

**FINAL— Cultural Impact Assessment for the Waimea Nui
Community Development Initiative, TMK: (3) 6-4-038:011,
Waimea Ahupua‘a, South Kohala District, Island of Hawai‘i**



Prepared For:

Group 70 International
925 Bethel Street, 5th Floor
Honolulu, Hawaii 96813



December 2014

Keala Pono 

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MANAGEMENT SUMMARY

A Cultural Impact Assessment was conducted for the Waimea Nui Community Development Initiative at TMK: (3) 6-4-038:011 in Waimea Ahupua‘a, South Kohala District, Island of Hawai‘i. The study took the form of background research and an ethnographic survey consisting of four interviews, all of which are included in this report. The background research synthesizes traditional and historic accounts and land use history for the Waimea region. Community consultations were performed to obtain information about the cultural significance of the subject property and Waimea as a whole, as well as to address any concerns the community members might have regarding the effects of the proposed construction on places of cultural or traditional importance.

The background study revealed that Waimea was traditionally a village based on an upland agricultural subsistence economy. It was later transformed into a vibrant ranching town that was home to world famous *paniolo*. Consultations with individuals knowledgeable about Waimea produced information on its rich cultural history, as well as their own personal recollections and *‘ohana* traditions. The project area was once a compound for horses known as Christmas Paddock. The consultants stated that there are no material remains of the paddock today and they did not know of any archaeological sites in the area. Cultural practices do continue, however, with the recent construction of an *ahu* just outside the project boundaries.

The consultants were generally supportive of the Waimea Nui Community Development Initiative but shared several concerns and recommendations. These included the need to construct another road into the area; concerns about cultural practices hindered by laws and regulations; concerns about further development; concerns about where the water will come from for the development; recommendations to utilize traditional place names; recommendations to hold a blessing before construction begins; and recommendations to work together with the *kama‘āina* and foreigners in the planning process.

CONTENTS

MANAGEMENT SUMMARY	i
FIGURES	v
TABLES	v
INTRODUCTION	1
Project Location and Environment	1
The Undertaking	1
BACKGROUND	6
Waimea in traditional times	7
Subsistence and Traditional Land Use	7
<i>Mo'olelo</i>	9
<i>Oli</i>	10
<i>'Ōlelo No'eau</i>	11
Historic Waimea	14
Historic Land Use	17
Māhele Land Tenure	20
Historic Maps	21
<i>Mele</i>	22
Contemporary History	31
Previous Archaeology	32
Summary and Settlement Patterns	38
ETHNOGRAPHIC SURVEY	40
Methods	40
Consultant Background	40
Sonny Keakealani	41
Allen "Uku" Lindsey	41
Mark Yamaguchi	41
Anonymous <i>Kupuna</i>	41
Topical Breakouts	41
Place Names	41
Traditional Land use and Archaeological Sites	42
Cultural Practices and Gathering	43
<i>Mo'olelo</i> , Superstitions	45
<i>Mele, Oli</i>	45
Reminiscences	46
Change through Time	46
Ranching	47
Concerns and Recommendations	48
Summary of Ethnographic Survey	49
Modern <i>Ahu</i>	49
CONCLUSIONS AND RECOMMENDATIONS	51

Cultural Resources, Practices, and Beliefs Identified.....	51
Potential Effects of the Proposed Project	51
Confidential Information Withheld	51
Conflicting Information.....	51
Recommendations/Mitigations.....	51
GLOSSARY	53
REFERENCES	55
APPENDIX A: AGREEMENT TO PARTICIPATE	57
APPENDIX B: CONSENT FORM	60
APPENDIX C: TRANSCRIPT RELEASE	62
APPENDIX D: INTERVIEW WITH ANONYMOUS KUPUNA.....	64
APPENDIX E: INTERVIEW WITH SONNY KEAKEALANI AND MARK YAMAGUCHI	79
APPENDIX F: INTERVIEW WITH ALLEN “UKU” LINDSEY.....	89
INDEX.....	98

FIGURES

Figure 1. Project area on a 7.5 minute USGS Waimea quadrangle map with TMK overlay.	2
Figure 2. Project area (in red) on TMK plat map.	3
Figure 3. Soils in the vicinity of the project area.	4
Figure 4. Conceptual plan for Waimea Nui.	5
Figure 5. Portion of a North Hawai‘i Island map dating to the mid-late 1800s (Lyons n.d.).....	23
Figure 6. Portion of a Pu‘ukapu Homesteads map (Kanakanui and Lutz 1913).	24
Figure 7. Portion of a Waimea Government Lands map (Wall 1928).	25
Figure 8. Portion of a South Kohala map (Marks 1945).	26
Figure 9. Portion of a land classification map of Waimea (Marks 1947).....	27
Figure 10. Previous archaeological studies in the vicinity of the project area.	33

TABLES

Table 1. Māhele Awards in the ‘Ili of Pu‘ukapu, Ahupua‘a of Waimea.....	21
Table 2. Previous Archaeological Studies in the Vicinity of the Project Area.....	34

INTRODUCTION

At the request of Group 70 International, Keala Pono Archaeological Consulting conducted a Cultural Impact Assessment for TMK: (3) 6-4-038:011 in Waimea Ahupua‘a, South Kohala District, on the island of Hawai‘i. Plans for the parcel include construction of an agricultural park, cemetery, equestrian center, golf facility, and necessary site improvements for utilities, infrastructure, and road access. The Cultural Impact Assessment study was designed to identify any cultural resources or practices that may occur in the area and to gain an understanding of the community’s perspectives on the proposed development.

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

Project Location and Environment

The Waimea Nui project is located on Hawai‘i Island in the district of Kohala Waho, or South Kohala; in the Kohala land division called Waimea; in the Waimea subdivision of Pu‘ukapu. Around Pu‘ukapu are the other Waimea subdivisions of ‘Ala‘ōhi‘a, Noho‘āina, Paulama, Pauweanui, Po‘okanaka, Pukalani, and Pu‘uka‘ali‘ali. TMK: (3) 6-4-038:011 is a 191.711-acre (77.58 ha) parcel owned by the Department of Hawaiian Home Lands (DHHL). The parcel is bounded by Hi‘iaka Street on the north, Hawaiian Home Lands parcels on the east and south, and undeveloped ranchland on the west (Figures 1 and 2).

The project site is situated in the northern part of the Big Island of Hawai‘i below the southern slopes of the Kohala Mountains, at an elevation of 2,000–3,000 feet (600–900 m), approximately 11 miles (18 km) from the coast. Temperatures here usually range from 60–70° Fahrenheit (15.5–21.1° C). There are several streams flowing down from the Kohala Mountains toward the project site, such as the Lanimaomao, the Waikoloa, and the Kohākōhau, but none of these streams enter the project area. The region has a mean annual rainfall of approximately 30–40 inches (75–100 cm) per year with most months seeing 2–4 inches (5–10 cm) of rain (Giambelluca et al. 1986:99).

The soils in the project area are of the Waimea-Kikoni-Naalehu association. These consist of “Very deep, nearly level to steep, well drained soils that have a medium-textured to moderately fine textured subsoil; on uplands” (Sato et al. 1973:oversize map). Particularly, Waimea very fine sandy loam, 6–12% slopes, (WMC) predominates (Figure 3). There are also small portions of Kikoni very fine sandy loam, 0–3% or 3–12% slopes, (KfA and KXC respectively) in the northern and eastern parts of the project area (Sato et al. 1973) (see Figure 3).

As unimproved pasture, the flora of the region consist mostly of ‘a‘ali‘i, ‘ilima, cactus, and various grasses, although only grasses remain within the specific project area. The land in the study area is relatively flat, with a few low, rocky knolls and has fared well as pasture lands in recent history.

The Undertaking

The Waimea Hawaiian Homesteaders’ Association (WHHA) and its subsidiary organization, the Waimea Nui Community Development Corporation (WNCDC) have been actively conceptualizing for over 40 years a community development project to address the cultural, economic, and social needs of the Waimea area and of Waimea Homestead families in particular (Figure 4). The Waimea

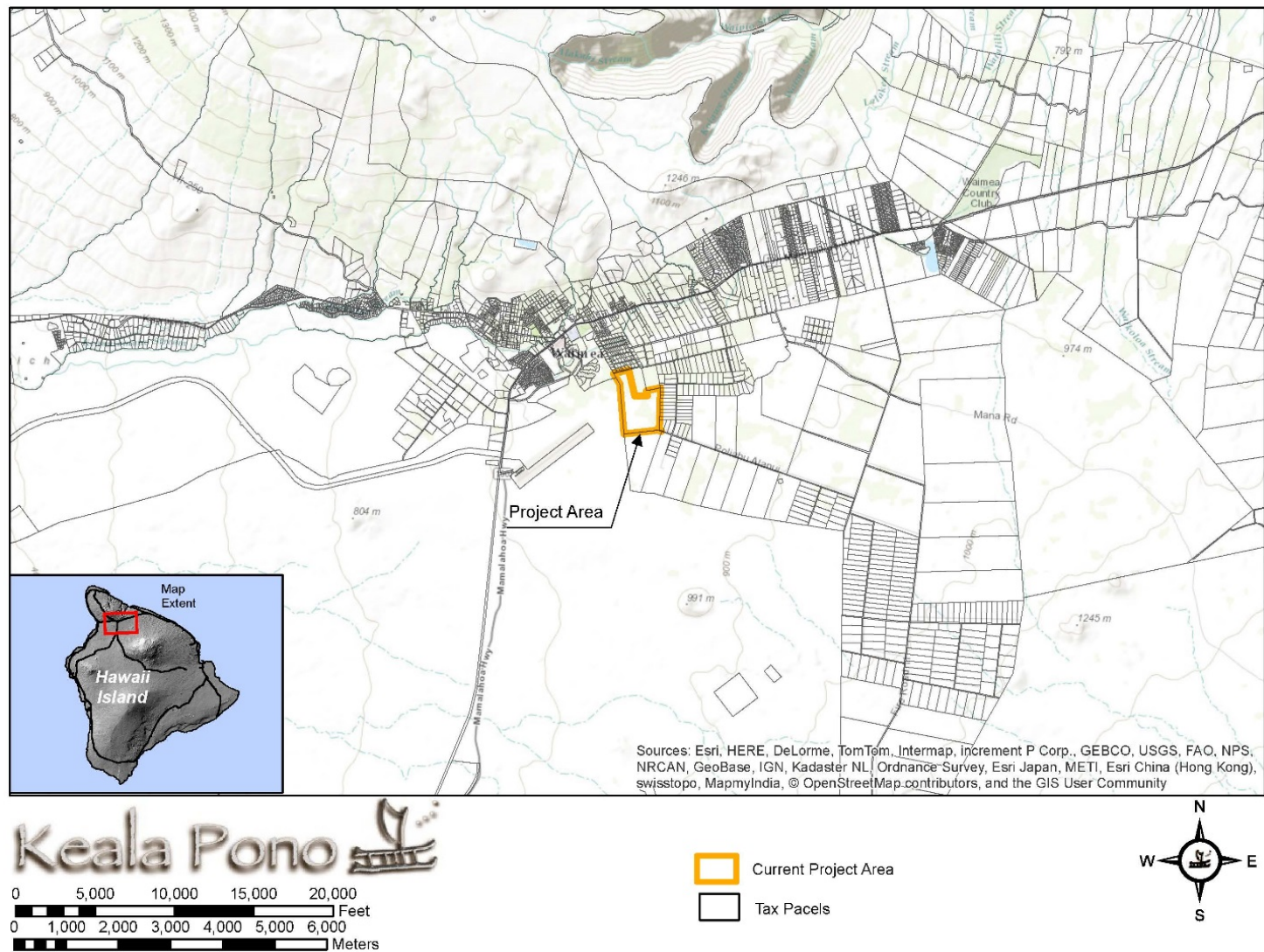


Figure 1. Project area on a 7.5 minute USGS Waimea quadrangle map with TMK overlay.

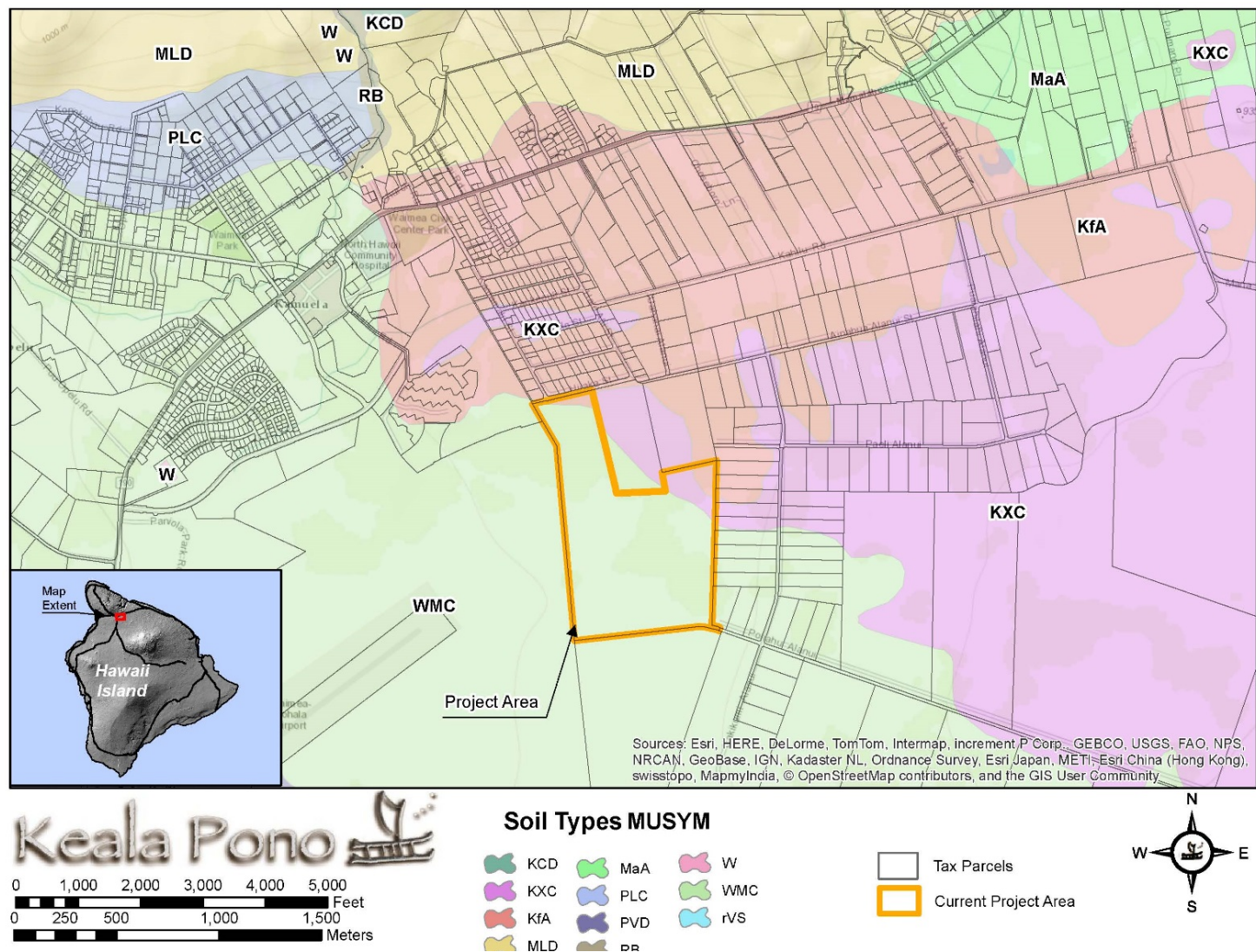


Figure 3. Soils in the vicinity of the project area.



**DHHL Waimea Nui
Development Plan**

Development Plan of the Waimea Nui Community Development Initiative
Pu'ukapu, Waimea, Kohala Waho, Hawai'i Island
TMK (3)-6-4-38:011 (POR.)



11 December 2014

Figure 4. Conceptual plan for Waimea Nui.

Nui Regional Community Development Initiative (WNR-CDI) was developed based upon the ideas and concepts articulated by the homestead community. It also incorporates the long-term visions of both WHHA and the Department of Hawaiian Home Lands (DHHL), as outlined in the DHHL Waimea Regional Plan from 2012. The WNR-CDI proposes the following:

Homestead Cemetery/Chapel - Currently, there is no dedicated cemetery in the region for homesteaders to lay family members to rest. The closest cemetery options are over an hour away in Hilo or Kona, which has essentially forced families to opt for cremation in order to keep deceased family close by. A cemetery/chapel with a columbarium will allow the homestead community to perform proper burials in Waimea that are more aligned with Hawaiian values and protocol.

Community Agriculture Park – By partnering with various Federal and State agencies, the WNCDC is developing farm training programs on site. Agricultural greenhouse lots and associated facilities in the community agriculture park will allow the community to build a base of farmers, increase food self-sufficiency, and revitalize the local agriculture industry. An anaerobic biodigester will provide a proven renewable energy source at a fraction of the cost of current electricity rates for the refrigeration, sanitation, and processing of agricultural products through the use of biomass waste from farmers on-site and the adjacent equestrian center.

Equestrian Center - Waimea has a longstanding ranching and paniolo history. The equestrian center will provide recreational opportunities for the community while revitalizing the rich tradition in horse riding. The facility will serve as a venue for a host of community events such as calf roping; team roping; leisure riding, barrel racing, and jumping. Animal waste will be sustainably disposed of and used in the anaerobic digester for additional energy production.

Golf Facility - The proposed golf facility, which includes a par-3 course, driving range, and club house, will provide a recreational and economic opportunity to generate jobs and additional financial resources to support WNCDC operations and future planning of the area.

The WNR-CDI will enable the homestead community to meet their goals of self-sufficiency through a dedicated program of economic opportunities centered on agricultural, equestrian, and recreational activities while also ensuring a reserved space for those that lie in eternal rest.

BACKGROUND

A brief historic review for the Waimea area is provided below, to offer a better holistic understanding of the use and occupation of the project area. In the attempt to record and preserve both the tangible (i.e., traditional and historic archaeological sites) and intangible (i.e., *mo'olelo*, *'ōlelo no'eau*) culture, this research assists in the discussion of anticipated finds. Research was conducted at the Hawai'i State Library, the University of Hawai'i at Mānoa libraries, the SHPD library, and online on the Huapala database, Papakilo database, Ulukau database, Waihona 'Aina database, and the State of Hawai'i Department of Accounting and General Services (DAGS) website. Historical maps, archaeological reports, and historical reference books were among the materials examined.

Waimea in traditional times

The history of Waimea begins with the history of Hawai'i Island:

Hawai'i was another child of Papa and Wākea, their first-born child. He was the brother of Ho'ohoku-kalani. Hawai'i became the ancestor of the people of Hawai'i; the ancient name of Hawai'i island was Lono-nui-ākea. (Kamakau 1991:129)

Much of the oral accounts that narrate the events from the first peopling of Hawai'i to the recent period of written documentation has been lost in time. However, there are other means by which Hawai'i's history has been preserved. One often overlooked source of history is the information embedded in the Hawaiian landscape. Hawaiian place names “usually have understandable meanings, and the stories illustrating many of the place names are well known and appreciated... The place names provide a living and largely intelligible history” (Pukui et al. 1974:xii).

Among the places in Waimea with names which have been explicitly defined and connected to stories are 'Ala'ōhi'a, Noho'āina, Paulama, and Pukalani. 'Ala'ōhi'a, or “fragrant 'ōhi'a,” is an 'ili of Waimea that was said to have been covered in 'ōhi'a with unusually large flowers. Noho'āina, or “live on the land,” is an 'ili that was once cultivated in sweet potatoes grown by *ali'i*. Paulama, or “extinct *lama*,” is an 'ili that supported a grove of sacred *lama* trees that were frequented by native birds. Pukalani, or “heavenly gate,” is a grassy plain that was used as a gathering place.

Pukui, Elbert, and Mookini's *Place Names of Hawaii* translates Pu'ukapu as “Sacred hill” and Waimea as “Reddish water (as from erosion of red soil)” (Pukui et al 1974:199, 226). However, many elders familiar with the area attribute the red tint not to the red soil, but to the natural color added as the water seeps through the *hāpu'u* forest on the slopes of the Kohala Mountains. The fern plants there are a natural source of red dye, and so they say the reddish tint comes from that vegetation. Perhaps the red tint comes from both the soil and the *hāpu'u*.

Subsistence and Traditional Land Use

Waimea has an environment naturally conducive to intensive upland farming, and this supported a sizable village in ancient Hawai'i.

The population of Waimea became the most significant in density, scattered among fields adjacent to streams that provided year-round water for consumption... The availability of dependable irrigation systems gave Waimea a unique advantage whereby both dryland and irrigated *kalo* (taro) could be grown.

The early Waimea inhabitants resided typically within a *pā hale* (fenced house lot) with a sleeping house and adjacent protected cooking facility. The *pā pōhaku* (stone wall)

surrounded the *pā hale*, and likely included within was a *kīhāpai* (garden). The farming plot (*‘apana*) of the householder was located elsewhere within the agricultural zone of the respective *ahupua’a*. These prehistoric farmed areas have become known as the Waimea Field System.

Rudimentary farming of the ‘Ōuli flats between Lanikepu and Keanu‘i‘omanō Streams *makai* (towards the ocean) of the [Waimea-Kohala] airport began as early as A.D. 1100–1200. The southernmost swales reflect the presence of housing and agriculture about A.D. 1300–1400. Substantial evidence, however, points to the cultivation of walled, irrigated fields coupled with permanent habitation during the period from A.D. 1600 to 1800. (Bergin 2004:16–19)

Handy et al. note that Waimea was well suited for the planting of *‘uala* (1991:283). They elaborate on the cultivation of traditional crops: “Dry taro used to be planted along the lower slopes of the Kohala Mountains on the Waimea side, up the gulches and in the lower forest zones” (1991:532). Naturalist, Archibald Menzies, describes fertile plantations in the uplands of Waimea in 1793, which likely extended back into pre-contact times:

A little higher up, however, than I had time to penetrate, I saw in the verge of the woods several fine plantations, and my guides took great pains to inform me that the inland country was very fertile and numerously inhabited. Indeed, I could readily believe the truth of these assertions, from the number of people I met loaded with the produce of their plantations and bringing it down to the water side to market...(Menzies 1920 [1793]:56)

There was a dramatic increase in extensive cultivation in the centuries just before Western contact. This coincided with the reign of Chiefs Alapa‘inui and Kalani‘ōpu‘u of the Waimea-Kawaihae area followed by Kamehameha and his construction of Pu‘ukoholā Heiau. It is suggested that during this pre-contact period, the strain on food resources had been pushed to its limits (Bergin 2004).

Pu‘ukoholā is not the only *heiau* connected to the area. Whereas Pu‘ukoholā is nearer to the coast at Kawaihae, there was another older *heiau* which stood further inland at Waimea. It was a women’s *heiau* built under the direction of High Chiefess Hoapilihae. This *heiau* was described in the accounts of the missionary Lorenzo Lyons in the 1820s:

This [the wind of Waimea] is the piercing wind that so suddenly meets the traveler who makes his upward way from the heat of Kawaihae; and as he nears Waimea he comes upon a region once held sacred. Vivid were the rainbows of the Lanikepu hills, and red the rain, uakoko, that fell upon their slopes, for in the forest that was then their background was a heiau --- a women’s heiau, the only one; and by these lovely tinted tokens the gods honored it, and signified their approval.

Founded, dedicated and consecrated by the very high chiefess Hoapilihae, it was attended exclusively by young virgins. There, in the sanctity of the cool highland forest, they performed the sacred ceremonies, learning also the science of healing so that they might eventually minister to others. And the names of the five rains of the heiau were given to the five children of Hoapilihae.

On a nearby ridge stood another heiau, builded there by the great Akua Makuakua who had come from far off Kahiki. He it was who, flying to a hillside to watch the rainbows, found there the beautiful goddess Wao, clad only in her long, silky hair. Love came swiftly and was mutual, and after glorious wedding festivities the couple went to live a Hokuula, the hill of the red planet.

But to bear each of her children Wao returned to the Waimea hills, thereby made sacred. On these occasions a tabu was proclaimed, the forbidden ground extending down across the plains to whatever place a stone happened to stop rolling when started above by her servants. Stones they were themselves, these retainers, all through the night hours, for so Wao transformed them until daylight, when they became human again. (Doyle 1953:42, 43)

Mo'olelo

In Lorenzo Lyons' account, he does not connect the Waimea *heiau* with any particular deity. However, there are other stories of Waimea which connect the landscape to Uli, the goddess of sorcery, and to Lono, the god of agriculture and heavy rains.

A story published in the Hawaiian language newspaper, *Ka Hoku o Hawai'i*, in the early 1900s, narrated the legend of Ka-Miki and his brother Maka'iole. In this legend, the two brothers had been training to be warriors and were traveling around Hawai'i Island. Near the end of their training, their great-grandmother instructed the brothers to visit their ancestor Laninuiku'iamamaoloa who lived near Lanimaomao stream in Waimea. This ancestor of theirs, Laninuiku'iamamaoloa, was the guardian of sacred objects to be used in the brothers' end-of-training ceremony. Among the sacred objects were the 'awa mixing bowl called Hōkū'ula and the 'awa strainer called Kalauokahuli. Kalauokahuli, the 'awa strainer, was noted to be on the plains of Waikoloa, while Hōkū'ula, the 'awa mixing bowl, was at the hill closer to Waipi'o. Both were in the lands of north Hawai'i around Waimea. Furthermore, the 'awa bowl of Hōkū'ula was said to belong to Lono-Makahiki and associated with rituals connected to the agricultural god (Wilkinson et al. 2012:13, 14).

The ancestor woman named Laninuiku'iamamaoloa noted above is also mentioned in another story where she is identified as Uli, the goddess of sorcery. In this *mo'olelo*, which comes from the Kamohoalii Collection, Laninuiku'iamamaoloa also goes by the name of Lanimaomao. This is the name of an important stream in the area today. It is said that Lanimaomao lived in the Mahiki forested area of Waimea. She was prayed to for heavy rains, a weather phenomenon also associated with the god Lono.

Yet another story connected to Waimea is one associated with the goddess Hi'iakaikapoliopole, sister of the volcano goddess Pele. As Hi'iaka traveled from Puna in the south toward Kohala in the north, she was denied passage by Mahiki. This Mahiki is the same namesake of the forested area in Waimea today, but in this story, the Mahiki refers to a horde of ill-tempered creatures. The leader of this horde was the dragon-like creature named Mo'olau. Hi'iakaikapoliopole "resolved once and for all to make an end of this arrogant nuisance and to rid the island of the whole pestilential brood of imps" (Emerson 1997[1915]:50). The goddess was supported by a supernatural legion of male and female relatives which Pele called in to battle to support her sister. Mo'olau and the ill-tempered Mahiki were destroyed. Here is a chant which memorializes this battle and calls to mind the darkness of Mahiki with the cries of the malevolent horde in Waimea. Notice that the name of the sorcery goddess from the previous story is in this chant below:

O Kini Akua o Wai-mea,	Wai-mea's myriads of godlings,
O ka Lehu Akua o Mana.	Thy four hundred thousand, Mana.
Kini wale Wai-mea	Wai-mea thrills with the snarl of
I ka pihe o ke 'kua o Uli, e.	witch-gods:
Po wale Mahiki;	Night's shadows brood over Mahiki;
A ia Mahiki ke uwa la no, e!	The uproar keeps on in Mahiki!
	(Emerson 1997[1915]:55)

Oli

Waimea's rightful place in Hawaiian pre-contact history is bolstered by its appearance in traditional chants such as the one quoted above. These expressions of folklore have not lost their merit in today's society. They continue to be referred to in contemporary discussions of Hawaiian history, Hawaiian values, and Hawaiian identity.

Other chants that mention Waimea do not hearken back to the distant time of the gods. Some chants only go back to the more recent era of Kamehameha the Great. This is fitting since Kamehameha was from Kohala and his warriors trained in Waimea. One of the most famous of these Kamehameha chants is *Hole Waimea*. The words, translation and background of the chant can be found on the huapala.org website (Kanoa-Martin 2012).

Hole Waimea

Hole Waimea i ka ihe a ka makani	Waimea strips the spears of the wind
Hao mai nā'ale a ke Kīpu'upu'u	Waves tossed in violence by the Kīpu'upu'u rains
He lā'au kala'ihi 'ia na ke anu	Trees brittle in the cold
I 'ō'ō i ka nahele o Mahiki	Are made into spears in Mahiki forest
Kū aku i ka pahu	Hit by the thrusts
Kū a ka 'awa'awa	Hit by the cold
Hanane'e ke kīkala o kō Hilo kini	The hips of Hilo's throngs sag
Ho'i lu'ulu'u i ke one o Hanakahi	Weary, they return to the sands of Hanakahi
Kū aku la 'oe i ka Malanai	Pelted and bruised by
A ke Kīpu'upu'u	The Kīpu'upu'u rains
Holu ka maka o ka 'ōhāwai a Uli	The petals of Uli sway
Niniau 'eha ka pua o ke koai'e	The flower of koai'e droops
Ua 'eha i ka nahele o Waikā	Stung by frost, the herbage of Waikā

Source: This is a mele inoa (name chant) for Kamehameha I, that was inherited by his son, Liholiho. This is a tale of the Kīpu'upu'u, a band of runners whose name is taken from the cold wind of Mauna Kea that blows at Waimea on the big island of Hawai'i. They were trained in spear fighting and went to the woods of Mahiki, a woodland in Waimea haunted by demons and spooks, and Waikā to strip the bark of saplings to make spears. Hole means to handle roughly, strip or caress passionately. In the forest they sang of love, not of work or war. Hanakahi is the district on the Hamakua side of Hilo, named for a chief whose name means profound peace. Malanai is the name of gentle wind. Pua o Koai'e is the blossom of the Koai'e tree that grows in the wild, a euphemism for delicate parts. Parts of this old chant, full of double entendre or kaona, was set to music by John Spencer and entitled Waikā. (Kanoa-Martin 2012)

Another Kamehameha chant is *Hea 'Oe Kahaiolama*. In this chant the chiefess Kalama is in dialogue with Kamehameha, and he assures her that indeed, all of Hawai'i Island is his:

Hea 'Oe Kahaiolama

KAMEHAMEHA: Hea 'oe Kahaiolama.	KAMEHAMEHA: Where are you, O Kalama?
KALAMA: He maka'u mai au lā iā Ka'ahumanu.	KALAMA: I am afraid of Ka'ahumanu.
KAMEHAMEHA: Mai maka'u mai 'oe.	KAMEHAMEHA: Do not be afraid.
No'u o luna, no'u o lalo,	All above is mine, all below is mine,
No'u o Kohala,	Kohala is mine,
No'u o Hāmākua,	Hāmākua is mine,
No'u o Hilo,	Hilo is mine,

No‘u o Puna,	Puna is mine,
No‘u o Ka‘ū,	Ka‘ū is mine,
No‘u o Kona,	Kona is mine,
No‘u nā wahi āpau-o-loa	Everywhere is mine

CONTRIBUTOR: Mrs. Kaimu Kihe, Pu‘uanahulu, North Kona, Hawai‘i. Mele kake.
(Bacon and Napoka 1995:194, 195)

And finally, the last two chants here are very similar, yet from different sources. Notice that both of these chants are accompanied by a type of string-figure game that was once familiar throughout the islands. And in both of these chants, as the string figures are being made, the words to these chants call out different features on the landscape around Hawai‘i Island. One of these string-figure chants is called *He Huaka‘i Ka‘apuni ma Hawai‘i*; here is a portion of that chant:

He Huaka‘i Ka‘apuni ma Hawai‘i	Ramble Round Hawai‘i
Kū e ho‘opi‘o ka lā	The rising sun travels in an arc
Ka lā i ke kula o Ahu‘ena	reaches the flatlands of Ahu‘ena
Komo i ka la‘i o Kai-lua e...	enters Kai-lua’s gentle landscape...
‘O Kohala:	Kohala last:
‘O Kohala-iki, ‘o Kohala-nui	lesser Kohala, greater Kohala
‘O Kohala-loko, ‘o Kohala-waho	inner Kohala, outer Kohala
‘O Pili, ‘o Ka-lā-hiki-ola	and then Pili and Ka-lā-hiki-ola
Nā pu‘u haele lua o Kohala	companion hills traveling as a twain

Kohala last: The district included shoreland, an extinct volcano, a mountainous upland famous for its strong dry wind, ‘Apa‘apa‘a.

Ka-lā-hiki-ola: The hill named Ka-lā-hiki-ola, ‘the life-bringing sun’, gave its name to the surrounding area.” (Pukui and Korn 1973:187–191)

The other chant is called *Na Moku ‘Eono o Hawai‘i Nei*, a portion of which is presented here:

Nā Moku ‘Eono o Hawai‘i Nei	
Ka lā, ka lā, i ke kula o Ahu‘ena...	The sun, the sun shines on the plain of Ahu‘ena...
Noho i Kohala,	Kohala is reached,
‘O Kohala nui, ‘o Kohala iki,	Great Kohala, lesser Kohala,
‘O Kohala ‘āina ua ha‘aheo,	Kohala, a land that is proud of its rain,
I ka ua ‘Āpa‘apa‘a.	The ‘Āpa‘apa‘a rain.
‘O Pili me Kalāhikiola,	There lie Pili and Kalahikiola,
‘O nā pu‘u haele lua,	There the two-sided hills,
‘O nā pu‘u noho i uka...	The hills that remain inland...

CONTRIBUTOR: Z.P. Kalokuokamaile, Nāpō‘opo‘o, South Kona, Hawai‘i. Mele hei.
[String-figure chant.] (Bacon and Napoka 1995:96–99)

‘Ōlelo No‘eau

Waimea’s place in pre-contact Hawaiian history has also been preserved in *‘ōlelo no‘eau*, or traditional proverbs and wise sayings. In 1983, Mary Kawena Pukui published a volume of close to 3,000 *‘ōlelo no‘eau* that she collected throughout the islands. The introductory chapter of that book reminds us that if we know these proverbs and wise sayings well, then we will know Hawai‘i well (Pukui 1983). Most of the *‘ōlelo no‘eau* concerning Waimea point out the cold weather conditions of the region. But aside from the details of each saying, the simple fact that Waimea is memorialized

in these proverbs is a testament to the significance of the entire place. Here are the traditional sayings from Pukui's book which mention Waimea either in its text or in its explanation:

(757) Hele pō'ala i ka anu o Waimea.

Going in a circle in the cold of Waimea.

Said of a person who goes in circles and gets nowhere. Waimea, Hawai'i, is a cold place and when foggy, it is easy for one unfamiliar with the place to lose his way.

(777) Hemahema Kahuwā me Waimea.

Kahuwā and Waimea are awkward.

These places are in the upland, where people are said to be awkward in handling canoes.

(1571) Ka ua Kīpu'upu'u o Waimea.

The Kīpu'upu'u rain of Waimea.

An expression often used in songs of Waimea, Hawai'i. When Kamehameha organized an army of spear fighters and runners from Waimea, they called themselves Kīpu'upu'u after the cold rain of their homeland.

(1593) Ka ua Paliloa o Waimea.

The Tall-cliffs rain of Waimea.

The rain of Waimea, Hawai'i, that sweeps down the cliffs.

(1748) Ke Kīpu'upu'u hō'anu 'ili o Waimea.

The Kīpu'upu'u rain of Waimea that chills the skin of the people.

(2913) Waimea, i ka ua Kīpu'upu'u.

Waimea, land of the Kīpu'upu'u rain.

Waimea, Hawai'i, is famed in old *mele* for its cold Kīpu'upu'u rain.

Other 'ōlelo no 'eau in Pukui's compilation refer to the larger district of Kohala of which Waimea is a part. Whereas the Waimea proverbs and wise sayings focus on rain, the Kohala proverbs and wise sayings focus on wind. In addition, the Kohala 'ōlelo no 'eau refer to other aspects of the land and the characteristics of the people there:

(211) 'A'ohe u'i hele wale o Kohala.

No youth of Kohala goes empty-handed

Said in praise of people who do not go anywhere without a gift or a helping hand. The saying originated at Honomaka'u in Kohala. The young people of that locality, when on a journey, often went as far as Kapua before resting. Here, they made *lei* to adorn themselves and carry along with them. Another version is that no Kohala person goes unprepared for any emergency.

(875) He pā'ā kō kea no Kohala, e kole ai ka waha ke 'ai.

A resistant white sugar cane of Kohala that injures the mouth when eaten.

A person that one does not tamper with. This was the retort of Pupukeya, a Hawai'i chief, when the Maui chief Makakuikalani made fun of his small stature. Later used in praise of the warriors of Kohala, who were known for valor.

(1171) I 'ike 'ia no o Kohala i ka pae kō, a o ka pae kō ia kole ai ka waha.

One can recognize Kohala by her rows of sugar cane which can make the mouth raw when chewed.

When one wanted to fight a Kohala warrior, he would have to be a very good warrior to succeed. Kohala men were vigorous, brave, and strong.

(1256) Ipu lei Kohala na ka Moa'ekū.

Kohala is like a wreath container for the Moa'e breeze.

Kohala is a windy place.

(1313) Kahilipulu Kohala na ka makani.

Kohala is swept, mulch and all, by the wind.

Kohala is a windy place.

(1455) Ka makani 'Āpa'apa'a o Kohala.

The 'Āpa'apa'a wind of Kohala.

Kohala was famed in song and story for the 'Āpa'apa'a wind of that district.

(1813) Kohala 'āina ha'aheo.

Kohala, land of the proud.

The youths, lei-bedecked, were proud of their handsome appearance and of their home district.

(1814) Kohala ihu hakahaka.

Kohala of the gaping nose.

Kohala is full of hills, and the people there are said to breathe hard from so much climbing.

(1815) Kohala i ka unupa'a.

Kohala of the solid stone.

The people of Kohala were known for their firm attitudes.

(1816) Kohala, mai Honoke'ā a Keahualono.

Kohala, from Honoke'ā to Keahualono.

The extent of Kohala.

(1973) Le'i o Kohala i ka nuku na kānaka.

Covered is Kohala with men to the very point of land.

A great population has Kohala. Kauhiakama once traveled to Kohala to spy for his father, the ruling chief of Maui. While there, he did not see many people for they were all tending their farms in the upland. He returned home to report that there were hardly any men in Kohala. But when the invaders from Maui came they found a great number of men, all ready to defend their homeland.

(1975) Lele au la, hokahoka wale iho.

I fly away, leaving disappointment behind.

Said of one who is disillusioned after giving many gifts. Waka'ina was a ghost of North Kohala who deceived people. He often flew to where people gathered and chanted. When he had their attention he would say, "I could chant better if I had a tapa cloth." In this way he would name one thing after another, and when all had been given him he would fly away chanting these words.

(1988) Lele o Kohala me he lupe la.

Kohala soars as a kite.

An expression of admiration for Kohala, a district that has often been a leader in doing good works.

(2220) Na 'ilina wai'ole o Kohala.

The waterless plains of Kohala, where water will not remain long.

After a downpour, the people look even in the hollows of rocks for the precious water.

(2276) Nani ka waiho a Kohala i ka la'i.

Beautiful lies Kohala in the calm.

An expression of admiration for Kohala, Hawai'i, or for a person with poise and charm -- especially a native of that district.

(2365) 'Ohi hāpuku ka wahie o Kapa'au.

Anything was gathered up as fuel at Kapa'au.

Said of one who takes anything and everything. At one time Kohala suffered a drought and food became scarce. The women did their best to raise food at 'Āinakea while the men traveled far in search of some means of relieving the famine. In order to cook their meager, inferior crops, the women used whatever they found for fuel --- dried sugar-cane leaves, grasses, potatoes, and so forth.

(2533) 'Ope'ope Kohala i ka makani.

Kohala is buffeted by the wind.

(2811) 'Uala ne'ene'e o Kohala.

Ne'ene'e potato of Kohala.

A person who hangs around constantly. *Ne'ene'e*, a variety of sweet potato, also means "to move up closer."

Historic Waimea

The island of Hawai'i witnessed multiple changes in its political rule in the years just prior to Western contact. In the early 18th century, Chief Alapa'i ruled the entire island of Hawai'i. But due to internal strife, it became divided with Alapa'i ruling the northern part of the island and Kalani'ōpu'u ruling the southern districts of Ka'ū and Puna. In 1754, Alapa'i died, and his son Keawe'ōpala inherited the governance of Alapa'i's lands. However, later that same year, Kalani'ōpu'u wrested control of Keawe'ōpala's lands, and because of that, Kalani'ōpu'u became the ruler of the entire island. When Kalani'ōpu'u died in 1782, the governance of Hawai'i went to his son Kīwala'ō. However, it wasn't long before Kīwala'ō's rule was challenged by Kamehameha, the son of Kalani'ōpu'u's brother. In a subsequent battle between Kīwala'ō's and Kamehameha's forces, Kīwala'ō was killed, and Kamehameha took his place. Following that decisive battle, the governance

of Hawai‘i Island was divided into three parts. Kamehameha ruled the north half of the island from Hāmākua to Kohala to Kona. Keawema‘uhili, the brother of the deceased Chief Kalani‘ōpu‘u, ruled out of Hilo, and Keōuakū‘ahu‘ula, a son of Kalani‘ōpu‘u, ruled the districts of Ka‘ū and Puna. Eventually, Keawema‘uhili was killed by Keōuakū‘ahu‘ula’s forces, and then Keōuakū‘ahu‘ula was defeated by Kamehameha’s army. After that, Kamehameha had complete rule over the entire island, and from there he went on to conquer the rest of the Hawaiian Islands (translations in italics by D. Duhaylonsod):

Ho‘i akula ‘o Alapa‘i i Hawai‘i i ke kaua, a ua lanakila ‘o Alapa‘i ma luna o nā ali‘i o Hawai‘i, a ua luku ‘ia nā ali‘i o Hawai‘i, a ua hui ‘ia i ho‘okahi aupuni ma lalo o Alapa‘i. (Kamakau 1996[1866]:1)

Alapa‘i returned to Hawai‘i Island to do battle, and Alapa‘i emerged victorious over the chiefs of Hawai‘i Island, the chiefs were slaughtered, and the entire kingdom was gathered as one under Alapa‘i.

I ke kaua ‘ana i Mahinaakāka ke kū ka‘awale ‘ana o Kalani‘ōpu‘u e noho mō‘ī no Ka‘ū me Puna, no ka mea, he ali‘i kama‘āina ‘o Kalani‘ōpu‘u no Ka‘ū, a ‘o kona one hānau ia o kona mau mākuā. Ho‘i maila ‘o Alapa‘i a noho ma Hilo, a hala ka makahiki, ho‘i maila ‘o ia a noho ma Waipi‘o. A pau kona noho ‘ana ma Waipi‘o. Ho‘i maila ‘o Alapa‘i me nā ali‘i a hiki ma Waimea, a ‘o kekahi po‘e, ma kai o ka ‘au wa‘a, a pae i Kawaihae. Ho‘i akula ‘o Alapa‘i mai Waimea aku a Lanimaomao, loa‘a ihola i ka ma‘i... Ma Kikiako‘i, make ihola ‘o Alapa‘i. I ka A.D. 1754, noho ali‘i ihola ‘o Keawe‘ōpala no ke aupuni o Hawai‘i (Kamakau 1996[1866]:13).

From the battle at Mahinaakāka, Kalani‘ōpu‘u emerged as the king of Ka‘ū and Puna, because Kalani‘ōpu‘u was a native chief of Ka‘ū, and it was the birthplace of his parents. Alapa‘i returned to Hilo, and after some time, he went to live at Waipi‘o. After living at Waipi‘o, Alapa‘i and his chiefs went to Waimea, and others, by way of canoes, landed at Kawaihae. Alapa‘i went from Waimea to Lanimaomao, he became ill... At Kikiako‘i, Alapa‘i died. In the year 1754, Keawe‘ōpala (the son of Alapa‘i) became the ruler of Hawai‘i.

‘Ōlelo aku ke kahuna ma hope o Kalai‘ōpu‘u [another name for Kalani‘ōpu‘u], ‘o Holo‘ae ka inoa, [“]Eia ka mea e make ai ‘o Keawe‘ōpala, aia a make ‘ē ke kahuna ma mua o Keawe‘ōpala, a laila, lilo ke aupuni iā ‘oe, no ka mea, ‘o ke kahuna ka mea e pa‘a ai ke aupuni iā Keawe‘ōpala.[“]... ua hopu ‘ia ke kahuna o Keawe‘ōpala, ua pepehi ‘ia a kālūa ‘ia e Kalani‘ōpu‘u me ka ho‘omāino‘ino ‘ia... I ka makahiki A.D. 1754, ua lilo holo‘oko‘a ke aupuni o Hawai‘i iā Kalani‘ōpu‘u (Kamakau 1996[1866]:13, 14).

The kahuna under Kalai‘ōpu‘u, whose name was Holo‘ae, spoke, “Here is the way Keawe‘ōpala will die, first his priest must die, and then, the kingdom will go to you, because it is the priest who keeps the kingdom securely under Keawe‘ōpala’s rule... the priest of Keawe‘ōpala was captured, and he was tortured, killed and burned in the pit by Kalani‘ōpu‘u... In the year 1754, the entire kingdom of Hawai‘i went under the rule of Kalani‘ōpu‘u.

I ka pau ‘ana o ka wā hī ‘ahi o Kalae, mana‘o ihola ‘o Kalani‘ōpu‘u e ho‘i i Kona, akā, ua loa‘a ‘ē ‘o ia i ka ma‘i, no laila, ho‘i maila ‘o ia a noho ma Ka‘ilīkī i Waio‘ahukini ma Pākinī; māhuahua loa ka ma‘i, a make nō ma laila. I ka iwakāluakumamāiwa makahiki [ia] o kona noho ali‘i ‘ana ma luna o ke aupuni o Hawai‘i. A ‘o nā makahiki a pau o kona ola ‘ana, he kanahikukumamāiwa, a make ihola ‘o ia i ka malama ‘o Ianuari, i ka A.D. 1782 (Kamakau 1996[1866]:62).

When he was finished trolling for 'ahi at Kalae, Kalani'ōpu'u decided to return to Kona, but he became sick, and therefore, he went to stay at Ka'iliki'i in Waio'ahukini at Pākini; the illness intensified, and he died there. His reign over the kingdom of Hawai'i lasted twenty-nine years. And he lived for seventy-nine years, and died in the month of January, 1782.

I ka noho 'ana o Kalani'ōpu'u ma Kohala, ua ho'oholo ihola nā ali'i a me nā kuhina, e kauoha 'ia ke keiki ho'oilina o ke aupuni (Kalanikaukeaoulīkīwala'ō)... Aia a make 'o Kalani'ōpu'u, a laila, e ili aku ke aupuni i ka ho'oilina (Kamakau 1996[1866]:59, 60).

When Kalani'ōpu'u was staying at Kohala, the chiefs and the cabinet members decided, and the command would be given that the child Kīwala'ō would be the next heir to the kingdom... Kalani'ōpu'u died, and then, the heir inherited the kingdom.

I ko Kamehameha mā hiki 'ana mai ma hope, ua ho'omaka mua aku 'o Ke'eaumoku i ke kaua i ko Kīwala'ō mau koa... A 'ike akula 'o Ke'eaumoku iā Kīwala'ō e huli ana i lalo, kokolo akula 'o ia me ka leiomano ma ka lima, a papa'i a'ela ma ko Kīwala'ō kani'ā'i, a make loa ihola ia... 'O ke 'auhe'e ihola nō ia o nā ali'i a me nā koa o Kīwala'ō. 'O Keōuakū'ahu'ula ho'i a me kekahi po'e ali'i... holo akula i Ka'ū, a lilo ihola 'O Keōuakū'ahu'ula i mō'i no Ka'ū a me Puna... 'O Keawema'uhili nō ho'i ke ali'i kapu i ke au o Alapa'inui... a hele akula a hiki i Hilo, a lilo ihola 'o ia i ali'i no kekahi hapa o Hilo, a me kekahi hapa ho'i o Puna, a pēlā nō ho'i 'o Hāmākua... Lilo ihola 'o Kona, Kohala a me kekahi hapa o Hāmākua iā Kamehameha. Lilo ihola ka mokupuni 'o Hawai'i i mau aupuni 'ekolu, a 'ekolu nō ho'i mau mō'i (Kamakau 1996[1866]:73, 74).

When Kamehameha arrived later, [his warrior-general] Ke'eaumoku had already started the battle with Kīwala'ō's warriors... Ke'eaumoku saw Kīwala'ō facing down, he crawled with a leiomano weapon in his hand, and struck at Kīwala'ō's throat, and Kīwala'ō died... The chiefs and the warriors of Kīwala'ō fled. Keōuakū'ahu'ula and some chiefs sailed to Ka'ū, and Keōuakū'ahu'ula became the king of Ka'ū and Puna... Keawema'uhili also, he was a sacred chief from the time of Chief Alapa'i... Keawema'uhili went to Hilo, and he became the chief of parts of Hilo, Puna, and Hāmākua... Kona, Kohala, and a portion of Hāmākua became lands of Kamehameha. The island of Hawai'i was divided into three kingdoms, and with three kings.

Ki'i maila 'o Keōuakū'ahu'ula e kaua iā Keawema'uhili. Kaua ihola lāua i kinohi, a he'e 'o Keawema'uhili; a kaua hou ihola ma 'Alae, ma Hilo Palikū, ua pepehi 'ia 'o Keawema'uhili, a make pū ihola kekahi ali'i, 'o Kāo'o kona inoa, he kaiko'eke nō ho'i nona (Kamakau 1996[1866]:105).

Keōuakū'ahu'ula came to do battle against Keawema'uhili. They fought in the beginning, and Keawema'uhili fled; and they fought again at 'Alae, at Hilo Palikū, Keawema'uhili was killed, together with another chief named Kāo'o, who was a brother-in-law of his.

Ki'i akula 'o Keaweaeulu a me Kamanawa, nā kuhina o Kamehameha, iā Keōuakū'ahu'ula, ka mō'i o ka 'ao'ao hikina o ka mokupuni 'o Hawai'i... nīnau ihola 'o Keōua, 'He aha kā 'olua huaka'i?' Pane a'ela 'o Keaweaeulu mā, 'I ki'i mai nei nō māua iā 'oe, 'o 'oe nō ke keiki a ko māua kaikua'ana haku; i ki'i mai nei iā 'oe, e holo kākou i Kona, a hui pū me kō kaikaina... E ho'opau i ke kaua 'ana ma waena o 'olua... Holo akula nō lākou nei a kokoke e pili i Mailekini ma Kawaihae... Kū maila nō ho'i 'o Keōuakū'ahu'ula a kāhea mai iā Kamehameha, 'Eia au lā.' Kāhea mai nō ho'i 'o Kamehameha, 'Kū mai, a hele mai e 'ike kāua.' Kū a'ela nō ho'i 'o Keōuakū'ahu'ula me ka mana'o e lele mai i uka; e hou mai ana 'o Ke'eaumoku i ka pololū... A 'o Keōua a me kekahi po'e 'ē a'e ma ko lākou wa'a, ua pau loa lākou i ka make... I ka make 'ana o

Keōuakū‘ahu‘ula, ke keiki a Kalani‘ōpu‘u, ka mō‘ī o Hawai‘i, a kau ‘ia ‘o ia ma Pu‘ukoholā ma Kawaihae, a laila, ua holo‘oko‘a ke aupuni o ka mokupuni ‘o Hawai‘i iā Kamehameha (Kamakau 1996[1866]:110–113).

Keaweāheulu and Kamanawa, the cabinet members of Kamehameha, went to get Keōuakū‘ahu‘ula, the king of the eastern side of Hawai‘i Island... Keōua asked, “Why have you two journeyed?” The two travelers answered, “We have come to get you, you are the child of our older brother, Chief [Kalani‘ōpu‘u]; we have come to get you that we may all sail to Kona and meet with your younger brother [cousin Kamehameha]... to put an end to the warfare between you two... They all sailed and approached close to Mailekini at Kawaihae... Keōuakū‘ahu‘ula stood and called out to Kamehameha, “Here I am.” Kamehameha called back in return, “Stand up and come, let us see.” Keōuakū‘ahu‘ula stood up with the thought of fleeing inland; (Kamehameha’s warrior uncle) Ke‘eaumoku threw his spear... Keōua and the other people on that canoe, they all died... At the death of Keōuakū‘ahu‘ula, who was the child of Kalani‘ōpu‘u, the former king of Hawai‘i, Keōuakū‘ahu‘ula was placed on the sacrificial heiau of Pu‘ukoholā at Kawaihae, and then, the entire kingdom of Hawai‘i Island became under the one rule of Kamehameha.

Prior to Kamehameha’s reign, in 1778 during the reign of Chief Kalani‘ōpu‘u, the British sailor James Cook arrived in the Hawaiian Islands. He is credited as being the first Westerner to do so (Kamakau 1996[1866]). An estimated 105,000 natives were living on Hawai‘i Island at the time with more than 23,000 living in Kohala, the district in which Waimea is situated (Bergin 2004:21).

Historic Land Use

After the arrival of foreigners to Hawai‘i’s shores, the islands were transformed culturally, politically, and economically. In the case of Waimea, numerous changes were spurred by the activities of ranchers, whalers, missionaries, sandalwood traders, and other agricultural businessmen. The transformation of Waimea was further shaped by the Māhele, a royal proclamation which replaced the traditional land tenure system with a Western capitalist one. And the final outside force which affected Waimea, though not as much as some other parts of the islands, was the establishment of the U.S. government and military presence.

Ranching

In 1792, another British sailor, Captain George Vancouver, arrived and anchored at Hawai‘i Island. Vancouver had previously visited the islands as a sailor on Captain Cook’s earlier voyages. When he came back as a captain, Vancouver brought gifts of cattle, goats, and sheep for the king, Kamehameha. Kamehameha instituted a *kapu* or strict taboo on these gifts of livestock. Anyone caught harming the livestock could be put to death. As a result, the cattle and goats and sheep multiplied copiously across Waimea and the rest of the lands of north Hawai‘i Island. Many walls and enclosures had to be built to protect the people’s cultivated crops from destruction from the animals. In 1803, the horse was also introduced to the island (Bergin 2004).

After the *kapu* over the cattle was lifted in 1815, the king appointed the American newcomer, John Palmer Parker, to be his authorized cattle hunter. Three years later, Parker married Keli‘i Kipikane Kaolohaka, a great-granddaughter of Kamehameha. The hunting of animals, and especially the salting and corning of beef and the procurement of hides and tallow, became a booming industry. This business was notably fueled by the demand from the visiting whaling ships. The immensity of this operation is shown when the numbers are tallied:

The salted beef, hide, and tallow export industry grew to become a major component of commerce. Forty to fifty-nine whaling ships called annually at Kawaihae in the mid-1850s, taking aboard 1,500 barrels of salt beef, 5,000 barrels of sweet potatoes, 1,200 bullock

hides, and 35,000 pounds of tallow on an average. Between Waimea and Kawaihae, South Kohala became the center of the cattle industry (Bergin 2004:32).

In 1832, the first of numerous Mexican cowboys arrived on Hawai'i Island to lend their experience and skills in handling cattle. These Mexican cowboys inherited their expertise from generations of ranching, first introduced to America from the Iberian Peninsula in Spain. However, the introduction of cattle and horses and later ranching operations entered America from Europe in the 1500s and 1600s. This industry then made its way to Hawai'i from America in the 1800s. It is important to realize that there was a span of perhaps 200 years for ranching in "New Spain" to evolve into something uniquely different from Old Spain. This evolution had a direct effect on the development the Hawaiian *paniolo*, or Hawaiian cowboy. Much of the current literature notes that the Hawaiian style of ranching has its roots in Spain and the American Southwest, although the differences between these two birthplaces of ranching are not explicitly stated. Many of Hawai'i's pioneer *vaqueros*, or Mexican cowboys, were not entirely Spanish, but instead they were *mestizos*, persons of mixed Spanish and Native American bloodlines. An interesting line of research would be to determine which characteristics from the Native American background became an integral part of the Mexican ranching culture, differentiating it from the European Spanish ranching culture. After this analysis, perhaps a clearer picture of Hawaiian ranching practices can be made, giving separate and proper credit to their New World and Old World origins.

While the *vaqueros* were busy teaching their cowboy skills to Hawaiians in the 1800s, Parker became a leader in the industry. In 1847, he established the Parker Ranch, an enterprise which would later become one of the greatest ranches under the American flag. As intrinsic as the contributions of the Mexican cowboys are to the story of the *paniolo* and Hawaiian ranching, so are the contributions of the Parker Ranch and the Parker family to *paniolo* history in Hawai'i. But besides the Parkers, there were other important families who have also added to the rich history of the Hawaiian cowboy. These other families include, among others, the Bell, the Fay, the Lindsey, the Purdy, and the Stevens 'ohana. The patriarchs and matriarchs of these aforementioned families with Anglo-American names married into the Native Hawaiian population, creating generations of descendants connected to the land on many levels.

Missionaries

Overlapping with the arrivals of foreign sailors, whalers, and cowboys to the islands was the equally significant arrival of Christian missionaries. Leading the cause to evangelize the Pacific were the American Board of Foreign Missions and the London Mission Society. The landing of the American Board of Foreign Missions on Hawai'i's shores in 1820 could not have come at a more opportune time. Just a year earlier, King Kamehameha had died, his son Liholiho became the new king, and soon after that, the ancient traditional religion was abolished by the new king (Ellis 1963).

One of the most famous early missionaries was Lorenzo Lyons, who arrived in the islands in 1832 and later erected his church in Waimea. His written descriptions of the natural environment of Waimea are priceless. They depict a landscape filled with wind, rain, and running water, a description that matches the oral accounts of the area since time immemorial. The following passages about Waimea were originally written in the manuscript journals of Lorenzo Lyons (Doyle 1953):

Waimea (Waikoloa) was a place of solitude, but a solitude by no means voiceless. The hours were few in the 365 days of the year when there was not 'a sound of going' in the mulberry trees. Normally the pliant boughs were strained and lashed by a northeast wind having the force of a full gale. The diapason of the weird music it made was the dominant fact of consciousness. Often for days at a time the wind was charged with fine drops of rain --- Scotch mist we called it --- and then its voice took on a fiercer, more uncompromising tone. This is the 'ua puupuu of Waimea'. The rain that raises the 'goose flesh.' The epithet,

like the local epithets of Homer, is inseparable in poetic speech from the place. Even within the house the fierce impact of those minute raindrops driven by the violent wind gusts against unsheltered window panes makes a wild music like that of a driving sleet storm in New England.

During the winter months come westerly breezes, swaying backward the mulberry boughs to which the more prevalent trades have given a permanent set toward the west, adding to the aeolian music a new and distant note. Beginning with a lisping whisper it swells to an inarticulate outcry of protest. Only rarely does this west wind approach the force of a gale [a Kona storm], when the clashing and boughs give to the music a martial motif. Great branches may finally be torn from trees which have withstood for decades the westward urge of the more violent trade winds.

Whenever the voice of the wind is hushed, there is heard a sustaining deep note --- the sound of a series of cascades in the glen which brings down from the Kohala mountain the Waikoloa stream. Within a half mile, the fall must aggregate all of six or seven hundred feet, the water leaping 5, 10, even 20 feet at a time, to plunge into the deep excavation worn in the solid rock at the foot of the cascade. It is the monotone of this music rising and falling in volume of sound with capricious changes in the breezes that in the night lulls one to slumber. On quiet nights at Waikoloa when the stream is in freshet from a rain storm mauka, the sound gains in depth and volume, becoming impressive and even awe inspiring. At such times the stream which passes close to the mission premises --- under normal conditions merely a purling brook --- is a foaming, roaring torrent, sweeping along in its course not only branches of trees, but even great rocks torn from its bed. (Doyle 1953:41, 42)

Another early missionary to Hawai'i Island who left us with invaluable written accounts of Waimea was William Ellis. Ellis arrived in the islands in 1822. In both Ellis' descriptions and in those of Lorenzo Lyons, the flora of Waimea do not appear to have been damaged yet by the introduction of foreign livestock. Ellis notes the lushness of Waimea's lands (Ellis 1963):

Here [at Waimea] a number of villages appeared on each side of the path, surrounded with plantations, in which plantains, sugar-cane, and taro, were seen growing unusually large. (Ellis 1963[1827]:253)

Mr. Thurston was informed that the inhabitants of the plantations, about seven miles in the interior, were far more numerous than on the shore... Mr. Thurston set out on a visit to the inland district of Waimea, having been furnished with a guide... Mr. Thurston walked on to Kalaloe, the residence of the chief of Waimea, Kumuokapiki (Stump of Cabbage). Leaving Kalaloe he walked on to Waiakea, from thence to Waikaloe, Pukalani, and Puukapu, which is sixteen or eighteen miles from the sea-shore, and is the last village in the district of Waimea... The soil over which he had travelled was fertile, well watered, and capable of sustaining many thousand inhabitants. In his walks he had numbered 220 houses, and the present population is probably between eleven and twelve hundred... In this district, and throughout the divisions of Hamakua and Kohala, together with the greater part of Hiro, the plough might be introduced with advantage, and the productions of intertropical climates raised in great abundance and excellent quality, as the sugar-cane and other indigenous plants, grown at Waimea, are unusually large. (Ellis 1963[1827]:288, 289)

Sandalwood

One very important entry not to be overlooked in the writings of William Ellis is his mention of the sandalwood trade taking place on Hawai'i Island. Ellis documents that a multitude of people from

Waimea had been ordered to harvest sandalwood trees from the Kohala Mountains. It was arduous labor that required the men to carry these huge harvested trees to the coastline for shipping (Ellis 1963):

[At Kawaihae] we were roused by vast multitudes of people passing through the district from Waimea with sandal wood, which had been cut in the adjacent mountains for Karaimoku, by the people of Waimea, and which the people of Kohala, as far as the north point, had been ordered to bring down to his storehouse on the beach, for the purpose of its being shipped to Oahu.

There were between two and three thousand men, carrying each from one to six pieces of sandal wood, according to their size and weight. It was generally tied on their backs by bands made of ti leaves, passed over the shoulders and under the arms, and fastened across their breast. When they had deposited the wood at the storehouse, they departed to their respective homes. (Ellis 1963[1827]:286, 287)

Undoubtedly, the deforestation caused by the unbridled logging of sandalwood altered the landscape of Waimea. Other notable ventures which transformed the environment of Waimea include the cultivation and procurement of sugarcane, cotton, and *pulu*. In addition, rampant livestock grazing depleted the natural vegetation of Waimea, and this was countered by introducing various invasive plant species that suited the needs of the ranchers. The introduced invasive plant species would eventually supplant countless endemic and indigenous ones. All of these business interests which developed throughout the 1800s left Waimea's post-contact landscape exhaustively different from what it looked like in the pre-contact era (Wilkinson et al. 2012; Bergin 2004).

Māhele Land Tenure

By 1848, the third monarch of the Kamehameha dynasty, born Kauikeaouli, was the ruler of the islands. That year he enacted one of Hawai'i's most transformative proclamations ever, the Māhele. This proclamation by the king divided the lands throughout Hawai'i and set aside land ownership for three groups of people: the king, the chiefs, and the commoners. This was a sweeping departure from the traditional land tenure system which originally fostered common stewardship rather than private ownership:

THE MAHELE is rightfully considered one of the most significant chapters in the modern history of Hawai'i. Several legislative acts during the period 1845–1855 codified a sweeping transformation from the centuries-old Hawaiian traditions of royal land tenure to the western practice of private land ownership. (Moffat and Fitzpatrick 1995)

The king enacted the Māhele intending for it to provide the Native Hawaiian population with an irrevocable land base they would own. The process that the commoners needed to follow to secure their land titles consisted of filing a claim with the Land Commission; having their land claim surveyed; testifying in person on behalf of their claim; and submitting their final Land Commission Award (LCA) to get a binding royal patent. However, in actuality, the vast majority of the native population never received any land commission awards recognizing their land holdings due to several reasons, such as their unfamiliarity with the process, their distrust of the process, and/or their desire to cling to their traditional way of land tenure regardless of how they felt about the new process. In 1850, the king passed another law, this one allowing foreigners to buy land. This further hindered the process of natives securing lands for their families.

Regarding the lands of Waimea, there were no LCAs within the project area, although according to the Waihona 'Aina database, 20 awards may have been made for the 'ili of Pu'ukapu (Table 1).

Nevertheless, there has been documentation of a land dispute from 1865 which sheds some light on the original ownership of the project site. One of the witnesses, a person named Cross, claimed that Pu‘ukapu once belonged to Chief Kalaimoku, but by 1865, this person wasn’t sure who the present owners were. Another witness in the same land dispute, a person named Mi 1st, claimed that the Pu‘ukapu land was firmly kept by Kamehameha I. It is possible that the Pu‘ukapu-Waimea lands were passed down from Kamehameha I to his son, Kamehameha III. It was mentioned in the journal entry of Lorenzo Lyons in 1849:

The King [Kamehameha III] owns Waimea, and has ordered all who have cattle, hogs, sheep, goats, horses, pasturing on his land to pay a certain rate per head. At this new regulation the people groan. (Doyle 1953:153)

Kamehameha III, in turn, entrusted administration of his Waimea lands to William Beckley, a part-Hawaiian of royal blood who had grown up with the king. Under William Beckley’s authority, the Hawaiian kingdom government started to take over much of the cattle industry. Beckley’s guidance of the crown’s involvement in the cattle industry perhaps led to John Palmer Parker’s lease of the Waimea lands to build his ranch.

Notice that in the above quote taken from a previous study, the exact end-date of Parker’s lease of lands belonging to the crown is uncertain. What is certain is that Parker Ranch still utilized these lands well into the 20th century. This continuity of the ranch survived the American-backed overthrow of the Hawaiian monarchy in 1893 and the subsequent annexation of Hawai‘i as an American territory in 1898.

Historic Maps

Historic maps help to paint a picture of Waimea in times past and illustrate the changes that have taken place in the region over the years. The earliest map found for this area likely dates to the mid-late 1800s (Figure 5). Pu‘ukapu is depicted in script lettering, with the points “Kaala,” “East Base,” and “West Base” surrounding it. Waimea Village is shown near West Base, but the settlement does not appear very developed.

The next map dates to 1913 (Figure 6). It shows the Pu‘ukapu Homestead area with streets and land parcels laid out in modern fashion. Pu‘u Kakanihia is labeled on the west side of the subdivision, and an abandoned pipeline runs through the west side. An abandoned ditch snakes through the homesteads, extending from the Upper Hamakua Ditch to the Pu‘ukapu Reservoir. A new ditch is also shown, including a weir at its bend. The 10.6-acre Paiakuli Pond is illustrated on the southwest side of the homesteads.

A 1928 map of government lands in Waimea shows more development of the area (Figure 7). Several small LCAs are shown to the northwest of the project area, including LCA 987, 988, 2271, 4026, 4037, and 4198. The “road to Kona” is now illustrated, with a racetrack shown on the *mauka* side of the road. Several ranch pipelines are also depicted.

The Pu‘ukapu Homesteads are next shown in 1945 (Figure 8). The Lyons Ditch and a branch of this ditch flow from a dam in Waikoloa Stream. The U.S. military camp Tarawa is depicted between the Waimea and Pu‘ukapu Homesteads. Among the features illustrated are the division headquarters, a hospital, a school, an ice plant, a recreation field, a gasoline storage area, and several pipelines. Also shown on this map are the Waimea Public Park, a bakery, a Roman Catholic Church, and a Church of the Latter Day Saints.

Table 1. Māhele Awards in the ‘Ili of Pu‘ukapu, Ahupua‘a of Waimea

LCA	Claimant	Island	District	Ahupua‘a	‘Ili	Awarded
3672	Mana	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
3675	Mahuka	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu, Waipio	1
3685	Mahoe	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
3686	Moluhi	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
3733	Imoehalau	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
3842	Paukumoku	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
3923	Naihe	Hawai‘i	Kohala, South	Waimea	Maialaa, Pu‘ukapu	1
4130	Kanakaole	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4132	Kaina	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4183	Kaluahinenui	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
04183B	Kanaue	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4210	Kalua	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
04210B	Wawaeluhi	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4212	Kualehelehe	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4214	Hanehane	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4218	Kaohimaunu	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4227	Kaulunui	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4230	Kukahekahe	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1
4233	Kahuhu, E	Hawai‘i	Kohala, South, Hāmākua	Waimea, Kaloaha	Pu‘ukapu, Pu‘ulama,	1
04348B	Purday, Harry	Hawai‘i	Kohala, South	Waimea	Pu‘ukapu	1

A land classification map for the Waimea Plain shows the area in 1947 (Figure 9). The LCAs depicted in the 1928 map are still shown, with two more added: LCA 3682 and 4233. The roads to Kona and Kohala are now labeled as the “Gov’t Main Road.” Paiakuli Pond and the new Upper Hamakua Ditch with its weir are still shown. A tree nursery and forest ranger station are illustrated in the *mauka* section of the Pu‘ukapu Homesteads.

Mele

Like the traditional chants from ancient times that give us a window into pre-contact Hawai‘i, the modern songs of today also provide a glimpse of the specific recent time and place that they were written in. It is interesting that the poetic references to Waimea from the days of old have found their way into the modern song compositions. Such is the case with the songs *I Ka Luna O Waimea*, *Hanohano E*, and *Na Kuahiwi Kaulana*. The rain of Waimea is still personified with the proper name, Kīpu‘upu‘u, and the wind of Kohala is similarly still called ‘Āpa‘apa‘a. Portions of the three songs are included here:

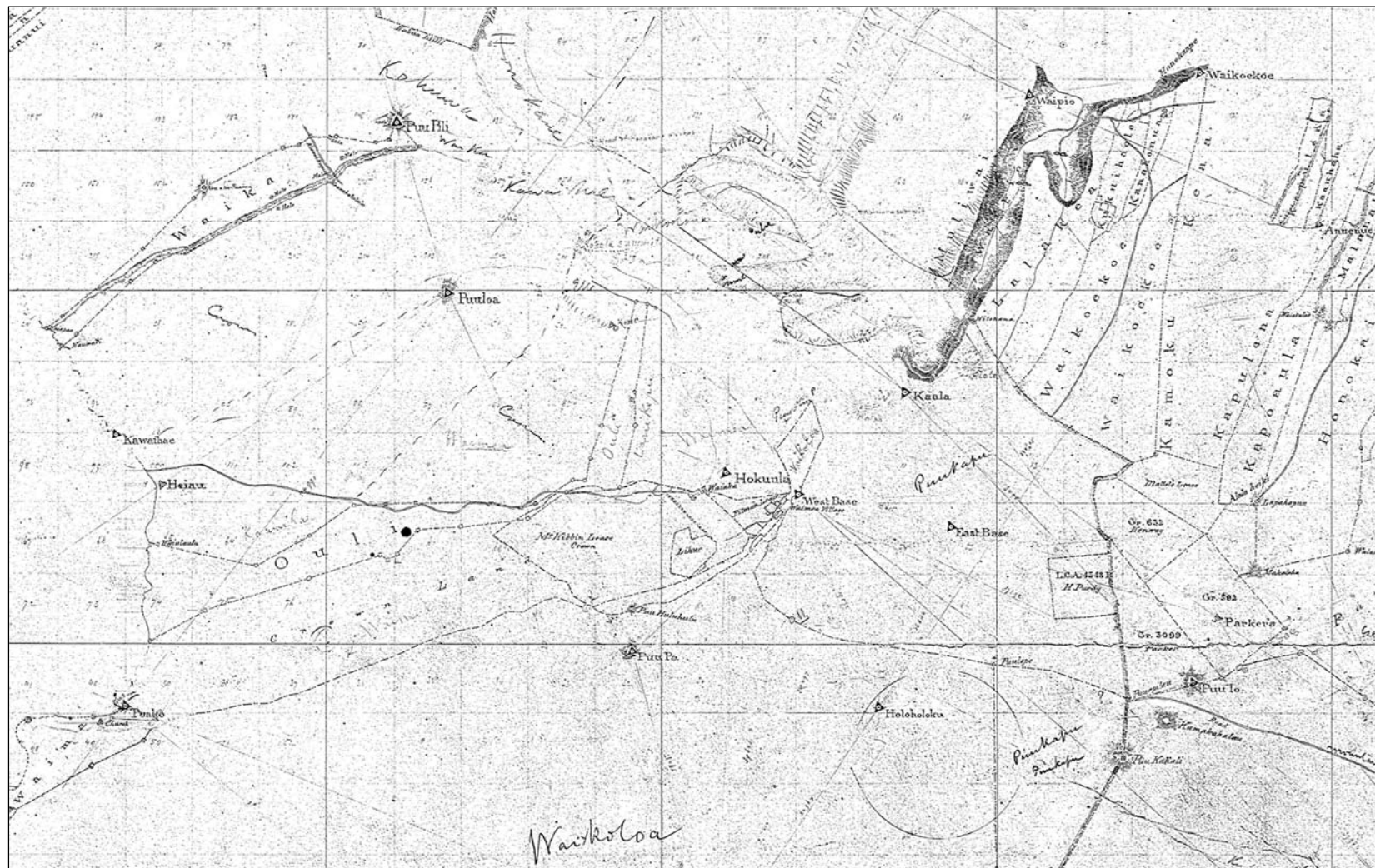


Figure 5. Portion of a North Hawai'i Island map dating to the mid-late 1800s (Lyons n.d.).

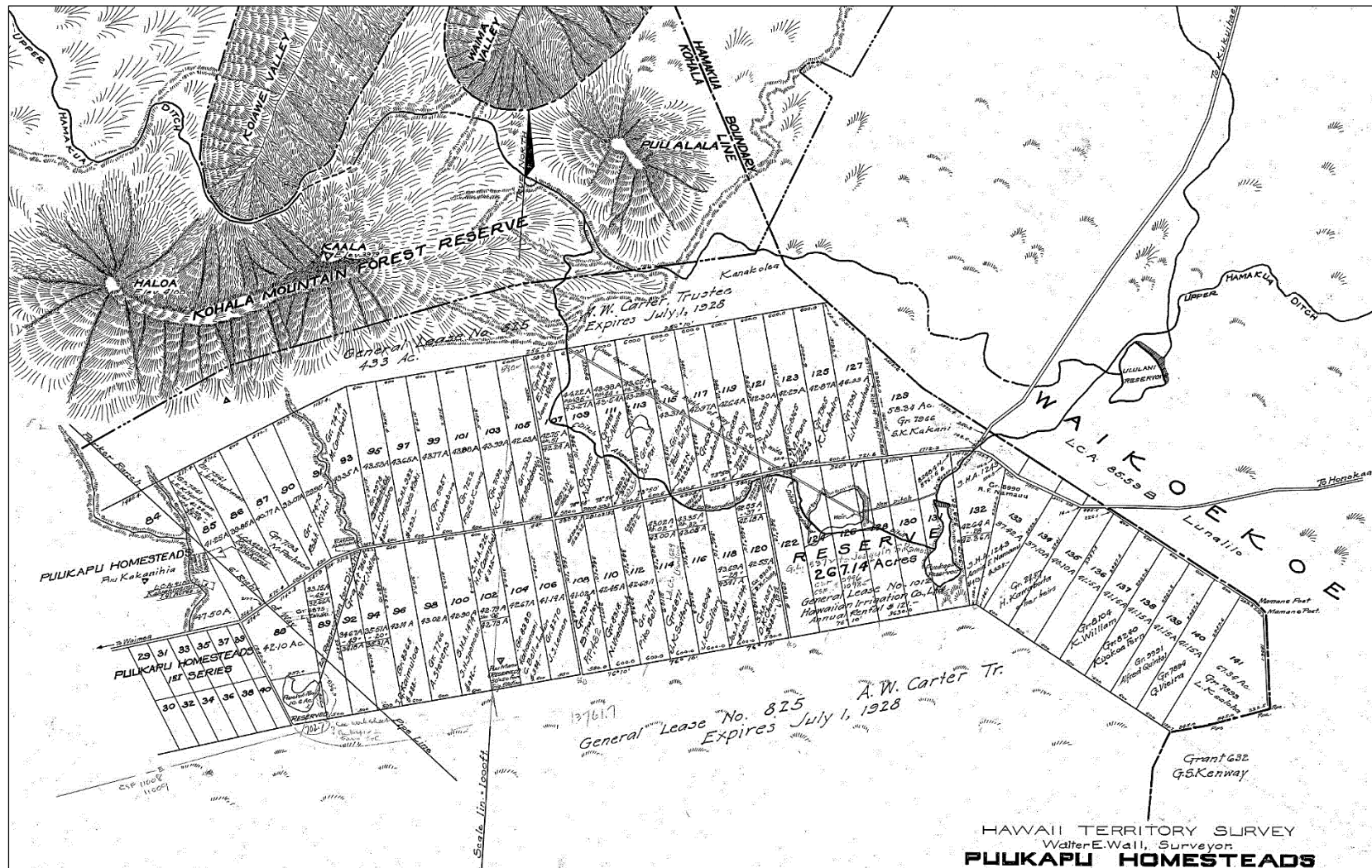
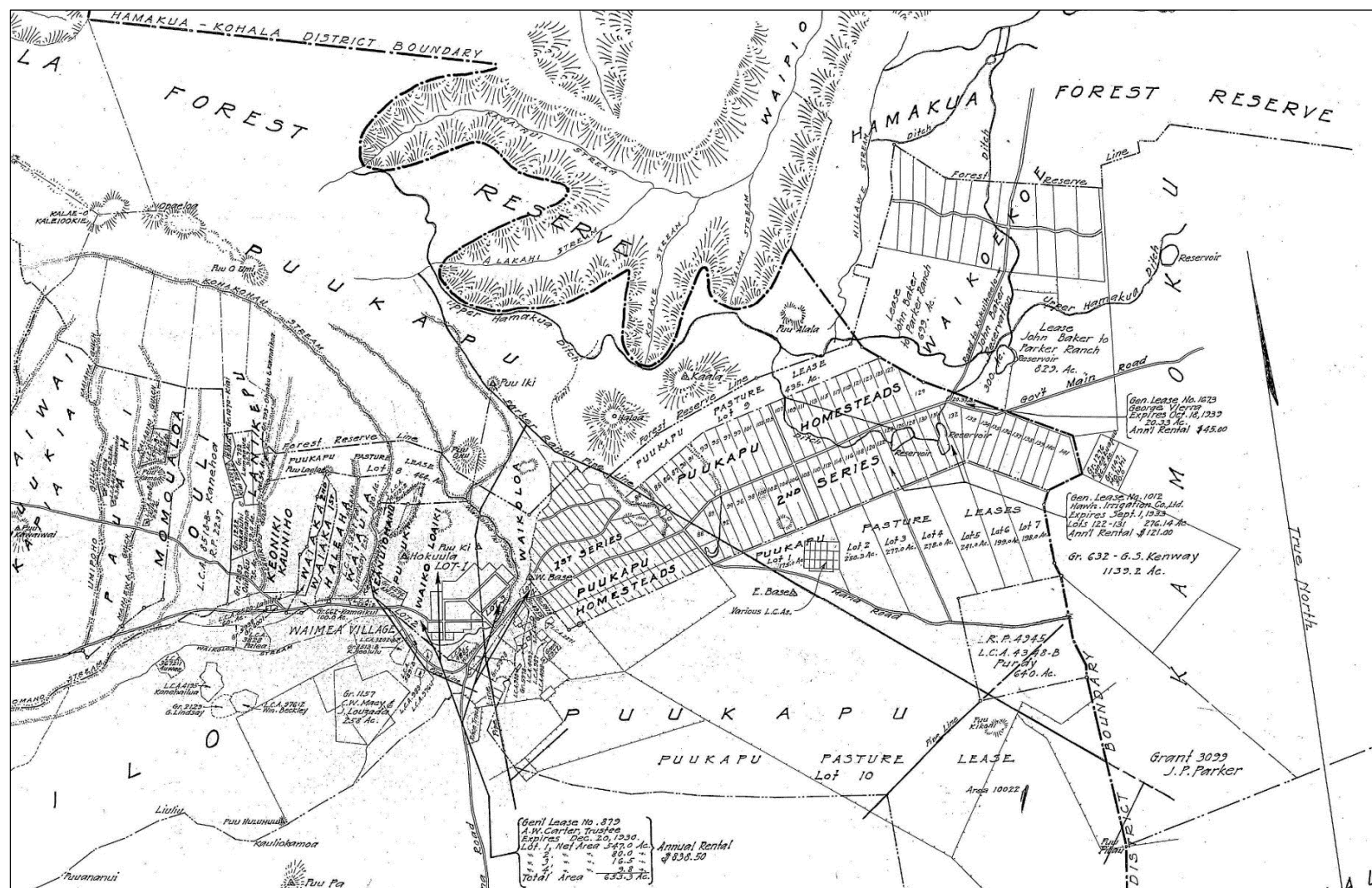


Figure 6. Portion of a Pu'ukapu Homesteads map (Kanakanui and Lutz 1913).



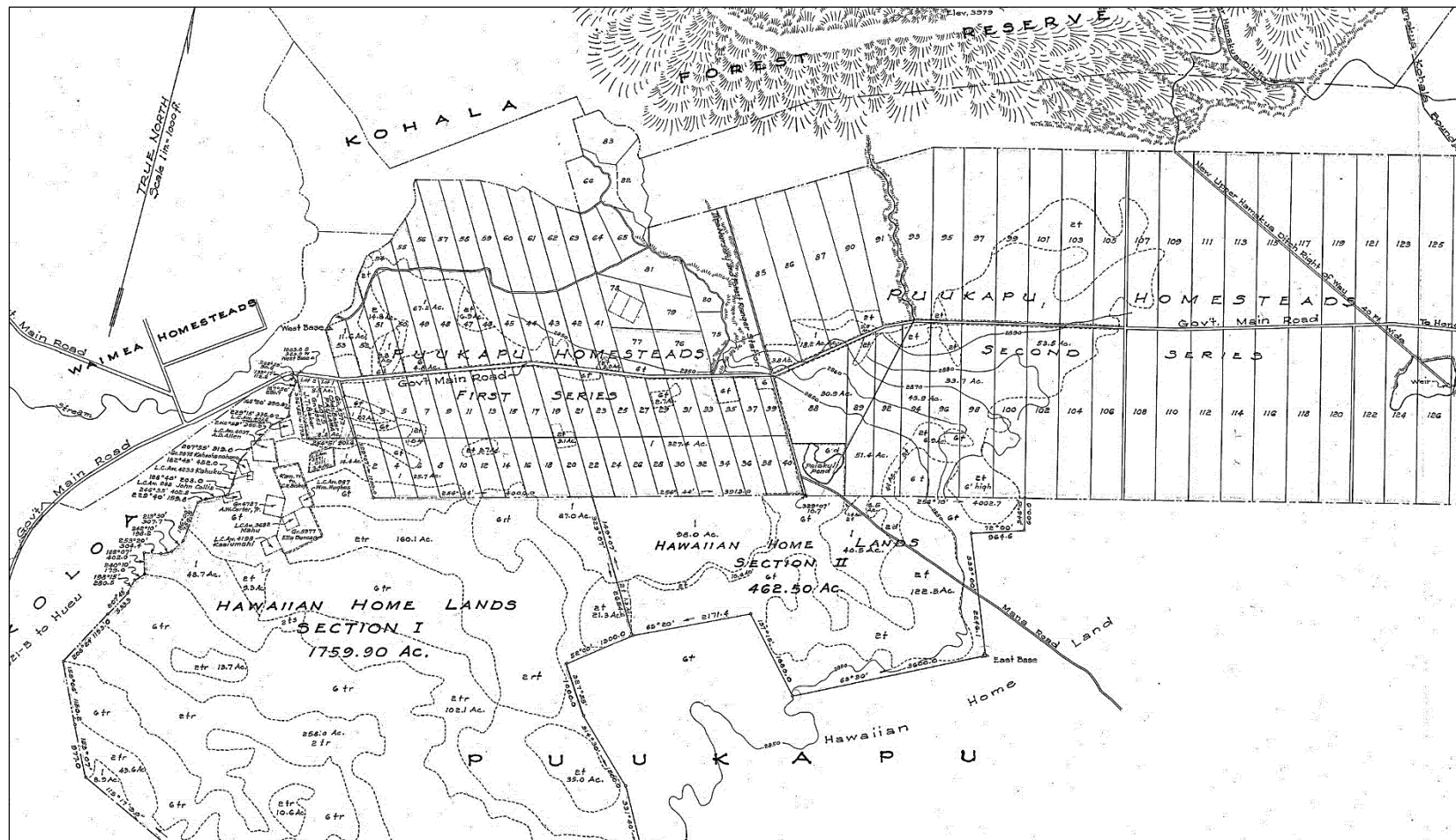


Figure 9. Portion of a land classification map of Waimea (Marks 1947).

I Ka Luna O Waimea by Keali‘ikaleo‘olaeaenuikaumanamana VIII Blaisdell

Aia i ka luna o Waimea
Pumehana ho‘i kāua
I ka ua e kipu‘upu‘u
Me ka noe e a ka uhiwai

There, in the heights of Waimea
You and I share warmth
From the cold rain
And the mist and fog

Source: Keali‘i Blaisdell’s CD “Malumaluakua” -This was written (07/08/2008) about a naughty little dream of Keali‘i and his wife up in Waimea, Hawai‘i. Having a lot of kaona, shall we say PG-13 rating? Translated by Keali‘i Blaisdell, Copyright 2008, Keali‘i Blaisdell (Lyrics and translation to this song and all other songs in this section along with their accompanied descriptions are from the www.huapala.org database compiled by Kanoa-Martin).

Hanohano E (traditional song)

Hanohano e o Kohala e
I ka makani e apa‘apa‘a e

Majestic Kohala
In the gales

Hanohano e o Waimea e
I ka ua e kipu‘upu‘u e

Majestic is Waimea
In the hard, cold rain

Source: McKee Collection “Sonny Cunha Music Book” Translated by Mary Pukui

Nā Kuahiwi Kaulana by Bill Lincoln

Ho‘o komo i kau apo a‘o Mahukona
I ka nuku kaulana o ka ‘āina
Ahuwale nā Kuahiwi o Kohala
Ke holo a‘ela mai uka a ke kai

Let us go to Mahukona and
Enter this famous land
Mountains of Kohala are in plain view
That run from the uplands to the sea

Hu‘i hu‘i kai hona ao Waimea
Me ka wai ili ula
Ka ua Kipu‘upu‘u
I ka ku‘i kā ‘olu o Kawaihae
Ke one pua kea i ke kai
hāwanawana

Water of Waimea is cold
The water burns the skin
The chilly rain Kipu‘upu‘u
The smooth pounding sea of Kawaihae
The white sand and whispering sea

Alawa a‘e ua
I ka nani a‘o Maunakea
Pumehana i ka poli kaupu a‘o
Maunaloa
E ae ou Hualalai e ku‘u mai la
Nā kuahiwi kaulana i ke kapa‘au

Let us glance up
At the beauty of Mauna Kea
Think of the heat in the heart of Mauna
Loa
There is the top of Hualalai
The famous mountains where the gods
dwell

Source: G.Cooke collection Translation by Kanani Mana

A beautiful addition to the the musical compositions written about Waimea is the inclusion of songs that reference the *paniolo*, or Hawaiian cowboy. This is undoubtedly unique to the few locales throughout the islands where ranching dominated the community. Songs written about, for, and by Hawaiian cowboys are probably even more prominent in the Waimea-Kohala area where Hawai‘i’s cattle industry thrived. The following three songs are associated with the *paniolo*. The first, *Ka Waimea Swing*, mentions the partying of a cowboy in Waimea. The second, *Lepe ‘Ula‘ula*, is a Waimea love song about a cowboy. And the third, *Waiomina*, celebrates the victories that the handful

of Hawaiian cowboys stunned the world with when they traveled to Wyoming to compete in the annual cowboy competitions at Cheyenne. Here are the three songs:

Ka Waimea Swing by Thelma Sproat Bugbee, Music by Irmgard ‘Aluli

Eia lā ka pō o ka wela lā
Nui ana o ka le‘ale‘a lā
E‘oni ana nā po‘e sure kēla!
Hele hula nā wāwae
Me ka Waimea swing
Me ka Waimea swing

This is the gala night
Fun and gaiety running high
Everyone in action for sure!
All the dancing feet moving
In the Waimea swing
In the Waimea swing

U‘i nā pua lei like ‘ole lā
Pūlehulehu nā pua aia lā
Kani nā kīkala ma kāma‘a lā
Aia cowboy me ka Waimea swing
Me ka Waimea swing

Flower lei(s) of beauty unmatched
Bounty of floral beauty gathered here
Harmony of jingling spurs and boots
That’s a cowboy dancing the Waimea swing,
The Waimea swing

Kani wāhie mai ne nā pila lā
Hū maila kani waiolina lā
Hui nā ‘ukulele kīkā hō‘alu lā
Kani maila e ka Waimea swing
E ka Waimea swing

Music breaks into the beauty and gaiety
Pouring forth harmony in violins
Mingling with ‘ukulele and slack-key guitar
Raising the echo of the Waimea swing,
The Waimea swing

Ma ‘ane‘i mai a ma ‘ō aku lā
Huli ‘ākau a huli hema lā
Hene mai nā ‘aka ‘ana lā
Holo ‘ana (Hī! Hū!)
O ka Waimea swing
O ka Waimea swing

Swing this way then that way
To the right and to the left
Rippling laughter mingles
With shouts, “Hee, Hoo!”
Of the Waimea swing
Of the Waimea swing

Ha‘ina mai ka puana lā
Eia lā ka pō o ka wela lā
E ‘oni ana nā po‘e sure kēla!
Hele hula nā wāwae
Me ka Waimea swing
Me ka Waimea swing

This is the story told
The gala night of whoopee
Everybody in action for sure!
All the dancing feet moving
In the Waimea swing
In the Waimea swing

Source: Hailama Farden from Kani ka pila! The musical legacy of Irmgard Keali‘iwahinealohanohokahaopuamana Farden ‘Aluli. Translation by Thelma Bugbee

Lepe ‘Ula‘ula by Kaimanahila

Lepe ‘ula‘ula lepe o ka moa
Ke hua kūlina `ai a ka pehuhu

The red comb of the rooster
The corn eating turkey

Keiki mai au no Kawaihae
No ke kipuka ‘ili lawe a lilo

I am a lad from Kawaihae
With a winning lasso

‘Elua wale iho ho‘i māua
Ka hau hāli‘i a‘o Waimea

Just the two of us
Covered by the dew of Waimea

I laila māua kukuni e ka hao
Kokope e ka ‘i‘o kupu kuku‘i e ka
papa niho

There, we two used the branding iron
Scraped the flesh from the gums

Mai nō ‘oe a ho‘opoina
I ka lawe ha‘aheo ake kipuka ‘ili

Never forget
The lasso and the proud catch

Ha‘ina ‘ia mai ana ka puana
Lepe ‘ula‘ula lepe o ka moa

Tell the refrain
The red comb of the rooster

Source: This Waimea love story tells of a Big Island cowboy who uses his lariat to capture the object of his affection. Translator unknown

Waiomina by Helen Parker

Kaulana Ikua me Ka‘aua, lā
Na‘eu kīpuka ‘ili
Na āiwaiwa ‘o Eulopa, lā
Waimea e ka ‘eu
Ka ua Kīpu‘upu‘u
Kahua Waiomina

Famous are Ikua and Ka‘aua
Both mischievous with the lariat
Both experts in Europe
Waimea full of gusto
The hard rain named Kīpu‘upu‘u
To the stadium of Wyoming

‘Olua nā moho puna ke ao, lā
Na‘eu kīpuka ‘ili
‘A‘ohe kupu‘eu nanā e a‘e, lā
Waimea e ka ‘eu
Ka ua Kīpu‘upu‘u
Me ke anu a‘o Kaleponi

Both are delegates to the world championship
Both mischievous with the lariat
No expert to excel you
Waimea full of gusto
The hard rain named Kīpu‘upu‘u
To the cold of California

Na ke kelekalapa i ha‘i mai, lā
Na ‘eu kīpuka ‘ili
Ikua e ka moho puni ke ao, lā
Waimea e ka ‘eu
Ka ua Kīpu‘upu‘u

A telegraph brought us the word
Of your mischievous lariats
Ikua is the champion of the world
Waimea full of gusto
The hard rain named Kīpu‘upu‘u

Nā kuahiwi ‘ekolu
Piha hau‘oli ou mau kini, lā
Na ‘eu kīpuka ‘ili
Kaulana ka ua Kīpu‘upu‘u, lā
Waimea e ka ‘eu
Nā kuahiwi ‘ekolu
Kahua Waiomina

And the three mountains
Your people are full of happiness
Of your mischievous lariats
Famous is the Kīpu‘upu‘u rain
Waimea full of gusto
The three mountains
The stadium of Wyoming

Ha'ina hou mai ka puana, lā	Tell the refrain
Na 'eu kīpuka 'ili	Of your mischievous lariats
Ke kaula 'ili a'o kani ka uwepa, lā	The sound of the lariats
Waimea e ka 'eu	Waimea full of gusto
Nā kuahiwi 'ekolu	The three mountains
Waimea e ka 'eu	Waimea full of life

Source: Penny Keli'i —When the Waimea paniolo went to Cheyenne in 1907, they scouted the world's largest rodeo and decided they could compete and probably do well. They signed up to compete and returned the next year, 1908, with approximately 5 or 6 paniolo. They were well received and the Hersig Ranch loaned some of their best horses to our paniolo to use in the competition. Rancher Hersig was a good friend of Eben Low. Eben Low competed with only one hand, his right hand had been yanked off years before while roping cattle in Hawai'i. Jack Low, Eben's brother, had an asthma attack but competed anyway placing 6th in the competition. Ikua Purdy's average roping time was 56 seconds, and won him 1st place, stunning the rest of the competing cowboys. Archie Kaaua came in 3rd.

Finally there is the song *Nani Waimea*. This song is simply a proud tribute to the area. The composer is moved to express his love for his home there. Here is a portion of this musical tribute:

Nani Waimea by Sam Koki

Nani Waimea	Beautiful Waimea
Ku'u home Kamuela	My home in Kamuela
Lei o ka heke	Best wreath
Lei o Hawai'i	Wreath of Hawai'i
Ku'u pua milimili	My flower to caress
Anuanu Humu'ula ē	Coolness of Humu'ula
Ku'u 'āina aloha	Land that I love
'Āhē nani Waimea	Yes, Waimea is beautiful

Source: Humu'ula is a place name on the slopes of Mauna Kea.

Contemporary History

The first half of the 1900s saw Parker Ranch dominating the Waimea countryside. By then, Waimea had a few stores and a boarding house, but the economy was centered on its shipment of cattle to the outside markets. Under the management of A.W. Carter, more lands were purchased; more irrigation ditches were constructed; and a concentrated effort was made to breed better cattle and horses. Carter even ventured to train horses for polo and to provide cavalry horses for the U.S. military. He was succeeded as manager of the ranch by his son A.H. Carter in 1937 (Wilkinson et al. 2013).

In 1943, the Army leased from Parker Ranch approximately 91,000 acres of land for military training. Both the Army and the Marines utilized this land for battle maneuvers. The military 'camp' was initially named Camp Waimea, but then it was called Camp Tarawa. Its center of operations was located south of today's Waimea Town, near the current project site at Pu'ukapu. The camp was abandoned in 1946 after the end of World War II. The camp infrastructure went into ruins, and the lands reverted back to Parker Ranch. When Parker Ranch's lease expired, these former Crown Lands reverted to the Department of Hawaiian Home Lands (Wilkinson et al. 2013).

The project area lies within Sector 15 of the Waikoloa Maneuver Area Formerly Used Defense Site (FUDS). This is a 123,000 acre area of Waimea and Waikoloa acquired by the Navy in 1943 (U.S. Army Corps of Engineers 2013). Approximately 50,000 troops were sent there from 1943–1945 to participate in live fire training exercises and troop maneuvers. Although surface clearing of unexploded ordnance (UXO) was conducted in 1946 and again in 1954, munitions and explosives are still being discovered in the Former Waikoloa Maneuver Area FUDS. To date, more than 22,600 acres of the Waikoloa Maneuver Area have been surface cleared of UXO, with a wide variety of munitions, explosives, and military debris removed. Clean up and investigative studies are ongoing.

Today, the lands of Waimea around this project site are still under the Department of Hawaiian Home Lands and designated for community and agricultural use. The current lessees use the land for cattle grazing.

The Hamakua Ditch

An offshoot of the Upper Hamakua Ditch runs through the Pu‘ukapu Homesteads, to the east of the project area. The main ditch was completed in January 1907 to divert water from tributaries of Wailoa Stream in Waipi‘o Valley for use as irrigation in sugarcane fields and for fluming at the sugar mills of the Hāmākua Coast (Wilcox 1996). At first, the ditch was not properly lined, and by 1915 average flow decreased by more than half, with the flumes and associated mountain trails badly deteriorating. The ditch was repaired at high cost and “boasted some of the best dressed-stone work in Hawaii” (Wilcox 1996:149). By 1921 much of the ditch had been rerouted and other parts were enlarged so by that time, none of the original ditch was in use. Even with the repairs, the ditch was unsuccessful, in part because of the inconsistent water source.

The Upper Hamakua Ditch was appropriated by the territorial government in 1948, but further repairs were not undertaken until the late 1980s. At this time the Alakahi and Ko‘iawe sections were reconstructed and the Pu‘u ‘Alalā section was abandoned. Water was diverted to homes and farms in Waimea, including the Pu‘ukapu Homesteads and the Lālāmilo Farm Lots. Nothing is left of the original 1907 ditch, although a few miles of the 1915 ditch can still be seen today (Wilcox 1996:150).

Previous Archaeology

The undertaking of archaeological work in the areas around Waimea has only started relatively recently, although a large amount of work has taken place. The following chronological review of archaeological studies summarizes reports found in the SHPD Kapolei library (Figure 10 and Table 2).

In 1981, an archaeological survey was conducted at the proposed Lālāmilo Agricultural Park (Clark 1981). A total of 321 historic properties were identified, and all were associated with the Waimea agricultural system. All of the irrigation ditches, to include the well-known “Akona’s ‘Auwai”, were designated as Site 9179.

In 1983, 4,561 archaeological features were identified during an investigation of the Mudlane-Waimea-Kawaihae road corridor (Clark and Kirch 1983). Numerous habitation and agricultural sites were recorded along with one dendritic irrigation system, possibly connected to “Akona’s ‘Auwai”, and designated as Site 2684. A portion of Section 4 of the extensive project area overlaps with the current study. Although no archaeological sites were found within the current area of study, 20 sites were located along Section 4 (Sites 8800–8819). These include C-shaped and U-shaped shelters, alignments, enclosures, terraces, walls, platforms, mounds, and agricultural fields.

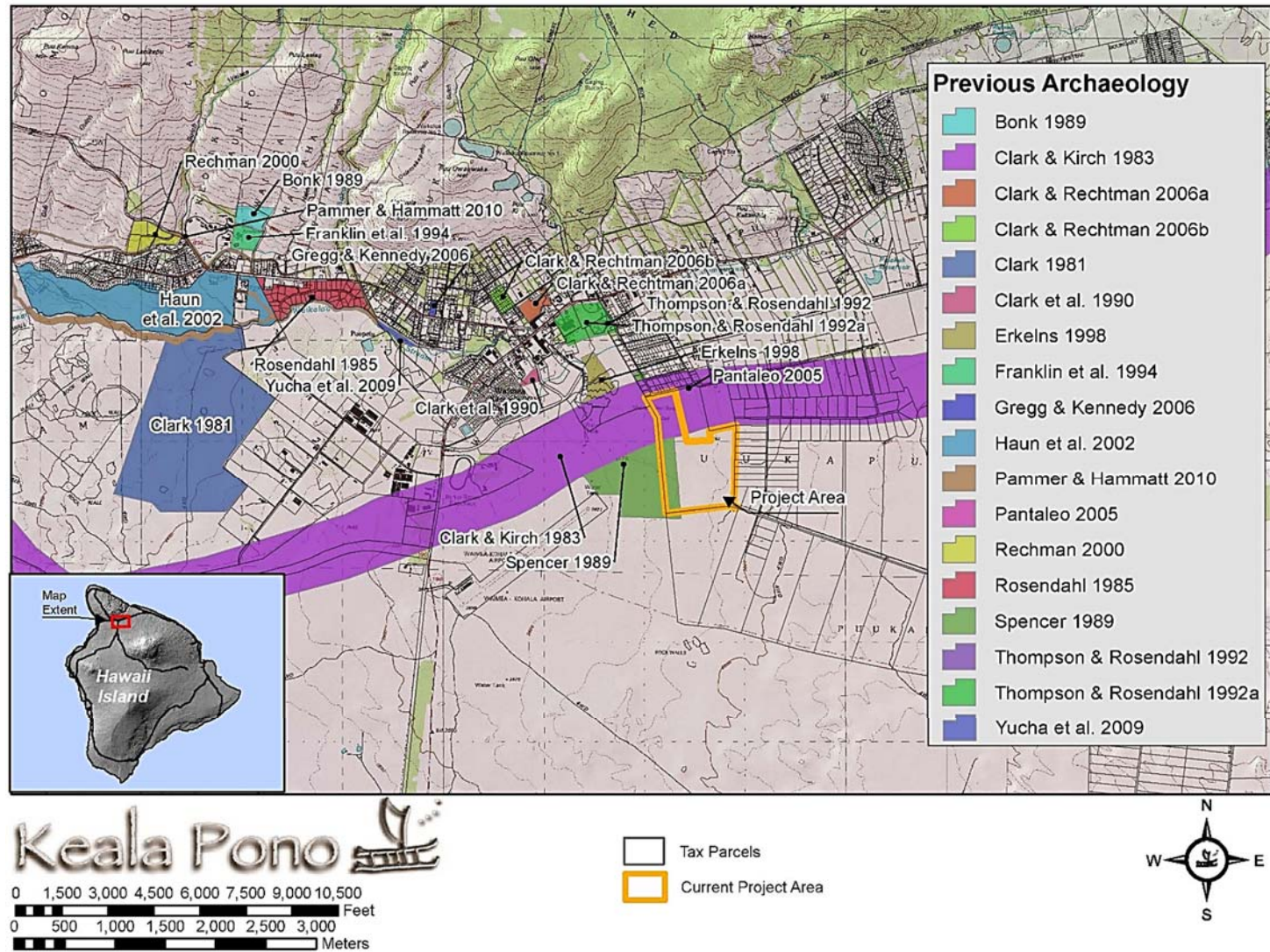


Figure 10. Previous archaeological studies in the vicinity of the project area.

Table 2. Previous Archaeological Studies in the Vicinity of the Project Area

Author	Year	Location	Work Completed	Findings
Clark	1981	Near Lālāmilo Agricultural Park	Archaeological Survey	Identified 321 historic properties associated with the Waimea agricultural system. All irrigation ditches including “Akona’s ‘Auwai” designated as Site 9179.
Clark and Kirch	1983	Mudlane-Waimea-Kawaihae road corridor	Archaeological Investigation	Identified 4,561 archaeological features. Dendritic irrigation system designated as Site 2684.
Rosdendahl	1985	Kawaihae Reservoir No. 1	Archaeological Reconnaissance	No findings.
Hammatt and Borthwick	1986	Lālāmilo Houselots	Archaeological Reconnaissance	Identified eight historic properties typical of the Waimea agricultural system.
Hammatt et al.	1988	Lālāmilo Houselots	Archaeological Inventory Survey and Subsurface Testing	Recorded artifacts and midden dating to the late prehistoric period.
Bonk	1989	Near Hawai‘i Preparatory Academy	Archaeological Reconnaissance	Identified various agricultural terraces.
Hammatt and Shideler	1989	Lālāmilo Houselots and Ka La Loa Subdivision	Data recovery	Documented possible sweet potato farming with agricultural intensification over several centuries.
Spencer	1989	Lālāmilo	Archaeological Investigation	No findings.
Clark et al.	1990	Waimea School	Archaeological Testing and Data Recovery	Recovered charcoal samples dating to AD 1449–1674.
Thompson and Rosendahl	1992a	North Hawai‘i Community Hospital	Archaeological Inventory Survey	Identified an agricultural field complex (Site 18054) and an irrigation system (Site 16095).
Thompson and Rosendahl	1992b	Waimea Elderly Housing	Archaeological Inventory Survey	Further documented Site 16095, previously recorded irrigation system.
Barrera	1993	Sandalwood Estates	Archaeological Inventory Survey	Identified an agricultural field complex (Site 14948).
Barrera	1994	Lanikepu and ‘Ōuli	Archaeological Inventory Survey	Identified 43 properties from the pre-contact and historic periods including trails, walls, burials, ‘animal barriers’, agricultural, and habitation sites.
Franklin et al.	1994	Hawai‘i Preparatory Academy	Archaeological Inventory Survey	Identified a historic habitation terrace (Site 19648), a cemetery (Site 19649), and five mixed habitation-agricultural sites (Sites 19643–19647).

Table 2. (continued)

Author	Year	Location	Work Completed	Findings
Erkelens	1998	Pukalani	Archaeological Investigation	Identified a corral (Site 19419), a veterinary office (Site 19418), the Pukalani stables and blacksmith shop (Site 19417), the Duncan-Lanakila Cemetery (Site 19416), and the <i>kuleana</i> lots (Site 8812).
Nees and Williams	1998	Camp Tarawa	Archaeological Monitoring	Identified a C-shaped feature (Site 21325), an enclosure remnant (Site 21326), and 96 WWII artifacts and artillery fragments.
Wolforth	1999	North Hawai'i Community Hospital	Data Recovery	Recorded subsurface features and collected sediment samples.
Rechtman	2000	TMK: 3-6-2-001:091	Archaeological Inventory Survey	Identified a historic trash dump (Site 18579) and several agricultural features (Site 18581).
Haun et al.	2002	DHHL at Lālāmilo	Archaeological Inventory Survey	Documented 819 features (walls, mounds, enclosures, platforms, irrigation ditches, and field boundaries) within 76 historic properties.
Kikiloi et al.	2002	Waimea Trails and Greenway	Literature Review and Field Inspection	Assessed five areas according to potential for cultural resources, terrain type, and degree of urbanization.
Pantaleo	2005	Kanu O Ka 'Aina Learning Center at Pu'ukapu	Archaeological Assessment	No findings.
Clark and Rechtman	2006a	TMK: 3-6-5-004:025 and 063	Archaeological Inventory Survey	Identified an 'auwai (Site 26682), a wooden structure (Site 26683), and two historic walls (Sites 26680 and 26681).
Clark and Rechtman	2006b	TMK: 3-6-5-4:029, 030, and 050	Archaeological Monitoring	Documented a stone-concrete decorative feature (Feature H of previously recorded Site 24168).
Gregg and Kennedy	2006	TMK: 3-6-5-002:043	Archaeological Assessment	No findings.
Yucha et al.	2009	Waimea Trails and Greenway	Archaeological Inventory Survey	Identified a concrete ford and connecting roadway (Site 26873), an earthen ditch determined to be part of "Akona's 'Auwai" (Site 26872), and WWII infrastructure from Camp Tarawa (Site 26871).
Pammer and Hammatt	2010	Waimea Trails and Greenway	Literature Review and Field Inspection	Identified seven historic properties consisting of alignments, enclosures, walls, and terraces.
McElroy and Duhaylonsod	in prep.	Current Project Area	Archaeological Inventory Survey	Identified Site 30194, a possible complex; and Site 30195, an alignment.

In 1985, an archaeological reconnaissance survey was done at Kawaihae Reservoir No.1 (Rosendahl 1985). No historic properties were found, and no further work was recommended.

In 1986, a reconnaissance survey was conducted at the proposed site of the Lālāmilo house lots (Hammatt and Borthwick 1986). Eight historic properties were identified, and they were determined to be similar to the Waimea Agricultural System. As a follow up to the reconnaissance survey, 12 acres were designated for further work and inventoried in 1988. Subsurface testing indicated that the area was a habitation-agricultural complex, and the artifacts and midden that were uncovered dated the site to the late prehistoric period (Hammatt et al. 1988). In 1989, data recovery and radiocarbon dating of these properties suggested possible sweet potato farming with a gradual intensification of agriculture in the area over several centuries (Hammatt and Shideler 1989).

Also in 1989, an archaeological reconnaissance survey was completed near the Hawai‘i Preparatory Academy in Waimea (Bonk 1989). Various agricultural terraces were recorded but no irrigation ditches were found. Also, no habitation sites were identified in the survey. Additional mapping of the terraces and data recovery were recommended.

Also in 1989, an archaeological investigation was conducted at Lālāmilo for an irrigation pipeline and for a livestock distribution and management area (Spencer 1989). A portion of this investigation overlaps with the west side of the current area of study. No historic properties were observed, and no further work was recommended.

In 1990, archaeological testing and data recovery was conducted at Waimea School (Clark et al. 1990). Focusing on the previously recorded Site 8808, three irrigation ditches were studied, and it was concluded that there was a possible mix of historic and pre-historic construction. Charcoal samples from a lower subsurface lens yielded dates in the range of AD 1449–1674.

In 1992, an inventory survey was conducted for potential sites of the North Hawai‘i Community Hospital (Thompson and Rosendahl 1992a). Among the sites identified were an agricultural field complex, Site 18054, and an irrigation system, Site 16095. The irrigation system was further documented after additional adjacent lands for the Waimea Elderly Housing were surveyed (Thompson and Rosendahl 1992b). Archaeological monitoring was recommended.

In 1993, an archaeological inventory survey was conducted on approximately 50 acres of the Sandalwood Estates (Barrera 1993). A complex of agricultural field borders were recorded through subsurface testing. The complex was designated as Site 14948, and no further work was recommended.

In 1994, an inventory survey was conducted for the campus expansion of Hawai‘i Preparatory Academy Waimea (Franklin et al. 1994). Seven archaeological sites were identified, two of which were determined to be significant, Site 19649, a cemetery, and Site 19648, a historic habitation terrace. The other five sites had a mix of habitation and agricultural functions. These were given the site numbers 19643–19647.

Also in 1994, an inventory survey was conducted over 250 acres in Lanikepu and ‘Ōuli (Barrera 1994). A mix of 43 pre-contact and historic properties were identified, comprised of trails, walls, burials, ‘animal barriers’, and agricultural and habitation sites.

In 1998, land around the *kuleana* lots in Pukalani were investigated (Erkelens 1998). Five historic properties were identified: the *kuleana* lots, Site 8812; the Duncan-Lanakila Cemetery, Site 19416;

the Pukalani stables and blacksmith shop, Site 19417; a veterinary office, Site 19418; and a breaking corral, Site 19419.

Also in 1998, while monitoring the investigation of unexploded ordnance at Camp Tarawa, two historic properties and approximately 96 WWII-era artillery fragments and other artifacts were identified (Nees and Williams 1998). The two sites recorded were an enclosure remnant, Site 21326, and a C-shaped feature, Site 21325.

In 1999, subsurface features were identified during a data recovery project at the North Hawai'i Community Hospital (Wolforth 1999). In addition, sediment samples were collected for palynological analysis and radiocarbon dating while investigating an irrigation ditch of the Lālāmilo Field System.

In 2000, there was a survey of TMK: 3-6-2-001:091, in the vicinity of the project area (Rechtman 2000). Several previously recorded sites were assessed, and two new sites were identified: a historic trash dump, Site 18579; and several agricultural features, Site 18581.

In 2003, an area was surveyed in Lālāmilo for the Department of Hawaiian Home Lands (Haun et al. 2002). Numerous mounds, walls, enclosures, platforms, irrigation ditches, and field boundaries were identified, for a total of 819 features within 76 historic properties.

Also in 2002, a field inspection and literature review was conducted for the proposed Waimea Trails and Greenway Project (Kikiloi et al. 2002). The project area was broken down and categorized into five different zones based on the potential for cultural resources, terrain type, and degree of urbanization.

In 2005, an archaeological assessment was conducted of 15 acres in Pu'ukapu for the proposed Kanu O Ka 'Aina Learning Center (Pantaleo 2005). No cultural resources were identified in the surface survey or during subsurface testing. No further archaeological work was recommended.

In 2006, an archaeological inventory survey was conducted on TMK: 3-6-5-004:025 and 3-6-5-004:063 (Clark and Rechtman 2006a). Four historic properties were identified: a historic wooden structure probably erected in WWII; an 'auwai which ran parallel to the Waikōloa Stream; and two historic walls.

Also in 2006, archaeological monitoring was carried out during the construction of the Waimea Parkside Residential Subdivision (Clark and Rechtman 2006b). No new sites were identified during the monitoring, but a decorative pond-like feature was recorded and added as Feature H to the previously recorded Site 24168. In addition, midden, historic trash, and two adze fragments were documented in the area.

In another project in 2006, no historic properties were observed during an archaeological assessment of TMK: 3-6-5-002:043 (Gregg and Kennedy 2006).

In 2009, there was a survey of several portions of TMK: 3-6-5-003:004 in the Waimea Trails and Greenway Project area (Yucha et al. 2009). Three historic properties at the Waikōloa Stream were recorded: a concrete ford and connecting roadway, Site 26873; an earthen ditch, Site 26782; and a WWII-era site associated with Camp Tarawa, Site 26871. This latter site was made up of two features, a damaged concrete bridge and a paved road remnant. Site 26783 was determined to be a remnant of a 20th century roadway, and Site 26782 was found to be part of the previously recorded "Akona's 'Auwai". Furthermore, Site 26782 was recommended for preservation due to meeting the Hawai'i Register's Criteria A and D of site significance.

In 2010, 14 historic properties were documented in other work for the Waimea Trails and Greenway Project while conducting a literature review and field inspection for some trail developments (Pammer and Hammatt 2010). Of the 14 sites documented, seven were previously recorded, and seven were newly identified sites. It was stated that more data is needed to assess the significance of the newly identified sites. Two of the previously recorded sites, Site 18588 and Site 18590, were recommended for preservation.

An archaeological inventory survey at the current project area identified two surface sites (McElroy and Duhaylonsod in prep.). Site 30194 is a possible complex including a modified outcrop, and Site 30195 is a cobble alignment. A metal fragment and animal bone were recovered from one of the features of Site 30194. Subsurface testing in the form of backhoe trenches did not yield any evidence of subsurface cultural material or deposits.

Summary and Settlement Patterns

Waimea, on the island of Hawai‘i, has its origin at the dawn of time when the earth mother Papa and the sky father Wākea dwelled together, and Hawai‘i was born. This same Hawai‘i was to become the ancestor of the Hawaiian people (Kamakau 1991).

Evidence such as radiocarbon dating, avifaunal extinctions, and vegetation change suggest that the major colonization of the Hawaiian Islands occurred around AD 700–800 (e.g., Athens et al. 2002:57). The initial settlers came from other Pacific Islands looking for a new home that was accessible to the sea and able to sustain their new population with drinking water and food resources. Although the Waimea area was rich with water and food resources, it was relatively far from the canoe landing sites on the shores and far from the abundance that the ocean provided. Rudimentary farming in this upland area of Hawai‘i Island didn’t start until AD 1100–1200, many centuries after initial colonization of the islands (Bergin 2004). Initial habitation on the *makai* edges of Waimea commenced around AD 1300–1400, and its permanent upland habitation along with the more intense and complex agricultural systems developed there during the 1600s–1800s (Bergin 2004).

The expansion of settlement to the interior of Waimea and its accompanying intensification of agriculture marked a pre-contact era that was full of political and economic change. Waimea saw a relatively quick succession of rulers in the 1700s from Chief Alapa‘inui (Alapa‘i) to Chief Keawe‘ōpala to Chief Kalani‘ōpu‘u to Chief Kalanikauikealikīwala‘ō (Kīwala‘ō) and finally to King Kamehameha who eventually united all the Hawaiian Islands under his throne (Kamakau 1996[1866]). By the time of Kamehameha’s rule, Western explorers had just found their way to Hawai‘i. The arrival of Westerners spurred Waimea’s growth of sandalwood harvesting and various agricultural ventures; the introduction of Waimea’s Christian missions; and the development of Waimea’s ranching industry which also helped support the whaling industry at Hawai‘i Island’s ports.

As Western capitalism transformed Waimea into the following century, it was complemented with the proclamation of the Māhele and other new laws in the mid-1800s concerning land ownership (Moffatt and Fitzpatrick 1995). Most, if not all, of Waimea remained in the hands of the *ali‘i* as Crown Lands, and the *ali‘i*, interested in supporting the flourishing ranching industry, leased a major portion of the Waimea Crown Lands to ranchers. Among those ranchers was John Palmer Parker who started Waimea’s successful Parker Ranch, an enterprise which dominated the Waimea landscape throughout most of the 20th century.

Prior to the start of the 20th century, the Hawaiian monarchy was overthrown and there was a subsequent annexation of Hawai‘i as an American territory. As a result, the Crown Lands were confiscated by the self-appointed Provisional Government and later given to the U.S.-appointed

Territorial Government (Kame‘eleihiwa 1992). However, as stated above, the ranching operations in Waimea continued throughout the 20th century. For a short time period around the Second World War, Parker Ranch leased a portion of its Waimea lands to the U.S. military for training purposes. A military camp was built, first called Camp Waimea and later renamed Camp Tarawa. After the war, the military training there ceased and the land went back to Parker Ranch operations. When Parker Ranch’s lease expired in the 1980s, these former Crown Lands of Waimea became administered by the State Department of Hawaiian Home Lands where it remains today designated for community and agricultural use.

ETHNOGRAPHIC SURVEY

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

Methods

This Cultural Impact Assessment was conducted through a multi-phase process between August and September 2014. Guiding documents for this work include The Hawai‘i Environmental Council’s Guidelines for Assessing Cultural Impacts, A Bill for Environmental Impact Statements, and Act 50 (State of Hawai‘i). Personnel involved with this study include Windy McElroy, PhD, Principal Investigator of Keala Pono Archaeological Consulting, Dietrix Duhaylonsod, BA, Archival Researcher, and U‘ilani Macabio, BA, Ethnographer.

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

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

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

The ethnographic analysis process consisted of examining each transcript and organizing information into research themes, or categories. Research topics include place names, traditional land use and archaeological sites, cultural practices and gathering, *mo‘olelo* and superstitions, *mele* and *oli*, reminiscences, change through time, ranching, and concerns and recommendations. Edited transcripts are presented in Appendices D–F).

Consultant Background

The following section includes background information obtained from each consultant during the interviews. This includes information on the consultant’s *‘ohana* and where the consultant was born and raised. Consultants include Sonny Keakealani, Allen “Uncle Uku” Lindsey, Mark Yamaguchi, and a *kupuna* who wished to remain anonymous.

Sonny Keakealani

Robert “Sonny” Keakealani, Jr. was born in 1943 in Kohala. He grew up in Pu‘uanahulu and graduated from Kohala High School. His mother was from South Kona, with the maiden name of Maunu, while his father was from Pu‘uanahulu. He comes from a long line of Pu‘uanahulu cowboys on his father’s side, beginning with his great-great grandfather. After high school he went to Hawai‘i Technical School to learn the art of welding. He then worked as a *paniolo* for many years.

Allen “Uku” Lindsey

Allen “Uncle Uku” Nae‘a Lindsey was born in 1931 in Waimea at Halekea. He was raised in Waimea with Hawaiian and ranching values and comes from a long line of Waimea genealogy. Uncle Uku attended Waimea School, and later transferred to Kamehameha High School. He worked for Parker Ranch as a horse trainer since he was 14 years old, for \$2 a day. He was raised with a strict ranch lifestyle and is a man of ranching innovation. He has been married to Malia Pacheco for 51 years. Together they raised four daughters in Waimea.

Mark Yamaguchi

Mark Yamaguchi comes from a renowned lineage of *paniolo*, including his father, Jiro, and his grandfather, Matsuichi. Matsuichi Yamaguchi came from Hiroshima, Japan to Waimea and was the first Japanese cowboy for Parker Ranch. Although Matsuichi suffered a fatal horseback riding accident in the 1930s, Jiro persevered in the industry and became one of the most decorated rodeo cowboys in Hawai‘i. Following in the tradition of his family, Mark Yamaguchi worked as a *paniolo* and foreman for Parker Ranch for many years.

Anonymous Kupuna

The interviewee was born in Kohala in 1940. Her family comes from Lapakahi, Kohala. She comes from a long line of Hawaiian healers. Her grandmother raised her. Today, she is a widely known *lomilomi* and *lā‘au lapa‘au* practitioner.

Topical Breakouts

A wealth of information was obtained through the oral interviews. Quotes from the interviews are organized in the following sections by topic. Topical breakouts include place names, traditional land use and archaeological sites, cultural practices and gathering, *mo‘olelo* and superstitions, *mele* and *oli*, reminiscences, change through time, ranching, and concerns and recommendations.

Place Names

See, Kohala is the oldest place on this island, right? Mahukona in that area, below the sea, now before long time ago they used to have this volcano that was called Mahu, not Mahū. And it’s now in the ocean. And people who knew that this mountain that caused the Kohala area, would come from wherever, far away parts of this island, and would come there. And this is what my *tūtū* shared with me, and of course my dad too. People would say, “*Auheha kou Mahu?* Where is this mountain?” And they would say, “Kona.” Kona. So that’s how Mahukona got its’ name. And that’s one of the stories that I know from my grandma who raised me because she married into that family, who were originally the ‘Awaikumuhonua. When the missionaries came they dropped the Kumuhonua because it told what you were, teachers of the earth. Because they planted things for medicine they cut off that Kumuhonua and they only kept the name ‘Awai. So they shortened the name, and many Hawaiian people did that. Because before they only had one name and most of the names

that they took or they had, pretty much said what they were or what they did. It told the story. [Anonymous]

Was before, we had a corral before over there, but it's all the houses. Holoholokū housing. Which they get wrong name. It is not Holoholokū, that's Pukalani over there. [Sonny Keakealani]

That where they used to call Yotaka Pen. [Mark Yamaguchi]

Below the stable, that's Puhiale Stable...That is the stable below Pukalani [Mark Yamaguchi]

When the wind come down that's why they say *puhi*, and *hale* was the stable. [Sonny Keakealani]

It is not Honokāne, it is Kehena. You are on Pololu ridge. When you look down this way that is Honokāne Nui. When you go Pololu, then you look out it is Honokāne Iki. Then from here from Pololu, you can see Awini. When you at Pololu you look across. Then when, you in the back of Kehena, you can see all the trail on Honokāne. And then when look this side you are on Pololu ridge. When you go on the north side, you going toward Awini. Then you going hit Honokāne Iki, Waimā, and then come across to Waipio. Hi'ilawe is in the back here, by Lalakea. [Sonny Keakealani]

Well you know like now how the thing changed, all the *haoles* came in, see. They wanna run everything their way. But you see they put Hawaiian names and they don't know the meaning. Like um...Kanehua. You get two Kanehuas going Kawaihae. I told Dr. Bergen about his Kanehua, he never believe me. I said, "You know that's a male prostitute." *Kane* is man, *hua* is a prostitute. He tell me, "Why you tell me that now?" I said, "Because you went buy um, you in the prostitute area." He said, "But I'm not a prostitute." I said, "Well you gotta live with it, you know." Now if anybody like buy when I get older, maybe I can sell um. If they like be one male prostitute they can maybe. You get all your things in there, so remember what Uku wen' teach you— Kanehoa, male prostitute [laughs]. [Allen Lindsey]

Traditional Land use and Archaeological Sites

No more [archaeological sites or burials] over there. [Mark Yamaguchi]

No, as far as working the area. There were no area of practices like. No more, it was just under the Parker Ranch lease, the land. We just were employed by Parker Ranch and wen' work cattle, that's when we were in the area. As far, as we worked in the area corner to corner, there were no burial sites like that. The only part had in there was airport lights. You know, they had the *ahu* like, and that's about it. [Sonny Keakealani]

Cause more the burial sites were more in town. [Mark Yamaguchi]

[The burials were] in town, around breaking pen. [Sonny Keakealani]

All behind here [points to the back towards the area of Pukalani] was all burials. [Mark Yamaguchi]

Yeah, burial ground. Ko'omaloa...Behind us. It is all ranch land. Hawaiian Homes is outside. Like I said, it was barren. We leased the land. Never had burial grounds. The old people, like his dad [Jiro Yamaguchi] was one, and Henry Ah Sam they never tell us no go over there. They said everything is okay, *maika'i*. [Sonny Keakealani]

When I was working, there was this supervisor older then Uku, and same like his dad [Jiro Yamaguchi], way older than Uku. And they never mentioned [archaeological sites in the project area], and yet that's the area they worked. And no more hum bug. [Sonny Keakealani]

If had [archaeological sites in the project area], they would say. [Mark Yamaguchi]

And the ranch would go fence it off [if there were archaeological sites]. The ranch was good like that. [Sonny Keakealani]

Like behind here, this subdivision, they called my dad to have him show all the old burials, and graves. [Mark Yamaguchi]

No, not necessarily [when asked if she knows of archaeological sites in the project area]. [Anonymous]

People always say to me, “Oh there’s a lot of places here that might have bones and whatever.” And I say, “But until they dig it up, they don’t really know. Like the area and whatever. For instance here we had healing *heiaus* that my family built and they tore it down. It didn’t matter. So where the houses are now, and there were healing *heiaus*, if something happens to the people who live in that house, hey it will happen. There’s nothing that we can do because it’s already been built. [Anonymous]

From Pukawaiwai, that’s the name of that mountain, going up Kohala Road. That’s where get lots of caves in that area. You going see lot of coffins in there but look like canoes. With people buried inside there. And you’d be surprised how they get that coffin inside that cave. The only guy wen’ screw up was Albert...he take all the good things from the Hawaiians, take um and put inside there. But he no leave nothing, see. Yeah but they wen’ get to him. Albert Solomon. His brother was Thomas Solomon. And the brother used to be good. He said when you take anything from the cave you leave something. You never take and leave empty things there. ’Cause they going get back to you. [Allen Lindsey]

The only place get people buried is by Pu’u ‘Ōpelu, by ---- house. There’s seven people over there but I don’t know who their names are because maybe I never meet um. I don’t even know the name. There’s seven Hawaiian men buried over there. Right by Pu’u ‘Ōpelu, right by that Norfolk pine tree. [Allen Lindsey]

Cultural Practices and Gathering

There’s herbs that can help heal broken legs. You get the *koali*, the morning glory. You use the roots. When you like fix broken leg, you get the darkest purple of the morning glory, you go down, dig up the roots, you pull um out, you take the roots, and you scrape um with a knife, scrape um. And then you get ti leaf, you *poke*, and with that roots and with salt and *poke* of the ti leaf, you put um inside the ti leaf and you put um on the body. For three, five days at the most, five days supposed to be alright. My dogs, I save them all with the morning glory. This old man, one time his hip, he wen’ put um back and then put the morning glory. I put the ace bandage and I wen’ tie um around his stomach. He no like even touch um after that. I *pana* his mouth. That’s what the Hawaiians say, “I *pana* your *waha*.” With the fingers. [Allen Lindsey]

Like we get the jo weed. It’s a medication too, see? It’s a long, skinny stem... *Koali*. If you going down to Waiki’i, Saddle Road, you go down that side by the old prison camp, you look for the darkest purple. That’s a good medication for broken bones. That’s the *koali*. Morning glory they call it in English...If you put it up your nostril you see triples. But you never going get sinus again. Like me, pau my sinus. Man, I see guys walking, I see three guys, triples...The flower is purple you know, this jo weed. You look for the dark purple one. That’s the one that really can help you with broken bones and water knee and things like that. Drains all the water from your knees. [Allen Lindsey]

[*Koali*] has a little purple flower and it’s good for fixing bones. ..It’s a morning glory. And the flowers come light, dark. It’s a vine. [Anonymous]

No more trees [in the project area]. No Hawaiian practices. [Sonny Keakealani]

The only trees was by Paakai Nui and Christmas by the corner, with the gum trees. That's the only trees had. Just a triangle of trees. [Mark Yamaguchi]

Our family never use *noni*...also most every other *kahuna* that I worked with, they use the *noni*. But not uncle, not our family because if you don't know, I call journalizing, how and what the use of the medicinal factors that this plant has, then you can get your kidneys and your liver to shrink. By taking the juice or any whatever. All we used it in my family that I heard of is for making yellow dye. [Anonymous]

The 'awa and also the turmeric, the 'ōlena. 'Ōlena was for inflammation and so many different things. That is like basic, and *pōpōlo*. [Anonymous]

I worked with a lot of *kahuna* in my past on Maui, Kaua'i, and O'ahu that did use *noni*. And I used it for shingles, by putting it in the bottle and then we leave it out for 5 months. Then you squeeze out all the seeds and you make a salve out of it, and you put it on the shingles and it disappears. But never ever our family used. I learned from Kaluakaia'ula [Pāpā Kalua], 'cause I teach his style of *lomi* and was given permission to do that. I think I learned from about seven different *kahunas* besides my grandma. We come from the family, so from hundreds of years they've been doing it [*lomi*]. So that's grandfathered in. I mind my own thing and whatever but I teach it because I want his style to be known to people from all over because he's the only *kahuna* that taught when, where, why, and how. What you do for each part of the body. Where all the rest of the guys, was all guys that I learned from, that whenever I asked a question, "Why are you doing this certain motion or style or whatever, they say, "Be quiet, don't ask any more questions. This is how I learned and that's all." But he was so nice and so *nahenahe* and so sweet. [Anonymous]

My mother and grandfather on mother's side were farmers. They knew everything about farming, eating plants. My grandpa never allowed us to plant things that would bloom, for making leis. It was for eating...The only thing he would eat was day lilies. He would dry it and he would put it in chop suey. He would take the things all off of the watchacall, and he would do that and then the bottom of day lilies, he would cut it up and make salad. And I wouldn't eat it because it was slimy. [Anonymous]

No. I know all the other places [when asked if she knows of any places for gathering plants in the project area]. That's why I wanted to move back here because on O'ahu too many *kapu* this and *kapu* that. They use the Hawaiian word "*kapu*" but it's all *haolefied*. Everyplace you gotta go, someplace is *kapu*. [Anonymous]

[At Lapakahi] on the left side, if you're looking this way but you're looking down on the right side, that was a hotel for all the people that when they first came there, they learned how to do medication. Medicines and *lomi* and whatever healing work. Although it's known as a fishing village, it was, I would say, the first university on this island. Because navigation was taught there, fishing equipment was taught there, *lomi* was taught there, Hawaiian medicine was taught there, building houses was taught there, how to make canoes also. All these things were taught there over these hundreds of years. So then people would be able to learn how to do it and then go out to all the other islands. Then especially on the medicine part, they had a convention every year after 1212 because it took many years, like 10 years you could *uniki*, you graduate. Or 15 years I always jokingly said, if you weren't so smart, to learn the medicine and the *lomi* and stuff like that. And so people could leave there freely and go to any other island and do their medicines and stuff. And every year at a certain time in November they would watch the skies and they would come back and they would have a convention for medicine. A medical convention there. [Anonymous]

The true way how they got married is that they got tapa and it takes 500 hours to make one piece of tapa. So they made all these blankets and stuff called *kihei*. Put them underneath the blanket, one night, you're married. That's why I say when people ask me, "Can I marry the real Hawaiian way?" And I say, "So sorry, I have no 500 hours to make millions of

tapa cloth so you can marry in the old Hawaiian way.” Never have no ceremony, you just sleep underneath the blankets and you’re married. [Anonymous]

Mo’olelo, Superstitions

My mom was always superstitious. No whistle, no sing in the morning when you get up. No sing in the house. And don’t sweep outside nighttime. That was all da kine superstition. I sweep out nighttime. I sing in the morning. I don’t whistle in the house though. I just don’t whistle. But only I tell my people don’t smoke or drink in my house. Not your house. ‘Cause since I came back I stopped all that things and I try helping them. [Allen Lindsey]

You know that new road they get, used to be Ka‘ala. Ho, that place they haunt people you know. You travel at night even you go up Makahalau, we travel on horse at night time. Sometimes they can hear somebody calling. And you know the guys all turn around. They follow the call, yeah. Then when they get to the certain area, no more nobody. So like I was saying the first time I wen’ drive Christmas Paddock, I start from the bottom and I *kani ka ‘ō*, and *kani ka ‘ō* is yell, yeah. And all the horses come if I’m in the pasture, come down to the corral. And I heard somebody else *kini ka ‘ō* too. I said, “Who the hell is this?” Somebody must be doing the same thing like me, driving the horse too, help me drive. So, I went *kani ka ‘ō* and I heard the other one, “Come on, come on, come on *hele, hele lio*,” speaking in Hawaiian for get the horses come down. So from that time on I would come on top the hill, I wen’ listen what was one old timer. And he told me, “Boy, if you afraid of me, be not.” And I said, “No, I not afraid of you, I know who you are. Old man Parker.” “Yes, now you know me, huh? I’m not here to make you scared. I’m here to help you drive your horses.” Lot of the guys they hear that, they turn around and they go home. They so scared of um. I said, “No, he’s helping you drive the horse in, don’t be afraid.” ‘Cause 5:00 we drive, 6:00 we gotta get in the corral because they gotta run to the chute, we gotta use what we going to work, and what horse we going ride, see. [Allen Lindsey]

You know the weather changes but you know when you get the *ma kai* wind? That’s the sick wind. A lot of children get sick. [Allen Lindsey]

So one of the stories is that they got horses and they trained the horses and rode on the horses and stuff like that, and when she [Queen Liliuokalani] came to Mahukona on the ship, she would walk the trail from Mahukona all the way to Lapakahi and get medicated and *lomi’d*, and whatever. And she wasn’t sassy, they said she never let them carry her, she walked. And when she came over there, they used to raise this really huge gourds, big ones, and they would cut the top off and that was her suitcase. They would cut the top off, and dig out all the seeds and plant some more. Then the retainers would put it on their head and it would have all her clothes inside. First suitcase. [Anonymous]

Mele, Oli

I got a whole bunch of old *olis* that can tell stories about our family.... Yeah it could be some from the people that came from there because before all of the names, Hawaiians only had one name, yeah? So I have a whole bunch of chants and things like that, that my sister in-law gave me before she passed away. [Anonymous]

Like the old song that we sing, I used to sing it for my *pākē* lady, she like “O Makalapua.” I sing that once in a while. [Allen Lindsey]

We always used to sing like “Kila Kila Na Rough Rider,” we sing all that kine. And we sing, “They coming round the mountain when she comes.” We sing all that songs. And I get one good song I going sing um in English first: [singing] *My old man is a good old man, wash his face with the frying pan, comb his hair with a rocking chair. My old man is a good old man. Ku’e makule maika ‘i no, holo i kana maka me ka po palai, kahi loko kono lau o ho me ka la ho paepae, ku’e makule maika ‘i no.* [Allen Lindsey]

Reminiscences

You know that house before Halekea arena? I was born in that house. And inside that house we have *koa*. *Koa* walls. And it's a five bedroom house, big dining room, and the wash room on the side of the downstairs. And they get three bathrooms in that house. [Allen Lindsey]

You know where Punana is? Used to be Parker Ranch Pasture. And like up here, Hoku'ula, that hill up there is Hoku'ula. From that hill, we used to ride the cardboard, come down until we hit the boundary. Now is Halekea, yeah? My house is right below that before. [Allen Lindsey]

We would go and catch ourself. But you know, the people that used to live down there, we go down visit, we used to take meat, like smoke meat, smoke pork, and all kind. Then they would give us dry fish... Yeah, that is how everybody was family, one '*ohana*. Even if you was Japanese or Filipino or whatever we was all one big '*ohana*. [Mark Yamaguchi]

Change through Time

It never used to be dry. Before, it used to be all sandalwood, *lehua* trees, and stuff, and of course when Parker and all these other people came, cut everything down. Kamehameha, when he was alive, found out that the wood was really valuable so he had people just go there and cut up all the whatchacall [sandalwood] and send it all to China from Mahukona, on ships. [Anonymous]

I guess [there are still pigs], but you know with all the houses now, they move out. Not like before, was just pasture land right out to Māna Road, clear across. [Sonny Keakealani]

Used to rain a lot before. When I was young wind and rain Waimea every day. When come five o'clock in the afternoon it used to be so cold already. Everyone would be in the house already. Now it is all different. [Mark Yamaguchi]

You know the rivers right across the intersection. The rivers always used to run, constantly running, you know. Never did go empty unless there is a mean drought. That river used to run everyday. [Mark Yamaguchi]

On top of church row. See they diverted a lot of the gulches up there to build the subdivision. Before, it used to rain, and all those gulches used to be full. [Mark Yamaguchi]

Oh yeah. Used to be lot of pheasants and stuff [to catch and eat]... Now you see the turkeys and the chakas and stuff, before, you don't see them down here. Was always up in the mountains. Now, there are too much things happening in the mountain. That's why all the birds coming down. [Mark Yamaguchi]

I came here and worked for the ranch. But even in that years in the middle '70s till now, a lot of things changed. The ranch changed, our old ways of living changed. We went more toward the white man's way. We lucky we get Hawaiian Homes here. That's one thing I can say. *Kela ka lula o Waimea*. No matter what we say. Waimea will all be Waimea because of Hawaiian Homes connected to Waimea. That's part of the heart. Where Hawaiian Homes is connect with Waimea and the ranch. And how Mark grew up, he seen the changes. [Sonny Keakealani]

Our lifestyle from when we was young till now, is all changed already. Like before you know, everybody used to take care of one another. If your family need help and stuff. [Mark Yamaguchi]

Nothing being wasted, you know. Everything was used. But, everything was connected; people from Hawaiian Homes, people from within Waimea Village. They were all connected together. Whatever they did they were all family, '*ohana*, two sides. Japanese

married to Hawaiian, Portuguese, Filipino, and Hawaiian. All was connected, like I said were all '*ohana*. [This changed] in the late '90s. [Sonny Keakealani]

Even the ocean change too, less fish, more people, more activities down on the beach areas. [Sonny Keakealani]

Before was different. The tides went like that with the *mahina*. Today different, girl. The land different with all the years of the tide change, and all the tsunami, earthquake. Everything shift. Our days was different. We were brought up old school. We would go fish when supposed to. We never just go fishing every weekend. We went hunt to put food on the table. That is how we were brought up. If you go down beach, we never had the *makai* roads before. Everything was military or jeep road from here to there. We never had nothing. Or horseback. [Sonny Keakealani]

Ranching

No, they had [fences]. There were all paddocks. Christmas was the paddock [where the project area is]... Yeah, It was a livestock paddock, cattle. They kept cattle in there, only cattle. [Sonny Keakealani]

In Christmas Paddock we used to keep our horses. Get one man every morning 6:00 he go drive the horses in and bring um down to the pen [at Puhihale]. You see, that is not Holoholokū. It's Puhihale used to be. Right below Pukalani Stable is Puhihale. Then you go to Christmas Paddock, then you go to Holoholokū, then you go to Puka'ali, then you go to Pa'akai Nui, then you go up all the way and then you hit Makahalau. [These area are all ranch land, pasture fields.] [Allen Lindsey]

I worked Mauna Kea division before, and that was the part of the pasture where they kept market cattle before. They were easier to bring in. Anything that we transferred from Māna coming down from Makahalau, came to Paakai Nui the paddock above Christmas. And then close to Waimea was Christmas. It was all market cattle. It was like a fattening paddock. They were left there to butcher and ship out. [Sonny Keakealani]

It was a pasture that they could hold maybe two to three weeks before they can ship to Honolulu. But it was mostly for market cattle. That is how we are involved. Because we were the ones in there that drove the area, and if we transferred cattle from Makahalau to the main ranch Waimea or Mauna Kea Division, we came down from Puka'ali, then Makahalau, then to Waimea. Down through the area. [Sonny Keakealani]

It was all ranch land that came. And then it was Hawaiian Homes, and Parker Ranch lease. I'm talking like back in the '70s. When I worked there... Even from Keaumoku, from Waiki'i. Everything we walked was through ranch land. Anything from the *makai* side, the only time we cross the road was below the highway out here [Sonny points to the area in front of his house] by Pu'u Pā. From Kohala Mountain coming down by HPA, we crossed there. [Sonny Keakealani]

Yeah me and my men were the only bunch that we brand 1,200 calves in 45 minutes, all by roping, you know. We no use the *haole* ----. All by roping. Take about 2 ½ minutes to 3 minutes a calf. We would teach um how to, make the calf walk through the loop. [Allen Lindsey]

Yeah, then from there we would drive them, come down to the stable. Separate from what we don't need. And, chop them or ship them to Kawaihae, Honolulu, some will go Hilo, some stays at the Waimea food market. [Mark Yamaguchi]

Yutaka Kimura, he used to be...but he passed away now. He was the one that taught me how to pregnancy test cattle and eyeball um. I learned all from him. I no say I wen' learn um myself. I put his name in because he's the one that helped me. He showed me how. When Dr. Bergen came over here I knew how to do all those kind of stuffs already. Because

I learned from the old timers. They no charge when they teach, see? Like nowadays everything is they charge you for do this, charge you for do that. They no give free from the heart kine. [Allen Lindsey]

Concerns and Recommendations

The only concern that I have is that lots of our cultural practices, things that we want to do are always held back by laws, and regulations, things like that. Like even if they say we have gathering rights. If I go somewhere, and it's like say a National Park, or place where DHHL owns, or whatever, like, "Sorry, can't get anything from here. You have to go get a permit." And I don't believe that we should have to get a permit. Because my family comes from here ages ago. Generations. And so why should we, as people who have been living here since, I would say 1200 that I know of, our family... [Anonymous]

And they have so much land here [DHHL] and I still can't understand why they have to charge people when they're supposed to give them the land and then they build their own place. And not go like because some people here did whatever they did. So what? So what? [Anonymous]

Well, one of the ways [to lessen adverse effects of the proposed development] would be to create another roadway to get into the place. I think that could help. From somewhere else, you know, a new roadway. [Anonymous]

So that is one of the things, I wouldn't say I'm against it, but there's too much laws and rules and stuff like that are made so we as Hawaiians want to do what we need to do. It's not what we want to do, to enhance the culture, to keep the culture, we don't have that freedom, the freedom, to just go and get things that we need or that we can use. [Anonymous]

Now, what I like prevent is people buying the land and building. It's too much; Waimea is getting too crowded. In my younger days you knew everybody in Waimea. [Mark Yamaguchi]

New Years, the Japanese custom you go house to house and celebrate. Today, you can't do that. There's so much people. Before you could go someplace, leave your house unlocked and... not today. [Mark Yamaguchi]

You know when they *kalua* pig, and make a party. Ho, the people used to come and help. Before, you could burn your rubbish at home. Now, they talking about building one big incinerator. At first they was talking about polluting the air and now they talking about putting up one incinerator. That is just as bad; might as well go back and let everyone burn their rubbish. Before, every house used to have one 55 gallon drum. You burn all your paper goods, and the bottles and stuff used to pile um up all on one side. [Mark Yamaguchi]

So I said, "When you white people came over here, you change everything around." But it's not the right thing, the right name that they had. "We had names before you changed it. But you wanted to change it your way. It cannot be your way. It has to go back to our way." And I told them it's not *pono*. So they asked me, "What is *pono*?" I said, "It's not back to normal." That's what *pono* is. It's like closing the deal. So after that, I get plenty guys, even the head master, tell me, "You know Mr. Lindsey, I never know us guys come over here screw you up." I said, "You never screw us up, you wanted to run us." [Allen Lindsey]

Make sure you can get the water though. That's the thing is, they gotta find where the water, because you know why, you know by that hill out there? Pu'u Holokū. Get one deep hole you know, and no more end to um. And you know that cave? Go all the way down to Kawaihae. [Allen Lindsey]

You know they gotta get water. They gotta know the land. And they gotta know the weather. That's how you know if you can build if get too much wind. But this *puka* before I couldn't find um, I took my daughter, she wanted to find um. She took me on her truck, we went go look. Cannot find that *puka*. Either that, somebody wen' dig um away or close um up. But used to end up down Kawaihae. Where Bill White stay now....down by Wailea side, get one *puka* come out of there. That's where this *puka* go but that *puka* come back up. It's hard, they went close um yeah. Before you could hear the noise of the ocean. That's why somebody went backtrack um. And that guy went walk down in that *puka* and he came out by that place. [Allen Lindsey]

But you know what they should do, bless the place first. Make sure *pono* the place. *Hana ka pule*, then you know work. Good, because God would never stop anybody's prayer. He always answer people's prayer. [Allen Lindsey]

You gotta get the foreigners to come in and get together with you. You gotta talk to them. You know, like you see the *haoles*, try make meetings with them and talk, "How would you folks feel if we do this and we do that." You gotta talk among yourselves. It can be done you know. But like I say, it takes two to tango. It takes two to agree too. You know who your boss is and make your boss talk with their boss. Everybody get together. It's togetherness. Not only they going take from you and they don't give back. Because like I say how that going be for the Hawaiian, I try not to sell the land. If you sell, sell to Hawaiians. [Allen Lindsey]

What I like see continue? I like see the ranch keep on growing. [Allen Lindsey]

Summary of Ethnographic Survey

The consultants shared a wealth of information on various topics. Several misconceptions about place names were explained. These include the history of the naming of Mahukona, Holoholokū, Honokāne, and Kanehwa. An important piece of information is that the project area was known as Christmas Paddock, a ranching compound where horses were kept. The interviewees say that there are no material remains of the paddock today and they did not know of any archaeological sites in the area. The consultants did not say that the project area was or is a place for plant gathering, but they did expand upon traditional uses for plants, particularly the *koali*, or morning glory. They also shared several *mo'olelo* and *mele* and reminisced of their younger days and of working on the ranch. They noted that Waimea has changed over time, with regards to the weather, flora and fauna, as well as the lifestyle that was practiced. Some concerns and recommendations were:

- the need to construct another road into the area
- concerns about cultural practices hindered by laws and regulations
- concerns about further development, overpopulation, and the resulting trash
- concerns about where the water will come from for the development
- recommendations to utilize the old place names instead of changing the names
- recommendations to hold a blessing before construction begins
- recommendations to work together with the *kama'āina* and foreigners in the planning process

Modern *Ahu*

A modern *ahu* was recently constructed just outside the project area, along Hi'iaka Street. The community was asked about this *ahu* in an effort to document its construction and use as an ongoing cultural practice. The *ahu* was built by Keali'i Bertelmann, a singer, songwriter, and cultural practitioner. Mr. Bertelmann is also a part of Nā Kalai Wa'a, a non-profit organization that

perpetuates cultural traditions through the teaching and practice of navigation and voyaging. He agreed to a very informal interview with Keala Pono Ethnographer, U'ilani Macabio, regarding the *ahu*. The interview was not recorded or transcribed but the conversation is summarized herein. Mr. Bertelmann stated that the purpose of constructing the *ahu* is to practice his culture, although he did not give specifics on the exact usage. He also said that he utilized loose, local rock for the *ahu*, as opposed to extracting or quarrying the stone or bringing it in from elsewhere. Mr. Bertelmann then graciously extended an invitation for the ethnographer to come by and visit the *ahu* during its construction.

CONCLUSIONS AND RECOMMENDATIONS

With its vibrant ranching history, Waimea is a unique place, both past and present. The Waimea community is very active in perpetuating their history and the Hawaiian culture. Four community members were interviewed to share their *mana'o* about the area and to help identify any potential cultural resources or practices that might be affected by the proposed Waimea Nui Community Development Initiative. The development is an important part of the growth of today's community, and the interviewees did not know of any cultural resources or practices that would be affected in the area proposed for construction. They did share a wealth of information about Waimea's past and their own personal stories.

Cultural Resources, Practices, and Beliefs Identified

Research and ethnographic survey compiled for the current study revealed that Waimea was once a sizeable village with an environment conducive to upland agriculture. Waimea was also the location of an important *heiau*, built under the direction of High Chiefess Hoapilihae. Historically, the Waimea region was a celebrated ranching area, known for its world class *paniolo*, and the ranching tradition continues today.

Community members who are knowledgeable of the cultural resources of Waimea provided their *'ike* and generously shared their personal and *'ohana* connections to this *'āina*. The project area was known as Christmas Paddock, a ranching compound where horses were kept, but the interviewees noted that there are no material remains of the paddock and they did not know of any archaeological sites in the area. They also did not say that the project area was or is a place for plant gathering, but they did expand upon traditional uses for plants, particularly the *koali*, or morning glory. Nevertheless, cultural practices clearly continue today with the recent construction of an *ahu* just outside the project boundaries. This attests to the importance of perpetuating the Hawaiian culture in Waimea.

Potential Effects of the Proposed Project

The consultants were not aware of any specific cultural resources or practices which may be affected by the proposed development. In general, a concern was raised regarding the effects of laws and regulations on cultural practices and access to areas of cultural importance.

Confidential Information Withheld

During one of the ethnographic interviews, a consultant asked to have their name withheld from their transcription. In another interview, a consultant asked to stop the tape and speak off the record. No other sensitive or confidential information was discovered or revealed during the course of researching the present report and conducting the ethnographic survey program.

Conflicting Information

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

Recommendations/Mitigations

The interviewees shared several concerns and recommendations, including the following:

- the need to construct another road into the area
- concerns about cultural practices hindered by laws and regulations
- concerns about further development, overpopulation, and the resulting trash
- concerns about where the water will come from for the development
- recommendations to utilize the old place names instead of changing the names
- recommendations to hold a blessing before construction begins
- recommendations to work together with the *kama'āina* and foreigners in the planning process

Background research and oral history interviews reveal that much of the project area has been previously disturbed, and archaeological resources are not likely to occur in the vicinity. An archaeological inventory survey identified two surface archaeological sites and no subsurface cultural features (McElroy and Duhaylonsod in prep.). Keala Pono recommends that archaeological monitoring be performed during any ground disturbing activities in the vicinity of the two sites. This will ensure that these resources are properly treated. Given the wide community interest in the Waimea Nui development, it is also recommended that DHHL continue to consult with the Waimea community during various phases of the project, should additional cultural resources be encountered.

GLOSSARY

‘a‘ali‘i	<i>Dodonaea viscosa</i> , the fruit of which were used for red dye, the leaves and fruits fashioned into <i>lei</i> , and the hard, heavy wood made into bait sticks and house posts.
ahu	A shrine or altar.
ahupua‘a	Traditional Hawaiian land division usually extending from the uplands to the sea.
‘āpana	Piece, slice, section, part, land segment, lot, district.
‘awa	The shrub <i>Piper methysticum</i> , or <i>kava</i> , the root of which was used as a ceremonial drink throughout the Pacific.
hale	House.
haole	White person, American, Englishman, Caucasian; formerly any foreigner.
hāpu‘u	<i>Cibotium splendens</i> , a fern endemic to Hawai‘i; a forest fern to 5 m high.
heiau	Place of worship and ritual in traditional Hawai‘i.
hele	To go, come, walk, move.
‘ike	To see, know, feel; knowledge, awareness, understanding.
‘ili	Traditional land division, usually a subdivision of an <i>ahupua‘a</i> .
‘ilima	<i>Sida fallax</i> , the native shrub whose flowers were made into <i>lei</i> , and sap was used for medicinal purposes in traditional Hawai‘i.
kahuna	An expert in any profession, often referring to a priest, sorcerer, or magician.
kalo	The Polynesian-introduced <i>Colocasia esculenta</i> , or taro, the staple of the traditional Hawaiian diet.
kālua	To bake by underground oven.
kani	Sound or noise; to sound, ring, cry out.
kapu	Taboo, prohibited, forbidden.
kīhāpai	Small land division; cultivated garden, patch, orchard, or field; parish of a church.
kīhei	Shawl, cape, garment worn over one shoulder and tied in a knot.
koa	<i>Acacia koa</i> , the largest of the native forest trees, prized for its wood, traditionally fashioned into canoes, surfboards, and calabashes.
koali, kowali	Vines of the morning glory <i>Ipomoea</i> spp., used traditionally to make swings and nets.
kupuna	Grandparent, ancestor; <i>kūpuna</i> is the plural form.
lā‘au lapa‘au	Medicine.
lama	The native tree, <i>Diospyros sandwicensis</i> , that had many uses in traditional Hawai‘i. Fruit was eaten, wood was fashioned into fish traps and sacred structures within <i>heiau</i> . <i>Lama</i> wood was also crushed and used for medicinal purposes.
lehua	The native tree <i>Metrosideros polymorpha</i> , the wood of which was utilized for carving images, as temple posts and palisades, for canoe spreaders and gunwales, and in musical instruments.
lio	Horse.
lomi	To massage, rub, press.

Māhele	The 1848 division of land.
mahina	Moon, month, moonlight; farm, plantation, patch.
maika‘i	Good, well, fine, beautiful, good health.
makai	Toward the sea.
mālama	To care for, preserve, or protect.
mauka	Inland, upland, toward the mountain.
mele	Song, chant, or poem.
mo‘olelo	A story, myth, history, tradition, legend, or record.
noni	<i>Morinda citrifolia</i> , the Indian mulberry, a tree or shrub known for its medicinal value in traditional Hawai‘i.
‘ohana	Family.
‘ōhi‘a	Two kinds of forest trees. See also <i>o‘ōhi‘a‘ai</i> and <i>‘ōhi‘a lehua</i> .
‘ōlelo no‘eau	Proverb, wise saying, traditional saying.
‘ōlena	The turmeric plant, <i>Curcuma domestica</i> , traditionally used as medicine and for spices and dyes.
oli	Chant.
pā	Fence, wall, enclosure; dish, flat basin; the mother-of-pearl shell (<i>Pinctada margaritifera</i>).
pā hale	Yard, house lot, fence.
pā pōhaku	Stone wall.
Pākē	Chinese.
paniolo	Cowboy.
pōhaku	Rock, stone.
poke	To slice, cut into pieces, or press out.
pono	Correct, proper, good.
pōpolo	The herb black nightshade (<i>Solanum nigrum</i>), traditionally used for medicine and in ceremony.
puhi	Eel, considered by some to be an <i>‘aumakua</i> .
puka	Hole, void, space, entrance.
pulu	Fern fibers obtained from the <i>hapu‘u pulu</i> (<i>Cibotium glaucum</i>), tree fern.
sandalwood	<i>Iliahi</i> (<i>Santalum</i>), several varieties endemic to Hawai‘i. Known for their aromatic wood and medicinal qualities. Heavily exported in the 1800s.
ti (kī)	The plant <i>Cordyline terminalis</i> , whose leaves were traditionally used in house thatching, raincoats, sandals, whistles, and as a wrapping for food.
tutu	Grandmother or grandfather.
‘uala	The sweet potato, or <i>Ipomoea batatas</i> , a Polynesian introduction.
‘ūniki	Graduation ceremony.

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APPENDIX A: AGREEMENT TO PARTICIPATE

Agreement to Participate in the Waimea Nui Cultural Impact Assessment (CIA)

Ethnographer U'ilani Macabio, Keala Pono Archaeological Consulting, LLC.

You are invited to participate in a Cultural Impact Assessment (CIA) of the Waimea Nui Community Development Initiative [TMK (3) 6-4-038:011] on the island of Hawai'i (herein referred to as "the Project"). The Project is being conducted by Keala Pono Archaeological Consulting, LLC (Keala Pono), a cultural resource management firm, on behalf of Group 70 International. The ethnographer will explain the purpose of the Project, the procedures that will be followed, and the potential benefits and risks of participating. A brief description of the Project is written below. Feel free to ask the ethnographer questions if the Project or procedures need further clarification. If you decide to participate in the Project, please sign the attached Consent Form. A copy of this form will be provided for you to keep.

Description of the Project

This CIA is being conducted to collect information about Pu'ukapu and the subject properties located within the Project area, on the island of Hawai'i, through interviews with individuals who are knowledgeable about this area, and/or about information including (but not limited to) cultural practices and beliefs, *mo'olelo*, *mele*, or *oli* associated with this area. The goal of this Project is to identify and understand the importance of any traditional Hawaiian and/or historic cultural resources, or traditional cultural practices in properties on the current subject property. This CIA will also attempt to identify any affects that the proposed development may have on present cultural resources, or once present within the Project area.

Procedures

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

Discomforts and Risks

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

Benefits

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

Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected upon request. You may request, for example, that your name and/or sex not be mentioned in Project material, such as in written notes, on tape, and in reports; or you may request that some of the information you provide remain off-the-record and not be recorded in any way. To ensure protection of your privacy,

confidentiality and/or anonymity, you should immediately inform the ethnographer of your requests. The ethnographer will ask you to specify the method of protection, and note it on the attached Consent Form.

Refusal/Withdrawal

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

APPENDIX B: CONSENT FORM

Consent Form

I, _____, am a participant in the Waimea Nui Cultural Impact Assessment (CIA) (herein referred to as “the Project”). I understand that the purpose of the Project is to conduct oral history interviews with individuals knowledgeable about the subject property and Pu‘ukapu, in the Waimea district region on the island of Hawai‘i. I understand that Keala Pono Archaeological Consulting, LLC and/or Group 70 International will retain the product of my participation (digital recording, transcripts of interviews, etc.) as part of their permanent collection and that the materials may be used for scholarly, educational, land management, and other purposes.

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

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

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

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

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

Consultant Signature

Date

Print Name

Phone

Address

Thank you for participating in this valuable study.

APPENDIX C: TRANSCRIPT RELEASE

Transcript Release

I, _____, am a participant in the Waimea Nui Cultural Impact Assessment [TMK: (3) 6-4-038:011] (herein referred to as “Project”) and was interviewed for the Project. I have reviewed the transcripts of the interview and agree that the transcript is complete and accurate except for those matters delineated below under the heading “CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS.”

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

CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS:

OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS:

Consultant Signature

Date

Print Name

Phone

Address

APPENDIX D: INTERVIEW WITH ANONYMOUS KUPUNA

September 15, 2014

Anonymous Kohala and Waimea resident, 74 years old (Aunty)

Also present were:

Allen “Uncle Uku” Lindsey (AL)

Allen Lindsey’s anonymous friend (Friend)

Interview took place at the Old Lady Damon’s House in Waimea, Hawai‘i.

By: U‘ilani Macabio (UM)

AL: [talking about superstitions and church]

My first grandpa came here in the 1800s, and he still has his home here in Waimea. The Spencer house. It is one of the reasons why I wanted to move back and live in Waimea. I love the cool weather.

AL: [talking about church]

UM: So, the Spencer house is you grandfathers house?

AUNTY: Four times great grandfather.

He originally made the house when he came. He was originally married to Smith from Wales. He originally came from England. He worked for the king of England in the 1800s. From England the King gave him a ship. From England he went to Australia, and landed at Tasmania. And then because he was from England the people said, “We don’t like you because you are from England.” Because the English dropped off all the people there when they were prisoners, and the people treated him badly. From Australia he went over to New Zealand to the South Island and then had his wife with him, and then he finally didn’t like it there either. So he said, “Do you want to go to Owhyee?” O-w-y-h-e-e. And so then she said, “Where’s that?” He said, “Never mind, I’ll just take you.”

So he got a bunch of people and then he came on his ship that the king gave him and he brought himself with them over to Kawaihae. And when they got to Kawaihae there is a wind that comes down from the mountain, and then there’s a wind that comes in from the ocean. When the winds get to certain place it has like a vortex of energy that goes around and around. So the ship was there and he asked all the people to come on deck, hold hands, and pray. He believed highly in prayer. So they prayed and eventually the ship went out of this vortex of energy, so it got to where is settled down. He made a promise when he had a daughter he would name her after the ship Servia, which came to Hawai‘i. So anyhow, he docked there and he walked up to Waimea because there was a trail, no road, so he walked up.

When he got over here, he met this Hawaiian man who used to own all the land where KTA is. And this man fell in love with my grandfather. Not in a gay way, just because my grandfather was really handsome and very nice. And so he said, “I give you all this land except for where I live.” Where the Lehua Jewelers place is [where Waimea Center is located]. He had a house there, and that’s why they say till today that anybody who has a business there at that area can’t stay that long. Out of the whole shopping center. Because that was his land. And I highly believe that he must have been some kind of *kahuna*.

[talking about family] In uncle's home, in his bedroom was the coldest, most chilly room in that house. Because that's where he slept. You know, after he died. And they would rent the house for cheap, \$230 is what I was told. And then people would rent it, but it was mostly *haole* people would rent his old house. And it was like all wild grass and whatever. Before he was even born I think [talking to Uncle Uku]. How old are you now uncle?

AL: 83.

AUNTY: But because he gave that land, then my grandpa got people to go up to the mountain and get only *koa* wood. So that whole home is made out of huge lumber that's *koa*.

FRIEND: It's still there?

AUNTY: Yeah, it's right across from McDonald's. The old Spencer house. That's my great-great-great-grandfather. His son married my great-grandmother from Lapakahi from Kohala. Because she and her brothers and sisters, there were eight of them, with their mommy, used to come up and walk from the beach all the way up the mountain, and there was a trail where all these old roads are now. Come and go to 'Imi'ola Church. 'Imi'ola Church I think was made in 1832. My grandma was born in 1844.

AL: Because this Parker School was made, what 1929?

AUNTY: And so anyhow, she would come to the church over here and she ended up marrying that Spencer in that church. And then my mom and my dad married in the church also.

UM: OH, my aunty got married in the church too.

FRIEND: [talking about his visit to Spencer house]

AUNTY: Yeah, it is an old church.

Now, there is a non-profit organization group of nine people that takes care of the Spencer house. They have just contacted me, because I have a house that I made out of *lauhala* and plywood that I want to give to them, and put on there with *hau* wood, I cut the words out with my saw. And it says "Da (D-a) Royal Bank." 'Cause eventually that grandfather met Liholiho. Kamehameha the second. When Kamehameha used to come all the way to Kawaihae on the ship, then he would walk up to Waimea in those days, and he saw my grandpa's house was kinda the only, I call "*haole*," house. Knock on the door, and my grandpa comes out and goes, "Hey, (in Hawaiian) who lives here?" My grandpa by then learned how to speak Hawaiian really quickly because he was in Hawai'i. And his first wife only lived I think three years and so many days, because of the cold. Waimea used be really cold. And so she passed away and he became single. So Liholiho became his very good friend and they used to *inu*, drink. So he would always come back to see my grandpa.

And so at one time he said, "Eh, you know I get one niece in Wailuku, Maui, and she's a Daniels (her last name). There is five daughters but they are got married, so this guy only got one more daughter, and it's my niece. Half *haole*, English or whatever. Why don't you go and there and ask for her hand." And my grandpa said, "For what? I just got single. My wife died." Then Liholiho goes like this, "Eh, you know how to read English?" And he said, "I come from there." "Okay I am going to bring some law books, and I want you to read them." So he said, "For what?" "Just never mind, I I'm gonna bring this books."

So he brought the books next time he came. Grandpa read it. Then next time Liholiho came to drink and have fun with my grandpa, he said, "Eh did you read those books?" He said, "Yes." "Did you finish?" "Yes." He said, "You understand the books?" He said, "Yeah." Liholiho said "Okay, now you one judge."

So then grandpa was able to go on ships between the islands and he would go here and there. So the first daughter he had he named Servia, after the first ship he was on. Then he had another daughter and named her, because another ship he rode between the islands was Zenovia. Z-e-n-o-v-i-a. And it's in one of the books that the Holt family wrote. From O'ahu. So then, Liholiho told him, "Now you can go and marry people." So my grandpa went to all the island marrying couples, and he would also marry himself to all these different women on all the different islands.

So during all the years of having our family reunion here, then people would come (I say new people, but they weren't really new) and they would bring their genealogy and say, "Oh I am from this Spencer family." And we'd say, "No you're not! Who's your grandpa?" They come up with this genealogy with that grandpa's name that had married so and so way back when, and we never knew about um.

FRIEND: How many of them were there?

AUNTY: A lot. He married in Kaua'i, he married in Moloka'i, he married in O'ahu, he married in Maui. He had all these different wives.

Eventually, ten years later he married Martha Daniels (Liholiho's niece). Because he went to Wailuku and he said, "Knock on this door." And the father came out and he said "I am here to ask if I could marry your daughter named Martha and I'd like to get married to her and I want to ask for her hand." And she was *momona*, right. So then the father said, "What about the rest of her body?" And then he said, "Oh, I'll take that too." So then they got married.

FRIEND: [asking about Liholiho] He became a judge and he married people in the Christian way. Prior to that did Hawaiians marry?

AUNTY: Yes, they did. The true way how they got married is that they got tapa and it takes 500 hours to make one piece of tapa. So they made all these blankets and stuff called *kihei*. Put them underneath the blanket, one night, you're married. That's why I say when people ask me, "Can I marry the real Hawaiian way?" And I say, "So sorry, I have no 500 hours to make millions of tapa cloth so you can marry in the old Hawaiian way." Never have no ceremony, you just sleep underneath the blankets and you're married.

FRIEND: In the old days could you marry more than one person?

AUNTY: You could if you agreed...

FRIEND: Daniels did it, right?

AUNTY: No, she didn't know. My grandma didn't know. My second grandma, not my real grandma. In the old days, this is what a lot of men did. It doesn't matter because when you study all the genealogy you see he was married to her and then pretty soon they get divorced, or no divorce, he still had another wife or whatever. [talking about family] My husband and I are the same way. He's my second cousin.

FRIEND: And you didn't know that?

AUNTY: No, until about five years ago. I left Big Island, so I wouldn't marry my own relative. But, came here and my son came home and told me... I told him, "That guy that you are talking about is my mother's first cousin." He said, well mom, "That was grandpa Napoleon's second wife's son." And that was my mother's first cousin. My mom always used to always talk about this silly guy. So when my son told me that I said, "Just wait. If grandpa Napoleon married Mini, as his second wife, and he had another wife before that and then had a son, that son with that name is my mother's first cousin." So grandpa Napoleon married this woman then went to Kaua'i and married Annie, who became my husband's grandma. So then, my husband is like my second cousin. because my grandpa made my father-in-law, eight children, in Kaua'i.

[AUNTY is drawing a chart to show how she and her husband are related]

AUNTY: We were married 55 years. [talks about how she found out they are cousins] They were the original caretakers of all the royal bones. They went by Napala, but the family name was actually Napela. [talks about change on birth certificate and problems with DHHL]

FRIEND: [talks about how he met Uncle Uku]

AUNTY: I was telling the people that started this [Waimea Nui project], they have to make a senior home first, before the people die. You don't need to have a graveyard first, you need a senior home for seniors. And also for people who are not able to afford houses, that they can rent, who are middle-aged and younger. For Hawaiian people, Hawaiian Homes. That's what Hawaiian Homes means to me. Putting the Hawaiians in the houses on the land and not costing them two arms and one leg.

FRIEND: More important you take care people when they're alive, not when they're dead.

AUNTY: Yeah, but you know the spirit lives on. And here in Waimea, we have so many people who are church people. So everybody has a place to be buried, or else they have the body burned and then they keep the body in the house, in an urn. They don't bury whole body most of the time because it costs so damn much. I know because I used to sell graveyards and whatever.

FRIEND: [talking about iphones]

AUNTY: Like she was talking about the park down there, Spencer Park. That's my father's brother that used to own that land. In 1946, I was about six years old and spoke only in Hawaiian, and he came over to see my *tūtū* that day and said, "I am going to sell my land" in Hawaiian. And my *tūtū* said, "Which one? You have so many." Because he was the chairman, like the mayor for this island. When he said, "I'm gonna sell the one in Kawaihae," she said, "*A'ole*." And he said, "Why not, 'cause I want to make money?" She said, "If it wasn't for the people on this island who voted for you to be in this place that you are, you would not even know about the land that's to be sold. So you are not going to sell it, you are going to give it back to the people for the future." Because she could see in the future. "It's going to be a hotel, for some visitors that come from all over the damn world, or it's gonna be a rich person's house that is built there and no one can go there, because that is one of the safest beaches on this island. You just give it back to the people." And he was so angry, he said "*A'ole*," and he walked off. He walked down the stairs, and he thought to himself, "I always come to ask my mom advice. So he turned around and walked back up the stairs and I was sitting on the rocking chair on the left side of her porch, and she was sitting on the right side. This old *koa* rocking chair..."

UM: Aunty do you remember his name, your papa's brother?

AUNTY: Oh, Samuel Mahuka Spencer. He did not have a Hawaiian name out of all the brothers. When he was a young baby, the family from Lapakahi had a Sam Mahuka Awaē. So that one, he married, but had no children, so then that Mahuka asked, "Can I have one of your babies?" Because my grandma had 14. So she said, "Okay." So she gave my Uncle Sam to him. And that uncle became *high makamaka*. Because he was the only child of that great-grandfather. Not my great-grandfather, but his name was Samuel Mahuka Awaekumuhonua. So because of that he never lived with my grandmother. He was the *punahele* child, the favorite child. He was brought up in a different way, but he always honored my grandmother. He would come and visits her all the time, and ask for advice. When he was chairman I remember him coming often and ask, "What should I do about this?" His wife died when they were very young, they married young. So, when he came and he said he wanted to sell the land she said no. So he came back, walked up the stairs, looked at her and he said, "Alright, okay. I will give the land back."

What was strange was when I came back to live here, I have a niece, my older sister's daughter, came from Oregon. She called me up and said, "Aunty I know you do *lomis*, can you bring your table down to Kawaihae Beach at the Spencer Park and massage me?" And I said, "Are you crazy or what? And she said, "Aunty I know you do that." So I said okay. So, I took my table and went down there and when I was massaging and *lomi-ing* my niece, I saw these two guys, they were doing surveying of the park. So, I said, "Hey, I have to leave you for a little while, I'm going to ask those guys why they are surveying the park, here (at Spencer Park)." She said okay so I went over and I said, "Eh you two guys, what are you doing surveying, don't tell me that the state is going to be selling this place. Because, I want to know." And then they said, "What business is it of yours?" And I said, "It is my business because my uncle owned this land, and he gave it back to the territory when he was the chairman for this island for 24 years. This is the story I know because I was there when he said he is going to sell it to someone and my *tūtū* in Kohala said, "No you're not, you're gonna give it back to the people so then more people can enjoy this park, this place, and this beach, from all this island." So then he was *hūhū*, walked off, came back, and...these two guys told me that long ago he signed the place over to the Territory of Hawaii. Because it was not a state. So then just recently, around 2001, the State just found out that it was given by my uncle to the territory. So now officially they were going to sign it over to the City and County. After all those years that he had given it to the territory way back when, and only now they found out.

So then I got to see Billy Kenoī two years ago at the Taste of the Range at Hilton. So two years ago I saw him and he was running for office again. So I said, "Hey, come." So he sat down, he said, "Yeah Aunty, what you like?" So I told him the story. And I said what me and my friend want to do, because of my grandmother saying give the land back to the people, I want to have a plaque made honoring my uncle and my grandmother. So I finally got pictures of my grandma and I finally got pictures of that uncle and now we're working on getting enough monies so we can put up a plaque with their pictures on it. Kenoī said it's fine to do it. So now we're raising the money.

FRIEND: [asking questions about the plaque]

AUNTY and AL: [talking about adoption and family and politics]

AUNTY: So what decided for you to be what you do?

UM: I was going to school for Hawaiian Studies, and going to Kahaku'ula was exhausting and tiring, and I used to love my culture and language, then I was like, "You know what, I'm going to Kahaku'ula, it's not making me love my culture and language like how I used to." So I stopped and I just wanted to get my *palapala* as fast as I could. So I went into Anthropology.

AUNTY: Anthropology and archaeology is kinda hard because all of the situations that goes on in Hawai‘i. Because DHHL, the State, all of these other organizations or whatever, you know governmental, you have to go through all this red tape, by that time you’re already dead. It takes so long.

AUNTY: [talking about government and laws] That’s why I say I am not American, I’m Hawaiian, and that’s all I consider myself as. [talking about politicians] When I came back here, I was so proud to hear that this uncle that had that park, everybody said he was the most honest politician that Hawai‘i has ever saw. And I said, “You know why he was like that? Because of my grandmother.” If it wasn’t for my grandmother, telling him, advising him, he would not be

FRIEND: What was his name?

AUNTY: Samuel Mahuka Spencer. [talking about family, answers phone] And they have so much land here [DHHL] and I still can’t understand why they have to charge people when they’re supposed to give them the land and then they build their own place. And not go like because some people here did whatever they did. So what? So what?

AL: It’s who you know...

FRIEND: [talking about owning land]

AUNTY and AL: [talking about sharing]

AUNTY: It’s not going to help the future people, your grandchildren and great-grandchildren if you don’t tell the whole story. Because once you tell the story and somebody knows it, then it’ll be good for the future of the Hawaiian children and anybody else who is concerned with what’s going to happen to the place.

AL: But the thing is, we gotta get these young people come interested too. So they take care, *mālama*. You have to take care what you want. And always take care what you get.

AUNTY and AL: [talking about planning for the future and wills]

UM: Aunty, do you have any more *mo‘olelo* of the Waimea area?

AUNTY: Well the only thing I have is right over here, where all my family came from Lapakahi and lived here until they chased them out.

UM: And then they migrated to go to ‘Imi‘ola?

AUNTY: No, they didn’t go to ‘Imi‘ola per se. Only my great-grandmother’s family was brought to the church to go the church there. They had a minister in Lapakahi but grandma didn’t like him. My great-great grandma. That’s how my grandma came over here to church and became a Spencer. And so all of this history it’s good to know.

AL: [talking about his friend]

AUNTY: They lived here from 1918, and just one family stayed there [in Lapakahi] till 1960. Which is my time, like when I had my oldest son. And then they moved to Mahukona.

UM: They are rebuilding some things down there, yeah?

AUNTY: Yeah because of the earthquake they haven't done very much of rebuilding but there's some places that need to be rebuilt. Rock walls put back up and whatever. I just went there recently to see if they did anything much but they haven't done anything very much since the rocks fell down.

UM: Do you know any *mele* or *oli*?

AUNTY: I got a whole bunch of old *olis* that can tell stories about our family.

UM: Oh wow. Of Lapakahi?

AUNTY: Yeah it could be some from the people that came from there because before all of the names, Hawaiians only had one name, yeah? So I have a whole bunch of chants and things like that, that my sister in-law gave me before she passed away. I don't know if she knew she was going to pass away but she gave it to me and she got it from a lady from here who was blind and I don't remember the name of the lady. But she was asked by the lady's niece to come up here to Waimea and I think it was at Hawaiian Homes in Kuhio Village. And this lady was blind and she had all the chants, supposedly from Spencer family and the family that lived over there and back to way, way, way back. [talking about family and how she got the genealogies and *oli*]

UM: Aunty what is your Hawaiian family's last name?

AUNTY: My mother's family is Ne. N-e. And there's some family from Moloka'i that was Ne also.

UM: So Papa Awae was your '*ohana*?

AUNTY: On my father's side. My dad's side was from Lapakahi. Spencer. [talking about family and naming of her son]

UM: Do you know of any traditional sites around the project area or within the project area?

AUNTY: No, not necessarily. All I know is that my aunt got a place in 1952, right off the street from there. She's about a block away from Didi. She's right across from Kanu. [talking about family. One of the people I think you should get ahold of is Luela Schutte.

UM: She used to babysit my son.

AUNTY: You should talk to her.

AL: His brother's wife is a lawyer. [talking about Schutte family]

AUNTY: I would ask you to go see Ester Andrade, but she's forgetful now. Alzheimer's. She would have been a really good one to ask because she knew a lot about this place.

UM: Aunty do you know any gathering practices or do you gather around the area? Or do you know of people that gather around that area?

AUNTY: No. I know all the other places. That's why I wanted to move back here because on O'ahu too many *kapu* this and *kapu* that. They use the Hawaiian word "*kapu*" but it's all *haolefied*. Everyplace you gotta go, someplace is *kapu*.

AL: When you leave this place, where you going to?

AUNTY: Right here in Waimea.

UM: Uncle did you guys gather plants from the Christmas paddock area for like horses?

AL: We had to grow the grasses and things like that, see?

AUNTY: Only the grass.

AL: Yeah, only the grass.

UM: Like medicine purposes or healing stuff?

AL: Like we get the jo weed. It's a medication too, see? It's a long, skinny stem.

AUNTY: It has a little purple flower and it's good for fixing bones. [Aunty sketches a picture of the plant]

UM: Oh is that the *koali*?

AL: *Koali*.

UM: But that used to grow all over? *Laukahi* always grows over there.

AL: If you going down to Waiki'i, Saddle Road, you go down that side by the old prison camp, you look for the darkest purple. That's a good medication for broken bones. That's the *koali*. Morning glory they call it in English.

AUNTY: Yeah, a weed with purple flowers.

AL: If you put it up your nostril you see triples. But you never going get sinus again. Like me, *pau* my sinus. Man, I see guys walking, I see three guys, triples.

AUNTY: The flower you're talking about, you eat to help your sinus?

AL: The flower is purple you know, this jo weed. You look for the dark purple one. That's the one that really can help you with broken bones and water knee and things like that. Drains all the water from your knees.

AUNTY: It's a morning glory. And the flowers come light, dark. It's a vine.

AL: You know Pāpā Awai. He only use certain kind type of medicine, you know. He hardly use the *koali*. Because he like the *noni* and things like that.

AUNTY: No, we never used *noni* for medicine. Never.

AL: Oh, I thought he did like *noni*.

AUNTY: Our family never use *noni*, uncle, also most every other *kahuna* that I worked with, they use the *noni*. But not uncle, not our family because if you don't know, I call journalizing, how and what the use of the medicinal factors that this plant has, then you can get your kidneys and your liver to shrink. By taking the juice or any whatever. All we used it in my family that I heard of is for making yellow dye.

UM: I remember people saying that Pāpā Awai would use the *‘alae*, the sea salt, and I think it might have been *‘awa*, all in one mixture.

AUNTY: The *‘awa* and also the turmeric, the *‘ōlena*. *‘Ōlena* was for inflammation and so many different things. That is like basic, and *pōpōlo*.

AL and AUNTY: [talking about *‘awa*]

AUNTY: I worked with a lot of *kahuna* in my past on Maui, Kaua‘i, and O‘ahu that did use *noni*. And I used it for shingles, by putting it in the bottle and then we leave it out for 5 months. Then you squeeze out all the seeds and you make a salve out of it, and you put it on the shingles and it disappears. But never ever our family used. I learned from Kaluakaia‘ula [Pāpā Kalua], ‘cause I teach his style of *lomi* and was given permission to do that. I think I learned from about seven different *kahunas* besides my grandma. We come from the family, so from hundreds of years they’ve been doing it [*lomi*]. So that’s grandfathered in. I mind my own thing and whatever but I teach it because I want his style to be known to people from all over because he’s the only *kahuna* that taught when, where, why, and how. What you do for each part of the body. Where all the rest of the guys, was all guys that I learned from, that whenever I asked a question, “Why are you doing this certain motion or style or whatever, they say, “Be quiet, don’t ask any more questions. This is how I learned and that’s all.” But he was so nice and so *nahenahe* and so sweet. [talking about Pāpā Kalua and the Bible]

When I was a little girl, I used to ask mu *tūtū*, ‘cause she never knew what religion she wanted to be, or what kind Christian, you know. So she would take me to every church, except the Buddhist church in Kohala. Every church in town. Catholic, whatever. She never knew what she wanted to be. But not the Buddhist because she never understood Japanese. I think she always knew English, but I never heard her speak English until she took me to school and threatened the teacher to harm her if she hits me again. That’s the only time I ever heard her speak English. Every time she spoke in Hawaiian. My sisters and brothers had to speak Hawaiian when they were little. We all spoke Hawaiian, everybody of us. English was not allowed when my grandma was alive.

FRIEND: [talking about speaking Chinese at home]

All: [talking about speaking Hawaiian]

AUNTY: I learned some of the place names that I don’t know because when I do weddings I want to know what the place names are, and I don’t know all of the place names on this island, even if I was born here. Because we never had roadways in places that have roadways now because we are allowed to go and do weddings and things like that. So I like to know the names so when I do weddings I can share the history and why it was named that, or why that is a special place for the particular couple. The places that I know is all the natural things that I can get to make something and do Hawaiian cultural things. Where I can get the materials and supplies from. My dad was an ukulele maker, he was a guitar maker, he was a seafood gatherer, he was a fisherman.

FRIEND: Was he a farmer?

AUNTY: No, my grandma was. More medicine kind. His mother. My mother and grandfather on mother’s side were farmers. They knew everything about farming, eating plants. My grandpa never allowed us to plant things that would bloom, for making leis. It was for eating. [talking about grandpa] The only thing he would eat was day lilies. He would dry it and he would put it in chop suey. He would take the things all off of the watchacall, and he would do that and then the bottom

of day lilies, he would cut it up and make salad. And I wouldn't eat it because it was slimy. But I was his favorite grandchild. [talking about family]

People don't believe I'm 74. They say, "You're 74?" I say, "Why does a 74 year-old have to be with a cane and walking all crooked?" Yeah normally. [talking about learning and teaching and family]

Just to have that knowledge that the Hawaiians did, because they had so many things, they had meager tools, the simple stuff, and how amazing that they could do all these wonderful tools, crafts, how to make the poi pounder, the poi, just to sustain yourself. And now, we are supposedly all struggling. Why do we have to struggle? If we do what we know how they did it then, we wouldn't have to have all of this, "Oh my God, what am I gonna do, I have no money." So when I taught Hawaiian Studies, I would teach my children how to go and gather things that are natural from the land to create something that you can sell, like making ti leaf leis, gathering different plants that you can make Christmas ornaments, wood. So then I could teach them how to do some things with wood and stuff. So then that way they wouldn't have to worry about, "How am I gonna make my money when I get older if I don't go to college?" [talking about education and family]

UM: Aunty, I have two more questions.

AUNTY: I'm married already.

Group: Laughs

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

AUNTY: Well, one of the ways would be to create another roadway to get into the place. I think that could help. From somewhere else, you know, a new roadway.

UM: anything else?

AUNTY: No.

AUNTY: [talking about Kawaiaha'o Church] People always say to me, "Oh there's a lot of places here that might have bones and whatever." And I say, "But until they dig it up, they don't really know. Like the area and whatever. For instance here we had healing *heiaus* that my family built and they tore it down. It didn't matter. So where the houses are now, and there were healing *heiaus*, if something happens to the people who live in that house, hey it will happen. There's nothing that we can do because it's already been built. [talking about friends, teaching, and her house]

FRIEND: What is the importance of the house?

AUNTY: The Damon lady used to own it and she comes from a very wealthy family that sold the place for \$420 billion in Honolulu, in Moanalua Valley below Tripler. And she came from that family because her great-grandfather was a minister, only for a little while, for Kawaiaha'o Church way back when in the 1800s. When the first missionaries came, he was one of the many ministers. But he didn't like getting \$230 a year for ministry for our church, so he decided to get out and make a store in Moanalua for the sugar plantation people. So once he did the store, all the Hawaiians that lived below Tripler, they worked for the plantation and he would say, "Okay you can charge the food in my store." And he'd let them go up to \$300, and then he'd say, "Ah no need pay me the

money, just give me a square foot of your land.” That’s how he ended up owning all that Moanalua Valley. From the ocean to the mountain, except for Tripler. When that happened, lots of people did not like the Damon family, Hawaiians especially, because they said instead of making them pay, he just took their land.

UM: Auntie, I have one last question, what are the cultural concerns the community might have related to cultural practices?

AUNTY: The only concern that I have is that lots of our cultural practices, things that we want to do are always held back by laws, and regulations, things like that. Like even if they say we have gathering rights. If I go somewhere, and it’s like say a National Park, or place where DHHL owns, or whatever, like, “Sorry, can’t get anything from here. You have to go get a permit.” And I don’t believe that we should have to get a permit. Because my family comes from here ages ago. Generations. And so why should we, as people who have been living here since, I would say 1200 that I know of, our family...

AL and FRIEND: [say they have to leave]

AUNTY: So that is one of the things, I wouldn’t say I’m against it, but there’s too much laws and rules and stuff like that are made so we as Hawaiians want to do what we need to do. It’s not what we want to do, to enhance the culture, to keep the culture, we don’t have that freedom, the freedom, to just go and get things that we need or that we can use.

UM: That’s like the biggest problem right now, like the hunters have to get permits or even fishing in places.

AUNTY: Or, any place.

UM: Yeah, any place.

AUNTY: And making laws and rules. I have nothing against them doing conservation areas. But like where Lapakahi is, they added on more places, areas this way so it’s all conservation and I don’t really feel that this should have been done.

UM: I know why some people do it too. Some land owners make it into conservation so the land taxes can be cheaper.

AUNTY: I know. And then, who owns that land? What I know, the people who own that land were all doctors from Kohala that own that land before [at Lapakahi]. It was sold by our family to them. The Kohala doctors. Dr. Tavira, Dr. Epaulet, there was another doctor that I don’t know the name. But some of that land right next to Lapakahi was sold to them. And I think almost every one of them died in a tragic accident. Every one of um. That’s why I say spirits still live on and each one of them wanted to do something like building a fabulous house, right next to the village. I was told that whoever owned that, I don’t know which doctor, wanted to make a cultural center there, and then bring people from wherever, from next door to walk into Lapakahi State Park, I call it “village” because I never want to call it a State Park. To bring them into there and use that as part of their cultural showing, sharing, or whatever. And once that was thought about being done, and the person who was thinking about that was gone. So in a way I think that all the spirits of the past are still there and how and why would all these things happen to these three people like that? Why would it be tragic accidents for them to pass just when they decided, “I’m going to do this over there”? Because that’s all part of Lapakahi, all along that shoreline.

UM: What *ahupua* 'a is Lapakahi in? Is that Lapakahi, the *ahupua* 'a?

AUNTY: 650 acres, from the ocean all the way up to the mountain.

UM: And that's part of the dryland field system, Lapakahi?

AUNTY: Mmhhh, It never used to be dry. Before, it used to be all sandalwood, *lehua* trees, and stuff, and of course when Parker and all these other people came, cut everything down. Kamehameha, when he was alive, found out that the wood was really valuable so he had people just go there and cut up all the whatchacall [sandalwood] and send it all to China from Mahukona, on ships. That's when they started taking little Hawaiian children and sending them off to China and different places in the world to be slaves. And that's why Queen Liliuokalani decided she wanted to make the children's center. So they could keep the children and help them with not having parents. At a certain time the parents were all dying from measles or different diseases.

And she used to come to the village before and my grandmother used to do healing work on her. They even learned that she loved riding horses. So one of the stories is that they got horses and they trained the horses and rode on the horses and stuff like that, and when she came to Mahukona on the ship, she would walk the trail from Mahukona all the way to Lapakahi and get medicated and *lomi* 'd, and whatever. And she wasn't sassy, they said she never let them carry her, she walked. And when she came over there, they used to raise this really huge gourds, big ones, and they would cut the top off and that was her suitcase. They would cut the top off, and dig out all the seeds and plant some more. Then the retainers would put it on their head and it would have all her clothes inside. First suitcase.

On the left side, if you're looking this way but you're looking down on the right side, that was a hotel for all the people that when they first came there, they learned how to do medication. Medicines and *lomi* and whatever healing work. Although it's known as a fishing village, it was, I would say, the first university on this island. Because navigation was taught there, fishing equipment was taught there, *lomi* was taught there, Hawaiian medicine was taught there, building houses was taught there, how to make canoes also. All these things were taught there over these hundreds of years. So then people would be able to learn how to do it and then go out to all the other islands. Then especially on the medicine part, they had a convention every year after 1212 because it took many years, like 10 years you could *uniki*, you graduate. Or 15 years I always jokingly said, if you weren't so smart, to learn the medicine and the *lomi* and stuff like that. And so people could leave there freely and go to any other island and do their medicines and stuff. And every year at a certain time in November they would watch the skies and they would come back and they would have a convention for medicine. A medical convention there.

UM: At where again, sorry?

AUNTY: At Lapakahi. And the longest time they had it was for 13 days. Normally it wouldn't last that long. But if you're standing and looking down into the village, all the right side was built, the structures, for a hotel, where all the islands had a certain place where they would stay. And as soon as you come into that area, there's a long area, looks like a canoe house, and that was the storage place for the food. And all these other structures were put and made there just for like Ni'ihau, Maui, Kaua'i, Moloka'i, and even Kahoolawe.

UM: Just for healing?

YK: For healing. And they still have where Pāpā Awae's medicine people come still in November there, and when I work there they still do come in November. Just a hand full now, not too many,

because he passed away, yeah. So it's kinda like going down. But they still have Pāpālōkahi. That is in Honolulu. Before when you came there, no matter where you came from on this island, you would have to chant your genealogy, you would have to say where you came from, what your family name was or is, and you had to give all this information so then the people who did the medicine, which was all women. Before that it was men, but the men realized when they first came there in 1200, that they could not do medicine and building structures for the living area. So what they did is they started training all the women to be the medicine people. And then because they were more nurturing, more kind, more everything, nice or whatever, then the men, they decided to just leave them be and be the medicine people instead of the men. Because basically it was always the men that were the medicine man in our family until they moved there. They said they came from the south side and was all lava so they just kept coming, coming, coming until they got to Kohala.

See, Kohala is the oldest place on this island, right? Mahukona in that area, below the sea, now before long time ago they used to have this volcano that was called Mahu, not Mahū. And it's now in the ocean. And people who knew that this mountain that caused the Kohala area, would come from wherever, far away parts of this island, and would come there. And this is what my *tūtū* shared with me, and of course my dad too. People would say, “*Auhe* *kou Mahu*? Where is this mountain?” And they would say, “Kona.” Kona. So that's how Mahukona got its' name. And that's one of the stories that I know from my grandma who raised me because she married into that family, who were originally the 'Awaekumuhonua. When the missionaries came they dropped the Kumuhonua because it told what you were, teachers of the earth. Because they planted things for medicine they cut off that Kumuhonua and they only kept the name 'Awai. So they shortened the name, and many Hawaiian people did that. Because before they only had one name and most of the names that they took or they had, pretty much said what they were or what they did. It told the story.

UM: Same thing like my family. I would go to my uncle and ask what was our whole name was. He would tell me, “Oh, it's *kapu*. Don't ask that.” Hopefully one day.

AUNTY: You should still say, “I would like to know, just for my own good.” That way then you will know, because I always like to listen and hear people's names, especially if they're very long and they're old names. Then I like to take it and break it down to what it means, you know, and kinda what they did. And this is why our family got rid of the Kumuhonua because the missionaries studied, learned what your name was and they would know that you're this kind of person. And *tūtū*, and not only my *tūtū*, many other *tūtūs*, tell this very story that once the missionaries learn what you did and who you were, they put all of us in the same box, as *kahuna*, you know people that have a certain kind of knowledge, because each person was taught this. Or was chosen to be taught this in the olden days. So you were taught this, you were taught this. But you were watched and observed and then you were chosen to do this work. So once you learned how to do that, it was a lifetime thing until the person that was your teacher passed away. So you would have this knowledge of whatever they did, is what you did as a profession. You wouldn't go to school per se, like they do now days. But you were taught all of these things. So as the missionaries saw or heard your name, they would know more or less what you are. But they didn't really study us, I feel, completely, deeply enough to know that we as healers were good people, to help. They just bundled us up in one *da kine* and said, “Okay, you're a *kahuna* of this.” And so then we were all like *kahuna 'ana 'ana*. And we were considered as that. So when they learned, this is what my *tūtū* said, and not only was my *tūtū*, they learned how to *da kine* and then they also learned from people who would share the Hawaiian medicinal plants and stuff like that, and what the plants did, *tūtū* said they would tea you, because they were famous for tea-ing people, and give them a little bit, a little bit, a little bit, of your own medicine, right. And eventually it would kill you. And that is how they did to the royal family. They would say, “Come my house, drink some tea.” And then you go drink the tea where they go put in all these things inside and they're gone.

UM: But who would teach them?

AUNTY: There's people that taught them how to do it. They would ask and whatever, they would find out, and then do this. [talking about child molestation in missionary schools]

UM: [talking about education]

AUNTY: That why I love teaching when I was teaching Hawaiian Studies. Because I always wanted to share this heart that I was hoping that I could instill in my children that I taught, this unconditional love and caring about each other. All of the times when I was teaching in the '80s until the '90s, I ask my children, "What did you learn from *kūpuna* for the whole year?" And most of the time they made me cry because they said, "You taught me how to love." Or, "You taught me how to care about my neighbor," or "You taught me how to love my mommy and daddy." You know because some of them were treated really badly by one parent or the other, or both parents. But no matter what, they are your parents, and you not have to love them, but love them for all that they do and they brought you into this world. So a lot of the time they would say, "You taught me how to love." Just that alone made me feel like I did something for them. And a lot of the kids at that time when I was teaching, a lot of the children's parents were so young got divorced. [talking about how divorce affects children]

UM: Children are so open. I love that about them.

AUNTY: They are so honest.

UM: Well, *mahalo* aunty for sharing. Do you have any questions for me?

AUNTY: Sorry, I don't have a lot of information for you.

APPENDIX E: INTERVIEW WITH SONNY KEAKEALANI AND MARK YAMAGUCHI

September 17, 2014

Interview with:

Robert Sonny Keakealani (SK)

And Mark Yamaguchi (MY)

Interview took place at Sonny Keakealani's house in Waimea

By: U'ilani Macabio (UM)

UM: Can you tell me about yourself, and how you're involved with the area, and your *'ohana* traditions?

SK: I'm Sonny Keakealani. I worked Mauna Kea division before, and that was the part of the pasture where they kept market cattle before. They were easier to bring in. Anything that we transferred from Māna coming down from Makahalau, came to Paakai Nui the paddock above Christmas. And then close to Waimea was Christmas. It was all market cattle. It was like a fattening paddock. They were left there to butcher and ship out.

MY: Butcher and go Honolulu.

SK: Yeah, Honolulu and all that. It was a pasture that they could hold maybe two to three weeks before they can ship to Honolulu. But it was mostly for market cattle. That is how we are involved. Because we were the ones in there that drove the area, and if we transferred cattle from Makahalau to the main ranch Waimea or Mauna Kea Division, we came down from Puka'ali'ali, then Makahalau, then to Waimea. Down through the area.

UM: Pukahāli'i? What was the name of the other area.

SK: Oh, Puka'ali'ali. That is the last paddock from Māna Division, from there we come inside Paakai Nui. That is Mauna Kea Division. Māna and Mauna Kea. Two different divisions. Now when we transfer cattle we walk the cattle to Christmas. From Paakai Nui to Christmas.

UM: Did you guys Māna Road or trails.

SK: No, no, it was all pasture.

UM: Oh, pasture.

SK: It was all ranch land that came. And then it was Hawaiian Homes, and Parker Ranch lease. I'm talking like back in the '70s. When I worked there.

UM: No trails?

SK: It was all through ranch land. We never did go through any highway, no roads, nothing.

UM: Okay.

SK: Even from Keaumoku, from Waiki'i. Everything we walked was through ranch land. Anything from the *makai* side, the only time we cross the road was below the highway out here [Sonny points to the area in front of his house] by Pu'u Pā. From Kohala Mountain coming down by HPA, we crossed there.

MY: Right above the rubbish dump.

SK: Right above. That is only when we cross state highway.

UM: Fence lines were far apart or they didn't have?

SK: No, they had. There were all paddocks. Christmas was the paddock.

UM: Ho that is a large paddock.

SK: Yeah, It was a livestock paddock, cattle. They kept cattle in there, only cattle.

UM: So do you guys know any stories *mo'olelo*, that maybe people before you guys shared?

SK: No, like I said I worked in the middle '70s and that's only what I know when I worked for the Mauna Kea Division that they only kept livestock in there. That's all I know. Nothing else. As far as people living there before. We were too young to know. Plus the old people never shared too much. Like our supervisors, the old *kama'aina* of Waimea, they never mention too much over there. It was Hawaiian Home Lands and Parker Ranch leased it until late 1990s maybe 2000s.

MY: After that Rice gave everything back.

SK: That is all we can share with you can share with you, because when we worked for the ranch it was just livestock and pasture. As far with *mo'olelo ma mua*, *'a'ole maopopo*. *Makou 'ōpi'o*.

UM: Even the cultural sites and burials?

MY: No more over there.

SK: No, as far as working the area. There were no area of practices like. No more, it was just under the Parker Ranch lease, the land. We just were employed by Parker Ranch and wen' work cattle, that's when we were in the area. As far, as we worked in the area corner to corner, there were no burial sites like that. The only part had in there was airport lights. You know, they had the *ahu* like, and that's about it.

MY: [Laugh].

UM: Did you guys ever need medicine, like *lā'au lapa'au*, when you were ranching?

SK: No, nothing.

MY: Cause more the burial sites were more in town.

SK: In town, around breaking pen.

MY: All behind here [Mark points to the back towards the area of Pukalani] was all burials.

SK: Yeah, burial ground. *Ko'omaloa*.

UM: *Ko'omaloa*?

SK: Behind us. It is all ranch land. Hawaiian Homes is outside. Like I said, it was barren. We leased the land. Never had burial grounds. The old people, like his dad was one, and Henry Ah Sam they never tell us no go over there. They said everything is okay, *maika 'i*.

UM: You guys never felt anything strange ever? Everything was good?

SK and MY: [Laughing]

MY: Never have nothing. Had plenty pigs though.

SK: Yeah the pigs was fat. This time I would catch plenty pigs. [Mark laughs] House meat.

UM: And still yet get choke pigs roaming?

SK: I guess, but you know with all the houses now, they move out. Not like before, was just pasture land right out to Māna Road, clear across.

UM: It was only pasture lands, so there was no trees before?

SK: No more trees. No Hawaiian practices.

MY: The only trees was by Paakai Nui and Christmas by the corner, with the gum trees. That's the only trees had. Just a triangle of trees.

SK: Who planted the trees? Richard Smart?

MY: The ranch manager?

SK: The ranch planted that trees, not Hawaiian homes.

UM: Who was the ranch manager at the time?

SK: Hartwell Carter.

UM: Hartwell Carter?

SK: Yeah.

UM: I guess I knew that it was going to be hard to find information of the area. Because even Uncle Uku said there's nothing over there.

SK: He don't know.

UM: Yeah he said there is nothing.

SK: And yet, he is older than us. When I was working, there was this supervisor older then Uku, and same like his dad, way older than Uku. And they never mentioned, and yet that's the area they worked. And no more hum bug.

MY: If had, they would say.

SK: They would let us know.

MY: Yeah.

SK: And the ranch would go fence it off. The ranch was good like that.

MY: Like behind here, this subdivision, they called my dad to have him show all the old burials, and graves.

UM: So for this area, you guys would herd the cattle into Christmas Paddock?

MY: Yeah, then from there we would drive them, come down to the stable. Separate from what we don't need. And, chop them or ship them to Kawaihae, Honolulu, some will go Hilo, some stays at the Waimea food market.

UM: Okay. When you talk about the stable, you talking about Pukalani?

MY: Yeah.

UM: Oh, okay.

SK: Was before, we had a corral before over there, but it's all the houses. Holoholokū housing. Which they get wrong name. It is not Holoholokū, that's Pukalani over there.

MY: That where they used to call Yotaka Pen.

SK: Out there is Holoholokū, not there by the houses [points to the *pu'u* in the back of the house]. That's Pukalani right there.

MY: Below the stable, that's Puhihale Stable.

SK: Puhihale. The wind yeah.

UM: That's the name of the wind, Waimea wind?

MY: That is the stable below Pukalani

SK: When the wind come down that's why they say *puhi*, and *hale* was the stable.

UM: So talking about wind, what else kind of winds you knew about in that area that would come? Like the winds or rains that would come to that area.

MY: Used to rain a lot before. When I was young wind and rain Waimea every day. When come five o'clock in the afternoon it used to be so cold already. Everyone would be in the house already. Now it is all different.

UM: Now, it is so hot. So do think the seasons are changing?

SK: Yeah, plenty.

MY: You know the rivers right across the intersection. The rivers always used to run, constantly running, you know. Never did go empty unless there is a mean drought. That river used to run every day.

UM: Ho, wow, that is a big change. Now, we rarely see that river running.

MY: On top of church row. See they diverted a lot of the gulches up there to build the subdivision. Before, it used to rain, and all those gulches used to be full.

UM: Did you guys used to see the rivers going down from Kohala Mountain going down to Kawaihae?

MY: Yeah.

UM: Oh wow. Now you don't even see that anymore.

MY: Unless there is a big rain. Very seldom.

UM: In this area did you guys catch birds in Christmas Paddock?

MY: Oh yeah. Used to be lot of pheasants and stuff.

UM: And you used to catch it and eat it?

MY: Yeah.

SK: You gotta talk to Mark. Mark was born and raised over there so he knows that area. What you talking about, like bird season? And hunting season, pig or whatever. They open it for people.

UM: Did you guys used to eat *kōlea*?

MY: You're not supposed to but we used to eat um.

UM: Until when did you stop?

SK: Until they go back I guess. They came over here and got fat.

MY: Till April. Gotta wait 'til the chest come black.

SK: In English, plover. In Hawaiian they call it *kōlea*.

MY: If you get caught shooting that you would pay a big fine. Everybody used to hide. After, they would fly back to Alaska you can shoot in Alaska. But not in Hawai'i it was *kapu*.

SK: Bird season is bird season.

UM: Is now bird seasons?

SK: No. Later part of the year.

MY: November. Now you see the turkeys and the chakas and stuff, before, you don't see them down here. Was always up in the mountains. Now, there are too much things happening in the mountain. That's why all the birds coming down.

UM: Do you guys have any concerns about the development that Hawaiian Homes are gonna do?

[Sonny and Mark shake their head showing that they have no concerns]

UM: No concerns? What kind of issues do you see now in Waimea? Or through time, what would you prevent from happening?

SK: Ask Mark from his time of growing up.

MY: Now, what I like prevent is people buying the land and building. It's too much; Waimea is getting too crowded. In my younger days you knew everybody in Waimea.

UM: Yeah.

MY: New Years, the Japanese custom you go house to house and celebrate. Today, you can't do that. There's so much people. Before you could go someplace, leave your house unlocked and... not today.

SK: Before was Malie 'Ohana right there.

MY: Yeah.

SK: If we going talk about the ranch, I can share a little bit. Mark was born and raised here, but I am an outsider. I came here and worked for the ranch. But even in that years in the middle '70s till now, a lot of things changed. The ranch changed, our old ways of living changed. We went more toward the white man's way. We lucky we get Hawaiian Homes here. That's one thing I can say. *Kela ka Lula o Waimea*. No mater what we say. Waimea will all be Waimea because of Hawaiian Homes connected to Waimea. That's part of the heart. Where Hawaiian Homes is connect with Waimea and the ranch. And how Mark grew up, he seen the changes.

MY: Our lifestyle from when we was young till now, is all changed already. Like before you know, everybody used to take care of one another. If your family need help and stuff.

SK: That was part of our spiritual practices.

UM: Oh, yeah.

SK: Yeah.

MY: You know when they *kalua* pig, and make a party. Ho, the people used to come and help. Before, you could burn your rubbish at home. Now, they talking about building one big incinerator. At first they was talking about polluting the air and now they talking about putting up one incinerator. That is just as bad; might as well go back and let everyone burn their rubbish. Before, every house used to have one 55 gallon drum. You burn all your paper goods, and the bottles and stuff used to pile um up all on one side.

UM: Kaho'olawe they still do that.

SK: The old way.

MY: If everybody can start doing that at their own house they can recycle plastic and bottles. Then they no need worry about the paper products. Before they used to have *furo*. You know what a *furo*?

UM: Mmhmm. The Japanese bath.

MY: They used to burn all the paper in the *furo*, to make the water hot.

SK: Nothing being wasted, you know. Everything was used. But, everything was connected; people from Hawaiian Homes, people from within Waimea Village. They were all connected together. Whatever they did they were all family, *'ohana*, two sides. Japanese married to Hawaiian, Portuguese, Filipino, and Hawaiian. All was connected, like I said were all *'ohana*.

UM: When did you see that change?

SK: In the late '90s.

UM: Not that long ago.

SK: Not that long. Even the ocean change too, less fish, more people, more activities down on the beach areas.

UM: Yeah.

SK: We never had privacy. That's why today you see the goats come, because the man build there houses inside there where they were roaming for centuries. You can't blame the pigs because the man move into their area. Like I said there's always DLNR, or private owner and they control, yeah.

UM: Oh, yeah.

MY: Like I said everything today is politics.

UM: Yeah. Is there anything else you want to share about the project area?

SK: No, because when we worked the ranch was when we were familiar with the area. But it went back to Hawaiian Homes long time ago. Even when we were working in the late '90s it was turned back to Hawaiian Homes already.

UM: So, the lease went back to Hawaiian Homes but Parker Ranch was still using the place.

SK: MmHm.

UM: When did HPA come in? Did you see an effect with HPA, the school? What was the major effect, was it the airport that affected more people coming to Waimea?

MY: No, they started HPA right in town.

SK: By the Episcopalian Church. You know where Small World School is? That was the old HPA. It was an old classroom.

UM: Oh wow, I didn't know that.

MY: Then eventually they built the high school.

SK: [talking about HPA]

UM: So Parker Ranch you guys worked all in this area [pointing to the *pu'u* of Waimea Hoku'ula and Pu'u Lae]. Did you guys notice a change in the forest? Did you guys go into the forest?

SK: No, but, I tell you it is one of the cleanest mountains and Ku‘ulei used to get classes up there. We had a lot of outsiders attended classes. Waimea Middle School, Pūnana Leo, Kanu o ka ‘Āina. But that mountain right there is life [points to the mountain]. Every mountain the four of them.

MY: All this from here going to Kohala is all Hawaiian Homes. You know all the way to the look out that is all Hawaiian Homes.

SK: You can check with Parker Ranch because they get the lease, you know. They gave up some of the lease.

MY: The ranch sold out all their land, and turn around and leased back the land.

SK: [laugh] That how, politics. Trustees.

UM: I went to the back of Honokāne with uncle Ala Lindsey. Is that still Parker Ranch lands?

SK: Yeah.

UM: It is nice over there.

SK: It is not Honokāne, it is Kehena. You are on Pololu ridge. When you look down this way that is Honokāne Nui. When you go Pololu, then you look out it is Honokāne Iki. Then from here from Pololu, you can see Awini. When you at Pololu you look across. Then when, you in the back of Kehena, you can see all the trail on Honokāne. And then when look this side you are on Pololu ridge. When you go on the north side, you going toward Awini. Then you going hit Honokāne Iki, Waimā, and then come across to Waipio. Hi‘ilawe is in the back here, by Lalakea.

UM: Oh yeah, yeah.

SK: It's behind. You know, everything from Kohala is different it's all up front. Until you come from Waipio you go around.

UM: The trail from Waipio to Waimea is on the ridge, yeah?

SK: That is overgrown now. The last one I think traveled on that road was Sheldon Joaquin, and couple more other guys. They use the fisherman road. But after that they fly in by helicopter or they go with the zodiac from Waipio and come around.

UM: A lot of the trails are broken.

MY: One day we hiked from Waipio to Waimanu, we stayed overnight, and then walked all the way to Pololu.

UM: And that took one day?

SK: No, This Big Island, this not Honolulu.

MY: See what we did was when the tide was low, then we walked over. There's a small bay then we stay overnight. We would have to wait for the tide go down. Then continue on.

UM: So, it was no moon or full moon?

SK and MY: No moon.

UM: Oh, wow.

SK: Before was different. The tides went like that with the *mahina*. Today different, girl. The land different with all the years of the tide change, and all the tsunami, earthquake. Everything shift. Our days was different. We were brought up old school. We would go fish when supposed to. We never just go fishing every weekend. We went hunt to put food on the table. That is how we were brought up. If you go down beach, we never had the *makai* roads before. Everything was military or jeep road from here to there. We never had nothing. Or horseback.

MY: We would just go down take what we need.

UM: Was it a community effort? Or was it just the individual?

SK: Depends, depends, was sometimes families go down. Usually was families. You know, about two, three families would go down. Because everything never have road going down, was all four-wheel drive.

MY: Or go with the boat.

SK: Yeah, from all the way Kawaihae you go Kīholo. Fish, come home, or go all the way to Mahukona.

UM: Did you guys in Waimea trade cattle with fish?

MY: We would go and catch ourself. But you know, the people that used to live down there, we go down visit, we used to take meat, like smoke meat, smoke pork, and all kind. Then they would give us dry fish.

SK: That's how was before. Simple. Wasn't money involved. You share the stories from up here, and they share the stories from there. It was expensive or was too far to travel.

MY: Yeah, that is how everybody was family, one '*ohana*. Even if you was Japanese or Filipino or whatever we was all one big '*ohana*.

SK: We were all one.

UM: I feel that the days now are kinda still like that. I feel like some parts of it are still like that. Our neighbor would catch fish and share with us.

SK: We still do that we share. My family I would bring fish or whatever. We still do that, we still do it. We still get the ranch way of living. That's how we were brought up, you share. Hawaiian Homes, because I have family in Hawaiian Homes, and we all shared. My grandma Kalani stayed up here, my grandpa Philip them, they were in Hawaiian Home land. When I started working ranch, I stayed on ranch land. So the connection was still there.

UM: *Mahalo nui* for sharing. [talking about family in other parts of the Big Island]

APPENDIX F: INTERVIEW WITH ALLEN “UKU” LINDSEY

September 11, 2014

Interview with Allen (Uku) Nae'a Lindsey (AL)

Interview took place at Allen Lindsey's house at Hōkū'ula, Waimea, Hawai'i

By: U'ilani Macabio (UM)

UM: You were born and raised in Waimea your whole life?

AL: You know where Halekea arena is?

UM: Yeah

AL: You know that house before Halekea arena? I was born in that house. And inside that house we have *koa*. *Koa* walls. And it's a five bedroom house, big dining room, and the wash room on the side of the downstairs. And they get three bathrooms in that house.

UM: Ho, that's big.

AL: Yes, you see my dad wanted to sell um for \$18,000 when my mom passed away. So I wanted to buy um...my sister never like sell um. [talking about selling the house and his injured leg]

UM: What school did you go to?

AL: Well I went to Waimea School first. That's why the girls know I could jump rope [laughs]. I used to get so much rapping on the legs, see my mom hit me on the leg, and she take me and my brother, we get one outhouse yeah?We jump, jump because we no like get rap too much yeah? [talking about parents] And my mother used to string *akulikuli* lei for Kamehameha School. She had a contract with them. Only \$2 one lei. One lei nowadays is \$21 something. [talking about people]

UM: Then you went to Kamehameha School after?

AL: No then I went to Kohala Elementary. I went over there until 4th grade then she sent me to Kamehameha School. You know where Houghtailing Street is? That was all the school down there. From 4th grade to 10th grade. And I went all the way till 10th grade and that's when I left Kamehameha in 1948. I dropped out. But I made sure that my girls all got their education. [talking about daughters]

UM: So you have four girls?

AL: Four daughters. My oldest is Allison Lei Lokelani Lindsey. I mean Lindsey—now she's Myeda. That's my oldest. Then get Ann Marie Noenani Lindsey Stothers. See my mom's name is Kanoehali'i so I just cut um in half yeah?

UM: I like the Kanoehali'i.

AL: That's a *kapu* name that's why. That's why I never like use um....My oldest is October 7 she going be 64. She was born 1950. Then Blondie gonna be 63 because she was born '51. Then ---- just made 61 because she was born '53. And Elmira 1962, she just made 53...and she's the only one can speak Hawaiian fluently.

UM: Where does she work at?

AL: She works with *tutu* and me with the cousin. My brother in law's daughter she runs ---- and they go Kohala and travel all over. Take children.

UM: And they don't need to be like 3 years old, they can be real *li'ili'i*.

AL: Yeah, they can be small, from babies. They can *hānai* um and take care.

UM: You know Laua'e Bertelmann?

AL: She's my niece. Didi's daughter.

UM: She was saying that at one point the Lindseys owned a lot of Waimea.

AL: All this area here [points to map] was owned my uncle Jim Fay Lindsey. 275 acres. And you know what he did? He went sell um to the ranch. That's how I got um. The land. He was working for the ranch, when he retired, his wife started to get sick yeah? Laua'e them, they all come from that Jim Fay Lindsey side. Me I come from Thomas Westin Lindsey. That's why had two brothers yeah? My grandmother she married the youngest one of the two brothers. William Seymore. Then Thomas Westin was both of them side, so that's why they get Westin, Lindsey and all that. You know my nephew Westin...

UM: And then your *tutu*, she was the Hawaiian?

AL: Yup.

UM: Is Parker Ranch related to you guys?

AL: The old man Purdy. My grandmother, she was Henrietta Kaluna Purdy Lindsey. She married my grandfather. That's Ekoa Purdy's youngest daughter. That's my grandmother. That's why Ekoa is like my uncle, like yeah? [talking about Ekoa Purdy]

UM: Can you share with me more information about your '*ohana*? Like their *paniolo* days?

AL: During the *paniolo* days always had the Lindseys. You see, the Lindseys, the Spencers, and the Stevens all related. In that picture they get Spencers, they get Martin.

UM: I'm a Martin. I think we all related but from Ka'ū side.

AL: Your mom's side?

UM: Yeah my mama's side.

AL: You know before Martin it was Deveraux. That's the name they went by. [talking about people] Even the Philip family and the Akau family, they related to me too. [talking about people]

UM: What did your family do, their traditions, cultural...

AL: My mom was always superstitious. No whistle, no sing in the morning when you get up. No sing in the house. And don't sweep outside nighttime. That was all da kine superstition. I sweep out nighttime. I sing in the morning. I don't whistle in the house though. I just don't whistle. But only I tell my people don't smoke or drink in my house. Not your house. 'Cause since I came back I stopped all that things and I try helping them. [talking about people]

UM: What else did you guys do? Did you have *mala*, where was your *mala*?

AL: We had our own roping and things. [talking to family]

UM: So is that all you guys did, your 'ohana background? Because they owned a lot of land back then.

AL: My cousin Bolo, Fred, like Charlie Lindsey's dad, they own a lot of land too. They had a lot of land for them. All this land was all Lindsey's, you know right next to Merrimans? That's the Lindsey home. Sam Lindsey used to be. They all passed away and then people sold um. [talking to family]

UM: So Uncle, what kind of work you guys did in that area by Christmas Paddock and Pa'akai Paddock?

AL: In Christmas Paddock we used to keep our horses. Get one man every morning 6:00 he go drive the horses in and bring um down to the pen [at Puhihale]. You see, that is not Holoholokū.

It's Puhihale used to be. Right below Pukalani Stable is Puhihale. Then you go to Christmas Paddock, then you go to Holoholokū, then you go to Puka'aliali, then you go to Pa'akai Nui, then you go up all the way and then you hit Makahalau. [These area are all ranch land, pasture fields.]

UM: In that area you guys used to skip horses?

AL: Yeah me and my men were the only bunch that we brand 1,200 calves in 45 minutes, all by roping, you know. We no use the *haole* ----. All by roping. Take about 2 ½ minutes to 3 minutes a calf. We would teach um how to, make the calf walk through the loop. [Talking about people and lands outside project area] [asks to turn off tape]

AL: [tape starts again] I'm lucky I went by because the Japanese who went take care this place, Mitsunami family, they never like paint the room because Parker Ranch no like give um the paint. [talking about people] 1973 I bought this place. I bought um from the ranch, this place here. [talking about things bought and sold]

Nobody step on me before, even the manager I tell um, "If I'm no good on the ranch, fire me." I not scared of them. My father, he was so lean, he cannot answer to the bosses. I told him, "What if they tell you jump in the fire dad, you jump?" That's how I got the name Uku, because my dad race horse. All the years they get races, 4th of July he run against Yutaka Kimura. He get one thoroughbred and he run quarter mile. No thoroughbred can beat one quarterhorse. Never.

UM: Kimura from Waimea?

AL: Yup. Yutaka Kimura, he used to be...but he passed away now. He was the one that taught me how to pregnancy test cattle and eyeball um. I learned all from him. I no say I wen' learn um myself. I put his name in because he's the one that helped me. He showed me how. When Dr. Bergen came over here I knew how to do all those kind of stuffs already. Because I learned from the old timers. They no charge when they teach, see? Like nowadays everything is they charge you for do this, charge you for do that. They no give free from the heart kine. [talking about people] Now I get 15 grand and 5 great-grand [children] now. [talking about grand children]

UM: Do you know any *mo'olelo* or stories of the area?

AL: You know that new road they get, used to be Ka'ala. Ho, that place they haunt people you know. You travel at night even you go up Makahalau, we travel on horse at night time. Sometimes they can hear somebody calling. And you know the guys all turn around. They follow the call, yeah. Then when they get to the certain area, no more nobody. So like I was saying the first time I wen' drive Christmas Paddock, I start from the bottom and I *kani ka 'ō*, and *kani ka 'ō* is yell, yeah. And all the horses come if I'm in the pasture, come down to the corral. And I heard somebody else *kini ka 'ō* too. I said, "Who the hell is this?" Somebody must be doing the same thing like me, driving the horse too, help me drive. So, I went *kani ka 'ō* and I heard the other one, "Come on, come on, come on *hele, hele lio*," speaking in Hawaiian for get the horses come down. So from that time on I would come on top the hill, I wen' listen what was one old timer. And he told me, "Boy, if you afraid of me, be not." And I said, "No, I not afraid of you, I know who you are. Old man Parker." "Yes, now you know me, huh? I'm not here to make you scared. I'm here to help you drive your horses." Lot of the guys they hear that, they turn around and they go home. They so scared of um. I said, "No, he's helping you drive the horse in, don't be afraid." 'Cause 5:00 we drive, 6:00 we gotta get in the corral because they gotta run to the chute, we gotta use what we going to work, and what horse we going ride, see.

But now before cowboy, they get about ten, twelve horses, you break in your own. But now they only get eight. So they get hard time work with eight horses. So what they do, they try train horses for people. But they charge um. At the ranch, you bring all the horse, if you work um on the ranch they let you feed um the grain. Because they all get grain, see. [talking about people]

The Barber Hall, before they call that Barber Hall, where Parker School is now. 1929 that hall was built. So it's about 80 something years old. Over 80, almost 84, 85 years old. Just as old as my wife. See my wife, she was born April 10, 1929. When I got married to her, she was 20 I was 18. So now I just made 83, she's 85 because she's two years older than me. So next year I going be 84, she going be 86. So all that going add in.

UM: So you were born 1931?

AL: '31. September 10, 1931. [talking about doctors appointments]

UM: What was your wife's name? Malia?

AL: Malia.

UM: And her maiden name?

AL: Maiden name was Mary Pacheco. [talking about wife and father in law]

UM: What year did you guys get married?

AL: April 8, 1950. And she passed away June 9, 2001. And her grave is up in the church cemetery. Mormon cemetery. [talking about cleaning the grave] [talking about people]

UM: Can you share with me about how things have changed and what you miss about the old times?

AL: Well you know like now how the thing changed, all the *haoles* came in, see. They wanna run everything their way. But you see they put Hawaiian names and they don't know the meaning. Like um...Kanehua. You get two Kanehuas going Kawaihae. I told Dr. Bergen about his Kanehua, he never believe me. I said, "You know that's a male prostitute." *Kane* is man, *hua* is a prostitute. He tell me, "Why you tell me that now?" I said, "Because you went buy um, you in the prostitute area."

He said, “But I’m not a prostitute.” I said, “Well you gotta live with it, you know.” Now if anybody like buy when I get older, maybe I can sell um. If they like be one male prostitute they can maybe. You get all your things in there, so remember what Uku wen’ teach you— Kanehoa, male prostitute [laughs].

UM: What about even like the weather nowadays? Because that’s changing.

AL: You know the weather changes but you know when you get the *ma kai* wind? That’s the sick wind. A lot of children get sick. [talking about people]

One night Parker School when call me if I can speak for them and they had me to talk story. So I told them, “You know, the trouble is I don’t wanna run you down, because I know most of you are white people. And we are locals. We call you *haoles*. We are Hawaiian Caucasian.” So I said, “When you white people came over here, you change everything around.” But it’s not the right thing, the right name that they had. “We had names before you changed it. But you wanted to change it your way. It cannot be your way. It has to go back to our way.” And I told them it’s not *pono*. So they asked me, “What is *pono*?” I said, “It’s not back to normal.” That’s what *pono* is. It’s like closing the deal. So after that, I get plenty guys, even the head master, tell me, “You know Mr. Lindsey, I never know us guys come over here screw you up.” I said, “You never screw us up, you wanted to run us.” [talking about people]

UM: Do you know of any *mele* for the area or *oli* or place names?

AL: Like the old song that we sing, I used to sing it for my *pākē* lady, she like “O Makalapua.” I sing that once in a while. [talking about getting old]

UM: What about *olis*?

AL: I don’t *oli*.

UM: What about when you guys work *paniolo*, what kine song you guys...

AL: We always used to sing like “Kila Kila Na Rough Rider,” we sing all that kine. And we sing, “They coming round the mountain when she comes.” We sing all that songs. And I get one good song I going sing um in English first: [singing] *My old man is a good old man, wash his face with the frying pan, comb his hair with a rocking chair. My old man is a good old man. Ku’e makule maika’i no, holo i kana maka me ka po palai, kahi loko kono lau o ho me ka la ho paepae, ku’e makule maika’i no.*

UM: *Maika’i, mahalo!*

AL: [talking about people trying to claim songs that they did not compose, and about how some people back in the old days were not fully educated, but were hard workers]

UM: Uncle, you guys had ‘*ōlelo no’eau*, or sayings you had for when you were working?

AL: You know this Parker School, used to be our Christmas party and New Year’s party every year. When Richard when give um to Parker that when change. Used to be Barber Hall before. Then they when change um to Parker School. [talking about the school] [asks to turn off the tape]

AL: [tape starts again] [talking about doctors] [talking to family members]

UM: Do you know of the traditional practices or land uses in that area by Christmas Paddock? By Kanu?

AL: You know where Punana is? Used to be Parker Ranch Pasture. And like up here, Hoku'ula, that hill up there is Hoku'ula. From that hill, we used to ride the cardboard, come down until we hit the boundary. Now is Halekea, yeah? My house is right below that before. [talking about people]

UM: So Uncle, the development of the area, they're gonna build a golf course, cemetery...

AL: Make sure you can get the water though. That's the thing is, they gotta find where the water, because you know why, you know by that hill out there? Pu'u Holokū. Get one deep hole you know, and no more end to um. And you know that cave? Go all the way down to Kawaihae.

UM: Oh wow. I know Uncle Ala Lindsey...

AL: My nephew?

UM: Yeah, he used to do the water system.

AL: On the ranch yeah? After ---- when *pau*.

UM: So water is important. What do you think is important for the developer, which is Hawaiian Homes, what do you think is important for them to know besides the water factor?

AL: You know they gotta get water. They gotta know the land. And they gotta know the weather. That's how you know if you can build if get too much wind. But this *puka* before I couldn't find um, I took my daughter, she wanted to find um. She took me on her truck, we went go look. Cannot find that *puka*. Either that, somebody wen' dig um away or close um up. But used to end up down Kawaihae. Where Bill White stay now....down by Wailea side, get one *puka* come out of there. That's where this *puka* go but that *puka* come back up. It's hard, they went close um yeah. Before you could hear the noise of the ocean. That's why somebody went backtrack um. And that guy went walk down in that *puka* and he came out by that place. [talking about people]

UM: How did you guys feed the cattle back then? What did the cattle drink back then?

AL: Was always water.

UM: Where did you get the water from though?

AL: From the lands.

UM: But in that area?

AL: You know this Holoholokū get plenty water.

UM: No, but by the 'Āinamalo'o area.

AL: Yeah, that's why I said Holoholokū Malo'o area get plenty water under there if they know how to dig um. But you know what they should do, bless the place first. Make sure *pono* the place. *Hana ka pule*, then you know work. Good, because God would never stop anybody's prayer. He always answer people's prayer. [talking about faith and being kind to people and animals]

They even tried going down Kawaihae to get water from that mountain, you cannot get water from that mountain. From Pukawaiwai, that's the name of that mountain, going up Kohala Road. That's where get lots of caves in that area. You going see lot of coffins in there but look like canoes. With people buried inside there. And you'd be surprised how they get that coffin inside that cave. The only guy wen' screw up was Albert...he take all the good things from the Hawaiians, take um and put inside there. But he no leave nothing, see. Yeah but they wen' get to him. Albert Solomon. His brother was Thomas Solomon. And the brother used to be good. He said when you take anything from the cave you leave something. You never take and leave empty things there. 'Cause they going get back to you.

UM: Uncle, do you know if *kūpuna* are buried in the area where DHHL is going to develop? By Kanu area?

AL: The only place get people buried is by Pu'u 'Ōpelu, by ---- house. There's seven people over there but I don't know who their names are because maybe I never meet um. I don't even know the name. There's seven Hawaiian men buried over there. Right by Pu'u 'Ōpelu, right by that Norfolk pine tree. [talking about land ownership disputes]

UM: Waimea is developing so much, so much people coming in all the time; how can we continue cultural practices in Waimea or better educate foreigners to respect the cultural...

AL: You gotta get the foreigners to come in and get together with you. You gotta talk to them. You know, like you see the *haoles*, try make meetings with them and talk, "How would you folks feel if we do this and we do that." You gotta talk among yourselves. It can be done you know. But like I say, it takes two to tango. It takes two to agree too. You know who your boss is and make your boss talk with their boss. Everybody get together. It's togetherness. Not only they going take from you and they don't give back. Because like I say how that going be for the Hawaiian, I try not to sell the land. If you sell, sell to Hawaiians. [talking about family] [answers the phone] [talking about football] [talking about Keanakolu]

UM: What do you want to see continue in Waimea?

AL: What I like see continue? I like see the ranch keep on growing. [talking about people]

There's herbs that can help heal broken legs. You get the *koali*, the morning glory. You use the roots. When you like fix broken leg, you get the darkest purple of the morning glory, you go down, dig up the roots, you pull um out, you take the roots, and you scrape um with a knife, scrape um. And then you get ti leaf, you *poke*, and with that roots and with salt and poke of the ti leaf, you put um inside the ti leaf and you put um on the body. For three, five days at the most, five days supposed to be alright. My dogs, I save them all with the morning glory. This old man, one time his hip, he wen' put um back and then put the morning glory. I put the ace bandage and I wen' tie um around his stomach. He no like even touch um after that. I *pana* his mouth. That's what the Hawaiians say, "I *pana* your *waha*." With the fingers.

UM: Flick?

AL: Yeah.

UM: Do you have any questions for me?

AL: No, I have no questions. I like know when you like come back again if you need some more stories!

UM: I probably will. I'll go type this up and then I'll give um to you. And I'll call you first too, so you know.

INDEX

- ‘āina* 51
‘Ala‘ōhi‘a 1
‘awa 9, 10, 44, 53, 73
‘ohana 40
ahu 16, 17, 42, 44, 49, 67, 71, 73, 81
Alapa‘i 14, 15, 16, 38
Army 31
burial i, 34, 36, 42, 43, 81, 82, 83
Carter, A.W. 31, 82
cattle..28, 31, 32, 42, 47, 80, 81, 83, 88, 92, 95
cave 43, 48, 95, 96
Christmas Paddock..44, 45, 47, 72, 74, 80, 81, 82, 83, 84, 92, 93, 94, 95
community..... i, 40, 51
corral.....35, 37, 42, 45, 83, 93
cowboy 18, 28, 29, 31, 41
Ellis, William 18, 19, 20, 55
fishing..... 44, 47, 75, 76, 88
Halekea..... 41, 46, 90, 95
Hamakua Ditch..... 21, 22, 32
Hawaiian..1, 7, 9, 10, 11, 15, 17, 20, 28, 31, 32, 37, 38, 40, 41, 42, 43, 44, 45, 46, 47, 49, 53, 55, 56, 58, 65, 66, 67, 68, 69, 70, 71, 73, 74, 76, 77, 78, 80, 81, 82, 84, 85, 86, 87, 88, 90, 91, 93, 94, 95, 96
Hi‘iaka..... 1, 9, 49
history..i, 1, 7, 10, 11, 20, 51, 52, 54, 61, 70, 73
Hoapilihae..... 8, 51
Holoholokū..... 42, 47, 83, 92, 95
Honokāne 42, 87
jo weed 43, 72
Kaaua, Archie..... 31
kahuna 15, 44, 65, 72, 73, 77
Kalama 10
Kalani‘ōpu‘u.....8, 14, 15, 16, 17, 38
kama‘āina..... 40
Kamehameha..8, 10, 12, 14, 16, 17, 18, 20, 38, 41, 46, 66, 76, 90
kapu16, 44, 53, 71, 77, 84, 90
Kauikeaouli 20
Keawema‘uhili 15, 16
Kehena..... 42, 87
Keōuakū‘ahu‘ula 15, 16, 17
Kīwala‘ō 14, 16, 38
koa 16, 46, 66, 68, 90
koali..... 43, 72, 96
Kohala..1, 2, i, 1, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 19, 20, 22, 26, 28, 41, 43, 47, 55, 56, 65, 66, 69, 73, 75, 77, 80, 84, 87, 90, 91, 96
Kona10, 11, 15, 16, 17, 19, 21, 22, 41, 77
kupuna 40, 53
Lapakahi41, 44, 45, 66, 69, 70, 71, 75, 76
Liholiho 10, 18, 66, 67
Liliuokalani 45, 76
lomi..... 44, 45, 69, 73, 76
Lono 7, 9
Low, Eben 31
Low, Jack..... 31
Lyons, Lorenzo..... 8, 9, 18, 19, 21, 23, 55
Mahukona28, 41, 45, 46, 70, 76, 77, 88
map .1, 2, 3, 21, 22, 23, 24, 25, 26, 27, 40, 91
medicine 41, 44, 72, 73, 76, 77, 81
military 17, 21, 31, 39, 47, 88
missionaries.....8, 17, 18, 19, 41, 74, 77, 78
morning glory..... 43, 72, 96
Noho‘āina 1
noni..... 44, 72, 73
‘ōlena..... 44, 73
paniolo..... 28, 31, 41, 54, 91, 94
Parker Ranch..31, 38, 39, 41, 42, 46, 47, 55, 80, 81, 86, 87, 91, 92, 95
pasture1, 45, 46, 47, 80, 81, 82, 92, 93
Paulama 1
Pele..... 9, 55
pōpōlo..... 44, 73
pu‘u..... 21, 32, 43, 48, 95, 96
Pu‘uanahulu..... 11, 41
Pu‘ukapu..1, 7, 20, 21, 22, 24, 31, 32, 35, 37, 58, 61
Puhiale..... 42, 47, 83, 92
Pukalani1, 19, 35, 36, 42, 47, 81, 83, 92
Purdy, Ikua 30, 31
rain..1, 8, 11, 12, 18, 19, 22, 28, 30, 46, 83, 84
ranch..21, 31, 41, 42, 43, 46, 47, 49, 80, 81, 82, 83, 85, 86, 87, 88, 91, 92, 93, 95, 96
ranching..... 28, 38, 39, 40, 41, 81
Saddle Road..... 43, 72
ti leaf..... 43, 74, 96
Uli..... 9, 10
wind..8, 10, 11, 12, 13, 14, 18, 19, 22, 42, 45, 46, 49, 65, 83, 94, 95
Yamaguchi, Jiro..... 41, 42
Yamaguchi, Matsuichi..... 41