
**A Cultural Impact Assessment
for the Proposed Olowalu Town Master Plan
in Olowalu Ahupua‘a, Lāhainā District, Island of Maui
TMK: (2) 4-8-003: 84, 98, through 118, and 124**

**Prepared for
Olowalu Town, LLC
and
Olowalu Ekolu, LLC**

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Most important it is with our sincerest gratitude and fondest aloha that we thank the following *kūpuna* and individuals who have contributed greatly to our understanding of traditional cultural practices related to the lands and waters of Olowalu Ahupua'a: Mrs. Adeline Rodrigues, Mr. Hinano Rodrigues, Mr. Al Lagunero, Mr. Stanley Okamoto, Mr. Ke'eamoku Kapu and Mrs. Ui'iani Kapu, and Mr. Daniel Nahina. Mahalo also to the members of Pola Nui Hiu, and in particular Mrs. Roselle Bailey, Mr. Charlie Lindsey, Mr. Ekolu Lindsey, Mr. Scott Fisher, and Mr. Mark Hecht for sharing their *mana'o* and concerns for the marine and coastal resources of Olowalu for this study.

Management Summary

Reference	A Cultural Impact Assessment for the Proposed Olowalu Town Master Plan in Olowalu Ahupua'a, Lāhaina District, Island of Maui TMK: (2) 4-8-003: 84, 98, through 118, and 124.
Date	March 2015 (Revised)
Project Number (s)	Cultural Surveys Hawai'i (CSH) Job Code: OLOWALU 3
Project Location	Olowalu Ahupua'a, Lāhainā District, Maui Island, TMK: [2] 4-8-003: multiple parcels as depicted on the 7.5-minute USGS topographic map, Olowalu Quadrangle (1992) (see Section 1.1 Project Description and Background)
Land Jurisdiction	Private: Olowalu Town, LLC. and Olowalu Ekolu, LLC.
Agencies	State: Hawai'i Department of Health/Office of Environmental Quality Control (DOH/OEQC) Hawai'i Department of Land and Natural Resources/State Historic Preservation Division (DLNR/SHPD)
Project Description	The Olowalu Town Master Plan seeks to combine conservation, agricultural, rural, and urban land uses to re-establish a small-scale and mixed-use community. Approximately 1,500 residential units, ranging from single-family to multi-family dwellings, are proposed with appropriate infrastructure to be built concurrently.
Region of Influence (ROI)	The area of direct effect for the proposed undertaking is considered as the footprint of the proposed 636-acre footprint of the Olowalu Town Master Plan. When assessing the presence or absence of direct, indirect, and cumulative effects of the proposed project on the traditional cultural practices of this region, traditional use and access to resources from the mountains to ocean, or <i>mauka</i> to <i>makai</i> , must be taken into consideration. As such, the ROI for this undertaking is defined as the geographic area encompassed by the known traditional boundaries of Olowalu Ahupua'a.
Regulatory Context	With regard to State of Hawai'i Environmental Regulations, this undertaking is subject to Hawai'i Administrative Rules (HAR) Title 11 Chapter 200-4(a) and Chapter 343 of the Hawai'i Revised Statutes (HRS) which requires consideration of a proposed project's effect on traditional cultural practices. CSH undertook this cultural impact assessment to provide information pertinent to the assessment of the proposed project's cultural impacts. This document is intended to facilitate the project's state environmental review and provides documentation of the project's consultation efforts.

<p>Results</p>	<p>Background research as well as community consultation identified both past and current traditional cultural practices centered on the gathering of marine resources, agricultural pursuits within the valley and adjacent to the stream, and gathering of forest resources.</p> <p>Central to this is the potential disruption of <i>mauka to makai</i> access to coastal and upland resources. In an effort to address this potential effect and preserve the more pristine historic properties within Olowalu Ahupua'a, the Olowalu Cultural Preserve (OCR), consisting of a corridor along the current route of Olowalu Stream and area covering the floor of the gulch to the <i>mauka</i> boundary of the current project area, has been set aside for preservation in perpetuity. It is envisioned that the OCR will ensure that access between the mountains and ocean is maintained and preserved along Olowalu Stream, and that the re-opening of the <i>lo'i kalo</i>, restoration of native plants and historic properties, and development of educational and outreach programs by the OCR will safe guard the natural resources in the Olowalu Ahupua'a for future generations.</p> <p>Concerns regarding the preservation of the <i>mauka to makai</i> viewshed, adverse effects to the marine resources of the coastal environment, access to fresh water resources for both traditional agricultural purposes and the maintenance of a healthy near shore ecosystem, and the effects of light pollution on the night sky were identified. Community and <i>kama'aina</i> recommendations on how to minimize such effects, as well as, details on how the Olowalu Town Master Plan plans are addressing such concerns are presented in Section 6 Traditional Cultural Practices and Section 7.1 Project Effect and Proposed Recommendations.</p>
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Section 1 Introduction

At the request of Olowalu Town, LLC and Olowalu Ekolu, LLC., Cultural Surveys Hawai'i (CSH) has prepared an assessment of potential impacts to traditional cultural practices within Olowalu Ahupua'a that may result from the proposed Olowalu Town Master Plan Project. The location of the proposed project is bound by the Pacific Ocean to the west and lands currently under the jurisdiction of State of Hawai'i to the north, south and east at Olowalu Ahupua'a and a portion of Ukumehame Ahupua'a, Lāhainā District, Maui Island (TMK [2] 4-8-003:84, 98, through 118, and 124).

1.1 Project Description and Background

The Olowalu Town Master Plan will serve as a guide for the establishment of a small-scale “mixed-use” community with land uses that will vary from urban neighborhood town centers to rural and agricultural areas within the 636-acre project area (Munekiyo & Hiraga 2010:7 and Table 2). Overall, the master plan proposes the development of 1,500 residential units along with civic structures (educational facilities, community and cultural centers, and emergency worker facilities), park and gathering facilities, greenways, bikeways, and trails all of which would be constructed concurrently with the appropriate infrastructure over an approximate 10 year period (Munekiyo & Hiraga 2010:10).

The area of direct effect, or area that may be physically altered by the proposed project, consists of the entire 636-acre project footprint as described above (hereafter referred to as the “project area”). To ensure that potential impacts to traditional cultural practices which may not occur within the area of direct effect, but may nonetheless be adversely affected by the proposed project are identified, where a proposed action that may not physically alter subsistence and medicinal gathering resources but may affect either access to such gathering areas or the integrity of the resource used, the *ahupua'a* is the appropriate geographical unit of study. With this in mind, and for the purpose of this assessment, the broader region of influence (ROI), hereafter referred to as the “study area”, will be considered to identify any potential impacts to traditional cultural practices that may result from the proposed project. The study area for this report consists of the entire *ahupua'a* of Olowalu including the off-shore reef area.

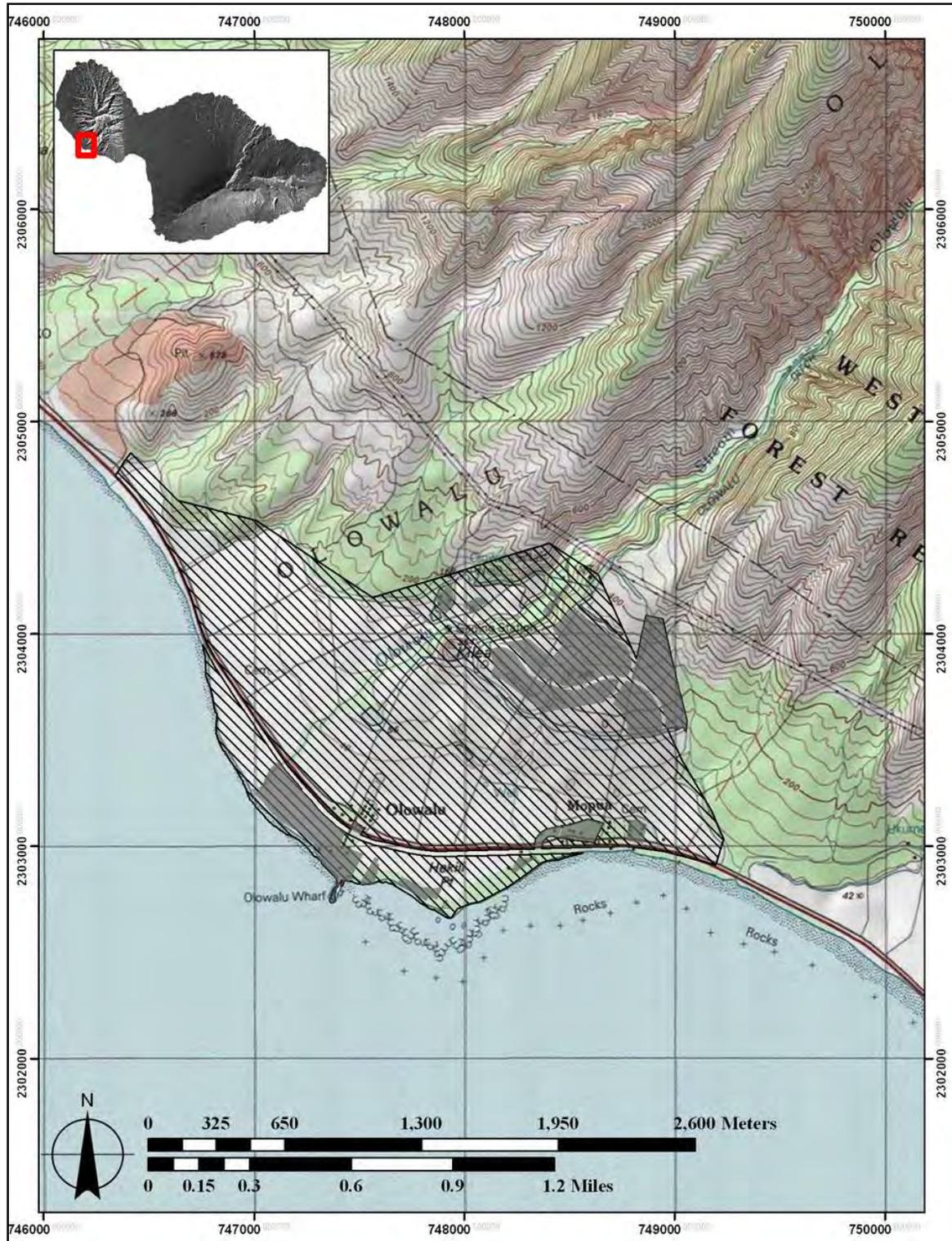


Figure 1. Portion of the 7.5-minute USGS topographic map, Olowalu Quadrangle (1992) showing the location of the current project area in cross-hatch, privately owned parcels not included in the Olowalu Town Master Plan shaded in gray.

1.2 Scope of Work

The scope of work for this preliminary study is summarized as follows:

1. Examination of historical documents, Land Commission Awards, historic maps, with the specific purpose of identifying traditional Hawaiian activities including gathering of plant, animal and other resources or agricultural pursuits as may be indicated in the historic record.
2. A review of the existing archaeological information pertaining to archaeological sites within the study area to reconstruct traditional land use activities and to identify and describe the cultural resources, practices, and beliefs associated with the parcel and identify present uses, if appropriate.
3. Preparation of a preliminary report on items 1-2 summarizing the information gathered related to traditional cultural practices and land use.

1.3 Environmental Setting

1.3.1 Natural Environment

The current study area extends from the located on the broad alluvial plain of Olowalu Ahupua'a where the principle geologic features consists of the Olowalu Gulch and Stream. Other contributing physical features of the landscape include smaller stream systems and their resulting gulches along the northern and southern flanks of Olowalu Gulch.

The general soils of the project area are of the Pulehu-Ewa-Jaucus Association and are largely dominated by the Pulehu Soil Series which comprises the majority of the alluvial fan of Olowalu Ahupua'a. Other soils types include sediments associated with the Jaucus Series and Beaches that are found along the southern coastal reaches of the *ahupua'a*, patches of soils that fall into the Kealia Series and Ewa Series occur *mauka* of Honoapi'ilani Highway, soils of the Wainee and Ewa Series comprises the southern flank of Olowalu Gulch, and rocky soils are found along the streambed of Olowalu Gulch (Figure 4). The Pulehu Soil Series consists of well-drained soils that developed in alluvium washed from basic igneous rock (Foote et al. 1972:115). Pulehu clay loam, 0 to 3 percent slopes, consists of a surface layer of dark brown clay loam approximately 21 inches thick that is underlying by stratified loam, loamy sand, fine sandy loam and silt loam that is approximately 39 inches thick (Foote et al. 1972:115-116). The permeability of this soil type is moderate with a slow runoff rate and slight erosion hazard. Low areas characterized by PsA soils can be subject to flooding (Foote et al. 1972:116). Pulehu cobbly clay loam, 0 to 3 percent slopes (PtA), is similar to PsA soils except that it is cobbly. The underlying parent material consists of coarse, gravelly or sandy alluvium. Pulehu cobbly clay loam, 3 to 7 percent slopes (PtB), also has slow runoff with a slight erosion hazard. Pulehu silt loam, 0 to 3 percent slopes, (PpA) are also similar to PsA soils except that the texture is silt loam. At the time of the USDA soil survey, PtA and PtB soils were used for sugarcane cultivation and pasture, PsA soils included some acreage that was used for truck crops, and finally PpA soils were noted as used for house sites (Foote et al. 1972:115, 116).

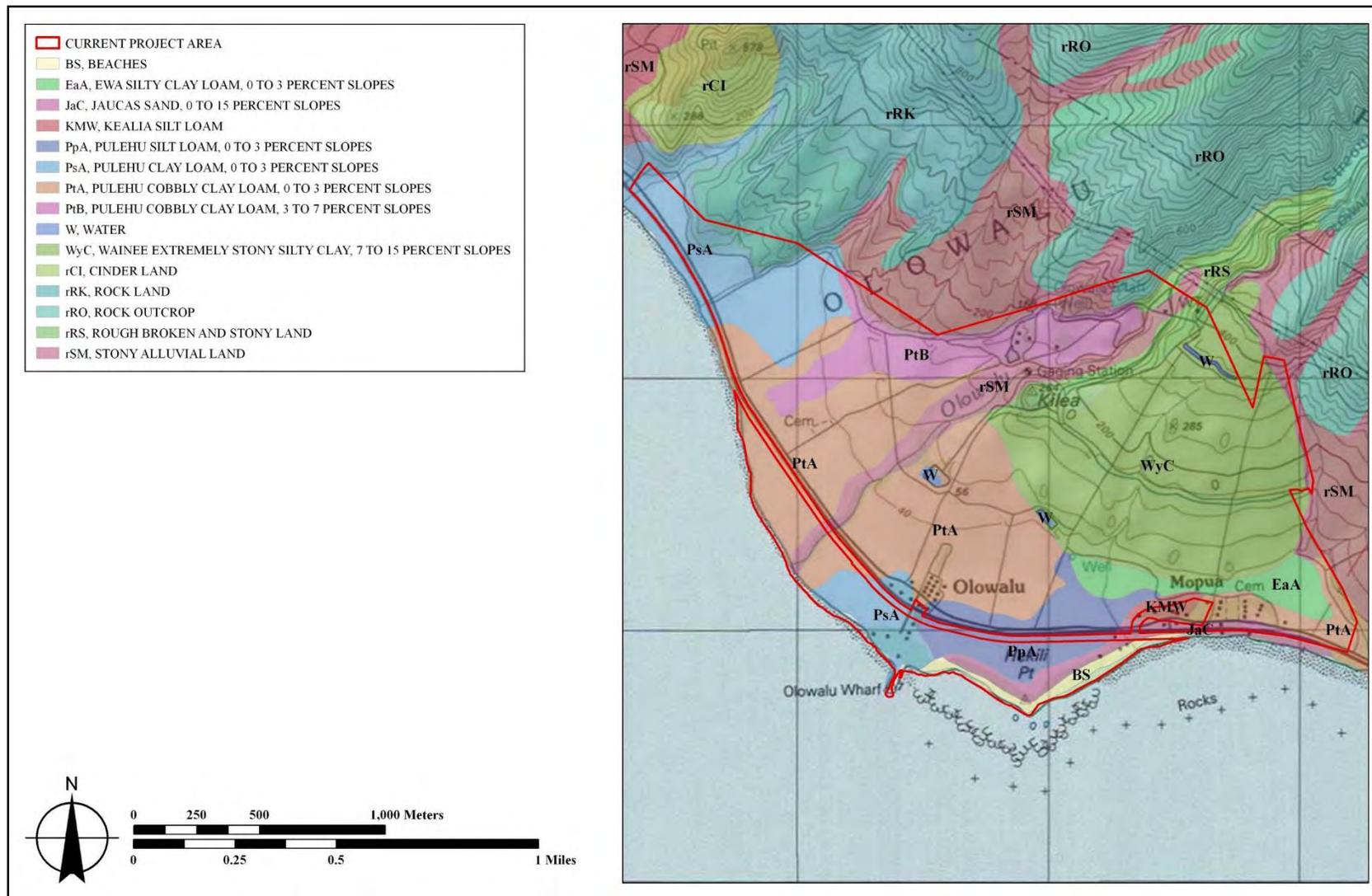


Figure 4. . Portion of the 7.5-minute USGS topographic map, Olowalu Quadrangle (1992) showing the current project area relative to the local soil series (U.S. Department of Agriculture 2001).

Beaches (BS) occur as sandy, gravelly, or cobbly areas that are derived from coral and seashells and are washed and rewashed by ocean waves (Foote et al. 1972:28). In the case of the current project area however, beach sediments are dark in color as the sands are derived from from basalt and andesite parent material (Foote et al. 1972:28). The USDA, at the time of the soil survey determined that soils associated with this series had no value for farming and were better suited for recreational use and resort development (Foote et al. 1972:28). It should be noted that beach sand deposits are considered highly sensitive with regard to cultural concerns as pre-contact human burial interments are commonly encountered in such deposits.

The Jaucas Series consists of excessively drained, calcareous soils that are developed in wind and water deposited sand from coral and seashells and occur as narrow strips on coastal plains adjacent to the ocean (Foote et al. 1972:48). Normally pale brown to very pale brown in color, within Olowalu Ahupua'a, the surface layer is dark brown as a result of the accumulation of organic matter and alluvium (Foote et al. 1972:48). Jaucas sand, 0 to 15 percent slopes (JaC), is neutral to moderately alkaline throughout. Permeability of JaC soils is rapid and runoff is slow to very slow. The general erosion hazard is slight, but wind erosion poses a severe hazard where vegetation has been cleared. At the time of the USDA survey, JaC soils were used for pasture, sugarcane, truck crops, and urban development (Foote et al. 1972:49). Like beach sand deposits, Jaucas Sands are considered highly culturally sensitive as pre-contact human burial interments are commonly encountered in these deposits.

The Kealia Soil Series consists of rather poorly drained and poorly drained soils on coastal flats, and are geographically associated with Jaucas, Mala, and Pulehu soils. Kealia silt loam (KMW) is a poorly drained soil with a high salt content. Ponding often occurs in low areas after heavy rains and when the soil dries, salt crystals accumulate on the surface. This soil has an underlying brackish water table that fluctuates with the tides. As the occurrence of the KMW soils within the project area are near the coastline, it is important to note that the water table is nearer to the surface along the shoreline than in inland areas. Permeability of KMW soil is moderately rapid with a slow to very slow runoff. The hazard of water erosion is no more than slight, but the hazard of wind erosion is severe when the soil is dry and the surface layer becomes loose and fluffy (Foote et al. 1972:67). At the time of the USDA survey, KMW soils were used only for wildlife habitat and occasional pasturage as the high salt content and poordrainage was not suitable for agriculture (Foote et al. 1972:68).

Wainee soils are generally well-drained soils that have developed on alluvial fans. Unlike the Pulehu Series, which is found in similar geologic environments throughout Maui County and on the island of O'ahu, Wainee soils are found only on Maui Island. Wainee extremely stony silty clay, 7 to 15 percent slopes (WyC) occur on smooth alluvial fans with a moderately rapid permeability rate and slow to medium run off rate. The erosion hazard is slight to moderate and stones cover three to 15 percent of the surface. At the time of the USDA soil survey, WyC soils were used primarily for sugarcane with small acreages used for pasture and home sites (Foote et al. 1972:134).

The Ewa Soil Series is generally characterized by well-drained soils in basins and on alluvial fans that have developed in alluvium derived from basic igneous rock (Foote et al. 1972:29). Ewa silty clay loam, 0 to 3 percent slopes (EeA) has very slow runoff rate and the erosion hazard is no

more than slight. At the time of the USDA soil survey, EeA soils were used for sugarcane and homesites (Foote et al. 1972:30).

Finally, Rough, Broken and Stone Land (rRS) and Stony Alluvial Lands (rSM) characterizes the soils at the base of Olowalu Gulch and adjacent soils of Olowalu Streambed respectively. Rough, Broken and Stone Land (rRS) consists of very steep, stony gulches where the local relief is generally between 25 and 500 feet with soil material general less than 20 inches deep over saprolite or bedrock (Foote et al. 1972:119). Stony Alluvial Lands (rSM) soils consist primarily of stones, boulders, and silt deposited by streams along the bottoms of gulches and on alluvial fans (Foote et al. 1972:120). At the time of the USDA soil survey, rRS soils was used for pasture, wildlife habitat, and watershed (Foote et al. 1972:119) while rSM soils were suited to pasture in dry areas and woodland in wet areas (Foote et al. 1972:120).

The average annual rainfall accumulation within the entire project area averages from 15 to 20 inches (Giambelluca and Schroeder 1998:56) per year, with the heaviest rainfall occurring during the winter months (December through February) and little to no rainfall during the summer months (June through August) (Giambelluca and Schroeder 1998:56). This pattern of rainfall and low annual precipitation rate may have once sustained a lowland, dry shrubland and grassland native ecosystem (Pratt and Gon 1998) with some wetland environments in areas of the Kealia soil type. The landscape and watershed of the project area, however, has been heavily modified by sugarcane cultivation and water development for irrigation from the early historic period up until modern times, with only small stands of native plants remaining. The current vegetation consists of thick *kiawe* (*Prosopis pallida*), *klu* (*Acacia farnesiana*), *koa haole* (*Leucaena leucocephala*), australian salt bush (*Atriplex semibaccata*), and pickleweed (*Batis maritime*) adjacent to the Honoapi'ilani Highway, as well as, small stands of *niu* (*Cocos nucifera*), *kou* (*Cordia sebestena*), and other introduced plant species. Inland of the highway the natural environment is dominated by fallow sugar cane fields with vegetation that can be characterized as grasslands and shrublands.

1.3.2 Built Environment

The most prominent feature of the modern built environment within the current project area consists of the two-lane Honoapi'ilani Highway. Other features include residential homes and associated infrastructure both *mauka* and *makai* of the Honoapi'ilani Highway, the Olowalu General Store, as well as, roughly paved and unimproved cane haul access roads.



Figure 5. Aerial photograph (Microsoft Corporation and ESRI 2010) showing the overall built environment in relation to the current project area.

Section 2 Methods

2.1 Document Review and Research

Numerous published and unpublished accounts, surveys, reports, maps and photographs found in public and private collections pertaining to Olowalu Ahupua'a were investigated by Cultural Surveys Hawai'i Inc. English language historical documents, maps, and archaeological studies were researched at the DLNR/SHPD library, the Survey Office of the Department of Accounting and General Services (DAGS), the Lahaina Restoration Foundation Archives at the Hale Pa'i, the Maui County Planning Department, and the Cultural Surveys Hawai'i (CSH) library; in addition to private collections held by others in the community. Land Commission Award Claims were studied using historic maps and cross referenced with the Papakilo Database compiled under the auspices of the Office of Hawaiian Affairs (2011) and the Waihona 'Aina online database (Waihona 'Aina 2002). Hawaiian language newspaper resources and other Hawaiian language documents were researched using both *Ulukau: The Hawaiian Electronic Library* (www.ulukau.org) and the Papakilo Database with Hawaiian Language translations provided by Ms. Katherine Kama'ema'e Smith and Ms. Cori-Ann Kaipolani Lorenzo, B.A.

2.2 Scoping and Community Outreach

2.2.1 Government Agencies, Advisory Councils, and Local Community Organizations

In order to identify individuals with knowledge of the traditional cultural practices of the area of potential effect for the proposed project as it relates to this study, contact was initiated with government agencies, advisory councils, and local community organizations (See). Follow up attempts were then made to all contacts on the initial mailing list in a good-faith effort to make contact. Letters and project area maps showing the location of the proposed Olowalu Town Master Plan project area and was mailed out with the following accompanying text:

Subject: Cultural Impact Assessment for the Proposed Olowalu Town Master Plan in Olowalu Ahupua'a, Lāhainā District, Island of Maui.

At the request of Olowalu Town, LLC and Olowalu Ekolu, LLC., Cultural Surveys Hawai'i (CSH) is conducting a Cultural Impact Assessment (CIA) for the proposed Olowalu Town Master Plan Project. The Olowalu Town Master Plan will serve as a guide for the establishment of a small-scale "mixed-use" community with land uses that will vary from urban neighborhood town centers to rural and agricultural areas within the 636-acre project area (Attachment 1). Overall, the master plan proposes the development of 1,500 residential units along with civic structures (educational facilities, community and cultural centers, and emergency worker facilities), park and gathering facilities, greenways, bikeways, and trails all of which would be constructed concurrently with the appropriate infrastructure over an approximate 10 year period.

The area of direct effect for the proposed undertaking, here after referred to as the "current project area", is considered as the footprint of the proposed 636-acre footprint of the Olowalu Town Master Plan (Attachment 1). When assessing the presence or absence of direct, indirect, and cumulative effects of the proposed project on the traditional cultural practices of this region, traditional use and access to resources from the mountains to ocean, or *mauka* to *makai*, must be taken into consideration. As such, the Region of Influence (ROI), hereafter referred to as the "study area" for this CIA is defined as the geographic

area encompassed by the known traditional boundaries of Olowalu Ahupua'a which includes any offshore traditional fisheries that may have been associated with Olowalu Ahupua'a. (Attachments 2 and 3)

We are seeking your *kōkua* or help and guidance regarding the following aspects of our study:

- General history and present and past land use of the project area.
- Knowledge of cultural resources which may be impacted by the proposed Olowalu Town Master Plan - for example, traditional plant gathering areas, traditional fishing areas, historic sites, archaeological sites, and burials (see also Attachment 4).
- Knowledge of traditional gathering practices in the area – both past and ongoing.
- Cultural associations of the project area, such as legends and traditional uses.
- Referrals of *kūpuna* or elders who might be willing to share their cultural knowledge of the project area and the surrounding *ahupua'a* lands.

Any other cultural concerns the community might have related to Hawaiian cultural practices within Olowalu Ahupua'a and/or in the vicinity of the proposed Olowalu Town Master Plan area.

I invite you to contact me, Tanya Lee-Greig at 1-808-242-9882. You may also contact me by e-mail at leegreig@culturalsurveys.com if you have mana'o or information you would like to share.

Mahalo a nui,

Tanya L. Lee-Greig

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Surveys Hawai'i, Inc.

Section 3 Background Research

The division of Maui's lands into political districts occurred during the rule of Kaka'alaneo, under the direction of his *kahuna*, Kalaiha'ōhi'a (Beckwith 1970:383). This division resulted in the creation of twelve districts or *moku* during traditional times: Kula, Honua'ula, Kahikinui, Kaupō, Kīpahulu, Hāna, Ko'olau, Hāmākua Loa, Hāmākua Poko, Na Poko (Wailuku), Kā'anapali, and Lāhainā (W. D. Alexander 1890:106; Sterling 1998). The *moku o loko*, or *moku* as it is most commonly called, literally means "to cut across, divide, separate" (Lucas 1995:77). When used as a term of traditional land tenure, a *moku* is similar to a modern political district. Within these *moku* are smaller units of land termed the *ahupua'a*, the name of which is derived from the Hawaiian term *ahu* (altar), which was erected at the point where the boundary of land was intersected by the *alaloa* (main road encircling the island), upon which a carved *pua'a* (hog) image, made of kukui wood and stained with red ochre was placed along with the tax of food items from that particular land unit as payment to the *ali'i* (chief) (W. D. Alexander 1890:105). The typical configuration of the *ahupua'a* extends from the sea to the mountain, and while the boundary generally followed prominent landforms (i.e. ridge lines, the bottom of a ravine, or defined by a depression) there were times where a stone or rock that was notable from a tradition or sacred use would mark a corner or determine a line (W. D. Alexander 1890:105-106). Similarly, the line of a growth of a certain kind of tree, herb or grass, or the habitat of a certain kind of bird would sometimes define a division (W. D. Alexander 1890:105-106).

The present study area includes the entire *ahupua'a* of Olowalu, a land division located on the leeward slopes of Mauna Kahalawai (West Maui Mountains) (Figure 6) in the traditional *moku* of Lāhainā (Figure 7). The boundary of Olowalu Ahupua'a, along the most *mauka* extent, follows the ridge separating the headwall of 'Īao Valley from that of Olowalu Valley and extends *makai* touching the landforms of Helu and Līhau, ending at Awalua on the Launiupoko side and incorporates the landforms of Halepohaku and Ulaula, ending at Pākala on the Ukumehame side (see also Figure 3).

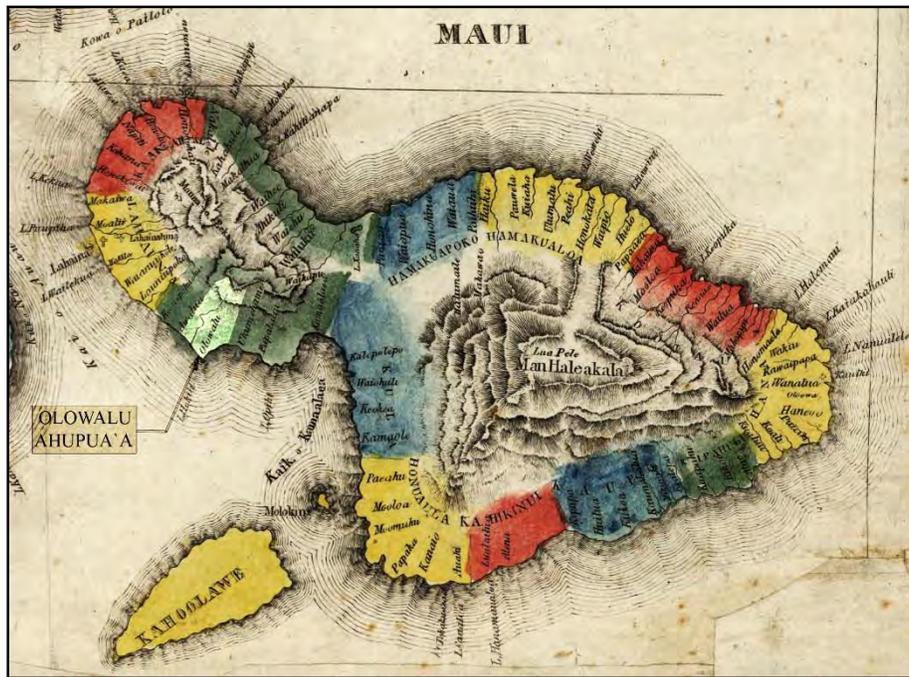


Figure 6. A portion of the S.P. Kalama Map (1837) showing the location of Olowalu Ahupua‘a in relation to the moku of Maui Island.



Figure 7. A portion of the F.S Dodge map (1885) showing Olowalu Ahupua‘a in relation to the traditional moku of Lāhainā (crown lands in yellow , approximate location of the current project area cross-hatched in black).

3.1 Traditional and Historical Background

In the preface of *Place Names of Hawaii* (Pukui et al. 1974:x), Samuel Elbert states that:

Hawaiians named taro patches, rocks and trees that represented deities and ancestors, sites of houses and heiau, canoe landings, fishing stations in the sea, resting places in the forests, and the tiniest spots where miraculous or interesting events are believed to have taken place.

Place names are far from static ... names are constantly being given to new houses and buildings, land holdings, airstrips, streets, and towns and old names are replaced by new ones ... it is all the more essential, then to record the names and the lore associated with them (the ancient names) now.

Inherent in the statements of Elbert is the knowledge that the oldest place names held meaning and told the story of an area prior to European contact. A study of the place name meanings for the study area may yield some insight into the stories, patterns of life and land use within Olowalu Ahupua'a. The place names listed below are for land areas, fisheries, land divisions, markers, and other resources identified through research of the Māhele 'Āina at Olowalu and other available historic literary resources which include the Hawaiian Government and Territorial Survey Maps (Dodge 1885; Kalama 1837), the USGS Topographic 7-Minute and 15-Minute Series Maps (1925, 1997), as well as, consultation with *kama'āina* and *kūpuna* of Olowalu. Unless indicated otherwise, the spelling and translations presented below are taken from Pukui and others (1974). Alternate spellings are provided where multiple translations were noted from different sources and cited in text.

Lāhainā (moku)	<i>hainā</i> literally translated as “cruelty” and <i>la</i> as “day” or, alternatively, <i>haina</i> that translates literally as “merciless” and <i>lā</i> as “sun” (Sterling 1998:16-17); “land [of] prophesy” (Ashdown 1970:10)
Awalua	Literally translates as “double harbor” (p.15)
Halepohaku	Literally, “stone house” (p.38-39)
Hawaiikee (‘ili¹)	<i>keke'e</i> : a redup of <i>ke'e</i> (Pukui and Elbert 1986:143) which means crookedness (Pukui and Elbert 1986:141), possibly a reference to the distinctive bend in the 'ili boundary, an 'ili name associated with LCA 5829: Apana 1 and 2 to Kawehena (see also Section 3.1.4 Mid- 1800s and the Great Māhele) located within Olowalu Valley;
Hekili Point	<i>hekili</i> is literally translated as “thunder” (p.44)
Kaluaha (‘ili)	Literally, “the gathering pit” (p. 78); an 'ili of LCA 1742: Apana 2 to Z. Kaauwai and LCA 5829: Apana 1 to Nahue located in the area of the former Olowalu Mill Site.

¹ a land subdivision of an *ahupua'a* with its own name and defined boundary

Alexander, William DeWitt

1890 A Brief History of Land Titles in the Hawaiian Kingdom. In *Hawaiian Almanac and Annual for 1891*, edited by T. G. Thrum. Press Publishing Company Print, Honolulu, HI.

Kaluakanaka	<i>Kalua</i> is translated as “the pit” and <i>kanaka</i> is translated as “human being” (Pukui and Elbert 1986:127). Place name of where John Clark resided (LCA 240) and potentially the location of the burial ground of those slain during the Metcalf Massacre (Mr. Hinano Rodrigues, personal communication, September 24, 2012; see also Section 3.1.2.3 Politics and Warfare)
Kamani (‘ <i>ili</i>)	A large tree (<i>Calohpyllum inophyllum</i>) which produced a hard wood that was formerly made into calabashes (Pukui and Elbert 1986:125); An ‘ <i>ili</i> name associated with LCA 6728: Apana 1 to Mahulu, LCA 1742 Apana 1 to A Kaauwai, LCA 5829: Apana 3 to Kawehena, LCA 8573: Apana 1 to Kailiula, LCA 8817: Apana 1 to Kanakaole , LCA 6058: Apana 3 to Peekauai, LCA 5829: Apana 3 to Haole
Kapāiki	Translated as “the small enclosure” a section or <i>mo‘o</i> of <i>ali‘i</i> lands at Olowalu Ahupua‘a (Mr. Hinano Rodrigues in Lee-Greig and Hammatt 2006)
Kaunukukahi (‘ <i>ili</i>)	An ‘ <i>ili</i> name associated with LCA 8817: Apana 2 and 3 to Kanakaole, LCA 5952: Apana 1 and 2 to Minamina, LCA 6728: Apana 2 to Mahulu, LCA 6058: Apana 4 to Peekauai
Kuekue (‘ <i>ili</i>)	An ‘ <i>ili</i> name associated with LCA 8573: Apana 2 to Kailiula
Lihau	Literally, “a gentle cool rain”, a gentle rain considered favorable for the work of fishermen (Emerson 1909:241)
Maomao (‘ <i>ili</i>)	Literally a type of fish, a variation of <i>mamao</i> or far, calm, clear (Pukui and Elbert 1986:241); An ‘ <i>ili</i> name associated with LCA 7719: Apana 1 to Haia
Mōpua	A traditional village at Olowalu and translates literally as “melodious” (p.158), located between Mile Marker 14 and the current location of Olowalu Church (Mr. Hinano Rodrigues, personal communication, September 24, 2012).
‘Ōhi‘a (‘ <i>ili</i>)	Two kinds of trees, ‘ <i>ōhi‘a‘ai</i> (<i>Eugenia malaccensis</i> mountain apple) (Pukui and Elbert 1986:277) and ‘ <i>ōhi‘a lehua</i> (<i>Metrosideros macropus</i> , <i>M. collina polymorpha</i>) (Pukui and Elbert 1986:199). Found in the forested regions, the fruit of the ‘ <i>ōhi‘a‘ai</i> was prepared by splitting and drying it in the sun (Pukui and Elbert 1986:277). The wood of the ‘ <i>ōhi‘a lehua</i> is hard and once used for images, spears, and mallets (Pukui and Elbert 1986:199). An ‘ <i>ili</i> name associated with LCA 6058: Apana 1 to Peekauai and claim 10127 by Makaniāloha.
Olowalu (<i>ahupua‘a</i>)	Literally, “many hills” (p.170)
Pākala	A place located just after Mōpua from Mile Marker 14 to the boundary between Olowalu and Ukumehame Ahupua‘a (Mr. Hinano Rodrigues, personal communication, September 24, 2012)
Pa‘apa (‘ <i>ili</i>)	An ‘ <i>ili</i> and stream name associated with LCA 9906: Apana 2 to Pikao

Paumaumau ('ili)	An <i>'ili</i> name associated with LCA 9906: Apana 1 to Pikao and LCA 8546: Apana 1 to Kaawili
Pu'u Kīlea	Literally, "small but conspicuous hill" (p.111), a cemetery
Ulaula	Literally, "red" (p.214)
Wailoa ('ili)	Literally, "long water" (p.224); An <i>'ili</i> name associated with LCA 5829: Apana 4 to Haole

3.1.1 He Mo'olelo no Olowalu

Handy and others (1991) summarize the relationship that traditional Hawaiians have with the natural environment best in the following passage:

The sky, sea, and earth, and all in and on them are alive with meaning indelibly impressed upon every fiber of the unconscious as well as the conscious psyche. Hawaiian poetry and folklore reveal this intimate rapport with the elements, (Handy et al. 1991:23-24)

(T)he relationship which existed from very early times between the Hawaiian people ... is abundantly exemplified in traditional mele (songs), in pule (prayer chants), and in genealogical records which associate the ancestors, primordial and more recent, with their individual homelands, celebrating always the outstanding qualities and features of those lands. (Handy et al. 1991:42)

At Olowalu the *mo'olelo* (traditional knowledge) revolve around the surrounding mountains and the elemental characteristics of this *'āina* (land) which has been known as a *pu'uhonua* or refuge of Maui since ancient times (Ladana 1858). The winds of Maui, as named and described in the story of Paka'a, is recounted by J.H. Kanepu'u (in Sterling 1998:7) who mentions the strong wind of Olowalu in the following excerpt:

The house breaking wind is at Olowalu,

The kilihau is also there.

The strength and prominence of this wind at Olowalu is additionally described in the following Hawaiian Proverbs and Poetical sayings gathered by Mary Kawena Pukui (1983):

'Ōlelo No'eau 215

'A'ohe umu mo'a i ka makani.

No *umu* can be made to cook anything by the wind.

(Talk will not get the umu lighted and the food cooked. This saying originated in Olowalu, Maui, where it was very windy and hard to light an umu.)

'Ōlelo No'eau 1457

Ka makani ha'iha'i lau hau o Olowalu.

The hau-leaf tearing wind of Olowalu. (A gust wind.)

'Ōlelo No'eau 2502*Olowalu ihu pāpa'a.*

Crusty-nosed Olowalu.

(Disparaging expression for the people of Olowalu, Maui, where the wind is said to blow into the nostrils, drying the mucus into crust.)

The force of the wind at Olowalu and its destructive nature was also described in a Hawaiian language newspaper article dated February 19, 1894 (Kalei 1894a):

E oluolu mai, ma ko oe poli aku au, a nau ia e hoomahana iho i na anoai o kahi i haiia maluna ae.

He mau la makani heleululu keia o na aina nei a na Alii aloha ai o ke au i hala aku. He mau makahiki i hala ae nei, akahi no a wehe hou mai ke Kuahiwi o Lihau i na kikiaio makani ikaika e naka ai na hale me ka haalulu, me he la ua eehia i keia mea hou i loaia lakou. Hoomanao ae la kou mea kakau i ke mele a ke keiki o ka Malu Ulu o Lele, i mioia ai ka pilialo e ka oiopapio i ke Kula o Kamaomao:

"Olowalu ka leo a ka makani ia Ukumehame, Pohapoha ka ihu o ka waa i na ale a ke Kaumuku, Huleilua i na nalu o Launiupoko, Keikei Lahaina, i ka Ua Paupili."

Ua pa ikaika iho iloko o na la eono e hoomaka ana i ka Poakolu, Jan. 31, a e hoomaha ana i ke ahiahi o ka Poakahi, Feb. 5. Ua lilo na kumulaau kiawe i mea ole i kona ikaika hoonee, o na pou uweaolelo, ua unuaia iho a ahua mokaki ilalo, mawaena o Olowalu a me Lahaina. A no ia ino huhu ua hiki ole i ka mokuahi Malulani ke ku ae i ke awa o Kamaalaea i ka po o ka Poalima, Feb. 2 nei, a ua hii loa aku oia no na Kona i ka pohu maokioki. Oehuehu no keia kaeaea a ka poe kahiko e kanaena ai:

"Mana ekeke i ka ipu a ka makani, Hiololua i na pali o Laniha, O Waokila ua haakulou wale, Ua makapehu inai ole Mana."

Please, my arms extend out to you, and it is for you to rest in the news of the place that is told here. These are days with violent wind on this land of the chiefs that were loved just before this. Some years have passed, the mountains of Lihau just opened for the first time again with strong sudden gusts of wind that shake the houses with a tremble, as if it was terrifying the people. My writer remembers the song that children would sing called "Malu ulu O Lele," where a beloved wife was stolen by a young man at Kula Kamaomao:

"Olowalu is the voice of the wind to Ukumehame, The nose of the canoes burst through the waves of the Kaumuku wind, Tossing in the waves of Launiupoko, Lahaina in glory, In the Pa'upili rain

It blew strong for 6 days starting on Wednesday, January 31st, and came to rest on the evening of February 5th. Kiawe trees were nothing to its movable strength, the telegraph wires, they were moved and piled up on the ground, between Olowalu and Lahaina. And because of that violent storm, the Malulani steamboat couldn't port at Kama'alaea pier on the night of February 2nd, it was thrown violently towards the leeward side of the streaked calmness. The expertise of the ancestors was straight to the point chanting:

"The container of wind with little strength, Tumbling down the cliffs of Laniha, Waokila the rain that makes one bow, Suffering power without seasoning."

Within a *kanikau*, or lamentation, for a *kupuna* of Olowalu that was published in the Hawaiian language newspaper *Ka Makaainana*, the writer recounts the prominent places and natural elements that are revered at Olowalu (Kalei 1894b):

E oluolu oe e hookomo aku i ka'u wahi ukana ma kahi kowa iki o ka kakou papa konane, i ike mai ai na hoa'loha a me na makamaka o Ioane Kalili Nahina. Ma ka la 16 o Ianuari, hora 11 a. m. i haalele mai ai ka uhane o ka mea nona ke kino i haiia maluna iho, ma kona wahi noho ma kukui o Malulani, Olowalu, Maui.

He kupa nana makani oia no Lihau, a he kamaaina hoi no ua aina nei nona na Konohiki elua, a'u e kanaenae nei, "Hoomanua i ke one o Awalua, konohikilua ka la ia Olowalu, I ka la i ka makani kahi aoao, Na Ukumehame ka nau o ka makani."

O kona ma'i i waiho loihi iho nei a hala aku la, he mimihai. Ua imi ia no ke ola e hiki ai ke hala kekahi manawa, ua lawelaweia e ke Kauka o ka apana o Lahaina nei, a ua ike oia, ua loihi loa ka manawa o ka loa ana o keia mai iaia he 30 makahiki a oi ae. "O ka mea i hanau ia e ka wahine he hapa kona mau la, ua piha i ka popilikia."

Ua komo oia i ke Kula Nui o Lahainaluna i ka makahiki 1858, aole nae i loihi loa a hoi mai oia. Mai ka makahiki 1890 a 1893 i oni ikaika mai ai oia i na hana o ka Ekalesia o kona Haku aloha ma Olowalu nei, a moe malie aku la kona kino me kela inoa koikoi he Lunakahiko. He wahine mare e uwe nei nona, na keiki hanai, na kaikuahine elua a me kona mau hoa'loha a pau. Ua malama ia kona halawai hope me ka ohana ma ka hora 3 p.m. o ka la 17, a moe aku la ke kino i ka lepo. "Waiho kahelahela na kaha i ka malie."

Please put my things in the little space beside our checker board, so all the friends and acquaintances of Ioane Kalili Nahina can see. On January 16th, at 11 a.m. is when he passed in the light of Malulani, Olowalu, Maui.

He was a wind watcher from Lihau, and a native to this land, the two konohiki were his, I am chanting his eulogy, "Gathered on the sand of Awalua, sun shining on Olowalu, in the sun, and the wind blowing on one side. Ukumehame is the reason for the wind coming."

His sickness was not looked at for a very long time. A urination problem? Becoming better is what was wanted after some time, he was taken to the doctor of Lahaina, and he saw, he had this sickness for 30+ years. "What was given birth by the woman only had half of it's days, it was filled with hardship."

He went to Lahainaluna School in 1858, but not after long, he returned. From 1890 to 1893, he did a lot of work for the church of his loving maker in Olowalu, and his body lay calmly with that important name of Lunakahiko. A married woman crying for him, his adopted children, his two sisters, and all his friends. His last meeting was held with his family at 3 p.m., on the 17th, and then his body was laid to rest. "The strips of cloth were left spread out in the calmness."

Malulani, according to Pukui and Elbert (1986:234), is the name of a star that literally translates to mean “celestial shade”. The *konoiki*, or chiefs, in which the author speaks of in the *kanikau* are the sun and the wind as these are the elements that dictate life within Olowalu Ahupua‘a (Mr. Hinano Rodrigues, personal communication, September 27, 2012). Finally, the wind of the area is recalled by Lāhainā area fishermen during a fishing trip for *opelu* (Ka Nupepa Kuokoa 1865):

No na waa lawaia & na kanaka maluna i puhiia e ka makani

For the fishing canoes and the people in it who were blown away by the wind

I ka po o ka Poalima, oia hoi ka la 9 o Dekemaba, hoo ekolu mau waa i ka lawaia opelu, a i ka wanaao o ua po nei, hoomaka ka ikeia o ka i-a e ke kolu o ka waa, a o na kanaka maluna oia waa, o Hoonuu a me Kauwahi, a oia wahi hoi a laua i ike ai i ka i-a, a lawaia ai hoi, mawaho ae no ia o Kahea, Olowalu Maui.

On Friday night, December 9th, three canoes went opelu fishing until dawn, the fish started to be seen by the 3rd canoe, and on this canoe were Ho‘onu‘u and Kauwahi, and that is where they seen the fish and went fishing outside Kahea, Olowalu, Maui.

O ka lua o na waa, he mau elemakule na kanaka maluna o ia waa, o Naholowaa a me Kamohomoho, mawaho ae o Keonepohuehue ko laua wahi i lana'i, aole laua i ike i ka i-a, a puhi waleia ai e ka makani.

The second canoe had old men, Naholowa‘a and Kamohomoho, and outside Keonepohuehue was the place they floated, they didn’t see any fish, the wind was the only thing blowing.

A o ka waa akolu hoi, o Nika a me Keola, na kanaka maluna o ia waa, mawaho ae o Kaheki ko laua wahi i lana'i, a i ko laua ike ana i ka i-a, oia paha ka hora 6 o kakahiaka Poaono, la 10 o Dekemaba, ia wa no, pa mai la ka makani mauka pono mai o lakou. I aku la o Nika ia Keola, "e! ka makani! no ka mea, he kamaaina no wau no keia wahi, akahi no wau a ike i ka makani ikaika." Ia wa, o ke kuu pau mai la no ia o ka makani, o ka hao mai la no ia o na ale weliweli o ka moana, i hoihoi mai ka hana i ka ihu o ka waa iuka, aole wahi mea a noi ae, i ka ua mea he ikaika o ka makani.

And the 3rd of those canoes, Nika and Keola were on that canoe, just outside Kaheki is where they floated, and by the time they saw the fish it was 6 a.m. on Saturday, December 10th. At that time, the mauka wind blew towards them. Nika said to Keola, “E, the wind! I am a commoner here and I know this strong wind.” At that time, the wind blew very strongly, the scary waves of the ocean picked up. Returning to land was to be done by making the nose of the canoe face inland, no one asked or said anything because of the strength of the wind.

Ke puhi aku la no ia o ka makani iwaho loa, i kahi aole aina, hemo ae la ke ama mai ka iako ae, lele no o Keola iloko o ke kai e naki ai ana, i ka hoi ana mai iluna o ka waa, o ka hemo mai la no ia, lele no i ke kai e hoopaa mai i ke ama, a pau loa ae la, o ka lanalana o ka waa i ka mokumoku, pau ka pono o ka waa, o ka waiho no o ka upena, ko Kaola mokumoku no ia, a a-u hou no iloko o ke kai e nakii ai ke ama a paa ke ama, o ka hoi mai la no ia a kau iluna o ka waa, hele mai la a anu i ka makani a me na ale o ka moana, o ke ku ae la no ia o Keola iluna, a ike ia Nahienaena i Lanai mawaho ae, kahea ana la

The wind blew so strong out there, where there was no land, the ‘ama (outrigger float) broke loose from the outrigger boom, Keola jumped into the ocean to tie it back together, when he got back into the canoe, it broke off again, and he jumped again back into the ocean to tie up the ‘ama, only to return to put it in the canoe. The coldness of the wind arrived along with the splashing of the ocean waves, that’s when Keola stood right up and saw Nahi‘ena‘ena on the outside of Lāna‘i. Keola called out to the ship to come and get them, but no one on the ship heard him. It took the wind and their swimming to get to Nahi‘ena‘ena and climb on board, except for their fishing gear, the net, the paddles, the canoe.

The one thing that Nika wanted when he got to the ship was to lie down and go to sleep. Because of the cold wind and becoming sick was what was

o Keola i kanaka o ka moku e kii mai ia laua, aole nae he lohe mai o kanaka o luna o ka moku, na ka makani a me ke a-u laua nei i lawe a hiki ia Nahienaena, a kau laua maluna o ka moku, koe ko laua mau mea lawaia, o ka upena, o na hoe, o ka waa.

Hookahi nae mea pilikia loa o Nika, i ke kau ana no iluna o ka moku, o ka hoi no ia a lalo moe, no ke anu a me ka mai kona mea i pilikia ai, aole wahi kapa, he mau wahi kapa no, ua weluwelu loa i ke kai, no ka poe m-- o luna o ka moku ko laua wahi kapa.

Eia ka laua olelo: pomaikai ke ola na ke Akua." A o kekahi mau waa, pehea la, ua pae paha, aole paha.

No Capt Helm, (Kapena o Nahienaena) ka hoomaikai ia e na mea a pau loa, i hoomaopopo i keia hana lokomaikai, i ka hoopakele ana i keia mau kanaka i oleloia ae nei maluna o ka Nahienaena.

bothering him, but no clothes, it got shredded into bits by the ocean, the people on the ship gave them clothes.

Here is what they told them: Life is blessed by God. And the other canoes, what happened to them, did they make it to land or not.

For Capt. Helm (Capt. of Nahi'ena'ena), all the blessings for the generous act, for rescuing these people that were talked about above, on board Nahi'ena'ena.

It is clear from the above *mo'olelo* and historical accounts that the wind and constant sun of Olowalu Ahupua'a were significant in the lives of the *kama'aina* of this land and well known by others who resided elsewhere. Tempering the "house breaking" wind and blazing sun of Olowalu, is the presence of the *kilihau* (J.H. Kanepu'u in Sterling 1998:7). Defined by Pukui and Elbert (1986:151), *kilihau* translates as ice-cold shower; cold drizzle; to rain thus. It is possible that this particular rain describes the rain that falls at the higher elevations which may possibly be linked with the following saying (Pukui 1983:246):

'Olelo No'eau 2250

Na lehua o Lihau i pehia e ka noe.

The lehua blossoms of Lihau, weighted by the mist.

(Lihau, a mountain of Maui, was noted for its beautiful lehua blossoms.)

At Olowalu, Lihau is a prominent and picturesque mountain peak located toward the back of the valley. So prominent were the *ohi'a lehua* blossoms of Lihau that it was said the rich color of the blossoms would reflect onto to the waters of Ka Lae Hekili and turn the water red (Mr. Hinano Rodrigues in Lee-Greig and Hammatt 2006:59). The *lehua* of Lihau also figures prominently in a set of *mele inoa*, or name chants, known as "*He lei no ka Moi Wahine Kapiolani*" (A Wreath for Queen Kapiolani) which represented each island and were composed for the queen at her coronation (Stillman 1996). The following *mele*, *Aia i Lihau ko lei nani*, written by a Mrs. Paupau and translated by Mary Kawena Pukui, was the *mele* for Maui (Stillman 1996):

<i>Aia i Lihau ko lei nani</i>	At Lihau is your beautiful lei,
<i>O ka ao lehua i poe i ka manu</i>	Made of the full blown <i>lehua</i> loved by birds,
<i>Ke haku a mai la e ka lau makani</i>	It is braided together by the wind's deft fingers
<i>a hono o Lele ua lai lua</i>	On the calm and peaceful realm of Pi'ilani
<i>Luana i Hauola kahi manao</i>	Two thoughts enter the mind
<i>I ka lai huli o ka Maaa</i>	With the conflicting blowing of the Maaa
<i>Hanohano ka opua i ka malie</i>	Proudly appear the clouds in the calm
<i>I ke kau a ke ao i Maunalei</i>	As they gather on Maunalei
<i>He lei hoi no ua lai nei</i>	The lei is to be worn by you on a calm day
<i>No ka nalu haihai maka a Uo</i>	On the rolling surf of Uo
<i>Ke noho nei no au i ka lulu</i>	The sea dwells there before the calm
<i>Me na lai elua a ka manu</i>	Beside the pleasant haunts of birds.
<i>Alia oe la e Haleakala</i>	Wait there, Haleakala,
<i>E alai nei ia Kauiki</i>	Before you hide Ka'uiki from view.
<i>Ua maikai ke alo o Piiholo</i>	Beautiful is the face of Pi'iholo
<i>I ka noho a ka ua ulalena</i>	Fore there dwells the 'ulalena rain.
<i>Haina ka wahine nona ka lei</i>	This is in praise of the chiefess whose lei chant this is,
<i>O Kapioloni i ka iu o ka moku</i>	Kapio'olani, so high above.

3.1.1.1 The Origins of Pu'ulaina at Wahikuli and the Role of Lihau

Prior to her current incarnation as a mountain peak, Lihau was once a woman who had a child with E'eke named Pu'ulaina, a now prominent landform in Wahikuli Ahupua'a. Fornander (1919b) relates the following regarding the birth of Pu'ulaina and the transformation of Lihau to a mountain at Olowalu:

...some say it was begotten by two mountains, Eeke (the summit crater of the West Maui Mountains) and Lihau (the mountain top back of Olowalu). Eeke was the husband and Lihau was the wife. They were real persons, but it will be shown later the reason for their being changed to mountains. After they had lived as man and wife, a child was born to

them, a son, the subject of this story which we are considering. But after some time Eeke became entangled, for he saw a beautiful woman, Puuwaiohina from Kauaula, and they committed adultery. Because of this, Lihau thought to choke the child to death, so that the two of them could go and do mischief; this caused them to quarrel. Eeke took the child to his mother, Maunahoomaha, and left him with her. After that their god, Hinaikauluau, placed a restriction over them; they were not to live together, nor were they to have any intercourse with others; but ten days after this order, Eeke again committed adultery with Puuwaiohina above referred to, who was a younger sister to Lihau. Because of this their god punished them by making Eeke a mountain and Puuwaiohina a mountain ridge; that is the ridge prominent at Kauaula.

After that, Lihau was possessed with love for their child, so she asked Maunahoomaha for permission to meet her son, that was agreeable to her mother-in-law, and when she met her child she was glad. When she realized what a handsome man her favorite son had grown to be, she gave him for husband to Molokini, one of the noted beauties of that time, because she was the wife intended for him ...

However, arriving on Maui, this was one of Pele's (the fire goddess) cruel deed; one of her younger sisters saw how handsome Puulaina was, so she asked Molokini to let her have him for husband. The other refused, for she was greatly in love with her own husband; so she (Molokini) was changed into a little island, and she has remained so to this day.

When Lihau heard of this, she grieved for her daughter-in-law, so she went to consult Pele on the matter. But Pele replied gruffly: "If that is the case, then I say to you that you will die; also your son." Lihau was there and then changed into a hill where Pele resided for some time; the son also died. But the one whose was the desire, earnestly entreated and begged that her husband be spared. But the red-bleary-eyed (Makole-ulaula, an epithet applied to Pele) did not wish it that way. That was how the son became a hill and has remained such until this day.

3.1.1.2 Drought and the Lesson of Hua

There is an ancient proverb, or *'ōlelo no 'eau*, that warns others to not talk too much of one's king and is a reminder that trouble will follow those who destroy the innocent (Pukui 1983:194 [1811]):

Ko 'ele na iwi o Hua i ka lā.

The bones of Hua rattled in the sun.

According to the story of Hua as , retold by Fornander (1919a:514-516), he was a chief of Lāhainā who had forsaken his *kahuna*, or priest, Luaho'omoe and caused a drought throughout the Hawaiian Islands. The mountains of Olowalu and the *ua'u* (Hawaiian Petrel [*Pterodroma sandwichensis*]) that nest there are central to the story:

There lived here in Lahaina a chief named Hua ... he desired to get some *ua'u* squabs to eat; he sent some men up to the mountains above Oloalu [sic] to get some *ua'u* squabs to satisfy his desire. He did not wish for birds from the beach. When the birds were obtained, they were to be taken to the priest for him to ascertain where the birds came from; if he should give out the same information as the men had given to the chief as to the source of the birds, then he would be safe; if he should give a contrary answer, he would be killed. The name of this priest was Luahoomoe and he also had children. When the men went up, they could not find any mountain birds at all, so they decided to get some shore birds. When they caught some, they daubed the feathers red with dirt so that the chief would think the

birds came from the mountain. When they returned and handed the birds to the chief, he was exceedingly glad because he thought the birds came from the mountain. The chief told the men to take them to the priest for his inspection. The priest perceived, however, that the birds came from the seashore. Then the chief said to the priest: “You shall not live, for you have guessed wrongly. I can very well see that these are mountain birds.” Then and there an imu was prepared in which to bake the priest.

Before he was placed in the imu, however he said to his children: “You two wait until the imu is lighted, and when the smoke ascends, should it break for the Oloalu mountains, that indicates the path; move along; and where the smoke becomes stationary, that indicates where you are to reside ... Then the priest was cast into the oven and the opening closed up tightly. The smoke arose and darkened the sky ... after the priest had been in the imu for two days, he reappeared and sat by the edge of the imu unknown to any one; the chief thinking all the time that he was dead; but it was not so.

When the smoke ascended and leaned towards the Oloalu mountains, the two sons went off in that direction; the cloud pointed towards Hanaula, and there it stood still, so the two sons ascended to the place and resided there...

Then the whole of Maui became dry; no rain, not even a cloud in the sky, and people died from lack of water. The smoke that hung over Hanaula became a cloud, and rain fell there.

Hua, the chief, lived on, and because of the lack of water and food he sailed for Hawaii, the home of his elder brother; but because Hawaii also suffered from lack of water and food he came back and lived at Wailuku. Wailuku also did not have any water, and that caused the chief to be crazed, so he leaned against the edge of the precipice and died, and that was the origin of the saying “The bones of Hua rattle in the sun.”

Fornander further notes that the saying, “The bones of Hua rattle in the sun,” refers to the chief whose wickedness won him the anger of his people. In an ultimate show of disregard, they let his body lie where he fell so that his bones bleached in the sun and rattled in the wind. Hence the above proverb warning others to not destroy the innocent as Hua had destroyed Luaho‘omoe and in that caused great suffering to people of Hawai‘i and resulted in the ultimate desecration of his bones by his own people.

3.1.2 Traditional Subsistence and Land Use

3.1.2.1 *Ka ‘Oihana Mahi‘ai no Olowalu – Traditional Hawaiian Agriculture at Olowalu*

As emphasized by Handy and others in the following summary, the *ali‘i* and *maka‘āinana* were attracted to the Lāhainā District by its natural resources and geographic position:

Lāhainā District was a favorable place for the high chiefs of Maui and their entourage for a number of reasons: the abundance of food from both land and sea; its equable climate and its attractiveness as a place of residence; it had probably the largest concentration of population, with its adjoining areas of habitation; easy communication with the other heavily populated areas of eastern and northeastern West Maui, ‘The Four Streams,’ and with the people living on the western, southwestern and southern slopes of Haleakala; and its propinquity to Lanai and Molokai. (Handy et al. 1991:492)

They indicate further that Olowalu, along with the three other major waterways of the Lāhainā District (Ukumehame, Launiupoko, Kaua‘ula), provided a productive leeward environment for the cultivation of a wide range of agricultural goods:

Southeastward along the coast from the *ali'i* settlement (the *kalana* of Lāhainā) were a number of areas where dispersed populations grew taro, sweet potato, breadfruit and coconut on slopes below and in the sides of valleys which had streams with constant flow. All this area, like that around and above Lāhainā, is now sugar-cane land ... Olowalu, the largest and deepest valley on southwest Maui, had ... extensive *lo'i* lands both in the valley and below. Just at the mouth of the valley we found in 1934 a little settlement of five *kauhale* (family homes) surrounded by their flourishing *lo'i*. There are said to be abandoned *lo'i* far up in the valley. (Handy et al. 1991:492)

Claims for traditional resources and agricultural areas at the time of the Māhele also provide insight to the traditional subsistence practices of Olowalu Ahupua'a prior to western contact (see also Section 3.1.4.2 The Great Māhele). *Kuleana* for *lo'i kalo* (wetland or pond field taro patches), *kalo malo'o* (dry land taro), *'uala* (sweet potato), *mai'a* (banana), *wauke* (paper mulberry), *'ulu* (breadfruit), and other land and garden areas (e.g. *kula*, *mo'o*, *pā*, *la'au*, *mala*, *mahina*); as well as explicit claims for *hala* or *pūhala* (Screw pine), *hau*, *niu* (coconut trees), *kou*, and *kukui* were presented to the Land Commission. Of particular interest are *kuleana* claims for *pūhala* were related to specific uses such as *pūhala lei* for *lei* making or *pūhala* (also *lauhala*) *moena* for the manufacture of sleeping mats (Helu [Claim Number] 3726 to Malaea, 3772 to Alapa'i, 3811 to Lupe, 3877 to Pikao, 3934 to Ni'au, and 4376 to Keahi, see also Figure 8) and thus distinguishing a preference for certain areas of *hala* growth for specific tasks.

4376 Keahi Aloha oukou e ma Iuna
 Hoona Kuleana. Ouwai o Keahi Keahi,
 ake me ai au i Kou Kuleana ia oukou
 58 lōi, 5 pūhala lei, a me ka lauhalā
 moena, a me na laau maluma o ka moa
 uia i Kou Kuleana ana maluma o ka
 moa ainala, mai Kou maluma
 mai, a malua Ouwai no Kou
 Pūhala mai Mo maluma Kuleana, a
 me Kahi Kahiakale, a me Kahi Kahi
 165
 ake me ai au i Kuleana mai a hōli o Kahi
 wa, a me na Kihapai waike Kōlu, aia ma
 Pūhala Kahi Kihapai waike, 2 Kihapai
 malua, 2 Kihapai Kalo Malu, aia ika i
 Kūhāiwi Kūhāiwi mau Kihapai.
 Olowalu 19 Januāri 1898 { Na Keahi

Figure 8. Helu 4376, kuleana claim at Olowalu distinguishing between pūhala lei and lauhalā moena (highlighted in yellow) (Office of Hawaiian Affairs 2011:86624 Native Register Volume 6, Reel 3, Image 01326).

The results of one of the first archaeological surveys of Maui Island, conducted by Winslow Walker of the Bishop Museum, identifies the extensive presence of *lo'i* and ancient house sites within Olowalu Ahupua'a and completes the picture of traditional agriculture and settlement by identifying the physical remains of terraces and house sites within the valley in the following narrative (Walker 1931):

“Terraces for the cultivation of taro were seen on West Maui in the vicinity of... Lāhainā, Olowalu, and Ukumehame” [p.71]

Above Mrs. Naho'oikaika's house (at Olowalu), old taro patches and house sites, old *auwai* (traditional Hawaiian irrigation ditches) were used for sugarcane ditches...at the edge of a house platform (15 by 28 feet) there is a large red stone used as a *papamu* for *konane*. [p.77]

3.1.2.2 Ka 'Oihana Lawai'a no Olowalu – Traditional Hawaiian Fishing and Other Aquatic Cultural Resources of Olowalu

Most of the fishing grounds lying between Lāna'i, Kaho'olawe, Ukumehame, and Lāhainā were only one to two miles apart (Daniel Kahā'ulelio in Maly and Maly 2003:22). Therefore, while the

upland areas provided a good environment for agricultural endeavors, the coastal reaches supplemented the livelihood of those who resided at Olowalu with the rich in marine resources available in the near shore and off shore areas. Notable for an accessible low coastline and well developed reef system, Olowalu would have provided excellent opportunities for fishing and *limu* (seaweed) gathering.

Hawaiian Fishing Traditions (Kahā'ulelio 2006), a compilation of newspaper articles about traditional Hawaiian fishing methods written by Daniel Kahā'ulelio for *Ka Nupepa Kuokoa* in 1902, presents the most detailed account of Hawaiian fishing practices at the turn of the 19th Century. At Olowalu, Kahā'ulelio notes his experiences with 'ō'io, *aku*, and *akule* fishing. 'Ō'io fishing, using a method referred to as *mamali* 'ō'io, was carried out just beyond the reef and in places close to shore from the steamer landing of Ma'alaea to the cape of Kunounou at Honokapohau, in the district of Lāhainā. These were the places in which fishing was done by those of Olowalu, Lāhainā, Ka'anapali, Honolulu, and Honokohau (Kahā'ulelio 2006:141). *Aku* fishing for those of Lāna'i, Ukumehame, Olowalu and all of Lāhainā, prior to the arrival of the missionaries, was carried out five to seven miles from the coast with the *pā* hook and a bait carrier (*malau*) filled with 'iao (Kahā'ulelio 2006:25). *Akule* fishing, which is a type of endeavor that requires a communal effort was also practiced at Unahi in Olowalu (Kahā'ulelio 2006:201):

They [the *akule*] remain several days or weeks at a place ... [w]hen the fishermen who are all-supplied with *papa* (bag) and *pākū* (curtain) nets see the fish, they call for their canoes and go out to surround the fish with the nets. Two canoes would go ahead and they carried the curtain nets. The head fisherman watches from the shore and when he sees that they have reached the right places, he makes signs by waving his hands. The curtain nets are lowered and every effort is made to draw them shoreward. If the fish are surrounded in this time that the net is lowered, then the bag net is quickly set in place, for the fish are excited then. At this time, no is allowed to speak nor to make a noise on the canoe until the space in the net begins to decrease.

...

If by next June the *konohiki* or the land owners who hold the fishing rights do no sue, then the channel of Pu'uloa will be clear of all obstruction and Ka'ahupāhau (the shark goddess) will have a clear sailing, all will be well.

In addition to being a reliable subsistence resource, the waters of Olowalu along Hekili Point are also a well known black tip reef shark nursery, as well as an area that is frequented by tiger sharks just off of the fringing reef. The following newspaper account speaks to a shark encounter incident at Olowalu just off shore, and while the incident occurred in 1876, the author speculates that the shark involved was the guardian Ka'alamikihau whose territory runs from Honua'ula to Waianu'ukolu in Lāhainā:

MOKU I KA MANO.—

Ma ka la 24 o Iulai iho nei; ma Olowalu, apana o Lahaina, mokupuni o Maui, ua pakele iho la o Papu (w.) mai pau poo i ka Ia ilikani o ka moana. A penei ke ano: Ua hele aku la o Papu (w.) a me Kalani (w.) i ka luu Wana ma ke kai o kahi i haiia maluna ae, a i ko laua luu hele ana a hiki ma kekahi wahi ku ae la ka lima o Papu i ka wana, a lilo iho la oia ilaila e wehe ai; a aole no hoi oia i

MOKU I KA MANO (Cut by the Shark)

On the 24th of July is when this took place; in Olowalu, a piece of Lahaina, island of Maui, Papu, a woman was saved by being consumed by the tough skin sun of the ocean (shark). It happened like this: Papu and Kalani went to dive for wana in the ocean at the place that is mentioned above. They were diving until they came to this one place where Papu's hand got

ike aku i ka mano, he mau ana no kona wawae kana i ike, a manao hewa iho la oia he Puhi, a kahea aku la ia Kalani kona hoa: "E! Pau au i ka puhi e!!" Nana aku kahi wahine e kahe ana ke koko, a ike pu aku la no hoi i ka mano e holapu ana. O ko laua hoomaka aku la no ia i ka au wikiwiki a pae iuka, a i ke hiki ana i kaha one, maule iho la ka mea i moku a hehee iho la ilalo; a mahope iho ua pohala ae la, a eia oia ke ola nei. Aloha.

S. P. KEALIAHONUI.

Olowalu, Maui, Aug. 24, 1876.

[Ua manao wale o Huua, i moku au la no paha ia Kaalamikihau, no ka mea, wahi ana, oia ka mano nana e kiai mai ka Lae o Pohakueaea ma Honuaula, a hiki i ka wai o Waianuukolu ma Lahaina; mai hilinai na makamaka i ka ia nei, oiai o ko Huua mau no ia o ka maha, aia no a wini oluolu iho la keia. L. H.]

poked by the wana, and she stayed in place to remove it, however she didn't see the shark, her feet were measuring what she saw, and she wrongfully that it was an eel, and Kalani called out to her friend, "E! I am going to get killed by the eel!!" The girl looked at the blood flowing, and saw the shark becoming angry. They immediately began to swim quickly to shore. When they reached the sand, the thing that poked her fell out, and she was relieved that here she is, living.

S. P. KEALIAHONUI.

Olowalu, Maui, Aug. 24, 1876.

[Hua'a just a thought, she possibly go cut by Ka'alamikihau because according to him/her, that is the shark that guards Pohakueaea Point in Honua'ula until the waters of Waianu'ukolu in Lahaina; don't trust the fish here]

(Kealiiahonui 1876)

An "overland" trail system allowed pedestrian access between Lāhainā and the north coast of West Maui, as well as into the upper forests for bird-catching and the collection of wild plant resources. According to Handy and others (1991:490), the trail extended *mauka* in Olowalu Valley to the highest point of the West Maui summit at Pu'u Kukui, then descended to Waiehu on the northern side (Handy et al. 1991:490; Sterling 1998:26).

Lo'i agriculture within the watered areas of Olowalu Ahupua'a, supplemented by *kula* or dry land crop staples as well as coastal resources would have undoubtedly supported a significant population. With regard to census counts, results of the 1832 missionary census, shows the total population of Maui as 35,062, and gives the following population counts: Lāhainā, 4028; Ukumehame, 573; and Olowalu, 832 (Schmitt 1973). These three figures, when combined, represent 15 percent of the total Maui population, and allowing for post-contact distortions (e.g., disease and commercially-inspired population shifts), the 1832 population totals along with the above claims for arable agricultural plots suggest that this portion of Maui likely accommodated a substantial portion of the island's population prior to western contact.

3.1.2.3 Politics and Warfare

The Moku-puni of Maui, being the second largest island in the Hawaiian island chain, was a major center for political development during the pre-contact and early historic time period (Kirch 1985:135). Many battles were fought between the Maui Island and Hawai'i Island polities, with the earliest conflicts primarily centered on the east coast of Maui. During the reign of Kekaulike there appears to have been relative peace; however, following the death of this Maui ruler in the early 1700's, the chiefs of Maui and Hawai'i would find themselves at conflict once again, this time bringing the battles closer to the present study area.

3.1.2.3.1 *The Role of Olowalu in the Battles of Kamehameha-nui and Kahekili*

After Kamehameha-nui, the original successor of Kekaulike, was defeated in battle at Lāhainā by his older brother Kauhi, Alapa'i (ruling chief of Hawai'i) brought Kamehameha-nui back to Hawai'i and began making plans for retaliation against Kauhi. Around 1738 Alapa'i and his Hawaiian forces occupied the Lāhainā region, holding the lands from Ukumehame to Māla and employed the following wartime tactics to keep the subjects of Lāhainā under control:

A whole year Alapa'i spent in preparation for the war with Maui. It was in 1738 that he set out for the war in which he swept the country. What was the war like? It employed the unusual method in warfare of drying up the streams of Kaua'ula, Kanaha, and Mahoma (which is the stream near Lāhaināluna). The wet taro patches and the brooks were dried up so that there was no food for the forces of Ka-uhi or for the country people. Alapa'i's men kept close watch over the brooks Olowalu, Ukumehame, Wailuku, and Honokowai. (Kamakau 1992:74)

This tactic, along with a day of hard fighting at Pu'unene near Mailepai, won this battle for the forces of Alapa'i and ultimately the war when Kamehameha-nui became the ruling chief of Maui (Kamakau 1992:75).

Kahekili, who rose to power following the passing of Kamehameha-nui, was one of the more powerful and ambitious chiefs of Maui who, by 1786, ruled O'ahu, Moloka'i and Lāna'i (Daws 1968:31). Following the great battle of Kakanilua, a battle fought on the sand hills of Kalua where the army of Kalaniopu'u of Hawai'i was defeated by the warriors of Kahekili, Kamehameha, future *Mō'i* (King) who would unite the Hawaiian Islands under a single ruler, found himself at the *pu'uhonua* of Olowalu (Kamakau 1992:85-88). Joseph Mokuohai Poepoe (in Sterling 1998:24) relates the story of Kamehameha at Olowalu:

Four days after the battle of Kakanilua the chiefs of hawaii received a kind of welcome from King Kahekili of Maui. Kahekili told the Hawaii chiefs to pause awhile on Maui and rest. The land which Kahekili gave them is the place where they stayed. It was Puuokapolei at Olowalu. Their division of land reached as far as Lahaina.

During the later years of Kahekili's reign and the early years of Western contact, the traditional Hawaiian lifestyle changed rapidly, as western goods, particularly weapons and metals became obtainable through either trade or theft. Daws comments that several of the early traders "saw nothing wrong in arming one Hawaiian chief against another as they sold guns to as many factions as they could find and then encouraged them to fight" (Daws 1968:32).

3.1.2.3.2 *The Eleanora and the Incident that Led to the Olowalu Massacre*

Over a period of five years, from the time of Cook's landing at Hawai'i to the incident that would lead to the Olowalu Massacre, the waters of the islands were busy with ships, some of which were "friendly" and others that were "bent on destroying men and governments" (Kamakau 1992:144). On February 1790, the *Eleanora* arrived from Liverpool, England captained by Simon Metcalfe, and anchored off of Honua'ula (Kamakau 1992:145). Kalola, the widow of Kalaniopu'u, was staying at Honua'ula at the time of the arrival of the ship with her new husband Ka'opuiki when the following events occurred:

... Ka'opu-iki was glad to go on board to trade for iron, muskets, and red cloth; but muskets were the objects he most desired. The people brought in exchange hogs, chickens, potatoes, bananas, and taro. Night fell before they had finished their bargaining, and the next day Ka'opu-iki and others went out again to trade further; but the strangers were

unfriendly and beat them off with ropes. When Ka-'opu-iki heard from the people of Honua'ula about the small boat which it was customary to keep tied to the back of the ship, he determined to steal the boat at night. At midnight when the guard on the skiff and the men of the ship were sound asleep, Ka-'opu-iki and his men cut the rope without being seen from the ship. As they were towing it along, the guard awoke and called out to those on board the ship, but he was too far away to be heard; he was killed and his body thrown into the sea. The boat was taken to Olowalu and broken up, and the iron taken for fishhooks, adzes, drills, daggers, and spear points.

The next morning when the men on the ship awoke and found both skiff and watchman missing and realized that the boat had been stolen and the watchman killed, they shot off the cannon upon Honua'ula and killed some men, among them a peddler from Wailuku, named Ke-aloha, who had come to Honua'ula to peddle his wares. Two men were held on board the ship, one from Honua'ula and one from Olowalu, perhaps because these men had given information about the theft or perhaps because the foreigners suspected that Ka-opu-iki and the others ... said they were from Olowalu, were responsible for the theft. That evening they sailed to Olowalu, and in the morning Ka-lola declared a tabu restricting canoes from going out to the ship on pain of being burned to death if they disobeyed. "Withered grass" (Mau'uae) was the name of this law...on the fourth the tabu was ended, and canoes in great numbers went out to trade with the foreigners ... Little did they suspect the terrible carnage that was to follow, a carnage without any effort to apprehend and punish the offenders or any pity for the innocent. So these Christians murdered the Hawaiian people without any more mercy than cannibal Nukuhivans show, or people of pagan lands. ... At noon that day the *Eleanor* sailed, and the people went out and brought the dead shore ... and the dead were heaped on the sands at Olowalu. Because the brains of many were oozing out where they had been shot in the head, this battle with the ship *Eleanor* and her captain was called "The spilled brains" (Kalolopahu). It was a sickening sight ... (Kamakau 1992:145-146)

The arrival of the *Eleanora* plays significantly into the history of Hawai'i not only for the atrocity that was the Olowalu Massacre, but also for the shipboard presence of John Young who, along with Isaac Davis, would become a favorite of Kamehameha I and instrumental as leaders in the wars of unification that brought all of the islands under a single ruler. This push for unity would shift the traditional sociopolitical system from a Complex Chieftdom to a Monarchy under the Kamehameha line and make way for rapid changes in the islands.

3.1.2.3.3 *The Battle of Kepaniwai and the Escape of Keōpuōlani through Olowalu Valley*

One of the most distinguished battles during the rise of Kamehameha I was fought between the warriors of Hawai'i Island and Maui at 'Īao Valley in Wailuku in the Battle of Kepaniwai. While the fierce battle that occurred between the warriors within this valley is the most widely recounted story, the small pass between 'Īao and Olowalu Valleys played an important role in the escape of Keōpuōlani who would later become the Sacred Wife to Kamehameha I and Queen Mother to his ruling heirs, as well as an instrumental figure in overturning the 'ai kapu and future convert and advocate for Christianity in Hawai'i (Mookini 1998). Fornander details the following:

... Kamehameha moved his fleet to Kahului, and hauled up his canoes from there to Hopukoa without opposition. After two days of preparation he marched on to Wailuku, where Kalanikupule awaited him with such forces as he had been able to collect. This battle was one of the hardest contested on Hawaiian record. We have no detailed account of the disposition of the forces on either side; we only know that the battle commenced at Wailuku and thence spread up the Iao valley, the Maui army defending valiantly every foot of the

ground, but being continually driven farther and farther up the valley, Kamehameha's superiority in the number of guns, and the skilful management of the same under the charge of Young and Davis, telling fearfully upon the number of his foes, and finally procuring him the victory. ... The Maui troops were completely annihilated, and it is said that the corpses of the slain were so many as to choke up the waters of the stream of Iao, and that hence one of the names of this battle was "Kepaniwai" (the damming of the waters).

Kalanikupule, his brother Koalaukani, Kamohomoho, and some other chiefs escaped over the mountain and made their way to Oahu. Kalaniakua, Kekuiapoiwa Liliha, and her daughter Keopuolani, crossed over to Olowalu, where they joined their mother, Kalola, and after a hurried preparation they all left for Molokai, and took up their residence with Kekuelikenui at Kalamaula. (Fornander 1880:237)

3.1.3 Early Post-Contact Period

The nineteenth century brought to Lāhainā, and the surrounding lands which include the study area, a multitude of commercial, demographic, social, and religious changes that were encouraged by the burgeoning foreign influx. During the year 1819 the first whaling ships arrived in Hawaiian waters and Lāhainā Harbor became a primary port of call for provisioning ships in the islands. Closely following the arrival of the first whaling ships, the first Protestant missionaries and their families arrived in Lāhainā in 1823. The missionary William Ellis, who visited Lāhainā during the 1820's, described the landscape that had entranced both the Hawaiians themselves and the nineteenth century newcomers:

The appearance of Lāhainā from the anchorage is singularly romantic and beautiful. A fine sandy beach stretches along the margin of the sea, lined for a considerable distance with houses and adorned with shady clumps of kou-trees, or waving groves of cocoa-nuts. . . The level land of the whole district, for about three miles, is one continued garden, laid out in beds of taro, potatoes, yams, sugar-cane, or cloth-plants. The lowly cottage of the farmer is seen peeping through the leaves of the luxuriant plantain and banana tree, and in every direction white columns of smoke ascend, curling up among the wide-spreading branches of the bread-fruit tree. The sloping hills immediately behind, and the lofty mountains in the interior, clothed with verdure to their very summits, intersected by deep and dark ravines, frequently enlivened by waterfalls, or divided by winding valleys, terminate the delightful prospect. (Ellis 1826:76-77)

Specific to Olowalu was an excursion around part of the island beginning at Lāhainā by the Rev. Hiram Bingham and Rev. William Richards. In a letter to the American Board of Commissioners for Foreign Missions, Mr. Bingham described their journey and overall impressions:

Day before yesterday, Mr. Richards and I set off on an excursion to explore a part of the Island, and to visit the king, now on the other side. By the favor of the king's mother and her husband we obtained a good double canoe to facilitate our progress. We sailed along the shore in the direction of Maurakea (Mow-rah-ka-ah) [Mauna Kea] on Owhyhee, [Hawaii] of which we had a view among the clouds. Seven or eight miles from Lahinah [sic] we alighted on shore, and walked a mile or two through a pleasant plantation called Oroaru (O-ro-ah-roo) [Olowalu] belonging to the king's mother and containing 128 houses; then joined the canoe again. We found that some of the people had attended divine worship. As I was giving them a few words of instruction, I heard a lad pronounce the name of JESUS CHRIST. I asked him by whom he had heard the name of our Savior; he replied, "By the missionaries at Lahinah." We proceeded sailing along the shore, several miles

passed [sic] several plantations belonging to Urumaheihei (Oo-roo-mah-ha-ee-ha-ee) [Ukumehame] and containing about 80 houses ... (Bingham 1824)

The whaling trade flourished until the 1860's and gave impetus to the development and growing population of Lāhainā. Between 1824 and 1861, 4747 whale ship arrivals were recorded for Lāhainā, representing 47 percent of the total arrivals in all ports of the Hawaiian Islands. Figures from an 1846 census of Lāhainā documents the following changes brought to the area midway through the nineteenth century: 3,445 Hawaiians, 112 foreigners, 600 seamen, 155 adobe houses, 822 grass houses, 59 straw and wooden houses and 529 dogs (Jarves 1847:240). With an increasing population of foreigners entering Lāhainā, there was a need to increase the traditional agricultural surplus that fell primarily under the control of the *ali'i* class, for economic trade. Henry Whitney, editor for The Pacific Commercial Advertiser, implies that western vegetables became a common and abundant constituent of the Hawaiian gardens in the following excerpt about Maui Island:

...Fruits are generally abundant. The grape seems to luxuriate in the rich soil, and the sunny, clear weather of Lāhainā is, par excellence, the fruit of this place or Islands. Figs, bananas and melons are produced in abundance, and pumpkins enough for all New England to make pies for a general Thanksgiving (Whitney 1858)

After the consolidation of the rulership of the Hawaiian Islands by Kamehameha I early in the nineteenth century, Lāhainā became the “capital” of the kingdom until the 1840's when the government moved to Honolulu. The sugar cane Ellis observed in the environs of Lāhainā in the 1820's would become, during the second half of the nineteenth century, the basis for a commercial venture that would reshape the landscape along the alluvial plains of the present study area.

3.1.4 Mid- 1800s and the Great Māhele

With the unification of the Hawaiian Islands in 1791 (Andrews 1865:556) and the arrival of the first Missionaries in 1820 (American Board of Commissioners for Foreign Missions 1832; Andrews 1865:556), western commerce and the Christianization of the Native Hawaiian people swept across Lāhainā Moku. The lands surrounding Lāhainā town were cultivated in commercial sugar (Gilmore 1936:198-203), while the whale trade (Graves et al. 1998), the Irish potato trade in response to the California Gold Rush (Gilman 1906:177), and the establishment of both the Lahaina Mission Station and Lahainaluna High School, drew people to the waterfront areas as well as the town itself. This trend made Lāhainā town one of the main religious and educational centers for the entire island chain (Kamakau 1992:304) and strongly influenced the religious and economic development of adjacent land divisions.

3.1.4.1 Religious Development

The Reverend Richard Williams established the Olowalu Mission of the Lāhainā Station between around 1829, and provided Christian meetings for the people there. In a letter written October 2, 1830, by Richard Williams and Jonathan S. Green, a review of the status of public worship on the Sabbath was reported thus:

In every considerable village from one end of the island to the other, the people have erected a house for the worship of God ... At Olualu [sic], a village eight miles distant from Lāhainā, we have preached during the season, nearly thirty sermons to a congregation of five to six hundred. This and a single Sabbath at Kanepale, a village equally distant from Lāhainā in another direction, is all that we have been able to do for the people on this side of the island ... The congregation at Olualu [sic] listen with seriousness to the preaching

of the gospel. A few teachers of schools there have formed themselves into a Bible class, who have been instructed in the interval between the services of the Sabbath. (Richards and Green 1831)

In an 1837 report to the American Board of Commissioners for Foreign Missions, a review of meeting-house construction in the Hawaiian Islands was presented with the following comment on progress at Olowalu:

A *doby* meeting-house, or one the walls of which are of clay hardened in the sun ... has been built at Oloalu [sic], on Maui. (American Board of Commissioners for Foreign Missions 1837)

Mr. Hinano Rodrigues (in Lee-Greig and Hammatt 2006:A-32) offered the following description of the effort that went into building the Olowalu Church (Figure 9 and Figure 10):

The church was founded in 1835 ... what happened is that my *tutu* folks formed a human line from the church up the mountain, and then they passed the stones down to the church, then they went across the street and got the coral and ground the coral to make cement yeah? And they built the church.

By the mid 1800's, the Lāhainā area had been infiltrated by a growing community of foreign business entrepreneurs, transient whalers, and Calvinist-minded missionaries; all of whom had personal interests to protect and virtues to impress upon the traditional Hawaiian people. Encouraged by these foreign factions, the division of lands, based on a western model of fee simple land ownership, was instigated under Kamehameha III (Kauikeaouli). The series of acts to "Organize the Executive Ministry" known commonly as the Organic Acts of 1845 and 1846, initiated the process of the Great Māhele, or division of Hawaiian lands, which would introduce private property ownership into Hawaiian society, as well as, transform the governance of the Kingdom from a full monarchy to a constitutional monarchy (Van Dyke 2008:32-33).



Figure 9. Olowalu Church prior to the 1930 fire that took the wooden roof of the church (Date unknown, photo courtesy of Mr. Hinano Rodrigues)



Figure 10. General Interior View of the Olowalu Church, photographed by Jack E. Boucher in 1966 for the Historic American Buildings Survey (HABS), and the Historic American Engineering Record (HAER) (National Park Service).

3.1.4.2 *The Great Māhele*

In 1848 the crown and the *ali'i* (royalty) received their land titles and awards for both whole *ahupua'a* and individual parcels within an *ahupua'a* which were then subsequently granted in 1850 (W. D. Alexander 1890:114). Crown Lands were lands defined as:

... private lands of His Majesty Kamehameha III., to have and to hold for himself, his heirs and successors forever; and said lands shall be regulated and disposed of according to his royal will and pleasure subject only to the rights of tenants. (Kingdom of Hawaii 1848)

At the death of Kamehameha IV, it was decided by the Supreme Court that ...under the confirmatory Act of June 7th, 1848, “the inheritance is limited to the *successors* to the *throne*,” “the wearers of the crown which the conqueror had won,” and that at the same time “each successive possessor may regulate and dispose of the same according to his will and pleasure as private property, in the manner as was done by Kamehameha III” (W. D. Alexander 1890:121).

Lands were further partitioned and set aside as Government lands which were defined and managed as indicated below:

... those lands to be set apart as the lands of the Hawaiian Government, subject always to the rights of tenants. And we do hereby appoint the Minister of the Interior and his successors in office, to direct, superintend, and dispose of said lands, as provided in the Act ... (p)rovided, however, that the Minister ... shall have the power, upon the approval of the King in Privy Council, to dispose of the government lands to Hawaiian subject, upon such other terms and conditions as to him and the King in Privy Council, may seem best for the promotion of agriculture, and the best interests for the Hawaiian Kingdom ... (Kingdom of Hawaii 1848)

In 1850, most of the chiefs ceded a third of their lands to the Government in order to obtain an allodia title for the remainder and thus greatly increasing the Government land base (W. D. Alexander 1890:114). The designation of lands to be set aside as Government lands, paved the way for land sales to foreigners and in 1850 the legislature granted resident aliens the right to acquire fee simple land rights (Moffat and Fitzpatrick 1995:41-51).

In July of that same year, it was enacted that “one twentieth part of all the lands then belonging to the Government should be set apart for the general purposes of Education” and in December, certain lands and school sites were designated and set apart by the Privy Council for these purposes. In Section 749, of the Civil Code, which was approved in January 1865, the Board of Education was given the authority to “regulate the Bureau of Public Instruction”, an authority under which most of the School lands had been sold in the same manner as other Government lands (W. D. Alexander 1890:121).

As illustrated above, in designations of lands as either Crown or Government, and through all awards of whole *ahupua'a* and *ili*, the rights of the native tenants were expressly reserved, “*Koe na Kuleana o Kanaka*” (Reserving the Rights of Native Tenants) (W. D. Alexander 1890:114). In an Act ratified on August 6th, 1850, the gathering rights of the common people for personal use, which included the gathering of both terrestrial and marine resources, in addition to the right to water and the right of way on the lands of the Konohiki, were guaranteed and embodied in Section

10477 of the Civil Code (W. D. Alexander 1890:114-115). By this same Act, resolutions passed by the Privy Council granted fee simple titles, free of all commutation, with the exception of awards granted within the towns of Honolulu, Lāhainā, and Hilo, to all native tenants for their cultivated lands and house lots (hereafter referred to as *kuleana* land) (W. D. Alexander 1890:115). Claims of the native tenants, or *kuleana* land claims, were presented to and heard by the Land Commission whose duty was to:

...ascertain the nature and extent to each claimant's rights in land, and to issue an Award for the same which is *prima facie* evidence of title "and shall furnish as good and sufficient a ground upon which to maintain an action for trespass, ejectment or other real action against any other person or persons whatsoever, as if the claimant, his heirs or assigns had received a Royal Patent for the same." (W. D. Alexander 1890:110)

Testimony for *kuleana* lands often included claims for multiple *'ili*, or *apana*, located both *mauka* and *makai*. These claims were recorded under a single *helu*, or case number, and brought before the Land Commission for consideration. *Kuleana* land awards, or *kuleana* claims that were approved by the Land Commission, were granted to tenants of the land, native Hawaiians, naturalized foreigners, non-Hawaiians born in the islands, or long-term resident foreigners, who could prove occupancy on the parcels prior to 1845 (hereafter referred to as Land Commission Awards [L.C.A.]).

While the majority of Olowalu Ahupua'a was retained by Kamehameha III as Crown Lands, this did not preclude the designation of a school lot within the *ahupua'a* (Grant 15 Apana 2, figure) or hearing of individual *kuleana* claims and issuance of subsequent awards. Within Olowalu, the majority of individual *kuleana* claims were concentrated within the upper valley, along the original route of Olowalu Stream (Figure 11), and lining the southeastern coastline near the mouth of the original stream location.

The primary land uses for the *kuleana* claims in the upper environs and along the stream bed focused on agricultural pursuits largely associated with *lo'i kalo* (pond field taro) cultivation followed by open *kula* (pastures or fields) and dry land agricultural practices centered on *mahi'uala* (potato farming). In addition to agricultural claims, gathering rights for certain plant resources (e.g. different varieties or parts of *hala* along with claims for *wauke*) along with a few house lots in the *mauka* reaches were also specified.

Claims along the coastal regions consisted primarily of house sites with home gardens and one interesting claim for "*he wahi kaka pa'akai*" or a place to pound salt (Helu 10128, E. Maui). References to adjunct *poalima*, or agricultural lands tended for the *ali'i*, and *konohiki* lands are also accounted for in the native or foreign testimonies summarized in Table 1 (Helu 10128, Kaiwi).

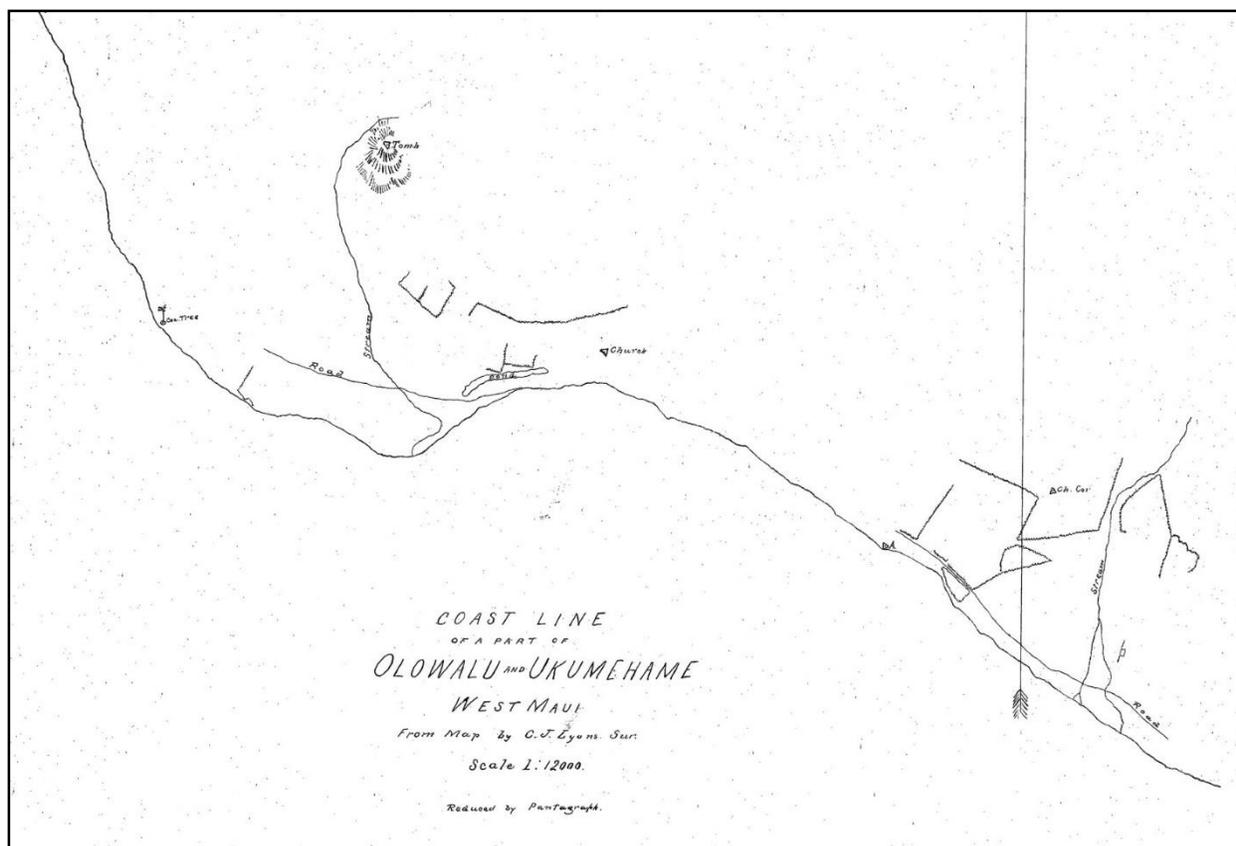


Figure 11. Original route of Olowalu Stream, as surveyed by C.J. Lyons (Dodge 1879), as opposed to the rerouted stream of present day Olowalu (see Figure 1).

Finally, two references to *loko* (ponds) (Helu 3877 claimed by Pikao and Helu 4376 awarded to Keahi) within Olowalu were noted. While the presence of Kalokoi'aokapāiki on the Ukumehame side of the *ahupua'a* and illustrated on maps up until 1906 (Figure 12), was well known, it appears that there was an additional inland pond located on the Launiupoko side of the *ahupua'a* boundary and depicted on a the metes and bounds map of Helu 4376, Apana 1 to Keahi (Figure 13, see also Figure 17).

Despite the effort to allocate lands to the *maka'āinana*, the *ali'i* control of the majority of lands persevered and, as the future would indicate, much of these lands would ultimately be obtained by foreigners for sugarcane enterprises. A total of 91 claims were presented to the Land Commission, of which only 13 were fully awarded, 17 were partially awarded, and the remaining 61 were not awarded at all. The following table summarizes both awarded and unawarded *kuleana* claims recorded in the Native Register for Olowalu Ahupua'a (Table 1) with locations of awarded claims graphically presented in Figure 14 through Figure 17.



Figure 12. Historic photo of Kalokoi'aokapāiki (Date unknown, photo courtesy of Mr. Hinano Rodrigues)

Table 1. *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
240	John Clark	Kaluakanaka	House lot, bordered to the south by the sea	House lot award (acreage not specified)
342	Kaauwai/E. Maui	Kaluaaha	3 <i>pā</i> (lots, no specific land use indicated) 2 roads form part of the boundary of this parcel: government road named "Kaluaaha" and a road leading towards the sea, called "Moanakai" Testimony refers to David Malo's <i>pā</i> in Olowalu	Not Awarded
358	Kawehena	--	Various farms for raising things at the request of the Konohiki	Not Awarded
386	Kaweawea	Honokawaikukui	1 house	Not Awarded
479	Peekauwai	--	House lot	Not Awarded
495 ²	Kauahuliwaa	Kamani 2	Maui sworn: No. 1 is <i>kalo</i> (taro) land	Awarded: acreage not specified
		Kamani	Maui sworn: No. 2 is a house lot	Awarded: acreage not specified
		Kamani 3	Maui sworn: No. 3 is <i>kula</i> (open pasture or field) land enclosed by a stone wall; No. 4 is <i>kula</i> land enclosed by a stone fence	Awarded: acreage not specified
1092	Paia	Kamani 3	<i>Kalo</i> land	Apana 2 (<i>kalo</i> land): 0.45 acres
		Kamani 2	<i>Kula</i> land	Not Awarded -- award for Apana 1 <i>kula</i> lands at Kamani 2 withdrawn (given to the <i>konohiki</i> ?) (7.74 acres)
1742	Z. Kaawai	Kamani 1	Farmland	Apana 1 farmland (<i>pa mahi</i>): 2.975 acres
		Kaluaaha	Houselot, bordered to the south by the sea	Apana 2 <i>pahale</i> : 3.387 acres

² Land use from foreign testimony documents related to Helu 495

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
3726	Malaea	Pu'ukolihilo	A farmer, with 24 <i>lo'i</i> (wetland taro), 2 <i>kula</i> fields, 2 <i>puhalalei</i> (<i>hala</i> of the lei making variety) and 1 <i>kahua hale</i> (house site)	Not Awarded
3742	Waa (Kauahuliwa'a [w])	--	24 <i>lo'i</i> , 5 <i>mo'o mahi 'uala</i> (small lands section of potato farming), 1 house lot	Not Awarded
3772	Alapa'i	Pu'ukolihilo	8 <i>lo'i</i> , 3 <i>mo'o 'uala</i> (small land section of potato), 4 <i>puhala moena</i> (<i>hala</i> of the sleeping mat making variety), some trees, 1 <i>kahua hale</i> that is bound to the west by the sea and to the east by the road (<i>alanui</i>)	Apana 1 (<i>pahale</i>): ~0.3 acres; Apana 2 (<i>kula</i> land [<i>aina kula</i>]): 0.91 acres; Apana 3 (<i>kula</i> land [<i>aina kula</i>]): 0.63 acres
3811	Lupe	Puukoliahi	28 <i>lo'i</i> , 1 <i>puhalalei</i> , 1 <i>kula</i> land	Not Awarded
3858	Piiku	--	25 <i>lo'i</i> , 10 <i>mo'o mahina 'uala</i> (potato gardens),	Not Awarded
3877	Pikao	Puukolihilo	16 <i>lo'i</i> , 1 <i>loko</i> (pond), 1 <i>kula</i> , 1 <i>kulana hale</i> (house site) To the north is Launiupoko, to the east is kela kapa, to the south is Paumaumau, and to the west is the road (<i>ala loa</i>)	Not Awarded
		--	36 <i>lo'i</i> , 1 <i>kula</i> field for sweet potato and 1 <i>puhala lei</i> and <i>lauhala moena</i> (<i>hala</i> of the sleeping mat variety) Liliha died and passed <i>kuleana</i> to her sister Meawahine, then to Nahi'ena'ena. It was given to Pikolaa and then to Pikao.	Not Awarded
3888	Panioi	Kuekue	13 <i>lo'i</i>	Not Awarded
		Papa	2 <i>mo'o 'uala</i>	Not Awarded
		--	<i>Pahale</i> (house lot), Bordered to the west by the sea and to the east by the government road (<i>alanui</i>)	House lot: 0.3 acres

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
3934	Niau	Paumaumau	7 lo'i	Not Awarded
		Puukoleohilo	1 lo'i, 1 <i>puhalalei</i>	Not Awarded
3935	Napooelua	Paumaumau	8 lo'i	Not Awarded
4376	Keahi	Puukolihilo	58 lo'i, 5 <i>puhalalei</i> and 1 <i>lauhala moena</i> , a <i>me la'au</i> (and other plants), 1 <i>kauhale</i> , 2 <i>kihapai wauke</i> (<i>wauke</i> patch), 2 <i>kihapai</i> (no specific use indicated), 2 <i>kihapai kalo malo'o</i> (dryland taro patches) Apana 1 survey shows a <i>loko</i> (pond) along the north-northwest boundary and bordered the cliff side to the north and east	Apana 1 (<i>kula</i>): 7.5 acres; Apana 2 (<i>kula</i> and <i>kalo</i>): 6.5 acres
4453	Kaaihue	Pu'ukolihilo	8 lo'i	Not Awarded
4454	Keahi	Kaumukukahi	23 lo'i Land received from Ka'aimanalo; Hoapiliwahine (Keopuolani) released it to Na'ea in 1842 and Ka'aimanalo got it from Na'ea. Hoapili land came from Nahi'ena'ena. Pahale name appears to be Kelakapu; bordered by the stream (<i>kahawai</i>) to the northwest	Apana 3 (<i>kalo</i>): 0.51 acres
4459	Kaumukalani	Kuekue	19 lo'i, 1 <i>kula</i>	Not Awarded
4462	Kauhena	Kamani	3 lo'i	Not Awarded
4878KK	Kelea	--	No specific land use information	Not Awarded
4878MM	Makanui	--	No specific land use information	Not Awarded
4878NN	Kapuhi	Kekio	No specific land use information	Not Awarded
4878OO	Kapuhi	Kekio	No specific land use information	Not Awarded

Table 1 (cont). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
5075	Haole	Kamani	1 <i>lo'i</i>	Not Awarded
		Kaumukukahi	4 <i>lo'i</i>	Not Awarded
		Wailoa	My path, my <i>hale</i> , and my garden	Not Awarded
5113	Kailaa	Kamani 1	<i>Pa</i>	Apana 1 (<i>kula</i>): 4.33 acres
5207B	Kalaipaihala	Maomao	8 <i>lo'i</i> , dryland taro fields Bordered to the east, south and west by the <i>kahawai</i> (stream) and to the north by the <i>pali</i> (cliff side)	Apana 1 (<i>kalo</i> section): 0.937 acres
5229	Kamana	--	23 <i>lo'i</i>	Not Awarded
5620	Kahele	Kaluaaha	1 <i>pahale</i> Bordered to the south by the sea	Apana 1 (<i>pahale</i>): 1.31 acres
		Maomao	<i>kalo</i> land Bordered to the south and east by the stream	Apana 2 (<i>kalo</i> land): 0.53 acres
		--	<i>kalo</i> land Bordered to the east by the stream (<i>kahawai</i>) and to the north by the cliff side (<i>pali</i>)	Apana 3 (<i>kalo</i> land): 0.61 acres
5620	Kahele	Kaunukukahi	<i>Pahale</i>	Apana 4 (<i>pahale</i>): 0.881 acres
5656B	Kekona	Puukolihilo	19 <i>lo'i</i>	Not Awarded
5732	Kawaaiiki	Pualaia	15 <i>lo'i</i> , 1 <i>kahua hale</i> , 1 <i>kula</i> field	Not Awarded
5737	Keakaikawae	Hawaiiikekee	14 <i>lo'i</i>	Not Awarded
5740	Keawehena	Hawaiiikekee	17 <i>lo'i</i> , 10 <i>lo'i</i> and 1 <i>kula</i> that has been fenced in (belonging to <i>kaikoeke</i> [brother-in-law]), 16 <i>lo'i</i> and 1 <i>kula</i> land (belonging to <i>makuahonowai</i> [parents-in-law])	Not Awarded
		Peekuui	1 <i>hale</i> (houseslot) and one kou tree	Not Awarded

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
5757	Kamakahiki	Kaunukahi	12 <i>lo'i</i>	Not Awarded
		Hawiikekee	1 <i>lo'i</i>	Not Awarded
		Kamani	1 <i>lo'i</i>	Not Awarded
		Wailoa	1 <i>lo'i</i> , 2 <i>mo'o e ae</i> (gardens?), 2 <i>pa</i> (enclosures) in the middle of the land, 1 <i>pa</i> makai	Not Awarded
		--	29 <i>lo'i</i> (very small), 1 houselot (the place of my mother; has been enclosed by a fence by new people)	Not Awarded
5829 ³	KaaoaoHEMA	Hawiikeke'e	Z. Kaauwai sworn: No. 1 is a house lot, No. 2 is a section of 3 <i>lo'i</i> ; No. 3 is one <i>lo'i</i> , No. 4 is 1 <i>lo'i</i> Located on Kahawai o Olowalu (Olowalu Stream)	Apana 1-3 (<i>pahale</i> and <i>lo'i kalo</i> surveyed as a single lot): 3 acres
5829 ³	Kawehena	Hawiikeke'e	Kauakahaole sworn: 2 <i>kula</i> and <i>kalo</i> lands	Apana 1 (<i>pahale</i>) Apana 2 (section of <i>kalo</i> land [<i>pauku aina kalo</i>): Apana 1 and 2 combined = 1 acre
5829	Kawehena	Kamani 2	Kauakahaole sworn: 1 <i>kula</i> lot	Apana 3 (<i>kula</i>): 1 acre
5829 ³	Haole	Kaumukukahi,	Z. Kaauwai sworn: No. 1 -- section of 2 <i>lo'i</i> ; No. 2 -- is a section of 2 <i>lo'is</i>	Not Awarded
		Kamani 3	Z. Kaauwai sworn: No. 3 -- 1 <i>lo'i</i>	Apana 3 (<i>kalo</i> land [<i>aina kalo</i>): 0.5 acre
		Wailoaiiki	Z. Kaauwai sworn: No. 4 -- 11 <i>lo'i</i> , 1 <i>kula</i>	Apana 4 (<i>kalo</i> land [<i>aina kalo</i>): 4.5 acres

³ Land use information from foreign testimony documents, letter designations redacted

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
5829 ³	Nahue	Kaluaaha	Kepaa sworn: No. 1 -- section of <i>kula</i> land, No. 2 -- section of <i>kula</i> land, No. 3 -- houselot	Apana 1 (<i>pahale</i>): 0.86 acres
5832	Kaweawea	Honokawaikukui	23 <i>lo'i</i> , a <i>mo'o 'uala</i> and a <i>mo'o puhala</i> (section of <i>hala</i>). Several small <i>pahale</i> from Keopuolani, 2 of which I inherited. 2 <i>malo'o</i> (dry) taro fields and 6 <i>kahua hale</i> .	Not Awarded
5952	Minamina	Kaunukukahi	13 <i>lo'i</i> , bordered to the west by the <i>kahawai</i> (stream), 1 <i>pahale</i>	Apana 1 (<i>pahale</i>): 0.79 acres; Apana 2 (<i>kalo</i> land [<i>aina kalo</i>]): 0.38 acres
		Puuone	1 <i>pahale</i>	Not Awarded
6058	Peekauai	Kamani 1	<i>Pahale</i> (<i>kahakai</i> : by the sea); <i>la'au</i> (plants); 2 kou; 1 lot (no specific land use indicated); 1 <i>mahi'ai</i> (lot for farming) Initially awarded the farming lot (<i>pa kula mahi</i> -- 1.84 acres) as Apana 2 then retracted	Apana 1 (<i>pahale</i>): 0.19 acres; Apana 2 (<i>kula</i> land): 1.75 acres
		Kanukukukahi 1	8 <i>lo'i</i> , Bordered to the east by the <i>pali</i> (cliffside)	Apana 4 (<i>kalo</i> land [<i>aina kalo</i>]): 0.23 acres
		Ohia	10 <i>lo'i</i> , Bordered to the east by the <i>kahawai</i> (stream) and to the north by the <i>pali</i>	Apana 1 (<i>kalo</i> land): 0.31 acres
6186	Pipipi	Ka'alaea	Potato fields	Not Awarded
		Kamani 2	11 <i>lo'i</i> , 1 <i>lo'i</i> owned by Mahulu, and one more by Keahi	Not Awarded
6187	Opunui	Kamani 1	A small parcel (<i>mo'o</i>)	Not Awarded
6188	Kamakahiki and Punia	Kaluaaha	<i>Pahale</i> , 1 <i>mo'o aina</i> (section of land) or <i>'ili</i>	Not Awarded

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
6189	Punia	Kukuialonokea	<i>kanu wauke iuka</i> (upland wauke farm)	Not Awarded
		Kamani	<i>Noho ana ma ka mo'o aina</i> (resides on a small land section)	
6190	Kahaule	Kaluaaha	First name is Bakaio	Not Awarded
6457	Hale	Kamani 2	2 <i>lo'i</i> , 1 house lot Bordered to the north by the <i>kahawai</i> (stream)	Section of <i>kalo</i> and <i>kula</i> : 0.58 acres
			21 <i>lo'i</i> , 1 <i>kula</i> field, 1 <i>kulana hale</i>	Not Awarded
6544	Huihui	Puehuehu	18 <i>lo'i</i> , a few <i>puhala</i> (hala), and 1 <i>kulana kauhale</i>	Not Awarded
6728	Mahulu	Kamani	20 <i>lo'i</i> , 1 garden	Apana 1 (<i>kalo</i>): 0.78 acres
6728	Mahulu	Kaunukukahi	1 <i>kulana kauhale</i> , <i>makai</i> lot	Apana 2 (<i>pahale</i>): 0.91 acres
6852	Punahele	--	No specific land use information	Not Awarded
7719	Haia	Maomao	15 <i>lo'i</i> , 1 <i>kula</i> field, <i>pahale</i> Bound to the south by the sea and to the west by the <i>kahawai</i> (stream)	Apana 1 (<i>pahale</i>): 0.37 acres
8062	N. Hue	Paumaumau	1 <i>poho wauke</i> (<i>wauke</i> areas), called "Niniulapalapa"	Not Awarded
8191	Hilo	Ohia	5 <i>lo'i</i> , <i>kula</i> land in Pu'uone	Not Awarded
8238	Ihu	--	21 <i>lo'i</i>	Not Awarded
8545	Kaiehu	Pu'ukolihilo	9 <i>lo'i</i> , 1 <i>pahale</i> , 3 <i>puhala</i>	Not Awarded
8546	Kaawili	Pahoa	<i>Mala mai'a</i> (garden of banana)	Not Awarded
		Pualaia	16 <i>lo'i</i> , 1 <i>pahale</i> , <i>kihapai wauke</i> (<i>wauke</i> section), <i>mala mai'a</i> (banana garden)	Not Awarded
		Pu'ukolihilo	11 <i>lo'i</i>	Not Awarded
		Paumaumau	1 <i>kalo</i> land (<i>aina kalo</i>) Southern border is the <i>auwai</i> (irrigation ditch)	Apana 1 (<i>kalo</i> land): 0.7 acres

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
8573	Kailiiala	Kuekue	8 <i>lo'i</i>	Not Awarded
		Paumaumau	1 <i>lo'i</i>	Not Awarded
		Kamani	1 <i>pahale</i>	Apana 1 (<i>pahale</i>): 0.19 acres
8585	Kealoha	Honokowaikukui	29 <i>lo'i</i>	Not Awarded
		Papa	4 <i>puhala</i>	Not Awarded
		Puukoliohilo	1 <i>puhala</i> , 1 <i>hau</i>	Not Awarded
8651	Kealoaihue	Pualaia	2 <i>poho wauke</i> (<i>wauke</i> areas)	Not Awarded
8656B	Kekona	Puukoleohilo	19 <i>lo'i</i> , 1 <i>pahale</i>	Not Awarded
8656C	Kahooikaika	Kamani 2	1 <i>kula</i> , 19 <i>lo'i</i>	Not Awarded
8656	Kamakokalani	--	18 <i>lo'i</i>	Not Awarded
8657B	Amama	Kamani	11 <i>lo'i</i> , 1 <i>pahale</i> , 3 <i>puhala</i>	Not Awarded
8657	Kikau	Kamani 2	15 <i>lo'i</i> Bound to the north by Haole's stones (stone wall? [<i>pohaku</i> Haole])	Apana 1 (<i>kula</i> land, <i>lo'i</i> , and <i>pahale</i>): 3.45 acres
8668	Kaiwi	Kamani	26 <i>lo'i</i> , separated <i>kula</i> lands, 3 <i>poho wauke</i> , 1 <i>kauhale</i> Bordered to the north the stream (<i>kahawai</i>) to the south by an <i>auwai</i> . There is also a <i>poalima</i> section (<i>konohiki</i> or <i>ali'i</i> parcel) within this <i>apana</i> (section): 0.06 acres	<i>Kalo</i> and <i>kula</i> : 1.063 acres
8756	Kamakahiki	--	1 <i>pahale</i> called "Wehe ka Pilikia"	Not Awarded
8817	Kanakaole	Kamani	1 <i>pahale</i>	Apana 1 (<i>pahale</i>): 0.4 acres
		Kaumukukahi	10 <i>lo'i</i>	Apana 2 (one <i>lo'i</i>): 0.047 acres; Apana 3 (<i>kalo</i> land [<i>aina kalo</i>]): 0.17 acres

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
8828	Kauhiakalani	Honokawaikukui	28 <i>lo'i</i> , 1 <i>mala</i> (garden)	Not Awarded
		Papa	1 <i>mo'o puhala</i>	Not Awarded
		Puukolihilo	8 <i>puhala</i>	Not Awarded
8829	Mohaa	Honokawaikukui	10 <i>lo'i</i>	Not Awarded
		Papa	3 <i>puhala</i>	Not Awarded
8886	Kuewa	Kaumukukahi	18 <i>lo'i</i>	Not Awarded
		Kuekue	2 <i>lo'i</i>	Not Awarded
		Naupaipai	3 <i>lo'i</i> , <i>kahuahale</i> , and <i>kula</i>	Not Awarded
8887	Kaikuaana	Kaumukukahi	21 <i>lo'i</i> , 1 <i>kula</i> field, 2 <i>poho wauke</i>	Not Awarded
		Kamani	several more <i>poho wauke</i> , 1 <i>pa mahina 'uala</i> (potato garden lot), and 1 <i>pa kulana kauhale</i>	Not Awarded
9004	Kahale la'au	Pu'ukolihilo	24 <i>lo'i</i> , 3 <i>puhala</i>	Not Awarded
9006	Kahananui	Kekio	22 <i>lo'i</i> , 2 <i>puhala</i> , 1 <i>pahale</i>	Not Awarded
9820	Paele	--	No land use details in record	Not Awarded
9821	Kaleiopu	--	No details in record	Not Awarded
9906	Pikao	Paumaumau	9 <i>lo'i</i> , 1 <i>pahale</i> <i>Poalima</i> is a separate section	Apana 1 (<i>pahale</i> and <i>lo'i kalo</i>): 2.70 acres
9907	Ka'ilimoku	Puolaia	15 <i>lo'i</i> , 1 <i>mo'o 'uala</i>	Not Awarded
9978	Leimakani	--	<i>Pahale</i>	Not Awarded
10127	Makaniahoha	--	14 <i>lo'i</i> , 1 <i>kumu ulu</i> (<i>ulu</i> area?), 2 <i>puhala</i> , 1 <i>niu</i>	Not Awarded
10128	E. Maui	Kamani	many <i>lo'i</i> (1.5 Apana)	Apana 2 (<i>kalo</i>): 0.5 acres Apana 5 (<i>pahale</i> and <i>kula</i>): 8.64 acres
		Kahakeia	<i>kula</i> land, " <i>he wahi Kaka pa'akai</i> " a place to pound salt	Not Awarded

Table 1 (cont.). *Kuleana* claims within Olowalu Ahupua'a.

Helu	Claimant(s)	'Ili	Summary of Lands and Land Use of the Claimant(s)	Lands Awarded and Acreage
10128 (continued)	E. Maui	Kealualia	a storehouse	Not Awarded
		Kekaalaea	<i>paukū aina</i> (land section)	Not Awarded
		Wailoa	Many <i>'uala</i> farms, Kahawai 'O'opu (a claim for the stream?)	Apana 1 (<i>kula</i>): 1.25 acres Apana 3 (<i>kula ma kalo</i> [dry land taro]): 7 acres Apana 4 (<i>kula</i>): 1.187 acres
10592	Paia	Kamani3	19 <i>lo'i</i> , a few <i>kula 'uala</i> and 1 <i>pahale iuka</i> (<i>mauka</i> houselot)	Not Awarded
10673	Puhilaolao	--	1 houselot	Not Awarded
10714	Pohakunui	Kamani 2	24 <i>lo'i</i> , 1 <i>kula</i> field, 1 <i>kauhale</i> Bordered to the west by the stream	Section of dry land taro (<i>pauku aina kalo kula</i>): 0.86 acres
10807	Puuone	Kauhipoho	1 Kukui Grove	Not Awarded
10827	Puuone	Kealanui	27 <i>lo'i</i> , 1 <i>kula 'uala</i> , 2 dry taro	Not Awarded
10932	Ulili	Naupaipai	15 <i>lo'i</i>	Not Awarded
		Waiakamalii	1 <i>lo'i</i> , 2 <i>mo'o</i>	Not Awarded

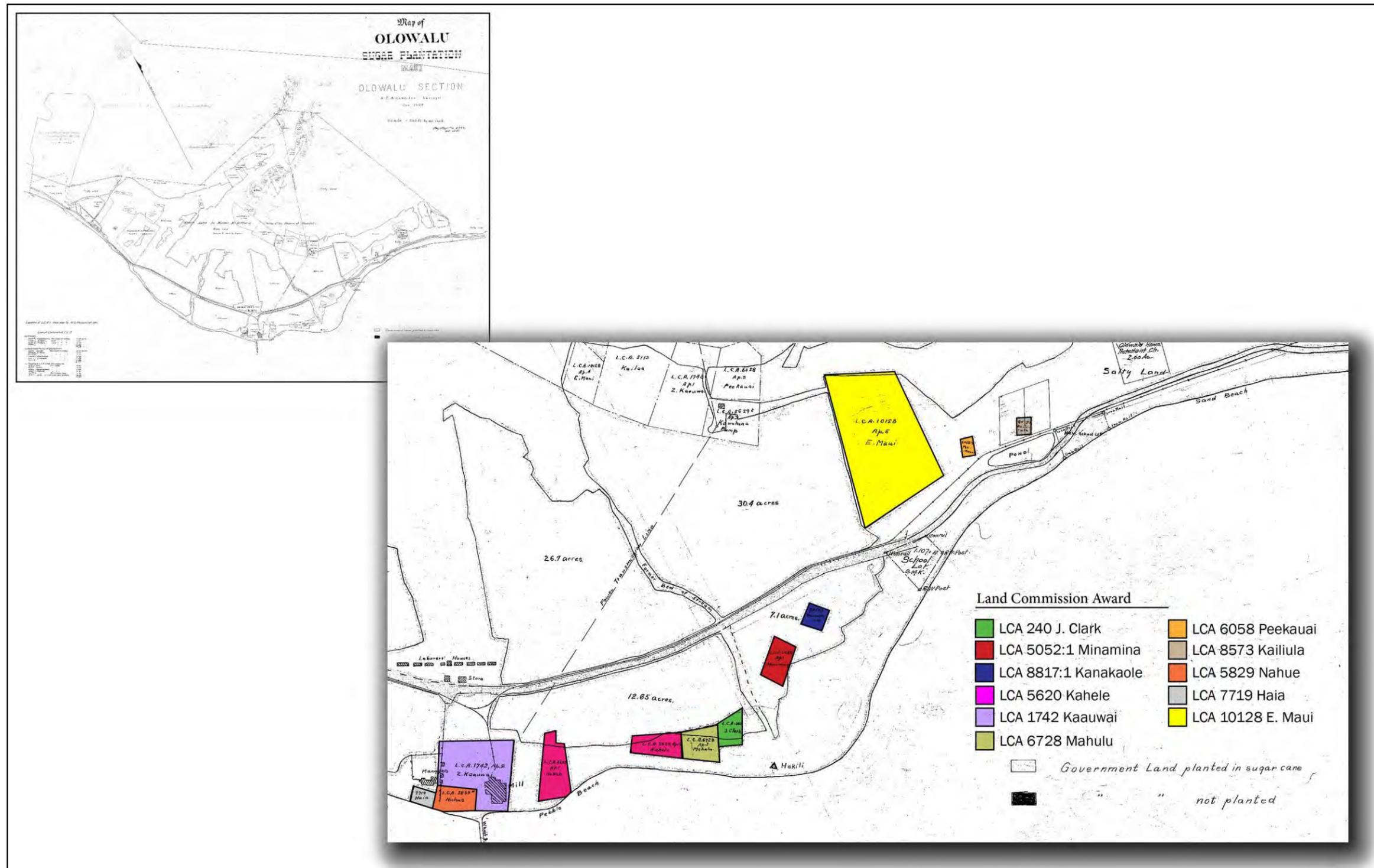


Figure 14. Map of Olowalu Ahupua'a (A. C. Alexander 1906) showing overall Land Commission Award distribution (inset), with a focus on the locations of individual awards near the mouth of the original stream route and southeastern coastline (focus frame).

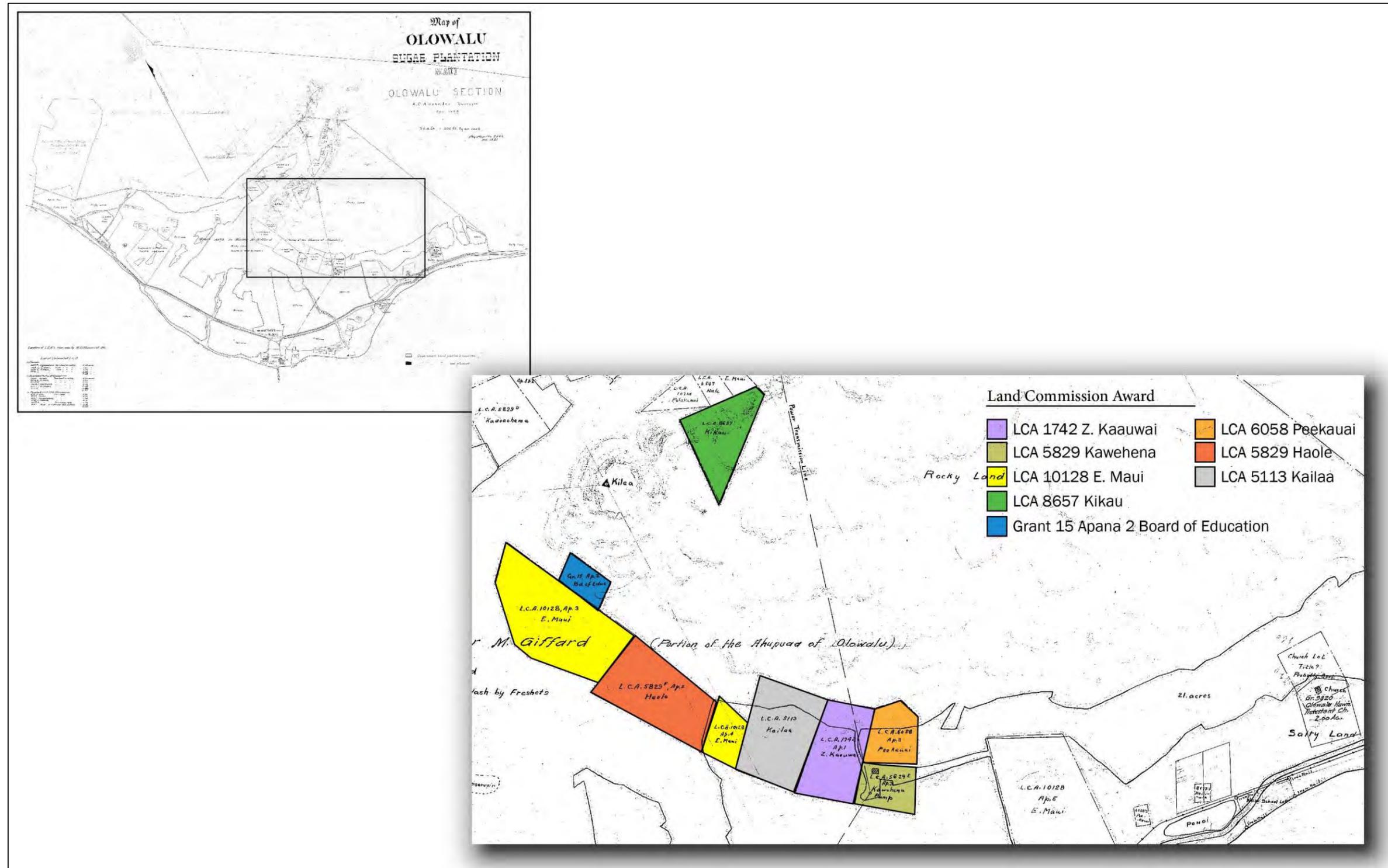


Figure 15. Map of Olowalu Ahupua'a (A. C. Alexander 1906) showing overall Land Commission Award distribution (inset), with a focus on the locations of individual awards following the original stream route (focus frame)⁴.

⁴ LCA 5829 letter designations redacted

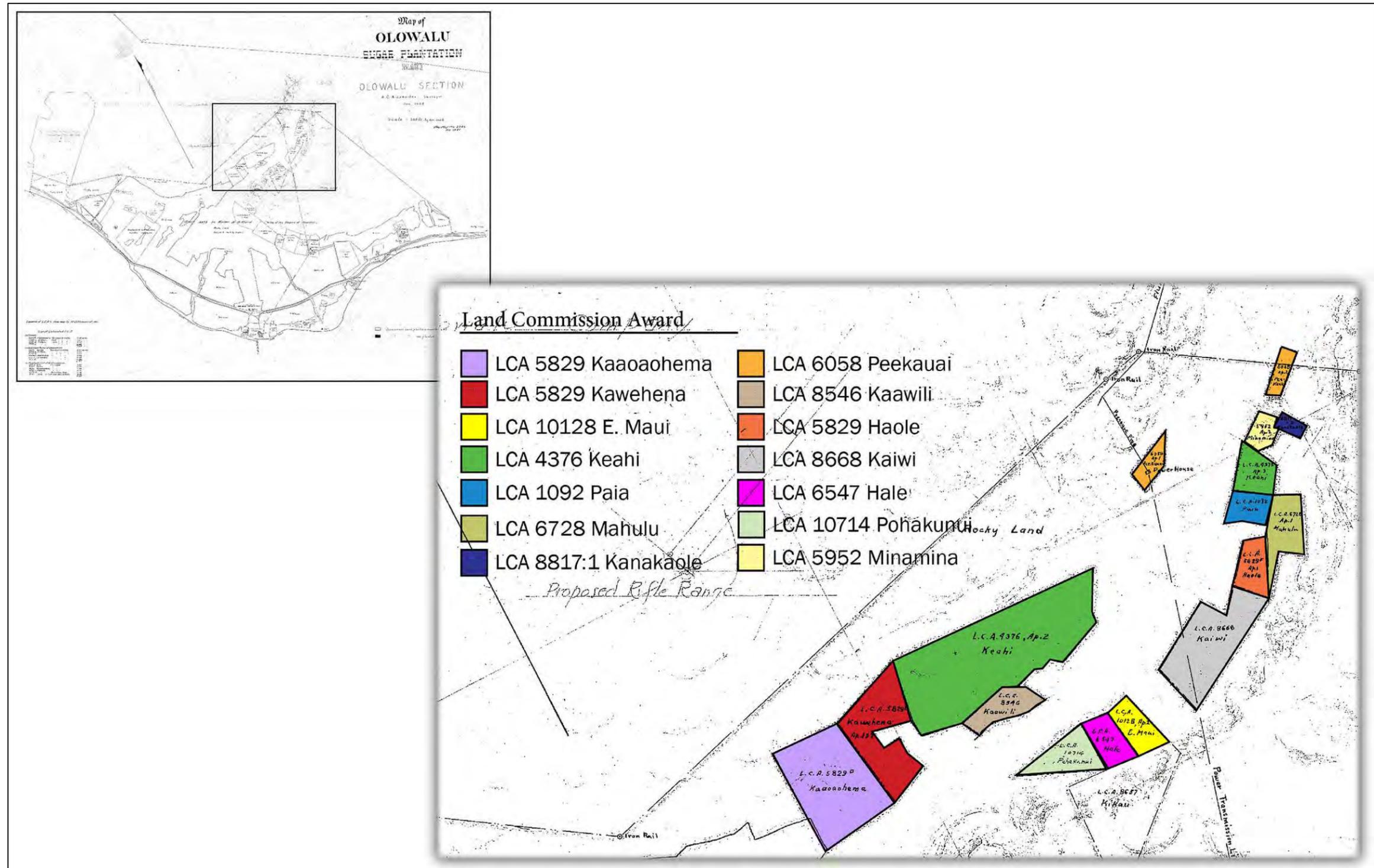


Figure 16. Map of Olowalu Ahupua‘a (A. C. Alexander 1906) showing overall Land Commission Award distribution (inset), with a focus on the locations of individual awards within the valley^{4,5} (focus frame).

⁵ Unlocated LCAs: 5207B to Kalaipahala (Taroland in valley – 0.89 acres); 10123:1 to E. Maui (Kula land in valley – 1.25 acres); 5620:2 and 3 to Kahele (Taro land in valley – Apana 2:0.53 acres; Apana 3: 0.62 acres)

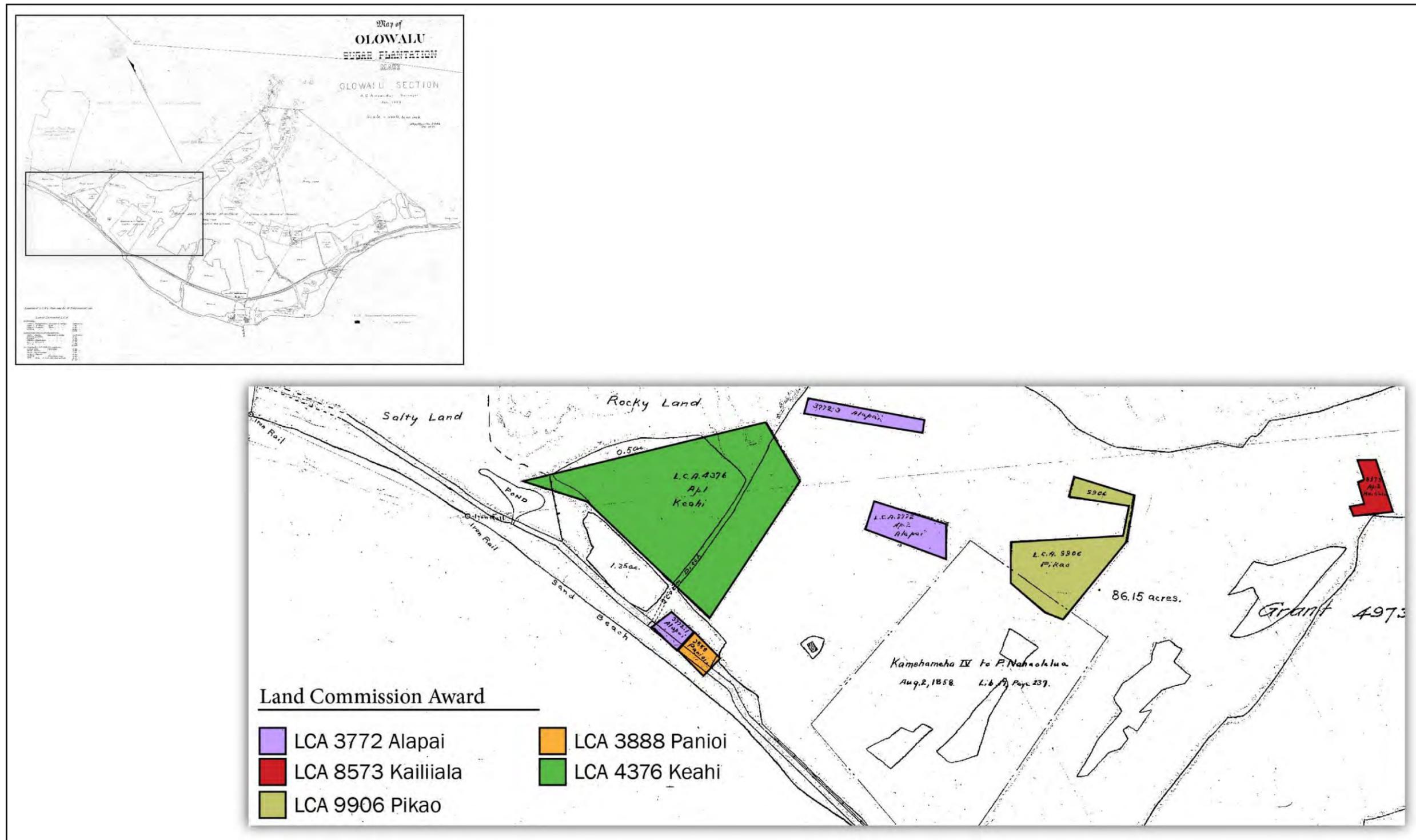


Figure 17. Map of Olowalu Ahupua'a (A. C. Alexander 1906) showing overall Land Commission Award distribution (inset), with a focus on the locations of individual awards within the northern lands (focus frame).

3.1.5 Development of the Sugar Industry in Olowalu Ahupua'a (Mid-1800 to Mid-1900s)

The Lāhainā area was the location of some of the earliest sugarcane ventures in Hawai'i. The earliest reference to sugar grown in the Lāhainā area is credited to G. W. Wilfong who was the manager of the Hana Plantation in 1851. During his first tour of the island in 1849, Wilfong made note of the various sugar enterprises that had been established on Maui, and described the early sugar operations in Lāhainā. He noted that cane trash was an inefficient fuel for the boiling down of the juice extract into syrup, and that a large supply of indigo (*Indigofera suffruticosa*) was cut down for firewood in Lāhainā. "The area cleared by this means was subsequently used for the first planting of a supply of seed brought by Captain Edwards, of the whale ship George Washington. This cane was called Lahaina" (Wilfong 1882).

Captain Pardon Edwards had brought samples of a Tahitian and Cuban variety of sugarcane to Hawaii in 1854, both of which flourished in the Hawaiian growing environment. The Tahitian variety, however, excelled, and was named "Lāhainā" (Dorrance and Morgan 2000). The first Lāhainā mill was operated by Judge A.W. Parsons in 1849. This mill plus 1000 acres of land was subsequently auctioned to O.H. Gulick. The Lāhainā Sugar Company was established in 1859, under the direction of Henry Dickenson (Wong-Smith in Graves and Goodfellow 1991:A6). The primary sugarcane enterprises developed during the mid to late 1800's along the alluvial plains of the West Maui Mountains were the Olowalu Sugar Company and Pioneer Mill Company.

Seeking to capitalize on the sugar industry, King Kamehameha V (Lot Kamehameha) leased the Crown Lands of Olowalu and Ukumehame in 1871 to a new venture identified as the West Maui Sugar Association. One of 32 plantations that existed in Hawai'i and one of 12 on Maui listed in an 1872 report, this sugar venture produced an average yearly crop of 600 tons, though its mill had a capacity was double that at 1,200 tons. By comparison, Pioneer Mill produced an average of 1,000 tons for its 1,200-ton capacity mill. While there appears to have been room for an increase in volume, both plantations were hindered by lack of labor to reach the maximum capacity (Ainsworth 2011).

Because owners of the West Maui Sugar Association needed to concentrate on the difficult task of growing sugar, they turned to an agent, or factor, to handle the sale and shipping of their product. C. Brewer & Co. acted as agent for the yearly crop in the 1870s and, unfortunately, the sugar industry slumped during this time. The Olowalu venture, struggling to survive, received a major blow when Lot Kamehameha died in 1872. Two years later, the West Maui Sugar Association sold both its plantation and mill in 1874 to James C. Campbell and Henry Turton, owners of what was by then called the Pioneer Mill Plantation, for \$38,000. (Ainsworth 2011)

When the sugar industry rebounded, as a result of a reciprocity treaty with the United States that went into effect in 1876, and in anticipation of a boom in sugar, Milton Philip, a Lāhainā businessman, started to acquire leases in both Olowalu and Ukumehame in 1875. Another Maui resident, Goodale Armstrong, also acquired Olowalu property and together they formed what they called the Olowalu Plantation (Ainsworth 2011). The crown lands within the Olowalu section, approximately 6,025 acres was leased to the Olowalu Sugar Company at \$800 per year with a lease contract dated October 5, 1875 that was set to expire on July 1, 1908 (Governer of the Territory of Hawaii 1904:52). The Ukumehame section consisted of approximately 11,000 acres of land originally leased to C.Brewer & Co. in a contract dated March 1, 1892 that was set to expire on November 1, 1906 for \$250 per year (Governer of the Territory of Hawaii 1904:53).

3.1.5.1 The Olowalu Company

Utilizing former crown and *kuleana* lands, Phillip and Armstrong started growing sugar in 1876 (Ainsworth 2011) and began formally organizing the Olowalu Company in 1881. In 1884, the firm of William G. Irwin & Co. took over as sugar agent for the Olowalu Company and William G. Irwin, president of the company, became the majority stockholder (Ainsworth 2011). The history of the Olowalu Company included the construction of a mill and wharf at Olowalu prior to 1884 (Wright 1974a), which in addition to processing cane harvested from the fields of Olowalu and Ukumehame (Table 2), the mill was also contracted to process cane harvested by Maunalei Sugar Company, a Lānaʻi Island enterprise. Cane harvested by the Maunalei Sugar Company in Keōmuku was shipped from Halepalaoa Landing to be processed at Olowalu beginning with the 1899 crop. Processing of the Lānaʻi cane continued until 1901 when the Maunalei Sugar Company ceased operations (Conde and Best 1973:206).

Table 2. Sugar Crop figures for the Olowalu Plantation are listed as follows for the years leading up to Annexation with the United States (listed as tons) (Based on Figures reported in The Louisiana Planter And Sugar Manufacturer Weekly for the years indicated).

1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
760	859	702	937	905	1,163	1,112	1,425	1,502	1,480

In July 1906, all of the lands leased by the Olowalu Sugar Company was purchased at public auction from the Territory of Hawai'i for \$37,750 by Walter M. Giffard, vice-president and corporation manager for Olowalu Company and recorded as Land Grant (LG) Number 4973 (Waihona 'Aina 2002) (Appendix B). With regard to Olowalu Ahupua'a, the total area purchased in fee simple consisted of approximately 684.7 acres exclusive of the L.C.A.s, School Lots and land sold by Kamehameha IV to Kahā'ulelio (Liber 87) (see also Appendix B). In 1908, it appears that the William G. Irwin & Co. exchanged lands with the Department of Public Instruction whereby the department gave Olowalu Company two School Lots at Ukumehame and Olowalu in exchange for a new school lot at Olowalu *makai* of the government road (Figure 18).

The lands of the Olowalu Company lie on the lee side of the West Maui Mountains, where the rainfall is low, but the streams behind the plantation reach back to the crest of the mountains and are primarily fed by trade-wind rainfall. Heavy "kona" rains augmented the water supply during years of low trade-wind rainfall. It is estimated that the first well drilled at Olowalu for the plantation was sunk in 1905 (Well 11), and consisted of a single shaft with 670 feet of lateral tunnels designed to skim 3 million gallons of fresh irrigation water per day (mgd) from sources beneath the Olowalu plains. This well was drilled vertically approximately 20 feet through the Wailuku basalts, at an elevation of 20 feet (Stearns and MacDonald 1942:216). In around 1908, an additional well was drilled at Ukumehame at an altitude of 6 ft. which consisted of a 5 ft. deep pit with a 6-inch drilled well that extended for 12 feet and was equipped with a pump that had a capacity of 1 ¼ mgd (Stearns and MacDonald 1942:217).

Following the development of the water system, field production increased and by 1930 sugar yields rose from 1,480 tons to 2,966 tons (Haneberg 1931:1), improvements in sugar yields notwithstanding, Olowalu Company would continue to have difficulties and in May of 1931, the neighboring sugar company at Lāhainā, Pioneer Mill Company, purchased the assets of the Olowalu Sugar Company. On December 31, 1931, the company was dis-incorporated and placed within the holdings of Pioneer Mill Company (Burns 1932:15). The following year, according to the records of the Pioneer Mill Company, the mill at Olowalu was dismantled and shipped to the Philippine Islands (Gilmore 1936:198).

3.1.5.1.1 Railway Operations

The first reference regarding the use of a railroad at Olowalu Plantation to transport cane to the mill was found in the *Planter's Monthly* for April, 1882. The use of a "Fowler Railroad Plant" at the Olowalu plantation was considered by historian Jesse "Jay" Conde to mean that the track had been installed, and the cane cars in operation utilized "mule power" until the enterprise could afford to order a locomotive (Conde and Best 1973). By November of 1882, according to the *Hawaiian Gazette*, the Olowalu railroad had completed the two-mile section of track to Ukumehame, for a total of three miles of fixed track.

The order for a Baldwin locomotive named "Olowalu" was placed late in 1889 by the firm of W.G. Irwin. The two-foot gauge plantation engine arrived on Maui just after the turn of the century. By September of 1905, a second locomotive was ordered from the Baldwin Locomotive Works, for a new boiler ("B") version of the same type of 2-foot gauge locomotive; also to be named "Olowalu". By 1918, new steel rails were being installed to replace the existing layout. The 2-foot gauge track for the Olowalu Plantation Company railroad was built to the same specifications as the railway linking the HC&S mill at Spreckelsville to its fields; and to the sugar warehouses at the Kahului Harbor. The uses of the railroad at Olowalu had made it possible to harvest and transport over six thousand tons of sugar in a single year (Gilmore 1936)

3.1.5.2 Pioneer Mill Company (PMCo)

The Pioneer Mill Company (PMCo) was established as a partnership in 1862, between James Campbell, Henry Turton, and Benjamin Pittman. The first Pioneer Mill plantation lands were deeded to the partners by Benjamin Pittman for the price of \$30,000 (Conde and Best 1973:252). How Pittman obtained such a sizable piece of land is unknown, however, one may posit that the first Pioneer Mill lands were in Launiupoko Ahupua'a which was acquired by Thomas Phillips in 1840 (Wong-Smith in Graves 1991:A6).

Using gravity flow water from mountain streams, PMCo produced 500 tons of sugar in 1866. Production reached 1,000 tons annually by 1872, and the viability of the enterprise was assured when H. Hackfield was appointed sugar factor in 1877. By the turn of the century, the Pioneer Mill Company was producing over 10,000 tons of sugar a year (Thrum 1901).

In 1877, the PMCo plantation holdings were evaluated as being worth \$500,000 (Wong Smith in Graves and Goodfellow 1991:A6-A7). Henry Turton is credited during the early 1880's with planning construction of the first railway in Lāhainā to facilitate cane hauling from the cane fields in Kā'anapali to the Lāhainā-based mill. The Pioneer Mill was incorporated in 1885 and sold to H. Hackfield & Company, the predecessor of Amfac, Inc. (Wong Smith in Graves and Goodfellow 1991:A9). In order to maintain production and the successful growing of sugar cane along the west coast of Maui further development of water resources was required.

To this end, Pioneer Mill installed a simple galvanized iron flume in the Honokowai Stream in 1898, but the mechanism by which arid coastal lands could receive mountain waters was not to be perfected on Maui's western coastline until the building of the Honokohau Ditch in 1904. With the construction of Honokohau Ditch, PMCo was able to reach back into the mountain valleys and obtain water in a system developed by the Honolua Ranch, effectively delivering about 20 million gallons per day to the Pioneer Mill fields. This main ditch was augmented over the years with seven additional ditches.

General reorganization of the Pioneer Mill Company began around the turn of the 20th century. A prospectus for change describes assets of the four main cane fields composing the company at that time (Conde and Best 1973:253):

Lāhainā - 1,000 acres of land on the flat and outside of small kuleanas, (land areas claimed by the Hawaiians under Royal grants), the land is fee simple (could be deeded).

Launiupoko - 2,900 acres of fee simple land, lying between Lāhainā and Olowalu.

Wahikuli - A tract of government land of 5,000 acres, under lease for eighteen years, lies between Lāhainā and Kaanapali.

Kaanapali - Some 3,600 acres at various levels, fee simple land, beyond Wahikuli.

An immediate result of the reorganization was the construction of "twenty miles" of new railroad, replacing old lines and extending the entire length of the plantation, with branches emanating *mauka* into the upper elevations of the cane fields (Conde and Best 1973:253). By the late 1920's, PMCo developed a complex of irrigation systems which included flumes to transport cane to railroad "car loading stations" (Conde and Best 1973:254). As suggested by archaeological evidence and respective field maps, PMCo may have developed irrigation canals and flumes at an earlier time in Launiupoko where the examination of an un-labeled Pioneer Mill map (possibly titled: *Canefield Map - 1918 MC-10 to 33*) differentiates the irrigation canal and flume as the "new flume" and "old flume, respectively. Thus, suggesting that both structures are not contemporaneous in origin.

In May of 1931 the Pioneer Mill Company expanded their cane enterprise as far as Ukumehame to the east through the purchase of Olowalu Sugar Company, an expansion that was expected to bring an addition 3,000 tons of sugar per year (Pioneer Mill Company 1932:15). Following the acquisition of the Olowalu Sugar Company, Pioneer Mill Company invested in improvements to the two small and relatively crude water systems. In 1933, the first inclined shaft in the Territory of Hawaii was drilled at Olowalu (Well 10) under the direction of C.A. Brown which resulted in a yield of 5.25 mgd (Stearns and MacDonald 1942:192, 216). The following year, Well 12 was drilled at Ukumehame to replace the 1908 well. This well consisted of a 30° incline shaft with a yield of 4.75 mgd (Stearns and MacDonald 1942:216, 217).

During this same period, less lucrative cane fields, specifically in upper Launiupoko, were abandoned for the most part due to labor shortages "imposed by World War II" (Graves and Goodfellow 1991:5). At around this time, During the 1930's the Pioneer Mill Company also began cattle ranching in the abandoned cane fields of Launiupoko. According to Herbert Kinores, Pioneer Mill Company ranch foreman, ranching infrastructure including walls, fences, and wooden and stone-walled corrals were constructed in the Launiupoko region above the cultivated cane fields (Graves and Goodfellow 1991:7).

A dramatic technological change to cane production of the Pioneer Mill occurred in 1946 when it became more economical to use trucks to transport the harvested cane instead of railroad carts. As reported in a Pioneer Mill Co. annual, the year of 1953 marked the final elimination of railroad use in the Pioneer Mill Company (in Conde and Best 1973:255). Changes in the operation, as a result of an exhaustive study by the combined staffs of Pioneer Mill Company, and American Factors, Ltd., Plantation Division, resulted in the elimination of the railroad system altogether. All sugarcane would be hauled by trucks, with the ability to haul 45-65 tons per load, on a shift basis.

3.1.6 Late 1900s to Modern Era

In the late 1900s and toward the end of the Sugar Era in Lāhainā, small scattered residential lots were present within the current project area along the shoreline at Olowalu and in the upper reaches of the valley. These isolated house lots are referred to as *kuleana* (Kimo Falconer, in Robins et al. 1994) and likely represent original boundaries of land claims made during the Māhele.

The intensive sugarcane agriculture under the direction of Pioneer Mill continued operations from Ukumehame to Launiupoko until 1998. With the final harvest and closure of Pioneer Mill in 1999 (Kubota 1999) lands that were formerly cultivated in sugarcane were either left fallow, in pasturage, or have been subdivided out of larger landholdings for development of agricultural estates. During the 1970s Maui Electric installed a power line between Mā‘alaea and the town of Lāhainā. The existing line stretches over elevations of between roughly 600 and 2600 feet above mean sea level. A *pu‘u*, commonly referred to as “Cut Mountain”, is located between Olowalu and Launiupoko that was once used as a quarry or “borrow pit”. Immediately west of the *pu‘u* is an old landfill site.

3.2 Previous Archaeological Research within Olowalu Ahupua‘a

In 1916, John F. Stokes of the Bishop Museum performed the first systematic reconnaissance of monumental, pre-contact architecture as a part of an archaeological reconnaissance of *heiau* on Maui Island. At Olowalu, Stokes recorded Kaiwaloa Heiau with the following notation:

... on a hill near power line. Large, walled heiau in fair condition. Many graves inside.
(Stokes 1916:5)

Between 1928 and 1929 Winslow Walker, also of the Bishop Museum, conducted an island-wide systematic archaeological survey that built upon the initial work carried out by Stokes. Like Stokes, the primary focus of the Walker Survey, was on the identification of monumental architecture and ceremonial structures in the form of *heiau* (temples) and *ko‘a* (shrines). At Olowalu Walker re-identified Kaiwaloa Heiau and recorded a smaller unnamed *heiau* below the ditch. The following descriptive information from Walker’s survey (1931) for both *heiau*, with a notable variation in the spelling of the name from Kaiwaloa (Stokes 1916:5) to Kawaialoa (Walker 1931:108) and Kawailoa (Walker 1931:109 map illustration), is offered below:

Table 3. Walker Sites within Olowalu Ahupua‘a, adapted from Walker (1931)

Walker Site	Name	Location	Description
4	Kawaialoa Heiau Kawailoa Heiau	On the rising ground south of Kilea Hill above the ditch	Measures approximately 156’ by 110’. The walls range in thickness from 8 ½ feet on the west to 12 feet on the south and east where it is composed of two terraces. The highest part is 10 feet high. The north wall is lower and

Walker Site	Name	Location	Description
			ranges from 5 to 6 feet thick. Several low terraces and enclosures are found inside. The low platforms in the western part are probably graves of recent date. The entrance evidently was the north. At a point on the west wall and at two points on the south wall are piles of stones cone-shaped whose use or purpose could not be determined. Rough red vesicular basalt is the material used in the heiau construction and no coral is found. Nor artifacts were found there.
5	Unknown	In the cane lands below the ditch	Measures 40 x 60 feet but all interior structures have been destroyed.

While Walker was primarily concerned with the identification of ceremonial sites, he made survey notations of house and village sites within the regions that he visited. At Olowalu, Walker corroborated the later observation of Handy and Handy (1991) regarding the prominence of *lo'i* agriculture and permanent habitation within Olowalu Ahupua'a by noting that:

Terraces for the cultivation of taro were seen on West Maui in the vicinity of ... Lāhainā, Olowalu, and Ukumehame (Walker 1931:71).

Above Mrs. Naho'oikaika's house are evidences of old taro patches and house sites. The site of the ancient ditch bringing down water from Olowalu Gulch is now used for the modern ditch supplying the cane fields. At the edge of a house platform measuring 15 x 28 feet, is a large flat stone of red basalt used as a *papamu* for the game of *konane*. It has 9 rows of holes ½ inch deep, and 12-15 holes in a row (Walker 1931:77).

In 1973 the Department of Land and Natural Resources, State Parks Division conducted a similar island-wide archaeological survey, as a follow-up to Winslow Walker's study. As a result of the 1973 survey, Kaiwaloa/Kawaialoa Heiau was thoroughly documented and the site was given State Inventory of Historic Property (SIHP) number 50-50-08-00004 (Connolly 1973a) (Appendix C). While an attempt to re-identify Walker Site 5 (50-50-08-00005) was made at this time, it was determined that the *heiau* was destroyed by sugar cane cultivation (Hawai'i Department of Land and Natural Resources State Historic Preservation Division 1974). Other historic properties that were identified during the State sponsored survey included the Olowalu Petroglyph Complex (50-50-08-01200 and -01201) (Connolly 1973b), features associated with the Olowalu Mill District (50-50-08-01602) (Wright 1974a), and the Olowalu Stone Church at Mōpua (50-50-08-01603) (Wright 1974b) (Appendix C).

Robins and others (1994) conducted an archaeological inventory survey of a power transmission line from Ma'alaea to Lāhainā within the upper reaches of the current project area. During the survey 34 sites and site complexes were identified throughout their project corridor. The archaeological sites that were identified consisted of a wide range of formal pre-contact site types that included agricultural features characteristic of intensive non-irrigated agriculture, temporary and permanent habitation sites, major *heiau* and shrine sites, a travel route, a marker site, possible human burials, historic ranching walls, in addition to, irrigation canals, flumes and a possible railroad bed associated with large-scale, historic sugarcane cultivation. The traditional Hawaiian sites that were identified during the survey, however, were clustered in the Ukumehame and Launiupoko valley regions, with more isolated pre-contact historic properties located near

Kaua'ula Stream and in the upland alluvial plains of Ukumehame Ahupua'a. Within Olowalu Ahupua'a, two historic properties (50-50-08-03172 and -03180) primarily associated with the historic sugar industry were identified adjacent to the Olowalu Stream (Robins et al. 1994:37 and 83). The scarcity of traditional Hawaiian sites within the project corridor as it crossed the Olowalu valley area was attributed to the destructive nature of large-scale cane agriculture that encompassed nearly all of Olowalu lands within the project corridor (Robins et al. 1994:99).

Two separate studies, specific to the current project area, were conducted by Xamanek Researches along a section *makai* of Honoapi'ilani Highway (approximately 73-acres) (D. L. Fredericksen and Fredericksen 2000a) and a section *mauka* of Honoapi'ilani Highway (approximately 662-acres) (D. L. Fredericksen and Fredericksen 2000b) for an overall 735-acre project area. Both sections of the project area were covered by cultivated sugarcane lands at the time of the archaeological inventory survey. Seven historic properties consisting of pre-contact and early post-contact traditional Hawaiian habitation and burial sites, as well as, historic era features associated with commercial sugar cane cultivation and government infrastructure were identified within the *makai* section of the *makai* section of the current project area (D. L. Fredericksen and Fredericksen 2000a) (SHPD LOG NO: 24957; DOC. NO: 000RC39). Six of these historic properties were newly identified (50-50-08-4693 through -4698 and -4822) while one, the Olowalu Mill District (50-50-08-01602), was previously recorded during the State of Hawaii sponsored inventory survey (see Section 3.2.1 Table 4 for summary historic property information).

A total of 31 sites, both pre-contact and historic, were identified within the *mauka* portion of the current project area (D. L. Fredericksen and Fredericksen 2000b) (SHPD: LOG NO: 25237; DOC. NO: 0004RC10). Three historic properties were previously identified and recorded (50-50-08-00004, -01200, -01201 and -01603) while 27 were newly identified (50-50-08-04699 through -04721, -04758, and -04820 through -04823) (see Section 3.2.1 Table 4 for summary historic property information). Pre-contact sites recorded in the *mauka* section include habitation sites (walls, enclosures, and rock shelters), ceremonial and religious sites (*heiau* and burials), and agricultural sites (terraces and modified outcrops); as well as, rock art features. Historic era properties identified within the *mauka* study were associated with the sugar industry and subsequent historic era settlement of the area. These features include the remnants of a church, a cemetery, and sites related to historic agriculture. Radio carbon dates from four rock shelters and a permanent habitation site (D. L. Fredericksen and Fredericksen 2000b:66) indicates that settlement of Olowalu Ahupua'a was chronologically established during the middle of the time period that Kirch (1985:Figure 239) identifies as the "Expansion Period" (A.D. 1100-1650). Throughout this 550-year time span, the Hawaiian population expanded to several hundred thousand; economic production intensified through the development of large irrigation works and dry land field systems as well as aquaculture methods and new fishing technology; and social and political organization became highly stratified (Kirch 1985:303-306).

Archaeological monitoring for the installation of a septic tank within an approximate 1.3 acre project area along the coastal boundary of the current project area was carried out by Xamanek Researches (E. M. Fredericksen 2003). While no significant historic properties were identified within a subsurface context, the excavation did encounter coastal sand deposits. As sensitive historic properties are often found in these types of environments, continued archaeological monitoring within adjacent areas was recommended and approved (SHPD LOG NO: 2003.0954; DOC. NO: 0306MK31).

An archaeological field inspection of a residential parcel (TMK [2] 4-8-004:010) within the current project area was carried out by CRM Solutions Hawai'i (Conte 2007) (SHPD LOG NO: 2008.0957; DOC. NO: 0802TD16). The field inspection resulted in no new or previously recorded historic properties being identified. It was further noted that the property had been previously grubbed and graded on several occasions and, due to proposed method of dwelling construction (post and pier over imported fill), no further archaeological work was recommended.

Finally, following the large brush fires of 2007, Scientific Consultant Services was contracted by the current project applicant to conduct a field inspection of approximately 500-acres that had been cleared by fire (Shefcheck and Dega 2007). One new historic property, consisting of agricultural terraces, was identified during the course of the field inspection. Due to the horizontal proximity and morphological similarities of these terraces to Feature B of previously recorded SIHP 50-50-08-04708, the newly identified historic property was designated as Feature C of Site -04708. Additionally, two historic properties (SIHP 50-50-08-04758 and -01200) were noted as adversely impacted by the fire. Several headstones of Site -04758, historic Awalua Cemetery, had cracked and spalled as a result of the heat of the fire. Similarly, thermal damage was also noted at Site -01200, the Olowalu Petroglyph Complex, where smoke damage and spalling of some of the petroglyph panels were noted.

3.2.1 Historic Properties Identified within the Current Project Area

A total of 41 historic properties, some consisting of multiple features, were identified and recorded during previous archaeological studies within the current project area (Connolly 1973a; D. L. Fredericksen and Fredericksen 2000a, b; Robins et al. 1994; Shefcheck and Dega 2007; Stokes 1916; Walker 1931). The following section provides a summary of all known historic properties that have been identified along with recommended significance evaluations by the recording archaeologists (Table 4 and Figure 19).

The State Department of Land and Natural Resources (DLNR) Chapter 13-284, Hawai'i Administrative Rules (HAR), entitled "Rules Governing Procedures for Historic Preservation Review to Comment on Section 6E-42, Hawai'i Revised Statutes (HRS), Projects," Chapter 13-284-6, entitled "Evaluation of Significance", states that once a historic property is identified, an assessment of significance shall occur (Department of Land and Natural Resources 2002:12). To be significant, a historic property shall possess integrity of location, design, setting, materials, workmanship, feeling, and association and shall meet one or more of the following criteria (Department of Land and Natural Resources 2002:12- 13):

1. Criterion "a". Be associated with events that have made a significant contribution to broad patterns of our history;
2. Criterion "b". Be associated with the lives of persons significant in our past;
3. Criterion "c". Embody the distinctive characteristics of a type, period, or method of construction, or represent the work of a master, or possesses high artistic values;
4. Criterion "d". Have yielded, or is likely to yield, information important for research on prehistory or history; or
5. Criterion "e". Have an important value to the native Hawaiian people or to another ethnic group of the State due to associations with cultural practices once carried out, or still carried

out, at the property or due to associations with traditional beliefs, events, or oral accounts- these associations being important to the groups' history and cultural identity.

Table 4. Summary of Historic Properties Identified and Recorded within the Current Project Area (SIHP Prefix 50-50-80-), see also Figure 19

SIHP No	Formal Type	Probable Function	Age ⁶	Significance	Brief Description
00004 ^{7 8 9}	Heiau (Kaiwaloa/Kawaialoa Heiau)	Ceremonial	P	C,D,E	Site consists of "...[L]arge walled heiau...156 x 110 feet..." interior features include: "... terraces and enclosures...graves...piles of stones cone-shaped
01200 ¹⁰	Olowalu Petroglyph Complex	Rock Art	P	C,D,E	Petroglyph panels (2): Area 1 = minimum of 37 petroglyphs, Area 2 = minimum of 31 petroglyphs. Some are badly vandalized; Shefcheck and Dega (2007) noted fire damage.
01201 ¹¹	Rock Shelter	Temporary Habitation	P	D	Rock shelter associated with Area 1 of SIHP -01200
01602 ^{12 13}	Olowalu Mill District	Habitation/Mill/ Wharf	H	A,D	Historic District: structures, sugar mill, wharf, manager's house.
01603 ¹⁴	Lanakila Hawaiian Protestant Church	Church/Cemetery	H	D,E	Historic church and graveyard.

⁶P=Pre-contact; H=Historic; U=Undetermined (used where the archaeological report indicated a “?” in age determination)

⁷ **Stokes, John F. G.**

1916 Maui Heiau. December 1916. (typeset notes). Unpublished Bernice Pauahi Bishop Museum, Honolulu, HI.

⁸ **Walker, Winslow M.**

1931 Archaeology of Maui. Manuscript. Bernice Pauahi Bishop Museum. Honolulu, HI.

⁹ **Connolly, Robert D. III**

1973a 50-50-08-00004 *Kawaialoa Heiau*. Hawai'i Department of Land and Natural Resources State Historic Preservation Division, Kapolei, HI.

¹⁰ 1973b 50-50-08-01200 *Olowalu Petroglyphs*. Hawai'i Department of Land and Natural Resources State Historic Preservation Division, Kapolei, HI.

¹¹ **Fredericksen, Demaris L. and Erik M. Fredericksen**

2000b *Archaeological Inventory Survey of Mauka Portion of Olowalu Development Parcel Phase 2, Olowalu Ahupua'a, Lahaina District, Maui Island (TMK 4-8-3:10)*. Prepared for Olowalu Elua Associates, Kahului, Maui. Xamanek Researches, Pukalani, HI.

¹² **Wright, J.C.**

1974a 50-50-08-01602 *Olowalu Mill District*. Hawai'i Department of Land and Natural Resources State Historic Preservation Division, Kapolei, HI.

¹³ **Fredericksen, Demaris L. and Erik M. Fredericksen**

2000a *Archaeological Inventory Survey of Makai Portion (Phase 1) of Olowalu Development Parcel, Olowalu Ahupua'a, Lahaina District, Maui Island (TMK 4-8-3:por.5)*. Prepared for Olowalu Elua Associates, Kahului, HI. Xamanek Researches, Pukalani, HI.

¹⁴ **Wright, J.C.**

SIHP No	Formal Type	Probable Function	Age ⁶	Significance	Brief Description
03172 ^{15 11}	Concrete Irrigation Ditch	Agriculture	H	D	Site consists of a historic irrigation ditch constructed of cement and boulders.
03180 ^{15 11}	Historic Cattle Wall	Ranching	H	D	Site consists of a wall located on west side of Olowalu Stream; 234 x .85 x 1.45m; an alternative interpretation of function was as an <i>ahupua'a</i> boundary wall.
04693 ¹³	Burial Complex	Burial	P	D,E	Site consists of 6 <i>in situ</i> burials ranging from .05 to .80-.85cms; burials 1 thru 5 were articulated, burial 6 interpreted as scattered
04694 ¹³	L-Shape	Habitation	P	D	Site consists of an L-shape wall, 10m long (E/W) and 9.5m long (N/S) x 1.2 m wide x 0.3-0.6m high; located on Hekili Point.
04695 ¹³	Wall/terrace	Erosion Control	H	D	Site consists of retaining wall segment, 10 x 4.5 x 1.1m
04696 ¹³	Old Government Road	Transportation	H	D	Site consists of an old road segment that follows a traditional trail, 100m long x 15m wide;; located 15-18m northeast of SIHP -4695.
04697 ¹³	Subsurface Cultural Deposit	Habitation	U	D	Site consists of a possible historic dog burial, possibly associated with nearby kuleana house lots; and a subsurface cultural deposit, 6 x 3-4 x .12m deep.
04698 ¹³	Subsurface Cultural Deposit	Habitation	P	D	Site consists of subsurface cultural deposit, 35 x 50m (depth and thickness not provided).
04699 ¹¹	Habitation Complex	Habitation/Burial/ Possible Boundary	U	D,E	Habitation Complex located along S-SE side of ridge: 8 rock shelters (Features A-H) with one containing a probable burials (Feature D); and a modified outcrop (Feature I), 12.6 x 0.8 x 0.75m; overall site complex dimensions = 155 x 30m.
04700 ¹¹	Habitation Complex	Habitation/Undetermined	P	D	Habitation Complex: 7 rock shelters: (Features A and C-D); one C-shape (Feature B), 1.7 x 2 x 0.5m; and a wall segment (Feature J), 2.3 x 0.8 x 0.7m; overall site complex dimensions = 55 x 40m.

1974b 50-50-08-01603 Olowalu Stone Church Ruins. Hawai'i Department of Land and Natural Resources State Historic Preservation Division, Kapolei, HI.

¹⁵ Robins, Jennifer J, William H. Folk and Hallett H. Hammatt

1994 An Archaeological Inventory Survey of an Approximately 14.7 Mile Proposed Transmission Line, from Ma'alaea to Lahaina, Maui, Hawai'i. Prepared for Dames & Moore. Cultural Surveys Hawai'i Inc., Kailua, HI.

SIHP No	Formal Type	Probable Function	Age ⁶	Significance	Brief Description
04701 ¹¹	Possible Ko'a	Ceremonial	P	D,E	Site consists of a platform, 15 x 11 x 0.3m and paved area; overall site area = 33 x 27m.
04702 ¹¹	L-Shape	Boundary	H	D	Site consists of L-shape wall, 47 x .75 x 1.2m; 6 x 0.75 x 1.2m and an inactive historic concreted ditch.
04703 ¹¹	Complex	Boundary	U	D	Site complex consisting of features of an indeterminate age: enclosure/alignment/uprights (Feature A), 4 x 3 x 0.7m; wall remnant (Feature B), 5.5 x 0.65 x 0.65m; alignment (Feature C), 3 x 1 x .6m; overall site complex dimensions = 30 x 8m.
04704 ¹¹	Habitation Complex w/Petroglyphs	Habitation	P	C,D,E	Habitation Complex: 27 individual petroglyphs (Feature A), 14 x 3.6m; terraces (Features B-G), 8.5 x 4 x 0.75m to 2.3 x 2.4 x .8m; overall site complex dimension = 61 x 23m.
04705 ¹¹	Rock Shelters	Temporary Habitation	P	D	Site consists of 2 rock shelters: Feature A, 4.5 x 1.75 x 2m; Feature B, 2.5 x 1.3 x .9m.
04706 ¹¹	Rock Shelter	Temporary Habitation	P	D	Rock shelter: 4.25 x 2.25 x 1.25m; located on west side of Olowalu Stream.
04707 ¹¹	Wall and Mound	Marker/ Burial	U	D,E	Two features: wall or alignment (Feature A), 77 x 3.5 x .8m high; and a rock mound (Feature B), 5 x 2.7 x .85m; overall site dimensions = 77 x 5.5m.
04708 ^{11 16}	Platform and Terrace Complex	Agriculture/ Ceremonial	P	D,E	Agricultural Complex: terrace/platform (Feature A), 19 x 8 x 2.6m; terrace complex (Feature B), 40 x 22m; terrace complex (Feature C ¹⁶); overall site complex dimensions = 62 x 23m.
04709 ¹¹	Historic Hydro-Electric Plant	Historic Agriculture	H	C,D	Site consists of foundation that formerly supported a hydro-electric plant measuring 29 x 23m.
04710 ¹¹	Habitation Complex	Agriculture/Burial	P	D,E	Habitation Complex: terrace w/ enclosure (L-shape alignment) (Feature A), 14.5 x 9 x .9m; four terraces (Features B and F-G); two enclosures

¹⁶ Shefcheck, Donna and Michael F. Dega

2007 Letter Report: Field Inspection of Previously Identified Sites within a Burned Area (Approximately 500-acres of a Total 660 Acres) in Olowalu Ahupua'a, Lahaina District, Island of Maui [TMK: 4-8-3:10 por.]. Prepared for Olowalu Town, LLC, Wailuku, HI. Scientific Consultant Services, Inc., Honolulu, HI.

SIHP No	Formal Type	Probable Function	Age ⁶	Significance	Brief Description
					(Features C and D); and an oval alignment indicating a possible burial (Feature E), 2.1 x 1.5 x 0.3m
04711 ¹¹	Alignment and Terrace	Agriculture	P	D	Site consists of 2 features: alignment (Feature A), 5.5 x 2 x 0.6m; and a terrace (Feature B), 3.2 x 3.5 x 0.5m; overall site dimension = 16 x 6m.
04712 ¹¹	Terrace and Mound	Agriculture/Burial	P	D,E	Site consists of 2 features: terrace and rock pile (Feature A), 14 x 3 x 1.3m; modified outcrop (Feature B), 1.8 x 0.8 x 0.6m; overall site dimensions = 30 x 6m.
04713 ¹¹	Rock Shelter	Temporary Habitation	P	D	Site consists of rock shelter, 6 x 3.5 x 2.4m; located on east slope of Pu'u Kilea.
04714 ¹¹	Rock Shelter	Temporary Habitation	P	D	Site consists of rock shelter, 2 x 2.4 x 0.7m; located on northwest side of Pu'u Kilea.
04715 ¹¹	Cemetery	Burial	P/H	D,E	Site consists of cemetery containing minimum of 33 graves; located on the summit of Pu'u Kilea; overall site dimensions = 38 x 20m.
04716 ¹¹	Terrace and Wall	Boundary/Habitation	P	D	Site consists of 2 features: terrace/platform (Feature A), 5 x 3.5 x 2.3m; wall (Feature B), 22 x 1 x 1m.
04717 ¹¹	Retaining Walls	Historic Agriculture	H	D	Site consists of 5 retaining wall segments: Feature A, 15 x 4 x 2.6m; Feature B, 25 x 2.5 x 2.9m; Feature C, 20 x 2.7 x 0.9m; Feature D, 51 x 3.3 x 1.3m; and Feature E; 12 x 1.8m.
04718 ^{8 11}	Heiau Complex	Ceremonial	P	C,D,E	Site is believed to be the "unnamed heiau" identified by Walker 1931 (SIHP 50-50-08-00005) and documented as destroyed during the 1973 inventory (Hawai'i Department of Land and Natural Resources State Historic Preservation Division 1974); Complex consists of 3 features: an enclosure (Feature A), 12 x 6 x 0.7m; and two burials (Features B and C); overall site complex dimensions = 21 x 12 x 0.7m.
04719 ¹¹	Rock Wall	Boundary	H	D	Site consists of a dry-stacked wall, 8 x 0.8 x 0.9m.
04720 ¹¹	Retaining Wall	Transportation	H	D	Site consists of a retaining wall.
04721 ¹¹	Rectangular Platform	Habitation	H	D	Site consists of a small rectangular platform with a retaining wall on the western side. Historic era artifacts found.

SIHP No	Formal Type	Probable Function	Age ⁶	Significance	Brief Description
04758 ¹¹	Historic Cemetery	Burial	H	D,E	Site is historic Awalua Cemetery containing a minimum of 60 graves, 80 x 30m; Shefcheck and Dega (2007) noted fire damage to some of the headstones.
04820 ¹¹	Surface Scatter Human Skeletal Remains	Burials	P	D,E	Surface scatter of human skeletal remains; overall site area: 100m sq; located in cane field; no indication of an <i>in situ</i> burial..
04821 ¹¹	Surface Scatter Human Skeletal Remains	Burial	P	D,E	Surface scatter of human skeletal remains; overall site area: 50-60m sq; no indication of an <i>in situ</i> burial..
04822 ¹¹	Kaloko o Kapā'iki Pond?	Pond	P	D	Site consists of probable fishpond sediments; located between shoreline and Olowalu Subdivision in eastern section of Olowalu Subdivision.
04823 ¹¹	Marsh/Lagoon, Olowalu	Lagoon	P	D	Site consists of gleyed deposits.

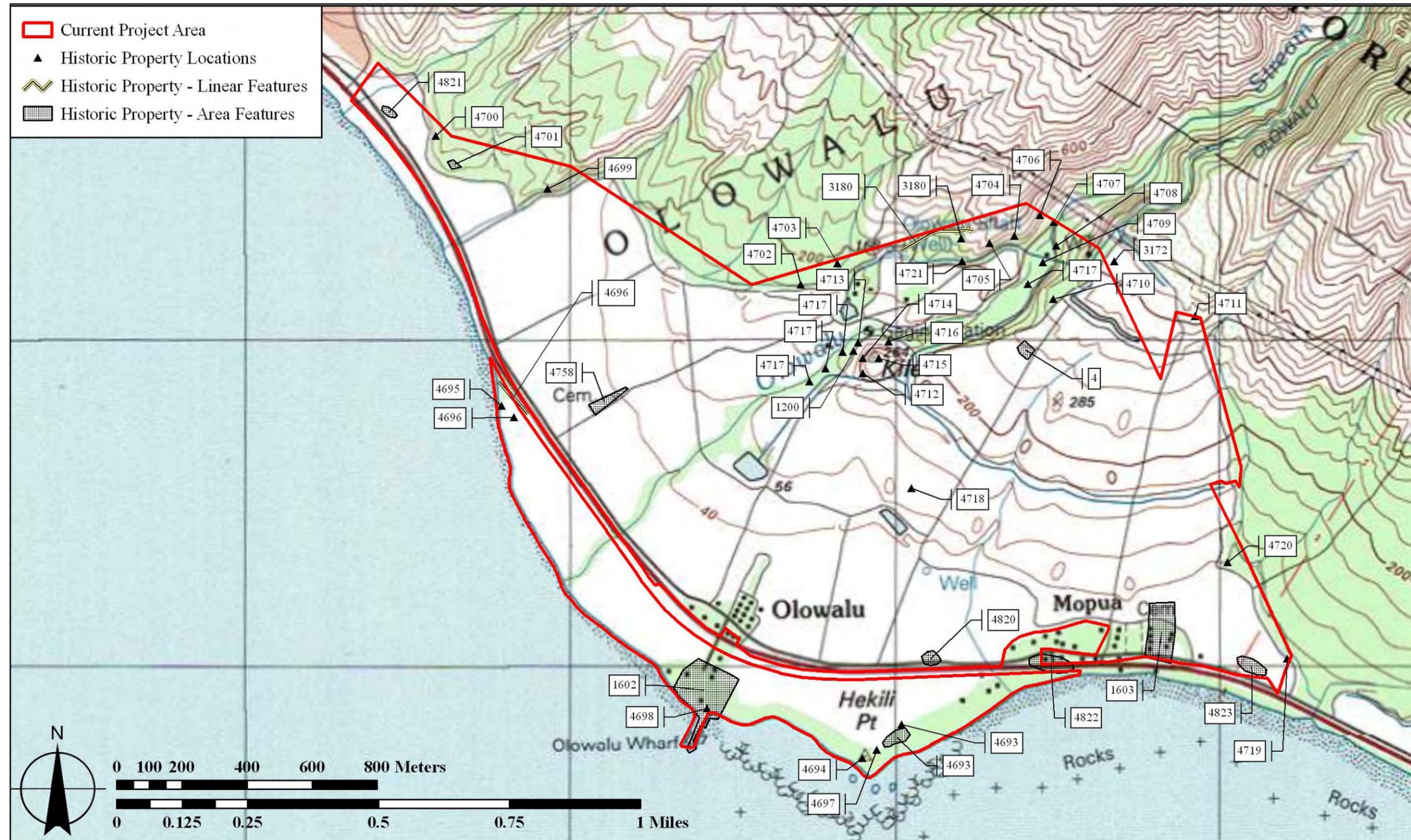


Figure 19. Portion of the 7.5-minute USGS topographic map, Olowalu Quadrangle (1992) showing the locations of historic properties within the current project area

Section 4 Community Consultations

Cultural Surveys Hawai'i Inc. contacted the following individuals and Hawaiian organizations requesting their *kōkua* and guidance regarding knowledge of traditional cultural practices and cultural resources of the study area. The following table represents the community consultation effort conducted with *kama'āina*, Hawaiian cultural advisors and Hawaiian organizations. Individuals who expressed personal knowledge of the study area and gave their consent to share their *mana'o* for this study, are presented in Section 5. Formal letters of response to the scoping letter sent out by CSH have been appended to this study as Appendix D.

Name	Affiliation	Contacted ¹⁷	Personal Knowledge (Y/N/S)	Comments
Mr. Hinano Rodrigues	Cultural Historian – State Historic Preservation Division Lineal Descendent of Olowalu Ahupua'a	Y	Y	See Section 5.2.1.
Mr. Mathew Erickson	Lahaina Hawaiian Civic Club	A	--	--
Ms. Hokulani Holt-Padilla	Traditional Hawaiian Cultural Practitioner Director of Cultural Programs – Maui Arts and Cultural Center	A	--	--
Ms. Nicole McMullan (former) and Mr. Travis Schnepf (current)	Directors Bailey House Museum	Y	N	---
Ms. Thelma Shimaoka	Office of Hawaiian Affairs – Community Resources Coordinator for Maui	Y	S	Provided referral recommendations.
Mr. Kamana'opono Crabbe	Office of Hawaiian Affairs – CEO	A	--	--
Mr. Stanly Solamillo	Maui County Cultural Resources Commission	Y	--	Presented to the Maui County Cultural Resources Commission (see Section 5.3.2)
Ms. Pua Aiu	State Historic Preservation Division – Administrator	N	--	--

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Y=Yes

N=No

A=Attempted (at least 3 attempts were made)

S=Some knowledge of project area

U=Unable to contact, i.e., no phone or forwarding address, phone number unknown

Name	Affiliation	Contacted ¹⁷	Personal Knowledge (Y/N/S)	Comments
Mr. Ke'eaumoku Kapu	Maui/Lāna'i Islands Burial Council – Chair Caretaker – Kaiwaloa Heiau	Y	Y	See Sections 5.2.3 and 5.2.4
Mrs. Uilani Kapu	Kuleana Kuikahi, LLC. Aha Moku O Maui – Lahaina Representative	Y	S	See Section 5.2.3
Mr. Daniel Nahina	Caretaker – Kaiwaloa Heiau Lineal Descendant to Olowalu Ahupua'a	Y	Y	See Section 5.2.4
Ms. Patty Nishiyama	Na Kupuna o Maui	N	--	--
Ms. Rose-Marie Duey	Olowalu Cultural Reserve	Y	Y	See Section 5.2.2 and Appendix D
Mrs. Adeline Rodrigues	<i>Kupuna</i> and Lineal Descendant to Olowalu Ahupua'a	Y	Y	See Section 5.1.1 and Appendix E
Mr. Al Lagunero	Olowalu Cultural Reserve – President	Y	Y	See Section 5.1.2 and Appendix E
Mr. Stanley Okamoto	Former resident of Olowalu Ahupua'a	Y	Y	See Section 5.1.3 and Appendix E
Mr. Eddie Ka'aihue	<i>Kupuna</i> and Lineal Descendant to Olowalu Ahupua'a	A	--	--
Mr. Frank Silva	<i>Kama'aina</i> and Lineal Descendant to Olowalu Ahupua'a	A	Y	Initial consultation resulted in bad audio, attempted to reconnect
Mrs. Adelaide Silva	<i>Kupuna</i> and Lineal Descendant to Olowalu Ahupua'a	A	Y	Initial consultation resulted in bad audio, attempted to reconnect

Section 5 Summaries of Community Consultation and Kama'āina Interviews

The summaries presented in the section below consists of information that was shared during community consultations as well as informal and formal interviews related to past and present land uses and traditional Hawaiian cultural resources and traditional practices and beliefs of the study area. Interviews and consultation was conducted by Tanya L. Lee-Greig, M.A.

5.1 Formal Interviews

5.1.1 Mrs. Adeline Rodrigues

A formal interview with Mrs. Adeline Rodrigues was conducted for this study on August 27th, 2012 at the Olowalu Church hall (Appendix E). Mrs. Rodrigues was born Adeline Kamaileolihau Ka'ahui on December 21, 1929 in the old teacher's cottage at Olowalu. Her father worked for the Kahului Railroad while she was growing up, and although Mrs. Rodrigues was raised in Kahului, the family would go to Ukumehame every weekend to tend the *lo'i* (taro patches) and visit with her grandparents at Ukumehame and Olowalu.

So deep are the roots of her family in Olowalu that the *wahi pana* (storied places) of this *ahupua'a* also finds its way into their given names:

My name is Kamaileolihau. That's the name of that mountain. On the left hand side is Lihau and on the right is the small Lihau... because there were *maile* growing up on Mount Lihau. And my daughter's name is Kapualehuaolihauulakalaeohekili, that means the Lehua blossoms that blooms on the Lihau, it's reflected in the water at Hekili point. It was before, when had all those Lehua blossoms blooming on Lihau ... white, pink and red ... my mom was the one that named her.

In a discussion about place names, Mrs. Rodrigues explains that she is most familiar with the places of Olowalu that are between Ukumehame and Kapāiki and give the following descriptions starting with the place name where her family home is situated:

This place is really called Kapāiki. It's not called Olowalu. We always referred to this place as Kapāiki. Kapāiki starts from I think from this boundary of the church towards the last home here in Olowalu.

...

(a)nd from that store (Olowalu General Store), that bridge, there was a bridge there, from there on, it was Olowalu, the people who lived in, who lived in that camp, always referred us, as we come from Kapāiki, we were always referred to coming from Kapāiki. We felt we were different from that Olowalu village, we were really Kapāiki.

...

And Mōpua is going to that Hekili point. That is Mōpua. This is not Mōpua, but they refer to this place as Mōpua also, but this is called, really called Kapāiki. And the pond, there was a pond in front of our, of my home, and that was called the Kapāiki pond.

...

I heard it as Kapāiki, but I don't know if I can say that 'cause I've (also) heard it as Kapiki, but when I ask Hinano he said, *kapāiki* means small gate. *Pā* is gate, *iki* is small, so the

small gate, so we're thinking of the small gate to where? (West Maui)? Cause you know if you look at all the main names for each area, there it's somehow connected with each other. Like Pakala - Pakalā. Actually, we call it Pakala, but you know as the years go by Hawaii is kinda, you know Hawaii is kinda, I wouldn't say mispronounced or they just say it the way...but I always felt that it's not Pakala, its Pakalā. What does Pakalā mean? Pa is gate, kalā is the sun. The gate to the sun; to the sun, so Kapāiki is the small gate...

Mrs. Rodrigues also explains the connection between Kapāiki and the High Chiefess Kalola and in turn her connection her ancestral lands at Kapāiki:

It's a fish pond (Kapāiki pond) ... and that pond and the fish, that was for the *Ali'i*, cause where my property is, that is where chief ... Kalola, that's where she lived. Kalola's property (is not) the Saffery's ... where the Saffery's lived. Where the Saffery's lived, is where the servants lived. So you guys gotta make some kinda correction.

(Kalola's place) that's where I lived, that's where the pond is there, that fish pond.

(M)y dad was *hānai* by William Ho'opi'i.

...

My mom and dad were born in Ukumehame. And they moved here to Olowalu when they got married. They moved here, They met Ho'opi'i cause the home that I am living in now was his home, so when I was born, he told my dad, that the properties that I own were going to belong to the girl. I was always referred to as the girl. Yeah, I was the girl. After I was born, and anyway, my dad went to work for Kahului railroad in Kahului, my mom stayed here, in 1930 my mom and I and my dad got a home in Kahului. And we lived there until I got married. And then I moved back, we built a home here in 1966.

When asked about the water source for the pond, Mrs. Rodrigues stated that the spring water ran underneath the location of her house from Olowalu Valley. She went on to further explain that there was a *mo'o*, or lizard, that also lived in the pond.

Along these lines, Olowalu Ahupua'a is also noted as a very spiritual place where it is possible that fire can be controlled, *'uhane* (spirits) and *menehune* sightings are common, and the drums of the Night Marchers are heard on the Nights of Kane. Mrs. Rodrigues recounts the following:

(A)s long as I remember, everyone would ask "where you come from?" and I would say Olowalu, and they would say "Olowalu, That's the most spookiest place." but I don't think so, I feel Olowalu that's where the heart and soul of Maui, the heart and soul of Maui is Olowalu. It's a spiritual place. You know when we had that first fire that started on the hill in I think 1990, I'm not sure, I guess the Maui electric line somehow had explosion. We heard the explosion, then we heard it when we were sleeping, but we didn't get up, we just slept because we thought what that, just an explosion, but we never knew where that explosion came from. Then later on, maybe could have been an hour later I heard my neighbor say fire, fire, there's a fire! And I think where is that fire, and I open I window and look up and there is the fire burning, the fire was huge and wind was blowing down ... there was a house where my brother Eddie use to live, but he sold his home and his home burnt. And the police came and told us we got to leave, and go down to the Olowalu store, I thought for real I'm not going have a home, but you know before I left, and my husband didn't want to go, he said he was going to stay, and I told him no we got to go. He said don't worry, don't worry the fire is not going to come, and we go down to Olowalu store, and I tell *tutu* take the fire away! You know the wind shifted, and I'm not kidding it only burnt my brothers house, but back behind my home ... and Eddie's son and his friend were

sitting on the roof and the police and the fire department didn't know these two guys were in the back there and hiding from the police watching the fire. So this boy, my nephew, Chris said look at that fire ball coming down the hill, it was a fire ball, it was something rolling, and it rolled down and hit my brother's house and the house exploded ... It burnt that house, and I said tutu take the fire away! Go to Ukumehame, and it did! The wind switched, and the wind stopped, it didn't come down the mountain, it turned and the fire burnt two cottages on the church ground and then caught fire all on that side of Ukumehame. I'm not kidding! And I said tutu, tutu take this fire away!

Then had another fire! (B)ehind where Olowalu tomato farm was ... So the fire burned behind Olowalu tomato farm, and the wind blew the fire ... And I was in Ukumehame, I was working with my daughter and husband working in the taro patch, and I saw smoke and I said oh we better go home, I think the fire is in Olowalu. I said oh come on, and you know what they tell me, oh no the fire is not there, it's in Launiupoko. And I said oh no that fire is in Olowalu and it's going to burn, so I tell Starla don't worry, the fire going Launiupoko; the fire going the other way now. The first fire went that way and the other one went this way. And it burnt a home in Launiupoko, one burned I think. I said don't worry the fire is not going down to our house. Not going to burn, because my husband refused to bring us home ... we didn't come home till 5'o clock! (W)hen we came home, there was nobody there, no one in the community, because they told everybody to leave and it burnt and went towards Cut Mountain. So I said don't worry *tutu* going take care of us. That's why they quoted me two times for the two fires!

... (T)hat man came from Maui News and ask me "Hey, how come your guy's for the second time your house never burnt?" And I said "because this is one spiritual place! It's not going to burn! People that live here are not going to have their homes burnt!" So when I hear about people talking about fires in Olowalu, I'm not afraid, because our fires are not going to burn. Not here! Not in Kapaiki!

With regard to *menehune* at Olowalu, Mrs. Rodrigues recalls two separate instances where her husband and then her brother (Eddie Ka'ahui) both encountered the legendary figures:

(M)y husband saw *menehunes* right across our place ... he use to work for the tire company ... and he had to go to Lāhainā to deliver tires and everything, so one day he passed right in front our place, and he was looking at the beach before it had sand, and he saw two people running to the edge of the water and the water came up, and these two children, he thought they were children, and he thought those two children looked odd, because they were chunky and their hair was stuck to their head or something different about them, so then he passed looking at the two children, he thought oh, I wonder who my mother-in-law have at her house, because they get two children there and ... my mom, (must have) had a guest, so he looked across to see who it was, *niele* yeah, and like I said didn't look like children, they looked odd. So he stopped to reverse, and when he reversed he looked across, and they disappeared. He said that was *menehune*.

Can you imagine that, 50 years ago, there was *menehunes* playing over here? (W)hen he told me that, I said ah you lying, you kidding. And he said no it was a *menehune*, because they look to mature to be children, and why they don't have parents with them. So that's why he looks across the street to see who my mom had her house, and you know he told my brother Eddie, and my brother Eddie, make fun yeah, so one day my brother Eddie was driving on the dirt road and his truck got stuck further down from this dirt road, so he had to walk home, that was night time because he was going to drive to Ukumehame, and so when he was walking home, there had a *menehune* run across the street, right on the dirt

road, right in front of him. So that's why he believed what my husband saw, can you imagine had that kind people before?

In a discussion about drums of the Night Marchers and their path, Mrs. Rodrigues recalled the following:

Funny kind music, it had no tune ... like monotone, there was music but no tune to it, so you know, that's not real, it's not real. We use to hear that, and my husband and I would get up and go to the window and go listen and see what is that sound coming from, but we knew that it was *pō kane*, when they walk in with the drum, and even the drum there was no rhythm, you know but the warriors are walking at night.

...

I think the last time my husband and I heard that back here, was 1970's and get what you call that fire ball, *akua lele*...

I saw it, and when I looked at it and saw it the fire going across, it was going to go like this (demonstrating the path), and go oh, then it burst. Because when I told my dad, because my dad was still living at the time, and I told him hey I saw one *akua lele*.

With regard to the path of the night marchers, Mrs. Rodrigues recalled that the trail went from *heiau* to *heiau*, or from Kaiwaloa Heiau to Heki'i Heiau at Ukumehame. Another path in which the spirits would walk during certain times of the month was located between the school cottage and a fresh water well. A home was later built on this walking path that was often used by the great-grandmother and great-grandaunt of Mrs. Rodrigues:

(M)y mom went to Honolulu and my sisters were home and they had a party there and they slept there, and they went to work and these girls slept in that bedroom, and low and behold, that girl said she heard a lady saying what you doing in my bed? Get out of here! She did, she got up and cried and all the way to the beach and stayed at the beach until my sisters came home from work.

... and no matter how many Kahu's we ask to come and bless that area, Reverend Earl Kukahiko's father, John Kukahiko, told my mom and dad there is nothing he can do about it except move the house. Why you going to do that, what for its old already, but next time don't build a house on that walk way, that path, it goes right across the property, to the next property where they got the drinking water.

With regard to the subsistence resources of Olowalu, Mrs. Rodrigues recalled how her grandmother was the best at catching *he'e* (squid):

And my grandmother was an ace at catching squid; she could catch fifty squid in one day if she had to. If she had to, but she's not going to do that as she would be taking everything out of the ocean. But sometimes we come to Olowalu and we see all the squid all hanging on the line, waiting to eat, and we just pull the leg, the dry spot.

And my grandmother, that's her area, yeah, from Ukumehame to Cut Mountain. She use to go early in the morning, before the sun came out, she would go get squid, and she would end up at that S turn where Awalua is, you know they had families come from that side, and she would stop at every house and she give them something. I would go with her, and in my mind, I was like if she going to stop at every house and give everybody something I hope when we reach home we going get something. Even if only one left, that's what we going have, she would give everybody something. Don't have to be family; as long as she would just walk from the next house, to the next house.

Mrs. Rodrigues also explained the *limu* (seaweed) resources of Olowalu and also clarified that while *limu līpoa* could only be found at Papalaua Park at Ukumehame, *wawae'iole* was gathered at Kapāiki and *limu līpe'epe'e* was found around the wharf area. She further noted that each type of seafood would also have its own *limu* and *līpe'epe'e* was the one that was mixed with squid and raw *ake* (liver). Unfortunately, Mrs. Rodrigues also noted that she has not seen or smelled either type of *limu* in a while. In addition to the *he'e* and *limu* resources Mrs. Rodrigues recalled the presence of *loli*, or sea cucumber. When asked if she noticed a difference in the reef between then and now, Mrs. Rodrigues stated:

No, no now what I know is we hardly have fish here, we use to have menpachi, moonlight Annie, used to have once in awhile we catch papio.

... I haven't been bambooning lately but my husband and I use to go all the time. You know they the moonlight Annie. The small fish, it doesn't get bigger than this, it's always like this, but you catch it and clean it and you deep fry it, and you eat bone and all.

And I know where the menpachi and the reef where the menpachi is on the reef cause me and my husband we try to beat each other, so If I catch one, I go some place and take off and go the other place, and I go and get the menpachi and when he see me catch one menpachi, he's not going go till he catch one. But I don't know if they still have, and what else they have out there, that pokey sea urchin. There's a lot.

Sea urchin, sea urchin is at Ukumehame Park, and at the wharf, the Olowalu wharf on the left hand side. My husband use to catch and get it at the other end, but once that lady got killed and eaten; we no longer go on the other end. Kind of scared yeah.

(There) had some kind of reef there before, we use to walk on that reef, my husband use to go *kukui hele pō*.

My husband used to go on that reef, but now over there, there's no reef over there. It was a beautiful place. There was a reef on the right hand side. Where the weddings are held. Low tide, you could walk on the reef ... It was a beautiful place.

My husband, we used to put the light on him, because he was going spearing. They use to have a lot of fish there, but, now, you know when you go to the beach and catch something, people see you, they watching right?

Then when you go home, they going over there, and they clean sweep the beach, no more nothing. So, now we don't say nothing, if we know where the *limu* is we go get that *limu*. And if somebody brings *limu* to me, and I say hey, where you get that *limu*? But, I'm not going to ask you. Thank you for giving me that *limu*. If you catch, bring, I don't want to know where you get it ... because that's for you.

With regard to the proposed Olowalu Town Master Plan, Mrs. Rodrigues would like to see the project move forward. Mrs. Rodrigues sees this town concept, and availability of such services as a nearby grocery and emergency facilities as a positive thing for an otherwise fairly isolated community:

I don't have anything, (laughing) I mean, you know, for, what do we have here nothing, nothing, just trees, what kinda trees we have here, Kiawe, and what do you call the other tree? I call it Camacellus or Opiuma. I don't know why they call it Opiuma but you know when you eat the fruit. Eat too much of it, your mouth get numb. Like Opium. Have you ever tried it?

That's all we had here in Olowalu, just Mango, guava, what do you call that fruit, there's another fruit, we called it (Jakuro). I know it only as (Jakuro), but it is called Pomegranate.

I am glad that we are going to have somebody that is going to build this town. And I've told every Hawaiian that I know, and a lot of Hawaiians they don't want Olowalu town. Oh, but it's such a nice place, but I tell them you folks is being mean. You folks live in the city, you can go shopping, what about me, I live here, I'm old already, so I need a town, but I know the town is not going to be here in 2 years, not going be here, but I'm thinking of my family. And I've heard them say that oh maybe we should all move home, and I said I wish you would move out of Wailuku heights, I have two girls live Wailuku heights, and I told them go sell your home and go buy a home in Olowalu.

5.1.2 Mr. Al Lagunero

A formal interview with Mr. Al Lagunero was conducted for this study on January 19, 2012, at the offices of Frampton and Ward, LLC (Appendix E). Born on October 19, 1945, Mr. Lagunero is a renowned artist and native Hawaiian cultural practitioner with family connections to Olowalu through the Kaumuali'i (Kekaulike) and Hale O Keawe lines. He is currently the President for the Olowalu Cultural Reserve, a 501c3 organization with an educational mission focused on learning opportunities where students can integrate and develop skills for either career or cultural re-growth with "the land as the teacher ... the ocean as the mother teacher." Also present at the interview was Ms. Katherine Kama'ema'e Smith, author and volunteer with the Olowalu Cultural Reserve and Mr. Bill Frampton of Frampton and Ward, LLC.

When asked about the mission of the Olowalu Cultural Reserve, Mr. Lagunero shared:

The mission is educational. It is a 501c 3 educational designation. Entwined with that is an opportunity to move back onto the land with the land as the teacher, the ocean as the mother teacher. So what we are looking at is the possibility of working the lands to have a place where learners can come integrate and then develop different kinds of such with regards to either career opportunity or cultural re-growth and all that's involved in re-growing and adding to culture. For example, contemporary works, contemporary writings, contemporary different kinds of things that have been left maybe not been taken in by Bishop Museum. The idea for the school, I feel should be, could be some kind of ambassadorship, training, where people not necessarily only elementary school children or

young people to come to school but also for the *kupuna* and the parents (intergenerational). I think, if we could look towards re-integrating our family systems by allowing education to come into play for that. So a child doesn't go home with just the homework, everyone shares in the homework. Everyone shares in the care.

So a lot of that *mana'o* although we just slightly talked about it here and there, I think comes together with some kind of consortium as to how that comes about. It is something that I've taken from conversations throughout my years with Maui and with other cultural areas. One of the big things I remember with Keali'i Reichel was that we have no place to present or to study without having to instruct others ... So he was looking for a place where they could just be *hālau* and not worry about all those other things, to have interface with nature as it was, and to *kōkua* that whole area. Those kinds of conversations that come up over the years and I think I echo a lot of those. I collect in my thought, in my heart, my *na'au* the kinds of discussions that we have. I feel that many of the people who share that seem to have a certain kind of movement in themselves to keep that tie alive and interfacing cooperatively. If that is a start of an ambassadorship, I think that is wonderful. The other part of that is that we can have classrooms without walls which is a big part of the whole kind of exchange that we miss when we go into public forums. Exactly that word rather than a place where, you know, we could lay down, talk story and let it go without having all of that kind of confined space. We look forward to this *mauka* to *makai*. We have hope that the canoe that's being built for the Reserve will find a parking place down by the sea. Hopefully that can become very active in terms of returning the waters to proper use and access. Planting, you see people planting *limu*, little bays along the shore. Families come in, you park your car, you go over there, get on the canoe, take the *limu* and plant and go here and there and plant. I think much has been taken away from the waters and so it causes the water to do something else. I don't know what that ship can be like tide wise when it goes to other areas, if it becomes much more than just planting *limu*.

...

Limu brings the fish.

...

What I think is that we can allow the Cultural Reserve to walk in the footsteps of the ancestors. To allow that voice to be enjoyed, shared with people so that we can, from there become an ambassador just in place. That's some of the *mana'o* I think that has gone through our board and some of the people throughout maybe my 30 years.

When asked about the unique cultural resources of the Reserve and the role that these resources would have with achieving the mission of the Reserve, Mr. Lagunero explained:

The star that brings the canoes to Hawai'i, the star that is the tutelary star of West Maui is Rigel, Puanakau, is the constellation and in that comes the guide to Makali'i. In terms of the historic factor of that and having people look at *ahupua'a* different than just land marked by straight boundaries. We have at least that kind of thing, talking about walking in the steps of the ancestors. So when we come to realize the connections that way, *iluna*, *ilalo*, you can have a little bit. It continues to help to grow community awareness. The idea of experience is something that really is so important and I think the access to the land and ocean at Olowalu allows us an opportunity to bring that experience to both, you know those kinds of areas.

I think it's a very opportune situation when we can take any of the schools like Kamehameha and whoever goes out that they can touch and smell. When we talk about the

limu and stuff, all the links that we have in Hawai'i is so beautiful. Just in the art of *lei* making, if you making for Pele dances or if you making for ocean dances those kinds of links for the child who is taking *hula* could be a little bit more pronounced, you know, why do you wear those *leis*? Who made that lei, you or your grandparents? So what is the link, those kinds of things goes on and on. At the same time, we have new materials and things. So things like feather capes, Joanne Kahanamoku are very respected for their feather capes but their capes are a matter of contemporary material. Its contemporary feathers, dyed feathers and those kinds of things but the idea behind them, process of which it involves, really helps to instigate and maintain a sense of what that beauty is all about. This is why the Reserve, I feel is very important ...

... I think that it's very exciting too is that we can deal with the new, old way now. And the new, old way has such to use what wisdoms we might experience from our *kupuna* and how we might adjust some of that for today.

With regard to Olowalu Ahupua'a as a *pu'uhonua* or place of refuge Mr. Lagunero shared:

.. that as people come into the area while you have your signage and stuff, "Welcome to this place." The idea of a *pu'uhonua* is a very strong one. And it could be something that moves into people's being quite differently than other places that seem to be more museum type situations. But we are coming into a living *pu'uhonua* again. And that possibility for that living *pu'uhonua* may not be necessarily this line.

So when you move along to where the surfer's, over there (Awalua), it's a really wonderful area in which people are entering into like a gateway. So when you enter into that gateway, your mind set could change when you come into this area. And when the dialogue of the *pu'uhonua* comes more in common, people begin to look at the islands as *pu'uhonua*. A different kind of way of looking at it. I think my *mana'o* goes in and out of care and PR.

In the recognition of this place as a *pu'uhonua*, in the constellation Puanakau is a star, at the lower bottom called Pu'u Honua. Then there's these other stars around it, the Cat's Cradle, Kahiehe

(Ms. Smith) Ka Heihei O Na Keiki

I think the stars have much information. Kaho'olawe with recognizing that maybe it is a training ground for the movements to the south and returning. I think we are looking at this star and this location as a part of the whole conversation. We began to look outside of the current reality of; you know, line like this and allow that conversation to maybe come in into this. The fact that the *pu'uhonua* goes back into this area is really very promising kind of thing to have the connection down here to Waihe'e with Kalola's Heiau to, at Pu'u, at Paukukalo (Hale Ki'i Pihana. Pihanakalani).

... (T)hen she (Kalola) moves from Pihanakalani down into here quite with her presence then the land really becomes *kapu*, yeah. There's a *kapu* on it. I'm just kind of thinking those kinds of things are really important to know. How we relate to Haumea. How do the children show themselves when the sunlight comes up in the valley? What's there? When you look at the ridge of the mountain, not ridge but here's the mountain and then this layer like this sometimes especially in 'Iao when the light comes like this, then the shadows are cast this way and you begin to see them coming out like this. *Hiki no*, the formations of the stone people that kind of thing. The whole, that dialogue that informs us that informed our ancestors are all very important in the naming of the place. So that how we *pili* to one place, they always *pili*. They're always there. I think that kind of value is very strong and saying

why the land is so important. The idea with Haumea and all of her children is that we are included. If we begin to understand that then the whole notion that we have is much more *pono*.

Turning to a discussion on the traditional structures, or archaeological resources, within the Olowalu Cultural Reserve Mr. Lagunero noted the presence of a Hale O Papa, or a women's *heiau*:

Down here (pointing to the a map of Olowalu) is a structure that hasn't been identified in papers. It's a *heiau* like. I feel that *heiau* is the link of a *Hale O Papa*, the ladies *heiau*.

Its location, some of the things that we see in the different way, that's the women's *heiau* and I think that's a very important part that it's not part of the paperwork that identifies that. Its location right below of this one is farmed. It's almost like Kawaihae with the men and then the women down below. At Kawaihae, I think it's like this, yeah, from the *heiau*, next to the ocean.

(Ms. Smith) But this is next to the stream.

Yeah, so I think the placement is traditional. And then the ridge, where's the ridge?

Here, so this ridge, I think there's something up here or another kind of place where the men to gather before they come down to Kaiwaloa and then down here so women down there is really kind of nice. The men are up on the ridge and they're coming down. There's a flat land on the top of that ridge and I don't know if that was a lighthouse. Kind of a guide place for movement to Kaho'olawe and back. Signals.

Trails and the movement of the people were also discussed and both Mr. Lagunero and Ms. Smith talked of the *mauka* to *makai* trails. Mr. Lagunero goes into detail stating that the natural waterways were likely a part of the *mauka* to *makai* movement and historic waterways (irrigation ditches) that parallel the shoreline may have been an indicator of lateral movement between *ahupua'a* as those that built and engineered these waterways would have likely followed routes that they were already familiar with.

When discussing the flora of the valley, Mr. Lagunero stated that he would not be surprised if there were *tī* plants along the stream, *māmaki* were the water collected, and *ko'oko'olau* along the ledges. He further explained that when you start to think of those things in that way, then you can "begin to think about habitat." Mr. Lagunero also mentions the usefulness of *'uhaloa*, a plant that is often looked at as a weed, as an important tea. Additionally, Mr. Lagunero shared the multi-faceted usefulness of the *kūkui*:

where the *kūkui* nuts flow out and then they create a sediment in an area and the sediment helps create different habitats for fish. I think one of the board members mentioned that if we plant too much *kūkui*, it's *'a'ole maika'i* for the whole. I was thinking, "Oh, it's not only up there but down there by the ocean." You know when we go certain places and all those things are coming down from the mountain and creating that sediment.

Yeah, so it's an important factor for those kinds of plants and we have plenty *kūkui* trees or want to plant more *kūkui* trees, keep the water cool in our area.

(Ms. Smith) And that plant in the valley, in Handy and Handy, they mention the planting of the *kūkui* tree on the slope above the valley floor so that the nuts run down hill and then underneath the nuts and the leaves become the compost for the *'uala*.

In some final comments about the Olowalu Cultural Reserve and the importance of Olowalu Ahupua'a, Mr. Lagunero ties back to the previous discussion about having a place for the *wa'a* that is being built for the Reserve then looks forward and states:

I think one of the original plans or *mana'o* that we had for that area was that Hawai'i doesn't have a welcoming place, traditional welcoming place for all of those coming up from the south especially to retain connections to the South Pacific cousins. So, if we had a place down at the point to receive the canoes that would come in, our canoe would be there to greet and then could walk up and then develop an arena in the mauka area to host the protocols that are necessary between us and have a place for these people to stay when they come.

5.1.3 Mr. Stanley Okamoto

A formal interview with Mr. Stanley Okamoto was held on January 13, 2012 at the offices of Frampton and Ward, LLC. Mr. Stanley Okamoto was born on December 12, 1926 in Wailuku, Maui (Appendix E). While Mr. Okamoto was not born in Olowalu, he noted that his father was born in Olowalu and lived there until 1925. As a child, Mr. Okamoto would visit his grandmother who remained at Olowalu Camp working for Olowalu Sugar Mill until she relocated to Wailuku in 1930. Mr. Okamoto also shared the name of his grandfather, Shirataro Okamoto, who was once buried at Awalua Cemetery until he (Stanley) moved the remains from Olowalu to the columbarium in Wailuku.

When recalling some of his earliest memories of Olowalu, Mr. Okamoto explained that the trips that he would take to visit his grandparents as a young boy was an all day endeavor and fondly remembered:

(I)t was a twice a year trek to Olowalu ... in the old Model-T that my dad had.

And every time we came to Ukumehame, he says "Okay, all of you hang on to the roof!" So the wind don't blow it away! The wind at Ukumehame. The wind will come down, you know.

...

It gets—it gets windy. It's not a sustained wind, you know, it comes and goes, you know.

(I)t (the road) was...a one lane road, you know. So you pull on the side when the traffic from the other side was coming. It was windy. And, I always marveled at the way the stone walls were made, along the *pali* highway ... the cut—cut rock walls were built along the way and...just narrow enough for where two cars can go by.

Yeah, that's the way it was. So it was an all day thing, yeah?

When asked where his grandmother lived, Mr. Okamoto noted that from Ichiki Store (Olowalu General Store) you would take the road going into the camp, and she was about the fourth house in. He noted further that Olowalu Camp was the just the plantation camp and that below the highway "were the supervisors, you know ... The *haole* camp."

With regard to the operations of the Olowalu Company, Mr. Okamoto recalled the work that both his grandfather and grandmother for the mill, as well as the fond memories that his grandmother had of her time in Olowalu:

Well, she had many fond memories. As I told you, she even came with the needle that they used to sew the sugar bags. Yeah, about this long, they was ... and, when they sacked the sugar, and then they had to hand-sew the bags.

Burlap bags, you know. Roll it over and then sew. And she came to Wailuku with the needle. And ...what we used it—the needle for, was when we grew eggplant, and then we would sell the eggplant we would sew the eggplant together and say, “Okay, four for a dollar.”

You know how odd-shaped the eggplant is. So, right at where it grows you sew it. Yeah, and that's what we'd use the needle for.

...

Grandpa was with the mill itself. I don't know whether it was boiler or whatever it was.

Mr. Okamoto also recalled that when they went to visit his grandparents and the main thing that they would do was to go to the beach by the old mill where the train track went into the ocean. He further explained that the swimming there was good because there was a clear, white sand beach.

Mr. Okamoto also remembered what Olowalu was like during the years leading up to and during U.S. participation in World War II, recalling that:

During the war, Olowalu had military personnel there, on the beach side. But, ah, it wasn't...affected...affected very much. There were some camps...I mean military establishments along the way there.

I was...I would have a tendency to say at the entrance here (pointing to the Awalua side of the peninsula). And then along this side, here, where now they plan to develop over there. That's about it. Very short...small ... temporary...shelters.

...our twice-a-year trek to visit the cemetery, and so forth, we did not have any problems (with military blocks), that I can recall. We were able to go and visit the cemetery. I know now they have a fence! I mean a gate.

Yeah. And then, the military did have personnel along the shoreline. Because, you know, the shelter between Lanai, Molokai, Kahoolawe and Molokai, for enemy landing, is so easy, you know, coming in, and deep waters in Lahaina...when I grew up, you know, the entire pacific fleet used to be anchored in Lahaina.

Every summer. It was my annual trip to go to Lahaina.

You know, because, you know from Olowalu 'til Lahaina, Kaanapali, the entire pacific fleet used to come in. And then, when these people had liberty—shore leave, they would land right past Olowalu, because that area—where the rubbish dump is (Cut Rock)—

You come in close, and then, they would have shore leave, and they would come in by boat, and then go—right there by Cut Rock, and then get off the boat. And so, we would see all nothing but whites, you know.

They all came back and forth over there.

But, it was a sight to behold here, the Lahaina Road, what they—was referred to the Lahaina Road, when the entire pacific fleet would be anchored there. And we would drive out at night to see, because, the entire ocean is lit with boats over there.

And then you on the back side of Lanai, and Kahoolawe, so you can see all of this light. And then, ah...because very few taxis at the fort so you can see all of the white sailors walking back and forth.

So, I remember the entire pacific fleet being—they congregated right there, you know.

Well, it's not good naval strategy today, to congregate all you ships [laughter].

Yeah, but, you see, that's the...that's all the maneuver for all the midshipmen and all of that...people, the navy personnel, so they would have maneuvers out in the Pacific ocean and then come back to Hawai'i, you see. Before Pearl Harbor.

Yeah, and so Olowalu was big time, back then. Sugar mill...I wish my dad could be here to tell you about it, but ah...

5.2 Community Consultation and Informal Interviews

5.2.1 Mr. Hinano Rodrigues

Mr. Hinano Rodrigues was, for the most part, raised in Olowalu and traces his ancestral connection to Ukumehame and Olowalu through his maternal line (see also Section 5.1.1 interview with Mrs. Adeline Rodrigues). Born in Wailuku at Maui Memorial Hospital, Mr. Rodrigues, like his mother before him, spent every weekend and holiday with his grandparents at Olowalu. Mr. Rodrigues is currently the Maui Cultural Specialist for the Department of Land and Natural Resources/State Historic Preservation Division while raising taro part-time in Ukumehame. Mr. Rodrigues attended the May 3rd, 2012 Maui County Cultural Resources Committee (MCCRC) meeting regarding the Olowalu Town Master Plan as a resident and lineal descendant of Olowalu and Ukumehame Ahupua'a. In his testimony, Mr. Rodrigues presented his *mo'okū'auhau* demonstrating his link to Olowalu and relationship of Olowalu and Ukumehame as companion *ahupua'a*. He further notes that the property of his family home at Olowalu is located on the lands of Kalola and her husband Ka'opuiki. With respect to the shark nursery and overall presence near Olowalu Wharf, Mr. Rodrigues was taught to respect the sharks and related a story about when they were *keiki* they would go swimming in the area and when the sharks would come they would go back to the shore. He adds that his grandmother would ask why they were on shore, saying that they should be swimming and they, the *keiki*, would reply that the sharks came out so they got out of the water. At this point, his grandmother would tell them to get back in the water and that "the sharks are more afraid of you than you should be of them!" Mr. Rodrigues then told the story of how his Tutu Haehae, granddaughter to Chief Kamakakehau, had a brother who was stillborn without a spine. Following the birth of the baby, the mother, Kauakahiakua, put him in coconut husk at Punahoa (commonly referred to as Lone Pine Tree) and sent the baby out into the tide. The following day the mother went Punahoa to pick *limu* and as she bent down, a baby shark jumped for her breast and she said, "Ah this is our *aumakua*." Mr. Rodrigues further noted that although he is not able share the exact location, the cave of the *aumakua* is still at Olowalu and noted that the *aumakua* had been seen into the 1930s as it was during this time that his granduncles experienced problems with a swamped and fire destroyed Sanpan. Mr. Rodrigues mentions that as his granduncles were hanging on to the Sanpan waiting for help to arrive, the sharks showed up and rubbed against their thighs to help keep them afloat.

With regard to *hihimanu*, or the sting ray, Mr. Rodrigues told of the times that they would take his father's net and walk from mile marker 14 to lay the net by the wharf and watch the *hihimanu*

come in. Their biggest fear when that would happen was that the *hihimanu* would enter the net and *puka* or damage the net and result in them getting in trouble for taking the net.

Specific to the Olowalu Town Master Plan, Mr. Rodrigues asserted that the current planning model is outdated and conventional. He sees the overall master plan for Olowalu Town as a different way of planning a community that may serve as a prototype for future planning of the island. Mr. Rodrigues believes that there is a need to incorporate the *ahupua'a* management concept into planning.

During an informal talk-story session in September 2012, Mr. Rodrigues shared additional *mana'o* with regard to the place names of Olowalu explaining that Mōpua is also called Mo'opua, and that in Hawaiian language, sometimes two similar vowels that are separated by an *okina* are combined and pronounced as a long vowel (e.g. Mo'opua = Mōpua). This distinction is relevant as it relates to the route in which Kihawahine, the *mo'o* goddess would travel from the West Maui Mountains to Kalokoi'aokapāiki, the fishpond that once fronted their family home. Mōpua is located between Mile Marker 14 and the Olowalu Church. Pākala, another place that was mentioned by his mother, Mrs. Adeline Rodrigues (see also Section 5.1.1 interview with Mrs. Adeline Rodrigues) is located between Mile Marker 14 and the boundary between Olowalu and Ukumehame Ahupua'a. Mr. Rodrigues also shared that there is a place at Olowalu called Kaluakanaka (place name of where LCA 240 to John Clark is located) that literally translates as *kalua* = "the pit" and *kanaka* = "human being" (Pukui and Elbert 1986:127) and contemplates if this is the location where the victims of the Metcalf Massacre were laid to rest.

With specific regard to the Olowalu Town Master Plan, Mr. Rodrigues asserted at the MCCRC meeting that he would be keeping an eye on the progress and development of the town. In a separate consultation Mr. Rodrigues mentioned that when he goes to Olowalu on the weekends he sees the heavy use of the area, not only by tourists but *kama'āina* as well. With Olowalu Town, he sees an opportunity that would allow Hawaiians and long-time *kama'āina* to Maui to live at Olowalu, rather than just 35 or so, wealthy part-time residents. For Mr. Rodrigues, he hopes that by living in Olowalu the *kama'āina* of Maui would also then take ownership and *malama* the resources and the environment.

5.2.2 Mr. John Duey and Mrs. Rose-Marie Duey

Mr. John and Rose-Marie Duey are involved with, and a driving force behind, the Olowalu Cultural Reserve who are working very hard to return the *ahupua'a* of Līhau, Olowalu. In a letter response, Mr. and Mrs. Duey first and foremost wanted to state that they were neither for nor against the proposed Olowalu Town Master Plan and had not given testimony at anytime regarding the development of Olowalu. In their letter, Mr. and Mrs. Duey explains that the Olowalu Cultural Reserve is "74 acres of cultural lands and cultural sites (already documented and surveyed), from mauka to makai within Olowalu valley, and follows the streambed to the ocean" further stating that the lands were "generously set aside by Olowalu Elua Associates on a 99-year lease." They further note that those who are astute in Hawaiian history are well aware of the destruction of the Hawaiian cultural way of life, native areas of cultural habitat, and cultural practices by the plantations and modern development. Mr. and Mrs. Duey point out that efforts to protect, repair, and rebuild are required by committed people and that the developers need to be a part of this commitment in perpetuity.

Specific to Olowalu, Mr. and Mrs. Duey note that the reef of Olowalu is one of few pristine reefs with more than 29 species of coral. In order maintain a healthy and sustainable *ahupua'a* and reef system the following points were presented in order to address the needs of the *ahupua'a* (see also Appendix D):

- There should be an ample supply of fresh water in the stream from *mauka* to *makai* for sustainability of native flora and fauna within the stream and the ocean.
- There should be an ample supply of fresh water from the stream for growing *kalo* and other sustainable foods.
- There should be an ample supply of water for native plants and reforestation.
- There should be a greater setback from the ocean, beyond the 100 ft that is protected by state law. This setback would ensure protection from activities such as landscaping and associated chemical use and waste; in addition to stonewall and man-made pavements and structures.
- Swimming pools, as well as, dumping of other treated water of any sort into the ocean should not be allowed as chemical leaked or released in the ocean destroys sea life.
- Commercialized ocean activities from shore or ocean should be denied for preservation of these corals and reef life.
- There should be an avenue or process put in place between Olowalu Cultural Reserve and the project in perpetuity should mediation of future activities on adjoining lands impact the cultural sites, land, ocean and practices whereby the project's owners and developers should carry the burden or costs to mediate invasion of any type to Olowalu Cultural Reserve's intent to protect cultural sites, and practices of it *ahupua'a*.

5.2.3 Mr. Ke'eaumoku and Mrs. U'ilani Kapu

Mr. Ke'eaumoku and Mrs. U'ilani Kapu currently live in Kaua'ula Valley, *mauka* of Lāhainā Town, and are the Aha Moku o Maui representatives for Lāhainā Moku. Additionally, Mr. Kapu is also recognized as one of the caretakers for Kaiwaloa Heiau whose *kuleana* it is to *malama* (take care of) and preserve the integrity of this sacred site. In an informal meeting on May 3, 2012 at the Nā Aikane Facility, Malu-ulu-o-lele Park, Lāhainā, Mr. and Mrs. Kapu shared their *mana'o* and concerns about the proposed project.

With regard to Kaiwaloa Heiau, Mr. Kapu shared that he knew of at least 3-4 burials within the confines of the *heiau*. As a caretaker and with concerns about access to the *heiau*, he would like to see the access road or route be maintained along the cliffside rather than through the residential area. Along these lines, he felt that formal establishment of a community right-of-way was needed to ensure access to conduct yearly ceremonies at the *heiau* and for the families of the *ahupua'a* who wish to go up to the *heiau*. As a part of the maintenance of the *heiau*, Mr. Kapu had noted that they had begun re-vegetate with native plants outside of the *heiau* enclosure; however, the water that was used for vegetation maintenance at Kaiwaloa Heiau was discontinued by the current land owners. Mr. Kapu would like to regain water access for vegetation maintenance at the *heiau*.

The concerns of Mrs. U'ilani Kapu extended primarily to potential the impacts on the ocean resources and historic properties. Mrs. Kapu shared an apprehension about the location of the

sewage treatment facility in a low lying area and the potential for flood damage to the facility and resulting hazards. Of the potential hazards, Mrs. Kapu was most concerned with the size and depth of the sewer lines and the potential for leakage issues on the ocean resources of the area. When looking at the location of treatment facility in relation to nearby previously identified historic properties, Mrs. Kapu wanted to make sure that the facility was well away from known historic properties and that any utility installation would not adversely impact the sites. She further shared that the management responsibilities of the facility was of additional concern and inquired if that responsibility would fall to Maui County or a private entity. Finally, Mrs. Kapu noted the presence of a family farm nearby and wanted to know what would happen to the farmers in the area and make sure that they would not be adversely affected by the proposed project and placement of treatment facility.

5.2.4 Mr. Ke'eumoku Kapu and Mr. Daniel Nahina

Mr. Ke'eumoku Kapu and Mr. Daniel Nahina are both the caretakers of Kaiwaloa Heiau. An informal meeting with Mr. Kapu, Mr. Nahina, Mr. Bill Frampton of Frampton and Ward, LLC., and Tanya Lee-Greig of Cultural Surveys Hawai'i (CSH) was held at the Olowalu Plantation Manager's House on August 28, 2012 with a follow up field visit to Kaiwaloa Heiau (SIHP 50-50-08-0004).

Mr. Daniel Nahina, who has family ties to Olowalu Ahupua'a has long knowledge of the spirituality of this *ahupua'a*. Mr. Nahina shared the importance of the *mauka* to *makai* connection at Olowalu as it relates to the ceremonial practices once carried out at Kaiwaloa Heiau. He recalled that the warrior spirits, who are 10-15 feet tall, walk the road from *mauka* to *makai* during the rising of Kū. In the old days, the warriors would walk in the early morning to the ocean by torch light to *hi'uwai* (cleanse or purify) their weapons in the water and at the same time they would *hi'uwai* themselves. By carrying the torch light during the ceremony, the warriors would also let those at the *heiau* know that they are ready both physically and spiritually. Mr. Nahina also noted that the historic cemetery at Olowalu that is commonly referred to as the "Japanese" Cemetery and called Awalua Cemetery was also known as Puhā Cemetery.

Mr. Ke'eumoku Kapu expressed concerns that were raised by others in the community about the disposition of human remains identified and recorded as SIHP -4820 and -4821 (surface find of human remains). CSH advised that the remains were limited to a surface context that was possible present due to down slope erosion which resulted in their presence at the location where they were recorded. Mr. Kapu was reassured that during the archaeological inventory survey conducted by Xamanek Researches, the remains were collected and re-interred at Awalua Cemetery with the permission of the SHPD and the Maui/Lāna'i Islands Burial Council and a provision for archaeological monitoring at both locations. With regard to Kaiwaloa Heiau, Mr. Kapu also shared that this *heiau* is also connected to the *kahuna* of Kawailoa Ahupua'a on O'ahu.

Both Mr. Nahina and Mr. Kapu shared the stories of how *akua lele* (fireballs) at Olowalu would shoot straight up from Kaiwaloa Heiau. They explained that this is the tool of *'anā'anā* practices or black magic and was used during fighting between *kahuna* or families much like the famous battles between Kawelo of Lāna'i and Lanikaula of Moloka'i (Beckwith 1970:110-111).

During the field visit to Kaiwaloa Heiau, both Mr. Nahina and Mr. Kapu felt that it was time to bring the *heiau* back and *malama* (take care of) the *heiau*. They shared that the Season of Kū and

Season of Kane are the two times in the year in which traditional Hawaiian ceremonial practices and protocols are carried out at the *heiau*. Mr. Kapu noted that the Season of Kū is longer so that is mainly the time that they would perform the ceremonies at Kaiwaloa.

As a part of the preservation plan for Kaiwaloa Heiau several conditions for maintenance, public interpretation and buffer requirements were put forward (E. M. Fredericksen and Fredericksen 2001:10-11). With regard to the position of the public viewing platform, as proposed by the preservation plan, Mr. Kapu had suggested that this platform could also be the foundation for the *lele* (altar) and positioned near the location of the existing *lele* at the southwest corner. The location of the viewing platform site would be well away from the entrance and was further envisioned as a way to discourage public traffic within the *heiau*. Mr. Kapu also suggested that the field boulders that were not a part of the original *heiau* construction, but rather a result of mechanical push into the area during former plantation field clearing activities, could be used for construction material.

Mr. Kapu also noted that he had some ideas about public interpretive signage and access trails based on previous work at Pu'ukohola Heiau. In reference to interpretive signage, he suggested that it would be okay to place the signs at the viewing platform and further noted that it would be appropriate to include a panoramic shot of the *makai* view shed from the *heiau* in its present condition. This panoramic shot would highlight prominent landmarks in the distance (i.e. Pu'u Ō La'i to the south, Molokini, Kaho'olawe, and Lāna'i, along with an unimpeded view of Alalakeiki Channel and Auau Channel) that may have been important aspects of what was happening at the *heiau* prior to western contact.

Both Mr. Kapu and Mr. Nahina would like to begin restoration efforts to remove the plantation boulder push from the outer edges of the *heiau* to get to the original wall or *niho* stones. As Mr. Kapu shared in a previous meeting, he again relayed an early effort to plant gourds and *tī* leaf along the exterior of the *heiau* before the water was turned off by the landowners. He felt that drought resistant native plants would be the most appropriate type of vegetation for the proposed hedge that would delineate the permanent buffer between the *heiau* and the *mauka* subdivision and suggested *a'ali'i* as an appropriate plant species.

5.2.5 Community Field Trip to Olowalu – January 18, 2013

A site visit and informal meeting was conducted at Olowalu Ahupua'a to discuss traditional cultural practices and historic preservation concerns with regard to the proposed Olowalu Town Masterplan. More specifically, the goals of the meeting were to understand descendant concerns and hear recommendations from descendants and cultural practitioners for the preservation of and access to Kaiwaloa Heiau and Pu'u Kilea Cemetery, as well as, other traditional cultural resources and practices that may be impacted from the proposed project.

Present at this site visit were Uncle Jonah Keahi, Ms. Linda Nahina Maglianes, Uncle Ernest and Auntie Ona Naho'oikaika, Mr. Daniel Kahaiali'i, Mr. John Kaialu Haia, Auntie Laura and Mary Saffrey, Ms. Leona, Ms. Helen, Mr. Robert, and Mr. Aukahi, Ms. Haunani Teruya, Auntie Cathy, Mr. Al Lagunero, Mr. Ke'eaumoku and Ms. U'ilani Kapu, Uncle Leslie Kuloloia, Ms. Victoria Kalapaii, Ms. Elle Cochran, Mr. Michael Lee, Ms. Claire Apana, Ms. Lucienne de Naie, Mr. Mark Dekos, Mr. Bill Frampton, Ms. Noelani Hessler, and Ms. Tanya Lee-Greig.

Ms. Linda Nahina Magalianes shared her lineal connection to Olowalu through the Keao-Kawehana line on her mother's side, as well as a direct connection to Ioane Nahina who was a *konohiki* of Olowalu and known as the Wind Watcher. Ms. Nahina further shared that, while she grew up in the fourth house from the Olowalu Store, in a line of plantation homes that once fronted by the cane haul road where the fruit and smoothie stands are currently located, their original family property and home was situated where the former piggery was located. During the field trip to Olowalu, she noted that it was important to care for the frontage areas, the coastline and the ocean for traditional medicine. Ms. Nahina also shared that the buffer for Pu'u Kilea and Kaiwaloa should 100 feet and more if possible and there should be a locked gate when the areas are not in use. The protective buffer should be enforced so that it is safe for practitioners. She stressed that when the cultural practitioners come, they should feel the privacy. Ms. Nahina is very concerned about what would happen to the lineal descendants who either live elsewhere and come back to Olowalu to re-connect or are currently living in Olowalu if or when the development begins. She shared that these thoughts weigh heavily, and are painful, because she has had experience in Olowalu where she was told to leave. Ms. Nahina stressed that Olowalu is a place of refuge, and to see it now, to see it developed is painful.

Mr. Ke'eumoku Kapu shared that his first meeting here was in 1999 and stressed the need for the preservation protection of Kaiwaloa Heiau and all of the historic sites and burials. Mr. Kapu wanted to ensure that the *heiau* retain a "solemn dignity without cars going through." To this end, Mr. Kapu would prefer a vehicular pullout below Pu'u Kilea as the focal point for signage and public education with access to Kaiwaloa Heiau restricted to pedestrian access, which would eliminate vehicular traffic, and limit access to the *heiau* structure to ceremonial practices only. He further noted that as a part of the ceremonial practices of Kaiwaloa Heiau, the beginning would be at the ocean where those who are a part of the ceremony will *hi'uwai* (purify) and prepare to go to the *heiau*. With this in mind, Mr. Kapu stressed that pedestrian access to Kaiwaloa Heiau must extend from the ocean and would like the access route to the *heiau* proper include the current alignment of the maintenance road which could be planted with tall palms along the Ukumehame side of the road to shield the practitioners and maintain the necessary privacy of the procession to the *heiau* from the landowners of the lots that are adjacent to Kaiwaloa Heiau. With direct regard to the *heiau*, Mr. Kapu wanted to see the *lele* (altar) to become a more permanent fixture to stay up for years; it is falling apart and needs to be restored as well as be able to make amendments to the current preservation plans for the *heiau* so that the point of access location is placed in a way to keep those who would be *maha'oi* (rude, presumptuous) from impacting this ceremonial site and prevent it from become a "Tourist Mecca." Addressing the protective buffers, Mr. Kapu wanted believed that the *heiau* should also have an additional no build zone of an additional 20 ft. out side of the preservation area. Recognizing that this may be a hard request, Mr. Kapu noted that it would help delineate the area from the adjoining land owners and potentially crossing the preservation boundary and encroaching into the protective buffer. He noted the possibility that the property *mauka* of the *heiau* had encroached into the preservation buffer and with palm plantings and equipment and wanted to know if this had been resolved. Mr. Kapu shared the connection between Kaiwaloa Heiau and its *kahuna* (priest) Kaopulupulu who was sent to Oahu to *malama* (take care of) the *ahupua'a* of Kaiwaloa and Kuholowelowelo Heiau. In the larger picture, Mr. Kapu sees Kaiwaloa as a part of the restoration of the temples of Hawai'i in the example of Pu'ukoholā which serves as the central temple of government and the anchor. He wants Kaiwaloa to be a living place. Finally, Mr. Kapu inquired as to the possibilities of returning the exclusion

areas to the descendants of the original land commission awardee as these are the people who would be most connected to the land and could monitor, maintain, and be involved in the Olowalu Cultural Reserve (OCR) and caretakership of the traditional sites and resources. Finally, Mr. Kapu suggested drafting a memorandum of agreement between the project proponent and the families of Olowalu.

Mr. Michael Lee shared that he is involved with the restoration of Alamihi Fishpond and *limu* propagation for medicinal and subsistence purposes. As a *papakilo hoku* (Hawaiian astronomer) he has made recommendations for modern lighting to maintain the integrity of the night sky, asserting that viewplanes for cultural practices are related to the celestial observances. Mr. Lee noted that it is important to know what is seen from the horizon at the 10 degree angle, and shared that triangulation is determined by landmarks and modern building heights and utility poles can obstruct the celestial plane. Similar to Mr. Kapu, Mr. Lee suggested that an agreement between the descendants of Olowalu and the developer be drafted and as a means to sustain the OCR, suggested that fees be attached to each property sale that would go to the OCR. With regard to studies of ocean resources, Mr. Lee suggested that in addition to the scientific assessments, there should also be an assessment of *makai* resources by the Native Hawaiian cultural practitioners and referred to similar studies by cultural practitioners that were completed at Waihe'e for assessing the traditional resources from mountain to sea. To stress this need and the *mauka* to *makai* connection, Mr. Lee noted Kumulipo Chant 1 which names the 13 *limu* and states that what is in the mountain (*ma uka*) protects the *limu* in the ocean (*ma kai*).

With regard to Mr. Daniel Kahaiali'i recommended that there be a monitor or docent present to protect Pu'u Kilea and share *mana'o* of the *ahupua'a* with those who were visiting or present within Olowalu.

Mr. Al Lagunero shared that his mother would take him to the area near Napoepoe to get medicine, his mother would pray but never go to *heiau* (Kaiwaloa). With regard to traditional practices, Mr. Lagunero noted that only some women allowed near the *heiau* as *kokua* (assistance) as the place for women was the *Hale Papa*. He felt strongly that access to historic properties, particularly Kaiwaloa Heiau, be closed to the public during seasonal changes and potentially beginning with the rising of Makali'i. Mr. Lagunero goes on to note that with Kaopulupulu, the four walls all come together which can be interpreted as the return of Hawa'i. In connection with the traditions and cultural practices, Mr. Lagunero wanted to see the creation of a *mapele* within the 13 acres of the OCR that had been set aside as conservation lands, between the stream and the pali on the Ukumehame side of the valley, which was created to protect water resources and perhaps redirection during the time of plantation uses. This area would be a place dedicated for prayer and *na koa* (warrior) practice under Mr. Kapu. Mr. Lagunero noted that the OCR has an alliance with and honors the Kupuna Council requests for *kahu* and *kuleana* for the Kaiwaloa Heiau to be upon Ke'eaumoku Kapu and Daniel Nahina. To increase the understanding of Loina Kane and *na koa* led by Ke'eaumoku, Mr. Lagunero offered this area for the private use of the *na koa* and the *kahu* with *kuleana* for Kaiwaloa. The OCR would maintain insurance as is. With regard to potential restoration and maintenance of Kaiwaloa Heiau, Mr. Lagunero wanted to clarify where and how activities and machinery specifically related to maintenance and restoration would access the area of Kaiwaloa Heiau in order to carry out restoration work. As a part of an overall vision for Olowalu, Mr. Lagunero shared that Olowalu could also be a school for ambassadorship and communication with the cousins to the South and as a place to bring the *kūpuna* (elders) and

keiki (children) to educate in a open, outdoor classroom. In this manner we could have traditional knowledge guide resource management and propagation. To this end, Mr. Lagunero noted that he would like to see a section of *la'au lapa'au* (medicinal plants) set aside for continuous gathering and with that would be the access to water which also connects to the coast and medicines and resources of the ocean and maintains connectivity.

Mr. Leslie Kuloloia shared concerns about the preservation and protection of Pu'u Kilea, asserting that only lineal descendents should have rights of access. He inquired as to how we would get people to not scale the cliffs and asserted that the buffer for this *pu'u* extend to the base of the *pu'u* with the best protection being to have the families on the land again. Mr. Kuloloia wanted to remind folks that the native tenants rights to access and gather were reserved and never extinguished, stressing that practitioners are gatherers. With regard to traditional cultural practices, Mr. Kuloloia shared that viewplane is also important to *lawai'a* (fishing) traditions as well, and that the landmarks as seen from the ocean, must also remain visible as teaching the *lawai'a* traditions can only be done through the use of the visual landmarks. To maintain the integrity of the fishing grounds and upland resources, Mr. Kuloloia suggested that water quality be monitored, as these resources are dependant on the waters of the *ahupua'a*. Finally, with regard to funding sources for the OCR, Mr. Kuloloia cautioned about seeking federal government money as it would involve people that are not lineal and encouraged a look at other non-monetary avenues by reaching out to the people of other *moku* for *kokua*.

Ms. Laura Saffrey wanted to note that simply notifying landowners that there was going to be a cultural access to certain areas, rather than asking for permission, should suffice. With regard to the Kaiwaloa Heiau, Ms. Saffrey stressed the need for access and advocated for the elimination of a viewing platform. She noted that there needed to be a change in linguistics, and perhaps, if a viewing platform was needed, the access to the platform be restricted and its utilization be at the discretion of the descendents and cultural practitioners.

5.3 Hawaiian and Local Community Organizations

5.3.1 Polanui Ahupua'a Community Managed Marine Area (Polanui Hiu, CMMA)

The mission of Polanui Hiu, CMMA (Polanui Hiu) is to “utilize traditional Hawaiian terrestrial and marine management strategies to improve the quality of these ecosystems, increase the abundance of keystone species and to improve the quality of life for the local community who depends on these marine resources” (Polanui Hiu CMMA 2012). A consultation meeting regarding the Olowalu Town Master Plan was held with Mr. Bill Frampton of Frampton and Ward, LLC. and Polanui Hiu at the Lindsey home on Front Street in Lāhainā on Saturday, August 4, 2012. At this meeting, the members of Polanui Hiu shared their *mana'o* on the traditional marine and coastal resources of Olowalu Ahupua'a and their concerns about the potential for adverse effects to these resources that may result from the development the proposed master plan.

Mrs. Roselle Bailey and her husband Mr. Jim Bailey once resided in Olowalu. Mr. Bailey worked for the Pioneer Mill Company at Olowalu and noted that part of the history of the Olowalu Mill included a connection to Lāna'i as the Olowalu Mill was responsible for processing the cane harvested by the Maunalei Sugar Company. Raised in Lāhainā, Mrs. Bailey is a Native Hawaiian cultural practitioner and renowned *kumu hula* in Hawai'i and abroad. Mrs. Bailey wanted to make clear that Hawaiians need open space; they need to be able to see *mauka* to *makai* and smell *mauka*

to *makai*. There is a distinct smell to the *makai* areas and she asserted that there is a noticeable difference in the smell of the ocean air around the current construction areas fronting Ukumehame. Mrs. Bailey went on to explain that after WWII, the ocean became a place for recreation and that this focus on recreation rather than subsistence caused changes in the sustainability of the ocean resources. She notes specifically that the *limu* resources were negatively affected by sunscreen lotions and residues from recreational ocean users. With regard to specific marine resources, Mrs. Bailey shared a story about a Makawao school teacher, who was also an avid diver, had noted that the *he'e* grounds of the area were beyond the sandy area in front of the pier. She further remarked that while residing at Olowalu she noticed that the reef created a lagoon in front of the Manager's house which resulted in the presence of schools of *nehu*. Additionally, Mrs. Bailey recalled a time when Russian shell collectors had studied Olowalu and noted the existence of rare marine shells along the coastline. Mrs. Bailey posed questions about a plan for the development of the Olowalu shoreline as a secondary harbor site in the event of failure at Kahului Harbor and expressed that she would like to see the plan prevented altogether.

With regard to coastal flora, Mrs. Bailey shared that while many view *hau* trees as troublesome, these trees were useful and planted along the shoreline to encourage shoreline retention and create shade. She then referenced an *olelo no'eau* about Olowalu that mentions the winds tearing at the *hau* trees. Mrs. Bailey also noted that *pōhuehue* also grew along the coast of Olowalu. In reference to the *mauka* areas, Mrs. Bailey noted that she had hiked into Olowalu Valley and recalled the presence of *lo'i* all the way to the valley headwall

Both Mrs. Roselle Bailey and her brother Mr. Charlie Lindsey would like to see a planned area for a *halau wa'a*; as well as a designated landing site for the voyaging canoe. They explained that in order for this to happen and be useful, a channel was needed and noted that there was a channel that would fulfill this purpose by the old pier. Mrs. Bailey and Mr. Lindsey indicated that this would be a more appropriate location due to the existing channel.

Mr. Charlie Lindsey was raised on Front Street in Lāhainā and currently works for the Kaho'olawe Island Reserve Commission as Maintenance and Vessel Specialist. Specific to the *halau wa'a* and landing site, Mr. Lindsey noted that it would make sense to make use of what was used historically. Building on Mrs. Bailey's comment about the usefulness of *hau* as an important traditional Hawaiian resource, Mr. Lindsey also noted that the wood from the *hau* tree was also used in the manufacture of canoe parts and net floats. With regard to the overall development plans of Olowalu Town, Mr. Lindsey expressed strong concerns about the building heights and their adverse effects on the view shed.

In addition to being a member of Polanui Hiu, Mr. Scott Fisher also works as the Director of Conservation for the Hawaii Island Land Trust. Mr. Fisher expressed a concern that sediment-laden freshwater discharging into the ocean would result in adverse impacts on the coral reef ecosystem. As a separate, but related, issue, Mr. Fisher advocated for the implementation of any measures that could be taken to enhance regulated (natural) stream flow into the near shore waters, an action which would enhance the quality of the reef. Mr. Fisher requested that the project proponents implement adequate measures to control excessive sedimentation into the near shore waters around Lāhainā in general and Polanui specifically. As it relates to the Olowalu Town Master Plan, Mr. Fisher feels that it is absolutely critical that comprehensive measures are implemented to avoid sediment and chemical laden discharge onto the reef. Along these lines, Mr.

Mark Hecht also a member of Polanui Hiu suggested the formation of an Olowalu Community Marine Management Group whereby this group could function as a shoreline monitoring check both during construction and periodically following construction.

Mr. Edwin “Ekolu” Lindsey, currently the President of Maui Cultural Lands and a founder of Polanui Hiu, presented the overall concerns of the organization. First and foremost, the health of the fringing reef off of the shores of Olowalu Ahupua‘a remains a priority. Mr. Lindsey asserted that they would like to see the creation and implementation of shoreline restrictions, similar to traditional *kapu* seasons or periods, as a means to maintain the health of the environment and allow recovery. He further expressed concerns about potential impacts to the marine resources from increased recreational use. Finally, Mr. Lindsey noted that there should be an area that was specifically set aside for traditional cultural fishing practices.

5.3.2 Maui County Cultural Resources Commission (MCCRC)

5.3.2.1 May 3, 2012 – Request for Comments on the Cultural Impact Assessment for the Olowalu Town Masterplan

The MCCRC was consulted on the proposed project for the current study at their monthly meeting on May 3rd, 2012. The following concerns and recommendations regarding the cultural resources of Olowalu Ahupua‘a were shared. Ms. Rhiannon Chandler, Wailuku Representative, was concerned that a project, on the scale of what is proposed for the Olowalu Town Master Plan, is going to have a negative impact on the watershed and, perhaps most importantly, the coral reefs. She went on to point out that the fringing coral reefs of Olowalu are the most beautiful reefs on Maui and not only a part of the traditional cultural resources for Olowalu Ahupua‘a but the entire Lāhainā coastline. Ms. Chandler explained that these reefs also act as a breeding ground for the fish population which then replenishes the fisheries of the west side; further stating that “when there is no reef there are no fish.” For Ms. Chandler, the most culturally important area is in the water. As a member of the Maui County Coral Reef Recovery Team she notes that there is great concern for reef decline of Maui Island in general; however, at Olowalu it is felt that this area is one of the last places for fringing coral reefs on the island. Ms. Chandler noted that because the reefs of Olowalu are the best example of fringing reefs on Maui, this resource has been studied and documented by many scientists as well as DLNR, and goes on to state that the environmental resources are the cultural resources and along with the scientific information it is all a part of the cultural traditions of the past and the future. Ms. Chandler recommended further consultation with Puanani and Ekolu Lindsey, Rose Marie Duey, Roselle Bailey and Mary Helen (Roselle’s sister). With regard to the archaeological resources of Olowalu, Ms. Chandler inquired if the historic properties that were identified during the archaeological work were going to be put forward for nomination to the State and National Registers of Historic Places.

Mr. Ray Hutaff, Chair of the MCCRC expressed a concern about water runoff and other effects of development noting that the Olowalu fishery is also a breeding ground for sharks. He further stated that any development within the area would have to be done so well that it would not impact the ocean at all. Mr. Hutaff also recalled surfing and diving in Olowalu and noted the presence of up to 200 sharks at night. With regard to the Olowalu Town Master Plan, Mr. Hutaff requested that the MCCRC be a part of the continuing process.

Mr. Gaylord Kubota, Kahului Representative to the MCCRC, also expressed concerns about the offshore fisheries of Olowalu, additionally noting that the area is also a known manta ray breeding ground. Mr. Kubota read from a letter to the editor, written by Dr. Mark Deakos of the Hawaii Association for Marine Education and Research, about concerns for the fringing reef at Olowalu in relation to the location of the proposed Olowalu Town and the potential effects that the project might have on the habitat of the giant manta rays which use the reef as an area for removing parasites and plays a role in their social and reproductive behavior (Deakos 2012). With this in mind, Mr. Kubota inquired about the management of wastewater and whether or not injection wells would be developed as a part of the proposed project.

Overall, the MCCRC requested future updates as well as inclusion the process with regard to Olowalu Town with additional opportunity to comment on the Final CIA and DEIS.

5.3.2.2 December 6, 2012 – Review and Comment on the Final Cultural Impact Assessment Report for the Draft Environmental Impact Statement for the Olowalu Town Master Plan

The MCCRC was approached for review and comment on the current study at their monthly meeting on December 6th, 2012. The following concerns and recommendations regarding the cultural resources of Olowalu Ahupua'a were shared during public testimony.

Ms. Haunani Teruya, though not currently living in Olowalu was raised in Olowalu and is a lineal descendant of Keaweikekahiali'iokamoku, Kalaninuiamamao, Kalani'opu'u, O Kalei'opu'u. Ms. Teruya expressed concerns about marine resources and the continuation of traditional fishing practices for the families of the area. She wanted to ensure that when plans are made, that the decisions and actions are *pono* (correct, just, moral) for the benefit of the future generations.

Ms. Linda Nahina Magalianes, a lineal descendant of Olowalu through the Kawehena line whose *kupuna* are buried within the cemetery at Pu'u Kilea. Ms. Magalianes shared concerns about not being directly contacted with regard to consultation as a lineal descendant and inquired as to the why the development of Olowalu was being put forward if the area is so sacred (spiritual). She further expressed specific concerns about the development of the area and the impact that it would have on the *heiau* (Kaiwaloa), perhaps not immediately but in generations to come. She noted that Kaiwaloa Heiau is the *piko* (center) fo the whole *ahupua'a*.

Mr. Ke'eumoku Kapu of Lāhainā, and one of the caretakers of Kaiwaloa Heiau, expressed concerns about the images of the survey plans from the Land Commission Awards being included in the cultural impact assessment document and subsequently in the EIS. In consideration of issues with regard to title, exclusion areas, current ownership, and continuing issues, he felt that it was wrong to include the Land Commission Award survey plans in the document. Mr. Kapu also wanted to make clear that initial consultation (see also Section 5.2.4) was specifically to address Kaiwaloa Heiau and and ensure that impacts were minimized. As a part of the public testimony, Mr. Kapu also wanted to recommend that access to Olowalu Petroglyphs be discontinued in consideration of the fact that the petroglyphs are located at the base of Pu'u Kilea, the location of a family cemetery, and sensitive for the families of the area. He noted that he as observed whale watchers go up to the top of the *pu'u* to count whales, and wanted to see a strong recommendation to minimize access in the upper areas of the *pu'u* to provide the highest protection for the family burials of that area.

Ms. Katherine Smith, who assisted this study with translations of the testimonies, expressed that for those that had been displaced from Olowalu and opportunity might be presented to be able to come back to live in Olowalu with the plans for affordable housing within the proposed development. With the lineal descendents coming back to Olowalu there is a picture developed with the present descendents, the mahele 'aina records, the land use information, and this story of what was going on in the *ahupua'a* can actually be put together.

Mr. Leslie Kuloloia spoke to three points concerning Olowalu where the MCRC could explore initiating recommendations with regard to cumulative impacts that would be seen 50 years down the line following the completion of the development. He expressed an appreciation for the development of an Olowalu marine shoreline ocean management plan (see also Section 5.3.1). Mr. Kuloloia elaborated that the *ahupua'a* system includes the ocean, includes the access from the ocean to the *moku* (island, district, section), and from the *moku* to the ocean and so on. He asserted that it needed to be clear how *ahupua'a* and *moku* systems were described and that there would be no slow fragmentation of a traditional place. With that, Mr. Kuloloia wanted to see the advisory (Olowalu marine shoreline ocean management plan) be put in place. He expanded on this and recommended that a protected zone to 20 fathoms be put in place, limit boat size, and create a grid system to monitor. Mr. Kuloloia further recommended that the group that is developed engage other key agencies, including NOAA and the US Army Corps of Engineers, further pointing out that such Federal agencies may have been involved in the plantation planning process during the 1800s with regard to the development of irrigation systems. In addition to developing the advisory group, as a part of a management plan, Mr. Kuloloia recommended that a reef study be initiated to understand how the ocean resources have been impacted and the people will have a triggering account and at least a monitor station. He asserted that this could be a model to protect our resources, that Olowalu could be the first one, where this community, Olowalu community can pick their *kuleana* (responsibility), pick their voice so that they protect their *moku* in front, in the ocean, around and they have a voice in how the reefs should be protected and giving it the best of help to get the best of marine life in that area.

Ms. Lucienne deNaie referred to her knowledge of the Olowalu area through *mana'o* passed down to her and others from *kūpuna* Renee Silva and Ed Lindsey in 1996 as they visited areas that they felt could be impacted by development. Ms. deNaie expressed concerns about lighting impacting the visibility of the night sky, even with shielded lighting. She further noted a conversation with Mr. Bob Hobdy, who she had interviewed for the Ocean Resources Management Plan, where he stated that an archaeological review of the offshore waters should occur. In this interview, Mr. Hobdy had stated that more than 40 traditional Hawaiian sunders for the *he'e* (octopus or squid) have been found off of the shores of Olowalu. Ms. deNaie further asserted, and looked for recognition that, there was no guarantee for the (Olowalu) Cultural Resource Preservation Area to exist in perpetuity, as there is a 99-year lease for the reserve which was created as an easement. She explained that there is language in the CC&Rs that states that any easement can be changed unilaterally by the primary property owners, and therefore the reserve does not have a secured future. Ms. deNaie asserted that a cultural preserve like the Olowalu Cultural Reserve should have a conservation easement in perpetuity and reiterated the suggestion of Mr. and Mrs. Duey (see also Section 5.2.2) that a stewardship fund to be created to defend that easement. With regard to impacts, Ms. deNaie recognizes that there is going to be policies put in place for the development to deal with such impacts; however, she is concerned about the

enforcement of those policies. Examples such as road construction methods and potential impacts from construction related ground vibration near Pu'u Kilea and the smaller *heiau* downslope of Kaiwaloa Heiau were brought forward. She further elaborated that impacts to existing portions of the Alaloa should be made clearer as this would be a cultural impact were as the road goes away, all the memories of walking the road disappeared. Finally, Ms. deNaie expressed concerns about elaborating on the impacts to the marine environment, specifically the reefs, due to water runoff from lawn and green space watering in addition to rain water.

Mr. Clayton Naho'oikaika, who is a fourth generation lineal descendant living at Olowalu expressed that his mother was against the development of Olowalu and that he was expressing this *mana'o* (opinion). Mr. Naho'oikaika, asserted that the proposed development will impact him and his family, as well as the generations to come.

Mr. Kapali Keahi of Lāhainā, a lineal descendant of Olowalu who has family that currently resides in the *ahupua'a* was concerned about the ability for families that had been displaced to return to Olowalu and live. Mr. Keahi asserted that in his experience, and given the track record of the backers of the development, that there is no integrity for the people, especially the culture. He recalled the first time that he fished in Olowalu at age seven with a single-prong spear. Mr. Keahi noted that a single-prong spear was all you needed at that time, there was no need for a three-pronged spear out there because the *manini* (convict tang, *Acanthurus triostegus*) and *akole* (*kole*, yellow-eyed surgeon, *Ctenochaetus strigosus*) was so abundant. He stated that Olowalu was the place to go fishing, you didn't really need to hunt over there because the *manini* and *akole* were so thick underneath that reef that you can just stay in one place and get what you need, that is how abundant the place used to be and it's been impacted detrimentally. Mr. Keahi asserted given all the impacts, and even with promises to the people, he is of the belief that these promises will not be kept. He expressed that he wished that there was more time and that there would be more meetings concerning this project and many others because the processes that are available do not provide channels for the Hawaiian culture to ensure that things will be done for the benefit of the culture. He noted that many things happened in the past that are difficult to resolve because there is no place for resolution in the current discussions. Long standing issues with not just the current developer, but issues that date back to the plantation are still very real, and to Mr. Keahi and others the plantation was a thief. Mr. Keahi wants to ensure that none of the land is taken away from the families, which is in, and of itself, a cultural resource that they had been cut off from. Finally, Mr. Keahi wants to ensure that the families that have *kuleana* within Olowalu have support and are taken care of.

Ms. Elle Cochran of Lāhainā testified on her own behalf and expressed concerns about the families who had shared concerns and the fact that they had not been individually consulted noting the number consulted was very limited. Ms. Cochran further asserted that the CRC understand the importance of the *mana'o* and *'olelo* of the area and that there is much more of it out there.

Commissioner Bruce U'u wanted to recognize the recommendations put forward by Mr. Ke'eumoku Kapu regarding minimization of access to sensitive areas, including ocean commercial activities. He asserted that if there was going to talk about sensitivities, then we needed to talk about the *ahupua'a* system. Commissioner U'u further recognized the recommendation from Mr. Leslie Kuloloio to conduct a reef study and the perhaps Olowalu Town can contribute or someone would take on the study to be used as a model for other areas. Finally, Commissioner

U'u wanted assurances that the families that currently live in Olowalu would not be removed from their lands.

Commissioner Makalapua Kanuha also reiterated the need to minimize access to the culturally sensitive areas in Olowalu. She questioned the impacts to families still living at Olowalu and those who want to return, how the proponents of the project would deal with these potential issues. Commissioner Kanuha wanted to further recognize the recommendation of the creation of an Olowalu marine ocean management team with regard to studying runoff and construction impacts in the marine environment. Finally, and perhaps most important, Commissioner Kanuha wanted to ensure that the project proponent commit to reaching out the *kanaka maoli*, the native Hawaiian people who still live there to get their input because it will impact their life at Olowalu.

Commissioner Warren Osaka referred to his experiences on Lāna'i and expressed caution with regard to easements in perpetuity and memorandum of agreements. Commissioner Osaka advised that prior to making agreements of that kind that there be some really good legal advice regarding enforceability.

Commissioner Gaylord Kubota expressed a particular concern regarding runoff and the implementation of best management practices. Commissioner Kubota wanted to see the details regarding what the best management practices would be and what kind of commitment would be put forward. Though the project proponents may form the Olowalu community marine management group, Commissioner Kubota wanted to see a more formal commitment, a stronger commitment to the marine resources, like the discussion on taking care of the *heiau*, be written into the document.

Commissioner Rhiannon Chandler reiterated Ms. Elle Cochran's concern on the low number of individuals consulted. Commissioner Chandler also noted the mention of native plants historically noted versus what is stated for the current environment in the document and requested that the potential presence of additional native plants within the *ahupua'a* be mentioned within the natural environment section. With regard to the destructive winds of Olowalu, Commissioner Chandler wanted to recognize the difficulty of working with the *makani* (wind) and was unsure that everyone knows that in order to work with the *makani* you need to yield to it. With regard to the place Kaluakanaka, Commissioner Chandler wanted to see further elaboration on Kaluakanaka in relation to the burial preservation areas or land commission awards. Commissioner Chandler also revisited concerns expressed by Mr. and Mrs. Duey regarding mitigation or prevention of swimming pools, swimming pool water, any type of treated water, or chemical leach leaking that would destroy ocean life. She referred to issues that are occurring along these lines off of Front Street where individuals empty their chlorine into the ocean and devastating the adjacent area. Commissioner Chandler expressed concerns over the potential density of the project and potentially little control over certain actions, like swimming pools and the choices of individuals living in a place that they may not understand or have an attachment to referring to promises made in Kihei that the reefs would not be damaged and through the years they have been damaged, the *limu lipoa* grounds are gone. She asserted that the people who are saying things (about protecting the ocean resources) need to be heard. Commissioner Chandler read the following from her previous quote to amplify concerns regarding cumulative impacts and degradation of the marine environment:

So I am concerned about the project and the scale of what is proposed for the Olowalu Town Master Plan. It's going to have a negative impact on the watershed. It's going to have a negative impact on the watershed. We don't know what that is. But I think it's safe to say that a project of this size, in an ahupua'a, developing pretty much the full extend of an ahupua'a cannot not have an impact on the watershed whether that's just concrete preventing absorption into the aquifer or anything if anything. The fringing coral reefs in Olowalu are the most important beautiful reefs on Maui and are not only a part of the traditional cultural resources for Olowalu ahupua'a, but the entire Lahaina coastline and the coastline of Lana'i and Moloka'i as well. The reef act as a breeding ground for the fish population that replenishes the fisheries of the west side and out into the channels. If we don't have a reef, we have no fish. We have no fish, we have no limu. We have no sharks. We have nothing. You know, I mean it's a big deal. [Minutes of the Cultural Resources Commission Regular Meeting, December 6, 2012]

She further expressed concerns regarding the scale of the project and referred to her time as a member of the Maui County Coral Reef Recovery Team where they have studied reef decline throughout the island change and the common pattern that is reflected is where there is development, there is reef decline. Commissioner Chandler asserted that some places are just special, while the development plan is grand and the ideas behind the plan have a beautiful intention, she believes that it would be best suited to a place other than Olowalu stating that she is not anti-development, she is just pro-Olowalu and pro-reef and finds the proposed development frightening because it is a plan to develop an *ahupua'a*, a watershed. So many of the chants included in the CIA document are so eloquent and mention the features of the land – they get lost under development. Finally, Commissioner Chandler believed the proposed plan to be beautiful in a place where there's no reef across the street that threatens the future of our food security.

Commission Chair Hutaff addressed the winds of Olowalu and the best management practices as far as dust mitigation and soil runoff and the fact that it will be very challenging to manage or plan for in light of the changing direction of the winds and sporadic nature. Chair Hutaff expressed concerns about the failure of best management practices, as there are no 100% guarantees, and recommended that the best management practices be better management practices to understand the complexities of the winds. With regard to the water resources, Chair Hutaff wanted to ensure that the tributaries to the main stream remained as a pathway for the water to come down to the ocean. He wanted to further understand how impacts from inclement weather and extreme weather/geological events such as hurricanes or earthquakes would managed with regard to siltation and potential chemical runoff into the ocean. Chair Hutaff referred to impacts from the Polipoli forest fire and resulting effects on Kīhei from flooding, increased siltation, and movement of green waste from the gullies downstream. With regard to ocean management, Chair Hutaff expressed concern about increased pressure on the marine environment due to increased population density. He noted that as a commercial operator there were laws and rules that needed to be followed with regard to conduct and if they are not followed then the license to operate is revoked, so as a commercial operator they are bound to take care by law – not just by personal desire – but by law. In light of these rules on conduct for commercial operators within marine environments, Chair Hutaff suggested that use of the waters surrounding Olowalu be limited to cultural practitioners and commercial operators with qualifications who are trained in traditional fishing methods to perpetuate traditional knowledge. Finally, Chair Hutaff wanted to ensure that there were reforestation plans in areas that had experienced some environmental degradation in

order to maintain clean water and integrity of the relationship between the ocean, land, and humans.

Section 6 Traditional Cultural Practices

The arrangement of a typical Hawaiian *ahupua'a* extended from the coastline to the upland forest areas. When looking at the perceived boundaries of the *ahupua'a* Mr. Al Lagunero (see also Section 5.1.2 and Appendix E) encourages an effort to look beyond straight boundaries drawn on a map and with regard to Olowalu explains that:

The star that brings the canoes to Hawai'i, the star that is the tutelary star of West Maui is Rigel, Puanakau, is the constellation and in that comes the guide to Makali'i. In terms of the historic factor of that and having people look at *ahupua'a* different than just land marked by straight boundaries. We have at least that kind of thing, talking about walking in the steps of the ancestors. So when we come to realize the connections that way, *iluna*, *ilalo*, you can have a little bit. It continues to help to grow community awareness. The idea of experience is something that really is so important and I think the access to the land and ocean at Olowalu allows us an opportunity to bring that experience to both, you know those kinds of areas.

Depending on the location within this broad *makai* to *mauka* context, and guided by knowledge of the natural environment, a wide variety of cultural practices and resources within the *ahupua'a* could be found. Such resources and rights would include marine resources and fishing rights in the coastal area, arable lands for crop cultivation, as well as, water and timber rights in the planting zones, and valuable bird catching privileges at the higher elevations (Handy et al. 1991:48). Based on the land commission award distribution in the *mauka* and *makai* sections of the current project area as well as the stories and information gathered during the background research for this study, it is apparent that settlement and land use within Olowalu *Ahupua'a* functioned in the typical traditional sense.

The general pattern here was to maintain two residences, a *makai* residence that could take advantage of the vast marine resources and a *mauka* residence to maintain the staple taro crops and other supplemental crops that would be used for both dietary and utilitarian needs. The waters of Olowalu Stream were perennial and would have supported *lo'i* agriculture all the way down to the coast with some freshwater aquatic resources that were also likely available along the lower reaches of the stream system. As a whole, the primary traditional activities within the coastal area would have centered around marine resource exploitation, domestic activities during the hottest times of the day, and agricultural pursuits associated with maintaining a home garden.

Discussions on specific aspects of traditional Hawaiian cultural resources and practices, as they may relate to the current study area, are presented below.

6.1 The Mauka Environment of Olowalu Ahupua'a and Traditional Hawaiian Agricultural Practices

Based on the testimony for *kuleana* claims during the Great Māhele, the writings of both Handy and others (1991) and Winslow Walker (1931), in addition to the findings of the archaeological inventory survey conducted for the *mauka* lands of the proposed project (D. L. Fredericksen and Fredericksen 2000b) it is clear that within Olowalu Valley and along the original stream route, traditional Hawaiian agricultural practices were fairly intensive and based primarily on *lo'i* agriculture followed by dry land cultivation (see also Section 3.1.2.1 Ka 'Oihana Mahi'ai no Olowalu – Traditional Hawaiian Agriculture at Olowalu). In all, there were *kuleana* claims for a minimum of 1124 *lo'i kalo* (pond field taro patches), 28 *'uala* (potato) patches, 27 *kula* (open field or pasture), and 31 plots of land with unspecified land uses (e.g. *mo'o*, *pā*, *mala*, *mahina*) (see also Table 1). When examining this level of agricultural intensity during the mid-1800s, and what it might mean in terms of population, Marion Kelly presents missionary estimates for the productivity of *lo'i kalo* or pond field agriculture as a minimum of 10 individuals to a maximum of 30 individuals per acre of *lo'i* (Kelly 1989). This range in productivity would be dependent on the topography, sunlight, and soil. The qualitative implication here, is that even following a likely decline in population due to the introduction of Western disease, the horrific results of the Olowalu Massacre (see also 3.1.2.3.2 The Eleanora and the Incident that Led to the Olowalu Massacre), and shifts to a commercial economy, the above claims indicate that a sizeable settlement remained at Olowalu.

Other resources that appear to have been maintained and cultivated in addition to those listed above include *kalo malo'o* (dry land taro), *mai'a* (banana), *wauke* (paper mulberry, *Broussonetia papyrifera*), and *'ulu* (breadfruit, *Artocarpus spp.*); as well as explicit claims for *hala* or *pūhala* (Screw pine, *Pandanus tectorius*), *hau* (*Hibiscus tiliaceus*), *niu* (coconut, *Cocos nucifera*), *kou* (*Cordia subcordata*), and *kukui* (*Aleurites molucanna*) (see also Section 3.1.4.2 The Great Māhele and Appendix A). The cultivation and maintenance of plant resources such as *wauke*, *pūhala*, *hau*, *kou*, and *kukui*, along with certain parts of the *niu* would have provided a more utilitarian purpose rather than dietary.

A total of eight individual *kuleana* claims were made for *wauke* (Helu [Claim Number] 4376 to Keahi, 6189 to Punia, 8062 to Hue, 8546 to Kaawili, 8651 to Kealoaihue, 8668 to Kaiwi, and 8887 to Kaikuaana). Though not the only fiber source for *kapa* making, *wauke* was a common *kapa* plant that was usually cultivated around the *pāhale* (house site) or *lo'i* by both men and women (Abbott 1992:51). *Kapa* making for clothing was a labor intensive task, the work of which was divided between women and men where the women were largely responsible for the production and finish of the cloth and the men were largely responsible for finding the plants for the dyes and making the tools (i.e. beaters, anvils, and stamps) (Abbott 1992:51).

Hala or *pūhala* was a versatile plant whose parts were useful in a variety of ways, from making household items (i.e. cordage mats, baskets, and sleeping pillows) (Abbott 1992:63, 71-74), for use in personal adornment (i.e. paint brushes for *kapa* and *lei* making) (Abbott 1992:54-55, 128), and as thatch finish (Abbott 1992:69); as well as serving medicinal and minor dietary needs (Abbott 1992:43, 99). *Kuleana* claims for *pūhala* were sometimes further noted as *pūhala lei* for *lei* making or *pūhala (lauhala) moena* for the manufacture of sleeping mats (Helu 3726 to Malaea, 3772 to Alapa'i, 3811 to Lupe, 3877 to Pikao, 3934 to Ni'au, and 4376 to Keahi, see also Figure

8) thus distinguishing a preference for certain areas of *hala* growth for specific tasks or uses. According to Isabella Abbott (1992:128), the *lei* of *hala* fruits were made only for personal use and never presented to others except with malice. She goes on to say that the reason for this is that *hala* also means “death,” and in traditional Hawaiian culture, even the hint of such a double meaning would be avoided.

Hau is noted in the *mo'olelo* associated with Olowalu, the *kuleana* claims of the Māhele (Helu 8585 by Kealoha), and the traditional practices and sustainable conservation efforts noted by participants in this study. Mrs. Roselle Bailey recalled the *'olelo no'eau* that tells of the winds tearing at the *hau* trees in Olowalu (Pukui 1983, *'Ölelo No'eau* 1457) (see also Sections 3.1.1 He Mo'olelo no Olowalu and 5.3.1 Consultation with Polanui Ahupua'a Community Managed Marine Area (Polanui Hiu, CMMMA)) and how the *hau* plant, though often seen as a nuisance when growing wild, was also useful for encouraging shoreline retention and creating shade in an environment where the sun is notably fierce. Though not water resistant or very durable, cordage produced from *hau* was a simple type of cordage that could be made with little training and likely put into service on a daily basis, from *lei* making to hauling dugout *koa* logs from the mountain to the shoreline (Abbott 1992:62). Mr. Charlie Lindsey also noted that *hau* was used for making net floats and along similar lines and due to the properties that made *hau* useful for floats, the wood of the *hau* tree was also used in the manufacture of the outrigger for the canoe (Abbott 1992:82).

Kou is considered a Polynesian introduction, or canoe plant, to Hawai'i. The wood of the *kou* tree is used in the construction of *'umeke lā'au* (wooden containers) (Abbott 1992:87) and the leaves provided a light tan dye that was used as a background color in *kapa* making (Abbott 1992:57). *Kuleana* claims for *kou* were presented by Keawehena in the *'ili* of Hawaiikee (Helu 5740) and Peekauai in the *'ili* of Kamani 1 (Helu 6058).

Niu, a versatile resource that finds the history of its origins rooted in legend (Abbott 1992:33-34), was specifically claimed by Makaniāloha (Helu 10127) and Maui (Helu 10128). Like *hala*, *niu* was used for both dietary needs as well as utilitarian purposes. As a food source, *niu* was *kapu* to women, thus limited to consumption only by men and used in one of two ways, either as an added ingredient in cooked dishes or processed to make “coconut cream” (Abbott 1992:35). With regard to the utilitarian uses of this resource, the different parts of the tree and fruit were used for household items (i.e. containers, utensils, mortars, thatching, and fan material) (Abbott 1992: 69-70, 76, 96, 95, 103), musical instruments (Abbott 1992:119), fish bait (Abbott 1992:85), and in place of human sacrifice (Abbott 1992:17).

Mr. Al Lagunero also points out the *kūkui* (*Aleurites moluccana*), *māmaki* (*Pipturus albidus*), *ko'oko'olau* (*Bidens spp.*), *'uahloa* (*Waltheria indica*), and *tī* (*Cordyline fruticosa*) would also have been present in the valley of Olowalu. According to Mr. Lagunero, and though *'uhaloa* is often dismissed as a weed, this plant has important medicinal value when ingested as a tea. With regard to native plant habitat, Mr. Lagunero states that *tī* would have been found along the stream course, *māmaki* would have been found where the water collected, and *ko'oko'olau* would have been found along the ledges. The presence of *kūkui*, was not only important for the commonly known domestic uses but for the *mahi'ai* aspect of traditional culture as well. Mrs. Katherine Smith explains that from her recollection of the writings of Handy and Handy, the plant was purposefully planted “on the slope above the valley floor so that the nuts run down hill and then underneath the nuts and the leaves become the compost for the *'uala*.” Mr. Lagunero also points out that the *kūkui* also played a role in not only keeping the water cool but also as mechanism for creating a fish

habitat *makai* and further illustrating the link between *iluna* (up), *ilalo* (down), *mauka* (inland), and *makai* (sea):

where the *kukui* nuts flow out and then they create a sediment in an area and the sediment helps create different habitats for fish. I think one of the board members mentioned that if we plant too much *kūkui*, it's 'a'ole *maika* 'i for the whole. I was thinking, "Oh, it's not only up there but down there by the ocean." You know when we go certain places and all those things are coming down from the mountain and creating that sediment.

Yeah, so it's an important factor for those kinds of plants and we have plenty *kukui* trees or want to plant more *kukui* trees, keep the water cool in our area.

6.2 The Marine Environment of Olowalu Ahupua'a and the Traditional Cultural Resources of the Shoreline and Off Shore Area

Notable for an accessible low coastline and well developed reef system, Olowalu would have provided excellent opportunities for fishing and *limu* (seaweed) gathering. With regard to *limu* varieties that were present on the Olowalu shoreline, Mrs. Adeline Rodrigues recalled that while *wawae'ole* (*Huperzia mannii*) once grew along the shoreline fronting Kapāiki, she now notes that this type of *limu* is no longer present (Section 5.1.1 Mrs. Adeline Rodrigues and Appendix E). Mrs. Rodrigues also remembered the presence of *līpe'epe'e* (*Lawrencia succisa*) near the wharf. This type of *limu* was specifically mixed with raw *he'e* (squid) and *ake* (pork liver). Finally, *limu līpoa* (*Dictyopteris plagiogramma*) was noted as being present at Papalaua in Ukumehame and though not directly in Olowalu Ahupua'a, may have been important to those that lived in Olowalu given the companion relationship between the two lands (Section 5.2.1 Mr. Hinano Rodrigues). Mrs. Rodrigues then goes on to mention that she had not smelled *limu līpoa* or *līpe'epe'e* in while and speculated that the cause may be related to "what we are putting in the water. The thing(s) they are putting on their body (sunscreen)." Mrs. Roselle Bailey also states that there is a "noticeable difference in the smell of the ocean air around the current construction areas fronting Ukumehame." Mrs. Bailey explained that after WWII, the ocean became a place for recreation and that this focus on recreation rather than subsistence caused changes in the sustainability of the ocean resources. Like Mrs. Rodrigues, Mrs. Bailey also notes that the *limu* resources were negatively affected by sunscreen lotions and residues from recreational ocean users. To balance the environment, Mr. Al Lagunero (Section 5.1.2 Mr. Al Lagunero and Appendix E) would like to see the *limu* come back to the shoreline and suggested that families could begin to plant *limu* at the little bays along the shore as a way to replace what "has been taken away from the waters" and when the is *limu* healthy, then the fish population is healthy.

With regard to traditional fishing practices, such methods included *paea ea*, *kukui hele pō*, and *ho'omoemoe*. *Paea ea* fishing, or bambooning, is generally a low-impact fishing method that was carried out from the shoreline using a straight pole or bamboo. Commonly practiced in Olowalu, during traditional times up until the present, this type of fishing was only conducted on nights of the new moon, a phase of the moon that is referred to as "dark night" or "pitch dark night". Although they have not done it in a while, Mrs. Rodrigues recalled a time when she and her husband would have *paea ea* fishing contests for *ū'ū* (menpachi) or *papio* (*Caranx spp.*) along the fishing grounds between Olowalu and the Pali. Mrs. Rodrigues also noted that her husband would practice *kukui hele pō*, also called *lamalama*, a fishing method that was conducted at night by torch light and spear. She explained that the reef in front of the wharf was where her husband would go

out. In testimony shared at the December 6, 2012 MCCRC meeting, Mr. Kapali Keahi (see also Section 5.3.2.2) shared that Olowalu was well known for the abundance of *manini* (convict tang, *Acanthurus triostegus*) and *akole* (*kole*, yellow-eyed surgeon, *Ctenochaetus strigosus*), noting that the schools were so thick that only a single pronged spear was necessary to catch what you needed. Other reef resources noted by Mrs. Rodrigues included *loli* (sea cucumber, Holothuroidea), *wana* (black sea urchin, *Echinothrix diadema*), and *he'e* (squid). According to both Mrs. Adeline Rodrigues and Mrs. Roselle Bailey (Section 5.3.1 Polanui Ahupua'a Community Managed Marine Area (Polanui Hiu, CMMA)), the reef between Ukumehame and "Cut Mountain" also provided one of the best *he'e* grounds on Maui. Mrs. Rodrigues recalled that her grandmother was an "ace" at catching *he'e* and remembers seeing the clothes line at her grandmother's house filled with drying *he'e*. Mrs. Rodrigues also remembered accompanying her grandmother *makai* when she would collect enough *he'e* to give to each resident along the coastline of Olowalu and still be able to have some left over for her family. Mrs. Bailey mentioned a conversation with a Makawao school teacher, an avid diver who noted that the *he'e* grounds of Olowalu that were located beyond the sandy area in front of the pier was an excellent area for *he'e*.

The sheltered reef of Olowalu is also a well known site of a nursery for *manō lālākea* (blacktip reef shark, *Carcharhinus melanopterus*) and home to the family *aumakua* of Mrs. Rodrigues and her son Mr. Hinano Rodrigues. *Manō lālākea*, would sometimes follow the fishermen around the reef and was thought to be harmless by Hawaiians (Titcomb 1972:107) as is evident when Mr. Rodrigues retold the story of how his grandmother would admonish them for being scared of the sharks and instruct them to get back in the water (Section 5.2.1 Mr. Hinano Rodrigues). With regard to the shark nursery, at the monthly meeting of the Maui County Cultural Resources Commission, Mr. Raymond Hutaff explained that as a surfer and diver, he was familiar with the area and once noted the presence of up to 200+ sharks. In addition to the shark nursery, the reef area is also an important breeding ground and habitat for *hihimanu*, or the manta ray, which plays an important role in the social and reproductive behavior of these creatures (Deakos 2012). Mr. Rodrigues states that as lineal descendents of the Olowalu, he and his *ohana* (family) have always known about the presence of *manō* (sharks) and *hihimanu* in this area.

Beyond the reef, Daniel Kahā'ulelio writes of fishing for *akule* (bigeye scad, *Selar crumenophthalmus*) off of a place called Unahi at Olowalu (Kahā'ulelio 2006:201) (see also Section 3.1.2.2 Ka 'Oihana Lawai'a no Olowalu – Traditional Hawaiian Fishing and Other Aquatic Cultural Resources of Olowalu). *Akule* ran in large schools and catching this type of fish could only be accomplished through the combined efforts of the community. *Akule* fishing would require at least two manned canoes and a *kilo* (spotter), who was either stationed on the prominent headland or in a canoe, to guide the fishermen toward the grounds where they would surround the fish with curtain nets and draw them toward the shore to those who waited to help with the catch (Kahā'ulelio 2006:201).

Finally, the presence of Kalokoi'aokapāiki, the *ali'i* fishpond at Kapāiki and an unnamed fishpond near Awalua (see Figure 13 and Figure 17) also indicates that aquaculture, though reserved for the *ali'i*, was also a part of the traditional subsistence of Olowalu. Mrs. Rodrigues explains that at Kalokoi'aokapāiki, the remnant of which is located in front of her home belongs to the Chiefess Kalola, sister to Kahekili and wife to both Kalaniopu'u and Ka'opuiki:

It's a fish pond (Kapāiki pond) ... and that pond and the fish, that was for the *Ali'i*, cause where my property is, that is where chief ... Kalola, that's where she lived. Kalola's

property (is not) the Saffery's ... where the Saffery's lived. Where the Saffery's lived, (that) is where the servants lived.

During the archaeological inventory survey conducted for the *makai* lands of Olowalu for the then proposed Olowalu Elua development project, Xamanek Researches identified an area that was likely associated with Kalokoi'aokapāiki and documented it as SIHP 50-50-08-4822 (D. L. Fredericksen and Fredericksen 2000a:57). As noted in the literature review and field inspection conducted by Cultural Surveys Hawai'i (Lee-Greig 2012:71), SIHP -4822 currently functions as a drainage basin between the present alignment of Honoapi'ilani Highway and the access road to Kapa'iki Village; however, it is clear when looking at the historic maps in relation the approximate location of the site that this location as documented by Xamanek Researches is consistent with the location of the *loko* (Figure 20).

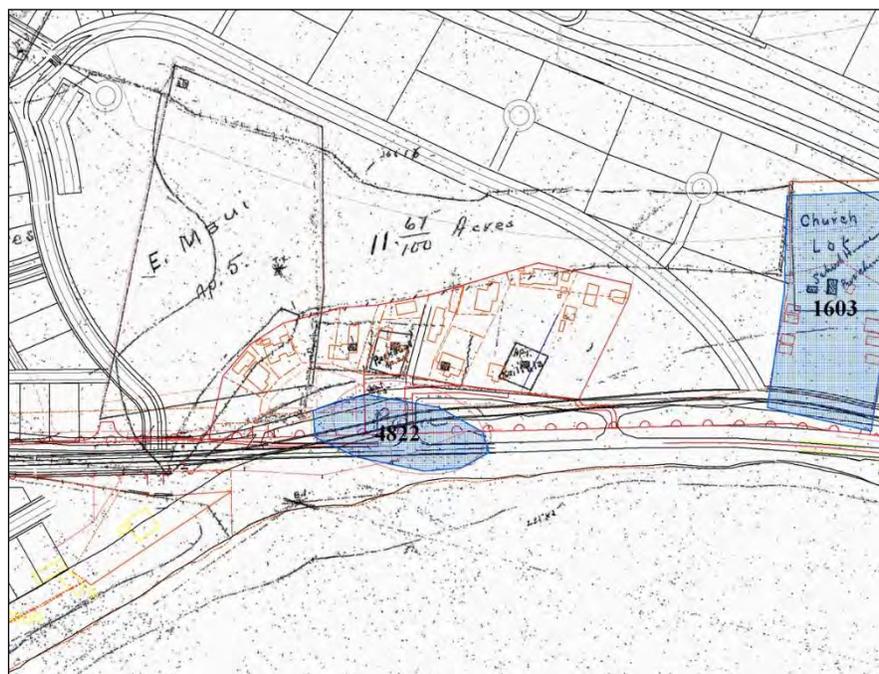


Figure 20. A portion of the 1881 Olowalu Sugar Plantation map (Monsarrat 1881) showing the former pond location and *kuleana* parcels of Kapa'iki Village in approximate relation to current historic property boundaries (shaded in blue), current built environment (outlined in red) and proposed Olowalu Town plans (outlined in black).

With regard to the marine resources of Olowalu and the proposed project, Ms. Haunani Teruya (see also Section 5.3.2.2) was concerned about the ability to continue traditional fishing practices for the families of the area. Mr. Leslie Kulolia is expressly concerned about the potential impacts to the marine resources and continuation of *lawai'a* traditions and maintenance of the integrity of the fishing grounds (Section 5.2.5 and 5.3.2.2). Ms. Rhiannon Chandler states that “the environmental resources are the cultural resources” (see also Sections 5.3.2.1 and 5.3.2.2) and pointed out that the fringing coral reefs of Olowalu are the most beautiful reefs on Maui and not only a part of the traditional cultural resources for Olowalu Ahupua'a but the entire Lāhainā coastline. She further explained that these reefs also act as a breeding ground for the fish population which then replenishes the fisheries of the west side; further stating that “when there is no reef there are no fish.” In her capacity as a member of the Maui County Coral Reef Recovery Team,

Ms. Chandler noted that a pattern emerged throughout these studies that wherever there is development, there is subsequent reef decline (see also Section 5.3.2.2). Mr. Ekoru Lindsey points to work and research into coral larvae drift which shows that larvae spawned off of West Maui have successfully crossed the channel between Maui and the north Lāna'i reef flat, therefore illustrating that interisland "larval seeding" is feasible and that what happens to the reef on one island may have unanticipated effects on the reefs of neighboring islands (Hatcher 2003). Mr. Lindsey, points out that research such as this brings the importance of the health of the Olowalu reef system into a broader perspective.

With regard to the pristine quality of the fringing reef of Olowalu in the context of the current project area, those consulted for this study expressed their concerns for the possibility of adverse impacts to this resource. Both Mr. Scott Fisher (see also Section 5.3.1) and Mr. Hutaff (see also Sections 5.3.2.1 and 5.3.2.2) shared a concern that sediment-laden discharge into the ocean would result in adverse impacts on the coral reef ecosystem. As a separate, but related, issue, Mr. Fisher advocated for the implementation of any measures that could be taken to enhance regulated (natural) stream flow into the near shore waters, an action that would enhance the quality of the reef. Along similar lines, Mr. Hutaff wanted to ensure that the tributaries to the main stream that run intermittently during the wet season remained intact as a pathway for the water to enter the ocean (see Section 5.3.2.2). Mrs. U'ilani Kapu (see Section 5.2.3), Mr. Gaylord Kubota (Section 5.3.2.1), Ms. Rhiannon Chandler (Section 5.3.2.2), and Mr. and Mrs. Duey (Section 5.2.2 and Appendix C) expressed concerns about how the project proponents planned to manage sewage and chemical laden water (e.g. chlorinated swimming pool water) associated with the development of the proposed project in terms of whether or not injection wells were planned as a means to deal with such issues. Those who expressed concerns about the presence of injection wells noted that any "dumping" into the ocean would cause severe harm to the coastal and offshore resources. Mrs. Kapu shared additional apprehension about the planned location of the sewage treatment facility in a low lying area and the potential for flood damage to the facility and the resulting hazards. Of the potential hazards, Mrs. Kapu was most concerned with the size and depth of the sewer lines and the potential for leakage issues on the ocean resources of the area. Finally, concern was expressed about the cumulative affects of heightened utilization of the coastal reaches on the marine resources resulting from increased population density within Olowalu Ahupua'a as a result of the scale and final build out of the proposed project that cannot be currently accounted for.

6.3 Traditional Hawaiian Trails and Access Routes

Trails served to connect the various settlements within and between the *ahupua'a* and districts of the Hawaiian Islands in traditional times. While the Alaloa, or foot trail, that encircled the coastline certainly existed along the coastline Olowalu, the preferred mode of inter-*ahupua'a* travel for leeward environs of West Maui was through an upland route and/or major valleys of the Mauna Kahalawai (West Maui Mountains) (see also Section 3.1.2.3.3 The Battle of Kepaniwai and the Escape of Keōpuōlani through Olowalu Valley), where the temperatures were cooler and more tolerable. Traditional trails along the coast were more frequently used for intra-*ahupua'a* travel between the coastal reaches and permanent habitation locations to the upland agricultural area. Both Mr. Hinano Rodrigues (in Lee-Greig and Hammatt 2006) and Mr. Al Lagunero indicated that these trails generally followed the course of each major stream and Mr. Rodrigues noted that such trails were more often than not marked by petroglyphs along the trails as evidenced along the bedrock exposures of Olowalu Gulch (Olowalu Petroglyph Complex [50-50-08-01200

and -01201] [See also Section 3.2]). Mr. Lagunero further noted that there may be a possibility that the historic waterways, or plantation irrigation systems, that parallel the coastline may also share the same route as traditional trails that moved laterally. He points out that those who would have engineered and build these waterways may have followed routes that they were already familiar with. Ms. Lucienne deNaie expressed concern over potential impacts to the Alaloa, asserting that if the road goes away then, to the detriment of the continuous traditional knowledge, the memories of walking the road would also fade (see Section 5.3.2.2).

6.4 Traditional Hawaiian Sites

Past cultural resource management investigations have documented the archaeological resources of the area (see Section 3.2 Previous Archaeological Research within Olowalu Ahupua'a); and while the sites within Olowalu Valley remain, for the most part, intact and under preservation, activities associated with historic and modern era sugar cane cultivation have greatly modified the traditional landscape along the alluvial plain *mauka* of the highway and shoreline areas *makai* of the highway. Such activities have largely removed any surface sites that may have represented traditional Hawaiian habitation or agricultural practices that existed prior to Western contact along the alluvial plains and historic route of Olowalu Stream within the current project area (see also Figure 14, Figure 15, and Figure 17). Lessons learned along Hekili Pt. indicate that subsurface deposits can be found in a disturbed context within the plow zone and an intact context below the plow zone. Therefore, the fact that there was extensive ground disturbance associated with sugar cane cultivation from the historic era up until modern times does not preclude the presence of historically significant cultural deposits nearer to the coastline at a subsurface level (Lee-Greig 2012).

6.5 Traditional Hawaiian Burials and Historic Cemeteries

SIHP 50-50-08-4693, a pre-contact burial ground consisting of a minimum of six individuals is dedicated to passive preservation (see Section 3.2.1 Historic Properties Identified within the Current Project Area). The preserve area for this burial site is situated adjacent to the campgrounds of Camp Olowalu (Figure 19). When looking at the approximate location of this burial ground in relation to placenames gathered through research of the *kuleana* claims and land commission awards (LCA.), the proximity of the burial ground to LCA 240 to John Clark at Kaluakanaka (Figure 21) is compelling with regard to the literal translation of the name when analyzed in its component parts where *Kalua* can be translated as “the pit” and *kanaka* translated as “human being” (Pukui and Elbert 1986:127) (see also Section 3.1). Mr. Hinano Rodrigues has also indicated that the place, Kaluakanaka, may potentially be of particular significance as the possible location of the burial ground of those slain during the Olowalu Massacre given the descriptions in historical accounts of the event (see also Sections 3.1 and 3.1.2.3.2).

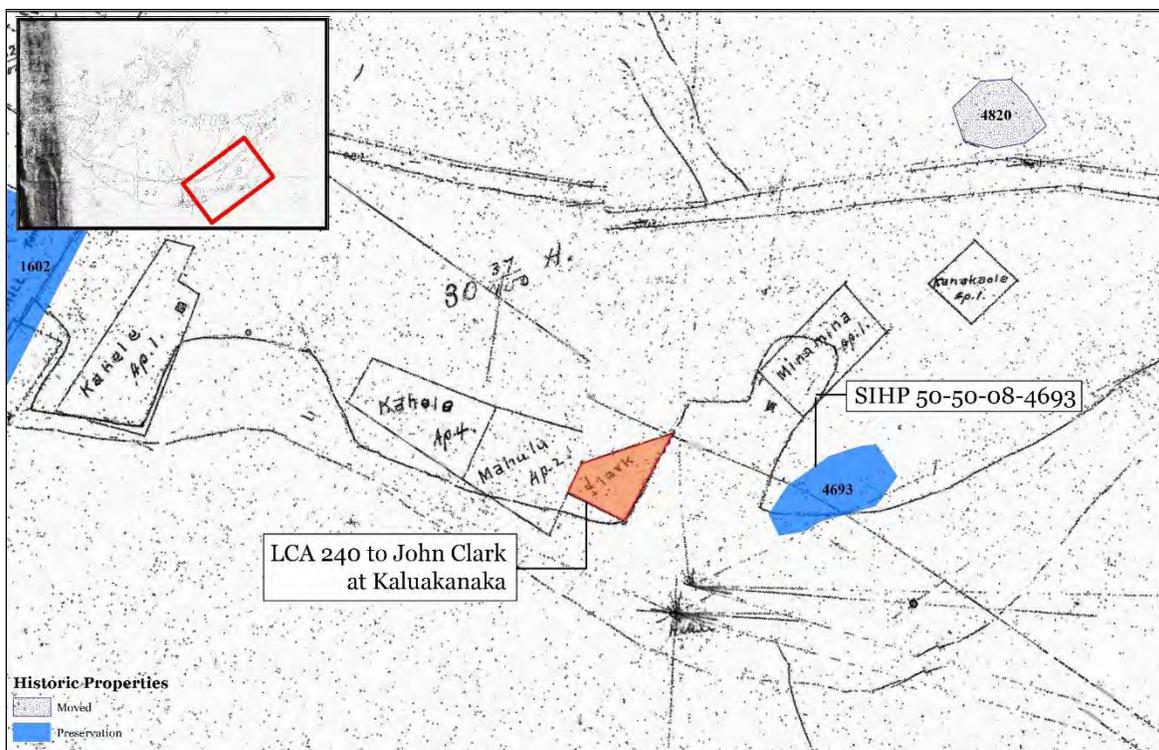


Figure 21. Map of Olowalu Ahupua'a (A. C. Alexander 1906) showing the location of LCA 240 at Kaluakanaka (shaded in orange) in relation to the approximate location of SIHP 50-50-08-4693 (shaded in blue).

Other known burial sites include Pu'u Kilea Cemetery (SIHP 50-50-08-4715), a pre-contact to post-contact cemetery situated atop the summit of Pu'u Kilea; Awalua Cemetery (SIHP 50-50-08-4758), a historic plantation era cemetery which included Hawaiian and Japanese burial interments; and the Olowalu Church cemetery (SIHP 50-50-08-1603), all of which are currently under preservation in perpetuity (E. M. Fredericksen and Fredericksen 1999, 2001). There is some concern with regards to the boundaries of the Olowalu Church graveyard in that the graves extend beyond the recorded metes and bounds for the currently known boundaries of the cemetery. Mr. Rodrigues (in Lee-Greig and Hammatt 2006) indicated that the:

Territory of Hawai'i decided that they were gonna give all the churches their property and so they decided to draw the map and give the churches two acres. The plantation jumped in and said "Oh but no, we want the original two acres because we want to grow the sugar cane". So when they drew the map they shoved us two acres forward toward the ocean which left the graves in the back and they grew the sugar cane on our graves.

This fact was verified during an inventory survey conducted by Xamanek Researches (D. L. Fredericksen and Fredericksen 2000b) when conducting backhoe testing behind the church beyond the recorded boundaries of the church yard. In discussing the unmarked graves behind the church sanctuary, Mrs. Rodrigues asserted the following (Appendix E):

... this church ground there are burials on the side, but these people are only buried there from maybe 1910, anything else is all in the back (of the sanctuary), but what they planted sugar cane on that land before, and Hawaiians didn't say anything, why, because they are

afraid of the Big Five. So they just take over that land, plant cane, and everything, cause the people who use to plow, they would see bones.

I know more or less where my own tutus were buried in later years. But for the one in the back of the church and up I wouldn't know, so I'm wondering how the heck is Olowalu Elua going to get rid of those trees (behind the sanctuary)...

Traditional Hawaiian burials are also present within the enclosing walls of Kaiwaloa Heiau (SIHP 50-50-08-0004) (Stokes 1916:5) (see also Section 5.2.3 Mr. Ke'eumoku and Mrs. U'ilani Kapu) as well as an unnamed *heiau* identified by Winslow Walker (SIHP 50-50-08-0005) (1931). These traditional burials are also currently protected as a part of the preservation plan and measures for each *heiau* (E. M. Fredericksen and Fredericksen 2001).

At the December 6, 2012 meeting of the MCCRC, Ms. Linda Nahina Magalianes expressed concern over the protection of Pu'u Kilea cemetery as her *kupuna* are interred within the cemetery (see Section 5.3.2.2). At the same meeting, Mr. Ke'eumoku Kapu shared his observation that he has seen whale watchers go up to the top of the *pu'u* to count whales and strongly recommended that access to the top of the *pu'u* be limited to families that had *kupuna* interred within the cemetery. During the community field trip to the known historic properties within the current project area, Mr. Leslie Kulolia also expressed concerns with regard to the protection of Pu'u Kilea, asking how the project proponents could ensure that no one would attempt to hike the slopes of the *pu'u* (see Section 5.2.5) and wanting to make sure that the families are continuously consulted with regard to protection of the cemetery. Mr. Kulolia proposed that the preservation buffer for Pu'u Kilea be extended to the base of the *pu'u*.

6.6 Traditional Hawaiian Spirituality and Ceremony

Based on the design, Kaiwaloa Heiau (Figure 22) is believed to have been a *heiau* of the *luakini*, or sacrificial, type (Mr. Hinano Rodrigues in Lee-Greig and Hammatt 2006:A-46). In *Mo'olelo Hawai'i*, David Malo (1951:159, 160) writes that when the king wished to worship under the ritual of Kū, the *luakini heiau*, a war temple, was built for this rite. The Kū ritual was 'o'ole'a (very rigid or strict) and the priests of this order, also called the priests of the order of Kanalu (the first priest of the order of Kū), were distinct from the other priests who they outranked (Malo 1951:159). Regarding the specifics of the *luakini* Malo records the following:

... The timbers of the house would be of *ohia*, the thatch of *loulu* palm or of *uki* grass. The fence about the place would be of *ohia* with the bark peeled off.

The *lananuu-mamao* [offering altar] had to be made of *ohia* timber so heavy that it must be hauled down from the mountains. The same heavy *ohia* timber was used in the making of the idols for the *heiau*.

The tabu of the place continued for ten days and then was *noa* [freed of tabu]; but it might be prolonged to such an extent as to require a resting spell, *hoomahanahana*, and it might be fourteen days before it came to an end. It all depended on whether the *aha* was obtained. If the *aha* was not found the *heiau* would not soon be declared *noa*.

The body of priests engaged in the work stripped down the leaves from a banana stalk as a sign that the tabu was relaxed; and when the Ku tabu of the next month came round, the tabu of the *heiau* was again imposed. Thus it was then that, if the *aha* was procured, the services of prayer came to an end; otherwise people and chiefs continued indefinitely under tabu and were not allowed to come to their women folk.

The tabu might thus continue in force many months, possibly for years, if the *aha* were not found. It is said that Umi was at work ten years on his *heiau* before the *aha* was found, and only then did they again embrace their wives ... it was *noa* only when the *aha* had been found.

It was indeed an arduous task to make a *luakini*; a human sacrifice was necessary; and it must be an adult, a law-breaker (*lawe-hala*). (Malo 1951:159-160)



Figure 22. The *lele* (altar) at Kaiwaloa Heiau (SIHP 50-50-08-0004) in the middle ground, Lihau in the background. View to north.

Mrs. Rodrigues recalls hearing the drums from the *heiau* on the Nights of Kane or Pō Kane (Section 5.1.1 Mrs. Adeline Rodrigues and Appendix E), when the moon rises only as dawn breaks on the 27th and 28th night of lunar calendar. Mrs. Rodrigues further described the sounds of the drums as being “monotone” with “no tune to it”. When the drums would sound during the night, she knew that “it was pō kane, when they walk in with the drum ... there was no rhythm ... but the warriors are walking at night.” Mrs. Rodrigues goes on to say that on these nights, the spirits or Night Marchers would walk from *heiau* to *heiau*, from Kaiwaloa in Olowalu to Heki‘i in Ukumehame.

When describing the ancient ceremonies, Mr. Daniel Nahina retold the following tradition of how the warriors would walk from the *heiau* to the ocean in preparation for war (see also Section 5.2.4 Mr. Ke‘eaumoku Kapu and Mr. Daniel Nahina and Section 5.2.5):

In the old days, the warriors would walk in the early morning to the ocean by torch light to *hi‘uwai* (cleanse or purify) their weapons in the water and at the same time they would *hi‘uwai* themselves. By carrying the torch light during, the warriors would also let those at the *heiau* know that they are ready both physically and spiritually.

He goes on to say that today, the spirits of these 10 to 15 foot tall warriors would manifest during the Rising of Kū and walk *mauka* to *makai*, between the *heiau* and the sea. Those nights that are sacred to Kū fall on the 3rd to 6th night of the lunar calendar.

Both Mr. Nahina and Mr. Ke'eumoku Kapu; as well as, Mrs. Rodrigues shared the stories of how *akua lele* (fireballs) at Olowalu would shoot straight up from Kaiwaloa Heiau. Mr. Nahina and Mr. Kapu explained that this is the tool of 'anā'anā practices or black magic and was used during fighting between *kahuna* or families much like the famous battles between Kawelo of Lāna'i and Lanikaula of Moloka'i (Beckwith 1970:110-111).

As one of the caretakers of Kaiwaloa Heiau, Mr. Kapu noted that they had started efforts to re-vegetate with *tī* plants and gourds; however, the landowners at that time had cut off access to the water system and were no longer able to maintain the plants (see Sections 5.2.3 and 5.2.4). During a field visit to Kaiwaloa Heiau, both Mr. Nahina and Mr. Kapu felt that it was time to bring the *heiau* back and *malama* (take care of) the *heiau*. They indicated that they would like to begin restoration the *heiau*, first and foremost of which would be to expose the *niho* stones (original stone wall) by removing the boulders that had been pushed along the exterior portions of the enclosing walls by plantation field clearing activities. With regard to access, Mr. Kapu noted that he would like to retain a traditional access "along the cliffside rather than through the residential area" and, along these lines, see a formal establishment of a "community right-of-way to conduct yearly ceremonies at the *heiau* and for the families of the *ahupua'a* who wish to go up to the *heiau*." Mr. Nahina and Mr. Kapu shared that the Season of Kū and Season of Kane are the two times in the year in which traditional Hawaiian ceremonial practices and protocols are carried out at the *heiau*. Mr. Kapu noted that the Season of Kū is longer so that would be the time that they would perform the ceremonies at Kaiwaloa.

Ms. Magalianes identified Kaiwaloa Heiau as the *piko* of Olowalu Ahupua'a (Section 5.3.2.2). At the community field trip to the historic properties within the current project area, Mr. Kapu shared the connection between Kaiwaloa Heiau and its *kahuna* (priest) Kaopulupulu who was sent to Oahu to *malama* (take care of) the *ahupua'a* of Kaiwaloa and Kuholowelowelo Heiau. In the larger picture, Mr. Kapu sees Kaiwaloa as a part of the restoration of the temples of Hawai'i in the example of Pu'ukoholā which serves as the central temple of government and the anchor. Mr. Kapu notes that Kaiwaloa is a living place and again stressed the necessity that access between Kaiwaloa Heiau and the ocean be un-impeded as ritual practices required clear pedestrian access (Section 5.2.5)..

Mr. Al Lagunero felt strongly that access to historic properties, particularly Kaiwaloa Heiau, be closed to the public during seasonal changes and potentially beginning with the rising of Makali'i. He goes on to note that with Kaopulupulu, the four walls all come together which can be interpreted as the return of Hawa'i. Mr. Lagunero shared that his mother would take him to the area near Napoepoe to get medicine, his mother would pray but never go to *heiau* (Kaiwaloa) as only some women were allowed near a *luakini heiau* as *kokua*. The place for women was the *Hale Papa (kahalepapa)*.

Where the *luakini heiau* was restricted to the rituals of men, *kahaleopapa*, or House of Papa, was the temple dedicated to Papa, or Haumea, and the place in which the rituals of women were received and observed (Cook and Tarallo-Jensen 2006). With regard to rank and the *kapu* of this *heiau*, only the highest ranking chiefess, whose *kapu* equaled that of god, was allowed to enter the Hale o Papa (Kamakau 1992:380). To illustrate the connection between *kahaleopapa* and the consecration of the *luakini*, David Malo (Malo 1951:175) relates the following:

On the morning of the morrow, which was Olepau, all the female chiefs, relations of the king, came to the temple bringing a *malo* of great length as their present to the idol. All the

people assembled at the house of Papa to receive the women of the court. One end of the *malo* was borne into the *heiau* (being held by the priests), while the women chiefs kept hold of the other end; the priest meantime reciting the service of the *malo*, which termed *kaioloa* [*kapa* that was bleached with sea water].

All the people being seated in rows, the *kahuna* who was to conduct the service (*nana e papa ka pule*) stood forth; and when he uttered the solemn work *elieli* (completed), the people responded with *noa*. The *kahuna* said, "O Ia!" and the people responded with *noa honua* (freedom to the ground). The consecration of the temple was now accomplished, and the tabu was removed from it, it was *noa loa*.

Within the Olowalu Cultural Reserve, Mr. Al Lagunero notes that there is a Hale o Papa within the reserve (see also Section 5.1.2) that was not identified as such within previous documentation:

Down here ... is a structure that hasn't been identified in papers. It's a *heiau* like. I feel that *heiau* is the link of a *Hale O Papa*, the ladies *heiau*.

Its location, some of the things that we see in the different way, that's the women's *heiau* and I think that's a very important part that it's not part of the paperwork that identifies that. Its location right below of this one is farmed. It's almost like Kawaihae with the men and then the women down below.

...

Yeah, so I think the placement is traditional...

Here, so this ridge, I think there's something up here or another kind of place where the men to gather before they come down to Kaiwaloa and then down here so women down there is really kind of nice.

Therefore, the rituals of the male (masculine) through the *luakini* and the rituals of the female (feminine) within the Hale o Papa are both represented within Olowalu Ahupua'a.

Section 7 Summary and Recommendations

It is undeniable that Olowalu Ahupua'a is indeed a storied place whose tale is revealed through the prominent landmarks of Mauna Kahalawai and Lihau (see Section 3.1.1 He Mo'olelo no Olowalu), the storied fishing grounds of the fringing reefs (see Section 3.1.2.2 Ka 'Oihana Lawai'a no Olowalu – Traditional Hawaiian Fishing and Other Aquatic Cultural Resources of Olowalu), the poetic and living accounts of the natural elements (see also Section 3.1.1 He Mo'olelo no Olowalu and Section 5.1.3 Mr. Stanley Okamoto), and the stories of the *mo'o* at Kapāiki (see interviews and consultation summaries in Sections 5.1.1 Mrs. Adeline Rodrigues and 5.2.1 Mr. Hinano Rodrigues). In addition to the above, the role of this *wahi* in the politics and warfare between the Maui and Hawai'i Island polities, as well as the atrocity that was the Olowalu Massacre (see section 3.1.2.3 Politics and Warfare), is not only valuable to the history and identity of this place, but to the understanding of the spirituality that encompasses this *ahupua'a*. This strong spirituality is reflected in the representation of the both the masculine and feminine aspects of traditional Hawaiian ritual and ceremony (Section 6.6 Traditional Hawaiian Spirituality and Ceremony), the echoes of which are present in the places and along the paths where *'uhane*, *menehune*, and night marchers or spirits of the warriors are known to walk (see Sections 5.1.1 Mrs. Adeline Rodrigues and 5.2.4 Mr. Ke'eaumoku Kapu and Mr. Daniel Nahina).

Documented as a *pu'uhonua*, or a place of refuge, since ancient times (Ladana 1858), Mr. Al Lagunero, in his work would like to see this legacy of *pu'uhonua* perpetuated into the present era (Section 5.1.2) stating “... when you move along to where the surfer's, over there (Awalua), it's a really wonderful area in which people are entering into like a gateway. So when you enter into that gateway, your mind set could change when you come into this area. And when the dialogue of the *pu'uhonua* comes more in common, people begin to look at the islands as *pu'uhonua*.”

As a part of the sacred and the spiritual, these lands offered abundant ocean resources, productive agricultural lands, and rich forest resources to sustain a thriving Hawaiian community. Traditional Hawaiian agricultural practices are noted by the Land Commission Awards (*kuleana*) of the Māhele and additionally represented by the archaeological record and ethnographic information that also illustrates that wet-land taro or *lo'i* and *kula* crops were cultivated by the *maka'āinana* in the stream valley and flood plain of the current project area. The *konohiki* and other *ali'i* likely controlled the maintenance and surplus of certain crops, as is revealed by references in Native and Foreign Testimonies to adjacent *poalima* and *konohiki* agricultural plots. With the initial interaction between western ships and the people of Hawai'i, the focus on agricultural production would shift to include production for barter, as produce was in great demand by whalers and sea-faring explorers. This active trade between the people and the sailors for western goods that were coveted by the Hawaiian people would, at times, lead to misunderstandings and sometimes tragedy.

Following western contact, the scene at Lāhainā and surrounding environs changed drastically as Euro-Americans plagued the Hawaiian populace with disease and the introduction of a different economic system that would be based in a desire for foreign products through the trade of western goods. Perhaps the largest ideological transformation experienced by the Hawaiian people was the introduction of private of land ownership in the model of the Euro-American system which ultimately culminated in the Māhele of the mid 1800's.

Assisted by the land divisions of the Great Māhele, foreigners were able to obtain land through either lease or fee simple purchase. Consequently, the alluvial plain of Olowalu Ahupua‘a, once the property of the Hawaiian Monarch and categorized as Crown Lands, was ultimately appropriated by foreign entities for the sole purpose of large-scale sugarcane agriculture. Sugarcane agriculture continued until 1998 and covered the majority of the lands of Olowalu Ahupua‘a that were suited for such a venture, utilizing both the perennial stream waters of Olowalu Stream and developed groundwater resources of the *ahupua‘a*. Since 1998, large tracts of land in the uplands from Ukumehame to Lāhainā, including Olowalu Ahupua‘a, have either been subdivided or are in the process of being subdivided for the purpose of residential development.

7.1 Project Effect and Proposed Recommendations

Mrs. Roselle Bailey eloquently states that “Hawaiians need open space; they need to be able to see *mauka* to *makai* and smell *mauka* to *makai*.” Specific to this statement were concerns from Mr. Charlie Lindsey (see also Section 5.3.1) regarding the building heights of the proposed master plan and the potential impacts on the *mauka* to *makai* view shed. It cannot be argued that the placement of above-ground infrastructure facilities, as well as, residential homes and buildings on lands that are currently in an undeveloped state will adversely impact the existing landscape and view shed. To this end, and in order to ensure that the proposed project minimizes any potentially significant adverse effect on the existing scenic view sheds and vistas, the following measures were included in the Draft Environmental Impact Statement for the Proposed Olowalu Master Plan (hereafter referred to as DEIS) (Munekiyo & Hiraga 2012) and put forward by Olowalu Town, LLC.:

- An architecturally integrated plan will set the standards for building heights (Munekiyo & Hiraga 2012:20-23):
 - Multi-story buildings and structures will only be allowed in a limited area within the neighborhood town centers;
 - Heights, sizing, and massing of the commercial/business buildings and multi-family residential structures within the neighborhood town centers will be restricted to 2-stories;
 - Exceptions to this height limit will be to allow for a few 3-story residential buildings to increase number of affordable housing units which will be situated in areas that minimize any significant adverse impacts upon *mauka* and *makai* views
- Landscaping, parks, open space corridors and street alignments will be oriented *mauka* to *makai* in order to preserve the scenic view from the mountains to the ocean (Munekiyo & Hiraga 2012:99)
- Orientation of the town centers will be maintained to preserve of the view shed from Pu‘u Kilea through the Olowalu Cultural Reserve and Kaiwaloa Heiau in order to maintain a visual connection to Lāna‘i and Kaho‘olawe (Munekiyo & Hiraga 2012:99-100)

- Implementation of a Green Space Plan will relieve the massing and densities of the built environment, as well preserve open space resources such as the OCR, Olowalu Stream, and 150' shoreline setback area (Munekiyo & Hiraga 2012:100)
- Relocation of Honoapi'ilani Highway along an alignment that will be built at an elevation higher than the existing alignment, at approximately 40 feet above mean sea level, which will also avoid impacting existing views in the area.

Research and consultation identified traditional cultural practices that centered on agricultural pursuits within Olowalu Valley and along the original stream course. With regard to the perpetuation of traditional Hawaiian agriculture within the valley and access to the *mauka* resources, it should be noted that the establishment of the Olowalu Cultural Reserve consists of “74 acres of cultural lands and cultural sites (already documented and surveyed), from *mauka* to *makai* within Olowalu valley, and follows the (current) streambed to the ocean” that was “set aside by Olowalu Elua Associates on a 99-year lease.” (Mr. John Duey and Mrs. Rose-Marie Duey, letter dated July 24, 2012; see also Appendix D). It is envisioned that the Olowalu Cultural Reserve (OCR), will ensure that access between the mountains and ocean is maintained and preserved along the current course of Olowalu Stream. Further, it is anticipated that the re-opening of the *lo 'i kalo* within Olowalu Valley, restoration of native plants and historic properties, and educational and outreach programs developed by the members of the OCR will safe guard the natural resources in the Olowalu Ahupua'a for future generations. Within the Reserve, efforts at protecting the archaeological sites, repairing and restoring the *lo 'i*, and perpetuation of the traditional Hawaiian culture from *mauka* to *makai*, encompassing the heavens and land, is ongoing. With regard to the proposed Olowalu Town Master Plan in relation to the needs of the Olowalu Cultural Reserve and *ahupua 'a* lands as a whole, the following recommendations were put forward regarding access to stream water (see also Appendix E):

- There should be an ample supply of fresh water from the stream for growing *kalo* and other sustainable foods.
- There should be an ample supply of water for native plants and reforestation.
- There should be an ample supply of fresh water in the stream from *mauka* to *makai* for sustainability of native flora and fauna within the stream and the ocean.

Although Olowalu Stream is classified as a perennial stream, due to the former sugar plantation intake and irrigation ditches, the stream only flows year-round above the intake with intermittent flow in the lower elevations only following significant rainfall (Munekiyo & Hiraga 2012:65). The link between the necessity of increased natural stream flow to satisfy both the traditional agricultural needs in the valley and the health of the coastal resources in the near shore area were recurrent. It has been stated that this stream flow is necessary for the sustainability of the *limu* resources as well as enhancement of the quality of the reef. Calls for increased stream flow into the near shore waters were voiced Mr. Scott Fisher of Polanui Hiu (section 5.3.1) and Mr. John Duey and Mrs. Rose-Marie Duey above. To this end, the Draft Environmental Impact Statement (DEIS) for the Olowalu Town Master Plan indicates that an increase in the use of non-potable R-1 recycled water for irrigation purposes and the development of new ground water sources developed through the master plan, will help replace some of the water that is currently being diverted for such uses thus releasing additional water for increase in the stream flows from *mauka*

to *makai* (Munekiyo & Hiraga 2012:66-67). Though not to the levels that were likely known prior to Western Contact, this increase in stream flow should be able to enhance the Olowalu Stream system along the stream margins and into the near shore ecosystem. ⁶

With regard to the near shore and offshore resources, serious concerns regarding sediment-laden runoff, the development of injection wells to manage sewage and chemically treated water (e.g. swimming pool water), and intensified recreational and subsistence use were common themes voiced by those concerned about the build-out and inherent population increase resulting from the Olowalu Town Master Plan. As an overall statement, Mr. and Mrs. Duey provided the following comment:

- There should be a greater setback from the ocean, beyond the 100 ft that is protected by state law. This setback would ensure protection from activities such as landscaping and associated chemical use and waste; in addition to stonewall and man-made pavements and structures.
- The dumping of swimming pools water, as well as, other treated water of any sort into the ocean should not be allowed as chemicals leaked or released in the ocean destroys sea life.
- Commercialized ocean activities form shore or ocean should be denied for preservation of these corals and reef life.

Failure of best management practices to address or manage dust resulting from construction in light of the strong winds of Olowalu was also a concern expressed by Mr. Hutaff at the December 6, 2012 MCCRC meeting. Mr. Gaylord Kubota wanted to see more detailed plans with regard to best management practices as siltation due to dust transport caused by the strong winds were a very serious concern.

With regard to concerns about the setback distance from shoreline, the DEIS provides for a 150-foot setback from the shoreline (Munekiyo & Hiraga 2012:60), a distance that was established as a condition of approval for the previous Special Management Area (SMA) Use Permit for the Olowalu Mauka and Olowalu Makai Agricultural Subdivisions. This 150-foot setback will extend along the entire length of the *makai* boundary of the proposed Master Plan and form an area within which no development will occur (Munekiyo & Hiraga 2012:Figure 4). According to Olowalu Town, LLC., the project proponents will additionally seek to incorporate restrictions to this effect in future development design guidelines for shoreline properties.

With regard to runoff and increased sedimentation in the offshore environment, such trends have been associated with dying coral colonies as sediment particles reduce the light available for photosynthesis and adversely affect the structure and function of the ecosystem, and as a result the marine resources that depend on the coral colonies, by altering the physical and biological processes (Rogers 1990). In order to address concerns about sedimentation, precautionary measures to limit the amount of silt or dust resulting from construction activities need to be taken to prevent shoreline and off-shore fishing ground degradation and contamination due to increased sediment in the water. To this end, the DEIS for the Olowalu Town Master Plan states that the appropriate best management practices (BMPs) will be implemented during construction activities (Munekiyo & Hiraga 2012:230). In addition to this, Mr. Mark Hecht of Polanui Hiu suggested the formation of an Olowalu Community Marine Management Group as a community group that could

function as a shoreline monitoring check both during construction and periodically following construction, an approach that was further supported by Mr. Leslie Kuloloia at the December 6, 2012 MCCRC meeting.

Injection wells that have been developed as a mechanism to deal with wastewater have been associated with increased anthropogenic nutrient enrichment of coastal waters (Soicher and Peterson 1997) that may in turn have a causal relationship with the development of algal blooms in the marine environment (Dailer et al. 2010). Such algal blooms have been shown to contribute to the degradation of the marine ecosystem through diminishing water column oxygen levels, smothering coral by cutting of the light needed for photosynthesis, as well as, an introduction or increase in potentially harmful microbial assemblages, all of which adversely affect the *limu* beds and fisheries (Dailer et al. 2010; DeGeorges et al. 2010; Peterson and Oberdorfer 1985). Mr. Gaylord Kubota and Mrs. U'ilani Kapu expressed concerns on whether or not injections wells would be incorporated into the plans for wastewater management. In a related issue, Mrs. Kapu also wanted to understand what entity (i.e. State, County, or Private) will be responsible for wastewater management. According to the DEIS for the Olowalu Town Master Plan, a private wastewater treatment facility will be developed and utilize a process to treat all wastewater to a minimum of R-1 standards which will then be used for irrigation purposes and require no injection wells (Munekiyo & Hiraga 2012:232). Therefore, adverse impacts to cultural resources directly related to the development and use of injection wells are not anticipated. ‘

With the increase in population within the lower elevations of Olowalu Ahupua'a, a concern about increased activities and recreational use of the coastline by future residents may escalate pressure on the already over-extended resources of the area (see Section 6.2). In order to address this concern, it is necessary to get an understanding of the existing conditions. According to individuals consulted for this study, numerous scientific research projects have been conducted over the years which may serve to compile a baseline study that can then be used to make coastal management decisions in close consultation with those who currently reside in Olowalu and use the area for subsistence purposes. Mr. Michael Lee has also suggested that along with Western scientific assessments, there should also be an assessment of *makai* resources by the Native Hawaiian cultural practitioners. The integration of these two schools of knowledge would provide a holistic view and understanding of the current state of the marine resources from both the Western scientific and traditional perspectives and provide the understanding necessary to move forward with management decisions based in research and generational knowledge. With regard to management, Mr. Ekolu Lindsey and Polanui Hiu encouraged the implementation of shoreline restrictions, similar to traditional *kapu* seasons or periods, as a means to maintain the health of the environment and allow recovery. Additionally, Mr. Lindsey suggested that an area be specifically set aside for traditional cultural fishing practices. Mr. Leslie Kuloloia advocated for the formation of a protected area that extended from the shoreline to 20 fathoms out.

Residential lighting and noise of the proposed project at Olowalu may further impact the subsistence practices for those who have traditionally fished on certain nights, as well as observations of the night sky for ceremonial and astronomical purposes. In order to minimize light pollution of the night sky, the DEIS for the Olowalu Town Master Plan asserts that “designs for outdoor lighting will consider the need to respect the night sky” and notes that the placement of designs of lighting fixtures in common and public areas will need to minimize light “spillage” across proposed project boundary lines and shoreline (Munekiyo & Hiraga 2012:221). Prior to

implementation, it was also noted that outdoor lighting plans would be submitted for design review and approval to reduce any adverse impacts from artificial lighting (Ms. Colleen Suyama, Munekiyo & Hiraga – personal communication).

With regard to the protection of cultural sites within the Olowalu Cultural Reserve (OCR) in relation to the potential for adverse effects within the reserve from activities or developments occurring on adjacent lands, Mr. and Mrs. John notes that as a non-profit with limited funds, it would be difficult for the Olowalu Cultural Reserve to bring action against landowners who do not comply with the conditions of the project. In order to rectify this, Mr. and Mrs. Duey state that there should be an avenue or process put in place between OCR and the project in perpetuity should mediation of future activities on adjoining lands impact the cultural sites, land, ocean and practices. It was further suggested that the project's owners and developers carry the burden or costs to mediate invasion of any type to Olowalu Cultural Reserve's intent to protect cultural sites, and practices of its *ahupua'a*. Mr. Michael Lee suggested that an agreement between the descendants of Olowalu and the project proponent be drafted and as a means to economically sustain the OCR, suggested that fees be attached to each property sale that would then go to assist with the needs and maintenance of the OCR.

Finally, concerns and recommendations with regard to the access, as well as, preservation and maintenance of Kaiwaloa Heiau (SIHP 50-50-08-0004) were voiced by the *heiau* caretakers Mr. Ke'eumoku Kapu and Mr. Daniel Nahina (see also Section 6.6), as well as lineal descendants to Olowalu (see Sections 5.2.5 and 5.3.2.2). The long-term preservation requirements for Kaiwaloa Heiau included the following (E. M. Fredericksen and Fredericksen 2001):

Buffer (ft)	100
Buffer Markers	Yes
Signage ¹⁸	Yes
Preservation Type	Interpretive

Other Conditions: Pathway or foot trail, viewing platform overlooking the heiau for the general public, pedestrian access to the heiau interior restricted to Native Hawaiian traditional cultural practices (pp.10-11); Buffer markers to consist of a native hedge and boulders (p.11)

In connection with the cultural protocols of access and ceremony, Mr. Al Lagunero has offered the creation of a *mapele* within the 13 acres of the OCR that had been set aside as conservation lands, between the stream and the pali on the Ukumehame side of the valley (see Section 5.2.5). This area could be a place dedicated for prayer and *na koa* (warrior) practice under Mr. Kapu. Mr. Lagunero noted that the OCR has an alliance with and honors the Kupuna Council requests for *kahu* and *kuleana* for the Kaiwaloa Heiau to be upon Ke'eumoku Kapu and Daniel Nahina. To increase the understanding of Loina Kane and *na koa* led by Ke'eumoku, Mr. Lagunero offered this area for the private use of the *na koa* and the *kahu* with *kuleana* for Kaiwaloa. The OCR would maintain insurance as is. With regard to preservation and access specific to the Kaiwaloa Heiau, Mr. Kapu and Mr. Nahina have provided the following recommendations to fulfill the long-term preservation measures listed above:

¹⁸ See preservation plans for signage wording and detailed interpretive requirements

- Vehicular pullout below Pu‘u Kilea as the focal point for signage and public education with access restricted to pedestrian access for cultural practices only. A recommendation to have a docent present at this location to educate the public was made by Mr. Kahaiali‘i during the community field visit.
- In the event that some type of viewing platform is needed nearer to the location of the *heiau*, this platform could also be the foundation for the *lele* (altar) that is positioned at the southwest corner of the *heiau*.
 - This location would be well away from the entrance and discourage public traffic within the *heiau*.
 - Field boulders that were not a part of the original *heiau* construction but rather pushed into the area during former plantation field clearing activities would be appropriate for construction material.
- The location of the interpretive signage could be placed at either the viewing platform or pullout location below Pu‘u Kilea and include a panoramic photo of the *makai* view shed from the *heiau* in its present condition. This panoramic shot would highlight prominent landmarks in the distance (e.g. Pu‘u Ō La‘i to the south, Molokini, Kaho‘olawe, and Lāna‘i along with an unimpeded view of Alalakeiki Channel and Auau Channel) as such landmarks may have been important aspects of what was happening at the *heiau* prior to western contact.
- *A‘ali‘i* (*Dodonaea viscosa*) would be an appropriate plant species for the hedge that marks the permanent 100’ buffer as this particular plant is drought resistant and does well in leeward environments.
- Access along the cliffside, rather than through the residential area, is preferable. Formal establishment of this access as a “community right-of-way” is further recommended to conduct yearly ceremonies at the *heiau* and for the families of the *ahupua‘a* who wish to go up to the *heiau*.
 - Pedestrian access to Kaiwaloa Heiau must extend from the ocean and would like the access route to the *heiau* proper include the current alignment of the maintenance road.
 - The access route should be planted with tall palms along the Ukumehame side of the road to shield the practitioners and maintain the necessary privacy of the procession to the *heiau* from the landowners of the lots that are adjacent to Kaiwaloa Heiau.
- Finally, Mr. Kapu has requested that in addition to the preservation buffer that is currently in place for Kaiwaloa Heiau, an additional 20 ft. outside of the preservation buffer be designated a no-build area, similar to a construction set back so that encroachment into the preservation area is avoided.

To this end, it is currently understood that Olowalu Town, LLC. is committed to working with Mr. Kapu and Mr. Nahina to insure the implementation of the suggested recommendations.

Overall, Olowalu Town, LLC. has committed to continuing consultation with both the families of Olowalu and those who have expressed concern over possible impact to the cultural resources

both offshore and within the current project area as development plans become more refined. To this end, and as a means to manage protection commitments and implement programs that ensure that the cultural resources are not compromised, individuals consulted have recommended that the project proponents enter into a Memorandum of Agreement with the families of Olowalu and interested organizations. Such an agreement would address the concerns brought forward as a part of this study and draft a plan of action to ensure that the integrity of the cultural resources is maintained.

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Appendix A Land Grant 4973 (Waihona 'Aina 2002)

Grant Number(LG)	4973	Source Book:	24
Grantee:	Giffard, Walter M.	Acreage::	970 Acs
Ahupua`a	Olowalu, Ukumehame	Year	1906
District:	Lahaina	Cancelled	False
Island	Maui	TMK	

Miscellaneous

No. 4973, Giffard, Walter M., Olowalu and Ukumehame Ahupuaa, District of Lahaina, Island of Maui, Vol. 24, pps. 309-311 [LG Reel 9, 00039-00041.tif]

Land Patent No. 4973 (Grant)

On Cash Purchase.

By this Patent the Governor of the Territory of Hawaii, in Conformity with the Laws of the United States of America and of the Territory of Hawaii, makes known to all men that he has this day granted and confirmed unto Walter M. Giffard for the consideration of Thirty seven thousand Seven Hundred and Fifty 00/100 Dollars, \$37750 00/100, paid into the Treasury.

And in conformity with Part IV Section 17 of the Land Act of 1895

all of the Land, situate at Olowalu and Ukumehame in the District of Lahaina, Island of Maui, bounded and described as follows:

Sold at Public Auction July 9th 1906

Portion of the Ahupuaa of Olowalu:

Commencing at a iron rail driven into the sand at high water mark at the West end of the Awalua beach, from which the true azimuth and distance to a similar iron rail on the beach about 175 feet west of a small wooden bridge is 322° 25' 955 feet, and from this point to the Kilea Triangulation Station 292° 19' 5001 feet, the boundary runs by true azimuths

1. 216° 00' 500 feet
2. 316° 28' 1024 feet to an iron rail on rocky bridge,
3. 285° 5' 1240.5 feet to an iron rail on rocky bridge from which Kilea Triangulation Station bears 303 31' 3613 feet
4. 303° 39' 30" 2201 feet to an iron rail
5. 254° 20' 30" 2676 feet to an iron rail above end of flume, from which Kilea Triangulation Station bears 42° 59' 30" 2046.5 feet
6. 257° 42' 172.5 feet to an iron rail above flume
7. 302° 46' 889 feet across valley to iron rail from which Kilea Triangulation bears 65° 31' 2540 feet
8. 336° 08' 30" 4442.5 feet to end of stone wall
9. 19° 10' 386 feet to iron rail 199° 10' 10 feet from centre of railroad track

[page 310]

10. 295° 46' 833 feet along a line parallel to ana 10 feet from centre line of plantation railroad, to iron rail
11. 303° 00' 720 feet to corner of stone wall and fence
12. 24° 51' 130 feet to the sea shore at high water mark
13. Northwesterly along the seashore at high water mark to the initial point, the direct azimuth and distance being 123° 20' 25" 12559 feet

Area 684.7 acres, a little more or less, exclusive of included L.C.A., School Lots and land sold by Kamehameha IV to Kahaulelio, amounting in all to 95.4 acres.

Portion of Ahupuaa of Ukumehame

Commencing on upper side of the Government road at the corner of a stone wall along the road and a fence running mauka, the coordinates of this point referred to the Kilea Triangulation Station being South 4129.5 feet and East 5335.5 feet, and running by true azimuths:

1. 204° 51' 144 feet along fence to corner of same
2. 256° 38' 2180 feet to an iron rail driven into the ground, the coordinates referred to Kilea Triangulation Station are South 3495.0 feet and East 7517.0 feet
3. 280° 10' 1640 feet
4. 295° 50' 347 feet
5. 209° 28' 1519.5 feet to iron rail
6. 206° 4' 894 feet to iron rail on West side of stream above head of auwai
7. 349° 45' 1460.5 feet to iron rail on East side of valley, on West side of stone wall
8. 18° 50' 1463 feet to iron rail on East side of stone wall
9. 305° 52' 3819 feet to fence corner
10. 324° 17' 447.5 feet to fence corner
11. 28° 17' 330 feet to fence corner
12. 92° 53' 1490.5 feet to point on fence 42° 5' 17.5 feet from corner of same
13. 42° 5' 1352 feet along fence and across salt marsh to the sea shore at high water mark
14. Northwesterly along sea shore to high water mark to a point 24° 51' 130 feet, from initial point, the direct azimuth and distance being 125° 29' 35" 7241 feet
15. 204° 51' 130 feet to the initial point.

Area 335.3 acres a little more or less, exclusive of included L.C.A. and School Lot, amounting in all to 123.1 acres.

- (1) The Government Belt Road, length about 22000 feet by width of 50 feet and all public road and trails.
- (2) A Right of way, 50 feet in width (or so much of said 50 feet as may be deemed necessary for public use,) extending from Government Belt Road to Olawalu Landing
- (3) All the Public land between the Western boundary of Olawalu as shown on Registered Map No. 2346, and the Eastern boundary of that portion of Ukemahame as shown on Registered Map No. 2347, and between the sea and a line 100 feet distant and parallel to the high water mark
- (4) 1 Church Lot (about 2 acres)

Total area of these reserves 50 acres, a little more or less.

[page 311]

[Diagram]

Containing 970 Acres, more or less, To have and to hold the above granted Land, unto the said Walter M. Giffard and his Heirs and Assigns forever,

In Witness whereof, The Governor of the Territory of Hawaii, has hereto set his hand, and caused the Great Seal of the Territory to be hereunto affixed, this 23rd day of July, A.D. 1906.

(Great Seal)

(sign) G. R. Carter

By the Governor

(sign) Jas. W. Pratt, Commissioner of Public Lands

[Land Patent Grant No. 4973, Giffard, Walter M., Olowalu and Ukumehame Ahupuaa, District of Lahaina, Island of Maui, 970 Acres, 1906]

Appendix B Hawai'i Register of Historic Places Forms

SIHP 50-50-08-0004

SIHP 50-50-08-1200

SIHP 50-50-08-1602

SIHP 50-50-08-1603

Appendix C Response Letters

John V. & Rose Marie H. Duey
575A Iao Valley Road
Wailuku, HI 9793

July 24, 2012

Ms. Tanya L. Lee-Greig, Maui Island Director
Cultural Surveys Hawaii
1860 Main Street
Waiuku, HI 96793

Re: Olowalu Town

Aloha Ms. Lee-Greig,

As per your and my discussion of recent, John and I are forwarding this letter for your preview and information.

We have heard and seen Akaku's video of a past meeting of the Cultural Preservation Committee where several statements made, and including name dropping, or even speaking on behalf of ourselves were done.

I would like to set the record straight....John and I have neither spoken to or given testimony to anyone regarding the development of Olowalu. We are neither for, nor against the Olowalu Town Development.

We are however, the primary driving force along with many community volunteers of the Olowalu Cultural Reserve, who are working very hard to return the ahupuaa of Lihau, Olowalu.

Olowalu Cultural Reserve is 74 acres of cultural lands and cultural sites (already documented and surveyed), from mauka to makai within Olowalu valley, and follows the streambed to the ocean. These areas were generously set aside by Olowalu Elua Associates on a 99-year lease.

Those who are astute of our Hawaiian history know the destruction by the plantations, and now development, of our cultural way of life and

native areas of cultural habitat and cultural practices are great, so the effort to protect, repair and rebuild takes people who care, and are willing to do so with commitment. The developers should also be a part of this commitment, not just for today, but in perpetuity.

In order for us to return what cultural evidence of what once was, we will need the commitment of the developers to assist us in protecting those things that rebuilds an ahupuaa both on the land and in the ocean.

Regarding the development of Olowalu, the following should be addressed for a healthy, sustainable ahupuaa:

There should be an ample supply of fresh water in the stream from mauka to makai for sustainability of native flora and fauna within the stream and the ocean.

There should be an ample supply of fresh water from the stream for growing kalo, and other sustainable foods.

There should be an ample supply of water for native plants and reforestation.

Olowalu's reef is one of few pristine reefs left and has more than 29 species of coral, and therefore.....

There should be a greater setback from the ocean, than the 100 feet protected by state law. The setback ensures protection from other land activities, i.e., landscaping, chemicals used for such, landscaping wastes, as well as stonewalls, and man-made pavements and structures.

Swimming pools as well as dumping of other treated water of any sort into the ocean should not be allowed. Chemicals leaked or released in the ocean destroys sea life.

Commercialized ocean activities from shore or ocean should be denied for preservation of these corals and reef life.

We realize that regulations, laws, and permitting of the activities mentioned above falls within the county and state venue, and are hopeful that your work will be their guiding tool.

And finally, there should be an avenue or process put in place between Olowalu Cultural Reserve, and the project in perpetuity should mediation of future activities on adjoining lands impact the cultural sites, land, ocean and practices.

A non-profit, such as Olowalu Cultural Reserve with limited funds would be hard press to bring action against landowners who do not comply with the conditions placed on this project.

The project's owners, and developers should carry the burden or costs to mediate invasion of any type to Olowalu Cultural Reserve's intent to protect cultural sites, and practices of its ahupuaa.

We appreciate your consideration of our concerns.

Sincerely,



John and Rose Marie Duey

Appendix D Formal Interviews

D.1 Interview with Mrs. Adeline Rodrigues

Recording Date August 27, 2012 at 1:35pm

Transcription Date September 5, 2012 to September 11, 2012

Participants Tanya Lee-Greig (TLG) Adeline Rodrigues (AR)*

*At the request of Mrs. Rodrigues, corrections and clarifications for the final transcript were provided by her son Mr. Hinano Rodrigues and are noted in parentheses.

Adeline Rodrigues, Kapaiki, Olowalu Ahupua'a, Moku-puni o Maui. Mrs. Rodrigues was born Adeline Kamaileolihau Ka'ahui on December 21, 1929 in the old teacher's cottage at Olowalu. Her father worked for the Kahului Railroad while she was growing up, and although Mrs. Rodrigues was raised in Kahului and Olowalu, the family would go to Ukumehame every weekend to tend the lo'i kalo (taro patches) and visit with her grandparents at Ukumehame and Olowalu.

Adeline Rodrigues (AR): Oh long time ago

Tanya Lee-Greig (TLG): Yeah, yeah so maybe if we can go from before time when you were a small, small kid time, to kind of now, and how it is and how you feel maybe that Olowalu town is either going to be an adverse impact or a positive impact because there are all kinds of things that can be impacted. It could be a bad one or a good one or what, so...

(AR): I think it's going to be a good one. I think when Olowalu town is built; it's going to be a town that will look like no other town on Maui. I can't speak for other islands you know, because I haven't traveled all over the islands. I only go two different islands, but the whole island, but I think Olowalu town is gonna be, I'm think I'm gonna be real proud of Olowalu town. I am, I am.

(TLG): Yeah, and how do you think it's different or what do you think it could provide that's different then maybe what you already have? Or you have when you were small kid times?

(AR): I don't have anything, (laughing) I mean, you know, for, what do we have here nothing, nothing, just trees, what kinda trees we have here, Kiawe, and what do you call the other tree? I call it Camacellus or Opiuma. I don't know why they call it Opiuma but you know when you eat the fruit. Eat too much of it, your mouth get numb. Like Opium. Have you ever tried it?

(TLG): I never tried the fruit.

(AR): You should, that's what we grew up when we were young, we ate Opiuma all the time, if we were hungry we just go the tree and if we see fruit on it, we eat it, but we choose, because they got two different kinds Opiuma, the red one, and the white one.

(TLG): Oh, okay I didn't know that

(AR): Yeah, that was our fruit and mangoes of course.

(TLG): Yeah, yeah

(AR): That's all we had here in Olowalu, just Mango, guava, what do you call that fruit, there's another fruit, we called it (Jakuro). I know it only as (Jakuro), but it is called Pomegranate.

(TLG): Oh, okay, yeah, yeah.

(AR): That's the kind of fruit we had here, we didn't have too much fruit here, but pomegranate grew a lot here. And yet, you know people talk about the Ulu tree. I don't remember seeing an Ulu tree here in Olowalu. This place is really called Kapaiki. It's not called Olowalu. We always referred to this place as Kapaiki. Kapaiki starts from I think from this boundary of the church towards the last home here in Olowalu. In this area, the Rodrigues.

(TLG): Yeah, yeah

(AR): Stanley Rodrigues, and the Japanese...

(TLG): So right before the store?

(AR): Yeah, and from that store, that bridge (the bridge where Stanly Rodrigues house is), there was a bridge there, from there on, it was Olowalu, the people who lived in, who lived in that camp, always referred us, as we come from Kapaiki, we were always referred to coming from Kapaiki. We felt we were different from that Olowalu village, we were really Kapaiki, but then if you look at the map, where's Mopua?

(TLG): Mōpua is, isn't it on the other side of the road?

(AR): Well, that's what they call Mōpua. I don't know, maybe past Kapaiki. That is Mōpua. This is not Mōpua, but they refer to this place as Mōpua also, but this is called, really called Kapaiki. And the pond, there was a pond in front of our, of my home, and that was called the Kapaiki pond. (Mōpua is the place where Olowalu Church is located. It is also called Mo'opua, Mr. Rodrigues noted that in Hawaiian language, sometimes two similar vowels that are separated by an *okina* are combined and pronounced as a long vowel [e.g. Mo'opua = Mōpua])

(TLG): Kapaiki pond.

(AR): It's a fish pond; It is direct into the highway and to the ocean, and that pond, and the fish that was for the Ali'i, cause where my property is, that is where chief, what's her name? Kahekili's sister?

(TLG): Kalola

(AR): Kalola, that's where she lived. They made, Kama'ema'e made a mistake in her book, she referred Kalola's property; the Saffery's, where the Saffery's lived. Where the Saffery's lived, is where the servants lived. So you guys gotta make some kinda correction in her book.

(TLG): Okay, okay, yeah that will definitely go into the cultural impact assessment. It will come up. So your place is where Kalola was?

(AR): Yes, that's where I lived, that's where the pond is there, that fish pond, and there was a, what you call, I'm sorry I'm getting older now, I kinda forget. There was a... what you call, what do you call lizard in Hawaiian?

(TLG): Mo'o

(AR): Mo'o, there was a Mo'o there.

(TLG): Oh really, was it Kihawahine or...

(AR): I don't know what her name was, I kinda forgot. More or less if I remember I will know who she was, because underneath of my property to my brothers there's ah, what you call, that's where the water comes into the ocean.

(TLG): Oh, okay...

(AR): Ahh... what do you call that?

(TLG): Is there a spring?

(AR): Yes, because the spring water was underneath our house, because you know our cesspool, when they built it, it was three feet and water already.

(TLG): Oh my goodness, wow! So that's where the fish pond water came from?

(AR): Yes, it entered from Olowalu valley.

(TLG): Oh wow, do you know if there was a name for that spring or...?

(AR): It's called (Kalokoi'aokapāiki)

(TLG): Ka Loko'okapāiki.

(AR): I heard it as Kapāiki, but I don't know if I can say that cause I've heard it as Kapiki, but when I ask Hinano he said, kapāiki means small enclosure. Pa is enclosure, iki is small, so the small gate, so we're thinking of the small gate to where? (West Maui)? Cause you know if you look at all the main names for each area, there it's somehow connected with each other. Like Pakala - Pakalā. Actually, we call it Pakala, but you know as the years go by Hawaii is kinda, you know Hawaii is kinda, I wouldn't say mispronounced or they just say it the way...

(TLG): It is

(AR): Yeah, but I always felt that it's not Pakala, its Pakalā. What does Pakalā mean? Pa is gate, kalā is the sun. The gate to the sun; to the sun, so Kapaiki is the small gate. I don't know but maybe if you go and find out. You might be able to...

(TLG): To find out.

(AR): Yeah, I mean Pako'a gotta and what you call it, but you know I should, give you the names of each area here.

(TLG): Yes.

(AR): You know they got 10 you know.

(TLG): Really! That would be so good to know their names.

(AR): Yeah, my grandmother told us what the name of each area is, for Olowalu all the way to Ukumehame.

(TLG): Oh really, okay so...

(AR): You know that Ukumehame Park? That's called Pako'a.

(TLG): The surfers, they call it Thousand Peaks or something like that.

(AR): No, I think Thousand Peaks is more further down. More by Papalaua; I think that's a Thousand Peaks. I'm not sure, I don't pay attention. When I hear you say that I, for me, where did that name come from? Anyway, maybe I should start. You have that?

(TLG): Yeah, I have that already.

(AR): My name is Adeline Kamaile o Lihau Ka'ahui Rodrigues. I was born in the old teacher's cottage, December 21st 1929. Our hanai grandfather was a teacher and the principal here at the time when I was born. That's why I was born in the teacher's cottage and my mom and dad were married March, 1929. And he never worked in his life. My hanai grandfather took care of my dad, because his family was poor, you know before they help take care each other. That's how I call him my hanai grandfather, cause my dad was hanai by William Ho'opi'i.

(TLG): Oh really.

(AR): Yeah, William Ho'opi'i. My mom and dad were born in Ukumehame. And they moved here to Olowalu when they got married. They moved here, They met Ho'opi'i cause the home that I am living in now was his home, so when I was born, he told my dad, that the properties that I own were going to belong to the girl. I was always referred to as the girl. (Giggling) Yeah, I was the girl. After I was born, and anyway, my dad went to work for Kahului railroad in Kahului, my mom stayed here, in 1930 my mom and I and my dad got a home in Kahului. And we lived there until I got married. And then I moved back, we built a home here in 1966. But I didn't really come to live here until 1970, because I didn't want to live in the country. This was country to us, who wants to live in the country.

(TLG): Right. (Giggles)

(AR): Nothing in the country, nothing. And anyway,

(TLG): Was the camp here?

(AR): No, there was no camp here. The camp was just past this church, somewhere, somewhere on the boundary line with Ukumehame and Olowalu, there was a camp there, there was no camp here, there could have been at one time, but I'm not sure between this church property, and where our home start. I think there was about two acres in between, and I don't know, but I heard they had some Japanese living there. When I was born, there was no people living here. Was only, how can I, it was the Ka'ahui's, the Ho'olulu's, and the, who else... the Saffery's and I think, I'm not so sure, I think maybe just before I was born that man moved here, ahh... moved away, Robert Nawahine.

(TLG): Ah, okay.

(AR): Ah where the Rodrigues were living, he lived around there. The camp was, the people that lived in Olowalu camp really came from Ukumehame. When they closed the Olowalu Sugar Company in Ukumehame, that's when the people moved to Olowalu. Cause had different Hawaiians living there and they kind of moved into town. Because I guess when the plantation took over the land around here, they didn't have water for their taro. So people just moved away, so did my grandparents on my mother side. They lived in Ukumehame, and then had to leave Ukumehame, because the plantation shut the water on them, and so they couldn't plant taro.

(TLG): Oh my god.

(AR): And my grandparents were the last people to plant taro in Ukumehame. So my grandmother moved to Olowalu, and lived in my grandfather's place. Right next door to my grandfather, like I said I was born in the teacher's cottage. There was a two acre right next to my home; it was the school and then the teacher's cottage, and then the lot between the house and the church.

(TLG): Okay

(AR): That's all I can remember. What else can I say...?

(TLG): What about up in the valleys; were there any families up there?

(AR): In Olowalu Valley? The Naho'oikaikas, the Puha's, who else lived there; I think mostly the Naho'oikaikas and Puha's, I think there were other families related to each other, like the Keau's. Well I don't know if they were called Cassin. They use the name Cassin.

(TLG): Where was that name from?

(AR): I don't know where that name was from? That sounds like one haole name that Cassin. I don't know if they were Cassin's or Keau's, but you know in Hawaii they kind of change their name around. But the Puha's lived in the valley. That's where my maternal grandmother came from. Victoria Puha.

(TLG): That's your grandmother?

(AR): That's my grandmother on my dad's side. And my grandmother on my mom side came from Ukumehame. The Kekahuna's and Fujishiro's. That's our...

(TLG): Ohana.

(AR): Our ohana...

(TLG): That's how you're related to Paul Fujishiro.

(AR): Yes

(TLG): And that is through your mom?

(AR): The dad and my mom were sister and brother.

(TLG): Oh, okay

(AR): Albert Fujishiro was my mom's brother.

(TLG): So were people, having, they were growing taro in both valleys. So, your family is pili to both valleys then.

(AR): Oh, yeah, cause my maternal grandmother came from Olowalu, and maternal grandfather from Ukumehame, and married an Olowalu girl.

(TLG): Oh wow.

(AR): So that's why we kind of, we almost, we live in two Ahupua'a. Uhhh... What else can I say, do you know Adelaide Silva?

(TLG): Yes!

(AR): She was born here in Olowalu Valley. She comes from the, I forgot the name; I gotta look for the name, and give you that name. I forgot their name. I wonder if she was (Kaaumoana). I don't think she was. You folks interviewed her here, did you guys find out what her maiden name was? Because were related to her also, we practically related to everybody in Olowalu and Ukumehame.

(TLG): I think so, that might be on the digital file. But that day, there were so many conversations happening at the same time and I was listening to it and I was like oh my goodness, I don't know whose voice this is.

(AR): So you didn't pick up some from her, maybe you should go ask her.

(TLG): Yeah, I think, well I have to call Frank, her son. And so we are hopefully going to get together and talk and hopefully get auntie Adelaide when she's in the morning.

(AR): Yeah, that's the best time for her, yeah, when she gets up. What else do you want to know? Did you get to find out the people that lived in the Olowalu village and across the store, who use to live there?

(TLG): Umm, we are gonna talk to the Ichikis. Is that the stores...

(AR): Oh yes, Donald and...not Ichiki, Fujii. Two brothers, I forgot the other brothers name, Donald and...

(TLG): Wayne?

(AR): No. Wallace

(TLG): Wallace. I know there was a 'w' in there somewhere. (Laughing) yeah, so them and then on the other side, I haven't been able to find anything.

(AR): I don't know too much about the village, but I know more or less who used to live there before. Even my family, my mom's family lived there, the Fujishiro's in the village.

(TLG): How about, would Cousin Paul know about Olowalu?

(AR): Yes! He lived in Olowalu village for awhile before he moved to Lahaina. I have a sister who lived here with my grandmother, she was hanai by my grandmother, she lived here until she went to high school. Then she moved back to Baldwin High school. But she's not here, she lives on the mainland. She would know more than I would, but as long as I can remember we came to Olowalu every weekend, every holiday, during the summer, my mom sent all the children to live with the tutu in Olowalu.

(TLG): Yeah. (Giggles)

(AR): But my grandmother didn't like us to go down to Olowalu village to play with the children there. We really didn't associate with them as much, but right next door to where I lived, my paternal grandmother lived there with her son, she was Victoria Puha- Ho'olulu. Her last name was not Ka'ahui. Actually, when the westerners moved here and came here to Hawai'i. I think it was 1869. They told the Hawaiians they all had to have two names. Because all the Hawaiians then they never had two names. It was only one, so when this man Ka'ahui married Papahi from the Big Island. Their son became Ho'olulu, and Ho'olulu is my dad's dad, so that's my grandfather. Ho'olulu, and he married Victoria Puha. So his name was Boniface Ho'olulu, and all the children

and my dad was Ho'olulu. But when we, my mom, I was at line Ka'ahui, not at line Ho'olulu, but my dad didn't change his name until the 40's. Because he was when my hanai grandfather took my dad and raised him he wanted my dad to take the name Ka'ahui. My dad didn't want to take that name Ka'ahui. But then all my siblings were all Ka'ahui, so then he changed his name from Ho'olulu to Ka'ahui in the 40's.

(TLG): Wow.

(AR): So he was Ho'olulu, John Ho'olulu, and we were all Ka'ahui's.

(TLG): That's so interesting because it just gets so tangled.

(AR): Yeah, so my auntie, all his sisters and brothers they are all Ho'olulu's, that's why my grandma was Victoria Ho'olulu, and my uncle were Ho'olulu's and they live right next door to us.

(TLG): But they are all descendents from Ka'ahui, the Ho'olulu's dad?

(AR): Well when the westerners said you have to have a surname then the surname would be Ka'ahui, because that's Ho'olulu's father is Ka'ahui, but when the father was born he was called Ho'olulu, and that's it, there was no other name. Then his name became Boniface Ho'olulu, when he was baptized Catholic.

(TLG): Oh, okay

(AR): You know everyone had a first Catholic name and his was Boniface. And my dad's name came John, cause the Catholics. My parents were Catholics. But they became Protestants years later and yet when we were born we were all Protestants. We were baptized. And I was the last one to be baptized in this Olowalu Lanakila Hawaiian Church in 1930 of November, and I think in December, and the Pioneer Mill burned their cane, and they burnt the roof off of the old church in 1930 and at that time Olowalu, not Olowalu, I don't know, I think Pioneer Sugar Company said they would build a church, if the members would supply the lumber. But then years later, change, supervisors, I don't, I think the supervisor, what you call the big shot?

(TLG): The manager?

(AR): The manager

(TLG): The mill manager

(AR): And when we went to see the manager he said, it was only by mouth, not by contract, so we never rebuilt the church.

(TLG): Ahh

(AR): So, I asked Bill Frampton to help us. And I didn't like the way Elle Cochran ask me a question like that was a pay off, but she found out, somehow she found out, that Bill Frampton was going to help us with our church. But that's not true because we going to pay Bill Frampton \$20,000 for him to do all the paperwork for us, go to the county, and get everything cause we don't want it for free, no, we can't do that.

(TLG): Yeah, yeah oh my goodness.

(AR): That's why I said it, we going to have something that we never had before, some help, yeah.

(TLG): So then is it a difficult thing sometimes to stay in Olowalu?

(AR): We came to church every Sunday, from Kahului to Olowalu. Ok, the church burnt, the roof burnt in 1930, so they no longer could use the church except I guess they had to be roofless for awhile, then the Olowalu school closed about 1930, so the land, there was a two acre, and before all schools were two acres I think like churches I think it was two acres, I'm not so sure, but anyway they put up for auction the two properties, the school and the teachers cottage, so my grandfather William Ho'opi'i told my dad oh lets go buy the property, the cottage, the school cottage property and we can use that as a church.

(TLG): Yeah, okay.

(AR): So in 1930 around there, my dad, Olowalu church bought that property, that one acre property, and the one that had the school on it my grandfather bought that for my dad. I forgot how much it was \$500.00, \$300.00, I don't know.

(TLG): Oh back in the day.

(AR): It's somewhere in the deed on how much we bought it, so we use the teacher's cottage as our church. And all the children and people from the Olowalu village came to our church.

(TLG): So you had at that time you had a pretty big congregation then?

(AR): Yeah we did, then when everybody moved to Lahaina, when they moved all those Japanese people living at the camp to Lahaina, and then the Filipinos came in to Olowalu. They didn't really close out the camp. When the Japanese all moved out, the Filipinos came to live here, I think they closed the Olowalu Camp in the 50's-60's, I can't remember, and that's why it came empty right, and then only the store is there.

(TLG): Then it became more country then, yeah.

(AR): That's why I said I didn't even want to move here. I don't want to build a home here, because why, who wants to live in the country, and I lived in Kahului. And I thought Lahaina was country.

(TLG): Really?

(AR): Yeah, to me Lahaina was country.

(TLG): Wow, so what finally brought you back to Olowalu, you decided okay...?

(AR): Well you know I've been coming back to Olowalu all my life from the time I was born till I moved away I still came back to church every Sunday in Olowalu, and of course we used the teacher's cottage as Olowalu Lanakila Church, then later on all the people in Olowalu Village moved away to Lahaina we hardly at members left.

(TLG): Yeah, yeah

(AR): So then my dad sold that property to my uncle, and we had our church services in our home, my family home, my dad's home, right next door to me, that's where we had our church because my parents weren't living in Olowalu, but they built a home here in 1940. So we used our home as a church. My parents still live in Olowalu. So when my dad died in 1959, that's when my mom moved back to Olowalu. And at that time we were using the old church because then before my dad died in 1959, the reverend, what was his name, anyway Reverend Moku from Ka'ahumanu Church and his wife asked my dad if they could somehow they could help build a camp here for, a youth camp and a camp for the kupuna's to come on the weekends to spend the time here and go

to the beach. And then my dad was going to kind of rebuild the church in 1959 or build a chapel. But then he died, a few months later he died. But the Tri-Isle Association, that's our they came and build cottages here, that's why you see some cottages, old now, it was built in the 60's so they use this place for youth camp and for the kupuna's and Waiola Church had a cabin of their own, so did Iao Congregational, Kahului Union Church, and not so sure who, I think it was the Filipino, I think well not the Filipino church in Kahului, but I forgot the name of the church but the minister now is Olo'oloa, they had a cottage here right next door to this building; right next door. Then later on they kind of lost interest, and then Tri-Isle Association, and because we didn't come church every Sunday, and we even had weddings here and baptism and on the church without a roof.

(TLG): Oh I think that would be pretty.

(AR): Then the Tri-Isle Association wanted to take over the camps, and they told us we are no longer a church and they lease this place to Teen Challenge, and at that time when they opened up that place for Teen Challenge, it was for Hawaii children, people who lived here, and Honolulu or wherever, it was for the children who were under drugs, it was a place for rehabilitation. But later on because they needed grants, and then the rich people who had money started sending their kids here and all of sudden are local children didn't have a chance to come to Teen Challenge, it was more mainland children were here, because of the money. It was all by grants. Then in 1994, we rent the property from Waiola church, and Dean Fujii asked me to reopen the church, so I did in 1994, and before Sunday, like Saturday my family had to carry the chairs into the church grounds, into the church, so we could have service and sit down. Because Teen Challenge was still here, they were still coming, we had some friction between us and Teen Challenge, cause they felt they practically owned this place because they were leasing it, but then it's still our church and two years later, they decided to close down because they didn't have enough money to carry on the Teen Challenge, and that's why we are here.

(TLG): So now you have your services here (The church hall).

(AR): Yeah, we have to renovate, cause the ceiling was falling down, it cost us \$10,000 for it to look like this.

(TLG): Oh my goodness

(AR): Yeah, 1999 we started to renovate.

(TLG): I came across some pictures and I didn't know what I was thinking but I didn't bring them with me, it looked like around the 1950's, there was a big renovation at the sanctuary do you remember that?

(AR): Yeah, he did the work, Reverend Williams. He was the man who really worked on that church, but they were going to kind of rebuild that church, because they had brought in all their rocks, but I don't know what happen to that, there was friction. I don't know if it was the church, or Tri-Isle, or Teen Challenge, I don't know what happen. I am glad we are going to have it back now.

(TLG): It is nice, so is there going to be a new chapel?

(AR): We going to build a new chapel in front of the old church, I want the chapel there, because when I sit in the new church, if I am still here, I want to look towards Olowalu Valley, I can lift my eyes up to the hills, and I forgot that song, and I think it's on that story that Louise James had

written, did you see that? Its right in the corner, you can go read that. My brother and I did that. When we open this church it was me and my cousin Albert Fujishiro that opened this church, and years later my brother Abe Ka'ahui moved from Waiola Church to Olowalu church. When my cousin Albert Fujishiro died, I can't remember what year, I have it somewhere, and he left us money to build a new church that is why I want to build a new church, because he left that money. I want to finish up what my dad had dreamed about building a new church. And we are the last members of the former Olowalu Church. Actually my dad was the last member, because we didn't have a place for our service, we had it in the Ka'ahui home.

(TLG): That's amazing; all these small Hawaiian churches just one family is kind of responsible for maintaining the life of that church, and that was you, the Ka'ahui Ohana. Very important.

(AR): Yes, and that's why I want this Olowalu Town built. I think you know Olowalu is a spiritual place, because as long as I remember, everyone would ask "where you come from?" and I would say Olowalu, and they would say "Olowalu, That's the most spookiest place." (Laughter) that's what they tell me, but I don't think so, I feel Olowalu that's where the heart and soul of Maui, the heart and soul of Maui is Olowalu. It's a spiritual place. You know when we had that first fire that started on the hill in I think 1990, I'm not sure, I guess the Maui electric line somehow had explosion. We heard the explosion, then we heard it when we were sleeping, but we didn't get up, we just slept because we thought what that, just an explosion, but we never knew where that explosion came from. Then later on, maybe could have been an hour later I heard my neighbor say fire, fire, there's a fire! And I think where is that fire, and I open I window and look up and there is the fire burning, the fire was huge and wind was blowing down. More like 60 or 70 mph and it was so dusty outside. I'm quite sure it started at 1 o'clock am, and by 3:30 the fire came down and it burnt down the people behind, my sister lived next door and there was a house where my brother Eddie use to live, but he sold his home and his home burnt. And the police came and told us we got to leave, and go down to the Olowalu store, I thought for real I'm not going have a home, but you know before I left, and my husband didn't want to go, he said he was going to stay, and I told him no we got to go. He said don't worry, don't worry the fire is not going to come, and we go down to Olowalu store, and I tell tutu take the fire away. You know the wind shifted, and I'm not kidding it only burnt my brothers house, but back behind my home, my sister in law Jackie lived, and Eddie's son and his friend were sitting on the roof and the police and the fire department didn't know these two guys were in the back there and hiding from the police watching the fire. So this boy, my nephew, Chris said look at that fire ball coming down the hill, it was a fire ball, it was something rolling, and it rolled down and hit my brother's house and the house exploded.

(TLG): Oh my goodness!

(AR): It burnt that house, only that house and at the time my brother was married to Marlene, Marlene Cockett. It burnt that house, and I said tutu take the fire away! Go to Ukumehame, and it did! The wind switched, and the wind stopped, it didn't come down the mountain, it turned and the fire burnt two cottages on the church ground and then caught fire all on that side of Ukumehame. I'm not kidding! And I said tutu, tutu take this fire away!

(TLG): That is amazing!

(AR): Then had another fire! Olowalu had two fires, one started behind where Olowalu tomato farm was, the fire started I don't know what the people were doing... So the fire burned behind

Olowalu tomato farm, and the wind blew the fire and it burned the Naho' oikaikas property. And I was in Ukumehame, I was working with my daughter and husband working in the taro patch, and I saw smoke and I said oh we better go home, I think the fire is in Olowalu. I said oh come on, and you know what they tell me, oh no the fire is not there, it's in Launiupoko. And I said oh no that fire is in Olowalu and it's going to burn, so I tell Starla don't worry, the fire going Launiupoko; the fire going the other way now. The first fire went that way and the other one went this way. And it burnt a home in Launiupoko, one burned I think. I said don't worry the fire is not going down to our house. Not going to burn, because my husband refused to bring us home, and the fire started in the morning, we didn't come home till 5'o clock! We didn't come home, and when we came home, there was nobody there, no one in the community, because they told everybody to leave and it burnt and went towards Cut Mountain. So I said don't worry *tutu* going take care of us. That's why they quoted me two times for the two fires!

(TLG): Oh yeah, that's amazing!

(AR): Yeah, cause that man came from Maui News and ask me "hey, how come your guy's for the second time your house never burnt? And I said "because this is one spiritual place! It's not going to burn! People that live here are not going to have their homes burnt!" So when I hear about people talking about fires in Olowalu, I'm not afraid, because our fires are not going to burn. Not here! Not in Kapaiki! Even back when that tsunami we had, I didn't evacuate! (Laughter) what I did was, Hinano lived in Kihei; I called him and told him "Hinano, come to Olowalu, there's going to be a tsunami, hurry up!" because he wants to see action right! (Laughter) so he said mom, "you not going to evacuate?" I said no why should I, I going hide, and when the police going come by and knock on the door, and I'm not going to answer the door. But I said no Hinano you come and I'm going take my car up in Olowalu uka, the homes above the store, they call it Olowalu Mauka, but it's actually you should never say Olowalu Mauka, it should be Olowalu Uka.

(TLG): Okay, why is that?

(AR): Because it's supposed to be like that, not mauka! uka!

(TLG): Uka-up.

(AR): Yes! Its suppose to be Uka, but I don't want to tell them to change their name, let it be like that, but the right name is suppose to be Uka. (Laughter) its uka!

(TLG): Yeah, because you say I'm going Ma Uka. So towards...

(AR): We say mauka. But when you name something the name changes, its Olowalu Uka, but if they want to call it that, let them. It sounds better though yeah?

(TLG): Yeah, it does

(AR): Like Mililani. It's Mililani Uka, Not Mililani Mauka. So I'm telling Hinano you make sure when Frampton them start naming places, watch how you name your places. Make sure, you know don't have the haolefied names around here; don't do that, make your Kupuna's happy, when they look down. They look down and they say oh that's what we want, keep it like that.

(TLG): So you were going to share with me the place names?

(AR): Yeah, I have it at home; I have to go get it! I can write it for you, do you have some kind of map of... map usually Frampton has those huge maps.

(TLG): Those big maps, yeah would that help, I can bring you one...

(AR): Yeah, you drop it off, and I can write it for you and I can

(TLG): So the older maps?

(AR): Doesn't matter, but maybe the older maps would be better for me because I know the older maps more than I know the newer maps.

(TLG): Yeah, I can bring it by.

(AR): Because I drew my maps. Just the names, yeah so, I don't think everybody knows that you know, the names, and Hinano told me, "don't go and tell everybody those names!"

(TLG): But how they going know?

(AR): I know, what you say that name of that surfing place?

(TLG): Thousand Peaks, and then the one when you just are coming off the Pali, they call that Grandmas.

(AR): Oh, so maybe Thousand Peaks is where? Ukumehame?

(TLG): I think Thousand Peaks is Ukumehame Beach Park.

(AR): Ohhh.

(TLG): I think the surfers call it that, I think so because when you're in the lineup you look back at the mountains and all they see is the mountains.

(AR): Okay so actually because of the peaks over there, they call it. I don't like to hear that. (Also a name that is more likely associated with the 'ale or windblown waves of the waters fronting Ukumehame that looks like a "thousand peaks".)

(TLG): The real name for that is over at the beach park.

(AR): Hinano said let them keep that, and we just won't say nothing. But you know sometimes we should, especially in Olowalu. You know where those people are camping, where they charge them \$10?

(TLG): Yeah, across the street. It use to be...

(AR): You know it's a beautiful beach, such a beautiful beach, I'm glad that outside people, even our locals don't know about that beach, because that's state land, anybody can go on that beach. But I don't say anything to anybody that you can go there if you want to, cause that's where we use to camp before. We always camp there, and that's where the mother shark comes in to lay her babies. That's why you see a lot of baby sharks.

(TLG): Yeah, the black tips.

(AR): Yeah, that's where they come into lay their babies. Right over there, that's why the black sand, there's a name to that place, but I don't know what the name is. I wonder if Hinano knows. But I know there is a name.

(TLG): I can call Hinano too and tell him come on we got to have the place names, got to be right before they give some funny kind names.

(AR): Better not, because I heard Wilmont Kahaiali'i on Akaku with listen, DeNaie just recently, they were talking you know about the reefs, and she doesn't want Olowalu Town. Now, he was talking with her, and they said like this, you know where mile fourteen is, it is where everybody is camping, and right passed the church grounds. He said to DeNaie that there were Lipoa limu growing there before, he remembers this, and every time he passed by he could smell it. I met him recently at one of the OHA's meetings as MCC.

(TLG): The Kuleana one, the one they had for the Kuleana tax breaks?

(AR): Yeah, yeah, and anyway, he was there and I slapped him, I said "hey how come you say that they have the Lipoa Limu at mile 14? There's no limu there, why you say that, there's no limu there, and he said no, no, no, and I said no, you lying. He said no, I said Wilmont look at me, and how old do you think I am? I am 82 years old, and I was born in Olowalu, and you get the nerve to say they had Lipoa limu at mile 14. You're lying! And I walked off. I was so angry. Lipoa Limu is at Papalaua Park, that's where the Lipoa limu stay. I know what limu grew here all the way to Ukumehame... (Questions Kahaiali'i's knowledge of this area). When we listen, don't believe what people say because it's not true, we use to have limu in the front here too.

(TLG): Yeah, what kind of limu did we have here?

(AR): Wawae'iole. The green one,

(TLG): The green one

(AR): The one that the Filipinos like to cook up and put tomato and onion inside, and you cannot refrigerate it, when you pick it off the beach, you bring it home and you clean it and leave it in a colander on the sink because you cannot put it in the refrigerator or it will melt.

(TLG): Oh really

(AR): Yes!

(TLG): I didn't know that.

(AR): That's the kind we use to have in front of here, but no longer limu.

(TLG): So what happen do you think to make the limu just go?

(AR): You know, I don't know really know what's happening to our limu. I don't know, I sometimes I feel it's what we are putting in the water. The thing they are putting on their body, I don't really know what's happening to our water, because we know longer have limu here in Olowalu; we used to have Lipoa at Papalaua. But I don't know because I have not smelled it yet. I think the limu is all gone, because down there, there's an area at the wharf. At Olowalu wharf, there's an area there where my mom and I use to go pick limu; lipe, but there's no lipe'epe'e there anymore, I don't know, maybe Hinano knows why we no longer have limu. But we use to have lipe'epe'e, Lipe'epe'e is the one that they mix with raw squid. Cause each, like Opihi limu; each seafood had its own limu. And that would be the one that was for squid and raw ake. I don't eat that.

(TLG): I'm sorry, I'm making a face.

(AR): That's all right, that's all right, I tried it one time, but it couldn't go down, but Hinano loves it! I think we had...

(TLG): Yeah, I think, wow! And then...

(AR): and what else they had... sea cucumber.

(TLG): Loli

(AR) That's what we use to use.

(TLG): They had loli out there too?

(AR): Oh yeah, had lots. That's what we spent our weekends on the beach, then we couldn't go to the beach, we had to get a key, somehow Horcajo was the project manager over here, and he gave us one key to open, so we could park our cars, around there by the wharf. They closed it off. But right around there, they get one piece of state land. Yeah...

(TLG): So that's where you go...

(AR): That's the only place we could go, if we wanted to stay overnight, we would pitch our tent there, but we didn't listen to what the plantation told us. You know we just went and camp overnight, we just pitch our tent. Don't get sassy, to me eh, I don't get sassy, I say what I was here before you, what you talking about, but that's their job to tell us we can't camp over night, but I tell them who said we can't camp over night?

(TLG): Native gathering rights...

(AR): I don't use that, I just was here long, here forever. Even now we can't even go down to where those people are camping, there, I don't want to go there, I don't know if it's clean or what. But I'm glad that Peter Martin is doing that for people who have a place to stay, pitch your tent, and pay \$10. (Laughter)

(TLG): that's better than the hotel room.

(AR): I think about two or three years before I went down to the place where the fence is, and my daughter and I just walk around the beach, and I didn't like how one of them act like they own the beach, I don't like that, oh where you guys came from? Don't even, I say look at me I am a Hawaiian, don't come out and tell a Hawaiian what you guys here for. So when the guy told me that, I say what you guys here for? So when the guy told me that, I said "What's all this Bamboo?" They had bamboo stick in the sand, and I don't know what they were catching, but I said "what about you guys, who gave you guys all the permission to do all this?" And I said "and let me tell you, you want to act sassy, you know that, that don't belong there, move it back, that's state land. Move it back on the plantation land." But of course that was Peter Martin them all ready. I said "move it back, don't go pitch your tent over there, that's not owned by Olowalu, that's not owned by West Maui land." I said like that.

(TLG): Yeah, that's good

(AR): Yeah, don't go act sassy to me.

(TLG): Oh my goodness

(AR): So, and then next time I went down there, I left, they kind of moved, but I'm glad nobody knows about it, and it stays like that, and cause I like Frampton, I'm not telling people oh you folks can go down there and never mind those tents over there, you folks still have a right to go there,

but I don't want people to go over there, because I see what's happening over there I don't need it over there.

(TLG): oh, just right over here, with the kayakers...

(AR): Every weekend that place is choke with people, choke with people, so what they talking about all that reef, what you think they doing over there, they coming across the highway and messing up. There's that dirt road, you should just see what's on that dirt road, just past the church and people just sit overnight, two, three days; where's the toilet?...

(TLG): Oh my goodness...

(AR): You know sometimes because these people come in and complain about the reef, I want to go call the board of health and tell them come down to Olowalu, mile 14 and go across the street and go see what's on the side of the road way, go look! but I don't want to call and say that because West Maui Land owns that, and If I call the board of health, they going to see that that's West Maui Land, and now Ms. Rodrigues was the one that made all the trouble. But they talk about the reef, come on, what about the people doing at that beach? Where you think all those people are going and messing up West Maui Land with their toilet papers.

(TLG): And their eco-tourism.

(AR): Well I don't worry about that. Yeah, I tell myself I feel like calling the board of health, but then all camping stops and you cannot camp overnight. Those people are all camping over night there, I feel sorry for them, where else are they going? There is no other place to go, Kihei is closed already, only hotels there, I'm being nice, I'm being nice, I can make stink for everybody, but I'm not gonna do that, because Frampton is nice and I want to help him.

(TLG): So do you notice there is a difference in the reef now?

(AR): No, no now what I know is we hardly have fish here, we use to have menpachi, moonlight Annie, use to have once in awhile we catch papio.

(TLG): Out here?

(AR): Yes, all the way to the Pali, but I don't tell nobody cause, I keep it to myself, to me yeah why should I go tell everybody what kind fish they have out there, cause then when I go there is no fish for me. Cause the people greedy, instead just taking enough, they want to clean up the ocean, and no more nothing left. So I don't say anything, but I haven't been bambooning lately but my husband and I use to go all the time. You know they the moonlight Annie. The small fish, it doesn't get bigger than this, it's always like this, but you catch it and clean it and you deep fry it, and you eat bone and all.

(TLG): Bone and all?

(AR): Yeah bone and all because it's deep fried its good. And I know where the menpachi and the reef where the menpachi is on the reef cause me and my husband we try to beat each other, so If I catch one, I go some place and take off and go the other place, and I go and get the menpachi and when he see me catch one menpachi, he's not going go till he catch one. But I don't know if they still have, and what else they have out there, that pokey sea urchin. There's a lot.

(TLG): Yeah, there's not, I haven't been out there in a long time, but I don't recall seeing it. It's been years.

(AR): Sea urchin, sea urchin is at Ukumehame Park, and at the wharf, the Olowalu wharf on the left hand side. My husband use to catch and get it at the other end, but once that lady got killed and eaten; we no longer go on the other end. Kind of scared yeah.

(TLG): But she was way out there though no?

(AR): No, no, she was in cause it had some kind of reef there before, we use to walk on that reef, my husband use to go Kukui hele po. I don't know what you call it, I use the Hawaiian words, you call it...

(TLG): With the lamp.

(AR): Yeah, with the lamp, there's an English word for it, but I don't know, my husband use to go on that reef, but now over there, there's no reef over there. It was a beautiful place. There was a reef on the right hand side. Where the weddings are held. Low tide, you could walk on the reef, but now no reef, I don't know what happen. It was a beautiful place.

(TLG): So when you go out at night time, what you looking for at night time?

(AR): My husband, we use to put the light on him, because he was going spearing. They use to have a lot of fish there, but, now, you know when you go to the beach and catch something, people see you, they watching right?

(TLG): Yeah

(AR): Then when you go home, they going over there, and they clean sweep the beach, no more nothing. So, now we don't say nothing, if we know where the limu is we go get that limu. And if somebody bring limu to me, and I say hey, where you get that limu? But, I'm not going to ask you. Thank you for giving me that limu. If you catch, bring, I don't want to know where you get it. Because that's for you.

(TLG): That's amazing, I know sometimes, we work on these projects and construction workers from Honolulu come and they are like oh my god Opihi, because no more opihi on Oahu.

(AR): Like over here, yeah, you can only take what, one, one package, yeah. Even the limu yet, even the rocks for Kalua pig, you can only take one bucket like that now.

(TLG): I didn't know that; really?

(AR): Yeah, (inaudible) my brother Eddie, he took two, and you know my brother Eddie yeah, confrontation. (Laughter) yeah my daughter too, she got caught, she went to get, we call the Ili'Ili rock, to put in your garden or something, they caught her; they said she can only take one bucket. But that guy, that DLNR guy, told my brother Eddie, you can only take one bucket, it's not what he told the guy.

(TLG): How do you expect me to make one imu out of one bucket?

(AR): Got to be smart and go to the river, go to the river. We do it, only by our self but then other people going to stop them. Is this your ahupua'a, go in your own ahupua and get your own stuff, that's a Hawaiian concept. We do not, my grandma told us do not go fishing in another person's

Ahupua'a. You do not go there, only by invitation. You stay in your own ahupua'a, we are told that, and we know that. We don't go anyplace, go fishing. We stay in our own place, that's the Hawaiian concept. Stay out of our ahupua'a. You know Keeauomoku yeah, I say you know Auntie Addie, don't you go testify against Olowalu town, don't you do that. Because you don't see me go Lahaina and go testify against you guys. I have said it to a lot of people... (Talking about other people testifying in Olowalu).

(TLG): What do you think about their concerns, what their saying is bad about Olowalu town?

(AR): I think they don't want development here, I know that for sure, that's why they are using the reef as an excuse. Don't you think so? They don't want development. They call this place pristine, the ocean is so beautiful. People can go to the beach. We have one of the most beautiful beaches here, right in front Ukumehame. But not in front of my place, it use to be like mile 14.

(TLG): Really.

(AR): But when they built that culvert, it changed the way the current went, so it no longer was sand. They built that culvert, because my husband and I went to court and sued the State of Hawaii.

(TLG): How come for?

(AR): It flooded our home; the water came from the plantation. And it could not go back in the ocean because all the culverts were filled with sand.

(TLG): Oh my goodness

(AR): Yeah, so it flooded our home, and we didn't even move into that home when it was flooded. So we had to sue, we had to re-carpet; we had to put new drapes because the drapes go to the floor yeah. We sued the State of Hawaii that's why we are in their law books.

(TLG): For like a case study?

(AR): Yeah.

(TLG): So all the culverts had sand in them, and the State wasn't cleaning out the culverts.

(AR): They wasn't because they planted coconut trees right next to the covert, so somehow the roots got there and they kind of blocked. so yeah, So we won the case against the State of Hawaii, so they built that culvert.

(TLG): Oh my gosh, but that's the covert that changed everything.

(AR): Yeah, it changed the way of the current, so there's no beach, that's where my children learn to swim. On the weekend we come to church and my children had to come, and I'm going to tell you something even Hinano will tell you, I send my children across the road, you could count how many cars had passed the road, but there was no one to take care of them at the beach, to watch over them. And they were young, like 5, 6, 7, 8. Not much older, I had five children in five years. Yeah, five children in five years, so when they went to the beach to swim, 5, 6, 7, 8, 9 and no adult, just them going across the beach, and well they didn't drown.

(TLG): Yeah, that's nice.

(AR): It's a beautiful beach like mile 14, and my children always pick on me about that.
(Inaudible)(Laughter)

(TLG): How's my mom?

(AR): You want go swimming, go swimming. Go, go, go. I would be across the highway to watch them.

(TLG): It must be the generation, because my grandmother was the same with us in Makena. We would be like we want to go swimming, and she would be in the house, and we would be out in the bay, swimming. She had confidence in our swimming abilities. I guess because these days I would never, you're not going swimming till I am on the beach, but, maybe, I should have that confidence in them. That's amazing.

(AR): Yeah, and my husband saw Menehunes right across our place. He was, he use to work for the tire company. Turn that up, that was years ago, maybe forty years ago I think, and he use to work for the tire company and he had to go to Lahaina to deliver tires and everything, so one day he passed right in front our place, and he was looking at the beach before it had sand, and he saw two people running to the edge of the water and the water came up, and these two children, he thought they were children, and he thought those two children looked odd, because they were chunky and their hair was stuck to their head or something different about them, so then he passed looking at the two children, he thought oh, I wonder who my mother in law have at her house, because they get two children there, and his mother in law, that's my mom, had a guest, so he looked across to see who it was, niele yeah, and like I said didn't look like children, they looked odd. So he stopped to reverse, and we he reversed he looked across, and they disappeared. He said that was menehune.

(TLG): Just playing.

(AR): Can you imagine that, 50 years ago, there was menehunes playing over here. That's why I say, not only that, when he told me that, I said ah you lying, you kidding. And he said no it was a menehune, because they look to mature to be children, and why they don't have parents with them. So that's why he looks across the street to see who my mom had her house, and you know he told my brother Eddie, and my brother Eddie, make fun yeah, so one day my brother Eddie was driving on the dirt road and his truck got stuck further down from this dirt road, so he had to walk home, that was night time because he was going to drive to Ukumehame, and so when he was walking home, there had a Menehune run across the street, right on the dirt road, right in front of him. So that's why he believed what my husband saw, can you imagine had that kind people before?

(TLG): I can't imagine.

(AR): What, you folks never had that in Makena?

(TLG): In Makena, no, it was more things from...

(AR): Ghost? (Laughter)

(TLG): Ghosts and sounds. Interesting sounds, like musical instruments, or drums or something like that.

(AR): Yeah, yeah, we had that too. The Kaiwaloa Heiau and they go right across to the Heki'i Heiau in Ukumehame. Yeah, had that.

(TLG): It had the drumming

(AR): Oh yeah, we use to hear music,

(TLG): What kind music?

(AR): Funny kind music, it had no tune music, like monotone, there was music but no tune to it, so you know, that's not real, it's not real. We use to hear that, and My husband and I would get up and go to the window and go listen and see what is that sound coming from, but we knew that it was po kane, when they walk in with the drum, and even the drum there was no rhythm, you know but the warriors are walking at night.

(TLG): Does that still happen; on the nights of Kane?

(AR): not anymore, I think the last time my husband and I heard that back here, was 1970's and get what you call that fire ball, akua lele, didn't have here too.

(TLG): I've never seen one of those fire balls.

(AR): I know I saw it, and when I looked at it and saw it the fire going across, I was going to go like this, and go oh, then it burst. Because when I told my dad, because my dad was still living at the time, and I told him hey I saw one akua lele. What was that? Is that for real? He said no, no, because people were talking about that, then he had one word for it, but I forgot it, but he said there was one grave and some kind of...

(TLG): A gas

(AR): Gas come from the ground, sure I believe that, I understand the gas, but why it coming this way, but he would laugh. But my dad didn't like talking about those kind things, my dad was different from my grandparents, he scolded my grandparents when they talked about that, he didn't like my grandparents talking to us about that kind, he was saying that it was gone already, that's gone.

(TLG): But the stories are kind of neat yeah?

(AR): Yeah we had a lot of stories, my grandmother, my mom's mom was born blind in Ukumehame, she was born blind, so Hawaiians before they going to be born blind, they going to find a way a Kahuna, and they did find a Kahuna, and it was that man, that lived, that owns property up in Olowalu valley, but he lives in where they get that Lahaina Shores, his name was Ernest Napaepae. Well, Ernest's dad was a Kahuna, well my great grandmother and my great grandfather went to talk to him because Napaepae had some family living Ukumehame at the same time, they were Ho'opi'i, at the same time, anyway they went to see him to see if he could make my grandmother see again, so he came and told her what to do, to at night or early morning go in Ukumehame Valley and go and pick herbs, and I will tell you which ones to pick up, and you have to go and come back down before the sun rises. Because I got to do it before the sun rises. He came down, and he forgot one thing, and he told his father, do not forget anything because if you do your daughter will only see with one eye, and he brought those things down and he forgot that one thing. And it was the spring water, so she could see only with one eye. That old man Napaepae.

(TLG): Wow, that kind of knowledge is just amazing.

(AR): Yeah, we had a lot of stories.

(TLG): That kind of knowledge is amazing. So did anyone in your family practice la'au lapa'au?

(AR): Oh, my grandmother, my mom's grand aunt took my mom, she was sisters, so when my mom was born, my grand aunt took my mom. They were sisters, Lily and Anna. Anna couldn't have children, so when Lily was pregnant, that sister went and to ask Lily if she could have the child, but the child must be a girl, so when my mom was born, she walked in with the baby blanket and took the baby, and raised my mom, that's why I call her my grandma, because she's not really my grandma, she's my grand aunt. But she knows, she took care of my mom, so she's my real grandma. Even if she didn't have my mom, she's my real grandma and she is the herbal healer in Ukumehame, she could heal a lot of people, but not her family, just outsiders.

(TLG): Oh really

(AR): Yeah, so when she got older, because we never went to the doctor, we were all taken care of by my grandmother. So my mom asked my grandma why don't you teach one of my children, there was nine of us, but she said no, I'm going to die with all of that I have, because you know what's going to happen if I give them all what I know they are going to make money of it, and that's so true today, so true, never seen anybody today, that's not making money with all that knowledge that they have, it's true, so I'm glad my grandmother never told us, because maybe if she did have me, I am the oldest, but I was more on my dad's side, my grandfather said this is my granddaughter. The next one, the other side of the family can have, but I belong to him.

(TLG): You were the girl.

(AR): Yup, he didn't want a boy, he wanted a girl. (Laughter) Yes. So my grandma had to take a boy, but then, that's my brother Eddie, but he didn't want to stay with my grandma, so she had to take the third girl, the third person, my sister (Louise). All grandmas, all families had somebody, and it's always the oldest, but then that's how, because my grandmother, I know a lot of stories, I do, she tells me everything, and she tells me what to do, what not to do. I learned a lot from her, that's why I'm a little more rigid than the rest of my siblings. Because I was raised like that, you're the oldest you got to do this, you got to do that. Even today, when people come to my home to eat, everybody got to eat first, and I am the last to eat. She said you will always be the last one to eat because if there is not enough food, whose going be the one not going to eat, It has to be who, it has to be the hostess, and even today I do that, I never, any place I go with my family, I make sure they take something, before I help myself to something. It's that way, I mean, that's being Hawaiian already. And my grandmother was an ace at catching squid; she could catch fifty squid in one day if she had to. If she had to, but she's not going to do that as she would be taking everything out of the ocean. But sometimes we come to Olowalu and we see all the squid all hanging on the line, waiting to eat, and we just pull the leg, the dry spot.

(TLG): Really, the snack?

(AR): And my grandmother, that's her area, yeah, from Ukumehame to Cut Mountain. She use to go early in the morning, before the sun came out, she would go get squid, and she would end up at that S turn where Awalua is, you know they had families come from that side, and she would stop at every house and she give them something. I would go with her, and in my mind, I was like if she going to stop at every house and give everybody something I hope when we reach home we going get something. Even if only one left, that's what we going have, she would give everybody something. Don't have to be family; as long as she would just walk from the next house, to the next house. Oh wow.

(TLG): Oh wow, that is a Hawaiian thing to do.

(AR): Well she was the only one I ever see doing that, I don't see other Hawaiians doing that, she was the only one at that time I remember, maybe I wasn't paying attention. Maybe I was just watching her; not other people. I was watching what she does, and that's how we were brought up, I mean we got to share everything. That's why even till today, when we go church, I serve lunch every Sunday to my children who come to church. It's a way of saying thank you for coming to church, till today I do that.

(TLG): That so nice, and so how many, is it just you and your children today?

(AR): We have 27 members, but every Sunday at least 12 come. At least 12! Every Hawaiian church is like that. I think they all like that, except the protestant churches here on Maui they have more than 15 would be Ka'ahumanu, Paia Congregational and Waiola. Some churches have less than us like Waihe'e church; they only have 9, or maybe 5. That's all.

(TLG): Keawala'i is...

(AR): Oh Keawala'i got nothing, but...

(TLG): Yeah. (Laughter) I wish...Nothing but you know.

(AR): Nothing but, but that's your church you know, that's your church no matter what, I'm sure later on years from now, when that town is built they will be a lot of people coming to this church. To that chapel we are going to build. I don't want a too big of church. I'm going to hope my children will still come to church; I know they come church because their mother went to church. Still honoring and show respect. When I got married and was raising my children, I never had time to go to church on Sunday; I wanted to go church, but I would stay home, because I was not going to take my children to church. They noisy and not going to listen. So, I never took my children to church. I went by myself, and my husband is a Catholic so he never went to church with me, then my children went to school, to Kamehameha School, then college, so they never come church until they are old now, in their 50's. In their 50's they finally came to church, so it's something that is new to them. But I'm glad I sent them to college because they know how to go on the internet and they can look for information to come to church on Sunday and talk about the scripture reading like bible studies I call it. So it's my children and my sister, my two son in laws they do the sermon on Sundays. We can't afford a minister. But I had Reverend Earl Kukahiko come once a month to do our Holy Communion, but now that he's retired we don't have ministers to come and do Holy Communion. But I've asked the United Church of Christ they got to do something about it; they better go out and find somebody, so I serve Holy Communion, because I'm a deacon. So I serve holy communion, and I don't think the United Church of Christ like that, they never heard about it yet, but I'm sure that one of the churches will say something to the United Church of Christ, and say that Adeline Rodrigues is serving Holy Communion, so let them come and tell me, and then I'm going to say if you don't want me to serve Holy Communion then you catch a plane you come to Olowalu church and you serve us Holy Communion. Don't say we can't do that, and then don't do something about it. There's a difference yeah, so I'm challenging them. And see if they going to say anything.

(TLG): What about Anela?

(AR): They cannot go out of their church; cannot. There are rules you know. So fine, Anela will gladly come or Grale. Grale is sick yeah, Anela would gladly come, but she cannot, that's the rule, only her church, and Grale is that's why Kukahiko retired, and when you retire, you lose all, what do you call that word, not authority, what is that you apply for, permit? Not a permit; something other than a permit.

(TLG): A certificate?

(AR): Not permit, there's another word when it comes to church, when you retire as a kahu, you no longer have authority to preach, to serve Holy Communion, to marry, but for marriage you can go to the State and get a permit to marry people, anybody can marry people, you don't have to be a minister to marry people. But holy communion,

(TLG): Like a decree?

(AR): I don't know, but that's why Kukahiko cannot do anything for us. But I've told him like this, I've been a maverick and I've told him like this, Kukahiko once they make you a Kahu, regardless if you retire, you still a Kahu forever. Forever! God or Jesus didn't tell you, that you have to have a certificate to go and preach the gospel, what's wrong with you guys? But I don't want to say that. That's not being nice. So I cannot have him come here, then I got to write a letter to the ministry to ask if I can have Kukahiko come and only do Holy Communion for Olowalu church and that's it, for no other church. But one time I asked Higa from Ka'ahumanu Church, and then I found out somebody told me you cannot do that, he going lose his license if he come out of his church and go to another church to do Holy Communion.

(TLG): How come? That's...

(AR): Rule!

(TLG): Oh my goodness, so you can't even get another Kahu to come?

(AR): Unless that Kahu has a... I forgot that word I used now.

(TLG): A license?

(AR): No, the other word. Oh shucks. License, I guess a license. To go out of your church and preach at other churches and that must come from the church ministry of the United Church of Christ.

(TLG): And what about Reverend Alika from Keawala'i?

(AR): Reverend Alika is not, he's Tri-Isle Association. We do not use Tri-Isle Association reverends because we are like the Tri-Isle Association, but we have another entity for only Hawaiian churches called the Association for the Hawaiian Evangelical churches. Yes, you got to join that, what you call that, there's a word, so Olowalu Church belong to the AHEC; Association of Hawaiian Evangelical Churches. So we have a hard time the only other minister I can ask to come here is Kamaiki Anakalea from Waihe'e church (talking about reasons why maybe Anakalea has not come to their church) I have a son in law and grandson whose interested and wants to get a license to preach, where you don't have to go to college on the mainland.

(TLG): Like Anela.

(AR): Right, like Anela and Grale; go classes, but they don't have anybody now, they had, but he died. So I don't know what they going to do, but I'm quite sure they going to have to go find people to teach, yeah. Because my grandson wants to do that; He teaches at Baldwin High School; Kawika (Keator), yeah.

(TLG): So that would be nice, a lay minister.

(AR): Yes, yes, so you go to Keawala'i church ever so often? When you feel like...

(TLG): Yeah

(AR): Like anybody else, I was like that too, but my problem was my dad was so strict when I was single, you can't go out Saturday night, if you don't go church Sunday, you better go church Sunday, if you want to out Saturday night or any other night you got to go church. Yeah.

(TLG): Yeah, when my grandma when we were small...

(AR): Who's your grandma?

(TLG): Caroline Delima.

(AR): Oh, I knew her, in my later years you know, when I started to go back to church, she was such a nice lady, nice lady. I remember the Delimas, they made good Luaus. Abner, your grandfather right? Yes, they made the best luau for Keawala'i. I don't know their children, but I remember those two.

(TLG): They were really...

(AR): Yeah church...

(TLG): They were centered around church for grandma.

(AR): Yes, they were famous, that name, Abner and Caroline.

(TLG): So we would go, my mom would ship us to Maui every summer

(AR): Just like my mom, send them to Olowalu. (Laughter)

(TLG): Yeah, we were on Oahu my mom had moved to Honolulu but she would ship us to Maui every summer and we had to go to church and then Keawala'i church had only 10 people in the sanctuary on Sunday.

(AR): Because it's only Hawaiian yeah.

(TLG): Yeah, only Hawaiian.

(AR): That was okay for us even if like 10 people.

(TLG): Yeah, it was nice actually.

(AR): And it was church like all day yeah.

(TLG): All day; all day long.

(AR): Then there was lunch, usually stew.

(TLG): And then we had to clean everything. All of that, and we would go early in the morning because my grandmother would open the church, she would be the one to open the church,

(AR): Yes, yes I remember that.

(TLG): So we all had our chores, we would put books in the pews, and hand out lauhala fans because it was hot.

(AR): I thought only us did that, I never heard anybody say that except you.

(TLG): Yeah every Sunday, and we don't want grandma to get mad at us, so we would sit in the pew, and then we start getting fussy, we would lie down in the pew.

(AR): Yeah, I never took my children to church until they were old, but my mom would take them, and she would take gum to keep them quiet. I wouldn't take them, no you guys not going with me. I don't want to be embarrassed. You folks like me spank you when you guys get home or what? But, you know one thing; I would never spank my children, never, not even once...

(TLG): Really

(AR): Yeah, if they come home late from playing, they get the spatula. Just like that, one whack, but then I do that, and they kind of put it away. Yeah, I never spanked my children I got to admit yeah, my children are good, nice children, Because how can you raise five children, one after another, so I got to do things fast, cook fast, because I got five, but every time they always had to eat before the mom and dad ate, and no matter how old they were, I would always put it in their ears, you guys listen to mom, I don't want no sass back. No, when I open my mouth and say something, don't you even think of telling me something, you going to listen till I finish talking. Even till today, they are older now, so they can say what they want to say, its okay, but if they say something that I don't like, they are going to say something, and they shut up, even now they shut up. Even Hinano shuts up. (Laughter)

(TLG): You got to respect your mom.

(AR): Yes, but they do, they really respect me, they do, and I'm glad, I'm so happy and I love them, I would do anything for them.

(TLG): That's just wonderful

(AR): I always tell people that they are my life, without my children I am nothing. I always say that, without my children I am nothing. Yeah, that's how I feel, I am nothing. That's true you know, if you don't have children, what then? yeah, but you know I have a daughter and she don't have children, and she said mom, I don't like when you say that, and I said I'm not saying anything to you, if you didn't like children, that's you. You know you decide what you going to have out of life. But with me sure when I had five children I had a nuts ticket, how am I going to raise all those children, and everybody tells me how did you do that, and I say I don't know. I just do it, I go to work every day, I had a sister that helped me. I had to work. Five years, five kids, five kids all going college at one time, that's why I had to work two jobs, I sent him to go work; my husband was not like me, I want my children to be educated, not, my husband believed that high school is good enough, for me high school was not good enough because we were all poor, so why not give your children a chance and educate them. So when they grow up in this world they know what to do. The day they graduate, get a party and then I tell them, okay, from tomorrow you go out and find a job then you work until you retire.

(TLG): Now it's your time.

(AR): Yeah

(TLG): That's great, oh my gosh, you should teach classes to all these parents whose children.

(AR): I always wanted to be one teacher.

(TLG): Some of them just run wild; you got to teach these parents to give the looks then their child. Teach parenting classes.

(AR): Yeah, but I stress that, even my grandchildren they all got to go to college, they got to go, I am sorry, and you make sure your children graduate. And you see all these people suffering its cause they never sent their children to school. High school is not enough today. Look what you call it, janitor, there is no such thing as a janitor today.

(TLG): It's a fancy word.

(AR): Yes, yes. And what engineers they don't even have to go to college, and they get that - something- engineer.

(TLG) Sanitation engineer, that's it

(AR): Yes, yes. sanitation engineer all they got to do is clean up the cannery, that's all they do, the sanitation engineer. What is that?

(TLG): So where did you work? In a cannery?

(AR): I started work at 14. My mom sent me to work, because before there was no such thing as two jobs before. There was no such thing, you work till 4 o'clock, and where else can you work? There was no night work at that time, and anyway, I sure had hoped I could have gone to college, but we were too poor, 9 of us, I'm the oldest, the only one who could go to college was my brother Abe. He was the only one that could go to college, and that was alright. What else you said?

(TLG): You were working at the cannery...

(AR): Oh yeah, I started work at Puunene Dairy, I started off cleaning the boss's office and the rest of the other offices, and I use to do that job, and I use to go help the women who would wash and iron the, Puunene meat market, you know they use to wear those white aprons and we use to take it to Puunene Dairy and I use to help those girls. And my mom said I was 14 years old.

(TLG): 14 years old and you were doing that!

(AR): Yeah, summer time only and then they had a war, and then what they call that, victory gardens. And then we had to work in the plantation, and I never like that with the hoe yeah, and then when I reached 16 years I started working for Maui Pineapple Company and I started off as a trimmer, then a packer, then the glove room, where they give out gloves, did you ever work in the cannery? No, you too young for that. When you were old enough; no more cannery. Then when I got older, I got promoted and I worked personnel, I worked myself up.

(TLG): Yeah, that's great.

(AR): So, when I was 30 years old, I worked in personnel as a personnel clerk, clerk sten until I retired. I retired from there at the Maui pineapple company in Kahului.

(TLG): Okay, so where the mall is, is that the cannery that you worked at?

(AR): No the cannery still right next door to Foodland.

(TLG): Yeah

(AR): Yeah 20 years now, and I have a pension, but then I heard a couple weeks back, but I heard they don't want Lipoa point to be developed, but I want Lipoa point to be developed because that's where my pension is supposedly coming from there. That's what I heard. His name, Churchill said something, that, but I kind of heard it but I wasn't so sure yeah, but when I asked my brother, he was like yeah, that's the one for the pension.

(TLG): Oh my gosh!

(AR): That's why they okayed it, I think it was Mike White, Victorino and Elle Cochran still wants to, I don't know if they are going to have a first or second hearing about it, I don't know too much about that, but then they passed it to develop.

(TLG): And it was because people's pensions were depending on that?

(AR): Yes, yes.

(TLG): Wow!

(AR): I didn't know that. I told Hinano, Hinano is that right, you mean to say if Maui Pine don't make money, and then I don't get my pension. He said yes, that's what happen everybody today, a lot of people losing their pension, so you not going to be one of those losing their pension. I said Hinano, if I don't get our pension money, mom and dad cannot go Vegas! (Laughter)

(TLG): Then were not happy.

(AR): (Talking about going to Vegas) thirty years for me and you know what they tell me it's payback time, and Hinano helps, all my children.

(TLG): That's nice, because it's your turn,

(AR): I don't consider it such word as payback time. When you bring children into this world, you are responsible for them. They say only to a certain age, but for me I will be responsible for them for the rest of my life, I believe in that.

(TLG): That's wonderful

(AR): And I wonder why the lord has let me live to this age, I thought I would die, my mom lived to 86. But my dad died at 65. I'm surprised I live this long, even my husband.

(TLG): What you look great!

(AR): My sisters in law, they are older than me, and one is going to be 90 next year! My husband's family is living long. And I think us too! And I'm happy; I thank the lord everyday for that, for that one more year!

(TLG): Because you're so active and you have a town see built.

(AR): I don't know, I'm quite sure the town won't be built for another 5 years. If it's before that, that's lucky! Because I think these people going to make Bill Frampton and Dave jump through hoops! But I think as long as I'm here I'm going to help them. I even went to Victorino's bash just to say thank you! And I said thank you, thank you, and I go and see all of those guys who voted

for Olowalu town and say thank you, I wanted to write a letter, but Hinano said better if I say it to them. Thank you, thank you; so I have a couple more to go.

(TLG): Do you have any concerns about that for Olowalu? And the impact for the reef or the water or anything like that, do you have any concerns about that?

(AR): No, no, I'm leaving it up to Frampton, I believe in them, I have no concerns, nothing, but I'm watching and seeing, and if I don't like anything that is happening I would say it, I would tell him. But I don't think, the reef, oh come on! Hinano said the reefs that are inside don't worry about it; it's the reefs on the outside. So I tell myself well worry about it then. I tell him were not the ones destroying the reefs is the ones snorkeling. It's the boats taking people to Molokini! And then they come in and they all park in front of Olowalu. What are they doing, I would like to know what they are doing! Are they letting their mess out of their boat, we don't know! Oh I would love to be one of those to watch them. If someone told me hey Adie, can you carry binoculars and watch them, I would love to do that. And if anybody told me to go to the beach and see how things, what's happening and see if they are doing what they are suppose to do, I would love to go do that, but the only thing that I don't want here in Olowalu would be riding that boat ski.

(TLG): Jet skis?

(AR): Yeah, I don't want it here, because I think it kills people if you're not careful, and no matter how careful you are it will happen and that's the only thing I don't like here in Olowalu is jet skis. That's the only concern I have, but I'm not going to see that, it's not going to come up for another 10 years, but I'm not going to tell my children, that you know whatever Bill them are going to do here, I don't like jet skiing, not in Olowalu, come on, not in Olowalu, and if they are talking about the reef. Well, you think jet skiing going to be good for the reef? That's the only thing I'm worried about is the jet skiing. Canoe, I don't know about the canoes, if they know what they are doing then okay, but because what that's what people are complaining about the reef, yeah, canoe...reef, that's up to them I'm not going to talk about that, it's just that the jet skiing, I don't want it in Olowalu. Let's keep it more family oriented.

(TLG): And is that what you think Olowalu town is going to bring in, just family oriented kinds of things?

(AR): I hope they do, I hope, that's what I figured they are going to do right, family oriented, so I'm going to believe whatever they said that's what they going to do, so I hope they going do. Like I said, I'm going to have my children keep an eye on them, but I do want Olowalu town. I told everybody I want Olowalu town!

(TLG): Why is that?

(AR): Because people who live here they don't have to travel to go shopping, it's right here, near you, you don't have to get on the highway, you know how bad the highway is, so we need something here, if you're going to build homes you need a town. Why build homes and no town. Why? What for? You going to climb up the highway again to go shopping! If you going to build homes; then get a small town. And I'm happy, I'm really happy there's going to be a town here, I wish it was sooner, that's all I'm going to say. Because if it was sooner, then I don't have to go shopping in Kahului or in Wailuku, I could just shop here. Because you only need things for you and your husband, I would love to have a town here while I'm still living, but I am glad that we

are going to have somebody that is going to build this town. And I've told every Hawaiian that I know, and a lot of Hawaiians they don't want Olowalu town. Oh, but it's such a nice place, but I tell them you folks is being mean. You folks live in the city, you can go shopping, what about me, I live here, I'm old already, so I need a town, but I know the town is not going to be here in 2 years, not going be here, but I'm thinking of my family. And I've heard them say that oh maybe we should all move home, and I said I wish you would move out of Wailuku heights, I have two girls live Wailuku heights, and I told them go sell your home and go buy a home in Olowalu. Because my youngest boy Clyde is going to inherit our home and I've said it, Clyde, this property stays here, goes to nobody else but you, the only person who's going to take this property is going to be that ocean. Only that ocean can take this property, it stays here, no one else is going to own it but you, he knows that, only him, if you don't want it, leave it there, let the ocean take the property, not sell it, what for? Make what, one million dollars. In no time no more million dollars, and no more land. Think of the land, it's so important!

(TLG): That's so true!

(AR): And I know my brother says I get Hawaiian homes, what! Hawaiian homes! Sure, you only own the house on it, but that land underneath you is not yours. You don't own it. It's still Hawaiian homes.

(TLG): 99 years

(AR): Yup, still Hawaiian Homes. Mine is forever, and my daughter said if she could get a good price, she will move home, and I think the one in Honolulu who just retired from HPD, I think he wants to come home but I don't know.

(TLG): Yeah, but slowly maybe the Maui people can come home if there is a good home to come home to.

(AR): I will, I will tell my family, you folks come home and move to Olowalu and come back to the land, and if you smart enough you take the first time, don't wait till second, third, fourth time, because the price go up; the ground work, the first people, get our land here.

(TLG): Yeah that would be good.

(AR): And one more thing, behind of me and my sister lives, there get family homes in the back, when they built their homes in the back, they found bones in the back. What they did they buried the bones on the border of their home property, because where else could they take it, they believe that they found it there, they leave it there. I have a feeling that all those bones they found there, I believe they came from behind the church.

(TLG): I saw that in one of the archaeology reports; one of Frederickson's reports.

(AR): So you got this? Oh good! I was going to ask you if you got this.

(TLG): Yeah, I have that and I saw that Erik Fredrickson dug behind the church yeah.

(AR): Yeah, he asked permission if he could go dig. And I said hey, because he didn't believe me, when I told him, but I said I'm going to tell you folks this, and I said I already testified at the burial and I told them from behind the church or not, there were graves before, but I cannot prove where they are, but whose going tell me, but I know, you tell me, you asking me where are the graves, I

don't know but I can tell you if we had people coming to this church in 1836-1837 and they die where are they buried? You tell me! Where are they buried? Where? Got to be right here!

(TLG): Yeah, on the church grounds, yeah, absolutely.

(AR): Yeah, because this church ground there are burials on the side, but these people are only buried there from maybe 1910, anything else is all in the back, but what they planted sugar cane on that land before, and Hawaiians didn't say anything, why, because they are afraid of the Big Five. So they just take over that land, plant cane, and everything, cause the people who use to plow, they would see bones.

(TLG): Really, behind there?

(AR): Yeah. I would tell you something now; I'm wondering how are they going to clear that acre and a half behind the church, without digging up bones?

(TLG): Oh my goodness.

(AR): Have you ever thought about that? Look at those trees.

(TLG): Those trees are huge!

(AR): I'm feeling sorry for them... they only can use saw, they can't use tractor... I know more or less where my own tutus were buried in later years. But for the one in the back of the church and up I wouldn't know, so I'm wondering how the heck is Olowalu Elua going to get rid of those trees... because no sense, they planted sugar cane on that land for years; they plowed and everything for years, so what's the difference already? What you going to do?

(TLG): Yeah, those roots are probably deep.

(AR): Yeah, and when the rain comes down, heavy rain, they move the bones behind where my sister in law lives, that's where the bones came from, the bones came from the church ground. Because there were no burials in the back of those homes, no more burials, that I can say no more, I can prove it; those bones came from the church ground.

(TLG): The church grounds

(AR): So when Fredrickson came and asked me if he can go dig, I said yeah, go dig, get behind there, and he did, and he found, I said I remember that, that's either my tutu Ka'ahui or my tutu Papahi, that's one of them because they were buried behind there. But I wasn't so sure because what happen was they had a ditch behind the church for the water, for the plantation, for the sugarcane and then they made a road, for the turn hauler to ride out and pick up the cane. So all over there get bones, but at that time we didn't have anything to say, for what, so those people with money, those people can out talk us, they can do whatever they want with us, so no make wave, and the word was no make wave! Until they start this burial commissions. Then we can make waves now. I feel sorry for Olowalu Elua... but I want Olowalu Elua to clean up that place, they wanted to turn it over to us at that time but I refuse, I can't even take care of this place, what I'm going do with one more acre, I'm not ready for that, but they will give it to us in the near future, but I don't want them to give it to us with it looking like that.

(TLG): Yeah, that is just too much to maintain.

(AR): But now they got to go with the saw.

(TLG): Yeah, they do.

(AR): I know that... terrible yeah.

(TLG): Oh my goodness. You got to do what you got to do. I don't know.

(AR): And Bill had asked me if we want to reopen the pond.

(TLG): Yeah, and what you think?

(AR): And I said I don't know. I don't know, but I wouldn't want a park there; you think I want people making noise in front of my house?

(TLG): Yeah, it would be right in front of your house.

(AR): If I had to choose between a park and a pond, a pond going to cost big bucks, but if I had to choose between a park and a pond, I would choose a pond because I don't want people in front of my place. Plantation had offered to sell that property in front of us to my dad.

(TLG): Really

(AR): Yeah, and my dad said they got to be crazy if they think I'm going to buy that property with all that rocks there, you think what was underneath there. Who's going to do that, nobody going dare to build a home on one pond.

(TLG): No

(AR): You going to have people walking through your house all night? You cannot do that, because it's going to happen. You know the house right next door to me, my family house, and my sister got the property. It was for my brother, but he didn't have a family so it went to her, but the house is haunted, so a certain time of the month, it's haunted! It's haunted! Because my dad had built that house on a walk way. My grandfather who lived next door, his mother and his auntie use to walk that path to go across to the school cottage to get fresh water to drink. So they are the ones walking through, it's part of the wall.

(TLG): Oh my goodness.

(AR): Part of the wall, it's true and I know because my sister and I use to sleep in that room, but funny, we never had problems, they never bother us, but my grandparents slept in the same room as us, and they would sleep on the floor, and they couldn't sleep on the bed. They slept on the floor, so sometimes I'm sleeping and all of a sudden, I hear my grandma speaking in Hawaiian and I hear her telling her husband, get up, get up, I see fire on the wall, and then I open my eye, I don't see no fire! What you talking about? I'm thinking to myself oh she got to be nuts! There's no fire, but you don't open your mouth, right, you don't talk to your grandparents about that kind stuff, not going make fun. So I just close my eyes, and I hear them getting up, I hear them reading the bible and I hear them pray and then go sleep again, that's how I know it's haunted. Then one time my mom went to Honolulu and my sisters were home and they had a party there and they slept there, and they went to work and these girls slept in that bedroom, and low and behold, that girl said she heard a lady saying what you doing in my bed? Get out of here! She did, she got up and cried and all the way to the beach and stayed at the beach until my sisters came home from work.

(TLG): Oh my gosh!

(AR): (LL), and no matter how many Kahu's we ask to come and bless that area, Reverend Earl Kukahiko's father, John Kukahiko, told my mom and dad there is nothing he can do about it except move the house. Why you going to do that, what for its old already, but next time don't build a house on that walk way, that path, it goes right across the property, to the next property where they got the drinking water. They got all that kind stuff, but I think because that's my grandfather, that was with my auntie, when I feel there is a day, when I feel that maybe I can go and tell my tutu Willy, please go. Maybe I can go talk them, I can tell them that, but maybe if you talk to them, then maybe you no longer can tell them that, because it's their path, maybe you can tell them, go already! This is my house. You know if you going to come in my house don't make people scared. You can talk to them. You can do that.

(TLG): Yeah.

(AR): Yeah, you can talk to them, but the house is old already, but I don't know.

(TLG): But that just goes back to Olowalu being spiritual, it retains everybody. It keeps everybody.

(AR): Yes, yes, and it is spiritual, and I know this place is going to be a beautiful place when it is built and developed, I think it's going to be one of the...Olowalu Town is going to be the envy of all developers. You tell that to Bill, it's going to be the envy of all developers, I think so.

(TLG): Yeah I could see that.

(AR): Yeah, I think so. I tell you I'm going to be watching from that valley up there. My name is Kamaileolihau. That's the name of that mountain. On the left hand side is Lihau and on the right is the small Lihau, I'm not sure, but I was named after that...

(TLG): After that peak.

(AR): Yeah, because there were Maile's growing up on Mount Lihau. And my daughter's name is Kapualehuaolihaulakalaeohekili, that means the Lehua blossoms that blooms on the Lihau, it's reflected in the water at Hekili point. It was before, when had all those Lehua blossoms blooming on Lihau, It had white, pink and red.

(TLG): Oh my goodness...

(AR): White, pink and red and my mom was the one that named her.

(TLG): Named her that, that's a beautiful name.

(AR): Beautiful yeah, Kamaile, no, Kapualehuaolihaulakalaeohekili

(TLG): That's a beautiful name, but heavy kind mana that name. That's a beautiful name, do you recall seeing lehua up there?

(AR): No, because I never paid attention, I mean you know growing up, you don't know how old you are, nothing, but as you get older and then you finally realize about what's happening, then you really look, I never paid attention to Olowalu until I moved here then I really paid attention, and I love it! I would never move away from here! Can you imagine when I built my home, I said oh I hate living in Olowalu, but I had property here and I needed a home, my husband and I needed a home, we were living with my in-laws, I lived with my in-laws 17 years. My father-in-law didn't want my husband to leave. He wanted the son to live with him, but finally we moved, we built this house in 1967 and moved here in 1970. So we used our home more for weekends until we moved

back to Olowalu. And I love it here, I will never move, I will never sell. Actually the property behind my sister and behind me, belong to me. That property was exchanged for the taro land, my grandfather's taro land in Ukumehame for Olowalu. Because my dad, not my dad; my grandparents could no longer work in the taro patches in Ukumehame so my dad exchanged it I think in 1952, I'm not sure. Exchanged the property, I think it's sad, all together 20,000 square foot for the taro land in Ukumehame, for that 20,000 there.

(TLG): So it was even-even and same square footage?

(AR): Yeah, but one thing my dad didn't think about, is he should of asked for more for the water.

(TLG): Yeah, that was my next question was did he sell the water rights?

(AR): Yeah, my dad don't know that kind, the Hawaiians at that time didn't know too much about rights. What rights?

(TLG): So the plantation guys make out then.

(AR): Yeah, they make out, but when Jim Judge them bought Ukumehame, and they were trying to get where we are now, in the valley, all the way up. He told us why don't we exchange, we leave that place where we are now, and go back down to where my grandfather was because there was no evidence of the exchange, like my grandfather still owned that place.

(TLG): So there is no deed or nothing?

(AR): Yeah, yeah, yeah.

(TLG): Really? wow!

(AR): They wanted us to move, he would get us down there, instead of up there. And up there, I only went to claim adverse possession. That's it! We didn't own it, my grandparents didn't own it. But, Nobody knew the history, but me, nobody knew the history, and you know and of course when we shake hands, and there is something there that Hinano knows, because my brother and my cousin Paul were the ones who wanted to go reopen, not reopen the taro patches in there, but he wanted to take the water from the river out all the way down to where he is. So my brother and him was working and digging the ditch and my brother didn't know what Paul had in mind, and I said what you guys digging this ditch for, oh, cause Paul like the water go down there. And I said what! You know how long this ditch! You guys got to be crazy!

(TLG): Oh my gosh!

(AR): And, then because they were up there, and we went up there, we looked and we loved it, that's me, my brother was already up there, cleaning and digging the ditch, so I told my husband oh we go, up there, we go weekends up there with them, And so we started to go up, and then my brother them they drink, my brothers and sisters they like a good time, so instead they go dig the ditch, they just leave it alone and when they ready they go do that, and so my husband is a worker, so when everybody having a good time, my husband go dig with a shovel.

(TLG): Oh my goodness

(AR): 10 feet every day, until he when reach down where the first taro patch is. We didn't, that's not the reason why we dug the ditch. But we was helping Paul and Eddie about that ditch. Then one day when I called Hinano, he was living on the mainland at that time, and I told him remember

when granny use to live in Ukumehame we up there and he said yeah, what you guys doing up there? and I said oh! We digging the ditch (Laughter). We camping here, we go every weekend and go camp! He tells me, what ditch you guys digging? And I said well, you know we digging from the river. But, then when you go to the end, you park, the field boss used to come and he would see us up there, and he would tell me, because I was always around, and he said oh what you guys doing up here, you guys get one Hui? And when I heard him say that word Hui, I tell myself, wow! He don't know that he owned this property, I'm kind of thinking, oh what this guy don't know that he owns this property, we know that Pioneer Mill owned that property, but when this man asked me that question, like what its ours? You know, is it ours? And we get one Hui because there are a lot of people working up there and having a good time up there! I told myself, Hey this guy don't know, there is something about this that kind of now I'm thinking. Well I know there is a taro patch up there, because tutu and I use to go and plant taro. And he said mom, open up one taro patch, and if the DLNR or anybody come up there, you tell them you digging the ditch, for put water in the taro patch. He was on the mainland, so we were going to do what we like! So, we dig the ditch all the way down to the first taro patch, so I told my brother, eh, clean up that first taro patch, because you can already see the taro patch up there, clean up the taro patch! Paul you go clean up the second taro patch, and I'll take the third one, I was already acting boss up there, because now I know a little bit more right, I'm kind of thinking, yeah, cause Hinano going tell me something, so then we stop that, and then I think that haole guy kind of suspected something, and he said who gave you guys permission to come all the way up here? I said well Paul open the gate and we come in, if you folks no own land up here, you folks not suppose to come up here, we came up with Paul. But then where Paul is; he does not; he's squatting. And our Tutus land is further down so because my mom already gave her rights, and my two uncles when gave their rights to the 12 shares. My sister get three shares, and Paul Fujishiro get three shares, but he's not on the property only he's squatting somewhere else, so I tell my sister, hey (Connie), I want part of your property, so that I can have rights to go inside there. So she when sign off her right of shares that's why we could go further up, because they had a gate up there, the plantation owned the gate. Then the owners came up there where we were, and put a sign about quiet title, and then read about quiet title.

(TLG): Ornellas?

(AR): No, the other one?

(TLG): Probably.

(AR): The Hawaiian guy...

(TLG): Yeah, wow!

(AR): Yeah, they came and they use a word that I was trespassing and I needed a permit and that I had no right to dig the ditch and I said no I'm not! I'm just reopening it, there was a ditch there before, and I'm just reopening it for the lo'i.

(TLG): So you made sure you got everything; the land and the water; your allocation?

(AR): Yeah

(TLG): Wow! That's huge!

(AR): Yeah, we couldn't believe it, we signed with the attorney general, and we got it.

(TLG): That's huge for...

(AR): And I thought that my brother going to be part of that.

(TLG): That's amazing, thank you so much for sharing all of that with me, you know there is stories about, well isn't there a hot spring up there too?

(AR): The spring water, you talking about the spring water? The spring water is in Ukumehame, not Olowalu, the spring water is right across here, it's down here, that's the spring water is, it isn't anywhere up there, it's just pass mile 14 or 15 maybe.

(TLG): Okay, coming out in the ocean?

(AR): Yeah, and yeah that's right. It's underneath there.

(TLG): I wanted to ask you about the night marchers and the nights of Kane, do you know where their trail is, or where their path is or how it goes?

(AR): All I know is that it's connected to that Heiau out there, Heki'i, it's on the other side of the stream, Ukumehame stream. It's right over there.

(TLG): So between the two, so they weren't marching mauka to makai, they were marching Heiau to Heiau. Wow!

(AR): Yeah, Heiau to Heiau, and there is another Heiau on the West end of Heki'i. That's the one they call, well they say Ukumehame Heiau, but I've heard it as Aweoweo, tutu said Aweoweo. She said Aweoweo, she said that, I didn't read it anywhere, but I know they called it Ukumehame Heiau. I knew it as Aweoweo only through my grandmother. Other than that; I don't know.

(TLG): Oh, so do the developers know that this is a night marchers trail?

(AR): Right, yeah they are going to that Heiau there.

(TLG): Wow, and Bill knows, Bill Frampton he knows where?

(AR): I never did, they don't know about that. I never talked to anybody about these night marchers, because nobody asks me, and I'm not going to say it, but because you, I'm going tell you that there was night marchers.

(TLG): Well that is amazing.

(AR): I know it for a fact, even my husband heard it. So it's true. At first I thought maybe my sister came home at 3 o'clock in the morning and put her phonograph or whatever on, but when you listen to the music, it's not that kind of music, its monotone. So you know its po'okane, that's a fact, and last time I heard that was in the 1970's, after that I no longer heard that. Cannot.

(TLG): I wonder why is that?

(AR): The traffic is too noisy, cannot hear, and got to be quiet yeah. But we know! We know!

(TLG): Wow, what about the people who are living up side, do they hear anything?

(AR): Our neighbors, the ones in the valley?

(TLG): No, the new ones, the luxury people that live up around that Heiau.

(AR): I don't know, I never heard anything, but it must be going through their house.

(TLG): Yeah.

(AR): Because the Heiau is all the way, and they got homes all around there, I don't know, but I don't know if they believe that kind, but maybe a car pass by with music on, they don't know, but if they think like us. But maybe they going to realize they will think oh wow! And I hope they didn't build their home on that path. You know if Peter Martin had come and talked to us about this area, and had all that kind stuff maybe we would have told him, but it's not him who's going to ask us, it would be Bob Horcajo. That's why I don't like him; because he went and ask all different kind of people except us. So fine you do what you like. That's when I found out he had ask certain people to serve on that Cultural Reserve and did not pick up any of us family that really lived here, and picked up outsiders, and I told him, Bob how come you didn't ask my brother Abe? He's an educator, he's smart. And he said we are picking up people who can write grants, and I said let me tell you Abe Ka'ahui writes grants for people, why didn't you pick him up, and he didn't say a word. I said okay, you guys do what you guys like, but don't you dare come ask me any kind questions about Olowalu. When Horcajo was around they had been phone calls come around with people from Peter Martins office asks if they can talk to me about Olowalu and I refused. I refuse to talk to any of those people. The only people I came nice to is Bill Frampton, it's the way he came across to me, it's the way he came, if he came like those other guys, I would tell him get out of here! And I know I didn't have a nice, good reputation at that time, but you know I'm Hawaiian yeah. People have taken advantage of Hawaiians, so eh, don't go ask other people, and then when you get stuck and you think you going ask me, what am I? I'm not second best. And I've said it! I mean, I don't like people do that, because I'm nice to people, I help them with whatever they want, but don't think you can go ask those other people who lie to you, they've lied and lied. I know their lying. But I'm not going to tell those people, oh those people are lying why you going ask them. But when they go ask those people for information, and then get stuck and then come ask me, they not going to get nothing from me, nothing and I never said this to anyone but you, because I like Frampton. and you working for Frampton is good enough, you Hawaiian, you not Haole ... and Rory was the very one that told me and he said Mrs. Rodrigues, you smart yeah, I said why? You never tell all. And I said why should I tell you guys all, you guys not nice to us, you folks going to ask people from outside, and then what leave us on the side, what you think us? Second best! Yeah, I mean yeah! I've said it to Jim Judge straight in his face, and I don't know if Bill Frampton remembered because Bill Frampton was working for Pacific Rim before I think and then I went to this burial commission meeting, and they didn't tell all about Ukumehame, and I told Maxwell and Dana Hall, eh did these people tell you folks that they had one Catholic church in Ukumehame? What? Yeah! And Jim Judge didn't say a word. And they tell me you know where it is? And I said of course I know where it is! And they say how you know? I said because I use to go with my grandma, from six years old I would walk with my grandma up Ukumehame to work in the taro patch, and she would sit us down and tell us stories about Ukumehame, and she did tell me about one Catholic Church that was there and the name was Saint Philomena. So we had a meeting, everybody had to go up to Ukumehame, even Ed Lindsey went, and Jim Judge, me and the commissioners, the burial commissioners, and who was it Ed Lindsey told Jim judge how can there be one church here when its hilly? How can the church be here? Why, when you start planting sugar cane what, you not going make it flat, it has to be on one hill, so the water can go down, so what they did, fill them up! I was right there, when he said

that to Jim judge how could there be a Catholic Church here, and Jim Judge said there was a Catholic Church here, Mrs. Rodrigues is right ... no lie!

(TLG): Yeah, yeah

(AR): Yup, and then we went back and I testify and the Lindseys claim that the (Ukumehame) cemetery was a Lindsey cemetery, I said since when there had a Lindsey in Ukumehame? There was no Lindsey. That Lindsey that you were claiming was a sheriff of Lahaina. Lindsey; that's the grandfather of Ed Lindsey. Grandfather, great grandfather; I don't know but he was the sheriff, my great grandfather Ioane was police; mounted police, he worked under Charles Lindsey that's why Charles Lindsey use to be good friend with that old man that's why he went to Ukumehame, so these people were claiming that that's their tutu that was buried there, and I said, I went to claim that's not the Keola that they claim buried in that cemetery, and so I went to check on that Keola and I found out that the Keola that they claim was a male, is a female, and that male Keola they claim buried there is a Ka'oni. Mrs. Keola married Ka'oni when she and her husband divorced, that man buried there is Ka'oni, that cemetery there is a Ka'oni, not a Keola.

(TLG): Oh my gosh.

(AR): I know all that kind stuff. You tell me one Hawaiian name, I know because my tutu was the one that told me almost every name, more in Ukumehame than Olowalu, because we came from Ukumehame, Olowalu I don't know too much because I am from Ukumehame, but I moved here because my grandma comes from here, my great grandma. Victoria Puha, my dad's mom, her parents lived in that valley; Mose and Kaiulani Kekona Puha.

(TLG): Okay, I think I remember seeing those names.

(AR): Yeah and Mose Puha, their family come from New Zealand, they're Maoris.

(TLG): Oh they're Maoris.

(AR): Yeah, they're Maoris, and we Maoris too because we Puhas. Yeah, they live up there and they lost their land, when Mose Puha died, Ka'iu, she had so many children, so the plantation somehow, I don't know I'm not even going there, but I know that she had to live there with her children, this is only what I hear, and she charged food from Lahaina, had one store in Lahaina, and she couldn't pay, so when she died, they took the land away, and took the land and the children had to disperse right, and had to leave and a lot of them went to Honolulu to Kaka'ako. Where that Hawaiian homes is in Honolulu.

(TLG): Waimanalo

(AR): No in town up that hill, I forget, Papakōlea.

(TLG): Oh, yeah that's right, Papakōlea.

(AR): That's where all the Puhas went, they all went there. Yeah, so I know that property there is a cloudy issue, its right next door to the Napaepae. Now we are related to the Napaepaes but that's for the Napaepaes, but we are all Napaepaes too, but I know about that place over there, because somebody told me, hey you come from that line yeah, cause that line of that property there they related to Kaua'ula. (Laughter) Patty said oh Addie I didn't know what to say, when you yeah, cause you sound mad. Hey, I fight for my rights. I told him I didn't do anything to you, what are

you doing? leave us alone! I could not see another Hawaiian do that to another Hawaiian, because I don't do that to any Hawaiian. I love my Hawaiian people know matter who they are; they are still part of me; Hawaiian yeah. I love my people. I love my people no matter what they are. I love my people.

(TLG): Yeah, I mean because if your own people don't have your back right.

(AR): But then they are saying what are they doing, they should get more education you know; well they are not as lucky as you folks. It starts at home; you guys know that, it starts at home. Everything starts at home; don't go blame the teachers for not teaching the kids, it starts at home!

(TLG): Yeah, that's true, that's so true. Yeah, we are the lucky ones, we got to go away and go to school.

(AR): Sometimes, you know I wish OHA would go find more Hawaiians like you and send them to school with the kind job like you or similar to the job you have, so that they can go and work here in Hawaii. We don't need all these white people come over here and telling us this and telling us that... They should get our Hawaiian people, children who know where their parents talk to them about Hawaii, like I talk to you. That's the kind of education they should go out and look for, something that pertains to Hawaii. I know you can be a doctor; a medical doctor. I know that, but sometimes we need more Hawaiians learning about the ocean, instead of people... coming to say this and say that. What, they only looking for grants, that's how they going to get paid, all by grants. Get a job! (Laughter) I wanted to tell them that go get a regular job instead of writing grants, and they come over here and fight us.

(TLG): Did they even come and talk to you?

(AR): Never once! No, only you folks, that's why I'm saying it, I'm not second best. So when Jim Judge told me "Oh Addie, I should send a project director to come talk to you more about Ukumehame," I looked at him and said you will never get anything out of me, because I'm not second best and I walked off. And Bill Frampton was there with him, so that's why Bill Frampton first came to talk to me he said I learned when you want to talk about Olowalu, you better go see the right people, I said yes, Bill cause I'm going tell you I'm not second best, and I like him, but you know, you don't know see, I mean you tell yourself, you hope that they going to do what they told you they going to do, they might go off track, which happens, I know that, it happens. Just make sure you watch and see that okay well that's alright, it be okay, but don't go way off track because then I'm going to say well I'm sorry Bill you said you were going to do this, you didn't say you were going to do that, but that's their job, we are not suppose to be telling them to do, that's their job, but when they tell you what they going do, and not do it, is what I don't like! Don't do that to me, don't lie, because I'm going to catch you at your lie, I'm going catch you at your lie, watch out. (Laughter)

(TLG): Well, he's on notice then.

(AR): I want him to do what he wants to do. Really do what you want to do, because it's you, it's how you going to make out, and I want him to be successful. That's why I put him, I put Olowalu town on our pray list, we pray for Olowalu Town, I want Olowalu Town and I'm going to pray until we get it. Just can't have Olowalu Town if we don't pray and ask god to help you, Olowalu

Town, because this place is also what? Spiritual, so keep it spiritual not like one carnival.
(Laughter)

(TLG): No, the vision, the vision is, it seems to be.

(AR): I know, and Hinano is glad about it.

(TLG): Good.

(AR): Anything else you want to ask me?

(TLG): No, I think we talked about a bunch of things and it's very helpful.

(AR): I know we kind of went off track,

(TLG): That's okay, we went off track and then we come back, that's how right.

(AR): And it's good to know a little bit about Ukumehame, you know because Ukumehame has something to do with Olowalu, because Olowalu people actually came from Ukumehame. But the people in that valley actually, like the Naho'oikaikas are not from Olowalu, the Naho'oikaikas married into whomever, they come from Honua'ula.

(TLG): Yes they do, that's right because my mother talks about Naho'oikaikas.

(AR): Yes, a lot of people think they really come from Olowalu, I said, no, no, they are married into Olowalu people. I don't know who they are because I didn't pay attention. You know, you only know the Naho'oikaikas, I always goes back to Ikaika, it's suppose to be Ikeikas. But now that I'm talking about them I want to go back to that family there, that is staying behind of the store, I don't know if you have anything to do about it, but I want you to hear because you can tell Bill Frampton whatever I said, the Naho'oikaikas got only 4,000 square foot, is that true?

(TLG): I'm not sure. I don't know

(AR): I do tell a lot of Hawaiians already if you don't want Olowalu Town, don't talk! We have a new owner in the back behind my sister, he himself when we had to go testify in Lahaina, he came to me and called me auntie. He had just bought the place in the back and build one house, He said auntie I don't want Olowalu Town, I don't want this place to be developed. I said wait a minute, you looking at somebody who wants Olowalu Town, and he kind of looked at me, and I said you know what, your new here; you just came and bought a property in here, in this ahupua'a. Now you better believe we've been here forever and if you're going to fight us you not going to last long because why? You not going to be happy here... But I know you love that small little place you living, I know you do, because I can see how much you folks love this place, but do not go to any meetings if you are not going to talk nice about Olowalu Town. And that's why I never see that guy at any meetings. Because I've said it if you don't want Olowalu Town, don't show up to any of those meetings...I go tell everybody, I told the Rodrigues too. The son don't want Olowalu Town.

(AR): He's always in the newspaper.

(TLG): Maui News.

(AR): I don't know what, but one morning he came one Sunday, he knocked on my door, and he said oh hello Mrs. Rodrigues and I said hello. Oh I just came over to tell you that Gordon Cockett

said no vote for Olowalu Town. I look at him and I said what? I'm for Olowalu Town, I told him you tell Gordon Cockett if he wants to tell me no Olowalu Town, then come tell me myself, don't go send you guys over here for come tell me not to vote for Olowalu Town but he never did come. When he sees me and I'm at places to testify, Gordon Cockett knows he better not talk too much, I already told him, Gordon when you talking about Olowalu Town, you can talk about the reef, but don't you say that you don't want Olowalu Town. You can talk about the reef, but no talk about Olowalu Town. I've told a lot of people don't you talk about Olowalu Town, because that's my town, I live here! If I didn't want Olowalu Town; no more Olowalu Town. I know, I can say what I like, But I do want Olowalu Town, so, I want Olowalu Town, I do really, and my family too. They said its okay because maybe they want to move back home. I'm quite sure they do, because they have lived their life, here, they spent their early life here, coming home to grandmas. I sent my children home here too to grandmas.

(TLG): Yeah, because I remember going to Makena in the stick's man and holy moly.

(AR): You don't like what you see today yeah.

(TLG): No, it's so.

(AR): But what can you do? The word is you can't fight progress, but you can help too, you can help...

(TLG): You can help make it into a proper vision.

(AR): Yes, if they are going to do it in the right way. But before they didn't, people weren't talking, they just let it go, but not doing it before, But I always tell my husband this, I don't know why they developed Kihei, but I know don't go blame nobody but the Japanese. I said it. And he tell me why? I said because I remember I had to go pay our property tax in the tax office, I was young. Not really young but maybe 12,13, 14,16 years old, and I use to wonder why I see all these Japanese men with these huge books, going through these books and looking, and I seen that, I'm not kidding!

(TLG): Oh my goodness.

(AR): I'm looking at them and I'm telling myself what they looking through? But you know it took me years later to realize they were buying out all of those properties that weren't being paid.

(TLG): Oh my gosh.

...

(TLG): That's amazing.

(AR): Who would think that I would look at that and wonder what it was and think another 60 years or whatever to realize what it was, and I didn't think about it until recently when I told my husband, I read all these things and I use to wonder how did we develop, how did we ever get Kihei to look like that? How? What happen? Did all these people sell all of their properties, and I was picking on the Hawaiians' who owned the land before...

(TLG): Maybe they didn't have the money to pay taxes or didn't even think they absolutely had to.

(AR): Yeah, they needed the money and they sold it for so cheap, and now what you got to go buy that land for one million dollars and maybe they sold it for only four or five hundred or five thousand dollars, and look how much they made, so every time you look at Kihei you think of all those people who got rich.

(TLG): I know, it's something, well thank you so much for sitting down with me and talking story, and I will bring the map, but I will call you before I come and bring you that map with the place names.

(AR): And if you do come, and if nobody answer, and you just happen to come by, just leave it on the counter by the kitchen door, because everybody who comes, I'm not home, I see all the stuff up there, yeah I see vegetables and fruit, and I think wow these people brought all these kind stuff. They do you know! (Laughter)

(TLG): So nice to come home to that.

(AR): Yeah, they do; bringing something.

(TLG): Yeah, well speaking of Ke'eumoku they are still caretakers for Ka'iwaloa yeah?

(AR): Yeah, okay he talked to me about it, yeah about it just recently and he told me auntie, and I think some, who live next store is encroaching on the property. I said no he's not. That's what I said, I said no he's not that's, he is kind of far away. That's what I said. I said no he's not. I said Keeaumoku, Katie Nahina, Nahina and I had an agreement that anything past Kapaiki its okay what she wants to do, because she's from there, I don't live there, I live on this end, so I told Katie at that time, because she wanted to claim Ka'iwaloa, because she claim that her family was buried on top there, but she said she was going to take care of that, but she died, but she told me she had a son who was suppose to be taking care of that place together with Keeaumoku, because I think one time, they build on top of that stuff. What you call that stuff, the big table, I forgot the word.

(TLG): Oh me too, it's like an altar

(AR): Well if there is anything else you want to ask me, you can call and ask me.

— End Recording —

D.2 Interview with Mr. Al Lagunero

Recording Date January 19, 2012

Transcription Date June 16, 2012

Participants Mr. Al Lagunero (AL), Ms. Katherine Smith (KS), Mr. Bill Frampton (BF), Ms. Tanya L. Lee-Greig (TLG)

Mr. Al Lagunero is an artist and native Hawaiian cultural practitioner with family connections to Olowalu through the Kaumuali'i (Kekaulike) and Hale O Kease lines. He is currently the President for the Olowalu Cultural Reserve, a 501c3 organization with an educational mission focused on learning opportunities where students can integrate and develop skills for either career or cultural re-growth with "the land as the teacher ... the ocean as the mother teacher".

Al Lagunero (AL): I am wondering if the assessment covers, goes into the reserve itself?

Tanya L. Lee-Grieg (TLG): The assessment looks at the *ahupua'a*, from the *ahupua'a* stand point.

(AL): Okay.

(TLG): So the *ahupua'a* from *mauka* to *makai*, including the valley because that's really the only true way to start understanding

(AL): Does it start at Ukumehame and ends at Cut Mountain?

(TLG): It starts at, yes, at the boundary Ukumehame. I know the project area comes a little bit over into Ukumehame Ahupua'a and then it extends to the Launiupoko boundary and then all the way mauka to the West Maui Forest Reserve as we currently know as the mauka project.

(AL): In the *moku* statements, how is, *hiki no*, in the old history of this, in the *moku* statement, these straight lines are today lines. Can we have any idea what those old inclusiveness looks like?

(TLG): It is the landmarks. So what we are currently understanding traditional landmarks for the *ahupua'a* boundary to the, I'm sorry I don't have this on the top of my head which I should. (*Papers rustling/flipping*) They connect the *pu'u* that we understand. Our current understanding is that it is a connection to the *pu'u* up the ridge line on the Ukumehame side. The place name for that is

Bill Frampton (BF): We got these boundaries from the map of Maui that takes every single *ahupua'a* so it starts with this, this is the *moku*, right?

(TLG): Yes, the *moku* here, Lāhaina.

(BF): We're almost towards Ma'alae'a and then we got this put on by using like the USGS maps and the planning department maps and some air photos we were able to trace this exhibit was simply to show the reader's our project is within Olowalu.

(AL): What I'm interested in is that as people come into the area while you have your signage and stuff, "Welcome to this place." The idea of a *pu'uhonua* is a very strong one. And it could be something that moves into people's being quite differently than other places that seem to be

more museum type situations. But we are coming into a living *pu'uhonua* again. And that possibility for that living *pu'uhonua* may not be necessarily this line.

(TLG) and (BF): Okay.

(AL): So when you move along to where the surfer's, over there, it's a really wonderful area in which people are entering into like a gateway. So when you enter into that gateway, your mind set could change when you come into this area. And when the dialogue of the *pu'uhonua* comes more in common, people begin to look at the islands as *pu'uhonua*. A different kind of way of looking at it. I think my *mana'o* goes in and out of care and PR.

(TLG): Right.

Laughter

(AL): Make sense right?

(TLG): I have the *ahupua'a* bounding place areas as Mōpua on the Ukumehame side and then it touches the land forms of Helu and Līhau on the Launiupoko side. Ending in Awalua on the Launiupoko side follows the ridge line up toward the head wall of 'Īao Valley.

(AL): Great, perfect.

(TLG): So that's what I listed at.

(AL): I like that it goes even deeper.

(BF): Way past our boundary there.

(AL): Yeah. So does Manini come up in that, the hill. Does Manini in there, some place? I wondered why they would call it Manini.

Katherine Kama'ema'e Smith (KS): Oh, Mānienie.

(AL): Mānienie?

(KS): Yeah, it's the "flat grass." It's a flat area where the grass grew and it was a resting place.

(BF): Inside?

(KS): Inside 'Īao. In the back of 'Īao. Mānienie, that's where the *ali'i* watched the battle where the Maui Ali'i, where Kalola, observed Kepaniwai and the place of which they escaped.

(AL): Thank you.

(TLG): I think we can start with the formality part if could share your full name and birthday and connection to Olowalu.

(AL): Donald Trump.

Laughter

(TLG): That's going in the transcript.

(AL): Just put Al Lagunero, enough.

(TLG): Okay.

(AL): Thank you. 10/19/1945 and 8/08/1988. I get two birthdays.

Laughter

(TLG): Oh, okay.

(AL): Nah, October 19th and then what else?

(TLG): And then maybe a little about your connection to Olowalu Ahupua'a.

(AL): Presently I'm the President for the Olowalu Cultural Reserve. I have different families that lived in Olowalu. And I think historically, family roots also to cover different areas in the islands, inclusive. As I understand it, there's the Kaumuali'i (Kekaulike) line and to some degree I think that it is Hale O Keawe as well.

(TLG): And currently you are with the Olowalu Cultural Reserve?

(AL): Yeah.

(TLG): When did that begin, the Cultural Reserve?

(AL): 1997 is when talks began and about 2000 is when we got our papers.

(TLG): How did you become a part of the Cultural Reserve? Can you share that with us?

(AL): Bob Horcajo called and he asked if people could come together so *maika'i* that.

(TLG): Can you talk a little about the mission or what the purpose of the Olowalu Cultural Reserve is and what you kind of, how you kind of see the Reserve now and in the future and potentially when the master plan gets realized? If it ever gets realized.

(AL): The mission is educational. It is a 501c 3 educational designation. Entwined with that is an opportunity to move back onto the land with the land as the teacher, the ocean as the mother teacher. So what we are looking at is the possibility of working the lands to have a place where learners can come integrate and then develop different kinds of such with regards to either career opportunity or cultural re-growth and all that's involved in re-growing and adding to culture. For example, contemporary works, contemporary writings, contemporary different kinds of things that have been left maybe not been taken in by Bishop Museum. The idea for the school, I feel should be, could be some kind of ambassadorship, training, where people not necessarily only elementary school children or young people to come to school but also for the *kupuna* and the parents (intergenerational). I think, if we could look towards re-integrating our family systems by allowing education to come into play for that. So a child doesn't go home with just the homework, everyone shares in the homework. Everyone shares in the care. So a lot of that *mana'o* although we just slightly talked about it here and there, I think comes together with some kind of consortium as to how that comes about. It is something that I've taken from conversations throughout my years with Maui and with other cultural areas. One of the big things I remember with Keali'i Reichel was that we have no place to present or to study without having to instruct others by that kind of thing that public organizations must do as non-profit organization. So he was looking for a place where they could just be *hālau* and not worry about all those other things to have interface with nature as it was and to *kōkua* that whole area. Those kinds of conversations that come up over the years and I think I echo a lot of those. I collect in my thought, in my heart, my *na'au* the kinds of discussions that we have. I feel that many of

the people who share that seem to have a certain kind of movement in themselves to keep that tie alive and interfacing cooperatively. If that is a start of an ambassadorship, I think that is wonderful. The other part of that is that we can have classrooms without walls which is a big part of the whole kind of exchange that we miss when we go into public forums. Exactly that word rather than a place where, you know, we could lay down, talk story and let it go without having all of that kind of confined space. We look forward to this *mauka* to *makai*. We have hope that the canoe that's being built for the Reserve will find a parking place down by the sea. Hopefully that can become very active in terms of returning the waters to proper use and access. Planting, you see people planting *limu*, little bays along the shore. Families come in, you park your car, you go over there, get on the canoe, take the *limu* and plant and go here and there and plant. I think much has been taken away from the waters and so it causes the water to do something else. I don't know what that ship can be like tide wise when it goes to other areas, if it becomes much more than just planting *limu*. For example, at Kāne'ōhe Bay with the Hawaiian Institute of Marine Biology out at Coconut Island and partnerships that bring in that kind of activities. What I think is that we can allow the Cultural Reserve to walk in the footsteps of the ancestors. To allow that voice to be enjoyed, shared with people so that we can, from there become an ambassador just in place. That's some of the *mana 'o* I think that has gone through our board and some of the people throughout maybe my 30 years.

Laughter

(AL): On Maui.

Laughter

(AL): Like that.

(TLG): Can you share with us if there are any unique resources to Olowalu that helps in this?

(AL): Yes.

(TLG): And what they might be?

(AL): Yes. The star that brings the canoes to Hawai'i, the star that is the tutelary star of West Maui is Rigel, Puanakau, is the constellation and in that comes the guide to Makali'i. In terms of the historic factor of that and having people look at *ahupua'a* different than just land marked by straight boundaries. We have at least that kind of thing, talking about walking in the steps of the ancestors. So when we come to realize the connections that way, *iluna*, *ilalo*, you can have a little bit. It continues to help to grow a community awareness. The idea of experience is something that really is so important and I think the access to the land and ocean at Olowalu allows us an opportunity to bring that experience to both, you know, those kinds of areas. As an artist, I paint and I become very much aware of the subject matter and what people put into their work when they talk about *maoli* art. Some of it is very, very intriguing; I find that it misses the experience level. I think it's a very opportune situation when we can take any of the schools like Kamehameha and whoever goes out that they can touch and smell. When we talk about the *limu* and stuff, all the links that we have in Hawai'i our computer is so beautiful. Just in the art of *lei* making, if you making for Pele dances or if you making for ocean dances those kinds of links for the child who is taking *hula* could be a little bit more pronounced, you know, why do you wear those *leis*? Who made that *lei*, you or your grandparents? So what is the link,

those kinds of things goes on and on. At the same time, we have new materials and things. So things like feather capes, Joanne Kahanamoku are very respected for their feather capes but their capes are a matter of contemporary material. Its contemporary feathers, dyed feathers and those kinds of things but the idea behind them, process of which it involves, really helps to instigate and maintain a sense of what that beauty is all about. This is why the Reserve, I feel is very important that we can

(TLG): Come outside.

(AL): Go back, go inside but I think that it's very exciting too is that we can deal with the new, old way now. And the new, old way has such to use what wisdoms we might experience from our *kupuna* and how we might adjust some of that for today. When we look at, aunty on Kaua'i was sitting down on her porch and somebody came and said, "Oh, we want to talk to you about some sustainability projects."

Laughter

(AL): And aunty says, "What sustainability? We been hea all our whole life."

Laughter

(AL): *Hiki no* so it's all that kind of thing. I think it's ingrained in terms of *kupuna* ideas, sustainability, sustainable culture. I think, presently, some of us for whatever reasons are is that a word "cultural centric?" You know, when we are involved in that way. Sometimes it feels like a division but I think we need to fill our cups in a way to allow sharing of a full cup. So that's going to be big work on both sides because I think when we looking at new, old way what brings in to that conversation is how we become who we are today? I get a little flack if I'm going to go and say, "This is open to everybody." But to some way we need to kind of balance Maoli to other ways. I think that is really wonderful because we were nomads. We travelled, we zigzagged the Pacific.

(TLG): Yeah, I think people forget that part.

Laughter

(AL): Yeah.

(BF): You mention once before, about this, exactly that and could have kept on going. Europe, wherever. This is the only place.

(KS): It's not the only place.

(AL): I think if you look at Fornander, it says we are already there.

Laughter

(BF): I love that point that it's just not only here.

(AL): 'Cause there's some basis, I think, in the Fornander accounts that when we come out of Africa, in the Berber areas, you look at the colors and then the weavings of Berber is very much those old primal colors but then we are strong in that. And so you look at us in the Mediterranean areas before we take to the self growing and we go back and forth according to Fornander to

place like China or India. So in the remnant times of religious, spiritual practices, there are, you can find hints of where we've been. The account in Fornander for the Kūali'i chant that he accounts for their travels into some of these areas. I think in terms of having some *palapala* for our people, they can look at the Kūali'i chants and then we can look at those other kinds of things of our blood line and I think what we'll come to discover is that things that are kept by peoples records other than us, were geographic changes. At least four major geographic changes for the surface of the earth has now brought us in to this point and they are expecting the new one. I'm talking about the Hopi prophecy storms on which the *pōhakuki'i* was already there, right. So there is some kind of connection. I think for Olowalu it comes as a matter of, you know, introducing questions very slowly into this because sometimes we get all upset all over the world. People going, "Who said?" *Hiki no*, right. I don't know where I'm going with that.

(KS): I remember you telling me about the *waolani* of Peru, the ancient people of Peru, *waolani*.

(AL): Oh, yeah, yeah.

(KS): And we have the *wao* here.

(AL): Yeah, it's a group actually it's the Amazons and National Geographic has it. They went into one of the villages that they call "Waolani." Their oli is just like the 'o on the records. You hear the elders singing to the children when they go to sleep or after the day's *pau*. (*Al demonstrates this oli – this is the i'i style, major verbrato on "O" sound*) That kind of thing you kind of feel the old uncles are doing that kind of thing and the feathers.

(BF): In the Amazon?

(AL): Yeah. I think, you know, with Rapa Nui and Rapa Nui's exchange in those areas, along coastlines. In Chile, for example, you have *mākaha* and *lima*.

Laughter

(AL): Yeah, like that. You go across the waters to many of these places and can see it. So, I think Olowalu has that thing about ambassadorship as a really wonderful opportunity for education and allowing people, I think, to use old ways that are connected maybe from shorelines, other shores to us. One of the interesting things that happened maybe about 12 years ago, that there was an effort by marine biologists to bring people into some agreement, countries, into an agreement about caring for the waters of the Pacific. It started with, I think, Taiwan, China, Japan. Hawai'i had an invitation. University of Hawai'i declined the invitation. I don't know why but they continued by diverse studies out of the waters that were coming in out of China, especially around some of the delta areas. I felt that that kind of thing is exactly what we should have been involved with because it brings us that wisdom that is shared. When you hear Rubellite's *mana'o* on that whole aspect of where we have come from especially on her dialogue for Taiwan as a grounding area. I feel that she's addressing quite a bit. She's always been ahead, right, doing that kind of work and it's just us, maybe, just trying to catch up. Questions? I have a question or maybe a request. (referring to a map of the project area)

(KS): Pu'u Kīlea is there.

(BF): This is the big lots are up top here.

(AL): Down here is a structure that hasn't been identified in papers. It's a *heiau* like.

(TLG): Okay.

(AL): I feel that heiau is the link of a *Hale O Papa*, the ladies *heiau*.

(TLG): Okay.

(AL): Its location, some of the things that we see in the different way, that's the women's heiau and I think that's a very important part that it's not part of the paperwork that identifies that. Its location right below of this one is farmed. It's almost like Kawaihae with the men and then the women down below. At Kawaihae, I think it's like this, yeah, from the *heiau*, next to the ocean.

(KS): But this is next to the stream.

(AL): Yeah, so I think the placement is traditional. And then the ridge, where's the ridge?

Here, so this ridge, I think there's something up here or another kind of place where the men to gather before they come down to Ka'iwaloa and then down here so women down there is really kind of nice. The men are up on the ridge and they're coming down. There's a flat land on the top of that ridge and I don't know if that was a lighthouse. Kind of a guide place for movement to Kaho'olawe and back. Signals.

(TLG): Oh, okay.

(AL): So if we look at Makahiki signals like Waimea to Kaua'i, fire branding they called it. Those kinds of things are not there. If we take the alignment outside of here and see how it connects, you know, like from Kaho'olawe to Lāna'i, what's occurring in there and how can, let that become part of the school from Kaho'olawe.

(TLG): Okay, so up, further up there's a flat land

(BF): Up on the ridge kine? Oh, yeah, yeah.

(AL): It's about here, yeah? In the recognition of this place as a *pu'uhonua*, in the constellation Puanakau is a star, at the lower bottom called Pu'u Honua. Then there's these other stars around it, the Cat's Cradle, Kahiehie

(KS): Ka Heihei O Na Keiki

(AL): I think the stars have much information. Kaho'olawe with recognizing that maybe it is a training ground for the movements to the south and returning. I think we are looking at this star and this location as a part of the whole conversation. We began to look outside of the current reality of; you know, line like this and allow that conversation to maybe come in into this. The fact that the *pu'uhonua* goes back into this area is really very promising kind of thing to have the connection down here to Waihe'e with Kalola's Heiau to, at Pu'u, at Paukūkalo. What is that?

(KS): I'm sorry I'm not following.

(AL): The heiau at Paukūkalo

(BF): By the sand hill

(KS): Oh, Hale Ki'i

(AL): Hale Ki'i Pihana. Pihanakalani and then she moves from Pihanakalani down into here quite with her presence then the land really becomes *kapu*, yeah. There's a *kapu* on it. I'm just kind of thinking those kinds of things are really important to know. How we relate to Haumea. How do the children show themselves when the sunlight comes up in the valley? What's there? When you look at the ridge of the mountain, not ridge but here's the mountain and then this layer like this sometimes especially in 'Āao when the light comes like this, then the shadows are cast this way and you begin to see them coming out like this. *Hiki no*, the formations of the stone people that kind of thing. The whole, that dialogue that informs us that informed our ancestors are all very important in the naming of the place. So that how we *pili* to one place, they always *pili*. They're always there. I think that kind of value is very strong and saying why the land is so important. The idea with Haumea and all of her children is that we are included. If we begin to understand that then the whole notion that we have is much more *pono*.

(BF): What do you do with something like that? Where do you even begin?

(AL): With what, the structure?

(KS): Get rid of the tank.

(BF): Yeah, the tank is no longer of any use, of any value of the water system of today. I don't believe it has any value. I believe it was a part of the old hydro power facility or something like that because if it was used, they would have cleared everything away or whatever. I don't know even where you'd begin to, how you would take something like that out or bring it back to

(AL): They gave it to Olowalu Cultural Reserve and it's our duty.

Laughter

(BF): Yes, it's in the Reserve.

(KS): It's in the Reserve?

(BF): Yeah, it's clearly in the Reserve.

(TLG): And it's on the downside of the ridge.

(BF): Yeah, you walk by it, you see all this work that's been happening and all of sudden it's there and it's just...anyways, it would be neat

(AL): There's a highway going through at least the lower portion of that area. I think the Reserve brings us close to host culture possibilities or presentation or use. It can soften the highway, if the highway needs to go there. How that's done, I think is quite exciting in that it could be a really different entryway into Lāhaina and kind of take away the idea of whaling, only whaling. Increase, increase the noise there. *Hiki no*, beautification projects, help people see that ... I don't know it's such a and they just have to come back.

Laughter

(BF): Let me know how.

(AL): I need to see more where that's (the highway) is going to cross.

(BF): Yeah, yeah, in fact the architect so we have the original architect team was Andres Duany, this world renowned guy, he brought in 11 architects. I think it's like 11 or 10 architects that

were from Chile, Venezuela, Philippines, China, Japan, Germany. They came and assembled all the different versions and once we had this version (referring to the map of the master plan). So, this is the version that happened at the end of the workshop. This was the plan. That was back in 2005 so since 2005, we've gone around and met with like 113 or 114 different presentations that Dave and I have done to all these different kinds of groups. And every one of those meetings whether it was one comment or five comments, there were a lot of neat comments that were given from the non-professional engineers or architects or whatever. These neat comments that we've taken all of them and sat down with George Ricksey, who is our local architect. George is, I sort of say, is the one who's calibrating the plan. He's taking that and making it a little bit more Maui and he has some really neat, his thoughts of the crossing, he spent a lot of time going out there and just walking with us, without us 'cause it was very important. He has some, I don't have them here, but they're really, I was just sitting here awhile ago thinking, "Man, I wish he could have been here a little longer. He could of met you." But it would be really cool if you had a chance to meet him. He's a fantastic guy. One quick, funny story about him. When we brought over Andres, everyone was, "Oh, what's Andres doing?" So we sat down and had dinner and he said, "Whose your local architect. You need to have someone local that would understand the codes and help us." We said, "Oh, we got this guy, George Ricksey." And he stopped and looked up and went, "Who?" "George Ricksey." "THE George Ricksey." *Laughter*. I went, "Ah, maybe?" I just seen him the day before with his surf shorts, tank top, cruzing to go surf and I'm going, "I think so." He's like, "The one with the award winning design of the community in Maryland." I said, "I had no idea that was George but I know the project." He said, "That was George Ricksey, he was the architect and the developer of this incredibly, brilliantly planned community in Maryland." He moved here years and years ago. You would have never known, you'd have to struggle to pull that out of him. He's a very neat, we feel lucky to have him. I think he would love to hear more discussions like this; it would be very neat for him, really inspiring. That crossing is, in different forms and when you look at the topography of this area, he talks about preserving an ability for people and vehicles to be able to come underneath it. I think it would be really, really important to look at. I like that 'cause at that point, you see, you have an opportunity to see a lot of things at that point, *mauka, makai*.

(AL): Staying on the idea of pass ways and access. The upper trails, do you want to speak on the upper trail?

(KS): The Olowalu trail?

(AL): Yeah.

(BF): Oh, yeah, sorry that, these are some of the things, if I'm wrong, but some of the things we'd be looking for to understand the access, is something that I've; the first time I ever heard someone mention it was Nāhina. Daniel or David Nāhina? Told me about, the only comment he had for our plan, we sat with him in 2005 was, "You better correct what's going on now 'cause the highway has completely blocked the free flow of *mauka* to *makai*. People can't walk that." And he said, "That is why you have the worst accidents on the island are there because you've shut down that ability for the spirits to go back and forth." And he said, "In your plan, you better address that." Anyways, access has always been and we tried to in the plan. We have

the ability to go from the Cultural Reserve all the way up to the top without ever crossing a road.

(AL): One of the early parts, just talking story with Peter, is an invitation to *mālama* some of those areas as a Reserve even if the Reserve was to stretch outside of the Reserve. Go to Kapalua and maintain some of those trails that go to Kapalua and then the other direction. I can dream, this is just a wish list is that those trails become places where people, along the trail, once you start moving in the trail and people have movement along the trail is to have places where we can bring plants and then people who love walking the trail, can plant something to remember them and do that. Sandlewood, put it but they're not *kupuna* but maybe yeah. Put some of those plants back.

(TLG): So can we talk a little bit about those *mauka* trails. Where at Olowalu do they start? I know that there's the connection between Olowalu and 'Īao that it is not there anymore, landslide or whatever that cover the pass.

(KS): Just the top of the Olowalu trail.

(TLG): So, I know about that. Are there's that go laterally?

(KS): I don't know if I've seen the lateral trail, parallel to the Ala Loa in Olowalu. I've gone up to the diversion plate up there in the stream but I expect it would have been somewhere near there which is usually a mile or two in.

(AL): The waterways that were used may have been a part of that kind of movement in that area 'cause we just see layer on top of layer when it becomes modern and keep out residential areas, they always stay residential areas and that kind of thing. I think my *na 'au* when I was up there with Peter was to look at the water and how the water was brought from Ukumehame and then Olowalu and how they shared some of that with the plantations. You think then who's working the fields? Is it local people over there and they not going put the trail, the trail maybe have been already established areas where they can access easily. So they're going to follow

(TLG): What they know.

(AL): Yeah, what they know. So I'm wondering if some of that could look at some of that water. Hello, water.

Laughter

(TLG): When you were up there spending more time up *mauka* beyond maybe the real estate boundaries, can we talk a little bit about the plants that are up there? Are there any native plants yet, still up there?

(AL): I talked with a guy, what was his name? At Kahikinui.

(BF): Renee Silva?

(AL): Not Renee, the new one.

(BF): He has the beard?

(AL): Yeah, planting all up in that area.

(BF): The restoration up by

(AL): Rodriguez?

(BF): Pu'u Mākua they're doing that restoration.

(AL): Those people, might be good to have. I haven't been up there.

(KS): Up as far as the diversion, I don't know if there are any plants up there, that I saw, maybe a couple of *wiliwili* trees.

(BF): Bob Hobdy, in his report the flora and fauna report but he only sticks with boundaries of Olowalu. He has a pretty good assessment just for that area. What was the plant that Frank

(TLG): The tea, *kokolā*. What plant is that?

(AL): What?

(KS): Tea, *kokolā*?

(AL): *Kōko 'olau*

(TLG): *Kōko 'olau*, he called it *kokolā*, they make a drink out of it. *Kōko 'olau*.

(AL): What is your question with that plant?

(TLG): That's the name of the plant?

(BF): In our interview with Ms. Silva,

(TLG): Yeah, Frank Silva was saying that because they were Mormon in this area that they couldn't drink certain things but that was the one thing that they could drink when they would go *mauka*. So I was wondering about that?

(AL): I wouldn't be surprised if quite a few of that *ti* plants are still there especially along the stream.

(TLG): Yeah.

(AL): Where the water collects there, could be the *māmaki* and the *kōko 'olau* could be on ledges here and there.

(TLG): Oh, okay.

(AL): But I think when you come to that, then you can begin to think about habitat.

(TLG): How do you prepare that drink? Is it just

(AL): The flowers after awhile give off kind of like a thistle and then you collect that. That's a rubbish plant you can make, you know the one that sticks to you?

(TLG): Oh, yeah.

(AL): You take all of that black stuff, put it in a jar and you ready to make tea if you put that.

(TLG): Really?!

(AL): Yeah, I was so surprised my mother, "Here, make tea." And I thought, "What?!" I looked just like Lipton. I says, "Wow mom, let's go get some more."

Laughter

(BF): Is that the tea *Kōko 'olau*?

(AL): No, that's not the tea *kōko 'olau*. That's the Spanish

(BF): Oh, the Spanish needles?

(AL): Needle.

(BF): Really?!

(AL): Yeah.

(BF): I was usually covered in those things, would drive my mom crazy.

(AL): Sometimes even the smaller plants like ferns over here and like that. Thing's we don't look at as very important in the list. Thing's like the other one, the velvety

(TLG): '*Uhaloa*?

(AL): '*Uhaloa*, plentiful, yeah, over there. It's an important tea. It's an important part of that but you think, "Weed." So, we don't identify with it and we'd rather look at the big ones.

Laughter

(AL): *Hiki no*, I had certain experience with just plants. I mean they're so as our *kupuna* notes, very alive, they have, share different kinds of stuff. Sometimes in the garden when I go pick one small little flower, I thought, "Okay, I going take you inside." And the other plants say, "What about us?!"

Laughter

(AL): "You know we're all beautiful." So the idea is no smaller or greater, they're all important.

(TLG): My kids, they don't like '*uhaloa* tea at all. Every time they got a sore throat, they're like, "Don't make us drink that. Please!"

Laughter

(KS): Do you use the leaves?

(TLG): No, I use the root and they're like, "It tastes like dirt." So I try and put honey in it.

(KS): Rose Marie said that somebody tried to make the tea but with the leaves

(AL): I just got some interesting reading on the areas where the *kukui* nuts flow out and then they create a sediment in an area and the sediment helps create different habitats for fish. I think one of the board members mentioned that if we plant too much *kukui*, it's '*a 'ole maika 'i* for the whole. I was thinking, "Oh, it's not only up there but down there by the ocean." You know when we go certain places and all those things are coming down from the mountain and creating that sediment.

(BF): Canoe Beach has a lot.

(AL): Yeah, so it's an important factor for those kinds of plants and we have plenty *kukui* trees or want to plant more *kukui* trees, keep the water cool in our area.

(TLG): That's kind of that *mauka, makai* connection too that contribution of that plant to the ocean.

(AL): Right.

(KS): And that plant in the valley, in Handy and Handy, they mention the planting of the *kukui* tree on the slope above the valley floor so that the nuts run down hill and then underneath the nuts and the leaves become the compost for the *'uala*.

(AL): Wow, that's major.

(KS): You don't have to rake them down if you plant them on the hill. They run down anyway.

(AL): I think that's major because Kona you have to pile the stones, right, and put inside. Over here you just wait for it to pile up

Laughter

(BF): You know the *limu* you were talking about growing, that would be just along the shoreline. That's something

(AL): Depends, I think it's rather shallow area that moves out, yeah. It's not too deep.

(KS): South of the point.

(BF): This whole area, it's all shallow and then it gets deep out here.

(AL): Then (*inaudible*) will come back.

(TLG): In the Reserve, are you seeing some of the freshwater resources in the Reserve, in the upper reaches of the Reserve? Like the *hīhīwai* or is that not

(AL): Oh you thinking about, the waters not, the water I experience only goes up to the area where we cleaned and then there's that concrete area where the water flow changes. So what we have is not fast moving water. Above maybe there's that kind of water in that area for the *hīhīwai* and other fish.

(BF): You know what's happened, couple times, in the last two months I've been out there and the water has gone all the way down. You go to the wood bridge and it's moving. There's been a lot of rain but there's been water flowing all the way down and our hydrologist, Tom Nance, his assessment is fascinating conclusion 'cause the State Water Resource Commission guy's have said, "Olowalu's aquifer has 2 million gallons a day, sustainable yield." You can pull out 2 million gallons a day and supposedly that's safe. He did a more comprehensive study and he went out with the marine biologist and studied where all the ground water seepage is and flow rates and his conclusions is that we have 7 million gallons a day sustainable yield because of this cap rock that exists underneath. But he said the stream is heavily influenced by the dike water.

(KS): Perk water.

(BF): Yeah, perk water and dike infusion so when you go up to the diversion, on the mauka side of the diversion there's a lot of water. You merely past it, there's not much. You come a little further down and there's a lot of water again and you go, come down by the Reserve, there's not much. Go little further and he found more and a little further, there's not much again. Its different points where the water comes in. He tested the water, it's the exact same quality as the ground water way down below. It was a really cool report.

(KS): So can you recharge the stream?

(BF): So this is what's been going on is the diversion right now, they're diverting almost anywhere from 1 million to 1.5 million gallons a day is being diverted from the stream. That's the source for the non-potable water. That's a system the Peter folks collect all that water and can go to all the mauka residents, the village and all down here has one of the taps that their sources of water is non-potable. That's a purple pipe and they can use it for all outside irrigation. Their other source is from the well. That brings up the freshwater, that's the potable or the inside water usually used for drinking. Very clean, good, good water. But the potable water system, they're diverting about a million five usually average.

(KS): The non-potable.

(BF): The non-potable. They use from the measurement from their meters they can calculate how much they use, is about 60,000.

(TLG): Wow.

(BF): Yeah, so there's a handful of things going on. One is, I heard that, at first where the H is all the water going? Well it's the transmission itself is putting horrible conditions while it diverts that much water at the diversion, you go from there up to the top reservoir, a ton of it is already lost. Doesn't even get to the reservoir. Once it gets to the reservoir and starts being used, there's more loss there and by the time you get to the houses, they're very efficient, they're new pipes. So the idea that we've always said in our approach was from a cultural side and we may be mistaken or not saying it correctly but I've told Dave, we have a tremendous amount of water in the ground. At complete build out, we only need about 900,000 gallons a day. That would take care of all of our needs. We're going to have a wastewater treatment plant that's going to produce 500, 600,000 gallons a day of non-potable water to make everything green. The non-potable water, is going to be as clean if not cleaner than the ground water which is amazing technology. That means the water that's being diverted now, we don't really need. But the idea is maybe we should keep that and take just a fraction and have it for storage or backup, fire protection, whatever. The rest of the water from the beginning, I always thought that we could bust up that diversion put it all in the stream and see if that would make a difference. That's been the idea in the cultural perspective is can we help enhance OCR (Olowalu Cultural Reserve) by providing much more water and not only to use but to have what you're talking about, the flow. If you could have a continual, perennial type flow, you then

(KS): There's possibility that some of the fauna can come back.

(BF): Yeah, yeah that's the idea.

(TLG): Everything will come back.

(BF): In terms of if you want to do an assessment, this is very, very tiny of the big picture but one positive component I saw on the project is usually the exact opposite. Usually you come to a place, you have a certain amount of existing water, you're going to take all of that and it's yours and the environment pays the price. In this case because of the integrated resource planning approach that we're doing like re-using our own water, only taking what you need ground water, you can put back water into a stream. Instead of saying, "I need more of that water." We're saying, "We don't need that water and if we need anything, it's just a fraction." It makes sense,

originally I said completely get rid of it and that threw off a few people. But we don't need it. 'Cause the way we've designed it, we don't need it but I think it makes sense to keep some, a fraction of that maybe. They're taking a million and maybe keep 100,000 or something.

(TLG): Even putting a little bit back in the stream for recharge I mean than in and of itself is

(BF): For multiple perspectives is that is a positive impact, I think.

(AL): The one that goes through the mountain and then down, right?

(BF): The intent is to provide much more water to the Reserve is what I was looking at. Rather than struggling to get some, if we can very easily as part of our project, design it so that flowing water will be much more easier to get to and there would be so much more. It would be really, then if you have the little school site or where ever, if kids do walk outside, there is water. I had that experience with the Cub Scouts was hysterical. I took them Camp Olowalu and we were playing and I said, "We're going *mauka* and we're going to take you to the petroglyphs, heiau, bring your suits 'cause it'll be super hot and we'll let you jump in the stream, cool off." Got all the way up there and they're complaining the whole way and I'm just like "Hang in there." I get to the diversion and it's dry. *Laughter*. My son does not let that go. That was like four years ago and I still hear it from him. But the idea is you could get there and ideally if it's done right, there would be water.

(TLG): Bringing back the stream would also help your coastline and your idea of bringing back the *limu* because it brings the nutrients down from *mauka*.

(BF): Exactly. So that's something that

(AL): *Limu* brings the fish.

(TLG): *Limu* brings the fish and that's why everything would be

(BF): Where that *limu* is there's freshwater and they can find the source. That was one of the things I was talking about awhile ago with you, Tanya, that when we are able to explain the whole story again, I think our project we could not sit here and say, "We could not have a negative impact." Clearly, if you put a community out there, there's gotta be negative components compared to today. But, there is also neat opportunity like you said, "There's opportunity for education."

(AL): I think one of the come backs opportunity you are trying to address it in the book for down Makena way (Honua'ula). How the chiefs make decisions and the conversation we also had. That comes to mind as I look at some of the names and the history names that come to this area of decision making within the community and a picture of what you are trying to do with the book is to show that kind of care that's been there for generations.

(KS): Headman families making decisions and shared authority.

(AL): Yeah so historically that kind of, it's reaching forth but the idea that when we are talking about Hawaiian cooperatives, society, what are we looking at? What are we saying about it? It's just not people coming together for that but it's inherited. There's a sense of that inherited responsibility to make these decisions and to influence that. So I think here we haven't really, I mean in terms of refreshing some of our opportunities for cultural renewal and organizational structures. The non-profit no longer becomes the place where we have to make all of those

decisions and conform to something that's not a part of that maoli effort. To some degree, I think, that could become part of our discussion. I think one of the original plans or *mana 'o* that we had for that area was that Hawai'i doesn't have a welcoming place, traditional welcoming place for all of those coming up from the south especially to retain connections to the South Pacific cousins. So, if we had a place down at the point to receive the canoes that would come in, our canoe would be there to greet and then could walk up and then develop an arena in the mauka area to host the protocols that are necessary between us and have a place for these people to stay when they come. Otherwise, we're behaving like non-profits, non-profits.

Laughter

(AL): During our birthdays, I had a moment to reflect. I always go have this personal evaluation and I found that each four I've been involved in non-profit things. Mom took us to Hawaiian Civic Club meeting at Waialua at Hale'iwa. Always there's something and then you go Kawaiaha'o and then do all of this kind of stuff. It just goes on and on and I got sick thinking about all of that. For how long I've been doing it, all my life. So the Hale Hālāwai, that whole aspect that is taking into another kind of arena and dictated by another hand. So now I'm on another move and it's like, okay, let's not have to depend on money. Let's try to get it different. If we use what we have, then maybe we can deal with some of that. Put in a little bit, *hiki no*, if was in shave ice or in soda.

Laughter

(AL): So anyway, I think with your office there's probably a lot of different kinds of potential to unearth or bring forward some of that kinds of conversations. I look forward is that kind of relationship with your office and you to kind of help us develop those kinds of, 'cause can, yeah, pro bono.

Laughter

(BF): Have you shared a little bit with Al some of the work we're doing, what you've done so far to date with the research with the newspaper, the testimony.

(KS): The Māhele.

(BF): The Māhele testimony.

(KS): I haven't have a chance to talk to him about it but the markers that you see on this map here are the names of the people who received the Māhele awards for those properties. I thought it was very important that we would locate not only the family names so that we could do the genealogies and perhaps find more descendants of these original Olowalu people. But the other thing was to locate in the Māhele records the names of the *'ili* and the *mo 'o* within this valley. Because the little markers on this map just have Olowalu but when you go to the testimony, the people will talk about the real place names. So now I have a list of 17 different *'ili* or *mo 'o* names. I'm writing down all the testimonies from the native register's and the number of *lo 'i* in the valley is going to be considerable and Olowalu also had lots of dry *kalo* land. They were growing dry *kalo*, they were growing *'uala* and lots of it. It was major agriculture. They had *lauhala* places where they cleaned and made the *lauhala* for the *moena*. I also found another *loko i 'a* besides the one that's down by Aunty Addie's house.

(BF): So the other one's down here, right? That's the one

(KS): The one by Aunty Addie's house down there and the other one is up near the *pali* up near, I think, Alapa'i.

(BF): Okay so the red meant is names of family people, blue is for a place and one of the things that

(KS): But I only knew a couple of them when I did this before. Now, there's many, many more.

(BF): So this is just the first draft?

(AL): Is this the photo you sent me?

(KS): The *kamani*?

(AL): Of the *heiau* of this area.

(KS): Yes, that's the picture that Tanya took.

(BF): Exactly looking mauka.

(AL): Okay.

(BF): Yeah, that's incredible. One thing is now that it's on a scaled map like this, I can also take out sight plan, put it on top.

(AL): Oh, okay.

(BF): And start to possibly identify one way to retain the names, streets or parks or community centers or whatever just to hold on, not to lose.

(AL): Did this *heiau* come much later anytime around Lili'u's time or with her mother, Keohokālole?

(TLG): We don't know much about that *heiau*. It wasn't mentioned when Emory came through. When Emory came through, he identified Ka'iwaloa Heiau and talked to the folks about Ka'iwaloa but when Walker came through 15 years later he found what Emory found and this other one which he called an unnamed *heiau*.

(AL): The photographs I saw that you sent for that area, the stones didn't convince me.

(TLG): Yeah, it looks more like a house site or something like that.

(AL): Yeah, wasn't river stone. *Mauka* they use the river stone up by Ka'iwaloa. So, down here, when I looked at it, it wasn't that kind of river stone. It was more crusty. I don't know what kind stone that. *Hiki no*, just in that area. Maybe people just piled on top on the earth. My question about its timeline is its relationship to Keohokālole.

(TLG): Okay.

(AL): Lili'u 'cause this *kamani* is her, *hiki no*, when she wears that lei, very identified with Lili'u. In this area where Keohokālole comes, you know maybe it goes, I wonder what is that tradition and if that is why that *heiau* is there and was it for something other than the navigational kinds of things or with the things of Hale O Papa, with the ladies, with Makahiki and with whatever else Ka'iwaloa is doing. If this is coming in here, does this mean that this is now becomes some of the break way for Christianity 'cause the church is located in there, right, in these areas. Couple of churches one at Ukumehame down here and then up there.

(BF): Yeah, there's the one church and then there's the Catholic Church

(KS): And the church up.

(BF): And up above here is the Mormon one here, yeah.

(AL): Yeah so, you know, three in a time, you know, the changeover. "You folks all over here, I going put ours." You know, just like Ruth when they built, Princess Ruth and they built 'Iolani and then she says, "I gotta keep up." So she go build her house, right, that big one in Honolulu. So, I wouldn't put it past those people. 'Cause I don't know that it has any view point, the Hale Kamani, Heiau Kamani. What ritual purpose does it serve?

(TLG): The only thing that is striking about the position of that particular structure is its location in relation to the other house lots and the older diversion. The older

(KS): Stream bed.

(TLG): The older stream bed.

(BF): The original stream alignment.

(TLG): Yeah.

(BF): The original stream alignment came down right through here and right now it's hard 'cause the big rock pile.

(KS): You can't tell if it had a view 'cause of the rock pile is in front of them, between that and the sea.

(BF): You definitely understand the mauka one which she took the photo. If you stand there and turn around, the big rock pile is there. You do, you can get a sense of what it might be like looking this way.

(AL): So this is the land awards, the commission

(BF): Yes, these are the ones scattered through here.

(KS): Kamani is just an 'ili name for that area and the heiau is just placed there beside it.

(TLG): It's small though. It's not substantial like Ka'iwaloa at all.

(KS): The other thing that we wanted you to see was a house site that had a *ko'a* next to it or some kind of maybe it was an *ahu* next to it. And that's out by the, where would it be on the map?

(BF): Right over here. You can see it on this topo. There's the *pali* area and it's right over here.

(KS): And that's a pretty well preserved *kahua* for the house. It has another *pā* area and then the *ahu* or *ko'a* and we would really need you to interpret that.

(AL): Where is it?

(BF): I've never been up there until we walked it. It's right up over here.

(AL): This area?

(BF): Yeah, right around the corner, that general area. Overlooking down below is the surf site.

Paper rustling

(AL): The *ko 'a*'s are all fishing related, yeah.

(KS): I think we need to feel it out because there's a presence there.

(BF): It was really cool. Yeah, here and if you walked from here we just sort of followed it and here's the surf site, the driveway for the old landfill station is right there.

(TLG): The little drainage right here. The *ko 'a* is actually in here, the paved area.

(BF): There's the big rock pile.

(AL): That's at Kamani?

(BF): Yeah, so there's a big rock pile in the reservoir right below.

(AL): Adeline might have more history around this area if she can, get her talk about more of this area. They remember going up this area when they were children. She might have that because of that relationship to that family. The only thing I can think of a *ko 'a* in that area is that it has the view for fishing and maybe protected from north winds, if at all, anything in there. But *ma 'a 'a* is all over the place, the wind.

(BF): That one area

(KS): Is this where the water came down and they had a stone shelf in here?

(TLG) and (BF): Yeah.

(KS): Or is it here?

(BF): Right through here.

(KS): Oh that was wonderful, it was all bare rock. There was all puddles, puddles 'cause the water was just collects all in there.

(BF): was falling, it had been really heavy rain.

(KS): There's a gulch but it's lovely formation.

(AL): Any finds for habitat at that type of place?

(TLG): Over here.

(BF): Yeah, remember walking from over here over?

(TLG): Oh, yeah

(BF): I started seeing all those little corals

(TLG): In here, branch coral.

(AL): Branch.

(TLG): Branch coral, the kind you see on *ko 'a*'s, all up in here.

(BF): There started being scattered stuff right in that area. It's a neat area.

(KS): These aerial view, when you see stuff like this and you wonder, "Oh my gosh is it a trail?" You cannot see it from the ground. You don't know where to go. What's that square?

—End Recording—

D.3 Interview with Mr. Stanley Okamoto

Recording Date January 13, 2012
 Transcription February 6-7, 2012
 Date
 Participants Stanley Okamoto (SO), Bill Frampton (BF); Tanya Lee Greig (TLG)

Mr. Stanley Okamoto was born on December 12, 1926 in Wailuku, Maui. While Mr. Okamoto was not born in Olowalu, he noted that his father was born and lived in Olowalu until 1925. As a child, Mr. Okamoto would visit his grandmother who remained at Olowalu Camp working for Olowalu Sugar Mill until she relocated to Wailuku in 1930.

Tanya Lee Greig (TLG): ...This is Tanya Lee Greig, Cultural Surveys Hawai'i, at the offices of Frampton and Ward in Wailuku, and we're sitting here with Stanley Okamoto and Bill Frampton to talk about Olowalu Town, and the plantation time period during—for Olowalu. Umm, this is the part that's a little bit niele, and, I have to ask, if you could share your full name, and when you were born, and where, and how long—and how you came to be at Olowalu.

Stanley Okamoto (SO): Okay, my name is Stanley Okamoto, it's Stanley Okamoto. And I was born on December 12, 1926. Andn , my dad lived—was born in Olowalu, and lived in Olowalu, until 1925. So, in 1926 I was not born in Olowalu but I was born in Wailuku.

Bill Frampton (BF): Oh, wow.

(SO): But I have a older sister—I had a older sister, who was born in Olowalu in 1924.

(BF): Oh, I see.

(TLG): Okay.

(SO): So, my connection to Olowalu is that, ah, because Grandma lived in Olowalu, and—so, from Wailuku we used to go to Olowalu to visit Grandma, until Grandma relocated to Wailuku, you see.

(TLG): Okay, and she relocated to Wailuku in what year?

(SO): The year was 1930, that she relocated to Wailuku. Because my dad was one of seven siblings and he was the only son. And, he had six sisters you see. And so, when my grandfather died at the age of 49, so Grandma didn't have—wasn't—well she worked in Olowalu for the sugar mill, and, then, when my dad went to Olowalu to work and then, came back and lived in Wailuku, then Grandma came to live—

(TLG): Oh, Okay.

(SO): —with us in Wailuku.

(TLG): And, may I ask what your grandmother's name was?

(SO): Grandma's name was Chise, C-H-I-S-E Okamoto.

(TLG): Okay. And your grandfather?

(SO): Uh, was Tsunetaro (SP?) Okamoto.

(BF): Is that...?

(SO): Yes, oh you got it! Tsunetaro Okamoto.

(BF): I didn't know if that was the one!

(SO): Yes.

(BF): And what was...I was telling Tanya, over in Olowalu, had the burial—you know the cemetery?

(SO): Yes, yes, yes.

(BF): Yeah, the cemetery. And I found these in the records. And it shows your family—I saw the family name, after I talked to your brother.

(SO): Yes, yes, yes.

(BF): And—that it was buried somewhere in here...was, ah...that was your grandfather?

(SO): Yes.

(BF): Okay.

(SO): That was my grandfather.

(BF): Oh, wow. Oh wow.

(SO): But, you see, he, ah...died at the age of 49 at Kula San.

(BF): Kula San?

(SO): He contracted—he was ill. And so, he...was at Kula Sanatorium.

(SO): I don't know what he was.

(BF): I wonder. Kula San. My dad was there. For a couple—for quite a while after his accident.

(SO): Uh-huh.

(BF): Yeah. 1926, after that.

(TLG): So is your grandfather still at the cemetery here? In Olowalu?

(SO): Ah, no...in 19—no, 2000, about 2000, I...you see, removed all of the remains of the Okamoto family, from the Olowalu cemetery. And then we put 'em in the columbarium in Wailuku, you see.

(TLG): Oh, okay.

(BF): Oh, wow.

(SO): But ah, it was a twice a year trek to Olowalu.

(TLG): Yeah?

(SO): Yeah.

(TLG): How was that trek to Olowalu from Wailuku?

(SO): Well, it was, ah...in the old Model-T that my dad had.

(TLG): *Uh-huh.*

(SO): And every time we came to Ukumehame, he says “Okay, all of you hang on to the roof!”

[Laughter.]

(SO): So the wind don't blow it away!

(TLG): *Oh, really!*

(SO): Yeah.

(BF): ‘Cause the wind!

(TLG): *The wind.*

(SO): The wind at Ukumehame.

(BF): Oh, yeah!

(SO): The wind will come down, you know.

(BF): Strong!

(TLG): *Oh my gosh.*

(BF): [Laughter.]

(TLG): *That's great. And how—how was the road back then? Going over the pali?*

(SO): Well it was...a one lane road, you know. So you pull on the side when the traffic from the other side was coming. It was windy.

(TLG): *Yeah.*

(SO): And, I always marveled at the way the stone walls were made, along the *pali* highway.

(TLG): *Yeah. So you...so you traveled that road when the road was, was the road where the retain—where the stone walls are?*

(SO): Yeah!

(TLG): *Is that—that's that. Before the puka in the pali?*

(SO): Yeah.

(BF): Oh, wow. And that's where the rock wall...

(SO): Yeah, the cut—cut rock walls were built along the way and...just narrow enough for where two cars can go by.

(BF): [Laughter.]

(TLG): *Yeah.*

(BF): Must have been scary on some of the areas! [Laughter.]

(TLG): *I know! [Laughter.]*

(SO): Yeah, that's the way it was. So it was an all day thing, yeah?

(TLG): *Uh-huh.*

(SO): When we went to Lahaina, to visit friends, because my dad used to work for one of the stores before he moved to Honolulu.

(TLG): *Uh-huh.*

(SO): So, he would visit the Masuda Store, and visit with friends at Makawao, and they had a store there too. And we would stop there for shave ice, at Nakagawa Store

[Laughter.]

(SO): It was sherbet, it was sherbet I think it was! And then we would come home.

(TLG): *Oh...And so, at Olowalu, the name of the store was...? Who had that store at Olowalu? When you were a boy?*

(SO): Gee, I don't remember.

(TLG): *Oh...*

(BF): Was it—

(BF and TLG): Ichiki?

(SO): Yeah, Ichiki Store.

(BF): Is that right?

(SO): Ichiki Store. Mr. Ichiki, who was originally from Lahaina, and he...had daughters and sisters and all of that. So he had a store in Lahaina, based. And that's the main store. Then they had one in Honokowai, where he had his brother-in-law run, then he had his daughter—ah, sister, who got married to the Kagihara, in Makawao, so there was an Ichiki Store in Makawao.

(BF): Oh, really?

(TLG): *Oh wow! It was a chain store!*

[Laughter.]

(SO): Yeah, yeah, and he had a sister, who married Mr. Hasegawa, and—

(TLG): *Oh, really?*

(SO): Not—

(TLG): *Not that one?*

(SO): Not that (inaudible) Hasegawa, but—

(BF): Oh.

(SO): Herbert Hasegawa. And he opened a store in Wailuku. So, he had Ichiki Stores in Lahaina, Honolua—I mean, Honokowai, and Makawao.

(TLG): *Wow.*

(SO): And all the family related, you see, because—

(BF): And then—then they got on here too, then? Olowalu?

(SO): Olowalu—

[End of file 001, begin file 002]

(SO): Well yes, ah, all the Ichiki Stores were turned over to the relatives that were running them, when Mr. Ichiki moved to Honolulu. And the Hoolau Market that ah—in the Aala area, in Honolulu, he opened the Hoolau Market there.

(BF): Oh, wow.

(SO): And then, he moved everything to Honolulu, and left the stores here in charge of his sister-in-law, and so forth. And they ran the store.

(BF): Wow. I didn't realize there were that many.

(SO): Yeah, so Donald Fuji can tell you, or Wally Fuji, is, his mother, was related to Mr. Ichiki.

(BF): Oh, okay.

(SO): I don't know if she was an Ichiki girl—

(BF): Okay.

(SO): But, they ran the Olowalu store.

(BF): Wow.

(TLG): Amazing. And do you remember where in Olowalu your grandma lived? From the Ichiki Store...?

(SO): So from the Ichiki Store, ah...in the road, going into the camp...

(BF): Yeah.

(TLG): Okay.

(SO): Ah, she was about the fourth house, in.

(BF): Wow! So probably right around here.

(TLG): So right...right in here, maybe?

(BF): 'Cause here's the store...

(SO): Yeah, yeah...

(TLG): This is the store...

(SO): Yeah, and then, this is the—

(BF): House, house, house...

(SO): Yeah. Somewhere around here.

(TLG): Okay.

(SO): Because the Yonamine house was...

(BF): Oh, yeah! Oh, okay. I found a map of the Yonamine house—

(SO): Yeah.

(BF): This historical book. What—

(SO): Yeah.

(BF): Does it say right here, Tanya? There was a club—

(TLG): This was a club house, a store, the Japanese school over here...

(SO): Uh-huh.

(BF): Do you remember any of that? Any of that, Stanley? But I found Yonamine's house.

(SO): Yeah.

(BF): I found them on this book, ah... There was a baseball team last year that came to Maui. The all-star team? To play the all-star team on Maui. And they called me up and asked me if we'd buy bento lunches for them. So I said, "Sure, sure", and got them from Takamiya. And, I thought about it, I said, "You know, I don't know"—and I told...ah, Mikio, it's ah, Shishido, Tahai Shishido?

(SO): Shishido.

(BF): Yeah. I told him, I said, "I don't know if you're interested, but we have...I have records of where Wally Yonamine came from." And he said "Ah, I'll tell the team." He told the team, I guess they got all excited. So I made copies of the maps, and of his house—

(SO): Uh-huh.

(BF): And they drove out here.

(SO): Yeah.

(BF): And I just said—pointed—said, um...

(SO): That camp—

(BF): It's not here, but that's where the camp was. The kids loved it. Just got 'em cookies and POG. But they got to know where it was and I made a bunch of copies they could take home. But ah...Yonamine...do you remember the—Wally?

(SO): Oh yeah, Wally was younger than, ah—well, he and Bill McWayne were at Lahainaluna at that same time. Then he moved to Farrington, you see.

(BF): Okay.

(SO): So, but ah, Bill McWayne and I were classmates at Wailuku Elementary School. So, we about the same age.

(BF): Oh wow, oh wow. Do you remember Wally, doing athletic stuff?

(SO): Yeah, at Lahainaluna, because he was younger than us.

(BF): Okay.

(TLG): And so, did you—you attended Lahainaluna then?

(SO): No, no, no.

(TLG): *No? Oh.*

(SO): No, I was in Wailuku, I was born in Wailuku. But because I went to Lahaina, and Olowalu frequently, 'cause Grandma was there, and so forth.

(TLG): *Okay. So she was about the fourth house up from—*

(SO): Yes.

(TLG): *—The store.*

(SO): Uh-huh.

(TLG): *One, two, three, four. Can you tell me about the—just the community, in Olowalu. Were there a lot of people living in Olowalu at that time, when you used to visit?*

(SO): Yes, there were!

(TLG): *Yeah? And what kinds of things would you do when you'd visit Grandma?*

(SO): What—what did I do?

(TLG): *Yeah, yeah.*

(SO): I just went to visit Grandma.

(TLG): *You'd just visit.*

(BF): You guys play, play around, mess around?

(SO): No, because, what the—mainly, it was to go to the beach.

(TLG): *Oh, okay!*

(SO): Yeah, you know from—because, I mean, Wailuku—

(BF and TLG): Yeah!

(SO): We go to visit Grandma's house and, we go down to the old mill site, where the track went into the ocean, because the swimming was good and so forth.

(BF): Was it like this? The old mill, this is the picture...

(SO): No, when I went, the mill wasn't there.

(BF): It was shutting down already.

(SO): Yeah.

(BF): Oh and they moved it, to Lahaina town.

(SO): Yeah.

(BF): Okay, okay.

(SO): Okay, so the old mill site, where they had—there were railroad tracks, going into the ocean.

(BF): Right, right, right.

(TLG): *Yeah*

(BF): These ones.

(SO): Yeah.

(BF): These ones came all the way out.

(SO): Yeah, all the way to the ocean. That's where we used to go and swim. Because they had clear, white sand and clear beach.

(BF): Was nice!

(TLG): White sand out there? At Maalaea—I mean, Olowalu?

(SO): Yeah.

(TLG): Nice...

(BF): This is a better, I think, photo, when the mill was gone.

(SO): Yeah, and we used to come in here.

(BF): Yeah, really nice.

(TLG): Uh-huh.

(BF): Oh wow. Yeah, 'cause about this time, they had a smoke stack, the mill it's gone, and just stacks and stuff left over. Was it—was it, ah...other kids playing in the area.

(SO): No, because the Olowalu kids were not playing in the area. We were visitors so that's where we went.

(BF): Okay, okay.

(TLG): And do you know where the kids from—where the Olowalu kids would go? Do you know where they went swimming?

(SO): No, I don't know where they went swimming. I loved to swim.

(TLG): You loved to swim! So when you would go down there you would—would you go swimming, fishing...?

(SO): For swimming only!

(TLG): Oh, swimming only.

(SO): I'm not a fisherman.

[Laughter.]

(BF): Do you remember any—if the church—any of the churches that were in the area?

(SO): No, I don't.

(BF): Okay.

(SO): Because, when I began to remember, as an older child, it was the twice-a-year pilgrimage to the cemetery. So I knew about the cemetery...where the cemetery was, and so forth.

(TLG): Right. And then, when you would go—do you remember how you would get to the cemetery from—

(SO): Yeah.

(TLG): —From the—

(SO): Now there's a gate, but ah...

(TLG): Yeah.

(BF): You would, maybe just—I think it's right here...

(SO): Somewhere around here...

(BF): It's that triangle.

(SO): Don't know where the river is...

(BF): Here's the river.

(SO): Yeah, so...

(BF): Think it's that triangle space, right here.

(SO): Uh-huh.

(BF): 'Cause when you look at the...the...yeah, it shows, that's *makai*—

(SO): Yeah.

(BF): And this is the edge of the road I think that comes up, or maybe it's there 'cause it's the end of a rock pile...Maybe—maybe that's the rock pile. Oh no, no, 'cause that's where the road comes close to the water. It's back here.

(SO): Back here.

(BF): Yeah, I think it's right up there.

(SO): Right past the river I think.

(BF): Yeah. Because this—I know this parcel of land, and it's right about the middle of it when you come up.

(SO): Uh-huh.

(BF): Yeah. Were there—was the condition of the burials—was it in pretty good shape? 'Cause nowadays it's all busted up.

(SO): Yeah, I busted it up.

[Laughter.]

(SO): Because my grandpa's grave was ah...my dad did a good job. And, it was the most prominent cement block, and then the polished tombstone and so forth...was there. So all those—my dad did a good job for his father.

(BF): Yeah I wonder—I always wonder if '24—

(SO): Tsunetaro, yeah?

(BF): Yeah.

(TLG): *Uh-huh.*

(BF): Right there.

(SO): Uh-huh.

(BF): Yeah, it looks like the bigger...but yeah...

(TLG): *There used to be a theater, I understand, at Olowalu, as well. Would you ever—was that there, when you were visiting?*

(SO): Yes, right at the entrance of Olowalu town, next to the store. That's what I remember.

(TLG): *Next to the store?*

(BF): On this side.

(SO): Yeah, right around there.

(BF): And when you drove out to Chez Paul, nowadays...It was just next to Chez Paul?

(TLG): *So would that—*

(SO): Yes, yes, yes, yes.

(TLG): *—Be building number seven, right here?*

(BF): Yeah.

(TLG): *Okay.*

(BF): I think so, because...

(SO): So what is this one here.

(BF): Warehouse.

(TLG): *It says it's a warehouse.*

(BF): Fertilizer...

(SO): Oh, that must have been the theater before.

(BF and TLG): *Oh...*

(TLG): *Okay.*

(BF): That might have been, yeah, yeah.

(SO): Yeah.

(BF): Yeah. I don't remember his name, but, one of my neighbors...the father still lives with the daughter. And he's a Japanese man that lived in, um...the camp out in Lahaina, not Puukolii, what's the one, towards, um....

(SO): Keawe Camp.

(BF): Not Keawe, you go towards—

(SO): Right past the —past the mill.

(BF): Just past Kaanapali.

(SO): Oh, past the...

(TLG): Past Kaanapali?

(BF): Up *mauka*.

(SO): Yeah, that's Puukolii.

(TLG): Puukolii?

(BF): Yeah, that one. And he said, he used to walk over to Olowalu to play with Wally Yonamine's brother. I think a younger brother?

(SO): Akira. No, older brother.

(BF): Older brother. He used to go play with him. And he was the one that told me he used to go see the movies. And he always joked, he said, that's where everybody clapped in the theater. And I said, "Really?" He said "Yeah, 'cause it didn't have a roof and there were always mosquitoes. So he said... [Laughter.] So he said everybody was always clapping. [Laughter.] But he remembers, he went to a couple of movies, he said. Ah... I can't remember his last name. Very nice man. He was a fun guy. He said he would go there, and there were some girls that lived up towards—further up by the pig farm.

(SO): Uh-huh.

(BF): That—they would go up there and the dad would chase them away. [Laughter.] Yeah.

(SO): Uh-huh.

(TLG): Yeah so—so you think that the warehouse—was shown as the warehouse, was probably the theater.

(SO): Yeah, yeah, the theater, that used to be the theater there.

(TLG): Uh-huh. Did you go to the theater at all?

(SO): No I didn't, because the movies were at night, and we would drive home before that.

(BF): Oh, yeah, you'd have to go home.

(TLG): Okay, so it was just a day trip, a full day trip, not an overnight trip.

(SO): No.

(BF): There was one...there was a...DeMello...Catherine King's father. He was one of the Luna, and his name was—last name was DeMello. He drew a map of the area...oh there! This one. He helped sketch out a map once, and it showed...

(SO): Names of residents.

(BF): Yeah...Yonamine...And, he lived down here. And he talked about there was a park across from the store, and then he had some of the other deals. Store, office—there was a clinic, like a health clinic.

(SO): Yeah.

(BF): Bathhouse, Japanese school another store, clubhouse...Do you remember any other little store that was up there, or just Ichiki?

(SO): No, I don't. I don't. Because I was in—born in Wailuku, so I was a visitor, that's why.

(BF): That's right, that's right, yeah.

(SO): I remember the bathhouse.

(BF): Oh yeah?

(TLG): The bathhouse? Where was that?

(BF): Yeah? Was that close to your grandma's?

(SO): Yeah, because we lived...

(TLG): That was here.

(BF): So almost across the little road.

(SO): Yeah.

(BF): Oh wow.

(TLG): Okay.

(BF): How about the petroglyphs? Did you ever go up and see them?

(SO): No, no, no.

(BF): No?

(SO): I, you know...As an adult, because they talk about the petroglyph, and I went to the cemetery all the time, twice a year, so, I said, well maybe I should go see the petroglyph, but I never—

(BF): Never—never did. Do you remember, were there still folks living up in the valley, like Hawaiians?

(SO): No, I don't remember.

(BF): You don't remember? Yeah.

(TLG): So during your time on the Planning Commission, when you were spending all that time on the Planning Commission, do you recall how—kind of—can we talk about how this place kind of changed from your perspective, or...?

(SO): No, not...as change came about, and so forth, because I was already an adult, and so, as I passed through Olowalu. So, what I remember most is the homes that were there, the Yonamine home, and so forth. And, the...Nishimura home, and so, that's what I remember. But other than that, you know, the bathhouse across from the residences and so forth.

(TLG): Yeah, yeah.

(BF): And the funny thing is that it's—that it was a community.

(SO): It was, it was.

(BF): Telling these planners, it drives me crazy, 'cause they're the only ones who fight the project. And they, ah...they don't get this part. I think it's important. Did any project—did Kaanapali, or Pioneer Mill folks, ever come to the commission with any plans for the area?

(SO): No, not that I recall.

(BF): Okay. I saw some sketches before, of the area. 'Cause they had hotel zoning. There was hotel zoning, multi-family apartment zoning, at this area. And when Peter Martin folks bought Olowalu, they got records from Pioneer Mill. And I saw some sketches, and it was big. They had a lot of—they had the hotels going—

(SO): Yeah, on this side, yeah.

(BF): Yeah, yeah, yeah. That side, yeah. And um...

(TLG): Do you remember any discussions about that—those plans?

(SO): No, as an adult—

(TLG): As an adult, yeah.

(SO): When I was on the planning commission, and I heard that people were trying to develop this side.

(BF): Yeah, yeah. While, did the community plan...when they did the first community plans, from the west side, all over, did that—were you on the commission that approved...

(SO): No, I was not.

(BF): Yeah. 'Cause I remember I was working for Mike, when Mike was the consultant, and that was an amazing job, out of college, to...go to every meeting, and hear, what was these long-term plans for the island. And I remember them talking about Olowalu. But, I don't remember a lot other than, when you would drive through, all the sugar cane.

[Laughter.]

(BF): There was a lot of it.

(TLG): Can you...do you recall when folks started to migrate away from Olowalu town?

(SO): No, I don't.

(TLG): Yeah?

(SO): 'Cause I was still a child then, so.

(TLG): Oh, okay, so you were still a child when they started to migrate. So as an adult, do you remember when this whole area kinda transformed back into cane?

(SO): No, I don't.

(BF): Your grandfather...he died in 1946—no, '26. Is that right?

(SO): 1926, yeah.

(BF): And then your Grandma lived in Olowalu until—

(SO): Ah, 1930.

(BF): 1930, and then moved over to this side.

(SO): Yes.

(BF): Okay, okay.

(TLG): So when your grandmother moved, there was still a substantial community—

(SO): Oh yes.

(TLG): —In Olowalu?

(SO): Yes, it was.

(BF): Okay. Did she like Olowalu?

(SO): Well, she had many fond memories. As I told you, she even came with the needle that they used to sew the sugar bags.

(BF): Oh really!

(TLG): Oh!

(SO): Yeah. And—

(BF): Oh, that's right. You—I remember you said that. Yeah, yeah.

(SO): Yeah, about this long, they was.

(BF): That's right!

(SO): And, when they sacked the sugar, and then they had to hand-sew the bags.

(BF): The burlap?

(SO): Burlap bags, you know. Roll it over and then sew. And she came to Wailuku with the needle.

(BF): [Laughter.]

(SO): And..what we used it—the needle for, was when we grew eggplant, and then we would sell the eggplant we would sew the eggplant together and say, "Okay, four for a dollar."

[Laughter.]

(SO): You know.

(BF): The eggplant?

(SO): Yeah, to...to bind it together.

(TLG): Uh-huh.

(SO): You know how odd-shaped the eggplant is.

(BF): Yeah, yeah.

(SO): So, right at where it grows you sew it.

(BF): Goes through that.

(SO): Yeah, and that's what we'd use the needle for.

(BF): The eggplant lei. [Laughter.]

(TLG): And this would come from you garden here in Wailuku?

(SO): Yeah.

(TLG): You would—your family would garden and sell at market?

(SO): Yeah.

(BF): Did your grandma have a little garden, or did the neighbors have little gardens?

(SO): You know—

(BF): In Olowalu?

(SO): No, I don't remember.

(BF): Yeah.

(SO): I think it was a community thing that they had.

(BF): Community garden more.

(SO): Yeah, yeah.

(BF): Yeah, okay.

(TLG): Do you remember where this community garden might be?

(SO): I don't.

(TLG): Oh, okay. So what are some of the other jobs that your grandmother had, at Olowalu, do you recall? Besides that laborious sewing of the sugar bags.

(BF): So she sewed the bag.

(SO): Yeah, she sewed the bag shut. That's what her work was at...

(BF): And then they would load them up, and take them to the wharf?

(SO): Yeah.

(BF): Wow, wow. That's neat that your—she actually was work—what did your grandpa do?

(SO): Grandpa was with the mill itself. I don't know whether it was boiler or what ever it was.

(BF): Okay so down—down in the mill, not out in the fields.

(SO): No.

(BF): That was hard labor, up in the fields, huh.

(SO): Uh-huh.

(TLG): Yeah.

(BF): One of the things that's—I find very fascinating was the old waterways. The infrastructure that was in place. And there's one...one shack that's ah—it's an incline shack, with 250 stairs or something, that you walk down up here, into the mountain, and you get down into a big room—

(SO): Cavern, yeah.

(BF): —Twice the size of this area. And huge pumps. And...almost like a cut square little reservoir goes straight back, about the size of this room, and it taps into the water. It just fills up. It must be near groundwater level. And they had a pipe in it. And it sucked the water up.

(SO): Up.

(BF): Yeah. And that was just one source. They had other wells, they had diversion. But Olowalu had a lot of water. A lot more than other areas, because there was it's own valley. And so they didn't have to bring water in from—

(SO): Right.

(BF): Honokowai, Napili—

(SO): Right, right.

(BF): Was all right there.

(SO): For the irrigation, yeah.

(BF): Yeah, yeah. So they had good water. And it's still there, a lot of the system. It's amazing that they built all that.

(SO): Yeah, it's in—your description is almost the same with this Iao—

(BF): Iao one.

(SO): —The water shaft that they have there. The tunnel goes in.

(BF): Goes down in. I had...about a year and a half ago was the first time I went in it. And I took my son, he was ten. And it was amazing. You walk down. And the stairs, are all cement, but the cinder had come down from on top, so every once in a while the cinder was already filled up. You had to like find the stair, take one step at a time, slowly going down. But it was really neat to get down in there.

(SO): It is.

(BF): But the engineering work, to do that.

(SO): Oh, yeah, and to excavate it, you know, is...

(BF): I just—it's...yeah, amazing. Do you remember on this side, when they were constructing Iao stuff?

(SO): No, I don't but I've been down there.

(BF): Oh, okay, okay. Yeah.

(TLG): I wanna talk a little bit about your grandparents. Where—so, your grandparents were first generation, here on Maui?

(SO): Yes.

(TLG): Yeah. And they came from...?

(SO): Hiroshima.

(TLG): *Hiroshima.*

(SO): And, my dad, at the age of two, was...you know, only son, they took him back to Japan to stay with the grandparents. And they came back, my grandma and grandpa came back. And—and then they were working at Pioneer Mill. And my dad, at the age of 15, came back to Hawai'i. And he always told me, can you imagine a 15-year old, going to the first grade, to learn English at Olowalu school?

(TLG): *Really?*

(BF): Oh! So this—

(TLG): *This school over here?*

(BF): This school?

(SO): Yeah!

(BF): I wonder if he's in there! [Laughter.]

(SO): Well, I don't know, he was—

(TLG): *Well, he would be 15!*

(BF): Yeah! Is there one big kid? [Laughter.]

(SO): Yeah, I don't know, 15-year old...

(BF): Yeah, the one tall boy. [Laughter.]

(TLG): *Wow.*

(SO): And that's where he started to learn his English.

(TLG): *Uh-huh.*

(BF): 'Cause he had gone back—

(SO): Yeah.

(BF): And so was...wow.

(SO): You know the old custom, they took the number one child back to Japan, to be educated, before he came back at 15.

(BF): Wow.

(TLG): *Oh, okay.*

(BF): Even just coming back, he had to do it by boat.

(SO): Yeah, it took ten days, yeah?

(TLG): *Yeah, so did he say where he came in at? On Maui? Did he say where he—*

(SO): No Honolulu.

(TLG): *Oh, Honolulu. So then from he came to Maui through...Lahaina?*

(SO): Yeah, Mala.

(TLG): *Mala, he landed at Mala.*

(BF): Wow...

(TLG): *Oh, neat. And then, went to school here when he was 15.*

(SO): Fifteen. He says, imagine being in the first grade being 15, he said.

(BF): [Laughter.]

(TLG): *Oh no!*

(BF): That must have been in—wow, wow.

(TLG): *That must have been a little intense.*

(BF): *Manny DeMello, who helped put together this map, he came to, ah...his father—no, he came when he was ten years old, from Portugal. And sailed all the way across the Atlantic, down around the Cape at South America, and across—at ten years old. I cannot...*

(SO): Imagine that, yeah.

(BF): No! A ten year old! I mean, my boy has trouble driving from Kula to Wailuku.

[Laughter.]

(BF): He thinks that's a long ride. [Laughter.] But, that's wild. So then, your father came back, lived here, and then went...

(SO): No, he lived in Olowalu.

(BF): Okay.

(SO): And he worked at the Masuda Store in Lahaina. You know, for a while.

(TLG): *Was the Matsuda Store near 505? Near Front Street? Or—*

(SO): No, where the old Lahaina store is. Where Takeuchi is right now, or thereabouts, right on Front Street.

(TLG): *Oh, okay.*

(SO): And then, it wasn't the Matsuda Store then.

(TLG): *And so he would drive back and forth between Olowalu and...*

(SO): No, he used to live in Lahaina. They used to board, you know they...had boarding facilities for people to work.

(TLG): *Oh, I didn't know that.*

(BF): Oh wow, so that's like the live-work idea. We want to do that kind of stuff over here. But, that's more for Maui Land and Pine, had dormitories for workers. So that was pretty common.

(SO): You know, in recent time Maui Pine was a recent era. Prior to that all of the plantations had homes.

(TLG): *Uh-huh.*

(SO): You know Pioneer Mill had homes, and HC&S, Wailuku Sugar had homes.

(BF): Wow.

(SO): You know, and ah...in Happy Valley where I was born, well they had homes for plantation employees. Because as they brought the laborers from the foreign countries, from Philippines, and Puerto Rico, and there about, they had homes. So, you had Puerto Rican camp, you had

(BF): Right, right.

(TLG): *Yeah.*

(SO): By ethnic groups.

(BF): And to bring those employees in, to have the houses ready, its a different era. That's interesting.

(SO): Yeah. It was all under the Hawaiian Sugar Planter's, HSPA, I think. You know, the standard as to the plantation homes.

(BF): The unions.

(TLG): *No. Not at that time.*

(BF): No?

(SO): No, it wasn't union then, it was the companies, and they provided the homes.

(BF): Oh wow.

(SO): For these people. In order to bring the workers in.

(BF): Okay, okay.

(SO): It was way before the union days.

(BF): Okay.

(TLG): *[Laughter.]*

(BF): Before the union. I remember reading about...I think it was on Kaua'i. Is that where the... first...?

(SO): Sugar, yeah.

(BF): First sugar started. And then they needed housing for the employees. Yeah, wow.

(SO): Of course, on Maui it's, you know, HC&S has all these camps, McGarrow Camp, Hawthorne Camp, and all of that so. Those were as the immigrants were brought in, that's how these names came out.

(TLG): *Oh...*

(BF): Okay, okay.

(TLG): *Did the camp that your grandma was in at Olowalu—did that have a name?*

(SO): No.

(TLG): *No.*

(SO): Olowalu was just the plantation camp.

(TLG): *Oh, okay.*

(BF): Someone told me that Olowalu Camp was very diverse. Had a lot of ethnicity—

(SO): Yes.

(BF): —At Olowalu. A wide range—more so than some of the other camps.

(SO): And then, of course, below the highway, there were the supervisors, you know. The *haole* camp.

(BF): The big time guys.

[Laughter.]

(BF): And they let you go swim there?

(SO): Yeah, because, it was way after the era.

(BF): Someone told me that was off-limits except for the Christmas party.

(SO): That's right.

(BF): Once a year, they would let people come and play over there.

(SO): That's right.

(BF): Yeah, yeah. And they would get a orange, orange...

(SO): Orange and a package of candy.

(BF): Yeah, yeah, that was the big deal. [Laughter.]

(SO): Well, you know, when I think about this thing, it's company sponsored and they went to the trouble of giving you a package of candy.

(BF): Yeah, yeah!

(SO): And they didn't have to. [Laughter.]

(BF): And that's what the guy was saying, he said it was a big deal!

(SO): Big Deal, that!

(BF): That was a really—the kids couldn't wait, and they...yeah. Huh. Did the Ichiki Store, did—do you remember, did you go inside, the store?

(SO): I've been there, yes.

(BF): Did you go in, when you visited?

(SO): No, no, no. Not that—not as a child.

(BF): Okay. Okay.

(TLG): *Okay.*

(SO): But ah, all of the stores back then was a general merchandise, had everything from kerosene lamps to candies and all of that.

(BF): A wide range.

(SO): Right.

(BF): Like how Hasegawa General Store was always like that, yeah.

(SO): [Laughter.] Yeah.

(BF): Yeah, yeah. Yeah, that's how the store up at Morihara, where I lived in Kula—

(SO): Morihara.

(BF): We used to go down there, and we had a charge account—

(SO): Everything that you needed.

(BF): Yeah.

(SO): Morihara Store.

(BF): And my parents had the charge account. And you could go there after school, call your parents, and if they told you it's okay you'd hand the phone to Mr. Morihara and say, "Okay," and he'd let you get a candy and a soda or something.

(SO): Yeah.

(BF): They still had charge account up until...it was in the 90s, they still had the accounts going. I remember my mom still charging there, before the credit cards.

(SO): That's right.

(BF): Yeah.

(SO): Before the advent of credit cards. They were charging.

(BF): Yeah.

(SO): All the time. And, you know, like Ichiki Store, and Onishi Store, they had salespeople around, who would go out in the camp, because...ground transportation was hard. Not everybody owned an automobile. So the stores used to go out, and they used to have salespeople go out.

(BF): Oh wow!

(SO): And...you know, and they'd come to your house, they'd talk story, and they says, "Oh, how about rice today, and...we have this, and we have that, and we have this dry goods and so forth." And they would make a list of charge accounts, okay. And you would go. Then—maybe this is Monday they come out, and Tuesday, they go out and deliver all of that.

(BF): Oh wow! So they take the order—

(SO): Yeah.

(BF): That's pretty—that was the first—

(TLG): You guys should do that!

(BF): Yeah!

[Laughter.]

(BF): That's our new—[inaudible] in the project, I'm gonna do that! [Laughter.]

(SO): Yeah, order takers. They hired these order takers.

(BF): Wow.

(SO): And then they would go. And then, the following day, there was the delivery. Or maybe two days later, or one day [inaudible]. And they would have it all in a sack, and say, "Okay, this is yours." And so forth.

(BF): Wow.

(TLG): Oh, neat.

(BF): Wow.

(SO): And at the end of the month, you got the bill.

(BF): You got the bill, then you gotta go pay.

(SO): Yeah.

(BF): So after your grandfather passed away, did your grandma live there just by herself?

(BF): Ah, no, there were...let's see, siblings—

(BF): The siblings, were there?

(SO): Yeah, my...aunt...and, my two youngest aunts were living with grandma there. And then...with grandma, yes.

(BF): Wow.

(TLG): Did they stay on when—when Grandma moved to Wailuku?

(SO): Yes, because my dad built the home, and so the two youngest aunts moved in with Grandma into my dad's home.

(BF): Okay.

(TLG): Oh, okay.

(BF): That must have been hard, though, before that...Before they moved, just your grandma and your two younger aunts.

(SO): Well, know, you see...

(BF): Did everybody help each other out?

(SO): Yeah, and then, ah...since my grandfather died...I still remember my grandmother getting a pension check from Pioneer Mill.

(BF): Really?

(SO): Yeah, you know. And, even when she moved to Wailuku, it was a big deal to her, ten dollars or twenty dollars a month.

(BF): It was still sent?

(SO): Yeah. And so, I remember, when she expired, there was one check that she didn't cash. So I took it over to Pioneer Mill and I said, "You know, my grandma died, and so forth, and this is the pension check, you know, that we still have." "Oh," they says, "Oh, you keep it!"

[Laughter.]

(BF): Wow!

(SO): Yeah. But ah, Pioneer Mill took over Olowalu Plantation, and they paid all the pensions and things like that.

(TLG): Right, right.

(BF): Did your grandma...you know, when I was growing up, by the time I got back from college, Pioneer Mill had the name in the community where people weren't—didn't look at them highly, and they didn't trust them, and all that. But, um...back before that, when your grandma was there, did people look like...that sounds pretty good, if they gave pension.

(SO): Oh yeah!

(BF): So they were looked—

(SO): Yeah! They—

(BF): Happy to have work, and favorably? That's great.

(TLG): Was—did she mention that there might have been a difference, between the way Olowalu was before, like when your grandpa was the engineer at the mill, and then after...Amfac came in? Is there—was there a difference?

(SO): I wouldn't know what the transition was like.

(BF and TLG): Yeah.

(BF): That's interesting, 'cause Olowalu Sugar Company—

(SO): Right.

(BF): Was—that was it's own company, that's right. And then...Amfac took over I think in 1937 or '38, I think, is when they closed down the camp, about that time. And everyone...or a lot of people, must have gone to Lahaina?

(SO): Yes.

(BF): Yeah.

(TLG): So, can we talk a little bit about Olowalu during the war?

(SO): During the war, Olowalu had military personnel there, on the beach side. But, ah, it wasn't...affected...affected very much. There were some camps...I mean military establishments along the way there.

(TLG): Along the way. Can you tell me where?

(BF): I didn't know that Olowalu...Wow! Had any! That's good!

(TLG): Can—do you recall about whereabouts the military personnel would stay?

(SO): I was...I would have a tendency to say at the entrance here. And then along this side, here, where now they plan to develop over there.

(TLG): *Oh...*

(SO): That's about it.

(TLG): *Okay.*

(SO): That's about it. Very short...small.

(BF): Short-lived.

(TLG): *What kind of—did they have—did they build barracks, or...?*

(SO): No.

(TLG): *No, oh, okay.*

(SO): It was temporary...shelters.

(TLG): *Okay, yeah.*

(BF): And maybe station few guys...

(SO): Yeah.

(BF): By the wharf...thinking people could—yeah. Okay.

(SO): Yeah.

(TLG): *Was—*

(SO): The landing could come.

(BF): That that could be a strategic—

(SO): Yeah.

(BF): —Site.

(TLG): *Do you remember if the military did anything to the outer reefs over here?*

(SO): No.

(TLG): *'Cause I heard stories about U—Ukumuame, they had to blow out some of the reef, to make their—*

(SO): Their landing.

(TLG): *Yeah, yeah, yeah. Do you recall—*

(SO): No, not in Olowalu, that I recall.

(TLG): *Okay.*

(BF): Oh wow, huh. Hey, can I get you any water?

(SO): No, no, no.

(BF): You're good.

(SO): I'm fine.

(BF): [inaudible].

(SO): You're okay.

(TLG): And then, um, what about road closures, would they...would they close the road? Because, by the time of the war your grandma had already gone to Wailuku?

(SO): Oh, yes, yes, she was in Wailuku.

(TLG): Oh, okay. Do you remember any difficulties coming through Olowalu at all, during the war, going like towards Lahaina?

(SO): No, ah...our twice-a-year trek to visit the cemetery, and so forth, we did not have any problems, that I can recall. We were able to go and visit the cemetery. I know now they have a fence!

(TLG): [Laughter.]

(SO): I mean a gate.

(TLG): Yeah, yeah.

(SO): That they had put a gate out there.

(TLG): Oh. Okay. And then, by the time the war...they had the military here during that time. Was there still a pretty good community at Olowalu, or...?

(SO): Yes.

(TLG): Yeah?

(SO): There was.

(TLG): Even by that time?

(SO): Yeah. And then, the military did have personnel along the shoreline.

(TLG): Yeah, yeah. Okay.

(SO): Because, you know, the shelter between Lanai, Molokai, Kahoolawe and Molokai, for enemy landing, is so easy, you know, coming in, and deep waters in Lahaina...when I grew up, you know, the entire Pacific fleet used to be anchored in Lahaina.

(TLG): Really?

(SO): Every summer. It was my annual trip to go to Lahaina.

(BF): Oh wow.

(SO): You know, because, you know from Olowalu 'til Lahaina, Kaanapali, the entire Pacific fleet used to come in. And then, when these people had liberty—shore leave, they would land right past Olowalu, because that area—where the rubbish dump is—

(TLG): Oh, okay!

(BF): Oh, yeah, by Cut Rock, they call that.

(SO): Yeah.

(BF): It gets deep right there. You can come in close.

(SO): You come in close, and then, they would have shore leave, and they would come in by boat, and then go—right there by Cut Rock, and then get off the boat. And so, we would see all nothing but whites, you know.

[Laughter.]

(SO): They all came back and forth over there.

(BF): A big stream.

(SO): Yeah.

(BF): And then the railroad track, must—yeah, interesting...

(SO): It was there, because they had to take the sugar cane to Lahaina.

(BF): Yeah! Back to Lahaina. You could jump on it for a ride.

(TLG): And there were passenger cars as well? For this?

(SO): I don't recall passenger cars. But, it was a sight to behold here, the Lahaina Road, what they—was referred to the Lahaina Road, when the entire Pacific fleet would be anchored there. And we would drive out at night to see, because, the entire ocean is lit with boats over there.

(TLG): That must have been neat!

(BF): Wow, that must have been crazy, yeah, wow.

(SO): And then—

(BF): And there's not a lot of light on shore—

(SO): No, no.

(BF): So, very easy to see.

(SO): And then you on the back side of Lanai, and Kahoolawe, so you can see all of this light. And then, ah...because very few taxis at the fort so you can see all of the white sailors walking back and forth.

[Laughter.]

(BF): All wanting to go to town.

(TLG): So they would all walk into Lahaina town?

(SO): Yeah.

(BF): So from there it's just...probably two, three miles.

(SO): Yeah, about three miles.

(BF): Probably about three miles, yeah, yeah. And at that point, three miles, that's...easy!

(SO): Easy.

(BF): To get off the boat, you probably walk ten miles and be happy! [Laughter.] Just to be on land.

(SO): Yeah.

(BF): And walk on land.

(SO): So, I remember the entire pacific fleet being—they congregated right there, you know.

(TLG): Right in front of Cut Rock.

(SO): Right in front of Cut Rock.

(BF): Out—‘cause it’s a sheltered area.

(SO): Yeah!

(BF): Right, Kahoolawe, Lanai...

(SO): Kahoolawe, Lanai, and Molokai, so you can see how sheltered it was.

(TLG): Yeah, yeah, that’s very neat.

(SO): Well, it’s not good naval strategy today, to congregate all you ships [laughter].

(BF): To put all your ships at once!

(TLG): To put all your boats in one spot!

(BF): Yeah.

(TLG): You would have think they’d have learned, about that.

(SO): Yeah, but, you see, that’s the...that’s all the maneuver for all the midshipmen and all of that...people, the navy personnel, so they would have maneuvers out in the Pacific ocean and then come back to Hawai’i, you see.

(BF): And that was before Pearl Harbor?

(SO): Before Pearl Harbor.

(BF): Yeah. So they just came there and never thought about having all your ships together at one time.

(SO): That was before Pearl Harbor.

(BF): Yeah, yeah, before. ‘Cause, they wouldn’t do it afterwards. Yeah.

(SO): Yeah!

(TLG): Oh...that’s very neat.

(SO): Yeah, and so Olowalu was big time, back then. Sugar mill...I wish my dad could be here to tell you about it, but ah...

(BF): Oh, yeah!

(SO): And he...he was one that left early, and...as a young fella, he tried to see what Honolulu had to offer, too, so he was—

(BF): Oh, yeah!

(SO): And then he finally came back. And just about then I think the '30s it was, that California Packing Corporation—CPC—started the cannery. Pineapple industry.

(TLG): *Okay.*

(BF): Oh, wow.

(SO): And so my dad came back from Honolulu and worked for CPC, at the Kahului cannery.

(BF): Huh. I didn't know that, wow.

(SO): Yeah, and the Kahului cannery, which is now Maui Pine, was originally built by CPC. California Packing Corporation. They started to pack pineapple in Kahului. So my dad came back. Came in the '30s...ah, '26, about '30, to work at Maui Land and Pineapple.

(BF): CPC. Huh. That was staring to become—

(SO): Pineapple, yeah.

(BF): Yeah. I met with, um, do you know Bob Kimura?

(SO): Uh-huh.

(BF): Robert Kimura? I met with him a couple times.

(SO): Uh-huh.

(BF): And he took me to lunch. Really nice guy. And he told me about his father, on the Big Island, was in—

(SO): Kohala.

(BF): Yeah, Kohala. And he...the father had invent—helped invent... it was either a cutting—I think pine—the pineapple cutting, and canning, some equipment—

(SO): Ginaca machine.

(BF): Yeah! Okay, yeah! [Laughter.]

(S)O): His grandfather—his father's...no, his mother's father—

(BF): Okay.

(SO): His grandfather, anyway, Otani, you know. And, he came from Kohala. And he—

(BF): Yeah.

(SO): And he worked at the...in developing the machine for processing of pineapple.

(BF): Yeah, he told me that. And it was a neat...neat story. Yeah...yeah.

(SO): Mrs...Esther Otani got married to Mr. Toyoki Kimura, and he—Mr. Kimura, Bob's father, opened up a store at the corner of Mokuahau and Market Street, there.

(BF): Yeah!

(SO): [Inaudible.]

(BF): Yeah! That's what he told me. That's what he said. Yeah, yeah...yeah. I haven't seen him in a while, I think 'cause his health—

(SO): I haven't seen him too.

(BF): Yeah, his health...isn't doing well.

(SO): I see.

(BF): That's what I heard. But he had...he had heard about my project, and came into my office, and said "You'd better do that! You'd better get that project going!" He knew that project, and he liked—he liked the idea.

(SO): Yeah, so his father...and Bob I think had a lot to do with the apartment houses that they built, see.

(BF): Yeah.

(SO): Bungalows, yeah.

(BF): Yeah.

(SO): And now it's Jeanette Weinberg...units, yeah.

(BF): He told me that he rented a house to—or an apartment to Mike Victorino and his wife. [Laughter.] Yeah. Yeah, I remember that. So he did have apartments.

(SO): Yes, and know he's—it's Jeanette Weinberg apartments over there.

(BF): Okay.

(SO): So, Mr. Kimura built a lot of homes, where their property is, and he sold a lot of them, too.

(BF): Hmm. Yeah.

(SO): You see, it's only about four houses away is where I was born, you know. I think it's 2031 Mokohau Road, you know.

(BF): Huh.

(SO): But, in Happy Valley, I was born there. And then, my dad bought a half a acre property at the end of Mokohau Road, and built a home there, you see.

(BF): Oh, wow, okay, okay. Half acre, that's a good size piece of land.

(SO): Well yeah—

(BF): A lot of work, to take care of it.

(SO): Yeah, so, I grew up as a farmer.

(BF): Yeah. That's a lot of work!

(SO): Well, the thing is, we had water rights. You know...irrigation water rights, from Wailuku Sugar, so we could plant things.

(BF): Yeah?

(SO): Yeah.

(BF): Oh wow!

(SO): That's a big thing, you know!

(BF): Yeah!

(TLG): [Laughter.]

(BF): I was gonna say, wow!

(TLG): I'd like to talk about that a little bit more!

(BF): Yeah! That's amazing, to get water from them.

(SO): Yeah.

(TLG): Did that come with the land that your...that your dad purchased?

(SO): Yeah, because...it was the Mohikea family had the whole property, and then they subdivided you see, and the water rights came from Wailuku Sugar, from Waihee Ditch, from Waihee Valley that came all the way down, to Wailuku. And that's the one we tapped into.

(TLG): Oh...okay.

(BF): Wow. Did they ever try to take that water back, or...?

(SO): No.

(BF): No. They weren't that crazy. [Laughter.]

(TLG): So, do you still have that property?

(SO): No.

(TLG): Okay.

(SO): We sold that.

(TLG): Okay. Did the water rights go with the property as well, or did the—

(SO): By the time the water...the water was diverted and what not so there wasn't that much water.

(BF): Wasn't much left.

(TLG): Really...

(BF): Huh. Interesting.

(SO): Was interesting as I grew up and watched how the water came from Waihee Ditch, all the way from Waihee Valley, came all the way, and then, you know, it goes under the Iao Stream and up on the other side where that reservoir you saw—

(BF): Yeah!

(SO): The water goes up there.

(BF): Wow.

(SO): Because the Waihee side is higher, so the water would come down under the—

(BF): Under the stream?

(SO): Yeah, under the stream. And then—

(BF): Hoo! The engineering!

(SO): It's fantastic!

(BF): Yeah. It's...I took my boys out to Twin Falls on New Year Day. We got up to one of the ditches. And they were looking at it and looking at me, and I explained to them, said that's, a very interesting piece—

(SO): Yeah, my, the irrigation.

(BF): It was an amazing piece of history, what that...what that represents, and engineering. Phenomenal engineering.

(SO): Oh, yeah.

(BF): How they calculated that.

(SO): I don't remember who the guy is, but he lost his arm.

(BF): Yeah! The one arm!

(SO): One arm.

(BF): Was it VonTempski, or...?

(SO): No, was it—my mom remembers the name, 'cause she used to talk about it class when she was the teacher. She'd tell the kids that one of the guys was afraid to repel down—

(SO): Yeah, get one arm, he did.

(BF): And he showed up and he was like, "What!" And he went up there with his one arm and went all the way down this big cliff. [Laughter.]

(SO): Maliko Gulch.

(BF): Yeah!

(TLG): Oh my goodness.

(SO): Yeah.

(BF): And he just went...and then, after that, all the guys went. They said they couldn't...yeah.

(SO): There's a railroad trestle, where that...built over there, in Maliko Gulch.

(BF): Incredible. That's big.

(TLG): That's huge!

(BF and TLG): I saw photos!

(TLG): [Laughter.]

(BF): Yeah, and that thing is so big! I just...amazing, how they did this. And the work ethic, and the dedication...it's...different now.

(SO): Irrigation, or water. The central plains of Maui—

(TLG): *That's amazing.*

(SO): Because the water—

(TLG): *HC&S.*

(SO): EMI and Wailuku Sugar.

(BF): Yeah, it's remarkable. I mean, even the west side, they bring water pretty far.

(SO): Oh yeah, from Honolua, they bring the water in.

(BF): Yeah, but Olowalu always had—

(SO): Had their—

(BF): Always had their on, so they were separate, and um...separate and distinct, they had their own. And that's what we wanna keep, is that separate identity, that sense of plane. We wanna keep that. Yeah.

(SO): Last year sometime I went up to the wind farm, eh? And then I walked—I drove up through the top, and looked down Ukumehame.

(BF): Oh, wow.

(SO): You know, it's quite a view into Ukumehame.

(BF): Yeah.

(SO): And ah, I thought about it, that Ukumehame has a... valley, and then the wind farm is up there, but yet, you look, it's separated, yeah? You know.

(BF): Yeah. Yeah, it's big ridges.

(SO): Yeah.

(BF): Big mountain ridges.

(SO): I...you know, I had my sandwich. I had the cliff, and looking down Ukumehame, I...it's, ah...

(BF): Remarkable.

(SO): Remarkable. And then, I could see the plane, flying, way below me!

(BF): Below, right! [Laughter.]

(SO): Into the valley, it was coming out, that's the one that comes out to Iao Valley and likewise, you see.

(BF): That—when you get up there, it's a different perspective.

(SO): Oh, yeah.

(BF): 'Cause you drive up country, up where I live in Kula, it takes a while, when you get up there it's beautiful—

(SO): Beautiful.

(BF): Beautiful view. But to look back at Haleakala, I love doing that. I took, um...that's a hard hike. I did the *pali* hike. And I joked with my wife, when we first started dating, I said, "Let's go on a hike!" She said, "Okay." I said, "Let's go do that one!" She said "Okay." And she—we got there all the way to the top, and I joke that she still stayed with me, so she's in it for life!

[Laughter.]

(SO): Alright, alright.

(BF): But it was—you get up there, I was just saying that, to look back at the central plain and Haleakala from that side is rare.

(SO): Different.

(BF): It's a unique view.

(SO): Very different.

(BF): Yeah, very different. A lot of wonderful ways to see it. Yeah.

(SO): So, as far as Olowalu is concerned, I'm amazed at what you people have over here. I remember the bathhouse and all of that over here.

(BF): The, ah...the project that we're gonna do—

(SO): Uh-huh.

(BF): I was gonna give you one of these. This is the newspaper...It explains what my partner Dave and I wanna do. You can take it.

(SO): Wow.

(BF): It talks about Olowalu—

[End of file 002, begin file 003.]

(SO): [Inaudible.]

(BF): Yeah, two little town centers. Stores, churches, the school, police and fire, medical, we—a real, real community, is what we need to do.

(SO): The only thing that I remember, adverse, would be the wind coming down the valley.

(TLG): *Oh, yeah.*

(BF): Yeah, yeah!

(SO): It gets—it gets windy. It's not a sustained wind, you know, it comes and goes, you know.

(BF): Right.

(TLG): *Yeah.*

(BF): I've heard—

(TLG): *Can you talk a little bit about what that wind would—was it a destructive wind? Just would it [whooshing sound] like that, or...would it, do anything—*

(SO): No, because, I was driving through, you know what I mean, as a child. And I hang onto the Model-T roof —

(TLG): So did you feel it?

(SO): And I, you see...but, that's about it.

(BF): You know, there's a—I found a clipping...I don't know where it is, I'll get—I'll try to find it for you. But it talks about in 1920, the smokestack blew down. It was so strong. And it tipped—it tipped it over, and it was in the Maui News, a little clipping that said, "1920, wind with—a strong gust, pushed it over." I've heard about that here, and the other one I've heard is Launiupoko.

(SO): Launiupoko is also windy.

(BF): It's not always sustained, but when it comes, it's very strong. Yeah.

(TLG): Is this a wind that you could hear coming? Like, you can—it's not there yet, but you can kinda hear it on it's way, like—

(SO): No, no, no...

(TLG): It would just show up.

(SO): it just—just shows up, that's all.

(BF): Yeah, I've been there a couple times when it's...strong. And what's interesting is it won't be too windy on either side.

(SO): Yeah, it just—

(BF): It takes a special direction of a wind to just funnel through, just right.

(SO): Yeah, and so, it's...you know, I was...from my layperson standpoint, it's just this wind off of the mountain, it comes over the valley down in, that's all, see. So it's...around here, see, so, you know—

(BF): Right down through there.

(SO): Depends on how your trade winds are.

(TLG): Right.

(SO): And then it'll come down in—

(BF): It's a—it takes a certain angle. 'Cause it—you're right, it's not always there. It's pretty rare. But when it does come, it's strong!

(SO): Yeah.

(BF): So our design...

(SO and TLG): [Laughter.]

(BF): That was one of the things we've gotta make sure of. We gotta be sure on that. And um...our architect is...he's really good. He's talked about that wind and how the streets—how we line the streets up, and making sure that we're aware of that.

(TLG): *Do you recall any big storms in the area? Big...?*

(SO): Not that I can recall. You know where—

(TLG): *Yeah.*

(SO): It's not where they've had to shut down, and all of that.

(TLG): *Uh-huh. Yeah. 'Cause like in—I know, like Kihei side they always talked about the stuff that would come down the mountain during a storm and I was wondering if there was a similar thing at Olowalu.*

(BF): You can find cabbage that's through the store (?)

(TLG): *They said that pigs would come down Waiakoa Stream!*

[Laughter.]

(BF): It shows up down here. Yeah. We ah...I really appreciate you coming in and sharing.

(SO): No problem. No problem, because...

(BF): I love hearing the old stuff. And then, from you, it's special, because you know a lot.

(SO): Well, I wish I could share more!

(BF): Oh, you share plenty! [Laughter.]

(SO): Yeah. But ah, a lot stuff is heresay, but what I lived I can share with you.

(BF): Yeah, yeah, yeah. I met—so Mrs. Wakamatsu...I—do you know any other...can you think of other families...that...I know the Saffrey, Eugene Saffrey, he was related to Hanneman, Hanneman—

(SO): Hanneman.

(BF): Who was one of the head guys, in charge out there. He was the son, that was his father, Eugene Saffrey. I was just trying to think of any other families we might want to talk to. That might have similar stories to what you experienced.

(SO): Because the guys that I know now, who live in Olowalu, are not very familiar with the old days.

(BF): Oh, yeah, right, right. That's why I was really happy when your borther told me to call you up! [Laughter.] How's your brother doing?

(SO): Oh, he's alright!

(BF): Yeah? Good. He—I went and presented our project to Kiwanis. He was good—he asked good questions. And then finally I could tell that he knew more than the other guys. [Laughter.] That's why he—that's when he said, "My family was there."

(SO): Yeah, because...he is...what, ah, about fifteen years my junior, you see, so...He was born in Wailuku I think, so like that.

(BF): And so, by the time he was born, your grandma was already over this side, and you didn't go through there, yeah.

(TLG): *I think that's what he said.*

(BF): That's what he said, was talk to you. Yeah.

(TLG): *Great. Just real quickly, I want to return to the cemetery site. Do you know of any other families that might have left—might still have folks in the cemetery? Or did...?*

(SO): No, because I...my family, relatives were all exhumed and then we sent them back to Japan and so forth.

(TLG): *Oh, oh, oh.*

(BF): Kawashima...

(SO): Yeah, Kawashima—

(BF): Kawasaki... Yeah, there's names.

(SO): Yeah.

(BF): I know Kawashima from my librarian, from Kula School.

(SO): Uh, Mel Kawashima and Sanajiro Kawashima.

(BF): Yeah. Is that—

(TLG): *Are they still—*

(BF): —The husband who was in DOE?

(SO): No.

(BF): No. Different.

(SO): No, that's a different one.

(BF): Okay. Sinota, Nakakawa, there's Yonamine.

(SO): Uh-huh.

(BF): 1927. Takahashi...

(TLG): *Are any of these...their descendants might be still on Maui, you think?*

(SO): Ah...

(TLG): *Or, a...?*

(BF): Hayashi. Huh. That was my old neighbor. Nakamura. Kobayashi. Matsumoto.

(SO): Kawasaki...No, I don't think he would know. But ah, Tise's...Tise Market.

(BF): Is that Kimura? Right, no?

(SO): No, that's TK.

(BF): Oh, that's TK.

[Laughter.]

(BF): Yeah, yeah.

(SO): Tise is Kawasaki. Ah...I forgot his name anyway.

(BF): Okada? Shikeo Okada...it says parents in Wailuku.

(SO): Okada?

(BF): It says, Yamaguchi, or Kawashima...

(TLG): Ms. Okada was in, ah, '35.

(BF): Does it 5-15, no?

(TLG): No, I think this must be—

(BF): Oh, it different one.

(TLG): —A sibling or something.

(BF): Okay.

(SO): Yeah, Masai Ichi Okada, I don't think he...Masai Ichi Okada lives in Hale Koa. Ah...He may know something. Kawasaki, is that, ah, paper products.

(TLG): Maui Can?

(SO): Maui Paper.

(BF): Oh, down on lower Main?

(SO): Yes, Tise's Market.

(BF): Yeah. I had to go there for Mike, Onekeo, couple times. Printed up reports for us.

(SO): Uh-huh.

(BF): Yeah, I remember going there. By the, um...pass by Honda, down that way. Lower Main. If it's the one I'm thinking of.

(TLG): So he's...so this person, who's—he's over there, working over there?

(BF): Um, well I remember meeting the older gentleman, the older man, and he had...yeah, and he printed up the reports for us, I remember, um—

(SO): Over Maui Paper, right?

(BF): Yeah.

(SO): Maui Paper.

(BF): Yeah, yeah.

(SO): Yeah, he's...a Olowalu—

(BF): Really?

(SO): —Resident, yeah.

(BF): I didn't know that.

(SO): Yeah. Well, see I don't know where [inaudible] is now, maybe—but his son runs that.

(BF): Okay. That might be someone we maybe we go try talk to.

(SO): Uh-huh.

(BF): Okay. [Chuckle.] Wow.

(TLG): Wonderful, wonderful.

(BF): That's great, though! We really—

(TLG): Thank you so much.

(BF): —Really appreciate you sharing.

(SO): Well, I would like to share with you more, but, I don't have—

(BF and TLG): [Laughter.]

(BF): You shared plenty.

(SO): Okay.

(TLG): Thank you so much.

—End Recording—

