with the significant numbers of habitation structures, large numbers of people, large numbers of medicinal plants, my mana’o is that perhaps at one time, there were large numbers of practitioners of this region who actually gathered these medicinal plants and probably used them to serve their particular interest with respect to illnesses. So large numbers of that, we’re not talking about today, so we’re talking about as it once was.

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DD: Aloha. Today is October 21, 2015, and we’re in Makakilo at the home of Uncle Shad Kane, and anyways we talked to Uncle Shad before about the proposed construction of church facilities on the Honolulu side of Kunia Road. And then for some reason the plan was put on hold, but it’s back on, so we’re talking to Uncle again. And we just really appreciate and just thank him for being patient with the process and allowing us to talk story again.

Aloha Uncle, so anyways, we talked story with you before, and we do have your background that we can put in this, but if you don’t mind saying your name, where/when you were born?

SK: My name is Shad Kane. My birthdate is February 23 1945. I was born at Pearl City Peninsula, at that time it was a civilian population living there. Today it’s part of a military base.

DD: Ok, we’re talking about that parcel of land in Hōʻaeʻae Ahupua’a which is between Honouliuli and Waikele. Currently, this parcel is between that Hawaii Country Club golf
course and Village Park/Royal Kunia. So regarding that area, could you explain if you have any type of association to that area?

SK: I don’t possess any generational knowledge. What cultural information I have actually came from my relationship with horses. Back in the 1990s I was leasing some 10 acres of land from a guy by the name of Sam Delgado. And it was as a result of my horseback riding in that particular area, that piece of property I was leasing was right within the alignment of Pōhākea Pass. So much of the cultural information that I was able to acquire at that time was actually from riding my horses. And I knew a little bit about that region, but I really didn’t know as much as I know today.

And what came out of all those experiences on horseback was that my horses kind of helped out. Oftentimes when we were kind of riding around in the Pōhākea area and the surrounding area, where I was stabling my horses, oftentimes my horses would stop. And not being able to see through the weeds, I would get off and kind of just inspect. The reason why my horse wouldn’t go any further, oftentimes I found alignments of stone walls, portions of enclosures, and numerous upright stones especially in the area of Pōhākea Pass, and also the area between Pōhākea and ‘Ēkahanui. Substantial upright stones obviously set in place by a human being, just the manner in which they were standing and the location they were standing, it would not have been natural, so it just kind of aroused my natural curiosity for a lot of these structures. So what came out of that, those discoveries of Hawaiian cultural structures on horseback, I ended up researching some of the history associated with that area.

And some of that came from, interestingly enough, actually from several Hawaiian stories. One is the story associated with Kāne and Kanaloa, or the travels of Kāne and Kanaloa, and that at one point in time, Kāne and Kanaloa were at the top of Pōhākea Pass admiring the landscape of both Wai‘anae and also the Honolulu view planes from Pōhākea. The interesting thing that I kind of developed as a result of reading Hawaiian stories, I came to realize, in my opinion now, I gotta say a lot of things I share is actually my mana‘o, stuff that have developed from I guess you could say establishing a personal relationship with different places, and that came out of riding my horse up in Pōhākea and that surrounding area. In an effort to learn a little bit more about these things that I was finding in the brush, amongst those stories was Kāne and Kanaloa.

After having read all these stories, I came to the point of feeling, it’s not just the story of two guys traveling around. But in my opinion, it appears to be a story of subsistence. It shares a little bit about the geographical area with respect to subsistence. I think most of us, we fail to realize that anciently it was a governance based on the farmer, the fisherman, and the gatherer. The only currency that you could make reference to would be perhaps feathers. And that feathers served no purpose in a subsistence lifestyle other than to adorn the regalia of chiefs. So areas such as Pōhākea, Kunia, Kupehau, Līhu‘e, was really more the structures that I was looking at, in my opinion, really gave me a sense that these were places of the farmers and the fishermen and the gatherers of these particular areas. In addition to that, reading the stories of Hi‘iaka when Hi‘iaka was commissioned by Pele to go to Kaua‘i and fetch Lohiau and bring him back to her on Hawai‘i Island, moku of Keawe. She, Wahnema‘ōma‘o, and Lohiau stopped at Kū‘ilioloa, or Pōka‘i Bay, the heiau, and she instructed Wahnema‘ōma‘o and Lohiau that she was going to walk across the island, and she would meet them at Kou, or Honolulu today.
And one of the places that’s referenced in her story is when she was up at the top of Pōhākea, same as the story of Kāne and Kanaloa, admiring the coconut trees in Wai‘anae, along the shoreline, the ocean, and also admiring the view planes towards Honolulu. She makes reference of the Kaiaulu wind. She makes reference to the kukui nut. She makes reference to the place. So she gives you the story, really a good sense of the significance of that place.

But the most obvious thing in both stories, that for me almost went shout out, that actually explain the paths my horse took naturally, and the significance of the upright stones, is that it was obvious there was a trail within Pōhākea. And in my opinion, in my mana‘o, that trail is actually marked by upright stones. The stones vary in distance from one marker to the next, but it’s very obvious because there’s large stones landing on the ground that may have been standing upright. And the reason why I feel comfortable making reference to that trail marked by upright stones is because there’s an almost identical trail actually in Kalaeloa, the Kalaeloa Heritage Park, where there’s actually a Tahitian trail of upright stones in that geographical region. Probably because it was a military base, for national security, that access was restricted, so cultural structures within the heritage park [today] were preserved. But these structures in the heritage park, the trail, the stones are about 8 to 10 feet apart. At Pōhākea, the upright stones, those that are free-standing today, are not 8 to 10 feet apart. Some are close, some are far apart. But you can actually get a sense of the alignment of these stones all the way from the top of Pōhākea down to the bottom of Pōhākea Pass.

The most significant aspect of my rides up in Pōhākea is not just the stories associated with that region from Hi‘iaka and Kāne and Kanaloa and the kukui nuts, and the obvious stones that’s actually shaped like chairs. So they’re like an ‘umeke with a high side. And every stone that I saw, that was there, the high side is all facing the northeast trades. With the abundance of kukui nuts and the fact that there’s a trail that still is there today, my mana‘o is that perhaps they lit that trail at night with the kukui nut oil.

So again, much of my understanding came from riding my horses, researching some of the traditions associated with that area, riding as far north as Kalua‘a Gulch, to include ‘Ēkahanui. Most all the structures that I’m familiar with, now I don’t want to give anyone the impression that I know it all, ’cause I know I don’t, but the structures I’m familiar with, the stone walls, elevated platforms, and upright stones, for the most part, I recall most all of them actually in depressions. There are areas, however, where there is upright stones on the high ground, and that is in the area between Kalua‘a and the next valley over, and I cannot remember the [name of the] next valley over. So there’s also a series of upright stones, I would suspect they’re still there today. So my familiarity goes from, not so much south of Pōhākea, but more Pōhākea in the area identified as Līhu‘e all the way up to Kalua‘a Gulch. Again, much of that stuff is not generational. Much of that stuff is more modern and recent as a result of riding horses.

DD: Well that’s definitely experiential, you know, and so that’s some awesome insight with regards to the trail, the markers, and how that plays in with it being a prominent place with Hi‘iaka’s travels as well as [the travels of] Kāne and Kanaloa. So mahalo for sharing that insight.

You mentioned that a lot of it is in the gulches, and some is on the flat land above, but that’s all going north [of the project area]. So we’re talking about this land, the project area is pretty much a flat upland area, it’s not a gulch, but also, it is on the Honolulu side of Kunia Road. So what are your thoughts on that specific area which is between Hawaii Country Club and Royal Kunia/Village Park and to the east of Kunia Road, any thoughts on that parcel?
SK: I do, but first of all, I did not ride my horse in that area. So my understanding of the
cultural landscape is actually associated with bits and pieces of information that I got as a
result of research. The closest that I’ve actually been there in the past was actually golfing,
was at Hawaii Country Club. Aside from that, my only experience in actually walking in the
adjacent area was the result of when we together went walking around in there several years
ago when this project was being considered at that time.

So I don’t have any personal knowledge associated with it, but what I can share is that a
-cultural landscape does not end where a highway was made. So that cultural landscape
actually passes beyond the highway and continues further on. The question is: How far does it
go? And the question is [about] the level of disturbance beyond those borders. The farther you
get away from a cultural landscape that I just shared with you, from my understanding and my
experience, that cultural landscape is diminished the farther away you get away from it simply
because of the impacts associated with that geographical region.

I doubt if you’ll ever find anyone that would possess the generational knowledge of that area
between Kunia Road and Kipapa Gulch which is substantial. That area that this project is sited
in, my understanding from the stories and the things that I read, is in close proximity to a
name that’s referenced often in different traditions in information that I was able to acquire.
That place name is a place called Keahumoa. So I know of some historical aspects associated
with Keahumoa.

Before I share that, the high ground with respect to the project had been in pineapple or sugar,
I’m not really sure, but I think was pineapple, I think. For the most part, [it] was under ag
[agriculture] for the last, I would think, back in to the latter part of the 1800s, probably. So it
was actually in agriculture for well over a hundred years. So I would suspect that the high
ground or the area where this project will be sited, had been largely disturbed.

If there is any cultural resources, I would suspect the only place you would probably find
cultural resources would be in depressions or valleys associated with the project. I’m not that
familiar with those valleys. But again, the farther away you get away from the cultural
landscape, the level of resources is diminished by its distance from the origin of that
landscape. But I don’t want to diminish the fact that there is always a possibility. But the
likelihood is, in my opinion, much less.

DD: Right.

SK: The stories that I’m familiar with, and it’s not a whole lot, is regarding Keahumoa which
is in that approximate location, is that it’s one of the places that’s referenced by Hi‘iaka in her
story, that after she passes through Pōhākea, one of the first places she goes is that she goes
beyond Kupehau and Lihu‘e. She goes to this place called Keahumoa where she meets, I think
she meets three kūpuna wahine, and I think they were making leis. Anyway, she meets these
ladies, spends some time with her, before she heads makai. That’s one reference that I’m
aware of in one story. I can’t recall the details.

The other one is with respect to a chief, and he’s a Tahitian chief. His name is Kaha‘i. His
whole name is Kaha‘iho‘okamali‘i. He was the son of Ho‘okamali‘i. He’s the grandson of
Moikeha. Moikeha was the grandson of Maweke. So these names are important in the sense
where these historically were all referred to as Lō chiefs, like Ma‘ilikūkahi and Kakuhihewa.
They’re all referred to as Lō chiefs in the traditions, those people who wanted to preserve the bloodline of their ancestors.

In the story I’m familiar with, Kahaʻi is commissioned, he lives in Keahumoa, Kahaʻi is commissioned to go to Tahiti and to retrieve a breadfruit tree, an ‘ulu tree, and bring it back and to plant it somewhere in ‘Ewa. The story is similar to other stories elsewhere in these islands, but it’s important to understand the symbolism of the ‘ulu tree associated with life on an island which is different than living on a continent, to understand the significance of ‘ulu, the tree.

So again, it’s a governance based on subsistence, so that’s why understanding a plant is so significant. And understand that this is a canoe plant. And understanding that this was a plant that was brought on canoes here.

But he’s [Kahaʻi’s] commissioned, in the story, commissioned to go to Tahiti retrieve the ‘ulu tree, come back and plant ‘em. But he tells his wife in the story to make sure she tells his children [that] if they ever want to know who their father was, they need to seek his mahiole and his ‘ahu‘ula beneath the ‘ulu tree of Kahaʻi, in Hawaiian that is Kaʻuluokahaʻi. He goes to Tahiti, however he goes in the traditions, the important thing is to understand this is a real-life guy. And this guy, although he is referred to in the stories as Tahitian, he’s five generations born in Hawaiʻi. That is important to understand. Five generations born in Hawaiʻi, and he still has that relationship with his family’s place of origin. He goes beyond Tahiti, he goes actually to Samoa. He retrieves an ‘ulu tree, he comes back by way of Tahiti, and he plants it somewhere in ‘Ewa. Nowhere does it actually say, in all the writings and stories, nowhere does it say where this particular tree is. The only thing we know is that it’s somewhere in ‘Ewa.

In 1790, when George Vancouver, British captain, was here, he was commissioned to chart the islands for safe anchorage, so the maps that we rely on, the shape of the islands, is largely the work done by Vancouver. The mapmaker on board Vancouver’s ship was a lieutenant by the name of Lieutenant Muldon. So he was in these waters in the 1790s, charting the depths of the shoreline. Vancouver’s mapmaker Muldon, the interesting thing about his maps, and this is a period where they named the islands the Sandwich Isles, the interesting thing about Muldon’s map is that wherever they saw structures ashore, he would actually draw the structure in. So wherever he saw one hale, he drew the hale on the map. Wherever he saw one wall, he drew a wall on the map. Wherever he saw one trail, he drew the trail. So when they were here in the 1790s, they identified a trail in the area referred to today as Kalaeloa, former Barbers Pt. Naval Air Station. And he identifies a name at the origin of this trail as Kualakaʻi.

During [Barber’s Pt.] base closure, Belt Collins was hired to do the EIS, Environmental Impact Statement. And Belt Collins hired the International Archaeological Research Institute to do the cultural assessment to the survey. In addition to that, International Archaeological Research Institute hired Rubellite Johnson, who was a professor at the University of Hawaiʻi, so she was a professor of Ethnic Studies at the University of Hawaiʻi. But she was also an expert in the evolution of language. She distinguishes between living on an island and living on a continent with respect to how one’s language changes.

The question is: How long does it take a migrating people to see themselves other than their place of origin? That’s what she speaks about. And she says [that] on an island, when you get off that canoe, you may never go home. So you lose touch with hearing the old language in the
manner it was spoken, as opposed to living on a continent. The British were still British when they landed on the East Coast. They were still British 300 years later when they got to the West Coast, and they still spoke in the same clear English language.

In the Pacific, we have Hawaiians, Marquesans, Tahitians, Samoans, Fijis, Maoris, even Filipinos. Filipinos got a dialect where the language is similar to Polynesians. According to Rubellite Johnson, the reason Rubellite Johnson says that is simply because of the barrier of water between islands. So when there’s that barrier, you don’t get to hear the old folks, how they spoke. So the language changes. Your tongue shortens words. So there’s similarities between all the people in the Pacific, however, you can even say they’re the same people. But their language is changed simply because of the barrier that water creates, alters their language.

It may even alter the manner in which they see themselves. So other than seeing yourself as being Tahitian, you see yourself as somebody else. You develop a personal relationship, much like us today. We may not realize that, but we develop that relationship with this place that we all live now. And it’s understanding we all migrants, even as Hawaiians, we were not here, we all came from someplace else. It’s important to keep that kind of stuff in mind. We all from somewhere else.

Kaha‘i and the people living here was dealing with that. They saw their people change, becoming somebody else. The symbolism associated with the breadfruit tree, it represents rebirth, new life or beginning on an island.

DD: Mean.

SK: It’s important to understand. It’s different on an island, ok? We all share a commonality on an island, as opposed to where we came from. So we develop that personal relationship, and we leave all that across the ocean.

So she says, that over a period of hundreds of years, that we shorten our tongue, Rubellite [says], and that words have a way of changing. And that happens today. In the dictionary, there’s always new words that come up.

So as part of base closure, and as part of providing the cultural interpretation to the archaeological work done by International Archaeological Research Institute, and having the Muldon’s map of 1825, mapmaker on board George Vancouver’s ship, having this map in front of her, and being able to identify different cultural structures on the shore, and having a place name associated with a trail by the name of Kualaka‘i, Rubellite Johnson, as a result of her background in the study of migrations and the evolution of languages, makes reference to the name Kualaka‘i as a corruption of Kaʻuluokahaʻi. So she’s saying that the tree was planted in Kalaeloa.

Now the significance of that tree for migrating people living on an island, it gives them a place they can go to, to feel connected to their origin. To us today, it’s hard to understand, but when you think about back then and the people, they know they from somewhere else. They don’t know a whole lot about that background. They see themselves developing a personal relationship with where we are now. It gave them a place where they can go to, to learn a little bit about that. In an oral tradition, that’s all you have left. In a western tradition, if you wanna learn about your origins, right, your background, your ethnicity, you can go to one library, you
can look for one book, you can go on the internet. They did not have that. So something such as this, giving them a place in terms of an ‘ulu tree, provides them with that kind of contact with the past.

DD: Ho, that’s awesome.

SK: That’s Kaha’i. Now so the significance of everything I shared, Kaha’i was from Keahumoa, and Keahumoa is in close proximity to this project. What I would suggest is further research by the church [the church that wants to build] on that story, and integrate that story of Kaha’i into their artwork, into the landscape, or whatever way they plan on doing it. But it would identify them and their relationship with this place, and the significance associated with Kaha’i. Kaha’i was a Lō chief, born in Hawai’i, five generations, but he called himself Tahitian. That’s the story about Keahumoa.

DD: Wow, that’s unreal. I heard about that story, but there’s some things that you brought up that I wasn’t thinking about. And especially, it ties in with the son [Namakaokapao‘o]. If you like know who’s your father, which is Kaha’i, it’s there at the ‘ulu tree. And on the broader picture, as a people, this is your point of origin from before. Wow, that’s awesome.

SK: And on a modern perspective, that’s the association with Kualaka‘i Parkway. See if you take a good look at Kualaka‘i Parkway and the trail, it’s almost aligned with each other. What it is, is that the name was chosen for Kualaka‘i Parkway, simply because Kapolei, for the most part, is a new city made up of people from many other places, not just us. So it’s a story of travel, and it’s no different than it was 1,000 years ago. It’s happening today, the significance of that parkway.

DD: Using the same name.

SK: The same name.

DD: Kualaka‘i. Thank you for giving us that insight there.

You know, you mentioned about that high ground being pineapple or sugarcane. I’m assuming that pineapple would be Del Monte, and sugarcane, I’m assuming, on that side of the road, if it was sugar, it would be Oahu Sugar Company out of Waipahu. Is that kind of correct?

SK: I’m not sure, I’m trying to remembah. What I do remembah is that as you driving to Schofield, on the side that we were, on the Wai‘anae side was all pineapple, all the way, I recall. And on the other side of the road, I don’t know why, I seem to recall sugar, but I would think that’s highly unlikely. I would think that side was all pineapple all the way from Village Park. I don’t know. I seem to recall bits and pieces. I recall seeing sugar and pineapple.

DD: That’s like the crossroads.

SK: Like even on the Wai‘anae side, it’s pineapple up to a certain point, then there’s sugar. And the sugar followed the H1 Freeway, on both sides was all sugar.

DD: Right.
SK: Ok, on the area of Kunia, I have a hard time. Del Monte was the pineapple. Pineapple on the other side, beyond Wahiawā was Dole. And then pineapple on our side was Del Monte, I think, don’t quote me, I’m trying to remembah. I think was Del Monte. Sugar was Campbell. So I’m trying to recall where the boundary was between sugar and pineapple. I seem to think that the boundary was Kunia, and on the other side of the road was sugar and pineapple. I can’t remembah where there was a cutoff. But that you can research.

DD: Yeah, I called the Hawai‘i Plantation Village to ask them if they have a map of their sugar boundaries ’cause it seems like right over there was kinda like in between.

SK: Was mixed up in there.

DD: Yeah, ok.

I know you also pointed out that maybe some of the workers over there might have some knowledge or something they might know, yeah?

SK: That’s why I would go to the Filipino cultural building. It’s on Waipahu Road. It’s in Waipahu.

DD: Oh in the back by the sugar mill? They get boxing over there sometimes?

SK: Yeah. A lot of the old guys go there. ’Cause I went there one time, I had to go do one presentation, Hawaiian stuff. And I was surprised at the meeting, no young guys, was all old Filipinos. I was impressed. I see all these old guys, was interesting, because they all talk culture. I was amazed about the things they talked about.

But my thinking is, if you gonna be able to learn anything from the former employees, going have to be one old guy from that area. And the best place to find ’em, like even at the plantation camps, a lot of ’em went move out, you know. You know like Kunia Plantation Camp? The older guys no longer live there. They either went pass away, they move away. You going find young guys living in there today, young families. But my thinking is if you needed to find kūpuna Filipino guys, I think you going find ’em over there.

DD: Right. And maybe they might be able to say, “That actually was sugar cane,” or, “That was pineapple.” Yeah, I gotta try figure out if that was pineapple or sugar and put that in the narrative, the recent contemporary history of that part of land.

I need to ask. Do you think any construction would affect any culturally significant sites, features, artifacts, or even cultural access?

SK: I would say the likelihood is almost minimal. And the reason why is because at that elevation, there’s no coral. So if you were at a lower elevation where you get coral, because the coral was used to serve a cultural purpose at the low elevation, that’s a conduit for water. For structures, they went use coral. But this elevation, if you find any rock structures, going be basalt at that area. And because of the level of agricultural effort, on land and tilling, the chances of finding cultural data, on that flat high ground, minimal to zero.

DD: Right, tilling, that takes a lot of the top layer.
SK: ’Cause it digs deep, and you gotta think, over hundred years of tilling ah?

DD: Yup, hundred years of tilling, good point.

Ok, coming to the close, do you think that there’s any other community concerns? Again, we’re looking at that parcel of land between Hawaii Country Club and Royal Kunia/Village Park, Honolulu side of Kunia Road. Do you think that there’s any community concerns that we should be aware of?

SK: I really don’t have a personal relationship with that area. And I have a few friends that live in Village Park, which is the closest that I can think of. Based on what little information that I have with respect to people’s feelings in that geographical area, with my understanding of historically of what that area was, I would think very little [community concerns]. I think most people would be supportive of it.

DD: Ok, what about, besides any of the old plantation workers in the area, is there anyone else you think we should talk to?

SK: Yeah, a good guy for you to talk to is a photographer, a guy by the name of Jan Beckett. So Jan Becket is a former school teacher, English teacher and photography teacher, at Kamehameha Schools. And he’s actually been with me at a lot of cultural sites. What we do is that when we go into cultural landscapes, I help with interpretation, what we looking at, he photographs it. So he’s actually taking photographs of upright stones and taking photographs of some of the [sites]. He doesn’t share them all, ok? But he took photographs of structures within Pōhākea. And he actually was the co-writer of the book, Pana O’ahu. Some structures are in that book. But anyway, he and I spent time walking in that area, taking photographs. So he might be a good guy [to talk to].

DD: Ok, and being that that land has already been disturbed, there’s probably little to no gathering over there, that plot of land?

SK: I doubt it. I do know that substantial structures had already been destroyed, especially in that area on the makai side of Pōhākea. They went build one reservoir up there. So I think what they were planning on doing was gravity feeding water to support the low-level agriculture. So in that area, they went destroy a number of cultural sites, structures, enclosures, house sites, all gone.

DD: That’s the Wai’anae side of Kunia Road?

SK: Pōhākea Pass, it’s actually on the makai side. So it’s actually Kupehau. But substantial structures, I’m really surprised they did, because you look at ‘em, it’s rectangular enclosures. Look at ‘em, and they were actually underneath trees, so it wasn’t buried in the grass. It was shaded. So there wasn’t that much weeds in that area, and you cannot avoid seeing ’em. I was just surprised they went bust all that. And they also went bust a number of huge boulders that was on platforms. Jan may have photographs in that particular area. That’s why I’m saying he might be a good guy to talk to.

DD: Ok.

Wow, Uncle, it’s always just a good time talking story with you, thank you, good to see you.
SK: I’m glad you still doing this kind of stuff.

DD: Yeah, yeah.

SK: So you still get the halau?

DD: Yeah, I gotta tell you what we get planned. I go tell you.

Ok, we going close this off, and mahalo to Uncle and Aunty for opening up their home. And have a good day. Aloha!

SK: Aloha nō.
APPENDIX F: INTERVIEW WITH AMY SAKUMA
TALKING STORY WITH

AMY SAKUMA (AS)

Oral History for the Kunia New Hope project by Dietrix Duhaylonsod (DD)
For Keala Pono 11/4/2015

Note: Mrs. Sakuma asked Keala Pono to mail her our inquiry about this Kunia parcel of land in printed form via the U.S. postal service. This transcript is the result of that printed inquiry and the thoughts she shared in her handwritten cursive reply.

DD: To start please tell us about yourself…Name? Where/When you were born? Where you grew up? Where you went to school?


DD: Could you tell us about your ‘ohana/family background?

AS: Dad worked in the plantation pump department office, used abacus, taught niseimen [second-generation persons of Japanese ancestry].

We lived in Pump 4. Where the office was in the lower section was Pump 2, field worker families lived there, took care of the fields nearby. There was also a dairy run by a family (Abreu [family name]). We used to stand on the big pipeline which went way up to the top (This is a valley, and the milkers would shoot milk at us). The pipeline is still visible from the freeway.

Pump 4, valley, Oahu Railway Train passed taking pineapples from Wahiawa to the Dole Cannery in Honolulu, [the train passed] behind Pump 1.

Waikele Stream came from Wahiawa and flowed below our camp. Oahu Sugar Company had their own train tracks to haul cane from the fields to the mill in the center of town. The manager’s house was way above all this. If you go to the subdivision & can look down from the backyard of one of the houses, you can look down and see the valley.

Whenever we heard the river rise, my Dad called two families that had photo studios on Depot Road about the rise of water because the Waikele River was behind their business. Later the stream was diverted to the canal and the area no longer was flooded.

Waipahu Street and Waikele River (stream) are not shown in the maps. Depot Road, lower and close to the Farrington Highway, was always flooded when it rained a lot until the stream was diverted.

There was a Kunia School way in from Kunia Road. I remember several orchid shows in the community center by the Kunia Orchid Club.

DD: What is your association to the subject property (family land, work place, etc.)?
AS: Pump department families lived off Kunia Road --- Pump 5 --- visited them.

DD: What are the ways you have acquired special knowledge of this area (from your 'ohana, personal research, specific sources)?

AS: Classmates, elementary especially. I lived in these camps, came to school, Waipahu Elementary.

DD: As far as you remember and your experiences, how has the area changed? Could you share how it was when you were young and how it’s different now?

AS: A man, Shinsato by name, had a big truck, and he picked up the children to bring them to school every day and took them back home.

DD: Could you share your mana‘o relevant to the area of the New Hope Leeward project along the Old Kunia Road and the surrounding region (personal anecdotes, mo‘olelo, mele, oli, place names, etc.)?

AS: There were reservoirs and camps for sugar workers along Kunia Road, few and far apart. Mostly highway.

DD: Do you know of any traditional sites or historically significant buildings which are or were located on the Project site—for example: cultural sites, archaeological sites, historic structures and/or burials? Please elaborate.

AS: No.

DD: Are you aware of any traditional gathering practices at the Project area and/or within the surrounding areas both past and ongoing?

AS: No.

DD: Do you think the proposed development would affect any place of cultural significance or access to a place of cultural significance? Please elaborate.

AS: No.

DD: While development of the area continues, what could be done to lessen the adverse effects on any current cultural practices in the area?

AS: Don’t know.

DD: Are you aware of any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of the Project site and its surrounding areas?
DD: Do you know of any other kupuna, kamaʻāina or cultural/lineal descendants who might be willing to share their manaʻo of the Project area and of the surrounding Hōʻaeʻae/Kunia area?

AS: [Didn’t answer]

AS: I hope you can read all this. At almost 91 in December, my writing has become very bad, even my signature.

Amy
APPENDIX G: INTERVIEW WITH SHEILA VALDEZ
TALKING STORY WITH

SHEILA VALDEZ (SV)

Oral History for the Kunia New Hope project by Dietrix Duhaylonsod (DD)
For Keala Pono 1/13/2013

DD: Ok aloha, today is January 13, Sunday, we are in Kunia in the ahupuaʻa of Hōʻaeʻae. This is Hōʻaeʻae yeah?

SV: This is Hōʻaeʻae.

DD: Hōʻaeʻae, in ka moku o ‘Ewa, ke one o Kakuihihewa, and I am lucky to be sitting with Sheila Valdez with Na Wahine O Kunia, we’re just talking story in the golf course restaurant here.

SV: [Opening a binder and showing me photos and articles] This was a significant pōhaku that was discovered up in the mountains there on the other side [of the road]. And there’s lots of crevices within the pōhaku. According to history, these pōhakus were storehouses of possibly weapons or personal items or where they used to put the baby piko inside. So this was marked and GPS’d. We know how significant because just the mana around this pōhaku was very powerful. And so in this area, we were concerned because they were gonna build a reservoir. And what was to become of this pōhaku, we had no idea, but the developers were aware of this pōhaku because it was recorded, and it was also something that OHA has all the recordings for this.

DD: Is that ʻĒkahanui?

SV: This was up in the very top of the property, not in ʻĒkahanui but in Pōhākea side. And so this is where they built their reservoir. And when we found out that this pōhaku was disturbed, this is what we found. Yes, this pōhaku refused, gave them a hard time to come up from the ground. It doesn’t look that big yeah?

DD: No, but right there.

SV: And then here it is again.

DD: Oh that’s huge.

SV: Yeah. And here it is again. Doesn’t it look like a face? So they dug all around this area for the reservoir. They didn’t know what to do with this pōhaku. We told them, “You can’t touch it, you must leave it where it is. You know, put plastic around if you need to do your reservoir, but just leave it where it’s at.” So they tried to dig this up, and apparently the operator of the machine that was trying to break this pōhaku up got into an accident. He put his equipment into reverse, and he couldn’t get it back to wherever, you know, forward, and it went all the way down the gulch. Yeah, apparently they did move this pōhaku and put it on the side in front of the reservoir and said that they were going to use it as a marker of the area, but I feel still today that it needs to be put back to where it came from regardless whether it’s going to be buried underwater.

This is another place, this is towards ʻEkahanui. This area burned. Somebody made an open fire, and everything caught fire, and this is what we found after we went to survey the area. And how distinct that this pōhaku here looks very much like this pōhaku, the carvings in the pōhaku and
everything is like almost a match. So you have from one end of the property to the other end the same...

DD: Marker?

SV: Yeah.

DD: So OHA recorded that one too?

SV: No, not this one. And this is the reservoir, beginning of the reservoir, and that’s the pōhaku, they moved it way down here.

This is a pōhaku with a petroglyph on it.

DD: Is this the CSH company?

SV: Yes, and this is me, and this is Leilehua, this is Amy, part of Na Wahine. And this is the equipment that fell over.

And then this is the kind of stuff that is going on up there, you know, people bringing trailers and just dumping, you know, not doing much with their property. And then this is something that when I saw this I said, “Oh no.” They can’t do this. They cannot bring their ‘ōpala from someplace and dump it on our property, so I made a big squawk about this. I don’t know where it went. They said that they took it out, but then as you go around the roads up there, you see all of these, and I’m thinking that they just had spread it out throughout the whole area.

And this is one of the rock walls up in ‘Ēkahanui, enclosure in ‘Ēkahanui, stone wall, and this stone wall goes a long way down. We think that even it came across this way, possibly land boundaries yeah?

DD: It’s nicely stacked.

SV: Yeah. And this is the enclosure in ‘Ēkahanui that they said was a pigpen. The pōhaku is somewhere here, this is some of the petroglyphs that was on it. See there’s a shape of the dog? And then there’s a figure of a man over here, but then according to another study, they said that this stick figure is of a paniolo, but hard to say, I don’t think so, I think this is a generational rock where, you know, periods of time, it got carved in. And this is the pōhaku.

DD: Oh that’s nice, ‘īlio.

SV: Dogs, yeah, and there’s a shape of a canoe up here. And then there’s the male figure that they said is wearing a paniolo hat. And there’s another figure here, you can see that.

DD: Wow, he has something in his hand I think.

SV: And it’s in here, right here. This whole area was just devastated, desecrated. And this is a ti leaf plant that has been growing in the heiau up on Pōhākea. This is another petroglyph that we found. And before everybody started excavating up there, there was a lot of sweet potato in the area.

And this looks like a flat rock where possibly navigation of the stars could be seen. Now the children, in this area, when they go up here, they have such stories of what they can see, the
children say that they’re playing with the little people. [laughing] They see things up there, the little children.

And then this is a sinkhole over here, could have been a spring at one time. This is another pōhaku. What did we call this one? This could have been a guard stone. And then on the side of it, it has this figure.

And then this pōhaku, we have the flat, smooth stone, and then the rough stone on top. And this little pebble over here, holding up this big pōhaku, we like to think. [laughing] This is the pōhaku that the petroglyph was found.

This is an area that we think lāʻau lapaʻau was going on, yeah, these are two separate pōhakus. And this is more of that pōhaku that was disturbed. And this is what the ranch looked like before they started, pretty much. It was used for cattle grazing too.

DD: Oh the pheasant.

SV: Yeah, we used to have a lot of pheasants up there, don’t see them anymore. And this is the gate that goes up to Pōhākea Pass, way back in the day. Now all of this is all bulldozed. And then further up here, around right in here, is where all the burials are that we found.

This is what it looked like before, the road up to Pōhākea. This is what it looks like today, all the storage sheds.

DD: That’s a National Geographic picture right there.

SV: Yeah, [laughing] this was a very significant area. We felt the spirits in this area. We had to pule long time before we could enter. Some places are like that, you cannot enter. And this is another view of that enclosure in ‘Ēkahanui. So these are the kind of signs that we used to put up. You know kapu signs, do not disturb, call us if you have any questions.

And this is the lesson we were getting from Tom Lenchanko.

DD: Nice, so good to have him with you folks.

SV: Yes, I actually invited him to come this morning, but he couldn’t make it. And then this is another area that looks like maybe a temple site. This is another area that they just went ahead and bulldozed everything, yes, and it was full of pōhakus, artifacts. Right across here is where the burials are, and this is the burials. And since we found these, we found several more right in this area. So it’s all taped off now. You just can’t get in there. And here, this is the top of Pōhākea Pass.

DD: This is nice.

SV: That was something I’ve made up for the people, the purchasers of the property up there. I gave this little brochure out to them so that they could read a little bit about the area.

DD: Wow, thank you for sharing that.

SV: Sure.

DD: So let’s see, can I start asking some of these? Ok, let’s start with your name, where/when were you born, where you grew up, where you went to school?
SV: My name is Sheila Valdez. I grew up on the Big Island, on the Hilo side, mainly in the Lanakila Home area was my upbringing and back then there were significant sites around us mainly in the guava patch we used to play in. We used to see all these pōhakus around us, but we used it as our play area. And I remember when we were playing in the guava patch, it was like, “Don’t you sit on this stone. You cannot sit on this stone,” and we never knew the significance of it, but now it all comes together. So that was pretty much my upbringing, playing in the bushes, and always going on just walks and hikes throughout the island, on the Big Island, so I love nature. Hiking was one of my favorite things to do.

DD: What part was Lanakila of Hilo?

SV: Between Kapiʻolani and Mohuʻuli Street, pretty much in the heart of, not the heart of Hilo, but the outskirts of Hilo.

DD: Could you tell me more of your family background, your ‘ohana?

SV: My ‘ohana on my mother’s side, we come from a name, the Pestano family, a big Portuguese family. My mother was born and raised in Glenwood, and they too had a farm on their property, so she was a cowgirl too, and I have uncles that were cowboys for Kahua Ranch on the Big Island. My dad came from the Philippines when he was 16 to work on the plantation, and he met my mom, and they got married. My father started on Maui.

DD: What part of the Philippines? My last name is Visayan.

SV: He comes from Ilocos Norte, but I don’t know what province he came from.

DD: I think there’s Pestana on Molokaʻi too.

SV: I’m not sure. According to our genealogy, our name supposed to be Pestana, but the spelling of the name changed somewhere back in the day. And my grandfather was a mailman on horseback. So that was pretty interesting to find out.

DD: You still ride horse?

SV: No, you know I never went as far as taking the horse and going by myself. I always had to be accompanied by someone. I used to spend my summers on Kapapala Ranch on volcano side, Kaʻū side. My aunty and uncle lived there, and so my sisters, I was the youngest one so I was always left back. I’d be sitting on the porch waiting for them and looking up at all these pine trees like what you have out there, I mean gigantic. And I just remember sitting there waiting for them to come back. And then they’d come back with all kinds of stuff --- guava, plums --- and where did you get from? But yeah was fun, we had fun summers there.

DD: I can imagine. How about we go to this Kunia/Hōʻaeʻae area, could you share your manaʻo of the cultural associations of this place whether personal anecdotes, or moʻolelo, mele, place names, anything about this area?

SV: The original name for Kunia is Līhuʻe. I’m not exactly sure how it got its name Kunia. That’s something that I still need to research. But as you know, Pōhākea Pass is divided. That’s the division between Kupehau and Līhuʻe. I first found out about this place when my friends came up here to rent space from Campbell for their livestock. And I know the manager that took care of the place here, Sam Delgado. He was here for over 20 years as the ranch manager. He knew of all these sites that was up here. He’s seen some of it before. In fact he had turned over some artifacts
to Bishop Museum. But us being on the ranch up here, we never went outside of the property. We knew of some areas but not totally of what we had come to know. We were privileged to walk with an archaeologist. And she took us through all of this area, and since then, we’ve been on the trail of finding more and more. We’ve come to know and come to see so many sites that we can determine exactly what it is now because since then we’ve brought in our cultural practitioners to come on our walks and surveys and tell us what it is, you know, looks like a habitation on one side and religion on the other side where you have heiau. And then the famous Pōhākea Pass where Hiʻiaka came through from Kauaʻi side, Waiʻanae side. I’m not sure on all of the chants and mele of the area, but still researching it and learning those things.

DD: That one archaeologist, that she took you, you remember her name?

SV: Her name was Leanne. She was part of Cultural Surveys I think. They did a survey up here, no, no, she was from Cultural Surveys, I’m sorry.

DD: What about, you mentioned Kupehau is next to Līhuʻe? Can you spell that Kupehau?

SV: K-u-p-e-h-a-u

DD: So are there any other traditional practices either past or ongoing now that you know of that are connected to this area, you were mentioning that you brought Chinky Mahoe through?

SV: No, I asked him to come, but he never came, and I wanted to know his manaʻo of the area, but then I found out that he did his chant and mele at Kupehau.

DD: Any other either past or ongoing traditional practices you know of, whether hula or lāʻau lapaʻau or anything?

SV: Not at the present time, but according to what we found, certainly looks like practices of lāʻau lapaʻau was done up there. There is an area that could have been an adze quarry because there’s a lot of chips in the area.

DD: Do you know of any cultural resources, sites, and/or practices which are threatened or have already been adversely impacted by the land development of the area?

SV: Yes, according to what we see, we know that there were beautiful stream beds up there at one time. Now that when you go back and research, or you go to find maps, and they say that the stream was intermittent. It doesn’t look like it was intermittent back in the day because there are fishponds in these stream beds, possible birthing stones, areas that look like chairs to sit or dive from. It’s beautiful, all the river rocks inside the stream bed. There’s a lot of indigenous plants up there. Thinking of the Hawaiian bird that was there, anyway it’s also a habitat for the birds—pueos, pheasant—those things that we saw in the past and now, very sparingly do we see them. Just the whole forest up there is being threatened by developers who continue to go against the law and bulldozing and destroying the native habitat up there.

DD: So to clarify, we’re talking about Pōhākea Pass and the area up until Kunia Road. Now today we did a walk on the Diamond Head side of the road, so could you share what’s your connection from Pōhākea to where we were at today or any concerns? What’s your outlook on that in relation to what you’re mentioning on the Waiʻanae side of the road, being that we walked on the Diamond Head side?
SV: Ok, across the street from Kunia is also Hō‘ae‘ae which is also significant in Pōhākea Pass. Pōhākea Pass comes from Lualualei, and it ends up in Pu‘uloa, not knowing exactly where this path is but we know we’re on that trail. This whole area is sacred, very spiritual. There are areas that we cannot cross or go into without concentration and prayer, meditation. You know we’ve had experiences where something startles us or we need to take our time. And I just think that’s the whole process of the spirit world, preparing us to enter. The significance of this area is also the aquifer of this side of the island, very significant to our livelihood of the wai, underground, very concerned about what’s happening now with GMO being raised here in this area, how is it going to affect us in the future, how it’s going to affect the air that we breathe in this area. I live in this area. I can see the changes whether it’s climate change or pollutants in the air. There is not as much rainfall in this area as it used to be ’cause it used to rain a lot in Kunia, but this last three years it’s like been very dry. It’s gotta be something going on with just the pollutants in the air too. We’re watching the trees drying up back there, and it’s gonna affect a lot of people eventually because without our forest, we’re not gonna have clean air to breathe, so I’m very concerned that our forestry remains and not be taken away by developers and concrete. And our water needs to be clean water. We’re having all this toxics in the water on this side, so that needs to really be looked at. Soil needs to be tested. Water needs to be tested for the safety of our people. And you’re gonna build a church here, you know you’re gonna have people constantly there, a big congregation, how is it gonna affect them when they spray their chemicals at night? All of those things are important, your environment, keep it clean.

DD: So in other words, not only are cultural resources and sites being affected, we’re talking natural environment.

SV: Right.

DD: Let’s see, regarding knowledge of this area, how did you acquire knowledge of this area, whether it be from family, personal research, or specific sources?

SV: I’m still trying to acquire all this knowledge. When all this started, we formed a group. We took our concerns to OHA before we formed our group. After our first meeting at OHA, we sat at the table. There was a group of about eight wahine, and we gave ourselves the name “Na Wahine O Kunia.” They all nominated me to be the chairperson. Why that came about? I have no idea. I didn’t wanna be, but they said, “Nope, you’re the right person for it.” So here I am, three years later, and I found that the connection has been quite amazing because now I am going back to the genealogy of my children and how significant that their family name is on one of the properties in ‘Ewa. Yes, so there you go, you know, that’s the connection. The name is Pihana. Pihana was also our great O‘ahu chief, warrior chief for Kalanikūpule. And he fought in the Nu‘uanu battle. So I’m not sure if Pihana walked this land, so every footstep I take, it’s like, has he been here? Has he walked here? Was he trained here with the Lō chiefs? So that’s something that I’m still trying to research, but I think it goes back to the 1200s. This property goes back to the year 1200, so we shall see what we find.

DD: You mention the Lō chiefs now, you mention the Lō chiefs earlier when we were doing our walk. Could you say a little bit about the Lō ali‘i connection?

SV: Ok, according to what I was told that this area was where the Lō chiefs were raised, all of Līhu‘e, and I’m certain that they had a part here also because it’s written in books. And Kamehameha chose this area to do his schools, so there were 50 schools from lower ‘Ewa all the way to Wai‘alua. And according to what we’ve read and researched, there were ten schools in this area alone. And then you see, some of the C-enclosures up here also, you could possibly imagine people sitting there and taking lessons, looks like schoolhouses up there too.
DD: So do you think the future development of these lands would affect specific places of cultural significance or access? What’s your thoughts on that?

SV: Yes, what we’re looking at in future planning of this area, they’re planning to build an access road coming over from Lualualei to Kunia. I know they need an access road coming out of Lualualei, Wai’anae Coast, in case of an emergency. But they already have Kolekole Pass so they need not come over our Hāpai Wahine. She signifies life there. To me, when I think of them either blowing a hole through the neck or coming over, that’s cutting out completely, and I feel like I need to tell my story because that’s my kuleana, and if that happens, who knows what can happen? Am I gonna be responsible? I feel that that’s my responsibility to stop that access road from coming over. And more and more because there’s significant sites up there and we’re being denied access, stipulations on letting them know weeks ahead of time, who’s coming, who I’m bringing, you know all of those things that stop us from our traditions and our given laws that allow us to do these things, our cultural practice of gathering and practices, those things are quickly being taken away from us. I consider myself a native Hawaiian, grew up in these islands, and I really feel even if I don’t have the koko, but my heart is in it, and my children have the koko, and for them, I want them to know their heritage.

DD: So you’re talking about an access road, you mean a full-blown road for cars?

SV: Mmm hmmm, yes.

DD: And to clarify, you’re saying already they’re making it difficult for group access as it is right now?

SV: Yes.

DD: And so your concerns for the future would be?

SV: Not being able to honor our tradition, all of the significance of this being a traditional cultural property is going to be desecrated and possibly taken away if I don’t continue this preservation plan, our heritage is going to be taken away.

DD: You mentioned Hāpai Wahine, I know you pointed that out to me when we were doing our walk through the lands, but for the sake of, you know when you mentioned about the neck, could you kind of give a brief description of the Hāpai Wahine and her significance?

SV: People call the face up there, the face of John F Kennedy, or they will refer to someone else, but to us she is the Hāpai Wahine, her symbolism of her face, her neck, her hands over her hāpai ʻōpū. We’ve heard that at one time water came from her ʻōpū and fed the loʻis coming down on both side of Lualualei and this side of Līhuʻe.

DD: So because this is verbal, and so actually the profile is looking at the Waiʻanae Mountains.

SV: Right, this is all the Waiʻanae Uka area, you know, so significant in the history of Hawaiʻi and the beginnings of Hawaiʻi, and if you know about Kukaniloko which is our birthing area for our high chiefs and possibly the center of the universe. So we are still believing that this is a portal to the universe, at least one portal, and I think it’s pretty amazing because when you look at the whole world and how all of these things are affecting them, we’re so fortunate. To me, I just feel like we have to keep it pono because we are really receiving a lot of blessings here in Hawaiʻi. We don’t want that to turn into a disaster.
DD: Are you aware of any other cultural concerns the community might have related to the cultural practices or sites affected by the development here? Any other cultural concerns that you haven’t mentioned yet by the community?

SV: The first part is to educate the new community members that are coming into this area. You know, you pass through a road, and you see forests, and you see greenery, but you never know what’s there. And I think it’s important to educate, and for people to know this area. I’m so sure that during the plantation days a lot of what was here is gone, so I think education is the big key on letting people know what was here in the past, and all we ask is to respect, leave things as it is, you don’t have to move things in order to build your castle, you know, utilize what is there and respect.

DD: Is there anything else you’d like to share that I didn’t ask?

SV: Well, I’m very fond of this area. I’ve come to love this area. I’ve come to love what I do. I’m still learning. It’s been a wonderful experience. I hope that this work never ends, and it continues, and that we can bring our aloha to everyone around the world here and educate the people that are here to know that we live in a very special place. And aloha is the way we all should live.

DD: Yes, I agree. Is there any other kūpuna, kamā‘aina, ‘ohana who you’d know would share some things about this area?

SV: I do have some cultural practitioners that I’m working with which is Glen Kila, Tom Lenchanko.

DD: Would you recommend anybody else?

SV: Mike Lee. I’m trying to find a wahine cultural practitioner that will help me because of the significance of this side being wahine, but I haven’t found her yet.

DD: Ok, well anybody else comes to mind just let me know, and maybe I can give them a call and see if they’d like to share. Mahalo for your time! It’s been a beautiful day. I know you have other things to do. I really appreciate you sitting down and talking story. Aloha nui.

SV: I appreciate you asking me to do this.

DD: Ok, well let’s eat then, mahalo!

SV: Mahalo!
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