Appendix B

Sugar trains link Kaua‘i history, family roots

Local man researched island railroads. "It’s been a life’s work in Kaua‘i," he said. When Waimea resident, Rick Herman, decided to create a museum dedicated to the history of railroading on Kaua‘i, he turned to his own family’s ties to the industry. Herman’s father, Frank, was a railway engineer who worked on the first train lines in the islands. Herman remembers being on the tracks as a child, watching trains pass by and wondering about their history.

On the island of Kaua‘i, railroading played a significant role in the economy and development of the region. The Kauai Railroad, which operated from 1889 to 1940, was one of the major railway systems on the island. It connected the sugar cane fields and the coastal towns, facilitating the transportation of goods and people.

Herman’s project, titled "Hawaiian Railroads: A History of Kaua‘i Railroading," includes extensive research on the island’s railway history. It covers the early years of railroading in Hawaii, including the challenges and successes of building and maintaining the lines.

Herman’s commitment to preserving Kaua‘i’s railway heritage is evident in his work. He said, "It’s important to remember our past and the people who made it possible. Each generation needs to know the history of our island and how we got where we are today."

Local museums and historical societies have expressed interest in the project, and Herman hopes to see it become a permanent exhibit in one of the island’s museums. Building an awareness of Kaua‘i’s railway history, he believes, will help connect the community to their island’s rich heritage.
TRAINS
Kaua‘i was once criss-crossed by tracks
Continued from 1-A

They included Koloa Plantation, Grove Farm Company, Makaweli Hawaiian Sugar Company, Kekaha Sugar Company, Koloa Sugar Company, McBryde Sugar Company. Railways systems were also operated by Ahukuni 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 James 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 Lihue Plantation, ended the use of trains at a later date because they had invested large amounts of capital in the systems.

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

Barretto 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 Hanalei in the mid 1950s.

While at work, Barretto thought of his wife often. At a stop 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 eighth-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."
30 YEARS AGO
From the May 23, 1986 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 Mus-Hope-Mau," which the chamber feels has not won general acceptance.

Hawaiian name of the most popular flavor of each major island.
Above, a typical diesel locomotive, "Lei Lima," about 1945. The last serviceable diesels were sold to Cuba.—Photos courtesy Amfac Inc.
SUGAR CANE FIRE

HARVESTING SUGAR CANE

Harvesting Sugar Cane By Burning Leaves Before Cutting The Juicey Stalks.

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!

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

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

Cousin standing on railroad track in Kealia!
Background-Makee Sugar Mill
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 never-ending 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 northeastern Kauai, chronologically St. Stephen at Moloa, St. Maxim's at Hanalei and St. Sylvester at Kilauea were established. The church at Moloa was abandoned after being destroyed by successive tidal waves [tsunami]. St. Maxim's located at the head 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 hill between Kapaa and Kealia in 1883. 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 Kueckel 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 Nijen, 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.
Coming home from the pig hunt! Relatives will have extra food on the table!

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

Ford A Model A or a Model T 1900's car was used for hunting & fishing!
Appendix C  Letter Response from Beverly Muraoka
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 Hasteert 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 Homer 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,

[Signature]

Beverly H. S. L. A. Muraoka  
Kumu Hula, Retired  
HEALANI'S HULA HALAU & MUSIC ACADEMY  
Kapa'a, 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 Keālia. Ka'uilu 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 Hawai'i come with encumbrances. The land in Keālia is part of an award to Kekauono'ohi in 1848. The title to this land, like all those awarded under the ma'elele, 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 Keālia 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 stay of activities and tenants on the larger Keālia property. Nothing 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 ho'ohana of Keālia, 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 landowner 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 Papalōa

References:

http://kbohart.org/constitution/CONST%2020012-0007.html
http://www.kamehameha.publishing.org/nativehawaiianlaw/

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. Kā’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.

Kā’ulu will remain the buffer between the ho'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 Kā’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
June 29, 2017

Kamealoha Hanohano Smith
Board President of Kaimulu Papaloa

CSH Job Code---- KEALIA 3

Subject: Response to Letter Dated June 7, 2017

Aloha Kamealoha,

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
Subj: Response to Letter Dated June 7, 2017

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 Kealia 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. Hamnett, Ph.D., President
P.O. Box 1114  Kailua, Hawai'i 96734  Ph: (808) 262-9972  Fax: (808) 262-4950
Job code: KEALIA 03  hh.hamnett@culturalsurveys.com  www.culturalsurveys.com

AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai'i (CSH) appreciates the generosity of the kāpuna and kama'aina 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 signature, give my consent and release for this interview to be used as specified.

[Signature]
[Date]

(Please print your name here)
G.2 Richard Kaui

23 May 2017

AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai‘i (CSH) appreciates the generosity of the kūpuna and kama‘aina who are sharing their knowledge of cultural and historic properties, and experiences of past and present cultural practices for the proposed Kealii Subdivision, Kealii Ahu'au'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, Richard Kaui, agree to the procedures outlined above and, by my signature, give my consent and release for this interview to be used as specified.

(Signature)

5-19-2017

(Date)
G.3 Kupuna Valentine Ako

25 May 2017

AUTHORIZED AND RELEASE FORM

Cultural Surveys Hawaiʻi (CSHI) appreciates the generosity of the kupuna and kamaʻaina who are sharing their knowledge of cultural and historic properties, and experiences of past and present cultural practices for the proposed Kealia Subdivision, Kealia Ahupua’a, Kawaihau District, Kauaʻi 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 (Please print your name here), agree to the procedures outlined above and, by my signature, give my consent and release for this interview to be used as specified.

[Signature]

[Date] 05.29.2017

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CIA for the Kealia Subdivision and Associated Sewer Line Project, Kealia and Kapa‘a, Kawaihau, Kaua‘i

TMKs: [4] 4-7-004:001; 4-7-003:002, 006; 4-6-014:026 and 031
G.4 Timothy Reis
21 December 2017

AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai‘i (CSH) appreciates the generosity of the ʻāpōsana and kama‘aina 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.

Timothy Reis

(please print your name here)

agree to the procedures outlined above and, by my signature, give my consent and release for this interview to be used as specified.

[Signature]

[Date]

CIA for the Keālia Subdivision and Associated Sewer Line Project, Keālia and Kapa‘a, Kawaihau, Kaua‘i

TMKs: [4] 4-7-004:001; 4-7-003:002, 006; 4-6-014:026 and 031
G.5 Ricardo Banquel
1 September 2018

AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai‘i (CSH) appreciates the generosity of the kūpuna and kama‘ilina who are sharing their knowledge of cultural and historic properties, and experiences of past and present cultural practices for the proposed Kealia Subdivision, Kealia 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, ________________________________, agree to the procedures outlined above and, by my signature, give my consent and release for this interview to be used as specified.

Ricardo Banquel

Signature

9/1/18

(Revised)
G.6 Maggie Banquel

1 September 2018

AUTHORIZATION AND RELEASE FORM

Cultural Surveys Hawai‘i (CSH) appreciates the generosity of the kūpuna and kane‘aiwai 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:

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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.

Maggie Banquel

(Please print your name here)

agree to the procedures outlined above and, by my signature, give my consent and release for this interview to be used as specified.

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, 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 koi 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?