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Attorneys for Intervenor  
Waikapu Development Venture LLC

**BEFORE THE LAND USE COMMISSION  
OF THE STATE OF HAWAII**

In the Matter of the Petition of:

EMMANUEL LUTHERAN CHURCH OF  
MAUI

To Amend the Land Use District Boundary of  
Certain Lands Situated at Wailuku, Island of  
Maui, State of Hawai'i, Consisting of 25.263  
Acres from the Agriculture District to the  
Urban District, Tax Map Key No. 3-5-002:011.

DOCKET NO. A07-773

ERRATA TO MOTION FOR  
MODIFICATION; MEMORANDUM IN  
SUPPORT OF MOTION; AFFIDAVIT OF  
COUNSEL; EXHIBIT "A"; CERTIFICATE  
OF SERVICE

HEARING

DATE: November 29, 2018

TIME: 9:30

LOCATION: Malcolm Center, Kihei, Maui,  
Hawaii

**ERRATA TO MOTION FOR MODIFICATION**

Intervenor WAIKAPU DEVELOPMENT VENTURE, LLC ("**Intervenor**"), by and through its legal counsel, MERCHANT HOROVITZ, LLC, hereby respectfully submits its Errata to its Motion for Modification filed herein October 26, 2018 (the "Motion").

Subsequent to the filing of the Motion Intervenor about a separate Cultural Impact Statement ("CIA") for the project area in line with the requirements of Ka Pa'akai O Ka'aina v. Land Use Commission State of Hawaii, 94 Hawai'i 31, 7 P.3d 1068 (2000). Intervenor also

notes that the Land Use Commission at its hearing on in May, 2018 directed Intervenor and EMMANUAL LUTHERAN CHURCH OF MAUI (“ELC”) to the Commission’s proceedings in County of Kaua’i Housing Agency, Docket No. A17-802 (“County of Kauai”).

The Hawaii Supreme Court in Ka Pa’akai held that “in its review of any petition for reclassification of district boundaries . . . the [Land Use] Commission shall specifically consider the . . . impact of the proposed reclassification on . . . maintenance of valued cultural, historical, or natural resources.” Ka Pa’akai 94 Hawai’i at 44, 7 P.3d at 1081. In County of Kauai, as the petitioner there sought a district boundary amendment, the Commission conducted the appropriate Ka Pa’akai review and made required findings.

Likewise, in the present docket ELC sought and obtained a district boundary amendment in 2007/08. As Ka Pa’akai holds, the appropriate time for the CIA inquiry is at the district boundary amendment stage. Here, the Commission in both the hearings in 2008 and its March 7, 2008 Findings of Fact, Conclusions of Law, and Decision and Order in Docket No. A07-773 (“D&O”) determined that inquiry into the impact on cultural resources was satisfactorily addressed, and that a district boundary amendment was appropriate. The timeframe for third party challenge to the D&O and the Commission’s inquiry and findings leading up to that finding and order has long since passed. See HAR 91-14.

Irrespective of the above, in the intervening years, numerous CIAs have been prepared for projects in the immediate vicinity of the petition area and have on more than one occasion been presented to and reviewed by the Commission. The properties reviewed are in the same or neighboring ahupua’a and share similar histories in terms of use and geography. In each instance the CIAs reflected that while there are rich cultural histories associated with the Wailuku and Waikapu ahupua’a, the proposed uses posed little, or manageable impact to those uses. An analysis of the CIAs prepared for projects in the vicinity indicates that the conclusions of the CIAs are also applicable to the project area subject to this docket is attached hereto as Exhibit “A” (the “Analysis”). In addition to the Analysis, Intervenor also expects to offer testimony from one or more long-time residents of the area supportive of the conclusion that the

Commission reached in 2008 that the appropriate analysis had been conducted and concluded.<sup>1</sup> To the extent it is available, Intervenor intends to submit direct testimony of such individuals in addition having them testify on the day of the hearing before this Commission.

Dated Wailuku, Hawaii NOV 14 2018



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PETER A. HOROVITZ  
Attorneys for Intervenor  
**WAIKAPU DEVELOPMENT VENTURE,  
LLC**

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<sup>1</sup> It is important to note that while various State agencies provide guidance on Cultural Impact Assessments, there is no formulaic approach to their preparation. Thus, while the Commission's current practice may differ from the analysis it underwent in 2008, that does not render the Commission's 2008 conclusions improper or subject to challenge. Moreover, to the extent the Commission desires to inquire further into a Ka Pa'akai analysis, reliance on existing CIAs for the same and neighboring ahupua'a and properties in the immediate vicinity with similar histories is wholly appropriate.

**BEFORE THE LAND USE COMMISSION  
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In the Matter of the Petition of:

EMMANUEL LUTHERAN CHURCH OF  
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To Amend the Land Use District Boundary of  
Certain Lands Situated at Wailuku, Island of  
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DOCKET NO. A07-773

AFFIDAVIT OF COUNSEL; EXHIBIT A

AFFIDAVIT OF COUNSEL

PETER A. HOROVITZ, being duly sworn on oath, deposes and says:

1. I am a manager of and counsel for WAIKAPU DEVELOPMENT VENTURE, LLC, a Hawaii limited liability company ("**Intervenor**").
2. I am competent and authorized to testify to the matters set forth herein, and unless otherwise indicated, I make this affidavit (the "**Affidavit**") based upon personal knowledge.
3. I am the custodian of the records attested to herein, entries into those records are made contemporaneously with the dates of those records, and those records are maintained by me in the ordinary course of business.
4. Attached as Exhibit A is a true and correct copy of a report entitled: "ANALYSIS OF EXISTING CULTURAL IMPACT ASSESSMENT FOR PROPOSED AFFORDABLE RESIDENTIAL SUBDIVISION WAILIKU AND WAIKAPŪ AHUPUA'A WAILUKU DISTRICT, MAUI ISLAND TMK: (2) 3-5-001:011" prepared for Intervenor by Archaeological Services Hawaii, LLC.



Further affiant sayeth naught.

EXECUTED: Wailuku, Hawai'i, November 14<sup>th</sup>, 2018.

  
PETER A. HOROVITZ

STATE OF HAWAII

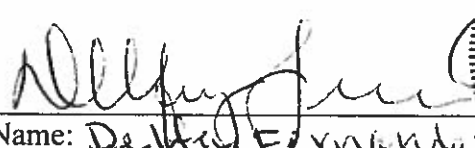
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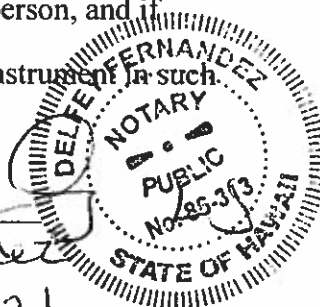
COUNTY OF MAUI

)

On this 14<sup>th</sup> day of November, 2018, before me personally appeared PETER A. HOROVITZ, to me personally known, who, being by me duly sworn or affirmed, did say that such person executed the foregoing instrument as the free act and deed of such person, and if applicable in the capacity shown, having been duly authorized to execute such instrument in such capacity.

  
Name: Delfey Fernandez  
Notary Public, State of Hawaii

My commission expires: 11/10/21



NOTARY CERTIFICATION STATEMENT

Document Identification or Description: **AFFIDAVIT OF COUNSEL**

Document Date: November 14, 2018

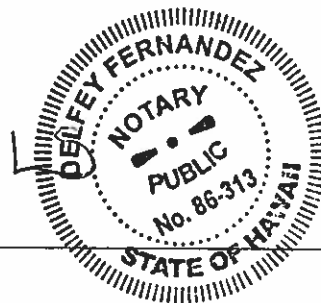
No. of Pages: 104

Jurisdiction (in which notarial act is performed): Second Circuit

  
Signature of Notary Date of Notarization and  
Certification Statement

Delfey Fernandez  
Printed Name of Notary

(Stamp or Seal)



**ANALYSIS OF EXISTING CULTURAL IMPACT ASSESSMENT  
FOR PROPOSED AFFORDABLE RESIDENTIAL SUBDIVISION  
WAILIKU AND WAIKAPŪ *AHUPUA'A*  
WAILUKU DISTRICT, MAUI ISLAND  
TMK: (2) 3-5-001:011**

by  
Jeffrey Pantaleo, M.A.  
and  
Lisa Rotunno-Hazuka, B.A.

for  
Waikapū Development Ventures, LLC

**NOVEMBER 2018**

***ARCHAEOLOGICAL SERVICES HAWAII, LLC***  
POB 1015; PU'UNĒNĒ, HI 96784



## **SUMMARY OF CULTURAL IMPACT ASSESSMENTS**

At the request of Waikapū Development Ventures LLC, Archaeological Services Hawaii, LLC, conducted a review of completed Cultural Impact Assessments (CIA) to determine if traditional cultural practices or cultural resources may exist in the project area, and to assess the potential impact of the proposed residential subdivision on these resources.

The State of Hawaii Office of Quality Control (OEQC 1997:11) states “an environmental assessment of cultural impacts” gathers information about the cultural practices and features that may be affected by significant environmental effects. CIAs identify previous and current cultural practices and resources in a project area and vicinity, and assess the potential affects to these cultural resources.

The State of Hawaii Constitution stipulates that the State and its agencies must preserve, protect, and prevent interference with the traditional and customary rights of native Hawaiians. Article XII, Section 7 (2000) requires the State to “protect all rights, customary and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua’a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778.” Articles IX and XII and other State laws stipulate that government agencies shall promote and protect cultural beliefs and practices, and resources of native Hawaiian as well as other ethnic groups.

The CIAs reviewed and summarized for this document were located in the vicinity of the project area (Figs. 1 and 2). These CIAs include Hana Pono, LLC (2011), Fredericksen (2012), Pellegrino (2014), and Dagher (2018) (Appendix A).

### **PROJECT AREA**

The project area, comprised of 25 acres is located in Wailuku and Waikapū *Ahupua’a*, Wailuku District, Maui Island (TMK: (2) 3-5-001:011). It is bounded by Honoapi’ilani Highway to the west, Waiale Road to the east and Valley Isle Fellowship and Waiale Affordable Housing project currently under construction to the south, and proposed Emmanuel Lutheran Church to the north (Figs. 1 and 2). The proposed development plan includes affordable residential housing. The parcel has been previously disturbed by grubbing, grading and stockpiling of material from sugar cane cultivation and sand mining operations. Soils in the project area include Iao clay, 3-7% slopes, and Iao Silty Clay, 0-3% slopes to the north and southwest, and remnant sand dune deposits from the Pu’uone series (PZUE) to the southeast (Fig. 3). Vegetation in the project area is dominated by fallow sugar cane (*saccharum officinarum*) with various *koa haole* (*Leucaena glauca*), cane grass (*Setaria sp.*), *’ilima* (*Sida fallax*), and various grasses and weeds.

The Central Maui Isthmus has been referred to as Kama’oma’o, or the Plains of Kama’oma’o. Fornander (1919b:572) described Kama’oma’o as the region of the central plains of Maui known as a place where the souls of the common people were cast off with hopes of either finding a guiding *’aumakua* (family god) for companionship to the afterlife, or the soul may descend into the underworld realm known as *Milu*, which is also the name of the ruler of the underworld. Pukui (1974) translated Kama’oma’o as a plain near Pu’u-nēnē, Maui, and “ghosts are believed to have wandered here”. Kama’oma’o literally translates to “the greenness.”

Wailuku and Waikapū *Ahupua`a* contained many *`ili*, or smaller land divisions. Waikapū was one of several *ahupua`a* within the traditional land division called Wailuku *Moku*, or “district” formerly known as Pū`ali Komohana *Moku* (Kame`eleihiwa 1992). Wailuku District is comprised of Waihe`e, Waiehu, Waikapū, Wailuku and Pūlehu Nui *ahupua`a*, and has been referred to as Nā Wai`ehā (the four waters) due to the four inland associated streams and valleys inland including Waihe`e, Waiehu, Wailuku (Wailuku River and `Īāō Valley), and Waikapu (Pukui and Elbert 1986: 377). Wailuku District was extremely fertile with an abundance of water enabling large scale cultivation of *kalo* (taro). Agricultural terraces spilled over onto the slopes at the entrances of valleys...and taro was fed by mountain rains (Handy and Handy 1940:108). Other accounts note that the coastal regions of Wailuku *ahupua`a* contained lesser areas of cultivated sweet potato and an abundance of marine resources.

Wailuku literally translates as “water of destruction” (Pukui, et. al., 1974: 225). Wailuku was once known as the political center of Maui during the time of Chief Pi`ilani. In the late pre-Contact period, warfare increased as the chiefs of Maui, O`ahu and the Big Island struggled for political and military dominance. High Chief Pi`ilani succeeded in unifying the districts (*Moku*) of Maui through warfare, but following his death, his sons fought amongst each another, each hoping to succeed their father as high chief. Eventually Kiha-a-Pi`ilani was victorious, but the following generation of chiefs struggled through warfare to secure their positions of political domination (Speakman 1978: 9-13).

Waikapū, literally translating as “forbidden water, refers to the time of Kamehameha I beached his canoes at Kalepolepo and placed a *kapu* (taboo) on the nearest stream (Stoddard in Sterling 1998:63). A number of battles took place in Waikapū, including Desha (2000:47) account of the battle of the Waikapū Commons or the Battle of Kakanilua.

#### **Battle of Kakanilua or *Ahulau ka Pi`ipi`i I Kakanilua* (from Desha 2000)**

The Big Island Chief Kalaniopu`u with his chiefly armies `Alapa and Pi`ipi`i and 6 division of commoner armies name began to prepare for war with Maui. Kahekili, King of Maui, learned of his actions and began to prepare his warriors and also rebuilt the *heiau* of Kaluli and Pu`uohala. Kahekili also enlisted the help of the O`ahu soldiers. When Kalaniopu`u sailed to Maui the ocean was reddened with the numerous war canoes. Included on this expedition were the high-ranking chiefesses, including Kalola who was wife of Kalaniopu`u and sister to Kahekili. Kalaniopu`u landed at Keone`o`io and between Kihei and Makena. While Kalaniopu`u was discussing his strategy with his chiefs and *kahuna*, Kamehameha and Kekuhaupi`o left the group to spy on Kahekili. During their travels they engaged in a small battle with Kahekili's men offshore at Papawai Point. Kahekili's men hurled spears at the men and Kamehameha and Kekuhaupi`o caught the spears piling them up at their feet. Kamehameha and Kekuhaupi`o then landed and slaughtered many men. Some of Kahekili's men escaped and returned to their Chief to tell them of these remarkable warriors. Kamehameha and his men returned to Kiheipuka where Kalaniopu`u was camped but the `Alapa and Pi`ipi`i had been sent to battle inland to Wailuku by way of Kama`oma`o plains. Kahekili learned of this and his soldiers along with the O`ahu warriors hid like sand crabs in the sand dunes of Waikapu. When the Big Island armies arrived in the sandhills they were surrounded by the Maui and Oahu warriors and were slaughtered. Only two warriors were left from the `Alapa and Pi`ipi`i armies and they were released to send

Kalaniopu'u the news that his warriors had been slain. This battle was called the Pi'ipi'i and Alapa Heaped up at Kakanilua, or the Battle of Kakanilua or the Battle of the Sand Dunes. When Kalaniopu'u received the word from the messengers, he gathered up the rest of his army and went to battle again the next day. "This was possibly one of the most hotly contested battles known to the history of war of this archipelago (Desha 2000:47). During this second battle there were terrible losses on both sides but the Hawai'i people retreated.

During the mid-19<sup>th</sup> and early 20<sup>th</sup> centuries, land use in Wailuku and Waikapū *ahupua'a* was dominated by the sugarcane and pineapple industries, with water channeled from Waikapū stream aquifers, and springs. During the 1860s, plantations and mills appeared at Wailuku, Waihe'e, Waikapū, and Ha'ikū. Local and imported workers maintained the fields.

### **PREVIOUS ARCHAEOLOGY**

The earliest archaeological work in Wailuku and Waikapū was part of the island wide survey of *heiau* by Winslow Walker (1931). Several *heiau* were listed for Wailuku, including Pihana Heiau and Haleki'i Heiau, located on the northern side of 'Īao Stream on the dune formation. Pertinent work within and in the immediate vicinity include Titchenal (1996), Fredericksen (2004), Dega (2004), Guerriero et. al. 2016, Morawski, Shefcheck, and Dega 2006, O'Claray-Nu et al. 2018, and O'Claray-Nu et al. 2018.

In 1996, Aki Sinoto Consulting conducted an archaeological assessment for the proposed retention basin and drainage channel along Waiale Road (Titchenal 1996). A total of 13 trenches were excavated. TR11 contained two strata comprised of a thick, 2.8 m of silty loam with rounded cobbles, overlying an intact sand dune deposit.

Xamanek Researches (Fredericksen 2004) conducted an archaeological inventory survey for the Waikapū affordable housing subdivision (TMK 3-5-02:001 por. and 3-8-07:101. One previously identified historic property was noted during the inventory survey. State Site 50-50-04-5474 consists of an approximate 2000- foot portion of the Kama Ditch and a reservoir (Reservoir No. 6). No other cultural remains were identified during the survey, and it was estimated that approximately 40% of the project area was previously impacted by sand mining activities and the remainder of the project area was recently planted in pineapple.

Scientific Consultants (Dega 2004) conducted an archaeological inventory survey of approximately 348 acres in Wailuku for the Kehalani Mauka Subdivision, Wailuku *ahupua'a* and District (TMK 3-5-001:001 por.). Eight sites were recorded during the survey. State Site 50-50-04-5473, Hopoi Reservoir. State Site 50-50-04-5474, Kama Ditch, was identified east of the Hopoi reservoir. State Site 50-50-04-5493 was designated for an unnamed ditch. State Site 50-50-04-5197 is the Waihe'e Ditch, constructed between 1905 and 1907. The four other sites consist of a combination of historic-modern roadways (Site 5489), a system of smaller historic ditches (Site 5490), a historic artifact scatter on the surface (Site 5491), and several clearing mounds likely created during the plantation era (Site 5492). Twenty-seven subsurface testing trenches revealed homogenous soil matrices across the project area.

Archaeological Services Hawaii, LLC (ASH) conducted an archaeological inventory survey on a 50-acre parcel of land in TMK (2) 3-5-002:001 por. (Guerriero et. al. 2016). The AIS consisted of a pedestrian survey and mechanical subsurface testing comprised of 25 mechanical trenches.

The parcel was subdivided into two, 25.0-acre parcels for Emmanuel Lutheran Church to the north (TMK: (2) 3-5-002:012), and Valley Isle Fellowship to the south (TMK: (2) 3-5-002:011). During the survey, Kama Ditch (Site 50-50-04-5474) and an associated metal sluice gate designated Feature 1 was recorded along the western perimeter of the property. The parcel undergone compounded disturbances from agricultural activities including sugar cane, pineapple and independent farming, construction of Kama Ditch, the installation of a County sewer line, and prior sand mining activities.

Scientific Consultant Services (SCS) and ASH in 2005 (Morawski, Shefcheck, and Dega 2006) conducted archaeological monitoring for the proposed retention basin and drainage channel project. Five sites were recorded and consisted of a historic road bed (50-50-04-5963), a sugarcane flume (50-50-04-5964), an *in situ* burial (50-50-04-5680), and two areas of isolated human remains (50-50-04-5965 and -5966). The isolated finds were encountered in a previously disturbed context, most likely associated with the initial construction of the Waiale Road.

Native Hawaiian burials were encountered along Kuikahi Avenue extension (Site 50-50-04-6261) and adjacent Walgreens (Site 50-50-04-6573) just north of the project (O'Claray-Nu et al. 2018).

Previous archaeological work in the proposed Kehalani affordable housing project to the north included an archaeological assessment (O'Claray-Nu et al. 2018). The 15.0-acre parcel was extensively disturbed from past agricultural activities and recent construction of a retention ditch. No archaeological sites were identified during the surface survey, and no subsurface cultural remains or deposits were encountered during subsurface testing. No remnant or disturbed sand dune deposits were encountered in the project area; however, due to the presence of native Hawaiian burials to the east, archaeological monitoring was recommended during construction-related activities.

### **CIA ASSESSMENT**

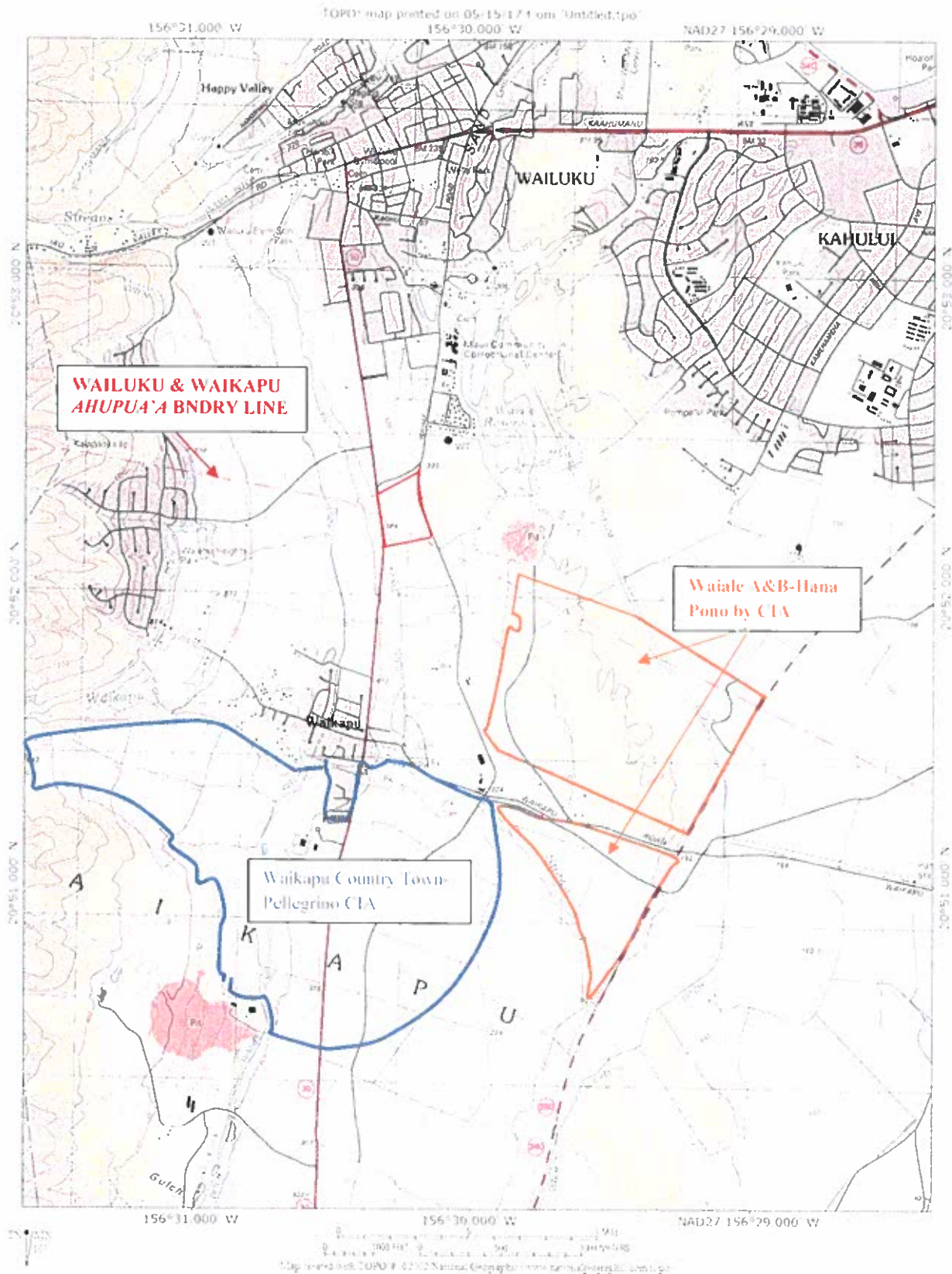
Based on a review of CIAs and archaeological studies in the vicinity of the current project area, the following is a summary of pertinent information including the potential traditional cultural properties or practices is provided.

1. Wailuku and Waikapū *ahupua'a* have long and rich cultural histories and traditional cultural practices.
2. The web soil survey (Fig. 3) indicated that the Pu'uone Sand Dune system (PZUE), an area known to contain Native Hawaiian human burials, is not present in the project area; however, previous subsurface testing encountered partially disturbed sand matrices in the southeastern corner of project area.

3. The project area has undergone extensive previous disturbances from sugarcane cultivation, the former construction of Kama Ditch (Site 5474) to the southwest, installation of a deep sewer line, approximately 8.0 ft. deep to the southeast and other attendant uses,
4. Results of the CIA review indicated that the surrounding areas and proposed project area has not been used for traditional cultural purposes. No known traditional cultural practices are currently conducted in the project area.
5. No direct adverse effect on traditional cultural practices or native Hawaiian rights related to gathering, access or other customary activities will occur from the project.
6. Community and native Hawaiian concerns center primarily around protection of the remaining intact sand dune that may contain intact burials.
7. Interviewees for completed CIAs in the immediate vicinity stated that cultural sites, natural resources, and traditional and customary practices must be maintained. They also recommended that the community should have an integral role in the ultimate planning of how these resources shall continue to be managed, preserved and perpetuated during to avoid over-exploitation of larger cultural and natural resources found within the ahupua'a of Waikapū and its surrounding environmental and cultural landscape.
8. CIAs stated due to the probability for encountering human burials, archaeological monitoring is recommended during all construction-related activities in areas containing exposed sand. In the event burials are exposed during construction-related activities, cultural practitioners should be consulted regarding protection of these burials.

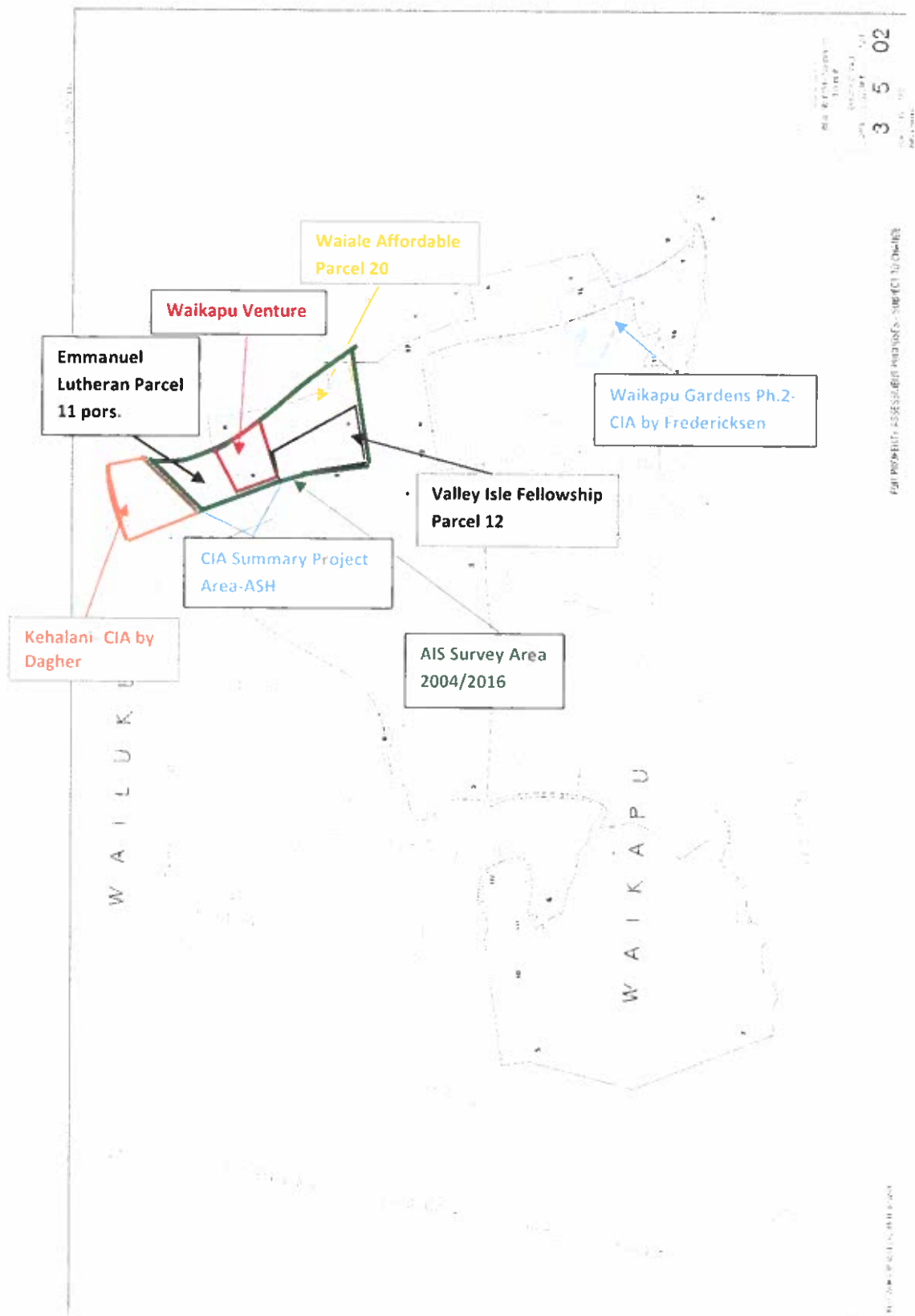
### **SUMMARY**

This document was prepared to provide information on the presence/absence of cultural resources and traditional cultural practices in the vicinity to determine the potential types of cultural practices or cultural resources in the project area. Based on the review of existing CIAs and archaeological reports, no known traditional cultural practices or customary rights of access are occurring in adjoining or nearby parcels; however, the presence of remnant sand dunes may be considered a cultural resource if native Hawaiian burials are encountered. Portions of the Central Maui Isthmus formally contained inland sand dunes extending from Kahului to Ma'alaea Harbors; however, due to extensive development of Kahului, Wailuku and Ma'alaea Towns, only remnants of the dune are present today. Our understanding is that both WDV and ELC are subject to ongoing archeological monitoring as part of their respective developments.

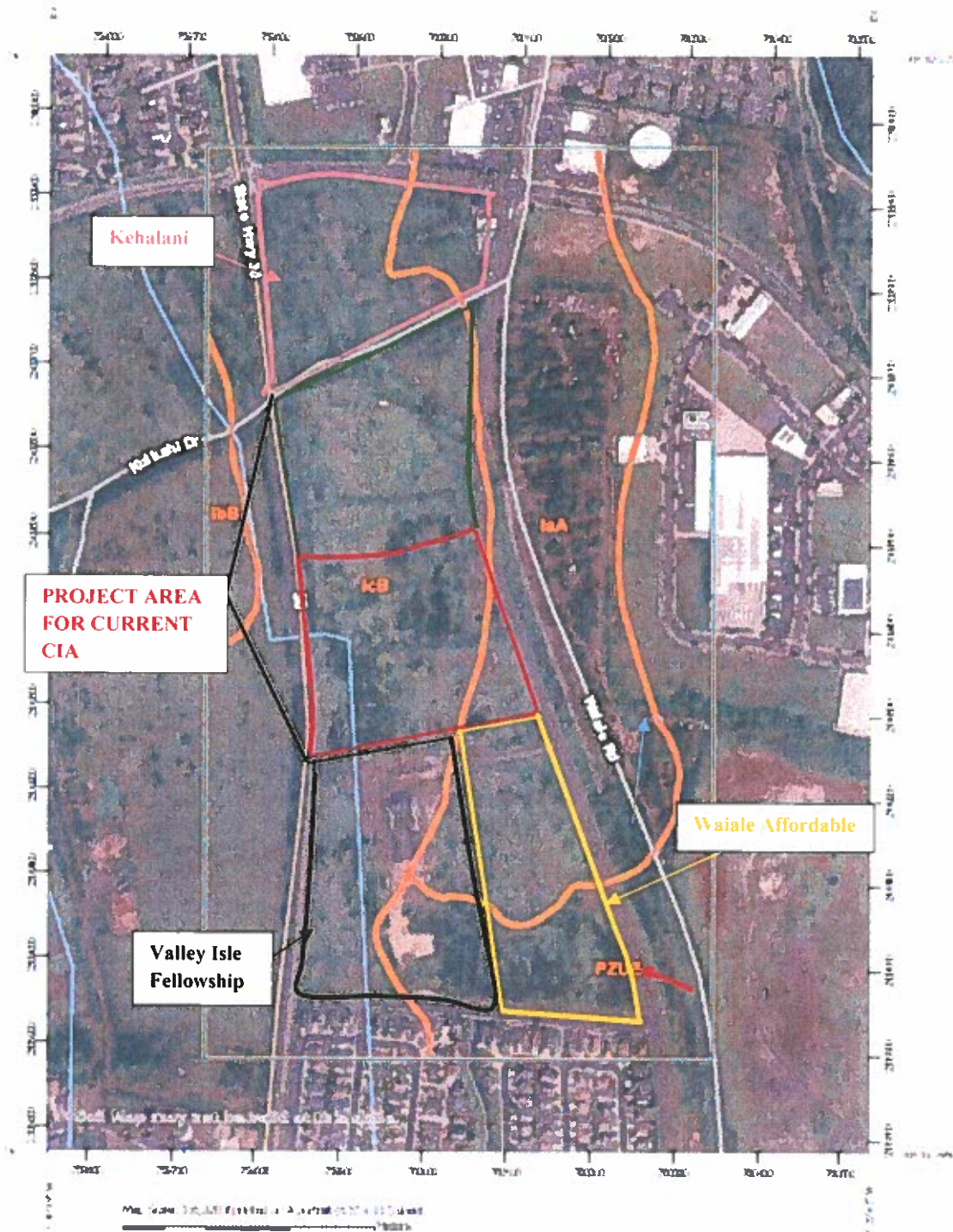


**Figure 1. USGS Quadrangle (2002) Showing Location of Project Area for Current CIA Summary, and Locations of CIAs for Waikapu Country Town and Waiale A&B Projects**





**Figure 2. TMK Showing Location of Project Area and Previous Archaeological and CIA Study Areas**



**Figure 3. Web Soil Survey Map Showing Soils within and Surrounding the Project Area (red and green boundaries). Map Indicates Iao Soil Series (IdB, IcB, IaA) to the North and Southwest corner and Pu'uone Sand Series-PZUE (red arrow) in Southeast Quadrant Outside the Project Area**

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State of Hawaii Office of Environmental Quality Control

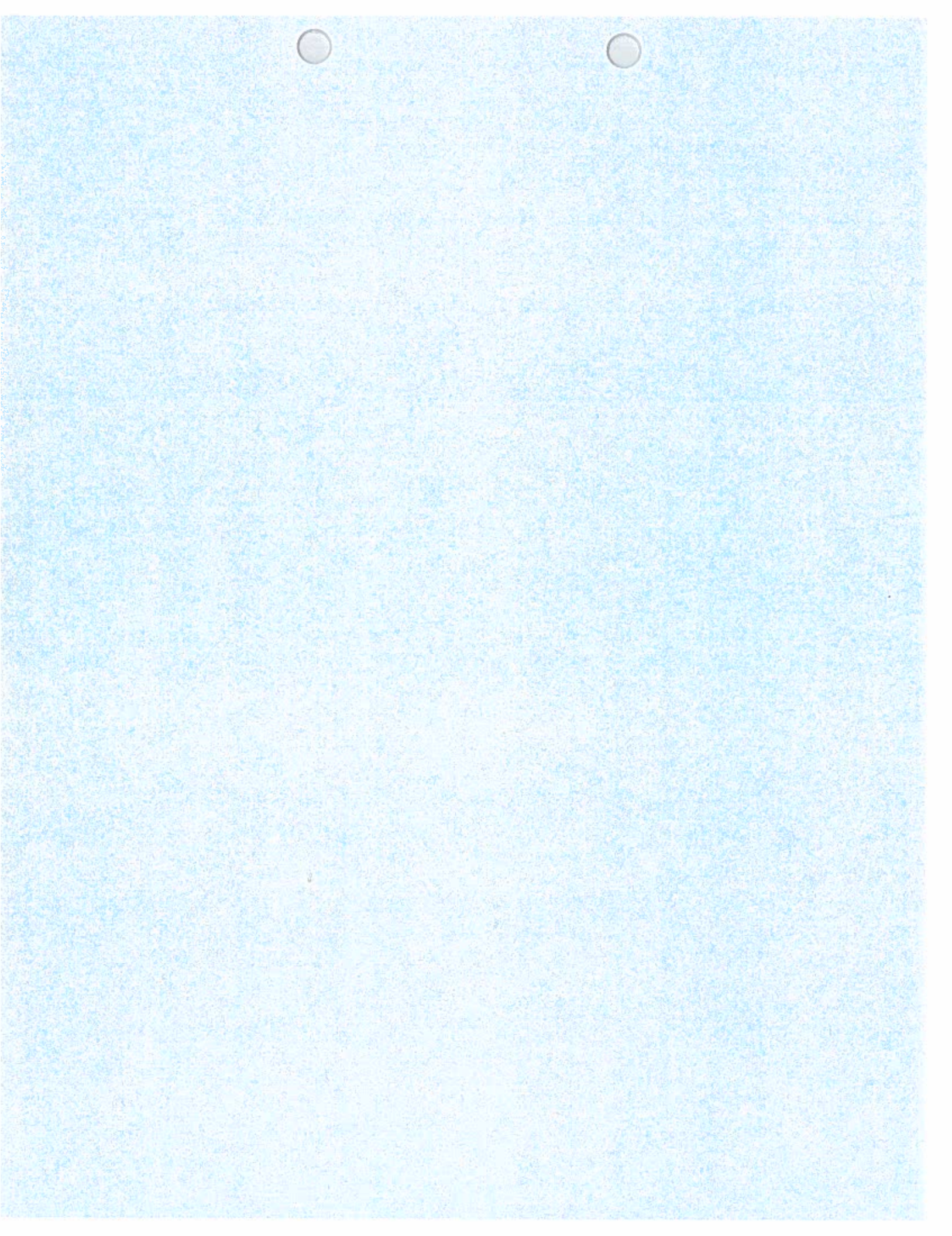
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## ***APPENDIX A***







# **CULTURAL IMPACT ASSESSMENT** **For the** **PROPOSED** **Wai'ale Master Planned Community**

**March 2011**



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**CULTURAL IMPACT ASSESSMENT**  
For the  
**PROPOSED**  
**Wai'ale Master Planned**  
**Community**

**TMK: (2) 3-8-07:071, 101(por.), and 104**  
**and (2) 3-8-05:23 (por.), and 37**

Prepared for:  
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**March 2011**



## Management Summary

<b>Report</b>	Cultural Impact Assessment for the proposed Wai'ale Master Planned Community
<b>Date</b>	February 2011
<b>Project Location</b>	County of Maui; Waikapu & Wailuku; focusing in the area of Na Wai Eha, Wailuku Moku, Waikapu & Wailuku ahupua'a, TMK(s): (2) 3-8-7:071, 101(por.), 104 and (2) 3-8-05: 023(por.) & 037
<b>Acreage</b>	Approx. 545 Acres
<b>Ownership</b>	Alexander & Baldwin, Inc.
<b>Developer/Applicant</b>	A&B Properties, Inc.
<b>Project Description</b>	A master planned residential community that includes: Village Mixed Use, Commercial, Business, Multi and Single Family Residences, Regional and Neighborhood parks, schools, and cultural preserves.
<b>Region of Influence</b>	Both Waikapu and Wailuku towns
<b>Agencies Involved</b>	SHPD/DLNR, Maui County Council, Maui County Planning Department, State Land Use Commission
<b>Environmental Regulatory Context</b>	The undertaking is subject to both State and County zoning regulations, and other environmental regulations
<b>Results of Consultation</b>	Community concerns center primarily around protection of the remaining intact sand dunes and probability for discovery of additional burials. Additionally, concerns about watershed management and protection; elimination of habitat for native pueo and nene; community education of cultural history of location, surrounding area, and associated placenames-significant events-relationships to greater physical/spiritual resources of Maui; and supervision by cultural monitors were concerns raised.
<b>Recommendations</b>	<ul style="list-style-type: none"> <li>• Protection of additional discoveries of 'Iwi Kupuna</li> <li>• Mapping and protection of Pu'u One sand dunes</li> <li>• Inclusion of Waikapu stream in significant landmarks</li> <li>• Educational community "touchpoints"</li> <li>• Cultural Advisors</li> </ul>

## **Cultural Summary**

A&B Properties, Inc. is proposing a master planned residential community located in the ahupua'a (land area) of Waikapu and Wailuku encompassing approximately 545 acres.

The project is located in the ahupua'a of Waikapu and Wailuku, in the Moku of Wailuku. Waikapu is the Southeastern most ahupua'a of the four streams collectively known as Na Wai Eha, the Four Waters. The project area borders the Waikapu stream on the South, the Maui Lani subdivision on the North, Kuihelani Highway on the East, and Honoapiilani Hwy on the west.

The large lithified sand dune system, known as the Pu'uone Sand Dunes, runs through the project as it sits at the base of Mauna Kahalawai (West Maui Mountains) and out into Ke Kula o Kama'oma'o (Central Maui Plain). Most of the land is now fallow cane fields, pasture land, and Kiawe grasslands.

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## **Introduction**

At the request of Mr. Grant Chun of A&B Properties Inc., Hana Pono, LLC has completed a report for the Cultural Impact Assessment of the proposed Wai'ale Master Planned Community located at Tax Map Key number: (2) 3-8-005: 023 (por.) and 037; and (2) 3-8-007: 071, 101 (por.), and 104. This study was completed in accordance with State of Hawaii Chapter 343, HRS, and the State of Hawaii Office of Environmental Quality Control (OEQC) Guidelines for Assessing Cultural Impacts (1997).

### ***Guiding Legislation for Cultural Impact Assessments***

It is the policy of the State of Hawaii under Chapter 343, Hawaii Revised Statutes, to alert decision makers about significant environmental effects that may occur due to actions such as development, re-development, or other actions taken on lands. Articles IX and XII of the State Constitution, other state laws, and the courts of the state require the promotion and preservation of cultural beliefs, practices, and resources of native Hawaiians and other ethnic groups.

The Guidelines for Assessing Cultural Impacts, as adopted by the Environmental Council, State of Hawaii 1997 and administered by the Office of Environmental Quality Control, including HAR Title 11 Chapter 200-4(a), include effects on the cultural practices of the community and state. The Guidelines also amend the definition of "significant effect" to include adverse effects on cultural practices.

### ***Goal and Purpose***

The goal of this study is to identify any and all Native Hawaiian, traditional, historical, or otherwise noteworthy practices, resources, sites, and beliefs attached to the project area in order to analyze the impact of the proposed development on these practices and features. Consultations with lineal descendants or kupuna (Hawaiian elders) with knowledge of the area in gleaning further information are a central part of this study.

### ***Scope***

The scope of this report compiles various historical, cultural and topographical accounts and facts of the project area and its adjacent ahupua'a. "The geographical extent of the inquiry should, in most instances, be greater than the area over which the proposed action will take place. This is to ensure that cultural practices which may not occur within the boundaries of the project area, but which may nonetheless be affected, are included in the assessment. An ahupua'a is usually the appropriate geographical unit to begin an assessment of cultural impacts of a proposed action, particularly if it includes all of the types of cultural practices associated with the project area. In some cases, cultural practices are likely to extend beyond the ahupua'a and the geographical extent of the study area should take into account those cultural practices." (OEQC, Guidelines for Assessing Cultural Impacts, Nov 9, 1997)

Data will be compiled beginning with the first migrations of Polynesians to the area, progressing through the pre-contact period of Hawaiian settlement, containing data on the post-contact period, through to the current day and any cultural practices or beliefs still occurring in the project area. Hawaiian kupuna with ties to the area will be interviewed on their knowledge of the area and its associated beliefs, practices, and resources. Additionally, any other individuals

or organizations with expertise concerning the types of cultural resources, practices and beliefs found within the geographical area in question will be consulted.

## **Project Area**

The project is located in the State of Hawaii, County of Maui, at Tax Map Key number: (2) 3-8-005: 023 (por.) and 037; and (2) 3-8-007: 071, 101 (por.), and 104. Approximately 545 acres, the project is adjacent and south of the Maui Lani project and borders Kuihelani Hwy on the east. Waiko Road divides the property in two sections, an approximately 422 acre portion north of the road and the other approximately 123 acre portion to the south.

The island of Maui is comprised of twelve (12) traditional land districts, called moku. Each moku is made up of numerous ahupua'a, smaller land divisions wherein a self-inclusive community could find all the things needed for a satisfactory life. Usually these ahupua'a ran from the heights of the mountain peak to the edge of the outer reef like a giant pie slice, although many ahupua'a did not fit this template. Of the two peaks on Maui, the lower of the two is Mauna Kahalawai, what we now mistakenly call the West Maui Mountains. Mauna Kahalawai is made up of 3 moku, Lahaina, Ka'anapali, and Wailuku. Within the moku of Wailuku are four ahupua'a, Waihe'e, Wai'ehu, Wailuku, and Waikapu, from north to south. The project area resides in the moku of Wailuku and the ahupua'a of Waikapu with a portion in the ahupua'a of Wailuku. Handy relates that,

*On the northeast coast of western Maui it was only the shores and adjacent flatlands below the taro terraces of Waihe'e and Wai'ehu that were favorable for the combined enterprises of planting potatoes and fishing. The flat north coasts, eastward from Wailuku, had fishing settlements here and there in ancient times and presumably sweet potato plantations...From Waihe'e to Waikapu there is much good land below and bounding the ancient terrace area on the kula and in the lower valleys which would be ideal for sweet potato culture, but it is said that little was grown in this section because there was so much taro (ESC Handy, 159,160).*

## **Approach & Method**

The approach taken in this study was two-fold. Foremost, historical, involving as appropriate, a review of: mahele (land division of 1848), land court, census and tax records, previously published or recorded ethnographic interviews and oral histories; community studies, old maps and photographs and other archival documents. Secondly, an in-depth study involving oral interviews with living persons with ties, either lineal or cultural, to the project area and the surrounding region.

## **Objectives**

The objectives of the Cultural Impact Assessment are as follows:

- to compile and identify historical and current cultural uses of the project area,
- to identify historical and current cultural beliefs & practices associated with project area,
- To assess the impact of the proposed action on the cultural resources, practices, and beliefs.

### ***Tasks***

Data gathered combined oral interviews of knowledgeable kupuna and families' individuals with long-standing ties to the area with all available written and recorded background information.

### ***Archival Research***

All sources of historical written data, old maps, and literature were culled for information.

### ***Oral Interviews***

Tasks completed for oral interviews included: identification of appropriate individuals to be interviewed, determination of legitimate ties to project area and surrounding region, interview recorded in writing and by digital audiocassette, transcription of interview, compilation of pertinent data.

### ***Level of Effort Undertaken***

Interviewees are contacted and selected for inclusion in this report based on a sliding scale of legitimate authority based on the following characteristics: lineal descendents, cultural descendents, traditional practitioners, cultural practitioners, knowledgeable area residents of Hawaiian ancestry, knowledgeable concerned citizens. Every effort is made to obtain the highest quality interviewees and determination of appropriate individuals follows this criteria.

## **Historical & Current Cultural Resources & Practices**

Maui, sometimes called the Valley Isle, is so named for the two picturesque mountains that gracefully meet in the broad sloping plains of Central Maui, known as Ke Kula Kama'oma'o. The central Maui plains were covered in native and endemic dryland forest species, hedged by two large open bays with wetland marshes that were home to many native species of birds and other wildlife. The gently rising shield of Haleakala stood in great contrast to the sheer, steeply cut valleys of Mauna Kahalawai (West Maui Mountains) that had over millennia deposited a great deal of erosional sediment across the breadth of its lowlands. The north-easterly trade winds, over thousands of years, blew sand from the beaches of Waihe'e and Kapoho in the north carrying them across Ke Kula Kama'oma'o and creating a complex of sand dunes more than eight miles long and some upwards of a hundred feet in height. Plants and gravity slowed then cemented much of the dunes, fixing them into a permanent feature of the Maui landscape.



As a deep fertile valley fronted by easily terraced *kula* land and the broad alluvial plain, the area of Waikapu and the surrounding valleys of Mauna Kahalawai were settled early in Polynesian migrations, leading to long-standing settlement and cultivation. Waikapu was said to have many temples and sites (Ashdown, 58) but not many of them were documented. The Pu'uone sand dunes complex that interrupted the isthmus was utilized as land to travel through, as a burial place for the deceased, and as a place to make war, surprise an enemy, or travel through on the way to victory. Where possible, ancient Hawaiians would have farmed what they could near a reliable source of water; sweet potato, banana, or other crops.

The importation of cattle and goats along with their rampant spread and lack of population control contributed in large part to the denuding of the entire central Maui plain, possibly causing the destruction of entire ecosystems for which there is no replacement. Then the importation of large-scale agriculture, sugarcane in the project parcels, transformed the land again into flatter more manageable areas. Lastly the rapid pace of development led to the mining of the sand dunes and cinder for development across the island. Currently the land is utilized as open space, fallowed cane fields, a small orchid farm, and pasturing for livestock. 'Iwi kupuna have been discovered on previous archaeological studies and monitoring efforts within the project area and surrounding areas. The remnants of the Pu'uone sand dunes are a reminder to people of this once extensive and unique landform.

### ***First migrations***

Traditional stories start with the creation chant called "Kumulipo." The Kumulipo brings darkness into light. Embedded in this all-encompassing chant is the tale of the coming of the Hawaiian Islands through the mythical stories of Pele and another demigod named Maui who, with his brothers, pulls up all the islands from the bottom of the sea. Geologically speaking, the island of Maui formed in six separate volcanic "series" beginning with the Wailuku Volcanic Series (WVS) that formed the mass of Mauna Kahalawai. The WVS took Mauna Kahalawai up to 6 kilometers in height whereupon the summit collapsed forming a sunken crater that would later become the back of Iao Valley. After the next volcanic series, the Honolulu Volcanic Series, there was a long pause in activity where wind, rain, and time were able to carve out the deep valleys and steep ridges that we now see. As erosional forces carved out the valleys and broke down the material into sediment and soil, it was washed out into Ke Kula Kama'oma'o creating large "alluvial fans" at the mouth of each valley. These fans connected together from Waihe'e to Waikapu creating an alluvial plain giving the area of Na Wai Eha the fertile soil that would later give rise to large swaths of lo'i kalo (Kyselka & Lanterman, 20-28).

Another part of the creation story tells of two of the major deities, Kane and Kanaloa. It was said that Kane, the god of fresh running water, and Kanaloa, god of the ocean and the 'awa plant, traveled around the islands and sat and drank 'awa wherever they went. It goes to show that Kane and Kanaloa traveled in the area of Na Wai Eha, Kane pounding his digging stick into the ground to bring forth the life giving waters so that him and Kanaloa may drink 'awa and bring life to the land. Mauna Kahalawai is much older than its companion mountain, over a million years old, allowing time to create valleys that cut deep into the mountain, Handy and Handy elaborate,

*The old 'okana (land division) named Na Wai Eha (Na Wai Eha means 'The Four Streams') comprised the four great valleys which cut far back into the slopes of West*

*Maui and drain the eastward watershed of Pu'u Kukui and the ridges radiating northeastward, eastward, and southeastward from it. Two of the great valleys, Waihe'e and Waiehu, open toward the ocean and their streams empty into it. Wailuku is partly landbound, but its stream flows into Kahului Bay, which has been eroded by the ocean out of what was formerly the stream mouth. Waikapu is landbound. The waters of its great stream, now utilized for irrigating a great acreage of sugar cane, formerly was diverted into lo'i and its overflow was dissipated on the dry plains of the broad isthmus between West and East Maui (Handy & Handy, 497).*

Long after the alluvial plain of Ke Kula Kama'oma'o was formed by the meeting of the two mountains, the trade winds started blowing sand across the isthmus. At that time the Waikapu stream flowed northward, into Kahului Bay, and not towards the south and Kealia as it does now. "but sand dunes piled up by the wind blocked that route, forcing the stream into Ma'alaea bay" (Kyselka & Lanterman, 36). They continue, "Streaked across the isthmus and parallel in direction to the North-east trade winds are ridges 60 meters high that taper towards the South. Thirty thousand years ago, these hills were active, moving sand dunes. Now they're fixed in place, unmovable-turned to stone" (74). We see other sand dune formations across the Hawaiian island chain, at Ka'ena in O'ahu and at Polihale in Kauai, but here in Maui they changed even more, becoming lithified, cemented in place. Kyselka and Lanterman expound on their formation,

*The lower seas of glacial times exposed great broad stretches of sandy beach at the isthmus. For centuries trade winds blew across the beaches, piling the sand up into long ridges, sorting it into fine and coarse layers. Shifting winds, working and reworking the old sand layers, have provided fascinating patterns of cross bedding...Vegetation anchored the drifting dunes. Plant roots, releasing carbonic acid, changed the calcium carbonate sand into a soluble bicarbonate form. Percolating through the dune, the calcium solution travels until it is reconverted into insoluble calcium carbonate, cementing the sand grains together. The sand dunes of the isthmus are now lithified, having been turned to stone in the cementing process. But nothing is permanent. Wind and water are now wearing away at the dunes, and technology hastens the process (74-75).*

The occupation of the Hawaiian archipelago after its mythical creation came in distinct eras starting around 0 to 600 A.D. This was the time of migrations from Polynesia, particularly the Marquesas. Between 600 and 1100 A.D. the population in the Hawaiian Islands primarily expanded from natural internal growth on all of the islands. Through the course of this period the inhabitants of the Hawaiian Islands grew to share common ancestors and a common heritage. More significantly, they had developed a Hawaiian culture and language uniquely adapted to the islands of Hawai'i which was distinct from that of other Polynesian peoples (Fornander, 222).

Between 1100 and 1400 A.D., marks the era of the long voyages between Hawai'i and Tahiti and the introduction of major changes in the social system of the Hawaiian nation. The chants, myths and legends record the voyages of great Polynesian chiefs and priests, such as the high priest Pa'ao, the ali'inui (Head Chief) Mō'ikeha and his sons Kiha and La'amaikahiki, and high chief Hawai'iloa. Traditional chants and myths describe how these new Polynesian chiefs and their sons and daughters gradually appropriated the rule over the land from the original inhabitants through intermarriage, battles and ritual sacrifices. The high priest Pa'ao introduced a



new religious system that used human sacrifices, feathered images, and enclosed heiau (temples) to facilitate their sacred religious practices. The migration coincided also with a period of rapid internal population growth. Remnant structures and artifacts dating to this time suggest that previously uninhabited leeward areas were settled during this period.

### ***Settling of Wailuku Moku & Ahupua'a***

At first the new colonists would have settled along the shoreline, within easy access to the bounty of the ocean and a number of plants they were familiar with from the Southern islands. "The rich valley bottoms which later they would clear, terrace, and irrigate for wet-taro cultivation were, in their pristine state, dense jungle...for this jungle the first settlers had no use". Handy elaborates,

*For generations the small, slowly growing population clustered around shore sites near streams that supplied them with water. Such sites are best for inshore fishing. When they acquired taro, they no doubt rapidly cleared away the jungle along the streams to make room for taro patches, and there was a beginning of terraced flats that could be irrigated directly from the stream. If we may judge by the many ways in which taro is cultivated under varying conditions in the South Seas, this was their staple, and they would not be long in developing real plantations instead of merely planting along stream banks and in swampy places where there were springs (Handy & Handy, 12).*

For this, the area of Na Wai Eha was a perfect location for these early Polynesian settlers to make home. They began settling the coastal areas of Kahului, Mā'alaea, and Paukukalo, slowly moving upward clearing the jungle to create terraces. After many generations these settlers whose ancestors had never intensively farmed taro became a separate people, they became Hawaiians. They would have slowly cleared land and moved further up the valleys, creating home sites and small kahale (family-group compounds) within the valleys of Na Wai Eha, settling into Waikapu.

By this time the Waikapu stream had long cut to the south, its former northward route blocked by the larger mountainous dunes that fronted Wailuku and Iao. But as the dunes approached and passed Waikapu valley they widened, fanning out further into the central Maui plains and decreasing in height. The Waikapu stream cut its way through this area, slowly curving southward and emptying into Kealia, its water filtering into the Mā'alaea bay.

The moku of Wailuku contains many great cultural treasures including the twin fishponds of Kanaha and Mauoni, the heiau Pihanakalani and Haleki'i, Alakaihonua in Waihe'e, and many of the highest ancient royalty buried secretly deep in Iao Valley. There was also access to a large deposit of 'Alae or 'Alaea at the leeward bay, called Mā'alaea (the place of Alaea). 'Alaea was used for many things, medicinally to help with blood deficiencies, spiritually, and in food preparation. Access to these resources of freshwater, salt, easily terraced lands, fertile soil, 'alaea, and calm harbors would have made the people who settled here very wealthy in their sense of the word.

### **Place Names Associated With This Area**

The Hawaiian culture places a particular importance on place-names. Throughout Polynesia, cultures are for the most part ocean-based, surviving and building their cultures around the

bounty of the sea. While Hawaiians share common history with all Pacific peoples, because of the unique factors of these high-islands, their culture turned decidedly more land-oriented than many other Pacific cultures. The abundant access to fresh water sources, fertile soil, relative lack of reef and reef fish compared to older south pacific islands all contributed to their formation of a completely unique and distinct culture; a culture that placed a high inherent value on land and landforms, landscapes and their relationship to people's lives. In place-names one can find its purpose, their purpose, and the hidden *kaona* (symbolism) behind the word.

### ***Waikapu***

There are many different stories associated with the name of this valley and ahupua'a, but perhaps the earliest known is that of the story of Puapualenalena and the conch shell. It was said that in ancient times a conch shell would ring out from the valley, heard around the island it was so loud and resounding. On the opposite, northern side of the Waikapu stream a dog named Puapualenalena was infatuated with this conch and wanted it for himself. One day, the owners of the conch had been careless and Puapualenalena gained entrance to the cave on the southern side of the stream that hid the conch, and from that point on it no longer sounded through the valley. The area was so named for the conch (Pu). The Water (Wai) of the Conch (Ka Pu) (Nupepa Kuokoa, 1872).

The name was said to have been usurped by Kamehameha after the famous battle of Kepaniwai, whereupon he changed it to honor his victory over the forces of Kalanikupule, chief of Maui after his father, Kahekili's, death. There are two versions of the name. One is *Wai-ka pū*, the Water of the Conch, for the place where Kamehameha sounded the Pu to begin the battle for Maui. The second being *Wai-Kapu*, The Sacred Water. CW Stoddard, in his book *Hawaiian Life* details, "Kamehameha landed at Kalepolepo, and a kapu was put upon the nearest stream. It became sacred to royalty, as was the custom and is known as Wai-kapu to this hour-that is, the forbidden water". Stoddard continues,

*Presently the monarch began his march; and at the second stream a great battle raged, so those water were called Luku. Luku-'to slaughter, to slay as in war, the destruction of many at once'... The enemy defeated and put to flight, and a third stream was called Ehu. Ehu-'to scare away, as dogs or hens,' or faint-hearted and sore-footed foes... There over the hill and down into the dale of Waihe'e rushed the panic-stricken hosts. As for the word Hee, it may mean, probably does mean in this case, utter rout, or to be dispersed in battle (CW Stoddard, 161).*

### ***Wai'ale***

A modern name for the reservoir dug to capture and store stream water taken from the rivers of Na Wai Eha.

### ***Waiko***

There are two interpretations of this name. The first, attributed to the book *Maui Street Names*, is "strong current" (Holt & Budnick). The second is "sugarcane water", ko being the Hawaiian word for sugarcane.

### ***Pu'u Hele***

Pu'u Hele is the name of a cinder cone that was where the Waikapu dump is now. There is an 'olelo no'eau that says "You cannot claim a circuit of Maui unless after you have been all around, you circle the hill of Pu'u Hele, then climb to the top and proclaim, "Ua puni o Maui ia'u" (Sterling, 94). "I have circled Maui."

### ***Ke Kula o Kama'oma'o***

Kula in this context speaks of the plains, pastureland, and open space typified by Maui's central valley. Kama'oma'o, ma'oma'o relating to the "greenness" of things, speaks to a time before rampant unchecked livestock denuded the central valley and turned it into the "dustbowl" many think of it today. Ke Kula o Kama'oma'o are the "green plains" of Maui, a dryland forest stretching for miles broken only by the Pu'uone sand dunes and the changing climate when reaching higher elevations and more windward, wetter areas.

## **Traditional Hawaiian Uses & Practices**

From the time of first settlement to the first contact by Western explorers in the late 1700's, the Na Wai Eha area and the ahupua'a of Waikapu was slowly terraced and cultivated, allowing the development of a large population center, centered around the four great streams coming out of Mauna Kahalawai. Around each of the valleys of Waihe'e, Waiehu, Wailuku (Iao), and Waikapu there would have been localized centers of familial-community life focusing on the ability to cultivate the land and fish the sea. So much so, that by the time of European contact the area of Na Wai Eha, including the project area, was known around the archipelago for having an abundance of kalo. The land from the far reaches of Waihe'e all the way to the end of Waikapu toward Mā'alaea, viewed from afar, were one contiguous patchwork of lo'i kalo, fed by the life-giving waters of the four streams. In *Native Planters of Old Hawaii* Handy relates that even in the 1900's one could still see the span of the old terraces, "spreading north and south from the base of Waikapū to a considerable distance below the valley are the vestiges of extensive wet-taro plantings" (Handy & Handy, 497).

Wetland taro would have been grown anywhere with enough water to support the flood-style irrigation favored by the traditional Hawaiian kalo farmers. In drier areas still suitable for some type of agriculture, sweet potato would have been farmed. In the Na Wai Eha region, these cultivated areas would have extended all the way from steep terraced valley walls into the Pu'uone sand dunes where crop cultivation was no longer a viable use of the land. Whereupon the shifting sands made it impossible to farm, the land was used as access to and from other ahupua'a.

There is much discussion about burials and the reasons Hawaiians buried their dead in certain places and a bit of discussion about that might be well warranted. Chiefs of old and those of noble status were for the most part buried in secret locations, their bones and flesh hidden from would-be thieves, looters, and those wanting to steal the mana (spiritual power) of that individual. The sacred valley of Iao is one such place known to be the resting place of the ancient chiefs, hidden away in caves and crevices out of sight from prying eyes. The place name

Kapalikapuokakae, or the Sacred Cliffs of Kakae speaks to this action of sequestering the bones of the ali'i in the sacred cliffs of Kakae, a high chief of old who lived and was buried in Iao. For those Hawaiians of lesser status, most were buried near to their home or in places of meaning. Locations facing the setting sun in the West, Komohana, were ideal for the burial of a dead relative as well as sandy places out of the reach of the ocean's waves.

The concept of *One Hanau* is one that speaks volumes about the mentality of the ancient Hawaiian people. To the Hawaiian people it is not "ashes to ashes, and dust to dust" but the concept of One Hanau, or the sands of one's birth, that resonate when burying a loved one. This is seen in the famous song *Hawaii Aloha* with the first line, "He Hawaii e Kuu One Hanau E", translated loosely as "O Hawaii, Sands of My Birth". Given that this large complex of sand dunes lie in between the fertile fishing grounds of Kahului and the lush valley floors of Na Wai Eha it would be expected that this is an area where burials would be found. This has been proven in the numerous archaeological studies and monitoring reports along the Pu'uone Sand Dunes, from Paukukalo to Ma'alaea. Previous archaeological studies and inventory surveys by Kennedy in 1997 and Rotunno-Hakuza for the adjacent Maui Lani master project, among others, indicate that the likelihood of encountering additional burials during construction is high. The Archaeological Inventory Survey completed by Scientific Consultant Services dated February 2010 included a total of 282 mechanically excavated and 5 manually excavated trenches within the project area. The lack of significant cultural finds, whether 'iwi kupuna or otherwise, attests to the limited and sporadic use of the area by traditional peoples. "The current parcel, occurring in the more barren isthmus, contained extremely modest evidence of settlement through time. Thus the limitation of burial numbers may be concomitant with this limited occupation" (Tome & Dega 2008, 51).

Perhaps overshadowing even the multitude of lo'i kalo in Waikapu and Na Wai Eha are the stories of the battles waged along the sand dunes and into the uplands between warring chiefs. The most prominent battle that took place in the Pu'uone Sand Dunes is known by the name of *Ahulau ka Pi'ipi'i i Kakanilua*, the slaughter of the Pi'ipi'i at Kakanilua, otherwise known as the *Alapa* battle in the year 1776. It should be noted that the exact location of this battle is still not known and there is no archaeological evidence to support the idea that many warriors perished in the Wai'ale project site.

Kalaniopu'u, chief of Hawai'i Island during much of the reign of Kahekili was always seeking to gain control over Maui, desiring to extend his reign of power. Kahekili, although greatly feared, ushered in a period of peace and prosperity for the island of Maui, until Kalaniopu'u decided to invade. The Hawai'i chief had previously lost a battle on the southern slopes of Haleakalā and returned with his most fearsome and practiced regiments, the divisions called the *Alapa* and *Pi'ipi'i*. These divisions were hand-picked by the Hawai'i chief, all of them ali'i class, "there were 800 of them, all expert spear-point breakers, every one of whose spears went straight to the mark, like arrows shot from a bow, to drink the blood of a victim" (Kamakau, 85). They made landfall near Kiheipuko'a, their canoes stretching from Kealia all the way to Kapa'ahu, a distance of many miles and began marching across the isthmus towards Wailuku.

Kahekili gathered his forces and slaughtered the *Alapa* along the central plains of Maui. Kamakau continues, "Like a dark cloud hovering over the *Alapa*, rose the destroying host of

Kahekili seaward of the sand hills of Kahulu'u... They slew the Alapa on the sand hills at the southeast of Kalua." The next day Kalaniopu'u tried again to gain control of Kahekili's terrain and once again was outwitted, "Kalaniopu'u expected to enter Wailuku at Kakanilua, but Kahekili's men rose at dawn and occupied the sand hills of Kama'oma'o, and a portion of them took their stand on the side toward Waikapu turn" (85-87). Kalaniopu'u finally recognized the defeat of his battle plans and sent word to Kahekili that he wished a cessation of battle and mercy for those who survived.

Fornander also speaks of the Alapa battle in his book, *The Polynesian Race*, "Offering no resistance to the enemy while crossing the common, Kahekili distributed his forces in various directions on the Wailuku side of the common, and fell upon the Hawaii *corps d'armee* as it was entering among the sandhills south-east of Kalua, near Wailuku." Fornander continues with the fighting of the next day, "Distributing his own forces and the auxiliary Oahu troops, under the Oahu king, Kahahana, among the sandhills, from Waikapu to Wailuku, which skirt that side of the common, and stationing a reserve force at the turn of the Waikapu stream, he awaited the approach of the enemy coming from the Kealia salt ponds" (153-154). Kahekili, at the advice of his prophet, stationed his men at these strategic points imitating the fishermen enticing fish into a net. Once Kalani'opu'u's men had traveled far enough into the "net", Kahekili's prophet instructed, "the fish have entered the net, now draw the cord", meaning to encircle the enemy.

The "sluice net" that Kahekili created was a battle formation called a *kahului*, symbolized by the shape of a bay (hence the name of the city), a crescent moon, or commonly referred to in modern warfare tactics as a "pincer" formation. It is likely from the written accounts that Kahekili's warriors stretched from Paukukalo and the Lower Main-Waiale corridor all the way to Waikapu, a distance of several miles, creating a very large pincer formation. The fighting would have started with the most long-range of Hawaiian weapons, the ma'a or sling that can travel a distance of hundreds of yards, followed by a barrage of spears thrown by the Maui army towards the Hawaii army which had the strategic disadvantage of being at a lower elevation. Once the two armies were in too close quarters for the slingers to throw without endangering their own men, they would have engaged in weapon and hand-to-hand combat. With an estimated 800 men of the Alapa combined with the superior force of Kahekili's army at two or three times that size (1600-2400p) the battle of the first day would have covered a large area, both at the lower edge of the sand hills and out on to the open plain of central Maui. The second day's battle would have involved the rest of Kalaniopu'u's regiments, numbering into the thousands, fighting against Kahekili's army that included the assistance and warriors of Kahahana from O'ahu (Desha, 33-34). It could be surmised that with up to (and possibly surpassing) 8000 warriors engaged in multiple days of combat, the battle raged from the sandhills fronting Wailuku and Waikapu to the flat plains of Ke Kula o Kama'oma'o nearly all the way back to Kealia.

The next large battle that took place along this region was also the last battle to take place on Maui, the invasion of Maui by Kamehameha in the year 1790, at the battle commonly known as Kepaniwai. It was near Kalepolepo that Kamehameha is said to have landed his canoes for his invasion of Maui, but they stretched from Mā'alaea all the way to Kihei as well as landing forces in Kahului bay. Kamehameha had previously been beaten by the forces of Maui because of their furious use of the ma'a (sling) for which Maui's warriors were famous. But Kamehameha this time had the foreign technology of mortars, muskets, and cannons. It was here he uttered the

now famous saying, “Imua e nā poki’i. He inu i ka wai awa’awa”, forward my brothers or drink of the bitter waters. He set fire to his canoes, their only form of retreat and challenged his men to win the battle or drink the bitter water of defeat and certain death. From Kalepolepo the army of Kamehameha pushed the warriors of Maui back to the slopes of Mauna Kahalawai. They fled first at Waikapu, then to Wailuku where some made it out the back pass to Olowalu, then to Waiehu and Waihe’e.

### ***Post-Contact Historical Uses & Practices***

After the consolidation of the islands under one monarch and the widespread infiltration of foreigners, the fertile kalo terraces of Waikapu fell into disrepair or were made suitable for other endeavors. Many of the old terraces were made into house pads, truck gardens, or plowed under to make way for the sugarcane plantations. As early as 1828 a Spaniard by the name of James Louzada was making syrup from the sugarcane in the Waikapu area. Although James is largely given credit for growing the cane and turning it into syrup, it was his brother-in-law, William Henry Cornwell, who received the entire ahupua’a and surrounding lowlands as Royal Patent Grant 3125 for the creation of a sugar plantation, Waikapu Sugar Company, which eventually merged with others to become Wailuku Sugar Company. This later became consolidated into the large holdings of Alexander & Baldwin (McGerty & Spear, 12).

*By the mid-1900’s one could only see remnants of the old extensive terracing system. Now almost obliterated by sugar-cane production; a few here and there are preserved in plantation camps and under house and garden sites along the roads... Far on the north side, just above the main road and at least half a mile below the entrance to the canyon, an extensive truck garden on old terrace ground showed the large area and the distance below and away from the valley that was anciently developed in terraced taro culture (Handy, 497).*

The importation of cattle and goats decimated Maui’s central plains as their spread was left unchecked due to an edict protecting them from harm. In *A Natural History of the Hawaiian Islands*, Alison Kay expounds on the fate of the once green and vibrant valley,

*The Hawaiian flora seems (like the native human inhabitant) to grow in an easy, careless way, which, though pleasingly artistic, and well adapted to what may be termed the natural state of the islands, will not long survive the invasions of foreign plants and changed conditions. Forest fires, animals and agriculture have so changed the islands, within the last fifty or sixty years, that one can now travel for miles, in some districts without finding a single indigenous plant; the ground being wholly taken possession of by weeds, shrubs, and grasses, imported from various countries (Kay, 636).*

Cane fields left fallow and rampant grazing exacerbated the effects of erosion, denuding the landscape to create the “dustbowl” of central Maui as we know it today. The importation of the Kiawe tree, originally brought to Honolulu by Father Bachelot spread across the island, usurping water in the soil from the already troubled native growth and once again contributing to the decimation of native wildlife and forest species. The Kiawe beans utilized by ranchers for cattle feed and the trunks and branches for fence posts held great usage for ranchers but meant little to Hawaiians.

### ***Current Uses, Practices, & Resources of Project Area***

The project area is currently being used for multiple purposes. The area south of Waiko Road, approximately 123 acres is mainly fallowed sugarcane fields and a small section devoted to an orchid farm. The larger portion to the north of Waiko, approximately 422 acres, has a large portion devoted to pasturing of cattle and horses and cattle feed lot. Also on the property are an industrial base yard and an area to stockpile sand.

One of our interviewees accesses the portion of the property to the north of Waiko Road to conduct contemporary cultural practices, honoring the 'iwi kupuna for which she feels a sense of responsibility. Her contemporary or "neo-traditional" cultural practices involve Hawaiian cultural practices as well as teachings she has learned from a variety of spiritual faiths. She has been walking through the areas of the project still containing remnants of the sand dunes for a few years now and feels something must be done to honor these people buried in the area.

There are portions of the property that still contain intact, unaltered sand dune formations. Most of these dunes are located north of Waiko Road in TMK: 3-8-007:101(por.). These remaining intact sand dunes are some of the last remnants of a once uninterrupted dune complex that stretched from Kapoho village in Waihe'e all the way to Kealia in Ma'alaea. The project area also borders the Waikapu stream. One of the four great waters of Na Wai Eha, the water of Waikapu provided sustenance for generations of families by irrigating their crops, supplying fresh drinking water, and being a direct and constant reminder of the presence of Kane, deity of fresh water. The remaining sand dunes and the Waikapu stream are two important cultural features.

### **Synthesis of Archival, Literary, & Oral Accountings**

The project area, mostly in the ahupua'a of Waikapu, with a portion in Wailuku, extending through the Pu'uone Sand Dunes and out into Ke Kula o Kama'oma'o is situated in a unique location in the Valley Isle. With unobstructed near bi-coastal views of Haleakala and Mauna Kahalawai, portions of intact sand dunes, burials, and bordering Waikapu stream, the project has the opportunity to capitalize on these cultural resources by educating the community and protecting them for future generations. The sand dunes blown across the isthmus over millennia along with the large alluvial plain washed down eons ago by the slow erosion of Mauna Kahalawai sit on top of a lava foundation created by flows from Haleakala.

The property was used for thousands of years to travel through, between Ma'alaea and Wailuku or those taking the longer trek across the central valley to Paia and Makawao. It could have been part of the advance, and then retreat, of Kalaniopu'u's forces during the Alapa battle of 1776, the last major war conducted on Maui prior to European contact. The sand dune system was selectively used as a place to inter the deceased of those commoners living in the vicinity. The viable portions with access to the Waikapu stream would have been in lo'i with other areas used for cultivation of sweet potato, banana, sugar cane, and other useful plants, although a lack of LCA's in this region attests to the poor farming conditions. Post-contact gardens grew out of taro patches, land was bulldozed and graded for large sugar cane fields and livestock swarmed the area eating native plants and clearing the way for erosion, Kiawe trees, and non-native grasses and shrubs. Although not noted in the flora and fauna study, some informants mentioned the area is used by the Nene and Pueo along with the Kolea as a pit stop and feeding grounds.

## **Potential Effects of Development & Proposed Recommendations**

This report finds that the proposed Wai'ale Master Planned Community by A&B Properties, Inc. located at TMK(s): (2) 3-8-7:071, 101(por.), 104 and (2) 3-8-05: 023 (por.) & 037, resides in a culturally significant and unique land area. There are potential adverse effects to the remaining cultural resources extant on the property that can be mitigated with proper community consultation and proactive planning on the part of the developers. It should be noted that A&B Properties Inc. has done much in seeking to protect the known cultural resources on the property, creating more than 30 acres of cultural preserves and minimizing the need for relocation of burials.

### ***Additional Finds***

A large percentage of the project sits on remnants of previously altered sand dunes. Due to the underlying sandy nature of much of the project there is the potential for discovering additional burials during earth-disturbance activities. The flexibility to create additional cultural preserves and culturally appropriate buffer zones around additional burials as needed would go a long way in mitigating community concerns over disturbance to 'iwi kupuna. At all times possible, preserving in place is highly suggested over relocation. Some of the knowledgeable individuals interviewed for this report commented that with the Wai'ale development A&B Properties has the opportunity to creatively take the next step in culturally appropriate handling of cultural resources, something that they feel other adjacent projects handled poorly.

### ***Pu'u One Sand Dunes***

The once majestic and geologically unique swath of Aeolian, lithified sand dunes has been decimated by large-scale agriculture, development, sand mining, and a general lack of understanding of the uniqueness of this natural feature. From its beginning in Waihe'e to its sloping end near Kealia the Pu'u One sand dune complex has shaped the lives of countless generations of Mauians, both pre and post-contact. Its formation altered the course of Waikapu stream, its placement determined the outcome of numerous battles, and its shifting sands contain the only visible remains of many of our ancestors. The remaining intact portions of sand dunes within the project area are one of its most authentically unique natural features and appropriate preservation and education about the dunes can go far in achieving the Vision Statement for Wai'ale, creating a community "with a 'unique' sense of identity and character, capitalizing on its location and natural features" (PBR, 9).

### ***Waikapu Stream***

Currently the Waikapu stream borders along the southern boundary of the project. Although not situated within the project, Waikapu Stream is a significant cultural landmark and natural resource which can contribute to the vision of Wai'ale. The development plan includes a greenway and park along the entire length of the stream which significantly enhances the visual aesthetic provided by the perennial watercourse. Appropriate measures to mitigate potential adverse impacts to the stream resulting from the development of the project must be implemented, including best management practices during and after construction. Appropriate natural landscaping and signage along its border would serve to integrate and embrace the stream into the project while noting its historic and cultural significance to the region.



### ***Educational Opportunities***

The significant and unique natural, cultural landmarks in the project such as the remaining Pu'u One, Waikapu stream, and Cultural Preserves provide the opportunity to create educational "touchpoints" that can enhance the uniqueness and sense-of-place of the Wai'ale community. Finding exceptional and never-before-done ways of educating community members and the general public about the cultural and historical nature of the project area would further the community's perception of a balanced development. Knowledgeable kupuna and informants used in this report have offered their wisdom in helping to craft these educational outlets.

### ***Cultural Advice***

In order to assure the cultural integrity of the project, a qualified cultural specialist should participate in various cultural-related activities. Activities would include the development and implementation of a cultural orientation program for construction personnel, advice concerning inadvertent finds and related protocol, advice and assistance relating to planned burial preserves within the project (e.g. signage, access, landscaping, etc.), advice and assistance concerning potential educational "touchpoints" to enhance the project's unique sense of place, and advice and assistance with project names.

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## **Appendix A: Interview Transcripts**

### ***Interview: Clare Apana***

By: Kumu Keli'i Tau'a, & Kumu Keli'i Tau'a & Kainoa Horcajo  
(Ms. Apana was interviewed on two separate occasions, once by Kumu Tau'a alone)  
Date: January 18, 2011 & January 28, 2011

NOTE: Ms. Apana has declined to include her interview transcript as part of the CIA for the project. Her concerns about the project have been included in the text of the CIA even though her interview transcript has been withheld.

## ***Interview: James Balau***

By: Keli'i Tau'a  
October 16<sup>th</sup>, 2010

JB: James Balau  
KT: Keli'i Tau'a

JB: My name is James Balau.

JB: I was born in Honolulu and moved to Maui at a young age.

KT: So explain that. What were you looking for in the database?

JB: Well I was researching a lot of the ancient Hawaiian...before the monarchy. Kings and the battles and the wars, you know the kau'a. And just trying to figure out how the interaction with the western world actually affected their lives from that time all the way up until where we are at now. So got me into the Mahele and everything, real deep into the Mahele. Victoria Creed, Dr. Victoria Creed a friend of mine has really helped me a lot...

...

KT: What is this called? What is this [area where you live]...

JB: This is Waikapu Gardens they call this, subdivision. This is the site of the old race track that was here, the horse track when Kalakaua used to come. So this was sugar cane, you know Hawaiian sugar cane, because this was all Waikapu commons yeah. Just right past this it starts the Wailuku ahupua'a you know so. This was all common, the common lands that they when actually turn into one race track and stables and stuff like that 1870, 1880.

KT: So prior to that, you know as shown right now the battle for the wai, for the water right, ironically the place, the places you just mentioned four in common – Waikapu, Wailuku, Waiehu, Waihe'e all have a commonality that it provided the water so that...go further back in time, mauka over here was all kalo land

JB: Yeah kalo. Kalo.

KT: So the ancient plants were all here. And the way they had this architecture of this land was going from Waikapu to Waiehu across not going mauka makai. So they could retain the water for the kalo. Today the last remnants are still found when you driving on Kahekili there's a water trough going down, down watering the macadamia when they were still actively planting. But that's the actual...

JB: Actual awai.

KT: Awai of the kalo. Which indicates that it you know it goes across the land rather than down the...

JB: Mauka makai

KT: Yeah. So...

JB: Even in Waikapu had that same same...same they had because they had two ancient awai's. One that hovered from deep in the valley came right at the top of...we call um Wailuku Heights now. She come at the bottom of Waikapu, right at Wailuku Heights and then come this way and zig zag back down. And then the other one over on the other side of the river and did the same thing, actually when cut right through, this way and down.

KT: But still on this side of Mauna Kahalawai.

JB: Yeah.

...

KT: And so you serving on the Maui Burial Council? Still actively?

JB: Still active.

KT: They haven't really looked into what has been found here in whatever was turned in so far?

JB: As far as what?

KT: The council in terms of findings and burials sites and so forth.

JB: What is interesting is so far, what has been brought to us mainly by Maui Lani because they were the largest land owner that bought in this area, the sand dunes...

KT: So is Maui Lani A&B?

JB: No Maui Lani bought from A&B.

KT: Okay.

JB: Yeah they bought from A&B so A&B now still selling off or wanting to develop yeah. So there's 1000 acres yeah that they had bought, Maui Lani, and they sold off to here there, stuff like that but from what we getting, the information that we getting there's literally hundreds, I can just in this area that we talking about, there's several phases and phase nine is a small phase but there's but you talking about hundreds of burials you know there that has been uncovered. Oh Pa'ilina is just right off the road over here you can see it. It's a big tomb that I am trying to...I said 'a'ole cause they wanted to remove 13 individuals in C2 and I said no way. You know if everybody else going vote...

...

Talking about nene sightings:

KT: So you know how significance! How poetical!

JB: Now they coming back.

KT: Yeah!

JB: Every morning I get one flock about four or five they come, and they land the same place. Because they real territorial eh the nene. They chase you! They chase you these buggahs, they do you know! They territorial the buggahs, they chase you!

KT: So where do they land?

JB: Where they land is, they land at the park down the street.

KT: Right, right.

JB: They land at the park yeah. About four-five, maybe sometimes get six. But every day, every morning. About between 5:30 and 7:30, they there. And then they gone, they go. They fly.

KT: So you know we'll never know what's the connection of the spirituality and their coming and the fact that these things are happening in an area that was significant for them too. Now they re-growing back so.

JB: But you know get other things, not only the nene but the pueo in Waikapu. The Hawaiian owl is real prominent in this area, especially Waiko road, Waiale they real, they prominent.

KT: If you wehe ka maka, mean you open your eyes, you going see all of that because some others say no I no see nothing. But I initially in 2007 when I submitted a report, I wrote them on how predominate the pueo was in the area. Cause number one that's my aumakua so.

JB: Aumakua. That's my aumakua too that.

KT: Every day I drive into Baldwin you know I say aloha. Every night like you know like you sometimes going home late, you know aloha. And they respond. So when some of the kupuna say hey I no see just because they haven't been in tuned to some of the things or as they might be in tune with some other things. ...

KT: It's...if you do proper protocol, hoailona come.

JB: Hoailona, yeah. That's right. I believe. See with me I was adopted yeah that's why my name Balau yeah. But my name was James Richard Kane. But I go by, I'm Balau yeah.

KT: Yeah. What is this?

JB: This is just the map. One of the maps of Waikapu. 1882 Monssarrat, old map. One of the first ones they came out with that was done in that area.

KT: What are the significant areas you wanna point out? Real interesting name right there already.

JB: Yeah. Get well you know...there is so many iwi yeah in Waikapu. Waikapu was interesting because was one of the first places where the haole, the foreigners came to reside, was one of three places. Honolulu, Lahaina and Waikapu. People no realize that Waikapu was one of the first places that the foreigners came and resided.

KT: What attracted them to Waikapu.

JB: What was told to me was that there was a lot of the richness of this area. They could have everything that they needed as far as produce. That was number one. The other thing was the access to calm Ma'alaea. You know so, the access to that was at that time was valuable. They had salt. Had over 15-20 salt pans down at Kealia. And down, also even had pasture because when Kamehameha when, once he when make you know the pipi was lifted, the ban on the pipi was lifted. Was wide, the Texas long horn over here, was ramped. So they had a lot of fenced in areas down there so they started doing cattle real fast already. And was easy the land of this area. And then the sweet potatoes, from Waikapu they would traverse about 10 miles to Waiakoa, right across there. Get that Irish potatoes, throw um on the boat, some of the sweet potatoes. They would ship um up to California for the gold rush.

...

KT: So interesting that I'm looking at this seeing...and seeing there's lot of redness in this area in the names. Ehunui.

JB: Pu'upahoihoi was one of the konahikis in this area. He was a contemporary of Kamehameha the great. When they went do the battle to conquer Maui, all the warriors and stuff like that came down and supposedly two areas was actually, he wen kina like assign konahikis to. He wen assign lands to. Was Waikapu and Kamaole ahupua'a. So a lot of the people, the descendants now that came from Waikapu if they trace back they go back to Big Island. People from Kamaole side also go back to that side. When they won the battle they wen help win, he wen award them place for live. Puapahoihoi was one of the main. Old man, he lived to real old. He was a konohiki. (Still looking through map) There awai. Several of course.

KT: What's on this side?

JB: Oh this Wailuku.

KT: Oh okay that's Wailuku.

JB: But you know the pu'uhele, you know the pu'uulele I mean, down at the end of Ma'alaea is quite important, you know the jumping off point for the spirits of this ahupua'a. It shows a connection with the nature and the spiritual, with the water, the rising of the sun, the setting of the sun. You get to one heiau that was over there you know, pu'uulele, you know. Now it's a pit.

KT: You know where that is?

JB: Yeah, yeah. It's the pit. They wen dig um up.

KT: We gotta go for a ride so I can see that then I can see the site.

JB: Yeah, yeah.

KT: Then later on I can go



JB: Used to be one cinder cone, was one heiau then they wen dig um up. Now it's one pit. Big, huge pit, with rubbish inside.

KT: Do you need to let you family know we going for short ride.

JB: Yeah I going just tell um.

#### *DRIVES TO AREA*

KT: So where to?

JB: Straight. It's only right down the road. Turn um, all the way out, we exit here. But what is interesting about this area yeah, is this area was, like you said the four ah, Waihe'e, Waiehu, Wailuku, Waikapu, was... know what I mean? Was not part of no district, no ahupua'a. It was like a kingdom within itself you know. In 1848, during the mahele, Kamehameha the third never even designate this area anything, was unassigned. Only had the whatever kuleana had that was it. He then, in 1848, the unassigned land, all this Waikapu and Wailuku common (we go right) all became under the department, the ministry of instruction, in 1848. So the ministry of instruction, he himself had the (and we go left) he had the duty, he could sell, lease, do whatever he wanted with the land. In 1875, Henry Cornwell, which live right up there, part of the crowning birds and everybody and stuff like that, he bought the interest. See that is the funny thing. If people remember the important thing of Waikapu is that the land in the Mahele it was Koi na ili na konohiki. The lands, the ili's of Waikapu is reserved for the konohiki, always. When the department of instruction, when they sold their land to Henry Cornwell they only sold their interest of that. The konohikis and the maka'ainana had their kuleanas and they had their rights. Their rights all was reserved and even in English when they when go sell um to Henry Cornwell, yeah we going sell um to you but remember (we going take one right) remember that these lands are still reserved. The people can still do what they need to do you know. He became, he became like the overseer is what actually he bought. He bought the rights to be like one konohiki basically of the area, that's all. He was a steward, his rights was. You still okay, you can do your sugar cane and stuff like that but this was one, that's why it was a special area.

KT: Interesting my wife work Hospice so I was sitting right over here yesterday I dropped her off, she wanted to walk while I did some more research. I was just trying to feel the place.

JB: Oh man. This place is unreal. It's unreal. So you can see some of the burials already. It's quartered off. What they wanted to do, Maui Lani wanted to basically remove the burial. Go ahead and remove this dune, the remnant of this dune, dig one hole you know and kanu, dig deep and my whole thing was 'no' after consulting with people you know that, the people of the area. Annette you know, some other people and just my gut feeling after I was up there. That's one pa'e lina, all kine shells had in side next to the burials. The archeologist said its scattered you know something like, but we talk on the side right...this is a typical burial site, thirteen-fourteen burials on top, all in C2. This is you know, been here for couple hundred of years all ready and the only disturbance came was when they excavated around yeah when they started coming. For whatever reason, this was the last place they was going excavate, and what happen? They find one pa'e lina, right then, right on top. So that means to us, to HALT, we when let um do everything and all the way to the end, now we going surface. We going show our face.

KT: Maika'i.

JB: Yeah and so my whole thing is we going, I'm asking to preserve the, everybody's in agreement so far to preserve this. Been going back and forth to Oahu because Oahu was gonna override and so. Uncle Charlie is no longer the chairman cause his time has lapsed.

Ke'eaumoku was been voted in as chairman. Fisher is vice-chair still. Good group. So this is kina special. Moms, dads, brothers, sisters and it's in this area that archeologist trying to say that

this is not a cemetery site but it is. Definitely all the proof of ancient Hawaiian burial is here you know.

KT: Wow.

JB: So it's unreal. And they all in back, all in back, all in C2.

KT: And these people were, how many...

JB: This used to be one corridor. Used to be one road, one sugar cane road right on this side and they used to run by um. Had one big telephone pole like in the smack, almost in the middle of it but wasn't, was right off to the side of the burials. And all these years with all this ruckus, nobody knew this was one burial. Had landfill, not landfill but opala was thrown on top and all kind stuff but when time came for get rid of it, it showed its face. It said no. And it wasn't disturbed so. This is a special, special, to me I see this as being not as significant as far as the amount of burials as what they wen try and do out in Kapalua, cause Kapalua they wen grab bones from all over the place and they wen throw um right. But this one, this is important for our side.

KT: Oh yeah.

JB: This very important. This no can go. We cannot allow that already, enough already. Get hundreds and hundreds of burials over here you know. Now lucky thing, through our efforts of this, the next area they going give us 33 acres they going preserve.

KT: Over there?

JB: Yeah all inside that area, 33 acres, big land, all going be preservation because get plenty burials.

KT: Who is developing that over there?

JB: That's all A&B property. That's all A&B. They like build homes. Maui Lani sold to them. But this is massive.

KT: Right there is that trees?

JB: This is...yeah that's trees, yeah. This is two see they came this way. When they came for excavate they came this way. They wen hit these two about two years before they even found the other one. But they never do, they wen quarter off these two and they never go in the back and go do test pits. What they did is they went around, unreal lucky thing they never just grab. But what was bad was they wen proceed all the way around knowing that had the burials on top. You know I have a good relationship with Uncle Les. Uncle Les is for you know...doing the right thing I know. And but you know he's always, you know he's caught in the middle yeah. He gotta do the right thing but he work for the developer. It's hard, it's tough.

...

JB: All inside here get burials. But according to Maui Lani, they have never come forward with any evidence of any battle, the archeologist. But when I was doing my research and stuff, Kamakau and stuff like that, he was saying that lot of the bodies was heaped up at the south eastern corner of Kalua ahupua'a which is in this area but more down by where all the new homes was built in Kahului. You know what I mean? That is long time ago that. So if had anything and that's why probably no more evidence, I'm saying because over there get like one or two, supposedly never have nothing inside there except one or two. But inside here get about 15-20, so right inside here.

KT: And was just left.

JB: Now they just leave it. They have to make a burial. And then we get three acres inside here with burials also, that is preserved. But the bones was all heaped up down there. So we asked get any war implements, they found any war implements, nothing.

KT: So Annette brought out their one digging, they came up with dog bone and pig bone in bracelets. And I inspired to her that warriors wouldn't be wearing that and the reason is they clack!

JB: Buggah make noise.

KT: Yeah. (straight ahead)

JB: (Straight ahead)

KT: Yeah so why would they have been in the area. Must have been just families living up here, you know, gifts to the deceased.

JB: Right, right, right.

...

JB: You know what is funny, even the developers, they never even find cattle bones as much. They find little bit, cattle bones. And this area was well known all the way down to Kealia, well known to have. This was the place with the papipi. They when go make the...

KT: Corral.

JB: Corral...was all over the place. But I noticed that the nene, the pueo, they coming, plenty now. Plenty.

KT: Something, something is happening.

JB: Something happen, yeah. I can tell you one story Kumu? I going tell you one story. The pueo always follow me home, always. So when I drive up Waiko road I know he coming and I pray, aloha, you know and I pray. Okay...go home everything good. One morning, my...I was going through problems. Me I got divorced over a year now yeah...just wasn't happening. One morning just no was right feeling in the na'au. I driving down Waiko road outta the right hand side I see this thing coming. I can see um now, peripheral vision, but I driving, I sticking to the road. And I knew already what was. I never even look at um. You would think maybe one myna bird, no I already knew what was. But this was about 8:00 in the morning now, the pueo he only come visit me between 5 and 8:00 at night. 8:00 in the morning driving down. Pow! Pumb! I pull over the side. I cry, cry, cry, cry, cry, cry, cry, cry. Something was to come. Something was to happen. I needed to hemo ele ele eke, I needed to do that, which I had to do anyway, forgive, but the divorce was coming. That was the sign and sure enough my wife wen ask me for one divorce. I already knew, I already knew. She never have to tell me. So I know that's my ancestors coming and letting me know "bruddah, you need to calm down. You need to hemo all your bad stuff inside, so you going cry whatever you gotta do get rid of it. You do what is pono yeah." And that's why to this day I have a good relationship with my ex-wife you know. It's true me finding out who I am through experiences, through prayer that's really brought me and I know, I know for one fact that you know our aumakua is just like what the preachers call angels you know, same thing, no more difference, same thing. They there, they our ancestors coming to us, that's our blood. But right over here, camp 7 was right there. And this is, right inside this area is where the heiau, get two, get here and up there. Gone now. But this is pu'ulele, this whole area right here is pu'ulele.

KT: So this is where you wanted to show me? [Standing now off Honoapi'ilani Highway near the stoplight that takes you to the mud flats/ Kealila Ponds]

JB: Yeah but now no more the pu'u. The pu'u is gone. They dug this up. This is where the spirits would jump, boomp, boomp, boomp, back to Tahiti or Kahiki. And Kihawahine, the mo'o would also have appearances.

KT: So this story comes to you from?

JB: Comes through the olis that had yeah and also through Ke'eaumoku, he talked to me about this. But Ke'eaumoku was mostly he talked to me about the other one on the other side, the wahine yeah, the mountain. And through Vicky Creed, Dr. Victoria Creed, through her research she pointed out to me pu'ulele.

KT: Its' interesting on what they've done with it, no?

JB: Yeah.

KT: But becomes an opala place.

JB: Yeah become opala place and this was the one of the two heiaus that is mentioned even when the story of ai kanaka which is my children's ancestor when Kaluaihakoko out in Kihei you know where cove park? Kaluaihakoko? Well Aihakoko had a kahu and the kahu died and Aihakoko cry, cry, cry and that name Kaluaihakoko was named after his kahu, the pit of sorrow yeah, kalua. And our family name is Kalua'u, you know the pit of sorrow. We go back to what's his name, Kekaulike. When he passed on, when he passed on this was one of the points that he came, that they brought yeah his body back, all the way back to Kalua yeah down for his return of the body. They had to pass through Pupalikomohana. Wailuku, Waihe'e all the way down to Ma'alaea to Pulehu Nui all the way back to that rock, had one big rock, I forget the name of the rock on that side was the boundaries of the moku of Wailuku. Technically this is Ukumehame over here, right after this road this is not Waikapu over here, this is Ukumehame.

KT: What was the name of the other heiau?

JB: Ah man. In 18, 19 early 19... camp six was over here. Camp seven I'm sorry.

KT: So camp seven was filled with what nationality?

JB: You know...

KT: Japanese?

JB: I think was the Japanese along with the... like Waikapu because the Japanese cemetery was up there. When they make they was bringing the bodies up to where they...right by my place get the last dune yeah. They when bury on top the dune. Hawaiian burials underneath and get the Japanese on top. I forget the name of the heiau. But majority of this land was common land. You know only until Henry Cornwell started to do the sugar thing it was utilized. Other than that it was just for you know use of harvesting whatever they needed yeah. Because never even have kiawe wood till 1830 you know so this was just sand dunes with natural grass and stuff yeah. And that's why the complexity was changing all the time. That's the same stream, always empty out cause perennial. Waikapu stream was perennial, never did stop, always had water go to Kealia pond. Always, always. In fact it's noted that this river would always flow along with Iao in Wailuku, always flow.

KT: Very interesting.

JB: Yeah never did stop.

KT: No more any signs now of where the water would be.

JB: Still stay, get. You know how I can tell? When you go up to Wailuku Heights, the highest point, you look down you going look for one brush way of all trees, the thing take you the natural pathway of the river, the natural pathway. But that's all salt pans down there, had how many salt pans. The Hawaiians used to be over there. We only think of Big Island, I mean Kaua'i as having, no no. Kealia had one of the largest salt making, you know traditional salt making pans over there.

...

***Interview: Ron Jacintho***

By: Keli'i Tau'a  
October 18, 2010

RJ: Ron Jacintho  
KT: Keli'i Tau'a

KT: Let's start from... You're a Maui boy?

RJ: Yup

KT: Yeah. So your full name is? Can you give me your full name?

RJ: Ronald Raymond Jacintho

...

RJ: I did archeological survey down there and I own this property down there and trying to get into his farm parcel and they have some foundations. They did the survey, they did the archeological survey everything but they still never ever had it...state historical preservation never did come and inspect it, never did. We been doing this for two and a half years, we paid the people forty something thousand dollars of property taxes, \$18000 a year, every six months. I try to put electric inside, I trying to do this and you just stuck and you just wait. And you cannot touch the property, and I wanna touch it. I wanna go in with good heart, I like get good luck and this is my home as well as your home. That's the way I look at it. This is how I was born and raised here and I'm proud to say that. You know what I'm saying? I'm proud to say I born and raised in Hawaii. To me, it's an honor in life, of the millions of people we can honestly say that we was born and raised in Maui no ka oi. I'm proud to say that you know what I mean? And my parents came from Portugal, both sides and they when struggle to survive and stay here and just so as your parents you know what I mean? I remember old lady Tau'a and I know that old man Tau'a too, I remember the whole family right above MDG, Maui Dry Goods. And Haha Mendez right on the corner.

...

KT: So anyway, the reason why we contacted you as I pointed out, there going be development all over here and what our confused about, Bully didn't tell me if they're gonna be developing on your land too or down there by the...

RJ: No I think its way behind.

KT: By the cattle.

RJ: The cattle. Below yeah yeah by the cattle.

KT: Cause the sections are called Waipo then Waiale.

RJ: Waiale

KT: Is ah gonna be for A&B.

RJ: But no can put nothing on Wailae already. Pau. Because this is Waiale yeah. Ok this road over here. That road that you when turn in, that road is still get the stop sign? That road is the plantation road, go right out to um Ma'alaea. He come like this, plantation road, come right

through here. He go right through, along side the prison, this side the prison. He go along side the Mortuary and that was the plantation road right into the mill yard. That's where Wailuku Sugar Mill Yard. Okay..then they when go into Walmarts. They when close the mill down. They made subdivision, industrial park. And they went into pineapple. They went into pineapple.

KT: Where did they put pineapple?

RJ: All in the sugar cane fields. When they when go for sugar cane, they when go into pineapple.

KT: On Waiale?

RJ: On all the fields that they had give up the sugar. Which was all this end down here. Over here actually, over here never did have sugar. And the only reason why, but this was the main road for the plantation. Okay then all this when go away. They sold all this land and all. Then when Spenser homes when buy this land up here, and made this subdivision. I made this subdivision in 1991, I made this subdivision here. I when complete in 1995 after I get all the permits. I move here '91 but we got the permits and everything and finally I completed this industrial park. I made this industrial park, 1995 complete. Then they gave... Wailuku Heights. When you come from Wailuku you see all the new houses coming over. Well now they make the drain come from up there, from the Wailuku Heights from all into this retention basin in the back here. Okay...then Spenser made these houses over here four hundred twenty houses who get to dump the drain, all drainage goes into this retention basin in the back. So what they did was they needed a road from Wailuku to Waikapu. So that's what this plantation Waiale road is totally shut down and all privately owned. There's no road anymore, pau. When the developers came in they made um put the drains all into this last section of Wailuku Sugar Company. So the last section, my boundary goes like this and it goes, and the next section over this is the industrial park which was approved back in the '90s. Then had to put in the lowest parcel off the whole Waiale road became the retention basin. So everything that Wailuku Sugar sold from here up, the drainage goes into the retention basin. So...they made all the new developments put in this road all the way to Wailuku. And that's official Waiale and it's gonna be turned over to the county. And they also going come after this, they already got the plans going over here already. From Waipo road its gonna go straight out to the Tropic...it's going out to the golf course. And then they gonna make one branch road go out to the Tropical Plantation. And that is all, that is all coming out probably next year or another year or so.

KT: So um...go back further than the development that you just explained. Did you know of any Hawaiian culture sites around?

RJ: No. No.

KT: Never?

RJ: Never. I don't know anything about it. All I know is that you know the opportunity that I had after Wailuku Sugar company gave up, they went into Wailuku...Wailuku water company and they gave up the sugar. What happen was they sold their land, they been selling, selling and selling. And I came at the right place at the right time and they when offer me this section here. So when I came all the studies and surveys and everything was done but I did the development here. Under the supervision of the archeologists which was Lisa. Lisa is one of ...well she real well known and she good you know. So Lisa did up this for us, the physical work. The studies

was done by Wailuku Sugar which like I said, they gave, Wailuku Sugar no exist anymore and now its Wailuku Water Company. Was Wailuku...what now was...Waikapu...no. Wailuku Ag. Was Wailuku Ag. From Wailuku Sugar to Wailuku Ag because they went into the mac nuts.

KT: Right.

RJ: Then they gave that up, in the mac nuts they gave that up so they not farming anymore but they retain the water rights yeah for farm use. Which we have water meters from them, this that parcel there and this parcel here is still under Wailuku Water Company. We get special meters, we pay and then that thing is all...well anyhow that's kina where its at.

Historical in Waikapu from what I understand and all, I mean you know like um, down where the prison is and the Maui Lani. We did Maui Lani okay. On Waiale and then the street light that goes down to Maui Lani and goes all the way down to Kam Avenue and goes out to Kuilani Highway. We did the first phase. We did the second phase we did all. On that side, plenty graves. And the way I look at the Hawaiians and you know what would make the most sense is I think that's where maybe you know from the mountain Iao Valley which you get plenty history and they came down to the lower lands to protect their lands and that's probably where they had their battles and stuff and where you going bury your loved one? You going put um in the same where you can be. You no can put um inside pohaku. So obviously that's why that sections down there get plenty graves. But that all come and makes sense yeah.

KT: Yeah

RJ: Yeah so. But we did dig a lot of graves there and it is recorded and me, I respect cause if was my parents or something bra or my family I like everybody respect you know what I mean.

KT: So when you were doing, just for historical sake, when you were saying you respect, what did you do to demonstrate respect so other people can maybe learn from what you did.

RJ: Well we under construction so the first thing is, all people there are instructed already as they digging, with or without an archeological inspector there, it doesn't matter, if we hit any bones or anything, we stop work immediately. We will not proceed anymore no. Cause to me it's like I said you know...I worship my family you know and even it doesn't matter, to me its respect. You like get good luck, that's what it takes to get good luck in life yeah.

KT: Yeah.

RJ: Of respect yeah. If you get respect you can make it in life. You can go anywhere in this world with respect. If you give respect you gain respect. Its real simple I think. But that down there we had yeah we did. Over here...nothing. We never came up nothing but over here its not sandy kine ground, not too much sand already. More, more the kine ah, more river rock.

...

RJ: I see the nene bird up here in the field right up here. The nene birds stay right here, right next to the prison by the, by the houses inside that park right there.

KT: They come in now.

RJ: They fly. You can see um fly right across here. The flock, they go they go over there. I think I dunno what they do they drink water over here. Unreal you know.

...



RJ: You talk about the pu'u and stuff. Inside this sand hill down here...that's all get. Over here no more, over here more high land eh. Over here as far as I know this place for..you know I been around in and outta here with the plantation working all thirty something years. I know this side no more, I know this side no more the mounds ah...the pu'us, no more. But I know inside there...

KT: By the golf course

RJ: Up. Between the golf course where at now and right inside this thick kiawe where Brandon Balthazar get cattle ah. All A&B land though that. Inside there get plenty. I been in there they get sand ah they been buying sand from A&B ah. How he get one pu'u here then level then one more over there, and one over here. But plenty on top is burial. Plenty on top the pu'u is burial. See they get the fence around yeah. But I know inside here yeah. I seen that property I know that for sure.

KT: So around here, none of your employees have ever experienced spiritual visitations?

RJ: I never did. I never did.

KT: I just left a good friend, he showed me on his computer, spiritual pictures laid out like this. Oh my gosh. When I get um I gonna be able to show people like you.

RJ: Yeah. I never did have nothing over here. We work over here day night and we had this placed blessed so meantime I get all my places blessed you know when we, when we buy. We bless. We get the priest come over and I let um bless the place for good luck so nobody get sore. We can make one business so we can feed the family so the people who work for me I highly believe that. I feel honored that the good Lord when pick me in life to um provide for my employees so their spouse and their children you know that I feel like I'm honored you know what I mean so. And um so we always try, we always have the place blessed and we feel like good luck so we all can make it in life. No more sore, no more nobody get hurt, everybody good luck ah and make life go so. We been blessed. We work here day and night and you know me, to me it um like the old people say and I'm sure your parents told you that, you no have to been afraid of the dead. You gotta be afraid of the live ones. The ones that stay living.

KT: Ok so you work this area. If there was a name given to this area, it's part of Waikapu.

RJ: Waikapu. Always been Waikapu. Anytime they say, anytime was eh you going Waikapu automatically you going come up to Waipo road to come to Waikapu. That was it. Waikapu um...they all come, you going see...anything happening is automatically Waikapu is from Waipo road this way. You know, that's Waikapu and then I even like the Tropical Plantation you would say oh Tropical Plantation but everybody know but thats Waikapu. You know what I mean? That's all part of Waikapu.

KT: See so it's beyond.

RJ: Well no. Tropical Plantation is right here see this? So that's above, kina like the border line of Waikapu and from there down is more considered more Ma'alaea. Yeah so anytime you mention Waikapu you automatic, Waiko road is Waikapu.

KT: Okay.

RJ: That's, that's how almost everybody takes it.

KT: Good definition. So the way I need to question to make sure it's documented, You would be considered...although since you've worked here for quite a few years you'd be a lineal descendant which is defined as connected to the land there. A cultural descendant

RJ: Not, not really but you know like. I would think that this area here is to being connected in constructed and trucking this area had a lot of sand, sandy area. And that's the reason why I believed they would never ever grow cane. Had too much sand, not enough dirt. And then once you get down to a certain degree, it's all the river runoff, you know the 'ili ili. Yeah so that was it. So I no think that was real physical to grow cane here and that's why...and you know as well as I know you know Patric Dirego. You know Eugene Dirego, the Dirego boys. They was one of the original guys who had their license, trucking and that was back in about '75-'76. And they had their sand pit right here. They used to purchase sand from Wailuku Sugar Company, Wailuku Sugar at the time. And we used to purchase sand from them. So I've been here for about thirty years. I have bought sand from Wailuku Sugar Company, which is Wailuku Agro business, 25 years ago, 20 years ago. I became good friends with the people that represented Wailuku Sugar Company by purchasing sand from them but I have never found anything that in the ground. I never. I honestly can say that I never ever seen anything, you know nothing. So I dunno about this area here you know over here but um other than that...

KT: So most of the plants were kiawe? Kiawe trees?

RJ: Over here no nothing. Over here I no even remember the kiawe. I think I dunno if they when try to grow cane or what. All I remember over here was kina just...like was... I never ever remember kiawe here. Very little if anything yeah. I only remember taking sand from this for construction projects. But I, that was all of this section here which I no remember seeing anything in that ground. I dunno nothing about that. But um I would say about thirty years ago cause I got my license 1978 and I been in business that's thirty two years you know what I mean but this section as far as I know I remember had plenty dirt. You get so much sand and you hit dirt and you stop. You gotta keep moving and keep moving yeah. So it's just like you know it's like the ending part of the sand like. This is just about the maximum height of the sand. This side over here, this side over here I dunno how much sand get but I know, I know like when we dig our sewers and stuff like that, not sewer but one of the sewers drain, plenty sand down here. But if you go behind here, they put this runoff drain in, nothing. Amazing ah! And then get little bit sand up here but you know that side of the river, I no think get any sand at all. Already just like, just like moving out yeah. More the 'ili'ili and just hand-size rock and one or two big boulders but you know what, mostly all rock and dirt.

KT: You know they said Maui was two pieces fit together.

RJ: Two pieces yeah.

KT: So to say that 'ili'ili can be found...it's from ocean right?

RJ: Well could be but you know like I said to me this strip inside here, this strip in here I would say is almost all sand yeah, sand ocean eh. And just like this...was this the elevation at the time of the water? And today that is the elevation of the water and this is one big island when was two islands you know and where was the stopping point because I can tell you right now I can go right up the street and I can dig right across the street, right up the street and there's no sand. I think I know this land right here. And there's no sand and right below that get sand. So it's amazing! So what when happen 2000 years ago, 3000 years ago I cannot tell you but I know the

sand stops right about up here. I know that for sure. And the rest I know for sure is just rotten dirt. Because I know across this highway, Honoapi'ilani Highway, I put any money down you ain't gonna find no sand and that's not solid ground, not blue rock, but you get all loose rock and dirt. That is solid sand but get little bit dirt. But no more the 'ili'ili though. But get little bit dirt though. Could be the, could be the dirt form the wind from thousands of years but I don't know, I don't know

KT: So you have any opinion about all of these developments coming in?

RJ: What is my opinion? To me the most important thing is you cannot stop progress. Progress goes on. I'm partial to construction because I did that all my life. I raised my family in construction so of course I will be partial to construction eh. That's my number one goal in life. That's how I fed my family. That's how I made it in life. So for construction yes, I vote for construction. With respect to the ground. And designated areas, if we have to have designated areas to for burials and stuff like that yes. To go in there and just mass ex, without respect, I don't wanna get involved. And I don't want the job. I no like even work on that. With respect, the right way, yes.

KT: So...have you run into any of these hotshot people from away, coming in and not concern and...

RJ: Respect yeah, and I believe that. And that's the only way you can make um, with respect. I no say just go in and mess that you know if you gotta divert you gotta go around or you gotta designate an area which if the Hawaiians was there first then I think they still belong there. But you put um in a designated area. I no care at what cost but you gotta respect that. That I believe highly. If get grave, I tell you respect. If it's something that you think you can go over... It's like I get Makena right now. Underneath is solid rock, you can see the lava flow. I no touch um until they tell me it's okay but I still like know, if they tell me no, I like know why. That's all I asking. I not going against the system but I like know why. You no can tell me that one Hawaiian had bury in solid lava rock when its shows lava and on top they made one rest area or one house or old shack. You know what I mean? I tell you I not going disrespect that but I telling you I no agree either. Or let's dig it out and find out. You know. I tell you yeah.

KT: May I ask where you living now? Are down there, Makena?

RJ: No, no.

KT: You up Kula?

RJ: I living Wailuku now, Spenser homes, and the fact is because my wife got sick December '06, December 4<sup>th</sup>. We was in Queens Hospital with one respirator for four months and we came home from Queens Hospital on an air ambulance, with a respirator and a trailer and they pronounce her dead, stage four, terminal. We bought her home from Honolulu in four months on noni juice yeah. And she lived with me for three and a half more years. And we bought that house just to speculate that we came from Honolulu with the air ambulance, to the ambulance, on a gurney, upstairs with a respirator. Six months later the respirator was gone. She was walking and talking and going all over and feeding through her mouth and everything, from the day we came home, we came home April 3<sup>rd</sup>, '07. She died seven weeks ago...so.

KT: Great story.

RJ: Yeah I tell you what ah I tell you that's a miracle lady and I believe you know I mean like but...um you know so...I tell you outta respect we respect our own ground because this is the place we was born and raised to ah and that why me, I get disgusted when they say oh they kids stay California, they kids stay Las Vegas, what for? More better you just stay here and enjoy your aina. This is your aina over here. You was born and raised over here. Why should you leave? You should stay. They shouldn't, we shouldn't be leaving. Me I ask my children please no leave me. I get seven grandchildren but I like them stay right under my wings. Not to take care, they all independent but braddah they need help I'm here. You know what I mean? That's the way I look at it.

END

***Interview: Chris Hoku'ao Pellegrino***

(Note: Hoku'ao declined to be digitally recorded for his interview. Instead he preferred that we rely on his comment letter sent into A&B Properties, Inc. for his concerns of the project. A copy of that letter is included below)

November 6<sup>th</sup>, 2010

From: Hōkūāo Pellegrino  
P.O. Box 967  
Wailuku, Hawai'i 96793

RECEIVED

NOV 17 2010

To: A&B Properties, Inc.,  
P.O. Box 156  
Kahului, Hawai'i 96732  
Attention: Grant Chun (Vice President)

A&B PROPERTIES-MAUI

Re: Wai'ale Development (EISP/N) Comments  
TMK: (2) 3-8-05:23 (por.) and 37, and (2) 3-8-07:71, 101 (por.), and 104

Aloha e Mr. Chun,

My name is Hōkūāo Pellegrino and I am a 32 year resident of the ahupua'a (land division) known as Waikapū. I am a lineal and cultural descendant of kupuna who lived and continue to live in this ahupua'a. Over the last 10 years, I have conducted extensive research on the cultural and biological landscape and resources of Waikapū. My research includes but is not limited to native land titles, burial site identification, botanical surveys, watershed assessment, water resource management, estuary studies, traditional wetland and dryland agriculture, and cultural landscape GIS mapping and identification. I am well aware of the proposed project area and many of the cultural and biological features that lie within.

Due to being away completing my graduate studies in 2005, I was unable to participate in the community discussions. However, I have been following this project closely and have reviewed the EIS preparation document and other pertinent documents regarding the scope of this project.

As a concerned Kama'āina of Waikapū, I would like to review the environmental and land use permitting component of this proposed project. Mahalo. Below are a few preliminary concerns that I identified within the EIS preparation document.

#### 1.9 Public Consultation

During the 2005 public planning and consulting process for local residents, were those attendees informed about the burial sites as well as burials that had been inadvertently disturbed on the proposed project site? Pertinent information such as this along with proposed burial preservation areas can greatly influence the public's response to how this project was planned. I would like to request that there be further discussions with the neighboring communities, especially those of Waikapu and the community association.

#### 2.1.3 History of the Property

The historical name of the southern portion of this proposed development is Kama'oma'o / Ke Kula o Kama'oma'o, which refers to the central plains of Maui. The name Wai'ale refers to the pond / reservoir which captures water that is being diverted from Waihe'e, Waiehu, and Wailuku.

I would like to note that the historical usage of this property predates the cultivation of sugar by HC&S, cattle and horse grazing, and the current sand mining practices. Extensive pu'u one (sand dunes) existed prior to the flattening of the project

area by HC&S and Wailuku Sugar Company for agricultural purposes in the late 1800's early 1900's. These stretched from the coastal region of Waihe'e to the Keālia Pond and was the longest sand dune feature on the island of Maui. These pu'u one were utilized for burying those kūpuna who were from the Waikapū and surrounding land divisions as well as those who fell to their death during the numerous battles which took place in these vicinities. It is for this reason, many burial sites have been identified within the confines of this project and more will likely come about in the developmental phase.

Trails and roadways connected the ahupua'a of Waikapū and those neighboring ahupua'a across the central plains in the moku of Kula. During the time of the Great Mahele and even prior to that, native tenants of both districts traversed the lands north and south of East Waikō Road in order to cultivate their wetland lo'i kalo (taro patch) or dryland 'uala (sweet potatoes).

As a Hawaiian and cultural practitioner, I would like to see more of an effort by the landowner and developer to incorporate the value of culturally significant areas such as the one being proposed for development. Incorporating important details like place names and other examples as specified above brings a greater historical context of the property, which in essence bring greater depth to the meaning of the proposed area. These details can bring forth an added value and cultural awareness to those who may call this place home in the future. Incorporating a detailed historical summary of the property can greatly assist in fulfilling the component within 2.3.1 Vision Statement for Wai'ale - Respecting the natural, historical, and cultural significance of the land.

#### 4.1 Archaeological and Historic Resources

While I acknowledge a long term preservation plan for those 80 or so burials which have been identified and inadvertently disturbed, I would like to know what the developer intends to do if they come across more burials within the project area? I am deeply concerned as to how these burials are treated and the need for them to be undisturbed, rather than removed and reinterred on a vacant lot planted with native plants. This process is becoming all too common, especially in other developments surrounding the project area. The cultural preserves within the conceptual design are limited to the north western part of the project. I would like to see other cultural preserves, especially in the area south of East Waikō Road if other inadvertent burials are found.

I would also like to request that in the DEIS, all remaining intact pu'u one (sand dunes) be mapped. I would like to see these areas preserved and a buffer zone established so that the lithified dunes will not be disturbed by any external impacts (i.e. grading, excavating). Majority of all the ancient sand dunes of Waikapū have been disturbed or destroyed. These sites are both geologically and culturally significant and I would like to see that those that are remaining, are left in tact with minimal or no disturbance at all.

A clearly defined map showing the location of cultural features in relationship to the proposed design would also be of great assistance.

#### Section 4.7.3 Water Resources

The water resources of the ahupua'a of Waikapū is something I am intimately knowledgeable of. I am well aware that no surface water from the Waikapū Stream will be utilized for this project. However, I would like the DEIS to include updated information on the proposed Wai'ale Water Treatment Facility and its impact on surface water streams of Waihe'e, Waiehu, and Wailuku. I would also like to request that the



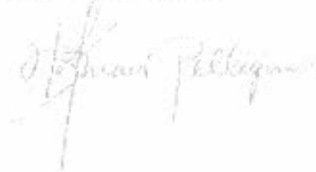
DEIS include how this impacts the availability of water being pumped from the aquifer in the Wai'aleale region.

The Wai'aleale stream is a very important cultural and biological resource and in the conceptual plan it abuts a park on the south side of the development. I would like the DEIS to address the drainage or waste water concerns so that it does not enter the stream. Kealia Pond National Wildlife Refuge and Sanctuary is located directly south of the proposed project and has home to migratory birds, many of which are endangered. Kealia Pond at times branches into Maunaloa Bay. I would like the DEIS to explain how this project will not impact Kealia by means of waste pollutants and run off in the Wai'aleale Stream and that the characteristics of the stream will not be altered.

Currently the Wai'aleale Stream does not flow all year long due to 3 diversions capturing a total of 4 MG of water of the property. If the proposed project were to move forward, I would like to see the possibility of re-orienting this perennial stream into the scope of this project. Allowing the stream to flow would enhance Kealia in terms of the water resource for protecting the native species. The Wai'aleale Stream would be another added value to the development and would help others understand how we should best manage our resources within the Wai'aleale area. The restoration of this stream would show a good faith effort on the part of the project to ensure the protection of this important resource and how it can play an integral role in and around the proposed project.

Maunaloa has the opportunity for me to share any concerns and requests regarding the project. I look forward to seeing these concerns addressed in the DEIS. If you have any questions, please feel free to contact me at (808) 333-9533 or [info@maunaloa.com](mailto:info@maunaloa.com).

Maunaloa Community



## ***Interview: Leslie Vida***

By Keli'i Tau'a

October 20, 2010

KT: Keli'i Tau'a

LV: Leslie Vida

KT: So to get right into it, can you pronounce your full name?

LV: My name is Leslie Vida.

KT: Your family next door said there's three generations of Leslie.

LV: Yes, yes my older son lives up the road and my grandson is building a home right across here in the subdivision across

KT: So this is where your family bought land?

LV: No, my dad inherited it. My grandmother was a Cockett.

KT: So may I ask how old you are?

LV: 79

KT: Young man yet

LV: I no feel young

KT: Where does your family come from originally?

LV: Well my dad was born, where my dad was born I cannot answer I don't know. But he was raised right down the road down here.

KT: OK

LV: His mother lived there, my grandmother was Sarah Cockett.

KT: Ok

LV: And she was the one that owned all this land and then when she passed away, my dad inherited it. So that's how we get all this.

KT: Uh huh, so this whole way we went over there first and the man over there said no you live this side. And then the women across over here she's a Vida too?

LV: She's a Vida too. She married to Pito, she's my sister.

KT: Oh ok, so when you guys were growing up. What school did you go to?

LV: I went St. Anthony, then I went to Kamehameha and I graduated from St. Anthony.

KT: You went Oahu Kamehameha?

LV: Yeah, I was classmate with Don Ho guys. Then I got into trouble, so I had to leave.

KT: I'm a Kamehameha grad myself, Oahu

LV: Oh you are

KT: But I born I Kula born in Waiakoa area. So Maui No Ka Oi. I had to come back here. So when you were growing up here, you folks use to run around, play around the neighborhood?

LV: Yeah, yeah

KT: What were some of the things you did?

LV: Mostly I would swim in the Punawai's. Make tin boats and ride boat in the Punawai's, play sports.

KT: Where was the Punawai located?

LV: Had one down here below the subdivision. And then had some down the road by the plantation and all that had about four five Punawai's.

KT: Now you talk about plantation, it's past Waiko road right?

LV: Yeah

KT: They use to have housing, plantation houses.

LV: Yeah, well not past Waiko, right on Waiko. Right across Waiko was all plantation homes before was camp.

...

KT: What about Hawaiian plants?

LV: Oh well, Hawaiian plants my mother had all kind. My mother who lived up the road.

KT: Ok

LV: She had all kinds plants. So as far as you, I knew ginger and all that kine stuff.

KT: What about um, before all of this use to kinda be taro land.

LV: Taro, right

KT: So when you were young boy you saw people were still planting taro?

LV: No

KT: By that time you were young boy gone?

LV: When I was young boy this where my sister live now, had one Japanese family living in

that house. And they were vegetable farmers. They were leasing the land from my dad for vegetable farming. But we had one Punawai up right, up there. We had Kuleana water which we still have but the Punawai not there anymore. The plantation changed to put water all in pipes. So my oldest boy get one home where the Punawai was.

KT: So good you guys all get water in pipes so go to the houses?

LV: Yeah

KT: Cause water big problem now for everybody.

LV: They giving us problems too. Even with our water rights we getting problems. We get the paper where it states that we have Kuleana water rights but, still we had to go to all kind meetings and everything. And I don't like what's happening.

...

LV: In a way we raised here yeah, we so use to with doing what we wanna do. And, now I get neighbors right both sides of me. I was more comfortable in pineapple field or the cane fields. Now they play loud music. I don't like it, I don't like it. In the olden days was way better living. We was just like country, five minutes to town. You understand what I mean.

...

KT: So when you were growing up, was the trains coming all the way over here?

LV: No, only the trains use to come to Wailuku.

KT: Ok

LV: Wailuku Sugar and came up to the, by Wells Park across where they had one store over there. Had one depot over there.

KT: So it turned around over there, back down to Kahului through Puunene.

LV: Went Puunene and then went all the way up Haiku.

KT: Haiku, yeah, that was a fun time.

LV: Oh yeah, I wish I had good fun over here too boy it was Waikapu was good place, everybody respect each other you know. Waikapu was a good place I grew up in a good place.

...

LV: In my younger days I guess I was out spoken. What I thought was right was right, what was wrong was wrong he couldn't change my mind you know.

KT: Maybe more people should do exactly that. So I'm glad you stating that you don't really like what is happening. The best we can do is submit this report the way people are saying it. Then it's in the hand of the politicians like yourself.

LV: Yeah, I don't like it, I don't like it one bit. I want it to stay agriculture, that's what I wanted,

now we fighting over water and all that kind stuff. It's because all this building you know what I mean. And then get certain people they trying to say I own all the water. No way that water is for you. Who owns the mountains, who owns the river tell me and they get the right to say they own the water that runs in the river. No way, no way we use to go swim in the river.

KT: Can you remember catching opae or o'opu?

LV: Yeah, o'opu, I remember all that kind stuff, we use to go up the valley. Get coffee everything up the valley. We use to go up the valley all the time. My grandson goes, he knows all the trails in the mountain now. We use to hang out up there, climb the red hill, climb certain hills just for fun. You no see kids doing that now.

KT: No, they only in back of the machines playing.

LV: Yeah, yeah but we use to hang out. We use to go up the Punawai, way up, #1 Punawai they call it. Had an old Filipino man, that was ditch man for the plantation. He lived up there and we use to go camp in his garage, spend the weekend and right next is the Punawai we go swim, take a bath and sleep 'till the next day. We stayed the whole weekend, come home Sunday. That was our fun those days. Today you no see kids doing that. We use to walk all the way Paia, walk all the way up the mountain. Today you try tell the kids walk, no way they not going walk. We use to have fun in Waikapu you know.

KT: I'm happy to hear you say that cause people don't look at Waikapu like that. You have a lot here that people should know about.

LV: I love this place and like I told my kids, they all telling me give them their land now. I tell them you guys wait till I die. I give you guys the land now, maybe you guys sell um and they going hurt me. You know. I own this land and I proud of owning this land in Waikapu. I not ready, about to give or relinquish ownership. This house I going give to my granddaughter, my first granddaughter. It's all made out in a will already, she going get this house. Her son, if something happens to her, her son gets it. And I proud to live over here.

KT: Good

LV: I'm what you call a Hawaiian

KT: Ok

LV: I'm proud of being Hawaiian.

KT: So how much percent Hawaiian, how much

LV: Quarter Hawaiian

KT: Quarter Hawaiian, Portugese

LV: No, Polak. My dad was Hawaiian, Spanish, Indian

KT: Wow

LV: My grandfather was Spanish

...

KT: No, you folks deserve it, you lived your land. The story you tell is important, so mahalo nui loa

LV: We live in this world. Us as small kids with my dad, never have this, this was all taro patch land. So this road here was all hills, and all that. So we had to dig um down and make one, cause my dad he cut the road up here. So from down the other house down there, the red house, that was the original house there. We had to dig this road all with pick and shovel, blisters and everything.

KT: So during the time you were digging you never ran across any bones?

LV: No, no never. We never did run across any bones on this land.

...

LV: You see I was born in Kahului at the old Puunene hospital. That was the hospital I was born.

KT: Yeah, yeah

LV: And then in 19 anyway the second world war, my dad built this house and then we moved from Kahului to Waikapu. And ever since then, I been here.

KT: So that's 1942?

LV: 42, 41 or 42. So I guess one of the best things I ever did was I came back. After I graduated from high school, I moved to Honolulu and I also got into trouble in Honolulu. And my uncle who worked as a court clerk in Honolulu called my dad and said "Eh, you better get this guy if not they going lock um up." So my dad came down and brought me home. And I wanted to go in the army but, I got mixed up with a woman.







**A Cultural Impact Assessment for a  
10.5-acre Parcel  
Located along Waiko Road  
Waikapū *Ahupua`a*, Wailuku District  
Maui Island  
TMK (2) 3-5-002:016**

**Prepared on behalf of:**

**Mr. Jesse Spencer  
Jes Corp.  
Waikapu, Maui**

**Prepared by**

**Xamanek Researches, LLC  
Pukalani, Maui**

**Erik M. Fredericksen**

***December 2012 (DRAFT)***

## ABSTRACT

Xamanek Researches, LLC was contacted regarding proposed plans for a 10.5-acre parcel of land in Waikapū, Maui. Portions of the project area have been utilized in the relatively recent past as a ballpark, various agricultural endeavors, and a construction material stockpile base yard. Portions of the parcel are still currently utilized for construction base-yard stockpiles (primarily gravel of various grades). Xamanek Researches LLC conducted an archaeological inventory survey during August of 2012 (Frey and Fredericksen, September 2012 [Draft]). Following inventory level survey testing, it appears that the entirety of the project area has been previously disturbed through grubbing, grading, and sand mining activities. It is estimated that past disturbance has impacted the surface and underlying areas to as much as 1 meter in depth – in tested areas.

The project is proposed as an affordable housing development with associated infrastructure improvements (roadways, drainage, utilities and grading). Based on Hawai'i Revised Statutes and Chapter 200 of Title 11, Department of Health, Hawai'i Administrative Rules, Environmental Impact Statement rules, in accordance with the provisions of Chapter 343; an Environmental Assessment is required for the planned project since a change in zoning is being sought.

As a result of the foregoing, the compilation of this Cultural Impact Assessment is required. The subject parcel is located along the northern side of Waiko Road and the western side of Waiale Road within Waikapū *Ahupua'a*, Wailuku District, Island of Maui (TMK: (2) 3-5-002:016). In advance of the draft CIA submittal, Mr. Hinano Rodrigues, Cultural Historian, State Historic Preservation Division (SHPD), and Mr. Keola Lindsey of the Office of Hawaiian Affairs (OHA) were contacted. Both individuals provided general recommendations regarding this Cultural Impact Assessment. Mr. Hinano and Mr. Lindsey will be sent copies of this document, because it is part of an Environmental Assessment. The following Cultural Impact Assessment has been prepared on behalf of Mr. Jesse Spencer of Jes Corp.

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## INTRODUCTION

Xamanek Researches, LLC has previously conducted an Archaeological Inventory Survey on this 10.5 acre parcel in Waikapū *Ahupua`a*, Wailuku District, Maui Island on Tax Map Key (TMK) (2) 3-5-002:016. The report (Frey and Fredericksen, September 2012 [Draft]) was prepared following the Department of Land and Natural Resources (DLNR), State Historic Preservation Division (SHPD) Hawai'i Administrative Rules (HAR 13-275-276-5); in compliance with Maui County guidelines, rules, and recommendations. The inventory survey report will be submitted to the SHPD for review and comment as part of the Environmental Assessment process for this project. The proposed development project consists of an affordable housing development with associated infrastructure improvements such as roadways, drainage, utilities and grading.

Portions of the project area have been utilized in the recent past for various functions, including a ballpark, agricultural endeavors, and a construction material stockpile base yard. Much of the land is still currently utilized for the base-yard stockpiles. The entirety of the project area has been previously disturbed through grubbing, grading, and sand mining activities. While surface survey investigations did not locate any new historic properties, a component of Reservoir No. 6 of the plantation-era Kama Ditch (SIHP No: 50-50-04-5474) water supply system crosses the project area. A section of this abandoned ditch runs through the project area. This concrete-lined ditch formerly served as an overflow canal for the now abandoned Reservoir No. 6. This ditch exits the project area and crosses under Waiko Road, emptying into Waikapū Stream.

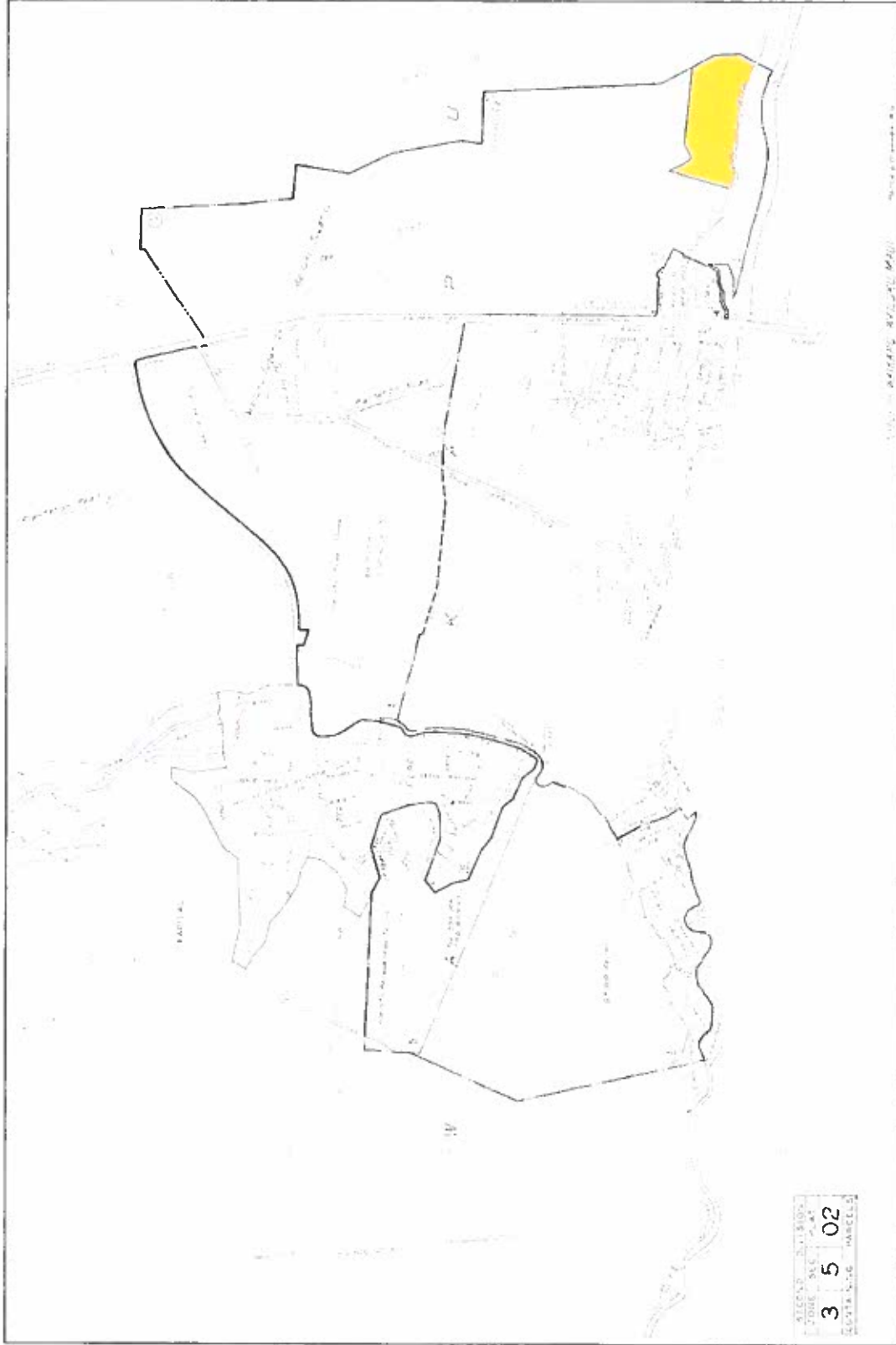
Subsurface testing included the controlled mechanical excavation of 35 Backhoe Trenches. Although no significant material culture remains were identified during subsurface testing, it is possible that subsurface features could be located in the uninvestigated portions of the subject parcel. Isolated, clustered, and scattered human burial features have been discovered at several locations throughout this sand dune region, known as Pu'uonc. Given the presence of sand dune deposits in most test instances, archaeological monitoring is the appropriate form of mitigation for all future earthmoving actions within the project area. The monitoring plan (Fredericksen and Frey, November, 2012 [Draft]) for this project has been submitted to the SHPD for review and comment at the writing of this report.

The western portion of the project area borders Waikapū Cemetery. During prior meetings of the Waikapū Community Association, the topic of a buffer zone was discussed. The developer has subsequently committed to providing a minimum 10-foot buffer zone between the two parcels, on the subject parcel. This buffer area essentially encompasses a sloped boulder retaining wall that serves to stabilize the near border with the adjacent cemetery, which contains sand dune deposits (see Figure 3). While the area

immediately adjacent to and east of this sloped boulder retaining wall has previously been sand-mined, the concern goal is to avoid disturbance of the remnant sand dune deposits that underlie the sloped retaining wall on the subject parcel.



**Figure 1: Portion of the Wailuku United States Geological Survey Topographic Map Depicting the Project Area Location (yellow).**



**Figure 2: Tax Map Key (TMK) Depicting the Waikapū Gardens 2 Project Area Location at TMK: (2) 3-5-002:016.**

## **CULTURAL IMPACT ASSESSMENT**

The purpose of this Cultural Impact Assessment (CIA) study is to assess potential impacts of the proposed residential subdivision project on traditional cultural practices in the study area. The following components were considered with respect to this CIA:

- Information on cultural sites that may potentially be impacted by the proposed development project;
- Knowledge of any traditional gathering activities in the general project area (past/present);
- Traditional uses within the project area;
- Referrals of community elders who may be willing to share their cultural knowledge of the study area and the surrounding environs.

### **ACKNOWLEDGEMENTS**

We wish to take this opportunity to thank the following individuals with physical ties to Waikapū for their help: Flo (Florence) Nakama, Walette Pellegrino, and Hokuao Pellegrino. In addition, Glenn McLean requested that we contact Hinano Rodrigues, Culture and History Branch, State Historic Preservation Division - Maui, regarding Public Record information regarding his previous testimony before the Maui/Lana'i Islands Burial Council. (Note: interviews are located in APPENDIX B of this document.)



## STUDY AREA DESCRIPTION

As previously noted, the study area lies within Waikapū *Ahupua`a* in Wailuku District. The project area includes 10.5 acres of undulating sand dunes. Generally, prior land use includes sand-mined areas; stockpiles of sand, rock, dirt, and gravel; and a relatively recent ballpark and sod farm. The overflow ditch from Reservoir 6, a portion of the plantation-era Kama Ditch (SIHP Site 5474) water delivery system, runs through the project parcel. The Waikapū Cemetery is adjacent and visible from the upper portion (west) of the project area. The current project area is located south of the Maui Lani development and is bounded by Waiko and Waiale Roads on the south and east, respectively.

### Background information

As previously noted, Xamanek Researches LLC carried out an archaeological inventory survey on the subject parcel. Archaeological fieldwork took place during the month of August 2012. Fieldwork consisted of both surface and subsurface investigations throughout the subject parcel. The survey covered accessible portions of the subject parcel. Subsurface testing included the controlled mechanical excavation of 35 Backhoe Trenches (BT). A portion of the Reservoir 6 overflow ditch, which is associated with the Kama Ditch (SIHP Site 5474) water delivery system, runs through the project parcel.

The Waikapū Cemetery lies adjacent to the west border of the project property. During the 9 July and 10 September 2012 meetings of the Waikapū Community Association (WCA), Mr. Hokuao Pellegrino, WCA Culture and Environment Committee member, and others requested that a buffer zone be placed between the Waikapū Cemetery and the western portion of the Waikapū Gardens Phase 2 project area. The project developer has since committed to a minimum of at least a 10-foot buffer area along the western boundary with the cemetery parcel. This buffer essentially encompasses a sloped boulder retaining wall that serves to stabilize the area immediately adjacent to the cemetery parcel. While subsurface testing of the project area immediately adjacent to and east of this retaining wall indicates that previous sand-mining activities have effectively removed sand deposits that may have been here in the past, the boulder wall itself serves to stabilize the remnant sand dune slope that is contained along the western edge of the subject parcel. The following map (Figure 3) depicts this buffer zone adjacent to the boundary with the cemetery.



**Figure 3: Waikapu Gardens – Phase 2 Housing Project map including the 10-foot buffer zone (in yellow) between the housing lots and the adjacent Waikapū Cemetery parcel.**

## **Monitoring Plan Conventions**

As noted above in the Introduction, a monitoring plan has been prepared and submitted to the SHPD for review and comment. This plan presents the steps that will be taken during the course of the proposed project. The 12 steps to be followed during the monitoring program are presented below. Mitigation actions are also proposed within the monitoring plan document (refer to APPENDIX A for the entire monitoring plan document).

### **Monitoring methodology**

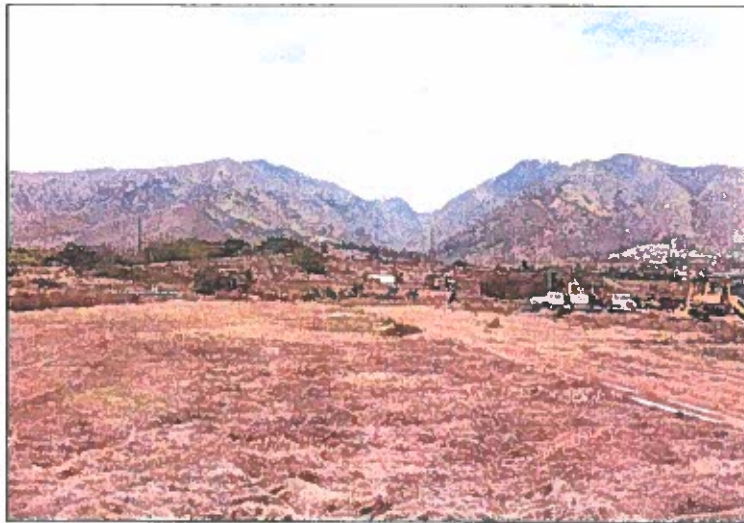
“Topics for discussion shall include, but not necessarily be limited to the following:

1. The contractor shall be responsible for ensuring that the archaeological consultant is aware of all pertinent construction schedules and that the monitor is present for all subsurface excavation activities on this coastal parcel.
2. Both the archaeological consultant and the contractor are responsible for ensuring that on-site work is halted in an area of significant findings and to protect any such find from any further damage (i.e., construction fencing, protective covering, etc.). The State Historic Preservation Division will recommend appropriate mitigation actions. The SHPD Burial Sites Program, the SHPD Maui office, and the regional geographic representative of the Maui/Lana'i Islands Burial Council (MLIBC) will be consulted in the event that human remains are found.
3. In the event of the discovery of human remains, work shall cease in the immediate find area. In situ human remains will be left in place and any previously disturbed human remains will only be removed with written consent from SHPD. If at all possible, provisions for secure on-site storage will be made. The monitoring archaeologist will be responsible for notifying the SHPD Maui office and the Historic Preservation Division Burial Sites Program, which, in consultation with the regional geographic representative of the Maui/Lana'i Islands Burial Council, will determine the appropriate mitigation measures. This notification will include accurate information regarding the context and composition of the find.
4. The archaeological consultant will work in compliance with Hawai'i Revised Statutes Chapter 6E (procedures Relating to Inadvertent Discoveries).
5. The monitoring archaeologist will have the authority to closedown construction activities in areas where potentially significant discoveries have been made until they have been properly evaluated. Normally, construction activities may continue in unaffected portions of the project area.

6. Field procedures to be followed for documentation of discovered cultural features or human skeletal remains: a) standard field methods including recordation of profiles showing stratigraphy, cultural layers, etc.; b) mapping and photographing of finds other than human remains; c) and excavation of cultural materials and/or exposed features.
7. The SHPD Maui cultural historian shall be notified and in consultation with the MLIBC regional representative will determine treatment of identified human remains; the SHPD Maui staff archaeologist will be notified about features such as cultural layers, artifact or midden concentrations, structural remains, etc., considered to be of significance under S13-279-2 (definitions).
8. The contractor should take into account the necessity for machine excavation at a speed slow enough to allow for reasonable visual inspection of the work. The monitoring archaeologist must make a "best effort" to search for significant material culture remains (i.e. artifacts, features, midden, skeletal remains, etc.). Machine excavation speed will need to be slowed in an area where significant material culture remains have been identified.
9. Significant archaeological discoveries, if they occur, shall be protected and identified by construction "caution" tape, fencing, or other reasonable means, until the SHPD Maui office and the archaeological consultant decide appropriate mitigation actions. All recovered material culture remains—with the possible exception of charcoal samples for radiometric analysis—will remain on Maui. Standard laboratory methods shall be utilized by the archaeological consultant in the event that cultural materials are recovered during monitoring and/or mitigation work. The archaeological consultant shall curate recovered significant cultural materials on Maui.
10. One monitor in most instances will carry out the necessary fieldwork. Tasks will include observation of grubbing and earth-moving activities. However, the SHPD and the MLIBC require that one archaeological monitor be assigned to each piece of major earth-moving equipment in sand dune areas or other culturally sensitive locations. In addition, the SHPD concurs with the MLIBC recommendation that excavation with flat bladed bucket(s) and a slower excavation speed may be needed in culturally sensitive areas (Change work order if more than one piece of machinery is to be utilized)
11. In the event of night work, the general contractor shall supply adequate lighting for the onsite monitor.
12. Chapter 6E-11 (a) specifies the following "It shall be unlawful for any person or corporate, to take, appropriate, excavate, injure, destroy, or alter any historic property or aviation artifact located on the private lands of any owner thereof without the owner's written permission being first obtained. It shall be unlawful for any person, natural or corporate, to take, appropriate, excavate, injure, destroy, or alter any historic property located upon lands

owned or controlled by the State or any of its political subdivisions, except as permitted by the department.”

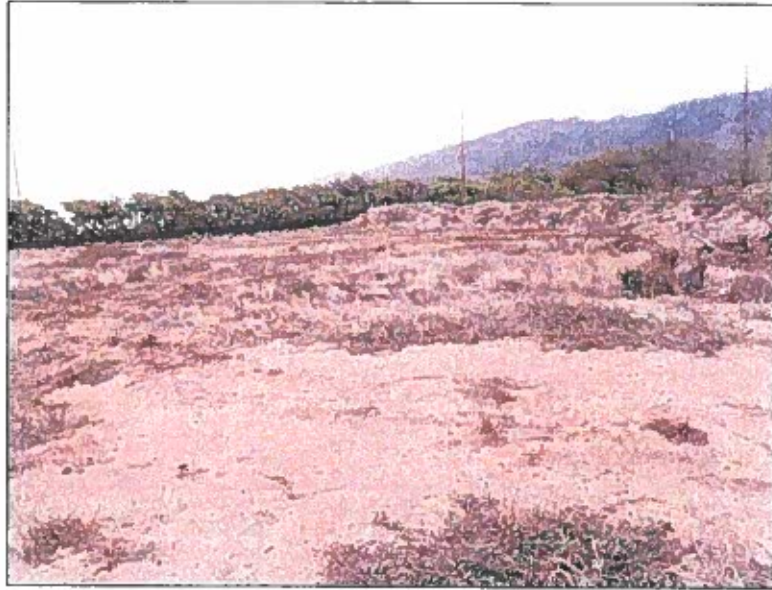
### **Selected project photographs, current conditions**



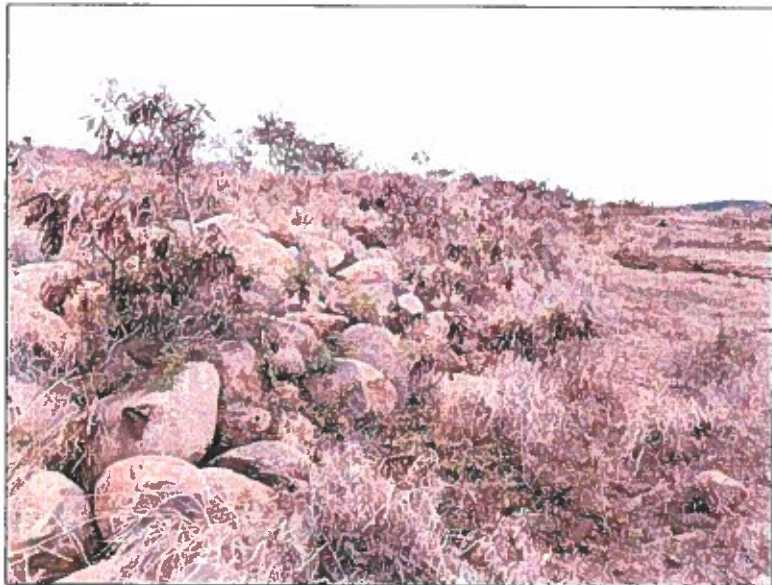
**Photo 1: General Overview of project area (foreground) with adjacent Waikapu Cemetery (background center), View to west.**



**Photo 2: General overview of the project area, view to the east, area in foreground previously used as a sod farm; gravel stockpiles in background.**



**Photo 3: Upper western portion of the project area – previously sand mined. View to the south; cemetery boundary at upper right of photo (raised area).**



**Photo 4: Boulder retaining wall bordering the western edge of the project area, view to the north; adjacent Waikapū Cemetery property at top of wall and to the left.**

The study area lies within Waikapū *Ahupua`a* in Wailuku District. The project area consists of 10.5 acres of previously disturbed land, with remnant sand dunes. Generally, prior land use includes sand-mined areas; stockpiles of sand, rock, dirt, and

gravel; and a relatively recently abandoned ballpark and sod farm. The concrete-lined overflow ditch from Reservoir 6 of the Kama Ditch (SIHP Site 5474) water delivery system runs through the project parcel. Reservoir 6 has been abandoned and the section ditch that crosses the project area is no longer connected to the reservoir and is in disrepair. The Waikapū Cemetery is adjacent to and visible from the upper portion (west) of the project area. The current project area is located south of the Maui Lani development and is bounded by Waiko and Waiale Roads on the south and east, respectively.

## Natural History

The subject area ranges in elevation from approximately 45-75 meters (150-250 feet) above mean sea level. The area consists of an extensive Aeolian sand dune formation—a large geologic feature that extends at least eight miles from Wai'ehu through Waikapū. The sandy matrix is underlain by lava flows from Haleakalā and alluvial sediments from the West Maui Mountains (Stearns and Macdonald 1942: 54). The central isthmus comprised by sand is commonly referred to as *Pu'uone*, which loosely translates as sand dune.

Soil classification consists of *three* types: *Jaucas Sand* with 7-30% slopes commonly used for pasture and home sites, permeability is moderately rapid above the cemented (lithified) layers, runoff is slow and the wind erosion hazard is moderate to severe; *Pulehu Clay Loam* with 0-3% slopes commonly used for sugarcane cultivation, truck crops, and pasture land, permeability is moderate, runoff is slow, and the erosion hazard is no more than slight; and *Pulehu Cobbly Silt Loam* with 3-7% slopes—this type is similar to *Pulehu Clay Loam* except the texture is silt loam with a cobbly surface layer. This type is commonly used for sugarcane cultivation. Permeability is moderate, runoff is slow, and erosion hazard is slight (Foote, et.al 1972).

The color of the sand varies from grayish-brown to light brown and golden that generally forms layers of strongly alkaline, cemented sand hardpan also known as lithified sand that undulates above and below the surface. Old root molds, or root castings, filled with hard, white alkaline deposits are a common feature in the sand dunes. *Pu'uone* sands occur on slopes of 7 to 30 degrees, and develop in material derived from coral and seashells (Foote, et.al 1972).

Annual precipitation in this portion of Maui averages between 20 to 30 inches. The highest monthly rainfall occurs during the winter and spring months. Temperatures range from 60 to 80 degrees Fahrenheit in January to 68 to 90 degrees Fahrenheit in July. Winds are generally trade winds from the northeast, averaging 16 to 18 miles per hour (University of Hawaii, 1983:56).



As noted above, the project area has been impacted by previous earthmoving activities. Much of the sand dune deposits on the western portion of the subject parcel have been effectively removed. Previous grubbing, grading, sand-mining, and agricultural activities have affected the remainder of the natural environment on the project area. Base-yard(s) with various equipment and stockpiles as well as a relatively recent green waste dump are presently located on the property.

## Flora

Vegetation in the project area consists of drought tolerant native and alien plant species. The dry subject area is dominated by alien plant species such as *kiawe* trees (*Prosopis pallida*), *buffel grass* (*Cenchrus ciliaris*), *guinea grass*, *koa-haole*, and other introduced dry-land grasses and weeds.

Indigenous plant species in the project area include *'ilima* (*Sida fallax*), *'uhaloa* (*Waltheria indica*, and *pōpolo* (*Solanum americanum*). The Hawaiian Ethnobotany online database ([www2.bishopmuseum.org](http://www2.bishopmuseum.org)) describes *'ilima* as a shrub traditionally used for making lei and was also utilized medicinally. *'Ilima* stems were used for building house frames and also used around taro planting mounds in swamplands. *'Ilima* vines were used for basketry, floor coverings under sleeping mats, and at Hula altars. *'Uhaloa* was also traditionally utilized for medicinal purposes. *Pōpolo* is described by the website as an annual herb and a very important medicinal plant. For problems in the respiratory system and skin eruptions the sap of the leaves and juice of the berries are used by itself or mixed with other ingredients. For treating cuts or wounds or as a general prophylactic, it is mixed with salt. To "tone up" the digestive tract the leaf buds are steeped with salt (Handy, Pukui, and Livermore 1934:18). For sore muscles, tendons, and joints, the juice from pōpolo leaves was sometimes applied to the affected area while it was sunned (Abbott 1992:98). Pōpolo is described as an ancillary ingredient in many other medicines. The above indigenous plants are often found in previously disturbed areas such as the current project area.



## BACKGROUND RESEARCH

### Hawaiian Settlement

Wailuku District is a significant area and was referred to as such in early Hawaiian days. Waikapū *Ahupua`a* contained many *ili*, or smaller land divisions. Waikapū was one of several *ahupua`a* within the traditional land division called Wailuku *Moku*, or “district” formerly known as Pū`ali Komohana *Moku* (Kame`eleihiwa 1992).

In ancient Hawaiian days, the prime environmental condition of lower `Iao Valley was ideal for agricultural endeavors necessary to support a large population. The area consisted of a wide valley floor, rich alluvial soils, and a constant water supply from `Iao Stream (AKA Wailuku Stream). These conditions combined with immediate access to the wetlands and Kahului Harbor, rich in marine resources, made an ideal setting for a communal political and cultural center. The lower portion of `Iao Valley provided a perfect climate for some of the most productive taro cultivation throughout the islands.

`Iao Valley is noted as a place where chiefs were buried and wars were fought. *Wailuku* translated as “water of destruction” (Pukui, et. al., 1974: 225). Wailuku was once known as the political center of Maui that culminated during the time of Chief Pi`ilani (approximately 1600 AD). In the late pre-Contact period, warfare increased as the chiefs of Maui, O`ahu and the Big Island struggled for political and military dominance. High Chief Pi`ilani succeeded in unifying the districts (*Moku*) of Maui through warfare, but following his death, his sons fought amongst each another; each hoping to succeed their father as high chief. Eventually Kiha-a-Pi`ilani was victorious, but the following generation of chiefs struggled through warfare to secure their positions of political domination (Speakman 1978: 9-13).

During the reign of the last powerful paramount chief or king (*Mō`ī*) of Maui Kahekili (1765 to 1790), Wailuku again became the site of intense warfare. Allegedly, Chief Kahekili was Kamehameha I's father. Wailuku was considered to be the capital of Maui and Kahekili's royal residence, Kalanihale, was located in Wailuku, where he was surrounded by his retinue.<sup>1</sup> In the mid-1770s, the royal residence in Wailuku was marched upon by the Big Island chief named Kalani`ōpu`u and his *Alapa* (his warriors). News of Kalani`ōpu`u's arrival preceded him, and Kahekili hid his warriors in the sand dunes above Haleki`i *Heiau* to surprise the invading troops. A fierce battle ensued, and

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<sup>1</sup> The location is said to be located just north of the intersection of High Street and Main Street leading into Iao Valley in Wailuku town.

Kalani`ōpu`u's invading troops were pushed toward the sea and slaughtered (Speakman 1978: 9-13 and 16-17).

For four years Kahekili ruled Maui, Moloka`i, Lāna`i, and O`ahu. With the aid of foreign weapons such as guns and a canon, in 1790, Kamehameha I invaded Kahekili's territory—an action that ended with the notorious battle of Kepaniwai<sup>2</sup> and eventual political control over Maui Island. *Kahului* translates as "the winning", and the nearby town and Bay take the name because Kamehameha I gathered his warriors there before fighting the battle in `Īao Valley (Pukui, et. al. 1974).

The reign of Kamehameha I was intertwined with the increasing presence of foreign arrivals and commercialism. The arrival of Captain Cook offshore at Kahului Bay in 1778 began the steady flow of outside influences that would forever alter the population and environment of the Hawaiian Islands.

The Waikapū wetland field system is a complex system of *lo`i* extending over 700 acres, built around the central stream, with *`auwai* leaving the main stream in the upper reaches on both sides to provide water for the hundreds of taro fields. The upper reaches of the system may date back to the 1100s (Creed, v. I: 74-78).

According to the Supreme Court of the Hawaiian Kingdom (Journal 2006: 198-206), a big part of obtaining the territory divisions:

*...was that a land should run from the sea to the mountains, thus affording to the chief and his people a fishery residence at the warm seaside, together with the products of the high lands, such as fuel, canoe timber, mountain birds, and the right of way to the same, and all the varied products of the intermediate land as might be suitable to the soil and climate of the different altitudes from sea soil to mountainside or top. But this mode of allotment had numerous exceptions, because some of the lands were for some reasons not always understood, and perhaps arbitrary in the beginning, very wide at the top, cutting off a great number of other lands from the mountain; others in like manner wide in the lowlands, cut off land from the sea. With the Hawaiians, from prehistoric times, every portion of the land constituting these Islands was included in some division, larger or smaller, which had a name, and of which the boundaries were known to the people living thereon or in the neighborhood. Some persons were specially taught and made the repositories of this knowledge, and it was carefully delivered from father to son...*

Ancient names have been passed from generation to generation. Native testimonies in the archives and in legal documents associated with land disputes indicate

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<sup>2</sup>Kepaniwai means literally "water dam" in reference to Iao Stream, because the stream was choked with human bodies after the slaughter there (Pukui, et. al. 1974: 109).

that *Ka`ōpala* is the name of the place where the waters from the two great mountains of east and west Maui meet. *Ka`ōpala* is described by Pukui (1974) as a coastal area and gulch within the Honolulu quad that literally translates as “the rubbish”. The former name of the place now called *Ka`ōpala*, was *Kailinawai* because there the waters of the two mountains joined.

Original Hawaiian settlers may have utilized the area for permanent habitation, ceremony, or agriculture. Ceremonial, agricultural, habitation and human burial features have all been documented throughout the central Maui isthmus.

During initial human occupation, Waikapū was a relatively well populated area, rich with ancient traditional Hawaiian cultural practices. Significant *mo`olelo*, or stories of old, are associated with the area including the adjacent infamous `Iao Valley. The Kahului Isthmus was rich in natural resources. No doubt fishponds were abundant along the nearby fringing coral reefs and throughout the low-lying wetlands or mudflats.

Kealia was allegedly an ancient fishpond fed by water from the meandering Waikapū Stream from the West Maui Mountains through the general current project area, and from Kolaloa Gulch in the East Maui Mountains. The artful skill of fishpond construction involves a system of ditches and sluice gates to let fish into and out of the pond. Various types of fish may have been raised including *awa* (milkfish, *Chanos chanos*) and *ama`ama* (flathead mullet, *Mugil cephalus*). Ashdown (on file) says the pond was attributed to King Umi-a-Liloa after the death of Pi`ilani in Lāhaina.

## **The Plains of Kama`oma`o**

Some areas in the Central Maui Isthmus have been referred to as Kama`oma`o or the Plains of Kama`oma`o. Fornander (1919b:572) describes *Kama`oma`o* as the region of the central plains of Maui known as a place where the souls of the common people were cast off with hopes of either finding a guiding `aumakua (family god) for companionship to the afterlife; or the soul may descend into the underworld realm known as *Milu*, which is also the name of the ruler of the underworld.

Pukui (1974) explains Kama`oma`o as a Plain near Pu`u-nēnē, Maui and that “ghosts are believed to have wandered here”. Literally, Kama`oma`o translates to “the greenness.” Fornander (1919:554) also refers to the “desolate plains” south of Pu`u-nēnē as a location where the souls of the dead are attracted to the “nether world” entrance.

In the book *Hawaiian Mythology*, Martha Beckwith describes a possible relation to the area of Kama`oma`o, but she refers to the area as *Oma`oma`o*:

*Among the peoples said to have appeared during the fifth period of the Kumulipo, when the hog-man was building up his family line, are the dog people... (Born were the wagging tails; they had no fixed line of decent)...This seems to mean that they intermarried without regard to*

*class distinction and hence built up no inherited chief class. The reference is to the Ha'a people, according to David Malo Kupihea, the hairless olohe people first discovered on Maui on the plains in Kula called Oma'oma'o...they were still there in Kahekili's time. Some were in his army. They lived in the sand hills and they had mystical power of the demigods (kupua) in the form of big war dogs. These dog people still appear on Maui in the procession of spirits known as 'Marchers of the Night.' They look like other human beings but have tails like a dog...Olohe, or Ha'a people were hence a well recognized class in old days, skilled in wrestling and bone-breaking (lua) and with hairless bodies. It is said that they used to pull out their hair and smear their bodies with oil in order to give no hold to an antagonist (Beckwith 1970: 343).*

The general area was known for massive battles that ensued across the land. There were many defeats of Big Island Mō'i Kalaniopu'u's forces around 1776-1790, by the infamous Maui armies of Kahekili. The retreat took the Big Island army through Kama'oma'o (Fornander 1919:545). An area associated with Kama'oma'o was later referred to as Waikapū Common.

## **Waikapū Common**

There are several accounts referring to a battle in the area that took place in 1776 (Fornander 1996:153-155). The Big Island King Kalaniopu'u gathered his forces and came ashore on Maui without resistance at Honua'ula, from Ke'one'oi'o to Makena. The Big Island regiment is known as *Alapa*, which consisted of several hundred highly skilled and trained men. Chaos and plunder marked the arrival of the *Alapa*. The Maui country people fled into the forest and mountain ravines for shelter. The Big Island forces were split so part of the army landed at Kiheipukoa, near the Kealia salt marsh between Kalepolepo and Ma'alaea. They were after the skilled warrior -King Kahekili in Wailuku.

With great courage the *Alapa* warriors crossed the isthmus of Kama'oma'o, also known as the Waikapū common. The warriors were determined "to drink the waters of Wailuku that day". The Big Island *Alapa* regiment was considered the bravest and best. The warriors were all of equal stature and their spears of equal length. The legend represents their appearance as a gorgeous and magnificent spectacle. *The brilliant feather cloaks reflected the sunshine and the plumes of their helmets tossed in the wind.* Kahekili offered no resistance while the *Alapa* crossed the common. Instead, he distributed his forces in various directions throughout the Wailuku side of the common. Kahekili's army fell upon the *Alapa* as they entered the sandhills -southeast of Kalua, near Wailuku..."the gallant and devoted *Alapa* were literally annihilated; only two out of the eight hundred escaped alive" (ibid).

Perhaps additional insight is portrayed by Kamakau who explains when Kaluli Heiau was completed, Kaleopu'upu told Kahekili, "This is the house of your god; open

the sluice gate that the fish may enter". Then, in 1776 Kalaniopu'u's army landed at Keonco'o'i'o with their war canoes extending to Makena at Honua'ula and proceeded to ravage the countryside. Additional forces combined to 800 strong. War canoes landed from Kihapuko'a at Kealia to Kapa'ahu. The warrior's feather cloaks stood out along the plains of Pu'u'ainako (Can-trash-hill) and Kama'oma'o. King Kahekili was at Kalanihale just below Kihahale and above the plateau of Ka'ilipoe at Pohakuaokahi. It was then that Kaleopu'upu'u told Kahekili, "The fish have entered the sluice; draw in the net" (Kamakau 1992:85).

Kahekili had secretly spread his forces among the sand hills southeast of Kalua, near Wailuku. With the advantage of dune elevation providing a bird's eye view from the slopes combined with the element of surprise, Kahekili and his warriors annihilated the invading *Alapaarmy*. Two survivors were left alive to relay the news of the defeat to Kalaniopu'u's encampment (Fornander 1880:154). The day after the "Slaughter of the Pi'ipi'i at Kakanilua", the remaining forces of Kalaniopu'u were sent to battle Kahekili. Numerous attacks from the Big Island warriors ensued. Several years later, with aide from muskets and cannons, Kamehameha I claimed control, or unified the islands under one rule. Kahekili was said to be Kamehameha's father.

In 1790 Kamehameha I marched with his army across the central Maui isthmus with *Lopaka*—the cannon from the captured American trading vessel, the Fair American. Kamehameha the Great's conquest of Maui concluded with the well known battle of *Kepaniwai*—a most devastating combat that eventually pushed into 'Iao Valley and ended with many dreadful fatalities, allegedly jamming the stream with bodies.

## Whaling

By the 1840s, the increased number of whaling ships anchoring off Maui shores created a substantial market for produce such as sweet and white, or Irish potatoes, which grew well in Kula along the slopes of Haleakalā. Because of the historic potato blight, Irish potatoes were more highly coveted, and became principal for trade. Potatoes were transported from the fields to the shore, where they were often sold directly to the ships that stopped at Kalepolepo in north Kihei. The ships would then move to the Lāhaina for trade, where the bulk of the whaling fleet moored.

Kuykendall (1938:313) refers to a November 1849 article in the Polynesian:

*The call for [potatoes] is loud and pressing, as some vessels bound for California have taken as many as 1,000 barrels each. The price is high, and the probability is that the market cannot be supplied this autumn. Kula, however, is full of people...preparing the ground for planting, so that if the demand from California shall be urgent next spring as it is now the people will reap a rich harvest.*

Aside from transport trading activities, Waikapū appear to have been relatively unaffected by the upland "potato boom", which lasted only a few years.

## Missionaries

A nearly outside influence that eventually changed every day life in the islands came with the arrival of missionaries, who wanted to save "heathen" souls. The first missionaries arrived in Wailuku around the 1830s. The population of Wailuku was listed during an 1831-32 missionary census as 2,256; with most of it being in the northern portion, presumably in 'Īao Valley (Cordy 1978: 59). In 1836, Reverend Jonathan Green established a girls' seminary known as the *Central Female Boarding School*, where young Hawaiian women were taught the foreign language, customs and religion. The school is still located in Wailuku.

Reverend Dwight and Charlotte Fowler Baldwin arrived as missionaries in 1831 as part of the fourth group from the Congregational Church. Mr. Henry Perrine Baldwin was born as their son. The early missionaries severely influenced Hawaiian communities including customs and culture. Reading and writing were among those social changes.

By as early as 1845 in Central Maui, on the southern and eastern side of the Pu'uone Dunes, cattle were roaming the Kahului Isthmus and a sizable area was utilized for pasturage. Vancouver first introduced cattle on the Big Island in 1793. At the time, cattle were under royal *kapu*, so they were not to be bothered. The cattle were destructive to the environment and Hawaiian landowners protested, but to no avail (Barrere 1975: 52). In addition to the commercial venture of cattle ranching, there were other efforts including a brief attempt at cotton production in the 1830s. The cotton endeavor met with little commercial success<sup>3</sup>.

By the 1840s, the increased number of whaling ships anchoring off of Maui's shores created a substantial market for produce such as sweet and Irish potatoes. Irish potatoes were coveted and became important in the produce trade, particularly during the California Gold Rush. They were transported from the Kula fields to the shore, where they were often sold directly to ships then shipped to Lāhaina, where the bulk of the whaling fleet moored. The California Gold Rush began in 1848, which resulted in a potato boom on Maui that commenced in the fall of 1849.

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<sup>3</sup>The Anglican Church felt that "the Hawaiian people, freed from their service to and dependence on the chiefs should be self-supporting and thought that the encouragement of the manufacture of cloth from the superior cotton which grew luxuriantly in the islands would be a means to that end. They suggested that a manufacturer be sent with sufficient machinery to get the project started. They felt that the people would continue to work with the encouragement and cooperation of the chiefs." (Lemmon et. al 1973:2-B-3). To this end they sent Miss Lydia Brown in 1835 with " 'a quantity of domestic spinning apparatus' (presumably spinning wheels and a loom)" (Ibid.), and "charged with the responsibility of teaching the Hawaiian girls the arts of carding, spinning, weaving and knitting locally grown cotton and wool." (ibid.) As each class grew proficient enough to teach others, a new class was formed (ibid. 2.B.4).

## Gold Rush

The California Gold Rush began in 1848, which resulted in a potato boom on Maui that commenced in the fall of 1849. A man called Captain John Halstead established a trading post<sup>4</sup> in 1849 at Kalepolepo Village, in order to take advantage of the commercial venture. He built a large Pennsylvania Dutch-style, 3-story residence next to the south wall of Kalepolepo Fishpond. The trading station was located on the first floor of this structure, which was locally known as the *Koa House*. Halstead's large prominent house stood as a landmark for nearly one hundred years<sup>5</sup> - and was frequently visited by King Kamehamehas III, IV and V between 1850 and 1870.

## The Māhele

The *Māhele*, or *Division*, defines the development of the mid-1800s land tenure system transformation, which essentially divided all Hawaiian lands into three categories: (1) Crown Land: designated for the occupant of the throne, (2) Government Land, and (3) Konohiki Land: set aside for 245 of the highest ranking *Ali`i*.

The Māhele of 1848-1851 marks a "period of significance" because it is the first extensive written record of how land was utilized (Creed v. I 1993: vii). The Hawaiian leaders had influential foreign powers advising that private ownership of land was desirable and necessary to move forward into the modern world. The Māhele awards books as well as the foreign and *kuleana* land claims help document the introduced land tenure system.

Not everyone, particularly older Hawaiians, fully understood the ramifications of the process of filing or not filing a claim for lands on which their families lived and worked for generations. Marion Kelly (Creed, v. I: 42) elaborates that "...many people who had use rights in the land did not register their claims...chiefs who participated in the division of lands with King Kamehameha III were not required to present claims to the Commissioners ...not all testimonies and awards corresponded with registered claims, and there were often contentions. Many registered claims were rejected, and some lands listed in claims were not awarded..." The process was a complex one that presented a plethora of issues.

The idea of *private property* was introduced to the islands. All of the lands were subject to the *rights of native tenants*. If the common people (*maka`āinana*), or "Native

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<sup>4</sup> Captain Halstead arrived in Lāhaina from New York in 1838, and married the chiefess Kauwikikilani Davis, granddaughter of Isaac Davis, Kamehameha I's advisor.

<sup>5</sup> In 1946 it was abandoned and was leased by the Kīhei Yacht Club, the members of which tried to burn it down because it was so unsafe. Several attempts failed, but eventually the Maui Fire Department was called in and succeeded in reducing it to ashes in August of 1946 (Kolb, 1997, p. 70).

Tenants", met certain criteria and filed land claims under specific guidelines, a Land Commission Award (LCA) was issued. According to the Hawaiian Journal of Law & Politics (Volume 2: 2006):

*...After the surrender by Kamehameha III, in 1848, of the greater part of the land of the Kingdom to his chiefs and people, the necessity of a speedy distribution of it in accordance with what may be called the feudal rights of the chiefs, required that awards of lands be made by name only without survey. No body of surveyors could have been found in the country or practically could have been brought here, who might have surveyed these large estates within the lifetime of half the grantees, so that every award should have been issued as of a tract defined by metes and bounds, or with even an approximate statement of the acreage. The "Mahele" or division was, therefore, made without survey. Tracts of land known to Hawaiians as an ahupuaa or ili were awarded to those entitled by name of the ahupuaa or ili. By such grant was intended to be assigned whatever was included in such tract according to its boundaries as known and used from ancient times.*

Further efforts for native tenant land rights required paying hefty commutation in addition to conducting expensive land surveys -with limited available land surveyors- then finally, a land grant may be awarded. The awarded lands are referred to as *kuleana*.

According to the on-line *Waihona 'Āina* database: In 1848, much of Wailuku was designated Crown Land, to be used in support of the royal "state and dignity". In 1872, Kamehameha V died, and his sister Princess Ruth Ke'elikolani inherited the land. She was designated as the owner of the *Ka'a* lands of Wailuku, the southern portion of the *ahupua'a*. The *ili* of *Owa* comprised of 743.40 acres, (LCA 420) and was granted to Kuihelani.

The lower portion of 'Īao Valley contained some of the most productive taro lands on the island, reported in historic testimonies and maps related to LCAs in the lower valley. There are 66 LCAs identified between the old Wailuku Mill site and Paukūkalo, on the southern side of 'Īao stream, listed primarily as taro patch *kuleana*, and 39 *po'alima*. Additionally, thirteen awards were given to individual chiefs by Kamehameha IV.<sup>6</sup>

By 1876, a reciprocity treaty with the United States gave a boost to the sugar industry by increasing prices, and the dry eastern section of Wailuku *Ahupua'a* became more attractive for potential sugar land. Claus Spreckels developed a friendship with King Kalākaua, and through him purchased or leased 40,000 acres of dry lands in 1878. The lease included 16,000 acres within Wailuku *Ahupua'a*. Later in 1882, one-half of the

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<sup>6</sup> This is in contrast to the area south and east of Lower Iao Valley, in which the study parcel lies. Here there were 2 LCAs awarded—one to Victoria Kamamalu (7713), and one to Kuihelani (420). The largest land partition of Central Maui is Grant 3343 to Claus Spreckels.



Crown Lands of Hawaii were deeded to sugar producer, Claus Spreckels, allegedly in order to settle debts.

Worried about what Spreckels might do with half of the Crown Lands, King Kalākaua deeded one of the aforementioned grants: Land Grant 3343 to Spreckels. The grant included a 24,000 acre portion of the southeastern section of Wailuku *Ahupua`a*, in return for the surrender of his claim (Adler 1966: 262-263). Much of the land shifted after the Māhele. According to Kame`eleihiwa (1992: 314-315), King Kalākaua's mother received fifty *ahupua`a* as a result of the Māhele and by the time she died, Kalākaua only received two *ahupua`a*...

*...which meant he was virtually a landless Ali`i Nui, equivalent to a mere konohiki of twenty years before. But if he were to live and rule as an Ali`i Nui in the new capitalist system, he needed money. His attempts to make money via his capitalist friend Spreckels, through shady land deals and auctioning of the sole opium license for the kingdom to various contending Chinese businessmen, gave the missionary faction an excuse to ferment a rebellion that culminated in 1887...The Bayonet Constitution stripped power from the Hawaiian Mō`i [King] and gave it to foreign capitalists. Broken in spirit and disheartened by the betrayal of foreigners whom he thought could be his friends, Kalākaua's health deteriorated. In 1891 he died... Kalākaua had discovered that it was impossible to rule Hawai`i with pono for both Natives and foreigners-their worlds were too different.*

Disputes were common. The Hawai`i Court Appeal addressed the topic of the Pūlehu-Nui and the Waikapū boundary issue. According to the Commissioner, Pūlehu-Nui includes an area of 16,687 78-100 acres. It extends from Kilohana Peak at the rim of Haleakalā Crater at an altitude of approximately 10,000 feet. Pūlehu-Nui continues westward, down about fifteen miles. The eastern or mountain section is *comparatively narrow, often less than half a mile wide*. The western section meets the low land and becomes wider—from three to four miles wide—until meeting at the west boundary with Waikapū *Ahupua`a*.

The west boundary was disputed. The claim states that Pūlehu-Nui boundary included ~5,000 acres that belong to Waikapū. The Commissioner's boundary includes ~2,000 feet along the shore from Kīhei sand spit to a point of rocks called Kalaepohaku. The proposed Waikapū border cut Pūlehu-Nui off from the sea. Pūlehu-Nui extends to a level place where the water ran down and stood still by the ancient name *Kaopala*. The boundary of Pūlehu-Nui ran through Kaopala with the stream-bed as the boundary. At Kaopala the water turned southward and ran down to the ocean towards Kealia Pond, which belonged to Waikapū. Pohakiikii is within Pūlehu-Nui (ibid).

Pūlehu-Nui borders Waikapū at Waikapū Common. *Waikapū Common* was granted to the Department of Education during the Māhele since there were no claimants named. In 1879 the Supreme Court ruled on the disputed boundary indicating that because the 10 parcels for the Common were returned to the Department of Education,

the patents on the Common "cannot be held to have an existence for any purpose" and further "if any inference is to be drawn it should be that the Government, or the Board of Education, did not have an assurance that Waikapū extended as they had sold it" (Judd 1883: 250).

All of Hawai'i, including Wailuku and Waikapū continued to transform under foreign influence. Because sugar cane cultivation requires an immense amount of water, the natural water flow in *Na Wai Eha* drastically shifted. In 1880, Spreckels began the construction of "Spreckels' Ditch", located *makai* of the aforementioned "Hāmākua" Ditch, which was built earlier by Alexander and Baldwin to water *Maui Agricultural Company's* fields in and around Pā'ia. The "Spreckels' Ditch" carried water from Haleakalā farther west onto the arid Kahului isthmus. The ditch was 30 miles long, delivered about 60 million gallons of water a day, and cost \$500,000 to construct.

Spreckels spearheaded construction for the Waihe'e Ditch in 1882, which tapped the water resources from the West Maui Mountains, thus bringing water to both sides of the *Wailuku Commons* isthmus area (Adler, 1966: 48-49). These endeavors enabled him, in 1882, to establish Hawaiian Commercial and Sugar Company (HC&S). He continued involvement in that company until 1898, when control was wrested from his hands. The parent company still bears the name *Alexander and Baldwin*, the principal participants in the transfer of corporate control. The production of sugarcane continues to be an activity in the isthmus area to this day, although some portions operated by C. Brewer and Company shifted to pineapple production. Most of the early historic agricultural endeavors have relatively recently ceased operations.

**Table 1: Selected LCA Claims in Waikapu<sup>7</sup>**

Awards located <i>mauka</i> of Honoapiʻilani Highway adjacent to study area				
LCA	Awardee	Date awarded	Area	Remarks
326	Wm. Humphreys	Dec. 21, 1846	131.3 acres	Land
411	Poonui	Jan. 14, 1847	3.53 acres	Houselot; patch lacking water
433	Wm. Crowningburg	Feb. 10, 1847	5.93 acres	Houselot; 14 patches (son-in-law of <i>konohiki</i> Puupahoehoe)
763:1	Not found	-	-	-
3201	Wm. McLane	Jan. 6, 1848	3.85 acres	Land given in 1822 by Puupahoehoe
3525	Keliiolelo	July 13, 1849	1.77 acres	Taro land and houselot
5228	Kuihelani	Jan. 19, 1848	29.8 acres in 2 apana	89 loʻi, 7 kula; houselot
Selected awards located in Waikapu Valley				
76:2	Wm Shaw	Dec. 17, 1840	3.42 acres	Farm from Hoapili Wahine
205 <sup>8</sup>	A. Catalena	June 24, 1848	13.61 acres	Houselot w/blacksmith shop, from Hoapili-wahine
225 <sup>9</sup>	J. Louzada	July 6, 1846	26.1 acres	<i>Konohiki</i> lands, taro land, houselot from Puuaphoehoe
3224	Opuni	Dec. 24, 1847	.32 acre	38 loʻi—received from <i>konohiki</i>
3301	Kamakea & Mahoe	July 14, 1849		<i>Kalo</i> land, <i>moʻo</i> , <i>kula</i> land
3547	Kauaia	Dec. 31, 1847	2.19 acres	Taro <i>pauka</i> , from Puupahoehoe
6389	Kanalelele	Feb. 4, 1848	3.48 acres	Land from Hoapili wahine

## Railroad

During the sugar boom, a railroad network was established throughout Hawaiʻi. Kahului Railroad paralleled Lower Main Street, and was one of the earliest known commercial projects severely impacting the *natural* sand dune formation. The route of the railroad ran from Kahului Harbor to Wailuku Sugar Mill. Remains of the old railroad bed have been noted in a few places along Lower Main Street, along Kahului Beach Road, and Kāʻahumanu Avenue. Surface (and subsurface) architectural remnants from the railway system include berms and remains from the Makaweli Rock Crushing site.

Five concrete pillars and arches are partially visible above the shrubs *makai* of Kahului beach Road. This feature was originally constructed in 1921 so the train carrying rock from the quarry could off-load from the track-bed into the crusher. The concrete pilings elevated the crusher above ground so trucks could be driven in and filled with crushed rock. This series of pillars (footings for the Makaweli Rock Crusher Mill) still stands near the intersection of Kanaloa Avenue and Kahului Beach Road.

Railroad construction began in the late 1870s and continued for nearly 2 decades, as routes were added and service expanded. The railroad continued operations until after

<sup>7</sup> Information collected from [www.Waihona.com](http://www.Waihona.com).

<sup>8</sup> Creed, Vol. II, 1993.

<sup>9</sup> Ibid.

World War II. Then slowly, demands began to change, and segments of the system were phased out. An article in The Maui News of October 15, 1957 bore the headline "Iron Horses Bow Out as Wailuku Sugar Company Discontinues Use of Railroad". The railroad continued to serve other areas until 1966, when it ceased operation.

## **Military Occupation**

In central Maui, modern development occurred later than in Wailuku Town. During World War II areas all throughout Maui were utilized by the military. There was a large Marine Base located near the current Maui Community College campus and the Maui Arts and Cultural Center. After the war, several housing developments were built in Kahului (Dream City) and the Wailuku Sand Hills area for housing and modern development. The Army Reserve Maui location is located in Wailuku on the western slopes of the natural sand dune formation.

## CULTURAL RESOURCES IN AREA

The earliest archaeological work in Wailuku and Waikapū was part of the island-wide survey of *heiau* (place of worship) compiled by Winslow Walker during 1928-1931. A number of *heiau* were listed for Wailuku. The infamous - *Pihana Heiau* and *Haleki'i Heiau* - lie on the northern side of 'Īao Stream atop the large dune formation. Efforts in the 1970s led to the preservation and designation of a State Monument, under the supervision of the Division of State Parks (DLNR).

Walker reported a number of additional significant *heiau* in Wailuku, which were allegedly consecrated by Liholiho during his visit to Maui in 1801 (Walker 1931: 146-147). At the time of Walker's survey, none of the following Wailuku *heiau* could be located: Keahuku, Olokua, Olopio, Mālena, Pohakuokahi, Lelemākō, Kāwelowelo, Kaulupala, Palamaihiki, and Olo'olokalani (ibid: 148).

Walker notes an unnamed *Heiau* and Petroglyphs located 0.25 mile from the village of Ma'alaea at the base of the foothills of the West Maui Mountains. An ancient village with house and shelter sites is also noted. During the Statewide inventory of historic sites project, the Sites were listed as SIHP -1441 (McGregor Point C-shapes) and SIHP -1287 (Ma'alaea Complex). At least 45 house and shelter sites were noted above (*mauka*) the highway during the survey.

At Ma'alaea Harbor, two large basalt boulders with cultural significance were re-located to the grounds of Buzz's Wharf Restaurant. One of the features is a large grindstone, referred to as the "King's Table". The grindstone was allegedly removed from the ocean during the expansion of the Harbor. The second feature was traditionally used to deposit newborn's umbilical cords into boulder, which has been referred to as a *Piko Stone* (SIHP -1286 and -1440]). The *Piko Stone* is most likely the one referred to in the Boundary Commission testimony (Creed v. I: 25). Prior to its' current location next to the grindstone, the *Piko Stone* was positioned at Kapoli Spring<sup>10</sup>

Kennedy conducted an archaeological survey approximately 600-1000 feet above sea level. Several traditional Hawaiian dry-land agricultural features were documented during the survey (Kennedy, 1990). In Waikapū Valley traditional Hawaiian wetland agricultural sites were documented by Theresa Donham (1991). The wetland features were identified approximately 750 feet above sea level, to the west of the current project

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<sup>10</sup> The location of Kapoli Spring is offered by a local resident, who wishes to remain anonymous. It is a spring that has partially been sealed off - near Buzz's Wharf restaurant - at the public restroom facility.

area. It is interesting to note that alluvial deposits were located within some backhoe trenches during testing on the current study area.

### **Human burial finds in the Pu'uone area in vicinity of the project area**

In 1994 and 1995, Xamanek Researches conducted a salvage recovery project in response to the inadvertent discovery of human skeletal remains in Waikapū. Human burials were displaced by sand mining activities at Maui Scrap Metal Company. This project was located on a property that is just to the NE of the current project area. The transported sand contained human skeletal remains and the Maui/Lanai Islands Burial Council and the SHPD recommended mitigation measures including investigation, recovery, and reburial procedures. The skeletal remains represented more than 22 individuals. Ten pieces of a boar tusk anklet (*kupe'e hoaka*) and a hand drilled canine dogtooth pendant was also recovered. The artifacts were treated as burial associated items, and the recovered artifacts and human skeletal remains were placed as close to the original burial site as possible (Fredericksen and Fredericksen 1996).

Joseph Kennedy conducted research at a Waikapū sand mining project that resulted in the identification and preservation of a human burial complex (Kennedy 1989). This site, which is recommended for permanent preservation, is located on the a parcel to the east of the project area, near Waiko Road.

Early archaeological reconnaissance surveys by Barrera (1976) of the approximately 1,000-acre neighboring Maui Lani Project, and of the Hale Laulea Subdivision (Barrera, 1983) in Kahului did not report any sites. However, since then many human burial features have been inadvertently discovered throughout these areas.

Neller (1984) investigated the "sand borrow site" after sand from the dunes was transported to a construction site in Lāhaina, was discovered to contain human remains. Upon investigation, one *in situ* human burial, and skeletal fragments representing at least 3 other individuals were displaced throughout the vicinity. In 1987, Xamanek Researches and the Maui Police Department investigated the discovery of human skeletal remains. This area was also referred to as the "sand borrow site". Archaeologists were sent to determine the nature of additional skeletal material reported by local informants. A well-utilized dirt bike trail had exposed the disturbed, flexed burial of a young female (18 to 25 years of age), and a 4 or 5 year old child nearby, partially exposed in the trail. Maui Police Department recommended the burials be removed. A shattered 4<sup>th</sup> thoracic rib and lower left scapula blade, suggests a frontal traumatic puncture wound may have caused the death of the young female. The burials were eventually turned over to the State Historic Preservation Division on Maui until permanent replacement.

Under contract to Maui Lani Partners, the Bernice Pauahi Bishop Museum Anthropology Department conducted test excavations at 4 sites identified during a reconnaissance survey (Rotunno and Cleghorn, February 1990). Three of the sites included 2 parallel alignments, 2 adjacent rock mounds, and a single rock mound. The surface features were all determined recent origin related to off-road vehicular traffic.

The fourth Bishop Museum site (Site 50-50-04-2797) is a human burial complex. The burials were identified across a *sand borrow pit* "near the eastern boundary of the Maui Lani Project area". No intact burials were recovered, but the scattered remains from at least 3 individuals were recovered near the surface (Rotunno-Hazuka et. al., May 1994a). Subsequent data recovery methods were employed. Results documented the identification of at least 12 individuals from 10 burial features. Six of the features were preserved *in situ* (Rotunno-Hazuka et. al., May 1994b). The site is nestled in the current Maui Lani golf course and residential development.

Archaeological subsurface sampling of the Maui Lani Development Phases 1 and 1A was conducted by Aki Sinoto Consulting. The objective of the work was to implement a strategy for subsurface sampling to test for the predictability of burials based on topographic features within the unmodified dune areas, and to address the deficiencies in the reconnaissance or inventory survey (Pantaleo and Sinoto, January 1996). A total of 90 backhoe trenches, 2 shovel scrapes and a manual trench were excavated in 58 areas (ibid: iii). Six previously unrecorded burials were identified – 4 associated with the sand borrow site (Site -2797); and one on top of a high dune (Site -4146). "No predictable pattern of traditional interment of the dead based on preference for topographic features was established during the current investigation. Rather, the resultant data indicates only one concentration or complex of multiple burials at Site -2797 and isolated individual burials at the top of dunes in the highest locations in the project area" (ibid.). Subsequent archaeological monitoring of Maui Lani residential and commercial development resulted in the discovery of hundreds of additional human burial features throughout the sand dunes.

Xamanek Researches conducted an archaeological inventory survey along the Maui Lani Parkway, Lot 11-A in 1997. A human burial site was documented and assigned SIHP 50-50-04-4401. Several other burial features are documented along the Maui Lani Parkway Development such as Sites -4368 and -4435 (Xamanek Researches).

A pre-Contact human burial was discovered while road crews were excavating under the Ka'ahumanu Avenue bridge crossing along Wai'ale Road (Site -4126).

Also along Wai'ale Road, which forms the western border of the Wailuku Sand Hills residential neighborhood, human burial features have been documented. Archaeological monitoring occurred for a drainage project (C. Brewer) and archaeologists identified human remains formerly disturbed by an old pipeline trench running perpendicular to the road (Site -4005). Site -3502 contains human burial features including an historic coffin burial and a disturbed burial determined to be ancient Hawaiian. Site -4067 is a habitation site associated with Site -4005, which was identified during the drainage project. Site -4068 is another habitation site with an associated cluster of human burials (Dunn and Spear 1995).

During construction for the Maui Homeless Shelter (Ka Hale A Keola) to the north, in May of 1992, 3 human burials were inadvertently discovered (Site -2916). These

human skeletal remains were investigated by Theresa Donham, SHPD. Skeletal remains representing an adult male were documented roughly 2 feet below the original surface (Burial 1), a cranium (Burial 2) was exposed during construction of a de-silting basin located along the lower slope of the dune at the southeastern corner of the project area (Donham, 1992:3). A test unit yielded 280 identifiable elements or human skeletal fragments were recovered, along with 235 non-diagnostic fragments. Two adult individuals were represented in the collection.

### **General comments regarding the Pu'uone region**

As previously noted, the current project area is located within the Pu'uone region of Maui. This extensive sand dune system covers much of the central isthmus area to the north and extends to the south of Waikapū.

The Maui/Lana'i Islands Burial Council (MLIBC) has been actively involved in numbers of projects in this area that have encountered human burials over the years. Ms. Dana Naone Hall, community activist and former MLIBC member (including Chair and Vice-Chair positions), has remarked on many occasions that this general area was a traditional burial area (personal communication with Erik Fredericksen, various occasions). The MLIBC has noted its concern for this general physiographic area on several occasions as well. As such, the possibility exists for encountering human burials on all properties that are located within this sand dune region. Consequently, archaeological monitoring is necessary for any project that includes earth disturbance activities that occurs in this general area.

In discussions with Hokuao Pellegrino of Waikapū, he also has noted the possibility for encountering Native Hawaiian human skeletal remains in the general area. He graciously shared documentation with the author that pertains to Grant 2747 that extends south of the Waikapū Cemetery (see APPENDIX B). Edward Bailey, the great grandfather of Mr. Hokuao, surveyed this nearby property in 1861. At the time, a traditional burial was indicated on the map of Grant 2747.



## SUMMARY AND CONCLUSIONS

In general, the study area is located within a region of Maui that is known to contain Native Hawaiian human burials - the Pu'uone Dune system. Surface and subsurface historic properties have been documented on some of the adjacent parcels. Although no new surface or subsurface historic properties were identified during the archaeological inventory survey for the proposed Waikapū Gardens Phase 2 project, there is a possibility of the inadvertent discovery of undocumented significant subsurface cultural remains during any future land alteration activities. Partly intact sand dune deposits were located in most test instances. Based on the results of the surface inspection and subsurface testing, the entire project area appears to have been previously impacted by mechanical grading and/or sand-mining activities. The zone of disturbance ranges from the surface up to a maximum of about one meter in depth in tested areas of the project area. A portion of the Kama Ditch (Site 50-50-04-5474) water delivery system, an overflow ditch from the abandoned Reservoir 6, crosses the project area. This concrete-lined overflow ditch runs through the property north to south and exits under Waiko Road to empty into Waikapū Stream. This concrete-lined ditch is no longer in use and is in disrepair.

Some informants voiced concern for possible human remains that may be located on untested portions of this previously disturbed parcel given the proximity of the Waikapū Cemetery. While the inventory survey did not locate any subsurface historic properties, the possibility nevertheless exists that significant material culture remains may be contained within untested portions of the project area. Consequently, archaeological monitoring is the proposed mitigation for all future earth moving activities on the subject parcel. As previously noted, the project developer has committed to the placement of a minimum of at least a 10-foot buffer along the western boundary between the project area and the Waikapū Cemetery.

In summary, based on the results of the Cultural Impact Assessment, previous research, and the prior archaeological inventory survey, no evidence was encountered that indicates that this 10.5-acre portion of land in Waikapū was utilized for traditional subsistence activities. However, it is important to note that stream deposits were located in some test instances, indicating that water was available at different times in the past, possibly when Hawaiians lived in the general area. Given the level of intensive disturbance over the past several decades, including sand-mining activities in the 1970s and 1980s, Hawaiian flora that may once have been in the general area has essentially been eliminated. While there was no direct evidence encountered that indicates that the project area may have been utilized for traditional cultural and/or religious purposes, remnant sand deposits were located in most test instances during prior archaeological fieldwork in August of 2012. It is important to note that the subject parcel lies within the

Pu'uone sand dune complex, a region previously utilized by Native Hawaiians for traditional burial interment. In addition, the Waikapū Cemetery borders the property on the western side. As such, the possibility exists that undocumented pre- and/or post-contact human burials could potentially be located somewhere within the overall project area. As such, an archaeological monitoring plan has been prepared to help mitigate potential adverse effects of the proposed project. This monitoring plan has been submitted to the State Historic Preservation Division for review and comment.

## **Assessment of Cultural Impacts**

The subject parcel and surrounding areas have been heavily impacted by post-contact activities of the 19<sup>th</sup> and 20<sup>th</sup> centuries. If traditional Hawaiian cultural sites were present prior to the Plantation Era, they were either destroyed or buried by earth altering activities, or more recent land alterations. The project area has been utilized for a variety of purposes. This 10.5-acre parcel has been substantially impacted by prior sand-mining activities. In addition, other uses have included a sod farm, a ballpark, and an active construction stockpile area.

Informants were not aware of any traditional cultural practices that occurred on the project area in the past or at present. However, two individuals remarked that this sand dune area is generally known for containing human burials.

## **Potential Impacts by Future Construction Activities**

Given the location of the project area, there is a possibility that traditional Hawaiian and/or post-contact burials could be located in untested subsurface portions of the project area. The Pu'uone dune system is known for containing isolated and clustered human burials. In addition, traditional Hawaiian or more recent historical subsurface habitation or agricultural sites could be present in untested subsurface sections of the subject parcel. Traditional Hawaiian cultural deposits may include midden deposits, charcoal, cooking pits, waterworn pebbles, or stone features. More recent post-contact cultural deposits may include discarded bottles, crockery, and other domestic objects. Given that there is a possibility of encountering significant material culture remains, including human burials during subsurface ground disturbance activities on the subject parcel, archaeological monitoring is the recommended mitigation for the proposed development on this 10.5-acre portion of land in Waikapū. To this end, a monitoring plan for the project has been submitted to the State Historic Preservation Division for review and comment.

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**APPENDIX A: Project Archaeological Monitoring Plan.**



**An Archaeological Monitoring Plan for a  
10.5-acre Parcel Located along Waiko Road  
Waikapū *Ahupua`a*, Wailuku District  
Maui Island TMK: [2] 3-5-002:016)**

**Prepared on behalf of:**

**Jesse Spencer  
Jes Corp.  
Waikapū, Maui**

**Prepared by**

**Xamanek Researches, LLC  
Pukalani, Maui**

**Erik M. Fredericksen  
Jennifer J. Frey**

***30 October 2012***

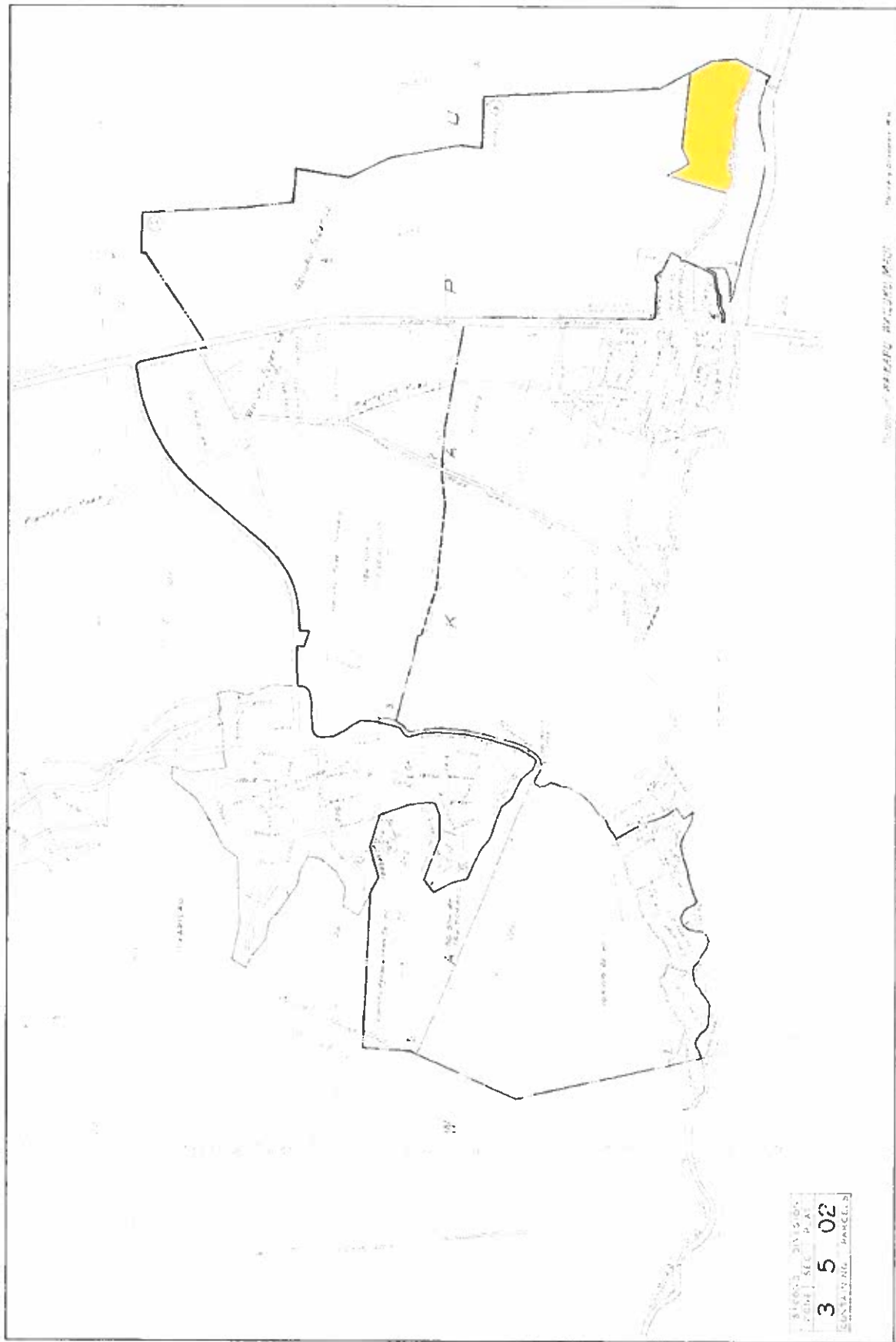
## INTRODUCTION

Mr. Vince Bagoyo, project planner for Jes Corp., contacted Erik Fredericksen of Xamanek Researches LLC in the summer of 2012 about archaeological work that would be needed for a proposed project in Waikapū, Maui. The proposed project will include the construction of 49 house lots and associated underground utility improvements within a 10.5-acre parcel located along Waiko Road and Waiale Road (TMK: (2) 3-5-002: 016). Proposed development actions were to include the construction of affordable housing and a mini mart/gas station on the corner of the lot. Given the location of the project area, an Archaeological Inventory Survey was first undertaken (Frey and Fredericksen, September 2012 [Draft]).

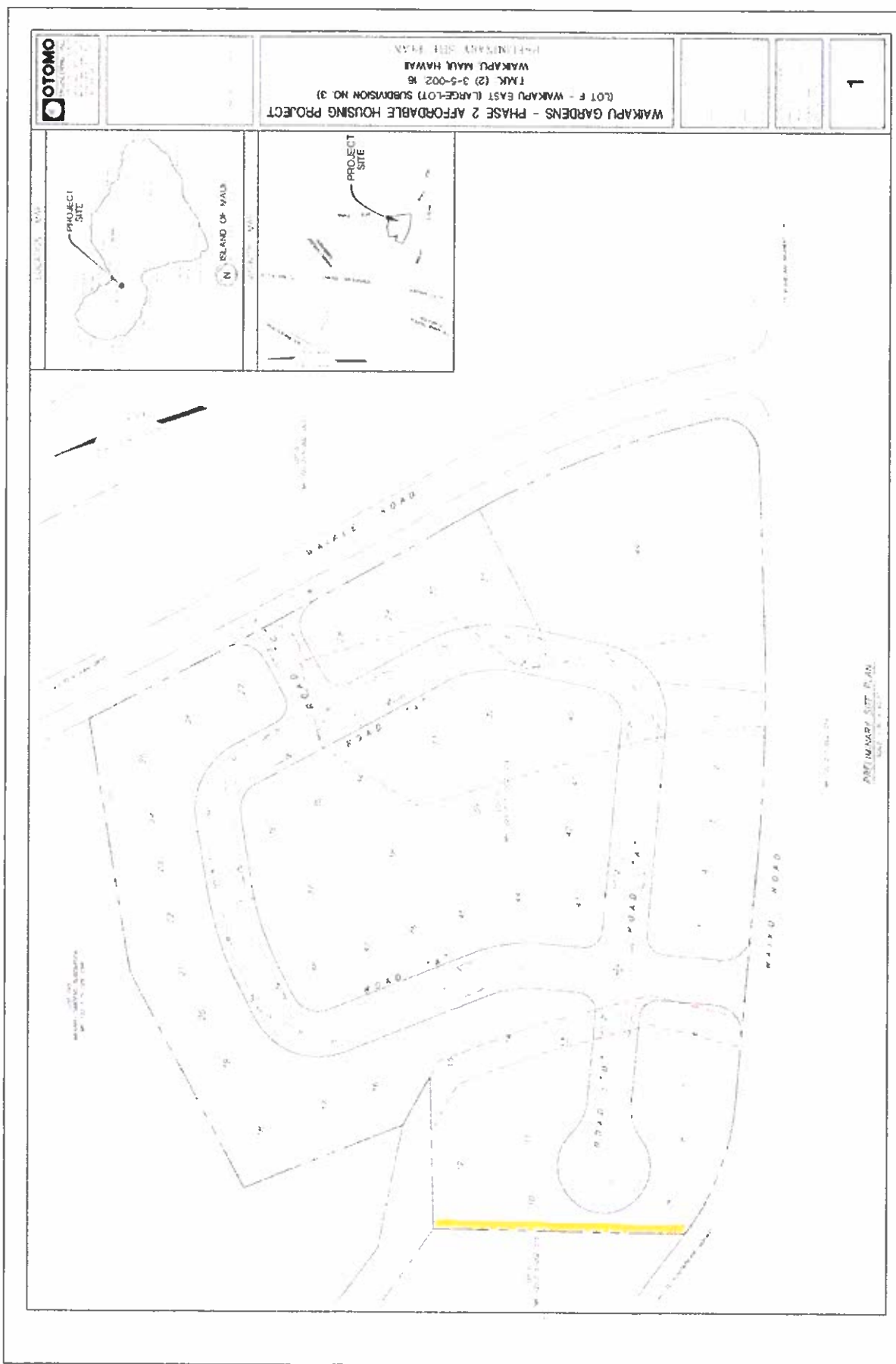
Archaeological fieldwork took place on 18 and 26-29 August 2012. Fieldwork consisted of both surface and subsurface investigations throughout the subject area. Subsurface testing included thirty-five mechanical Backhoe test Trench (BT) excavations. Although significant archaeological sites are documented on adjacent lands, no new archaeological sites were located during this inventory survey. Historic properties in the surrounding area include the Waikapū Cemetery, traditional Hawaiian gravesites, as well as some plantation, historic ranch era and World War II military sites. A portion of the Kama Ditch (Site 50-50-04-5474) water delivery system is nearby, and a component of this site, a concrete-lined overflow ditch from Reservoir No. 6, runs through the project area. Subsurface investigation of the subject parcel yielded some remnant Aeolian sand dunes, some alluvial stream deposits, and silty clay soils. Portions of the tested parcel contained fill and/or previously disturbed soils. Finally, it is important to note that much of the project area was subjected to sand mining in the 1980s.

The following plan includes the steps that will be followed during the monitoring program for this project in Waikapū *Ahupua`a*, Wailuku District, Maui (TMK: [2] 3-5-002: 016 (Figures 1-3). This monitoring plan has been prepared on behalf of Mr. Jesse Spencer, Jes Corp.





**Figure 5: TMK of the Spencer Homes Waikapu Gardens Residential Homes Project, Waikapu, Maui.**



**Figure 6: Map of the proposed Waikapu Gardens Phase 2 project, Waikapu, Maui. Note buffer zone (depicted in yellow) between the project parcel and the Waikapū Cemetery.**

## STUDY AREA

The study area lies within Waikapū *Ahupua`a* in Wailuku District. The subject area includes approximately 10.5-acres of undulating sand dunes. Generally, prior land use includes sand-mined areas; stockpiles of sand, rock, dirt, gravel (etc); and a relatively recent ballpark and sod farm. The irrigation ditch from the Kama Ditch (SIHP Site 5474) runs through the project parcel. The Waikapū Cemetery is adjacent and visible from the upper portion (west) of the project area. The subject parcel is located south of the Maui Lani development, and is bounded by Waiko Road on the south and Waiale Road on the east.

### Natural History

The subject area ranges in elevation from approximately 45-75 meters (150-250 feet) above mean sea level. The area consists of an extensive Aeolian sand dune formation—a large geologic feature that extends at least eight miles from Waichu through Waikapū. The sandy matrix is underlain by lava flows from Haleakalā and alluvial sediments from the West Maui Mountains (Stearns and Macdonald 1942: 54). The central isthmus comprised by sand is commonly referred to as *Pu`uone*, which loosely translates as sand dune.

Soil classification consists of *three* types: *Jaucas Sand* with 7-30% slopes commonly used for pasture and home sites, permeability is moderately rapid above the cemented (lithified) layers, runoff is slow and the wind erosion hazard is moderate to severe; *Pulehu Clay Loam* with 0-3% slopes commonly used for sugarcane cultivation, truck crops, and pasture land, permeability is moderate, runoff is slow, and the erosion hazard is no more than slight; and *Pulehu Cobbly Silt Loam* with 3-7% slopes—this type is similar to Pulehu Clay Loam except the texture is silt loam with a cobbly surface layer. This type is commonly used for used for sugarcane cultivation. Permeability is moderate, runoff is slow, and erosion hazard is slight (Foote, et.al 1972).

The color of the sand varies from grayish-brown to light brown and golden that generally forms layers of strongly alkaline, cemented sand hardpan otherwise known as lithified sand that undulates above and below the surface. Old root molds, or root castings, filled with hard, white alkaline deposits are a common feature in the sand dunes. Pu`uone sands occur on slopes of 7 to 30 degrees, and develop in material derived from coral and seashells (Foote, et.al 1972).

Annual precipitation in this portion of Maui averages between 20 to 30 inches. The highest monthly rainfall occurs during the winter and spring months. Temperatures

range from 60 to 80 degrees Fahrenheit in January to 68 to 90 degrees Fahrenheit in July. Winds are generally trade winds from the northeast, averaging 16 to 18 miles per hour (University of Hawaii, 1983:56).

The project area has been impacted by previous groundwork. Most of the sand dunes in the immediate area have been developed, or partially developed. Previous grubbing, grading, mining, agricultural and pastoral activities have affected the natural environment. A base-yard with various equipment and stockpiles as well as a recently active green waste dump are located on the property. These areas were not tested 100% by surface and subsurface investigation.

### **Recent archaeological work in the vicinity of the project area**

In 2004 Xamanek Researches conducted an archaeological inventory survey of an adjacent portion of land in Waikapū for affordable housing for Spencer Homes. During this survey a portion of the Kama Ditch water delivery system was recorded (SIHP No: 50-50-04-5474 [Fredericksen and Fredericksen, 2004]). No other significant archaeological sites were located. In 2004 a preservation plan was approved for Kama Ditch and its components (Fredericksen, 2004).

In 2006, Cultural Surveys Hawai'i, Inc. completed an archaeological inventory survey for a 15.2 acre parcel. One historic archaeological feature was identified and listed as SIHP 50-50-10-4800. The site is an intact military structure that was previously investigated by IARII (2000). A buffer zone was recommended for placement around the feature for preservation.

PHRI conducted an inventory survey of the Waikapū Mauka Partners Golf Resort, which was one of the largest areas surveyed in the vicinity—at the time. It lies at the foot of West Maui (400 to 800 feet elevation), south of Waikapū town. Continuous dry land Hawaiian agricultural and habitation features (~1585-1665 AD) were documented (Brisban, Haun and Jensen 1991).

Numerous significant archaeological sites were recorded, and some preserved. Joseph Kennedy conducted research at a Waikapū sand mining project that resulted in the identification and preservation of a human burial complex (Kennedy 1989). This site recommended for permanent preservation is located on the adjacent parcel.

Kennedy conducted an archaeological survey approximately 600-1000 feet above sea level. Several traditional Hawaiian dry-land agricultural features were documented during the survey (Kennedy, 1990). In Waikapū Valley traditional Hawaiian wet-land agricultural sites were documented by Theresa Donham (1991). The wetland features were identified approximately 750 feet above sea level-- downstream.

In 1994 and 1995, Xamanek Researches conducted a salvage recovery project in response to the inadvertent discovery of human skeletal remains in Waikapū. Human

burials were destroyed by sand mining activities at Maui Scrap Metal Company. The transported sand contained human skeletal remains and the Maui/Lanai Islands Burial Council and the SHPD recommended mitigation measures including investigation, recovery, and reburial procedures. The skeletal remains represented more than 22 individuals. Ten pieces of a boar tusk anklet (*kupe'e hoaka*) and a hand drilled canine dogtooth pendant was also recovered. The artifacts were treated as burial associated items so the recovered artifacts and human skeletal remains were placed as close to the original burial site as possible (Fredericksen and Fredericksen 1996).

An archaeological assessment survey for the Kaikane Corporation's housing project in Waikapū listed no findings. Subsurface testing indicated the area was impacted by mechanical land altering activities -such as sugarcane and pineapple production (Fredericksen and Fredericksen, 2004). Precautionary monitoring was recommended because of the sand dune deposits and the chance of encountering skeletal remains.

Early archaeological reconnaissance surveys by Barrera (1976) of the approximate 1,000 acre neighboring Maui Lani Project, and of the Hale Laulea Subdivision (Barrera, 1983) in Kahului did not report any sites. However, since then many human burial features have been inadvertently discovered throughout the parcel.

Neller (1984) investigated the "sand borrow site" after sand from the dunes was transported to a construction site in Lāhaina, was discovered to contain human remains. Upon investigation, one *in situ* human burial, and skeletal fragments representing at least 3 other individuals were displaced throughout the vicinity.

The fourth Bishop Museum site (Site 50-50-04-2797) is a human burial complex. The burials were identified across a *sand borrow pit* "near the eastern boundary of the Maui Lani Project area". No intact burials were recovered, but the scattered remains from at least 3 individuals were recovered near the surface (Rotunno-Hazuka et. al., May 1994a). Subsequent data recovery methods were employed. Results documented the identification of at least 12 individuals from 10 burial features. Six of the features were preserved *in situ* (Rotunno-Hazuka et. al., May 1994b). The site is nestled in the Maui Lani golf course and residential development.

Archaeological subsurface sampling of the Maui Lani Development Phases 1 and 1A was conducted by Aki Sinoto Consulting. The objective of the work was to implement a strategy for subsurface sampling to test for the predictability of burials based on topographic features within the unmodified dune areas, and to address the deficiencies in the reconnaissance or inventory survey (Pantaleo and Sinoto, January 1996).

Also along Wai'ale Road, which forms the western border of the Wailuku Sand Hills residential neighborhood, human burial features have been documented. Archaeological monitoring occurred for a drainage project (C. Brewer) and archaeologists identified human remains formerly disturbed by an old pipe line trench running perpendicular to the road (Site -4005). Site -3502 contains human burial features including an historic coffin burial and a disturbed burial determined to be ancient



Hawaiian. Site -4067 is a habitation site associated with Site -4005, which was identified during the drainage project. Site -4068 is another habitation site with an associated cluster of human burials (Dunn and Spear 1995).

During construction for the Maui Homeless Shelter in May of 1992, 3 human burials were inadvertently discovered (Site 50-50-04-2916). These human skeletal remains were investigated by Theresa Donham, SHPD. Skeletal remains representing an adult male were documented roughly 2 feet below the original surface (Burial 1), a cranium (Burial 2) was exposed during construction of a desilting basin located along the lower slope of the dune at the southeastern corner of the project area (Donham, 1992:3). A test unit measuring 5 by 3 meters was excavated to a depth of 0.50 to 0.75 meters below the surface. 280 identifiable elements or human skeletal fragments were recovered, along with 235 non-diagnostic fragments. Two adult individuals were represented in the collection.

## ARCHAEOLOGICAL MONITORING PLAN

### Scope of monitoring

The scope of this monitoring plan includes having an archaeological monitor present during all subsurface earthmoving activities scheduled for the proposed Waikapu Gardens Residential Housing Project. Actual on-site time and specific actions to be followed in the event of inadvertent discoveries will be discussed and agreed upon by the general contractor and the archaeological consultant at a preconstruction meeting/phone conference held for this purpose. Additional meetings may be called, if either the monitoring archaeologist or contractor believes that other relevant information should be disseminated. As previously mentioned, this plan covers this current project within the 10.5-acre project area (TMK: [2] 3-5-002: 016).

Given the location of the proposed improvements project, there is a possibility that significant material culture remains may be inadvertently disturbed during earthmoving activities in this portion of Waikapū, Maui. Possible cultural materials could include subsurface precontact agricultural and/or habitation site remnants, and/or human burials and/or human skeletal remains. In addition to the above material culture remains, there could be subsurface remnants of post-contact activities within the project area, such as old building foundations, post-contact habitation deposits, and ranch and/or plantation era features.

Close cooperation between the monitoring archaeologist and construction personnel is important to a successful monitoring program. The monitoring program will follow the 12 conditions listed below:

- 1) The contractor shall be responsible for ensuring that the archaeological consultant is aware of all pertinent construction schedules and that the monitor is present for all subsurface excavation activities in this near project corridor.
- 2) Both the archaeological consultant and the contractor are responsible for ensuring that on-site work is halted in an area of significant findings and to protect any such find from any further damage (i.e., construction fencing, protective covering, etc.). The State Historic Preservation Division will recommend appropriate mitigation actions. The SHPD Burial Sites Program, the SHPD Maui office, and the Maui/Lana'i Islands Burial Council (MLIBC) will be consulted in the event that human remains are found. (Change work order)

- 2) In the event of the discovery of human remains, work shall cease in the immediate find area. *In situ* human remains will be left in place and any previously disturbed human remains will only be removed with written consent from SHPD. If at all possible, provisions for secure on-site storage will be made. The monitoring archaeologist will be responsible for notifying the SHPD Maui office and the Historic Preservation Division Burial Sites Program, which, in consultation with the regional geographic representative of the Maui/Lana'i Islands Burial Council, will determine the appropriate mitigation measures. This notification will include accurate information regarding the context and composition of the find. (Change work order)
- 4) The archaeological consultant will work in compliance with Hawai'i Revised Statutes Chapter 6E (procedures Relating to Inadvertent Discoveries).
- 4) The monitoring archaeologist will have the authority to closedown construction activities in areas where potentially significant discoveries have been made until they have been properly evaluated. Normally, construction activities may continue in unaffected portions of the project area. (Change work order)
- 6) Field procedures to be followed for documentation of discovered cultural features or human skeletal remains: a) standard field methods including recordation of profiles showing stratigraphy, cultural layers, etc.; b) mapping and photographing of finds other than human remains; c) and excavation of cultural materials and/or exposed features.
- 6) The SHPD Maui cultural historian shall be notified and in consultation with the MLIBC will determine treatment of identified human remains; the SHPD Maui staff archaeologist will be notified about features such as cultural layers, artifact or midden concentrations, structural remains, etc., considered to be of significance under S13-279-2 (definitions).
- 7) The contractor should take into account the necessity for machine excavation at a speed slow enough to allow for reasonable visual inspection of the work. The monitoring archaeologist must make a "best effort" to search for significant material culture remains (i.e. artifacts, features, midden, skeletal remains, etc.). Machine excavation speed will need to be slowed in an area where significant material culture remains have been identified. (Change work order)
- 8) Significant archaeological discoveries, if they occur, shall be protected and identified by construction "caution" tape, fencing, or other reasonable means, until the SHPD Maui office and the archaeological consultant decide appropriate mitigation actions. All recovered material culture remains - with the possible exception of charcoal samples for radiometric analysis - will

remain on Maui. Standard laboratory methods shall be utilized by Xamanek Researches, LLC in the event that cultural materials are recovered during monitoring and/or mitigation work. Cultural materials will be curated by archaeological consultant (change work order)

- 9) One monitor in most instances will carry out the necessary fieldwork. Tasks will include observation of grubbing and earth-moving activities. However, the SHPD and the MLIBC require that one archaeological monitor be assigned to each piece of major earth-moving equipment in sand dune areas or other culturally sensitive locations. In culturally sensitive areas, a flat plated bucket and a reduced excavation speed may need to be utilized in some instances (Change work order if more than one piece of machinery is to be utilized).
- 10) In the event of night work, the general contractor shall supply adequate lighting for the onsite monitor.
- 11) Chapter 6E-11 (a) specifies the following "It shall be unlawful for any person or corporate, to take, appropriate, excavate, injure, destroy, or alter any historic property or aviation artifact located on the private lands of any owner thereof without the owner's written permission being first obtained. It shall be unlawful for any person, natural or corporate, to take, appropriate, excavate, injure, destroy, or alter any historic property located upon lands owned or controlled by the State or any of its political subdivisions, except as permitted by the department."

Field methods utilized shall include photographic recordation (where appropriate), artifact excavation (recovery and recordation), profile documentation of cultural layers and stratigraphy, excavation and recordation of exposed features, and mapping of all pertinent features on an appropriate site map. A daily log (field notes) of activities and findings will also be kept. Gathered information shall be utilized in the preparation of the monitoring report to be submitted to the SHPD.

In the event human skeletal remains are inadvertently disturbed, the SHPD Maui office, the SHPD Burial Sites Program, and the Maui/Lana'i Islands Burial Council shall be notified, and appropriate mitigation actions determined (photographs of human skeletal remains will not be taken).

A supervisory archaeologist may periodically visit the monitoring site as often as is necessitated by the nature of the construction activities and archaeological findings. If significant discoveries are made, appropriate mitigation measures will be discussed with the SHPD Maui office.

The archaeological consultant shall curate all cultural materials recovered from this monitoring project on Maui, with the exception of human remains. When analysis is completed, recovered material culture remains will be turned over to the appropriate

parties. The SHPD and the landowner will approve long-term curation arrangements of significant material culture remains.

A draft monitoring report detailing the results of this monitoring program will be prepared. This draft report shall be submitted to the State Historic Preservation Division within 180 days of the completion of fieldwork, for comment and approval. Any recommended changes and/or corrections will be incorporated in the final monitoring report for this housing project at TMK: (2) 3-5-002: 016.

## **APPENDIX B: INTERVIEWS**

**Flo (Florence) Nakama (first interviewed by Marco P. Molina on 13 September 2011; re-contacted by Marco P. Molina on 30 October 2012).**

(Editor's note: the following information was obtained in conjunction with a 2011 cultural impact assessment for a property less than 1 km. east of the current project area.)

This interview was conducted over the phone, due to scheduling constraints.

Flo Nakama was born 14 April 1939. She was born and raised in Waikapū, Maui. She lived in the same household until she attended college in 1956 to 1961. She has two younger siblings, a brother who lives in Napili, Maui and a sister who lives in O'ahu.

Father - Chuyu Nakama; immigrated from Okinawa.

Mother- Haruko Kaneshiro born in O'ahu, grew up in Okinawa.

Ms. Nakama recalls that the general project area contained *kiawe* trees, pasture land, and some pig fences by an area (to the west) now known as Spencer Homes.

Her family lived in East Waiko with the rest of the sugarcane field workers. All of her relatives lived in the same area, too - cousins, aunties, and uncles. Cultivated sugarcane fields surrounded this area.

As a child she recalled that they would play marbles, kick the can, steal the base, and they would fill a tea bag with hibiscus leaves and hit each other with it, this was done in teams. There is another game the name of which she cannot recall. She thinks that it may have been called peewee. It used two sticks, one long and the other short.

Another fun activity that they passed the time with was swimming in the "river", though they were told not to play there. She mentioned that the parents didn't have to worry about the kids as long as they came home when it got dark.

The area has not changed too much, many of the old houses are still standing but are now renovated, and some of the old-time families are still there. The population of the plantation camp did decline. She recalls going to the outdoor theater in Waikapū; the back section contained bleachers with a wooden roof, the middle section contained benches with backs, and the front area was just open air where people who smoked would be. She remembers that people from all over Maui would come to this place. This open theater was located near where the existing County of Maui Bus Stop that is along Honoapi'ilani Highway. The biggest changes in the area in her opinion are the new housing subdivisions.

Flo recalls going to school in Waikapū School from first grade to third grade, and beyond third grade you attended Wailuku elementary. The school had two separate locations, one was behind the existing Waikapū on 30 store, and the other was where the Hawaiian Protestant Church was located. This church location now contains a house.

Like everyone in the area people grew their own vegetables and fruit trees. There were people who farmed vegetables where the existing Spencer Homes development is located, and possibly on the proposed Waikapū Gardens Phase 2 project area. They called it truck farming; these were the people who grew vegetables and sold their produce in the market. Another family by the river also did truck farming. By the Waikapū graveyard on the Wailuku side people leased land from Wailuku Sugar Company to raise pigs. Also, the Vida family from the Waiolani area to the northwest raised pigs too; they did this until the existing Waiolani sub-division was developed, and the new residents started to complain about the smell.

Some families moved away from Waikapū, some renovated their homes and stayed just like her. Her house was renovated 30 years ago. Flo recalled that with the plantation houses, they were built on “stilts”, and you would always see fruit trees, especially the common mangos, and plumeria trees. She also recalls plumeria flower leis being placed on graves on Memorial Day.

Flo mentioned that she heard of old Japanese movies being shown next to the Sakamoto Service Station. This station was across from the existing Waikapū on 30 convenience store. Also, she has heard of people doing the Bon Dance by the cemetery to the west of the project area.

Flo did enjoy the outside *furo* (bathhouses separated from main house, which is heated with firewood). What she liked about the outside *furo* is that when she and her friends would go to each other’s houses and relax on the outside *furo*, just like sleep over. The outside *furo* was widely used before showers were installed in the houses. Some residents continued using the *furo* because they enjoyed the relaxing experience, especially after working hard in the fields. Flo added that it was fun playing by the river, climbing the trees, particularly the Tamarind and the Java Plum. Flo explained that they would carry a glass jar with some salt, pepper, and a little bit of sugar in it, and they would put Java Plums inside a jar and shake the mixture really well. Then it was ready to eat.

The plantation cane fire was her least favorite periodic event that occurred in the area. As a kid she recalls that it wasn’t that bad. But the chore of cleaning up after the mess that the cane fire left behind was not fun.<sup>11</sup>

Flo mentioned that the Waikapū Community Association is trying to bring the community together by sponsoring some gatherings. She particularly noted that a community picnic is happening on Saturday, September 17<sup>th</sup> (2011) at the Waikapū Community Center. This event is basically about sharing and educating the people who live in the area, especially the new residents who may not know the history of Waikapū and what can be done to protect the river.

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<sup>11</sup> This black soot/ash was referred to as “black snow” in Lahaina in the 1960s when Pioneer Mill burned sugarcane (personal communication, Erik Fredericksen).



(Editor's note: per Ms. Walette Pellegrino (see below), Flo Nakama is currently helping contact the Hongwanji church organizations concerning names of family burials that are in the adjacent cemetery to the west of the project area.)

**Walette Pellegrino (originally interviewed by Marco P. Molina on 14 September by phone, in-person on 17 September 2011 at the annual Waikapū Community Association picnic. Contacted by Marco P. Molina by phone again on 30 October and 1 November 2012. Ms. Pellegrino also communicated via email with Marco Molina on 3 November 2012)**

(Editor's note: Ms. Pellegrino has previously requested that we not include her full interview, because she did not grow up in Waikapū. As such, she does not feel that she had as much knowledge about the cultural importance of the area around the project area. She did give us permission to include a brief summary of her opinion/recollection from a CIA interview related to a nearby property, as well as more recent information regarding the proposed Waikapū Gardens Phase 2 parcel and the area around it. )

Walette Pellegrino was born and raised in Wailuku, but has lived in Waikapū with her husband Victor for many years. She did not feel comfortable being interviewed more fully, because she did not live in this community as a child. She is currently a member of the Waikapū Community Association (WCA). In regards to the Waikapū Cemetery, Ms. Pellegrino offered the following:

"I would like to add that since you spoke with me in 2011, the Waikapū Community Association has discussed the Japanese cemetery and its immediate surroundings in order to determine what the *kuleana* of the WCA could or should be regarding the cemetery. Inquiries have been made of several people associated with the Hongwanji church for names of family burials in the cemetery. Florence Nakama and others have been helpful in collecting information."

In regards to the area around the cemetery, she has heard that burials are located in this general sand dune area. Ms. Pellegrino expressed caution about the proximity of the Waikapū Cemetery, and the possibility that undocumented burials may be located near the cemetery, possibly within the current project area. To this end, Ms. Pellegrino recommended that we contact Mr. Glenn McLean in regards to Native Hawaiian burials to which he is a lineal descendant, which are contained within Waikapū Cemetery. (Editor's note: Mr. Glenn McLean was contacted, and he requested that we speak directly with Hinano Rodrigues at the State Historic Preservation Division regarding his information that is part of the public record.) Ms. Pellegrino went on to offer the following comments about the general sand dune area:

"More broadly, the sand dune system across central Maui has been shown to 'house' *iwi kupuna* extensively. It behooves developers to give serious consideration to this issue as they proceed with projects, which will forever change the landscape and historical context of this area. Regardless of what other activities have occurred in the area in recent years, the possibility of burials in the area remains significant."

Ms. Pellegrino recalled that there was ranching that occurred to the east of the current project area. In addition, she also recalled that there was an old dump that formerly operated in the general area. She does not believe that either activity occurred within the current project area.

(Editor's note: the following information about Waikapū was obtained at a prior community get together in September 2011.)

### **Waikapū plantation village**

In 1919, the main camp at Waikapū was enlarged when six houses were brought in from Pu'uhele camp.<sup>12</sup> Prior to this time, the area was focused more around traditional habitation patterns in the valley.

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<sup>12</sup> Source: Waikapū Community Association Annual Picnic, 17 September 2011.

**Hokuao Pellegrino (Editor's note: Hokuao and the author have spoken on different occasions and communicated via email, beginning in late September 2012. Hokuao has kindly provided information that reinforces his belief that human burials are potentially located in the vicinity of the project area.**

Mr. Pellegrino is the Hawaiian Cultural Resource Coordinator - Maui, for the Kamchamcha Schools Extension Educational Services Division, Enrichment Department - Maui. He has grown up in Waikapū and is a current member of the Waikapū Community Association. He is also on the Culture and Environment Committee of the WCA. In addition to his professional position as an educator, Hokuao raises *kalo* within *lo'i* that he has restored on family *kuleana* land to the west of the current project area, in the upper portion of Waikapū Valley.

In our discussions, Hokuao has reflected that Native Hawaiians traditionally used the general sand dune area for burial purposes. Areas closer to the stream were traditionally used for *kalo* production. As such, he feels that there is a possibility that unmarked human burials could be located on the project area. He has shared documents with the author, which indicate that at least one burial is located on a 124.8-acre portion of land adjacent to and south of the Waikapū Cemetery. Mr. Edward Bailey, Hokuao's great grandfather, prepared this documentation of Grant 2747 on 12 March 1861. Within this document, an "ancient" burial is referenced (see below). The presence of this documented traditional burial on a Grant in the near vicinity of the current project area further suggests that undocumented burials are likely in the general area as well. Hokuao and other members were involved in discussions with the developer's representative, Vince Bagoyo, at two meetings of the WCA over the summer. (Editor's note: as a result of these meetings, the developer has committed to maintaining a minimum of at least a 10-foot buffer between the development and the cemetery boundary. This buffer will effectively encompass an existing sloped boulder retaining wall that serves to stabilize remnant sand deposits that are on the Waikapū Gardens Phase 2 project area.)

## **GRANT 2 747:2 TO EUGENE BAL**

**Grant No.:** 2 747:2

**Grantee:** EUGENE BAL

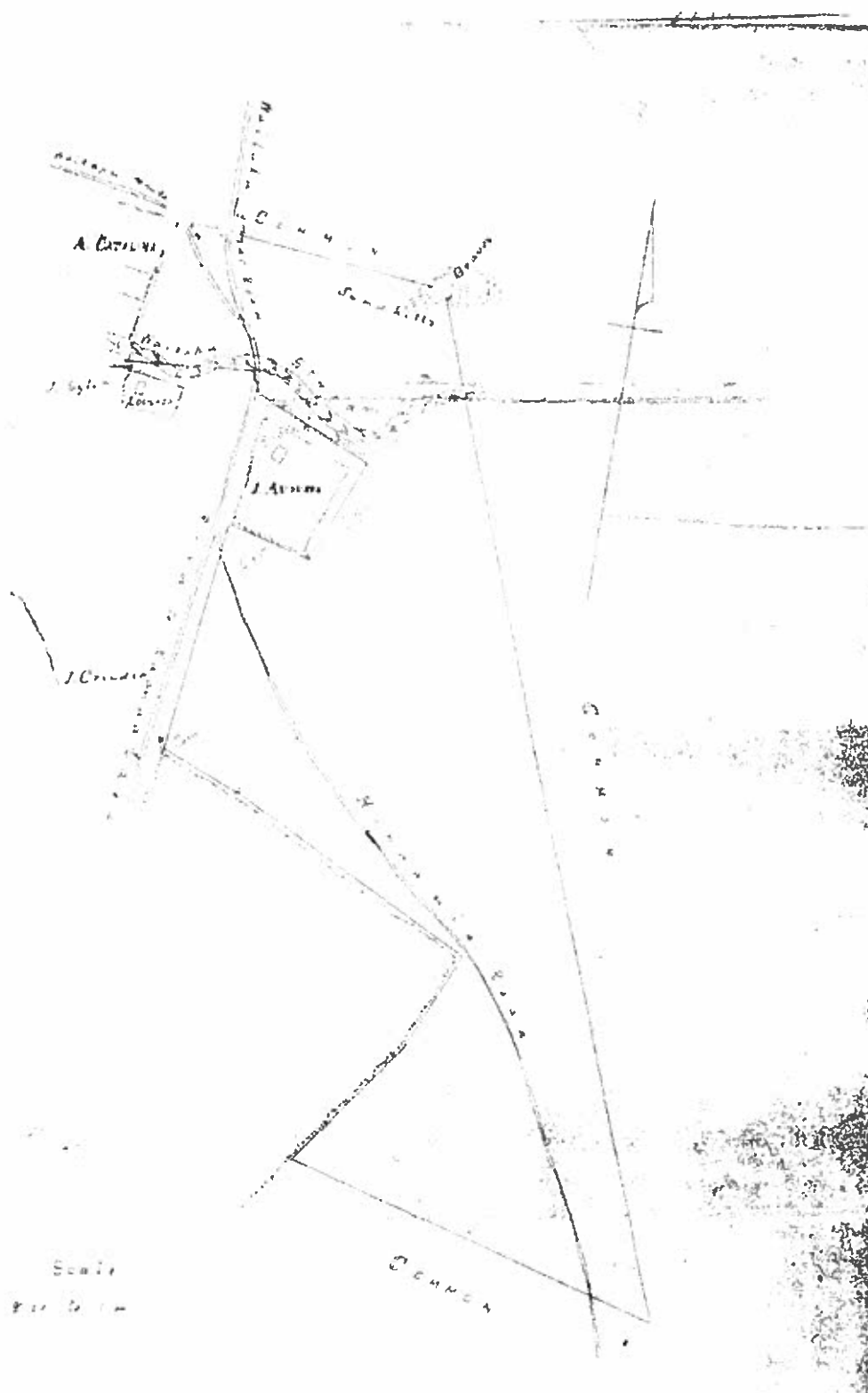
**Acreage:** 129 80/100 acres.

**Survey Field Notes Conducted By:** Edward Bailey (March 12<sup>th</sup>, 1861)

Survey notes and diagram show a parcel of land in Waikapū with a “kahawai” (stream) running alongside property. It also shows metes and bounds consisting of an area 124 8/10 acres with a stream flowing across portion of the property. It also references a “heap of stones” at the south corner of the lot near an “ancient grave on the top of a sand hill”

Notes of a survey of a lot of land in Waikapu  
 island of Maui, surveyed for Eugene Bal from  
 the ~~Common~~ School Lands. Commence at road  
 at North West corner of stone wall inclosing  
 Kahuka's lot near residence of J. Brown. Run  
 South  $67\frac{1}{2}^{\circ}$  East 6 chains along said lot of  
 Kahuka to bend in wall, thence S.  $63\frac{1}{2}^{\circ}$  E. 19.80 ch.  
 along same lot to its N. E. corner. thence S.  $23\frac{1}{2}^{\circ}$  W  
 7.25 ch. along wall of same lot to heap of stones  
 in the wall at S. W. corner of this lot, thence  
 North  $74\frac{1}{2}^{\circ}$  East 28. ch. across the open common  
 to heap of stones at south corner of this lot,  
 then N.  $20^{\circ}$  W. 70.80 chains across the open com-  
 mon to ancient grave on top of a sand hill  
 at N. E. corner of this lot, thence N.  $86\frac{1}{2}^{\circ}$  West  
 22. chains across open common and great road to  
 Wailuku. to N. E. corner of A. Galatinas house.  
 lot at angle of wall, thence South  $2\frac{1}{2}^{\circ}$  W. 2. chains  
 along wall inclosing same, thence South  $10\frac{1}{2}^{\circ}$  W.  
 8.60 ch. along sand and bullock pens, across  
 Waikapu stream to stone wall inclosing lot  
 of J. Sylva near lot & house of Lonsada  
 thence N.  $85\frac{1}{2}^{\circ}$  E. along lot of Lonsada 8.80 ch.  
 to great road, twice crossing Waikapu stream  
 thence S.  $24\frac{1}{2}^{\circ}$  E. 1.77 ch. running diagonally <sup>across</sup> great  
 road to its eastern side to N. W. corner of lot  
 of Auguste in water run, thence S.  $67\frac{1}{2}^{\circ}$  East  
 9.70 ch. along lot of Auguste to his N. E. corner  
 on top of steep bench, thence S.  $22\frac{1}{2}^{\circ}$  W. 7.80 chains  
 along <sup>same</sup> to corner, thence N.  $76\frac{1}{2}^{\circ}$  W. 6.25 ch. along same  
 to his S. W. corner at E. side of great <sup>road</sup>, thence  
 S.  $6^{\circ}$  W. 16.60 ch. along E. side of said road to point  
 of commencement and inclosing an area  
 of  $124\frac{1}{2}$  Acres

E. Bailey Surv.  
 Mar. 12. 1861



**General information regarding ancestral Native Hawaiian burials contained in Waikapū Cemetery - Glenn McLean, lineal descendant. (Editor's note: the author emailed Mr. McLean and he requested that Hinano Rodrigues, Culture and History Branch, State Historic Preservation Division be contacted regarding general information that is part of the public record).**

As noted earlier in Appendix B, Ms. Wallethe Pellegrino provided the author with the name of Glenn McLean, as a possible contact. Mr. McLean was reached via email, and he requested that the author speak with Hinano Rodrigues, Culture and History Branch, State Historic Preservation Division.

Following an exchange of phone messages and email communication, the author was able to speak with Mr. Rodrigues on 11 December 2012. Mr. Rodrigues related that Mr. McLean is a lineal descendent of Native Hawaiian burials that are contained within Waikapū Cemetery. The markers of Mr. McLean's ancestral burials were disturbed during unmonitored grubbing activities that occurred over a year ago. This unfortunate action is not connected with the current project, and occurred within the adjacent Waikapū Cemetery property.

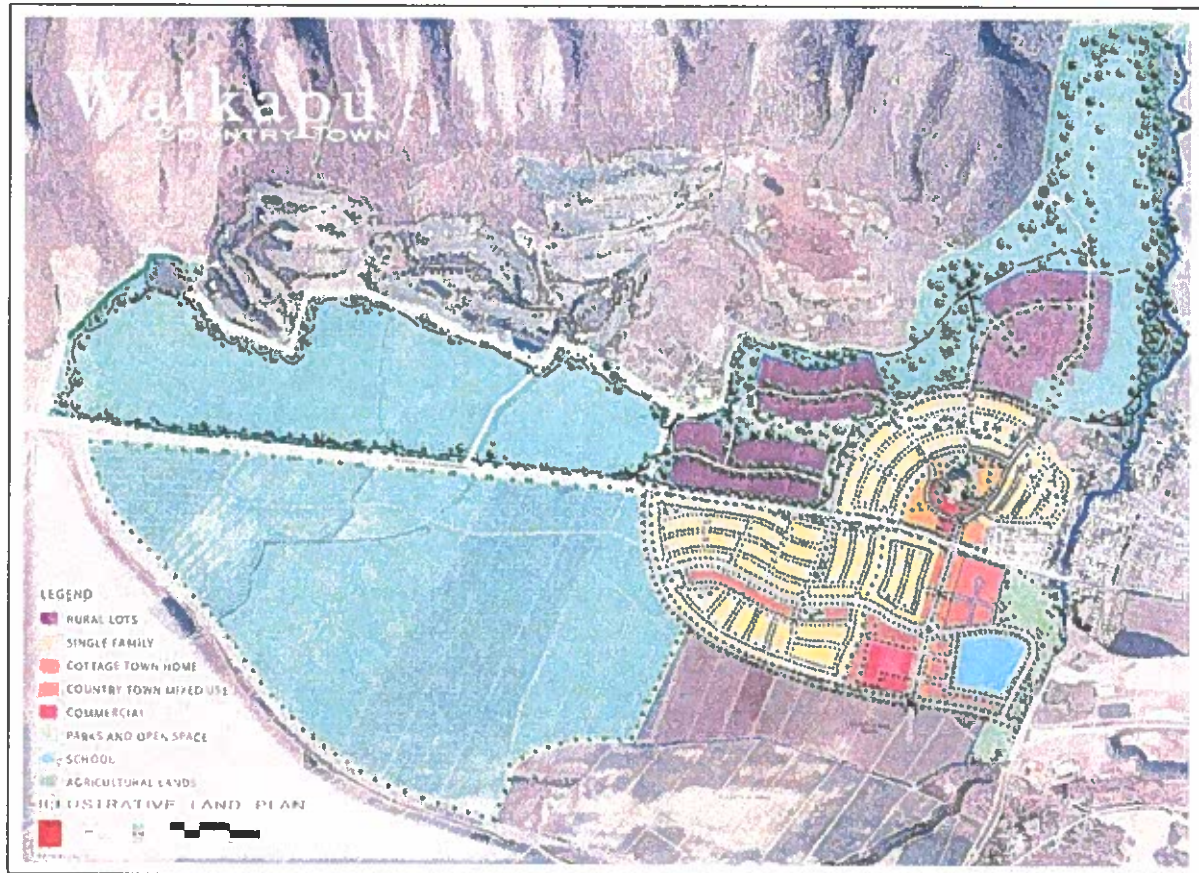






Cultural Impact Assessment  
For The  
Waikapū Country Town Development  
Waikapū, Maui, Hawai'i

(TMK: (2) 3-6-05:007 por., (2) 3-6-05-007, (2) 3-6-04:006, (2) 3-6-04:003 por.)



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## **ABSTRACT**

On behalf of Planning Consultants Hawai'i, LLC of Wailuku, Hōkūao Pellegrino sub-contracted by Hana Pono, LLC has prepared the following Cultural Impact Assessment for the proposed Waikapū Country Town Development. Hana Pono, LLC began the initial efforts of this report in May of 2013. Archival research and interviews were conducted throughout the duration of the report and was completed in January of 2014.

Included in this document is information on the methods of the archival review and the interviews which form the core of the Cultural Impact Assessment. The individuals interviewed maintain knowledge of and ties to the Waikapū area. Brief biographical information is provided on each individual.

Information compiled for this document suggest that Waikapū has a long and rich cultural history and representation of traditional cultural practices, and that must be considered during the proposed Waikapū Country Town Development. These include practices around cultural site preservation, natural and cultural resource management, Hawaiian agricultural resources, water resources, the land divisions and place names within and surrounding the project area, and the spiritual essence of the resources found within the Waikapū ahupua'a. Interviewees agree that cultural site, natural resources, and traditional and customary practices must be maintained throughout the proposed development projects. They also agree that the community should have an integral role in the ultimate planning of how these resources shall continue to be managed, preserved and perpetuated during and after the completion of the proposed project, as to avoid over-exploitation of larger cultural and natural resources found within the ahupua'a of Waikapū and its surrounding environmental and cultural landscape.

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## 1.0 INTRODUCTION

Hana Pono, LLC, under contract to Planning Consultants Hawai'i, LLC conducted the Cultural Impact Assessment (CIA) for the proposed Waikapū Country Town Development in Waikapū. The project area consists of approximately 1,290.625 acres of land. The area of concentration is located within the 'ili (subdivision) of Aikanaha (ʻAikanahā), Kaumuilio (Kaumuʻilio), Luapueo, Koolau (Koʻolau), Kaloapelu, Ahuakolea (ʻĀhuakōlea), Kaopala (Kaʻōpala), Kaalaea (Kaʻalaea), Kamauhalii (Kamaʻuhāliʻi), Pikoku (Pikokū), Olohe (ʻŌlohe), Loaloa, and Waihalulu, in the ahupuaʻa (land division) of Waikapū, moku (district) of Wailuku (Nā Wai ʻEhā), mokupuni (island) of Maui. These aforementioned historical parcels of lands and place names are situated within the current town of Waikapū and south of the Waikapū Stream. The proposed development consists of the following Tax Map Keys which include (2) 3-6-05:007 por., (2) 3-6-05-007, (2) 3-6-04:006, (2) 3-6-04:003 por.

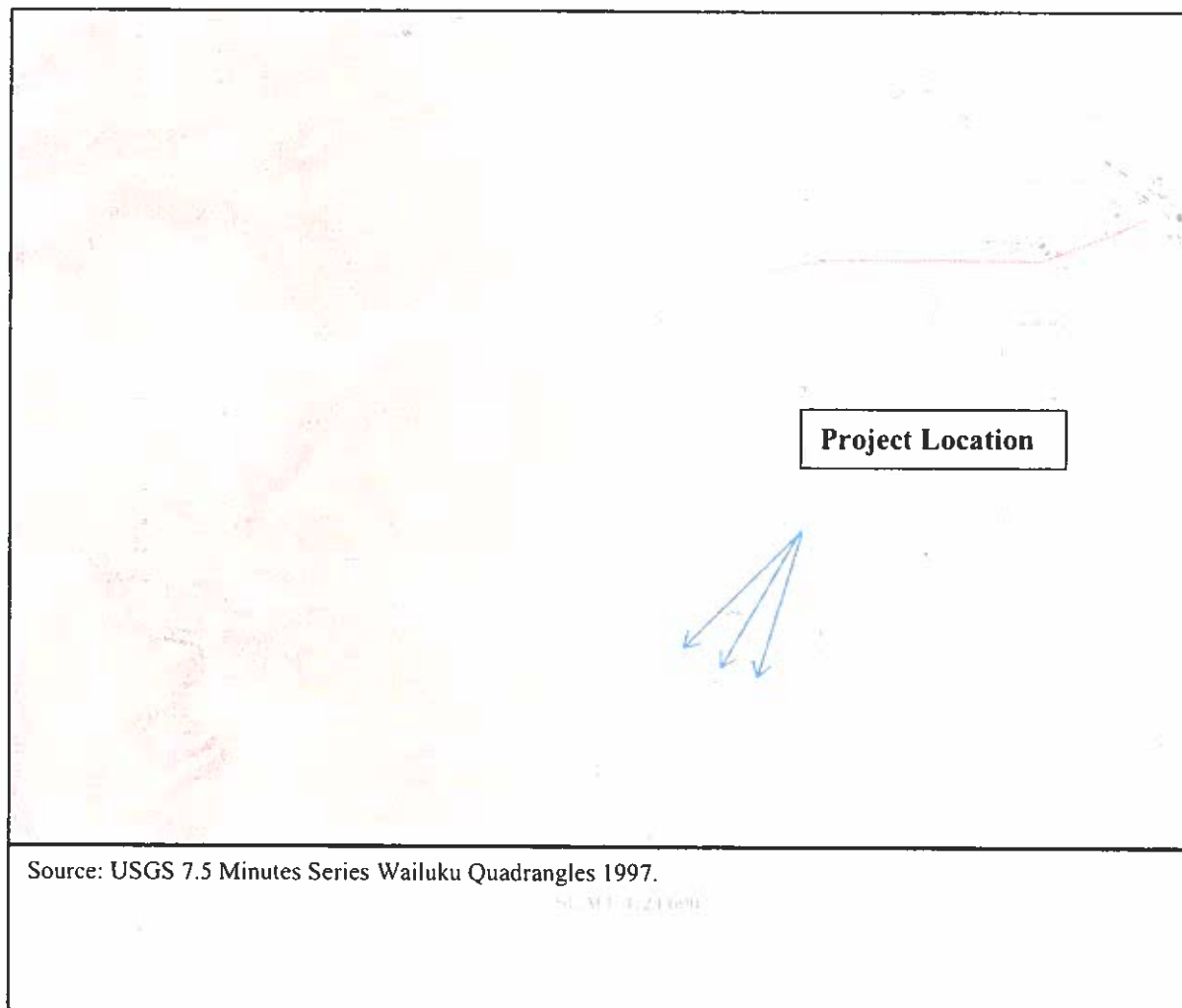


Figure 1. Project location map.



## 1.1 GUIDING LEGISLATION FOR CULTURAL ASSESSMENTS

This report is intended to accompany an Environmental Impact Survey compliant with Chapter 343 HRS, as well as fulfilling the requirements of the County of Maui Planning Department and the Department of Land and Natural Resources (DLNR) with respect to permit approvals for land-altering and development activities. Articles IX and XII of the Hawai'i State Constitution, other state laws, and the courts of the state require the promotion and preservation of cultural beliefs, practices, and resources of Native Hawaiians and other ethnic groups. Specifically, the document will address potential effects on the Hawaiian culture, cultural landscapes, and traditional and customary rights of Native Hawaiians.

Guidelines for Assessing Cultural Impacts established by the Hawai'i State Office of Environmental Quality Control (OEQC 1997) emphasize the importance of examining the various types of cultural practices and beliefs associated with a particular location. These may include "subsistence, commercial, residential, agricultural, access-related, recreational, and religions and spiritual customs" (ibid. 1997). OEQC does not differentiate between manmade traditional cultural properties and natural properties which may have traditional cultural significance. Therefore, the entirety of the project area, whether modified or natural, is the subject of this inquiry. These Guidelines also amend the definition of "significant effect" to include adverse effects on cultural practices.

OEQC further suggests the methodology to be followed in the preparation of a Cultural Impact Assessment. These are enumerated as drawn from the "Guidelines for Assessing Cultural Impacts" (OEQC)

1. A discussion of the methods applied and results of consultation with individuals and organizations identified by the preparer are being familiar with cultural practices and features associated with the project area, including any constraints or limitations which might have affected the quality of the information obtained.
2. A description of methods adopted by the preparer to identify, locate, and select the persons interviewed, including a discussion of the level of effort undertaken.
3. Ethnographic and oral history interview procedures, including the circumstances under which the interviews were conducted, and any constraints or limitations which might have affected the quantity of the information obtained.
4. Biographical information concerning the individuals and organizations consulted, their particular expertise, and their historical and genealogical relationship to the project area, as well as information concerning the persons submitting information or interviewed, their particular knowledge and cultural expertise, if any, and their historical and genealogical relationship to the project area.
5. A discussion concerning historical and cultural source materials consulted, the institutions and repositories searched, and the level of effort undertaken. This discussion should include, if appropriate, the particular perspective of the authors, any opposing views, and any other relevant constraints, limitations or biases.
6. A discussion concerning the cultural resources, practices and beliefs identified, and, for resources and practices, their location within the broad geographical area in which the proposed action is located, as well as their direct or indirect significance or connection to the project site.

7. A discussion concerning the nature of the cultural practices and beliefs, and the significance of the cultural resources within the project area, affected directly or indirectly by the proposed project.
8. An explanation of confidential information that has been withheld from public disclosure in the assessment.
9. A discussion concerning any conflicting information in regard to identified cultural resources, practices and beliefs.
10. An analysis of the potential effect of any proposed physical alteration on cultural resources, practices or beliefs; the potential of the proposed action to isolate cultural resources, practices or beliefs from their setting; and the potential of the proposed action to introduce elements which may alter the setting in which cultural practices take place.
11. A bibliography of references, and attached records of interviews which were allowed to be disclosed.

## 1.2 SCOPE

The intent of this assessment is to define information related to the practices and beliefs of native Hawaiians within the project region. It shall also identify traditional, historical, or other noteworthy practices, resources, sites, and beliefs attached to the project area in order to analyze the impact of the proposed development on these practices and cultural features. Information was also collected by interviewing and consulting with lineal descendants, kūpuna, and long standing residents who have in-depth knowledge of this area. "The geographical extent of the inquiry should, in most instances, be greater than the area over which the proposed action will take place. This is to ensure that cultural practices which may not occur within the boundaries of the project area, but which may nonetheless be affected, are included in the assessment. An ahupua'a is usually the appropriate geographical unit to begin an assessment of cultural impacts of a proposed action, particularly if it includes all of the types of cultural practices associated with the project area. In some cases, cultural practices are likely to extend beyond the ahupua'a and geographical extend of the study area should take into account those cultural practices." (OEQC. Guidelines for Assessing Cultural Impacts, Nov. 9<sup>th</sup>, 1997)

## 2.0 APPROACH AND METHODOLOGY

While the study of focus is limited to portions of the ahupuaʻa of Waikapū that lie within the current Waikapū Town vicinity, in an effort to provide a comprehensive and holistic understanding of the current study area, this report will examine the entire ahupuaʻa of Waikapū and its relationship to neighboring ahupuaʻa within the larger context of Wailuku (Nā Wai ʻEhā) moku. As there have been some previously reported cultural studies in the ahupuaʻa of Waikapū, this current study shall bring forth new documentary materials that have not been previously, or widely reported, as every source of archival-historical information for Waikapū could be located was investigated. Archival-historical literature from both Hawaiian and English language sources was reviewed and translated, and includes an extensive examination of the Hawaiian land tenure through Hawaiian Land Commission Award (LCAw.) records from the Māhele ʻĀina (Land Division) of 1848; Boundary Commission Testimonies and Survey records of the Kingdom and Territory periods; and topographical accounts. This study also includes multiple Native Hawaiian accounts from Hawaiian language newspapers (compiled and translated by Hōkūao Pellegrino) as well as historical records authored by eighteenth and nineteenth century visitors and tenants of the ahupuaʻa of Waikapū.

Extensive archival-historical sources researched for the purpose of this assessment were gathered from collections of the Hawaiʻi State Archives, Land Management Division, Survey Division, Bureau of Conveyances, State Historic Preservation Division, Bishop Museum Archives, Maui Historical Society, University of Hawaiʻi-Mānoa Hamilton Library, private family history collections and on-line databases such as Papakilo and Kīpuka. Records represent findings from research conducted by the author for the specific purpose of this study, as well as materials collected by him over the last 10 years. This assessment includes many references not previously cited, and in some cases not previously translated from their original texts, until the present time. Among the vast amount of historical resources used for this document, an index and compilation of 450 pages of Māhele ʻĀina (Land Division Records from 1848-1860) associated with lands contained in the project area was completed.

Ethnographic interviews and field visits were conducted with knowledgeable individuals. Those interviewees that had participated in the study were either born and raised in Waikapū, is a current land owner in Waikapū, and/or has extensive knowledge of the ahupuaʻa and cultural resources of this area. Additionally, these oral interviews reflect the recollections of many native Hawaiian families with generational links to the ahupuaʻa of Waikapū. Individuals completely understood that conducting the interviews was for the purpose of completing a Cultural Impact Assessment for the Waikapū Country Town Development.



### **3.0 CULTURAL-HISTORICAL OVERVIEW OF HAWAIIAN CULTURAL BELIEFS AND PRACTICES ASSOCIATED WITH LAND AND RESOURCES**

The purpose of this section is to explain how Hawai'i's land and resources were utilized by Hawaiians. This includes the origin of the islands, settlement and population expansion, traditional Hawaiian beliefs and practices that pertain to managing land and resources.

#### **3.1 CULTURAL PERSPECTIVE OF ISLAND FORMATION AND HABITATION**

Hawaiians viewed cultural and natural resources one and the same. The formation of the pae 'āina (Hawaiian Islands) and the life that came forth on the land is based on genealogical accounts. All forms of Hawai'i's natural environment was considered as life. This includes but is not limited to such things as the lanī (heavens), mauna (mountains), awāwa (valleys), kahawai (streams), kula (open plains), 'a'a (lava fields), manu (birds), holoholona (animals), i'a (fish), and kahakai (ocean). All forms of life both animate and inanimate were and continue to be believed by Hawaiians as embodiments of their akua (gods and deities). One of many ko'ihonua (genealogical accounts) in Hawai'i speaks to that of Wākea (expansive sky, sky father) and Papahānaumoku (Papa, who gave birth to the islands, mother earth), also known as Haumeanuihānauwāwa (Great Haumea who is born over and over again). These two gods and creative forces of nature, gave birth to the Hawaiian Islands. As the account continues, the birth of the island of Maui is described as occurring. Following the birth of all of the islands, Wākea and Papa who are the parents of the islands, are also noted as the mother and father of Hāloanakalaukapalili (long stalk, quivering and trembling kalo leaf). Hāloanakalaukapalili was a keiki alualu (stillborn child). Thus, he was buried outside of his parent's house and from his earthen grave grew a kalo (taro). Papahānaumoku became pregnant again and gave birth to their next male child who was also called Hāloa (long stalk or breath of life). Hāloa who was a healthy human is credited as being the progenitor of the Hawaiian people. It was through these genealogical ties, that Hawaiians had a strong relationship with their land resources.

#### **3.2 MODERN PERSPECTIVE OF COLONIZATION AND HABITATION**

Cultural anthropologists, archaeologists and historians alike describe the Hawaiian Islands as being inhabited based on settlement patterns throughout Polynesia by means of wa'a kaulua (double hull canoes) navigating throughout the Pacific Ocean. Archaeologists conclude that Polynesians arrived in Hawai'i via the Marquesas and Society Islands by ca. 400 A.D.. Reoccurring long distance voyages were generally thought to be taking place by the 13<sup>th</sup> century (cf. Cordy 2000).

Initial settlement in Hawai'i took place along the ko'olau (windward) shores. These areas encompassed vast water resources from perennial streams due to abundant rainfall. Streams gave way to highly productive agricultural lands in which crops such as kalo (taro) could grow. The ko'olau region also offered sheltered bays from which deep sea fisheries could be easily accessed and near shore fisheries that were enriched by the nutrients from streams allowing for the development of inland and coastal fishponds. Hawaiians established kauhale (groups of homes) and thriving communities that engaged in subsistence farming and fishing.

As the koʻolau region became more populated and crowded by A.D. 800 to 1000, Hawaiians started to expand to more remote kona (leeward) areas. Although these lands did not encompass vast water resources such as those found in the koʻolau, leeward areas provided sheltered bays, expansive fisheries, and agriculture. Some of the most fertile soil in the islands are in the forested uplands which provided sufficient rainfall for growing crops such as ʻuala (sweet potato), kalo (taro), ʻulu (breadfruit), and uhi (yams). The upland forests also proved to be important for the gathering of natural resources such as wood for tools, house construction, and weapons, plants for lāʻau lapaʻau (herbal medicine), as well as the bird feathers used in the creation of ʻahuʻula (cloaks and capes) for the aliʻi (chief and chiefess). The land divisions and districts of Honuaʻula, Kahikinui and Kaupō are examples of inhabited areas located on the leeward slopes of Haleakalā.

### 3.3 EVOLUTION OF HAWAIIAN LAND TENURE

Following the settlement and expansion period which occurred between the 12<sup>th</sup> and 16<sup>th</sup> centuries, Hawaiians began to develop a sophisticated and complex system of land, water, and resource management practices. Sustainability was the basis for which this comprehensive land system was developed. Hawaiians upon their arrival in the islands realized the resources that surrounded them were finite, therefore establishing a system which included very detailed laws around the use and management of the land and resources was imperative. Therefore, lands were divided beginning with the large land mass such as a moku (district) all the way down to a moʻo ʻāina (small strip of land). Each division had a name and defined boundaries. Knowledgeable individuals and groups of people within these divisions were trained to retain the knowledge of these divisions, and such knowledge was carefully passed on from generation to generation.

Land was held in trust for the akua (gods), by the aliʻi and mōʻī (chiefly class) and by kahuna (priests) who interceded with the akua (Creed). In turn, they provided for those ranking below them. Aliʻi and mōʻī in the 18<sup>th</sup> and 19<sup>th</sup> century established island governors known as Kuhina Nui who then chose regional aliʻi and konohiki (land managers) to oversee the management of resources in each ahupuaʻa. Konohiki would establish rules and regulations specific to that region while providing land to makaʻāinana (commoners) for use of farming, fishing, gathering, and housing. At the time of a passing, the land was generally reverted to the ruling chief of that ahupuaʻa and was redistributed as needed. The ahupuaʻa system was a detailed system whereby land was managed from mauka to makai (mountain to the sea).

It was common for Hawaiians to make divisions of lands following mountain ridges, the bottom of ravines, the center of a stream or river, a shoreline, and so on. Oftentimes, a boundary line was defined by a line of growth of a certain type of tree or grass, and maybe sometimes only by a stone. This complex system was revered and understood in great detail by Hawaiians. When Westerners arrived in Hawaiʻi, the traditional land system made it challenging when they were creating areas to live and developing communities.

After Hawaiʻi was united by Kamehameha I, there were no changes in the traditional land system. As the supreme ruler of the Kingdom, he owned all of the land and was privileged to choose the tracts of land that he wanted for himself and to delegate the rest to the care of his loyal chiefs. Lesser chiefs such as Konohiki were given the opportunity to own and manage ahupuaʻa. The last in line were the makaʻāinana (working class), most of whom were farmers and fishermen who

lived on plots of land at the pleasure of their chiefs. They paid taxes with a portion of the products grown on their land and caught from the sea.

Lands in Hawai'i were divided by the following terms and descriptions provided below.

**Pae 'Āina:** This land division means group, cluster of land. It refers to all of the Hawaiian Islands together: Hawai'i Pae 'Āina. Until Kamehameha I unified the archipelago under one rule, the people thought and spoke of them as individual island chiefdoms since they were divided politically. Pae 'Āina continues to be referred to as an archipelago of the Hawaiian Islands today.

**Mokupuni:** This land division means island and referred to an entire island as a political land division which was ruled by a high chief (ali'i nui). The ruler of a mokupuni might have also been called an ali'i 'ai aupuni or ali'i mokupuni. Their reign may have included more than one island or just part of one island. For example, at the time of Captain Cook's visit (1778-1779), the island of Maui (except for Hāna), Moloka'i, Lāna'i and Kaho'olawe were under the rule of Kahekili. Today, mokupuni is commonly known as an island.

**Moku:** A moku is a large district within a mokupuni and was traditionally ruled by the ali'i 'ai moku. This chief was appointed by an ali'i nui. Today, moku continue to mean district and many still follow the same boundaries as they were in the time of the Kamehameha's and the Hawaiian Kingdom. There are 12 moku on the island of Maui (Wailuku, Kā'anapali, Lāhainā, Hāmākuapoko, Hāmākualoa, Ko'olau, Hāna, Kīpahulu, Kaupō, Kahikinui, Honua'ula, and Kula). Although Maui is not the largest island in Hawai'i, it consisted of the most moku out of any island. Moku varied in size, usually in the thousands of acres.

**Ahupua'a:** Nearly every ahupua'a was a tract of land extending from the summit of the mountain to the sea and on to the outer edge of the reef. If there was no reef in that particular ahupua'a, the boundary would extend into the sea a distance that would be around a mile and a half by our present-day measurement. Ahupua'a literally means a pig's head carved of kukui wood that was placed on an altar of stones to mark a certain boundary line. Ahupua'a ranged in size from 50 acres to over 100,000 acres. The ahupua'a of Waikapū in the moku of Wailuku was roughly 16,000 acres. These land divisions have various plant zones from the rainforest down to the coast, providing most of the needs of the communities within it. Other resources found within an ahupua'a range from streams, fertile agricultural lands for planting food crops and plants for medicine and material goods, wetlands, fishponds, sand dunes, and stone quarries for adze making. The activities of the people within the ahupua'a were under the direction of an appointed chief known as an ali'i 'ai ahupua'a, or konohiki. There was a constant sharing of food and useful products between families and the families paid taxes to their ali'i 'ai ahupua'a or konohiki in the form of their handcrafts and the products cultivated from their farms or caught from the sea.

On the island of Maui, there is a unique situation in the moku of Lāhainā whereby the ahupua'a are segregated and do not run continuously from mauka to makai. Rather, you may find three of the same ahupua'a names in different regions of the moku. For example, the ahupua'a of Polanui can be found in the upper mountain region, in the plains, and another near the shoreline. There are more ahupua'a in the moku of Lāhainā than any other moku in Hawai'i, surpassing 70. Understanding the ahupua'a system of Lāhainā is one of the most complex and fascinating cultural features of Maui.

**‘Ili:** ‘ili are small strips or subdivisions of land found within an ahupua‘a. Like the ahupua‘a, these lands also had specific names which were usually connected to a particular plant, cultivated crop, geological feature, or a particular activity. An example of this is on Maui would be the ‘ili of Lo‘iloa which is found within the valley of ‘Īao in the moku of Wailuku. Lo‘iloa consisted of numerous lo‘i kalo for which this name represents. Sometimes ‘ili run mauka to makai and are called ‘ili pa‘a or a fixed land section. If ‘ili consisted of detached pieces of land, it was known as ‘ili lele or lele which means that they jump around. This also means that ‘ili with the same name could be along near the coast, another in the valley, and a third section in the upland forest. There were also ‘ili kūpono or shortened to ‘ili kū, which were subdivisions within an ahupua‘a yet independent of it and its chief. Anything that these lands provided went directly to the ali‘i nui.

**Other Land Terms of Importance:** There were even smaller parcels of land that were found within ahupua‘a and ‘ili. These lands were also of great importance and usually referred to cultivated plots of land. The mo‘o was the next in size to the ‘ili and was set aside for cultivation only. Inside of a mo‘o were even lesser tracts of land called paukū which were also set aside for cultivation. The patches of land cultivated by the common farmer for their chief or landlords were called kō‘ele. During and after the time of the Māhele of 1848, farmers worked only on Friday’s for their landlords and these patches became known as Po‘alima, meaning Friday. The smallest unit of land was called a kihāpai, and was cultivated by a tenant-farmer for himself and his family. Other small plots of lands for farming were lo‘i, māla, and kula.

### 3.4 IMPACTS ON HAWAIIAN LAND TENURE DUE TO GREAT MĀHELE

**Māhele Nui (Great Māhele):** The foreign population greatly increased during the early years of King Kamehameha III (Kauikeaouli), around the 1820s. At the same time, the Hawaiian population was decreasing mainly due to introduced diseases and psychological conditions. Many foreigners put pressure on the chiefs and Hawaiian Kingdom to provide them land to establish port towns, stores, businesses, schools, and churches particularly in Honolulu, Lāhainā, and Hilo. Foreigners began to demand the right to own land outright. Some of them saw the possibilities in types of agriculture, such as growing sugar cane, which would require large tracts of land in order for them to profit.

In 1848, Kamehameha III (Kauikeaouli) introduced the Great Māhele which divided the lands for the first time and allowed individuals to own the lands that they lived or worked on. The Great Māhele or “not so Great Māhele” as it is sometimes known, divided the lands into Crown Lands (King’s Lands), Government Lands, Konohiki Lands, Fort Lands, School Lands, and Kuleana lands. Approximately 1,000,000 were reserved by Kamehameha III as Crown Lands, 1,500,000 acres were given by the king to the government and people, and less than 30,000 acres of kuleana land was awarded to the native tenants. Kuleana lands were considered some of the best land for cultivation of kalo and other crops. Kuleana lands also had specific rights to them, especially as it pertained to water from streams and ‘auwai. The awarding of these lands brought to an end the ancient system of land tenure in the Hawaiian Kingdom. The Māhele which was thought of by the Kingdom of Hawai‘i to be the best solution for their citizens to own land, it has also created a multitude of challenges regarding ownership that continues to exist up until today.



**Kuleana Lands:** The final enactment of the Māhele process included the determination of land interests for the Makaʻāinana (commoners who were usually farmers and fisherman). The Kuleana Act was authorized by the Land Commission on August 6<sup>th</sup> 1850. The role of the Land Commission was to award fee simple title to hoaʻāina (native tenants) for their plots of land. The tenant farmer could apply for his own plot of land which was called kuleana. Kuleana lands could come from lands of the mōʻī (king), aupuni (government) or aliʻi (chiefs). Hoaʻāina were not required to pay a commutation tax since the konohiki of the ahupuaʻa or ʻili / ʻili kūpono in which the kuleana was located, was responsible for the commutation. If the kuleana owner died and had no heir, the kuleana reverted back to the owner of the ahupuaʻa or ʻili / ʻili kūpono.

Kuleana lands were some of the most fertile and richest lands in Hawaiʻi due to their high productivity of food crops based on the natural resources surrounding them (i.e. streams, irrigation ditches, springs, etc.). Restrictions on kuleana lands included that kuleana could not include the land in which a hoaʻāina had actually cultivated plus a house lot no more than a .25 acres. Another restriction was that hoaʻāina were required to pay for a survey of the lands as well as bring forth two witnesses of the surrounding area to testify to the tenant's right to the land. These testimonies which were called Native and Foreign Testimonies, provided some of the most extensive knowledge-base of that particular parcel being claimed by the native tenant. This included documenting loʻi kalo, other forms of farming plots, salt ponds, house sites, springs, rivers, ʻauwai, burials, etc...)

It is estimated that 8,205 awards were given by the Land Commission, 7,500 awards involved kuleana lands. Only 26 percent of the adult male native population of that time received kuleana lands. The 26 percent equated to only 28,600 acres of land which is much less than one percent of the total land. One of the main reasons why so little kuleana claims and so little kuleana awards were secured is due in most part to the lack of understanding of the laws or lack of money to pay for surveys. Others felt that to claim land was an act of betrayal to the chiefs or they feared reprisal from the chiefs. Many Hawaiians were unable to support themselves in a cash economy system as well as their departure from rural lands and community to find jobs in the cities. One other major reason the hoaʻāina received so little land was that kuleana grants were severely limited by the "really cultivated" clause of the act.

The Kuleana Act of 1850 also protected the rights of tenants to gain access mauka to makai and the ability to gather certain materials from that ahupuaʻa. However, the Kuleana Act did not allow hoaʻāina to exercise other traditional rights, such as the right to grow crops and pasture animals on unoccupied portions of land in an ahupuaʻa.

### **3.5 FOLLOWING THE GREAT MĀHELE**

After the Land Commission dissolved in 1855, 1.5 million acres of land had been distributed to the aliʻi or konohiki, another 1.5 million acres had been set aside as aupuni / Government Lands, approximately 1 million acres had been retained by the mōʻī / king, and only 28,600 acres had been claimed by the makaʻāinana / hoaʻāina under the Kuleana Act.

The rights of Hawaiians and their connection to the ʻāina began to diminish while the rights of Westerners were increasing concurrently. In 1846 an act was authorized for Government Lands under the Kingdom of Hawaiʻi to be sold. Within just about four years, over 27,000 acres of land

had been sold, establishing a precedent for alienating Hawaiian lands. In 1850, another landmark decision was made in which any resident of Hawai'i and regardless of citizenship could convey land. These changes set the precedence for extensive amounts of land and title to be transferred from Hawaiians to Westerners.

#### 4.0 SETTLEMENT PATTERN OF WAILUKU (NĀ WAI 'EHĀ)

The moku (district) of Wailuku (also poetically known as Nā Wai 'Ehā) contained four ahupua'a (land divisions). Starting from the south to the north, the four ahupua'a are described as Waikapū, Wailuku, Waiehu, Waihe'e. These ahupua'a traditionally provided mauka (mountain) to makai (shoreline) access for Hawaiians. This in turn provided households, communities and individuals resources to maintain self-sufficiency and to grow thriving populations. Archaeological and historic evidence substantiates the significance of Nā Wai 'Ehā and populations that grew beyond the shorelines of Mā'alaea in Waikapū, Kahului in Wailuku, Ka'ehu in Waiehu, and Kalae'ilī'ilī in Waihe'e.

"Kaulana 'o Nā Wai 'Ehā" "Famous are the Four Great Waters of Waikapū, Wailuku, Waiehu, and Waihe'e." this well-known saying attests to the traditional, historical, and cultural significance of the four ahupua'a within the moku of Wailuku and the abundance of fresh water resources that it provides. Wailuku or Nā Wai 'Ehā, was once the largest continually cultivated lo'i kalo (wetland kalo) growing region in all of Hawai'i (Handy and Handy 1972). It also served as the primary ritual, political, and population center of Maui (Tengan 2004). The vast water resources of Mauna Kahālāwai (West Maui Mountains) supplied these four streams with the life giving waters of Kāne. This allowed the Hawaiian population of this area to develop expansive irrigation and agricultural systems unique to Hawai'i. The rich history of Nā Wai 'Ehā, is directly linked to the abundance of wai. Hawaiians thrived for hundreds of years and for many generations in this region by farming wetland kalo, fishing in natural and manmade inland fishponds, gathering native stream life such as 'o'opu, hīhīwai, and 'ōpae, and collecting drinking water from pūnāwai (springs). Large populations solely depended upon water availability for their food sources. In the ahupua'a of Waikapū, over 1,400 lo'i kalo were documented via Māhele records from the 1850s. The current Wailuku Town according to Handy and Handy (1972) is constructed on old lo'i kalo terraces, that were once fed by 'auwai (irrigation ditches) with water drawn from Wailuku Stream. Large and expansive 'auwai in Wailuku such as Kama and Kalani were modified for reuse when commercial sugarcane companies were established. Photographs document the extent of these lo'i kalo in Wailuku even 100 years after the introduction of commercial sugarcane companies. In Wailuku, only about 1% of the original lo'i kalo terraces exist and the extent of these are found in the upper reaches of 'Īao Valley.

Given the extent of viable traditional agriculture prior to western contact, it is not surprising that a sizable population base would have resided in the area. Both Wailuku and the broader West Maui are associated with a number of ali'i suggesting the central nature of Nā Wai 'Ehā as a political power (Kirkendall 2011). Nā Wai 'Ehā was home to the royal compound of Maui for many of Maui's ali'i. Kaka'e was one of Maui's notable ali'i whom the famed "'Īao Needle" is named after. He was the brother of Kaka'alaneo and resided in the valley just south of 'Īao at a place called Ka'alāholo. The ruling chief over most of Maui when Captain Cook arrived in 1778 was Kahekili,

whose home was in the ahupua'a of Wailuku (Kamakau 1992). Kalaniopu'u controlled the windward districts (Beaglehole 1967).

Nā Wai ʻEhā boasted the largest amount of heiau (religious temple) which stresses upon the relationship Hawaiians had with water and land resources. Where large populations existed due to extensive agricultural sites, religious structures were needed to pay homage to Lono, god of fertility and agriculture. There were a total of 36 heiau that were documented in Nā Wai ʻEhā alone (Tengan 2004). These surveys were done in the early 1900s which was 120 years after western contact. It is likely that there were more heiau however with the onset of the sugar industry, many were plowed under to make way for sugarcane fields.

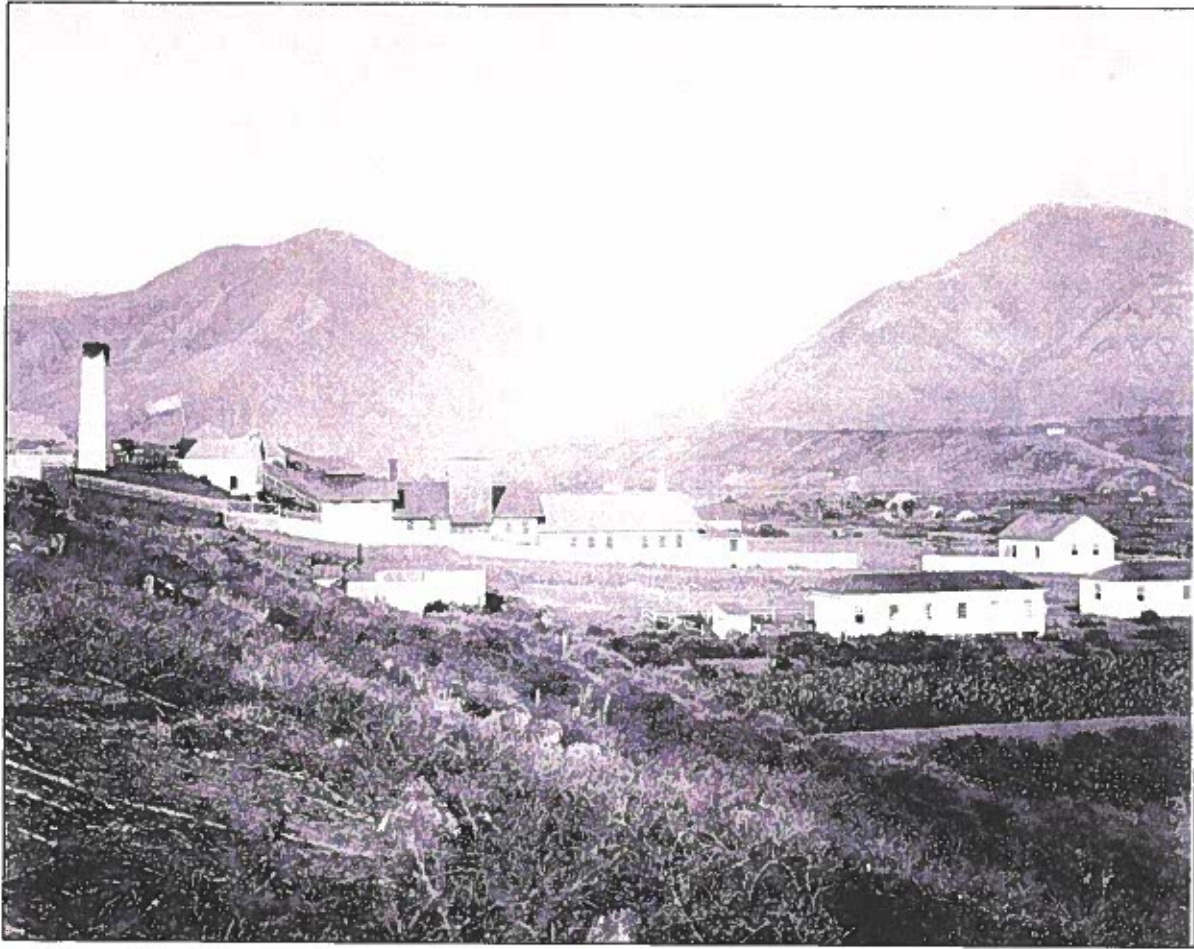


Figure 1. 1<sup>st</sup> Wailuku Sugar Co. Mill and lo'i kalo terraces in foreground circa 1865 (Bishop Museum)



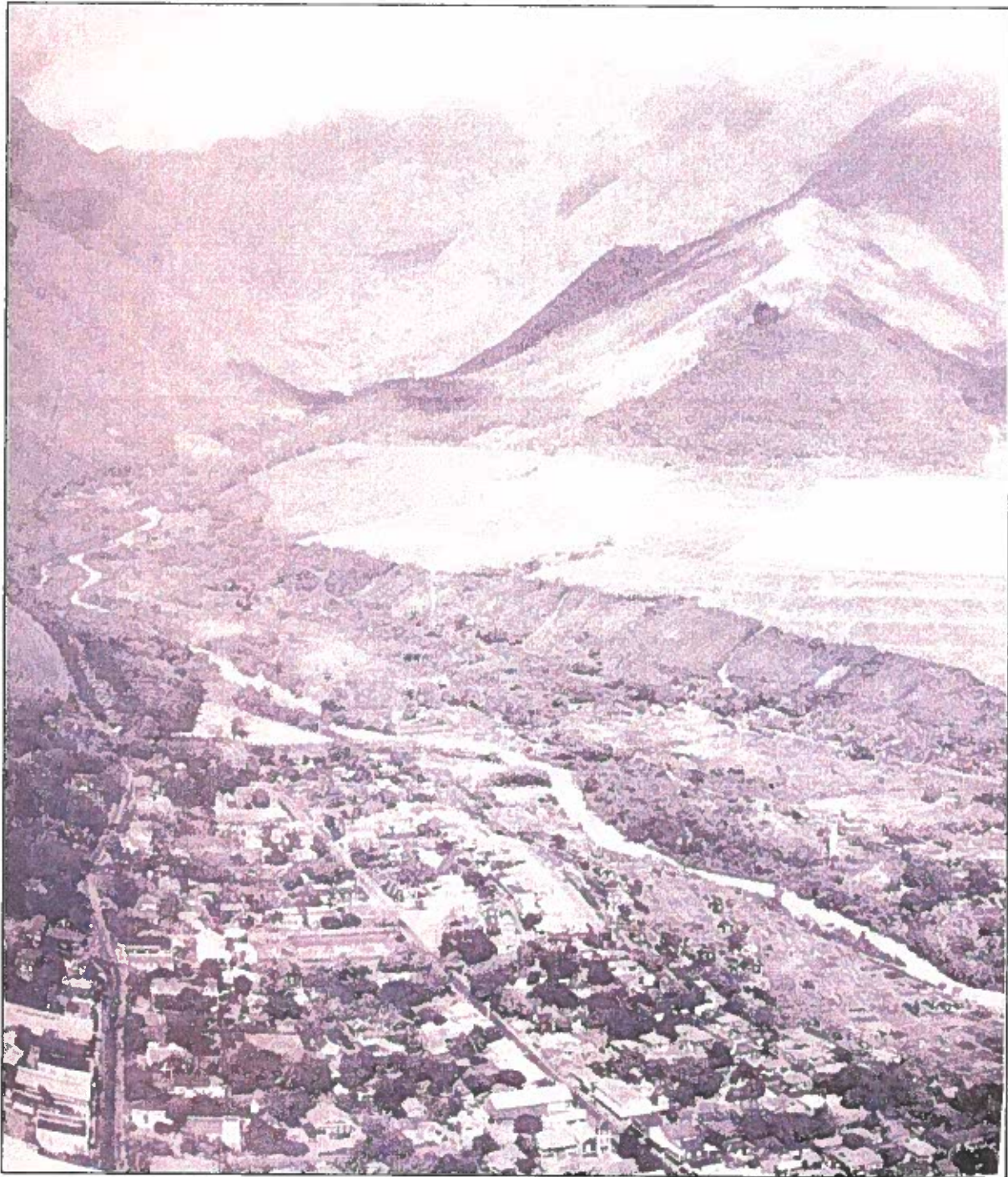


Figure 2. Aerial view of Wailuku Town, stream and remnant lo'i kalo terraces in 1940 (Stearns)



## 5.0 INTRODUCTION TO WAIKAPŪ

Waikapū is the first of four ahupuaʻa (land divisions) in the moku (district) of Wailuku, poetically known as Nā Wai ʻEhā (Waikapū, Wailuku, Waiehu, Waiheʻe). This district is located within the southern portion of the West Maui Mountains range named Mauna Kāhālawai (Ashdown). Waikapū is known for its gusty wind named Kokololio. Waikapū i ka makani Kokololio (Waikapū of the gusty wind) (Pukui #2911)

### 5.1 MEANING OF NAME

Waikapū means “waters of the conch”, which was named after a sacred conch that was blown in the upland reaches of the valley by Hawaiians of that district. The name of Waikapū is described in detail from a Hawaiian Language Newspaper (Ka Nūpepa Kūʻokoʻa) dated September 21, 1872 and titled Nō Waikapū (Concerning Waikapū).

#### Nō Waikapū

ʻO Waikapū, e ʻōlelo ʻia nei, he wahi pana nō ia i kapa ʻia e kekahi poʻe o ka wā kahiko, a laha loa mai a hiki i kēia wā, ma muli o kēia inoa. ʻO kēia wahi nō hoʻi ʻo Waikapū, he wahi ana ia, aia i loko lilo o ke kahawai, ua mile paha a ʻoi aku ka loa mai ke kulanakauhale aku.

Aia ma ka ʻaoʻao hema o ua kahawai nei, he ana, a i loko o ua ana nei he pū, a e kani mau ana ʻo ia i nā wā a pau me ka ʻike ʻole ʻia e ka lehulehu, a he makāula naʻe no Kauaʻi ka mea nānā i hoʻolohe mai i ke kani o ua pū nei, a ua ʻimi mai ʻo ia me ka manaʻo e loaʻa.

Aia hoʻi ma ka ʻaoʻao hikina ʻākau o ua kahawai lā, mai kahi aku o ka pū e kani nei, a aia hoʻi ma luna aʻe o ka pali, he ʻīlio, ʻo Puapualenalena kona inoa, a no kona lohe nō hoʻi i ke kani o ua pū nei, ua ʻimi ikaika ʻo ia i kahi e loaʻa ai. ʻaʻohe naʻe he loaʻa iki, ʻoia i ua makaʻala loa nā mea nānā ua pū nei ma ke kia i ʻana, akā, ua hoʻomau nō naʻe ua ʻīlio nei ma ka hoʻomakauli i ʻana i wahi e loaʻa ai.

A no ka manaʻo paha o ua mau mea nei nāna ka mea kani, ʻaʻohe kupua e lilo ai o kā lāua milimili, no laila, ua hoʻāʻo lāua ma ka hoʻohemahema liʻiliʻi ʻana, ʻaʻohe naʻe he lilo. Akā, i loko naʻe o ka lā i lilo ai iā Puapualenalena, ua palaka loa lāua ma ka hoʻomanaʻo ʻana. A no ka lilo ʻana o ua pū nei iā Puapualenalena, mai laila mai ke kani ʻole ʻana a hiki i kēia lā.

Ua lohe ʻia kona leo ma nā wahi a pau o kēia mau mokupuni, a ua lilo ia i mea hoʻouluhua i ka manaʻo o kekahi poʻe. A no kēia pū mai i kapa ʻia ai ka inoa holoʻokoʻa o Waikapū. ʻO ia ihola ka moʻolelo no kahi i loaʻa mai ai kēia inoa. He wahi mākaʻikaʻi nui ia nō hoʻi kēia e nā malihini e makemake ana e ʻike.

#### Concerning Waikapū

The Waikapū now being discussed, is a legendary place named by some of the ancients, and has remained until this time. This place, Waikapū, has a cave away up the stream, the distance perhaps a mile or more from the village.

On the southern side of the river, is a cave, and inside of this cave is a pū, or conch, and it sounded all the time unseen by the people, and it was a makāula, or prophet, from Kaua'i that was the one who heard the sound of this pū, and came to seek it with the idea of obtaining it.

On the northeast side of the stream, on the opposite side of the conch that sounded above the pali, was a dog, Puapualenalena was his name, and because of hearing this pū, he sought diligently to find it, but did not succeed because those who guarded the pū were very watchful. But, this dog kept studying ways of obtaining it.

And because perhaps the keepers of the pū believed that no supernatural being would succeed in taking it away, they then tried to be a little careless, yet it was not taken. But the day Puapualenalena did get it away, they had been utterly careless. And since Puapualenalena took the pū, it sounds no more to this day.

It used to be heard everywhere in these islands and was annoying to some people. From this pū, the whole of the place was named Waikapū, Water of the Conch. That is the story of how this place got its name. It is a place greatly visited by strangers who wish to see it.

(W.K. Kauaililiehua, Nupepa Kuokoa, 9-13-1872) (Translated by Elspeth Sterling, Revised by Hōkūao Pellegrino)

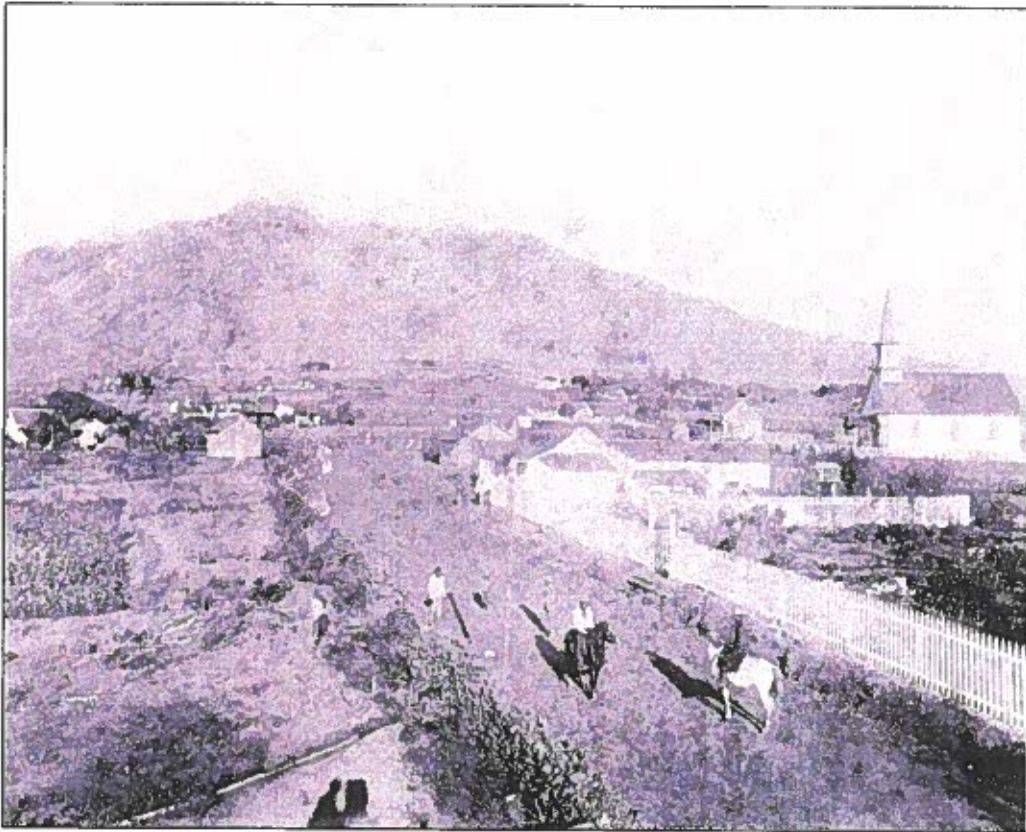


Figure 3. Waikapū Town along Waikō Road with Waikapū Protestant Church in background circa 1890 (Bishop Museum)

## 5.2 CULTURAL AND HISTORICAL BOUNDARIES

The traditional palena ʻāina (boundaries) of Waikapū originate from the highest peak on Hanaʻula which stands at 4,456 feet in elevation (Pukui, Elbert, Mookini). The boundary extends downward to a ridge known as Kalapaokaʻilio, located slightly above Wailuku Heights Development followed by Pōhākoʻi, which is situated south of Kuʻikahi Road and the Honoapiʻilani Highway Intersection. It subsequently moves east to Kaʻōpala located at the Central Maui Baseyard, travels south to Kīheipūkoʻa near Keālia and the Sugar Beach Condominiums, and westward to Kapoli Spring adjacent to Buzz's Wharf Restaurant. The traditional boundary then veers north to a once famous cinder cone known as Puʻuhele and finally returns westward by means of four additional cinder cones (Puʻuhona, Puʻulūʻau, Puʻumoe, and Puʻuanu) on the Hanaʻula mountain range. (See Figure 3 for description)

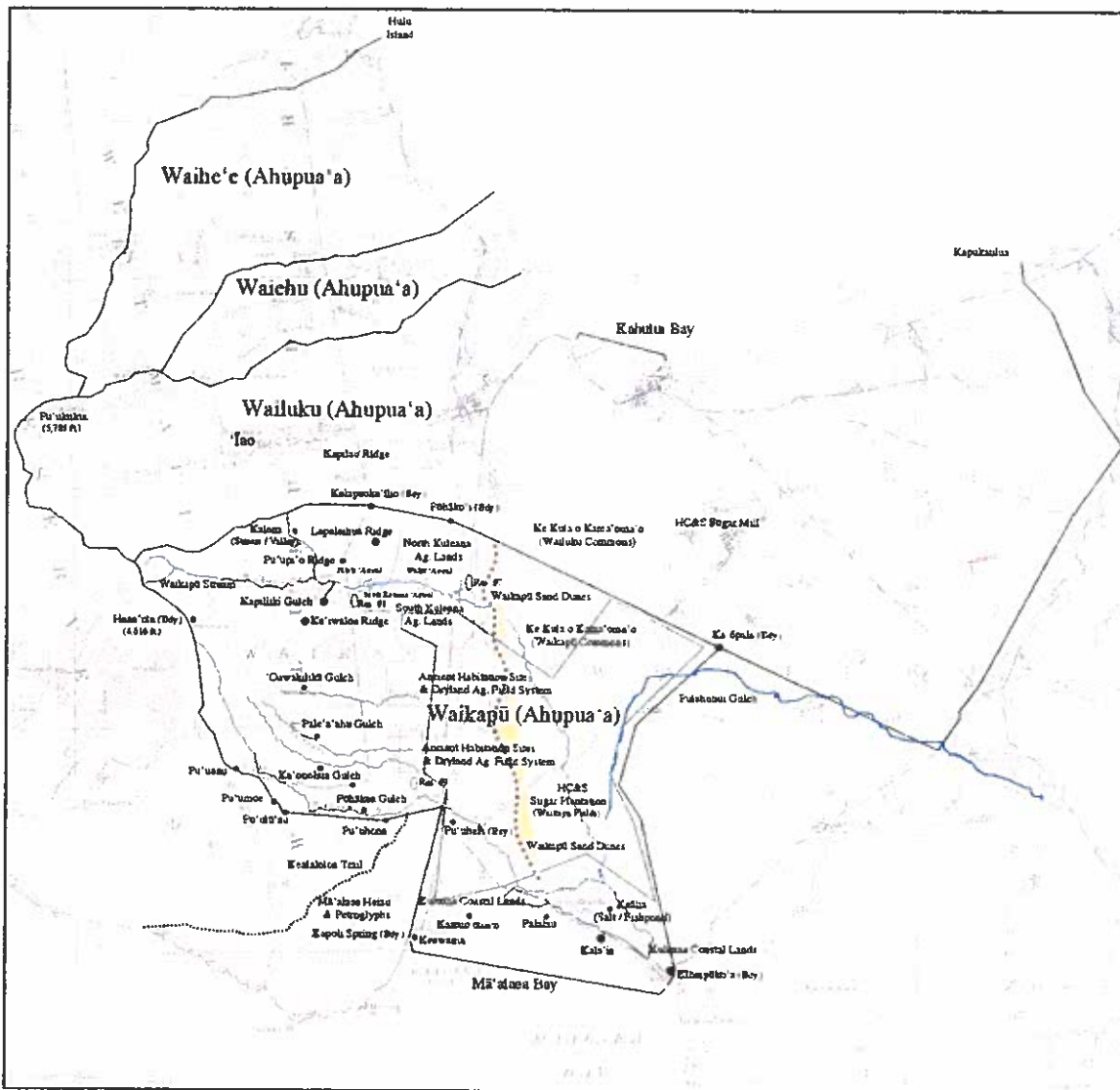


Figure 4. Palapala Hi'onaina 'Ōiwi o Waikapū (Cultural Landscape Map of Waikapū) (Hōkūao Pellegrino 2013)

## 6.0 CULTURAL AND NATURAL LANDSCAPE

The natural environment of Waikapū is very diverse. It was historically and currently is an integral component of the cultural landscape. The total land mass of Waikapū, the southernmost ahupuaʻa in Nā Wai ʻEhā consists of 15,684 acres from mauka to makai (mountain to the sea). Waikapū is situated between latitudes north 20°47'30" and south 20°52'30", west 136° and east 156°27'30"m and can be located on the U.S.G.S. 7.5 minute series topographic maps of Māʻalaia and Wailuku Quadrangles on Maui. The boundaries (fig. 4) are defined by historical map references and boundary commission determinations established in the mid to late 1800s.

### 6.1 KAI (COASTAL REGION)

The coastal region of Waikapū is located at Māʻalaia Bay. This area is expansive and historically provided an abundance of fish and other marine resources for Hawaiians living along the shore and inland (Interview: William Garcia). There were a number of fisheries documented on historical maps (see figure 4). On the western portion of Māʻalaia was an ancient fishing village which included fishing koʻa (fishing shrines), kauhale (housing compounds), tool making sites, heiau (ceremonial centers), and kiʻi pōhaku (petroglyphs). At the center of this fishing village was once a fresh water spring named Kapoli. Kapoli was used as a boundary point between the ahupuaʻa of Waikapū and the ahupuaʻa of Ukumehame, Lāhainā. Between the boundary of Kapoli Spring to the West and Kiheipūkoʻa on the east, was Keālia, once Maui's largest wetland. An ancient inland fishpond and famous salt ground were located in and around Keālia. On the western edge of Keālia was a puʻu (cinder cone) named Puʻuhele. This puʻu was culturally significant due to the spiritual connection it had with the people of Waikapū as well as it being a significant traditional boundary marker. (Sterling)

#### **Kapoli and Waikui Spring**

There were three big rocks in front of Kapoli Spring used by Old Hawaiians when placing the piko of a newborn child in an empty hollow and then placing a stone on top of it. The people believed that this would ensure that the child would always be with the mother and will not desert the parents during their lifetime. Kapoli Spring accompanied a pūnāwai (pond) and the entire place around the spring (which was about the size of a small courtroom) is what is called Kapoli. Just beyond the Waikapū boundary is the ahupuaʻa of Ukumehame, where there was another spring called Waikui that had less water in it than Kapoli Spring. These are the only two springs along the coast of Waikapū that were known. During the high water, salt water invaded Kapoli Spring. Kapoli Spring also varied in terms of size; in the spring it was larger and in the summer and fall, it became smaller.

(Kamaka Kailianu - Boundary Commission Hearing No. 230. 1935)

#### **Notes on Māʻalaia**

Inez Ashdown, a well-known Maui informant, reported in 1971 that she was shocked to find the Māʻalaia village stones carried away by the original Harbor contractor in 1952, after she had surveyed and marked over 40 cultural sites for preservation. The piko stone and adze sharpening stone in front of Buzz's Wharf



restaurant are the only remnants of the ancient village. Kapoli Spring was covered up by the harbor's restrooms and cesspool. The harbor was built by a culture that had just won a war against mighty nations and then declared war again, but on the natural and cultural environment.

(Inez Ashdown, Notes on Mā'alaea, 1971)



Figure 5. Mā'alaea Bay circa 1918 (Bishop Museum)

Winslow Walker who studied archaeological sites on Maui, notes an unnamed heiau and petroglyphs located "a quarter-mile from the village of Mā'alaea at the base of the foothills of the West Maui Mountains." It is hard to decipher whether Walker is referring to the ancient Hawaiian village that once existed at Mā'alaea or to the historic wharf and related structures which were built at a later time. Both sites however are identified by State site numbers 1441 and 1287. The following describes in further detail the cultural features that Walker observed and noted in the Mā'alaea coastal region.

#### **Habitations in Mā'alaea**

Walker located house and shelter sites at Mā'alaea (1931). He described their location near about two miles west of Mā'alaea village to McGregor's point, there are house and shelter sites....in great number above the road. At least forty-five were noted. It seems that Walker uses Mā'alaea Village to refer to the historic wharf, commercial buildings and native houses shown on Jackson's 1883 government survey. The wharf, although dilapidated, was still present in 1902 and the construction of the present harbor begun in the 1950s (Joerger and Kaschko, 1979), presumably in the same location. The southern portion of Walker's house and shelter sites was grouped under State of Hawai'i site number 50-50-09-1441 and called the McGregor Point C-Shapes during the 1973 state-wide inventory survey, while the northern portion of these same sites is called the Mā'alaea Complex and assigned site number 50-50-09-87 (DLNR 1973). It would appear that no dating has been done at this complex of sites.

## **Ko'a**

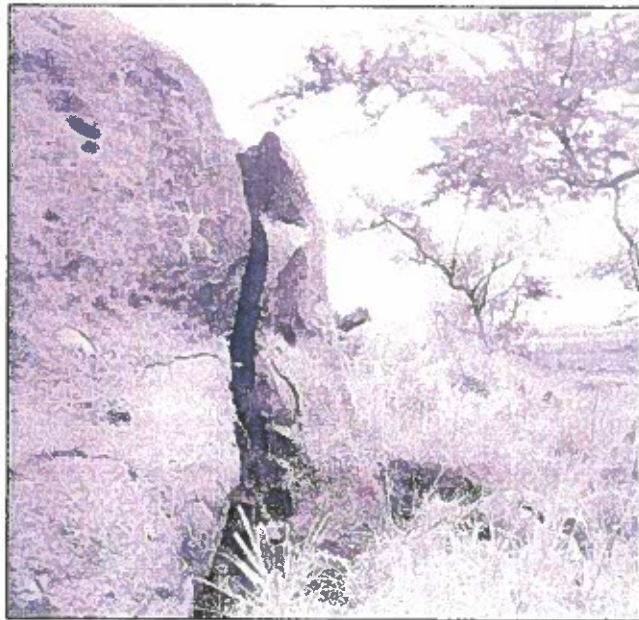
Walker also described a ko'a or fishing shrine at Mā'alaea (1931) which was likely destroyed or buried or may be part of the Mā'alaea Complex but is not relocated by anyone else. Walker explains "One of the most interesting ko'a found was the one near the ancient village on the slopes above Mā'alaea Bay. It has the shape of a horseshoe 8 ½ feet long. A semicircular wall 2 feet high and the same in thickness encloses a platform of rocks not more than one foot above the ground. The flat area of this platform is 6 feet wide and consists of a row of small stones set on edge. Chunks of coral were strewn over the platform and in one corner a quantity of fish bones and shells were found. This is the only ko'a site on West Maui which can be recognized with any certainty, through doubles there were many more which have now been destroyed" (p. 61 photo B.M. 14705) (Walker 1931:58)

## **Petroglyphs**

There are 2 State sites 50-6-09-1169 with 8 petroglyphs and 50-50-09-1199 with 10 petroglyphs. Walker assigns the heiau a field number (#1) and it is the only archaeological site located on his survey map. He also provides a scale drawing of the heiau and its spatial relationship to numerous petroglyph boulders. The heiau had not been assigned individual state site numbers and are not specifically noted in the inventory survey although it is possible that one or both are inadvertently included in State site no. 50-50-09-1287. The petroglyphs have received greater attention since Walker's survey and have been notated in a number of publications.

## **Grinding & Piko Stones**

There are 2 cultural stone features that were documented in the village of Mā'alaea. The first being State site no. 50-50-09-1286 which was a hoana or grinding stone and State site no. 50-50-09-1440 which was a piko stone. The two boulders with known cultural significance are at Mā'alaea Harbor near the current Buzz's Restaurant. The hoana was a stone in which ko'i or adzes were sharpened on the other being a depository for the piko or umbilical cords of newborn children. During the Boundary Commission testimony indicates placing the piko of a child "would ensure that the child will always be with the mother and will not desert the parents during their lifetimes". The grindstone was initially removed from the ocean during the construction of Mā'alaea Harbor. It is unclear where the piko stone was originally located. There was a piko stone described in the Boundary Commission testimony as originally located at Kapoli Spring. This may likely have been one in the same.



**Figure 6. Mā'alaea Petroglyphs in 2004 (Landraff)**



**Figure 7. Hoana grinding stone in 2012 (Hokūao Pellegrino)**



The ʻili of Keālia was a significant cultural and natural resource for the ahupuaʻa of Waikapū. It was Maui's largest wetlands spanning over 500 acres. (U.S. Fish and Wildlife) Keālia literally means salt encrustation and was known for making excellent salt by Hawaiians and for trading with early explorers. (Sterling) Keālia is the name and site of a former loko iʻa puʻeone or inland fishpond. At one time, it was probably full of awa (milkfish) and ʻamaʻama (mullet). Keālia was fed by intermittent and perennial streams from both Mauna Kahālāwai and Haleakalā, a watershed spanning 56 square miles. Waikapū Stream was the main source of fresh water for Keālia followed by Paleʻaʻahu and Pōhākea intermittent streams from Mauna Kahālāwai. (U.S. Fish & Wildlife) There was one intermittent stream from Haleakalā which fed Keālia. There are numerous references for the name of the stream which derived from the Pūlehunui ahupuaʻa in the moku of Kula. In an 1870 Waikapū-Pūlehunui boundary dispute, the names of the stream that fed Keālia from Haleakalā was referenced as either Pūlehunui, Kaʻōpala, or Kailinawai. These names derived from native tenants from both Waikapū and Pūlehunui ahupuaʻa.

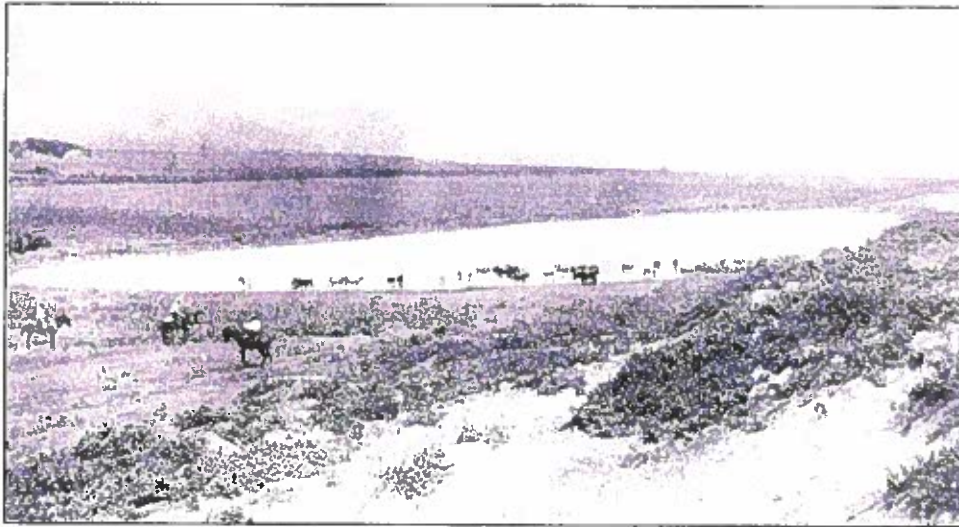
There were numerous kuleana land claims in the ʻili of Keālia on the southeast and southwest boundaries; that of Kapoli, Māʻalaewa and Kīheipūkoʻa. There was a total of 22 moʻo paʻakai (salt lands/ponds) that were claimed during the Māhele. Paʻakai or salt was an important part of the Hawaiian diet and was used to cure fish and preserve foods. When early explorers, missionaries, and whalers arrived in Hawaiʻi, salt became an important resource for trading.

### **Salt Pans at Keālia**

Feb. 1, 1817, we now made sail towards Mowee (Maui), our ship, as usual, full of natives. Next morning we passes Morokenee (Molokini), and made sail up Macherey (Māʻalaewa) Bay; Here we lay until the 6<sup>th</sup>, and took on board a great quantity of hogs, salt, and vegetables. This bay is very deep and wide, and nearly divides the island, there being but a narrow neck of land and very low, keeping the two parts of the islands together. There is good anchorage; and the only danger arises from the trade winds, which blow so strong at times as to drive ships out of the bay with two anchors down; it lies N.E. and S.W. and is well sheltered from every other wind. The neck of land is so low, and the land so high on each side, that the N.E. trade comes through like a hurricane. ON this neck of land are their principal salt-pans, where they make most excellent salt. Our next station was in Lehina (Lāhainā) roads. This beautiful village has the appearance of a fine garden, laid out with the greatest taste in fish-ponds, taro (kalo) patches, cane patches, groves of bread fruit and plantain trees, so delightfully arranged that nothing can surpass it. On the 9<sup>th</sup>, the brig, full of hogs and natives, got under way from this romantic spot, bound for Woahoo (Oʻahu).

(P. Corney, *Voyages in the Northern Pacific. Narrative of Several Trading Voyages From 1813 to 1818*)



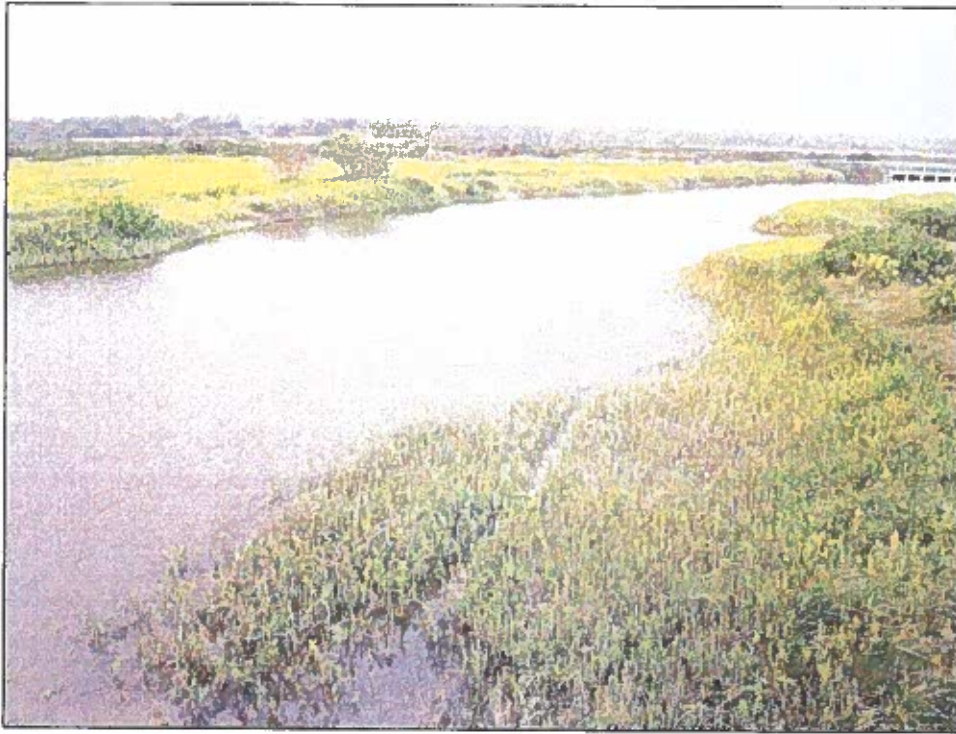


**Figure 8. Portion of Keālia Wetlands circa 1890 (Bishop Museum)**

Currently, Keālia is no longer an active fishpond nor a permanent wetland mainly due to a number of human impacts. Since the mid to late 1800's, Waikapū Stream has been diverted almost entirely for sugar cultivation. The redirection of stream flow has shrunk the size of Keālia down to less than 100 acres. The water that exists in Keālia is provided by two wells that are pumped daily along with intermittent rainfall. Waikapū Stream along with the intermittent streams only reach Keālia in torrential rain events, in which stream water flows over and beyond sugar plantation diversions. Keālia is currently managed by U.S. Fish and Wildlife Services as a native bird sanctuary and is home to a number of endangered native birds species and other native species that utilize the wetlands annually. (U.S. Fish and Wildlife)



**Figure 9. Aerial shot of the Keālia Wetlands in 2012 (Hōkūao Pellegrino)**



**Figure 10. Palalau estuary located south of Keālia Wetlands in 2011 (Hōkūao Pellegrino)**



**Figure 11. Waikapū Stream flowing out into Mā'alaea Bay via Keālia Wetlands 2011 (Hōkūao Pellegrino)**



## 6.2 KULA (PLAINS REGION / ISTHMUS)

Prior to Western contact, the isthmus or plains located between Mauna Kahālāwai and Haleakalā were called Ke Kula o Kama'oma'o or Kama'oma'o. (Pukui) Following Western contact, they were called the Waikapū Commons. It was the largest desert plains in Nā Wai 'Ehā. It included a prominent sand dune system that extended from Waikapū to Waihe'e. The sand dunes served as a final resting place for a multitude of iwi kūpuna (ancestral bones) who once lived in this region. The sand dunes of Nā Wai 'Ehā and especially those in the ahupua'a of Waikapū were key battle ground areas prior and during the time of Kamehameha I. (Sterling) There were noted trails that Hawaiians would utilize within Kama'oma'o from Waikapū to the moku of Kula or Honua'ula and its many ahupua'a. (Government Survey Maps) There were no documented land claims in the Kam'oma'o portion of Waikapū. Other than the expansive sand dune system, intermittent and perennial streams flowing from Mauna Kahālāwai and Haleakalā into Keālia. Kama'oma'o was dry, desolate, and was likely a forest of native shrubbery. There were numerous Hawaiians who had kuleana land claims in both Waikapū and Kula (Creed). The claims noted wetland kalo cultivation in Waikapū and 'uala cultivation in Kula. Kama'oma'o was also known as a leina a ka 'uhane, or a leaping off place for Maui where the soul after death found its way to the afterworld. This would be similar to that of the leina of Pu'u Keka'a in the moku of Kā'anapali. It seems that Kama'oma'o was a place to pass through rather than a place of residence or activities. Kama'oma'o was later called the Waikapū Commons when it was utilized by the Waikapū Sugar Company under William Cornwell and Hawaiian Commercial Sugar Company under Clause Spreckels. The famed Pu'uhele (Traveling Hill) existed on the outskirts of Kama'oma'o on the way to Mā'alaea. It was an important vantage, boundary and later survey point for Waikapū.

### **Ke Kula o Kama'oma'o**

The worst fate that can befall a soul is to be abandoned by its 'aumakua and left to stray, a wandering spirit (kuewa) is some barren and desolate place, feeding upon spiders and night moths. Such spirits are believed to be malicious and to take delight in leading travelers astray; hence the wild place which they haunt on each island are feared and avoided. Such are the plains of Kama'oma'o on the island of Maui.... (Beckwith 170:154)

### **Legend of Pu'uhele – The story of a hill that moved over Maui and helped to win a war**

Schoffers (atheists) will say the old Hawaiian predictions are mere superstitions, while a modern "malihini" might murmur "What a lotta bunk!" The "kama'āina" looks wise and listens, for he knows of too many predictions and legends which have come true, and therefore he cannot be an unbeliever.

Many years ago there was a cinder hill at the junction of the Kīhei and Wailuku roads. It could be seen from all points and so some people would translate the name of it, "Pu'uhele," as "starting point." The fact that this hill was also the pointer for the old horse trail from the plain across the West Maui Mountains to Olowalu and thence to Lāhainā, also made this translation feasible. Another translation was "moving hill," since "pu'u" means hill, and "hele" means to go or move. Some

thought that the name was given to the hill because cinders have a way of shifting, but the old legend has it that some ancient "kahuna" or native priest, predicted that one day Pu'uhele would move over to the island of Maui.

Another idea was that perhaps Pu'uhele was not actually a dead volcanic cone, but would someday erupt and its lava would pour out over the plain between West Maui and Haleakalā.

What actually happened to Pu'uhele was in all probability never thought of by anyone prior to World War II, and if the predicting Kahuna could have seen the men of the Navy, C.B.s. Army and Marines while they blasted and used bulldozers and cranes and all the rest of their construction machinery, he might have thought that he himself was "seeing things."

"But, his prediction came true, as Hawaiian predictions have a way of doing, for the cinder cone from Pu'uhele have been hauled by truckloads to every district of Maui!"

They went into the macadam (asphalt) on which the radar station at the Summit of Haleakalā is located; into the roads of the NCD Base a Kama'ole; the roads of NAS Pu'unēnē and Kahului; helped to make passable many of the roads leading into Army and Marine camps all over the Plain and on the mountain slopes from Waikapū to Hāna, and Mā'alaea Bay.

Pu'uhele was once the Survey Point for central Maui but the cinder cone land mark is now a huge pit with mounds of unwanted rock and soil piles around it, and fence enclosing all, with a gate sign saying "kapu."

Some time the cinder vein must come to an end, and the old residents of Maui hope that the pit will be filled in and smoothed over, and that the authorities may remember the past kindly by placing a marker there to say that this was the site of Pu'uhele, the hill that moved all over Maui. made a legend come true, and helped to win a War.

(Inez Ashdown, Maui News: 2-13-1946)

### **Pu'uhele**

Pu'uhele, is a hill at Waikapū, Maui that was roughly 65 feet tall. You cannot claim a circuit of Maui unless after you have been all around, you circle the hill of Pu'uhele, then climb to the top and proclaim, "Ua puni o Maui ia'u."

(Theodore Kelsey Collection, Place Names, Hawaiian Ethnographical Notes, I:819)

Pu'uhele is no longer a pu'u (hill) rather it is an abandoned open pit mine over 100 ft. deep. The old access road enters at the southeast corner and proceeds along the east and north edge to the bottom of the pit. This cone has been quarried for cinder since the 1940's to such an extent that only a deep pit remains in place of the former pu'u.

(Folk and Hammatt, 1992:24)

### Some Noted Battles of Hawaiian History – Battle of Waikapū Common

When Kalaniʻōpuʻu had made all preparations for renewal of the war with Maui, already referred to, his army consisted of six divisions, each known by an individual name; two regiments of nobles, called ʻĀlapa and Piʻipiʻi, and a life guard composed of members of the royal family, called Keawe, and had as his high priest Holoae, with the celebrated war-god Kāʻili (Kūkāʻilimoku?).

Kahekili was well advised of these preparations of Kalaniʻōpuʻu and sought to be prepared to cope with his adversary whenever the attack should be made. He<sup>33</sup> had as his aid the Oʻahu King, Kahahana, and his predecessor's high priest Kaleopuʻupuʻu. Fornander gives the following graphic account of this tragic event:

“In 1776, Kalaniʻōpuʻu embarked his forces and landed them without resistance in the Honuaʻula district, from Keoneʻōʻio to Makena. Plunder and spoliation marked his arrival, and the country people fled to the woods and mountain ravines for shelter. Taking part of his forces around by water, Kalaniʻōpuʻu landed again Kīheipūkoʻa, near the Keālia or salt marsh between Kalepolepo and Māʻalaea. The landing being effected early in the day, it was resolved to push forward at once, and on to Wailuku, where Kahekili was residing, became the war-cry of the day. The detachment of regiment known as ʻĀlapa, mustering eight hundred men, was selected for this hazardous expedition, and with high courage they started across the isthmus of Kamaʻomaʻo, now known as the Waikapu Common, determined, as the legend says ‘to drink the water of Wailuku that day.’ This regiment was considered the bravest and best of Kalaniʻōpuʻu’s army, every man in this ranks being a member of “la haute noblesse” of Hawaiʻi. They are said to have all be of equal stature and their spears of equal length; and the legend represents their appearance- with their feather cloaks reflecting the sunshine and the plumes of their helmets tossing in the wind – as a gorgeous and magnificent spectacle.

Little did this gallant troop apprehend the terrible fate that awaited them. Little did Kalaniʻōpuʻu know the wily warrior with whom he was contending. Kahekili distributed his forces in various directions on the Wailuku side of the Common, and fell upon the Hawaiʻi *corps d’armee* as it was entering among the sand-hills south-east of Kālua (ʻili), near Wailuku. After one of the most sanguinary battles recorded in Hawaiian legends. And deeds of valor that await but another Tennyson, the gallant and devoted ʻĀlapa were literally annihilated; only two out of the eight hundred escaped alive to tell Kalaniʻōpuʻu of this Hawaiian Balaclava, and the only prisoner brought alive to Kahekili was Keawe-hano, a chief of Hilo, and he died of his wounds before he could be sacrificed at the heiau by the victors. This battle is called the Ahulau ka Piʻipiʻi i Kakanilua – A slaughter of the Piʻipiʻi warriors at Kakanilua.

When in the evening of that day, the news of the battle brought to Kalaniʻōpuʻu at Kīheipūkoʻa, where he and the royal family and the main body of his army were encamped, consternation and sorrow filled his mind at the loss of his gallant eight

hundred. A council of war was called in the night. In that council it was resolved to march the entire army of onto Wailuku the following day, and by a hold attack, retrieve the fortunes of the previous day.

Kahekili had not been idle during the previous night. Distributing his own forces and the auxiliary O'ahu troops, under the O'ahu kind, Kahahana, among the sand-hills, from Waikapū to Wailuku, which skirts that side of the common, and stationing a reserve force at the turn of the Waikapū Stream, he awaited the approach of the enemy coming from the Keālia salt ponds. Long and severe was the contest, but again the Hawai'i army was beaten back with fearful slaughter; but, although victorious, the battle must have cost Kahekili dearly, for it is not mentioned that the pursuit of the fleeing remnant of Kalani'ōpu'u army was ever very close or protracted."

Conditions of peace were subsequently negotiated with Kahekili by Kiwala'ō the tabued heir and son of Kalani'ōpu'u and nephew of Kahekili, whereupon Kalani'ōpu'u returned to Hawai'i. The defeat and humiliation so rankled in his mind that a year later he embarked again with force and attacked various points of Maui, but only to meet with reverses in nearly his entire circuit of the island, and which culminated in the capture of the fort Ka'uiki (Hāna), already given.

(Thomas G. Thrum, *Thrum's Hawaiian Annual*, 1889)

### **Waikapū Battle**

Later in the same century, during the reign of Kahekili, at a time when King Kalani'ōpu'u of Hawai'i was warring with Maui, a Hawai'i warrior named Kekūhaupī'o took a stand, "at Kamā'alaea (Mā'alaea) on the ridge of Pu'uhele," where he fought the Maui warriors. This single event was probably part of the battle spoken above when Kalani'ōpu'u landed his magnificent army on the other side of Mā'alaea at Kīheipūko'a and sent his men across the plains of Kama'oma'o in order to engage the fierce warriors of Kahekili in the Wailuku area.

(John Papa 'Ī'i, *Fragments of Hawaiian History*, 1959)

Hewahewa koa o ka moku 'ilima: The deranged warrior of the 'ilima thicket (jokingly given to Kekūhaupī'o after his fight at Pu'uhele with the Maui warriors during Kalani'ōpu'u war against Kahekili in the 18<sup>th</sup> century.

(William Folk, Hallett Hammatt, *Archaeological Surveys at Mā'alaea*, 1989)

Waikapū is also connected with the battle of Kepaniwai which took place around 1790. Smith Wong recounts that "Kepi'i'āina claimed the mountains to Waikapū, hid, and prepared to throw boulders down on the advancing enemy" However, the warriors of Kamehameha were victorious and moved on to conquer O'ahu and the rest of the islands.

(Smith Wong 1992:A3)

Samuel Kamakau describes the death procession to 'Īao valley in Wailuku in 1793 that commenced in Waikapū. A number of 'ili (subdivision) and other important place names were notated in this Waikapū reference.



... Haleki'i in Kukahua. There Kekaulike died, and the sound of lamentation for the dead arose. Then, fearing the arrival of Alapa bent on war, the chiefs cut the flesh from the bones of Kekaulike in order to lighten the load in carrying the body to 'Īao (for burial). Placing the remains on a canoe, they sailed and landed at **Kapoli** in **Mā'alaea** and thence went to **Pu'uhele**, to **Kaluamanu**, to **Waikapū**, to **Wahanemaile (Wahinemaile)**, to **Kaumu'ilio**, to **'Aoakamanu**, to **Pu'uelinapao**, to **Kaumulanahu**, to **Kapōhako'i**, to Kālua, to Kekio, to Kama'auwai, to Kahua, to Ka'ilipoe, to Kalihi, to Kalua'oiki, to Kihahale, stopped at 'Ahuwahine, laid him down at Lo'iloa, and put him away at Kapela. It was in the month of March, 1736 that Kekaulike died (bold letters used to emphasize Waikapū names).

(Samuel Kamakau, Ruling Chiefs of Hawai'i. 1992)

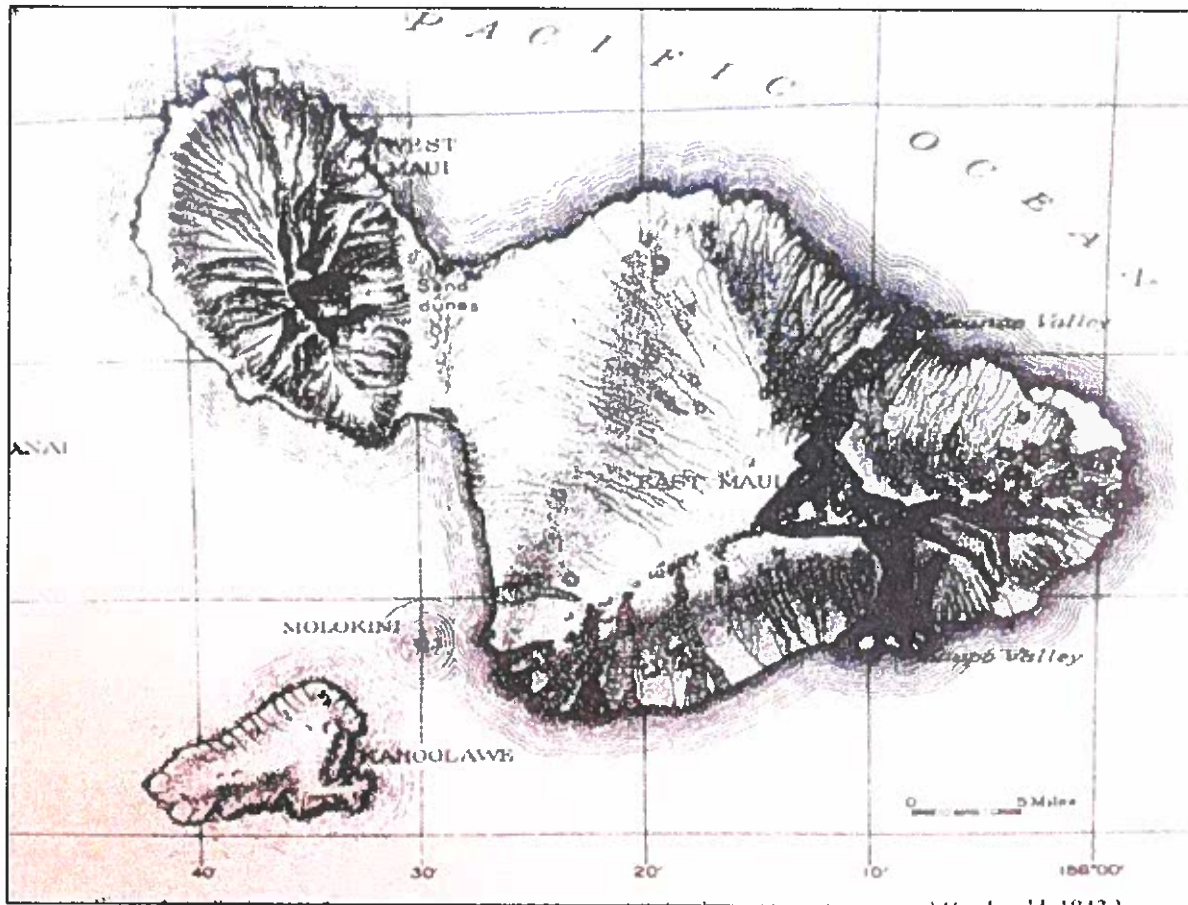


Figure 12. (Map showing Nā Wai 'Ehā sand dune system across the Kama'oma'o Plains (Stearns)



Upwards of the culturally significant cinder cone known as Pu'uhele, there are four additional cinder cones along the boundary of Waikapū going up towards Hana'ula Mountain Range; Pu'uhona, Pu'ulū'au, Pu'umoe, and Pu'uanu.

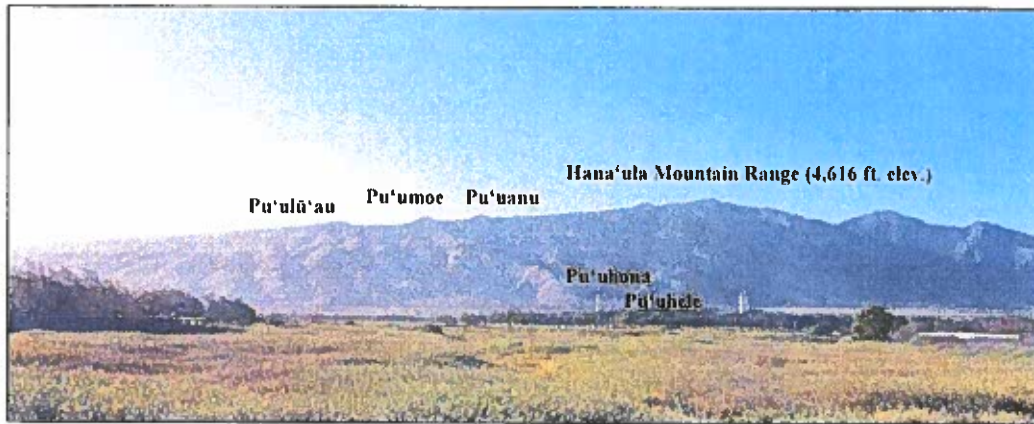


Figure 13. Hana'ula Mountain Range with associated cinder cones (Hōkūao Pellegrino 2011)

### 6.3 UKA (UPLAND REGION)

The uka or upland section of Waikapū encompasses both the Hana'ula mountain range (4,616 ft. elev.) located on the south side of Waikapū Valley and the Kapilau mountain range (4,426 ft. elev.) on the north side of Waikapū Valley. Waikapū Valley divides both Hana'ula and Kapilau. The mountainous and valley area is comprised of the most extensive amount of cultural sites and features in all three regions. There are four gulches with intermittent streams within Hana'ula; Pōhākea, Ka'onohua, Pale'a'ahu, and 'Oawakilikā, followed by Waikapū valley and its perennial stream. (see figure 4.)

Cultural resources found within the uka region include house and temporary habitation sites, agricultural sites (both wetland and dryland cultivation), 'auwai irrigation ditches, heiau, burials, trails, caves, petroglyphs, and stone walls. A number of these cultural sites were claimed by Hawaiians during the Māhele. Majority of all cultural sites are located in and around Waikapū valley and stream and are associated with intensive lo'i kalo cultivation. It is likely the heiau or ceremonial sites were dedicated to Lono (one of the four main Hawaiian pantheon gods) as a means to increase production and rainfall. The land and soil in Waikapū are rich and fertile. The Waikapū Stream provided a constant source of fresh water that once fed over 1,400 documented lo'i kalo on and estimated 800 acres of land.

#### 6.3.1 WATERSHED

Within the Waikapū watershed lies an abundance of wai (water). The mean annual rainfall in the upper reaches of Mauna Kāhālawai near Pu'ukukui (5787 ft. elev.) is close to 354 inches compared to that of Waikapū Town, which has an average of 20 inches (Creed 1993). On the Kama'oma'o Isthmus and near the shore of Mā'alaea, 16 inches of rain falls annually (Creed 1993). The rainfall in March is the wettest period in the mountains where it is, however, always wet; December and January are the wettest months for Waikapū Town. While May to September there is almost no

rainfall. The climate changes radically from desert-like conditions at the shore to the tropical rainforest of the upper valley. Traditional Hawaiian agriculture adapted to such land and water conditions until large-scale introduced plantation agriculture cultivation needed more water than the Waikapū Stream could provide.

The upper regions of the Waikapū watershed had an abundance of endemic and indigenous plants which were utilized for various cultural purposes by Hawaiians of this ahupua'a. The dryland forested areas were dense with koai'a (*Acacia koa*), 'a'ali'i (*Dodonaea viscosa*), and alahe'e (*Psydrax odorata*). All of these tree species would have been used for house construction. The stems of the olonā (*Touchardia latifolia*), a wet forest native plant would have been used for making cordage. Other native plants of importance that were commonly found in the Waikapū watershed was ko'oko'olau (*Bidens spp.*) and māmaki (*Pipturus albidus*), used for lā'au lapa'au (medicinal purposes). In the low lands of Waikapū, dry gulches, and entrance of Waikapū Valley is wiliwili (*Erythrina sandwicensis*) which was used to make papa he'e nalu (surfboards).



Figure 14. Dense native koai'a forest area located near project site in 2010 (Hōkūao Pellegrino)

### 6.3.2 WATER RESOURCES

Waikapū Stream was and continues to be an important cultural resource and part of the cultural landscape. Waikapū Stream flows on average of 3-4 MGD (Million Gallons per Day), which classifies it as a small perennial stream (USGS). It flows continuously above the diversions located in the stream built by the former Wailuku Sugar Company. Thousands of years ago and prior to Hawaiian colonization, Waikapū Stream flowed northeasterly and into Kahului Bay. This flow



created a narrow break in the coral reef which was later used by ships to enter safely into the Kahului harbor in the early 1800's. (Stearns) For at least the last two thousand years, Waikapū Stream has flowed through the plains of Kama'oma'o and into the wetlands of Keālia. Mauka (mountain) to makai (sea) flow allowed Keālia to swell with water and then empty into Mā'alaea Bay. The Waikapū stream was an important resource which allowed Hawaiians of Waikapū to develop an extensive complex of wetland kalo. This enabled them to sustain and grow their community. According to oral accounts and scientific data, Waikapū stream contained native stream life such as the 'o'opu and 'ōpae. (Oki, Wolff, Perreault) Gathering and eating these aquatic species helped feed the pre and post contact populace of Waikapū.

Most references to the water resources of Waikapū, mention that of Waikapū Stream only. The ahupua'a of Waikapū consisted of a very unique watershed in which it received stream flow from both Mauna Kahālāwai and Haleakalā mountain ranges. Perennial and intermittent streams all flowed into the wetlands at Keālia which then flowed out into Mā'alaea Bay through the muliwai (estuary) of Palalau. Waikapū Stream is the only perennial or year round stream in Waikapū. Intermittent streams south of the Waikapū Stream derived from gulches: 'Oawakilikā, Pale'a'ahu, Ka'onohua, and Pōhākea. The intermittent streams originating on Haleakalā were Pulehunui (see section on Keālia). When rain is heavy enough, all streams and gulches will flow and enter Keālia and flow out into Mā'alaea Bay.

Because Waikapū Stream was the only perennial stream, it was the only stream that sustained stream life, such as 'o'opu and 'ōpae. (Oki, Wolff, Perreault) It is not known whether hīhīwai inhabited this stream. At the lower reaches of stream and within Keālia Pond, awa (milkfish) and 'āholehole (mullet) could be found. It was and also is a place which consisted of a great number of native birds such as 'auku'u (night heron), ae'o (stilt), and 'alae ke'oke'o (coot). (U.S. Fish and Wildlife) Wai was a valuable resource in Waikapū which provided a thriving habitat for native stream life, native birds and insects, brackish water fish, limu (seaweed), and reef life.

Waikapū Stream experienced some of the earliest impacts and changes due in part to the establishment of Maui's first sugar plantation; Waikapū Sugar Company, started by James Louzada and Henry Cornwell. Diversions built by Wailuku Sugar Company disrupted the Waikapū Stream and cut off the mauka to makai stream flow to Keālia. Native stream life began to decline and the wetlands of Keālia which depended upon the stream flow started to stagnate and dry up. The only time in which Keālia swells with water is if it rains heavily in that vicinity or torrential rains occurs in the mountainous region where flash flooding occurs and flows over all three major diversions.

Waikapū Stream is currently 100% diverted due to the highest diversion. Water that flows below the diversion enters via a small tributary named Kalena, which flows at a rate of 0.5 mgd. (Oki, Wolff, Perreault) Historically there were many kuleana lands in the vicinity of Kalena. In an interview conducted in 2003, the late Solomon Viela shared a story about the tributary known as Kalena. This name can be found on maps dating as far back as 1888. Solomon Viela talked about his childhood days in the 1930s and 40s and how he spent time in the area of Kalena, where his kūpuna (elders) resided and farmed at that time.



**Figure 15. Waikapū Stream above highest diversion in 2012 (Hōkūao Pellegrino)**



**Figure 16. Waikapū Stream being cut off at highest diversion in 2012 (Hōkūao Pellegrino)**





Figure 17. Kalena Tributary flowing into dry Waikapū Stream below dam diversion in 2012 (Hōkūao Pellegrino)



Figure 18. Lowest Waikapū Stream diversion located along Honoapi'ilani Highway in 2012 (Hōkūao Pellegrino)

### 6.3.3 PRE-CONTACT HAWAIIAN AGRICULTURE

The interior portion of the Waikapū watershed allowed for extensive traditional pre-contact 'auwai (irrigation systems) which irrigated vast amounts of land for kalo cultivation. The Waikapū Stream once flowed mauka to makai (mountain to the sea) through the plains of Kama'oma'o, into the

Keālia fishpond / wetland / estuary, and emptied into Mā'alaea Bay. Hawaiians also utilized the fresh water resources of the Waikapū Stream for lo'i kalo (wetland taro) cultivation. Ancient ditches called 'auwai were built to bring a portion of stream water into traditional kuleana farm lands. This network of 'auwai would allow a percentage of stream water to be diverted, put into irrigated lo'i kalo terraces, and return to the stream following. Konohiki (land managers), luna wai (water superintendents) and mahi'ai (farmers) worked together by ensuring water efficiently flowed in and out of lo'i kalo. The water was then immediately returned to the stream to ensure no negative impact would occur on the stream resources as well as those farms utilizing the water below. A conservative estimate confirms that at the time of the Māhele of 1848, over 1,400 lo'i kalo were under cultivation throughout the Waikapū ahupua'a on a total of about 800 acres.

The origin of kalo was and continues to be a fundamental aspect of the Hawaiian culture and the genealogy of the Hawaiian people. At one time, there were over 400 varieties of kalo, however with the decline of kalo cultivation, only 84 traditional heirloom varieties continue to exist. Farming kalo was accomplished utilizing two methods; lo'i (flooded field / patch) and māla (non-flooded upland garden that received sufficient moisture from rainfall). Both styles produced high yields. In Waikapū, lo'i kalo was the dominant method of farming due to the once abundant fresh water resources of the Waikapū Stream.

By the early 1900s however, the cultural landscape had increasingly changed due to impacts of the sugar plantation and the amount of water resources used grow this export crop. A visitor to Waikapū in the late 1860s wrote, "the vestiges of extensive wet kalo plantations, are now almost obliterated by sugar-cane cultivation; a few here and there are preserved in plantation camps and under house and garden sites along the roads. The waters of this great stream, now utilized for irrigating a great acreage of sugarcane, was formerly diverted into lo'i." The decline of kalo cultivation was prevalent throughout Waikapū and Nā Wai 'Ehā and elsewhere on Maui. Waikapū no longer was a thriving and self-sufficient ahupua'a. Sugarcane production in Waikapū used these same 'auwai systems, cemented them over, and diverted stream water away from kuleana lands and into reservoirs. The plantation system directed water away from the stream rather than the efficient system of agriculture that Hawaiians practiced. Sugarcane cultivation in Waikapū destroyed most of whatever traditional lands and ditches lay within, as plowing and land clearing left no traces of former traditional agricultural use.

In 2013, fewer than 15 lo'i kalo on a total of 2 acres of kuleana land are in cultivation compared to the 1,400 lo'i kalo that were under cultivation 160 years ago. The lack of water in the Waikapū stream forced many Hawaiian families to stop cultivating kalo. Many kuleana lands were adverse possessed or purchased for a minimal amount by the sugar plantations in order to gain access to traditional irrigation ditches and fertile lands for the thirsty cash crop. Descendants of the original kuleana farm land owners in Waikapū make up less than 1% of the residences.

Currently, there are ongoing efforts in the Waikapū ahupua'a to revitalize the water resources of the Waikapū Stream and to restore those remaining kuleana lands with lo'i kalo. The community members in Waikapū are once again trying to return to a self-sufficient ahupua'a that it once was.

## **Agriculture**

Waikapū is land bound. The waters of its great stream, now utilized for irrigating a great acreage of sugar cane, formerly was diverted into lo'i and its overflow was dissipated on the dry plains of the broad isthmus between West and East Maui.

(E.S.C. Handy, *Hawaiian Planter*: 1930)

Taken altogether in terms of areas cultivated and number of communities, Maui certainly ranked last. In comparison with other islands, it must have had a smaller population. There were two areas, however, in which population was concentrated. One was in "the Four Wai" (streams) – Waikapū, Wailuku, Waiehu, Waihe'e – the four largest streams and lo'i areas on windward West Maui, which were contiguous. The other was Lāhainā.

(E.S.C. Handy, *Hawaiian Planter*: 1930)

Taro terraces - Kahakuloa to Waikapū

Sweet potato - coastal throughout; lower Wailuku and Waikapū

Banana - valleys and wet coasts throughout, median forest zones up to 3,000 feet elevation

Wauke - valleys and damp kula lands in western Maui

Olonā - median forest zone throughout

ʻAwa – interior wet valleys and lower forest zones throughout

(E.S.C. Handy, *Hawaiian Planter*: 1930)

This section, with its abundant stream that has cut its canyon deep into western Maui's second highest range, gives its name to the last of "The Four Streams." Spreading north and south from the base of Waikapū to a considerable distance below the valley are the vestiges of extensive wet plantations, now almost obliterated by sugar-cane cultivation; a few here and there are preserved in plantation camps and under house and garden sites along the roads. Among these gardens there are a few patches of dry Japanese taro. Far on the North side, just above the main road and at least half a mile below the entrance of the canyon, an extensive truck garden on old terrace ground shows the large area and the distance below and away from the valley that was anciently devolved in terraced taro culture. On the south side there are several sizable kuleana where terraces are now used for truck gardening. In the largest of these are few old patches are flooded and planted with Hawaiian wet taro, and there is some dry Japanese taro. Several terraces are used as ponds planted in lotus for their edible seed. There were probably once a few small terraces on the narrow strips of valley bottom in the lower canyon.

(E.S.C. Handy, *Hawaiian Planter*: 1930)



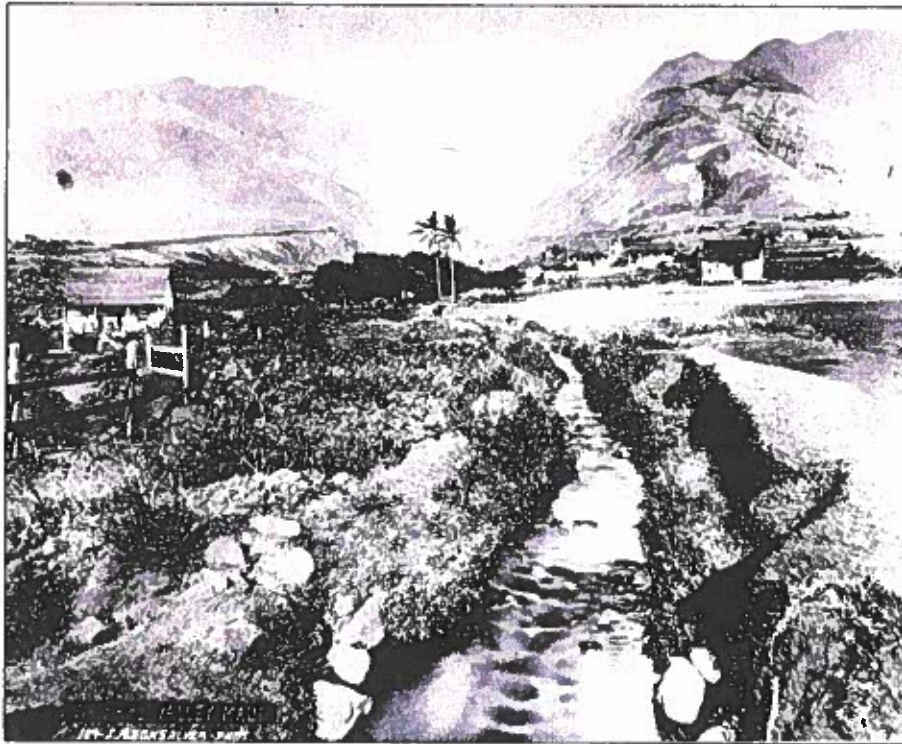


Figure 19. 'Auwai system along Waikō Rd. which fed numerous lo'i kalo circa 1900 (Maui Historical Society)



Figure 20. Lo'i kalo above Waikapū Town near edge of Wailuku Heights circa 1890 (Bishop Museum)

### 6.3.4 OTHER CULTURAL SITES OF SIGNIFICANCE

Archaeological records for the Waikapū ahupua'a provides important data that describes pre-contact settlement patterns and timelines. There has been numerous archaeological surveys conducted as early as the beginning of the 20<sup>th</sup> century. Thrum and Stokes were specifically interested in documenting the remains of heiau. Walker's survey set out to document the everyday types of human endeavors, such as habitations and fishing shrines, as well as clarify and expand the previously recorded data. Handy and Handy described their contemporary (1930s) agricultural systems and describe the information they gathered of the traditional agricultural methods and knowledge. These early records provides us with the only information we have of sites that have since disappeared. Since carbon dating was not available before the 1950s, the earliest record of sites since then has to be compared with what remains to estimate times of origin. Folk and Hammatt, Kennedy, and Brisbin et.al. have conducted recent archaeological studies in Waikapū and although the percentage of total area surveyed for archaeological purposes is probably very slim, a vast and rich distribution of life is shown by what has been found.

#### **Upland Agricultural Field System and Settlement**

Prior to the 1991 establishment of the current King Kamehameha and Kahili Golf located just south of the Waikapū Valley, were remnants of a pre-western contact Hawaiian settlement. It included habitation, heiau, and agricultural sites. Alan Haun (PHRI 1989) registered four sites in his interim Waikapū Partners Golf Course study, and he dates them from the 15<sup>th</sup> through 19<sup>th</sup> century, and in one case from the 17<sup>th</sup> century into the 20<sup>th</sup> century. Majority of these sites were obliterated due to the construction of the Golf Courses, however some sites still remain and are visible. It is thought that this settlement and associated cultural features may have been utilized prior during the early settlement of the Waikapū Valley. The agricultural system that was analyzed prior to construction was thought to have been one of the largest dryland field system in Nā Wai 'Ehā. During the Māhele of 1848, there were no claims connected to this area and no accounts of Hawaiians living in that area. It is likely that this area was abandoned when Hawaiians moved further north and into settled in Waikapū Valley where water resources were more readily available for more intensive farming.

Thrum's study deals exclusively with heiau and he reported the presence of four in Waikapū, two in village area and two at or near the shore but he saw only portions of the larger village one. Neither was carbon dated before it was destroyed by the plantation.

#### **Heiau**

Two heiau were reported as at Waikapu, formerly, one below the road abreast of Thomas Everett's of large size, and one below the Catholic Church, a small structure working probably in conjunction with the larger one. Portions of the large one was said to be still seen, but the small one was all destroyed. The names of these were forgotten. Unfortunately no evidence was found in confirmation of this report nor anyone who had knowledge thereof. The same relates to an alleged

heiau, each, formerly at Pu'uhele, at Mā'alaea, at Kīhei and at Kalepolepo, of small size, and a larger one at Kula'ihakoko, but no one else seems to have heard of them (Thrum 1909-1918:59)

Since the ahupua'a of Waikapu has sheltered valley, shoreline, and open country it possibly had all the types of houses Walker describes:

Maui houses were of two types. In the sheltered valleys, where there was abundant vegetation, the houses were built of light pole frames thatched with pili grass. The house was built on a stone pavement to raise it slightly above the level of the damp ground. Matting covered the floor, but in the sites by the shore pebbles and coral were, in general, substituted for the stone paved floor. Only five of these grass houses are still to be seen on Maui, and none of them are inhabited. In the open country exposed to driving wind and rain, houses were built with thick stone walls and only the roofs were of grass (Loc. Cit.:68).

LCA 432 (Sylva) Mahuka testifies in 1847 that on the land there are 2 mud houses and a grass house built by "that person" (Sylva?). So while no grass houses were still in use in 1931 when Walker did his inventory, there were still grass houses in use at the time of the Mahele. Keoni Kewini also notes the presence of a pili grass house on LCA 76.

Waikapū was the southernmost ahupua'a and was adjacent to the ahupua'a of Ukumehame in the moku of Lāhainā. Hawaiians that needed to travel in both directions utilized an ancient trail named Kealaloloa. (see figure 3.). It was also known as the Lāhainā Pali Trail.

Lāhainā Pali Trail descends towards the subject property from the heights of the Kealaloa Ridge. This trail "...is an illustration of 19<sup>th</sup> century craftsmanship, which in a sense (given the fact that the trail was built less than 50 years after Western contact) is an extension of traditional Hawaiian craftsmanship adapted to new circumstances"

(Kennedy and Trimble 1992)

Kennedy in 1992 conducted a survey at 1070 to 1100 feet above sea level and saw several caves near the vertical slope across the stream channel which lay to the south. These caves have not been surveyed and there is no record yet encountered of their use.

The pu'e one (sand dune) system of Waikapū was also extensive. Prior mention describes the sand dune system beginning in the northern most ahupua'a of Waihe'e in Nā Wai 'Ehā and ended just shy of Keālia (see figure 11.). Most of all of the sand dune system has been destroyed. The only remnant portions of the sand dunes in Waikapū is where the current Japanese / Hawaiian cemetery is located on East Waikō Road. There is a reference in Grant 2747 to Eugene Bal in the 1850s that there were ancient Hawaiian burials in that portion of the sand dune.



## 7.0 WAIKAPŪ SUGAR PLANTATION HISTORY

The first accounts of growing sugar cane by foreigners in Waikapū was Antone Catalena in 1823. Reports say that he made an excellent syrup from the cane produced on his land. Waikapū Plantation was founded several years later. It was formed by a series of purchases that began when James Louzada acquired the estate of the late Circuit Court Judge John "Ione" Richardson. The Richardson family were long time Waikapū residents. Apparently the first resident with that name was George Richardson, who was born in Ireland and died in Waikapū in 1835, leaving a Hawaiian widow named Kaneole. Their son or grandson, John Richardson, is named in several places on the Wailuku Sugar Plantation map. His land became available for sale through tragic circumstances, when Richardson committed suicide at age 35 by hanging himself from a tree on his cattle range in Kula. According to an 1860 Pacific Commercial Advertiser article, "He had been laboring for some time under a mental aberration, caused, it is said, by domestic troubles," This was depression resulting from the death of his wife, Dorcas (Doreka Ilai), in 1857 and their four-year-old daughter Fanny in 1859. The newspaper said Richardson had been a member of the House of Representatives, recently promoted by the king to a seat in the House of Nobles, and was considered "one of the most promising and intelligent of his race."

James Louzada, a native of New York, had arrived in the Islands in 1834. He acquired Richardson's estate but was not his first stake in Waikapū land. A copy of a March 15, 1844, deed from Charles Kanaina to Louzada, translated from Native Register, Volume I, page 175, reads as follows:

I hereby give two 'ili's of mine at Waikapū, 'Ao'aokamanu and Puahinakao, to James Louzada to live on under me, as the natives of Hawai'i do. If he does wrong under the law, his occupation thereof shall end. Furthermore I shall have the Thursdays and the Fridays [tax days] of the land, and he shall be responsible to me. Furthermore he shall give the tribute to the tax collector, as formerly paid by these lands. Furthermore, e like nō me ka lā me 'ai kahiko (the ancient ways of the land shall be followed) Furthermore if it comes to us that he petitions as a foreigner (does not follow Hawaiian custom) then his occupation of the land shall cease. Furthermore if the lunas object to this grant of land, then it shall cease and the land be returned to me.

In a column by Mrs. D.P. Penhallow titled "Waikapū, Maui: a Sketch" in the February 3, 1926, Maui News provides more details about the evolution of the Waikapū Sugar Plantation.

As with much of early Hawaiian history, so it is with Waikapū. Definite dates of events are hard to fix and the sequence of them not always clear, but as Waikapū was first in this section of Maui in war so, evidently, was it the first to produce sugar and cattle. A Spaniard named Antone Catalina made cane syrup at Waikapū in 1823, which was apparently the beginning of the sugar industry in the Wailuku District. James Louzada came over from Waimea, Hawai'i, a number of years later, established a cattle business, opened a store and began cultivating cane on a large scale. The date is not definite but he erected a stone mill with oxen for motive power on the premises known as Halepālahalaha at the entrance to Waikapū Valley, located

on its northern slope. It is reputed that Louzada's Hawaiian wife, Kapu, lost an arm while tending the mill.

Following this mill a steam driven one was erected in 1862 near the present road to Lāhainā, just north of the stream crossing . . . the store referred to was the first in the district, people going from Wailuku to make purchases there. The store building was located on the lower corner of the Pia Cockett premises and remained as a landmark until a few years ago. The cattle industry flourished and also, many fine horses were produced, horseracing being a feature of Waikapū for years. . . . Aside from its commercial aspect, there was much of romantic interest attached to Waikapū. Kalākaua spent some of his leisure time with the Cornwells, who kept open house, and it has been featured in song and story. Its romance was of the past, which belonged to its day and age. Of this there are but slight reminders evident only to those who can picture it as it was.

(February 3, 1926, Maui News)

James Louzada's acquisition of additional land in 1862 apparently was unplanned, simply a response to a promising opportunity.

Mr. James Louzada, happening to be in the vicinity, heard that there was to be an auction sale of the estate of the late John Richardson, and attracted by curiosity attended it. A good frame house and lot was put up for sale, but nobody wanted it. Seven hundred dollars only were bid, and Mr. L. thinking it a safe investment, took it at a few dollars over that sum, and for a few hundreds also purchased the taro lands belonging to the estate. Thus, without any intention of buying when he went to the sale, he found himself possessed, for the paltry sum of \$1,200, of a good dwelling house and some of the finest cane land on the island. He was not long in finding out that he had located over a mine destined to be as productive as a gold mine, nor in making his plans for the future. Associating himself with his brother-in-law, Henry Cornwell, Esq. [married to Louzada's sister Adelia], formerly of this city [Honolulu], he set to work to erect a mill and commence the manufacture of sugar, the natives and foreigners in the village promising to plant cane on their own lands. Two years have passed since the lucky purchase of this property occurred, and already he has sent to market some 400,000 pounds of sugar, worth perhaps \$25,000, though his mill has been in operation only about eight months.

(April 9, 1864, Pacific Commercial Advertiser)

It was further expressed that a great deal of change in the village of Waikapū occurred since "we last rode past it" four years ago, when "there was nothing here to attract a stranger--a few thatch houses with one or two frame buildings, scattered among taro patches were all that one would notice in passing. Now a tall chimney attracts for miles the eye of the traveler and the dark smoke, growing up in clouds from its top, tells plainly of the industry, capital and enterprise that center here." The visit to the mill was further explained:

Mr. Cornwell and his son William, who were hard at work turning cane juice into gold. The mill consists of a large building in the form of an L, on a hill slope, which facilitates the work very much. The machine is driven by a 36 horse engine, built by Mr. Henry Hughes of this city, who also constructed all the machinery used on this plantation. Everything about the mill is of Hawaiian manufacture, which can be said of but a few sugar manufacturers on the islands. The capacity of the mill is about four thousand pounds of sugar per day, though, by working nights, which is sometimes done, five thousand pounds can be got off. To obtain this product, Messrs. Louzada and Cornwell employ about seventy field and mill laborers, of whom forty are females, who are engaged on account of the scarcity of men. . . . The land at Waikapū consisting of a gentle slope from the base of the mountain to the road, irrigated by the Waikapū river, is admirably adapted to sugar culture, producing, when well cared for, very heavy crops. The extent of land suitable for cane is limited only by the amount of water obtainable for irrigation. The proprietors of the mill have purchased land largely since they began operations and have now some 200 acres. They purchase cane from the natives, paying generally about one hundred dollars an acre for the standing crop, taking it off at their own expense. The sugar boiling department is under the charge of Wm. Cornwell, who possesses all the activity, industry and perseverance of his father and uncle. The high reputation of the sugar made at this mill is the best recommendation that a sugar-boiler can wish.

About a mile back from the mill, and on an elevation overlooking the whole country, stands the house of the late Mr. Richardson, the sale of which we have already referred to, now occupied by Mr. Cornwell and his family. It has been much improved, by additions, and forms one of the pleasantest residences we have ever seen. From its front veranda, a most beautiful scene is had--the village and mill buildings, the plain, Kahului Bay on the left, Kalepolepo Bay at the right, and the whole of Mt. Haleakalā, with its villages on its side--are all in view. Were we to select a site for a country home, it would be this charming spot in Waikapū, and we congratulate Mr. and Mrs. C. and their family on possessing so healthy and delightful a home, where in and around the dwelling every comfort and luxury is provided. The traveler, who enjoys, as did we, the pleasure of a short sojourn here, and an acquaintance with those who show such refinement and taste, and who welcome visitors with such cordial hospitality, will leave their pleasant home with many regrets. Such residences and such homes we trust will spring up in every district.

What a change has taken place in Waikapū within two years! Where were a few taro patches, half cultivated by Lazaroni, a village has sprung up, with its sugar mill and buildings, its waving cane fields and busy laborers, scattering industry, thrift and contentment everywhere. Here where a few hundred dollars worth of taro were formerly raised, forty thousand dollars' worth of sugar may now annually be made and sent to market.

A planter's life, however, is no playspell. Messrs Louzada and Cornwell and everyone else engaged on the estate work hard--up early in the morning, and late at night, they earn every dollar they receive. Although the first outlay in commencing a plantation is heavy--and few estates are set in operation with less than forty or fifty thousand, and from that to one hundred thousand dollars--yet when once completed, the income promises to be large, and on most plantations will amount to at least twenty-five per cent on the investment, when well managed. This estate, thus far, has cost its proprietors nearly fifty thousand dollars and it is safe to say that it will produce annually at least forty thousand dollars, at present prices of sugar."

(April 9, 1864, Pacific Commercial Advertiser)



Figure 21. Early Waikapū Map showing Waikapū Sugar Mill (DLNR Survey Office)



## 7.1 SUGAR PLANTATION AGRICULTURE HISTORY

Specified below is a detailed timeline of the establishment of the Waikapū Sugar Company, its evolutions and final demise.

- 1823** Cane syrup and molasses was made by a Spaniard named Antone Catalena.
- 1828** Small wooden mill worked by oxen was established by Antonio Silva.
- 1847** Coffee was planted for the first time in Waikapū.
- 1848** Great Māhele Land Division was imposed by King Kamehameha III (Kauikeaouli). Foreigners and Hawaiians for the first time were allowed to own land that they were cultivating and living on.
- 1857** Henry Cornwell and family from Long Island New York arrived in Hawai'i.
- 1860** James Louzada originally from New York City moved from Waimea, Hawai'i to Waikapū, Maui and began cultivating sugarcane on a larger scale. He erected a stone mill with oxen for motive power on an 'ili (subdivision) named Halepālahalaha, situated near the entrance of the Waikapū Valley. It was reputed that Louzada's Hawaiian wife Kapu, lost an arm while tending the mill.
- 1862** Waikapū Plantation is formally started by James Louzada and his brother-in-law, Henry Cornwell. They purchased 1,000 acres from the late John Richardson for \$1,200. One of the first steam-driven mills in Hawai'i was erected at the plantation by Honolulu foundry James Hughes. William H. Cornwell (16), son of Henry Cornwell also became interested in the sugar business. Waikapū plantation changed ownership a number of times. The Macfarlanes became interested and eventually formed a corporation. It later passed into the control of Wailuku Sugar Company in 1894.
- 1862** Wailuku Sugar Company was established by James Robinson & Co., Thomas Cumming, J, Fuller and C. Brewer & Co.
- 1863** Waikapū Plantation sent its first sugar (200 tons) to market. It was worth \$25,000.
- 1864** About 200 acres of land were cultivated in sugarcane. The Waikapū Sugar Plantation also purchased sugarcane from native kuleana lands at \$100.00 per acre. The land suitable for irrigating sugarcane was limited by the amount of water available in the Waikapū Stream.
- 1866** Mark Twain (Samuel Clemens) arrived in Waikapū and stayed with the Cornwell Family.
- 1868** Henry Cornwell cultivated 300 acres of sugarcane out of his 1,000 acres of good agricultural land. Water used in irrigation was not sufficient to assure cultivation of more than 300 acres at a time profitably. Yields averaged four to five tons of sugar per acre.



Figure 22. William H. Cornwell

**1877** Waikapū Plantation owned by Henry Cornwell was sold on February 24<sup>th</sup> for \$175,000, with the original proprietor retaining an interest. The purchasers were William H. Cornwell (son) and George W. MacFarlane. Waikapū Plantation was capable of producing 1,000 tons annually. If more water was brought in to these lands, 2,000 tons of sugar could be produced.

**1878** Claus Spreckels who arrived in Hawai'i in 1876 from California paid Henry Cornwell \$20,000 for an undivided half interest in the Waikapū Commons Lands. It totaled roughly 16,000 acres. At about the same time, Spreckels leased from the Hawaiian Kingdom the adjacent Wailuku Common Lands, for 30 years, at \$1,000 per year. This area was about 24,000 acres all together. Both land and water rights were also involved.

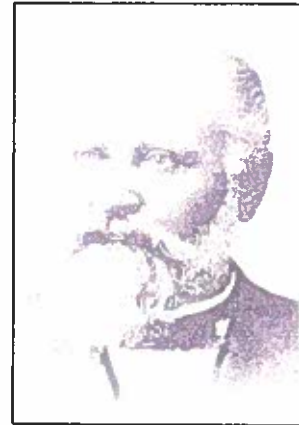


Figure 23. Claus Spreckels

**1878** Ha'ikū Ditch was complete and led to other large and important ditch projects in various parts of the islands. The most important of which was that of HC&S Co. for the irrigation of their large projected sugar plantation upon the Waikapū Common, Maui.

**1879** The co-partnership that existed between the undersigned and known as Waikapū Sugar Plantation Company was dissolved by mutual consent, and it was continued by W. H. Cornwell and George W. MacFarlane under the firm name of Cornwell & Company (H. Cornwell, W. H. Cornwell and G. W. MacFarlane).

**1880** Waikapū Proprietors, W. H. Cornwell & G. W. Macfarlane owned 20,000 acres. 600 acres were under cultivation and suitable for sugar planting, provided that artesian wells proved to be a success on Maui, which it was confidently expected to be the case. Manager W. H. Cornwell Jr., Agents, G. W. Macfarlane & Co., estimated yields for the season at 900 tons. The capacity of the mill was 8 tons. There were 130 men employed and 200 yoke of oxen. The plantation was believed to be one of the richest and most valuable in the Hawaiian Islands.

**1881** First outer island artesian well was drilled at Waikapū Plantation by McCandless Brothers.

**1882** HC&S Co. established a new plantation on the Waikapū / Wailuku Common Lands. Claus Spreckels obtained outright title to the Waikapū Common lands.

**1889** Waikapū Plantation produced 900 tons of sugar.

**1889** "Spreckels Buys Waikapū Plantation." The sale of the half interest in the Waikapū Plantation, owned by Major W. H. Cornwell, was purchased by Col. Claus Spreckels. It was reported that the figure for the half interest was about \$120,000. The remaining half was held by G. W. MacFarlane and Company, and was probably purchased by the same party. Major Cornwell continued to be the manager. Waikapū was an incorporated company, 2,500 shares at \$100.00 each. The crop for the current year was about 1,000 tons. The purchase of the plantation, by capitalist Col. Spreckels, indicated that he had a firm faith in Hawaiian sugar property, and that the proposed changes in the American tariff would not ruin sugar planters.

- 1890** The sale of the one-half interest in Waikapū Plantation was made by George W. MacFarlane to Col. Claus Spreckels, the latter having previously purchased the other half from the Cornwell Estate in July.
- 1891** Waikapū Plantation produced 1,000 tons of sugar.
- 1892** A lawsuit regarding cane grown on land known as Waikapū Commons was instituted by Col. Claus Spreckels of HC&S Company. The defendant in the case was Col. George W. MacFarlane of Waikapū.
- 1893** Waikapū Plantation produced 534 tons of sugar.
- 1894** Wailuku Sugar Company purchased Waikapū Sugar Company in February. The purchase included 2,500 shares at \$42.00 per share. It was difficult to bring cane from Waikapū to the Wailuku mill, therefore Manager Charles B. Wells was authorized by the board of directors to make the best terms possible with HC&S Co. to grind the Waikapū cane.
- 1894** Waikapū Plantation produced 786 tons of sugar.
- 1895** The first crop of the combined Wailuku, Waihe'e and Waikapū plantation produced 4,939 tons of sugar.
- 1895** Wailuku Sugar Company completed a survey for a railroad line to Waikapū. This line would be 20,800 feet in length. Claus Spreckels gave Wailuku Sugar Company a warranty deed for the rights-of-way it needed for a railroad line toward both Waihe'e and Waikapū for \$600. Wailuku Sugar Company considered the purchase of W.H. Cornwell lands in Waikapū, known as the 'ili of "Aikanaha".
- 1901** The Wailuku Sugar Company directors offered HC&S Co. 5/12 of Waihe'e Ditch water (6 p.m. to 4 a.m.), in exchange for all of their lands at Waikapū, Mā'alaea and Wailuku in July. HC&S Co. was to pay 5/12 of the expense of maintaining the new ditch.
- 1904** James W. Taylor, civil engineer for Wailuku Sugar Company, arrived to superintend the construction of a large ditch (Waihe'e Ditch) from the head of Waihe'e Valley to the Waikapū lands in September.
- 1905** Construction of the Waihe'e Ditch commenced; this was the direct result of an agreement to exchange land and water rights between the Wailuku Sugar Company. The final settlement, after years of litigation, was the following division of the water: 7/12 to Wailuku Sugar Co. and 5/12 to HC&S Co. James Taylor made the survey for the Waihe'e Ditch which cost \$160,000 and delivered 50 million gallons of water per day.
- 1907** On May 15, the new Waihe'e Ditch was opened. It was witnessed by representatives of Wailuku Sugar Company and HC&S Company, citizens of Wailuku and neighboring towns and the first party of Congressmen from Washington, who were visiting the islands.
- 1907** Wailuku Sugar Plantation worked on the tunnels and ditches in development of the water supply for its fields, from 'Īao and Waikapū Valleys.
- 1910** New plantation cottages were built and the spur track at Waikapū was extended another half mile.
- 1912** Wailuku Sugar Company directors voted to purchase 9,995 shares in the Waikapū Agricultural Company, Ltd. which represented an investment of about \$50,000.

- 1914** The lower branch railroad line at Waikapū was extended 1,800 feet.
- 1915** Kona storm hit the plantation from Waikapū to Waihe'e.
- 1916** Severe storm struck Maui in January; 30 inches of rain fell and severely affected the Wailuku Sugar Company.
- 1916** Wailuku Sugar Company board of directors voted for an option to extend the present lease of the lands of the Waikapū Agricultural Company, and that Wailuku Sugar Company dispose of up to 51% of the stock it owned in the Waikapū Agricultural Company.
- 1918** "Storm Brings Down Old Waikapū Smokestack" The old smokestack which marked the site of the original Waikapū sugar mill, and for many years was a conspicuous and picturesque landmark, topped over in a Kona gale storm on Monday night (Nov. 18<sup>th</sup>). The mill was one of the first sugar mills on Maui and had a capacity of 40 tons of sugar per year. The Waikapū plantation by that time was part of the Wailuku Sugar Co. holdings.
- 1919** Two new dispensaries were built, one at Waikapū and the other at Waihe'e.
- 1919** The main camp at Waikapū was enlarged by bringing in six houses from Pu'uhele Camp.
- 1921** 2,365 feet of the upper Waikapū Ditch was lined with Armco Iron flume to overcome excessive seepage losses in the ditch.
- 1921** Wailuku Sugar Company directors approved in August the purchase of 5,100 shares of the capital stock of Waikapū Agricultural Company, Ltd., which was held by various outside owners, at \$10.00 per share. On September 1<sup>st</sup>, the Waikapū Agricultural Company was sold to Wailuku Sugar Company.
- 1933** A new intake was constructed for the Everett Ditch on the north side of Waikapū Valley.
- 1934** An agreement between Wailuku Sugar Company & HC&S Co., permitted the transportation of excess water to Waikapū reservoirs for night storage.



**Figure 24.** W.S.Co. workers fluming cane by Reservoir #1 in 1940 (W.S.Co.)



- 1947 Wailuku Sugar Co. ceases its use of railroads, replaces saddle horses with pickup trucks, and began selling its plantation homes.
- 1949 Wailuku Sugar Plantation Co. Directors visit Waikapū
- 1955 The old Waikapū stable area was subdivided for house lots.
- 1959 Sugar beet plants were grown in experimental plots at Waikapū.
- 1972 Everett Ditch was abandoned due to a landslide which buried the intake



Figure 25. W.S. Co. Board of Dir. visit Waikapū in 1949 (W.S.Co.)

- 1984 Wailuku Sugar Company dissolves and becomes Wailuku Agribusiness Co. (subsidiary of C. Brewer) and starts planting pineapple and macadamia trees.
- 1988 Wailuku Agribusiness Co. harvested last sugar cane.

- 1990 Wailuku Agribusiness begins liquidating portions of Waikapū lands to HC&S for further sugarcane production and large developers.

- 2005 Wailuku Agribusiness Co. becomes Wailuku Water Company and started selling water that was diverted from plantation ditch systems in Waikapū, Wailuku, Waiehu, and Waihe'e Streams (Nā Wai 'Ehā)

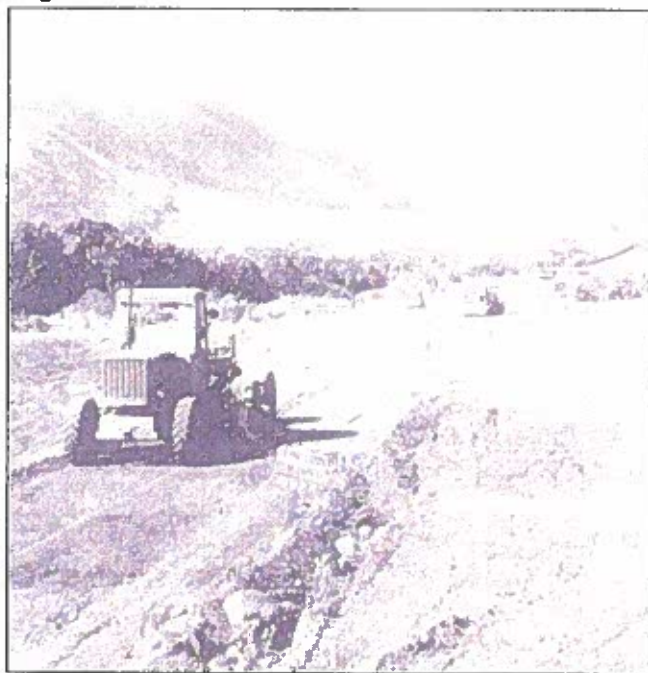
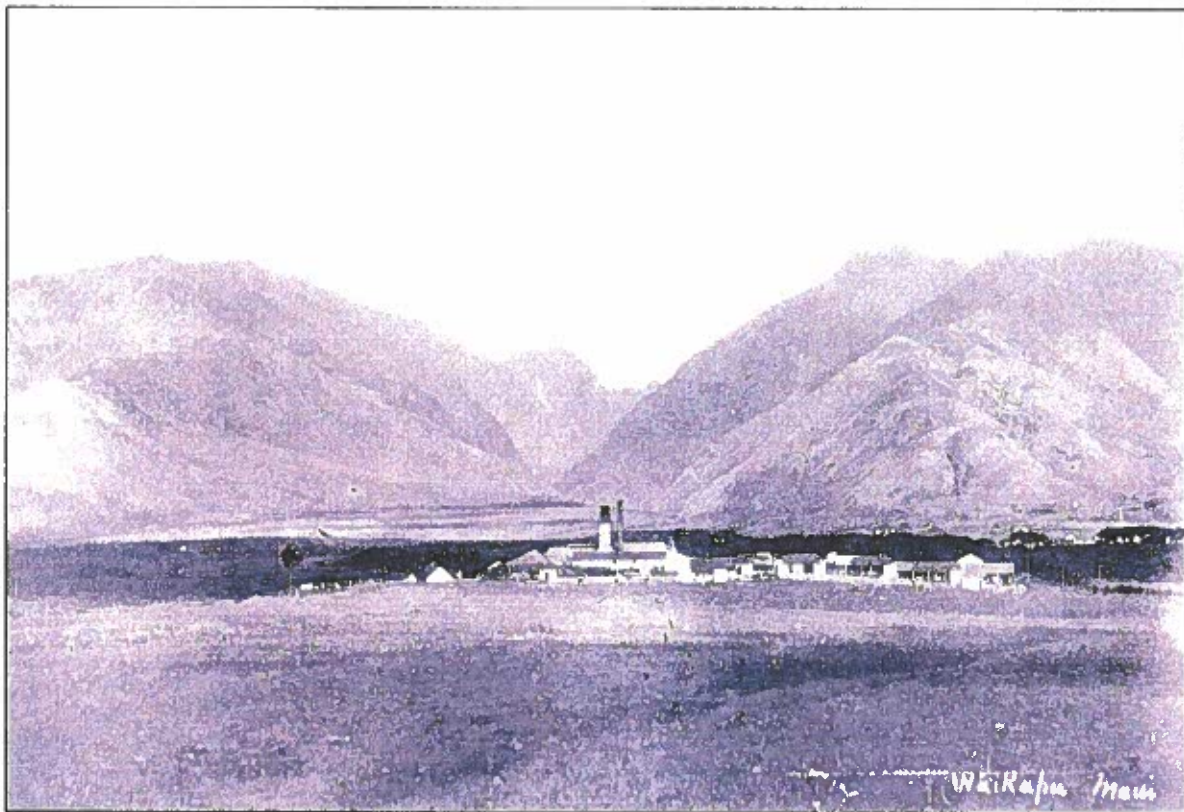


Figure 26. Preparing Waikapū Subdivision for house lots in 1955 (W.S.Co)

- 2005 Earthjustice and OHA on behalf of Hui o Nā Wai 'Ehā and Maui Tomorrow petitioned Hawai'i State Water Commission to return diverted Nā Wai 'Ehā Stream water back into the streams since Wailuku Water Company was no longer using the water for sugarcane, pineapple, or macadamia trees.

- 2007 Nā Wai 'Ehā Contested Water Rights Case begins on Maui.

- 2008** The Hawai'i State Water Commission unanimously designates Nā Wai 'Ehā Streams a Water Management Area. Wailuku Water Company seeks status as a public utility co. under the PUC and was later denied.
- 2009** Contested Case Hearing Officer proposed specific amounts of water to be returned to the streams or Interim In-stream Flow Standards (IIFS). Waihe'e (10 mgd), Waiehu (3.5 mgd), Wailuku/Āao (13 mgd), and Waikapū (4 mgd).
- 2010** Water Commission makes final decision and rejects Contested Case Hearing Officer's proposed Interim In-stream Flow Standards (IIFS) leaving two out of four streams dry. Restored stream flow amounts were Waihe'e (10 mgd), Waiehu (2.5 mgd), Wailuku/Āao (0 mgd), Waikapū (0 mgd).
- 2011** Hui o Nā Wai 'Ehā and Maui Tomorrow appeal final decision and requests restoration of all four streams.
- 2012** Hawai'i Supreme Court hears case and finds that the Hawai'i State Water Commission, Wailuku Water Company and HC&S failed to protect the rights of kuleana lands and Native Hawaiians who utilize stream water for traditional farming as well as protecting native stream life. The Hawai'i Supreme Court asks Hawai'i State Water Commission to vacate their decision and to revisit the case.



**Figure 27. Waikapū Sugar Company with Waikapū Valley in the background circa 1890 (Bishop Museum)**



## 8.0 WAIKAPŪ TOWN AND COMMUNITY

In the early 1900s, besides Waikapū being the home to one of the earliest sugar plantations, the town grew substantially. This was due to early plantation camps such as Kimura, Pu'uhele, Hyashi, Japanese and Filipino Camps. There were two open air theatres in Waikapū, both being near the old Furokawa and Sakamoto Store. A famous horse race track was situated where the current Waikapū Garden subdivision is. In the 'ili of Kuaiwa towards the top of West Waikō Road, was the old Ah Fat Chinese Store, known for good coffee and 'ono saloon pilot crackers. Along the old Waikapū Government Road was the Waikapū Protestant Church built in 1866 and Waikapū Elementary School established in the 1890s. The Protestant Church along the Old Waikapū Government Road was turned into a hospital facility during World War II. Near the end of the old Waikapū Government Road was an ancient boundary site, marked by a large hoana (grinding stone). A Mormon Church was located on the old Keanini-Enos kuleana land of Noho'ana. The Rogers family who were also long time Waikapū kama'āina raised cattle, pigs, chickens and built a slaughter house near the Waikapū Stream in the 'ili of Kuaiwa and Pilipili.

At the top of West Waikō Road was the former Cornwell Estate which King Kalākaua would frequent during his visits in the 1800s. He rested there and at times gambled too. Mark Twain (Samuel Clemens) also paid a visit to the Cornwell family in Waikapū in the mid 1800s and fell in love with the quaint village lifestyle. The Vida 'ohana are long time Waikapū residents who descend from the Shaw and Cockett family genealogy. They have perpetuated a very important cultural practice of raising pigs. Maui's first airport was built in 1929 near the coast of Mā'alaea but later condemned in 1938 because of its unsafe conditions. The present Maui Electric Company plant in Mā'alaea is situated on the old airport.

Today in 2013, the cultural and natural landscape has dramatically changed in Waikapū. The thriving fishing village at Mā'alaea has now turned into a harbor, condominiums, and a shopping and recreational center. The once flourishing Kapoli Spring has been covered over by a public restroom. Keālia Wetlands do not swell with the water from the once flowing streams of Mauna Kahālāwai and Haleakalā. The 65 ft. cinder cone famously known as Pu'uhele has been excavated and scattered throughout Maui. It is now used as a dumping ground for construction waste. Majority of the sand dunes have been plowed under for sugarcane cultivation or built upon for development. Sugarcane still grows throughout the Waikapū ahupua'a utilizing a large portion of the fresh water resources from Waikapū Stream. The prominent lo'i kalo complexes that once dominated the Waikapū landscape are now fragmented in and around housing developments and commercial agricultural ventures.



Figure 28. Ancient Waikapū 'auwai restoration in 2004 (Hokdao Pellegrino)

Efforts are being made by the Waikapū Community Association members and residents to perpetuate the rich cultural history of Waikapū. It is an active community group that are trying to bridge the country lifestyle with the many newcomers who are calling Waikapū home, in an effort to continue the cultural and historical identity of this ahupua'a.



## 9.0 TRADITIONAL HAWAIIAN USES AND PRACTICES IN PROJECT AREA

The proposed Waikapū Country Town Development is situated in the 'ili (subdivisions) known as 'Aikanahā, Kaumu'ilio, Luapueo, Ko'olau, Kaloapelu, 'Āhuakōlea, Ka'ōpala, Ka'alaea, Kama'uhāli'i, Pikokū, 'Ōlohe, Waihalulu, Kama'ūhāli'i. It is known that these lands were being utilized by Hawaiians prior to Western contact and settlement in Waikapū – TMK (2) 3-6-05:007 por., (2) 3-6-005-007, (2) 3-6-04:006, (2) 3-6-04:003. One pre-contact account of this area is that of the burial procession of King Kekaulike in the mid 1700s. The 'ili of Kaumu'ilio was specifically referenced during that procession.

The most noted accounts of the lands within the project area came during the Māhele of 1848 kuleana claims. Because these lands were situated adjacent to the Waikapū Stream, numerous habitation and agricultural sites were established. According to the Indices of Māhele Awards in this area of Waikapū, there were a total of 74 'āpana (parcels) of lands claimed. In these claims made by Hawaiians and a few non-Hawaiians, the overall use of these lands were for cultivation of wetland and dryland kalo. Almost every Native and Foreign Testimony, provided evidence that these lands were used for some form of agriculture. (see specific parcel details in the Index of Māhele Lands Awarded in Project Area) Many of these lands also included 'auwai or irrigation ditches, which were used to feed their lo'i kalo and other crops. The Waikapū Stream was the main source of fresh water for these lands. House sites were also claimed in numerous parcels which would indicate that many Hawaiian families resided near or at their farm. Two known burial grounds were specified in two separate land claims on lands owned by the developer of this project, however they are outside of the project region.

The surrounding area of Waikapū contained land claims and uses similar to that of the project region. This included over 100 land claims. There were heiau or ceremonial sites probably associated with agriculture in a few of the adjacent lands. Unfortunately, many of them have been destroyed and/or there is little or no information about them. It is likely that those that lived within the project area prior to western contact did utilize them for religious purposes.

Further detail on each of the land claims made during the Māhele within the project area can be found within the Index of Māhele Lands Awards.



Figure 29. Ancient lo'i kalo situated within the 'ili of Noho'ana directly across project area (Hōkūao Pellegrino)

## 10.0 CURRENT USES AND TRADITIONAL PRACTICES IN PROJECT AREA

The Waikapū Sugar Company and successors, Wailuku Sugar Company, HC&S, Maui Land & Pine, Wailuku Agribusiness and Wailuku Water Company have drastically impacted the cultural landscape of the project area for well over 150 years. Almost every Māhele claim awarded in the project area and their traditional uses has been obliterated by sugarcane and pineapple cultivation. The only remaining intact Māhele kuleana lands on this parcel of land are those found along the Waikapū Stream, and one such parcel of land is being utilized in its traditional form which is the upper most kuleana parcel awarded to Kupalii (LCA 3546). It is currently being leased and managed by Hui Mālama o Waikapū where a few of the loʻi kalo have been restored as well as a native dryland koaiʻa forest. Other lands adjacent to the project area are also being revitalized and used as they once were during the Māhele. These kuleana lands are inhabited and cultivated by Eassie Miller Jr. and ʻohana, Kauihou-Crabbe ʻohana, Alves ʻohana and Smythe ʻohana. These adjacent project land owners are continuing to practice their traditional and customary rights by accessing kuleana water via ʻauwai, cultivate loʻi kalo and maintaining cultural sites such as family cemeteries. Directly across the Waikapū Stream and in close proximity to project area are the Riyu, Pellegrino, Soong, Dickson, Roger and Harders ʻOhana, whome also practice their traditional and customary rights by accessing kuleana water via ʻauwai, cultivating loʻi kalo and other traditional crops for cultural practices.

The Waikapū Stream is an important culture resource that plays an important role in the current traditional practices of this area. During the interview process, both Eassie Miller Jr. and Wally Rogers mention gathering ʻoʻopu and ʻopae which are both native aquatic species from the Waikapū Stream. Because of the current diversions and lack of mauka to makai connectivity, this cultural resource has drastically diminished and Waikapū residents are no longer able to gather from the stream to sustain their families anymore. The water that does flow in the stream is minimal and is has a great impact on the traditional and customary practices of loʻi kalo and other crop cultivation for subsistence purposes.

Waikapū Valley is another cultural resource which is used for traditional gathering of lāʻau lapaʻau or medicinal plants as well as native plant and tree seeds used for propagation by Hui Mālama o Waikapū and other kamaʻāina of Waikapū. Traditional varieties of kalo and maiʻa (banana) grow in areas throughout the valley and families still gather them as a food source. Olonā (*Touchardia latifolia*) is an endemic plant highly prized for preparing traditional fiber material. Members of Hui Mālama o Waikapū have consistently gathered material over 20 years for making cordage.

The kuleana lands that were claimed in the project area were impacted by plantation at a very early period of time, therefore many kamaʻāina of Waikapū have no recollection of specific traditional practices other than sugarcane cultivation and cattle grazing in the project area. There are however 3 kuleana lands still owned by descendants of the original claimant Ehunui (L.C.A. 2499 and Grant 1513) found within the project area. Although they were utilized for commercial sugarcane and pineapple production, the lands may possibly be in jeopardy or directly impacted by the development.

Hawaiian informants that were interviewed for this project remembered cultural practices on kuleana lands being cultivated around the project area but no accounts of traditional practices on the land actually being proposed for development. For this specific reason, one must rely on the historical accounts made within the Māhele claims to gain a better understanding of traditional and uses and practices of these lands.

## **11.0 ORAL INTERVIEWS**

Ethnographic interviews and field visits were conducted with knowledgeable individuals. Those interviewees that had participated in the study were either born and raised in Waikapū, is a current land owner in Waikapū, and/or has extensive knowledge of the ahupuaʻa and cultural resources of this area. Additionally, these oral interviews reflect the recollections of many native Hawaiian families with generational links to the ahupuaʻa of Waikapū. Individuals completely understood that conducting the interviews was for the purpose of completing a Cultural Impact Assessment for the Waikapū Country Town Development.

Interviews were conducted, in order to demonstrate who, where and how traditional cultural practices are taking place in and around the specific project area. These interviews are an integral component of a Cultural Impact Assessment (CIA). The methods used follow the Office of Environment Quality Control guidelines for assessing cultural impacts. The purpose of the CIA is to identify traditional cultural practices which could potentially be compromised by proposed development projects, and to comply with the Hawaiʻi State Department of Health Act 50.

The CIA guidelines state that project properties as well as surrounding property areas, shall be studied to determine the potential for significant and/or adverse effects on cultural practices of the community and State from the proposed construction or development. Furthermore, these guidelines also recommend personal interviews be conducted with knowledgeable informants and traditional cultural practitioners, concerning the cultural practices identified for the area.

On April 26<sup>th</sup> 2000, Governor Ben Cayetano signed Act 50 into law. The following CIA investigations are intended to satisfy Act 50, which has the stated purpose to:

- (1) Require that environmental impact statements include the disclosure of the effects of a proposed action on the cultural practices of the community and State; and (2)
- Amend the definition of "significant effect" to include adverse effects on cultural practices.

In order to perform the CIA/CIS investigation, attempts were made to contact various individuals that were knowledgeable of the Waikapū ahupuaʻa and project area specifically. Many ʻōlelo Hawaiʻi (Hawaiian language) terms are used throughout the report. The depth of the Hawaiian language is such that, often, much is lost in translation to English. In order to understand the depth and breadth of the Hawaiian language, many terms were left in their Hawaiian form, translated and placed in parentheses.

### 11.1 Faith Fukuko Epp (Mother) & Dawn Pualani Naomi Mahi (Daughter)

**Biographical Overview:** Faith Fukuko Epp and Dawn Pualani Naomi Mahi have genealogical ties to Waikapū on their paternal side of the family through their father and grandfather Joseph Puleloa. The great grandfather of Joseph Puleloa (deceased) was Ehunui who received two kuleana parcels of land in the Māhele of 1848 (LCAw: 2499, R.P. 4070 AP 1 &2) and Grant 1513. Although, both were born and raised on the island of Oʻahu, they currently own the two kuleana parcels of land in Waikapū, Maui which are situated within the boundaries of Waikapū Properties LLC. These lands are currently TMK: (2) 3-6-05:009 (0.06 acres) and TMK: (2) 3-6-05:010 (0.5 acres).

HP: What is your full name?

FE & DM: Faith Fukuko Epp and Dawn Pualani Naomi Mahi

HP: When were you both born?

FE & DM: I was born on December 21, 1959 (Faith Epp) and I was born on November 22, 1980 (Dawn Mahi).

HP: Where were you born?

FE & DM: We were both born in Honolulu, Oʻahu.

HP: What ethnic background are you?

FE: I am Japanese and Hawaiian

DM: I am Japanese, Latino and Hawaiian

HP: Where were your parents born?

FE: Waikapū, Maui and Pepeʻekee, Big Island

DM: Honolulu and Los Angeles, California

HP: Do you have any siblings? Where were they born?

FE: I have 1 brother and he was born in Honolulu.

DM: I have 1 half sister and she was born Honolulu.

HP: What language did your parents and grandparents speak?

FE: My dad spoke Hawaiian, Japanese and English; Mom spoke Japanese and English

DM: My Mom spoke Japanese and speaks English, Dad speaks Spanish and English

HP: Do you currently live in Waikapū or have you lived in Waikapū before? If so, beginning in what year to what year?

FE & DM: No.

HP: Do you have a genealogical connection to Waikapū? If so, how and through whom?

FE: Yes, my father Elijah (Dawn's grandfather) was born in Waikapū. He was full Hawaiian. His mother Ka'ailā'au was born on the land as well and was given land there from Mahi, her father. I am adopted, however, there are other descendants of this genealogical line through my father's brother.

HP: What part of Waikapū were you and/or your family raised in? (Waikō Road, Plantation camps, near Honoapi'ilani highway, Waikapū Valley, etc..)

FE: My father Elijah was born and raised where there is currently an empty field ma uka of the Maui Tropical Plantation, close to the Waikapū stream.

HP: Did your parents, grandparents, relatives tell you any stories about Waikapū?

FE: Not many stories except for some family stories that don't relate to the 'āina.

HP: What were some important landmarks that you remember in Waikapū (stores, churches, cemeteries, schools, plantation camps, sugar mills, heiau, farms, houses, etc...)?

FE & DM: We are pretty sure that Elijah our father/grandfather, was Mormon and attended the Mormon church that used to be in Waikapū across the Waikapū Stream from the project area.

HP: What are the names of some family members that grew up around the area that you lived?

FE: Elijah Kaleikauikawekiu Mahi (Kaulei), his parents were Emily Ka'ailā'au Mahi from Waikapū and Lui Kaulei from Hāna.

HP: Do you still have family living in Waikapū. If so, who and where do they live?

FE: No! Our family hasn't lived on the land since Elijah's childhood, however we still own the parcels of land and pay the taxes.

HP: Do you remember kuleana lands, sugar cane, ranching, and/or taro patches, etc...in this area?

FE & DM: We don't know, but in our genealogy Elijah was born and raised in Waikapū and his



parents were plantation laborers in the area

HP: Currently there is large scale development being proposed on the south side of Waikapū Stream in and around the current Maui Tropical Plantation and both sides of the current Honoapiʻilani Highway. Please see 2 page attachment to email. Ma uka of the Honoapiʻilani Highway 80 rural/farm lots, 253 single family homes, 100 cottage/town homes, a commercial business area and parks and open spaces are being proposed. Makai of the highway are 700 single family homes, 300 cottages/town homes, 35 country town commercial business, parks, and open spaces, and a school.

HP: What are your thoughts about the scale of this project? Do you feel that it will have an impact on known / or unknown cultural sites?

DM: I feel like this is a large scale project that will irrevocably change Waikapū. We are currently in the process of researching our genealogy and understanding our ties to Waikapū. My understanding is that our family's kuleana land lies inside the area slated for development. We still pay taxes on the property. I am not sure the extent of the development or its effects, but I feel like this development could reduce or destroy our potential ability to reconnect to the land where our ancestors were born and lived their lives. If we were able to live on the land again we would want to do so in a manner that respects the agricultural past of our ancestors and the current resources of the ʻāina. The stream by our property hardly seems to flow and I know there is a water shortage on Maui. How can this development be a good idea?

HP: Do you think that this development will change the character of Waikapū? If so, how?

DM: From what I've experienced in Waikapū it has a rural, small community feel. From the description of this large-scale development that community feeling will be obliterated.

HP: If there are cultural sites in the area to be developed, should they be preserved?

DM: Cultural sites should be preserved. So much of the land's historic characteristics have been destroyed by modern ag practices and housing development, anything that is left deserves to be preserved for the generations to come.

HP: Is there anything else that would like to share about Waikapū and/or anything related to this development?

FE & DM: We appreciate the opportunity to provide some small comments regarding this area and its history, and our family's connection to Waikapū.



## 11.2 Waldemar “Wally” Frank Rogers

**Biographical Overview:** Waldemar “Wally” Frank Rogers is a part Hawaiian resident of Waikapū who was born, raised and currently lives directly across the lands of Waikapū Properties LLC and the Waikapū Stream. He and his family (Rogers and Harders) own over 25 acres of land on the north side of the Waikapū Stream on kuleana lands they received at the time of the Māhele of 1848. Their family continue to farm their lands traditionally with lo‘i kalo and other food crops that utilize water directly from the Waikapū Stream via a kuleana ‘auwai (irrigation ditch).

HP: What is your full name?

WR: Waldemar F. Roger

HP: What does the F. stand for?

WR: Frank

HP: What year, when were you born?

WR: September 13, 1944. I am 70 years old.

HP: Were you born here in Waikapu?

WR: No, I was born in Wailuku, The hospital by St. Anthony, Malulani Hospital

HP: What is your ethnic background

WR: I am English, Hawaiian, Portuguese, French, that’s all I can remember. There could be some Irish in there too, I don’t know. I think my mother had some Irish. but I’m not sure.

HP: And your mother and father, what were their names and where were they born?

WR: Edmond H. Rogers is my dad, he was born on Maui.

HP: Was he born here in Waikapu?

WR: That I don’t know. And then my mom we know was Wynona Church and she was born on Maui too. But she went to school in Honolulu, O’ahu for a couple of years.

HP: And you went to school on Oahu? So where did you start off school?

WR: Wailuku Elementary, Kaunoa School, and then Punahou for High School.

HP: Did all three of your siblings go to Punahou?

WR: All three. But they said don't tell anybody you went to Punahou, because I was such a bad student. I don't tell anyone I went there.

HP: What are your siblings names?

WR: Edmond Jr. Rogers and Zelig Harders (Rogers). They might call her Elizabeth as her official name. I only know her as Zelig.

HP: Did your parents and grandparents speak any other language, other than English?

WR: I don't think so, they may have spoke a little Hawaiian. but I don't think so.

HP: You currently live in Waikapū. How long have you lived in Waikapū? Did you live anywhere else, besides when you went to school on Oahu?

WR: Yeah, I went to school (college) in California for a couple of years and lived in Scandinavia for a year.

HP: Were you in the military?

WR: Yeah, during Vietnam. I was in the National Guard Call Up. I was in Wahiawa for 10 months and Vietnam for another 10 months.

HP: Where did you live following Vietnam

WR: When I came back from Vietnam, I moved to New York. I went taking Photography school I went to. And that's where I met this guy from Scandinavia and he was going back and I didn't like New York. So I thought...

HP: What year was that in?

WR: In 1971 maybe. My timeline is not good anymore. It was around 1971

HP: Following your trip to Scandinavia, you came back to Maui. Did you live in Waikapū? Were your parents still alive?

WR: Yes. they were alive and I moved back to Waikapū and started the piggery.

HP: Where was the piggery located?

WR: Where Funai Nursery is now.

HP: Wasn't slaughter house located here by the stream?

WR: The slaughter house was right there, just to the left of that mango tree. And then the road, there used to be a big hill up here before. And when Grandpa built this subdivision he

grated it all down. And then the dirt road to come down, came right by this 'ulu tree. So it came right where my deck is. That's where the road came in. Then there was a house probably right over here. On the bank, they had pigs over here. But that was a long time ago. Oh and they had pigs over here too, this side. And then the rest of it was all Okinawans. They were growing vegetables.

HP: So they were leasing or renting from your parents?

WR: Yeah, they were renting. It was like two dollars a month or something in those days. And because these Okinawans didn't have any money. Everything they grew, they ate. What extra than they would sell. Basically, so they could survive.

HP: Were there any markets in Waikapū? Or did they go to Wailuku Town?

WR: I don't know if you remember Sakuma. No, Sakuma was probably. I think he was here when you were small. But he was right across from Aunty Pat's. That's where he was. There was a house there. He had one of those old Model T Fords with the small little box on the back. When he would go to Wailuku He would take it to that old market. On Vineyard Street, when you go by Good Shepard Church. Just in the back there, there was a market there. That's where he used to sell all his stuff. Cause I remember he never had enough room in the back. He would put it all in burlap bags. He put it all on the flared fenders and tie it to the fenders. He was the most comical thing. But back then wasn't that funny, cause that's how it was and you would see him going about 5 miles per hour. *bububububu*. But what they didn't eat they sold. They all had few pigs. They had the meat and then the extra pigs, they would sell them.

HP: Who besides yourself worked at the slaughter house?

WR: I was small when the slaughter house was there.

HP: Was it there before you went off to Vietnam? And then when you came back you worked there?

WR: The slaughter house was gone way before that. I don't know when they took that down.

HP: When you moved back in the 70's it was gone?

WR: Was long gone. Even when I was at Punahou. I would say it was gone in the 50s.

HP: But your mom and dad started the slaughter house?

WR: Yeah

HP: Were your grandparents born and raised here in Waikapū?

WR: No

HP: What was their names?

WR: I never knew them. They were all gone by the time we were kids. Except I knew my dad's mother. She was a Rego. I don't know, she could've been born on Maui.

HP: You have all the genealogy?

WR: Yeah Zelig would know.

HP: Did your parents ever tell you any stories about Waikapū, related to the names or names of the mountains, ridges?

WR: No

HP: When you were growing up what were some of the important landmarks in Waikapū?  
Stores, churches cemeteries.....?

WR: They used to have the church with the big steeple (Waikapū Protestant Church). And they had Waikapū School. When I was small kid, the school was still there, but they didn't use it.

HP: What happened to it? They just tore it down?

WR: They tore it down. Was a nice little school. Had a nice playground in front.

HP: Do you remember how many classrooms?

WR: I think maybe there were three or four classrooms. It was all just one building. I don't know if you've seen a picture of it. It had like a nice little veranda in the front. I don't know what they did for lunch. I don't know if they had to bring their own lunch. I don't think they had a cafeteria.

HP: There was a cemetery too, right by the church?

WR: Yeah, there is.

HP: Do you remember any other cemeteries in this vicinity?

WR: There is one up by Avery Chumbley's place. The Cornwell Family. That's the only ones I know of in this area. Oh, and the Vida's have a cemetery too on their property.

HP: Were there any plantation camps in Waikapū when you were growing up, that you can recall?

WR: No, only across the highway (East Waikō Road). That was plantation before in the old days.

HP: Were there any names for those plantation camps?

WR: I don't know. Flo Nakama would know.

HP: By that time when you were growing up, the Waikapū Sugar Mill was already closed. No remnants?

WR: Oh yeah. But somebody told me there was a dairy up here too. I said what, I never heard of no dairy. Some guy came and was looking for some bottles from this dairy. I said what?

HP: Above Avery Chumbley's side?

WR: I'm not exactly sure. I think it was where Mike Erwin lives. Down below the McLean's place. I think it was in there. That is what somebody was telling me. But I have no idea. That was the first I ever heard about some dairy. Some Portuguese family was running it. I don't know who would remember. I think it was probably even before Zelig's time that dairy was there. Maybe Zelig might remember.

HP: Other than the piggery and slaughter house, were there any other farms that you can remember in Waikapu at the time? Like even on our property?

WR: When I was a kid they were still growing taro. I don't know if Enos family themselves. I think they leased it out to maybe two or three different guys who just had a couple plots. Each one they had their goats and pig pen. It was all, you know.

HP: What about up above? There was sugar cane up all around Waikapū at that time when you were growing up.

WR: They just had the luna's houses up there, where Randy Piltz and them live. That was all the housing that was up there. That was all for the plantation. And then where Avery Chumbley lives on that side, that was there too. But it was all for the bosses, all the lunas and the guys who were running the departments.

HP: Do you remember any farming across the river on the south side?

WR: The only thing I remember is sugar. Just sugar across the river. It was total, 100% sugar.

HP: Was the Shimizu Family farming?

WR: Yes, right were they are, exactly the same

HP: Was Uncle Bolo Riyu farming as well?

WR: He was farming too. He gave up after a while and his brother came. Who is living up there now?

HP: Uncle Bolo's wife still lives there. Katherine Riyu. Dustin Vegas is now farming kalo on her land

HP: What were some of the things you did in your past time while growing up?

WR: We were lucky. We never got stuff from the store. We would get a ball but maybe that was it. We had horses, the stream, the pūnāwai, we would go fish inside. There was goldfish in there. You could see the gold on the top of the water. There was tilapia too. We went hiking up the stream. We would make tin boats from metal roofing. I think back at how much fun that was. We used to make our own pop guns from the bamboo. We would chase each other on horses and "pop pop" at each other. My dad used to come with a new skin ball each year. It was like four or five bucks. He said if we lost the ball tomorrow, boy you would have a long way. We used to play in the yard by the ditch. It was all pasture on this side. If you hit the ball over the ditch, a long one, we would spend hours looking for the ball. We used to tape the ball just to make it last throughout the year. There was no such thing as "Dad I lost the ball". He wouldn't go and buy another one. He would say... "tough shit boy". That's how it was back in the day. When your parents said something, that was it. There was no negotiating. It was a done deal. That's how it was with my dad. Kid's look at me today like we are nuts. When the ball rolls down the street now, the kids just let um roll down the road.

HP: Was there any stores when you were growing up in Waikapū?

WR: Furokawa Store is on the Wailuku side of the street where 808 Café was. Sakamoto Store was after the bridge. Before my time there was an open air theatre across the street. There were two. One next to Furokawa store and one across the street. We used to walk down. No more street lights at night in those days. When we went home, it was dark, so we used to run.

HP: How many people could the theatre hold?

WR: There were bleachers, so maybe 200 people?

HP: What did they sell at Furokawa and Sakamoto Store?

WR: Furokawa had much more. They both mostly dry goods, snacks, candy. No food there! Can goods and snack stuff.

HP: What are some of your fondest memories of Waikapū?

WR: I think remembering how good we had it. In those days, you would see other kids with toys, bicycles, and you know....we would get kind jealous. At this point in my life, I look at it now and I think we had it better.



HP: Did your family have any special traditions in Waikapū?

WR: We always had the imu for New Years. The main house where Cindy Padget and family lives was where the party's were. We had the kālua pit by the side of the house near the kitchen and the 'ulu tree is today. It's all filled in now. We used to have to go down to the beach to pick up the rocks for the imu. Ted and Zelig got married there. We had a number of weddings there over the last 50 years.

HP: As we move more specifically towards questions regarding the development project? What cultural and natural resources do you remember? Specifically cultural sites in Waikapū, such as heiau, wind names, 'auwai, streams, taro patches, springs, fishponds, etc..

WR: I don't know too much.

HP: What was Mā'alaea like when you were growing up?

WR: We used to go fishing down there all the time when we were kids.

HP: What did you go fishing for?

WR: Whatever kind fish, manini, weke. We used to ride our bikes to Mā'alaea because it was all downhill. Then we would call grandpa to come pick us up in his truck. It wasn't easy getting back home to Waikapū on the bike with the strong winds.

HP: Was the harbor built yet when you were young?

WR: The main jetty was built.

HP: There used to be a spring there, do you remember anything about Kapoli spring?

WR: I remember somebody telling me there was a spring. A freshwater spring under the water.

HP: Do you remember any of the families that lived down in Mā'alaea?

WR: Jimmy Ono ran a store, Mā'alaea Store. Kono or Kano, a Japanese family lived there. The Nagamine's that lived up at the farm knew all those guys and would call them before we went fishing to see what the water was like. There weren't many people living down there. It was basically the pier and Jimmy's Mā'alaea Store. There weren't any condos.

HP: What about Keālia?

WR: I don't remember anything about Keālia. We drove past it when we went to Kīhei, but we never really paid attention to it.

HP: Do you know of any heiau?

WR: I don't know about any heiau here in Waikapū that existed in my time.

HP: Have you heard of Hana'ula?

WR: No.

HP: Back of the valley, where Everett Ditch starts? Does the name Kalena Stream ring a bell? How about a ridge named Kaiwaloa across from Reservoir #1 on the Mā'alaea side of Waikapū Stream?

WR: No

HP: Do you remember any natural disasters in Waikapu during your lifetime?

WR: Not since I was born. The worst storm I can remember was in 1980. They said it wasn't really a hurricane but it sure felt like one.

HP: I heard about that and remember my parents saying boulders crossed the road.

WR: I don't know about that. I've never seen this river overflow. I had the house we are currently living rented out at the time to two single girls. They were really scared during the this storm. There was a lull for 2-3 hours and then it came back again. The houses were shaking.

HP: What was the Waikapu stream like when you grew up? Was it flowing, diverted by plantations, did it only flow at certain times?

WR: Back when I had the pigs in the 70s, it was the same problem. We couldn't get enough water. At night, they took 100% of the water. During the day they let a quarter of it go. Sometimes it was so low, the water wouldn't get down here until noontime. I used the water to clean my pens. It would take a lot of water to flush all of my pens out. I had a little lagoon I used to pump water to flush all the pens out, but the lagoon had to be pretty full to get enough water.

HP: What did you do to get more water if the stream wasn't flowing?

WR: Once in a while, I would call them. But they completely controlled the water.

HP: What was the stream like back then compared to today?

WR: Today, this is more water than we used to get.

HP: Do you remember the dams growing up?

WR: When we were kids we really didn't pay attention to the dams. I remember where the ditches were, but I never knew their names.

HP: Everett ditch?

WR: Is that the one that goes to the top of Wailuku heights? When we were kids it was always flowing. The other one above the pūnāwai and another flume where they could cut the water off and let it go back to the stream. The one I used to open was down below. There was a road- water could go back down or to the fields. There was a chute back to the stream. That is the one they would open to give us water. Even in those days it was hell to get water.

HP: Remember any of the workers' names?

WR: The only man I used to deal with was a short little chubby Japanese man, friendly. He's still around. Sometimes, I used to go around 5:30 and drive up there to pull the gate. I only needed the water 2-3 times a week to wash the pens. When you would come out in the morning there wasn't one drop in the stream. It was bone dry.

HP: When did they start to release more water?

WR: As long as the company was controlling it, it didn't matter how much volume there was. They only gave you some during the day. One day the guy came and asked me, How come you opening the gate? I told him, by the time you give me water it is 4 or 5:00. How am I supposed to do my work? You don't own the water. You supposed to let the water run 24 hours. I am not afraid of Wailuku Sugar. After that, it got a little better. In the olden days, the plantation used to intimidate everyone. They never had a right, but they just took over the water.

HP: Do you remember any native stream life?

WR: I remember some 'o'opu, very few. All inside the river here. But once they started completely cutting off the water from the stream, there was no more.

HP: When did you help with the pig pens?

WR: After my grandpa was retired, that's when I took care of the water.

HP: Who would help you clean out the po'owai or care for the 'auwai?

WR: I used to have to go clean out the 'auwai, usually by myself. Once in a while Bolo would come around to help. Shimuzu would come out and help sometimes. Back then everyone would spray herbicide, so the banks would stay clean. But when I started taking care of the banks, I knew the herbicide was bad and you could get it in trouble, so I would keep it clean by hand. Back then there was no more weedwacker, only sickle.

HP: What was growing on the neighbors' lands.

WR: Shimuzu was farming taro. Bolo started farming. Soongs never used their property. The Tom's had water rights too, but they used to rent it out. Had to clean it from Bolo's all the way to the Rosario's.

HP: Did the water always go down by Aunty Pat's property?

WR: Always went through Aunty Pat's.

HP: Was there sugar cane after Aunty Pat's?

WR: As far back as I can remember there were only houses I remember.

HP: The sugar company never maintained the 'auwai?

WR: Not when it came through private property.

HP: Do you remember the ditch on that side?

WR: The ditch came right through those trees there. I never knew those guys. That side of that stream, we never really went.

HP: How big was the 'o'opu you used to catch?

WR: Small kind. Don't remember which kind. Had 'opae too, but I don't remember seeing any.

HP: Large scale development, where the current Maui Tropical Plantation is. After looking at the development map, do you remember anything else in this area?

WR: No. I don't remember anything.

HP: Is it true that your family scattered their ashes by Reservoir 1?

WR: A little trail All the ashes go down the stream. Grandma Rogers was the first one, then Aunty Pat, my sister, and brother-in-law will go all at one time. Aunty Darlene's mother and father are up there too. It is one certain area we go and we scatter the ashes and throw flowers. That is where we will all end up. As long as they don't cut off access, as long as the ditch is there, we can get there. It is a beautiful spot.

HP: Do you have any thoughts about the impact of the project?

WR: There is no question that there will be an impact. It looks like it is pretty thought out, but I still rather see trees besides that. From what I understand, not in my lifetime, both sides of the road will be developed all the way down. But even when I was a little kid they only

had Wailuku Heights with only two roads. When I was little we used to ride horses up there. I used to tell people it would be all houses one day and look now.

HP: Do you feel like this development will affect your family's way of life?

WR: The traffic and maybe some convenience store, so we don't have to run to Wailuku. I don't think it will do us any good. I don't see any benefit for us.

HP: If there could be some benefit, like a resource or something in return? Mike's been talking about putting water back into the stream, since he is drilling wells.

WR: Putting water back would be better. But you have to give and take. I won't see the change.

HP: Is there anything else about Waikapu that you'd like to share?

WR: Just lucky we live here, very fortunate.

HP: What year did you go to Oahu for high school?

WR: I started in eighth grade and graduated in 1963. I was at Punahou for five years.

HP: And how many years were you away from Hawaii?

WR: Came back in 1971 or 1972, so 13-14 years.

HP: When did your dad subdivide this area?

WR: I don't remember the timeline. But I remember them working on it.

HP: Was the land subdivided for rentals?

WR: All subdivided and sold for lots. He kept some and gave each of his children a plot.

HP: When did you meet Aunty Darlene?

WR: We've been together for 27 years.

HP: Well I appreciate your time. Mahalo nui!

### 11.3 Muriel Kaohulani Enos Prager

**Biographical Overview:** Muriel Kaohulani Enos Prager was born and raised in Waikapū on kuleana land that her family received at the time of the Māhele of 1848 through her great great grandfather Kuolaia (L.C.Aw. 3110, R.P. 3152, AP. 1 &2) and great great grandfather Nahau (L.C.Aw. 3340, R.P. 3115, AP. 1-3), and Kalawaia (L.C.Aw 3103, R.P. 3127, AP. 1) A portion of these lands are owned by her daughter Dalani Kaye Prager (Kauihou) and granddaughter Ka'iulani Kauihou-Crabbe. These lands are currently situated on the south side of the Waikapū Stream, adjacent and surrounded by Waikapū Properties LLC and found within TMK (2) 3-6-05-014) (0.48 acres), TMK (2) 3-6-05-066 (0.04 acres) and TMK (2) 3-6-05-067 (1.26 acres).

HP: What is your full name?

MP: Muriel Kaohulani (Enos) Prager

HP: When were you born?

MP: I was born on Dec 10, 1932

HP: Where were you born?

MP: I was born at Malulani Hospital in Wailuku, Maui

HP: What ethnic background are you?

MP: I am Hawaiian, Portuguese, Caucasian.

HP: Where were your parents born?

MP: My mother, Emily Aulani Wilson was born in Makawao and my father Arthur Kamaka Enos born in Waikapū on the land that you live on currently.

HP: Do you have any siblings? Where were they born?

MP: I have 4 sisters. 1 brother. They were born in Wailuku and Waikapū

HP: What language did your parents and grandparents speak?

MP: On my paternal side, my grandma spoke only Hawaiian, Dad also spoke Hawaiian but encouraged the kids to only speak English. He said that as people came to Hawaii from around the world they would most likely speak English. On my maternal side, everyone spoke English.

HP Do you currently live in Waikapū or have you lived in Waikapū before? If so, beginning in what year to what year?



MP: I lived in Waikapū at the ʻili of Nohoʻana from 1937 to 1943.

HP: Do you have a genealogical connection to Waikapū? If so, how and through whom?

MP: My fathers side of the family, Enos and Keanini families was the Waikapū connection. Nahau Keanini received the Land Commission Award to the ʻili of Nohoʻana in Waikapu. His daughter Ella Kaohulani Keanini married Huakini Enos Jr. They were my fathers parents.

HP: What part of Waikapū were you and/or your family raised in? (Waikō Road, Plantation camps, near Honoapiʻilani highway, Waikapū Valley, etc..)

MP: They lived off Waikō Road, the Nohoʻana kuleana land.

HP: Did your parents, grandparents, relatives tell you any stories about Waikapū?

MP: There was an airplane that crashed in the mountains, and Dad knew the terrain there so they went to rescue the person. There was a Chinese family that lived in back of their house. Our family would go cut an ironwood tree for Christmas.

HP: What were some important landmarks that you remember in Waikapū (stores, churches, cemeteries, schools, plantation camps, sugar mills, heiau, farms, houses, etc...)

MP: There was a Mormon church on our property. According to my mother's account, "My Husband's parents lived near the Waikapū Church. In fact, the property that the Church is on, was their property and they gave it to the Church to build that chapel on. In about 1966 we heard that the Church was going to sell it. So we wrote to the mission president and asked if we could buy it, and so we have bought the church. The chapel still stands on the property. (this was in 1981 when this interview was done with my mother – Emily Enos) There is a family cemetery next to the church as well.

HP: What are the names of some family members that grew up around the area that you lived?

MP: Nahau Keanini/Kalua Kailianu Hoopii -- Ella, Lulu, Alice, Arthur, Kuikuiehu Keanini Huakini Enos Sr./Kahalea -- Alai, Huakini Jr, William, John, Joseph, James, Sarah Enos Huakini Enos Jr./Ella Kaohulani Keanini -- Arthur, Edmond, John Enos Huakini later divorced Ella and married her sister Lulu, but then divorced her and remarried Ella.

HP: When you grew up in Waikapū, what kinds of things did you do in your pastime?

MP: I worked in the taro patch and played by the river when it wasn't raining.

HP: Did you go to school in Waikapū? If so, who were some of your classmates and/or teachers?

MP: No, I went to school in Wailuku, ʻĪao for kindergarten, and then Kaunoa until 8th grade Mrs. Huffy in kindergarten, Mrs. Kennedy in 6th grade at Kaunoa, an English standard school, was only school you could chose to go to Maui High or Baldwin High after.

HP: Describe a typical day in the life of the family when you were growing up in Waikapū?

MP: We worked in the taro patch, cared for the farm animals, pigs, chickens. On Saturdays we would go pick a certain weed in the cane fields to feed the pigs and then go to family land at Māʻalaea to get kiawe beans to feed the animals. This was before the war. After PH a plane landing was build in front of the Māʻalaea house. We would water the garden and tend our vegetable patches.

HP: What are some of your fondest memories of Waikapū?

MP: Christmas was a fun time. We would make cookies and candy and go with dad to get Christmas tree, make ornaments for it and make presents for each other. Mom was so creative and the older sisters would make the meal, younger kids would do dishes, sit and listen to the radio, dad would play saxophone and mom play piano while the 6 kids would sing. Dad would play sax as the kids would fall asleep. There was always music in the house. Dad had a swing band and played for the service men during the war.

HP: Do you still have family living in Waikapū. If so, who and where do they live?

MP: Only you folks that live on the land.

HP: Were there any cultural sites and/or resources that you were aware of in Waikapū (Example: heiau, archaeological sites, winds ʻauwai, streams, taro patches, kuleana lands, burial sites, caves, fishponds, springs, fishing grounds, etc....) If so, could you briefly describe where they were located and if they were in use at that time that you grew up in Waikapū?

MP: Auntie Alae was a kahuna lāʻau lapaʻau who often cared for the family using traditional herbs. She lived up the road past the church.

HP: Do remember any Hawaiian place names in Waikapū? (Example: Kalena, Hanaʻula, Keālia, Māʻalaea, Kāpoli, Kaiwaloa, etc.....)

MP: We had family land at Māʻalaea

HP: Do you remember any natural disasters in Waikapū? (Example, floods, storms, hurricanes, tsunami)

MP: Just during heavy rains, the river would flood and it was hard to cross over the board that lay across the river.

HP: What was the Waikapū Stream like when you were growing up in Waikapū? Was it

flowing? Was it diverted by the sugar plantation? Did it flow only at certain times?

MP: The stream always flowed, don't remember it being dry or how much water was necessarily in it.

HP: Do remember any 'auwai (traditional irrigation ditches – used for taro farming, etc.)?

MP: Yes, they were all intact and active in and around our land.

HP: Did you go down to the stream or use the 'auwai? If so, what for?

MP: Yes, for the taro patches.

HP: Did you or your family ever gather anything from the Waikapū Stream or 'auwai for food? If so, do you remember what it was? (Example: 'o'opu, 'ōpae, hīhīwai, etc...)

MP: We used to get hīhīwai, 'o'opu, and snails from the taro patch

HP: Currently there is large scale development being proposed on the south side of Waikapū Stream in and around the current Maui Tropical Plantation and both sides of the current Honoapi'ilani Highway. Mauka of the Honoapi'ilani Highway 80 rural/farm lots, 253 single family homes, 100 cottage/town homes, a commercial business area and parks and open spaces are being proposed. Makai of the highway are 700 single family homes, 300 cottages/town homes, 35 country town commercial business, parks, and open spaces, and a school.

HP: Do you remember kuleana lands, sugar cane, ranching, and/or taro patches, etc...in this area?

MP: My family had large taro patches that were only for family use, not sold.

HP: If do not currently live in Waikapū, what age were you when you moved away?

MP: I was age 10 when I left but I always went back to visit family until I left to go to college

HP: What was your reasoning for leaving Waikapū?

MP: We moved because my family moved to Wailuku...mom was café manager for 'Īao school and we lived at the big house in Wailuku on Vineyard Street. This house was torn down.

HP: If there are cultural sites in the area to be developed, should they be preserved?

MP: This issues need to be handled appropriately.

HP: If you currently live in Waikapū or have land, how will this project affect you and your

‘ohana, as well as your land and resources?  
MP: I am no sure!

HP: Is there anything else that would like to share about Waikapū and/or anything related to this development?

MP: I loved living there in Waikapū. surrounded by food. My dad loved to fish at Mā‘alaea. W had big farm with the extended Enos family, dads brothers and their families.

#### 11.4 Dalani Kaye Prager (Kauihou) Tanahy

**Biographical Overview:** Dalani Kaye Prager (Kauihou) was born and raised in San Diego, California. Her mother is Muriel was born on kuleana land that her family received at the time of the Māhele of 1848 through her great great grandfather Kuolaia (L.C.Aw. 3110, R.P. 3152, AP. 1 &2) and great great grandfather Nahau (L.C.Aw. 3340, R.P. 3115, AP. 1-3), and Kalawaia (L.C.Aw 3103, R.P. 3127, AP. Dalani and daughter Ka'iulani Kauihou-Crabbe currently own the above kuleana parcels of land. These lands are currently situated on the south side of the Waikapū Stream, adjacent and surrounded by Waikapū Properties LLC and found within TMK (2) 3-6-05-014 (0.48 acres), TMK (2) 3-6-05-066 (0.04 acres) and TMK (2) 3-6-05-067 (1.26 acres). Dalani and her daughter Ka'iu have worked closely with Waikapū Properties LLC to secure these aforementioned lands while deeding one of the parcels to them. They are currently in the process of moving back to Maui and restoring the traditional lo'i kalo agricultural sites situated on their land along with the kuleana 'auwai (irrigation ditch) which once fed their taro patches.

HP: What is your full name?

DT: Dalani Kaye Prager (Kauihou) Tanahy

HP: When were you born?

DT: I was born on July 22, 1961

HP: Where were you born?

DT: I was born in San Diego, California.

HP: What ethnic background are you?

DT: Hawaiian, Portuguese, Caucasian

HP: Where were your parents born?

DT: My Mother, Muriel K. Enos was born in Wailuku, Father, Daniel B. Prager was born in San Diego

HP: Do you have any siblings? Where were they born?

DT: I have 2 sisters and 1 brother-San Diego.

HP: What language did your parents and grandparents speak?

DT: They spoke English.

HP: Do you currently live in Waikapū or have you lived in Waikapū before? If so, beginning in

what year to what year?

DT: No

HP: Do you have a genealogical connection to Waikapū? If so, how and through whom?

DT: My grandfathers side of the family, Enos and Keanini families. Nahau Keanini received the Land Commission Award to Noho'ana in Waikapū. His daughter Ella Kaohulani Keanini married Huakini Enos Jr. They were my father's parents.

HP: What part of Waikapū were you and/or your family raised in? (Waikō Road, Plantation camps, near Honoapi'ilani highway, Waikapū Valley, etc..)

DT: Our 'ohana lived along waikō road on your 'āina of the Noho'ana kuleana land.

HP: Did your parents, grandparents, relatives tell you any stories about Waikapū?

DT: Unfortunately not too much

HP: What were some important landmarks that you remember in Waikapū (stores, churches, cemeteries, schools, plantation camps, sugar mills, heiau, farms, houses, etc...)

DT: We had heard about the property but were more familiar with the family house in Wailuku

HP: What are the names of some family members that grew up around the area that you (mom) lived?

DT: Nahau Keanini/Kalua Kailianu Hoopi'i==Ella, Lulu, Alice, Arthur, Kuikuiehu Keanini Huakini Enos Sr./Kahaleaue===Alai, Huakini Jr, William, John, Joseph, James, Sarah Enos Huakini Enos Jr./Ella Kaohulani Keanini===Arthur, Edmond, John Enos Huakini later divorced Ella and married her sister Lulu, but then divorced her and remarried Ella.

HP: Do you still have family living in Waikapū. If so, who and where do they live?

DT: Yes, you.....Hōkūao Pellegrino and your family at Noho'ana

HP: Currently there is large scale development being proposed on the south side of Waikapū Stream in and around the current Maui Tropical Plantation and both sides of the current Honoapi'ilani Highway. Please take a look at the 2 page map. Mauka of the Honoapi'ilani Highway 80 rural/farm lots, 253 single family homes, 100 cottage/town homes, a commercial business area and parks and open spaces are being proposed. Makai of the highway are 700 single family homes, 300 cottages/town homes, 35 country town commercial business, parks, and open spaces, and a school.



HP: Do you think that this development will change the character and cultural features of Waikapū? If so, how?

DT: I think so, it will add more urban/suburban sprawl.

HP: If you currently live in Waikapū or have land, how will this project affect you and your 'ohana, as well as your land and resources?

DT: We have bought our moms interest in the family land in Waikapu and own in in partiality with Mike Atherton. We are currently trying to obtain control over the entire property to hold for our family, since it is still kuleana land.

HP: Is there anything else that would like to share about Waikapū and/or anything related to this development?

DT: I was never really aware of this particular property until my mom inherited it from her mom. When we first went to see it there was no way to access it and it was all overgrown. She was not able to see the property, the way she remembered it, since she had moved away to go to college. She has been able to visit Noho'ana now that your family has cleared and restored it. When she inherited it, it was also owned by Wailuku Sugar, then Avery Chumbley, and now Mike Atherton. I told her to continue to pay the taxes on it and wait and see what will happen. Even though it's not within the development, that property specifically is not in the development path because it is right along the river. I hope to be able to work out something with the developers to be able to utilize the land somehow.

HP: Mahalo for your time.

DT: Mahalo nui!

## 11.5 Florence Kamie Nakama

**Biographical Overview:** Florence Kamie Nakama was born and raised in Waikapū. Her family is Japanese and worked for the Wailuku Sugar Company while living a portion of her life in the Japanese Plantation Camp. She currently lives along South Waikō Road. Florence has an expansive knowledge base of the post-contact historical sites within Waikapū that are mainly associated with the Wailuku Sugar Plantation era.

HP: What is your full name?

FN: Florence Kamie Nakama

HP: When were you born?

FN: April 14, 1939

HP: Where were you born?

FN: In Wailuku, the Manulani Hospital.

HP: What are your ethnicities?

FN: Okinawan

HP: Where were your parents born?

FN: My father was born in Okinawa. My mother was born on Oahu, but was taken back to Okinawa. She returned to Hawaii after she married my father. I think she was 17.

HP: When did they move to Maui?

FN: They moved to Lahaina first to work in the plantation. Then he moved here to Waikapū. He worked for Wailuku Sugar.

HP: What did he do for the company?

FN: My father used to do the watering. He was like a ditch man or an irrigation specialist. I can't remember the name for it. Depending on that he would get paid more or less.

HP: Did they live in this house?

FN: This house was rebuilt, but they lived in this area in the plantation camp. I can't remember the year, but it was when Wailuku Sugar Company was selling the land.

HP: What was the name of the plantation? Was it Hiyashi? Or Kimura

FN: I can't remember the name. Hiyashi Camp was later and down by nuber 8 pūnāwai. I don't know Kimura. It must have been before.

HP: Was this considered a camp?

FN: Yes, maybe it was called Waikapū Camp or Japanese Camp.

HP: Do you have any siblings?

FN: I have a brother and a sister. My sister lives on Oahu and my brother in Waiolani, Edgar.

HP: What languages did your parents speak?

FN: They spoke Okinawan, but when they moved here they lost it. When they moved here, they spoke mostly Japanese. My father would speak English more than my mother.

HP: Did you learn to speak both languages?

FN: No, my father said we didn't have to go to Japanese school because it was an English speaking world. There was no sense, even though I wanted to.

HP: What were some of the things that you recall about Waikapū?

FN: Across the way was a pasture, where Waikapū Park is. Where the houses are now there used to be gardens. The families could raise vegetables and grow things

HP: Were there any stores nearby?

FN: Furukawa store was the first store before the river and Sakamoto store was where the gift or dress shop or something.

HP: Where were the open air theaters?

FN: The theater I know was the one that showed regular films. People came from all over because people smoke, since it was an open-air theater. It was where Bob and Winnie live, the two story house. They said across the street was a Japanese theater that the Sakamotos used to run, but I never went there. Next to that, the Sakamotos also had a service station. It was only a gas station, they didn't fix cars.

HP: Was the St. Joseph's church still there?

FN: Yes, but it was farther down. At the dirt road, there used to be a bar. I don't remember the name. Naokis used to be there too. And then across, next to Sakamoto store was a barber shop, a pool hall, and a liquor store. I don't remember who owned the liquor store, but Barbara Sakuma used to work there. The Sakuma family used to live across from Patty's

place. Barbara was the youngest of the family.

HP: Where do they live now?

FN: I think they are all gone. I don't know if the grandchildren recall that place because they are so much younger?

HP: Was there anything up Waikō Rd. beside the Waikapū Protestant Church? Do you remember the Mormon Church?

FN: There was a Mormon Church next to the Tom's house, where Greg Chow's house is now. Those were his grandparents. And the Enos lived down there.

HP: Do you remember the Enos?

FN: I remember Ku'ulei, Maile, and Viola. I remember those three, but the rest, I'm not sure.

HP: Were they farming in that area?

FN: Yes, the Matsui family used to farm on your property. I think all of the children are gone. The Matsui family is related to Howard Nakamura's wife. She was a Matsui from Ma'alaea, but they are cousins I think.

HP: When you were growing up, this area was all sugar cane? Was Maui Tropical Plantation all sugar back then?

FN: The Maui Tropical Plantation area was all sugar. There was a road going up to another reservoir up there, Reservoir 1.

HP: Do you remember any other Hawaiian families that lived around here?

FN: Not really. There was a man named Fege, he was a veteran I think. His grave is around here.

HP: Do you remember a Solomon Vierra or Viella? He grew up at the top of Waiko Rd.

FN: I remember the Kai'liponis and the Richards family. They were at the top of the road.

HP: Were they farming back then?

FN: I don't think so. I remember my father and Mr. Oshiro used to work for Eddie Rogers. I think they used to have cattle up there. They used to work for him part time.

HP: Do you remember any archeological sites or cultural sites, like heiau?

FN: No heiau. Just the graveyard down there.

HP: I know majority of the graves are Japanese, but was there any Hawaiian graves?

FN: The man I mentioned earlier, named Feye. I don't know if it was his first name or last. He was a veteran. Too bad, Mr. Sakamoto would put flags and flowers on his grave because he was a veteran. Another family that used to do that too, maybe the McLean family would do that. And other families did that too, there several.

HP: What did you do to past time in Waikapū growing up?

FN: We used to go down to the river, it was a big thing. I used to go down and catch fish.

HP: Do you remember what kind of fish?

FN: Guppies, I guess.

HP: What was the stream like when you were growing up?

FN: There was more water, that's for sure. We used to have to be careful.

HP: Where did you used to go.

FN: We would just stay on this side. They had a lot of plum trees. We used to climb and pick the plums and put them into jars with sugar and shake them up.

HP: Was that reservoir always there?

FN: Yes, that is where we learned to swim in the reservoir. It was like a swimming pool. We weren't supposed to go down there. We used to catch frogs because there used to be grass down there. We would use a red piece of fabric to catch them. Some people would eat it. Only once, I tried fried legs in Honolulu. It was a delicacy.

HP: What was Mā'alaea like back then? Was the harbor there?

FN: I think it was there, but not as built up as it is today.

HP: Any families that you knew down there?

FN: Only the Matsui and Nakagawa. Their family were fishermen. The Ono family used to run that store.

HP: Did you ever go to Keālia?

FN: Not really.

HP: Do you remember Pu'uhele, the hill? Was it there?

FN: It was, the people were using it for something. They dug it up for something. There was gravel there.

HP: Do you remember any native stream life?

FN: Oh yeah, 'o'opu and 'opae. We used to catch it, but never ate it. The 'o'opu were kind of small, 3-4 in. Then later we found out when we went to lū'au, we were eating it all along. My concern is the stream it used to be flow much more than it is. The stream had a side stream on the other side of the park. I don't know where it was diverted, it used to flow into #5. The main stream used to go to Ma'alaea, but not the side stream. Especially if it rained, the river would be full. The river always had water.

HP: Do you remember any natural disasters?

FN: I remember the road got washed away. I think John Yoshizawa's car or truck got stuck in there.

HP: Did you go to Baldwin?

FN: I went to Baldwin, then 4 years at Washington State. I spent 1 year on Moloka'i teaching, my first year teaching. By then, I had lost my father, so only my mother was living here. My brother was still in school then.

HP: When did you move back here?

FN: In 1962 I moved back and taught at Kīhei Elementary. I retired from Lihikai. Kīhei was a small community. The first two years I taught two grades. Then it turned into teaching on grade only.

HP: So you basically lived in Waikapū your whole life?

FN: Yes

HP: What were some of the first big changes you saw in Waikapū?

FN: It was the homes that came up here. Some of the homes came from Hiyashi Camp.

HP: When was Waikapū park built?

FN: Earlier than the 80s. Too bad it is such a small park.

HP: Was it built because of the plantation?

FN: I guess so. The county should've bought that park down there.



HP: What are your thoughts about this project? This will probably be the largest project because they are looking over 1,000 homes.

FN: There will be a park right? And this is all towards Mā'alaea?

HP: Yes, there will be a school here, single-family homes, a county park, rural lots (showing her on the map)

FN: Well people are looking for places to live.

HP: Will it change the character of Waikapū?

FN: Not anymore than what has already happened/

HP: Anything you'd like to see preserved?

FN: When they do all this, where is the water going to come from?

HP: I know they were talking about using well water and not surface water.

FN: They always say it is going to be affordable, but even that is expensive. If we want local people to stay too, we have to make it so that they can find a place to live.

HP: Do you remember anyone growing taro?

FN: Only the Enos, that's it. The Tatsumis used to garden up there where the Shimuzus were.

HP: Do you know any other cemeteries, like the Cornwell cemetery?

FN: I've just seen it. It is more by Avery's property. Didn't Cornwell have a mill?

HP: He started the first Waikapū Sugar Mill.

FN: Across there used to be a stable. There were horses that they used to carry the sugar. I think Wailuku Sugar owned them.

HP: Did you ever ride horses?

FN: Not there. I think that is where the trucks used to park. It was like their base yard. I don't recall the mill there.

HP: Any other memories of Waikapū that you can recall?

FN: You know further up, the road by Maui Tropical Plantation, before #1 punawai. There were homes over there. The Otsumora family, Oka family, and one more family used to garden

over there. The area used to be full of gardens.

HP: Did you ever know the Mahi or Puleloa family? Joseph Puleloa?

FN: There was an Adams family. They used to live where the Vidas are. The Vidas had the piggery. The Rosarios were up there too, I think.

HP: Were there any dairies in Waikapū?

FN: Wailuku Sugar used to deliver, but it came from Waihe'e. This whole area was sugar. The land was strictly used for sugar cane.

HP: When did the fields go to pineapple?

FN: When Wailuku Sugar closed, I guess. Wasn't it Maui Pine that started leasing the land?

HP: How about the old Waikapū school?

FN: Which one? There was one over here. I don't know what happened to the one by the church. It was a new building. I used to walk up there all the time to go to school. It went up to third grade. Then I went to Wailuku Elementary. Mrs. Tom was a first and second grade teachers. Mrs. Tokonaga taught 3<sup>rd</sup>. Mrs. Tokonaga was Donald Tokonaga's wife. Sarah Jean's mother-in-law. She has since passed. Greg's grandmother. There was a larger baseball park down there too. The Watanabe family used to live there and they were Japanese teachers. There were two classrooms. The Japanese school was an English speaking school too, the boyscouts would use it also. Then later they built the school up there. It was a nice building. They had a big building that was like a play area. I don't know why or when they got rid of it. My brother went straight to Wailuku Elementary, by that time the school was closed.

HP: Do you remember the horse race track?

FN: No. I didn't know about that. But a lot of people don't remember the school and a good size ball park.

HP: Anything else you'd like to share?

FN: If we can get places for our people to live. The way Spencer homes makes the people live for 10 years. that would be good, so they can't turn around and sell it right away.

## 11.6 Eassie “Ace” Archibald Moliola Miller Jr.

**Biographical Overview:** Eassie “Ace” Archibald Moliola Miller Jr. was born on Maui and raised mainly in Kahului (NASKA). He lived a portion of his childhood in Wailuku on lands that were passed down to him and extended family that were received at the time of the Māhele of 1848 to Kaaa (L.C.Aw. 3105, R.P. 3154, AP. 1) and Keawe (L.C.Aw. 3520, R.P. 3135, AP. 1). These lands are currently situated adjacent to Waikapū Properties LLC on TMK (2) 3-6-05:019 (3.404 Acres) and TMK (2) 3-6-06:026 (8,650 Sq. ft.). These aforementioned lands are currently being traditionally being cultivated in loʻi kalo (taro patches) fed by the Waikapū Stream via the South Waikapū Kuleana Ditch.

HP: What is your full name?

AM: Eassie “Ace” Archibald Moliola Miller Jr.

HP: Is Archibald a family name?

AM: Yes. When I went to a family reunion, there were 13 Archibalds.

HP: When were you born?

AM: 1952

HP: Where were you born?

AM: It says Malulani Hospital in Wailuku.

HP: What ethnic backgrounds are you?

AM: Basically, Hawaiian and Caucasian. My last name is German.

HP: Where were your parents born?

AM: My mom was born here on Maui in Waikapū and my father on Kauaʻi?

HP: What were your parents names?

AM: My mother’s name was Beatrice Hussey and my father’s name was Eassie Miller.

HP: Do you have any siblings?

AM: I have like 10 siblings. I am the oldest of 4.

HP: Did your parents or grandparents speak any other languages than English?

AM: Mostly Hawaiian. They only spoke secretly in Hawaiian, so we couldn't understand.

HP: You were born in Wailuku, but where were you raised?

AM: I was raised in NASKA (Naval Air Station Kahului)

HP: Did you ever live in Waikapū?

AM: Yes, up Waikō Rd., when I was age 7-9. I lived right across from the old Protestant Church. I was staying with my Aunt Ku'ulei with my mother, when my parents were getting a divorce. This was the old Enos property that you live on today.

HP: Where did you move to after that?

AM: Back to NASKA, then I went to Kamehameha Schools. I started there my freshman year and graduated in 1970.

HP: What did you do after you graduated?

AM: I went to Cal-Poly in graphic arts. I used to work at Ace Printing here on Maui when I moved back.

HP: Your genealogical ties to Waikapū were through which parent?

AM: My mother's side, my grandfather signed it over to her.

HP: What was your grandfather's name?

AM: Albert Hussey. He established himself here. It was a big clan of them. He moved from Kailua.

HP: Did he marry into the Ka'a'a family?

AM: Yes, my grandma was a Ka'a'a.

HP: Are either of your parents alive?

AM: No, they have passed.

HP: Did your parents ever tell you any stories of this place? Who was living on this land?

AM: No one. My grandfather built this house with me in 1978. Only the old house was here. Joe August was living in that older house. He is a retired judge here on Maui.

HP: What year was the older house built in?

AM: In the 1920s.

HP: Who lived in it before Judge August?

AM: I don't know. My grandfather's sister, Beatrice Kailiponi married David Kailiponi who was the executive of the property. We would only come up here to visit.

HP: Was anyone farming the land back then?

AM: Yes, but not much kalo.

HP: Was this all in sugar cane?

AM: Yeah, it was all sugar.

HP: When did it become pineapple?

AM: In the 1980s, I was in the mainland.

HP: Was this when you were at Cal Poly?

AM: No, I went to Cal Poly in 1971, 1972 and then I came home.

HP: What year did you move back to the mainland?

AM: I moved back up around 1981 and moved back around 1991.

HP: Did you move back to Waikapū?

AM: No

HP: Do you have children?

AM: One son, Kilohana, he is the financial guy at MCC. He is 33.

HP: Is your family Mormon?

AM: Yes, my family is all Mormon.

HP: Do you remember anyone farming up here?

AM: There were farms everywhere. All of the Japanese families had gardens. They knew what they were doing, all natural.

HP: What did you do when you came up to Waikapū?

AM: We would play in the river.

HP: Any traditions that you had here?

AM: First, we had to visit the graves.

HP: Do you remember any cultural or agricultural sites?

AM: No, as a small kid you can only do certain things.

HP: The know the names of the ridge Kuaiwa and the mountain here named Hana'ula. Did anyone talk about place names with you?

AM: No, but there are so many stories. The meaning of Waikapū is known as this to one person and something else to another.

HP: Do you remember any natural disasters?

AM: We used to have bad Kona storms. Trees would fall down.

HP: When you came up here did you use the old road?

AM: We used to go behind Makimoto's house. They lived here for a long time.

HP: What was the stream like?

AM: It was way better. It had plenty more water. No one was taking it like they are now.

HP: Was your 'auwai always flowing?

AM: Yes, it was coming from Reservoir #1. I don't like that it is coming from #1, it's not coming in to the taro patches as clean like the stream.

HP: The reservoir was built before the 1900s?

AM: Yeah or even before that. The plantation needed the water.

HP: Do you remember any stream life?

AM: Oh yeah, the river had plenty of 'opae. The stream was different before. There were more holding ponds. The water had to be 4ft deep or more for them to live, it couldn't be shallow.

HP: Do you remember the stream going down to Kealia?



AM: Yeah, it mixed with the ocean.

HP: Did you used to go fish there?

AM: Oh yeah, if we weren't at NASKA, we were at Mā'alaea. The very first restaurant going toward Mā'alaea was where my grandparents' house was. There was a Japanese family and then Jimmy's store. That is it.

HP: Do you remember Kapoli Spring?

AM: No, the only freshwater came from the river.

HP: What are your thoughts on this project? Do you feel it will impact your life here or resources?

AM: I think Coach (Mike Atherton) is educated enough to do something the right way. He tries to do what he says. Where will you put all of that sewage?

HP: Go between here and Wailuku?

AM: Here and Wailuku Terrace. I keep the water flowing and keep the kalo for a cultural aspect here. My kupuna are happy. The taxes were zoned ag, losing equity??

HP: What is the total acreage of this kuleana?

AM: 3.8 acres and it goes all the way to the stream. I have another two pieces, about 10,000 ft. attached, past the graves.

HP: Mahalo nui for your time.

## 11.7 Wallette Pualani Lyn-Fah Garcia Pellegrino

**Biographical Overview:** Wallette Pualani Lyn-Fah Garcia Pellegrino was born and raised in Wailuku. She moved to Waikapū 46 years ago and lives adjacent to kuleana land that was received at the time of the Māhele of 1848 on the north side of the Waikapū Stream directly across land owned by Waikapū Properties LLC. Wallette's son Hōkūao Pellegrino (author of CIA), daughter in-law Alana Ka'ōpūiki-Pellegrino and family live on their family kuleana land that was first claimed by Kuolaia (L.C.Aw. 3110, R.P. 3152, AP. 1) Nahau (L.C.Aw. 3340, R.P. 3115, AP. 1). These lands are currently being farmed with lo'i kalo and other crop cultivation by her entire family on lands known as Noho'ana. They receive water via the north kuleana 'auwai (ditch system) which begins 3 properties above theirs. Wallette is a retired U.H. Maui College Professor.

HP: What is your full name?

WP: Wallette Pualani Lyn-Fah Garcia Pellegrino

HP: When were you born?

WP I was born on November 5th 1940.

HP: Where were you born?

WP: I was born at Malulani Hospital, Wailuku, Maui.

HP: What ethnic background are you?

WP: Hawaiian, Chinese, Portuguese, French, English

HP: Where were your parents born?

WP: My father (Walter Frank Garcia) was born in Wailuku; mother (Elinor Kyau Ho Garcia) born in Honolulu.

HP: Do you have any siblings? Where were they born?

WP: I have none.

HP: What language did your parents and grandparents speak? Parents spoke English.

WP: My paternal grandmother spoke Hawaiian and English; paternal grandfather spoke English. Maternal grandmother and grandfather spoke Chinese.

HP: Do you currently live in Waikapū or have you lived in Waikapū before? If so, beginning in what year to what year?

WP: I have lived in Waikapū since 1968 at 1420 Kilohi Street.

HP: Do you have a genealogical connection to Waikapū? If so, how and through whom?

WP: My Great-great-grandfather (Edward Hubbard Bailey) and spouse (Emale Kane Bailey) had land in Waikapū.

HP: What part of Waikapū were you and/or your family raised in? (Waikō Road. Plantation camps. near Honoapiʻilani highway, Waikapū Valley, etc..).

WP: I was raised in Wailuku with many visits to Waikapū because of family connections. Have resided in Waikapū since 1968.

HP: Did your parents, grandparents, relatives tell you any stories about Waikapū?

WP: Yes. Mainly about the families of Waikapū; the Protestant church; the Mormon Church.

HP: What were some important landmarks that you remember in Waikapū (stores, churches, cemeteries, schools, plantation camps, sugar mills, heiau, farms, houses, etc...)

WP: There were taro patches and Mormon church on West Waikō Road; Waikapū stream; 'auwai or open ditches adjacent to Waiko Road; open air theatre on main highway; many small mom-and-pop stores on highway; liquor store which my grandfather used to run; old rock walls on Waikō Road; plantation manager's home on Waikō Road; old Protestant Church on Government Road (attended services, luau, parties there) with cemetery adjacent to it; Edmund Rogers house; Quonset huts; St. Joseph Church; plantation dispensary; Filipino clubhouse.

HP: What are the names of some family members/friends that grew up around the area that you lived?

WP: Edmund and Winona Rogers; Arzaga family; Uncle Leonard Sonny Gomes; Minnie Gomes; Uncle Tula and Aunt Helen Enos; Rosario family.

HP: When you grew up in Waikapū, what kinds of things did you do in your pastime?

WP: I did not live in Waikapū as a child but visited often because of the Enos and Ah Nee families. We would also drive from Wailuku to the open air theatre. Wearing our pajamas, we'd sit on bleachers or rocks, battling mosquitos while the old movies played. One of my uncles helped with a liquor store that my grandpa Garcia was involved in; I would come to Waikapū with my father to the store and hang out.

WP: After we moved here in the 60's, we remembered places like the Snakepit, the Hot Dog Show, Furukawa Store which became Waikapu Stop, Isenberg's sign shop, and other small businesses. The plans for the original Maui Tropical Plantation property were discussed by

the community because what was proposed did not seem appropriate for the plantation town—kind of a theme-park/Disney type with Moomin characters (European version of menchune).

HP: Did you go to school in Waikapū? If so, who were some of your classmates and/or teachers?

WP: No.

HP: What are some of your fondest memories of Waikapū?

WP: Playing with the Enos children (Wilford Brother Enos Jr; Ku`ulei Enos). Spending time at the liquor store with my father. Going to the Protestant church for services and lū`au. Pig pens. The terraced taro patches next to the stream. In fact, when we moved to Waikapū in the 60's, I could not figure out where the taro patches had gone, only to find out that after the Enos families left Waikapū, everything was overgrown and only an old wooden house remained. When we were privileged to purchase the two acres from the Keanini Partners in the early 2000s who are family to me, we began to restore the old taro patches and found the rock walls which delineated them as well as other markings which confirmed what I remembered from my childhood.

HP: Were there any special traditions in your family that took place in Waikapū?

WP: Family gatherings.

HP: Do you still have family living in Waikapū. If so, who and where do they live?

WP: The descendants of Edmund and Winona Rogers reside in the family home and adjoining homes.

HP: Were there any cultural sites and/or resources that you were aware of in Waikapū (Example: heiau, archaeological sites, winds `auwai, streams, taro patches, kuleana lands, burial sites, caves, fishponds, springs, fishing grounds, etc....) If so, could you briefly describe where they were located and if they were in use at that time that you grew up in Waikapū?

WP: I remember the terraced taro patches on Waikō Road next to the Waikapū stream. The `auwai (open ditch) running next to Waikō road. Burial sites on the Protestant church property and family plots.

HP: Do remember any Hawaiian place names in Waikapū? (Example: Kalena, Hana`ula, Keālia, Mā`alaea, Kapoli, Kaiwaloa, etc.....).

WP: Keālia Pond, Mā`alaea, Pu`uhele.

HP: Do you remember any natural disasters in Waikapū? (Example, floods, storms, hurricanes, tsunami's).

WP: Whenever it rains hard in the mountains or storms, the stream rises, the rocks move, the banks erode. If there are landslides upstream, the stream turns brown and affects the water coming into the lo'i from the 'auwai.

HP: What was the Waikapū Stream like when you were growing up in Waikapū? Was it flowing? Was it diverted by the sugar plantation? Did it flow only at certain times?

WP: As a child, I was not aware of diversions, etc. However, I do remember playing in the stream. It was primarily when we moved to Waikapu that we became aware of the diversions, stream flow, impacts, etc.

HP: Do remember any 'auwai (traditional irrigation ditches – used for taro farming, etc..)?

WP: The 'auwai ran and still exists next to West Waikō road; at certain points, it flows underground and then resurfaces, returning to the stream down the road.

HP: Did you go down to the stream or use the 'auwai? If so, what for?

WP: Primarily to play as a child. Now, as a source of water for the loi'.

HP: Did you or your family ever gather anything from the Waikapū Stream, valley or 'auwai for food? If so, do you remember what it was? (Example: plants for lā'au lapa'au, 'o'opu, 'ōpae, hīhīwai, etc...).

WP: Ti leaves. We would see a few 'opae in the stream too as a child. Now we use the stream, valley and 'auwai as resources for the lo'i or other cultural uses.

HP: Currently there is large scale development being proposed on the south side of Waikapū Stream in and around the current Maui Tropical Plantation and both sides of the current Honoapi'ilani Highway. Mauka of the Honoapi'ilani Highway 80 rural/farm lots, 253 single family homes, 100 cottage/town homes, a commercial business area and parks and open spaces are being proposed. Makai of the highway are 700 single family homes, 300 cottages/town homes, 35 country town commercial business, parks, and open spaces, and a school.

HP: After looking at the map and development plan, what can you recall of this area historically and when you were living in Waikapū? What do you remember of this area?

WP: Our family has seen the area change from sugar cane surrounding the entire plantation town to pineapple, and now concrete and houses.

HP: Do you remember kuleana lands, sugar cane, ranching, and/or taro patches, etc...in this area?

WP: Yes, I remember the taro patches on upper Waikō Road; sugar cane which surrounded our

home. When Wailuku Sugar would do a burn, we would have to close all the windows and doors or leave the area. You could see the fire visibly and very close.

We learned that our family (paternal side) still has a piece of kuleana land next to the Waikapū stream that was surrounded by Wailuku Sugar cane production. It is adjacent to the proposed project. Our concern is to gain and retain access to the kuleana piece.

If you do not currently live in Waikapū, what age were you when you moved away? Did not reside here as a child but visited often because of family. Have lived here at 1420 Kilohi Street since 1968. Edmund Rogers had told my father, Walter Garcia (related through both paternal and maternal sides), that if my husband and I moved home to Maui, he would sell us land in Waikapū. He graciously did and we built our home with a life-time friend, Gary Andrade Sr.

HP: What are your thoughts about the scale of this project? Do you feel that it will have an impact on known / or unknown cultural sites?

WP: Any kind of development impacts an area in different ways. I expect the developer to be cognizant of that and to work with the community and cultural/historical resource people to minimize negative impacts.

HP: Do you think that this development will change the character of Waikapū? If so, how?

WP: Again, any kind of development bringing changes to a location. There will be an increase in the density of what was a small plantation-style community where families lived for generations. Increases in traffic and noise will occur unless controlled by external and internal features. The developer must make a real effort to enhance rather than negatively change the character of this small town.

HP: If there are cultural sites in the area to be developed, should they be preserved?

WP: Absolutely, yes, and the people of the community should be consulted closely to determine the kinds, locations, and significance of those sites. It would be unique and respectful for the developer of this major project to recognize the value of this special community. This could be done by having a center which provides the history of Waikapū, not only for the visitors to the MTP but to its residents. Additionally, cultural sites should be clearly marked so that no damage is done to them.

HP: Are there any natural resources in the project area that may be disturbed and or impacted (Example: native forests, native animals, native plants, streams, rivers, native stream habitat, etc...).

WP: The Waikapū River, its off-shoot streams and 'auwai may be impacted by the project. Water as a resource for the current and future restoration of lo'i kalo must be focused on. There needs to be on-going discussion as the landscape changes throughout the



development as well as after the place is settled.

HP: What kinds of cultural traditions and practices are occurring in and around the development project. (i.e. kalo farming, native gathering, habitat restoration, ceremonial, burials)?

WP: Kalo farming is increasing as families work to grow their own food; restoration of native forests and plants; ceremonials. I am not aware of burials although that does not mean it does not or could not occur.

HP: Do you partake in any of the above cultural practices? If so can you briefly describe them?

WP: Yes, kalo farming and growing of native plants for medicinal, cultural, restoration purposes. cultural educational and agricultural programs for the community.

HP: If you currently live in Waikapū or have land, how will this project affect you and your 'ohana, as well as your land and resources?

WP: We live across the Waikapū River from the project area so our major concerns are for the river itself and how our kalo farming may be affected.

HP: Is there anything else that would like to share about Waikapū and/or anything related to this development?

WP: We have provided testimony in many venues regarding the proposed development. As long as the developer is willing to continue the dialogue with the people of Waikapū and ensures that he will continue to engage them and to respect their input as the project moves forward, the Waikapū Country Town could be an example of a project that is mutually beneficial to both the developer and the Waikapū community.

## 11.8 Keahi Bustamente

**Biographical Overview:** Keahi Bustamente was born on Oʻahu in 1980 and lived on Molokaʻi until 1988 at which time he moved to Waikapū, Maui. Keahi lived on kuleana land originally claimed by Nauahi (LCA 3342) in the ʻili of Kuaiwa (Kuaʻiwa). Keahi grew up playing in the Waikapū Stream and north kuleana ʻauwai. He spent many of his younger years and adult life hiking throughout the Waikapū Valley and studying the unique native flora and fauna of Waikapū. He has been involved in the conservation field for over 15 years and was the former Maui Coordinator for PEPP (Plant Extinction Prevention Program of Hawaiʻi). Keahi is currently the Field Crew Supervisor for Leeward Haleakalā Watershed Partnership. His work includes collaborating with large landowners whose land is in conservation, manages field crew members and volunteers, and ensures an overall protection of rare and endangered native plant and animal species along the entire leeward slopes of Haleakalā.

HP: What is your full name?

KB: Keahi Bustamente

HP: When were you born?

KB: I was born on January 25 1980.

HP: Where were you born?

KB: I was born on Oʻahu but lived on Molokaʻi. My mother had to give birth to me on Oʻahu.

HP: What ethnic background are you?

KB: Hawaiian, Filipino, Caucasian

HP: Do you currently live in Waikapū or have you lived in Waikapū before? If so, beginning in what year to what year?

KB: I moved to Waikapū in 1988 and moved to Hawaiian Homes in Waiehu a few years after I graduated from Baldwin High School which was around the year 2000.

HP: Do you have a genealogical connection to Waikapū? If so, how and through whom?

KB: Not that I am aware of, however my ʻohana was very close with many of the lineal descendants of Waikapū.

HP: What part of Waikapū were you and/or your family raised in? (Waikō Road, Plantation camps, near Honoapiʻilani highway, Waikapū Valley, etc..).

KB: I was raised just behind the old Waikapū Protestant Church ruins which is now a million

dollar home. I believe the piece of land or 'ili that I lived on was called Kua'iwa and was originally claimed by a man by the name of Nauahi.

HP: Did your parents, grandparents, relatives tell you any stories about Waikapū?

KB: Not that I can recall, my understanding and knowledge of Waikapū comes from years of exploring, research and learning from my colleagues in the natural resource management field. I am aware of the story of how Waikapū received its name as well as other important stories surrounding cultural sites such as Keālia and Pu'uhele. I grew up hearing about the effects of stream diversions on taro farmers and that there once were aquatic species such as 'o'opu in the stream prior to dewatering the stream.

HP: What were some important landmarks that you remember in Waikapū (stores, churches, cemeteries, schools, plantation camps, sugar mills, heiau, farms, houses, etc...)

KB: I clearly remember the taro patches that were cultivated on Uncle Bolo and Auntie Katherine Riyu's kuleana property above and across Waikō Road near the Waikapū stream. I also remember the 'auwai which ran through those historical properties and how it flowed back to the stream by Auntie Pat Federcel's house. I knew of the Protestant Church ruins which was located just above our house. I believe it was built in the 1800s. I used to play in the cane fields and pineapple fields with my friends growing up and remember seeing old plantation relics and cemeteries on the north side of the Waikapū Stream. I also spent a lot of time hiking in the Waikapū valley and seeing numerous stone walls which I believe were remnant taro patches and terraces and other archaeological sites. I clearly remember the stream diversions and how the stream was always stagnant and had a foul stench below which I believe was from the lack of flow and build up of organic material from surrounding trees.

HP: What are the names of some family members/friends that grew up around the area that you lived?

KB: I grew up around Auntie Zelig and Uncle Ted Harders property and had close friends like Dustin Vegas, Justin Locke, Gavin Taylor, Luke McLean, Kenny Yamanoue and you... Hōkūao Pellegrino. We played sports such as baseball together and rode our bikes everywhere, especially in the cane and pineapple fields. The openness of the area allowed us to greatly appreciate and respect our rural and country living surroundings. Now that I understand and value the importance of the upper reaches of the valley, I see the need to keep its pristine nature intact.

HP: When you grew up in Waikapū, what kinds of things did you do in your pastime?

KB: As mentioned before, I spent most of my time playing outside, riding bike, playing in the Waikapū Stream and North Kuleana 'Auwai. Like I said in the last question, we explored a lot and learned to appreciate the remaining natural and cultural landscape that we were blessed to grow up around.

HP: What are some of your fondest memories of Waikapū?

KB: I loved hiking into the Waikapū Valley just as much as I do today. Because of my work in the natural resources field and my co-management of leased land owned by the developer of this Waikapū Country Town project, I have become intimately tied to this place and the natural and cultural resources that currently exist. I feel a strong kuleana to protect what is left of the natural and cultural landscape of Waikapū. I am lucky that I can do this via my full time work and work through the efforts of Hui Mālama o Waikapū.

HP: Were there any cultural sites and/or resources that you were aware of in Waikapū (Example: heiau, archaeological sites, winds 'auwai, streams, taro patches, kuleana lands, burial sites, caves, fishponds, springs, fishing grounds, etc....) If so, could you briefly describe where they were located and if they were in use at that time that you grew up in Waikapū?

KB: Because of my extensive years of research via historical documents, maps, exploring and my work, I am aware of most sites which include cultural sites like lo'i kalo, house sites, Keālia wetlands, Mā'alaea fishing grounds. I have also hiked most ridges and mountain tops in and around Waikapū for my conservation work, therefore I have experienced Waikapū's most precious natural and cultural resource, wai.... on all levels. I have seen the sources of the stream. I completely understand the cycle of water and watersheds in this area and how they work. I have seen the impact on cultural resources not so much by development but invasive species of plants and animals which are becoming more and more common in the Waikapū Valley.

HP: Do remember any Hawaiian place names in Waikapū? (Example: Kalena, Hana'ula, Keālia, Mā'alaea, Kapoli, Kaiwaloa, etc.....).

KB: I am familiar with most place names in Waikapū, too many to name. But I am most aware of place names found within this development due to my working in and around this area for many years. The place in which we lease from Waikapū Properties LLC is called Loaloa and was claimed by two people by the names of Charles Copp and Kupalii (Kupali'i). These lands were strictly used for kalo cultivation and the adjacent slopes for gathering native koai'a for traditional uses and likely other native plants used for lā'au lapa'au, Hawaiian medicine.

HP: What was the Waikapū Stream like when you were growing up in Waikapū? Was it flowing? Was it diverted by the sugar plantation? Did it flow only at certain times?

KB: I remember all of the diversions in Waikapū, they used to suck the entire stream dry. Never did I see the water flowing mauka to makai. I remember 3 specific diversions, one in the upper regions which I believe is a cement dam which diverts water into Reservoir #1. I know of the Waihe'e Ditch which is adjacent to the development project I think and lastly the one by the bridge near the Honoapi'ilani Highway. Waikapū is a dead stream from my perspective.

HP: Do remember any 'auwai (traditional irrigation ditches – used for taro farming, etc..)?

KB: I clearly remember the north and south kuleana 'auwai. I remember an old 'auwai back in the valley on the north side but I don't know if it has a name. The only reason I believe it is an ancient 'auwai are because of extensive archaeological sites found around the ditch.

HP: Did you go down to the stream or use the 'auwai? If so, what for?

KB: As a child I would wade in both the Waikapū Stream and 'auwai along Waikō Road. There was never enough water to swim in the stream for my friends and I to actually swim in but we did enjoy what was there at that time. I don't seem to see much of a difference today, whereby the stream is more like a small creek versus an actual stream with a strong flow. I know that Waikapū Stream is an important cultural resource but it sad that even for recreational use such swimming, it doesn't seem that it is possible.

HP: Did you or your family ever gather anything from the Waikapū Stream, valley or 'auwai for food? If so, do you remember what it was? (Example: plants for lā'au lapa'au, 'o'opu, 'ōpae, hīhīwai, etc...).

KB: I don't remember my family gathering anything specifically from the stream but for many years now, I have gathered native plants for lā'au lapa'au or Hawaiian medicine such as ko'oko'olau and māmakī both of which are native plants that grow adjacent to the Waikapū Stream and used for making teas. I also gather seeds from this area and propagate them for outplanting in the same location. We in the conservation field have a very strict policy about seed gathering and outplanting, both of which I follow pretty religiously. The seeds have also been used for storage and propagation, especially that of the rare and endemic Hawaiian noni which supposedly cannot be found anywhere else in Hawai'i, but Waikapū. I have only seen a handful of these plant growing in the upper reaches of the Waikapū valley and watershed.

HP: Currently there is a large scale development being proposed on the south side of Waikapū Stream in and around the current Maui Tropical Plantation and both sides of the current Honoapi'ilani Highway. Mauka of the Honoapi'ilani Highway 80 rural/farm lots, 253 single family homes, 100 cottage/town homes, a commercial business area and parks and open spaces are being proposed. Makai of the highway are 700 single family homes, 300 cottages/town homes, 35 country town commercial business, parks, and open spaces, and a school.

HP: After looking at the map and development plan, what can you recall of this are historically and when you were living in Waikapū? What do you remember of this area?

KB: Wow! This is quite extensive. I have been fully aware of the project from day one but to be honest, I didn't know the full extent of the project. The project areas was in pineapple fields for the most part and my friends and I used to ride our bikes through them. We used to go to the Maui Tropical Plantation on occasion with my family. The upper region of the project

was where I used to gain access into the valley. This is still the case since I co-manage lands leased from the developer for native habitat restoration. I am very curious as to how we as Hui Mālama o Waikapū and the developer can proactively and collaboratively work together to ensure the protection of the valley and native plant species.

HP: Do you remember kuleana lands, sugar cane, ranching, and/or taro patches, etc...in this area?

KB: Yes, I remember the many stone wall terraces along the embankment of the Waikapū Stream which I now opened by the developers. I do also remember some ranching going on above Reservoir #1 but I can't remember the guys name who used to ranch up there. The lands that we manage under Hui Mālama o Waikapū are former kuleana lands and our plans and goals have been to restore and preserve the archaeological sites and native plants on-site.

HP: What are your thoughts about the scale of this project? Do you feel that it will have an impact on known / or unknown cultural sites?

KB: I am very concerned about the impacts of this development on the Waikapū Stream and taro farmers who rely on that water resource. I know that most of the water diverted are for the lands of the developers at this point, but have heard that they may possibly be some changes in their use of surface water. My hopes are that they stop using surface water and find other sources such as ground water as long as it doesn't have any adverse effect on the sustainable yield and surface water. I am highly nervous about the accessibility into the valley via any commercial or recreational activities such as hiking or trails. Waikapū is the home to so many endemic and indigenous native species of plants, animals, insects and land snails. I don't want to see further disruption to the natural flow of life caused by invasive species. Access into the valley could cause expanded damage to its native dryland and mesic forests, the forests that our group is working hard to protect.

HP: Do you think that this development will change the character of Waikapū? If so, how?

KB: There is no turning back after this development. In my eyes, a great deal of the character of Waikapū has to do with its natural resources which to us as Hawaiians is also a cultural resource. What we don't want is a rampant amount of people who gain access into the Waikapū valley and stream causing more negative effects on the native population of plants and animals. You can already see this happening as we speak. There needs to be some sort of clear protection or a line to delineate where those future residents and their visitors or friends can hike and/or have access to the valley or not. Many of the native species in Waikapū are sensitive and fragile, especially those in the upper watershed and native dryland forest.

HP: If there are cultural sites in the area to be developed, should they be preserved?

KB: No doubt about it. Protect all cultural sites in and around developed area along with serious



restrictions to the inner part of the valley as to further protect the archaeological sites, cultural sites and natural resources.

HP: Are there any natural resources in the project area that may be disturbed and or impacted (Example: native forests, native animals, native plants, streams, rivers, native stream habitat, etc...).

KB: My concentration and perspective in all of this would be greatly centered around the natural resources and native habitat found within the Waikapū Valley. Currently a great deal of the native dryland forest, if not all of it, has currently been overrun by non-native and invasive species. Protecting the further decimation of these species fall on the developers and land owner to ensure that no expansion of diseases and or invasive species will end up getting into the valley by increased human traffic. One helpful way of further preventing these issues is to restrict access into the valley. This is extremely important because of the conservation efforts by Hui Mālama o Waikapū as well as that of West Maui Watershed Partnership. The dominant dryland forest trees such as koai'a, wiliwili and alahe'e of Waikapū have basically all but disappeared except for the area in which we are protecting as a hui. It is critical that these efforts are able to be continued and supported by the developer. Much of the Waikapū watershed is dominated by invasive species which form monotypic stands that inhibit the growth of other species. In steep areas, like the ones inhabited by *Macaranga tanarius*, this leads to erosion, runoff and potentially little groundwater recharge. *Casuarina*, which makes up a large percentage of the alien forest in Waikapū, is known for its inability to allow recharge and for the runoff it creates. Stands of *Casuarina* are also known to have low infiltration and low transpiration rates. We are losing our native forest at an alarming rate, and little of the true endangerment of our watershed is known by those outside the conservation world. In my opinion, we may see a 20-30% loss of remaining native forest in Waikapū to invasive species within my lifetime. As species like *Macaranga*, *Casuarina*, and others invade and become the forest, groundwater recharge will decline and runoff will increase. I would like to see land cover data and other models be improved and watershed health should be a factor in the calculation of available water for future use. The native forest go hand in hand in regards to the output of our invaluable cultural resource, wai. The name Waikapū alone along with the other three streams in Nā Wai 'Ehā are clear evidence of the abundance of water the once existed in these ahupua'a.

HP: What kinds of cultural traditions and practices are occurring in and around the development project. (i.e. kalo farming, native gathering, habitat restoration, ceremonial, burials)?

KB: I would have to say that wetland kalo farming in the lower reaches of the valley and adjacent to the project development is a major cultural resource and traditional practices that are currently ongoing and plan to continue into the future. As for the cultural traditions in the valley.

HP: Do you partake in any of the above cultural practices? If so can you briefly describe them?

KB: Yes, kalo farming and growing of native plants for medicinal, cultural, restoration purposes.

We as Hui Mālama o Waikapū run a volunteer restoration and education program and have partnered with many different schools on Maui and non-profit organizations which have provided man power, grant funding and tools to assist in our efforts. We share the importance of respecting cultural resources in Waikapū whether it be archaeological site stabilization, native plant habitat restoration and traditional wetland kalo farming. Gathering of native plants for medicinal purposes has been occurring with lineal descendants of families in this are such as you (Hōkūao Pellegrino), Luke McLean, and the Rogers-Harders Family. I can recall that the Rogers-Harders families have scattered the ashes of their 'ohana in the valley on multiple occasions, very close to the development project on hand.

HP: If you currently live in Waikapū or have land, how will this project affect you and your 'ohana, as well as your land and resources?

KB: Although I no longer live in Waikapū. I spend a great deal of my time here during and after work, especially in the upper reaches of the Waikapū Valley during conservation work. To me practicing my culture and working on the land through conservation efforts is one and the same. You cannot talk about 'āina or land without talking about cultural traditions. I am concerned about the future of our efforts and the ability to protect the valley, land and stream which are all cultural resources. What reassurances are going to be put in place to ensure that our work has not been done in vain.

HP: Is there anything else that would like to share about Waikapū and/or anything related to this development?

KB: I appreciate the fact the one of the developers has given us (Hui Mālama o Waikapū) this opportunity to protect these important cultural sites and native landscapes on their property. I look forward to having more open an clear discussions with Waikapū Properties LLC during the approval process to ensure minimal or no impact will occur on the work being conducted by our Hui as well as the overall protection of the Waikapū valley and cultural resources found within or adjacent to the property.

## 12.0 CONCLUSION: SYNTHESIS OF ARCHIVAL, LITERARY, AND ORAL ACCOUNTS

The purpose of this project was to investigate the impact that the Waikapū Country Town development will have on the cultural practices and customs of the project area and surrounding lands through archival, literary, and oral accounts. This report provides a detailed understanding of Nā Wai ʻEhā as a moku and the overall cultural resources found within the ahupuaʻa of Waikapū pre and post-Western contact.

Waikapū has a long and rich cultural history and a strong representation of traditional cultural practices. Although many of these practices lay outside of the project site as described within the report, consideration should be taken on behalf of the developers to ensure the preservation and continuation of these practices and traditions. As conveyed throughout this extensive report, these cultural practices include cultural site preservation, natural and cultural resource management, Hawaiian agricultural resources, water resources in the Waikapū Stream and ʻauwai, land divisions and traditional place names within the project and surrounding area, and the overall spiritual essence of cultural resources found within the this ahupuaʻa. The report also discusses prior impact to the project area due mainly to commercial sugar cultivation.

Interviewees agree that those cultural sites, natural resources, and traditional and customary practices must be maintained throughout the proposed development projects while being sensitive to those found in the surrounding area. They also agree that the community should have an integral role in the ultimate planning of how these resources shall be managed, preserved and perpetuated during and after the completion of the proposed project, as to avoid over-exploitation of larger cultural and natural resources found within the ahupuaʻa of Waikapū and its surrounding environmental and cultural landscape.

There continue be identifiable cultural practices that exist within the project area and surrounding land. The possible types of cultural practices and beliefs that are subject to this assessment include Hawaiian subsistence and residential agriculture on kuleana lands. These lands utilize the Waikapū Stream which is a valuable cultural resources. Intricate irrigation systems built prior to western contact continue to purposely be maintained and utilized. There are also projects in the mauka portion of the developer's land that are being utilized for cultural site and native habitat restoration, while providing a traditional access point into the Waikapū Valley for gathering of lāʻau lapaʻau (medicinal plants) and native seed gathering.

The surrounding lands as identified through oral and archival accounts are also considered traditional cultural properties or kuleana lands. These historic lands are associated with traditional practices and beliefs that have been in use prior to the Māhele of 1848. The surrounding traditional cultural properties are associated with events that have made an important contribution to the broad pattern of the Hawaiian culture while yielding information important for research on prehistory or current historical practices. The traditional agricultural practice and cultural / natural site restoration have an important value to the native Hawaiian people, the Waikapū community, and even other ethnic groups found in these islands by enhancing cultural identity and well-being.

### 13.0 POTENTIAL CULTURAL IMPACTS AND RECOMMENDATIONS

The results of this study has shown that the Waikapū Country Town (TMK: (2) 3-6-05:007 por., (2) 3-6-05:007, (2) 3-6-04:006, (2) 3-6-04:003 por.) may have an indirect impact on the cultural practices and resources found within the Waikapū Community. According to the development map that was provided, it is evident that there will be no direct impact on cultural sites, practices and traditions. However, the concerns of the community and those that have been interviewed for this project are greatly concerned about how the development may impact cultural properties and resources found within the developer's properties and surrounding lands.

#### 13.1 Mahi Kuleana Parcels

One significant impact that has been identified in this report are the two kuleana lands privately owned by the Mahi family (LCAw: 2499, R.P. 4070 AP 1 &2 to Ehunui) and (Grant 1153 to Ehunui). Although, both were born and raised on the island of O'ahu, they currently own the two kuleana parcels of land in Waikapū, Maui which are situated within the boundaries of Waikapū Properties LLC. These lands are currently TMK: (2) 3-6-05:009 (0.06 acres) and TMK: (2) 3-6-05:010 (0.5 acres). These small kuleana parcels were once directly within the confines of the development project, however have since been modified to go around these two parcels of land. The Mahi family has expressed that they would like to preserve their lands even though they may have been impacted by prior sugar plantation cultivation. In the oral interviews provided by the Mahi Family, they have voiced their concerns about the need to keep these lands in their family while working with the developer to seek a solution that will work to the benefit both parties.

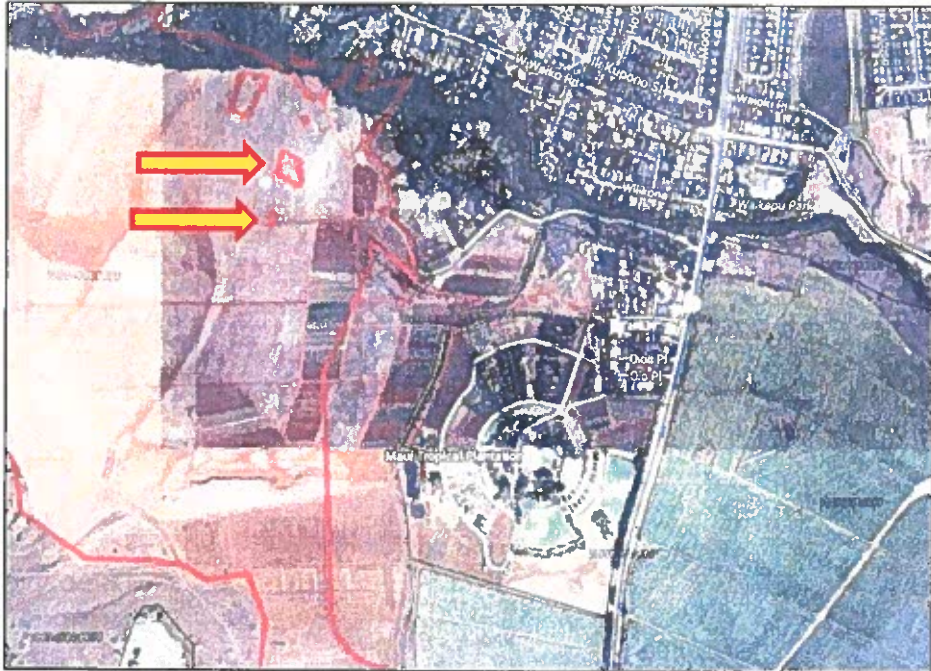


Figure 30. Arrows pointing towards 2 Mahi Parcels of land situated within the lands of Waikapū Property LLC



### 13.2 Waikapū Stream

Another potential impact that has been shared throughout this document and within interviews both for this project and within the community, is the need to protect and restore the Waikapū Stream. Surface water from the Waikapū Stream is a valuable cultural resource which was and continues to be utilized by descendants of those original kuleana land claimants. The Waikapū Stream which has had numerous impacts mainly due to the sugar and pineapple industry has now become a heated topic throughout Maui and State wide. One of Hawai'i's largest water rights cases (Nā Wai 'Ehā) which began in 2003 directly addresses the issues surrounding surface water, especially that of Waikapū Stream. In May of 2014, The State Commission on Water Resource Management requested that of the 4 mgd flowing the Waikapū Stream above the diversions, 2.9 mgd of surface water would need to be returned via the IIFS (CWRM Interim Instream Flow Process). The community along with many kuleana farmers who depend on the stream for cultivating crops continues to have discussions with the land owner and developer in order to establish a long term water use plan for both surface and groundwater. Currently, Waikapū Properties LLC uses surface water via Wailuku Water Company diversions and delivery systems for the following purposes; Maui Tropical Plantation which is a commercial agritourism business, lands leased to Hawaiian Commercial and Sugar Company for cultivating 2,000 acres of sugarcane, and lands leased to organic and conventional agribusinesses on roughly 400 acres of land that surround the Maui Tropical Plantation. One of the project developers has had open discussions with neighboring kuleana land owners as well as with members of the Waikapū Community Association about their current water uses and system and plans to minimize their reliance on surface water and shifting to ground water. Although the upper South Waikapū Intake Stream Diversion does not derive on the developers land, a major portion of the former plantation delivery system, Reservoir #1 and South Kuleana 'Auwai is situated on their land. A portion of water situated in the reservoir via an 8" pipe that feeds into an 'auwai or open ditch then travels 2,000 plus feet below to what are known as the "south kuleanas" or kuleana lands situated on the south side of the Waikapū Stream. Major issues surrounding sedimentation runoff and plantation material ending up into the Waikapū has derived from the developers land. This includes problems with the South Kuleana 'Auwai or open ditch due to sporadic maintenance and management in which water spills over the ridge and causes large amount of sedimentation to enter the Waikapū Stream. Large rain events have also caused sedimentation runoff and plantation material to flow into the Waikapū Stream. And lastly, underground surface water deliver lines which have broken time to time have caused large amounts of sedimentation into the Waikapū Stream. All three examples can and have caused major disruptions in the cultivation of wetland kalo for both north and south traditional kuleana farmers. The community and especially kuleana kalo farmers on both the north and south side of the Waikapū stream have encouraged an the land owner on numerous occasions about their responsibility to managing surface water and runoff issues that affect the stream, stream habitat and many neighboring land owners who rely water as an important cultural resource.

### 13.3 Ground Water

The uses of Ground Water is going to play a major role in the ability for Waikapū Properties LLC to develop their lands. As stated above, Waikapū Properties LLC currently uses surface water from

the Waikapū Stream. It has been shared on numerous occasions to the Waikapū Community Association that their goal is to minimize their dependency on surface water and to utilize the 4 ground water wells that were drilled on the property beginning in 2012 for the development project and agricultural initiatives. The sustainable yield for the Waikapū aquifer is 3 mgd. With the inclusion of these 4 development and agricultural project wells along with all other documented wells in the Waikapū aquifer, the total amount that could potentially be pumped is 3.362 mgd. (Waikapū Well Aquifer List) This exceeds the sustainable yield for Waikapū and has raised many questions in the community about the potential impacts on the Waikapū Aquifer. Since the drilling of the four wells by Waikapū Properties LLC, there have been additional requests by other neighboring developers to drill wells in the Waikapū aquifer for their own projects. This too, has brought a heightened level of attention and concern by the Waikapū community as to the protection of the Waikapū aquifer and whether there is a significant threat to the sustainability of this public trust resource. Another concern voiced by members of the Waikapū Community is the impact of surface water stream flow and pumpage of ground water via the project wells and other wells in use in Waikapū.

### **13.4 Kuleana Agricultural Lands Adjacent to Waikapū Stream**

The center or core of the Waikapū Country Town project is situated on former kuleana agricultural land, as noted throughout the study and via Māhele land claims. A vast majority of these kuleana lands were used for cultivating wetland kalo and included extensive 'auwai or irrigation systems, both of which relied heavily on the accessibility of fresh water from the Waikapū Stream. A decent amount of the 1,400 cultivated and documented lo'i kalo at the time of the Māhele derived on what is now the current project site. The only intact remnant agricultural sites on lands owned by Waikapū Properties LLC, are those found along the Waikapū Stream. These lands are not included in the project site. The upper most kuleana agricultural site is leased by Hui Mālama o Waikapū and are in the process of being restored and farmed under wetland cultivation. What has been more discerning in regards to the impact on kuleana agricultural lands are those whose lands are adjacent to the Waikapū Properties LLC. Many lineal descendants of original Māhele claimants continue to access water from the Waikapū Stream via traditional 'auwai or irrigation systems in order to cultivate wetland kalo on their ancestral land. The cultivation of kalo is an important traditional and customary right protected under law in Hawai'i. Although the current development project does not impede on their cultural rights to cultivate kalo, kalo farmers have shared their concerns about the accessibility of stream flow via their 'auwai and the quality of water. As shared in Section 13.2, the quality of water is extremely important for kalo cultivation and minimizing any impacts to the actual Waikapū Stream and 'auwai systems was greatly encouraged.

### **13.5 Native Dryland Forest and Watershed**

As mentioned by Keahi Bustamente's interview, native plant and animal habitats in Waikapū, especially those found within the valley are invaluable cultural resources. He along with Hui Mālama o Waikapū would like to see these areas be protected not just for the sake of their efforts but for preservation of sensitive sites as pointed out in his interview. A major concern and cause of greater negative impact to the forest is accessibility and the potential for more invasive species to impede on the remaining native dryland and mesic forests. It was made clear that there is a



symbiotic relationship between the native forest habitats and Waikapū water resources whether they be ground or surface water. Further degradation to native plant species and habitats are a huge concern when discussing water resources in the Waikapū ahupua'a. Although the development project will not have a direct impact on the natural and cultural resources related to native forest habitats, indirect impacts via human accessibility by future residents and others from the development could cause further damage to the forest by bringing in additional invasive species and diseases.

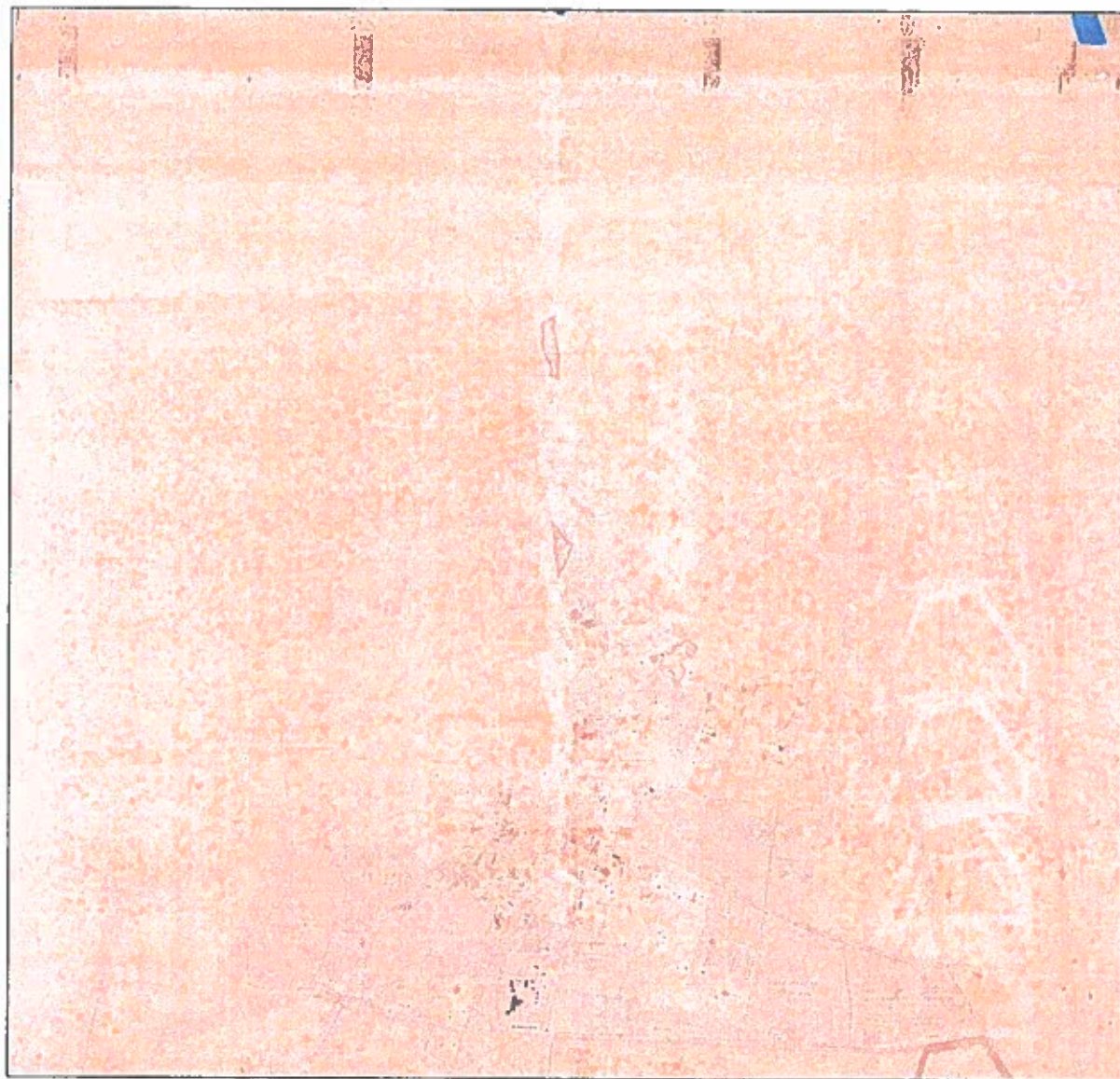
### **13.6 Inadvertent Finds (Artifacts & Burials)**

Due to the fact that the development will take place on former cultural sites found within prior kuleana lands, there may be the potential of inadvertent finds such as artifacts and burials during the implementation phase of the project. It is highly recommended that if any cultural features (i.e. artifact, burials, etc..) arise through any portion of the project implementation phase, that the developer will comply with state laws and work in accordance with archaeologists on a site monitoring or preservation plan. It is further recommended that they stay in close communication with the Waikapū Community as many of these kuleana cultural lands once belonged to Hawaiian families, many of whom have decedents that continue to live in Waikapū

### **13.7 Final Recommendations**

It is evident that the developer is open to communicating with the Waikapū Community at large and those land owners whose lands may be impacted adjacent to the subject property. Because of the concerns about neighboring cultural properties and resources, it is recommended that the developer continue to have genuine discussions with the Waikapū Community and provide current information and/or changes regarding the development plan. In addition, the community would also like to provide input on how to incorporate traditional cultural practices and knowledge within the development plan in order to maintain the unique traditions and practices of Waikapū and its identity. Although there have been prior impacts within the subject area made by the sugar industry, the Waikapū County Town development will be the largest development project to take place in Waikapū. Overarching sentiments provided by the community is that they would like the developer to be open to their concerns and to work directly with them on any issues that may arise in order to find positive solutions and an overall benefit to the Waikapū community at large

**14.0 Indices of Māhele Awards and Māhele Documents Associated with Waikapū Country  
Town Development Project (Records Obtained and Compiled by Hōkūao Pellegrino)**



Awardee	'Ili (Subdivision)	Land Commission Award	Royal Patent	'Āpana (Parcel)	Grant	Acres	Description of Cultural & Natural Resources via Native and Foreign Testimony and Survey Notes	Surveyor
Kupālii	Keana	3546	3151	2		1.2	- Kula - Kalo paukū - Kukui & wiliwili - Borders Waikapū Stream	E. Bailey 5-5-1852
Charles Copp	Papala	236-1	498	2		1.0 (est.)	- Lo'i kalo (unspecified amount) - Borders Waikapū Stream	Ioane (John) Richardson
Napailoi	Kaloaloa / Loaloa	10481	3131	4		0.66	- Lo'i kalo (unspecified amount) - Borders Waikapū Stream	E. Bailey 4-23-1852
Opunui	Loaloa	3224	4115	6		0.27	- Lo'i kalo (unspecified amount) - Borders Waikapū Stream	E. Bailey 6-25-1852
Keaka (W)	Olohe	3549	3122	3		1.0 (est.)	- 3 lo'i kalo - Borders Waikapū Stream	Unknown
Keaka (W)	Olohe				1511	0.2 (est.)	- Lo'i kalo (unspecified amount) - Borders Waikapū Stream	Unknown
Kupālii	Mokahelahela / Makalelu	3546	3151	3		1.0	- 1 house lot	E. Bailey 5-5-1852
Kamakaipoaa / Kamakaipuaa	Kamauihalu	6385	None	2		1.94	- Lo'i (unspecified amount) - Borders Waikapū Stream	E. Bailey 4-15-1852
*Nahau*	Olohe	3340	3115	2		0.8	- Mo'o kula - 1 house lot - 'Auwai watercourse	E. Bailey 4-11-1852
Joseph Sylva	Waihalulu			3	1844	487.0	- 'Auwai watercourse - Pens - Stone walls - Native claims retained - Gulch	E. Bailey 4-10-1855
Joseph Sylva	Waihalulu			2	1844	9.52	- Stone walls - Multiple house lot	E. Bailey 4-10-1855
Joseph Sylva	Waihalulu & Paalae			1	1844	22.36	- Native claims retained	E. Bailey 4-10-1855
Napailoi	Waihalulu	10481	3131	2&3		1.3	- 8 lo'i kalo - Kula - 1 house lot	E. Bailey 4-23-1852
Napailoi	Paalae	10481	3131	1:1		0.54	- Kalo paukū - Kula - 'Auwai watercourse	E. Bailey 4-23-1852
Napailoi	Paalae	10481	3131	1:2		0.19	- Kalo paukū - Kula	E. Bailey 4-23-1852
Napailoi	Paalae	10481	3131	1:3		0.1	- Kalo paukū - Kula	E. Bailey 4-23-1852
Hakiki	Waihalulu	2577	4948	4		0.2	- 4 lo'i kalo - 'Auwai watercourse	E. Bailey 8-14-1852
Kaeha	Olohe	2394	3138	1		1.36	- Kalo paukū - Pūhala - 2 house lots - 'Auwai watercourse	E. Bailey 6-21-1852
Nalei	Olohe	10460	None	2		0.07	- 2 lo'i kalo - 'Auwai watercourse	E. Bailey 4-16-1852
*Ehunui*	Olohe			1513		0.07 (est.)	- Unknown	Unknown
*Ehunui*	Olohe	2499	4070	1		0.8	- Kalo paukū - Po'alima - 'Auwai watercourse	E. Bailey 6-25-1852
*Ehunui*	Pikoku	2499	4070	3		1.3	- 7 lo'i kalo - 'Auwai watercourse	E. Bailey 6-25-1852
Awardee	'Ili (Subdivision)	Land Commission	Royal Patent	'Āpana (Parcel)	Grant	Acres	Description of Cultural & Natural Resources via	Surveyor

		Award					Native and Foreign Testimony and Survey Notes	
Kamapuua / Kamakaipoaa / Kamakaipoaa	Pikoku	6385	None	1		0.17	- Kalo paukū	E. Bailey 4-15-1852
Koa	Pikoku	3528	3155	1		3.90	- 2 house lots - Kalo paukū - Kula - 'Auwai watercourse	E. Bailey 8-27-1852
Koa	Pikoku				1708	0.1 (est.)	- 1 lo'i kalo - 'Auwai watercourse - 2 burial plots (Maxwell)	E. Bailey 9-9-1854
Hakiki	Olohe	2577	4948	2		0.25	- 7 lo'i kalo	E. Bailey 8-14-1852
Mohomoho	Kamauihalu			1	1711	0.08	- 1 lo'i kalo	E. Bailey 9-8-1854
Mohomoho	Kamauihalu			2	1711	0.04	- 1 lo'i kalo	E. Bailey 9-8-1854
Ihu	Kamauihalu			1	1712	0.09	- 1 lo'i kalo	E. Bailey 9-15-1854
Opunui	Kamauihalu				1704	1.94	- Unknown	E. Bailey 9-9-1854
Mataio	Kamauihalu	3020	3140	2		2.65	- Kalo paukū - Kula - House lot	E. Bailey 4-15-1852
Keawe (W)	Punia	3520	3135			2.54	- 2 kalo paukū - Kula	E. Bailey 4-15-1852
Makuakane	Punia	2522	3125			1.83	- Kalo paukū	Unknown
Kekua	Kamauihalu	5551	3150	1		0.42	- Kalo paukū	E. Bailey 6-25-1852
Kekua	Kaalaea	5551	3150	2		0.1	- 2 lo'i kalo	E. Bailey 6-25-1852
Kekua	Kamauihalu				1518	0.15 (est.)	- Unknown	Unknown
Kamohai	Kaalaea	3527	3156	3		0.2	- Kalo paukū - Kula mo'o	E. Bailey 8-18-1852
Naanaa	Punia	3337	3136	1,2,3		1.1	- Kalo paukū - Lo'i kalo - House lot	E. Bailey 4-14-1852
Ihu	Kaalaea			2	1712	0.07	- 1 lo'i kalo	E. Bailey 9-15-1854
Kaai	Kaalaea			2	2069	0.18	- Unknown	Unknown
Opunui	Kaalaea	3224	4115	5		0.32	- Kula	E. Bailey 6-25-13
Naanaa	Kaalaea	3337	3136	4		0.45	- Kalo paukū	E. Bailey 4-14-1852
Poepoe	Kaalaea	2609	3124	1,5		0.98	- Kalo paukū - 'Uala kula - House lot	E. Bailey 8-27-1852
Kaai	Kaalaea	5774	4014	2		2.76	- 6 lo'i kalo - 'Auwai watercourse	E. Bailey 3-2-1852
Kaai	Kaalaea			1	2069	10.46	- Unknown	Unknown
Wahineali	Kaalaea	11022	3142	8		0.6	- House lot	E. Bailey 4-15-1852
Mahoe	Ahuakolea	10160	3148	1		1.99	- Kalo paukū	E. Bailey 4-16-1852
Kamohai	Kaalaea	3527	3156	2		0.2	- Kalo paukū	E. Bailey 8-18-1852
Keakini	Kaalaea	5324	6374	3		0.56	- 1 lo'i kalo	E. Bailey 4-24-1852
Kaneae	Kaloapelu	8874	3130	1		0.29	- Lo'i kalo	E. Bailey 8-26-1852



Awardee	'Ili (Subdivision)	Land Commission Award	Royal Patent	'Āpana (Parcel)	Grant	Acres	Description of Cultural & Natural Resources via Native and Foreign Testimony and Survey Notes	Surveyor
Haawahine	Kaloapelu	491	3139	2		0.2	- 1 lo'i kalo	Unknown
Kamohai	Kaloapelu	3527	3156	1		0.25	- Lo'i kalo - Kula mo'o	E. Bailey 8-18-1852
Mahuka	Kaloapelu	462	None	1		0.29	- 6 lo'i kalo	E. Bailey 2-11-1853
Haawahine	Kaloapelu	491	3139	1		0.2	- 4 lo'i kalo	E. Bailey 8-?-1852
Kaneae	Kaloapelu	8874	3130	2		0.87	- Lo'i kalo	E. Bailey 8-26-1852
Haawahine	Kaloapelu	491	3139	3		0.13	- 2 lo'i kalo	E. Bailey 8-?-1852
Eugene Bal	Kaloapelu			1	2747	0.72	- Unknown	E. Bailey 3-12-1861
Charles Copp	Luapuaa	236	498	1		16.5	- Unknown	E. Bailey ?
John Crowder	Ko'olau	416	41	1		7.4 (est.)	- 'Auwai watercourse	J. Richardson 2-2-1847
John Crowder	Aikanaha	416	41	2		1.5 (est.)	- House lot	J. Richardson 2-2-1847
John Crowder	Aikanaha				2904	0.57	- House lot	E. Bailey 6-6-1861
E.W. Gleason	Aikanaha				1674	1.8	- Dry lo'i kalo	E. Bailey 7-20-1853
Haa	Aikanaha	455	324	2		1.8	- Sugar cane	J. Richardson 3-11-1850
Kaai	Kaloapelu	5774	4014	4		9.9	- Lo'i kalo - Kula	E. Bailey 3-?-1852
Kaneae	Kaloapelu	8874	3130	3		0.8	- Lo'i kalo	E. Bailey 8-26-1852
Mahuka	Kaloapelu	462	None	2		0.09	- 5 lo'i kalo	E. Bailey 2-11-1853
Keakini	Kaloapelu	5324	6374	2		1.82	- 3 lo'i kalo - Kula - House lot	E. Bailey 4-24-1852
Eugene Bal	Kaloapelu				2342	2.73	- 2 house lots	E. Bailey 2-23-1857
John Boardman	Ahuakolea				2960	23.5	- Reservoir - Stone Walls	E. Bailey
John Boardman	Ahuakolea				3043	4.5	- Reserved rights of natives	Unknown
Henry Cornwell	Unknown				3152	1,200 (est.)	- Board of Education lands - Reserved rights of natives	Unknown
Haa	Aikanaha	455	324	1		33.2	- Sugar cane	J. Richardson 3-11-1850
Eugene Bal	Aikanaha			2	2747	129.8 (port.)	- Potential house lots - Burial sites	
Poonui	Kaumuiho	411	None			3.53	- Lo'i kalo - House lot	Unkown

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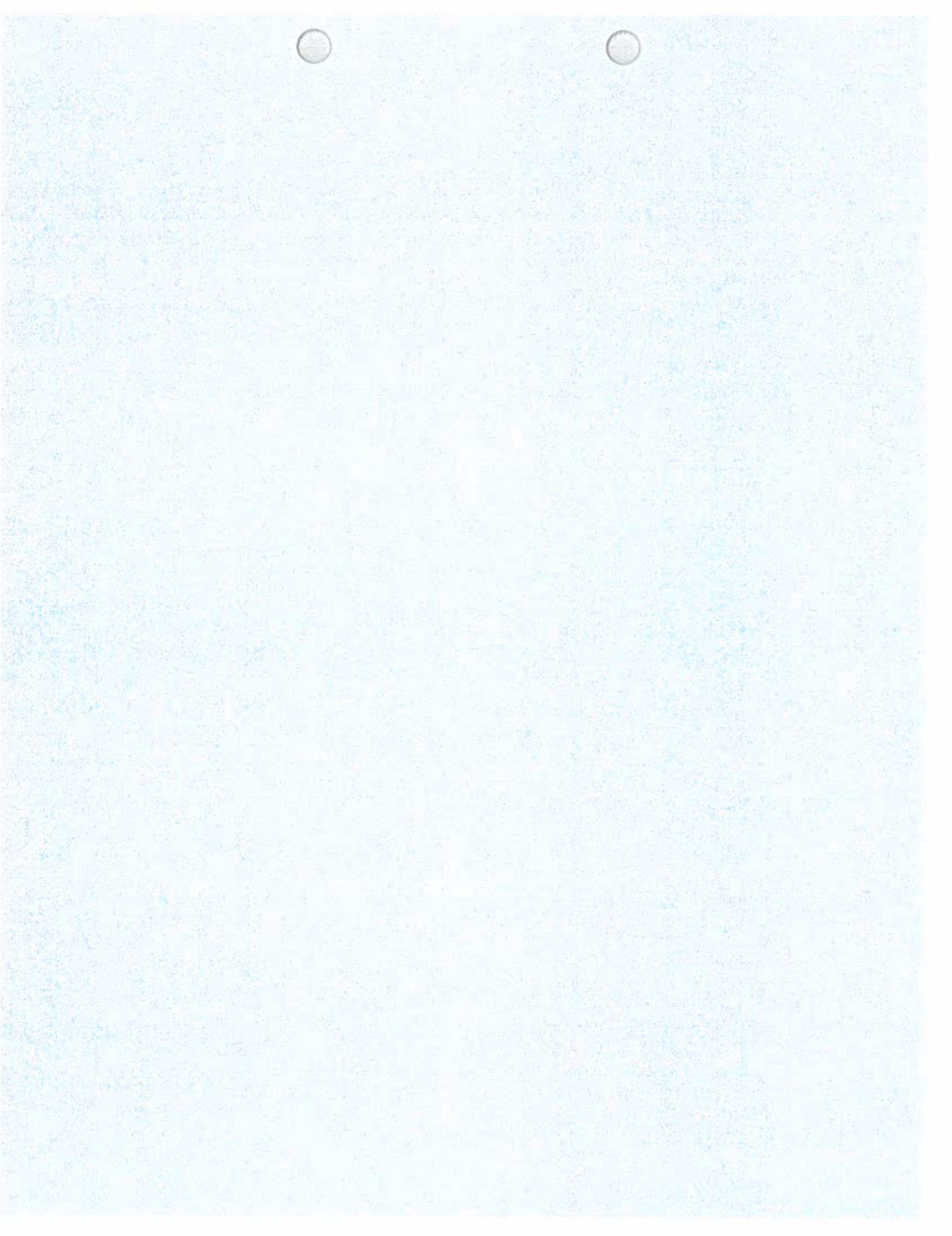


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**A CULTURAL IMPACT ASSESSMENT REPORT  
IN ADVANCE OF THE PROPOSED  
WAILUKU AFFORDALE HOUSING PROJECT  
WAILUKU AND WAIKAPŪ AHUPUA'A, WAILUKU DISTRICT  
ISLAND OF MAUI, HAWAI'I**

**[TMK: (2) 3-5-001:064]**

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March 2018

**FINAL**

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## **INTRODUCTION**

At the request of Legacy Wailuku LLC, Scientific Consultant Services (SCS), Inc., has prepared a Cultural Impact Assessment (CIA) in advance of the proposed Waikapu Affordable Housing Project. The proposed project will be located in Wailuku, Wailuku and Waikapū Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-001:064 ] (Figures 1 through 3). The proposed project area consists of a total of approximately 14.416-acre property, which is owned by Kehalani Agricultural Investors LLC.

The Hawaii State Office of Environmental Quality Control (OEQC 1997:11) states that "an environmental assessment of cultural impacts" gathers information about cultural practices and cultural features that may be affected by significant environmental effects:

Cultural impacts differ from other types of impacts assessed in environmental assessments or environmental impact statements. A cultural impact assessment includes information relating to the practices and beliefs of a particular cultural or ethnic group or groups.

The purpose of a Cultural Impact Assessment is to identify the possibility of previous and current cultural practices and resources within a project area and ahupua'a, and then to assess the potential for impacts to these cultural resources.

## **PROJECT DESCRIPTION**

The proposed consists of a 324-unit apartment project will include a recreation center, swimming pool, and three children's play areas. Of the 324 units, 194 will be workforce rentals for families and the remaining 130 units will be unrestricted rentals.

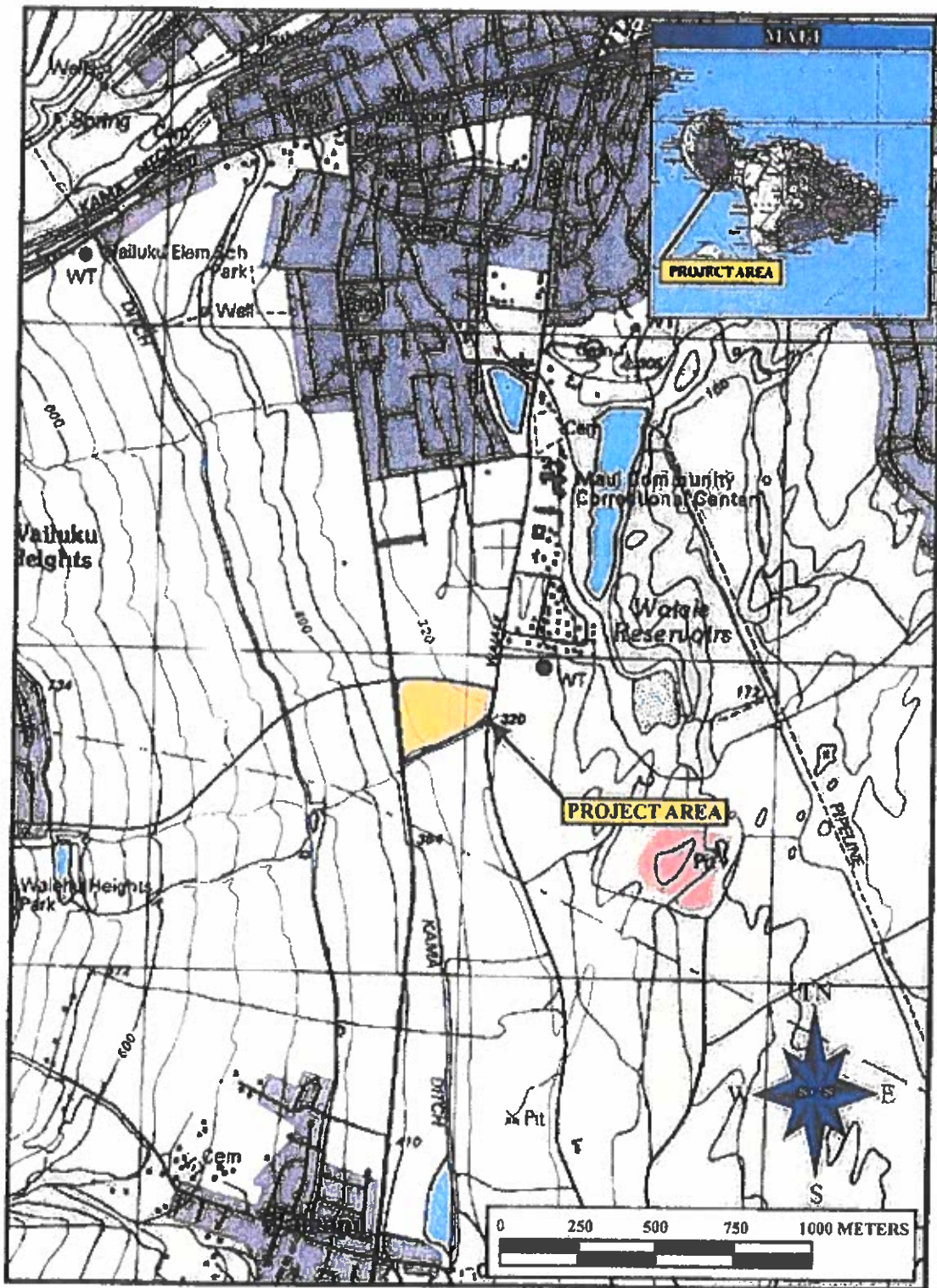


Figure 1: USGS (Wailuku, HI 1997; 1:24,000) Quadrangle Map Showing Proposed Project Area Location.

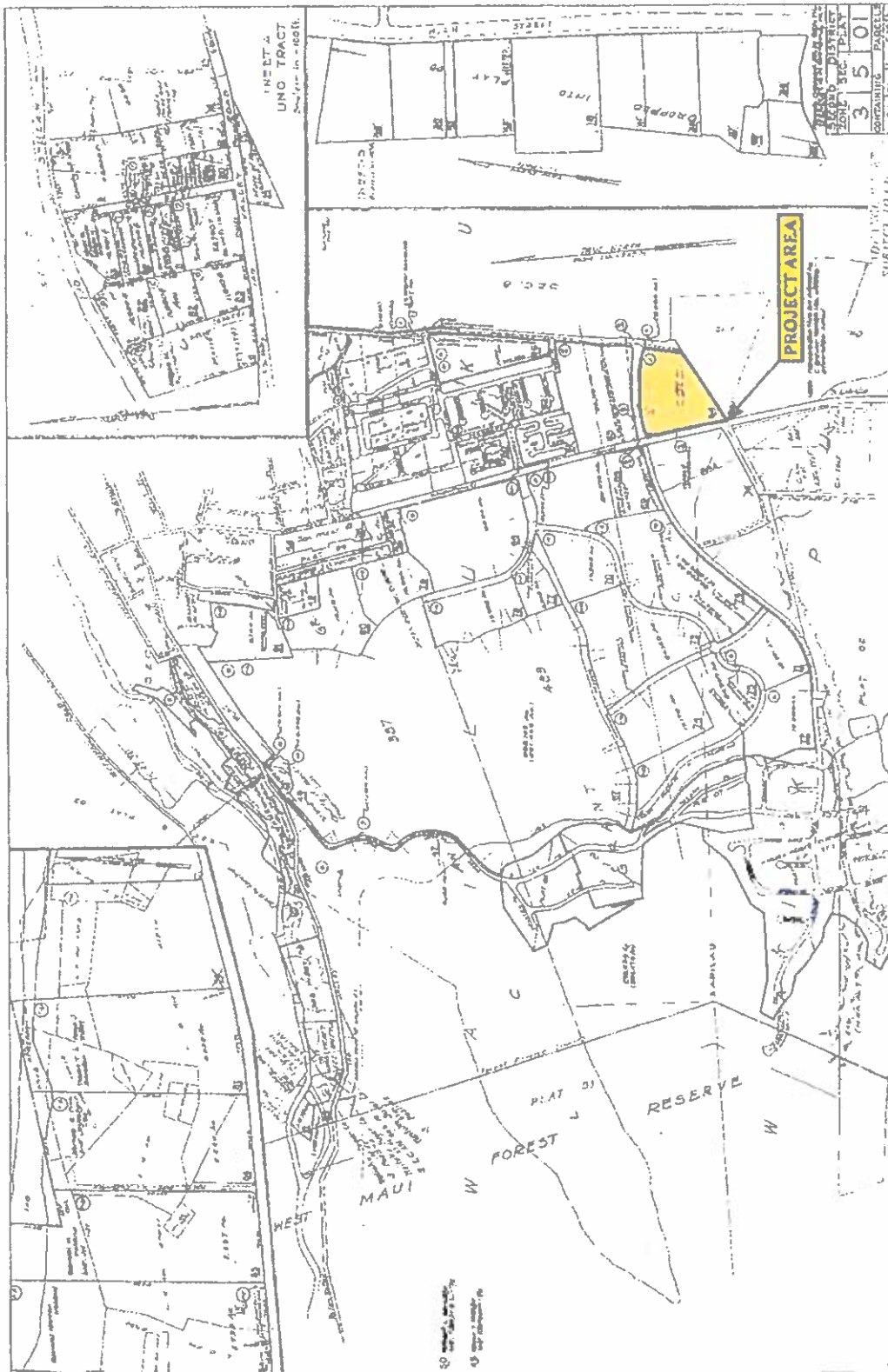


Figure 2: Tax map Key [TMK: (2) 3-5-001] Showing Proposed Project Area Location.





Figure 3: Aerial Photograph (Google Earth Image 2017; Imagery Date 1/12/2013) Showing Proposed Project Area Location.

## CULTURAL IMPACT ASSESSMENT METHODOLOGY

The Constitution of the State of Hawai'i clearly states the duty of the State and its agencies is to preserve, protect, and prevent interference with the traditional and customary rights of native Hawaiians. Article XII, Section 7 (2000) requires the State to "protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by *ahupua'a* tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778." Additionally, Article IX and XII, of the state constitution, other state laws, and the courts of the State, impose on government agencies a duty to promote and protect cultural beliefs and practices, and resources of Native Hawaiians as well as other ethnic groups.

Kamehameha III (Kauikeaouli) preserved the peoples traditional right to subsistence. As a result, in 1850, the Hawaiian Government confirmed the traditional access rights to native Hawaiian *ahupua'a* tenants to gather specific natural resources for customary uses from undeveloped private property and waterways under the Hawaiian Revised Statutes (HRS) 7-1. In 1992, the State of Hawai'i Supreme Court, reaffirmed HRS 7-1 and expanded it to include, "native Hawaiian rights...may extend beyond the *ahupua'a* in which a native Hawaiian resides where such rights have been customarily and traditionally exercised in this manner" [*Pele Defense Fund v. Paty*, 73 Haw.578, 620, 837 P.2d 1247, 1272 (1992)].

Act 50, enacted by the Legislature of the State of Hawai'i (2000) with House Bill (HB) 2895, relating to Environmental Impact Statements, proposes that:

...there is a need to clarify that the preparation of environmental assessments or environmental impact statements should identify and address effects on Hawai'i's culture, and traditional and customary rights... [H.B. NO. 2895].

Act 50 also requires state agencies and other developers to assess the effects of proposed land use or shoreline developments on the "cultural practices of the community and State" as part of the HRS Chapter 343 (2001) environmental review process.

It also re-defined the definition of "significant effect" to include "the sum of effects on the quality of the environment including actions that impact a natural resource, limit the range of beneficial uses of the environment, that are contrary to the State's environmental policies, or adversely affect the economic welfare, social welfare or cultural practices of the community and State." Cultural resources can include a broad range of often overlapping categories,



including places, behaviors, values, beliefs, objects, records, stories, etc. (H.B. 2895, Act 50, 2000).

The purpose of a CIA is to identify the possibility of on-going cultural activities and resources within a project area, or its vicinity, and then assessing the potential for impacts on these cultural resources. The CIA is not intended to be a document of in depth archival-historical land research, or a record of oral family histories, unless these records contain information about specific cultural resources that might be impacted by a proposed project.

## **GEOGRAPHICAL EXTENT**

As defined by the Hawaii State Office of Environmental Quality Control (OEQC 1997:11), the geographical extent should be greater than the area over which the proposed project will take place in order to ensure that cultural practices that occur outside of the project area, but which may still be affected, are included in the assessment. For example, a project that may not, itself, physically impact traditional gathering practices, but may block access to those locations would be included within the assessment. The concept of geographical expansion is recognized by using, as an example, "the broad geographical area, e.g. district or *ahupua'a*." In some cases, the geographical extent could extend beyond the *ahupua'a* if cultural practices do so as well.

## **OEQC GUIDELINES FOR ASSESSING CULTURAL IMPACTS**

According to the Guidelines for Assessing Cultural Impacts established by the Hawaii State Office of Environmental Quality Control (OEQC 1997:12):

The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religions and spiritual customs. The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man made and natural, which support such cultural beliefs.

The meaning of "traditional" was explained by in *National Register Bulletin*:

"Traditional" in this context refers to those beliefs, customs, and practices of a living community of people that have been passed down through the generations', usually orally or through practice. The traditional cultural significance of a historic property then is significance derived from the role the property plays in a community's historically rooted beliefs, customs, and practices. . . . [Parker and King 1998:1]

This CIA was prepared as much as possible in accordance with the suggested methodology and content protocol in the Guidelines for Assessing Cultural Impacts (OEQC 1997:11-13). In outlining the "Cultural Impact Assessment Methodology", the OEQC (1997:11) states that:

"...information may be obtained through scoping community meetings, ethnographic interviews and oral histories..."

This Cultural Impact Assessment was prepared in accordance with the Guidelines for Assessing Cultural Impacts (OEQC 1997:11-13). The Guidelines recommend that preparers of assessments analyzing cultural impacts adopt the following protocol:

1. Identify and consult with individuals and organizations with expertise concerning the types of cultural resources, practices and beliefs found within the broad geographical area, e.g., district or ahupua'a;
2. Identify and consult with individuals and organizations with knowledge of the area potentially affected by the proposed action;
3. Receive information from or conduct ethnographic interviews and oral histories with persons having knowledge of the potentially affected area;
4. Conduct ethnographic, historical, anthropological, sociological, and other culturally related documentary research;
5. Identify and describe the cultural resources, practices and beliefs located within the potentially affected area; and
6. Assess the impact of the proposed action, alternatives to the proposed action, and mitigation measures, on the cultural resources, practices and beliefs identified.

## **CULTURAL IMPACT ASSESSMENT CONTENTS**

The Guidelines state that an assessment of cultural impacts should address, but not be limited to:

- A. Discussion of the methods applied and results of consultation with individuals and organizations identified by the preparer as being familiar with cultural practices and features associated with the project area, including any constraints or limitations which might have affected the quality of the information obtained.
- B. Description of methods adopted by the preparer to identify, locate, and select the persons interviewed, including a discussion of the level of effort undertaken.

- C. Ethnographic and oral history interview procedures, including the circumstances under which the interviews were conducted, and any constraints or limitations which might have affected the quality of the information obtained.
- D. Biographical information concerning the individuals and organizations consulted their particular expertise and their historical and genealogical relationship to the project area, as well as information concerning the persons submitting information or interviewed their particular knowledge and cultural expertise, if any, and their historical and genealogical relationship to the project area.
- E. Discussion concerning historical and cultural source materials consulted, the institutions and repositories searched and the level of effort undertaken. This discussion should include, if appropriate, the particular perspective of the authors, any opposing views, and any other relevant constraints, limitations or biases.
- F. Discussion concerning the cultural resources, practices and beliefs identified, and, for resources and practices, their location within the broad geographical area in which the proposed action is located, as well as their direct or indirect significance or connection to the project site.
- G. Discussion concerning the nature of the cultural practices and beliefs, and the significance of the cultural resources within the project area affected directly or indirectly by the proposed project.
- H. Explanation of confidential information that has been withheld from public disclosure in the assessment.
- I. Discussion concerning any conflicting information in regard to identified cultural resources, practices and beliefs.
- J. Analysis of the potential effect of any proposed physical alteration on cultural resources, practices or beliefs; the potential of the proposed action to isolate cultural resources, practices or beliefs from their setting; and the potential of the proposed action to introduce elements which may alter the setting in which cultural practices take place.
- K. A bibliography of references, and attached records of interviews which were allowed to be disclosed.

If on-going cultural activities and/or resources are identified within the project area, assessments of the potential effects on the cultural resources in the project area and recommendations for mitigation of these effects can be proposed.

## **PROJECT METHODOLOGY**

This report contains archival and documentary research, as well as communication with organizations and individuals having knowledge of the project area, its cultural resources, and its practices and beliefs. An example of the initial letter of inquiry is presented in Appendix A

and an example of the follow up letter is presented in Appendix. This Cultural Impact Assessment was prepared in accordance with the suggested methodology and content protocol provided in the Guidelines for Assessing Cultural Impacts (OEQC 1997:13), whenever possible. The assessment concerning cultural impacts may include, but not be limited to archival research and interviews.

## **ARCHIVAL RESEARCH**

Archival research focused on a historical documentary study involving both published and unpublished sources. These included legendary accounts of native and early foreign writers; early historical journals and narratives; historic maps, land records, such as Land Commission Awards, Royal Patent Grants, and Boundary Commission records; historic accounts, and previous archaeological reports.

Historical and cultural source materials were extensively used and can be found listed in the References Cited portion of this report. Such scholars as Samuel Kamakau, Martha Beckwith, Jon J. Chinen, Lilikalā Kame'eleihiwa, R. S. Kuykendall, Marion Kelly, E. S. C. Handy and E.G. Handy, John Papa ʻĪi, Gavin Daws, A. Grove Day, and Elspeth P. Sterling and Catherine C. Summers, and Mary Kawena Puku'i and Samuel H. Elbert continue to contribute to our knowledge and understanding of Hawai'i, past and present. The works of these and other authors were consulted and incorporated in this report where appropriate. Land use document research was supplied by the Waihona 'Aina (2017) Database and the Honolulu's Real Property Assessment and Tax Billing Information website.

## **INTERVIEWS**

Interviews are conducted in accordance with Federal and State laws and guidelines when knowledgeable individuals are able to identify cultural practices in, or in close proximity to, the project area. If they have knowledge of traditional stories, practices and beliefs associated with a project area or if they know of historical properties within the project area, they are sought out for additional consultation and interviews. Individuals who have particular knowledge of traditions passed down from preceding generations and a personal familiarity with the project area are invited to share their relevant information concerning particular cultural resources. Often people are recommended for their expertise, and indeed, organizations, such as Hawaiian Civic Clubs, the Island Branch of Office of Hawaiian Affairs (OHA), historical societies, Island Trail clubs, and Planning Commissions are depended upon for

their recommendations of suitable informants. These groups are invited to contribute their input and suggest further avenues of inquiry, as well as specific individuals to interview. It should be stressed again that this process does not include formal or in-depth ethnographic interviews or oral histories as described in the OEQC's *Guidelines for Assessing Cultural Impacts* (1997). The assessments are intended to identify potential impacts to ongoing cultural practices, or resources, within a project area or in its close vicinity.

If knowledgeable individuals are identified, personal interviews are sometimes taped and then summarized. These draft summaries are returned to each of the participants for their review and comments. After corrections are made, each individual is to sign an information release form, making the interview available for this study. When telephone interviews occur, a summary of the information is also sent for correction and approval, or dictated by the informant and then incorporated into the document. If no cultural resource information is forthcoming and no knowledgeable informants are suggested for further inquiry, interviews are not conducted.

#### **KA PA'A KAI O KA'AINA V. LAND USE COMMISSION, STATE OF HAWAII**

The Land Use Commission (LUC) is also required to apply the analytical framework set forth by the Hawaii Supreme Court in Ka Pa'akai O Ka'Aina v. Land Use Comm'n, State of Hawai'i, 94 Hawai'i 31, 7 P.3d 1068 (2000) (hereinafter, "Ka Pa'akai"). In this case, a coalition of native Hawaiian community organizations challenged an administrative decision by the Land Use Commission to reclassify nearly 1,010 acres of land from conservation to urban use, to allow for the development of a luxury project including upscale homes, a golf course, and other amenities. The native Hawaiian community organizations appealed, arguing that their native Hawaiian members would be adversely affected by the LUC's decision because the proposed development would infringe upon the exercise of their traditional and customary rights. Noting that "[a]rticle XII, section 7 of the Hawaii Constitution obligates the LUC to protect the reasonable exercise of customarily and traditionally exercised rights of native Hawaiians to the extent feasible when granting a petition for reclassification of district boundaries," the Hawai'i Supreme Court held that the LUC did not provide a sufficient basis to determine "whether [the agency] fulfilled its obligation to preserve and protect customary and traditional rights of native Hawaiians" and, therefore, the LUC "failed to satisfy its statutory and constitutional obligations." Ka Pa'akai, 94 Hawai'i at 46, 53, 7 P.3d at 1083, 1090.

The Hawai'i Supreme Court in Ka Pa'akai provided an analytical framework in an effort to effectuate the State's obligation to protect native Hawaiian customary and traditional practices while reasonably accommodating competing private interests. In order to fulfill its duty to preserve and protect customary and traditional native Hawaiian rights to the extent feasible, the LUC must—at a minimum—make specific findings and conclusions as to the following:

1. the identity and scope of “valued cultural, historical, or natural resources” in the petition area, including the extent to which traditional and customary native Hawaiian rights are exercised in the petition area;
2. the extent to which those resources—including traditional and customary native Hawaiian rights—will be affected or impaired by the proposed action; and
3. the feasible action, if any, to be taken by the LUC to reasonably protect native Hawaiian rights if they are found to exist.

See Ka Pa'akai, 94 Hawai'i at 47, 7 P.3d at 1084.

To fulfill these purposes outlined by Ka Pa'akai, the Cultural Impact Assessment has reviewed historical research and suggestions from contacts knowledgeable about traditional cultural practices which were conducted within the project area corridor and in the surrounding environs. The potential effect of the proposed project on cultural resources, practices or beliefs, its potential to isolate cultural resources, practices or beliefs from their setting, and the potential of the project to introduce elements which may alter the setting in which cultural practices take place has been analyzed, as required by the OEQC (1997).

## ENVIRONMENTAL SETTING

The island of Maui ranks second in size of the eight main islands in the Hawaiian Archipelago. The Island was formed by two volcanoes, Mount Kukui in the west and Haleakalā in the east. Pu'u Kukui, forming the west end of the island (1,215 m above mean sea level), is composed of large, heavily eroded amphitheater valleys that contain well-developed permanent stream systems that watered fertile agricultural lands extending to the coast. The deep valleys of West Maui and their associated coastal regions have been witness to many battles in ancient times and were coveted productive landscapes. These are joined together by an isthmus containing dry, open country (*kula*), which includes a portion of the lands within Wailuku District.



## PROJECT AREA

The proposed project area is located in the city of Wailuku, Wailuku and Waikapū Ahupuaʻa, Wailuku District, Maui Island, Hawaiʻi. Kuikahi Drive forms the northern project area boundary, Honoapiilani Highway and Waiale Road form the west and east boundaries, respectively. The southern boundary is formed by an irrigation ditch, which appears to be a portion of the Kama Ditch, State Site 50-50-04-5474. The proposed project area is situated on the western edge of the isthmus, approximately 2.5 miles inland from Kahului Harbor at an elevation of 320 to 360 feet above mean sea level (amsl).

## SOILS

According to Foote *et al.* (1972: Sheet Number 100; Figure 4) two soil types representing the lao Soil Series are present within the proposed project area (see Figure 4). lao clay, 3 to 7 percent slopes (IcB) comprise the western portion, while lao silty clay, 0 to 3 (IaA) percent slopes comprise the eastern portion of the proposed project area.

In general, the well-drained volcanic soils of the lao Series occur on valley fill and alluvial fans between 100 to 500 feet amsl in areas receiving 25 to 4 inches of rainfall annually (Foote *et al.* 1972: 46). The IcB soils, in a representative profile, exhibit a 15-inch surface layer composed of dark-brown clay; a 45-inch subsurface layer composed of very dark brown, dark-brown, and very dark greyish-brown clay and silty clay. The substratum is composed of clayey alluvium (Foote *et al.* 1972: 46). The IcB soils exhibit moderately slow permeability, medium runoff, and a slight to moderate erosion hazard. These soils are used for the cultivation of sugarcane and as residential sites (Foote *et al.* 1972: 46). The IaA soils exhibit slow runoff and a slight erosion hazard and are utilized for the cultivation of sugarcane (Foote *et al.* 1972: 46-47).

## CLIMATE

According to (Armstrong 1980:64), the project area exhibits a temperate climate with summer temperatures ranging from the high 60s to the low 90s (degrees Fahrenheit) in the summer months. During winter months, the temperature in the project area ranges around 50s to 90 degrees (Fahrenheit). Giambelluca *et al.* (2013) indicate the project area receives approximately 24 inches of rainfall annually.

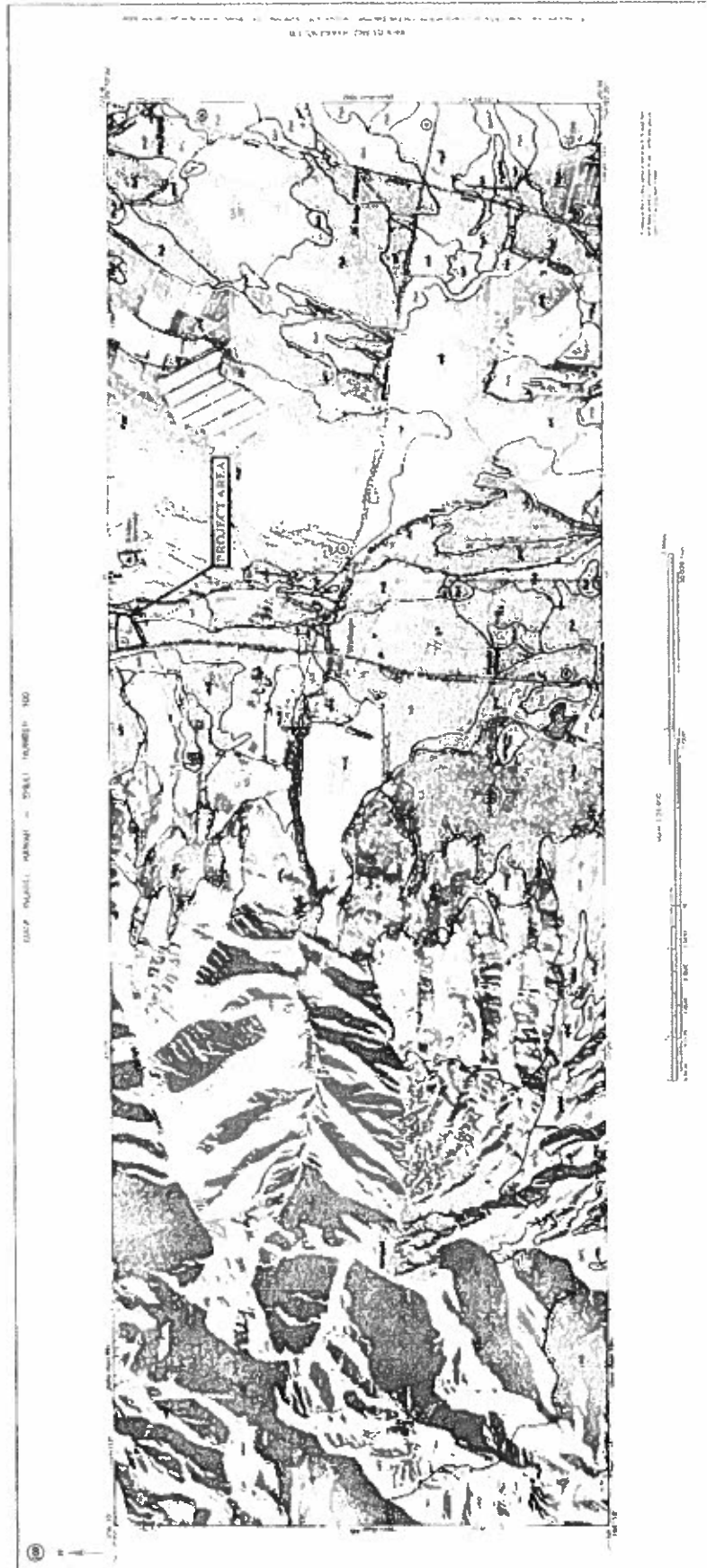


Figure 4: USDA (Foote et al. 1972; Sheet Number: 100) Showing Soil Types Within the Proposed Project Area.

## TRADITIONAL AND CULTURAL HISTORICAL CONTEXT

Archaeological settlement pattern data suggests that initial colonization and occupation of the Hawaiian Islands first occurred on the windward shoreline areas of the main islands between A. D. 850 and 1100, with populations eventually settling in drier leeward areas during later periods (Kirch 2011). Although coastal settlement was dominant, native Hawaiians began cultivating and living in the upland *kula* (plains) zones. Greater population expansion to inland areas began around the 14<sup>th</sup> century and continued through the 16<sup>th</sup> century. Large scale or intensive agriculture was implemented in association with habitation, religious, and ceremonial activities.

In Hawai'i, much of the coastal lands were preferred for chiefly residence. Easily accessible resources such as offshore and onshore fishponds, the sea with its fishing and surfing—known as the sports of kings, and some of the most extensive and fertile wet taro lands were located in the coastal areas (Kirch and Sahlins, 1992 Vol. 1:19). Inland resources necessary for subsistence could easily be brought to the *ali'i* residences on the coast from nearby inland plantations. The majority of farming was situated in the lower portions of stream valleys where there were broader alluvial flat lands or on bends in the streams where alluvial terraces could be modified to take advantage of the stream flow. Dry land cultivation occurred in colluvial areas at the base of gulch walls or on flat slopes (Kirch 1985; Kirch and Sahlins 1992, Vol. 2:59).

## PAST POLITICAL BOUNDARIES

Approximately 600 years ago, the Hawaiian population had expanded throughout the Hawaiian Islands to a point where large, political districts could be formed (Lyons 1903; Kamakau 1991; Moffat and Fitzpatrick 1995). During the pre-Contact Period, Maui was divided into twelve districts or *moku* (Sterling 1998:3). Following the Civil Code of 1859, the twelve districts were consolidated into four districts: Lāhainā, Wailuku, Makawao, and Hāna (Sterling 1998:3). Traditionally, the division of Maui A Example Letter of Inquiry Island into districts (*moku*) and sub-districts was performed by a *kahuna* (priest, expert) named Kalaiha'ōhia, during the time of the *ali'i* Kaka'alaneo (Beckwith 1940:383; Fornander 1919-1920, Vol. 6:248) places Kaka'alaneo at the end of the 15<sup>th</sup> century or the beginning of the 16<sup>th</sup> century. Land was considered the property of the king or *ali'i 'ai moku* (the *ali'i* who eats the island/district), which he held in trust for the gods. The title of *ali'i 'ai moku* ensured rights and responsibilities

pertaining to the land, but did not confer absolute ownership. The king kept the parcels he wanted, his higher chiefs received large parcels from him and, in turn, distributed smaller parcels to lesser chiefs. The *maka'āinana* (commoners) worked the individual plots of land.

In general, several terms, such as *moku*, *ahupua'a*, *'ili* or *'ili 'āina* were used to delineate various land sections. A district (*moku*) contained smaller land divisions (*ahupua'a*) which customarily continued inland from the ocean and upland into the mountains. Extended household groups living within the *ahupua'a* were therefore, able to harvest from both the land and the sea. Ideally, this situation allowed each *ahupua'a* to be self-sufficient by supplying needed resources from different environmental zones (Lyons 1875:111). The *'ili 'āina* or *'ili* were smaller land divisions next in importance to the *ahupua'a* and were administered by the chief who controlled the *ahupua'a* in which it was located (Lyons 1875:33; Lucas 1995:40). The *mo'a'āina* were narrow strips of land within an *'ili*. The land holding of a tenant or *hoa 'āina* residing in an *ahupua'a* was called a *kuleana* (Lucas 1995:61).

Wailuku District inhabits the eastern side of the West Maui Mountains (Mauna Kahalawai) and occupies the isthmus through the center of the island to coastal reaches in Kahuku and Mā'alaea. Wailuku, together with Waikapū, Waihe'e, and Waiehu, is one of the Nā Wai 'Ehā, or "the four waters," known for the occupancy of chiefly individuals (Kame'eleihiwa 1992; Pukui and Elbert 1992; and Creed 1993). Wailuku District and Wailuku Ahupua'a are frequently mentioned in historical texts and oral traditional accounts as being politically, ceremonially, and geographically important areas during traditional times (Cordy 1981, 1996; Kirch 1985). Wailuku was considered a "chiefly center" (Sterling 1998:90) with many of the chiefs and much of the area's population residing near or within portions of 'Īao Valley and lower Wailuku. The many *heiau* constructed in the Wailuku area point to its ceremonial and religious importance during the pre-Contact Period (pre-1778). During the Historic Period (post-1778), after numerous battles in the area, the large concentration of Land Commission Awards granted in Wailuku, particularly in lower 'Īao Valley, also attest to a sizeable population base and the importance of the lands for cultivation through time. More recent land use in the area included sugar cane cultivation and use of the land for pasture.

## TRADITIONAL SETTLEMENT PATTERNS

The Hawaiian economy was based on agricultural production and marine exploitation, as well as raising livestock and collecting wild plants and birds. Extended household groups settled in various *ahupua'a*. During pre-Contact times, there were primarily two types of

agriculture, wetland and dry land, both of which were dependent upon geography and physiography. River valleys provided ideal conditions for wetland *kalo* (*Colocasia esculenta*) agriculture that incorporated pond fields and irrigation canals. Other cultigens, such as *kō* (sugar cane, *Saccharum officinarum*) and *mai'a* (banana, *Musa* sp.), were also grown and, where appropriate, such crops as *'uala* (sweet potato, *Ipomoea batatas*) were produced. This was the typical traditional agricultural pattern seen on all the Hawaiian Islands (Kirch and Sahlins 1992, Vol. 1:5, 119; Kirch 1985). Agricultural development on the windward side of O'ahu was likely to have begun early (AD 1100–1300) during what is known as the Expansion Period (Kirch 1985).

It must be noted that Handy (1940:105) stated that, "... the bounds of cultivation...were strictly drawn by limitation of water for irrigation." The word "kula" meant "open country or plain", according to Handy and Handy (1972:510); and was often used to differentiate between dry, or kula land, and wet-taro land. The height and size of Haleakalā to the east, prevents moisture from reaching its southern and western flanks, causing and desert-like conditions throughout the region. "This is an essential characteristic of Kula, the central plain of Maui which is practically devoid of streams. Kula was always an arid region, throughout its long, low seashore, vast stony kula lands, and broad uplands" [Handy and Handy 1972:510]. As to the occupation of this vast plain, Handy and Handy stated:

This is an essential characteristic of Kula, the central plain of Maui which is practically devoid of streams. Kula was always an arid region, throughout its long, low seashore, vast stony *kula* lands, and broad uplands.

As to the occupation of this vast plain, Handy and Handy (1972:511) stated:

Both on the coast, where fishing was good, and on the lower westward slopes of Haleakala a considerable population existed. So far as we could learn Kula supported no Hawaiian taro, and the fishermen in this section must have depended for vegetable food mainly on *poi* brought from the wet lands of Waikapu and Wailuku to westward across the plain to supplement their usual sweet-potato diet.

An early witness to its lack of productivity was George Vancouver. During his second visit to Hawai'i in 1793 as a Captain, Vancouver anchored in Mā'alaea Bay, which he describes as follows (Vancouver 1984:852):

The appearance of this side of Mowee was scarcely less forbidding than that of its southern parts, which we had passed the preceding day. The shores, however, were not so steep and rocky, and were mostly composed of a sandy beach; the land did not rise so very abruptly from the sea towards the mountains, nor was its surface so much

broken with hills and deep chasms; yet the soil had little appearance of fertility, and no cultivation was to be seen. A few habitations were promiscuously scattered near the water side, and the inhabitants who came off to us, like those seen the day before, had little to dispose of.

Not much had changed 24 years later (1817) when Peter Corney sailed this way, bound for O'ahu. He made special reference to Keālia Pond (now the Keālia Pond and Wildlife Refuge), a short distance southwest of the project area:

. . . Next morning we passed Morokenee (Molokini), and made sail up Mackerey (Maalaea) bay. . . This bay is very deep and wide, and nearly divides the island, there being but a narrow neck of land and very low, keeping the two parts of the island together. . . On this neck of land are their principal salt-pans, where they make most excellent salt [Corney 1965:70-71].

To the northwest of the current project area lies Īao Valley, one of the most important locations in the area for prehistoric activity. Connolly (1974:5) states that the pre-Contact valley [Īao] had a large population base with "most people residing in a settlement near Īao Needle," just north of the project area. Supposedly, the subsistence base of this population consisted of fish and taro, with Kahului Harbor and the coast close by and *lo'i* systems lining Īao Valley's stream banks. Prehistoric ditches or *'auwai* were utilized in taro cultivation (Connolly 1974:5). Sterling (1998:86) adds that two *'auwai* within the valley:

...have existed immemorially and were evidently constructed for the purpose of irrigating kalo on the plains which stretch away to the northward and southward of the [Īao] river. Several minor *'auwai* have, since ancient times, tapped the river at different points lower down and spread the water through the lands in the gulch on either side of the river bed.

Handy in Sterling (1998:63) further notes that "... [f]rom Waihee and Wailuku Valley, in ancient times, was the largest continuous area of wet taro cultivation in the islands." Cheever (1851:124) writes, "[t]he whole valley of Wailuku, cultivated terrace after terrace, gleaming with running waters and standing pools, is a spectacle of uncommon beauty to one that has a position a little above it."

Recent archaeological research (Fredericksen and Fredericksen 1996:52) has revealed that habitation sites along what is now Lower Main Street in Wailuku "are associated with the rich taro producing lands in the Lower Īao River flood plain, and the extensive cultivation systems present in Īao Valley." These habitation sites have been dated to the A.D. 15th through 17th centuries. The Īao Valley area was not only renowned for its agricultural base during



prehistoric times but its ceremonial and political base as well (see also Cordy 1996; Donham 1996).

No discussion of Wailuku District is complete without mentioning the important *heiau* complex above ʻĪao Valley near its seaward terminus. During the mid to late 18th century, the Halekii-Pihana *heiau* complex was supposedly designed by a Hawaiian named Kiha (Sterling 1998:89). These monuments, designated as State Site 50-50-04-522 and occurring along the northwest flank of the current project area, are described as very important *heiau* within Hawaiian history. Yent (1983:7) notes the life cycle of the *aliʻi* was represented here. It was the place where Kamehameha I's wife (Keōpuolani) was born, Kahekili lived, and Kekaulike died. Thrum (1909:46) reported that Kamehameha I evoked his war god at Pihana Heiau after his warriors defeated Kalanikupuli's forces during the Battle of ʻĪao in 1790. The two *heiau* are primarily associated with Kahekili, who is connected with the Halekii-Pihana complex between c. A.D. 1765 and 1790, and Kamehameha, during his conquering of Maui in 1792 (Yent 1983:18). As stated, the area within and adjacent to the current project is known not only for its religious and/or ceremonial significance, but for its political prominence as well.

## **PRE-CONTACT PERIOD (PRE-1778)**

Contact with the western world occurred on January 18, 1778, with the arrival of Captain James Cook in the Hawaiian Islands during his third voyage into the Pacific Ocean (Daws 1968:1). This section discusses traditional life prior to Cook's arrival.

According to Kamakau (cited in 1870 in Sterling 1998: 2), "...the ancient name of the island of Maui was Ihikapalaumaewa..." The island was renamed "...after a famous child of Wakea and Papa who became ancestor of the people of Maui" (cited in 1870 in Sterling 1998: 2). By the end of the 18<sup>th</sup> century, Fredericksen and Fredericksen (1992:52) state that politically, Wailuku [village] was known as a central settlement for high-ranking chiefs and their retinue. Kahekili, chief of Maui, resided with his entourage in Wailuku.

In 1837, the village of Kahului consisted of twenty-six *pili*-grass houses living close to the sea and depending on fishing in the coastal waters for the majority of their food (Bartholomew and Bailey 1994). Kahului is also famous for the twin fishponds Kanahā and Mauoni where mullet was still harvested in the early 1900s (Bartholomew and Bailey 1994). According to Mrs. Rosalie Blaisdell (in Stokes cited in Sterling 1998:87-88):

The construction of the ponds was initiated by Kapiiohookalani, the ruling *aliʻi* of the islands of Oʻahu and half of Molokaʻi, using men from Oʻahu, Maui, and Molokaʻi to

construct the ponds. According to legend, the line of workers extended from Makawela to Kanahā with the men standing so close together they were able to pass the boulders used in the construction of the fishpond walls from hand to hand. Before the construction of the ponds had been completed, Kapiiohookalani was killed at the battle of Kawela, Molokaʻi by Alapainui, of Hawaiʻi Island. Kamehamehanui, the ruling *aliʻi* of Maui oversaw the completion of construction of the fishponds. Once the ponds were built, Kamehamehanui placed a *kapu* (taboo) on the *kuapa* (wall) separating the two ponds.

Kapiiohookalani was survived by two children; a young son named Kanahā okalani and a daughter named Kahamaluihiikeaoihilani. According to legend, Kahamaluihiikeaoihilani was of such high status, she was able to break Kamehamehanui's *kapu* and name the seaward pond Kanahā, in honor of her brother, and the other pond Mauoni, the name she used when traveling incognito.

Of interesting note is that according to Pukui *et al.* (1974:83), the *aliʻi nui* Kiha-a- Piʻilani is said to be credited with the construction of Kanahā Fishpond during the 1500s.

## WAILUKU AND WAIKAPŪ AHUPUAʻA

Wailuku and Waikapū Ahupuaʻa are located in the land division (*ʻokana*) which was once known as “Nā Wai Ehā” (The Four Streams). This area is ...comprised the four great valleys [Waiheʻe, Waiehu, Wailuku, and Waikapū] which cut far back into the slopes of West Maui and drain the eastward watershed of Puʻu Kukui and the ridges radiating northeastward, eastward, and southeastward from it” (Handy and Handy 1972:497). This area once was renowned for “...its majesty and splendid living, whose native songs gather flowers in the dew and weave wreaths of ohelo berries” (S.W. Nailiili in Sterling 1998:93).

W. D. Alexander (in Sterling 1998: 63) also states that “...the lands of Waikapu and Wailuku appropriated almost the whole of the isthmus so as to cut off half of the lands in the

District of Kula from access to the sea. These two *ahupuaʻa*, together with Waiehu and Waiheʻe, which were independent, belonging to no Moku, were called Na Poko, and have been formed into a district in modern times.”

“Much of the upper section of what is now the city of Wailuku is built on old terrace sites” (Handy and Handy 1972:407) and Waikapū once was the setting of vast wet-land taro fields. Evidence of the widespread *loʻi* planting is provided by the Land Commission Awards, which indicate there once were more than 1,300 wet-land taro patches extending along the boundaries of Waikapū Stream (Creed 1993). Handy and Handy (1972: 497) describe the general Waikapū area as follows:

Spreading north and south from the base of Waikapu to a considerable distance below the valley are the vestiges of extensive wet-taro plantings, now almost obliterated by sugar-cane cultivation; a few here and there are preserved in plantation camps and under house and garden sites along the roads. Among these gardens there were, in 1934, a few patches of Japanese taro. Far on the north side, just above the main road and at least half a mile below the entrance to the canyon, an extensive truck garden on old terrace ground showed the large area and the distance below and away from the valley that was anciently developed in terraced taro culture. On the south side there are likewise several sizable kuleana where in 1934 old terraces were used for truck gardening. In the largest of these a few old patches were flooded and planted with Hawaiian wet taro. Several terraces were used as ponds planted with lotus for their edible seed. There were probably once a few small terraces on the narrow of valley bottom in the lower canyon.

## **WAHI PANĀ (LEGENDARY PLACES)**

“Wahi Panā” can be defined as celebrated or noted places or locations (Pukui and Elbert 1986:313, 376), and refers to legendary places or landmarks of historical significance. These places of note have distinctive features (*i.e.*, mountain peaks, streams, wind, rain, etc.) that are given specific names through which the history of an area is passed down from generation to generation through chants, legends, and songs.

### **WAILUKU AHUPU‘Ā**

A famous chant from the Rebecca Nuuhiwa Audio collection (in Sterling 1998:62), called The Four Winds, is associated with Wailuku:

Wailuku’s wind is the Makani-lawe-mailie, the wind that takes it easy.

Waiehu’s wind is the Makani-hoo‘eha-ili, the wind that hurts the skin.

Waikapu’s wind is the Makani-ko-kololio, the gusty wind.

Waihee’s wind is the Makani-kili-o‘pu.

According to Fornander (in Sterling 1998:63), “Wailuku is the source of the flying clouds. It is the broad plain where councils are held”. “Wailuku” translated literally means “water of destruction” (Pukui *et al.* 1974:225) and the Wailuku area was witness to many battles, from the Battles of Īao and Sand Hills to the Battles of Kepaniwai and Kakanilua. The most famous battle was that of Kepaniwai where Kamehameha I, in July 1790, finally wrested control of Maui Island. Kamehameha I and his warriors landed at the Kawela portion of Kahului Bay and proceeded up Īao and other valleys to score a decisive victory. Of additional note is that in the Kauahea area of Īao Valley (southeast of Īao Stream below Pihana Heiau), warriors apparently

dwelt and were "trained in war skills and there was a boxing site in the time of Kahekili" (Sterling 1998:89).

In his bid to conquer Kahekili and obtain Maui (A.D.1776), Kalani'opu'u brought his famous, and fearless, 'Ālapa warriors who were slaughtered by Kahekili's men. "The dead lay in heaps strewn like *kukui* branches; corpses lay heaped in death; they were slain like fish enclosed in a net..." (Kamakau 1991:85-89).

An interesting anecdote is recounted by George W. Bates (1854:309), during his journey from Wailuku to Kahului in 1854:

Leaving Wai-lu-ku [town], and passing along toward the village Kahului, a distance of three miles, the traveler passes over the old battle-ground named after the village. It is distinctly marked by moving sand-hills, which owe their formation to the action of the northeast trades. Here these winds blow almost with the violence of a sirocco, and clouds of sand are carried across the northern side of the isthmus to a height of several hundred feet. These sand-hills constitute a huge "Golgotha" for thousands of warriors who fell in ancient battles. In places laid bare by the action of the winds, there were human skeletons projecting, as if in the act of struggling for resurrection from their lurid sepulchers. In many portions of the plain who cart-loads were exposed in this way. Judging of the numbers of the dead, the contest of the old Hawaiians must have been exceedingly bloody. . . .

G.W. Bates' (1854) interpretation of a major battleground site in Kahului may not have been accurate, although there are many oral traditions about battles in this general area.

The 1776 encounter between Kahekili and Kalani'ōpu'ū resulted in a temporary truce which was broken in 1790 by the battle of Kepaniwai, when Kamehameha I consolidated his control over Maui Island. There were so many warriors and canoes invading from Hawai'i Island that it was called the Great Fleet. During Kamehameha's campaign, it was recorded ((Kamakau 1991: 148) that the bay from Kahului to Hopukoa was filled with war canoes and they extended to Kalae'ili'ili at Waihe'e and below Pu'uhele and Kamakailima:

. . . Kamehameha and his chiefs went on to the principal encounter at Wailuku. The bay from Kahului to Hopukoa was filled with war canoes. For two days there was constant fighting in which many of the most skillful warriors of Maui took part, but Kamehameha brought up the cannon, Lopaka, with men to haul it and the white men, John Young and Isaac Davis, to handle it; and there was great slaughter.

From Kahului, Kamehameha marched on to Wailuku Village where Kalanikupule, Kahekili's son, waited with his warriors.

## WAIKAPŪ AHUPUA'A

According to several accounts (Handy and Handy 1972:497, Sterling 1998:93-94, and Pukui *et al.* 1976:223, the name "Waikapū" (Water of the Conch) refers to an ancient cave in the area where a famous conch shell (*pū*) was hidden until it was stolen by Puapua-Ienalena (a supernatural dog). Sterling (1998:93) offers two alternative origins of the name "Waikapū." In one account, the area known as "Nā Wai Ehā" was renowned for the battles fought there; the name Waikapū (the water where the conch was blown) referred to a conch shell that was blown to announce the commencement of a battle (C. W. Stoddard 1894 in Sterling 1998). In another account (H. T. Cheever 1851 in Sterling 1998:63), "Waikapū" (Forbidden Water) refers to the time Kamehameha I, the Conqueror, beached his canoes at Kalepolepo and placed a *kapu* (taboo, restriction) on the nearest stream (Stoddard in Sterling 1998:63). Although Waikapū Stream is not the closest stream to Kalepolepo, it does drain into Keālia Pond, and it may have been the closest stream with flowing water at the time of Kamehameha's landing (Sterling 1998:63).

On a cliff above the stream and opposite the cave was a dog named Puapualenalena who had also heard the conch and was searching for it. However, those that guarded the conch were very attentive and so far; the dog had not located it:

The owners of the conch did not believe, perhaps, that any supernatural being would succeed in taking it away, so they tried to be a little careless. It was not taken, but on the day that Puapualenalena did get it away, they had been utterly careless. After he took it, it sounded no more to this day. It used to be heard everywhere in these islands and was annoying to some people. From this conch, the whole of the place was named Waikapū (Water of the conch). This is the legend of how it received its name and is a place much visited by strangers who wish to see it [W. K. Kauilililehua, *Ka Nupepa Kuokoa*, Sept 21, 1872].

Oral traditions preserved by Fornander (1969) and Kamakau (1963) contribute to our knowledge of Waikapū. The battle of Ahulau ka piipii i Kakanilua featuring the elite 'Ālapa warriors of Kalaniopu'u was fought in 1776 on the sand hills southeast of Wailuku:

...Taking part of his forces around by water, *Kalaniopuu* landed again at Kiheipukoa, near the Kealia or salt marsh between Kalepolepo and Mā'alaea...The detachment or regiment known as the *Alapa*, mustering eight hundred men, was selected for this hazardous expedition, and with high courage they started across the isthmus of Kamaomao, now known as the Waikapu common, determined, as the legend says, "to drink the waters of the Wailuku that day." This regiment was considered the bravest and best of *Kalaniopuu's* army, every man in its ranks being a member of "*la haute noblesse*" of Hawaii. They are said to have all been of equal stature and their spears of

equal length; and the legend represents their appearance-with their feather cloaks-reflecting the sunshine and the plumes of their helmets tossing in the wind-as a gorgeous and magnificent spectacle...Offering no resistance to the enemy while crossing the common, *Kahekili* distributed his forces in various directions on the Wailuku side of the common, and fell upon the Hawaii *corps d'armée* as it was entering among the sandhills south-east of Kalua, near Wailuku. After one of the most sanguinary battles recorded in Hawaiian legends and deeds of valor ...the gallant and devoted Alapa were literally annihilated; only two out of the eight hundred escaped alive to tell Kalaniopuu of this Hawaiian Balaclava... [Fornander 1969:153].

In a similar version, Kamakau (1963:65–86) recounts:

...The Alapa were led by Inaina, Kua'ana, Kane-ha'i-lua, and Keawe-hano. There were 800 of them, all expert spear-point breakers, every one of whose spears went straight to the mark, like arrows shot from a bow, to drink the blood of a victim. Across the plains of Pu'u'ainako and Kama'oma'o shone the feather cloaks of the soldiers, woven in the ancient pattern and colored like the hues of the rainbow in red, yellow, and green, with helmets on their heads whose arcs shone like a night in summer when the crescent lies within the moon...Said Ka-leo-pu'upu'u to Kahekili, "the fish have entered the sluice; draw in the net." Like a dark cloud hovering over the Alapa, rose the destroying host of Ka-hekili seaward of the sandhills of Kahalu'u, the "smoke head" (*po'ouahi*) and the "red coconut" (*niu'ula*) divisions. They slew the Alapa on the sandhills at the southeast of Kalua. There the dead lay in heaps strewn like *kukui* branches; the corpses lay heaped in death; they were slain like fish enclosed in a net. This great slaughter was called *Ahulau ka Pi'ipi'i Kakanilua*.

Although it has been said that Waikapū Valley contained "many temples and sites", most of their locations were not recorded (Ashdown 1970:58). Thrum (1917) refers to a *heiau* that was reportedly located on Pu'u Hele, but he did not confirm this. Thrum (1917) also mentions two *heiau* located below the road but again, they were not investigated, and their name and function had been lost (1916). One *mo'ilelo* recounting the origin of its name was published in *Ka Nupepa Kuokoa* in 1872:

The Wai-Ka-pū now being discussed was named by some of the ancients and it remains by this name to this day. This place, Waikapu, has a cave away up the stream, about a mile or more from the village. On the left side of the stream is a cave and in the cave was the conch. It sounded all the time, unseen by the public, but a prophet of Kauai listened for it and came to seek with the idea of finding it...

According to Manu Moses (in Sterling 1998:94), there is a legend associated with the *ali'i* Kihapi'ilani that refers to an "adze rock" which marked the boundary between Wailuku and Waikapū Ahupua'a:



As Kihapiilani and his wife traveled on, they saw many people filling the road. At the stream of Wailuku (Waikapu?) the people were innumerable. Said the wife to the chief, "What are the people doing who are congesting the road? Kihapiilani said, "It would seem it has something to do with adzes.

When they arrived at this place, they decided to go from the place where it was so crowded with people. There was a huge rock directly above the stream of Waikapu, mauka of the road which still passes at this time. This adze rock is the boundary between Wailuku and Waikapū Ahupuaa and it remains there to this day.

## THE MĀHELE

Once Article IV of the Board of Commissioners to Quiet Land Titles was passed in December 1845, the legal process of private land ownership was begun. The land division, called the Māhele, began in 1848. As stated above, the lands of the kingdom of Hawai'i were divided among the king (crown lands), the *ali'i* and *konohiki*, and the government.

In the 1840s, traditional land tenure shifted drastically with the introduction of private land ownership based on western law. While it is a complex issue, many scholars believe that in order to protect Hawaiian sovereignty from foreign powers, Kamehameha III was forced to establish laws changing the traditional Hawaiian economy to that of a market economy (Kame'eleihiwa 1992:169-70, 176; Kelly 1983:45, 1998:4; Daws 1962:111; Kuykendall 1938 Vol. I:145). The Māhele of 1848 divided Hawaiian lands between the king, the chiefs, the government, and began the process of private ownership of lands. The subsequently awarded parcels were called Land Commission Awards (LCAs). Once lands were made available and private ownership was instituted, the *maka'āinana* (commoners) were able to claim the plots on which they had been cultivating and living. These claims did not include any previously cultivated but presently fallow land, 'okipū (on O'ahu), stream fisheries, or many other resources necessary for traditional survival (Kelly 1983; Kame'eleihiwa 1992:295; Kirch and Sahlins 1992). If occupation could be established through the testimony of two witnesses, the petitioners were awarded the claimed LCA and issued a Royal Patent after which they could take possession of the property (Chinen 1961:16). If occupation could be established through the testimony of witnesses, the petitioners were issued a Royal Patent number and could then take possession of the property.

During the Māhele, Wailuku District was declared Crown Land and numerous Land Commission Awards, approximately 180, were awarded within Wailuku Ahupua'a while approximately 100 were awarded for Waikapū Ahupua'a (Creed 1993). A handful of foreigners (*i.e.*, Anthony Catalena, James Louzada, and E. Bailey) gained control of large parcels of lands

that would later be used for mass cultivation of sugar. Significantly, the majority of LCAs were awarded to Hawaiians, a gauge that can be used to measure pre-Contact settlement (Creed 1993:38). In Waikapū, the LCAs reflect *lo'i* cultivation, *kula* lands, and house sites. These keep with the overall LCA pattern of the Waikapū-Wailuku area intimating taro cultivation in association with permanent residences. Such a pattern is historically documented from 1848, but likely extended deeper into the past.

According to R.D. King (in J.W. Coulter cited in Sterling 1998:3) “[t]he large ahupuaas of Wailuku and Waikapu...belonged to no district, and at the time of the Mahele were said to be Na Poko, Na Poko in this case meaning a smaller division of the island.” As Waikapū Ahupua’a belonged to the government, it was overseen by the Department of Education (Sterling 19978:95). According to Sterling (1998:95):

In 1875 the Board of Education sold at auction the “Land known as the Ahupuaa of Waikapu, saving grants hitherto made within said ahupuaa, or sales by the Board of Education,” to Henry Cornwell, the Government issuing a royal patent to the above terms without survey or statement of area. Mr. Cornwall afterward sold to Claus Spreckels and others the part known as Waikapu Commons.

#### **LAND COMMISSION AWARDS (LCAs)**

A search of the Waihona ‘Aina Database (2017) indicated 278 LCAs were claimed in Wailuku Ahupua’a. However, none of these LCAs are located within the proposed project area.

The Waihona ‘Aina Database (2017) listed 138 claimed LCAs in Waikapū Ahupua’a. The Office of Hawaiian Affairs Kipuka Database (2017) described LCA 71 (Royal Patent 4549) as consisting of 303.5 acres, which included the land now comprising the proposed project area. According to both the Waihona ‘Aina Database (2017) and the Office of Hawaiian Affairs Kipuka Database, LCA 71 (Royal Patent 4549) was awarded to M.I. Nowlein (Nowlien) who was also known as Michael J. Nowlein, in 1863.

#### **LAND GRANTS**

A search of the Waihona ‘Aina Database (2017) indicated two land grants were purchased in Wailuku Ahupua’a. The Office of Hawaiian Affairs Kipuka Database (2017) indicates one of these, Land Grant 3343, was located within the current area of interest. In 1882, Claus Spreckels purchased 24,000 acres of land for the commercial cultivation of sugar cane (Waihona ‘Aina Database 2017). Land Grant records, including Land Grant 3343) are presented in Appendix C. By contrast, eighty one land grants were purchased in Waikapū

Ahupua'a. Please note that the referenced databases refer to the lands of LCA 71 (Royal Patent 4549) and Land Grant 3343 as being located in both Wailuku and Waikapū Ahupua'a.

## **HISTORIC PERIOD (POST-1778)**

As the sugar industry developed in the mid-1800s, more and more land was leased or purchased for what had become an intensely profitable endeavor. Water was an issue, but in 1876, the Hamakua Ditch Company (Alexander and Baldwin) was formed and within two years was bringing water from the streams of Haleakalā to four plantations in East Maui (Dorrance and Morgan 2000).

Also in 1876, the Reciprocity Treaty's ratification notice arrived by steamer, along with Claus Spreckles, California's sugar magnate, who viewed the sugar situation and decided two years later to turn the dry plains of Maui into a garden of cultivated cane (Van Dyke 2008). By various questionable means, he was able to acquire half interest in 16,000 acres of land in Waikapū commons and was able to lease 24,000 acres of Crown Lands on the Wailuku plains in central Maui for \$1,000 (Van Dyke 2008).

Having seen the success of the recently completed Hamakua Ditch now bringing mountain water to the otherwise dry, and unproductive East Maui fields, and having lost his battle to control this ditch water, Spreckles formed the Hawaiian Commercial Company and decided to construct a ditch system of his own on East Maui above the Hamakua Ditch, for his newly acquired land (Wilcox 1996). Spreckles' Haiku Ditch extended 30 miles, from Honomanū Stream to the Kihei boundary and the water was used to irrigate his cane lands in the central Maui plains (*ibid.*).

In 1882, Spreckles reorganized his company into a California corporation, called Hawaiian Commercial and Sugar Company, or HC&S (Wilcox 1996). Later he constructed another water system known as the Waihee Ditch in West Maui. It brought water from 15 miles away, starting at an elevation of 435 feet, to Kalua where it emptied into HC&S Waiale Reservoir (*ibid.*).

The ensuing years brought trials and tribulations between Spreckles, his associates, and the Maui sugar planters, resulting finally in the 1898 sale of his HC&S stock, at an all-time low, to James Castle in partnership with Alexander and Baldwin, and the departure of Claus Spreckles from Hawai'i (Dorrance and Morgan 2000; Wilcox 1996).

Thomas Hogan built the first western building, a warehouse, near the shoreline of Kahului in 1863 (Clark 1980). The dredging of Kahului harbor through the years filled in large sections of the ponds, eventually blocking the outlet to the sea.

As the sugar industry developed, Kahului became a cluster of warehouses, stores, wheelwright, and blacksmith shops close to the harbor. A small landing was constructed in 1879 to serve the sugar company (Clark 1980). In the late 1800s, Kahului possessed a new custom house, a saloon, Chinese restaurants, a railroad and a small population of residents. Kahului's main focus was shipping. The 1900 bubonic plague outbreak destroyed much of the town as officials decided to burn down the Chinatown area in an effort to contain the epidemic. The Chinese, Japanese and Hawaiian residents were displaced by this action. To further ensure isolation, authorities encircled the entire town with corrugated iron rat-proof fences, which ended the spread of the plague (Bartholomew and Bailey 1994). The Kahului Railroad Company built a 1,800-foot long rubble-mound breakwater in 1910 and dredging of the harbor now allowed ships with a 25-foot draft to dock at the new 200-foot wharf (Clark 1980).

Henry Baldwin and Lorrin Thurston formed the Kihei Sugar Company in 1899, to grow cane on their ranch lands in south central Maui, which included the project area (Dorrance and Morgan 2000). It was sent to the mill at Pu'unēnē to be ground, but, although production was high, it was not enough to cover the costs (Dorrance and Morgan 2000).

After the annexation in 1898, some of the planters on Maui, including Alexander and Baldwin, had decided to combine plantations to reap maximum profit. They formed the Maui Agricultural Company, a co-partnership that initially encompassed seven plantations and two mills. In 1904, five new plantations became part of the Maui Agricultural Company, as Kula Plantation Company, Makawao Plantation Company, Pulehu Plantation Company, Kailua Plantation and Kaliaui Plantation Company were newly formed by carving up the unprofitable Kihei Plantation land (Dorrance and Morgan 2000). Maui Agricultural Company merged with HC&S in 1948 (Dorrance and Morgan 2000).

Land use in Wailuku and Waikapū Ahupua'a in the mid-19th and early 20th century was largely devoted to the sugar industry. During the 1860s, the sugar business was growing, with plantations and mills at Wailuku, Waihe'e, Waikapū, and Ha'ikū. Many of the plantation camps associated with these mills were centered in the Pu'unēnē, Kahului, and Wailuku area (see Denham *et al.* 1992:16). Hopoi Camp is said to have been located near Hopoi Reservoir. Hopoi Reservoir was constructed by at least by 1922, when references to Hopoi Camp occurred on an

area map. Historic utilization of the Waikapū-Wailuku landscape near the project area focused on industrial-levels of cultivating sugar cane and pineapple. Water was channeled from traditional sources (*e.g.*, Waikapū Stream, western aquifers or springs) through plantation lands. Both local and imported workers operated on these plantation lands and the area maintained fair population density. These former sugar cane and pineapple lands are now being reclaimed through residential developments and industrial baseyards.

## PREVIOUS ARCHAEOLOGY

Archaeological studies in the greater area began in the early 20<sup>th</sup> Century by T. Thrum (1909), J. Stokes (1909–1916), and W. M. Walker (1931), under the auspice of the Bernice Pauahi Bishop Museum. These studies are briefly discussed below, and the project locations are presented in Figure 5.

Thrum (1909-1918:59) mentions that two *heiau* may have possibly existed within the *ahupua'a* of Waikapū, but evidence of the two sites no longer remains. A group of approximately 45 house and shelter sites (State Sites 50-50-09-1441, the McGregor Point C-shaped structures, and State Site 50-50-09-1287, the Mā'alaea Complex) was identified by Walker (1931) to the west of Mā'alaea. Chronology for these sites has yet to be determined (Creed 1993). Walker (1931:58) also described a *koa*, or fishing shrine, and two petroglyph fields with an associated *heiau* (State Sites 50-50-09-1169 and -1199) at Mā'alaea. The *koa* was not assigned a State Site number, nor has it been relocated.

The Bishop Museum (Rotunno-Hazuka *et al.* 1995) conducted excavations at the Maui Lani Development Property identified State Site 50-50-04-2797, multiple traditional pre-Contact native Hawaiian burials.

Pantaleo and Sinoto (1996) conducted archaeological subsurface sampling at the Maui Lani Development. Findings included one concentration of multiple burials and isolated individual burials located at the tip of the dune (in the highest elevational locations). A more contemporary report documenting additional burial finds at Maui Lani should aid in clarifying the overall results of that project and bolster the number of burials and significant finds during the project.

Scientific Consultant Services, Inc. (Dega 2003) conducted an Archaeological Inventory Survey of 100 acres located Wailuku Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2)

3-5-001: portion of 001], located adjacent and northwest of the proposed project area. Three historic sites were documented during this Inventory Survey: State Site 50-50-04-5473 Hopoi Reservoir; State Site 50-50-04-5474, Kama Ditch; and State Site 50-50-04-5478, an isolated basalt adze. Subsurface testing yielded negative findings.

Scientific Consultant Services, Inc. (Monahan 2003) conducted an Archaeological Inventory Survey on two undeveloped lots totaling approximately 30 acres in Wailuku Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-001: 061, 063, and 066; formerly 017]. No historic properties were identified during the survey.

Archaeological Surveys Hawaii LLC (Guerriero et al. 2004) conducted an Archaeological Inventory Survey of a 50-acre parcel of land in Wailuku and Waikapū ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-002: por. 001], located immediately adjacent and south of the proposed project area. During the survey, the Kama Ditch (State Site 50-50-04-5474) was documented. The Kama Ditch, constructed around 1905 to 190, provided water to the sugarcane and subsequent pineapple fields.

In 2004 (Dega 2004) conducted an Archaeological Inventory Survey of Scientific Consultant Services, Inc. (Dega 2003) conducted an Archaeological Inventory Survey of 100 acres located Wailuku Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-001: portion of 001], located at the west and northwest of the proposed project area. Three historic sites were documented during this Inventory Survey: the Hopoi Reservoir (State Site 50-50-04-54730; the Kama Ditch (State Site 50-50-04-5474); and an isolated basalt adze (State Site 50-50-04-5478). Subsurface testing yielded negative findings.

Scientific Consultant Services, Inc. (Wilson and Dega 2005) conducted an Archaeological Inventory Survey of 215.800 acres, Waikapū (and partially Wailuku) Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-02: 02 and 03], located adjacent and southwest of the proposed project area. Seven historic sites were documented during this Inventory Survey: State Site 50-50-04-5197, Waihee Ditch; State Site 50-50-04-5493, Waikapu Ditch; State Site 50-50-04-5729, a lesser, un-named, rock and mortar ditch; State Site 50-50-04-5726, a lesser, un-named, earthen ditch/drainage; State Site 50-50-04-5727, a large, un-named reservoir—the terminus of Waikapu Ditch; State Site 50-50-04-5728, a sugar field erosion-control site comprised of 14 cross-slope, earthen berms of varying length that are positioned regularly throughout the project area; and State Site 50-50-04-5730, "Old Waikapu Road", a cane-haul transport, dirt road.



Scientific Consultant Services, Inc. (Tome and Dega 2010) conducted Archaeological Inventory Survey of approximately 607-acres of land in Wai'ale, Wailuku, and Waikapū Ahupua'a, Wailuku District Maui [TMK: (2) 3-8-005:23 (por.), 37 and (2) 3-8-007: 71, 101, 102, 104], located southeast of the proposed project area. During the survey, previously identified sites were relocated: State Site 50-50-04-3525, burials; State Site 50-50-04-4200, State Site 50-50-04-4201, a terrace; and State Site 50-50-04-4202, several Historic Period sites. State Site 50-50-04-6578, a subsurface firepit/imu was newly identified. Mechanical test excavations yielded negative findings.

Scientific Consultant Services, Inc. (Perzinski and Dega 2012) conducted Archaeological Inventory Survey of 2.0 acres of arid land in Waikapū, Waikapū Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK:(2): 3-5-002:015]. Four Historic Period archaeological sites were documented during the Inventory Survey. State Site 50-50-04-6808 represents Waikapu Cemetery. The community cemetery, which is not a municipal cemetery, contains approximately 75 marked burials and 20 unmarked burials, and was used for interment from 1900 through 1961. State Site r 50-50-04-6809 is a Historic Period cistern associated with a piggery. State Site 50-50-04-6810 represents an Historic Period overflow ditch, long since abandoned. State Site 50-50-04-6811 represents at least two traditional Native Hawaiian burials that have been identified through consultation as occurring *makai* or east of the historic cemetery. One Hawaiian burial is demarcated by a headstone and represents the resting place of Ernest Malai. A second burial, that of Papia Nawa'a, is unmarked and was designated by lineal descendants. Representative subsurface testing yielded negative results.



## **CONSULTATION**

Consultation was conducted via telephone, e-mail, and the U.S. Postal Service. The initial letters of inquiry (see Appendix A) and associated project area map were mailed between September 2017 and March 2018. The subsequent follow-up letters (see Appendix B) were mailed between September and November 7, 2017. During the consultation process, SCS sought consultation from the following twenty-one individuals and organizations:

1. Leslie Kuloloio, Community member and former member of the Maui/Lānaʻi Islands Burial Council;
2. Chris Nakahashi, Cultural Historian, State Historic Preservation Division;
3. Andrew K. Phillip, Burial Sites Specialist State Historic Preservation Division;
4. Clifford Naeʻole, community member and Hawaiian Cultural Advisor;
5. Hokuao Pellegrino, cultural practitioner;
6. Rose Duey, cultural practitioner and community member;
7. Hukulani Holt-Padilla, cultural practitioner;
8. Joyclynn Costa, cultural practitioner; Kiʻope Raymond, cultural practitioner;
9. Dr. Kamanaʻopono M. Crabbe, Office of Hawaiian Affairs;
10. Thelma Shimaoka, Office of Hawaiian Affairs;
11. Roy Newton, Office of Hawaiian Affairs; Roy Newton, Office of Hawaiian Affairs;
12. Maui Sierra Club;
13. Lucienne de Naie, President, Maui Tomorrow;
14. Keʻeaumoku Kapu, CEO, Aha Moku o Maui;
15. Johanna Kamaunu, Wailuku District Representative, Maui/Lānaʻi Islands Burial Council;
16. Kaniloa Kamaunu, Wailuku District Representative, Aha Moku O Maui;
17. Waikapu Community Association;

18. Glenn McLean, community member;
19. Wally Rogers, long-time community member, family has lived in Waikapū on Upper Waiko Road for several generations. His father was Eddie Rogers who started the Rogers Ranch and pig farm in Waikapū;
20. Clayton Suzuki, long-time community member and worked for Wailuku Sugar Company; and
21. Roger Yamaoka, long-time community member and family also comes from Waikapu

This process resulted in SCS conducting three interviews, via telephone, and receiving two written responses. The interview summaries are presented below:

## **INTERVIEWS**

**Clayton Suzuki, long-time community member and worked for Wailuku Sugar Company.**

Clayton Suzuki was interviewed via telephone by Cathleen Dagher on February 27, 2018. Mr. Suzuki reviewed his interview summary between March 2 and March 4, 2018, when SCS received his edited summary, via e-mail.

Clayton Suzuki grew up on the island of Hawaii and came to Maui for work opportunities. After graduating from the University of Hawaii. He came to Maui in 1975 to work for HC&S then moved to Wailuku Sugar Company in 1978. He worked for the company as an engineer then later as the Operation Manager till retirement in 2016.

Wailuku Sugar Company shut down its sugarcane milling operation in 1979, it delivered the sugarcane to the HC&S mill under contract. The 2500 acres of sugarcane from Iao Valley to Waihee Valley were converted to Macadamia Nut in the early 1980's. Sugarcane was continued in the 2500 acres in the Wailuku to Maalaea area. Some Wailuku fields about 500 acres were left fallow, its long term plan was for a housing development,

Wailuku Sugar Company became Wailuku Agribusiness in 1988 when its sugarcane growing operation stopped. Much of the lands in sugar were converted to pineapple and sold to Maui Land & Pineapple. The fields that were of sandy soil were not

converted to pineapple. These fields were left fallow. The macadamia nut operation continued.

After closing both its macadamia nut and pineapple operations in 1999, Wailuku Agribusiness became Wailuku Water Company. This company continued its water delivery operations using the existing ditch system used for its agricultural operations.

Mr. Suzuki did not mention any traditional cultural activities practiced in the area.

**Concerns: None**

**Roger Yamaoka, long-time community member and family also comes from Waikapu.**

Roger Yamaoka was interviewed via telephone by Cathleen Dagher on February 28, 2018. Mr. Yamaoka reviewed his interview summary between March 2 and March 8, 2018, when SCS received his edited summary, via e-mail.

Roger Yamaoka is a long-time Waikapū community member whose family comes from Waikapū. His father owned a pig farm near the Vida family's in Waikapū, several miles away on Old Waikapu Road, which is where Mr. Yamaoka grew up. Mr. Yamaoka said that the project area was currently used as a baseyard or staging area for a construction company, and that Long's Drugs and Foodland were nearby, and a prison is located to the north. He also mentioned that Emmanuel Lutheran Church of Maui was on the next lot over to the south.

He remembered that when he was a child, some 50 years ago, and while he was growing up, the whole area was planted in sugar cane and later in pineapple. After the sugar mill closed down, the area was abandoned, and eventually was covered in grass and weeds. Gradually the area came to be developed – first homes began to appear (Kealani Subdivision), then Foodland and Long's Drugs, and Maui Lani began to open up.

Mr. Yamaoka stated that he was not aware of any traditional cultural practices conducted in the area nor was he aware of anywhere in the area where traditional cultural practices could be conducted, as the whole area was under commercial agriculture for many years and eventually began to be developed for residential use.

Mr. Yamaoka suggested SCS contact the Vida family, as they may have information pertaining to traditional cultural practices conducted in the area. He also spoke highly of Uncle Les Kuloloio and suggested be contacted, as he would be a reliable source of information on traditional cultural practices conducted in the area.

**Concerns: None**

**Wally Rogers, long-time community member, family has lived in Waikapū on Upper Waiko Road for several generations.** His father was Eddie Rogers who started the Rogers Ranch and pig farm in Waikapū.

Scientific Consultant Services, Inc. reached out to Mr. Rogers on February 27 and March 6, 2018, via telephone. Scientific Consultant Services, Inc. spoke with Dolores, Mr. Rogers' wife, on both occasions. Mrs. Rogers said that she and her husband reached out to other family members in an effort to see if they had information about traditional cultural practices conducted in the near the proposed project area. None of the family members had any information to share.

**Concerns: None**

## **WRITTEN RESPONSES**

The written responses are presented below:

**Chris Nakahashi, Cultural Historian State Historic Preservation Division.** Scientific Consultant Services receive a written response, via e-mail dated September 11, 2017, from Chris Nakahashi, Cultural Historian State Historic Preservation Division:

Aloha Cathy,

Mahalo for contacting me regarding the CIA for the proposed Wailuku Affordable Housing Project.

The people listed at the bottom of your September 9, 2017 letter are appropriate to contact regarding the traditional cultural practices in the ahupua'a of Wailuku and Waikapū, on the island of Maui.

Please contact Ke'eaumoku Kapu... about this CIA.

I recommend SCS to also utilize the media (e.x. OHA's Ka Wai Ola, Maui News, etc.) to solicit additional information for this CIA.

I recommend SCS also to contact and meet with the native tenants and people that currently live or previously lived in the ahupua'a of Wailuku and Waikapū on Maui for information about the cultural customs and practices for this CIA.



Please let me know if I can assist with anything else.  
A hui hou,

Christopher "Ikaika" Nakahashi, M.S.  
Cultural Historian  
Department of Land & Natural Resources  
State Historic Preservation Division

Scientific Consultant Services, Inc. did include Mr. Kapu in the consultation process. The initial letter of inquiry and associated project area maps were sent to Mr. Kapu via an e-mail dated September 29, 2017. The follow-up letter was sent to Mr. Kapu via an e-mail dated October 17, 2017. However, SCS did not receive a response from Mr. Kapu.

**Kaniloa Kamaunu, Wailuku District Representative, Aha Moku O Maui**

Scientific Consultant Service, Inc. received an e-mail dated November 7, 2017, from Mr. Kamaunu. In his e-mail Mr. Kamaunu stated that the proposed project area is adjacent from Long's on Waiale Drive and expressed concerns about what companies would be conducting the Archaeological Inventory Survey and preparing the Environmental Impact Assessment.

**Glenn McLean, community member, community member**

Scientific Consultant Services, Inc. made several unsuccessful efforts to contact Mr. McLean:

In an e-mail dated October 26, 2017, SCS contacted Hinano R. Rodrigues, State Historic Preservation Division (SHPD) Culture and History Branch Chief requesting Mr. McLean's contact information. In an e-mail dated October 27, 2017, Mr. Rodrigues responded, "I don't have contact information for him, but I am sure his son Luke lives in Waikapu on a daily basis. Hokuao [Pellegrino] may be able to contact him."

As no contact information was provided for Luke McLean, SCS e-mailed Mr. Pellegrino, via an e-mail dated October 27, 2017, requesting this information. Scientific Consultant Services, Inc. did not receive a response from Mr. Pellegrino.

In an e-mail dated October 27, 2017, SCS reached out to Andrew "Kealana" Phillips, SHPD Burial Sites Specialist requesting Mr. McLean's contact information. Mr. Phillips did not respond.

In e-mails dated October 24 and 27, 2017, SCS reached out to Chris Nakahashi, SHPD Cultural Historian, also requesting Mr. McLean's contact information. Mr. Nakahashi responded, via an e-mail dated October 25, 2017, that he did not have the requested information.

## **CULTURAL IMPACT ASSESSMENT SUMMARY**

This Cultural Impact Assessment was prepared in accordance with the Guidelines for Assessing Cultural Impacts (OEQC 1997:11-13). The Guidelines recommend that a CIA consult relevant individuals/organizations, conduct ethnographic interviews and archival and historical research, identify cultural resources and practices located within the project area or in proximity, and finally, assess the impact of the proposed action and its mitigation measures on the cultural practices or resources identified.

Letters of inquiry were sent to twenty-one individuals and organizations that may have knowledge or information pertaining to the collection of cultural resources and/or traditional cultural practices currently, or previously, conducted in the vicinity of the proposed project area. The consultation process resulted in SCS receiving two written responses. No traditional cultural practices or activities associated with access, subsistence, cultural, or religious purposes were identified during the consultation process.

### **IDENTIFIED CULTURAL PRACTICES**

The purpose of a CIA is to identify the possibility of on-going cultural activities and resources within a project area, or its vicinity, and then assessing the potential for impacts on these cultural resources. The project site was located in an area rich with traditional and customary practices during the pre-Contact and early historic eras. However, based on historical research and the above responses, it is reasonable to conclude that there is no evidence of cultural practices related to Hawaiian rights related to gathering, access or other customary activities currently occurring at the site or in the immediate vicinity.

### **IMPACT ASSESSMENT**

The Cultural Impact Assessment has reviewed historical research and information received from community members. This information has been analyzed for the potential effect of the project on cultural resources, practices or beliefs, its potential to isolate cultural resources, practices or beliefs from their setting, and the potential of the project to introduce elements which may alter the setting in which cultural practices take place, as recommended by the OEQC Guidelines (1997).

Analysis of the potential effect of the project on cultural resources, practices or beliefs, its potential to isolate cultural resources, practices or beliefs from their setting, and the potential of the project to introduce elements which may alter the setting in which cultural practices take place is a requirement of the OEQC (No. 10, 1997). The findings of this study indicate the proposed project area has not been used for traditional cultural purposes within recent times.

The historical research and the above responses indicates it is reasonable to conclude, in accordance with the purposes outlined by Ka Pa'akai, addition, the current study did not identify any "valued cultural, historic, or natural resources" in the petition area. In addition, pursuant to Act 50, that Hawaiian rights related to gathering, access or other customary activities within the project area will not be affected and there will be no direct adverse effect upon cultural practices or beliefs by the proposed project.

## **CONCLUSION AND RECOMMENDATIONS**

Based upon this review and analysis, sufficient information has been provided in this document to determine that while traditional cultural practices are likely to have previously been conducted within the project area, no traditional cultural practices are currently known to be conducted within the proposed project area. This determination has been substantiated by the culture-historical background, the summarized results of prior archaeological studies in the project area, and in the neighboring areas, and primarily in the concerns expressed by the cultural informants during the consultation process of the current CIA. In addition, the findings of the current study did not identify any "valued cultural and natural resources" within the proposed Waikapu Affordable Housing Project, located in Wailuku, Wailuku and Waikapū Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-001:064 ].

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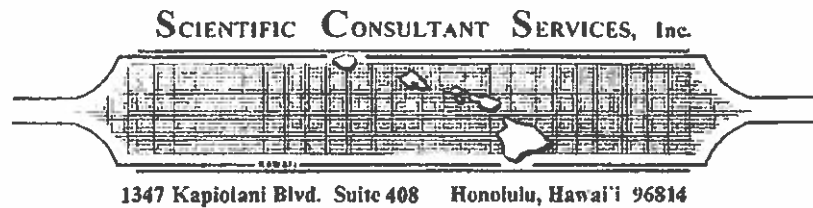
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## **APPENDIX A: EXAMPLE LETTER OF INQUIRY**



Aloha kāua,

In compliance with the State of Hawai'i Revised Statute (HRS) Chapter 343 Environmental Impact Statements Law, and in accordance with the State of Hawai'i Department of Health's Office of Environmental Quality Control (OEQC) Guidelines for Assessing Cultural Impacts as adopted by the Environmental Council, State of Hawai'i on November 19, 1997, Scientific Consultant Services, Inc. (SCS) is in the process of preparing a Cultural Impact Assessment (CIA) in advance of a proposed Wailuku Affordable Housing Project. The proposed project consists of a 324-unit apartment to be located in Wailuku, Wailuku and Waikapū Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-001:064] (Figures 1 through 3). The proposed project area consists of a total of approximately 14.416-acre property, which is owned by Kehalani Agricultural Investors LLC.

According to the *Guidelines for Assessing Cultural Impacts* (Office of Environmental Quality Control, Nov. 1997):

The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs...The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man made and natural which support such cultural beliefs...

We are seeking any information that you or other individuals have which might contribute to the knowledge of traditional cultural activities that were, or are currently, conducted in the vicinity of the Wailuku Affordable Housing Project. We are also asking

for any information pertaining to traditional cultural activities or traditional rights, which may be impacted by the proposed project. The results of the cultural impact assessment are dependent on the response and contributions made by individuals and organizations.

Enclosed are maps showing the proposed project areas. Please contact me at the Scientific Consultant Services, Honolulu, office at (808) 597-1182 or via e-mail (cathy@scshawaii.com) with any information or recommendations concerning this Cultural Impact Assessment.

Sincerely yours,

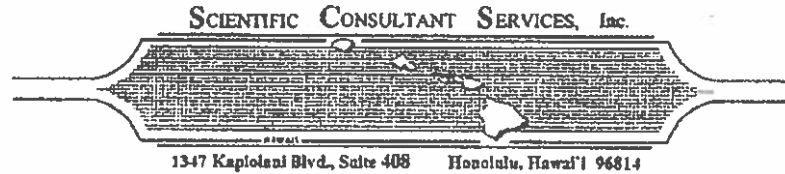
A handwritten signature in black ink, appearing to read "Cath Dagher", written in a cursive style.

Cathleen Dagher  
Senior Archaeologist

Enclosures (3)



## **APPENDIX B: EXAMPLE FOLLOW UP LETTER**



Aloha kāua,

This is our follow-up letter to our September 9, 2017 letter which was in compliance with the statutory requirements of the State of Hawai'i Revised Statute (HRS) Chapter 343 Environmental Impact Statements Law, and in accordance with the State of Hawai'i Department of Health's Office of Environmental Quality Control (OEQC) Guidelines for Assessing Cultural Impacts as adopted by the Environmental Council, State of Hawai'i, on November 19, 1997.

Scientific Consultant Services, Inc. (SCS) is in the process of preparing a Cultural Impact Assessment (CIA) in advance of a proposed Wailuku Affordable Housing Project. The proposed project consists of a 324-unit apartment to be located in Wailuku, Wailuku and Waikapū Ahupua'a, Wailuku District, Maui Island, Hawai'i [TMK: (2) 3-5-001:064]. The proposed project area consists of a total of approximately 14.416-acre property, which is owned by Kehalani Agricultural Investors LLC.

According to the *Guidelines for Assessing Cultural Impacts* (Office of Environmental Quality Control, Nov. 1997):

The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs...The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man made and natural which support such cultural beliefs...

We are seeking any information that you or other individuals have which might contribute to the knowledge of traditional cultural activities that were, or are currently,

conducted in the vicinity of the Wailuku Affordable Housing Project. We are also asking for any information pertaining to traditional cultural activities or traditional rights, which may be impacted by the proposed project. The results of the cultural impact assessment are dependent on the response and contributions made by individuals and organizations.

Please contact me at the Scientific Consultant Services, Honolulu, office at (808) 597-1182 or via e-mail ([cathy@scshawaii.com](mailto:cathy@scshawaii.com)) with any information or recommendations concerning this Cultural Impact Assessment.

Sincerely yours,



Cathleen Dagher  
Senior Archaeologist

Cc: Roy Newton, Office of Hawaiian Affairs; Lucienne de Naie, President, Maui Tomorrow; Leslie Kuloloio, Community member and former member of the Maui/Lānaʻi Islands Burial Council; Chris Nakahashi, Cultural Historian State Historic Preservation Division; Andrew K. Phillip, Burial Sites Specialist State Historic Preservation Division; Clifford Naeʻole, community member and Hawaiian Cultural Advisor; Hokuao Pellegrino, cultural practitioner; Rose Duey, cultural practitioner and community member; Hokulani Holt-Padilla, cultural practitioner; Joyclynn Costa, cultural practitioner; Kīʻope Raymond, cultural practitioner; Dr. Kamanaʻopono M. Crabbe, Office of Hawaiian Affairs; Maui Sierra Club; Keʻeaumoku Kapu, CEO, Aha Moku o Maui

**APPENDIX C: LAND COMMISSION AWARD 71 AND LAND  
GRANT 3343**

## Document Delivery

### Mahele Database Documents

Number: 00071

Claim Number:	00071		
Claimant:	Nowlein, M.I. (Nowlien)		
Other claimant:			
Other name:	Nowlein, Michael J.		
Island:	Maui		
District:	Wailuku		
Ahupuaa:	Waikapu		
Ili:	Papakapu, Kapoi		
Apana:	2	Awarded:	1
Loi:		FR:	75v1, 77v1
Plus:		NR:	
Mala Taro:		FT:	139v1
Kula:		NT:	56v1
House lot:		RP:	4549
Kihapai/Pakanu:		Number of Royal Patents:	1
Salt lands:		Koele/Poalima:	No
Wauke:		Loko:	No
Olona:		Lokoia:	No
Noni:		Fishing Rights:	No
Hala:		Sea/Shore/Dunes:	No
Sweet Potatoes:		Auwai/Ditch:	No
Irish Potatoes:		Other Edifice:	No
Bananas:		Spring/Well:	No
Breadfruit:		Pigpen:	No

Coconut:	Road/Path:	No
Coffee:	Burial/Graveyard:	No
Oranges:	Wall/Fence:	No
Bitter Melon/Gourd:	Stream/Muliwai/River:	No
Sugar Cane:	Pali:	No
Tobacco:	Disease:	No
Koa/Kou Trees:	Claimant Died:	No
Other Plants:	Other Trees:	
Other Mamma s:      No	Miscellaneous:	

**No. 71, M.I. Nowlein, Claimant, Maui**

**F.R. 75, 77v1**

To the Honorable Land Commissioners, June 8th 1846

I wish to put my claim before the commissioners for a tract of land held by me in the state of Waikapu.

In the month of April 1827 I gave to Kahumanu \$18 eighteen dollars in cash, and She gave to me a tract of land called Koi, bounded on one side by Awikiwiki & the Lapahalii; on the other extending the parra on the mountain westward; and to the sand hills on the eastward.

Michael I. Nowlien

[See No. 325, F.R. 182v1, No. 325]

**F.R. 139v1**

Claim No. 71, Nowlien

See evidence of Kaweka

**F.T. 139v1**

Claim No. 71, I. Nowlien

See evidence of Kaweka [note: Register Page 75]

**N.T. 56v1**

No. 71, Kimo M. I. Nowlien [Nowlein], Lahaina, December 21, 1846

Kaweka's sworn testimony:

Kimo asked Kaahumanu for a piece of property at Waikapu. She consented to his request but because she did not want people to know that she had land, she directed me to give approval and to grant a piece of property, so I asked Napuupahoehoe, "You, give a piece of property for the haole, Kimo. Our chief has asked us to do this and I have consented." Kimo gave me the money which I took and found the chief at Kamakapelapela's place. I gave him, to Keahonui, a part of the money. Then he asked how much it had cost. Eight dollars was received from Kimo and he wanted to know who owned the document.

This document is not mine, I have not made any contacts or agreements because I have had problems in the past months.

Question: Was there any other people who had heard this?

Answer: Other foreign women only.

That was the end.

[Award 71; R.P. 4529B & R.P. 4549; Papakapu Waikapu; 1 ap.; 303.5 Acs; Kapoi Waikapu; 2 Acs]

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## Land Grants Documents



Grant Number(LG)	<b><u>03343</u></b>	Source Book:	<b>15</b>
Grantee:	<b>Spreckles, Claus</b>	Acreage::	<b>24000 Acs</b>
Ahupua'a	<b>Wailuku</b>	Year	<b>1882</b>
District:	<b>Wailuku</b>	Cancelled	<b>False</b>
Island	<b>Maui</b>	TMK	
Miscellaneous			

**No. 3343, Spreckles, Claus, Wailuku Ahupuaa, District of Wailuku, Island of Maui, Vol. 15, pps. 417-419 [LG Reel 5, 01055-01057]**

**No. 3343**

**ROYAL PATENT**

**(GRANT)**

Kalakaua, By the Grace of God, King of the Hawaiian Islands, by this His Royal Patent, makes known unto all men, that he hath, for himself, his heirs and successors, this day granted and given unto Claus Spreckles, under and w[?] of the provisions of an Act of the Legislative Assembly of the of the Hawaiian Islands, approved on the 21st day of July 1882 entitled An Act to authorize the Commission of Crown Lands to [give up?] certain portions of such lands to Claus Spreckles in dis...[disputes?] of ~~for the consideration of all claims~~ he may have on such lands, ~~paid into the Royal Exchequer~~, all that piece of Land situate at in Wailuku, and known as the Ahupuaa of Wailuku with the Ilis therein or thereunto belonging and described as follows:

Beginning at a red wood post and pile of stones on the sea shore and adjoining the land of Hamakuapoko at the place called Kapukaahea from which post the Government survey station of Puunene bears South 8° 15' West true and running

South 9° 59' East true 1062 feet along Hamakuapoko to Keonekupoo

South 41° 7' East true 3013 feet along Hamakuapoko to pile of stones, at Nukukahawai

South 22° 3' East true 934 feet to a large rock called Olopua, which forms the corner of Wailuku, Haliimaile and Hamakuapoko. Thence

South 26° 40' East true (South 35 1/2° East magnetic) 1304 feet along Haliimaile to Puupili, Thence

South 21° 17' East true (South 30 East magnetic) 1610 feet along the ravine to marked rock called

Kaiokukukini[?] about 170 feet South of the road to Kahului, thence

South 17° 4' East true (South 25 3/4 East magnetic) 1592 feet to a pile of stones at Kauhiana on West side of ravine, thence

South[?] 32° 18' East true (South 40 3/4 East magnetic) 1390 feet to a marked rock by the by the path at Pulunali

South 35° 7' East true (South 42 1/4 East magnetic) 3508 feet to wiliwili tree on West bank of gulch which is the corner of Haliimaile and the district of Kula. Thence

South 36° 27' West true 5346 feet along Kula,

South 29° 21' West true 6159[?] feet along Kula,

South 28° 36' West true 982 feet along Kula to a concrete post marked with a cross at the Northwest corner of Kalialinui and Wailuku, from which the Government survey station on Puu o Koha bears South 38° 25' East true, thence

South 28° 36' West true 1376 feet along Kalihiwai to top of a large rock called Puukoe, Thence

South 36° 41' West true 3050.5 feet along Kalialinui to a granite post at the corner of Kalialinui, Wailuku and Pulehunui. From which the Government survey station on Puu Hele bears South 82° 6' West true, Thence

North 64° 5' West true 36030 feet along Pulehunui and Waikapu to Pohakoi a marked rock a short distance West of road to Waikapu, Thence

North 73° 45' West true (North 85° West magnetic) 53262 feet along Waikapu up ridge

North 82° 30' West true (South 86° 15' West magnetic) 11088 feet along Waikapu to stone post on the crest of the ridge known as Kalapaokailio, Thence along up centre of this ridge along Waikapu always following the water shed to the ridge forming the head of Olowalu Valley, Thence following said ridge dividing [Page 418] this from Olowalu Valley, Thence around by the ridge forming the head of Wailuku Valley, to the head of the land of Waihee, thence along the dividing ridge between the Wailuku and the Waihee Valleys to the head of Waiehu, Thence

South 70° 59' East true 3366 feet along Waiehu down ridge

North 80° 36' East true 2161.5 feet along same to junction of ridges called Kahoolima [liwa?]

North 63° 36' East true 6315.5 feet along same

North 85° 6' East true 3445.3 feet along same to end of ridge, Thence

North 19° 51' East true 1039.5 feet along same to black rock marked thus ? at edge of gulch, Thence

North 71° 21' East true 427.7 feet along Waiehu along edge of gulch,

North 16° 51' East true 569.6 feet along same to point near a large black stone marked ?

North 66° 36' East true 803.9 feet along same,

North 46° 6' East true 937.2 feet along Waiehu to stone marked thus ?

North 46° 21' East true 1029.6 feet along Waiehu

North 49° 36' East true 1025 feet along Waiehu to stone marked thus ?

North 20° 30' West true 128 feet along Waiehu

North 22° 15' East true 244 feet along Waiehu

North 11° 44' West true 310 feet along Waiehu

North 51° 50' East true 264 feet along Waiehu

South 44° 30' East true 753 feet along Waiehu along stone wall

North 73° 00' East true 674 feet along Waiehu along stone wall to tall stone marked ? From which the above mentioned marked stone ? bears South 70° 21' West true 1451.6 feet. Thence

South 66° 6' East true 1617.8 feet crossing the Government road to stone marked ? at sand hills, Thence

North 77° 52' East true 1589.3 feet along Waiehu across sandy hollow to stone marked ?, Thence

North 65° 45' East true 1003 feet along Waiehu to a stone marked ? at sea shore. Thence along sea shore to initial point. Subject to all existing leases and tenancies and to the rights of Native tenants.

[Page 419]

Containing 24,000 Acres, more or less; excepting and reserving to the Hawaiian Government, all mineral or metallic mines of every description.

To have and to hold the above granted Land in Fee Simple, unto the said Claus Spreckles, his Heirs and Assigns forever

Witness Ourself at Honolulu this 30th day of September 1882, in the Ninth year of Our Reign.

BY THE KING, Signed, Kalakaua Rex

The Minister of the Interior,

Signed, Jno E. Bush

[Land Patent Grant No. 3343, Spreckles, Claus, Wailuku Ahupuaa, District of Wailuku, Island of Maui, 24,000 Acres, 1882]



**BEFORE THE LAND USE COMMISSION  
OF THE STATE OF HAWAII**

In the Matter of the Petition of:

EMMANUEL LUTHERAN CHURCH OF  
MAUI

To Amend the Land Use District Boundary of  
Certain Lands Situated at Wailuku, Island of  
Maui, State of Hawai'i, Consisting of 25.263  
Acres from the Agriculture District to the  
Urban District, Tax Map Key No. 3-5-002:011.

DOCKET NO. A07-773

CERTIFICATE OF SERVICE

CERTIFICATE OF SERVICE

I hereby certify that a copy of the foregoing was served upon the following, via United

States mail, postage prepaid, on NOV 14 2018 :

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NOV 14 2018

DATED: Wailuku, Maui, Hawaii

  
\_\_\_\_\_  
PETER A. HOROVITZ  
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**WAIKAPU DEVELOPMENT VENTURE,  
LLC**