

PHOTOS COURTESY Rick Burrell
John F. Barretto (seen in top photo) used to drive sugar trains.

Sugar trains link Kāua'i history, family roots

Local man researches island railroads

BY LESTER CHANG
TCJ Staff Writer

When Wailua resident Rick Burrell runs over train track or sees a bridge which a train once crossed to bring cane to a mill, Kāua'i's history and his own family history rush over him.

Burrell is quickly reminded of:

- His grandfather, John F. Barretto, who either worked, in different capacities, on locomotives for the MaKee Sugar Company or Lihue Plantation Company, between the 1920s and 1959.
- The history of Kāua'i's once-thriving sugar industry.
- His Portuguese heritage. In the mid-1880s, his great-grandfather and great-grandmother were part of a continuing wave of Portuguese immigrants who came to Hawai'i for work in the sugar plantation industry.

The information Burrell has so far collected has helped him gain a better perspective of the sugar industry, which

has dominated Hawai'i for more than 150 years and of his own roots.

Burrell, 42, said his interest in the research project was sparked a year ago after he rode his dirt bike over tracks in east Kāua'i and in Anahola.

In those areas, MaKee Sugar, now defunct, and Lihue Plantation, among Kāua'i's most productive and largest plantations, used trains to bring cane to mills before sugar products were sent to markets abroad.

As part of his research, Burrell was invited for a short ride on one of three trains owned by Grove Farm Company on Kāua'i.

Burrell wants to share the information he has accumulated with the Kāua'i Historical Society, as a way to help educate people about the history of the island, its people and culture. He wants to get in touch with people who might have maps of the location of his grandfather's old homes in Kealia and Kapahi or photographs of trains he drove.

"It is almost like a treasure hunt. It is a challenge," Burrell said.

Barretto, the son of Francisco De

Freitas and Francisca Barretto,

was born in Kealia

Camp in 1901 and died in 1987. His interest in trains was sparked when he was in his 20s, first working as a brakeman, a fireman and then as an engineer, Burrell said.

An employee of MaKee Sugar Company between 1920 and 1934, Barretto drove trains through thousands of acres of canefields in Anahola, Kealia and Wailua.

Burrell said his grandfather very likely drove trains through Wailua Homesteads. It is the same area where Burrell, a painting contractor, now lives with his wife and two children.

MaKee Company, in which King Kalakaua had an interest, was incorporated in 1877 and owned by George A. Macfarlane and Capt. James MaKee. The company operated until 1934, when it was acquired by Lihue Plantation Company, and the MaKee mill was disassembled and was transported to Lihue.

Burrell's grandfather continued driving trains.

See TRAINS, Page 7-A.



BURRELL

TRAINS

Kaua'i was once criss-crossed by tracks

Continued from 1-A

ing trains and transporting cane to the Lihu'e mill until 1959.

During his employment with Makee and Lihu'e Plantation, Barretto operated numerous locomotives, including the Kilohana, Number 13, in the 1920s and 1930s and the Col. Spalding, both fitted with steam-powered engines, and the Lei Ilima, a diesel-powered train, in the late 1940s.

One of Burrell's prized photos is that of his grandfather driving the Lei Ilima.

He said his grandfather loved driving trains and always wore his engineer's hat.

Like many employees of the sugar industry in those days, his grandfather worked five days a week, ten hours a day, Burrell said.

The first train to operate on Kaua'i was the Fowler, brought to the island from England in 1881 for Kilauea Plantation Company.

Over the next 80 years, some of the island's largest and most productive sugar companies operated train systems.

They included Koloa Plantation, Grove Farm Company, Makaweli Hawaiian Sugar Company, Kekaha Sugar company, Koloa Sugar Company, McBryde Sugar Company, 'Ele'ele Plantation and Waimea Sugar Company.

Railways systems also were operated by Ahukini Terminal and Railway Company and the Kaua'i Railway Company.

After the cane was transported to mills for processing, it was shipped out from ports on Kaua'i to markets in Honolulu and abroad.

Trains operated on O'ahu from 1840 to 1947, shutting down to make way for more efficient cane-hauling trucks, according to Jana Kahale, administrator for the Hawaiian Railway Society, formed in 1971 to preserve the history of trains.

Today, only tourist-oriented trains operate on a 16-mile route on O'ahu and in Lahaina, Maui, Kahale said.

The use of all trains on Kaua'i for hauling cane came to an end in 1959. Some west-side sugar companies shut down their systems as early as 1941. Larger companies, such as Lihu'e Plantation, ended the use of trains at a later date because they had invested large amounts of capital in the systems.

After the Lihu'e Plantation trains shut down, Barretto was offered a job to drive trucks, but refused because he loved driving trains, Burrell said.

Burrell said his grandfather lived for his work and his family. Barretto lived with his wife, Ida, who is now in her 90s, and his six children, including John Barretto Jr., a former member of the Kaua'i County Council, in Kealia and then in Kapahi in the mid-1950s.

While at work, Barretto thought of his wife often. At stops along his route, he used to pick up hibiscus plants and flowers to be planted in her garden, Burrell said.

His grandfather, who had an eight-grade education, was always "up on the news and politics of the day," Burrell said.

During World War II, Barretto had a victory garden, and gave his produce to neighbors and friends. He once spotted what he thought was a Japanese submarine off Kaua'i's coastline and reported the sighting to the U.S. military, Burrell said.

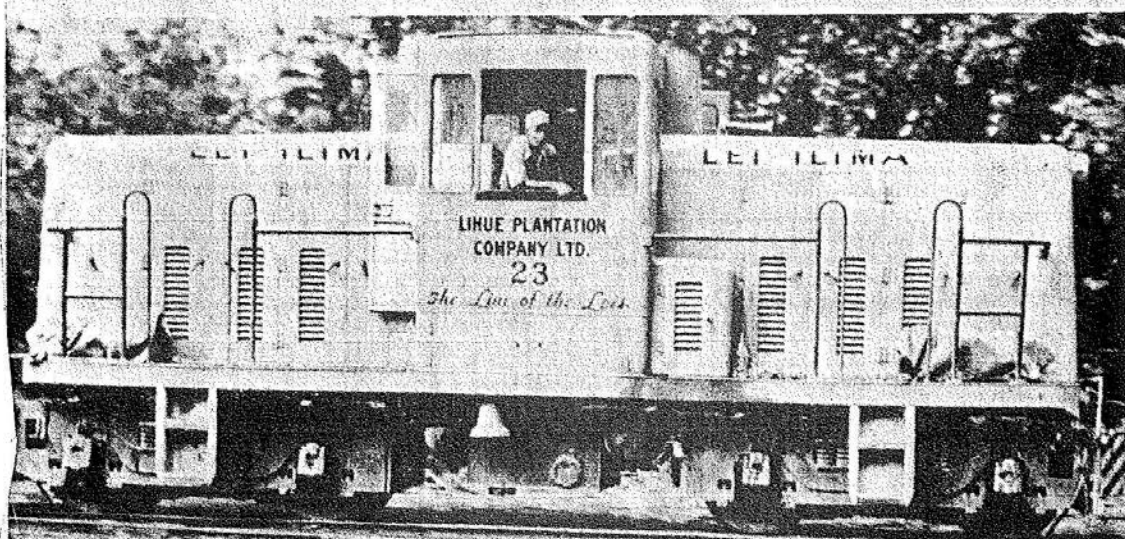
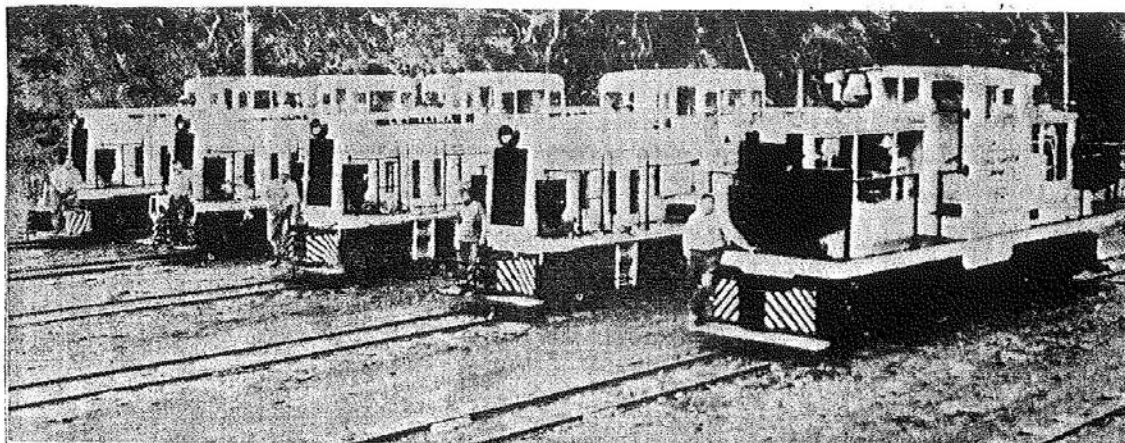
Barretto also loved baseball, and even though games were broadcast on television, he would rather listen to radio broadcasts.

"He wasn't one of the leaders of the sugar industry," Burrell said. "He was a working man who drove trains for a living so he could put food on the table for his family. I am really proud of who he was."



PHOTO COURTESY Rick Burrell

The late John F. Barretto (featured here with his wife, Ida), operated sugar trains on the island. His grandson is researching the history of sugar trains.



END OF THE LOCOMOTIVE ERA—A typical diesel electric lineup at Lihue Plantation about 1957 (top). These locomotives carried the banner "Line of the Leis" on the side of the diesel cabs. The names originated from the

Hawaiian names of the most popular flower of each major island. Above, a typical diesel locomotive, "Lei Ilima," about 1945. The last serviceable diesels were sold to Cuba.—Photos courtesy Amfac Inc.

30 YEARS AGO

From the May 23, 1956 issue of The Garden Island

Lihue Plantation Co. Ltd. will change its cane transport system from rail to truck hauling as soon as possible, manager Keith B. Tester announced Thursday. The conversion will cost about \$3,200,000. The first truck hauling is expected to take place in 1958.

Lihue is the last of Hawaii's sugar plantations to make the change from railroad transportation of cane to trucking. Grove Farm Co. still operates a railroad, and has the only steam locomotive in use on the island, but has been trucking cane to Koloa for several years.

that "Nani Kauai" or "Beautiful Kauai" be selected as the slogan.

However the directors felt that the island's name should come first and suggested that the committee consider "Kauai ka Nani."

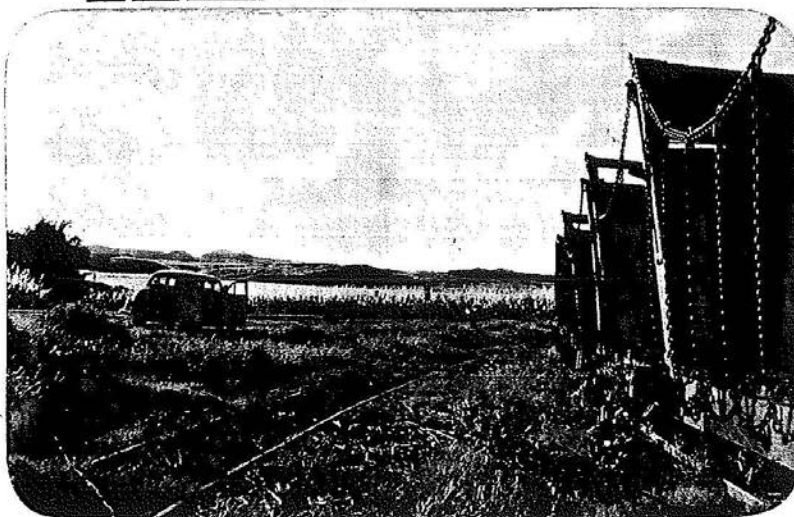
The slogan decided upon will replace "Kauai Mua-Hope-Mau," which the chamber feels has not won general acceptance.

SUGAR CANE FIRE

**Harvesting Sugar Cane By
Burning Leaves Before Cut-
ting The Juicy Stalks.**

HARVESTING SUGAR CANE

**Started Loading Sugarcane By
Trucks In The 1950's.**

**SUGAR PLANTATION
"HAWAII"**

**In The Beginning Sugar
Cane Were Transported
From The Fields To The
Mill On Small Gauge Rail
Roads.**

SOME RELATIVES HOMES IN KEALIA : SHOWING WHAT HOMES LOOKED LIKE THEN!



Picture shows: Cousins sitting on veranda in their Kealia camp home!



L-R: Helen S. Souza, her sister Frances S. Thomas, with their mom Augusta holding grandson Abraham Machado

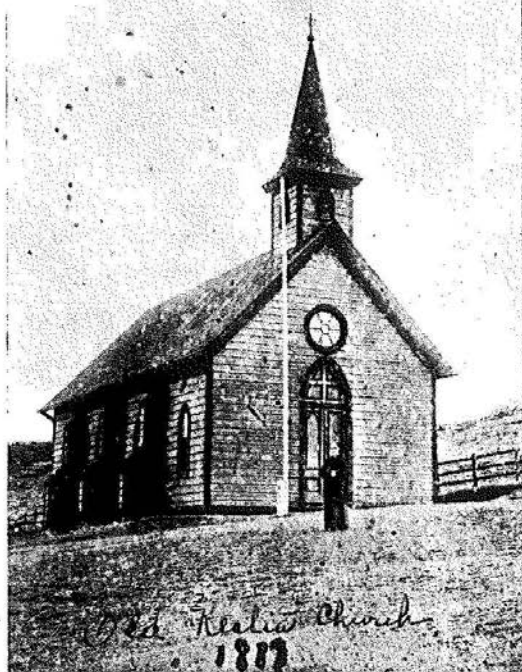
Top Right: Picture of relatives in Kealia! Background Makee Sugar Mill!

Picture showing front portion of Grandparents Barretto's Kealia home!



ANTONE SOARES <BACKGROUND-MAKEE SUGAR MILL-KEALIA>

Cousin: Standing on railroad track in Kealia! Background-Makee Sugar Mill!



ST. CATHERINE'S CHURCH.....at the dedication in 1887.

The priest in the photograph is FATHER EMMERAN SCHULTE, SS. CC. who was in charge of building this church.

Four years later in 1887, the Honolulu Catholic Mission acquired 2 acres of land for the purpose of erecting a large frame church to serve the many Portuguese now living in that area. Father Emmeran Schult, SS.CC. was in charge of constructing the Gothic style church. It was dedicated to St. Catherine and blessed by Bishop Koecken on the second day of September, 1887.

As the years passed and the parishioners increased, more land was acquired making a total of seven acres.

Father Victorinus Claesen, SS.CC. [1912 - 1915] added a practical and spacious sacristy to the church. During 1918 - 1924 Father Hubert Nijes, SS.CC. enlarged the church and built a large parish hall to promote church organizations and youth activities. Later the structure was destroyed by a hurricane. Father Maurice Coopman, SS.CC. [1930] enlarged the church for the third time, erecting a new rectory and improving the church's cemetery by adding a huge bronze Calvary embedded in elaborate and solid masonry.

In the spring of 1958, a new, modern church containing many outstanding paintings by Hawaii's most gifted artists was completed. The old wooden church was eventually torn down with the site of the church being used today as a cemetery.

CATHOLIC CHURCHES GREW FOR PORTUGUESE NEEDS

One of the major effects of the Portuguese immigration to Hawaii was the growth of the Catholic religion. As Plantations developed with neverending demands for more workers, and with Portuguese filling these positions, many churches were founded to fulfill their religious needs.

Long before St. Catherine's of Kealia became the parish church of north-eastern Kauai, chronologically St. Stephen at Moloaa, St. Maxim's at Hanalei and St. Sylvester at Kilauea were established. The church at Moloaa was abandoned after being destroyed by successive tidal waves [tsunami]. St. Maxim's located at the bend of the Hanalei River was abandoned and a new church, St. William's was built on Kuhio Highway in Hanalei. St. Sylvester's still remains today and its existence is due mainly to the sugar and agricultural industries in that area.

A brief history on one of these churches, Saint Catherine's is presented because it best exemplifies the development of the Portuguese influence in a Plantation community.

With the increase of Portuguese workers a school was established on a bluff between Kapaa and Kealia in 1883.



l-r: Bill Amorin, Manny Soares & Joe Barretto Sr.
 (pig caught in mountain)
Coming home from the pig hunt!
relatives will have extra food on the table!



Beach House: Relative's special picnic place!
Outskirts of Kealia!

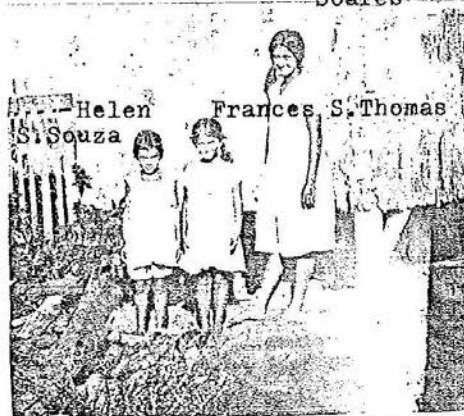


tia Augusta F.B. Soares



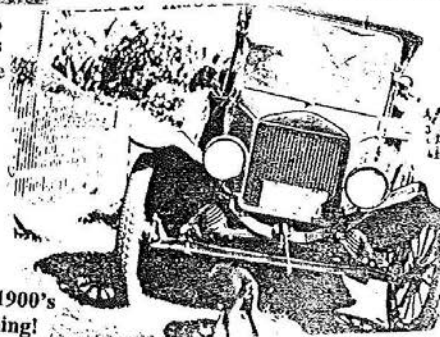
Tony Soares

In the back of cousin Tony,
 picture shows Kealia homes
 what they looked like in the
 1900's!



Helen S. Souza Frances S. Thomas

Picture shows side portion of
 relative's Kealia home!



Ford A Model A or a Model T 1900's
 car was used for hunting & fishing!

Appendix C Letter Response from Beverly Muraoka

BEVERLY H. S. L. A. MURAOKA
[REDACTED]
Kapaa, Kauai, Hawaii 96746

May 15, 2017

Brittany Beauchan
Cultural Researcher
Cultural Surveys Hawaii, Inc.
P. O. Box 1114
Kailua, Hawaii 96734

Re. Job Code: KEALIA 3

Dear Ms. Beauchan:

Thank you for your letter dated April 2017 regarding Kealia Properties, LLC, CSH and Helber Hastert and Fee(HHF) Planners for a CIA for a proposed Subdivision, TMK: 4-4-7-9-001 and 002.

I confess that my background and/or knowledge of this subject discussed herein are limited to the following:

a. the proposed site may have been used for sugar cane and, therefore, may include irrigational ditches, 'auwais, and other used water systems by the early settlers;

b. the site may also possess high content of chemicals used for fertilizer, rodent control and mosquito sprays.

c. gathering of plants, leaves for medicine, and the like, may have been used by the old-timers but may not be available as was then thus, a botanist or horticulturist should be consulted if these still can be found e.g. popolo, laukahi, 'uhaloa, etc.

d. the site may also be in line of the "night marchers" from Mt. Makaleha to Kealia Beach.

e. most of the kupuna and/or elders of the Kealia I grew up with are now deceased; however, I give the following names for your contact. They are the Ho'opii family, Herman Chong family, and the only person(in her 90's) would be former Realtor, Dimples Kano.

As always, I would be pleased if any future comments for this project be allowed that may be impacted upon it, it may be granted to me.

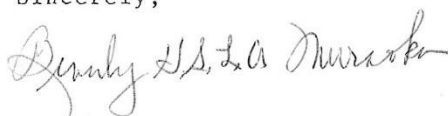
Brittany Beauchan
Page 2
May 15, 2017

Re. Job Code: KEALIA 3

I noticed via the maps submitted the Halaula Reservoir is in direct path to the project. Please ensure no other project like the KaLoKo Dam ever occurs. This includes the Kumukumu Stream.

Again, I offer this limited knowledge in hope that ALL aspects are discussed thoroughly that the people may benefit therefrom.

Sincerely,



Beverly H. S. L. A. Muraoka
Kumu Hula, Retired
HEALANI'S HULA HALAU & MUSIC ACADEMY
Kapaa, Kauai, Hawaii

Appendix D Letter Response #1 from Kamealoha Hanohano Smith, on behalf of Kaiaulu Papaloa representing members of the Keālia Community

Brittany Beauchan
 Cultural Surveys Hawaii
 PO Box 1114
 Kailua, HI 96734

Aloha Ms. Beauchan:

7 June 2017

This is a follow up to your letter sent to our kupuna. They advised that we respond as a Hui rather than having them isolated as individuals and have their mana'o gathered and used to your end.

Our Hui is a group of native Hawaiians, including the kupuna, with ties and interests in Kealia. Kai'ulu is a nonprofit organization which has been selected by the Hui to communicate their interests on this matter. They have chosen this vehicle because they fear reprisal from the land manager and its contractors.

The Hui has little interest in the issues identified in your initial letter. We are primarily concerned with traditional and customary access rights. As you may know, real property titles in Hawaii come with encumbrances. The land in Kealia is part of an award to Kekauonohi in 1848. The title to this land, like all those awarded under the mahele, is "ua koe ke kuleana o na kanaka" or "subject to the rights of native tenants". What this means is that Hawaiian people have the right to access these lands to gather what we need physically, spiritually, and culturally.

These access rights tied to land titles are also articulated in the Hawaii State Constitution, Hawaii Revised Statutes, and have been adjudicated and supported in the Hawaii Supreme Court. The Courts have been very consistent that these rights apply to all open, private lands, but cannot be exercised when land is developed, with infrastructure and homes.

What this means is that we currently have, and our descendants will retain, rights to access the area proposed for development. However, if you complete your development, then our constitutionally protected rights to access that area will be forever extinguished. Because these rights were gifted to us by our King, and because we do not know what resources our descendants may need from this area in the future, we believe that it is our responsibility to oppose a forced condemnation of these rights.

Again, our primary concern is preserving access to the land and resources in Kealia that our descendants will need. Most of these resources may occur outside the area proposed to develop. If we could assure unimpeded access to the resources elsewhere on the rest of the property, into perpetuity, then a voluntary release of our rights in the area proposed for development could be contemplated.

We strongly suggest that this issue be resolved immediately, as part of the ongoing cultural impact assessment. Because this is a highly sensitive issue dealing with our families' needs, the discussion would require the following conditions:

1. To protect the remaining resources, we request a temporary stasis of activities and tenants on the larger Kealia property. No thing and no one changes during the course of this discussion, beginning the date of this communication. Any actions or changes on the larger property will be construed as retaliation on Hui members who may be participating in this study and this discussion. Any actions will be documented and used as examples of cultural resource degradation and access condemnation as part of the permitting process for this project.
2. Written confirmation of Condition 1.
3. To protect our Hui members, the current land manager will not participate nor be privy to the discussions, other than to implement Condition 1.
4. To assure Condition 2, we will initially communicate only with you, as the chosen consultant, and you will communicate directly with the landowner and counsel.

We want to be very clear.

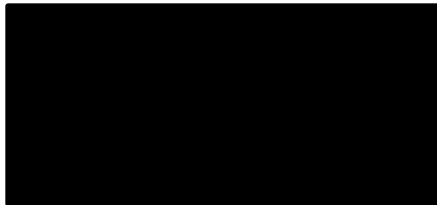
- a. We, the hoā'aina of Kealia, have identified for you, the only significant Hawaiian cultural issue associated with the proposed development. Our constitutionally protected access rights to this area will be forever extinguished by the proposed action. It is an understatement to identify this as an adverse cultural impact. But please do so for the record and consistency with State laws.
- b. When this is acknowledged, we will entertain discussion for preserving resource access on the rest of the property as mitigation.
- c. As our kupuna have always done, we communicate with, and put our trust in individuals, not institutions. You were sent to us, and we embrace you and your commitment to delivering our concerns. We have given you the burden to bear our concerns first to the land owner as the priority issue, and not as part of the completed CIA.
- d. If you do not convey our information to the landowner we view it as a breach of your professional duties and a violation of this process under State and County laws.

We are sure you will see the merits of helping the landowner quiet this issue before moving any further with the development plans. We suggest you contact the landowner and our Hui as soon as possible.

Kamealoha Hanohano Smith

Board President

Kaiaulu Papaloa



References:

http://thegardenisland.com/news/local/crime-and-courts/villages-at-poipu-phase-i-at-center-of-decades-long/article_53d94c74-d6f3-5022-a704-94ba3852322e.html

<http://rbhawaii.org/con/constitution/CONST%200012-0007.html>

<http://www.kamehamehapublishing.org/nativehawaiianlaw/>

<https://apps.americanbar.org/buslaw/blt/2008-11-12/proat.shtml>

Public Access Shoreline Hawaii v. Hawaii County Planning Commission: The Affirmative Duty to Consider the Effect of Development on Native Hawaiian Gathering Rights. 16 UH L. Rev. 303

The Reassertion of Native Hawaiian Gathering Rights Within the Context of Hawai'i's Western System of Land Tenure. 17 UH L. Rev. 165.

Appendix E Letter Response #2 from Kamealoha Hanohano Smith, on behalf of Kaiaulu Papaloa representing members of the Keālia Community

Brittany Beauchan
Cultural Surveys Hawaii
PO Box 1114
Kailua, HI 96734

Aloha Ms. Beauchan:

16 June 2017

This is a follow up to our letter of 7 June 2017.

As a reminder, our Hui is a group of native Hawaiians, including the kupuna, with ties and interests in Kealia. Kai'ulu is a nonprofit organization which has been selected by the Hui to communicate their interests on this matter. They have chosen this vehicle because they fear reprisal from the land manager and its contractors.

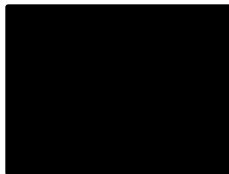
Kai'ulu will remain the buffer between the hoa'aina and the landowner at this point, but the direct point of contact will now be Timothy Reis. You can contact him by phone at [REDACTED] and by email at [REDACTED]. Written correspondence can go to the Kai'ulu address below.

On another note, it is our understanding that you, and/or, the landowner have been in contact with State DLNR-SHPO on Kauai regarding this issue. This is of great concern because the current land manager for the Kealia property and development has familial relationships within this department. This is an obvious conflict of interest, compromises good faith discussions, and jeopardizes the process' compliance with State law.

Can you please confirm who you have spoken with regarding this issue so that we understand who is now involved in what we had hoped could be a private discussion.

Kamealoha Hanohano Smith

Board President



Timothy Reis

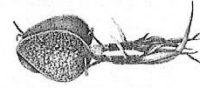
Kealia Hui contact



Appendix F Letter Response from Dr. Hallett Hammatt

CULTURAL SURVEYS HAWAII

ARCHAEOLOGICAL, CULTURAL, AND HISTORICAL DOCUMENTATION SERVICES - SINCE 1982



June 29, 2017

Kamealoha Hanohano Smith
Board President of Kaiaulu Papaloa



CSH Job Code---- KEALIA 3

Subject: **Response to Letter Dated June 7, 2017**

Aloha Kamealoha,

O'ahu Island

P.O. Box 1114
Kailua, Hawai'i 96734
Ph: (808) 262-9972
Fax: (808) 262-4950

Maui Island

1860 Main Street
Wailuku, Hawai'i 96793
Ph: (808) 242-9882
Fax: (808) 244-1994

Branch Offices:

Hilo, Hawai'i
Kona, Hawai'i
Lāwai, Kaua'i

We would like to explain the role of Cultural Surveys Hawaii (CSH). The proposed Keālia Subdivision project is subject to State environment law that requires assessing impacts to the natural environment and cultural practices. To meet this requirement, project proponents must hire neutral third party consultants to conduct studies related to this compliance process. CSH has been hired to prepare a Cultural Impact Assessment (CIA) and a Literature Review and Field Inspection (LRFI) for the subject parcel. It is CSH's responsibility to conduct an objective study, to gather information from concerned community members, and to compile the information gathered into a report that becomes part of the public record. Through the consultation process, as well as the public's review of completed studies, the public has an opportunity to speak to this project.

As part of our CIA it is standard practice for us to contact people in the community, as well as key stakeholders (including the government and its appropriate agencies). As part of this process, we also reach out to the Office of Hawaiian Affairs (OHA), the Kaua'i and Ni'ihau Island Burial Council, and the State Historic Preservation Division (SHPD) (Burial Sites Specialist and History and Culture Branch). The purpose of our outreach efforts is twofold: to inform the community of the proposed project, and to identify, through consultation with knowledgeable individuals in the community, ongoing or past cultural practices occurring or that have occurred within the project area. Through community consultation, CSH can evaluate potential adverse effects on the cultural practices and cultural resources of the community and State. This is in compliance with Act 50 of State law. As outlined in Act 50, CSH is limited to only "identify[ing] and address[ing] effects on Hawaii's culture, and traditional and customary rights" (State of Hawai'i Act 50 2000). CSH can



WWW.CULTURALSURVEYS.COM - INFO@CULTURALSURVEYS.COM

Subj: Response to Letter Dated June 7, 2017**Page 2****Date: June 29, 2017**

only go so far as to identifying “significant effects,” and recommending mitigating actions based directly on stakeholder comments.

In order for us to remain neutral third parties, we cannot directly advocate for, or represent the hui or represent the landowner in any way. CSH cannot act as a mediator between the Keālia Hui and the landowner, nor can we actively participate in mitigation.

Thank you,


Hallett H. Hammatt, Ph.D.
President

Appendix G Authorization and Release Forms

G.1 Kenneth Ponce

22 May 2017

Cultural Surveys Hawai'i, Inc.
Archaeological and Cultural Impact Studies
Hallett H. Hammatt, Ph.D., President



P.O. Box 1114

Kailua, Hawai'i 96734

Ph: (808) 262-9972

Fax: (808) 262-4950

Job code: KEALIA 03

bbeauchan@culturalsurveys.com

www.culturalsurveys.com

AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai'i (CSH) appreciates the generosity of the *kūpuna* and *kama'āina* who are sharing their knowledge of cultural and historic properties, and experiences of past and present cultural practices for the proposed Keālia Subdivision, Keālia Ahupua'a, Kawaihau District, Kaua'i Island, TMKs: [4] 4-7-009:001 and 002.

We understand our responsibility in respecting the wishes and concerns of the interviewees participating in our study. Here are the procedures we promise to follow:

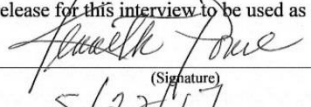
1. The interview will not be tape-recorded without your knowledge and explicit permission.
2. If recorded, you will have the opportunity to review the written transcript of our interview with you. At that time you may make any additions, deletions or corrections you wish.
3. If recorded, you will be given a copy of the interview notes for your records.
4. You will be given a copy of this release form for your records.
5. You will be given any photographs taken of you during the interview.

For your protection, we need your written confirmation that:

1. You consent to the use of the complete transcript and/or interview quotes for reports on cultural sites and practices, historic documentation, and/or academic purposes.
2. You agree that the interview shall be made available to the public.
3. If a photograph is taken during the interview, you consent to the photograph being included in any report/s or publication/s generated by this cultural study.

I, Kenneth Ponce, agree to the procedures outlined above and, by my
(Please print your name here)

signature, give my consent and release for this interview to be used as specified.



 (Signature)

5/22/17

 (Date)

G.2 Richard Kau

23 May 2017

Cultural Surveys Hawai'i, Inc.
Archaeological and Cultural Impact Studies
Hallett H. Hammatt, Ph.D., President



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Kailua, Hawai'i 96734

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Job code: KEALIA 03

hbeauchan@culturalsurveys.com

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AUTHORIZATION AND RELEASE FORM

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2. You agree that the interview shall be made available to the public.
3. If a photograph is taken during the interview, you consent to the photograph being included in any report/s or publication/s generated by this cultural study.

I, RICHARD C KAU SR agree to the procedures outlined above and, by my
(Please print your name here)
signature, give my consent and release for this interview to be used as specified.

Richard C Kau Sr.
(Signature)

5-23-2017
(Date)

G.3 Kupuna Valentine Ako

25 May 2017

Cultural Surveys Hawai'i, Inc.
Archaeological and Cultural Impact Studies
Hallett H. Hammatt, Ph.D., President



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Job code: KEALIA 03

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AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai'i (CSH) appreciates the generosity of the *kūpuna* and *kama'āina* who are sharing their knowledge of cultural and historic properties, and experiences of past and present cultural practices for the proposed Keālia Subdivision, Keālia Ahupua'a, Kawaihau District, Kaua'i Island, TMKs: [4] 4-7-009:001 and 002.

We understand our responsibility in respecting the wishes and concerns of the interviewees participating in our study. Here are the procedures we promise to follow:

1. The interview will not be tape-recorded without your knowledge and explicit permission.
2. If recorded, you will have the opportunity to review the written transcript of our interview with you. At that time you may make any additions, deletions or corrections you wish.
3. If recorded, you will be given a copy of the interview notes for your records.
4. You will be given a copy of this release form for your records.
5. You will be given any photographs taken of you during the interview.

For your protection, we need your written confirmation that:

1. You consent to the use of the complete transcript and/or interview quotes for reports on cultural sites and practices, historic documentation, and/or academic purposes.
2. You agree that the interview shall be made available to the public.
3. If a photograph is taken during the interview, you consent to the photograph being included in any report/s or publication/s generated by this cultural study.

I, VALENTINE AKO, agree to the procedures outlined above and, by my
(Please print your name here)

signature, give my consent and release for this interview to be used as specified.

Valentine Ako
(Signature)

05.25.2017
(Date)

G.4 Timothy Reis

21 December 2017

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I, Timothy Reis, agree to the procedures outlined above and, by my
(Please print your name here)

signature, give my consent and release for this interview to be used as specified.

(Signature)

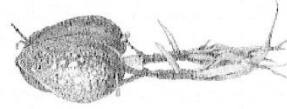
12-21-17

(Date)

G.5 Ricardo Banquel

1 September 2018

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2. You agree that the interview shall be made available to the public.
3. If a photograph is taken during the interview, you consent to the photograph being included in any report/s or publication/s generated by this cultural study.

I, Ricardo Banquel, agree to the procedures outlined above and, by my
(Please print your name here)

signature, give my consent and release for this interview to be used as specified.

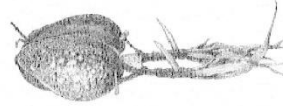
Ricardo Banquel
(Signature)

9/1/18
(Date)

G.6 Maggie Banquel

1 September 2018

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I, Maggie Banquel, agree to the procedures outlined above and, by my
(Please print your name here)
signature, give my consent and release for this interview to be used as specified.

Maggie Banquel
(Signature)
9-1-18
(Date)

Appendix H Interview Questions for Mrs. Kalei Arinaga

Questions

1. What is your name?
2. Where were you born?
3. Where did you grow up?
4. When were you born?
5. Do you mind sharing about your family? Who were your parents? Spouse? Children?
6. What is your current occupation, and are you affiliated with any organizations or groups?
7. What is your personal and/or family connection to Keālia Ahupua'a?
8. How long have you lived in Keālia Tract?
9. What is the history of Keālia Tract? What are the resident demographics now?
10. Are there any notable historic features of Keālia Tract? What remains of the dispensary?
11. What was the significance of the dispensary to residents?
12. Is there anything you would like to say about the general history of the area, or past and present land use?
13. Do you have any memories of what existed in that area or cultural events that were practiced?
14. How about personal and/or family history in the area/*ahupua'a/moku*?
15. Past land use? Do you recall, or can you describe past agricultural use or habitation within the project area?
16. What was the impact of the plantation within the area? Environmentally, socially, and/or culturally?
17. What were the names of the various camps? Do you have any old maps or photographs of these?
18. Can you describe Kumukumu or Amberry Camp? Any notable stories or features belonging to these camps?
19. Who were the residents of the nearby plantation camps? What ethnic groups did they belong to?
20. Was there historically any sort of exchange, socially or culturally, between different ethnic groups?
21. Were there any unique foods or recipes introduced to you?
22. How were the living and working conditions of the plantation workers? What was the relationship like with plantation managers?

23. Did they face any kind of adversity or racism? Did plantation workers participate in strikes, organize or join unions?
24. Do you recall any notable events or celebrations that occurred within the surrounding plantation camps?
25. When did the plantation workers begin to move out of the Keālia *kai* area? Where did they move to?
26. Are there any cultural, archeological, historic, and/or burial sites in or around the proposed project area (e.g., *heiau*, *hale*, *kū'ula*, *ilina*)?
27. Are you, or is anyone you know, involved in any cultural practices in the project area - for example, plant gathering, hunting, animal husbandry?
28. If you are, how did you learn the activity/ies and how long have you engaged in them?
29. Can you tell me about any cultural practices from the past?
30. Do you have knowledge of past or present cultural protocols observed? Would you mind describing these?
31. Is there anything you would like to say about legends, or stories about the project area?
32. I have heard stories of night marcher trails in the area? Can you elaborate on these stories? Have you heard or experienced anything while living at Keālia Tract?
33. Are there any names, traditions, or practices associated with the area and features of the landscape?
34. Are there trails, ancient or contemporary, in the area? Who used/uses them?
35. What is the nature of *mauka-makai* relationships within the *ahupua'a*?
36. Do you have any, or do you know of any concerns the community might have related to Hawaiian or other cultural practices within or in the vicinity of the project area?
37. Do you have any recommendations regarding site management or protection, and development in the proposed project area?
38. Did CSH miss anything? Is there anything else you would like to add? Any other concerns or recommendations?