APPENDICES

DRAFT ENVIRONMENTAL IMPACT STATEMENT

KŌKE'E AND WAIMEA CANYON

STATE PARKS DRAFT MASTER PLAN

MAY 2006



Proposing Agency:

DIVISION OF STATE PARKS

DEPARTMENT OF LAND AND NATURAL RESOURCES

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Kōke'e and Waimea Canyon State Parks Master Plan and EIS

PROGRAM	PLANNED IMPROVEMENTS	UNIT	COST ESTIMATE QUANTITY	UNIT COST	TOTAL	PHASING 2007-2010	2011-2015	2016-2020	2021-2025	RECREATION RESIDENCES
CIRCULATION										
ENTRY GATE - mile marker 6.5										
	Entry Booth	sf	100	$200	$20,000	$20,000				
	Support Building - Relocate Exising Park HQ Building	ls	500	$40	$20,000	$20,000				
	Building Renovation	sf	500	$100	$50,000	$50,000				
	Paved parking area - 5 stalls	sq. yd.	225	$60	$13,500	$13,500				
	Card-activated vehicle control gate.	ea	1	$10,000	$10,000	$10,000				
	Paved by-pass lane. 12' width, 2" AC and 4" UBC, 800 l.f.	lf	800	$150	$120,000	$120,000				
	Retaining Wall. Moss rock finish. 100 l.f.	lf	100	$800	$80,000	$80,000				
	Landscaping - native vegetation.	ls	1	$30,000	$30,000	$30,000				
	Park Entry Sign	ls	1	$10,000	$10,000	$10,000				
	Information and directional signage.	ea	4	$1,000	$4,000	$4,000				
Subtotal (Entry Gate)					**$357,500**	**$357,500**	**$0**	**$0**	**$0**	
ROADS										
Arterial Roads - 24 mi	Routine Maintenance and Repair	ls	1	$2,500,000	$2,500,000		$625,000	$1,250,000	$625,000	
	Stabilize shoulders. (24 mi, 2' wide shoulder, 3" gravel layer)	cu.yd.	4,700	$50	$235,000	$235,000				
Kōke'e Rd.- 12mi, from mile post 7 to Pu'u o Kila. Waimea Canyon Drive- 6 mi, from mile post 1 to mile post 7. Kōke'e Road - 6 mi	Repair and resurface entire length of Kōke'e Road and Pu'u o Kila Road to Pu'u o Kila Lookout. (from Halemanu, 5 mi) (24' pavement width, 2" AC and 4" UBC pavement for repair section, 1 1/2" AC and 2" cold planing for overlay section, 4" white solid striping @ e.p.)	ls	1	$2,500,000	$2,500,000	$2,500,000				
	Add center line. (4" double solid yellow line, 24 mi)	l.f.	126,720	$3	$380,160	$380,160				
	Add shoulder and centerline reflectors. (40' apart, 24 mi in 1 direction)	ea	9,504	$7	$66,528	$66,528				
	Improve signage at key intersections: Park HQ, lookouts, Makaha Ridge Road, Pu'u ka Pele, Halemanu Road, Faye Road, and Waineke Road.	ea	10	$500	$5,000	$5,000				
	Install guardrails along Waimea Canyon Drive and Kōke'e Road at all locations with shoulder pullovers in proximity to the canyon rim or steep slopes. Guardrail design will follow Kōke'e Design standards developed to enhance park character. Utilitarian guardrails will not be used.	lf	7,400	$60	$444,000	$444,000				
	Develop fuel breaks along roadways with selective clearing setback 40 feet from road edge.				TBD	$0	$0	$0	$0	
Subtotal (Arterial Rd.)					**$6,130,688**	**$3,630,688**	**$625,000**	**$1,250,000**	**$625,000**	**$0**
Collector Roads - 15,000 LF										
	Routine Maintenance and Repair	ls	1	$1,000,000	$1,000,000		$333,333	$333,333	$333,333	
	Correct drainage. (15,000' road length in 1 side, remove dirt from swale)	l.f.	30,000	$4	$120,000	$120,000				
Collector Roads - 15,000 LF *(Waineke Rd.- 7,500 LF, up to Berry Flat trail. Makaha Ridge Rd.- 5,000 LF, up to park boundary. Tank Lot Rd.- 2,500 LF, up to 1st intersection.*	Re-grade, gravel. (15,000' road length, 24' typical collector road cross-section, 3" gravel layer)	cu.yd.	3,334	$50	$166,700	$166,700				
	Add directional signage.	ea	21	$300	$6,300	$6,300				
	Name Collector Roads into Pu'u ka Pele recreation residential neighborhood.	ea	21	$300	$6,300	$6,300				
Subtotal-Collector					**$1,299,300**	**$299,300**	**$333,333**	**$333,333**	**$333,333**	**$0**
Local Roads - 36,500 LF										
	Routine Maintenance and Repair	ls	1	$600,000	$600,000	**$150,000**	**$150,000**	**$150,000**	**$150,000**	
	Correct drainage to local roads serving recreational residences only. (36,500' road length in 1 side)	l.f.	73,000	$4	$292,000					$292,000
Faye Rd.- 2,500 LF. Halemanu Rd.- 6,000 LF. Mohihi Rd.- 7,000', Berry Flat trail to park boundary. Other local road within Pu'u ka Pele and Kanaloahuhuhulu residential area- 21,000 LF	Re-grade and gravel to local roads serving recreational residences only. (36,500' total length, 20' typical local road cross-section, 3" gravel layer)	cu.yd.	6,760	$50	$338,000					$338,000

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	Improve directional and warning signage. Provide road identification signs, and warning signs for 2-wheel drive vehicles on all local roads.	ea	15	$300	$4,500	$4,500				
	Temporary Condition: Stabilize shoulder area of Halemanu & Kōke'e Road intersection for parking lot only. (10-car capacity, 2" AC, 6" aggregate BC, 1 car = 200 sf)	sq. yd.	222	$120	$26,640	$26,640				
	Permanent Condition: Close intersection shoulder to parking. Develop barrier system using natural materials, such as stone, and restore area to natural, vegetated condition.	ls	1	$5,000	$5,000		$5,000			
	Directional signage.	ls	9	$300	$2,700	$2,700				
Subtotal - Local Roads					**$1,268,840**	**$183,840**	**$155,000**	**$150,000**	**$150,000**	**$630,000**
Service Roads - 11,000 LF										
	Routine Maintenance and Repair	ls	1	$100,000	$100,000	$25,000	$25,000	$25,000	$25,000	
Camp 10 Road (park boundary to end)	Repair Camp 10 Road for public access. (11,000' road length, 16' typical cross-section, 3" gravel layer) Camp 10 Road (park boundary to end)	cu. yd.	1,630	$50	$81,500		$81,500			
Subtotal - Service					**$181,500**	**$25,000**	**$106,500**	**$25,000**	**$25,000**	**$0**
Parking										
	Routine Maintenance and Repair	ls	1.0	800,000.0	$800,000	$200,000	$200,000	$200,000	$200,000	
Kukui Trailhead	Kukui Trailhead – Develop new parking lot vacant lot adjacent to the Kōke'e MAS. (18-car capacity, 2" AC, 6" aggregate BC, 1 car = 400 sf including circ.)	sq. yd.	800	$120	$96,000		$96,000			
Halemanu & Kōke'e Road Intersection	Block shoulder and redirect parking to Pu'u Hinahina Lookout using boulder bollards @ 6' spacing.	ea	40	$100	$4,000		$4,000			
	Directional signage.	ea	1	$400	$400		$400			
Pu'u Hinahina	Expand parking lot to accommodate 40 additional vehicles	sq. yd.	1,800	$120	$216,000	$216,000				
Waimea Canyon Lookout	Develop new parking area at lookout driveway entrance. (60 cars, 6 buses, driveway, landscape, drainage, stop stone)	sq. yd.	4,500	$120	$540,000		$540,000			
	Reconstruct existing parking area as a bus drop-off and handicap parking zone. Remove existing bus parking stalls. Pave new parking area.	sq. yd.	1,500	$120	$180,000		$180,000			
	Install shoulder barriers on Kōke'e Road and lookout drive using unfinished timber or boulders to prevent shoulder parking.	lf	1,600	$60	$96,000		$96,000			
Kanaloahuluhulu Meadow	Expand parking along edge of meadow between the Kōke'e Pailion and Kōke'e Campground. Develop bus parking between the Kōke'e Museum and Picnic Pavilion. Surface with grass pavers.	sq. yd.	3,750	$72	$270,000		$270,000			
	Repave existing driveway from Kōke'e Road to picnic pavilion.	sq. yd.	2,250	$65	$146,250		$146,250			
	Install boulder bollards at edge of driveway and parking area, and to block throug-traffic between the visitor area and campground. (3' diameter, 6' spacing)	ea	100	$100	$10,000		$10,000			
Water Tank Trail	Trailhead Parking for 60 cars	sq. yd.	2,675	$120	$321,000				$321,000	
	Landscape screening for parking lot	sq. yd.	540	$50	$27,000				$27,000	
Kaluapuhi Trail	Trailhead Parking for 50 vehicles.	sq. yd.	2,225	$120	$267,000				$267,000	
	Landscape screening for parking lot	sq. yd.	450	$50	$22,500				$22,500	
Awa'awapuhi Trail	Regrade and gravel lot, 30 stalls, 3" gravel	cu. yd.	450	$120	$54,000			$54,000		
	Install shoulder barriers and curb stops around lot perimeter.	lf	200	$50	$10,000			$10,000		
Kalalau Lookout	Expand parking lot to approximately 60 total stalls (triple existing capacity), with paved surface.	sq. yd.	2,675	$120	$321,000		$321,000			
	Resurface spill-over parking lot on Kōke'e Road.	sq. yd.	533	$120	$63,960		$63,960			
Pu'u o Kila	Pu'u o Kila Lookout - reconstruct and restripe parking lot.	sq. yd.	1,375	$120	$165,000		$165,000			
New Lower Elevation Lookout	New lower elevation lookout - paved parking, 26 stalls.	sq. yd.	1,200	$120	$144,000				$144,000	

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	Paved tour bus parking, 4 stalls	sq. yd.	360	$120	$43,200				$43,200	
New Interpretive Trails	Interpretive Trail Parking, 15 stalls - ʻAʻaliʻi Lowland Dry Shrubland Trail	sq. yd.	675	$120	$81,000				$81,000	
	Interpretive Trail Parking, 15 stalls - Koa Lowland Mesic Forest Trail	sq. yd.	675	$120	$81,000		$81,000			
	Interpretive Trail Parking, 15 stalls - Koa / ʻŌhiʻa Montane Mesic Forest Trail	sq. yd.	675	$120	$81,000			$81,000		
	Interpretive Trail Parking, 15 stalls - ʻŌhiʻa Montane Wet Forest Trail	sq. yd.	675	$120	$81,000			$81,000		
	Interpretive Trail Parking, 15 stalls - ʻAkaʻakai / Neke Marsh Interpretive Trail	sq. yd.	675	$120	$81,000			$81,000		
Kaleinamanu Picnic Area	New parking for 50 vehicles.	sq. yd.	2,225	$120	$267,000				$267,000	
Subtotal - Parking					**$4,469,310**	**$416,000**	**$2,173,610**	**$507,000**	**$1,372,700**	**$0**
TRAILS	Improve directional signage at all trailheads and junctions.	ea	22	$250	$5,500	$5,500				
	Install hiker registry boxes at all trailheads.	ea	22	$200	$4,400	$4,400				
	Install boot cleaning stations at all trailheads and at trail junctions leading to primitive recreation zones.	ea	22	$1,000	$22,000	$22,000				
Canyon-Ditch Trail System	Complete upgrade of Black Pipe Ditch Trail and Canyon Trail segments with connection to Puʻu Hinahina. Labor 4 persons, 5 days, @ 8/hr x 15%. (4x$256 x 5days)	l.f.	4,000	$24	$96,000	$96,000				
	Upgrade and reroute segments of Poʻomau Trail as necessary to improve access and avoid land slide areas along canyon rim.	l.f.	13,200	$24	$316,800	$316,800				
	Develop new trailhead facilities at Puʻu Hinahina. See Lookouts section below.	--	--	--	--	--	$0	--	$0	
Halemanu-Kōkeʻe Trail	Extend trail across Kōkeʻe Stream to connect with Maluapopoki Road	lf	650	$24	$15,600			$15,600		
Kukui (2.5 mi) /Iliau Nature Trail (0.25 mi)	Provide trail identification sign on Kōkeʻe Road.	ea	1	$500	$500		$500			
	Restore and expand plant signage on Iliau Nature Trail.	ea	25	$45	$1,125		$1,125			
Awaʻawapuhi Trail (3.25 mi)	Restore and expand plant signs and map guide along trail. 3"x5" identification signs.	ea	50	$45	$2,250		$2,250			
	Provide composting toilet at Awaʻawapuhi Trailhead.	ea	1	$10,000	$10,000		$10,000			
	See general trailhead comments.	--	--	--	--		--			
Nualolo Trail (3.75 mi)	Surface existing lot with grass pavers.	sq. yd.	100	$72	$7,200			$7,200		
	Re-grade, gravel, and improve drainage on driveway.	sq. yd.	60	$72	$4,320			$4,320		
Kaunuohua Ridge Trail System	Water Tank Trailhead - Establish major trailhead for Water Tank Trail at entrance to DOE Discovery Center. See general trailhead comments and parking costs above.	See parking costs above.					$0			
	Kaluapuhi Trail - Establish major trailhead for Kaluapuhi Trail on Kōkeʻe Road across from Awaʻawapuhi Trailhead. See general trailhead comments and parking costs above.	--	--	--	--	--	--	--	--	
	Provide composting toilet at Kaluapuhi Trailhead	ea	1	$10,000	$10,000		$10,000			
Pihea Trail (3.7 miles)	See general trailhead comments.	--	--	--	--	--	--	--	--	
	Stablize and revegetate eroded ares with native plants.	sq. yd.	6,512	$50	$325,600		$108,533	$108,533	$108,533	
	Provide composting toilet at trailhead.	ea	1	$10,000	$10,000		$10,000			
	Construct boardwalk along valley rim between Puʻu o Kila and Pihea Overlook to control erosion.	lf	19,536	$15	$293,040				$293,040	
New Interpretive Trails										
ʻAʻaliʻi Lowland Dry Shrubland Trail	Develop new ADA accessible trail - 6' wide	lf	1,800	$75	$135,000				$135,000	
	Develop new parking lot for 15 vehicles. See parking costs above.	--	--	--	--				--	
	Interpretive kiosk	ls	1	$20,000	$20,000				$20,000	
	Interpretive Signage	ea	1	$3,500	$3,500				$3,500	
	Plant & feature identification signage (6"x8" identification signs)	ea	15	$60	$900				$900	
Koa Lowland Mesic Forest Trail	Develop new ADA accessible trail - 6' wide	lf	1,800	$75	$135,000		$135,000			

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	Develop new parking lot for 15 vehicles. See parking costs above.	--	--	--	--		--			
	Interpretive kiosk	ls	1	$20,000	$20,000		$20,000			
	Interpretive Signage	ea	1	$3,500	$3,500		$3,500			
	Plant & feature identification signage (6"x8" identification signs)	ea	15	$60	$900		$900			
Koa / ʻŌhiʻa Montane Mesic Forest Trail	Develop new ADA accessible trail - 6' wide	lf	1,800	$75	$135,000			$135,000		
	Develop new parking lot for 15 vehicles. See parking costs above.	--	--	--	--			--		
	Interpretive kiosk	ls	1	$20,000	$20,000			$20,000		
	Interpretive Signage	ea	1	$3,500	$3,500			$3,500		
	Plant & feature identification signage (6"x8" identification signs)	ea	15	$60	$900			$900		
ʻŌhiʻa Montane Wet Forest Trail	Develop new ADA accessible trail - 6' wide		1,800	$75	$135,000			$135,000		
	Develop new parking lot for 15 vehicles. See parking costs above.	--	--	--	--			--		
	Interpretive kiosk	ls	1	$20,000	$20,000			$20,000		
	Interpretive Signage	ea	1	$3,500	$3,500			$3,500		
	Plant & feature identification signage (6"x8" identification signs)	ea	15	$60	$900			$900		
ʻAkaʻakai / Neke Marsh Trail	Develop new ADA accessible trail - 6' wide		1,800	$75	$135,000			$135,000		
	Develop new parking lot for 15 vehicles. See parking costs above.	--	--	--	--			--		
	Interpretive kiosk	ls	1	$20,000	$20,000			$20,000		
	Interpretive Signage	ea	1	$3,500	$3,500			$3,500		
	Plant & feature identification signage (6"x8" identification signs)	ea	15	$60	$900			$900		
Subtotal - Trails					**$1,921,335**	**$444,700**	**$301,808**	**$613,853**	**$560,973**	**$0**
OPEN SPACE										
NATURAL RESOURCES										
Forestry	Replace all harvested timber stands with native tree plantings (koa, ohia, sandalwood, kauila, mokihana).				TBD					
	Develop a timber management plan for all park lands.				NA					
	Identify, map, and monitor locations of significant trees within the parks.				TBD					
Hunting	Retain current boundaries and regulations.				NA					
Fishing	Expand fish stocking program at Puʻu Lua Reservoir.	ls	1	$40,000	$40,000	$40,000				
	Extend fishing season.				NA					
Gathering	Develop monitoring and management plan for resource gathering.				TBD					
	Develop outplanting program for select native plant species: mokihana, maile.				TBD					
	Replace plum trees as existing plantings cease productivity.	ea	100	$100	$10,000	$5,000	$5,000			
Subtotal - Natural Resources					**$50,000**	**$45,000**	**$5,000**	**$0**	**$0**	**$0**
LAND USE										
RECREATION RESIDENCES	Auction all lease lots in 2000 for 20-year term, unless otherwise noted below.				NA					
	Establish "Kōkeʻe Vernacular" historic character design standards for recreation residence improvements.				TBD					
	Incorporate historic character design requirements into leases for recreational residences rated 3, 4, and 5.				NA					
	Repair all utilities serving recreational residences.	See utility costs below.								
	All new construction in vacant lots according to Kōkeʻe Vernacular design guidelines.	Cost by lessee			NA					
	Replace large capacity cesspools with wastewater collection and treatment system. Cost by lessee	See utility costs below.								
	Lease lot appraisal.	ea	110	$1,500	$165,000					$165,000
Kōkeʻe	Connect lots in well head protection zone to waste water collection / treatment system. 22 lots	See utility costs below.								

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	Select limited number of lots for adaptive re-use for park functions.				NA					
	Retain water tank lots for short-term rental run by concession. Renovation by Lessee. 19 lots				NA					
Halemanu	Auction all lease lots to third party in 2005 for 20-year term.				NA					
Pu'u ka Pele	Auction all lease lots to third party in 2005 for 20-year term.				NA					
Subtotal - Residences					**$165,000**	**$0**	**$0**	**$0**	**$0**	**$165,000**
KANALOAHULUHULU MEADOW / PARK HEADQUARTERS										
Landscape Improvements	Maintain tree-lined approach to meadow on Kōke'e Road.	--	--	--	--					
	Restore orchard landscape based on historic CCC plantings.	ea	100	$100	$10,000		$10,000			
	Incorporate native plants in the meadow parking area.	sq. yd.	750	$50	$37,500		$37,500			
	Provide cover for public phone booth.	LS	1	$5,000	$5,000		$5,000			
	Provide seating and picnic tables in open space areas.	ea	4	$750	$3,000		$3,000			
Park HQ Building	Relocate building to new park entry gate for use in support of entry fee operations. See parking costs above.	--	--	--	--					
Park Visitor Center	New park visitor center with service counter, display area, office, personnel space, storage space, public restroom.	sf	1,750	$200	$350,000		$350,000			
Kōke'e Lodge	Construct new Kōke'e Lodge Building to improve functions and to comply with Kōke'e vernacular design standards.	sf	3,500	$200	$700,000		$700,000			
	Develop low-maintenance fuel break behind the existing lodge. Excavate, grade, and grass to facilitate mowing. (120'x30')	sq. yd.	400	$3	$1,200	$1,200				
	Improve landscaping between the lodge, museum, and new visitor center/park HQ building.	ls	1	$25,000	$25,000		$25,000			
Kōke'e Museum	Construct new Kōke'e Museum Building to improve building function and comply with Kōke'e vernacular design standards.	sf	3,000	$200	$600,000		$600,000			
	Develop low-maintenance fuel break behind the existing museum. Excavate, grade, and grass to facilitate mowing. (120'x30')	sq. yd.	400	$3	$1,200	$1,200				
	Relocate existing structure during construction to provide temporary facility for continued museum operations.	ls	1	$25,000	$25,000		$25,000			
Kōke'e Picnic Pavilion	Repair stone picnic pavilion and rear BBQ area. Upgrade bathrooms and access to comply with ADA standards.	sf	2,400	$200	$480,000			$480,000		
	Develop low-maintenance fuel break behind the existing structure. Excavate, grade, and grass to facilitate mowing. (120'x30')	sq. yd.	400	$3	$1,200	$1,200				
Kōke'e Campground	Improve directional signage to campsites and surrounding trail connections.	ea	6	$500	$3,000	$3,000				
	Construct an interpretive kiosk with general overview of Kōke'e and Waimea Canyon's natural, cultural, and recreational resources.	ea	1	$5,000	$5,000	$5,000				
	Develop 10 additional campsites, each with water spigot, BBQ pit, and picnic table	ea	10	$2,500	$25,000				$25,000	
	Repair amenities at each campsite: water spigot, BBQ pit, and picnic table	ea	15	$1,000	$15,000		$15,000			
	Reconstruct the campground comfort station to meet ADA accessibility requirements and Kōke'e vernacular design standards.	sf	750	$200	$150,000			$150,000		
Kanaloahuluhulu Ranger Station	Restore and adapt the ranger station for park volunteer housing.	sf	2,000	$150	$300,000		$300,000			
CCC Camp	Continue historic renovation and use as interpretive, education, and research center. 5 buildings	ea	5	$50,000	$250,000	$50,000	$50,000	$100,000	$50,000	

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Kōke'e Baseyard	Restore and adapt the garage and storeroom, carpenter shop, and wood shed for multi-purpose park operations and interpretive purposes.	sf	3	$50,000	$150,000			$150,000		
	Expand existing leach field into the historic baseyard area. Cover leach field using grass pavers to allow continued light vehicle and pedestrian traffic.	ls	1	$80,000	$80,000			$80,000		
New DSP Baseyard	Develop new baseyard facility on Kōke'e Road east of the Water Tank Road intersection to house office space, vehicle parking, non-hazardouse material storage, maintenance and machine shop, fire equipment storage, restroom and shower facilities. 5,000 sf buildings x 3	ea	3	$250,000	$750,000		$250,000	$250,000	$250,000	
	Clear and grub baseyard grounds site (80,000 sf)	sq. yd.	9,000	$3	$27,000			$27,000		
	Grade building and parking pad sites (1.5 acres @ 1.5'deep)	cu.yd.	3,630	$20	$72,600			$72,600		
	Gravel heavy equipment parking area. (3" gravel layer over 1 acre)	cu.yd.	400	$30	$12,000			$12,000		
	Construct new baseyard office / warehouse building.	sf	5000	$75	$375,000			$375,000		
	Construct wire fence around facility perimeter.	lf	1,200	$10	$12,000			$12,000		
State Rental Cabins	Maintain existing cabins for short-term rental use.	--	--	--	--	--	--	--	--	
	Improve pedestrian access to Lodge and Museum area.	l.f.	2,000	$5	$10,000			$10,000		
	Replace lasiandra hedge with native shrub species. (1000'x10')	sq. yd.	335	$20	$6,700			$6,700		
	Develop low-maintenance fuel break behind the cabins. Excavate, grade, and grass to facilitate mowing. (1,000'x30')	sq. yd.	3,400	$3	$10,200	$10,200				
Infrastructure	Expand existing septic system leach field.	See utility costs below.								
	Place electrical and telephone lines underground.	See utility costs below.								
	Upgrade electrical system	See utility costs below.								
Subtotal - Park HQ					**$4,492,600**	**$71,800**	**$2,370,500**	**$1,725,300**	**$325,000**	**$0**
LOOKOUTS	Replace all cesspools with septic systems.	See utility costs below.								
	Develop potable water systems at each of the four major lookouts.		TBD							
	Improve directional and informational signage.	ea	4	$5,000	$20,000		$10,000	$5,000	$5,000	
	Install interpretive signage.	--	--	--	--					
	Improve landscaping.	ls	1	$50,000	$50,000		$25,000	$12,500	$12,500	
	Upgrade railings to meet safety standards.									
	Develop "Kōke'e Vernacular" design standard for all built elements.				TBD					
Waimea Canyon Lookout	Develop a new parking lot and bus staging area below the existing parking lot. Relocate bus parking to the new parking area. Redevelop the existing parking area as a pedestrian drop-off and handicap parking only zone. See parking costs above for planned improvements.	See parking costs above.								
	Develop new visitor building that incorporates bathrooms, concession space, and visitor information display.	ls	1	$800,000	$800,000		$800,000			
	Develop new visitor view plaza between the visitor buildings and view platforms.	sq. yd.	1,600	$200	$320,000		$320,000			
	Improve walkways and platform access to comply with ADA requirements. Provide ramp access to the top viewing platform. Construct stairway access to top view platform. Design to intercept the access ramp at landings.	lf	1,200	$400	$480,000		$480,000			
	Redevelop view platforms and rails to comply with park design guidelines.	ls	1	$350,000	$350,000		$350,000			
	Construct an ADA accessible pedestrian pathway connection between the parking lot and view plaza. Construct using concrete or gravel pavers with native fill material.	lf	350	$250	$87,500		$87,500			

TABLE A-1. MASTER PLAN COSTS

Kōke'e and Waimea Canyon State Parks Master Plan and EIS

PROGRAM	PLANNED IMPROVEMENTS	UNIT	COST ESTIMATE QUANTITY	UNIT COST	TOTAL	PHASING 2007-2010	2011-2015	2016-2020	2021-2025	RECREATION RESIDENCES
	Stabilize/re-vegetate eroded areas around parking lot and canyon rim.	sq. yd.	600	$50	$30,000		$30,000			
	Install interpretive signage.	ea	2	$3,500	$7,000		$7,000			
Pu'u Hinahina	Develop lookout plaza at convergence of lookout pathways.	sq. yd.	1,500	$200	$300,000			$300,000		
	Develop new ADA accessible restroom at edge of new lookout plaza.	ls	1	$350,000	$350,000			$350,000		
	Renovate the canyon view platform to comply with ADA requirements and park design guidelines.	ls	1	$500,000	$500,000			$500,000		
	Renovate the Ni'ihau view platform to comply with ADA requirements and park design guidelines.	ls	1	$250,000	$250,000			$250,000		
	Install interpretive signage in central view plaza and at Niihau view platform.	ea	3	$3,500	$10,500			$10,500		
	Improve walkway access from parking lot to comply with ADA requirements.	ls	1	$50,000	$50,000		$50,000			
	Develop trailhead signage for Canyon Trail.	ea	2	$1,000	$2,000		$2,000			
	Install drinking fountain at trailhead.	ea	1	$7,500	$7,500		$7,500			
	Develop low-density picnic area with tables along canyon rim south-west of the existing view platform and into the nearby open-space lot. Connect picnic tables with a pathway from Pu'u Hinahina Lookout.	See picnic costs below.								
	Eradicate non-native vegetation around lookout facilities, stabilize soils and re-vegetate eroded areas with native plant species.	ac	2	$20,000	$40,000			$40,000		
	Clear non-native vegetation to expand space for helicopter landing zone. Revegetate area with koa and associated native understory plants. Provide signage to designate the landing zones as a "no trespassing" area.				TBD					
Kalalau	Expand parking lot to triple capacity. Resurface existing lookout parking lot and bus parking area. Provide dedicated pad site for concession truck.	See parking costs above.								
	Redesign and expand the scenic lookout to take full advantage of the sweeping views along the cliff face.	ls	1	$350,000	$350,000				$350,000	
	Redesign lookout guardrails to comply with Kōkeʻe vernacular design standards.	lf	350	$400	$140,000				$140,000	
	Reconstruct walkway access between parking lot and view platform to comply with ADA accessibility requirements.	lf	800	$250	$200,000				$200,000	
	Add covered picnic tables. (10'X10')	ea	6	$2,500	$15,000		$15,000			
	Improve design of lookout turnoff from Kōkeʻe Road. Develop gateway element to distinguish parking lot from Kōkeʻe Road continuation.	ls	1	$30,000	$30,000				$30,000	
	Develop a new potable water source and system.	See utility costs below.							$0	
	Install package plant septic system leach field (potential in center lawn of parking area).	ls	1	$44,000	$44,000	$44,000				
	Install new interpretive signage.	ea	2	$3,500	$7,000		$7,000			
Pu'u o Kila	Resurface parking lot and correct drainage problem.	See parking costs above.								
	Improve walkway from parking lot to viewing platform and Pihea Trailhead.	ls	1	$25,000	$25,000			$25,000		
	Renovate viewing platform to provide direct access to Pihea Trail along valley rim alignment.	s.f.	10,000	$10	$100,000			$100,000		
	Add new composting toilets.	ea	1	$10,000	$10,000			$10,000		
	Improve landscaping.	sq. yd.	650	$50	$32,500			$32,500		
	Stabilize eroded rim area and revegetate with appropriate native plants.	sq. yd.	100	$50	$5,000			$5,000		
	Install new lookout interpretive signs.	ea	1	3,500.00	$3,500			$3,500		

TABLE A-1. MASTER PLAN COSTS

Kōke'e and Waimea Canyon State Parks Master Plan and EIS

PROGRAM	PLANNED IMPROVEMENTS	UNIT	COST ESTIMATE QUANTITY	UNIT COST	TOTAL	PHASING 2007-2010	2011-2015	2016-2020	2021-2025	RECREATION RESIDENCES
Lower Elevation Lookout - Mile 4.5	Parking for 26 vehicles	See parking costs above			$0				$0	
	ADA accessible pathways	lf	1400	$100	$140,000				$140,000	
	Restroom	ls	1	$250,000	$250,000				$250,000	
	Potable water system				TBD				TBD	
	Install package plant septic system leach field (potential in center lawn of parking area).	ls	1	$44,000	$44,000				$44,000	
	Identification Sign	ls	1	$5,000	$5,000				$5,000	
	Interpretive signage	ea	2	$3,500	$7,000				$7,000	
Subtotal - Lookouts					**$5,062,500**	**$44,000**	**$2,191,000**	**$1,644,000**	**$1,183,500**	**$0**
PICNIC FACILITIES										
Waipo'o Falls Viewpoint / Picnic Area	Construct ADA accessible walkway and view platform.	ls	1	100,000	$100,000			$100,000		
	Replace existing railing with fencing that meets current safety standards and conforms to park design guidelines.	120	120	$400	$48,000			$48,000		
	Pave picnic area driveway and parking lot.	sq. yd.	1,350	$120	$162,000			$162,000		
	Plant landscape buffer between Kōkeʻe Road and picnic area.	sq. yd.	100	$50	$5,000			$5,000		
	Clear, grade and grass area adjacent to large picnic pavilion for use as a play area.	sq. yd.	3,000	$15	$45,000			$45,000		
	Install interpretive signage at the picnic area and at the view point.	ea	2	$3,500	$7,000			$7,000		
Puʻu Hinahina Lookout Picnic Area	Develop low-density picnic area with tables along canyon rim south-west of the existing view platform.	ea	15	$2,500	$37,500				$37,500	
	Connect picnic tables with a pathway from Pu'u Hinahina Lookout.	lf	1,000	$100	$100,000				$100,000	
Kaleinamanu Ridge Picnic Area	Parking for 60 vehicles	See parking costs above.			$0				$0	
	Install picnic 20 picnic tables under shade trees	ea	20	$2,500	$50,000				$50,000	
	Small Picnic Pavilions	ea	3	$50,000	$150,000				$150,000	
	BBQ grills	ea	20	$1,500	$30,000				$30,000	
	Restroom	ls	1	$250,000	$250,000				$250,000	
	Potable water system				TBD				TBD	
	Install package plant septic system leach field (potential in center lawn of parking area).	ls	1	$44,000	$44,000				$44,000	
	Interpretive signage	ea	2	$1,000	$2,000				$2,000	
Subtotal - Picnic					**$1,030,500**	**$0**	**$0**	**$367,000**	**$663,500**	**$0**
UTILITIES										
Electrical System	Renovate electrical system distribution lines.				NA		NA			
	Place power lines underground in the meadow area.	ls	1	$150,000	$150,000		$150,000			
	Relocate poles, towers, and communication antennae away from areas where they will intrude on scenic views.				TBD		TBD			
Wastewater System	Expand the Kanaloahuluhulu leach field into Kōkeʻe base yard and lawn area adjacent to Park Manager's House to handle periods of high rainfall.	ls	1	$50,000	$50,000		$50,000			
	Replace all large capacity cesspools with waste water collection and treatment system.				TBD	TBD				
	Waimea Canyon Lookout	ls	1	$821,000	COMPLETE	NA				
	Pu'u Hinahina Lookout	ls	1	$350,000	COMPLETE	NA				
	Kalalau Lookout	ls	1	$351,000	COMPLETE	NA				
	Waipo'o Falls Viewpoint / Picnic Area	ls	1	$350,000	COMPLETE	NA				
	Methodist Camp, Seventh Day Adventist Camp, and United Church of Christ Camp.	ls			TBD	TBD				
	Connect all recreation residences within the well-head protection zone to a waste water collection and treatment system located outside of the groundwater protection zone (defined by the Waimea Scarp Line). 22 lots.	ls	22	$5,000	$110,000					$110,000

TABLE A-1. MASTER PLAN COSTS

Kōke'e and Waimea Canyon State Parks Master Plan and EIS

PROGRAM	PLANNED IMPROVEMENTS	UNIT	COST ESTIMATE QUANTITY	UNIT COST	TOTAL	PHASING 2007-2010	2011-2015	2016-2020	2021-2025	RECREATION RESIDENCES
	Establish "no build zone" for cesspools based on geology of the area and impacts to water resources.				NA					
Water System	Install water meters for all major user - i.e. Discovery Center, Kōke'e Lodge, Kōke'e Museum, etc.	ea	5	$7,500	$37,500	$37,500				
System Upgrade & Expansion	Replace existing water transmission and distribution system.	ls	1	$342,000	$342,000	$342,000				
	Extend water transmission lines to Waimea Canyon Lookout	ls	1		TBD		TBD			
	Construct a second water tank at the main storage area.	ls	1	$410,000	$410,000			$410,000		
Fire Fighting	Develop Kōke'e irrigation ditch system as non-potable water source for fire fighting.	ls	1		TBD			TBD		
	Develop dip tanks in open areas to provide water supply for fighting wildland fires. 5000-6000 gals	ea	2	$20,000	$40,000			$40,000		
Protection	Establish a Well-Head Protection Zone of 1000 feet for cesspools for potable well sources.				TBD					
Source Development	Continue exploration for potable water source development. Drilling & Testing Water Well for potable development.	ls	2	200,000	$400,000	$200,000	$200,000			
	Develop new potable water source and system at Kalalau Lookout. 1 test well, water transmission and distribution system.	ls	1	350,000	$350,000				$350,000	
Communication System	Install solar powered emergency call boxes in locations where historical records of accidents and rescue calls indicate there is need.	ea	4		TBD	TBD				
	Yearly operation & maintenance for solar powered emergency call b	ea	4	$2,600	$10,400	$10,400				
Subtotal Utilities					**$1,899,900**	**$589,900**	**$400,000**	**$450,000**	**$350,000**	**$110,000**
TOTAL					**$28,328,973**	**$6,107,728**	**$8,661,752**	**$7,065,487**	**$5,589,007**	**$905,000**

FINAL

BOTANICAL SURVEY REPORT FOR TEN KOKEE AND WAIMEA CANYON STATE PARK SITES

FOR
R. M. TOWILL CORPORATION
420 WAIAKAMILO ROAD, SUITE 411
HONOLULU, HAWAII 96817

BY
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September 2004

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INTRODUCTION

Botanical surveys of ten proposed new or existing parking lot sites in Kokee and Waimea Canyon State Parks on the Island of Kauai were carried out on March 10, 11, and 12, 2004. Some of these sites are wide spots in the road where parking is opportunistic and some are existing parking lots that appear to be in need of enlargement or require other improvements to better accommodate the increasing traffic.

The purpose of these surveys was to identify the existing vegetation, to ascertain if listed endangered or threatened or species of concern are present, and to generally describe the vegetation of the sites.

The walk through method was used to collect data on all parts of these study sites and the results are presented below. All ten sites are located along Hawaii State Highway 550 which begins at Kaumuali'i Highway in Waimea Town and ends near site 10 or Puu o Kila Lookout.

RESULTS

Due to the diversity of the vegetation of these sites, each will be described separately and each description will be accompanied by a species list unique to that site. The names of cultivars or landscape plants are not included in the species lists.
An asterisk before the plant name indicates an introduced or alien taxon.

Site 1 - Mile Markers 2.0 & 2.3 Potential Lookout (Figure 1.)

This potential site straddles Highway 550. There is evidence of considerable wind erosion on Site 1. About half of this site is bare red rock with a fringe of mixed koa haole (Leucaena leucocephala) and 'a'ali'i (Dodonaea viscosa) shrubs twelve to fifteen feet in height.

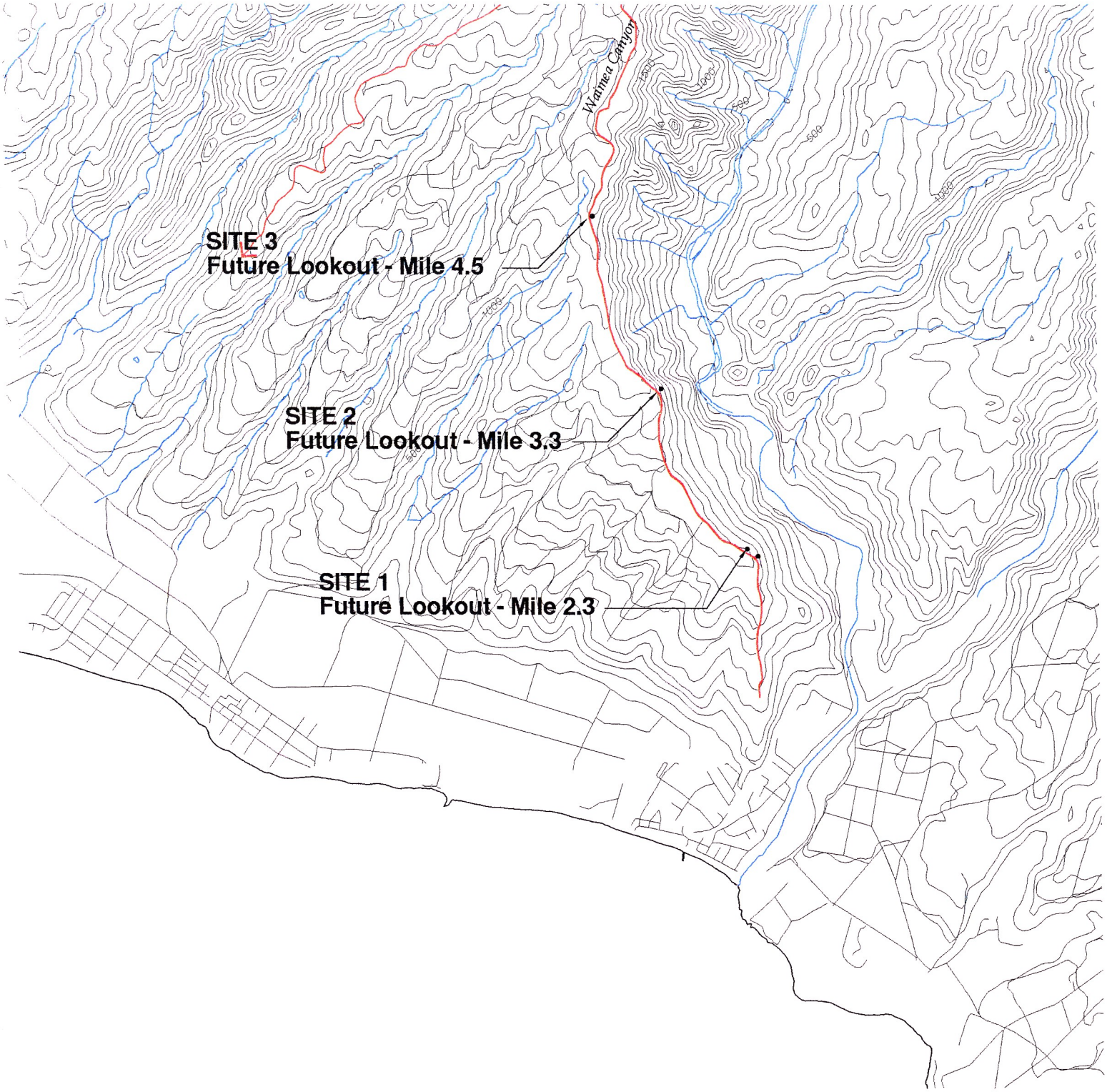


FIGURE 1 - STUDY SITES
Kōke'e & Waimea Canyon State Parks
West Kauai, Hawaii

0 4,000 8,000 Feet

The vegetation consists of 'uhaloa (Waltheria indica), Guinea grass (Panicum maximum), seedling silk oak trees (Grevillea robusta), partridge pea (Chamaecrista nictitans) and various grasses. All of the plants found on this site are listed below beginning with the monocots or grasses and including the dicots or flowering plants.

Plants of Site 1

Monocots - Grasses

**Bothriochloa pertusa* (L.) A. Camus	Pitted beard grass
**Cenchrus ciliaris* L.	Buffelgrass
**Chloris barbata* (L.) Sw.	Swollen fingergrass
**Chloris virgata* Sw.	Feather fingergrass
**Cynodon dactylon* (L.) Pers	Bermuda grass
**Panicum maximum* Jacq.	Guinea grass
**Rhynchelytrum repens* (Willd.) Hubb.	Natal redtop

Dicots - Herbs and Shrubs

**Acanthospermum australe (Loefl.) Kuntze*	*Spiny-bur*
**Boerhavia coccinea* Mill	
**Chamaecrista nictitans* (L.) Moench	Partridge pea
**Chamaesyce hirta* (L.) Millsp.	Hairy spurge
**Chamaesyce prostrata* (Aiton) Small	Prostrate spurge
Dodonaea viscose Jacq.	'A'ali'i
**Emilia fosbergii* Nicolson	Pualele
**Grevillea robusta* A. Cunn. Ex. R. Br.	Silk oak
**Hyptis pectinata* (L.) Poit.	Comb hyptis
**Indigofera spicata* Forssk.	Creeping indigo
**Leucaena leucocephala* (Lam.) de Wit	Koa haole
**Macroptilium atropurpureum* (DC) Urb.	
**Pluchea symphytifolia* (Mill.) Gillis	Sourbush
Sida fallax Walp.	'Ilima
**Sida rhombifolia* L.	
Waltheria indica L.	'Uhaloa

Of these plants only Dodonaea viscosa and Sida fallax are native to the Hawaiian Islands. Waltheria indica maybe a Polynesian introduction and all of the rest are considered to be alien species.

Site 2 - Mile Marker 3.3 Potential Lookout (Figure 1.)

Site 2 is a small, almost barren area. It is fringed by a mix of Koa haole, Guinea grass and 'a'ali'I, all less that fifteen feet in height. There is one silk oak tree that is much taller than the others. Six species of plants were found on this site. They are all alien except the 'a'ali'i.

Plants of Site 2

Monocots – Grasses

**Panicum maximum* Jacq.	Guinea grass

Dicots - Herbs, Shrubs and Trees

Dodonaea viscose Jacq.	'A'ali'i
**Emilia fosbergii* Nicolson	Pualele
**Grevillea robusta* A. Cunn. Ex. R. Br.	Silk oak
**Leucaena leucocephala* (Lam.) de Wit	Koa haole
Waltheria indica L.	'Uhaloa

Site 3-Mile Marker 3.5 – 3.6 Potential Lookout (Figure 1)

Site 3 is higher and wetter than Sites 1 and 2 and consists of two parts. Large areas of both parts are barren of both soil and vegetation as a result of extreme wind erosion. The species composition of the vegetation here includes all of the taxa found on Sites 1 and 2. However, the vegetation is more complex and more robust at this site. The silk oak trees are 35 to 40 feet in height and there are many more of them. There are also ironwood trees (Casuarina equisetifolia), Java plum trees (Syzygium cumini) and such herbaceous plants as Glycine wightii, golden crown beard (Verbesina encelioides), castor bean (Ricinus cummunis) and cocklebur (Xanthium strumarium L.).

Plants of Site 3

Monocots - Grasses

**Bothriochloa pertusa* (L.) A. Camus	Pitted beard grass
**Cenchrus ciliaris* L.	Buffelgrass
**Chloris barbata* (L.) Sw.	Swollen fingergrass
**Chloris virgata* Sw.	Feather fingergrass
**Cynodon dactylon* (L.) Pers	Bermuda grass
**Panicum maximum* Jacq.	Guinea grass
**Rhynchelytrum repens* (Willd.) Hubb.	Natal redtop

Dicots - Herbs, Shrubs, and Trees

**Acanthospermum australe (Loefl.)*	Spiny-bur
**Atriplex semibaccata* R. Br.	Australian Salt bush
**Casuarina equisetifolia*	Ironwood
**Chamaecrista nictitans* (L.) Moench	Partridge pea
**Chamaesyce hirta* (L.) Millsp.	Hairy spurge
**Chamaesyce prostrata* (Aiton) Small	Prostrate spurge
**Convolvulus arvensis* L.	Field bindweed
Dodonaea viscose Jacq.	'A'ali'i
**Emilia fosbergii* Nicolson	Pualele
**Glycine wightii* (Wight & Arnott) Verde	
**Grevillea robusta* A. Cunn. Ex. R. Br.	Silk oak
**Hyptis pectinata* (L.) Poit.	Comb hyptis
**Indigofera spicata* Forssk.	Creeping indigo
**Indigofera suffruticosa* Mill.	Indigo
**Leucaena leucocephala* (Lam.) de Wit	Koa haole
Lipochaeta connata var. connata	
**Macroptilium atropurpureum* (DC) Urb.	
**Malva parviflora* L.	Cheese weed
**Medicago minima* (L.) Bartal.	Small bur clover
**Opuntia ficus-indica* (L.) Mill.	Panini
**Pluchea symphytifolia* (Mill.) Gillis	Sourbush
**Ricinus communis* L.	Castor bean
Sida fallax Walp.	'Ilima
**Sida rhombifolia* L.	
**Syzygium cumini* (L.) Skeels	Java plum
**Verbesina enceliodes* (Cav.) Benth & Hook.	Golden crown beard
Waltheria indica L.	'Uhaloa
**Xanthium strumarium* L.	Kikania

A single individual of Lipochaeta connata var. connata can be found at the north end of Site 3. This Lipochaeta and the 'a'ali'i are the only native or endemic taxa found on this site.

Site 4 - The Proposed New Gate Site (Figure 2)

The proposed gate site is located near the junction of Waimea Canyon Drive and Kokee Road. Swamp mahogany (Eucalyptus robusta) and other species of Eucalyptus and their seedlings are the most noticeable trees. There are also trees of true Hawaiian Koa (Acacia koa) and strawberry guava (Psidium cattleianum). Shrubs include Pukiawe (Styphelia tameiameiae) and a lot of Lantana (Lantana camara). The ground cover is made up of such herbs as Bracken fern or Kilau (Pteredium aquilinum var. decompositum), white clover (Trifolium repens), Plantago lanceolata, and the wide spreading morning glory (Ipomoea indica). At this elevation the area is much cooler and wetter than the previous three sites. There are fewer species of grass and the range of herbaceous weeds is somewhat narrower. A single individual of the native Hawaiian Bidens (Bidens sandvicensis subsp. sandvicensis) was found near the edge of the highway. The Bidens, Acacia koa, Koa, Koali 'awa and Pukiawe are all native to the Hawaiian Islands.

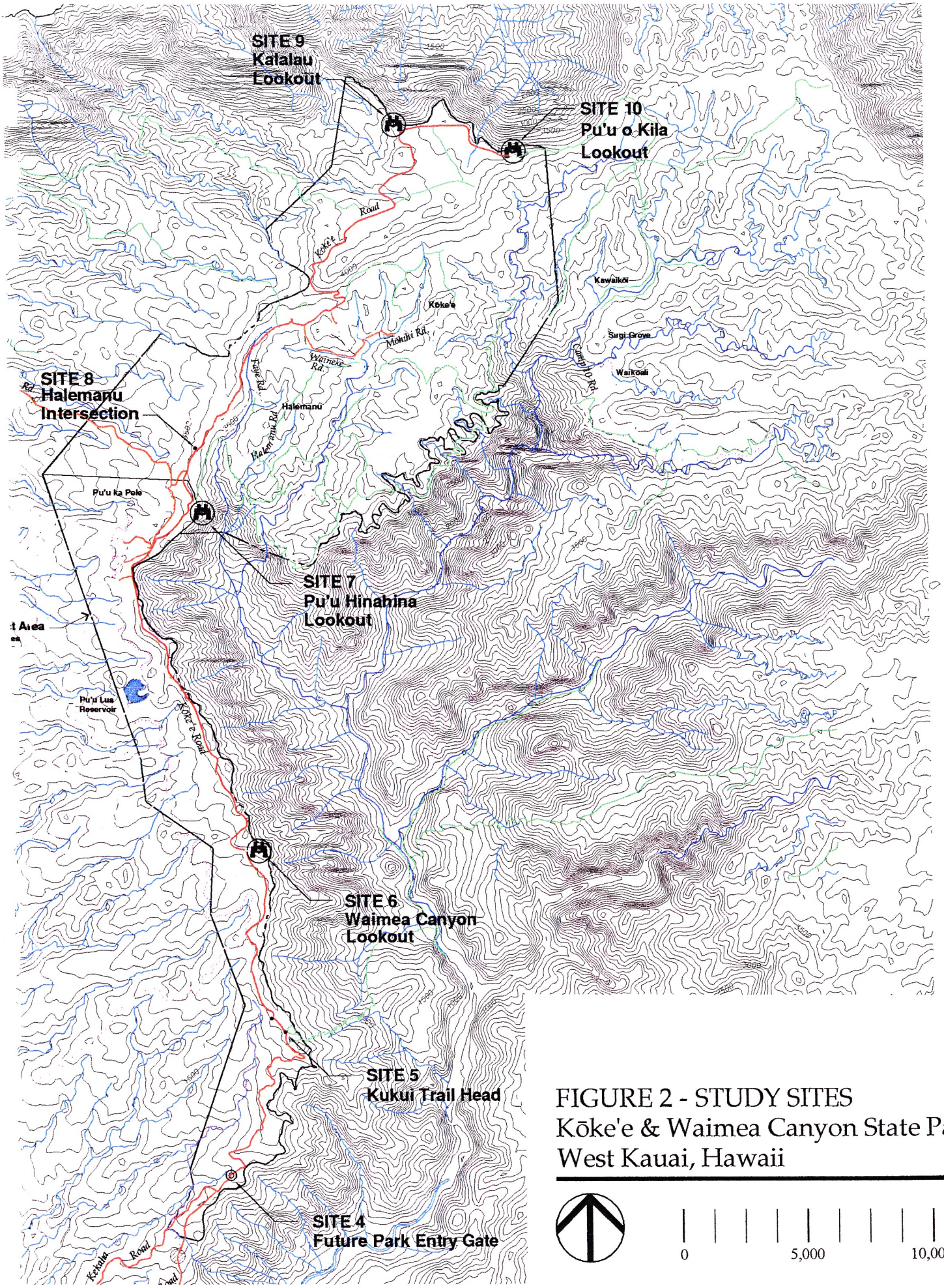


FIGURE 2 - STUDY SITES
Kōke'e & Waimea Canyon State Parks
West Kauai, Hawaii

Plants of Site 4

Ferns

Pteridium aquilinum var. *decompositum*	Bracken fern

Monocots - Grasses

**Melinis minutiflora* P. Beauv.	Molasses grass
**Paspalum conjugatum* Bergius	Hilo grass
**Pennisetum clandestinum* Chiov.	Kikuyu grass
**Sporobolus indicus* (L.) R. Br.	West Indian dropseed

Dicots –Herbs, Shrubs, and Trees

Acacia koa A. Gray	Koa
**Bidens sandvicensis* subsp. *sandvicensis*	
**Chamaecrista nictitans* (L.) Moench	Partridge pea
**Conyza Canadensis (L.) Cronq.*	Horseweed
**Desmanthus virgatus* (L.) Willd.	Slender mimosa
**Desmodium incanum* DC	Spanish clover
**Emilia fosbergii Nicolson*	Pualele
**Eucalyptus robusta* Sm.	Swamp mahogany
*Eucalyptus sp.	
**Ipomoea indica* (Burm.) Merr.	Koali 'awa
**Lantana camara* L.	Lantana
**Leucaena leucocephala* (Lam.) de Wit	Koa haole
**Macroptilium atropurpureum* (DC) Urb.	
**Malvastrum coromandelianum* (L.) Garcke	False marrow
**Mimosa pudica* L.	Sensitive plant
**Plantago lanceolata* L.	Buckthorn
**Psidium cattleianum* Sabine	Strawberry guava
Styphelia tameiameiae (Cham. & Schlechtend) F. v. Muell.	Pukiawe
**Trifolium repens* L.	White clover

Site 5 – Kukui Trail Head (Figure 2)

Site 5 is made up of two small parcels of land. The vegetation of these parcels is quite different. The long narrow portion that parallels the highway is partly maintained by mowing the area closest to the highway. Here can be found several grass species including molasses grass, West Indian dropseed, foxtail grass, and herbs such as

,Stachytarpheta sp. Bidens alba, and Bidens pilosa. Away from the mowed area, Pukiawe, 'a'ali'i, strawberry guava, koa trees and other woody species take over.

The second parcel of Site 5 is located about 500 feet uphill from parcel 1. Much of parcel 2 is taken up by a turn around and several small buildings. Here Hawaiian Koa along with some silk oak make up the canopy vegetation. A'ali'i, Pukiawe, and Lantana make up the shrub layer. The scant ground cover is composed of such things as molasses, foxtail, Kikuyu, West Indian dropseed, and natal red top grasses. The herbs are limited to such things as buckthorn and hairy horseweed.

Plants of Site 5

Monocots - Grasses

**Melinis minutiflora* P. Beauv.	Molasses grass
**Pennisetum clandestinum* Chiov.	Kikuyu grass
**Panicum maximum* Jacq.	Guinea grass
**Rhynchelytrum repens* (Willd.) Hubb.	Natal redtop
**Setaria gracilis* Kunth	Yellow foxtail grass
**Sporobolus indicus* (L.) R. Br.	West Indian dropseed

Dicots Herbs, Shrubs and Trees

Acacia koa A. Gray	Koa
**Bidens alba*	
**Bidens pilosa*	
**Conyza canadensis (L.) Cronq.*	Horseweed
Dodonaea viscose Jacq.	'A'ali'i
**Emilia fosbergii Nicolson*	Pualele
*Eucalyptus sp.	
**Grevillea robusta* A. Cunn. Ex. R. Br.	Silk oak
**Lantana camara* L.	Lantana
**Leucaena leucocephala* (Lam.) de Wit	Koa haole
**Plantago lanceolata* L.	Buckthorn
**Psidium cattleianum* Sabine	Strawberry guava
**Sida rhombifolia* L.	
**Stachytarpheta urticifolia* (Salisb.) Sims	
Styphelia tameiameiae (Cham. & Schlechtend) F. v. Muell.	Pukiawe

Site 6 - Waimea Canyon Lookout (Figure 2)

This is a long narrow site surrounded by a mix of mostly introduced trees. Around the paved parking area are several planted loulu palms (Pritchardia sp.). Between the restrooms buildings and the parking area to the base of the stairs is a broad swath which is kept mowed. Some landscaping is evident between the restrooms and the base of the stairs to the lookout. Just at the base of the stairs, outside the fence , is a single 'iliahi or sandalwood tree (*Santalum freycinetianum* Gaud.). Surrounding both the parking lot and the entry road is a variety of introduced trees such as black wattle (Acacia mearnsii) paperbark (Melaleuca quinquenervia), silk oak, Eucalyptus, and avocado (Persea americana) as well as some native koa and 'a'ali'i. The understory is made up of Lantana, pukiawe, Dianella, pualele, and a usual grass species.

Plants of Site 6

Ferns

Pteridium aquilinum var. *decompositum*	Bracken fern
Dryopteris dentata (Frosk.) C. Chr.	Oak fern

Monocots – Palms and Grasses

Pritchardia sp.	loulu palms
**Melinis minutiflora* P. Beauv.	Molasses grass
**Panicum maximum* Jacq.	Guinea grass
**Pennisetum clandestinum* Chiov.	Kikuyu grass
**Rhynchelytrum repens* (Willd.) Hubb.	Natal redtop
**Sporobolus indicus* (L.) R. Br.	West Indian dropseed

Lilies

Dianella sandwicensis Hook. & Arnott.	'Uki'uki

Sedges

Gahnia beecheyi H. Mann.

Dicots – Herbs, Shrubs and Trees

Acacia koa A. Gray	Koa
*Acacia mearnsii De Wild	Black wattle
**Ageratum conyzoides* L.	Maile hohono
**Bidens pilosa*	
**Conyza canadensis (L.) Cronq.*	Horseweed
Dodonaea viscose Jacq.	'A'ali'i
**Emilia fosbergii* Nicolson	Pualele
**Erodium cicutarium* (L.) L'Her.	Pin clover
**Eucalyptus sp.*	Eucalyptus
**Grevillea robusta* A. Cunn. Ex. R. Br.	Silk oak
**Lantana camara* L.	Lantana
**Leucaena leucocephala* (Lam.) de Wit	Koa haole
**Melaleuca quinquenervia* (Cav.) S.T. Blake	Paperbark
Metrosideros polymorpha Gaud.	Ohi'a
**Passiflora edulis Sims*	Passion fruit
**Persea americana* Mill.	Avocado
**Petroselinum crispum* (Mill.) A.W. Hill	Parsley
**Physalis peruviana* L.	Poha
**Plantago lanceolata* L.	Buckthorn
**Pluchea symphytifolia* (Mill.) Gillis	Sourbush
**Psidium cattleianum* Sabine	Strawberry guava
**Ricinus communis L.*	Castor bean
**Psidium guajava* L.	Yellow guava
Santalum freycinetianum Gaud.	Sandalwood tree
**Stachytarpheta urticifolia* (Salisb.) Sims	
Styphelia tameiameiae (Cham. & Schlechtend) F. v. Muell.	Pukiawe
**Trifolium repens* L.	White clover
Vaccinium dentatum Sm.	Ohelo

SITE 7 –Pu'u Hinahina Lookout (Figure 2)

A good deal of energy has been spent in an effort to landscape this lookout site. There are some gold fern, some Hydrangea, avocado trees, Wedelia triloba, ginger, loquat, honeysuckle and some loulu palms around the parking area.

The surrounding dense forest is a mix of native and introduced trees and shrubs. These include silk oak, Eucalyptus, lots of strawberry guava, and black wattle trees. The natives include 'ohia and kopiko, (Psychotria greenwelliae) trees as well as a'ali'i,

pukiawe, and shrubs of ohelo berry. The understory contains lots of Lantana, young strawberry guava, some blackberry, and ginger.

The ground layer contains kikuyu, foxtail, and molasses grasses as well as honeysuckle, Wedelia triloba, and the native Dianella and Gahnia beecheyi.

'Ohia, Dianella, Gahnia, 'A'ali'i, Dianella, Kopiko, Koa, and Pukeawe are all native species.

Plants of Site 7

Ferns	
*Pityrogramma calomelanos	Golden fern
Monocots - Grasses	
**Melinis minutiflora* P. Beauv.	Molasses grass
**Panicum maximum* Jacq.	Guinea grass
**Pennisetum clandestinum* Chiov.	Kikuyu grass
**Rhynchelytrum repens* (Willd.) Hubb.	Natal redtop
**Setaria gracilis* Kunth	Yellow foxtail grass
**Sporobolus indicus* (L.) R. Br.	West Indian dropseed
Lilies	
Dianella sandwicensis Hook. & Arnott.	'Uki' uki
Palms	
Pritchardia sp.	Loulu
Sedges	
Gahnia beecheyi H. Mann.	
Dicots – Herbs, Shrubs, and Trees	
Acacia koa A. Gray	Koa
**Acacia mearnsii* De Wild	Black wattle
**Ageratina riparia* (Regel.) R. King & H. Robinson	Hamakua pamakani
**Ageratum conyzoides* L.	Maile hohono
**Bidens pilosa L.*	Ki
**Cirsium vulgare* (Savi) Ten.	Bull thistle
Dodonaea viscosa Jacq.	'A'ali'i
*Eucalyptus SP.	Eucalyptus
**Grevillea robusta* A. Cunn. Ex. R. Br.	Silk oak
Eriobotrya japonica	Loquat

Hydrangea spp.	Hydrangea
*Hedychium spp.	Ginger
**Hypochoeris radicata* L.	Hairy cat's ear
**Lantana camara* L.	Lantana
**Lonicera japonica* Thunb.	Japanese honeysuckle
Metrosideros polymorpha Gaud.	Ohi'a
**Passiflora edulis Sims*	Passion fruit
**Persea americana* Mill.	Avocado
**Plantago lanceolata* L.	Buckthorn
**Psidium cattleianum* Sabine	Strawberry guava
**Psidium guajava* L.	Yellow guava
Psychotria greenwelliae Fosb.	Kopiko
**Rubus argutus* Link.	Prickly blackberry
Styphelia tameiameiae (Cham. & Schlechtend) F. v. Muell.	Pukiawe
Vaccinium dentatum Sm.	Ohelo
**Wedelia trilobata* (L.) Hitchc.	Wedelia

Site 8 – Halemanu Intersection (Figure 2)

This is a small site surrounded by native koa trees. Mixed in with the koa are some silk oak, lots of strawberry guava and some native olomea (Perrottetia sandwicensis). There is one huge avocado tree and some landscape plants such as poha, Hydrangea and liliko'i found on this site. Shrubs include Lantana, and blackberry, and a big planting of a large shrub, which lacked both flowers and fruits and is believed to be a member of the genus Clerodendrum in the plant family Verbenaceae.

The usual grasses such as Guinea grass, West Indian dropseed grass, and especially kikuyu grass fill the area between the big trees and the bare soil where the cars park. Kikuyu grass is a very important element in the vegetation of this site.

Plants of Site 8

Monocots

Grasses

**Panicum maximum* Jacq.	Guinea grass
**Pennisetum clandestinum* Chiov.	Kikuyu grass
**Sporobolus indicus* (L.) R. Br.	West Indian dropseed

Dicots – Herbs, Shrubs, and Trees

Acacia koa A. Gray	Koa
Dodonaea viscosa Jacq.	'A'ali'i
**Grevillea robusta* A. Cunn. Ex. R. Br.	Silk oak
**Hypochoeris radicata* L.	Hairy cat's ear
**Lantana camara* L.	Lantana
**Passiflora edulis* Sims	Liliko'i
Perrottetia sandwicensis A. Gray	Olomea
**Persea americana* Mill.	Avocado
**Physalis peruviana* L.	Poha
**Plantago lanceolata* L.	Buckthorn
**Psidium cattleianum* Sabine	Strawberry guava
**Rubus argutus* Link.	Prickly blackberry
Sida fallax Walp.	'Ilima
**Trifolium repens* L.	White clover
**Verbena litoralis* Kunth	Owi

Site 9 – Kalalau Lookout (Figure 2)

The land area of the Kalalau Lookout site is about three acres. Approximately thirty to forty percent of the space is either bare parking area or is open, mowed lawn. The remaining portion of the lookout area is forested. Within the forested area there is a public restroom and graveled walkways to access the facilities. The landscaping of these areas is made up of a variety of introduced plants. These include a large planting of 'ape (Alocasia macrorrhiza), scattered taro plants (Colocasia sp.), Hydrangea bushes, Japanese honeysuckle, and the bright orange flowered Crocosmia x crocosmiiflora).

The canopy or tree layer is a mix of native and a few introduced trees. These included koa, 'ohi'a, 'a'ali'i, Psychotria greenwelliae, Coprosma foliosa, olopua (Nestegis sandwicensis), olomea (Perrottetia sandwicensis) and strawberry guava. Lysimachia glutinosa, Naupaka kuahiwi (Scaevola procera), blackberry, pukiawe, ohelo berry, and the fern 'ama'u (Sadleria cyatheoides) are found in the shrub layer.

A large part of the forest floor has been cleared but there is still some Japanese honeysuckle, Braken fern, false staghorn fern, woodland strawberry (Fragaria vesca), and the ubiquitous Guinea grass and East Indian dropseed grass.

Plants of Site 9

Ferns

Dicranopteris linearis (N.L. Burm.) Underw.	False staghorn fern
Pteridium aquilinum var. decompositium	Bracken fern
Sadleria cyatheoides Kaulf.	'Ama'u
Sadleria pallida	'Ama'u

Monocots – Grasses

**Panicum maximum* Jacq.	Guinea grass
**Sporobolus indicus* (L.) R. Br.	West Indian dropseed

Dicots – Herbs, Shrubs, and Trees

Acacia koa A. Gray	Koa
Coprosma foliosa A. Gray	
Dodonaea viscosa Jacq.	'A'ali'i
Fragaria vesca L.	Woodland strawberry
**Hypochoeris radicata* L.	Hairy cat's ear
**Lonicera japonica* Thunb.	Japanese honeysuckle
Lysimachia glutinosa Rock	
Metrosideros polymorpha Gaud.	'Ohi'a
Nestegis sandwicensis (A. Gray) Deg and Deg & L. Johnson	Olopua,
Perrottetia sandwicensis A. Gray	Olomea
**Plantago lanceolata* L.	Buckthorn
**Psidium cattleianum* Sabine	Strawberry guava
Psychotria greenwelliae Fosb.	
**Rubus argutus* Link.	Prickly blackberry
Scaevola procera Hillebr.	Naupaka kuahiwi
Sida fallax Walp.	'Ilima
**Sonchus oleraceus* L.	Pualele
Styphelia tameiameiae (Cham. & Schlechtend) F. v. Muell.	Pukiawe
**Syzygium sandwicensis* (A. Gray) Nied	'Ohia ha
**Trifolium repens* L.	White clover
Vaccinium dentatum Sm.	Ohelo
**Verbena litoralis* Kunth	Owi

Of the twenty-eight species found on this site, seventeen are native to these islands.

This list does not contain the names of the landscape plants.

Site 10 – Puu o Kila Lookout (Figure 2)

Puu o Kila Lookout is the most isolated of the ten sites. It is at the end of the park road approximately one mile northeast of the Kalalau Lookout.. The vegetation of the area surrounding the Puu o Kila Lookout is almost pristine native wet forest. Deforested portions of this site include both sides of the entry road and a broad, fenced, circular area where there is mowed lawn. In this part of the site was found Guinea grass, Kikuyu grass, African dropseed grass (Sporobolus africanus) and Hilo grass (Paspalum conjugatum).

Outside the fence can be found 'ohi'a trees as well as some subspecies of 'ohi'a, olapa (Cheirodendron sp.,) 'ohi'a ha, koa, Psychotria greenwelliae, Coprosma foliosa, olopua, and olomea trees. Shrubs include naupaka kuahiwi, Dianella sp., ohelo, black berries, strawberries, 'ama'u fern, Hedyotis sp., ginger, Gahnia beecheyi, false staghorn fern and Stenogyne sp..

Plants of Site 10

Ferns and Allies

Psilotum nudum (L.) Griseb.	Moa
Dicranopteris linearis (N.L. Burm.) Underw.	False staghorn fern
Sadleria cyatheoides Kaulf.	'Ama'u
Sadleria pallida Kaulf	'Ama'u

Monocots

Grasses

**Panicum maximum* Jacq.	Guinea grass
**Paspalum conjugatum* Bergius	Hilo grass
**Pennisetum clandestinum* Chiov	Kikuyu grass

**Sporobolus africanus* .(Poir.) Robyns & Tournay	Smutgrass

Lilies

Dianella sandwicensis Hook. & Arnott.	'Uki'uli

Sedges

Gahnia beecheyi H. Mann	

DICOTS – Herbs, Shrubs, and Trees

Acacia koa A. Gray	Koa
Cheirodendron sp.	olapa
Coprosma foliosa A. Gray	
Dodonaea viscosa Jacq.	'A'ali'i
Fragaria vesca L.	Woodland strawberry
*Hedychium spp.	Ginger
Hedyotis sp	
**Hypochoeris radicata* L.	Hairy cat's ear
Metrosideros polymorpha Gaud.	'Ohi'a
Nestegis sandwicensis (A. Gray) Deg and Deg & L. Johnson	Olopua,
Perrottetia sandwicensis A. Gray	Olomea
**Plantago lanceolata* L.	Buckthorn
**Psidium cattleianum* Sabine	Strawberry guava
Psychotria greenwelliae Fosb.	
**Rubus argutus* Link.	Prickly blackberry
Scaevola procera Hillebr.	Naupaka kuahiwi
Sida fallax Walp.	'Ilima
Stenogyne sp.	
Styphelia tameiameiae (Cham. & Schlechtend) F. v. Muell.	Pukeawe
Syzygium sandwicensis (A. Gray) Nied	'Ohia ha
Vaccinium dentatum Sm.	Ohelo

Eighteen species native to these islands were found on this small site.
This list does not contain the names of the landscape plants.

ENDANGERED SPECIES

No candidate, proposed, or listed threatened or endangered species as set forth in the Endangered Species Act of 1973, as amended (16 U.S.C. 1531-1543) were found during the survey of Sites 1 through Site 8. Because of the vegetative state of much of the flora on Sites 9 and 10 we cannot be certain of the status of all of the plants on these sites.

NOXIOUS WEEDS FOUND IN THE TEN KOKEE/WAIMEA CANYON PARK SITES

The listed taxa were found on some of the Kokee/Waimea Canyon proposed parking sites and have been declared noxious by either the US Department of Agriculture or Nature Concervancy of Hawaii.

Scientific Name	Common Name	Site
Acacia mearnsii	Black wattle	6 7
Grevillea robusta	Silk oak	1, 2, 3, 4, 5, 6, 7, 8
Lantana camara	Lantana	4, 5, 6, 7, 8
Leucaena leucocephala	Koa haole	1, 2, 3, 4, 5, 6
Lonicera japonica	Japanese honeysuckle	7,9
Melinis minutiflora	Molasses grass	4,5,6,7
Opunta ficus-indica	Panini	3
Plantago lanceolata	Buckthorn	4, 5, 6, 7, 8, 9, 10
Pennisetum clandestinum	Kikuyu grass	4, 5, 6,7, 8
Rubus argutus	Prickly Flordia blackberry	7, 8, 9, 10
Syzgium cumini	Java plum	3
Xanthium strumarium	Kikania	3

Conclusions

This survey was conducted early in the wet growing season (March 2004) before some of the plants were flowering. For example, the 'olapa tree, the Stenogyne and others were vegetative and could not be identified to species. If the parking is to be expanded beyond the already bare and mowed areas of both Site 9 and 10, then we suggest that another survey be done when the specific improvement sites have been selected. However, at the present time the last mile of the entry road before the Puu o Kila Lookout has been closed to vehicular traffic to protect the forest. This has not discouraged foot traffic from making the one-mile trek from the chain to the lookout. Visitors of all ages appear to enjoy the walk. We, therefore suggest that the road closure be made permanent and additional parking be provided on both sides of the road from the

chain back to the driveway of the Kalalau Lookout. Visitors who choose to walk to the Puu o Kila Lookout are already using this flat open area for parking.

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A Faunal Survey and Assessment of Avian and Terrestrial Mammalian Species Within Various Developed Areas in Kōke'e and Waimea Canyon State Parks, Kaua'i.

FINAL DRAFT

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Introduction:

The State of Hawai'i, Department of Land and Natural Resources (DLNR), Division of State Parks (DSP) is in the process of preparing an updated Master Plan and attendant Environmental Impact Statement (EIS) for the Kōke'e and Waimea Canyon State Parks, located on the Island of Kaua'i. This report summarizes the findings of an ornithological and mammalian survey and assessment made of 11 separate locations within the two parks at which the DSP is considering making improvements to the infrastructure and amenities currently present (Figure 1). Fieldwork was conducted between April 12th and April 27th 2004.

The primary purpose of the surveys was to assess which avian and mammalian species currently are using resources with 11 selected areas along State Highways 550 located within Kōke'e and Waimea Canyon State Parks (Figure 1). Secondly to determine if there were any federally listed endangered, threatened, proposed, or candidate avian or mammalian species on or within the immediate vicinity of the 11 sites visited. Federal and State of Hawai'i listed species status follows (DLNR, 1998; Federal Register, 1999a, 1999b, 2001, 2002, 2004).

Avian phylogenetic order and nomenclature follows *The American Ornithologist's Union Checklist of North American Birds 7th Edition* (American Ornithologist's Union, 1998), and the 42nd 43rd and 44th supplements to *Check-list of North American Birds* (American Ornithologist's Union, 2000, Banks et al. 2002, 2003). Mammal scientific names follow *Mammals in Hawaii* (Tomich, 1986). Plant names follow *Manual of the Flowering Plants of Hawai'i* (Wagner et al., 1990). Place names follow *Place names of Hawaii* (Pukui et al., 1974).

General Project & Site Description:

The State of Hawai'i, Department of Land and Natural Resources (DLNR), Division of State Parks (DSP) is proposing to make various improvements to existing facilities located along State Highways 550 (Waimea Canyon Drive) between Waimea and the terminus of the roadway (Figure 1). The 11 sites visited during the course of this survey ranged from a maximum altitude of ~ 4100-feet above mean sea-level (msl), at the Pu'u o Kila Overlook at the *mauka* terminus of Waimea Canyon Drive, down to the lowest site at ~ 600-feet msl located at mile-marker 2 (Figure 1). All of the sites are located along the existing paved roadway, or are within existing lookouts, and parking areas.

The vegetation currently found along the roadway from the *mauka* terminus down to mile-marker 2 runs the full gamut from 'Ōhi'a Wet Montane Forest at the Pu'u o Kila Overlook to fallow sugar cane fields at site # 11 (Figure 1). From an ornithological perspective the habitat found along the ~16-miles of roadway on which the 11 sites are located, can roughly be divided into four major habitat types (Table 1). Which in turn are composed of several

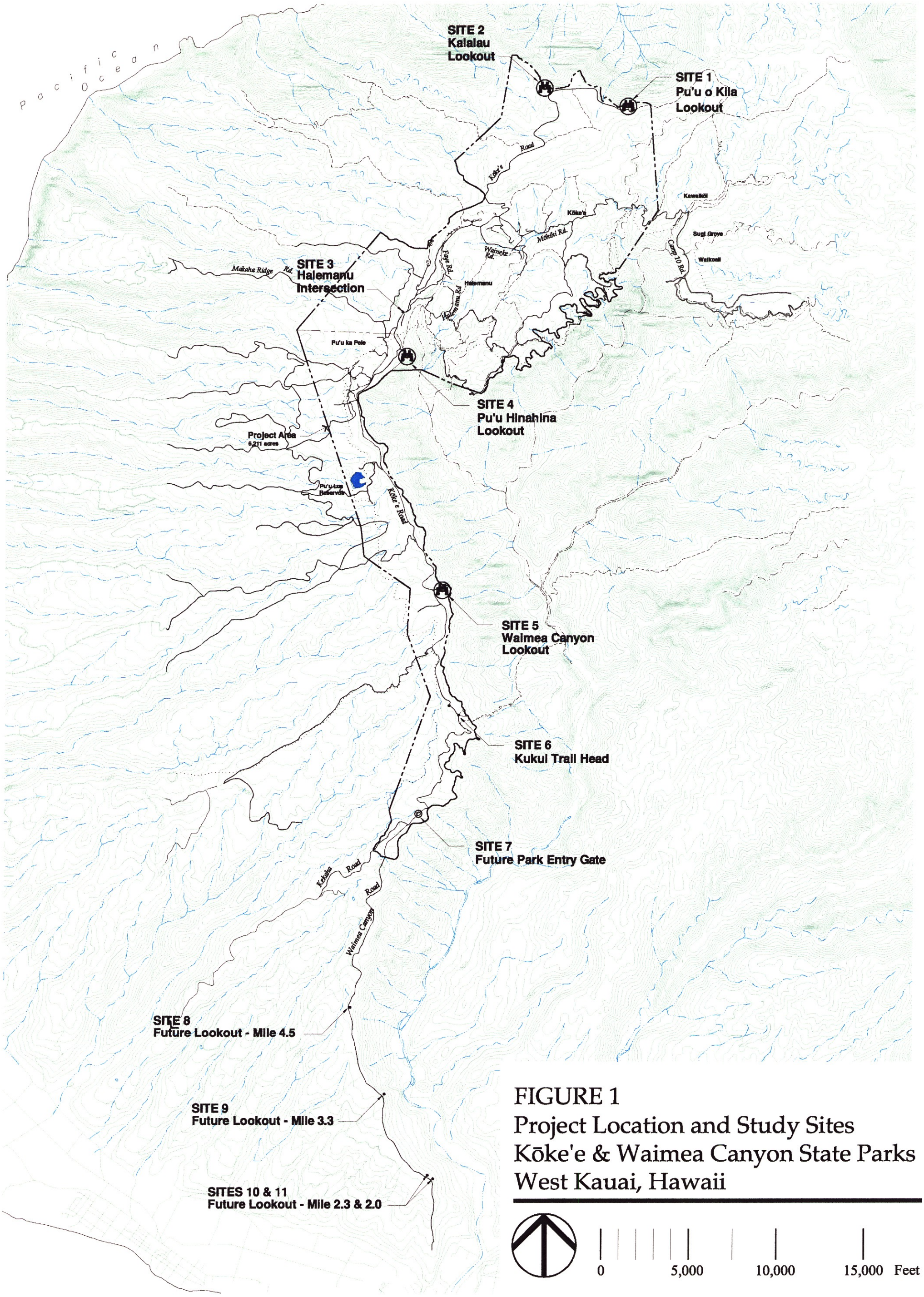


FIGURE 1
Project Location and Study Sites
Kōke'e & Waimea Canyon State Parks
West Kauai, Hawaii

TABLE 1
Site Locations, Description & Habitats

SITE	*MILE*	*ALT.*	*DESCRIPTION*	*HABITAT*
1	18+	4100'	Pu'u o Kila Lookout	ʻŌhiʻa Montane Wet Forest
2	17.50	4120'	Kalalau Valley Lookout	Koa/ʻŌhiʻa Montane Mesic Forest
3	14.50	3640'	Halemanu Intersection	Koa/ʻŌhiʻa Montane Mesic Forest
4	13.75	3610'	Pu'u Hinahina Lookout	Koa/ʻŌhiʻa Montane Mesic Forest
5	10.50	3300'	Waimea Canyon Lookout	Koa Lowland Mesic Forest
6	8.75	2915'	Kukui Trail Head	Koa Lowland Mesic Forest
7	7.00	2400'	Future Park Entry Gate	Transition Zone - Tree Farm
8	4.50	1175'	Future Lookout	Lowland Dry Shrubland - Ruderal
9	3.30	1010'	Future Lookout	Lowland Dry Shrubland - Ruderal
10	2.30	650'	Future Lookout	Lowland Dry Shrubland - Ruderal
11	2.00	600'	Future Lookout	Lowland Dry Shrubland - Ruderal

Key to Table 1

Site	Site # used in text
Mile	Approximate Mileage along Highway 550, based on mile-markers
Alt.	Approximate altitude in feet
Description	Current or proposed description of what is present or planned for the site
Habitat	General habitat present in the area of each site

sub-types, which given the current distribution of birds in the area are frankly of more interest from a botanical perspective than an avian one. At the Pu'u o Kila Lookout the vegetation is almost totally native, although there are numerous alien (i.e., introduced to the Hawaiian Islands by humans) species within the parking lot and immediately adjacent to the trail head, parking lot fence and along the roadway. As one moves down the mountain the vegetation transitions from ʻŌhiʻa Montane Wet Forest, to Koa/ʻŌhiʻa Montane Mesic Forest, Koa Lowland Mesic and finally alien dominated Lowland Dry Shrubland below the intersection of Waimea Canyon Road and Kōkeʻe Road (Figure 1, Table 1). The habitat found within the existing parking lots, lookouts and along the roadway with the exception of that found around the Pu'u o Kila Lookout also contain a large number of ornamental and other alien species which appear to have been planted as landscaping components, or may have been introduced inadvertently by visitor traffic.

Just as the habitat starts as almost totally native at the *mauka* terminus of the road and then transitions through several habitats in which alien species make up a ever increasing percentage of the species present, so does the avian fauna found along the roadway. The

majority of the avian species found in and around the Pu'u o Kila Lookout, Site #1 are native, while those present below the proposed future Park Entry Gate, Site #7 are almost totally alien (Figure 1).

Mammalian Survey Methods:

With the exception of the endemic (i.e., native and unique to the Hawaiian Islands), endangered Hawaiian hoary bat, or *'ōpe'ape'a*, as it is known locally, all terrestrial mammals currently found on the island of Kaua'i are alien species. Most are ubiquitous; no trapping program was proposed or undertaken to quantify the use of the 11 sites visited by alien mammalian species. The survey of mammals was limited to visual and auditory detection, coupled with observation of scat, tracks, and other animal sign. A running tally was kept of all vertebrate species observed and heard within the project sites. Visual and electronic scans, using a Broadband AnaBat II® ultrasonic bat detector were made for bats during crepuscular periods on the evenings of April 25th and 26th, 2004.

Avian Survey Methods:

Each of the 11 sites was visited at different times on two separate days. Thirty-minutes were spent at each site per visit. Field observations were made with the aid of Leitz 10 X 42 binoculars and by listening for vocalizations. Visits were concentrated between 06:30 a.m. and 11:00 a.m., the peak of daily bird activity. An additional two hours were spent within the upper project area during the evenings of the 25th and 26th and the mornings of the 26th and 27th of April, 2004, in an attempt to detect nocturnally flying seabirds and owls over-flying the area. All species recorded at each site were tabulated. Time not spent censusing was used to search the area surrounding each site for species and habitats not detected during census sessions.

Mammalian Survey Results

Endangered Hawaiian hoary bats were seen on both nights that we surveyed for them, a total of nine animals were observed. A total of four alien mammalian species were seen within or close to one or more of the 11 sites (Table 2.). Additionally sign and scat of an additional species, namely horse (*Equus caballus*), was encountered at several locations.

Avian Survey Results

A total of 33 avian species, representing 19 separate families were recorded during site visits (Table 3, 4 & 5). Of the 33 species detected three are listed as endangered or threatened under the Endangered Species Act of 1973, as amended (ESA), and by the State of Hawai'i under it's endangered species program (DLNR, 1998; Federal Register, 1999a). Five are endemic to the Hawaiian Islands, one is a Hawaiian endemic sub-species,

one an indigenous (i.e., native to the Hawaiian Islands, but also found elsewhere naturally) breeding seabird species and one is an indigenous migratory species (Table 3, 4 & 5).

TABLE 2.

Mammalian Species Detected
Kōke'e and Waimea Canyon State Parks

Common Name	*Scientific Name*	*Status*
Hawaiian hoary bat	*Lasiurus cinereus semotus*	**EE**
Domestic dog	*Canis f. familiari*	A
Cat	*Felis catus*	A
Horse	*Equus caballus*	A
Pig	*Sus s. scrofa*	A
Goat	*Capra h. hircus*	A

Key to Table 2

Status
EE Endangered endemic (i.e., native and unique to the Hawaiian Islands) species
A Alien (i.e., introduced to the Hawaiian Islands by humans) species

TABLE 3.

Avian Species Detected
Kōke'e and Waimea Canyon State Parks Sites 1-4

Common Name	*Scientific Name*	*ST*	S1	S2	S3	S4
DUCKS, GEESE & ALLIES – Anatidae						
Nēnē	*Branta sandvicensis*	**EE**	X			
PHEASANTS & ALLIES – Phasianidae						
Erckel's Francolin	*Francolinus erckelii*	A		X	X	X
Red Junglefowl	*Gallus gallus.*	A		X	X	X
PETRELS & SHEARWATERS - Procellarridae						
Hawaiian Petrel	*Pterodroma sandwichensis*	**EE**		I		
Newell's Shearwater	*Puffinus auricularis newelli*	**TS**		I		
TROPICBIRDS - Phaethontidae						
White-tailed Tropicbird	*Phaethon lepturus dorothea*	I	X		X	X
PLOVERS & LAPWINGS - Charadriidae						
Pacific Golden-Plover	*Pluvialis fulva*	IM	X	X		

Common Name	*Scientific Name*	*ST*	S1	S2	S3	S4
PIGEONS & DOVES - Columbidae						
Spotted Dove	*Streptopelia chinensis*	A				X
Zebra Dove	*Geopelia striata*	A				X
TYPICAL OWLS – Strigidae						
Short-eared Owl (Pueo)	*Asio flammeus sandwichensis*	Es	X			
MONARCH FLYCATCHERS - Monarchidae						
ʻElepaio	*Chasiempis sandwichensis sclateri*	E	X	X	X	X
OLD WORLD WARBLERS – Sylviidae						
Japanese Bush-Warbler	*Cettia diphone*	A	X	X	X	X
THRUSHES – Turdidae						
White-rumped Shama	*Copsychus malabaricus indicus*	A		X	X	X
BABBLERS – Timaliidae						
Hwamei	*Garrulax canorus*	A	X	X	X	
WHITE-EYES – Zosteropidae						
Japanese White-Eye	*Zosterops japonicus*	A	X	X	X	X
STARLINGS – Sturnidae						
Common Myna	*Acridotheres tristis*	A	X	X	X	X
EMBERIZIDS – Emberizidae						
Red-crested Cardinal	*Paroaria coronata*	A		X	X	
SALTATORS & ALLIES – Cardinalidae						
Northern Cardinal	*Cardinalis cardinalis*	A	X	X	X	X
CARDULINE FINCHES & ALLIES – Fringillidae						
House Finch	*Carpodacus mexicanus frontalis*	A		X		
Kauaʻi ʻAmakihi	*Hemignathus kauaiensis*	E	X	X		X
ʻAnianiau	*Hemignathus parvus*	E	X	X		
ʻIʻiwi	*Vestiaria coccinea*	E	X	X		
ʻApapane	*Himatione sanguinea*	E	X	X	X	X
OLD WORLD SPARROWS – Passeridae						
House Sparrow	*Passer d. domesticus*	A				X
WAXBILLS & ALLIES – Estrildidae						
Chestnut Munia	*Lonchura atricapilla*	A		X		
Nutmeg Mannikin	*Lonchura punctulata topela*	A	X			

Key to Table 3

Status

S1	Site No.
X	Detected at the site-likely using resources within close proximity of the site
I	Indigenous (i.e., native to Hawaii but also found elsewhere naturally) seabird species
EE	Endangered endemic (i.e., native and unique to the Hawaiian Islands) species
TS	Threatened endemic sub-species
Es	Endemic sub-species
E	Endemic species
I	Incidental observation not likely to use resources in or close to the site
M	Indigenous migratory species
A	Alien (i.e., introduced to the Hawaiian Islands by humans) species

TABLE 4.

Avian Species Detected
Kōke'e and Waimea Canyon State Parks Sites 5-7

Common Name	*Scientific Name*	*ST*	S5	S6	S7
PHEASANTS & ALLIES – Phasianidae					
Erckel's Francolin	*Francolinus erckelii*	A	X	X	X
Red Junglefowl	*Gallus gallus.*	A	X	X	X
Ring-necked Pheasant	*Phasianus colchicus*	A	X	X	
PETRELS & SHEARWATERS - Procellarridae					
Hawaiian Petrel	*Pterodroma sandwichensis*	**FE**	1		
Newell's Shearwater	*Puffinus auricularis newelli*	**TS**	1		
TROPICBIRDS - Phaethontidae					
White-tailed Tropicbird	*Phaethon lepturus dorothea*	I	X		
PIGEONS & DOVES - Columbidae					
Rock Pigeon	*Columba livia*	A			
Spotted Dove	*Streptopelia chinensis*	A	X	X	X
Zebra Dove	*Geopelia striata*	A	X	X	X
MONARCH FLYCATCHERS - Monarchidae					
'Elepaio	*Chasiempis sandwichensis sclateri*	E	X		
OLD WORLD WARBLERS – Sylviidae					
Japanese Bush-Warbler	*Cettia diphone*	A	X	X	X
THRUSHES – Turdidae					
White-rumped Shama	*Copsychus malabaricus indicus*	A	X	X	X
BABBLERS – Timaliidae					
Hwamei	*Garrulax canorus*	A	X	X	X
WHITE-EYES – Zosteropidae					
Japanese White-Eye	*Zosterops japonicus*	A	X	X	X
MOCKINGBIRDS & ALLIES – Mimidae					
Northern Mockingbird	*Mimus polyglottos*	A			
STARLINGS – Sturnidae					
Common Myna	*Acridotheres tristis*	A	X	X	X
EMBERIZIDS – Emberizidae					
Red-crested Cardinal	*Paroaria coronata*	A	X	X	X
SALTATORS & ALLIES – Cardinalidae					
Northern Cardinal	*Cardinalis cardinalis*	A	X	X	X
CARDULINE FINCHES & ALLIES – Fringillidae					
House Finch	*Carpodacus mexicanus frontalis*	A	X	X	X
Kaua'i 'Amakihi	*Hemignathus kauaiensis*	E	X	X	
'Apapane	*Himatione sanguinea*	E	X	X	
OLD WORLD SPARROWS – Passeridae					
House Sparrow	*Passer d. domesticus*	A	X		
WAXBILLS & ALLIES – Estrildidae					
Common Waxbill	*Estrilda a. astrild*	A			X
Chestnut Munia	*Lonchura atricapilla*	A	X		
Nutmeg Mannikin	*Lonchura punctulata topela*	A	X		

Key to Table 4

Status	
S5	Site No.
X	Detected at the site-likely using resources within close proximity of the site
I	Indigenous (i.e., native to Hawaii but also found elsewhere naturally) breeding species
E E	Endangered endemic (i.e., native and unique to the Hawaiian Islands) species
T S	Threatened endemic sub-species
E	Endemic species
I	Incidental observation not likely to use resources in or close to the site
IM	Indigenous migratory species
A	Alien (i.e., introduced to the Hawaiian Islands by humans) species

TABLE 5.

Avian Species Detected
Kōke'e and Waimea Canyon State Parks Sites 8-11

Common Name	*Scientific Name*	*ST*	S8	S9	S10	S11
PHEASANTS & ALLIES – Phasianidae						
Erckel's Francolin	*Francolinus erckelii*	A	X	X	X	X
Red Junglefowl	*Gallus gallus.*	A	X	X		
Ring-necked Pheasant	*Phasianus colchicus*	A	X		X	X
TROPICBIRDS - Phaethontidae						
White-tailed Tropicbird	*Phaethon lepturus dorothea*	**I**	I			
HERONS - Ardeidae						
Cattle Egret	*Bubulcus ibis.*	A	X		X	X
PLOVERS & LAPWINGS - Charadriidae						
Pacific Golden-Plover	*Pluvialis fulva*	IM	X			
PIGEONS & DOVES - Columbidae						
Rock Pigeon	*Columba livia*	A	X			
Spotted Dove	*Streptopelia chinensis*	A	X	X		X
Zebra Dove	*Geopelia striata*	A	X		X	X
OLD WORLD WARBLERS – Sylviidae						
Japanese Bush-Warbler	*Cettia diphone*	A	X	X		
WHITE-EYES – Zosteropidae						
Japanese White-Eye	*Zosterops japonicus*	A	X	X	X	X
MOCKINGBIRDS & ALLIES – Mimidae						
Northern Mockingbird	*Mimus polyglottos*	A	X			X
STARLINGS – Sturnidae						
Common Myna	*Acridotheres tristis*	A	X	X	X	X
EMBERIZIDS – Emberizidae						
Red-crested Cardinal	*Paroaria coronata*	A		X		
SALTATORS & ALLIES – Cardinalidae						
Northern Cardinal	*Cardinalis cardinalis*	A	X	X		X

Common Name	*Scientific Name*	*ST*	S8	S9	S10	S11
BLACKBIRDS & ALLIES – Icteridae						
Western Meadowlark	*Sturnella neglecta*	A	X			X
CARDULINE FINCHES & ALLIES – Fringillidae						
House Finch	*Carpodacus mexicanus frontalis*	A	X		X	X
WAXBILLS & ALLIES – Estrildidae						
Common Waxbill	*Estrilda a. astrild*	A	X		X	X
Chestnut Munia	*Lonchura atricapilla*	A	X			X
Red Avadavat	*Amandava amandava*	A	X		X	
Nutmeg Mannikin	*Lonchura punctulata topela*	A	X	X		
Java Sparrow	*Padda oryzivora*	A			X	X

Key to Table 5

Status	
S8	Site No.
X	Detected at the site-likely using resources within close proximity of the site
I	Indigenous (i.e., native to Hawaii but also found elsewhere naturally) breeding species
I	Incidental observation not likely to use resources in or close to the site
IM	Indigenous migratory species
A	Alien (i.e., introduced to the Hawaiian Islands by humans) species

Discussion:

A one-time survey cannot provide a total picture of the wildlife using any given area. Certain species will not be detected for one reason or another. Seasonal variations in populations, coupled with seasonal availability and use of resources, will cause different use patterns throughout a year and, in fact, over a number of years. Coupling the results of a one time survey with the results of previous surveys conducted in similar habitats and locations, greatly expands the value of the information gathered.

The findings of the mammalian survey are consistent with the results of at least two other surveys conducted within and close to the project area (Belwood and Fullard 1984; Tomich, 1986; David 2001). The detection of the endangered Hawaiian hoary bat within the project area was not unexpected. This species is regularly seen in and around Kōke'e (Belwood and Fullard 1984; Tomich 1986, David 2001; R. David unpublished field notes. 1980-2004). If additional exterior lighting will be installed in conjunction with the improvements proposed, it is likely that Hawaiian hoary bats will be attracted to the volent insects attracted to them. Such a scenario does not constitute a risk to the animals, but does provide an interpretive opportunity.

Although no rodents were detected during the course of this survey, it is likely that roof rats (*Rattus r. rattus*), Norway rats (*Rattus norvegicus*), European house mice (*Mus domesticus*) and Polynesian rats (*Rattus exulans hawaiiensis*) use various resources found within the project area. It is most likely that many if not all of these comensal rodents are attracted to trash receptacles located within the various parking areas and lookouts found within the two Parks. Without conducting a trapping program, it is difficult to assess the population densities of these often hard-to-see mammals. The five alien mammalian species recorded on this survey as well as the rodents mentioned above are deleterious to native ecosystems and their dependant faunal components (Table 2).

The findings of the avian survey are consistent with the findings of at least other recent avian survey conducted within and close to the project area (David 2001). The numerous native avian species recorded were concentrated above the intersection of Waimea Canyon Road and Kōke'e Road, basically between Site #1 and Site #6 (Figure 1). Below that elevation the avifauna is almost completely alien.

The sighting of Nēnē (*Branta sandvicensis*) an endangered endemic goose at the Kalalau Lookout, Site #2 was not unexpected. As the population of Nēnē have increased on Kaua'i following Hurricane Iniki, they have dispersed across the Island, showing up in many previously unfrequented areas. Unfortunately many birds have learned that humans are easy marks – and have learned to panhandle for food. There is a warning sign at the lookout asking visitors not to feed the birds. It is quite likely that as the Nēnē population continues to expand, that birds will be found more regularly in other areas within the park, especially those that have mowed lawns and picnic tables.

During the course of crepuscular and nocturnal visits to the project area, two listed seabird species were detected calling from within the Canyons below Site #1 and Site # 5. This was not an unexpected finding. Both the endangered endemic Hawaiian Petrel (*Pterodroma sandwichensis*), or *'ua'u,* and the threatened endemic sub-species of the Newell's Shearwater (*Puffinus auricularis newelli*), or *'a'o* nest in the canyons below these two sites. There is no suitable nesting habitat, nor resources necessary for either species within any of the 11 sites visited.

Both species of seabirds, especially fledging birds, can become disoriented by exterior lighting on their way to sea in the Fall. When disoriented, seabirds often collide with manmade structures and, if not killed outright, the dazed or injured birds become easy targets of opportunity for feral mammals. Collision with man-made structures is considered to be the second most significant cause of mortality of these two seabird species in Hawai'i (Telfer et al., 1987; Ainley et al., 1995, 1997, 1998, 2001; Cooper and Day 1995, 1998; Day and Cooper 1995). The primary cause of mortality in both species is thought to be predation by alien mammalian species at the nesting colonies (Ainley et al., 2001; Day and Cooper 1998; Cooper and Day 1995).

Recommendations

1. If Hawaiian hoary bats are attracted to new exterior lighting, interpretive signage would enhance the visitor experience within the Park.

2. As human use of the facilities increases and if the picnic opportunities are improved and expanded, rodents attracted to garbage cans may become a nuisance and or a health hazard to humans. Rodents are deleterious to native ecosystems and the native denizens that live within them. A integrated rodent control program may need to be developed and implemented.

3. As the population of Nēnē increase in the Parks additional warning signage may be necessary to warn of vehicular / Nēnē interactions. Additionally the presence of Hawai'i's state bird, which is an endangered species provides a wonderful resource on which to draw from to build interpretive displays in the areas that they share with humans.

4. To reduce the possibility that nocturnally flying Hawaiian Petrels and Newell's Shearwaters may be disoriented by external lights and collide with man-made structures, it is recommended that any external lighting planned within the 11 sites be shielded (Reed et al., 1985; Telfer et al., 1987). This mitigation would minimize the threat of disorientation and downing of Hawaiian Petrels, and Newell's Shearwaters.

5. Pu'u o Kila, Kalalau Lookout and Waimea Canyon Lookout, Sites #1, 2 and 5 offer wonderful opportunities for visitors interested in birds, especially those endemic to the Hawaiian Islands. All three locations provide easy access and visibility for a number of endemic avian species. The Pu'u o Kila Lookout, and the habitat around it's parking lot is one of the few if not the only site on Kaua'i that handicapped or elderly visitors can easily see a large number of endemic forest birds. Interpretative signage at all three sites that discuss the birds present at each, plus the addition of strategically placed benches, and appropriate cleared sight lines, and possibly a blind would provide a unique resource for visitors interested in seeing native forest birds without having to hike into the Alakai Wilderness Preserve.

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ARCHAEOLOGICAL FIELD INSPECTION OF TEN LOCALITIES WITHIN KŌKE'E AND WAIMEA CANYON STATE PARKS, WAIMEA AHUPUA'A, KONA (WAIMEA) DISTRICT, ISLAND OF KAUA'I

TMK 4-8-01

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I. INTRODUCTION

A. Project Background

At the request of R.M. Towill Corporation, Cultural Surveys Hawai'i, Inc. conducted an archaeological field inspection of ten discrete localities, totaling approximately 29-acres, within Kōke'e and Waimea Canyon State Parks, Waimea Ahupua'a, Island of Kaua'i (Figure 1). The ten localities comprising the project area are located along Waimea Canyon Drive and Koke'e Road (Route 550) (Figures 2-4). Proposed projects include initial infrastructure development at potential scenic viewpoints, infrastructure improvements at existing scenic viewpoints and trailheads, and the development of an entrance gate. The ten localities, from *makai* to *mauka*, are as follows:

Waimea Canyon State Park

1. Proposed Lookouts 1 and 2, at mile markers 2.0 - 2.3
2. Proposed Lookout 3, at mile marker 3.3
3. Proposed Lookout 4, at mile markers 3.5 - 3.6
4. Proposed Entrance Gate
5. Kukui Trail Head and Adjacent Proposed Parking Areas
6. Exisiting Waimea Canyon Lookout
7. Existing Pu'u Hinahina Lookout
8. Halemanu Intersection

Koke'e State Park

9. Exisiting Kalalau Lookout
10. Exisiting Pu'u o Kila Lookout

B. Scope of Work

1. Historical research to include study of archival sources, historic maps, Land Commission Awards and previous archaeological reports to construct a history of land use and to determine what archaeological sites have been recorded on or near this 5,000+ acre area.
2. A field inspection of ten localities to identify archaeological sites and provide a preliminary assessment of their significance, and to investigate and assess the potential for impact to such sites. This assessment will identify any sensitive areas that may require further investigation or mitigation before ground alteration activities occur.
3. Preparation of a report to include the results of the historical research and the limited fieldwork with an assessment of archaeological potential based on that research, with recommendations for further archaeological work, if appropriate. It will also provide mitigation recommendations if there are archaeologically sensitive areas that need to be taken into consideration.

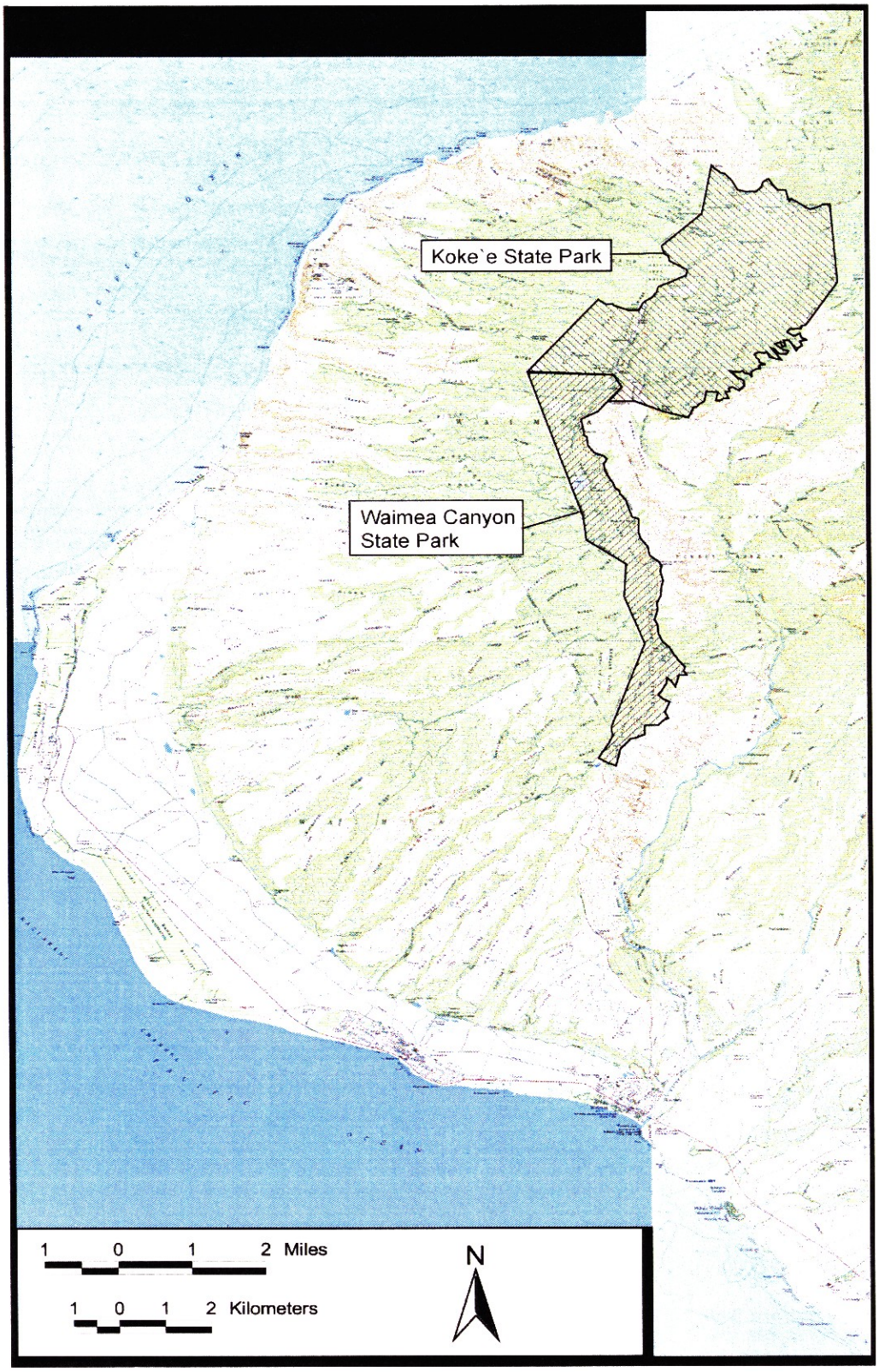


Figure 1. USGS topographic map showing the locations of Kōkeʻe and Waimea Canyon State Parks

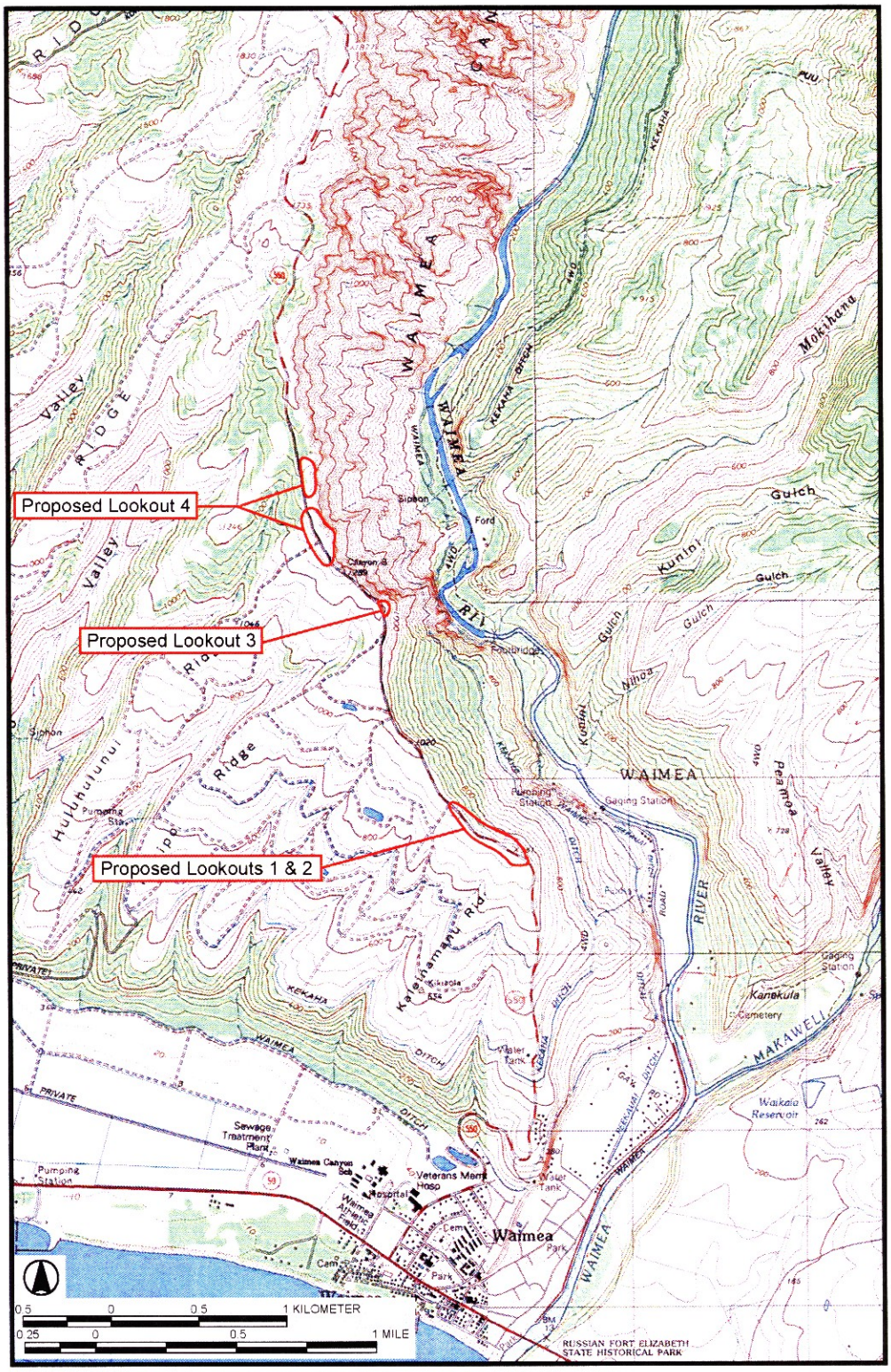


Figure 2. Field investigation localities in the *makai* portion of the Kōke'e and Waimea Canyon State Parks study area

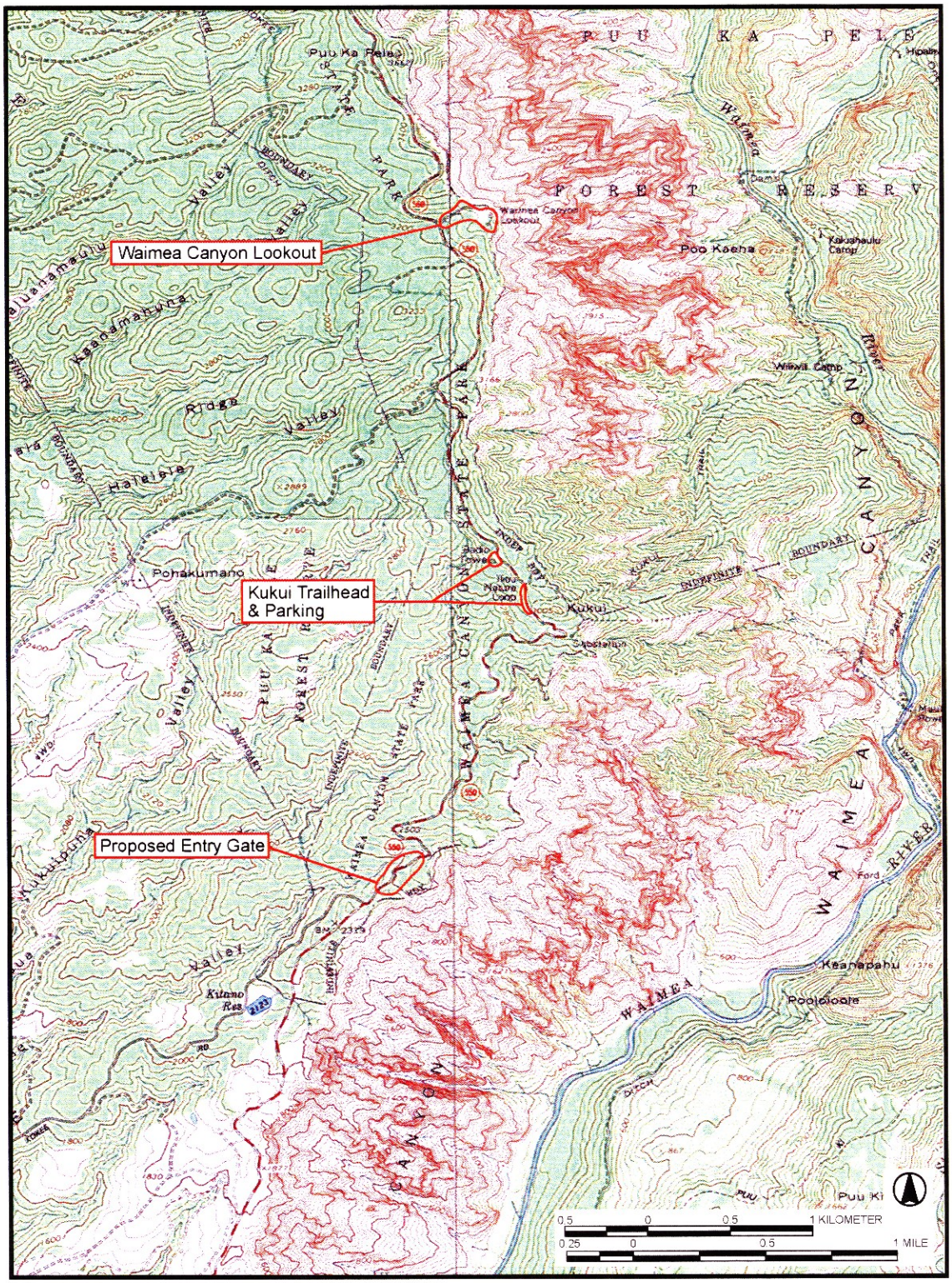


Figure 3. Field investigation localities in the central portion of the Kōkeʻe and Waimea Canyon State Parks study area

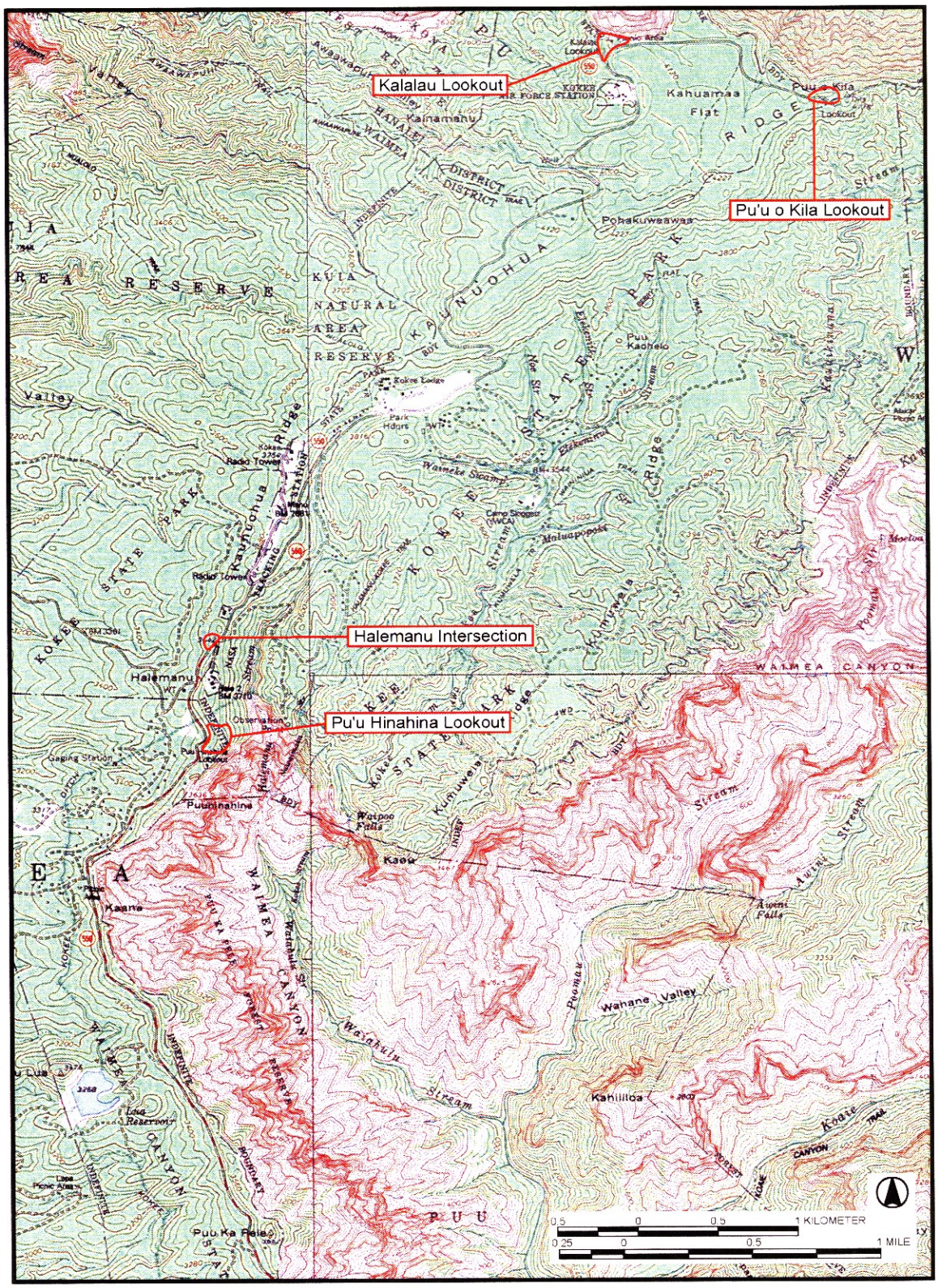


Figure 4. Field investigation localities in the *mauka* portion of the Kōkeʻe and Waimea Canyon State Parks study area

C. Methodology

Historical documents, maps, and photographs were researched at: the Kaua'i Historical Society; the Hawai'i State Archives; the Survey Office of the Department of Accounting and General Services; the Hawai'i State Library; the Bernice Pauahi Bishop Museum archives and library; Hamilton Library at the University of Hawai'i at Mānoa; the Mission Houses Museum Library; the State Historic Preservation Division (SHPD) library; and the library of Cultural Surveys Hawai'i.

The field inspection of the ten localities within the parks area was conducted on January 14, 2004 by two CSH archaeologists, David Shideler, M.A. and Todd Tulchin, B.S., under the general direction of Hallett H. Hammatt, Ph.D. Pedestrian inspection of the localities was accomplished through systematic sweeps by the two archaeologists who were generally between 5 and 10 meters apart. The localities were documented in the form of brief written descriptions with accompanying photographs. No subsurface testing was conducted.

II. SUMMARY OF CULTURAL AND HISTORICAL DOCUMENTATION OF THE KŌKE`E/WAIMEA CANYON STATE PARKS

A. Traditions of Kōke'e and Waimea Canyon State Parks

Legends associated with specific locales within the parks area have been collected by Frederick B. Wichman (2001). Wichman presents these legends in the order in which the associated locale would be viewed when traveling up the main parks roadway (route 550) (Figure 5). The sites are: 1) Waimea Canyon Lookout, 2) Papu, 3) Pu'u-kapele, 4) Pu'u-hinahina Lookout, 5) Ka-ana, 6) Halemanu, 7) Kana-loa-huluhulu, 8) Pohaku-wa'awa'a, 9) Ka-nahuna-o-Kamapu'upu'u, 10) Ka-lua-puhi, 11) Kalalau, and 12) Pu'u-o-Kila.

Personages in the legends include locale Kaua'i figures, animal entities, *menehune*, and Hawaiian royalty and deities. The aggregate of legends suggests that the significance of localities throughout the parks area was well established in the ancient Hawaiian consciousness.

The following are summaries of locales documented by Whichman (2001):

Waimea Canyon Lookout

The Waimea Canyon Lookout lies about ten miles above the towns of Kekaha and Waimea. The lookout stands on a hillock 2660 ft (811 m) above sea level named Kepuhi-kāwelu (*hair blown loose*). The name is a reference to the legend of Hiku and Kāwelu. The legend is about two lovers, Hiku and Kāwelu. After three days of marriage Hiku left Kāwelu because she forgot to feed him. Filled with despair, Kāwelu killed herself. When Hiku heard this, he was filled with remorse and decided to go to Pō, the land of the dead, to find her spirit and return it to her body. After retrieving Kāwelu's spirit, he persuaded it with chants to reenter her body. When Kāwelu opened her eyes, Hiku promised never to leave her again.

Papu

The Papu lookout is named after a king's messenger named Papu. Papu was part of a legendary race of dwarves noted for their endurance, strength, and speed. It is said that these dwarves could run around the island without stopping. Papu was chosen to take a particularly fine catch of fish from Kalalau and deliver them to the king at Waimea. During his journey Papu rested at the village of Pu'u-kāpele. It was evening and the villagers of Pu'u-kāpele urged Papu to stay the night to avoid the robbers that frequent the path at night. Papu ignored the villager's warnings and continued on the path. Within minutes he was confronted by a gang of robbers who demanded the fish from Papu. Papu fought hard and tried to escape, but the robbers caught him and threw him over the edge of the cliff. Papu fell to his death while still clutching his bundle of fish. From then on, at dusk on certain nights, there is a strong smell of rotting fish here. Sometimes a small stocky man appears and tries to lure the unwary traveler over the cliff's edge in revenge for his failure to deliver his fish to the king.

Pu'u-kāpele

This stretch of road was once the site of a village named Pu'u-kāpele (*pot-bellied hill*). Pu'u-kāpele was begun about 600 A.D. by Ola, the Ruling Chief of Waimea. He was the first to explore the uplands and establish the trail that the current road now follows.

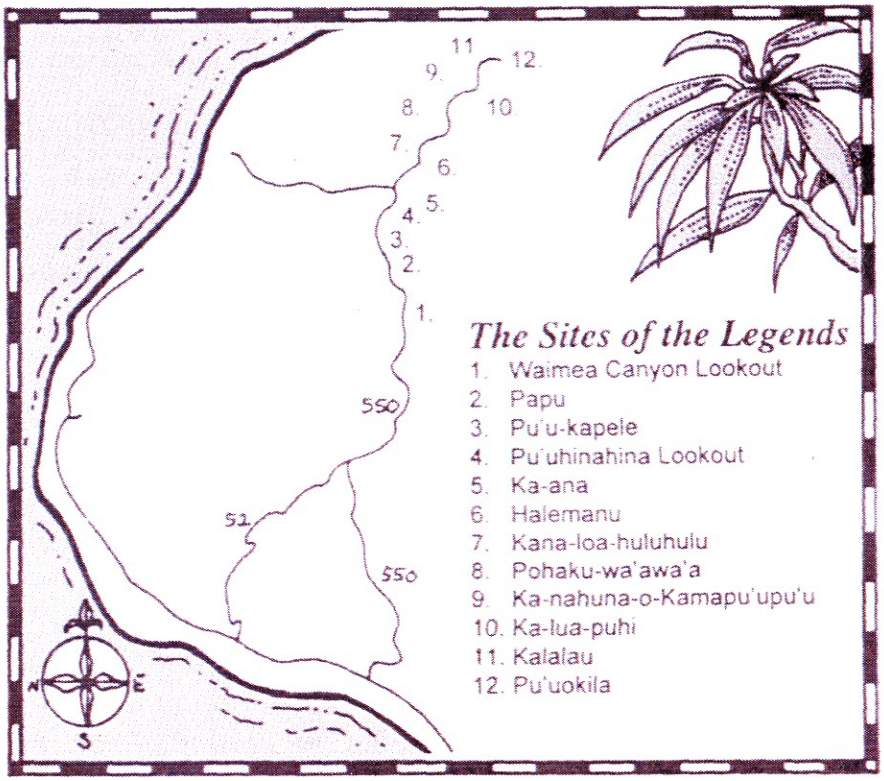


Figure 5. Map showing the Locations of Sites Described by Fredrick Wichman (map by Christene Fayé, in *Touring the Legends of Kōke'e*, 2001)

The villagers of Pu'u-kāpele farmed *koa* (*Acacia koa*) and *koai'e* (*Acacia koaia*) trees. *Koai'e* was carved into paddles, farming instruments, and food bowls, while *koa* trees were used to produce canoe hulls. Because of the importance of these trees, the Kaua'i version of the legend of Laka was set here by early story tellers. In brief, the story of Laka is about an young man, named Laka, who is searching for his father who was lost during a trip to a distant island. Laka is sent by his mother to Pu'u-kāpele to obtain a *koa* tree suitable for the construction of a large canoe. Once he gets to Pu'u-kāpele Laka is assisted by a group of Menehune who build him a canoe. With his new canoe built from a *koa* tree from Pu'u-kāpele, Laka finds his lost father.

Pu'u-hinahina

Pu'u-hinahina (*geranium hill*) lookout is named after a native geranium which grows as a shrub or small tree which bears red and white flowers. Pu'u-hinahina is the spot where the trial of 'Elepaio took place. 'Elepaio is a small, alert, brown bird with a pert pointing tail and bright black eyes. This bird is very curious and will fly very close to anyone venturing into his territory. One day a man carrying a water container made from a gourd went to a dark spring to collect healing water for his ailing chief. After the man had filled his gourd, 'Elepaio flew down and pecked a hole into the gourd causing all of the healing water to drain out. The man became angry with 'Elepaio and threw a rock at him, hitting his leg. 'Elepaio flew off to Owl, the king of all birds, and demanded a trial to condemn the man who had hurt him. When confronted with the other birds of the forest 'Elepaio admitted that it was his own doing that had caused the man to throw a rock at him. As punishment, the birds said that from now on 'Elepaio had to show which trees were insect free. Thus if 'Elepaio picks at insects on a tree, it will be riddled with holes and be unsuitable for canoe making.

Ka-ana

This lookout is at the top of Ka-ana (*sadness*) ridge. It is believed that the spirits of newly dead would come to this place before going down the ridge to the sea. At the cliffs below, the spirit would jump into the ocean and sink into Pō, the land of the dead. However, if the spirit's body had not been properly buried or correct prayers were not recited over it, the spirit could not leave this place and wandered about until the god of the dead came to swallow them. Thus, anyone living near Ka-ana built their houses with gables facing east and west, with doors north and south, so spirits would hit against the gable ends and pass around the house, or if they entered the house by one door, they could exit by the other (Wichman 2001:12).

Halemanu

Hale-manu (*bird house*) was the summer home of the *kia manu* (*birdcatchers*). Once a year, after the nesting season was over, the *kia manu* came up to the forests. They smeared gum made from the resin of breadfruit trees onto branches of flowering *'ōhi'a lehua* trees (*Metrosideros macropus*). The birds would land on the branches and get trapped by the gum. *Kia manu* also trapped birds by stretching nets between trees. A bhighly skilled catcher could hold a nectar-laden flower in his hands and catch the long-beaked bird in his fingers. *Kia manu* only hunted three months of the year, giving the bird population time to rebuild itself.

Kana-loa-huluhulu

Kana-loa-huluhulu is a large open meadow that was important in ancient times, as it was a crossroads for trails. One trail led to the Nāpali region, another across the Alaka'i swamp to the

north shore of the island, and the third back to Waimea. There are many stories that account for this very unusual clearing in the mountains. One tale accounts that there was once a thick forest here. However a robber named Kana-loa-huluhulu (*tall, hairy Kana*) lurked within these trees and would attack unsuspecting travelers. The ruling chief's sheriff was sent to take care of the matter. The sheriff killed Kana-loa-huluhulu, cut off his head, and threw it into the canyon. Kana-loa-huluhulu was actually a demi-god and came back to life later that evening. However, Kana-loa-huluhulu could not find his head and tore up all the trees looking for it, thus creating the open meadow.

Pohaku-wa'awa'a

Naupaka kuahiwi (mountain naupaka) shrubs mark the landscape at this site. Here Wichman retells the story of Nau and Paka, a story of forbidden love. Nau and Paka were students at a hula school located at the north shore of Kaua'i. They both fell in love, however such a relationship was forbidden to students. When the chiefess of the school discovered their relationship they were both killed. Nau was killed in the mountains and was transformed into *naupaka kuahiwi* (mountain naupaka). Paka was killed at the beach and transformed into *naupaka kahakai* (beach naupaka). Both flowers of these shrubs produce only half of a flower, a reminder that they are forever separated.

Ka-nahuna-o-Kamapu'upu'u

At this location there are two large flat stones on either side of the road, currently overrun by blackberry and yellow ginger. Legend says that this is the site where Kamapu'upu'u sat with his three dogs. Here Kamapu'upu'u was killed by two of the dogs when he only fed the smallest of the three and told the other two to fend for themselves. Thus Ka-nahuna-o-Kamapu'upu'u is translated "the place where Kamapu'upu'u was bitten."

Ka-lua-puhi

This location is the head of Ka-lua-puhi (*eel pit*) trail. Once a huge eel and his two sisters traveled from the south seas on a voyage of discovery. When they reached the island of Ni'ihau, the two sisters were exhausted and decided to sleep on the beach there. Their brother was too curious to rest and pushed on to Kaua'i attracted by the beautiful cliffs of Nāpali. A large sea bird convinced the eel that the view from above looking down was better than from looking up from below. Curious, the eel approached the shore and began to struggle his incredible length up the cliffs, digging out a narrow steep valley as he did so, the valley of Awaawa-phui (*eel valley*) (Wichman 2001).

Kalalau

The Kalalau Valley lookout is at the top of a three thousand foot drop into a wild, now isolated valley within the State Parks system. This lookout is at an ancient site known as Lani-kaua (*welcoming heaven*). On the left side of the lookout is Kaina-manu (*bird-snaring place*), a region once noted for the large number of birds that lived there.

Pu'u-o-Kila

Pu'u-o-Kila (*hill of Kila*) is a hill named after a chief who lived around 1100 A.D. Kila was the youngest son of Chief Mo'ikeha, who was originally from Tahiti. Kila was sent to Ra'iātea to bring La'a, Mo'ikeha foster son, to Kaua'i to visit his father. Kila returned to Ra'iātea after his father died to burry his father's bones there. Kila eventually settled in Ra'iātea with La'a to

avoid the jealousy and treachery of his older brothers. Kila's foster brother La'a is known as the progenitor of both the Rarotonga in the Cook Islands and the Maori of New Zealand.

B. Pre-Contact to 1800

Kōke'e and Waimea Canyon State Parks are located in the *ahupua'a* of Waimea on the southwest side of the island of Kaua'i. Part of the old district or *moku* of Kona, Waimea *ahupua'a* is by far the largest on the island, comprising 92,646 acres, more than a quarter of the total land area of Kaua'i. It encompasses all of the Waimea River Canyon area, the uplands of Kōke'e, the high swampy plateau of Alaka'i and the northwestern coastal valleys of Nu'alolo and Miloli'i.

By the time the sailing ships *Discovery* and *Resolution*, under the command of Captain James Cook, anchored at Waimea Bay on January 20, 1778, the *ahupua'a* of Waimea had long been a focus of settlement, agriculture, and *ali'i* residence on Kaua'i. The well-watered valley and delta of the Waimea River were ingeniously developed and engineered for wetland agriculture, and represent the full flowering of the typical Hawaiian and Kaua'i-type valley settlement (Handy and Handy 1972:393-397).

Hawaiian legends concerning Waimea focus on the engineering feats that made the agricultural abundance of the *ahupua'a* possible. Especially noteworthy are the legends narrating the origins of the cut stone-lined *'auwai* of Pe'ekaua'i, also called Kīkīaola, but now popularly known as the "Menehune Ditch". Martha Beckwith (1970:329-330) associates the name "Kikiaola" with three versions of the legend of Ola, a chief of Waimea. In one version, Ola, "desiring to bring water to the taro patches of the Waimea flats...summon[s] the Menehune people [who] each bring a stone and the watercourse (Kiki-a-Ola) is laid in a single night." In another version, Kiki-a-ola is not the name of the watercourse itself: "Pi is the chief of Waimea who gets the Menehune to construct for him a dam across the Waimea river and a watercourse leading from it to a place above Kiki-a-ola." In the third version, "Kiki-a-ola is the chief of Waimea" who "seems to be the sacrifice to be offered" at the completion of the dam and watercourse of Waimea by the Menehune.

Cook's observations during an excursion on shore in 1778 reveal the profusion of population, agriculture, and cultural/religious expression that had evolved at Waimea by the latter 18th century:

> ...Our road lay in among the Plantations, which were chiefly of Tara [taro], and sunk a little below the common level so as to contain the water necessary to nourish the roots...
>
> ...As we ranged down the coast from the East in the Ships, we observed at every Village one or more elevated objects, like Pyramids and we had seen one in this valley [*i.e.* Waimea] that we were desireous of going to see. Our guide understood us, but as this was on the other side of the river, he conducted us to one on the same side we were upon; it proved to be in a Morai [*i.e. heiau*] which in many respects was like those of Otaheite...

> ...Besides the Tara plantations before mentioned we met with some plantations of plantain, Sugar cane and the Chinese paper Mulbery tree or cloth plant...there were also a few low cocoanut trees, but we saw but one bread fruit tree and but very few of any other sort.
>
> At the beach I found a great crowd and a brisk trade for pigs, fowls and roots which was carried on with the greatest good order, though I did not see a man that appeared of more consequince than a nother, if there was they did not shew themselves to us. (Beaglehole 1967:269-272)

James King, a lieutenant serving under Cook, estimated about sixty houses along the shoreline at Waimea Bay and forty more extending inland over three-quarters of a mile (Cook 1784: vol.3, 205).

Following Cook's visit, other foreign explorers and traders would make Waimea a port-of-call during the remainder of the 18th century. In 1786 and 1787, two fur-trading ships, the *King George* and the *Queen Charlotte*, visited Waimea for revictualing and refurbishing. The ships were under the command of captains Nathaniel Portlock and George Dixon. William Broughton who served under Dixon, described Waimea in February 1787:

> There are a number of houses scattered here and there all the way from this village to the beach; and as we walked leisurely along, the inhabitants were continually pressing us to stop a while, and repose ourselves under the trees, which generally grow about their habitations.
>
> The valley all the way we walked along to the beach, is entirely planted with taro; and these plantations are laid out with a great deal of judgment.
>
> The ground is very low, and taro grounds are entirely covered with water, and surrounded with trenches, so that they can either be drained, or fresh watered, from the river at pleasure. They are laid out in a variety of forms, according to the fancy of the different owners, whose various shares are marked with the most scrupulous exactness: these are intersected at convenient distances by raised foot-paths, about two feet wide. I should observe that these plantations range entirely along the river-side, and the houses I have been speaking of are situated to the westward of the extreme path. The trees, which are pretty numerous about the houses, are generally the cloth mulberry. (Dixon 1789: 130-131)

In March 1792, Captain George Vancouver walked through the same area, but made it far enough up the valley to give the first western description of the Menehune Ditch:

> ...I proceeded along the river-side, and found the low country which stretches from the foot of the mountains toward the sea, occupied principally with the taro plant, cultivated much in the same manner as at Woahoo; interspersed with a few sugar canes of luxuriant growth, and some sweet potatoes. The latter are planted on dry ground, the former on the borders and partitions of the taro ground, which here, as well as at Woahoo, would be infinitely more commodious were they a little broader, being at present scarcely of sufficient width to walk upon. This inconvenience may possibly arise from the principle of economy, and the scarcity

> of naturally good land. The sides of the hills extending from these plantations to the commencement of the forest, a space comprehending at least one half of the island, appeared to produce nothing but a coarse spiry grass from an argillaceous soil, which had the appearance of having undergone the action of fire ... Most of the cultivated lands being considerably above the level of the river, made it very difficult to account for their being so uniformly well watered. As we proceeded, our attention was arrested by an object that greatly excited our admiration, and at once put an end to all conjecture on the means to which natives resorted for the watering of their plantations. A lofty perpendicular cliff now presented itself, which, by rising immediately from the river, would have effectually stopped our further progress in to the country, had it not been for an exceedingly well constructed wall of stones and clay about twenty-four feet high, raised from the bottom by the side of the cliff, which not only served as a pass into the country, but also as an aqueduct, to convey water brought thither by great labour from a considerable distance; the place where the river descends from the mountains affording the planters an abundant stream, for the purpose to which it is so advantageously applied. This wall, which did no less credit to the mind of the projector than to the skill of the builder, terminated the extent of our walk; from which we returned through the plantations, whose highly improved state impressed us with a very favorable opinion of the industry and ingenuity of the inhabitants. (Vancouver 1798: Vol. I, 170-171)

Archibald Menzies, a surgeon and naturalist aboard the *Discovery*, accompanied Vancouver on the inland expedition and left his own account:

> We landed on a sandy beach near the mouth of the river where we were received by the natives with great order and regularity...
>
> ...I walked with Captain Vancouver into the plantation and passed over a place where a number of houses had recently burnt down. This I knew to be formerly the site of Kaeo's residence, for whom these houses had been particularly tabooed, and as, according to the custom of the country, no one could inhabit them after him, it is probable that they were thus destroyed when he departed on his present warlike expedition.
>
> Through this plantation, which is tolerably level, the village of Waimea is irregularly scattered over the bottom of a valley facing the bay by a fine sandy beach, where it is about half a mile wide and gets gradually narrower as it recedes back from the shore. It is sheltered on both sides by steep, rocky banks, in the caverns of which the natives in many places form habitations. The river which here glides on so smoothly as to form a pleasing sheet of water, takes the direction of the eastern side of the valley for nearly two miles back, where it divides into two branches which fall from the mountains by separate valleys formed by steep, rocky precipices that give them a wild and romantic appearance. (Menzies 1920:28)

Kaeo, whose residence Menzies mentions, was the king of Kaua'i. Since the high chiefs of the island made their principal residences in Wailua on east Kaua'i, it is noteworthy that Kaeo had a residence at Waimea, perhaps an indication of the area's prestige and importance at the end of the 18th century. Menzies reported "several hundreds of young orange plants" brought by Vancouver's ships to be distributed among the Hawaiian Islands. Apparently, some of these plants had been left at Waimea since, during following decades, oranges would be among the goods traded to whaling ships stopping there.

C. 1800s to 1850

In 1786, Captain Nathaniel Portlock, after exploring the southwest shore of Kaua'i, was "well assured that Atoui [Kaua'i] afforded no place for the ships to ride in equal to Wymoa [Waimea] Bay" (Portlock 1968:173). Waimea's repute as a safe anchorage would draw increasing numbers of vessels, ensuring its growth as a trading post and drawing the island's *ali'i* to Waimea *ahupua'a* to participate in the commerce there. The historical record of the *ahupua'a* in the first decades of the 19th century would be shaped by the exploits of the *ali'i*, foreign adventurers, entrepreneurs and missionaries.

During a gale in the early morning hours of January 31, 1815, the *Behring* - a 210-ton three-master owned by the Russian-American Company - was beached at Waimea Bay on the south coast of Kaua'i. The *Behring* was loaded with seal skins destined for the company's headquarters at Sitka, the capital of Russian America. Kaumuali'i, the king of Kaua'i, took possession of the vessel and its cargo, maintaining that anything brought to land upon Kaua'i became the king's property.

Alexander Andreievich Baranov, the Russian-American Company's manager at Sitka, chose Georg Anton Schäffer, a German adventurer, to lead a mission to recover the cargo. Schäffer arrived on the island of Hawai'i in November of 1815, but it was not until May, 1816 that he sailed for Kaua'i aboard the company's 300-ton vessel, the *Otkrytie*, supported by an armed crew. Arms, however, were not needed; Schäffer found Kaumuali'i willing to return the *Behring*'s cargo and eager for an alliance with the Russian Empire.

Over the next months a busy Schäffer established the Russian presence on Kaua'i, intending to make the island a launching point for control of the entire Hawaiian chain. In September of 1816, Schäffer began construction at Waimea Bay of a lava-rock walled fort to be named after the Empress Elizabeth. He then gave orders for the creation of two earthenwork forts at Hanalei: one named after the general Barclay de Tolly, the other - placed on this plateau - after the Emperor Alexander. At the same time, Kaumuali'i deeded Hanalei province to Schäffer who renamed it *Schäfferthal*. But Schäffer's schemes would soon unravel and - within a few months - he would be forced off Kaua'i, from the very province to which he had given his name.

By the spring of 1817, Kaumuali'i had lost confidence in Schäffer. Hearing a false report that Russia and United States were at war, Kaumuali'i became anxious that he had allied himself with the weaker of the two powers in the Pacific. On the morning of May 8, 1817 Kaumuali'i, accompanied by "a thousand men" (according to Schäffer) at Waimea, ordered Schäffer and his compatriots off the island immediately. They fled to Hanalei aboard two company ships. Here Schäffer, proclaiming himself chief of the valley, intended to make a stand at Fort Alexander. But Schäffer and the others soon realized their predicament was hopeless. On June 6, 1817 they sailed away from Hanalei Bay. Schäffer never returned.

By the following year, 1818, the fort had become the residence of Kaumuali'i, king of Kaua'i. Peter Corney, the chief officer on Kamehameha's schooner *Columbia*, reported a voyage to Waimea in March, 1818 where he observed the "king [Kaumuali'i], chiefs, and about 150 warriors live within [the fort], and keep a regular guard; they have a number of white men for the purpose of working the guns" (Corney 1896:89). Corney also described the extent of the sandalwood operations at Waimea controlled by Kamehameha. On March 17, 1818, the *Columbia*, then anchored at Honolulu, was ordered to Waimea by Kamehameha to collect a cargo of the wood:

> Teymotoo [Ke'eaumoku], or Cox, with several other chiefs, came on board. We made sail, and on the following day came too in Whymea Roads...
>
> Our chiefs landed, and were well received by Tamoree [Kaumuali'i]; and the next morning they commenced sending wood on board. About 500 canoes were employed in bringing it off, and by the 25th of March we had the ship quite full. (Corney 1896:88-89)

The American Board of Commissioners for Foreign Missions, headquartered in Boston, sent its first company of missionaries to the Hawaiian Islands in 1819, leaving Boston on October 23rd aboard the brig "Thaddeus." The vessel came in sight of Mauna Kea on March 30, 1820 and anchored at Kawaihae Bay a couple of days later. There they learned of Kamehameha's death in May 1819 and of the recent overturning of the *kapu* system. In May 1820, two missionary couples - American Protestant missionaries landed at Waimea in July 1820 with the intention of establishing a station there. Their party consisted of two couples - Samuel and Mercy Whitney and Samuel and Nancy Ruggles (Damon 1931: vol. I, 284).

The missionaries were accompanied by Kaumuali'i's son, Prince George, who had been sent away to school in New England. Kaumuali'i granted Waimea *ahupua'a* to George, along with the fort and houses. In July 1820, the two missionary couples were established in a house *makai* of the fort. The house's *lanai* served as the school room and meeting house.

By the mid-1820s, the Ruggleses had left Kaua'i and the Whitneys had moved to a new house at Mahaihai on the east side of the Waimea River. The Whitneys were visited in 1824 by another missionary, Hiram Bingham, who described the idyllic Waimea landscape he encountered:

> The valley contains about four hundred habitations, including those on the sea-shore. The numerous patches of the nutritious arum, and the huts or cottages of the people, were beautifully interspersed with the bread-fruit, the cocoanut, and the furniture *kou*, the medicinal Palma Christi, and oleaginous candlenut, the luscious banana, and sugar-cane...
>
> To a spectator from the missionary's door, or from the fort, or either precipice, is presented a good specimen of Sandwich Islands scenery. On a calm and bright summer's day, the wide ocean and foaming surf, the peaceful river, with verdant banks, the bold cliff, and forest covered mountains, the level and fertile vale, the pleasant shade-trees, the green tufts of elegant fronds on the tall cocoanut trunks, nodding and waving, like graceful plumes, in the refreshing breeze; birds flitting, chirping, and singing among them, goats grazing and bleating, and their kids

> frisking on the rocky cliff, the natives at their work, carrying burdens, or sailing up and down the river, or along the sea-shore, in their canoes, propelled by their polished paddles that glitter in the sun-beam, or by a small sail well trimmed, or riding more rapidly and proudly on their surf-boards, on the front of foaming surges, as they hasten to the sandy shore, all give life and interest to the scenery. (Bingham 1847:217-218)

If Bingham is accurate, life in Waimea retained much of its pre-contact character well into the 19th century. However, in August 1824 the peace of Waimea was shattered during a rebellion of Kaua'i chiefs led by Prince George. Kaumuali'i, George's father and the last King of Kaua'i had died in Honolulu on May 26, 1824. On August 8, George and a band of rebellious Kaua'i chiefs and their followers attacked the garrison at the Waimea fort, outpost of the Hawaiian Kingdom ruled by Liholiho.

> Ten rebels [were] killed, including one of the leading chiefs. Six of the defenders of the fort were killed, including two Englishmen. George and his followers retreated southeast to Hanapepe Valley. (Joesting 1984:106)

The rebellion was crushed; George was taken captive and sent to Honolulu, and, according to the pioneering 19th-century historian Samuel Kamakau,

> ...Ka-lani-moku [prime minister of the Hawaiian kingdom] redistributed the lands of Kauai...The last will of Ka-umu-ali`i, who had the real title to the lands, was not respected...The lands were again divided. Soldiers who had been given lands but had returned to Oahu had their lands taken away, chiefs who had large lands were deprived of them, and the loafers and hangers-on (*palaualelo*) of Oahu and Maui obtained the rich lands of Kauai. (Kamakau 1992:268-269)

Missionary journals and documents recount the events shaping Waimea from the 1820s onwards. The *ahupua'a* was struck, in May of 1826, by an influenza epidemic and a great flood that wreaked havoc upon taro *lo'i* and damaged structures built by the missionaries.

Beginning in 1831, censuses taken by Protestant missionaries throughout the Hawaiian Islands provide the earliest documentation of the size of the native population after the first decades of western contact. In 1833, Rev. Samuel Whitney estimated a population of 3,883 persons within six miles of the Waimea station. More ominously, he also estimated ten deaths were occurring for every birth (Kauai Bicentennial Committee 1977:unpaginated). Subsequent missionary station reports from Waimea recorded the continuing diminishment of the district's population: in 1838, the total population was 3,272, in 1840, it was 2,819, and in 1841, it was 2,779 (in Schmitt 1973:14). Whitney himself died in 1845 and was replaced by Reverend George Rowell who, with his family, moved to Waimea from Waioli in 1846.

During this same period, western entrepreneurs turned their attention to Waimea. Among the first of them was an American, William French. He had settled in Honolulu in 1826, becoming involved in business enterprises throughout the islands. In the early 1830s, French obtained permission to establish a sugar mill on Kaua'i.

In 1835, he brought from China a number of Chinese with a mill and apparatus for manufacturing sugar. After a fruitless endeavor to obtain land for a plantation [on O'ahu] he at length engaged with Governor [of Kaua'i] Kaikioewa to take his men and machinery to Kauai

and there grind cane and manufacture sugar on shares, the governor supplying the cane and furnishing horses to turn the mill. The business was carried on for about two years at Waimea and French at one time had hopes of getting a tract of land for a plantation. But the hope proved delusive; French found himself in hopeless competition with the Koloa enterprise of Ladd and Company, and in 1838, carried his mill back to O'ahu. He is said to have lost over $3000 through the failure of the undertaking (Kuykendall 1965:175).

The Organic Acts of 1845 and 1846 initiated the process of the *Mahele* - the division of Hawaiian lands - which introduced private property into Hawaiian society. In 1848, the crown and the *ali'i* (royalty) received their land titles. The *ahupua'a* of Waimea was retained by the monarch, Kamehameha III, as crown land.

Kuleana awards for individual parcels within the *ahupua'a* of the Hawaiian Islands were subsequently granted in 1850. These awards were presented to tenants - native Hawaiians, naturalized foreigners, non-Hawaiians born in the islands, or long-term resident foreigners - who could prove occupancy on the parcels before 1845. Over 150 *kuleana* awards were granted in Waimea. It is through records for these Land Commission Awards (LCAs) that the first specific documentation of life in Waimea *ahupua'a*, as it had evolved up to the mid-19th century, come to light. The *kuleana* awardees in the *ahupua'a* do not reflect the total population of Waimea. As Russell Apple notes:

> They probably represent the local elite, those would could afford the survey and commutation [that were part of the award procedure], had proper authority for permanent occupancy, had reputable witnesses to sustain both the authority [to occupy] and continuous use [of the parcel], and who chose to apply. (Apple 1978:62)

However, the records associated with these awards illuminate the character of the Hawaiian settlement and livelihood within Waimea by 1850. The upper and lower valley were extensively cultivated. The Pe'ekaua'i Ditch, along with a system of lateral *'auwai*, watered *lo'i kalo* on the western flats of the river all the way to the shore. Interspersed among the *lo'i* were house sites, small plots of *kula* on which were cultivated traditional native dry land crops as well as introduced ones, and also pasture land. In the upper canyon past the Makaweli fork, the degree of settlement thinned out greatly with *lo'i* and house sites dispersed along the banks of the Waimea River. The furthest *mauka* extent of settlement was Kalakahi's LCA 11286 which was approximately 2,000 feet into Koai'e Valley.

D. 1850s to 1900

In 1850, Waimea was designated a government port, opening it to foreign commerce. At the time, Waimea was exporting a respectable variety of agricultural goods and livestock.

A report of the Royal Hawaiian Agricultural Society noted the following exports from the port of Waimea between July 1, 1850 and June 30, 1851 (in Damon 1931:vol.1, pg.291):

Sweet Potatoes.... 3,009 bbls.	Oranges..... 4,000
Yams..... 9 bbls.	Squashes.... 100
Onions..... 568½ bbls.	Cattle..... 4
Sugar..... 5,000 lbs.	Sheep..... .. 108
Salt..... 50 lbs.	Swine..... .. 110
Pineapples..... 2,000	Turkeys..... 110
Cocoanuts..... 1,400	Fowls..... 1,202
Bananas..... 20 bunches	Ducks..... .. 12
Dried Pork.....1,200 lbs.	Total Value.....$9,030.62

Most of these goods, apparently, were brought to the port of Waimea for shipment off the island; they were not products of the *ahupua'a* itself. Within a few years, the government port facility was moved to Koloa.

In the 1850s there were "still only three foreign style houses in Waimea: Kaikioewa's, which now belonged to King Kamehameha, and the two missionary houses" (Kauai Bicentennial Committee 1977:unpaginated). William E. Rowell, the son of Rev. George Rowell, recalled the Waimea of his childhood (he was born in 1845):

> It was all Kula, open country, from our house down to the sea, with no cultivation and no trees, but with an adobe wall fencing in a mission tract. Just west a little way there was a neke pond, where there were ducks...No, there was no irrigation, and we had to depend on the river for our drinking water...For all other purposes we used well-water.
>
> My father had a garden up the valley, where he worked a great deal himself; he was a good gardener. He raised the first mango tree in Waimea. We had loquats, oranges, bananas, and peaches from this garden, the latter by the bucket. The name of the garden was Kakalae.
>
> We lived mostly on taro and sweet-potatoes, which we got largely from the natives by way of payment for their book. No, we didn't have rice much, only as a luxury, from abroad. (Lydgate 1991:90-91)

Rowell also recalled that at least one Hawaiian craft continued to prosper in Waimea:

> ...tapa making was still a thriving industry in my boyhood days. I can remember hearing six tapa-beaters going at once in the valley, they got the wauke up in the mountains. Perhaps they raised it makai. (*Ibid.*:92-93)

Other Hawaiian endeavors were not so fortunate, as evidenced by the conversion of taro *lo'i* to rice fields in the second half of the 19th century. Rice cultivation by Chinese farmers began in Waimea Valley in the 1860s. These Chinese had come to the islands to work on the sugar plantations. As the commercial sugar industry expanded throughout the Hawaiian Kingdom, the need for increased numbers of field laborers prompted passage of contract labor laws. In 1852

the first Chinese contract laborers arrived in the islands. Contracts were for five years, and pay was $3 a month plus room and board. Upon completion of their contracts, a number of the immigrants remained in the Hawaiian kingdom, many becoming merchants or rice farmers.

The Hawaiian Islands were well positioned for rice cultivation. A market for rice in California had developed as increasing numbers of Chinese laborers immigrated there since the mid-19th century. Similarly, as Chinese immigration to the islands also accelerated, a domestic market opened.

At Waimea, as in other locales, groups of Chinese began leasing former taro lands for conversion to rice farming. Sadly, the taro lands' availability throughout the islands in the later 1800s reflected the declining demand for taro as the native Hawaiian population diminished. Censuses taken during the second half of the 19th century record the dwindling population of the Waimea District. While, as noted above, in 1838 there were 3,272 persons living in the district, by 1853 a total of 2,872 persons were recorded in Waimea. Twenty-five years later, in 1878, the total population had diminished further to 1,374 (Schmitt 1977:12-13).

During the second half of the 19th century, the arrival of new settlers and entrepreneurs in Waimea would alter the landscape of the *ahupua'a* and what would become, in the 20th century, Kōke'e and Waimea Canyon State Parks.

Archibald Archer, an engineer of Scotch-Norwegian ancestry, settled in West Kaua'i, to establish a tobacco plantation at Mana. According to Ethel Damon, Archer "built a small house...at Halemanu [in the present Kōke'e State Park], which was known as Little Norway and is said to have been the first foreign house in the beautiful Kokee region of the Waimea mountains" (Damon 1931: 292). Damon also notes Hawaiian traditions associated with Halemanu:

> In this lovely valley of hale-manu, Place-of-Birds, the Hawaiian bird-catchers had formerly lived to collect the little red or yellow feathers for royal cloaks at the proper seasons. And above on the ridge at Kaana was the region where departed spirits assembled to wait before springing off into the nether world, Po, near the cliffs of Polihale on the extreme west coast of the island. (*Ibid.*)

Valdemar Knudsen, an engineer of Norwegian ancestry, settled in West Kaua'i in the 1850s. In 1856, Knudsen bought out Archer's leases of Crown lands (the tobacco plantation had failed) and began developing a cattle business and orchard. The leased land included much of the present Kōke'e State Park. Knudsen built a mountain cabin at Halemanu at the site of an old bird catcher's house (Figure 6).

In the early 1870s, Kaua'i was the residence, over a four month period, of the Dowager Queen Emma. In 1870, following the death of Alexander Liholiho, Kamehameha IV, in 1863, the Queen Emma had a residence built for herself in Lāwa'i *ahupua'a*, on a bluff east of Lāwa'i-Kai. The queen and her party arrived at Kōloa landing on December 21, 1870, intending to reside at her Lāwa'i house until the spring of 1871. The reigning monarch, Kamehameha V, may have "suggested to Queen Emma that if possible, she should visit the Waimea Canyon area, and perhaps even take a trip to the Alaka'i swamp, for he had been on a pig hunting expedition there in 1851" (Forbes 1970: 5). Early in 1871, led by a guide recommended by Valdemar Knudsen, Queen Emma and her party went up the trail from Waimea, "spending the night in the forest of 'Aipo-nui, at a place called Waineki, and the next day went to the end of the trail, to the

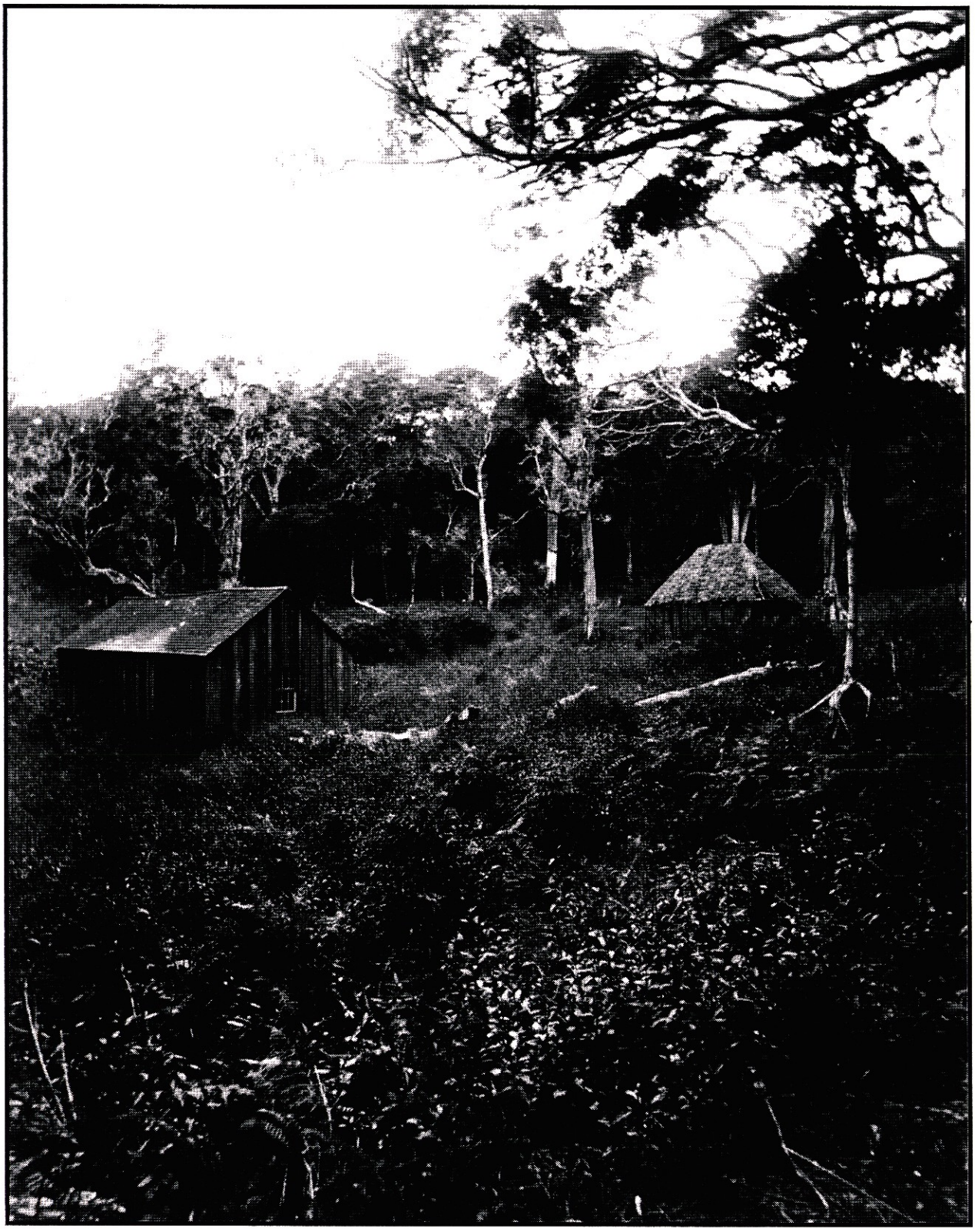


Figure 6. Knudsen cabin at Halemanu, ca. 1895 (B.P. Bishop Museum Archives)

Kilohana, or lookout, of Hanalei" (*Ibid.*: 6). The Queen herself described the journey in letter a letter to Kamehameha V:

> Oh the scenery, mosses, Lehua, ferns, and wild flowers are perfectly beautiful. Kahaaanamahuna, Puu kapele, Waineki, & waikoi were pointed out as your various camping grounds on a boar hunt in '51. The large stone with Mr. Brenchly & Mr. Remy's names & others makred on it has rolled off from the top a little way with its face down so I did not see the names, but our guide told us thence. The walking was rather fatiguing & almost took my breath away. It must not be ascended in the wet months, for then the Lehua is not in its perfection. (in Forbes 1970: 7)

Upon the Queen's return to Waimea, a grand feast was organized in her honor on January 29, 1871. Meles and chants celebrating her journey to Kōke'e and Alaka'i were recited, including one by Lilikalani, which Queen Emma recalled in a letter:

> Lilikalani told the story to the country folk of the pleasure of being together in the uplands & how they had to bear the cold, something to brag about for all the people who were on the trip to the mountains with their beloved queen. (*Ibid.*)

Queen Emma returned to Honolulu on April 25, 1871. Her Kōke'e journey continues to be remembered in the chants that have survived and in the annual Eo E Emalani I Alaka'i Festival at Kōke'e State Park. During the last decade of the 19th century, the population of Waimea would rebound, growing from a total of 2,739 in 1890 to 4,595 in 1896, and 5,886 in 1900 (*Ibid.*:13). That growth was spurred by the establishment of commercial sugar cane planting at Waimea.

In the 1880s, two planters named Schmidt and Borchgrevink attempted to grow cane at Waimea. They had little success but, in 1884, other entrepreneurs on O'ahu were organizing the Waimea Sugar Mill Company to begin operations on land leased from the Rowell family. Soon, a ditch was constructed to bring Waimea River water to the fields that covered about 200 acres.

E. Waimea *Ahupua'a* from the 1900s to the mid-20th Century

In 1910, the Waimea Sugar Mill Company was bought by H.P. Faye, Ltd., operator of the neighboring Kekaha Sugar Company.

Rice farming declined sharply throughout the Hawaiian islands after the first decade of the 20th century: total acreage dropped from a high of 9,425 acres in 1909 to 1,130 acres in 1935. By the 1930s, the rice industry had ceased entirely on the islands of Hawaii, Maui and Moloka'i (Coulter and Chun 1937:62). Though rice continued to be grown at Waimea into the 1930s, many of the rice fields were being reclaimed for sugar planting. Population figures up to World War II reflect the continued growth of the Waimea District as the sugar industry prospered: in 1910, the population total was 8,195 and by 1940, it had grown to 10,852 (Schmitt 1970:13-14).

By the early 1930s, about 670 acres of land was cultivated by the Waimea Sugar Mill Company. Most of Waimea Town's commercial buildings were constructed during this period of the sugar industry's growth.

Following World War II, the fortunes of the Waimea Company changed. The Waimea mill stopped operating in 1945, though the Waimea Sugar Company continued to cultivate cane on its lands until 1969. After the company closed, its fields were leased to the Kekaha Sugar Company.

During recent decades, growth in Waimea has focused on development of the former sugar plantation lands and structures into tourist-oriented facilities.

F. Developments within the Kōkeʻe and Waimea Canyon State Parks

The nineteenth-century initiatives into upland Waimea by Archibald Archer and Valdemar Knudsen set the stage for developments throughout the 20th century focused on creation of the present state parks.

The 20th century history of the parks area is detailed in other sections of the master plan document. For the specific purposes of this archaeological assessment, the following twentieth-century activities within the parks area should be noted: the presence of cattle during the first decades of the century, the opening of leased cabin sites at Kōkeʻe beginning in 1919, the planting of tree stands and construction of new trails by the Civilian Conservation Corps during the 1930s and 1940s, the construction of military and communications facilities beginning in the 1960s, and the development of the parks themselves, beginning in the late1940s at the instigation of Joseph M. Souza, Jr.. All of these activities would have impacted any extant historic properties (archaeological sites) related to traditional Hawaiian culture within the parks area.

III. HISTORIC PROPERTIES (ARCHAEOLOGICAL SITES) PREVIOUSLY RECORDED IN THE KŌKE`E/WAIMEA CANYON STATE PARKS

Five archaeological sites related to traditional Hawaiian culture have been recorded in the Kōke'e and Waimea Canyon State Parks project area (Figures 7-8). These sites have been placed on the Hawai'i Register of Historic Places. As illustrated in Figures 7 and 8, no previously identified sites were located within any of the ten project localities. Therefore, the previously identified sites were not relocated or subject to a field inspection as part of the current study. The following descriptions of the previously identified sites are taken from previous archaeological studies conducted in the Kōke'e and Waimea State Parks.

During the first decade of the 20th century, Thomas Thrum compiled lists of *heiau* sites throughout the Hawaiian Islands. Within the parks project area, Thrum recorded two religious sites:

Ahuloulu — At foot of Puukapele crater cone. A series of three platforms, irregular in shape, largest being 60x50 feet. Four feet above is a walled enclosure 12x30 feet, its walls badly dilapidated. Credited to King Ola.

Ka-unu-aiea — In the forest of Miololii, a small shrine, on ridge of Kaunuohua. (Thrum 1906: 40)

In the late 1920s, Wendell Bennett (1931), attempted the first island-wide survey of Kaua'i. Within the parks project area, Bennett documented the two *heiau* identified by Thrum, and recorded two additional habitation sites:

Site 19 — Ahuloulu heiau, on the seaward side of the Puu Ka Pele crater cone at the edge of Waimea canyon.

This heiau consists of a walled enclosure the outside dimensions of which are 37 by 41 feet. The walls are 4 feet wide and badly broken. In front of this structure is a flat area about 50 by 50 feet without paving or boundaries. Back of the enclosure there is a paved platform 8 by 12 feet. This platform is backed by a large rock, the plugged-up holes in which indicate that it might have been used as a depository for umbilical cords.

Site 20 — House sites, around the crater of Puu Ka Pele.

The remains of seven house sites measured 30 feet in width and 20 feet in depth. Some of the terracing stones were good-sized boulders. The dirt has washed down from above covering the original platform. On top of the crater cone there is a flat platform 30 feet by 30 feet, slightly terraced, in which river stones and coral are found.

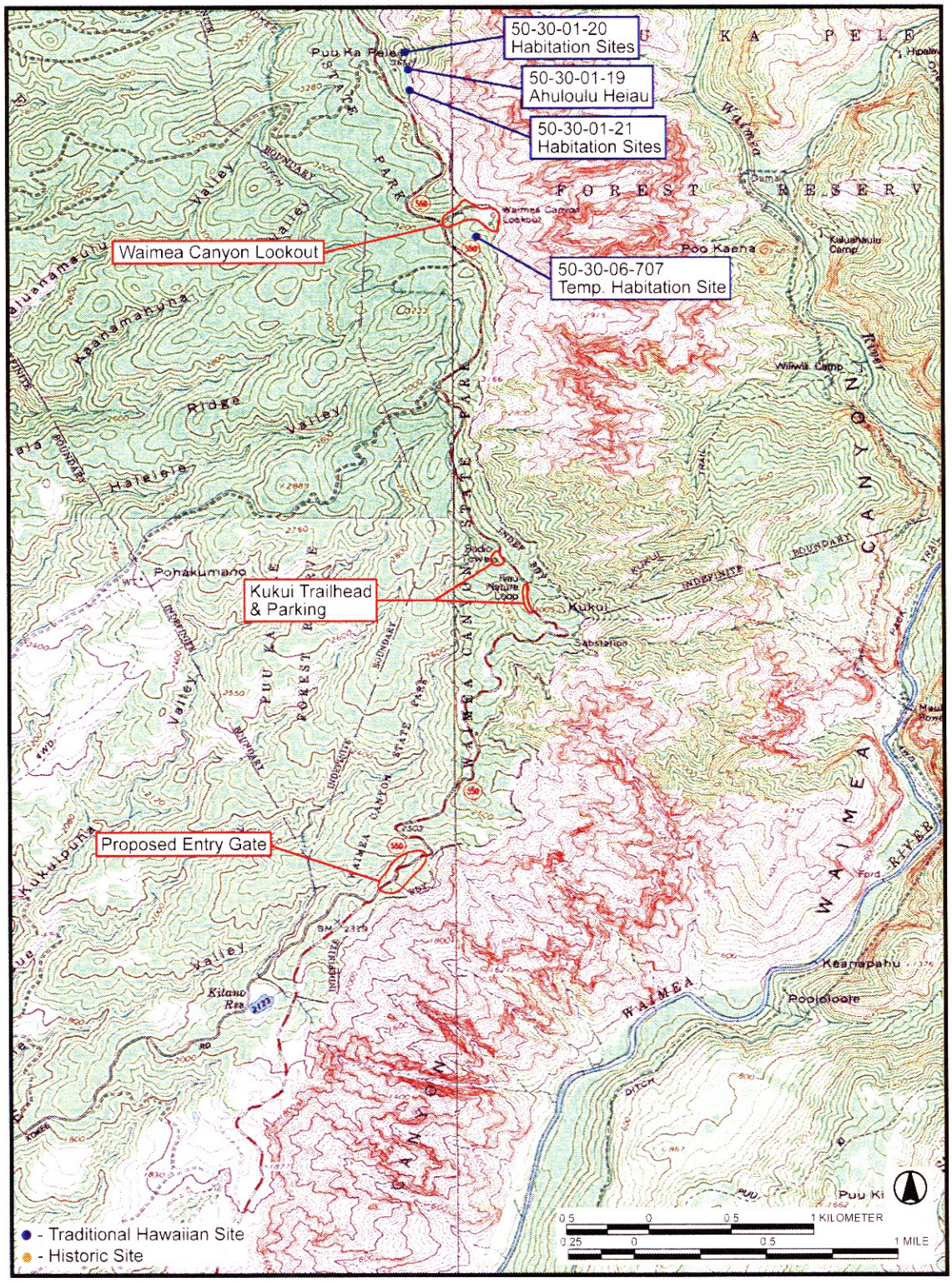


Figure 7. Previously identified archaeological sites in relation to the field investigation localities in the *central* portion of the Kōke'e and Waimea Canyon State Parks study area

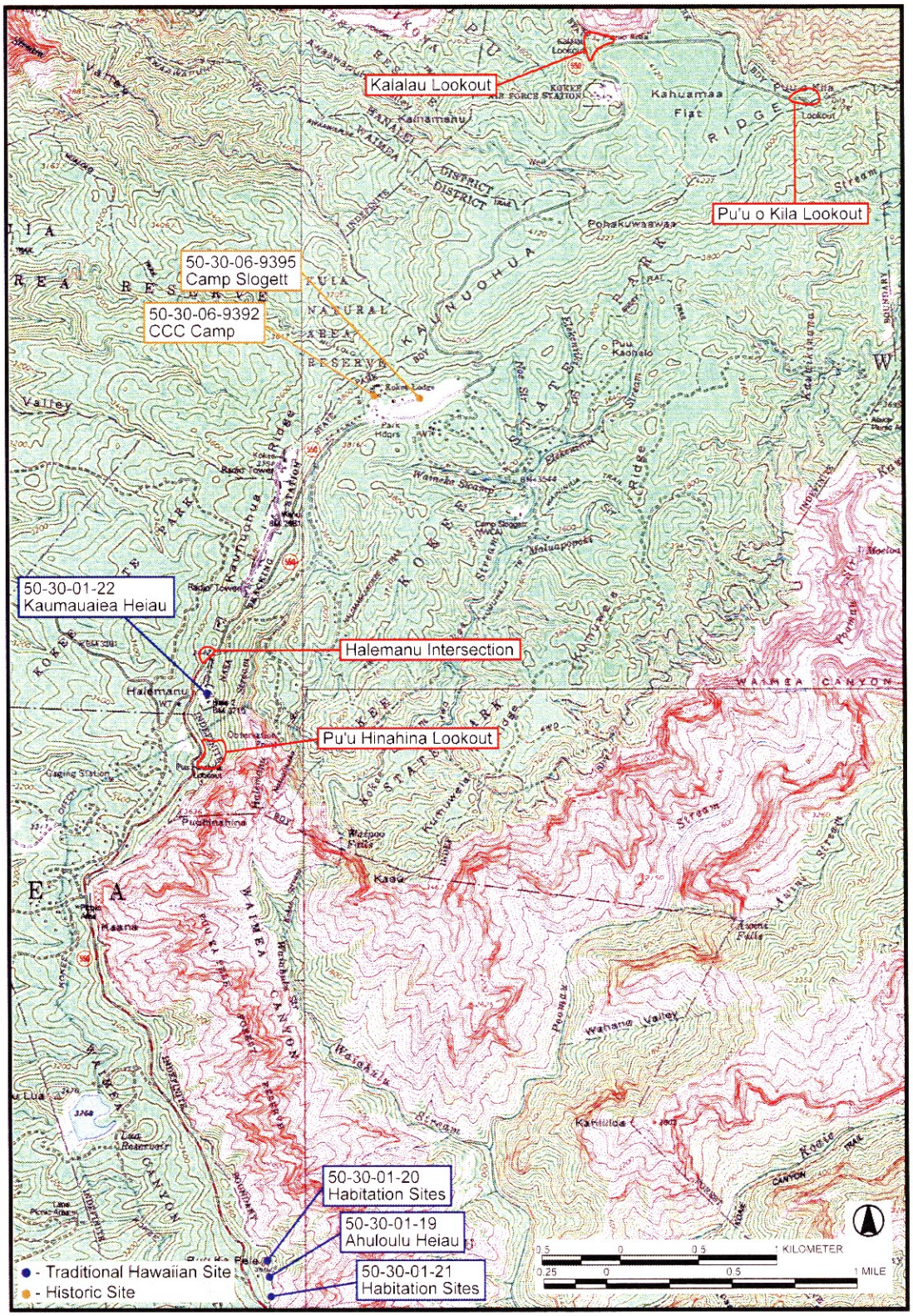


Figure 8. Previously identified archaeological sites in relation to the field investigation localities in the *mauka* portion of the Kōke'e and Waimea Canyon State Parks study area

Site 21 House sites, toward the sea from Puu Ka Pele on the north side of the road.

A series of house sites are located on top of a flat ridge, the edge of which is lined with stones for 50 feet or more. There are several cross divisions. Fireplaces consisting of four or more stones placed in a rectangle are in evidence on several of these divisions.

Site 22 Kaumuaiea (Kaumuaie) heiau, in the forest of Milolii on the ridge of Kaunuohua.

In the forest above Halemanu is a small clearing known as Kaumuaiea. Here there are a few stones in a rough line, but not forming a platform or definite outline. Thrum describes this heiau as a small shrine and says that no platform remains to indicate its location. (Bennett 1931: 104)

During the last quarter of the 20th century several archaeological investigations were conducted within discrete areas of the parks. These surveys include:

Ching (1978a):	an archaeological reconnaissance of Kukui Trail, Waimea Canyon State Park
Ching (1978b):	an archaeological reconnaissance of a proposed mule taging area in Waimea Canyon State Park
Kikuchi (1982)	a field inspection of Makaha Ridge
Yent (1982)	an archaeological reconnaissance for a proposed Kōkeʻe hydropower project, Kōkeʻe State Park, Waimea Canyon State Park
Walker & Rosendahl (1990)	an archaeological inventory survey of a U.S. Navy radio telescope project area, Waimea
Dowden & Rosendahl (1993)	an archaeological inventory survey of a mountaintop sensor integration and test program area, Waimea
Chaffee & Spear (1993)	an archaeological survey for a proposed concession facility at Waimea Canyon Lookout
Carpenter (1993)	a fieldcheck of an archaeological site at Waimea Canyon Lookout
Carpenter & Yent (1994)	an archaeological survey for a proposed plant sanctuary at Kahuamaʻa Flat, Kōkeʻe State Park
Yent (1995a)	archaeological survey of the Civilian Conservation Corps Camp, Kōkeʻe State Park
Yent (1995b)	an archaeological survey of the former U.S. Army camp site, Kōkeʻe State Park

Only one additional site related to traditional Hawaiian culture was recorded during the 1993 archaeological survey for a proposed concession facility at the Waimea Canyon Lookout (Carpenter 1993). Site 50-30-06-707 is a single row of stones on a level area 80 meters southwest of the lookout restroom. The site was identified as a temporary habitation site possibly related to logging activities for canoe making.

An additional archaeological site [State site 50-30-05-499] at the end of Polihale Ridge was recorded during a 1993 reconnaissance survey of the ridge roads of Kōkeʻe [McMahon 1993]. The site was identified as a sweet potato planting area. However, based on personal communication with the survey report author, the site is located outside of the parks area.

Two historic properties related to 20th century activities were recorded during the archaeological investigations of the 1990s (see Figure 8): State site #50-30-06-9395 was assigned to Camp Slogett and State site 50-30-06-9392 to the Civilian Conservation Corps camp. Both properties are located in Kōkeʻe State Park.

As there have been no systematic or comprehensive archaeological investigations conducted within the parks, the five historic properties related to traditional Hawaiian culture which are presently recorded do not represent a comprehensive inventory of historic properties that may be extant in Kōkeʻe and Waimea Canyon State Parks. However, the limited number of sites indicate that the parks area was utilized by the Hawaiians for ceremonial, habitation (whether permanent or temporary), and work activity purposes.

IV. FIELD INSPECTION RESULTS

The field inspection of the ten localities within the parks area was conducted on January 14, 2004 by two archaeologists, David Shideler, M.A. and Todd Tulchin, B.S., under the general direction of Hallett H. Hammatt, Ph.D. Pedestrian inspection of the localities was accomplished through systematic sweeps by the two archaeologists generally spaced between 5 and 10 meters apart. No subsurface testing was conducted.

Findings of the field inspection are presented below. The ten localities are discussed in order, from *makai* to *mauka* through the parks area. The aerial photographs of each locality show the boundaries of the area inspected.

LOCALITY: Proposed Lookouts 1 and 2

LOCATION: Along Hwy 550 between mile markers 2.0 and 2.3, Waimea Canyon State Park (Figures 9 & 10)

AREA: 1.28-acres (55,773 sq. ft.)

TOPOGRAPHY: East side the road is flat up to the canyon cliff; west side slopes to the southwest. Saprolytic soils; free of stones.

VEGETATION: Unvegetated.

DESCRIPTION: The west side of the road is bulldozed up to an active sugar cane field. The east side of the road is bulldozed up to the canyon rim. A remnant flume segment was observed on the west side of the road, approximately 10m from the road edge. It is of metal construction, approximately 70cm in diameter. The age of this flume segment may need to be further investigated. No other properties or evidence of subsurface cultural layers were observed.

LOCALITY: Proposed Lookout 3

LOCATION: Along Hwy 550 at mile marker 3.3, Waimea Canyon State Park (Figures 11 & 12)

AREA: 0.37-acres (16,120 sq. ft.)

TOPOGRAPHY: Locality slopes east into canyon. Saprolytic soils; few boulders.

VEGETATION: *'A'ali'i, koa haole*, silver oak.

DESCRIPTION: This locality is located at an existing pull-over area on the east (canyon) side of the road. The area is bulldozed up to the slope of the canyon rim. No historic properties or evidence of subsurface cultural layers were observed.



Figure 9. Aerial photograph showing Proposed Lookouts 1 and 2 at mile markers 2.0 and 2.3 on route 550



Figure 10. Remnant flume segment, view to north

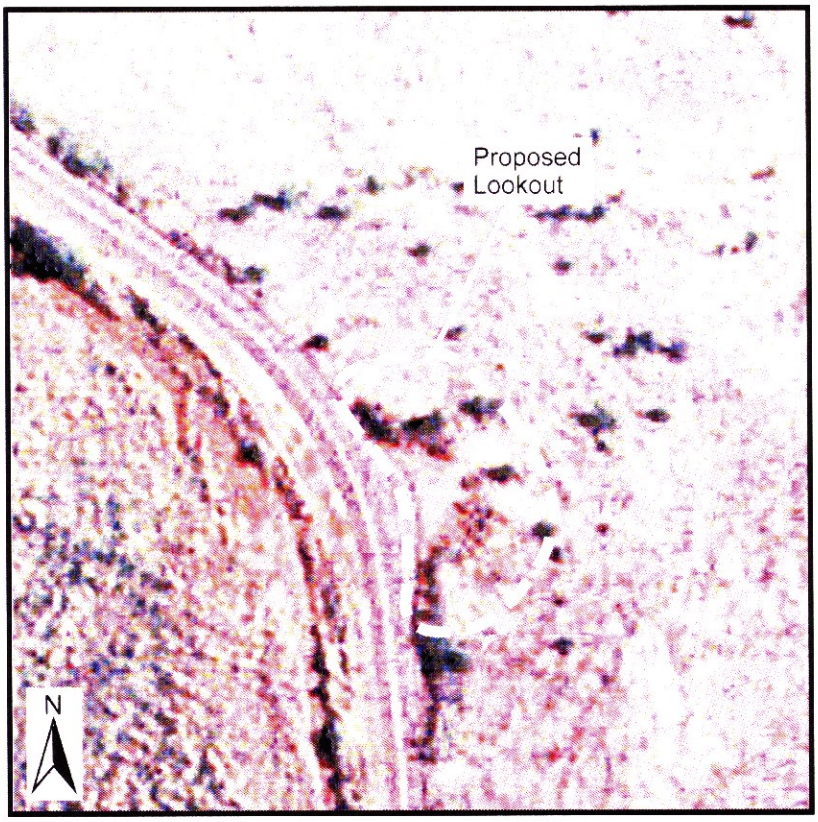


Figure 11. Aerial photograph showing Proposed Lookout 3 at mile marker 3.3 on route 550



Figure 12. East shoulder of road at mile marker 3.3; view to southeast

LOCALITY: Proposed Lookout 4

LOCATION: Along Hwy 550 at mile markers 3.5 and 3.6, Waimea Canyon State Park (Figures 13 & 14)

AREA: 4.09-acres (178,157 sq. ft.) at mile marker 3.5, 1.76-acres (76,834 sq. ft.) at mile marker 3.6

TOPOGRAPHY: Slopes down into canyon. Saprolytic soils; heavy erosion; boulders exposed.

VEGETATION: *'A'ali'i*, silver oak, *koa haole*, exotic grasses.

DESCRIPTION: At mile marker 3.5, the locality is a cleared (bulldozed) area up to the canyon rim. The southern portion is heavily vegetated. The west side of the road is bulldozed up to a canefield road. At mile marker 3.6, the locality is unbulldozed, but evidences heavy soil erosion. There is a modern *ahu* (boulder stack, with no historic significance) at the rim of the canyon.

No historic properties or evidence of subsurface cultural layers were observed.

LOCALITY: Proposed future entry gate location

LOCATION: Along Hwy 550, Waimea Canyon State Park (Figures 15 & 16)

AREA: 5.47-acres (238,401 sq. ft.)

TOPOGRAPHY: Saprolytic soils; no surface stones

VEGETATION: *Koa*, eucalyptus, exotic grasses

DESCRIPTION: Along the east side of the road, this locality is a plateau elevated approximately 5-8 m above the road grade. The west side of the road slopes down into the gulch.

There are drainage culverts on both sides of the road in this locality, but they appear to be modern constructions.

No historic properties or evidence of subsurface cultural layers were observed.

LOCALITY: Kukui Trailhead and adjacent proposed parking areas

LOCATION: Along Hwy 550, Waimea Canyon State Park (Figures 17 & 18)

AREA: 0.43-acres (18, 575 sq. ft.) at trail head, 1.20-acres (52,444 sq. ft.) at proposed parking area

TOPOGRAPHY: Graded, level soil surface; no surface stones

VEGETATION: *Koa*, eucalyptus.

DESCRIPTION: The trailhead portion of this locality comprises a thin strip of land on the east side of the road. The land slopes into the gulch.

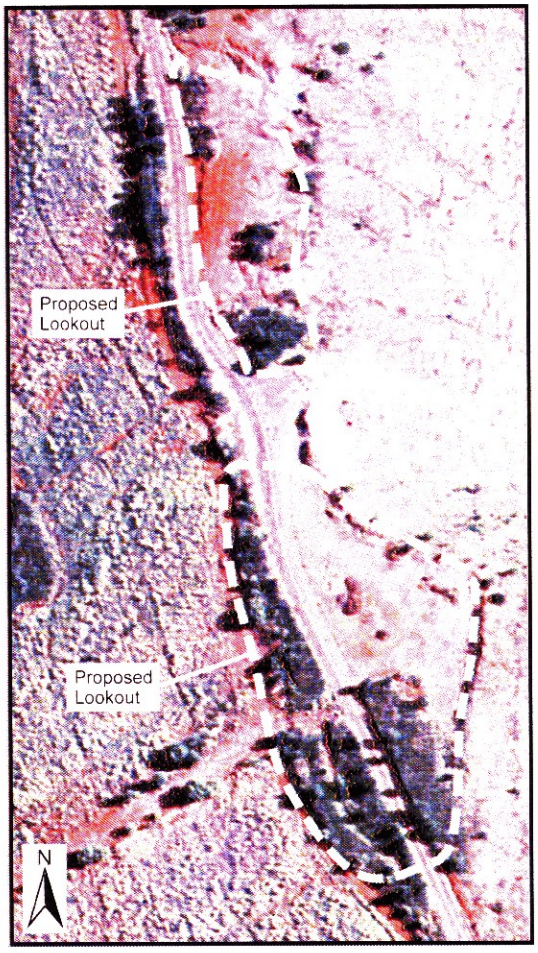


Figure 13. Aerial photograph showing Proposed Lookout 4 at mile markers 3.5, 3.6 on route 550



Figure 14. Modern *ahu* at mile marker 3.6; view to east

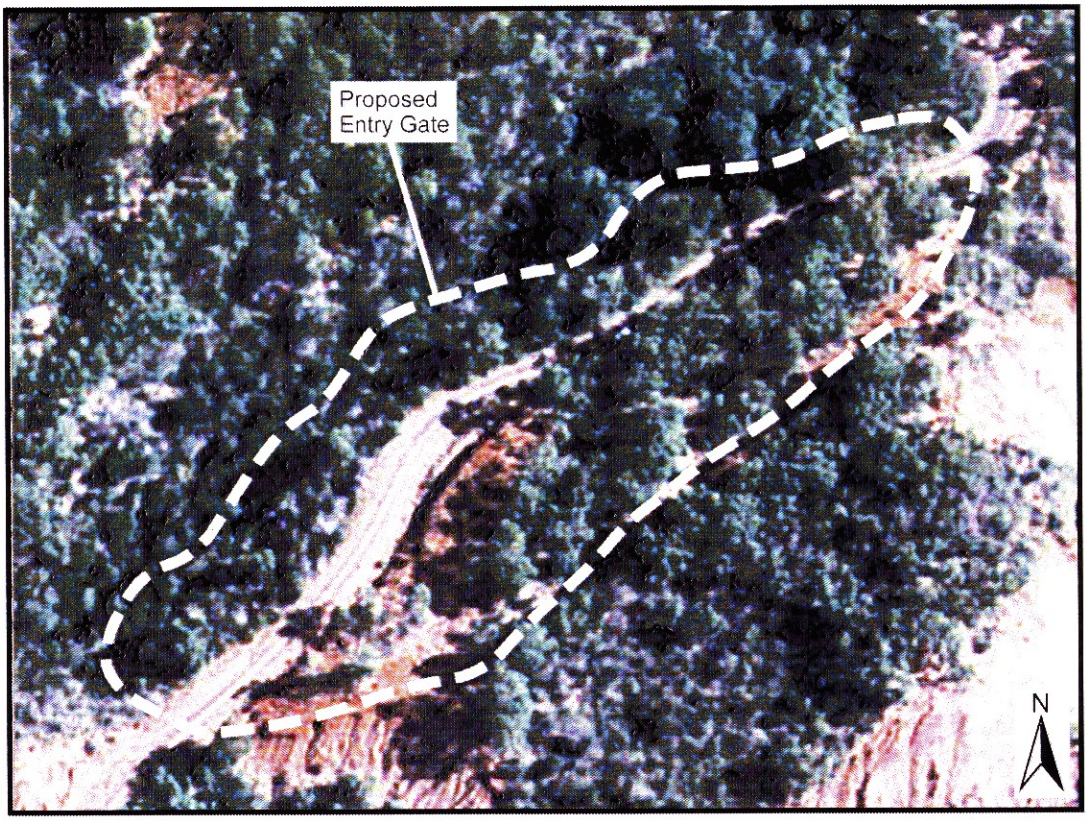


Figure 15. Aerial photograph showing proposed entry gate location on route 550



Figure 16. Proposed future entrance gate locality, east side of road; view to northeast.

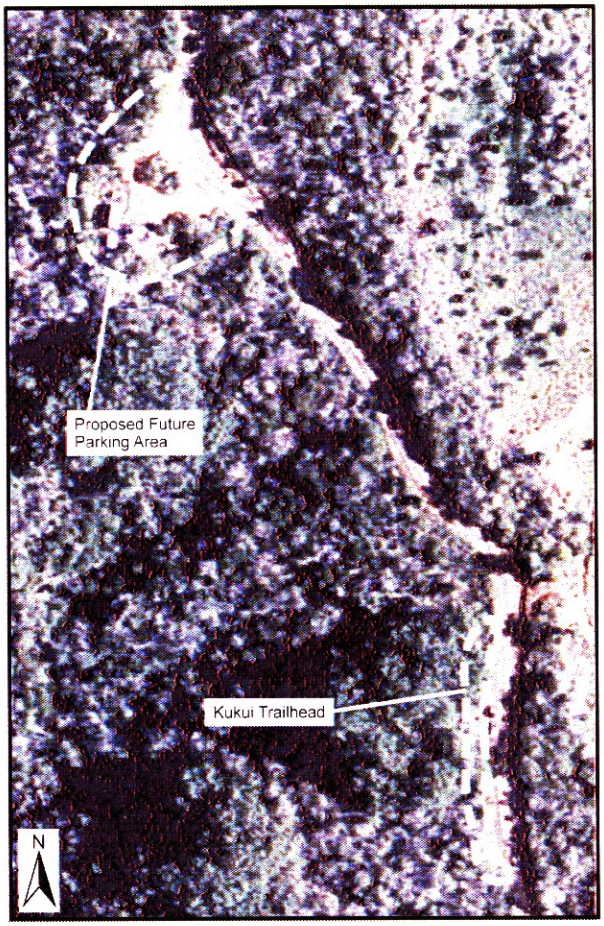


Figure 17. Aerial photograph showing Kukui Trail Head and adjacent proposed parking areas on route 550



Figure 18. Kukui Trail Head parking area adjacent to adjacent to antenna site; view to west

The parking area portion of this locality is a mostly cleared area near the existing antenna station. Outside the antennae station, the land slopes down into the gulch.

No historic properties or evidence of subsurface cultural layers were observed.

LOCALITY: Existing Waimea Canyon Lookout

LOCATION: Waimea Canyon State Park (Figures 19 & 20)

AREA: 4.82-acres (209,812 sq. ft.)

TOPOGRAPHY: Saprolytic soils; no surface stones

VEGETATION: Silver oak, *koa*, lantana

DESCRIPTION: The northwest portion of this locality is flat. Vegetation includes *koa* trees with little underbrush. There is a steep cliff at the canyon rim.

The area behind the present restroom facilities slopes down toward the canyon. Vegetation is thick in this portion of the locality. There are remnants of a water tank foundation near the restroom, along with an existing water tank. The age of the water tank foundation may have to be investigated.

Along the east side of the road, the locality includes a wide section with large silver oak and eucalyptus trees, and with underbrush of lantana and banana poka. There is a slight slope toward the southeast.

Along the west side of the road, the locality includes a narrow section with *koa* and silver oak trees, and with thick underbrush of lantana and banana poka.

No other historic properties or evidence of subsurface cultural layers were observed.

State Site 50-30-06-707 (a temporary habitation site) is located 80 meters southwest of the new restroom facilities, well outside the area designated for the present field inspection

LOCALITY: Pu'u Hinahina Lookout

LOCATION: Waimea Canyon State Park (Figures 21 & 22)

AREA: 3.67-acres (160,050 sq. ft.)

TOPOGRAPHY: Generally hilly terrain; saprolytic soils; few surface stones.

VEGETATION: *Koa*, guava, silver oak, ginger and other exotics.

DESCRIPTION: This locality is densely vegetated. It comprises hilly, sloping terrain throughout. No surface historic properties or evidence of subsurface cultural layers were observed.

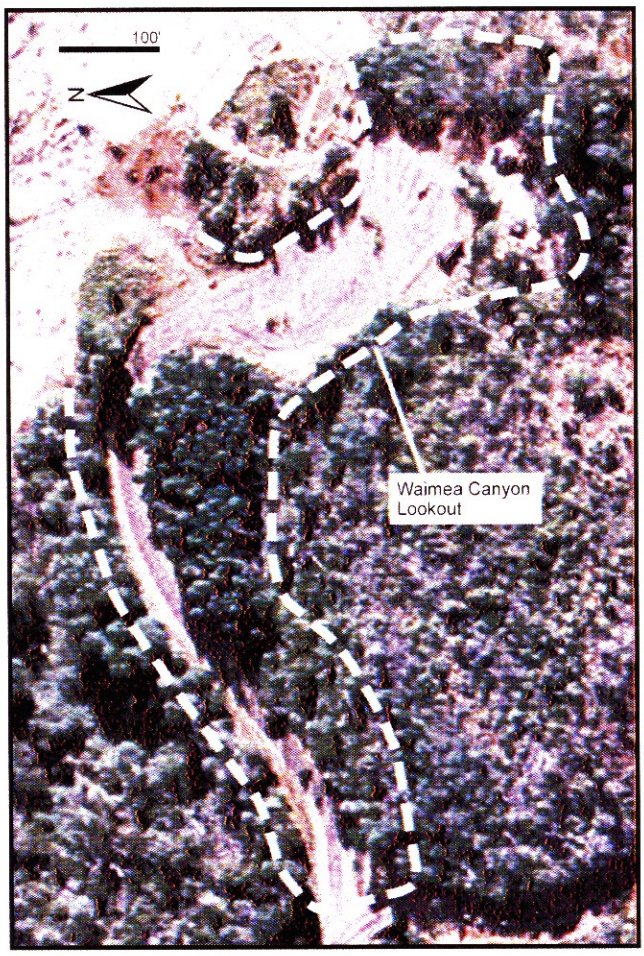


Figure 19. Aerial photograph showing Waimea Canyon Lookout



Figure 20. Concrete water tank foundation near existing water tank; view to north

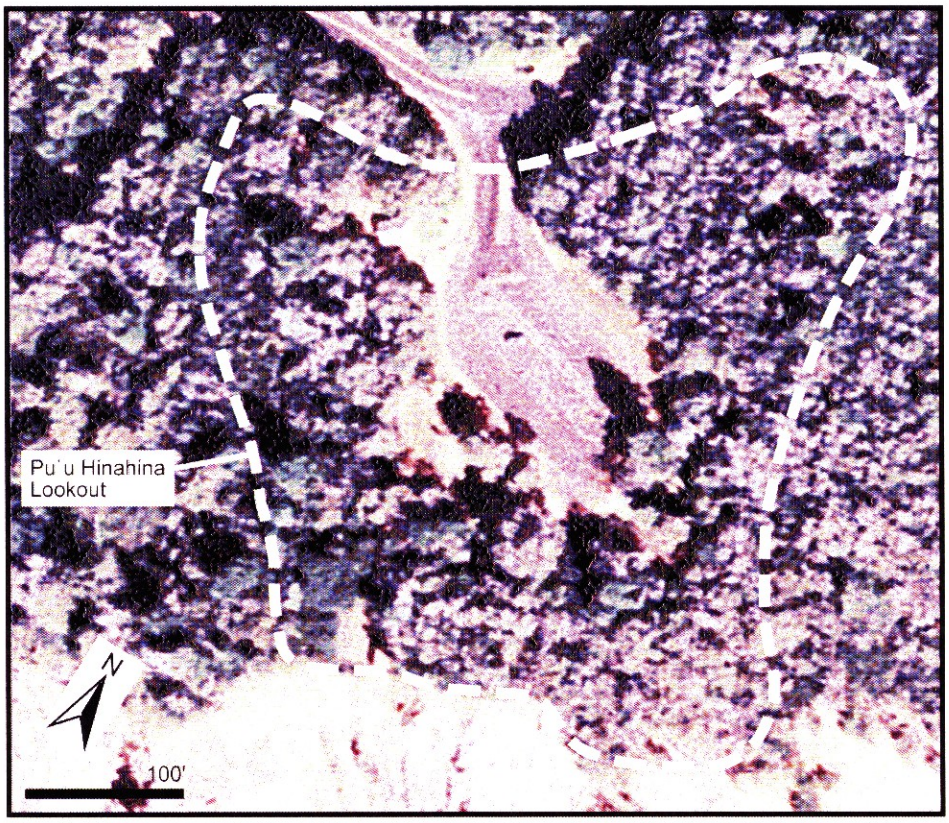


Figure 21. Aerial photograph showing Pu'u Hinahina



Figure 22. West side of Pu'u Hinahina Lookout locality; view to west

LOCALITY: Halemanu Intersection

LOCATION: Kōkeʻe State Park / Waimea Canyon State Park boundary (Figures 23 & 24)

AREA: 0.51-acres (22,150 sq. ft.)

TOPOGRAPHY: Level graded area up to the gulch edge.

VEGETATION: *Ti*, *koa*, avocado, silver oak, blackberry, exotic grasses.

DESCRIPTION: This locality is located at the intersection of roads to Halemanu, Kōkeʻe, and NASA. Most of this locality is a bulldozed pullover area beside the park road. There is dense vegetation in uncleared areas. The locality slopes down into the gulch behind the cleared areas. No surface historic properties or evidence of subsurface cultural layers were observed.

LOCALITY: Existing Kalalau Lookout

LOCATION: Kōkeʻe State Park (Figures 25 & 26)

AREA: 3.99-acres (173,787 sq. ft.)

TOPOGRAPHY: Generally level up to the cliff ridge; thin soil with exposed bedrock.

VEGETATION: *ʻŌhiʻa*, *uluhe*, *naupaka*, exotic grasses.

DESCRIPTION: This locality is generally cleared and landscaped. The undeveloped portion is generally flat up to the cliffs. Two mortared-stone walls were observed in the semi-wooded area between the park access road and the grass lawn adjacent to the lookout. The walls retain a portion of one of the footpaths in the wooded area. No other surface properties or evidence of subsurface cultural layers were observed.

LOCALITY: Exisiting Puʻu o Kila Lookout

LOCATION: Kōkeʻe State Park (Figures 27& 28)

AREA: 1.83-acres (79,499 sq. ft.)

TOPOGRAPHY: Steep and hilly

VEGETATION: *ʻŌhiʻa*, *uluhe*, *naupaka*, exotic grasses.

DESCRIPTION: This locality included dense vegetation in undeveloped areas. The locality is generally steep. No surface historic properties or evidence of subsurface cultural layers were observed.

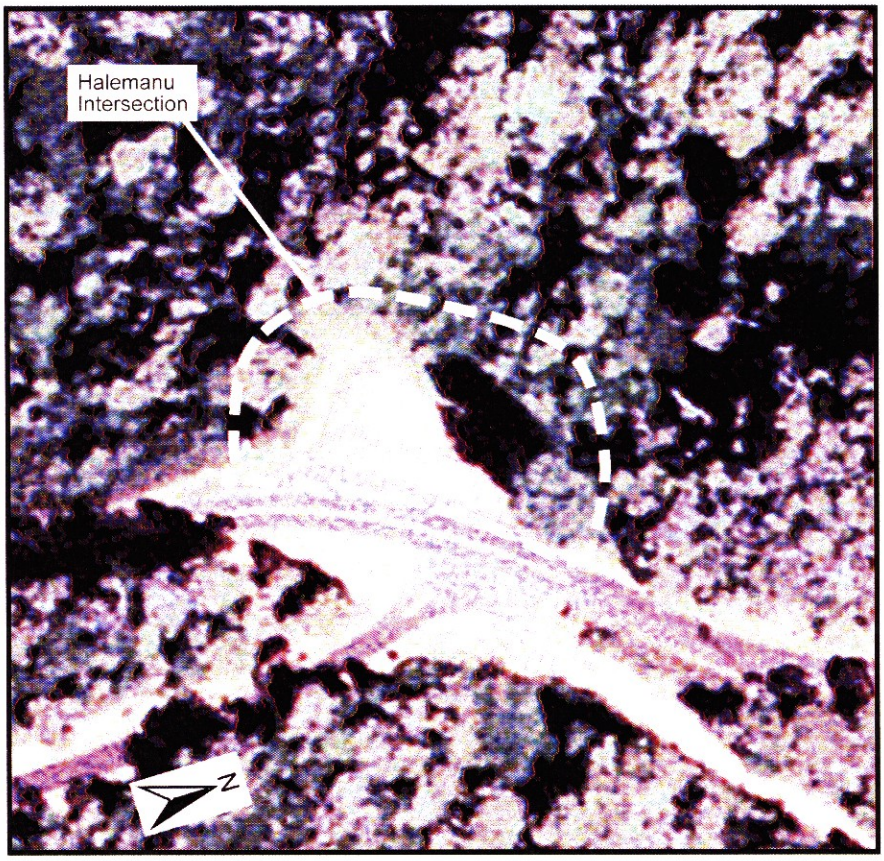


Figure 23. Aerial photograph showing Halemanu Intersection



Figure 24. Halemanu Intersection showing bulldozing and vegetation; view to northwest

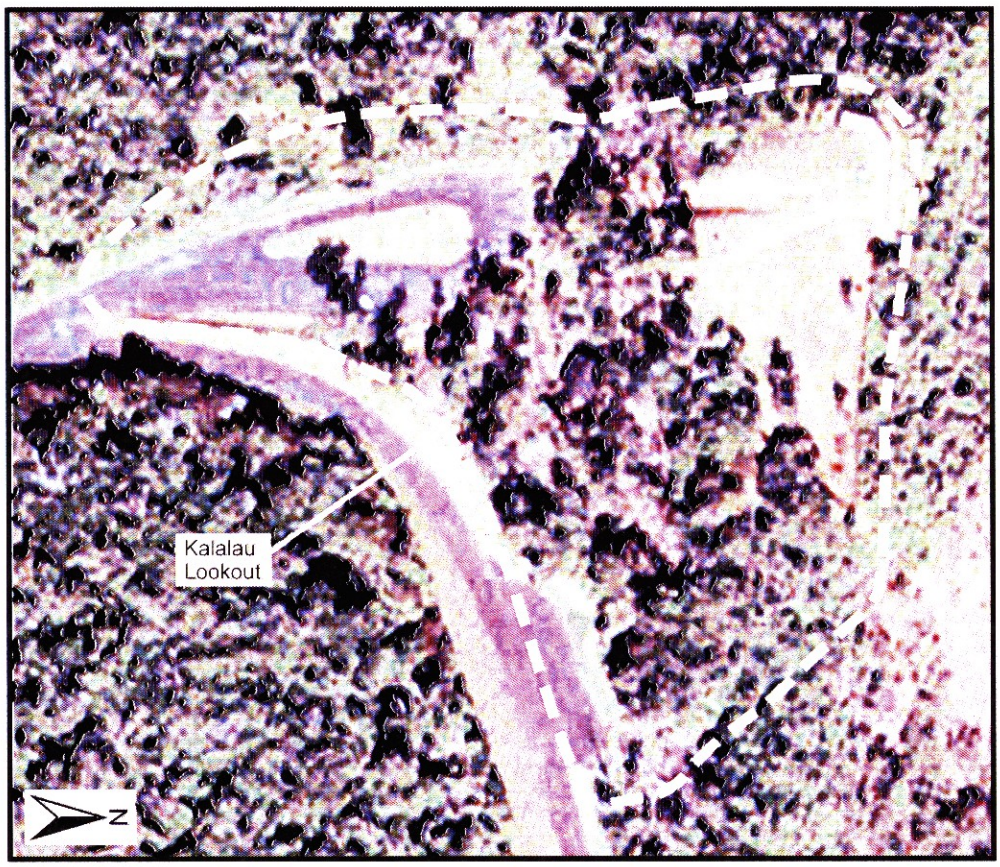


Figure 25. Aerial photograph showing Kalalau Lookout



Figure 26. Kalalau Lookout locality showing mortared stone wall; view to south



Figure 27. Aerial photograph showing Pu'u o Kila Lookout

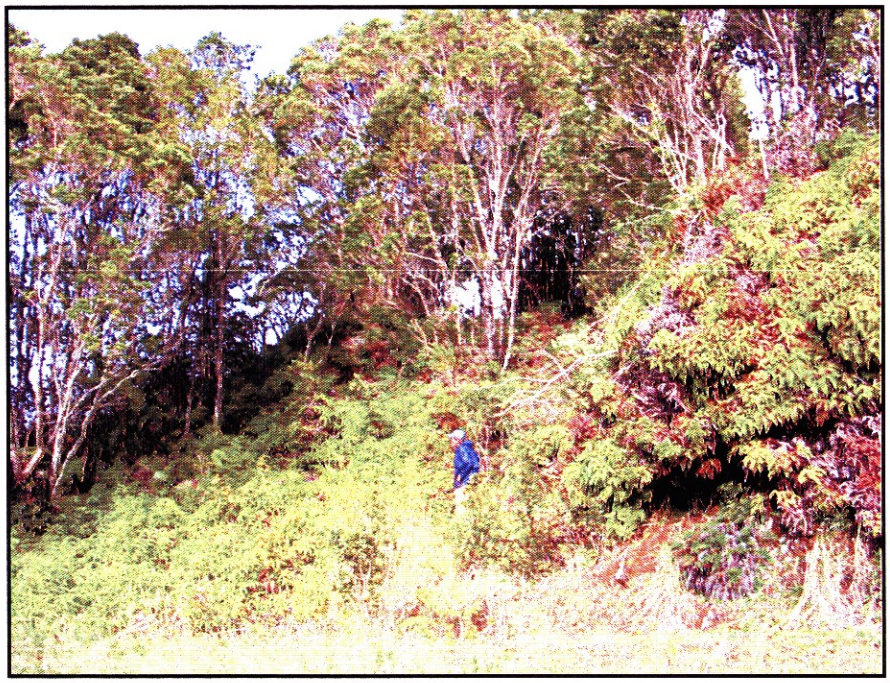


Figure 28. Pu'u o Kila Lookout locality showing steep slope, view to north

V. SUMMARY AND RECOMMENDATIONS

A. Summary

Beginning in the second half of the 19th century and continuing throughout the 20th century, the traditional Hawaiian landscape of the Kōke'e and Waimea Canyon State Parks project area has been altered by the development of the parks and economic ventures, including construction of an irrigation system for sugar cane lands of the Waimea and Mana plain. This pervasive transformation of the project area for park development and for western commercial agriculture and ranching pursuits has obscured much of the physical evidence of traditional Hawaiian life within the area.

Historic and archaeological research has revealed that in traditional Hawaiian times, the uplands of Waimea, including the present state parks, contained habitation sites (both permanent and temporary) and *heiau* sites. Abundant flora in the upland forests of Kōke'e offered supplies of plants gathered for ceremonial and medicinal purposes, and wood for construction of canoes. Hunting practices in the parks area included bird catching and probably pig hunting.

Field inspection of ten localities within the parks confirmed that all ten areas already include park infrastructure, such as roads, paved parking areas, lookout structures, landscaped lawns, restroom facilities, and cleared bulldozed areas. No historic properties related to traditional Hawaiian culture were noted within the ten localities in undeveloped areas adjacent to the existing infrastructure. However, five (Waimea Canyon Lookout, Pu'u-hinahina Lookout, Halemanu, Kalalau, and Pu'u-o-Kila) of the ten localities surveyed are sited by Fredrick Wichman (2001) as being traditional Hawaiian cultural places. Three properties related to twentieth century activities within the parks area were observed, including a remnant flume segment, a water tank foundation, and a pair of mortared-stone walls. The features were located, photographed, and briefly described. However, inventory-level documentation was not achieved. Preliminary assessments indicate each of the features would be considered significant solely under Criterion D (may be likely to yield information important in prehistory or history) of the State and National Register of Historic Properties.

B. Recommendations

Based on the findings of the field inspection summarized above, the following recommendations for the ten localities within Kōke'e and Waimea Canyon State Parks are appropriate:

1. The ages and functions of the three properties identified during the field inspection – the flume segment at the proposed lookout locality at mile markers 2.0 and 2.3, the water tank foundation at the Waimea Canyon Lookout locality, and the mortared-stone walls at the Kalalau Lookout locality – may require further investigation. Impact to these properties may be mitigated by simple avoidance during design and construction of improvements at the three localities.
2. If future improvement projects are limited to the areas inspected during the present study, no further archaeological investigation – beyond possible documentation of the properties noted above – is warranted in any of the ten localities.

3. It should be noted that subsurface properties associated with former traditional Hawaiian activities in the parks area, such as artifacts and cultural layers, may be present despite the decades of park development activities. As a precautionary measure, personnel involved in future improvement projects within the ten localities should be informed of the possibility of inadvertent cultural finds, and should be made aware of the appropriate notification measures to follow.

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Cultural Impact Assessment

for Kōke'e and Waimea Canyon State Parks,

Waimea Ahupua'a, Kona (Waimea) District, Island Of Kaua'i

TMK 4-8-01

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Prepared for

R.M. Towill Corporation

Cultural Surveys Hawai'i, Inc.

November 2004

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I. INTRODUCTION

A. Project Background

At the request of R.M. Towill Corporation, Cultural Surveys Hawai'i, Inc. conducted a cultural impact assessment of Kōke'e and Waimea Canyon State Parks in the *ahupua'a* of Waimea on the island of Kaua'i (Figure 1).

The purpose of this cultural impact assessment is to consider the effects future development of the Kōke'e and Waimea Canyon State Parks may have on native Hawaiians, their culture and their right to practice traditional customs. The Hawai'i State Constitution, Article XII, Section 7 protects "all rights" of native Hawaiians that are "customarily and traditionally exercised for subsistence, cultural and religious purposes."

The suggested "Guidelines for Assessing Cultural Impacts" issued by the Office of Environmental and Quality Control (OEQC) discuss the types of cultural resources, practices and beliefs that might be assessed. The Guidelines read:

> The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs. The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man-made and natural, including submerged cultural resources, which support such cultural practices and beliefs.

The Kōke'e and Waimea Canyon State Parks have been public facilities throughout much of the 20th century and have been extensively altered by human interventions and introductions, including faunal and floral species, new roads and trails, cabins, visitor facilities, and military installations. Most often, cultural impact assessment studies are conducted for properties that are undeveloped or have undergone few changes over a span of time. The cultural integrity and natural setting of the environment within the Kōke'e and Waimea Canyon State Parks were compromised before guidelines for assessing cultural impacts were written. The traditional lifestyle and cultural practices that existed within the Kōke'e and Waimea Canyon State Parks project area at one time were overtaken by changes beyond the control of native Hawaiians.

Because of the pervasive modification of the project area, the focus of this assessment has been historical and archaeological research, and information-gathering interviews with *kūpuna* and *kama'āina* who are knowledgeable of the Kōke'e and Waimea Canyon State Parks project area, and cultural resources, practices and beliefs within the encompassing *ahupua'a* of Waimea.

The primary focus of this assessment is the Kōke'e and Waimea Canyon State Parks project area. However, the assessment also considers cultural resources, practices and beliefs within the broader contexts of Waimea *ahupua'a* that are relevant to assessing the role of the project area within the *ahupua'a*.

B. Scope of Work

The following Scope of Work (SOW) was proposed for satisfying requirements related to Hawaiian customary and traditional rights and their applicability to the Kōke'e and Waimea Canyon State Parks project area.

1) Examination of historical documents, Land Commission Awards and historic maps, with the specific purpose of identifying traditional Hawaiian activities including gathering of plant, animal and other resources, burial patterns, and places of particular cultural import as may be indicated in the historic record.

2) A review of the existing archaeological information pertaining to any sites on the project area as this may allow us to reconstruct traditional land use activities and identify and describe the cultural resources, practices and beliefs associated with the project area and identify present uses.

3) Conduct oral interviews with persons knowledgeable about the historic and traditional practices in the project area and region.

4) Preparation of a report on items 1-3 summarizing the information gathered related to traditional practices and land use. The report will assess the impact of the proposed action on the cultural resources, practices, beliefs and historic features identified in the project area.

C. Methodology

Historical documents, maps, and photographs were researched at: the Kaua`i Historical Society; the Hawai'i State Archives; the Survey Office of the Department of Accounting and General Services; the Hawai'i State Library; the Bernice Pauahi Bishop Museum archives and library; Hamilton Library at the University of Hawai'i at Mānoa; the Mission Houses Museum Library; the State Historic Preservation Division (SHPD) library; and the library of Cultural Surveys Hawai'i.

Hawaiian organizations, government agencies, community members and cultural and lineal descendants with ties to the Kōke'e and Waimea Canyon State Parks project area were contacted to: (1) identify potentially knowledgeable individuals with cultural expertise and knowledge of the project area and the surrounding vicinity, and (2) identify cultural concerns and potential impacts within the project area. An effort was made to locate informants who reside (as cabin lessees) or work in the Kōke'e and Waimea Canyon State Parks project area or who have used the area for traditional and cultural purposes. In addition, informal talk-story with community members familiar with the project area was ongoing throughout the consultation period. A discussion of the consultation process and the organizations and individuals contacted is found in Section IV below.

D. Interview Methodology

Based on recommendations from organizations and the community, fifteen *kūpuna, kama'āina,* and individuals with special expertise related to the parks were identified as potential interviewees. An effort was made to include among potential interviewees as many native Hawaiians as possible, especially those *kama'āina* to West Kaua'i.

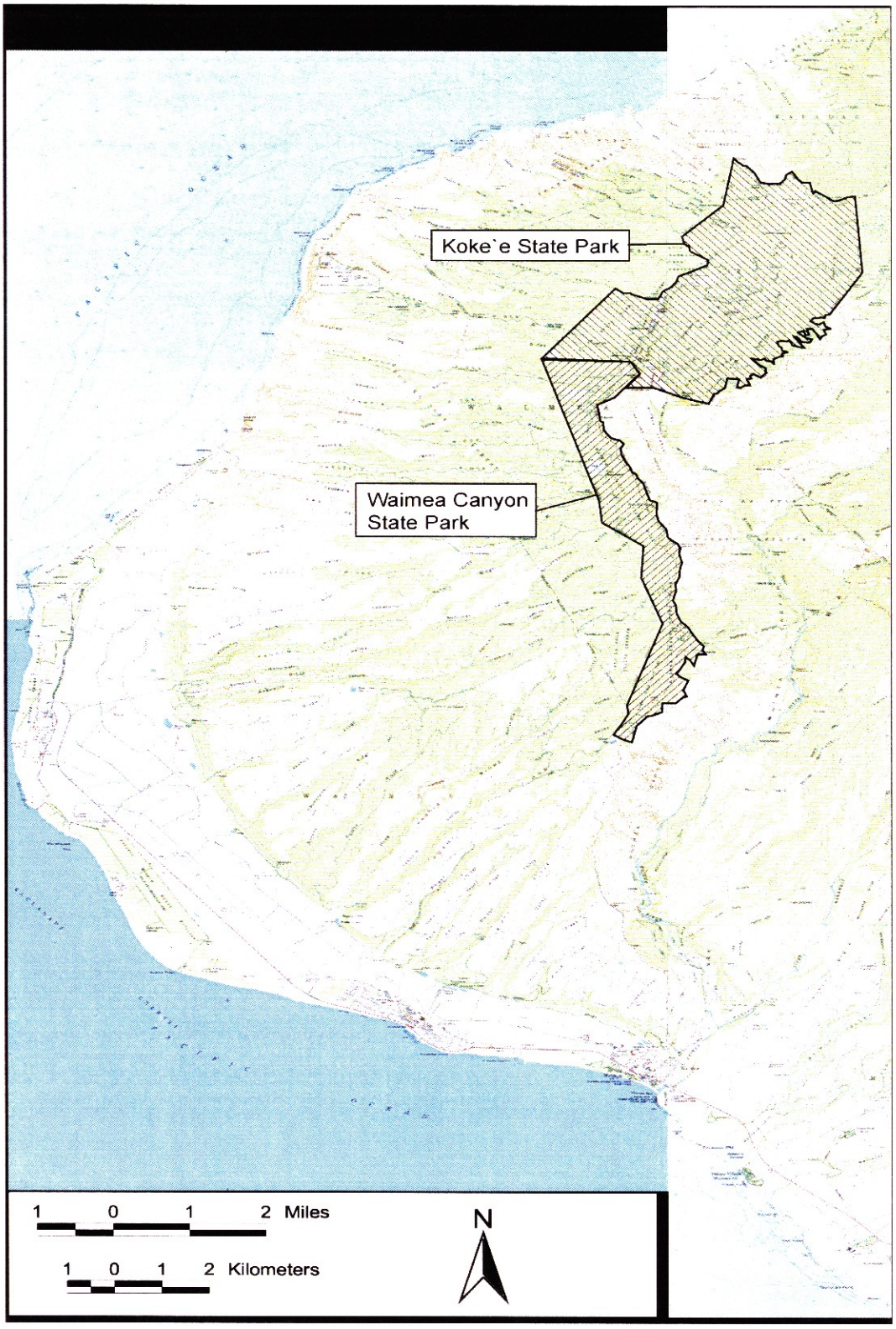


Figure 1. USGS topographic map showing locations of Kōke'e and Waimea Canyon State Parks

Attempts were made to contact these potential interviewees by telephone or in person. One individual could not be contacted. One individual was unavailable because of illness. Four individuals declined to be interviewed.

Nine individuals expressed a willingness to participate in this study. In these cases, an appointment was scheduled at a location of the individual's choosing. Following the interview's completion, it was transcribed. The interviewees were given the opportunity to review the typed transcript for corrections, editing and additions. No interview material was used in this study without an "Authorization for Release" form signed by the interviewee. Cultural Surveys Hawai'i was unable to obtain a release form from one of the interviewees. That interview does not appear in this study.

The eight interviewees participating in this study are: Wilson Aana, Kaipo Akana, Roselle Bailey, Marsha Erickson, Aletha Kaohi, John Plews, Wayne Souza, and Frederick B. Wichman. Interview summaries and interview transcripts are presented in Section V below.

II. WAIMEA AND THE KŌKE`E/WAIMEA CANYON STATE PARKS PROJECT AREA: TRADITIONS AND HISTORICAL DOCUMENTATION

A. Traditions of Kōke'e and Waimea Canyon State Parks

Legends associated with specific locales within the parks area have been collected by Frederick B. Wichman (2001). Wichman presents these legends in the order in which the associated locale would be viewed when traveling up the main parks roadway (route 550); the sites are: 1) Waimea Canyon Lookout, 2) Papu, 3) Pu'u-kapele, 4) Pu'uhinahina Lookout, 5) Ka-ana, 6) Halemanu, 7) Kana-loa-huluhulu, 8) Pohaku-wa'awa'a, 9) Ka-nahuna-o-Kamapu'upu'u, 10) Ka-lua-puhi, 11) Kalalau, and 12) Pu'uokila.

Personages in the legends include locale Kaua'i figures, animal entities, *menehune*, and Hawaiian royalty and deities. The aggregate of legends suggests that the significance of localities throughout the parks area was well established in the ancient Hawaiian consciousness.

B. . Pre-Contact to 1800

Kōke'e and Waimea Canyon State Parks are located in the *ahupua`a*of Waimea on the southwest side of the island of Kaua`i. Part of the old district or *moku* of Kona, Waimea *ahupua`a* is by far the largest on the island, comprising 92,646 acres, more than a quarter of the total land area of Kaua'i. It encompasses all of the Waimea River Canyon area, the uplands of Kōke'e, the high swampy plateau of Alaka'i and the northwestern coastal valleys of Nu'alolo and Miloli'i.

By the time the sailing ships *Discovery* and *Resolution*, under the command of Captain James Cook, anchored at Waimea Bay on January 20, 1788, the *ahupua`a* of Waimea had long been a focus of settlement, agriculture and *ali`i* residence on Kaua`i. The well-watered valley and delta of the Waimea River were ingeniously developed and engineered for wetland agriculture, and represent the full flowering of the typical Hawaiian and Kaua`i-type valley settlement (Handy and Handy 1972:393-397).

Hawaiian legends concerning Waimea focus on the engineering feats that made the agricultural abundance of the *ahupua`a* possible. Especially noteworthy are the legends narrating the origins of the cut stone-lined *`auwai* of Pe`ekaua`i, also called Kīkīaola, but now popularly known as the "Menehune Ditch". Martha Beckwith (1970:329-330) associates the name "Kikiaola" with three versions of the legend of Ola, a chief of Waimea. In one version, Ola, "desiring to bring water to the taro patches of the Waimea flats...summon[s] the Menehune people [who] each bring a stone and the watercourse (Kiki-a-Ola) is laid in a single night." In another version, Kiki-a-ola is not the name of the watercourse itself: "Pi is the chief of Waimea who gets the Menehune to construct for him a dam across the Waimea river and a watercourse leading from it to a place above Kiki-a-ola." In the third version, "Kiki-a-ola is the chief of Waimea" who "seems to be the sacrifice to be offered" at the completion of the dam and watercourse of Waimea by the Menehune.

Cook's observations during an excursion on shore in 1778 reveal the profusion of population, agriculture, and cultural/religious expression that had evolved at Waimea by the latter 18th century:

...Our road lay in among the Plantations, which were chiefly of Tara [taro], and sunk a little below the common level so as to contain the water necessary to nourish the roots...

...As we ranged down the coast from the East in the Ships, we observed at every Village one or more elevated objects, like Pyramids and we had seen one in this vally [*i.e.* Waimea] that we were desireous of going to see. Our guide understood us, but as this was on the other side of the river, he conducted us to one on the same side we were upon; it proved to be in a Morai [*i.e. heiau*] which in many respects was like those of Otaheite...

...Besides the Tara plantations before mentioned we met with some plantations of plantain, Sugar cane and the Chinese paper Mulbery tree or cloth plant...there were also a few low cocoanut trees, but we saw but one bread fruit tree and but very few of any other sort.

At the beach I found a great crowd and a brisk trade for pigs, fowls and roots which was carried on with the greatest good order, though I did not see a man that appeared of more consequince than a nother, if there was they did not shew themselves to us. (Beaglehole 1967:269-272)

James King, a lieutenant serving under Cook, estimated about sixty houses along the shoreline at Waimea Bay and forty more extending inland over three-quarters of a mile (Cook 1784: vol.3, 205).

Following Cook's visit, other foreign explorers and traders would make Waimea a port-of-call during the remainder of the 18th century. In 1786 and 1787, two fur-trading ships, the *King George* and the *Queen Charlotte*, visited Waimea for revictualing and refurbishing. The ships were under the command of captains Nathaniel Portlock and George Dixon. William Broughton who served under Dixon, described Waimea in February 1787:

There are a number of houses scattered here and there all the way from this village to the beach; and as we walked leisurely along, the inhabitants were continually pressing us to stop a while, and repose ourselves under the trees, which generally grow about their habitations.

The valley all the way we walked along to the beach, is entirely planted with taro; and these plantations are laid out with a great deal of judgement.

The ground is very low, and taro grounds are entirely covered with water, and surrounded with trenches, so that they can either be drained, or fresh watered, from the river at pleasure. They are laid out in a variety of forms, according to the fancy of the different owners, whose various shares are marked with the most scrupulous exactness: these are intersected at convenient distances by raised foot-paths, about two feet wide. I should observe that these plantations range entirely along the river-side, and the houses I have been speaking of are situated to the westward of the extreme path. The trees, which are pretty numerous about the houses, are generally the cloth mulberry. (Dixon 1789: 130,131)

In March 1792, Captain George Vancouver walked through the same area, but made it far enough up the valley to give the first western description of the Menehune Ditch:

> ...I proceeded along the river-side, and found the low country which stretches from the foot of the mountains toward the sea, occupied principally with the taro plant, cultivated much in the same manner as at Woahoo; interspersed with a few sugar canes of luxuriant growth, and some sweet potatoes. The latter are planted on dry ground, the former on the borders and partitions of the taro ground, which here, as well as at Woahoo, would be infinitely more commodious were they a little broader, being at present scarcely of sufficient width to walk upon. This inconvenience may possibly arise from the principle of economy, and the scarcity of naturally good land. The sides of the hills extending from these plantations to the commencement of the forest, a space comprehending at least one half of the island, appeared to produce nothing but a coarse spiry grass from an argillaceous soil, which had the appearance of having undergone the action of fire ... Most of the cultivated lands being considerably above the level of the river, made it very difficult to account for their being so uniformly well watered. As we proceeded, our attention was arrested by an object that greatly excited our admiration, and at once put an end to all conjecture on the means to which natives resorted for the watering of their plantations. A lofty perpendicular cliff now presented itself, which, by rising immediately from the river, would have effectually stopped our further progress in to the country, had it not been for an exceedingly well constructed wall of stones and clay about twenty-four feet high, raised from the bottom by the side of the cliff, which not only served as a pass into the country, but also as an aqueduct, to convey water brought thither by great labour from a considerable distance; the place where the river descends from the mountains affording the planters an abundant stream, for the purpose to which it is so advantageously applied. This wall, which did no less credit to the mind of the projector than to the skill of the builder, terminated the extent of our walk; from which we returned through the plantations, whose highly improved state impressed us with a very favorable opinion of the industry and ingenuity of the inhabitants. (Vancouver 1798: Vol. I, 170-171)

Archibald Menzies, a surgeon and naturalist aboard the *Discovery*, accompanied Vancouver on the inland expedition and left his own account:

> We landed on a sandy beach near the mouth of the river where we were received by the natives with great order and regularity...
>
> ...I walked with Captain Vancouver into the plantation and passed over a place where a number of houses had recently burnt down. This I knew to be formerly the site of Kaeo's residence, for whom these houses had been particularly tabooed, and as, according to the custom of the country, no one could inhabit them after him, it is probable that they were thus destroyed when he departed on his present warlike expedition.

> Through this plantation, which is tolerably level, the village of Waimea is irregularly scattered over the bottom of a valley facing the bay by a fine sandy beach, where it is about half a mile wide and gets gradually narrower as it recedes back from the shore. It is sheltered on both sides by steep, rocky banks, in the caverns of which the natives in many places form habitations. The river which here glides on so smoothly as to form a pleasing sheet of water, takes the direction of the eastern side of the valley for nearly two miles back, where it divides into two branches which fall from the mountains by separate valleys formed by steep, rocky precipices that give them a wild and romantic appearance. (Menzies 1920:28)

Kaeo, whose residence Menzies mentions, was the king of Kaua`i. Since the high chiefs of the island made their principal residences in Wailua on east Kaua`i, it is noteworthy that Kaeo had a residence at Waimea, perhaps an indication of the area's prestige and importance at the end of the 18th century. Menzies reported "several hundreds of young orange plants" brought by Vancouver's ships to be distributed among the Hawaiian Islands. Apparently, some of these plants had been left at Waimea since, during following decades, oranges would be among the goods traded to whaling ships stopping there.

C. 1800s to 1850

In 1786, Captain Nathaniel Portlock, after exploring the southwest shore of Kaua`i, was "well assured that Atoui [Kaua`i] afforded no place for the ships to ride in equal to Wymoa [Waimea] Bay" (Portlock 1968:173). Waimea's repute as a safe anchorage would draw increasing numbers of vessels, ensuring its growth as a trading post and drawing the island's *ali`i* to Waimea *ahupua`a* to participate in the commerce there. The historical record of the *ahupua`a* in the first decades of the 19th century would be shaped by the exploits of the *ali`i*, foreign adventurers, entrepreneurs and missionaries.

During a gale in the early morning hours of January 31, 1815, the *Behring* - a 210-ton three-master owned by the Russian-American Company - was beached at Waimea Bay on the south coast of Kaua`i. The *Behring* was loaded with seal skins destined for the company's headquarters at Sitka, the capital of Russian America. Kaumuali`i, the king of Kaua`i, took possession of the vessel and its cargo, maintaining that anything brought to land upon Kaua`i became the king's property.

Alexander Andreievich Baranov, the Russian-American Company's manager at Sitka, chose Georg Anton Schäffer, a German adventurer, to lead a mission to recover the cargo. Schäffer arrived on the island of Hawai`i in November of 1815, but it was not until May, 1816 that he sailed for Kaua`i aboard the company's 300-ton vessel, the *Otkrytie*, supported by an armed crew. Arms, however, were not needed; Schäffer found Kaumuali`i willing to return the *Behring*'s cargo and eager for an alliance with the Russian Empire.

Over the next months a busy Schäffer established the Russian presence on Kaua`i, intending to make the island a launching point for control of the entire Hawaiian chain. In September of 1816, Schäffer began construction at Waimea Bay of a lava-rock walled fort to be named after the Empress Elizabeth. He then gave orders for the creation of two earthenwork forts at Hanalei: one named after the general Barclay de Tolly, the other - placed on this plateau - after the Emperor Alexander. At the same time, Kaumuali`i deeded Hanalei province to Schäffer who renamed it *Schäfferthal*. But Schäffer's schemes would soon unravel and - within a few months - he would be forced off Kaua`i, from the very province to which he had given his name.

By the spring of 1817 Kaumuali`i had lost confidence in Schäffer. Hearing a false report that Russia and United States were at war, Kaumuali`i became anxious that he had allied himself with the weaker of the two powers in the Pacific. On the morning of May 8, 1817 Kaumuali`i, accompanied by "a thousand men" (according to Schäffer) at Waimea, ordered Schäffer and his compatriots off the island immediately. They fled to Hanalei aboard two company ships. Here Schäffer, proclaiming himself chief of the valley, intended to make a stand at Fort Alexander. But Schäffer and the others soon realized their predicament was hopeless. On June 6, 1817 they sailed away from Hanalei Bay. Schäffer never returned.

By the following year, 1818, the fort had become the residence of Kaumuali`i, king of Kaua`i. Peter Corney, the chief officer on Kamehameha's schooner *Columbia*, reported a voyage to Waimea in March 1818 where he observed the "king [Kaumuali`i], chiefs, and about 150 warriors live within [the fort], and keep a regular guard; they have a number of white men for the purpose of working the guns" (Corney 1896:89). Corney also described the extent of the sandalwood operations at Waimea controlled by Kamehameha. On March 17, 1818, the *Columbia*, then anchored at Honolulu, was ordered to Waimea by Kamehameha to collect a cargo of the wood:

> Teymotoo [Ke`eaumoku], or Cox, with several other chiefs, came on board. We made sail, and on the following day came too in Whymea Roads...
>
> Our chiefs landed, and were well received by Tamoree [Kaumuali`i]; and the next morning they commenced sending wood on board. About 500 canoes were employed in bringing it off, and by the 25th of March we had the ship quite full. (Corney 1896:88-89)

The American Board of Commissioners for Foreign Missions, headquartered in Boston, sent its first company of missionaries to the Hawaiian Islands in 1819, leaving Boston on October 23rd aboard the brig "Thaddeus". The vessel came in sight of Mauna Kea on March 30, 1820 and anchored at Kawaihae Bay a couple of days later. There they learned of Kamehameha's death in May 1819 and of the recent overturning of the *kapu* system. In May 1820, two missionary couples - American Protestant missionaries landed at Waimea in July 1820 with the intention of establishing a station there. Their party consisted of two couples - Samuel and Mercy Whitney and Samuel and Nancy Ruggles (Damon 1931: vol.I, 284).

The missionaries were accompanied by Kaumuali`i's son, Prince George, who had been sent away to school in New England. Kaumuali`i granted Waimea *ahupua`a* to George, along with the fort and houses. In July 1820, the two missionary couples were established in a house *makai* of the fort. The house's lanai served as the school room and meeting house.

By the mid-1820s, the Ruggleses had left Kaua`i and the Whitneys had moved to a new house at Mahaihai on the east side of the Waimea River. The Whitneys were visited in 1824 by another missionary, Hiram Bingham, who described the idyllic Waimea landscape he encountered:

> The valley contains about four hundred habitations, including those on the sea-shore. The numerous patches of the nutritious arum, and the huts or cottages of the people, were beautifully interspersed with the bread-fruit, the cocoanut, and the furniture *kou*, the medicinal Palma Christi, and oleaginous candlenut, the luscious banana, and sugar-cane...

> To a spectator from the missionary's door, or from the fort, or either precipice, is presented a good specimen of Sandwich Islands scenery. On a calm and bright summer's day, the wide ocean and foaming surf, the peaceful river, with verdant banks, the bold cliff, and forest covered mountains, the level and fertile vale, the pleasant shade-trees, the green tufts of elegant fronds on the tall cocoanut trunks, nodding and waving, like graceful plumes, in the refreshing breeze; birds flitting, chirping, and singing among them, goats grazing and bleating, and their kids frisking on the rocky cliff, the natives at their work, carrying burdens, or sailing up and down the river, or along the sea-shore, in their canoes, propelled by their polished paddles that glitter in the sun-beam, or by a small sail well trimmed, or riding more rapidly and proudly on their surf-boards, on the front of foaming surges, as they hasten to the sandy shore, all give life and interest to the scenery. (Bingham 1847:217-218)

If Bingham is accurate, life in Waimea retained much of its pre-contact character well into the 19th century. However, in August 1824 the peace of Waimea was shattered during a rebellion of Kaua`i chiefs led by Prince George. Kaumuali`i, George's father and the last King of Kaua`i had died in Honolulu on May 26, 1824. On August 8, George and a band of rebellious Kaua`i chiefs and their followers attacked the garrison at the Waimea fort, outpost of the Hawaiian Kingdom ruled by Liholiho.

> Ten rebels [were] killed, including one of the leading chiefs. Six of the defenders of the fort were killed, including two Englishmen. George and his followers retreated southeast to Hanapepe Valley. (Joesting 1984:106)

The rebellion was crushed, George was taken captive and sent to Honolulu, and, according to the pioneering 19th-century historian Samuel Kamakau,

> ...Ka-lani-moku [prime minister of the Hawaiian kingdom] redistributed the lands of Kauai...The last will of Ka-umu-ali`i, who had the real title to the lands, was not respected...The lands were again divided. Soldiers who had been given lands but had returned to Oahu had their lands taken away, chiefs who had large lands were deprived of them, and the loafers and hangers-on (*palaualelo*) of Oahu and Maui obtained the rich lands of Kauai. (Kamakau 1992:268-269)

Missionary journals and documents recount the events shaping Waimea from the 1820s onwards. The *ahupua`a* was struck, in May of 1826, by an influenza epidemic and a great flood that wreaked havoc upon taro *lo`i* and damaged structures built by the missionaries.

Beginning in 1831, censuses taken by Protestant missionaries throughout the Hawaiian Islands provide the earliest documentation of the size of the native population after the first decades of western contact. In 1833 Rev. Samuel Whitney estimated a population of 3,883 persons within six miles of the Waimea station. More ominously, he also estimated ten deaths were occurring for every birth (Kauai Bicentennial Committee 1977:unpaginated). Subsequent missionary station reports from Waimea recorded the continuing diminishment of the district's population: in 1838 the total population was 3,272, in 1840 it was 2,819, and in 1841 it was 2,779 (in Schmitt 1973:14). Whitney himself died in 1845 and was replaced by Reverend George Rowell who, with his family, moved to Waimea from Waioli in 1846.

During this same period, western entrepreneurs turned their attention to Waimea. Among the first of them was an American, William French. He had settled in Honolulu in 1826, becoming involved in business enterprises throughout the islands. In the early 1830s, French obtained permission to establish a sugar mill on Kaua`i.

In 1835 he brought from China a number of Chinese with a mill and apparatus for manufacturing sugar. After a fruitless endeavor to obtain land for a plantation [on O`ahu] he at length engaged with Governor [of Kaua`i] Kaikioewa to take his men and machinery to Kauai and there grind cane and manufacture sugar on shares, the governor supplying the cane and furnishing horses to turn the mill. The business was carried on for about two years at Waimea and French at one time had hopes of getting a tract of land for a plantation. But the hope proved delusive; French found himself in hopeless competition with the Koloa enterprise of Ladd and Company, and in 1838 carried his mill back to Oahu. He is said to have lost over $3000 through the failure of the undertaking (Kuykendall 1965:175)

The Organic Acts of 1845 and 1846 initiated the process of the *Mahele* - the division of Hawaiian lands - which introduced private property into Hawaiian society. In 1848 the crown and the *ali`i* (royalty) received their land titles. The *ahupua`a* of Waimea was retained by the monarch, Kamehameha III, as crown land.

Kuleana awards for individual parcels within the *ahupua`a* of the Hawaiian Islands were subsequently granted in 1850. These awards were presented to tenants - native Hawaiians, naturalized foreigners, non-Hawaiians born in the islands, or long-term resident foreigners - who could prove occupancy on the parcels before 1845. Over 150 *kuleana* awards were granted in Waimea. It is through records for these Land Commission Awards (LCAs) that the first specific documentation of life in Waimea *ahupua`a*, as it had evolved up to the mid-19th century, come to light. The *kuleana* awardees in the *ahupua`a* do not reflect the total population of Waimea. As Russell Apple notes:

> They probably represent the local elite, those would could afford the survey and commutation [that were part of the award procedure], had proper authority for permanent occupancy, had reputable witnesses to sustain both the authority [to occupy] and continuous use [of the parcel], and who chose to apply. (Apple 1978:62)

However, the records associated with these awards illuminate the character of the Hawaiian settlement and livelihood within Waimea by 1850. The upper and lower valley were extensively cultivated. The Pe`ekaua`i Ditch, along with a system of lateral *'auwai*, watered *lo`i kalo* on the western flats of the river all the way to the shore. Interspersed among the *lo`i* were house sites, small plots of *kula* on which were cultivated traditional native dry land crops as well as introduced ones, and also pasture land. In the upper canyon past the Makaweli fork, the degree of settlement thinned out greatly with *lo`i* and house sites dispersed along the banks of the Waimea River. The furthest *mauka* extent of settlement was Kalakahi's LCA 11286 which was approximately 2,000 feet into Koai`e Valley.

D. 1850s to 1900 (Figure 2)

In 1850, Waimea was designated a government port, opening it to foreign commerce. At the time, Waimea was exporting a respectable variety of agricultural goods and livestock.



Figure 2. Waimea River, Kaua'i, 1874, photographed during the Transit of Venus Expedition (B.P. Bishop Museum Archives)

A report of the Royal Hawaiian Agricultural Society noted the following exports from the port of Waimea between July 1, 1850 and June 30, 1851 (in Damon 1931:vol.1,pg.291):

Sweet Potatoes.... 3,009 bbls.	Oranges..... 4,000
Yams..... 9 bbls.	Squashes.... 100
Onions..... 568½ bbls.	Cattle..... 4
Sugar..... 5,000 lbs.	Sheep..... .. 108
Salt..... 50 lbs.	Swine..... .. 110
Pineapples..... 2,000	Turkeys..... 110
Cocoanuts..... 1,400	Fowls..... 1,202
Bananas..... 20 bunches	Ducks..... .. 12
Dried Pork.....1,200 lbs.	Total Value.....$9,030.62

Most of these goods, apparently, were brought to the port of Waimea for shipment off the island; they were not products of the *ahupua`a* itself. Within a few years, the government port facility was moved to Koloa.

In the 1850s there were "still only three foreign style houses in Waimea: Kaikioewa's, which now belonged to King Kamehameha, and the two missionary houses" (Kauai Bicentennial Committee 1977:unpaginated). William E. Rowell, the son of Rev. George Rowell, recalled the Waimea of his childhood (he was born in 1845):

> It was all Kula, open country, from our house down to the sea, with no cultivation and no trees, but with an adobe wall fencing in a mission tract. Just west a little way there was a neke pond, where there were ducks...No, there was no irrigation, and we had to depend on the river for our drinking water...For all other purposes we used well-water.
>
> My father had a garden up the valley, where he worked a great deal himself; he was a good gardener. He raised the first mango tree in Waimea. We had loquats, oranges, bananas, and peaches from this garden, the latter by the bucket. The name of the garden was Kakalae.
>
> We lived mostly on taro and sweet-potatoes, which we gor largely from the natives by way of payment for their book. No, we didn't have rice much, only as a luxury, from abroad. (Lydgate 1991:90-91)

Rowell also recalled that at least one Hawaiian craft continued to prosper in Waimea:

> ...tapa making was still a thriving industry in my boyhood days. I can remember hearing six tapa-beaters going at once in the valley, they got the wauke up in the mountains. Perhaps they raised it makai. (*Ibid.*:92-93)

Other Hawaiian endeavors were not so fortunate, as evidenced by the conversion of taro *lo`i* to rice fields in the second half of the 19th century. Rice cultivation by Chinese farmers began in

Waimea Valley in the 1860s. These Chinese had come to the islands to work on the sugar plantations. As the commercial sugar industry expanded throughout the Hawaiian Kingdom, the need for increased numbers of field laborers prompted passage of contract labor laws. In 1852 the first Chinese contract laborers arrived in the islands. Contracts were for five years, and pay was $3 a month plus room and board. Upon completion of their contracts, a number of the immigrants remained in the Hawaiian kingdom, many becoming merchants or rice farmers.

The Hawaiian islands were well-positioned for rice cultivation. A market for rice in California had developed as increasing numbers of Chinese laborers immigrated there since the mid-19th century. Similarly, as Chinese immigration to the islands also accelerated, a domestic market opened.

At Waimea, as in other locales, groups of Chinese began leasing former taro lands for conversion to rice farming. Sadly, the taro lands' availability throughout the islands in the later 1800s reflected the declining demand for taro as the native Hawaiian population diminished. Censuses taken during the second half of the 19th century record the dwindling population of the Waimea District. While, as noted above, in 1838 there were 3,272 persons living in the district, by 1853 a total of 2,872 persons were recorded in Waimea. Twenty-five years later, in 1878, the total population had diminished further to 1,374 (Schmitt 1977:12-13).

During the second half of the 19th century, the arrival of new settlers and entrepreneurs in Waimea would alter the landscape of the *ahupua'a* and what would become, in the 20th century, Kōke'e and Waimea Canyon State Parks.

Archibald Archer, an engineer of Scotch-Norwegian ancestry, settled in West Kaua'i, to establish a tobacco plantation at Mana. According to Ethel Damon, Archer "built a small house...at Halemanu [in the present Kōke'e State Park], which was known as Little Norway and is said to have been the first foreign house in the beautiful Kokee region of the Waimea mountains" (Damon 1931: 292). Damon also notes Hawaiian traditions associated with Halemanu:

> In this lovely valley of hale-manu, Place-of-Birds, theHawaiian bird-catchers had formerly lived to collect the little red or yellow feathers for royal cloaks at the proper seasons. And above on the ridge at Kaana was the region where departed spirits assembled to wait before springing off into the nether world, Po, near the cliffs of Polihale on the extreme west coast of the island. (*Ibid.*)

Like Archer, Valdemar Knudsen was an engineer of Norwegian ancestry, who settled in West Kaua'i in the 1850s. In 1856, Knudsen bought out Archer's leases of Crown lands (the tobacco plantation had failed) and began developing a cattle business and orchard. The leased land included much of the present Kōke'e State Park. Knudsen built a mountain cabin at Halemanu at the site of an old bird catcher's house (Figure 3).

In the early 1870s, Kaua'i was the residence, over a four month period, of the Dowager Queen Emma. In 1870, following the death of Alexander Liholiho, Kamehameha IV, in 1863, the Queen Emma had a residence built for herself in Lāwa'i *ahupua'a*, on a bluff east of Lāwa'i-Kai. The queen and her party arrived at Kōloa landing on December 21, 1870, intending to reside at her Lāwa'i house until the spring of 1871. The reigning monarch, Kamehameha V, may have "suggested to Queen Emma that if possible, she should visit the Waimea Canyon area, and perhaps even take a trip to the Alaka'i swamp, for he had been on a pig hunting expedition there



Figure 3. Knudsen cabin at Halemanu, ca.1895 (B.P. Bishop Museum Archives)

in 1851" (Forbes 1970: 5). Early in 1871, led by a guide recommended by Valdemar Knudsen, Queen Emma and her party went up the trail from Waimea, "spending the night in the forest of 'Aipo-nui, at a place called Waineki, and the next day went to the end of the trail, to the Kilohana, or lookout, of Hanalei" (*Ibid.*: 6). The queen herself described the journey in letter a letter to Kamehameha V:

> Oh the scenery, mosses, Lehua, ferns, wild flowers &c are perfectly beautiful. Kahaaanamahuna, Puu kapele, Waineki, & waikoi were pointed out as your various camping grounds on a boar hunt in '51. The large stone with Mr. Brenchly & Mr. Remy's names & others makred on it has rolled off from the top a little way with its face down so I did not see the names, but our guide told us thence. The walking was rather fatiguing & almost took my breath away. It must not be ascended in the wet months, for then the Lehua is not in its perfection. (in Forbes 1970: 7)

Upon the queen's return to Waimea, a grand feast was organized in her honor on January 29, 1871. Meles and chants celebrating her journey to Kōke'e and Alaka'i were recited, including one by Lilikalani which Queen Emma recalled in a letter:

> Lilikalani told the story to the country folk of the pleasure of being together in the uplands & how they had to bear the cold, something to brag about for all the people who were on the trip to the mountains with their beloved queen. (*Ibid.*)

Queen Emma returned to Honolulu on April 25, 1871. Her Kōke'e journey continues to be remembered in the chants that have survived and in the annual Eo E Emalani I Alaka'i Festival at Kōke'e State Park. During the last decade of the 19th century, the population of Waimea would rebound, growing from a total of 2,739 in 1890 to 4,595 in 1896, and 5,886 in 1900 (*Ibid.*:13). That growth was spurred by the establishment of commercial sugar cane planting at Waimea.

In the 1880s, two planters named Schmidt and Borchgrevink attempted to grow cane at Waimea. They had little success but, in 1884, other entrepreneurs on O`ahu were organizing the Waimea Sugar Mill Company to begin operations on land leased from the Rowell family. Soon, a ditch was constructed to bring Waimea River water to the fields which covered about 200 acres.

E. Waimea *Ahupua'a* from the 1900s to the mid-20th Century

In 1910 the Waimea Sugar Mill Company was bought by H.P. Faye, Ltd., operator of the neighboring Kekaha Sugar Company.

Rice farming declined sharply throughout the Hawaiian islands after the first decade of the 20th century: total acreage dropped from a high of 9,425 acres in 1909 to 1,130 acres in 1935. By the 1930s the rice industry had ceased entirely on the islands of Hawaii, Maui and Moloka`i (Coulter and Chun 1937:62). Though rice continued to be grown at Waimea into the 1930s, many of the rice fields were being reclaimed for sugar planting. Population figures up to World War II reflect the continued growth of the Waimea District as the sugar industry prospered: in 1910 the population total was 8,195 and by 1940 it had grown to 10,852 (Schmitt 1970:13-14).

By the early 1930s, about 670 acres of land was cultivated by the Waimea Sugar Mill Company. Most of Waimea Town's commercial buildings were constructed during this period of the sugar industry's growth.

Following World War II, the fortunes of the Waimea Company changed. The Waimea mill stopped operating in 1945, though the Waimea Sugar Company continued to cultivate cane on its lands until 1969. After the company closed, its fields were leased to the Kekaha Sugar Company. During recent decades, growth in Waimea has focused on development of the former sugar plantation lands and structures into tourist-oriented facilities.

F. Developments within the Kōke'e and Waimea Canyon State Parks project area in the 20th Century

As noted above, during the second half of the 19th century, two newly-arrived settlers on Kaua'i – Archibald Archer and Valdemar Knudsen – built cabins in upland Waimea, in what would become the Kōke'e State Park. These early initiatives set the stage for developments throughout the 20th century focused on creation of the present state parks.

The 20th century history of the parks area is detailed in other sections of the master plan document. For the specific purposes of this cultural impact assessment, the following 20th century activities within the parks area should be noted: the presence of cattle during the first decades of the century, the opening of leased cabin sites at Kōke'e beginning in 1919, the planting of tree stands and construction of new trails by the Civilian Conservation Corps during the 1930s and '40s, the construction of military and communications facilities beginning in the 1960s, and the development of the parks themselves, beginning in the late1940s at the instigtion of Joseph M. Souza, Jr. The impacts of these activities on traditional Hawaiian culture within the parks are discussed below, especially in the recollections of the *kama'āina* interviewees.

III. TRADITIONAL HAWAIIAN HISTORIC PROPERTIES (ARCHAEOLOGICAL SITES) RECORDED IN THE KŌKE`E/WAIMEA CANYON STATE PARKS PROJECT AREA

Five archaeological sites related to traditional Hawaiian culture have been recorded in the Kōke'e and Waimea Canyon State Parks project area (Figure 4). During the first decade of the 20th century, Thomas Thrum compiled lists of *heiau* sites throughout the Hawaiian Islands. Within the parks project area, Thrum recorded two *heiau*:

Ahuloulu At foot of Puukapele crater cone. A series of three platforms, irregular in shape, largest being 60x50 feet. Four feet above is a walled enclosure 12x30 feet, its walls badly dilapidated. Credited to King Ola.

Ka-unu-aiea In the forest of Miololii, a small shrine, on ridge of Kaunuohua. (Thrum 1906: 40)

In the late 1920s, Wendell Bennett (1931), attempted the first island-wide survey of Kaua'i. Within the parks project area, Bennett documented the two *heiau* identified by Thrum, and recorded two additional habitation sites:

Site 19 Ahuloulu heiau, on the seaward side of the Puu K Pele crater cone at the edge of Waimea canyon.

This heiau consists of a walled enclosure the outside dimensions of which are 37 by 41 feet. The walls are 4 feet wide and badly broken. In front of this structure is a flat area about 50 by 50 feet without paving or boundaries. Back of the enclosure there is a paved platform 8 by 12 feet. This platform is backed by a large rock, the plugged-up holes in which indicate that it might have been used as a depository for umbilical cords.

Site 20 House sites, around the crater of Puu Ka Pele.

The remains of seven house sites measured 30 feet in width nd 20 feet in depth. Some of the terracing stones were good-sized boulders. The dirt has washed down from above covering the original platform. On top of the crater cone there is a flat platform 30 feet by 30 feet, slightly terraced, in which river stones and coral are found.

Site 21 House sites, toward the sea from Puu Ka Pele on the north side of the road.

A series of house sites are located on top of a flat ridge, the edge of which is lined with stones for 50 feet or more. There are several cross divisions. Fireplaces consisting of four or more stones placed in a rectangle are in evidence on several of these divisions.

Site 22 Kaumuaiea (Kaumuaie) heiau, in the forest of Milolii on the ridge of Kaumuohua.

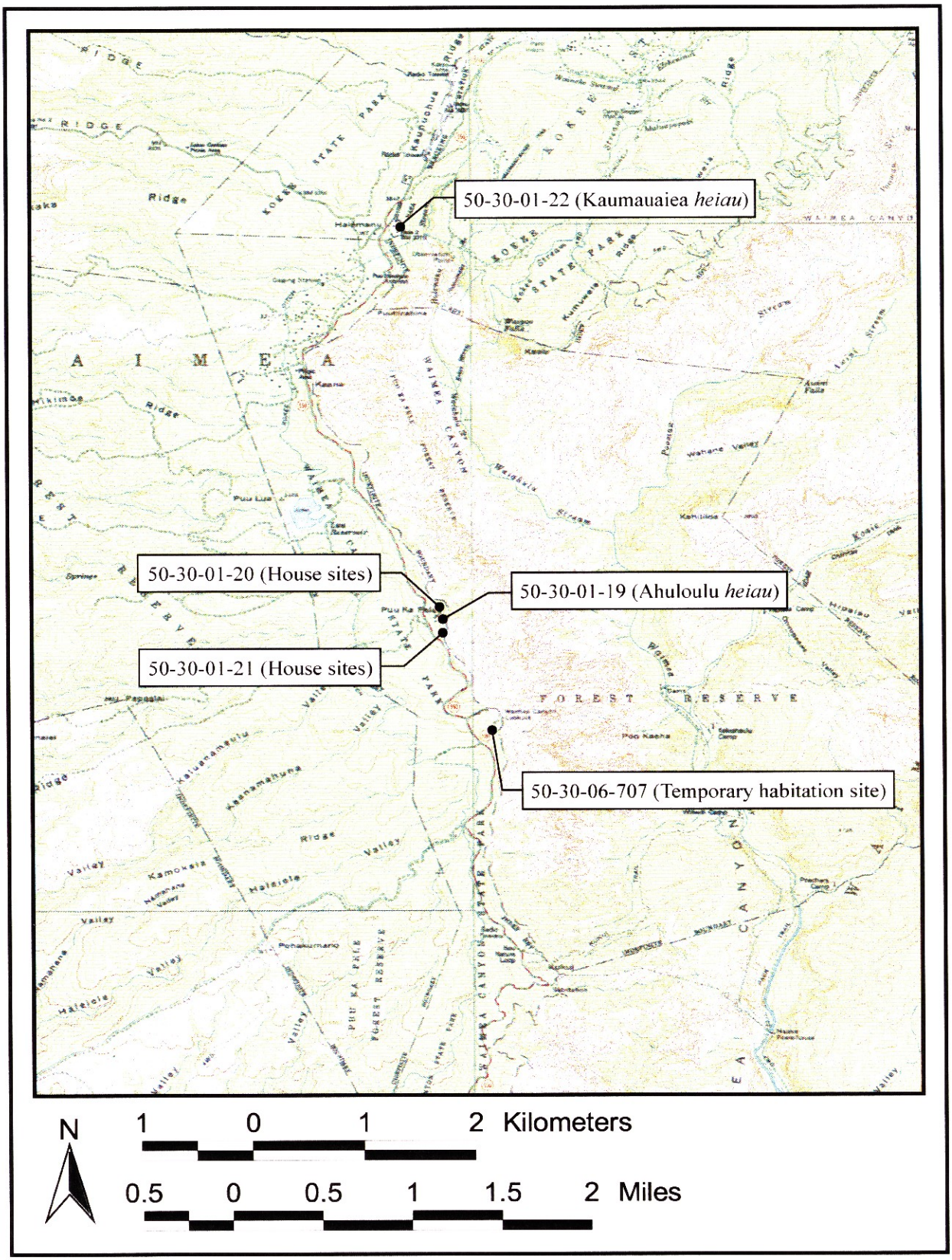


Figure 4. Historic properties (archaeological sites) related to traditional Hawaiian culture recorded within Kōke'e and Waimea Canyon State Parks

> In the forest above Halemanu is a small clearing known as Kaumuaiea. Here there are a few stones in a rough line, but not forming a platform or definite outline. Thrum describes this heiau as a small shrine and says that no platform remains to indicate its location. (Bennett 1931: 104)

During the last quarter of the 20th century archaeological investigations were conducted within limited portions of the parks. Only one additional site related to traditional Hawaiian culture was recorded during a 1993 archaeological survey for a proposed concession facility at the Waimea Canyon Lookout (Carpenter 1993). Site 50-40-06-707 comprised a single row of stones on a level area 80 meters southwest of the lookout restroom. The site was identified as a temporary habitation site related to logging activities.

As there have been no systematic archaeological investigations conducted within the parks, the five sites presently recorded do not represent a comprehensive inventory of historic properties related to traditional Hawaiian culture that may be extant in Kōke'e and Waimea Canyon State Parks. However, minimally, the sites indicate that the parks area was utilized by the Hawaiians for ceremonial, habitation (whether permanent or temporary), and work activity purposes.

IV. RESULTS OF THE COMMUNITY CONTACT PROCESS

Throughout the course of this study, an effort was made to contact and consult with Hawaiian cultural organizations, government agencies, and individuals who might have knowledge of and/or concerns about traditional cultural resources, practices and beliefs specifically related to the Kōke'e and Waimea Canyon State Parks project area. This effort was made by letter, e-mail, telephone or in-person contact. In the majority of cases, letters – along with a map of the project area – were mailed which included the following text:

The purpose of the cultural impact assessment is to identify the traditional cultural practices, beliefs, and resources - past and present - associated with Kōke'e and Waimea Canyon State Parks and the broader geographical region. We would like your kōkua and guidance regarding the following aspects of this assessment:

1. General history, and past and present land uses of the Kōke'e and Waimea Canyon State Parks area and the broader geographical region;
2. Knowledge of cultural sites within the parks and the broader geographical region - for example, historic sites, archaeological sites, and burials;
3. Knowledge of traditional gathering practices, past and present, in the parks and the broader geographical region;
4. Cultural associations with the parks and the broader geographical region through legends, traditional use or otherwise;
5. Referrals of *kūpuna* or anyone else who might be willing to share their general cultural knowledge of the parks and the broader geographical region;
6. Any other cultural concerns the community might have related to cultural practices, beliefs, and resources in the Kōke'e and Waimea Canyon State Parks and the broader geographical region.

The names of those attempted to be contacted are presented in the tables below. Table 1 lists the individuals who are either residents or former residents of Waimea and West Kaua'i, or who represent cultural organizations and government agencies with interest in the Kōke'e and Waimea Canyon State Parks project area. Table 2 lists the individuals and organizations currently leasing cabin sites in the parks project area.

The eight individuals who were interviewed for this study (see Section V below) were all recommended by those on the contact list as having some personal knowledge whether through residence, professional association, or cultural assocation – with the Kōke'e and Waimea Canyon State Parks project area.

Formal written responses were received from the Office of Hawaiian Affairs, and from Mrs. Elizabeth Knudsen Toulon, Ms. Sybil Baldwin Frances, and Mr. Peter Baldwin who responded on behalf of his parents, Wilfred and Anne Baldwin (Peter Baldwin notes that his father had recently passed away). These responses are presented in the appendices to this assessment. Other comments and concerns were given informally by telephone conversations and e-mail messages. Information based on these comments and concerns has been incorporated into appropriate sections of this assessment.

Table 1. COMMUNITY, AGENCY, ORGANIZATION CONTACTS

Name	Affiliation/Background	Name	Affiliation/Background
Elizabeth Azeka	Hale o Na ʻaliʻi	Kapu Kinimaka	Kumu hula
Roselle Bailey	Kumu hula	Joesph Kona	Park maintenance supervisor, Forestry and Wildlife, DLNR
Ilei Beniamina	Educator, Kauaʻi Community College	Alvin Kyono	Forestry manager, Forestry and Wildlife, DLNR
David Boynton	Educator, Kōkeʻe Discovery Center	Tarey W.K. Low	Branch chief, Div. Of Conservation & Res. Enforcement, DLNR
Marsha Erickson	Director, Kōkeʻe Natural History Museum	Nancy McMahon	Kauaʻi Archaeologist/State Historic Preservation Division
John Holt	Kekaha resident	Office of Hawaiian Affairs	
Wayne Jacintho	West Kauaʻi hunter, craftsman	Stephen Palama	West Kauaʻi field supervisor, conservation officer, Division of Conservation & Res. Enforcement, DLNR
Janet Kahalekomo	Educator, Eleʻele School	Warren Perry	Royal Order of Kamehameha, Kaumualiʻi Chapter 3
Aletha Kaohi	Director, West Kauaʻi Visitor Center	John Plews	Long-term Kōkeʻe leaseholder
Lionel Kaohi	Kaumualiʻi Hawaiian Civic Club	David Pratt	Long-term leaseholder
LaFrance Kapaka-Arboleda	Kauaʻi representative, Office of Hawaiian Affairs; Kauaʻi Island Burial Council	Wayne Souza	Kauaʻi District Superintendent, State Parks Division, DLNR
Galen Kawakami	Forester, Forestry and Wildlife, DLNR	Molly Summers	Educator, Kauaʻi Community College
William Kikuchi	Archaeologist/Professor emeritus, Kauaʻi Community College	Tom Telfer	Wildlife manager, Forestry and Wildlife, DLNR
Betsy Toulon	Long-term leaseholder	Frederck Wichman	Long-term leaseholder
David Tsuchiya	Parks technician, State Parks Division, DLNR		

Table 2. KŌKE'E LEASEHOLDERS (K= Kōke'e Campsite Lots; P=Pu'u Ka:Pele Lots)

Name		Name	
David Akama	P	Kenneth Harding	K
Back to Eden Inc.	K	Hawai'i Methodist Union	P
Wilfred Baldwin	K	Honpa Hongwanji Mission	P
Gary Baldwin	K	Glen Hontz	P
Sybil Baldwin Frances	K	Paul S. & Maile F. Hurley	P
Lucy A. Black	P	Philip & Myrna Ing	P
Boy Scouts of America		Wayne & Deborah Jacinto	K
Paulette Burtner	P	Richard M. & Crystal S. Jones	
Lawrence C. Cabrinha	P	Ka Iki Naauao O Hawai'i	P
Camp Kokee Corp.	K	Kaua'i County YWCA	K
Donn A. Carswell	K	Sabra Kauka McCracken	P
Jim & Kathryn Cassel	P	Bertha Kawakami	P
Thomas and Annette Cassidy	P	Kikiaola Land Company, LTD.	K
Joel Cavasso	K	David Koch	K
Comptroller Office (Code 7090)		Kocher Trust	K
Frank W. N. Cox	P	Kokee Mountain House Inc.	K
Andrea Cronrod	P	Patricia Kuback	K
Ned t. & Hollis H. Dana	P	Kumuwela Inc.	K
Ardel Deppe	K	Hui O. Laka	K
William Dunford	K	Lealani Corporation	K
Alec Dezma Dunn & Dorothy Pauline Clark	K	Standford Lindsey & Claudia Trask	K
John & Aileen Enos	P	Anthony Locricchio	P
Larry & Mary Ephan	P	Paul & Arline Matsunaga	P
Esaki Surveying and Mapping Inc.	K	Judith L. Matthews	P
Michael Givens Trust	K	William McCord	K
James F. Hackett & Thorne Clark	K	Robert Miller	K
David Hagino	K	William Moragne	P
Jill Hana-Neerings	P	Bruce & Angela Morehead	K

Name		Name	
Josephine Hansen	K	Stanely H. Morinaka	P
Kiyoshi & Julia Nakaya	P	Leslie Sueyasu & Bruce Hiraoka	K
Norman Nitta	P	Mary C. Summers	K
Aileen S. Nitta	P	Richard & Anne Sutton	P
Kenichi Nomura	K	Robert T. Sweney	P
Frank O Hay Jr.	K	Eleanor Synder	P
William Olson	K	Sam H. Tao	K
Warren H. Onishi	P	Maile Taylor	K
Pacific Missile Range Facility		Jan Tenbruggencate	P
Arthur Palama	K	John Tenuto	P
Trustee of Steve Panfiglio	P	Ruth Thomas	P
Rita Peeters	K	Dennis & Anna Thuente	P
Phase Three LLC	P	Calvin & Phyllis Tokita	P
John H. R. Plews	K	United Church of Christ	K
David W. Pratt	P	University of Hawai'i, Kaua'i Community College	P
Barbara Putzier	K	Waimea Garage LTD.	K
Rick Ralston	K	Richard Taubman	K
Rask Investment Company Inc.	K	Edward James Taylor & Vicky Coxe Taylor	K
Damascio Ruiz Jr.	P	Wichman Trust	K
Judith Samford	P	Frederick Wichman	K
Edward Schimmelfenning	K	Gaylord Wilcox	K
Seventh-Day Adventist	P	Wilcox Health Center	P
Sheehan Family Limited	K	Harwood Williamson	K
Malcolm S. Smith	K	Kenneth Wood	P
Brian and Sherrice Souza	P	Lisa Wood	P
David Sproat	K	Alma B. Zalopany	K
Susan Stayton	P		

V. *KAMA'ĀINA* INTERVIEWS

The eight individuals who kindly consented to be interviewed for this assessment represent a range of perspectives on the Kōke'e and Waimea Canyon State Parks project area and the wider Waimea ahupua'a context. Three of the interviewees – Wilson Aana, Kaipo Akana, and Aletha Kaohi – are members of Hawaiian families with long histories in Waimea. Their recollections of Waimea and the parks area reach back to the 1930s. Two of the interviewees – John Plews and Frederick Wichman – are descendants of kama'āina families with long ties to the parks area. Kumu Roselle Bailey is a respected cultural practitioner especially concerned to perpetuate the Hawaiian traditions represented in the parks area, many of which were passed on to her by beloved Kaua'i kūpuna. Marsha Erickson and Wayne Souza have special insights into the impact of modern park developments upon traditional culture in the area, gained from their professional experiences as museum director and parks superintendent, respectively, and from their personal commitment to the parks.

Presented below are summaries and transcripts of the eight informant interviews. The summaries focus on the information in the interviews most pertinent to traditional land uses and traditional cultural resources, practices and beliefs within the Kōke'e and Waimea Canyon State Parks project area. However, because the responses of all the interviewees were so comprehensive, the eight transcripts should be read in their entirety.

Additionally, some of the transcripts record ancillary concerns about the future of the parks, especially related to the cabins at Kōke'e, and about the contributions to the parks made by the leaseholders over the years. While beyond the scope of this assessment of traditional Hawaiian cultural resources, practices, and beliefs, these concerns are meaningful to several interviewees.

Wilson Aana

Interview Summary

Wilson Aana, born in 1926, was raised in Waimea Valley where he resides at present.Mr. Aana shared memories of his childhood in Waimea. His father, John Aana, worked for Kekaha Plantation and managed the hydroelectric plant deep in Waimea Canyon. As a youth Mr. Aana would hunt and fish in the canyon, especially during the summers which were spent at the plant with his father. Activities deep in the valley included catching *'o'opu*, hunting pigs and goats, and picking mangoes. His father also had a taro patch in which Mr. Aana worked.

Unlike today, when visitors can come from all parts of the island, most of those going up Waimea Valley were hunters from Waimea and Kekaha. Hunting was for food, "all for supply their families", not for sport.

Mr. Aana's visits to Kōke'e park were restricted to occasional *holoholo* outings by car to pick plums or gather *maile* and *mokihana*

Interview Transcript

Wilson Aana (identified as WA in the transcript below) was interviewed by Cultural Surveys Hawai'i at his home in Waimea Valley, Kaua'i on March 19, 2003. Kaipo Akana (KA) also participated in the interview.

CSH: What work did your father do?

WA: He used to work for Kekaha Plantation, the hydroelectric plant up at Camp 1. About seven miles in. Before, all horseback. No more car road. Today they get car road. After the 1949 flood, had one cloudburst, it wiped out the powerhouse. So they made a road for take up new generators. So now the powerhouse is in the canyon, inside the mountain. They dug one hole in the mountain. Big flood wiped out the old one. My father used to be boss up there. His partner was Kapepe and one Japanese man, Nakai. The three of them, they worked right around the clock in three shifts. So every summer we go up. After school all the kids free from school. We all young. Used to go hunt, like that, inside there. We plant taro. My father get taro patch up there for, you know, Hawaiian, make poi. My father, sometime, he get order I gotta bring out. Hawaiians from Kekaha, they no more for make poi, they order, call up, I bring out one bag, with the horse, for them. They meet me in [Kaipo Akana's] grandma's place. They come up there. I bring my taro over there. Then they take home, go cook, make poi for them.

CSH: What was your father's name?

WA: Aana. John Aana. They know him by his Hawaiian name: Kikiala.

CSH: When were you born?

WA: I was born in Makaweli Valley. See, my real mother and my adopted mother they was about second cousins. The old man Aana never get boy. Had three girls. So he adopted me for carry the name. Took me away when I was one month old.

CSH: What year were you born?

WA: 1926. School age [started to] come up there [Waimea Canyon].

CSH: How far up?

WA: Seven miles. Horseback. Now little more close because you no more all those curves. You go straight now. Maybe the plantation made the road for take out the equipment for the new powerhouse, the generators and stuff. I was raised up there inside that valley. I hunt inside there, young time.

CSH: So you were growing up in the thirties?

WA: Yeah, I went first grade [in] '32.

CSH: At that time how many people were going up mauka?

WA: At that time, only us. Our family and one other Hawaiian family but no more kids. Only time take kids when summertime. The Hawaiian family from Kapa'a, Kepa family. So big bunch kids up there summertime.

CSH: So summertime was the time –

WA: Yeah, all my cousin them. All holoholo. Get big bunch kids.

CSH: What kinds of things did you do up there?

WA: Most time go catch 'o'opu. Pick mango. Go hunt. And then my father get taro patch up there. And then we get taro patch over here, Makaweli Valley, we get taro patch for home use.

CSH: Your father was selling the taro?

WA: Once in a while. Because Kekaha people no more [taro], they like poi. One dollar one bag. Hard work. If no more down here [in lower Waimea Valley] I gotta go up with the horse, go pull for them. Make huluhulu bag – half, half – throw on the horse. Nowadays you go, you throw on the truck. Today easy. And the taro not big like today. Today all fertilized, big kine taro. Two shakes you get one bag. I used to go up in the morning, might be about eight o'clock, by the time have breakfast, jump on the horse, about eight o'clock. You no come home until about four o'clock, four-thirty. All day you pull taro. And the taro all beer can size, small taro. You know how long for fill one bag?

CSH: How long did you used to do that?

WA: Well, in my teens. I was the only boy in the family and thirteen of us in the house, and all poi eaters. So if we get taro [in the Makaweli patch] all right but if no more I gotta go up there.

CSH: What kinds of things did you hunt?

WA: Pig, wild pig, and goats.

CSH: At that time didn't have any deer?

WA: No more. The deer, they let 'em go in the late fifties or early fifties. At that time I was all grown.

CSH: How about birds? Pheasants?

WA: I no go. My cousin used to go. They used to go Pu'u Opae for pheasants. Because they like the feather for the lei, the blue and white.

CSH: Did you ever go up to the Koke'e State Park area?

WA: No, no. I only stayed in the valley. The only time I go, we go with car, go holoholo. Go pick plum, like that, that's why we go. Or maile, mokihana. Most time we stayed down below in the valley. You know, a lot of stuff I see. You know where Koai'e and the main river, Waihulu – Right by that point, get one big heiau. Right by that point. You know when you go Waialae? Waialae only one short valley for go hunt. Right around there. Big heiau.

KA: It's across the river, Waialae side?

WA: Yeah, when you go over there, before you climb up the road, you cross the river, then you come right around the point. You can see all the stone wall. They terrace the thing. You go walk with the horse, go right around, then you go inside Waialae. Big heiau over there.

KA: I wonder if that thing never get washed away.

WA: No, it's still there. Next time you go, you go look. When you cross over there, the horse road, you can see all the wall. You can see all the terrace. Big heiau. Right by that point. On top Red Hill, they call "Red Hill."

KA: That's the trail that go on top of the lua and then go over to Red Hill, down below?

WA: Yeah, but they no use the trail. All wash out. See, the last time we came down through there was during the war. But went inside Waialae for hunt and then we come home through there, we come down. But the rain wash out the trail, come narrow. The horse no can go

KA: Get that stone you gotta jump up on top.

WA: Yeah, pilau place but the rain wash out, the thing come narrow, the horse no can go. The last time we went during the war.

KA: You used to go up Red Hill, go pick up maile up there too?

WA: We go all the way inside. Maile. Mokihana. When we go inside, guarantee get.

KA: I remember going up Red Hill with the horse, too. In fact, Uncle Kaili had one horse fall down right over there, by the stone, the jump stone. That pilau place. His horse wen' fall down.

CSH: How many families were living up here in the thirties?

KA: Nobody was living up Waihulu?

WA: Only ditchman. Waihulu house? Used to get one ditchman. He take care the screen. You know the water from Koai'e come through the tunnel, he take care the screen. Used to be one Japanese man, Kobayashi. After that had this Filipino man, Fidel.

KA: That's interesting with that big heiau up by Waialae.

WA: Yeah, next time you go, you go across, you go look, you see all the walls.

CSH: Did somebody tell you it was a heiau?

WA: Get one book. It show all the heiau inside the valley from Camp 4 all the way up.

KA: What about Waikolu? You know that Kukui Trail coming down when you meet, where the shack stay now? Kukui Trail come down by Kukui Flat, that place over there is called Waikolu?

WA: Yeah, mauka side of powerhouse, eh?

KA: Yeah. No more one site inside there too?

WA: That I don't know. I don't think so. The one by the point, that's the big one.

KA: That's funny. For years I go inside there, I don't see that.

WA: You don't see, you ride, da kine wall, get terrace. Horse road right there and then terrace and then terrace. But now all trees. Just like when you go in Koai'e you see all the terrace, eh. But that I think is all potato they plant up there.

KA: Oh, the 'uala, the Hawaiian potato.

WA: See the Hawaiians – On top, eh, that's where they plant potato. When they get water, they goin' plant taro. And you look, Koai'e, you go by the slide stone, get one lean-to. You go right mauka side, when you hit the slide stone, you goin' see all da kine rock in the ground, that's I guess where they sleep.

KA: Even that waterfalls at Kumaliu, that place had one landslide already. No more that place.

WA: The last time I went inside there was '85. Now no can. Too old already. I took my wife inside there right after the '82 hurricane. Went inside. They never clean the road yet.

CSH: Back when you were a child, did you do any fishing for 'o'opu?

WA: My father used to make trap. He used to make trap in the main river before, when he was young. But main river you gotta make manu, Hawaiians they call it, breakwater. But lot of work that. So after that, plantation get one throw away water. When the powerhouse takes so much, then they shut down, they bring in so much for the generator, then the rest they throw away. That's where he used to make. On the mauka side, you know the throw away water? That's where he used to make his manu. So that's how he used to catch 'o'opu.

KA: I remember as a young boy there used to be hā all the way up the river, everybody get hā. And yet get plenty 'o'opu, every year get plenty 'o'opu. Then, to me, what happened to all the 'o'opu was that when they made the dam more high by Camp 1, then the water couldn't come over so the hinana no can go back up inside. But they blamed the hā. They said all the hā was catching – No way.

WA: So long as get water, drizzle, the o'opu, he go. But if you make 'em no more water, the 'o'opu no can go. Like the Waiholu one, that one high, eh? Then they gotta go Koai'e. But usually the Waiholu 'o'opu they go the same place.

KA: You used to go holoholo in Pō'omau too?

WA: Yeah, used to go hunt

KA: Used to be good trail before, eh?

WA: Before we used to go – I came back from the Army, big gang went inside. You know that Waipo Stream – used to get horse road go inside. We stayed one week inside there.We come home, we smoke meat, lāwalu. Big gang right after the war. Everybody go. We had good fun.

KA: Inside those areas over there – Waiholu, like that – you never see any kind heiau?

WA: No, no.

KA: You saw Camp 4 one too?

WA: No, I never see. I see it in the book but I never see that one. You go down Kapuna, down where used to go catch horse. My father used to let 'em go. Then we used to go catch horse. Get one big stone. The face of the thing like this. Not straight. And my father told me, in the old the get guys from all over the island come over there, come challenge for climb that face. You can climb that face, you can climb any mountain in Hawaiian Islands. That's what my father tell me. One big stone. I think the size half of this room [Mr. Aana's covered Lāna'i] but more high, the face. And not straight. Little bit lean.

KA: And flat?

WA: Yeah, flat. Hard for climb.

KA: Had one name for that stone too?

WA: I don't know. He never give me one name. But I know the name of the place. And then, inside Waialae River, we used to go hunt. You going in the river, one big red stone they call "lightning stone." Get one puka.

KA: Just like lightning hit 'em.

CSH: Did your father tell you any legends, any stories about places up the canyon?

WA: A lot of times he come home he tell us stories. One time he pulling taro up there and somebody call "Whoooo." I go hunt I hear that kind call. Da kine chicken skin. Hawaiians they call that ua. You know the time you hear that, the hair stand up.

CSH: So young kid time you heard that?

WA: Yeah, I hear one time hunting and one time over there, Camp One. From on top the mountain you can hear the buggah call. You hear all kine. When you go hunting you hear all kine. Call and everything

CSH: To review, as a boy you and your friends spent your summers up the canyon?

WA: Yeah, when we were kids my father take all the kids go up.

KA: And you stay up there all summer?

WA: All summer. Good fun. Big bunch of kids.

CSH: That was until your teen years?

WA: Yeah, after that I went in the Army. I got drafted in the Army. Seventeen and a half. I was crossing Golden Gate Bridge, eighteenth birthday. I got drafted World War II.

CSH: After the war you came back to Waimea?

WA: No, I got out '47. I went in '45. Then I worked for Sakai, you know the crusher? I was driving crusher. In '51 I went school because my GI Bill was goin' expire. Go the mainland. I stayed there. I worked aircraft.

KA: For a long time I thought you was fireman. You wasn't fireman?

WA: I was fireman with me and Benny Holt. I went one day before Benny Holt. Me and him got in, '44. Then '45 I got drafted. I went in the Army. And then Ma'a, Lau'iki took my place. They brought him off from the road gang, took my place. So when I come home I can get my job. But I look, he got kids, wife. So I never take 'em. I went work outside.

CSH: When did you finally come back to Waimea?

WA: I came from mainland. I stayed ten years [on the mainland] then in '61 I moved Honolulu. Then I retired. 1990 I came here.

CSH: When was the last time you were up the canyon?

WA: The last time I been up there was '84.

CSH: Besides the hurricane damage, did you notice any other changes since you last saw it in the thirties?

WA: No, the only change is the powerhouse they put 'em inside the pali. That's the only change. I get picture how my father's house used to be.

CSH: How big was the place?

WA: Da kine plantation home. Only two bedroom. And then one building behind was the kitchen.

KA: Who was living makai of you folks?

WA: Makai was the ditch. Ditchman, Dante. He was the boss. And the son used to be accountant for Kekaha Plantation. Sekiyo. Had Dante and one Filipino and one Japanese man. Take care the ditch.

CSH: Were there a lot of Japanese families from the plantation?

WA: No, those days, my father used to tell me, more inside, used to get one rice mill. I think was Harada. They moved Hanalei. And used to plant rice in Waimea Valley. But one time they all move out.

KA: So Pepekanaka was, where the Mokihana Trail go up, mauka side of the Mokihana Stream, that flat inside there was Pepekanaka?

WA: Well that whole area is Pepekanaka. And then you go mauka side where the point is, Camp Four. And right across Camp Four, I forget the name, before used to plant sugar, sugarcane up there. Across Camp Four. They used to plant sugar over there and then makai side Pepekanaka, between the second and third crossing, there used to be sugar over there too. When I come down from mauka, I come down, I can smell the gasoline. You know, when you live up there the air so clean. When you come down you smell the gasoline. I still remember that. You stay up there the air clean, eh? Today I no can smell gasoline. You know, if you stay away so long, you come you can smell. Right now I no can.

KA: So Māhele. The rice mill. Where was Māhele, like where the rice mill was?

WA: Right across –

KA: Pali flume side?

WA: No, makai. Kapuna. Across. Māhele is part of that rice mill too. Because makai end – that's one long stretch.

KA: So before they put that road on top, for the ditch over there, the trail used to go underneath?

WA: River side – all the road.

KA: So where Pali flume, used to get the pāpapa? On top over there?

WA: Yeah.

KA: I don't see those things anymore.

WA: No more? Long time I never go up there. One time I try go look for seed. I like bring home. All the bug wen' eat 'em. All dried. You gotta catch 'em right time. Soon the buggah dry you get 'em. Good eating. I don't know who wen' plant that. Maybe the old-timers who worked the ditch. Nice kine. You eat the inside. Good taste.

KA: They always called that road going up Kukuipū –

WA: Kukuipū. That's the beginning part?

KA: Yeah. By that big mango tree used to be over there – that's where my mama was born.

WA: That's Māhele? Oh, yeah, by the point. Because Pāhoa is mauka side. That's by the point. Under there used to get house. I remember we used to go catch horse. Used to get coconut trees under there. You know when get coconut tree, that's where the Hawaiians used to live. Used to get plenty in the valley. But now old, eh, all make. And you look one mango

tree, common mango, used to get house. When they get mango tree, get house. Over there get plenty avocado too.

CSH: Did your father ever tell you how many Hawaiian families were living here?

WA: By that time most of them start moving out. I was born 1926. And they took me away, I was one month old. And they took me up there. I stay until I go school. See, I used to go school. Then my sister, Rosa, the one married Hokuloa – Well, Hokuloa was down here that time. So that's where we stay. We used to get somebody watch. So we used to go school. Then, after that, Hokuloa went inside the powerhouse. So Rosa had to go up. Then my mother was staying with us, for send us go school. That's when every summer time we go [up the canyon].

KA: So your mama stayed down here?

WA: She used to go catch 'o'opu. Like every week-end they come for church so people used to order. They like lāwalu. The one used to order all the time is Pointer's mother, Robinson. The husband, that's the one had the hukilau net, eh? Oliva. Every time she order lāwalu and one string dried 'o'opu. So my mother and Rosa used to go hook. They go Koai'e. And when they fry, they put in the Crisco can, all the 'o`opu, all cooked already. Come down, pau church, everybody come, invite people.

KA: You used to make lāwalu like that when get 'o'opu. You make lāwalu here?

WA: Yeah, I make anu'u when I get. My mother used to make the wahine kine. She clean 'em all, clean the skin, everybody. Hemo the rib bone. When you pick up the anu'u, even the backbone all gone. Only meat. And she keep the fat and the egg. She clean the fat and the egg, she throw 'em inside. She lomi the egg and the fat and then she put little shoyu on for taste. And you pick up the thing, ono. That's why when you eat lāwalu only the tail left over. The egg all gone because big kine 'o'opu. When they clean the 'o'opu all the fat – they pull out the gut, only the fat, and they put salt, they stuff 'em down the 'o'opu mouth. So when you cook 'em, you cook 'em in the ti leaf. Guys who know how to eat, they go grab the thing. They leave the tail there. Eat the rest because the fat inside. The guys don't know how to eat, they goin' eat the tail. The's one thing – that 'o'opu any way you make –

CSH: So there was plenty 'o'opu?

WA: Yeah, way inside. Today these guys they go with helicopter inside. The helicopter drop 'em right by the slide stone. They clean house. I don't know how they go. Maybe they throw net. Throw net not too bad. But maybe they use Chlorox. Use Chlorox, that's no good. Throw net that's all right.

KA: Our house, before, we used to hang up on the rafter, all the 'o'opu. My favorite fish.

WA: Everybody.

KA: You used to see my tutu Nohili?

WA: Every time I come down he used to see me.

KA: You never see him go mauka too?

WA: No, I never did see him go mauka. Tough old man. Big buggah.

CSH: How about burials? Did you hear of traditional Hawaiian burials in the valley?

WA: No. Only I've seen caves, like that.

CSH: Any other memories of your childhood?

WA: Not too much.

KA: By the power plant, had how houses? Three houses or four houses?

WA: Four hours.

KA: And then makai of the river?

WA: That's where all the ditchmen used to get one long house – two Japanese guys, one stay half and the other half the other guy – two separate kitchen. And then one house, Filipino. And then one big warehouse and the barn for the horses. Ditchmen take care the horse. Because once a month you gotta put in water with the stores. And we down with all the mule, you pack all the canned goods. About five mules, they pack 'em and take 'em up. Rice, they order by the bags.

CSH: Did you see people from outside Waimea come in –

WA: Most time hunters. Hunters go up. Week-end lot of hunters go inside. And then few haoles go.

KA: Was mostly Waimea, Kekaha people?

WA: Yeah, most Waimea guys. Those days no more Kalaheo and all da kine like today. Not like today. Today all over the island come. Those days is all Waimea people. The cowboys

.

CSH: All for food?

WA: Yeah, all for supply their families. Pig and goat for the family. Before no more freezer like today. You know, every dry or salt. We used to go hukilau, come home – some we fry, the rest dry. All dry. No more room in the icebox like today you get freezer

CSH: Never had problems with water?

WA: As far as water, too much we get. Loaded with water. So I tell the kids, "Hey, you go up there, no scared drink the water. No more poison." You know, you way up, eh. So unless from Kōke'e they shoot poison – No problem

CSH: Have you been up much to the Kōke'e and Waimea Canyon State Parks?

WA: No. Kōke'e once in a while we go up holoholo. Not too much. My boy he go hunt but he go hunt Robinson land. All Robinson land.

CSH: You have any final memories of your childhood?

WA: No, that's about it.

CSH: Thank you for this interview.

Kaipo Akana

Interview Summary

Kaipo Akana, born (in 1934) and raised in Waimea, is currently employed by Cultural Surveys Hawai'i as a field and lab technician on the Kaho'olawe Island Ordnance Clearance project. Mr. Akana acknowledges his grandfather, who worked for the Robinson family as a cowboy, and, later, Mr. Kanakanui Kuwalu who shared with him the lore and traditions of Waimea.

As a youth, Mr. Akana began exploring and hunting in the *mauka* lands of Waimea on foot and on horseback. He mentions the then on-going tradition of *mauka* people trading or sharing mountain meat for fish or vegetables with the people from *makai* in Waimea – this was the "sharing policy" he grew up with.

Mr. Akana would see "lots of folks" hunting in Waimea Canyon for goats and pigs. Deer, turkeys, and partridges were all introduced later. He emphasizes that hunting was for subsistence, not for sport.

Throughout his life, Mr. Akana has continued to hunt and explore in the Kōke'e and Waimea Canyon State Parks. The only story or legend he heard specific to the present parks area was that royalty frequented Kana-loa-huluhulu. He has not seen any archaeological sites in the parks area. Mr. Akana does not know of any gathering of medicinal herbs in the parks, noting that "most of the things you could find in the mountain, you can find down there [*makai*] too." While he encourages the seasonal gathering of *maile, liko lehua,* and *mokihana* for special occasions like holidays, festivals, and graduations, he cautions that illicit gathering of these and other plants for commercial purposes have been going on in the parks on a continuous basis, depleting the forest.

Interview Transcript

Kaipo Akana (identified as KA in the transcript below) was interviewed by Cultural Surveys Hawai'i (CSH) on March 18, 2003.

CSH: May we start with information about your background on Kaua'i?

KA: I was born in Waimea and grew up most of my life in Waimea. I spent most of my time in the mountains, beginning with my grandfather. His name was Nohili Naumu. My grandfather worked for the Robinson family as a cowboy. It was through him that, as I young boy, I had the opportunity of getting to know the Waimea Canyon area. And also learning the names of a lot of areas in the canyon. Some of which I also learned from another man named Kanakanui Kuwalu. I spent time in the mountains with him and it was through him that whatever I hadn't learned from my grandfather, I learned from him. Why the places in the Waimea Canyon were named as such. He said to remember all of the names of the places would be like remembering the words in a song. That's how, he said, most of the Hawaiians remembered all the different names of the waterfalls, the valleys, the tops of the mountains, the little streams, the larger rivers. Anything that they could name, they put a name to it. But, again, the name always corresponded like in the words of a song. They would name those places like that. I also got to learn all of the names of the

'o'opu. That's the native fish that has the opposite migratory habits from the salmon. Where the salmon goes up to spawn, the 'o'opu comes down to spawn.

I might give a little history of the 'o'opu or the different names of the 'o'opu. Staring with the nākea. The nākea is a very large 'o'opu that grows up to somewhere around twelve inches, or a little bigger. They're kind of a darker black in color. To identify them, you'll see the size of their heads. The head is more of a bowl-type head. Like all of the 'o'opu, they start from the ocean as a little fish called hinana. After the female 'o'opu comes down to the brackish water at the mouth of the river, the females will lay their eggs in the sand, and then they'll die. Likewise with the male 'o'opu. Then, about the month of March, when the first big winter storm comes in, when the ocean gets rough and stirs up the sand, the eggs that are buried in the sand hatch. And the hinana start to climb back up into the mountains. And they go as far back as they can go. They have suckers under their bellies that allow them to climb up waterfalls. As long as there's water going over the falls, these fish can climb up. And they'll go as far back as they can. They stay there and they mature there. Then, in the next year – like in August, September, or October – during the big rainy season, the fish will be pushed down the river by the storms that come by and fill up the river with water. And they'll start their travel down the river to the ocean again. But the names of some of the other 'o'opu are the 'alamo'o – The 'alamo'o is a reddish-colored 'o'opu. Then you have the nōpili. The nōpili is a beautiful fish. When the Hawaiians used to fish for the 'o'opu during the season, the nōpili would come down. The nōpili signaled that it was the end of the season – that most of the 'o'opu that had been up in the rivers had already come down to the seashore. Other 'o'opu that do the same thing too would be the 'akupa. The 'akupa is not too much of a delicacy for the Hawaiians but they will eat it during times when other fish were not plentiful. And then often you have the *naniha*. The *naniha* is the type of *'o'opu* that goes up the river but not as far back where the waters are colder like the other *'o'opu* would do. They would stay just about where the waters are cold but not really cold. They have a yellowish color with black spots on it.

And then you have the different kinds of 'ōpae – shrimp – that live in the stream. Some of those 'ōpae that we used to catch used to be up in the water caves – like the 'ōpae kala'ole. There are a couple of other names that I can't think of right now. But that was, basically, when we were kids, what we fished for. We never had other alien fishes like they have today – the bass and the trout and stuff like that – those were all brought in.

First I need to tell you where my grandmother came from, on my mom's side of the family. My grandmother came from Ireland, about the 1880s, and stopped off in Waimea. Waimea was a place where they would do their trading, trade off for water from land with goods that they had on their ships. And they also got meat like wild pigs. They would also trade off dried fish. Anyway, my grandmother, she was seventeen years old, got to stay in Waimea with a Hawaiian family – with the intention of going back with her family once they came back to Hawai'i. But they never did. My grandmother was taken by this Hawaiian family that hānai-ed her or adopted her and went back into Waimea Canyon. In a place called Hipalau. This was in the Koai'e area. She grew up there and eventually married my grandfather who was Nohili Naumu. I think she was in her early 20s when she married my granddad. Her name was Alice Kerrigan and she came from County Cork,

Ireland and left during the Potato Famine. She was known as the "haole lady of Waimea Canyon." She's the first haole lady in Waimea Canyon that grew up with the Hawaiians.

Her first son was born in 1903. My mother, Kuliaka Naumu, was born in 1913. Then she had two sons after that. They all lived up in the canyon. Not where my grandmother grew up in Hipalau but at a place called Kukuiopū. It's right next to Mahele. My grandfather, at that time, planted rice. There was a rice mill in that area. They also had lo'is too. Then in 1921 there was a very large flood that probably was caused by a winter storm. It wiped out all of the farm land – the rice farms, the taro farmers, including their homes. And so thereafter my mom and the family moved out to the Waimea Valley, which is just outside of the Waimea Canyon area. That is where I grew up. I was born August 18, 1934. I had one brother and two sister also in my family

CSH: When did you first start going up mauka in Waimea?

KA: Well, it's interesting because out of all of the kids in my family – and cousins from my mother's brothers – I was the only one that had an interest in going back into the mountains. I don't know why it is like that. There were other cousins that went back, went into the mountains, but never had an interest to go there on a consistent basis. And I always had an interest in learning things from the older people by sitting next to them and getting to have them share with me their history of how they lived before. I think this is basically how I got started getting to know the place names in the mountains. I know a lot of place names but the place names are also names that are on the maps. There's a reason why the places in the canyon were named as such. It's like listening to the words of a song. That's how the Hawaiians used to remember the names of all the different places. There were also many stories told to me about the mountains. Like where my grandmother grew up in Koai'e: there was a place called Kumalia Waterfall. That waterfall is no longer there. There was a huge landslide some years ago that covered up all of that area. But there's a story about this mermaid that I was told. There's stories about a lot of people that have seen that mermaid and identified her as the mermaid that lived in that part of the canyon. From old days 'til this day the older Hawaiians always talked about Kumalia and the Kumalia Waterfall. It was a beautiful waterfall and, at the bottom of the waterfall, there was a flat stone that she would come up on and bathe and wash her hair. And there was also a bowl-like rock that she would use to wash her face in. And there was a deep pool in the area where we kids used to swim. But we were always told that at certain times we couldn't go. There were stories like that in the valley that brought a lot of interest to me. And a lot of the areas where Hawaiians used to have house sites, like in Waikolu. This is just below Kukui Trail. More commonly known at Kukui Flat but the proper name is Waikolu. The Hawaiians used to live in that area because there are house sites still there. As we would travel into the mountains, my grandfather or Kanakanui Kuwalu, they would always be telling me about different places – what was there, why it was there. I learned to, most of all, respect all of the places in Waimea Canyon.

I've been through all of the rivers in Waimea Canyon, the estuaries there: Waialae River, the Koai'e River, the Waihulu River, the Po'omau River or Valley. I've been in all of them. I've been on top of Wai'ale'ale four times. I've been up from Kalalau to the top of Kōke'e

at least four times. I was kind of an adventurous person that liked to find the trails that the Hawaiians used to use before. So I did do a lot of hiking – Nualolo Valley and all of that – after I started to explore the Waimea Canyon area, the state park area. I got to know all of the different places on the Nāpali side of Kōke'e, from Kalalau all the way down to Polihale. Every ridge and every valley, I've been in almost all of them that I could get into. So I always felt in my heart that my whole life is part of being in Waimea Canyon and Kōke'e State Park area. I still, to this very day, always find time on the week-end to go back into those areas and just feel the need to be there and still feel welcomed by nature itself as I go back there.

CSH: Do you remember how old you were when you first started going up mauka?

KA: Probably around ten years old. Maybe eight years old.

CSH: Was that with your grandfather or Mr. Kuwalu?

KA: With Mr. Kuwalu when I was a grown person.

CSH: So with your grandfather when you were a child?

KA: Yes. And then in between that I did a lot of exploring with my uncles. I had an uncle on my mom's side of the family, Uncle Kaili, that showed me a lot of places where you hunted a lot of goats and pigs in the canyon. And it was through him that I learned a lot of different places also.

CSH: How did you get up there when you were a child?

KA: On horseback. We traveled by horseback or mules. And a lot of times we walked. We hiked in and we hiked out. We would spend sometimes overnight and sometimes we would spend a few days and sometimes a week. Just camping out in the canyon, hunting and fishing. And sometimes longer than that. We've been caught up there during big rains, storms, and rivers overflowing, where we had to wait a few days. But it was all part of loving it all. I always saw beauty in rain and fog and being hot up there and windy. I would acclimate to all of those conditions. It was great for me.

CSH: Your grandfather had the same feeling for the place?

KA: Yes, my grandfather was a man who loved the mountains and a man who always showed respect for the mountains. These were some of the traits that he taught me: never to go in the mountains and kapulu or dirty the mountains. You always brought out your trash and you never left any trash in the mountains.

CSH: So he was teaching you?

KA: He was teaching me. My grandfather taught me. The first time I went with him until I was practically sixteen years old, I never fired a rifle. He would always shoot and he would

always say go get it. Because you had to learn the basics first. And you never over-hunted. You always took only what you needed. You always fished for only what you needed. First of all, there was no refrigeration so everything had to be dried or smoked. So if you went hunting with him, you always made sure that you never went to the same place all the time because you would just deplete the area. You would go different places. Hawaiians were like that. If a Hawaiian would come up in the mountains and would see another person hunting, he would go to another area and hunt. Or he would join up together with that other hunter and they both would share whatever game they got. It was never over-hunted. Sadly, years later, the whole attitude of hunting or gathering, as I knew it when I was young, changed. People became greedy and they over-hunted and there was over-kill. Then all of the laws came in to protect against things like that which, in the old days, the Hawaiians never had. They could hunt seven days a week because they always took just enough to sustain them 'til the next hunt or the next fishing trip to the mountains.

We also did share or trade with the people from the makai area, the area of the seaside. They would trade mountain meat for fish they would catch in the hukilaus. Farmers would trade their vegetables for meats that we got from the mountains. It was always a sharing policy that I grew up with. Always when you passed my grandfather's place, you were always called to eat. Even though there was nothing prepared you were always called to eat: "Hele mai `āi. Hele mai `āi." I grew up that way. It was a good feeling, growing up those days, that everybody was friendly with everybody. Most everybody was friendly with everybody.

CSH: This would be during the 1940s?

KA: Yes. During the war we also spent our days up in the mountains. But they had black-outs and they had soldiers that patrolled every area of the valley to make sure that nobody lit up during the night to signal any part of the enemies that may be around, in the ocean looking for lights on the island. I remember during those days all of our windows had to be blacked out with tar paper. And we had to dig a shelter outside of the house in case there was an air raid. They dug away from the house and they camouflaged the place so as soon as the sirens were blowing, they would go under those air raid shelters. But life still continued with the gathering – hunting and fishing. It was just before the end of World War II that I actually came into living with electricity. It was always the outhouses and the kukui ala pō which is the lanterns made out of kukui nut – they broke the nut and gathered the oil. That's how I grew up.

CSH: Waimea, up to the mid-1940s, was no electricity?

KA: If there was electricity, it came in during the military time. Until this very day we still call refrigerators "icebox" because when we grew up, when they first got iceboxes, they were totally iceboxes. You bought ice and put it in the box. Put a burlap bag over it and put all of your goods on the side of the ice.

CSH: Were other Waimea folks going up into the mountains?

KA: There were a lot of folks going up in the mountain.

CSH: From outside of Waimea too?

KA: Mostly you would see the valley folks hunting in Waimea Canyon – either Kekaha people or Waimea people or you would see people from Makaweli. But, not to my knowledge, anybody else. It's different today.

CSH: What specifically were they hunting for?

KA: We had at that time just the wild goats. And we also had the wild pigs. We didn't have any wild deer, the black-tailed deer that was introduced in the sixties. It was basically those two animals. Game birds: we had pheasants and of course you had all the wild chickens. Turkeys and the partridges were all introduced during the late fifties, early sixties.

CSH: It was hunting for subsistence, for food and not for sport?

KA: Yes. It wasn't a sport. It was interesting. My grandfather and I would travel twelve, thirteen, fourteen, fifteen miles in the canyon. We'd be way back in the canyon. And my grandfather brought three bullets. Two bullets to shoot two goats, and one bullet to shoot one pig. And if you missed with any of those three, you went home with nothing. That was the thing about my granddad. People would say: "Hey you only hunt with three bullets?" And he said: "Yeah, that's all I need. Because, if my dogs caught the pig then I didn't have to use my bullet. If my dogs caught the goat, then I would save that bullet. I wouldn't have to use those bullets. But if they didn't and I shot it, at least I would bring home two goats and one pig." That was good for at least a week, maybe a week and a half, before he'd have to go back in the mountains. Always three. The Hawaiians never believed in even numbers. They liked the odd numbers.

This is another interesting thing. My grandfolks were very superstitious. You couldn't take anything like bananas in the mountains because it's bad luck. Or boiled eggs or something that was considered bad luck. I have been in situations where, after I was older, I kind of like didn't believe in that superstition too much. And I remember going hunting with one of my good friends. We went way back in the mountains and we made camp that evening. And I had a lunch that we broke open the lunch and there was scrambled eggs and Vienna sausage. This guy went ballistic. He said: "We're not going catch nothing tomorrow. It's a curse." And he couldn't sleep all night long. He grumbled and he fussed. But the next morning I figured well, he don't come with me, I'm going up by myself anyway. And he hesitantly came with me. We scored really well. We got all the game that we intended to get. And I turned around and I looked at him and I said to him: "You know, those eggs and those Vienna sausage really made us get good luck." He still was mad about it. That's kind of like the funny side of it. It's just like fishing, the same way with fishing. You never brought those things to the fishing. Another thing, when I grew up: "hunting" was never mentioned, it was always "holoholo". If my grandfather was saddling his mule or his horse, and you said: "Oh, tutu, you going hunt?" – he'd take everything off the horse and everything off the mule and he wouldn't go that day. You'd always have to say "holoholo".

They grew up with superstitions. I think I still have that kind of superstition today. When I'm going holoholo I never say where I'm going to. My kids would always say: "You going holoholo?" We still say the same thing in our house today, whether we're going to the beach or we're going to the mountains. We're not going to the mountains; we're going holoholo.

CSH: As you reminisce, are there any other traditions about going up to the mountains that come to mind: the proper attitude, the proper way to do things? Is there anything else your grandfather taught you?

KA: Yes. We were always told that we should not make any noise at night. We had to be as quiet as possible. We usually went up at night and we usually came home during the night. One reason was it was cooler to go at night. The dogs stayed fresh. And a lot of times wild animals, especially the pigs – The goats would hunker down in their caves. But the pigs would forage during the night. The dogs would be fresh and so they could run them down. So you had to be quiet, number one. And number two, you must not sing during the night, hum or anything while you were going up. That was tradition. You also never slept on the trail. Absolutely. Never slept on any trail. Because, if you slept on the trail, you might be in the way of the marchers, the night marchers. And they did come out sometimes like that. I had a situation that happened to me and that's what made me believe it. It was late at night that we were going up. I was already hunting alone. I was kind of the leader of the pack. We got up to the mountain where we were going to go. It was about one o'clock in the morning. I decided we're going to go sleep right here. It happened to be an area of Waikolu or the Kukui Trail area. It's a flat area and we unloaded the horses and just lay down and went to sleep. And I slept right on the trail. We didn't turn any lights on because it was forbidden. I still carried that tradition: don't turn any lights on. So we were fumbling around and during the night I was awakened by something standing on my chest, pushing my chest. It was pushing my chest and then started choking my neck. As I was gasping for air, I realized that I must be on the trail. Once I rolled over and out of the trail, it let me go. So the Hawaiians had this belief: never sleep on the trails. Also, they had this tradition that if you're in an area and you hear marchers coming by, you must wait. You cannot go further. If you go, you're going to get into trouble. Usually the animals will alert you. Your horse or your mule will alert you there's something in the area. Or your dogs – they'd all come back from wherever and they'd stand around where the horses are. That gave you an indication that there's something amiss. I remember coming down from Waimea Canyon one night. It must have been about eight o'clock in the evening, already dark. I had a faster animal and so I was ahead of the pack, which included my two uncles and a couple of their friends. I've only heard the story about this person called Obake. He was a Japanese ditchman that lived up in the valley, up in the canyon. After he died they'd still see his apparitions. They'd see him around, walking with his geta and his kimono on the trail. Anyway, I was ahead of the pack coming down and I saw the silhouette of somebody walking. Already my horse was getting kind of spooked and my dogs all ran off in the bushes. The tradition is that if you're ever approached by something like this, you must always offer them something that you have – your game meat – you must always offer. So, as he came by, I noticed it was this man they had been talking about that had died and they'd see his ghost around. So, as he came by, he never looked up at me. He was a little

man and I said: "Hi, Mr. Eguchi, you want something? I have meat I can give you." He said no, no. When you do that, it's fine. And the meat must never be given to them. You must always set it down someplace and then move on. Anyway, I got back down and all of the folks got down and I said to them: "Oh, I saw Mr. Eguchi tonight." They asked me to describe him. I described him as I saw him. That was my first encounter. So, if you see something like that you must always offer. I've seen many other things like that in the mountains. Old hunters: I would see them way up in the dust. I would see the dust going and I would look and, from the back, I would recognize – oh, this is a guy that died years ago and he's riding in the dust. Or you would see somebody on the ridge, on their horse or mule. And you'd look: oh, this person died a long time ago. This could be any time of the day you would see them. So, I don't know if it's an opportunity but when I had the feeling about seeing something, it usually was true. My grandfather told me I was kind of a lucky person to be able to see or feel. And once I had respect by those that still roam the mountains like that, that I would never be bothered or hurt by them. It's like there's a respect. So even my friend Kanakanui that passed away some years ago – He passed away in '89. I see him once in a while. He's never spoken to me. When I see him he's always looking into the canyon, watching me. Immediately when I see, I have that good feeling that I'm still cared about.

CSH: How old was your grandfather when he died?

KA: My grandfather died pretty young. I think he was 63 when he died. It was just before the war that he died. I was a young boy when he died. In 1940 he passed away. So I was six years old. I remember riding in the front of his saddle as a young boy. I remember him telling me a lot of stories. And the stories were verified by Kanakanui Kuwalu. The same stories my grandfather told me. Kanakanui told me about them too. "Oh, my tutu told me those stories." So most of the stories that I grew up with, either I had the first chance of knowing from my grandfather and then my uncles reiterated the stories with me and then Kanakanui Kuwalu really gave me the basis of a lot of the stories.

CSH: Do you know anything of Mr. Kuwalu's background?

KA: Yes, Kanakanui Kuwalu, from what I understand, his father came from the Big Island and they were very well established in Waimea Valley and Ni'ihau. I think the father was on Ni'ihau for a little while and then came to Waimea Valley where Kanakanui Kuwalu and his brothers were born. And a couple of sisters. They were born in Waimea Valley. And then most of their lives were spent up in Waimea Canyon. Kanakanui Kuwalu, to me, was one of the finest men in the canyon that knew so much of the canyon. He showed so much respect for the canyon. He was also a great healer. I've seen him kāhea somebody and heal them. He's just an amazing man.

This story is about Mr. Kuwalu. We were up in Waihulu. A group of hunters were supposed to meet us. We went up a day earlier and they were supposed to meet us. Crossing the river, one of the horses slipped in the river and fell down on this man's leg and broke his leg. As he was laying in the river, with the horse on top of him, screaming, Mr. Kuwalu and myself crossed the river and went to help. It was there that I saw Mr.

Kuwalu do a miracle. No matter what I've given Mr. Kuwalu credit for, the miracle that I said he performed, he always said it was not him but somebody greater than him. So what happened was that the horse couldn't get up on his own. So we had to pry that horse and get the horse off this man. His leg was badly, badly broken. Mr. Kuwalu asked this man if this man would like to have him pray for him. And if he believed that if he prayed for him and this man was healed and – Well, did he believe those things can happen? And he said yeah. So he prayed. He never touched the man. I never saw him touch. I watched him. He prayed for the man in Hawaiian and passed his hands over the leg, the area that was hurting this man. Within seconds this man felt really relaxed. He was calm, like something happened that took away all the pain. After a while, Kanakanui Kuwalu did this kāhea on his leg, the healing process, and then he asked us to help take the man out of the water and put him on the side of the river. When we got him on the side he said: "You rest a little while. Then you can stand up. You'll be okay." I waited for a miracle. I mean, I'm waiting to see if this guy can stand up. So within minutes the guy stood up and he says: "You know, I feel good." [Mr. Kuwalu] said: "No, you know what? I don't think you should stay here. You should get back on your horse and ride as far as you can go. When your legs bother you, you should rest, get off the horse, and rest, and then continue doing that until you get out. As soon as you can go to the doctor, go to the doctor and x-ray that leg." So, this was on a Saturday. Hospitals not open until Monday. But the guy was feeling good. Went to the hospital that Monday morning and told that he had a broken leg. But he feels good. [He was asked] when he broke his leg and he told them Saturday. "How come you're still walking?" So they did an x-ray and there was a break and that break was completely healed. So he said to the doctor: "I broke this on Saturday." That's the only injury he's had, as far as broken bones. And the doctor said: "No way. That's no such thing." He said: "This man healed my leg." Until this day, I strongly believe that there are certain people that have powers to either make you feel good or make you feel bad. And this was one situation where this man helped this person get well. By kāhea. I also learned from this man the uses of herbs in the mountains, all the different kinds of herbs. He would continuously drill me as would be in the mountains. He would teach me. He would tell me the name of a certain herb. He would tell me what they would use it for. Then, on our way back from the mountains, he would see that herb again and he would say: "What is that herb? What is that plant? What is that la'au?" And I would say: "Well…?" And he would tell me again. But because of the understanding I had from him about how to use la'au lapa'au or the herbs that are in the mountains and the way to use it, I was fortunate enough to share that with a lot of people, including my own family, how to use those herbs. My wife is a very staunch believer in it. She had a very bad lower back and the doctors were contemplating surgery. She said to me: "Honey, can you help me?" And I said: "I was taught by Kanakanui Kuwalu you have to be willing to accept." And so she said: "Yeah, please help me." And I give credit to God. I don't give credit to myself. No way I can heal nobody, including myself. But I went and got the koali which is the morning-glory plant, the whole plant. And Kanakanui Kuwalu taught me how to make a poultice out of it with salt, put it on the back, apply it to the back and wrap it. And change it after it dries out and put another poultice on it, wrap it. In three treatments, my wife has never had a backache. She's never had to have surgery. The doctors were totally amazed. But it was healed by these herbs. It left a stain on her back for a little while but she could live with the stain. That's no problem. But the back pain was excruciating. So the Hawaiians do have some

herbs that they went to. My grandmother, who was from Ireland, did use the Hawaiian herbs. In fact, she was proficient in it. She spoke fluent Hawaiian and she learned how to make those kinds of herbal treatments and apply it to the Hawaiians themselves. So as it got more modern and they would go to the doctor, some of the older doctors would tell the Hawaiians: "Why don't you go see Tutu Alice? Tutu Alice know how for cure you. These medicines that we have over here, nothing compared to Tutu Alice." Referring to my grandmother. But as my grandmother got older and her vision got worse and not too strong, she decided after awhile that she wasn't going to do it anymore because she didn't want to make a mistake and cause somebody more misery than good. But my grandmother also lost all of her Gaelic way of speaking. She spoke only Hawaiian. She made tapa stuff. She was a good craftsperson, including okolehau. The way I understand, my grandmother made the best liquor from the fruits.

CSH: When did she pass away?

KA: She passed on in the fifties.

CSH: The knowledge that people like Mr. Kuwalu and your grandmother learned, that was available? People shared that kind of knowledge and would pass it on?

KA: Not too much. Mr. Kuwalu, before he shared anything with me, it took him many years. I was working at the NASA tracking station at that time. Mr. Kuwalu was the groundskeeper. He rode with me every morning. I never asked him – and every week-end we'd be up in the mountain – I never asked him to teach me anything. I never asked him to learn about his lua, anything like that. It was on his own, after many years. He said to me: "I've been observing you. I know that you have a good heart. And I can talk things I want to share with you." I was very excited but I tried to play it cool. He said: "The first sign I'm going to tell you that I can help you is that, tonight, about six o'clock goin' get one pueo come on top your roof. And that pueo gonna face north." And I said: "Okay." So I come home and I say: "Hey, Debbie, I get something interesting for you." And he told me: "I know you no goin' believe. But this pueo goin' be one real pueo." So I said: "Debbie, six o'clock, we gotta go outside, in back." She said: "For what?" I said: "One pueo goin' come. Please, you gotta come with me to verify it." So we're in the back yard, about six o'clock, we see a big swoop and this pueo land right on the top of my roof, facing north. Debbie said: "Wow." And he's there for a second and then he swirled his head around and he looked directly at us. So anyway the next morning I go pick up Mr. Kuwalu. He gets in the car. He's a little man, old man, little old man, all grey with beard. He sits down in the car, never says a word. I don't tell him nothing too. I'm driving off and as I get farther out to Kōke'e he said to me, in Hawaiian: "You saw the pueo?" I said: "Yeah." He said: "Okay. The next lookout goin' get one more come from the lookout, fly right in front your windshield." I'm driving up and pretty soon I look at the lookout and I see this pueo coming over the lookout and pass right in front the windshield. He never said one word. I keep driving too. He said: "Okay, goin' happen one more time. When we go down, at that certain place, this pueo goin' come, like goin' come fly right into the car, at you. But no get scared." I'm driving along and, of course, he told me that right after I saw that in the morning. So come evening time I'm tired from working all day long. I kind of momentarily

forgot. I was driving down. WHOA! I saw that pueo come from the trees, just swoop right down and over the top of my car. I said: "You know what? Enough already." He said: "Now, you like I help you?" I said: "Anything you tell me I'm goin' believe you." I saw it happen and Debbie saw it happen. So he told me my 'aumakua is the pueo. You know, I get to see that thing so many times. My mom passed away. That pueo came right up. I woke up and I looked out the window and I saw this pueo standing on a post by my room. I woke Debbie up and I said: "Oh, no, I think mama passed away." She looked, she saw that owl out there. And within minutes the phone rang and my sister called and said mom just passed away. She was in the hospital, she was sick. And within minutes the phone rang. So this is what Kanakanui Kuwalu had upon himself that many, many Hawaiians in the old days had too. Because of that a lot of Hawaiians did hurt each other, mostly through jealousy they did hurt. So the Hawaiians in the old days were very secretive about sharing things, about even believing what one another said because they would think the other person is trying to take something away from you. Kanakanui was something like that too. There's so much stories about the things he could do. And his father was even greater. My mother told me some stories about Kanakanui's father that make your hair stand up. I never witnessed those but I think one of them at least my mom witnessed that. She said that she was in Mormon Church. When the Mormons came they converted a lot of Hawaiians to Mormonism and my mom was one of them. His wife, which is Kanakanui's mother, was converted to Mormonism too. And the father had gone to the mountains and come back with meat that Sunday morning that she was getting ready to go to church. He said: "By the way, you no can go church because you need to prepare this meat. Otherwise goin' spoil." She said: "No, I goin' church." He said: "If you go church, you're goin' crawl on the wall like one mo'o, lizard, and you goin' bark like one dog." My mother didn't know what was going on at the house. So anyway the lady walked in the church and during the services this lady started barking and crawled on the wall. My mother said everybody ran out of the church screaming. This lady walking, crawling on the wall. So that's how powerful a lot of them were in the old days. And they said this man was one of the most powerful. It's strange but they may have been mix between menehune and Hawaiian. They were small people. They were real small people. And the walked like – I don't know how menehunes walk but in my mind – I asked Nui one day: "You sure you guys never come from menehunes?" He said: "You know, we've been asked about that." I said: "You know, menehunes get plenty power too, yeah, according to the legends of menehunes." He said he don't know but his father never said if there was that bridge. But all of the family was small. Not one of them stood above five feet two. They were all little but mighty, strong, and they had those flashing eyes. In fact when my mother heard that I was befriended by this man and liked this man she said to me: "Watch out." I said: "No, you know what mom. I think this man knows what I want to do and where I'm coming from. He's only done good for me." In Waimea Canyon there's history about you couldn't pass certain places because you would have to go pass certain people's place that may give you grief when you go by. And I'm kind of like that too. Hawaiians, before you arrive at the place, they know you're coming. "Oh, I was expecting you. I knew you was coming." I've heard that so many times. My first sons were living with us. I told my wife one day: "Oh, Sonny just got in one accident." She said: "There you go again, your mind go again." I go: "No." Didn't take long, the phone rang, police officer: "You know your just son got –" I told him

exactly where. He told me: "You know what?" I told him I know get accident up there. Hard to believe kind but it's like that.

Getting back to Kōke'e and Waimea Canyon: I may not know everything about that place but I totally respect it. I totally love it. That's part of my life. When I die that's where I'm going to go. My ashes will be spread through the Waimea Canyon, Kōke'e. That's where I want my life to be there after – in the Waimea Canyon, Kōke'e area.

CSH: When you were growing up, did you ever hear any stories, legends specifically about that area where the parks are now?

KA: The only stories I know of about the Kanaloahuluhulu meadows is that that's where the royalty used to go up there, the royal families used to go up there. But I've never heard of any kind of legends or any sites that were in the area.

CSH: So no archaeological sites in the parks area?

KA: I have never seen anything.

CSH: But there were traditional trails, not modern trails, in the parks area?

KA: Yes. Actually where that Kōke'e Road goes, right alongside the Kōke'e Road on the canyon side, there used to be the trail that went all the way back up into – Of course the trail is no longer now. It's gone but there used to be the trail before that road was put in, according to what I understand. It was a horse trail, came out from Kukui Trail all the way back into the Kawaikōi area. But I don't know of any archaeological sites, ahus up there that they used. If there were any, they probably were destroyed a long time ago.

CSH: You mentioned medicinal herbs earlier. Were people going up there to gather plants?

KA: Most of the things that you could find in the mountains you can find down there too. Most of the things you could find in the general area, spread out both mauka and makai.

CSH: And when your grandfather or Mr. Kuwalu told you the names of places, did they tell you about anything that had happened up there, identified with the places?

KA: Not my grandfather. He basically taught me, as a kid, about how to hunt conservatively. Not to be greedy and all that kind of stuff. Like I mentioned earlier, not to sleep on the trails. Never leave your trash, and stuff like that. At the same time, when I used to hunt with my grandfather, his two sons used to hunt too. So they kind of carried on the father's legacy of what you got to do in the mountains. Of course, my uncles carried more bullets than my grandfather did. They were good shots. But my grandfather did better on the fact that he depended on his marksmanship. I never heard of my grandfather not scoring. There was so much game. But there was so much game because there was no greed at that time. As I remember, even the'o'opu. You know the sugar plantation made those dams in the river. Then the dams dried out, the wall dried out. The 'o'opu couldn't climb up those dams

to go back in the estuaries, way back in the far reaches of the rivers. We lost of a lot of 'o'opu. But, at the same time, every year, all the way down the river, people used to make traps. Put traps in the river to catch the 'o'opu. Before the dams went up. No matter how much they caught there were still multitudes of 'o'opus went up every year. But once those dams went up they started blocking the way of the hinana coming back up and going back inside. And they said it's the traps that are doing it. So they started illegalizing all of the traps. And the walls were still there. It wasn't until Ralph Nader – I wrote to Ralph Nader and told Ralph Nader that I had this concern with the plantations, both Robinson and Kekaha Plantation were blocking the rivers from the hinana going up. And Ralph Nader made a trip down here, went up into the canyon and saw it for himself. And made those sugar plantations make slits in the dams so a little bit of water could run over the dam, so the hinana could climb up and go back inside. That was from me. I wrote him the letter. Ralph Nader. But at that time, when they finally did all of that, the depletion of 'o'opu cycle was really low, already. Of course, all the Hawaiians that had built their traps in the river to catch 'o'opu had now become illegal. And DLNR enforcement people were up there arresting them and citing them for that. But I think the major problem was the sugar plantations had built those dams in the river. Because, what happened, if the water would rise in the season for the 'o'opu to come up but it wouldn't rise enough to go completely over the dam, the 'o'opu would come down. They usually come down very low to the riverbed and they would follow the flow of the rushing water. And they would go into the irrigation system and end up in the cane fields. And there are stories about fieldworkers going to the canefields, both Robinson and the Kekaha side, and seeing the fields black with 'o'opu fish in there. They got in there, couldn't get out. The water dried. They all died. Hundreds and hundreds of them. So, every year if the water was small coming out, the fishes would come down low and they would end up in the field. The natives would get blamed for over fishing but it wasn't them. Because for generations they made these traps out of koa haole and they put them in the river and they make a wall, a manu. Every year, about June, they would start making their hā in the river. They call it hā. Above you would be another one and beyond that another one. Somebody would be below you. But everybody got fish. Because they wouldn't make the trap real steep. It was kind of like putting this big graded thing in the water. They'd leave a slit in it so if the smaller 'o'opu would come they would escape through the slit and go downstream. And they wouldn't make it real high where they would take all of the fish. You would catch what ended up in the trap. The smaller stuff would run out and the bigger stuff they would catch. And the wahine, they would throw it back in the water so it can go down and recycle. Some people would take it. But most of the older Hawaiians took only the kane ones and the wahine they threw it back over. It got in the next trap, they threw it back over. And they would let it complete its cycle, down to the mouth of the river. But with the plantation making those two dams up in Waimea River, they blocked off the cycle. So it became scarcer and scarcer and scarcer, until today its regulated to the point where you can only fish with a hook. You cannot use net.

CSH: Speaking of the changes you've seen over the years, what are the good and bad that you've seen in the parks area?

KA: I haven't seen very many changes, except the camps they had up there for the ditchman, State Parks still has cabins up there that are privately-owned on state-leased land. I haven't

seen very many changes up there. They're basically the same. In thirty years I worked with NASA I have not seen any changes. I think one of the things I'm glad that they didn't change was that at one time they were going to dam off the Alaka'i Swamp and put a hydroelectric power plant up there. That deal was killed. It was killed mostly by the people protesting against it. But major changes at Kōke'e? Two changes I've seen at Kōke'e. Number one was those tracking stations that were put up there that never existed before. In '59 the early warning system was put up on the top of Kalalau. And then in 1960 the NASA tracking station was put up above Halemanu. Then, I think it was the late sixties, early seventies, the Barking Sands underwater tracking system was put on the Makaha Ridge. Those are the three major differences I've seen at Kōke'e State Park. Other than that, I haven't seen anything difference.

CSH: In recent years there's been a lot of talk about shoreline access for native cultural practices, do you see anything similar up mauka? Do you have any concerns about the public being able to access mauka areas like the parks? I have heard concerns about over-gathering of plants for events like hula festivals and graduations.

KA: There are people that go up there every day of the week that pick maile and the liko lehua for sale. They sell those things. And I've been against that all my life. Now, as far as the gathering for May Day and graduations and other occasions, they're seasonal. They give the plants time to grow. And there always has been plenty – mokihana, all of that – plenty. But there are these people that go up and they make big bucks. Some guys spend their time in the forest doing that. When I was working for NASA I met this one person that, for example, has an order for two to three hundred maile leis, maybe four hundred maile leis, every graduation. And that's not Kaua'i only. They send it to O'ahu. These maile pickers going up for profit are the ones that are depleting the maile. And they go way back in the forest and they pull everything. When you get people going up there every day of the week because they have standing orders of eighty to four hundred leis, those are the people that are depleting the forest. I don't think those people that are going up to gather for Merrie Monarch and halaus are depleting the forest. If they would stop all of these people that are going up there for profit, then the forest wouldn't be depleted up there. No way.

CSH: So it's not traditional gathering that's the problem. Your concern is about the commercialization of gathering?

KA: My major concern.

CSH: It's not traditional gathering. It's harvesting for profit.

KA: Those profits are strictly under the table payments. Because it's illegal to go do that. You see, Kōke'e has this maile lau li'i, the scented maile. When you put a maile lei on and you smell this fragrant smell, you know that is the maile lau li'i. Now maile lau li'i only grows up in Kōke'e. That's the only place it grows. So people want that because it's got the nice smell. There's also a type of palai which is a fern that has a real nice scent. Now people who know what palai is go harvest that too. It is so scarce nowadays. You can hardly get it. I know where I can get it because I go way back in the forest. If I want maile I go way back

in the forest. They are there. But even the guys who go get it for profit, they go way back in also. And then, in the mountains you have to be very careful because you might run into somebody's pakalolo patch. You could get hurt. They caught these boys and stripped all their clothes off and made them march on Kōke'e Road without their clothes on. Those are some of the things that I definitely want to see changed. There should be no parks officials that allow certain people to go up there and rape the forest.

CSH: Would you guess how long this has been going on?

KA: I would say it started, major, big-time, in the sixties.

CSH: So you're talking about forty years already? And it's going on today?

KA: It's going on today. It's even bigger today. There are more people that are doing it. It's all for profit. It's sad when the halaus and the Merrie Monarch are blamed [for depleting the forest]. It's kind of manini compared to what is going on every single day. The [small] shoots that just grow that long: I come by and I look, somebody twisted it and pulled it out already. I mean, that long, what you going do? You gotta tie so many to make one strand. That's ludicrous.

CSH: And they can sell them?

KA: Yes. You know at one time it was like eight dollars for four strands. And the strands were fifty-two inches long. I know all this. Now, it's five strands for fourteen dollars. It's amazing. They're making some big bucks. I was totally bummed by that kind of attitude.

CSH: Thank you for this interview.

Roselle Bailey

Interview Summary

Kumu hula Roselle Keli'ihonipua Bailey, born and raised on Maui, lived in Kaumakani, Kaua'i between 1972 and 1994, when she returned to Maui where she currently resides. It was on Kaua'i that she began teaching hula and founded Kahiko Halapa'i Hula Alapa'i.

It was through hula and chants that she began learning the tradition and lore of Kaua'i, including those of Waimea. She credits the Kaua'i kūpuna who shared their knowledge with her.

Kumu Roselle notes that chants preserve the history, cultural practices and activities associated with locales within the two state parks. She is currently involved in educational programs, which she describes, at "Pu'u Hinahina" cabin that are run by a non-profit organization, Ka 'Imi Na'auao 'O Hawai'i Nei. She envisions other educational activities taking place in the parks.

Kumu Roselle sees the parks as "not just for recreation" but as "a living area of a living culture" and is concerned that the parks "not be taken away from the local people." She cautions against the commercialization of park spaces and of gathering activities within the parks.

Interview Transcript

Roselle Bailey (identified as RB in the transcript below) was interviewed by Cultural Surveys Hawai'I (CSH) on March 6, 2003.

CSH: May we begin with information about your background on Kaua`i?

RB: We moved to Kaua`i in 1972, I believe, and stayed there for twenty-two years. During that time I started teaching hula there. I guess it's in the DNA. When one has been exposed to these things of nature and one's culture, then it's inherited from the ages. I am today what I was yesterday and will be tomorrow. So my father and mother both brought us up in the forests, in the plains, and on the beach. We each have a specialty and mine happens to be hula, which involves all of those parts of land and sea, and air and spirit.

CSH: Was it on Maui that you grew up?

RB: Yes. I was born and reared on Maui, and then moved to different places and ended up on Kaua`i for twenty-two years. Now I'm back on Maui.

CSH: And it was on Maui that you began your hula training?

RB: Yes. At four years of age.
CSH: Where did you live on Kaua'i?

RB: We lived in Kaumakani. What some people refer to as the "Haole Camp" or "The Avenue". I taught hula in our home.

CSH: Is Kaumakani between Hanapēpē and Waimea?

RB: Yes, more specifically between Hanapēpē and Makaweli.

CSH: When you were on Kaua'i how did you begin to gather the knowledge specific to Kaua'i – the traditions and lore?

RB: It really started through hula. For instance, "Kaulilua ike anu o Wai'ale'ale", one of the chants that has been noted as being passed down from antiquity. My teacher at that time was Aunty Kaui Zuttermeister of Kāne'ohe, O'ahu. She was of Makaweli, Kaua'i. Her teacher was from Maui. The web continues to spread, knotting one strand to another. While studying with Auntie Kaui, she wanted to bring the members of our class to Kaua'i for a visit. So I took it upon myself (it was my responsibility) to research all the chants that we learned and to take them to those places. And that's how I started. Once you do that, the curiosity and interest grow. It grows to include the kauna and the no'a hūnā

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CSH: Were there any people on Kaua'i – some of the older kūpuna – who helped you understand things?

RB: Yes, they have all crossed over to the other side and gone home. Uncle Willie Goodwin, who's Aletha Kaohi's father, Auntie Sarah Kailikea, she's still alive and lives at Nāwiliwili. She must be around ninety-eight or so. If you have a chance, you really should talk with her. There was Gabriel I, Rachel Mahuiki, then, my own uncle, Ernest Naeole. But he's passed on.

CSH: These people were all there when you were learning about Kaua'i?

RB: Yes. I had a rich resource from which to draw. They were all very open with me.

CSH: I know you're very concerned about Kē'ē on Kaua'i. Are there any other areas – perhaps specifically in the Kōke'e and Waimea Parks area –

RB: It wasn't only Kē'ē that I was interested, When they were having hearings for the Russian Fort – We proposed cleaning up and setting that up as a place for tourists to stop by and direct them to different parts of West Kaua'i. But the townspeople – really specifically one leader of the town's community association – said: "Well, Roselle, what do you know about archaeology?" But, anyway, it was that attitude. And I thought there was a pā hula there. And I believe the person who did the archaeological study there, for Fort Elizabeth, the Russian Fort, did say there was a pā hula there. Historically and culturally, it's a wonderful place to develop. It has, ancient to World War II, artifacts, so to speak – pillboxes and some other antiquities. But it didn't pan out.

How did I get involved with Kōke'e? Aside from doing research of the place names through the chants and songs, it was also with friends forming a partnership. We bought Dave Siver's cabin called "Pu'u Hinahina". It's in the Pu'u Hinahina area, close to the Boy

Scout Camp. One by one the partners sold their share and we eventually bought them all out as their lives changed. Then when ours changed we turned it all over to Ka 'Imi Na'auao 'O Hawai'i Nei, our educational non-profit organization. The various hālau of my former students on Kaua'i take care of the place. We use Pu'u Hinahina for meetings, entertainment, hō'ike and as a retreat. Friends or supporters of the non-profit organization or the corporation of hālau also use the place.

This past summer we just started a five-day seminar with several German people on the topic of hula, Hawaiian culture, and the forest. Everything I do is based on education otherwise it's not worthy, in my eyes. That's the purpose really – to educate people with enjoyment and peace; to excite them. It was very, very successful. We've decided that we would limit the number in those seminars (should they continue) to ten people [in order] to be friendly with the forest and the cabin. Any more than that becomes cumbersome and abrasive to the land, the plants, the environment.

Then, I joined Hui o Laka. Since Laka is part of hula, I felt that, well, I should be a part of this organization. Eventually they asked me to be on their board. I don't really know how long I've been on their board. I'm still on their board of directors. My term is up this year. I don't know if they'll retain me or let me go. I enjoy meeting with people whose common interest is the welfare of Kōke'e, Waimea/Kekaha, Kaua'i, and the natural history of Hawai'i.

The Gentrys, Richie and Mary Gentry, played a major role in my aloha for Kōke'e. They had a cabin up there. They're supporters of the corporation, the hālau. When I did my educational weekends with the students, they were a part of the group – transporting, housing and making sure everybody got fed, and hiking and identification. I would say Richie and Mary Gentry also are resource people.

CSH: What do you do during the seminars?

RB: I use the opportunity, first as an introduction to the forest and the Hawaiian culture. Marsha [Erickson] welcomed them as a guest speaker. She's the Executive Director of Hui o Laka. She spoke about the forest, its spirit, its life, and the wisdom of the kūpunaī. We did a short walk around our area to identify both alien and endemic/indigenous plants, and their uses. They learned a simple hula related to the forest. David Boynton was another guest speaker who did a slide presentation of the forest. Pila [Kikuchi] was supposed to be another guest speaker but he wasn't feeling good. I try to get three guest speakers. The lessons are augmented with videotapes such as Eddie Kamae's "Listen to the Forest", the National Geographic one, the Moon calendar, the Ohia Project from Moanalua Gardens, personal stories and lively discussions. So they have this wide spectrum of education. We also went to the Kōke'e Natural History Museum, looked at the things in the museum. It is fortunate that the museum has booklets written in the German language. We then went outside around the museum to identify indigenous, endemic and alien plants. We also walked the trail behind the museum. Once they've had all of that, then of course they're being tested everyday on recognition of plants – their names – botanical names or Hawaiian names. Or some description and use of the plant and its life. We also hiked the Pihea Trail to

Lehuamakanoe, the Alaka'i Trail, but we turned off at Lehuamakanoe to exit at a scenic lookout – the name escapes me – then returned to the cabin, Pu`u Hinahina. Again on that trail it was a repeat of identification, etc. When there was something new or something related to their dance, it was pointed out to them and I have them do the dance for the plant, or for the bird, or repeat the `ōlelo no`eau and explain.

On the second to the last day, we went out to a section of the forest close to Pu`u Hinahina. Divided into couples, they went into the forest for two hours to gather lei-making material. We got a permit to gather. Upon their return they learned about lei making. The last day they wore their adornments, sang their song, did their dance, and bid au revoir, auf wiedersehen, aloha. There were hugs and tears of aloha. The bottom line is that they became close to the land again and proud to be who they are. At the last night's dinner they sang their own folk songs. Which they don't normally do, unless they're at a party and everybody's feeling high. So German people still have a difficult time because of their history. Now they were comfortable and happy to be who they are – German. So for me that was a plus. They could sing their German songs.

Evidently, there's a movement in the educational system – elementary level – of teaching the children their folksongs.

The interesting thing for me that came out of that whole process was that they have the same problem we have in maintaining the integrity of their folksongs and dances. They say when you see German folk dances and hear their songs, it's not the same. It's been jazzed up for commercialism. That's really the problem: commercialism!

CSH: From what you've just told me, it's apparent that the park for you is an area for ongoing maintaining of traditions.

RB: It's not just for recreation. It's definitely not. It's a living area of a living culture. The Hawaiian people may practice their culture but may not be aware of what they are doing or why. Most people in any culture learn ways of doing things without questioning why. That is natural. Of course with the passing of generations, sometimes the culture gets diluted on the way forward.

CSH: You're familiar with the plant resources up there – for gathering purposes, for hula, for collecting medicinal herbs. Can you speculate what gathering practices occurred in the park area during traditional Hawaiian times? Would similar gathering practices have occurred?

RB: Yes. There are people whose job it was to go into the forest to do whatever their job was. If they're canoe makers they'd go in the forest. If they were house builders or wood workers they'd go to the forest If they were gathering for Laka, the dancer, they'd go into the forest. But not limited to the forest because it would be the plains as well as the ocean for the plants, and for their clothing, to make dyes. And for the feather gatherers. Also the hunters – bird hunters, pig hunters. And for spirituality of the forest. I believe that the way I do things, they too have done those things. That to bring some of the plants down to grow closer to where they are so they didn't have to go way up. Especially for medicine. And I'll

say for hula too because my own aunts and uncles had some plants growing in their yards that are normally thought of as forest plants. I have, from the beginning, encouraged my students to plant their own lei-making etc. plants in their yards. So they didn't have to go up and damage the forest. That they have done. It's a good thing.

CSH: So you believe that Kōke'e and Waimea, those two park areas, were a traditional gathering area over the centuries?

RB: Sure. It was not only a traditional gathering area. It was a traditional traveling area. When you have chants that speak of Lehuamakanoe and Aipo and Aiponui -- then you know they traveled there for various reasons.

CSH: So the chants have told you much about these areas?

RB: Yes. In fact, some of the chants are genealogy chants. The State was going to build a reservoir up at Kōke'e and it would have flooded Lehuamakanoe bog. Well, that bog is mentioned in family genealogies. So with one fell swoop you wipe out their genealogy [that] identifies a place connected with an ancestor. Not to mention the lehuamakanoe and all of those little plants and the bugs that are needed for the propagation of those plants. It's alarming to think that a government would even look at our natural resources like that. For what? For recreation. Excuse me. Land is more than recreation. Land is the receptor and incubator for those things that are necessary for life. Land's partner is water supported by the sun and air. If we are worth our grain of salt we would continue the spiritual-humanity [feeling] for the land so we can live.

CSH: Are you aware of any historic sites or cultural sites in the parks that may not be otherwise known to people?

RB: I don't think so. I think I know the same sites as everybody.

CSH: Have you heard of any burials in that area?
RB: In the state parks, no. In the canyon, yes. But up at the park system, no.

CSH: Since the 1970s, have you noticed other people going up to the parks for gathering or other cultural practices?

RB: You know, I'm not against gathering. But I am against unmanaged commercialization of the gathering because it depletes the resources. During all the big holidays or the big celebrations like May Day, graduation, Merrie Monarch where leis are not a requirement but a strong part of the tradition, then not only do you have the commercial people going up but you also have the general public going up. The general public needs to be educated on how to gather and how to treat the forest. The commercialization of the forest needs to be controlled. Changes in the forest: Hurricane Iwa changed the forest but Hurricane Iniki really changed the forest. The dispersion of alien seeds. The knocking down of the trees which permits the aliens really to take off. And you have plants up there that were not up

there and are now up there. So, the hurricanes were natural disasters in more ways than one.

CSH: Can you give a general summary of what you've seen over thirty years now? For good or bad – especially in matters related to Hawaiian culture.

RB: The good part is that the land is open to the people. The bad part is the difficulty of management, education, and maintenance over the general public for its use of its parks. When you have those trucks with the big wheels or motorcycles: they erode the road. One day it will have to be better managed with controls over the number of vehicles. Maybe just maintaining the roads and trails in a more correct way so that you don't have big ruts and erosion, and more introductions of alien plants. I'm not an engineer so I don't know how that can be done.

CSH: Do you have any other concerns about the future direction that the parks will go in?

RB: My only concern is that the parks not be taken away from the local people. I'll give you an example. For a while, I don't know if it's still happening, the local people had a hard time renting cabins up there because other people from away would get on line and reserve the cabins. And that happens at Haleakalā too. In Lahaina, the hotels have all the prime beaches and we were left with what was thought to be the scrub beaches out at Ukumehame, Launiupoko, all along there where you have kiawe trees and it's shallow. And now, the tourists are there and the local people they have to fight to have their spot. And that's what I'm talking about.

CSH: These days there are many concerns about public access to shoreline areas. Do you think there should be a similar concern about public access to mauka areas, to forest areas?

RB: Well, you know, because we're supposed to be in a democratic society, then they cry foul. It's supposed to be open to the public. And the public mostly are the foreigners who come to Hawai'i from someplace else. And the local people keep being pushed back. It's our character to be gracious, to be accommodating. But when you push people back so far then you start a volatile situation. And I don't want to see that happen. So somehow the government has to find a way to make sure that the people who use the forest all the time, can use the forest all the time. And those who go up for one-shot deals or a limited time can do that. But be careful of the tourist industry because they can overrun everything. Not only the tourist industry but the new people who move here with all their baggage. I'm not talking about clothes and stuff. I'm talking emotional, mental, spiritual baggage. It is also a fact that the public does not have to have access to everything. Our secret places, after being shown, become tourist attractions.

CSH: You've mentioned the educational seminar you've conducted at Kōke'e. Would you like to see similar educational efforts by other groups in the parks?

RB: I'd like to see that. You know I have a vested interest in Hui o Laka. So I'd like to see Hui o Laka be able to be a part of the larger tourist arena as in the educational system of the people who come there.

CSH: Any special concerns about the hula traditions and the parks?

RB: The hula tradition belongs up there. And from working with some of the hālau that go there, they're being educated. And it's wonderful to have them see the places, the plants, the birds, and [hear] the stories. The only objection is if they need these leis for these special occasions, then the forest is raped. When O'ahu hālau have to go off-island to get their adornments, plants to make their adornments, something is very wrong. That means O'ahu is not taking care of their own resources. And they're not planting things in their yard.

CSH: That is happening now?

RB: Oh, yes.

CSH: Any other thoughts about the hula tradition and the parks?

RB: The hula people are owed the education up at Kōke'e. I'll say that. It's part of their culture and they should be able to go there and use Kōke'e as a classroom. In fact, there are a lot of places on each island that should be used as classrooms.

CSH: Is there anything you would consider unique about Kōke'e and Waimea?

RB: It's accessible. You don't need a key or a permit. That's unique. The only thing that needs to be done is the management. There are unique flora, fauna and geology with rich cultural and historical value. Its expanse is unique.

CSH: Management: in what sense?

RB: How to manage the people to the resources to keep out alien plants where they don't belong; keep the endemic, indigenous plants growing and flourishing; the water resources clean and plentiful. That's the management. For me that's important.

CSH: Do you have any special sense in the parks area of the traditional Hawaiian view of water – of water as the source of life?

RB: It's in our chants. And one of the oldest chants about water and Kane is from Kaua'i. Without water none of us can be alive. The Earth won't be alive. The Earth produces food for us. Not to mention the water for us. So we in the end die and the animals and the insects die if we do not take care of our water generators, the forests. The elements all depend upon one and the other.

CSH: Is there any sense of that at the upper elevations of Kōke'e?

RB: Well, they suffered a drought for about three or four years. And these rains that have come this past year, toward the winter rainy time, have really livened up the forest again, up at Kōke'e. And that's a definite example of the water of life. The State says it's doing all it can with providing a better water source for the homes up there. That is part of management. Then you have cesspools and all of those things that need to be dealt with – With your federal law, you can no longer do cesspools. So that's a big problem – sewage and large numbers.

CSH: May we close with some of your feelings, as a cultural practitioner, about Kōke'e and Waimea? Is there anything you'd like to say in closing?

RB: In closing, I would like to say that Waimea – the District which includes Kōke'e State Park – is a very rich, viable and important part of Hawaiian history, Hawaiian culture. Its natural resources need to be kept vibrant and alive, without the intrusions of modern habitat. People, not only of the Hawaiian culture but of all cultures, can return to the seclusion [of the] land to feel spiritually and physically at peace, ultimately rejuvenated.

CSH: Thank you, kumu.

Marsha Erickson

Interview Summary

Marsha Erickson is the director of the Kōke'e Natural History Museum, with which she has been associated since 1987. She credits Kaua'i *kūpuna* who with her their knowledge of Kōke'e and Waimea. While she does not know of any "ancient Hawaiian traditional practices" associated with Kōke'e, she mentions current practices in the park area including the gathering of *maile* and *mokihana,* the gathering of *palapalai* and *'a'ali'i* by hula *hālau,* and hunting.

Ms. Erickson recalls being told of the canoe-making area somewhere along the rim of Waimea Canyon. She was also told of contemporary experiences of Hawaiian spiritual entities within the park area, and comments that the natural environment of Kōke'e seems to enhance these experiences. She has not heard of any archaeological sites or specifically traditional trails in the parks.

Ms. Erickson believes that Kōke'e, Waimea Canyon and the entire Waimea area reflect the modern history of Hawai'i: the incursions into the watershed, new plant and animal introductions, commercial agriculture, military history – "all in a discrete landscape on one island." She suggests ways in which the parks and parks programs can be integrated into an appreciation of the broader Kaua'i landscape.

Ms. Erickson also discussed aspects of the parks' history and activities – including the Civilian Conservation Corps camp, the Banana Poka Festival, and the festival honoring Queen Emma – and the contributions of Hui o Laka to Kōke'e.

Interview Transcript

Marsha Erickson (identified as ME in the transcript below) was interviewed by Cultural Surveys Hawai'i (CSH) at the Kōke'e Natural History Museum office on March 18, 2003. Kaipo Akana (KA) of Cultural Surveys Hawai'i also participated in the interview.

ME: I think it was through Barnes Riznik and through discussions with Wayne Souza that I first began to see that the Kōke'e/Waimea Canyon all the way down to Waimea Russian Fort – if that area was interpreted properly you could tell the story of the history of modern Hawai'i, just practically in Kōke'e and Waimea Canyon. The watershed history, the history of introductions, the agricultural history. We have one of the treasures in the Kōke'e Ditch system which some people have considered should be on the Historic American Engineering Record – it's sort of the historical designation for major engineered features in landscapes. Certainly the ditch is a part of that history and should be maintained as a cultural resource. It was along that waterway that the old ditchmen and some of their relatives still live and could be interviewed. Introduced fruit trees. It's even got a military history and a history of science all in a discrete landscape on one island. It's got the plantation history and the full range of the plantation history because we have structures that were associated with the luna, structures that were associated with the guys who worked up here – the ditchmen, Līhu'e Plantation has at least three structures. The one I'm staying in is an original Līhu'e Plantation one. So it's probably one of the most intact reflections of Hawai'i's history that hasn't been changed a great deal over time. It's evolved. There haven't been huge, sudden changes. That excites me and I don't think the

cultural landscape has ever been considered a primary value. When you think of what the value of these mountains is to this island: number one, watershed. And people nowadays they forget that that is a primary value to the people of Kaua'i over how long – the water that's actually come down. Agriculture. Hunting is very important. And then there have been, historically, introductions of certain programs like the trout program. That's part of the cultural landscape as far as I'm concerned. So is plum picking. We can actually look back and find out when the first plum trees were planted. We've done some oral histories and we have them on tape. We now know that there's just a huge amount of history work to be done up here. But we thought it would be possible to mine all these oral histories from various viewpoints – like the introductions of certain plants will pop out of these interviews. Or, in the case of the old CCC camp, the interviews have netted all kinds of architectural details that we would have had no other way of knowing. One of the reasons I think we've got to interview those old-timers as fast as possible is that, unlike the plantations – where the records are institutional, they're in offices – the history of Kōke'e is largely anecdotal and personal. Which means it's in old-timers heads, it's in scrapbooks at home. If you don't get it now you're not going to get it. And we've certainly gotten some of it. We've focused on the CCC camp because we got this place on the National Register in December of 1996 – the state and national registers. So a lot of it is still captureable. So a pretty exciting place to work.

CSH: Can you give something of your background at the park?

ME: I came from the Big Island in 1987 – September of '87. There I had worked in a non-profit that worked in cooperation with the National Parks Service, called Volcano Art Center. I was one of the co-founders. I also worked in resources management as a park technician for NPS. So that was kind of my apprenticeship in park management and philosophy. Then I came over here and that's when I started in 1987.

CSH: At the museum?

ME: As the director.

CSH: Since you've been here, how have you learned about the traditional cultural activities that must have gone on in the area – hunting, gathering?

ME: Because everyone was so hospitable. People like Moses Keale. He was one of the old camp directors. He was the OHA representative from Ni'ihau. He shared things with me. Joe Souza, because he was the president of Hui o Laka at the time, basically toured me around and showed me some specific sites. And in some cases gave me notes about things like the reservoir. I was so fresh. When you're right off another island in a new environment that, if he had given me the same tour today, I would have gotten much more. But he took me into Miloli'i – basically toured me around and tried to show me how Kōke'e had evolved. John Plews. The Pratts – Joan and Dudley Pratt have a cabin down here. Joan used to be my PE teacher in high school so I've gotten plenty from her. Aletha Kaohi. Gabriel I was a very important part of Hui o Laka. Hui o Laka, because it's a venerable organization, a modest organization but the people love it because they love Kōke'e. So because I stepped into that

family I was immediately embraced by the larger Hui o Laka family – lots of educators, lots of educators sit on our board. And then I think I benefited from the entire discussion because of being able to compare it with the Big Island – where they have some of the same history: the sugar, the sugar families, it was very similar to over here. But the forest is different and the people are different, too. So it was just anecdotal, largely.

CSH: Do you remember what they told you of any traditional Hawaiian practices that might have occurred in the park area?

ME: I do remember something that has nothing to do with traditional Hawaiian practices but is something that we've come to take as a Kōke'e tradition: Sarah Kauka who is now in her late eighties and used to come up here and stay at the Zuttermeister cabin told me there were no chickens when she was a little girl. And I'm pretty sure that in the early 1950s Joe Souza helped encourage the chickens as a tourist draw. He actually showed me how he counted chickens. You take a gallon of feed and you run it in a straight line. So I don't think the chickens were a part of the tradition many years ago, before the '50s. Of course, when does a tradition start being a tradition? Trying to think of traditional Hawaiian practices. It's common knowledge that there are maile pickers here and mokihana pickers. Though most of the mokihana pickers don't come into the park. They have other places they go to, on private lands. I actually don't know of any ancient traditional Hawaiian practices. Aletha Kaohi's papa spent time up here and many of his chants were given to Roselle Bailey. Really traditional Hawaiian practices I cannot speak to. It would be wonderful if we could find and identify exactly where the canoe making, the canoe chipping areas were. And be able to interpret that site. Somewhere along the canyon rim.

CSH: But somebody told you about it?

ME: Yes, indeed. I don't know where it was—somewhere along the canyon rim. The other thing is, I've seen a reference somewhere to the site where the NASA site was up on the hill. That's a very important site, right? Is that a boundary or an ahupua'a marker or what is that up there? [Questions to Kaipo Akana who formerly worked at the NASA tracking site.]

KA: That area was at one time supposedly a very important site. I was with the construction outfit that grubbed that area and made the road go up and they cut the top of the pu'u to make it flat so they could put the site there. At that time the only thing that I saw up there before they did the grading was all the mokihana trees that were up there. There was so much mokihana up there.

ME: That's unusual to see them together like that.

KA: But as far as any ahus – I didn't see anything up there.

ME: But nevertheless it seemed to have been some kind of significant – Do you remember recalling, reading anywhere that it was some kind of ahupua'a marker?

KA: I only heard –

ME: I only heard, too. I don't know. The other one that I'm always curious of because of [my connection to the Big Island] is Pu'u ka Pele. And this guy [Kaipo Akana] used to keep in training by running up and down that hill several times before work. Madness. I can barely make it up. But that site [Pu'u ka Pele] is real significant. I don't think the whole story's been told about that site. But that site connects Kaua'i and the Big Island. That's the Pele stories. Is there something up there? Is that a Hawaiian rock area?

KA: There's an antenna up there but anything that's been a part of Hawaiian culture –

ME: You don't see anything like that.

KA: No.

ME: Do you think there ever was?

KA: I think so. I think there was an ahu up there.

ME: It's hard to believe that viewpoints that are so attractive to the current powers that be, the military and the deliverers of microwave – So that viewpoint's real interesting to me – the story of that. I wish we could pull it all the way out. I don't know it all. Do you know where it's written down anywhere – Pele leaving from that place?

KA: I only know the legend vaguely.

ME: Me, too. I don't know under what circumstances she left from over there. I was trained with Hālau o Kekuhi, which is part of the Pele family, so I know the Big Island stories. Also, we were talking about Kōke'e being an incredible repository of the history of Hawai'i. The other thing is not only the geology but the legends. Kaua'i is definitely connected through the Pele stories.

CSH: So you do know of legends specifically associated with the parks area?

ME: Oh, definitely. And there are several variants on some of them. Like the legend of Kanaloa Huluhulu. But it was clear, the other thing I got anecdotally, is that this was something of a crossroads for trails crossing from Nā Pali over this way. But that's all just anecdotal stuff I've picked up.

KA: This Kanaloa Huluhulu area was where the royal people used to come and gather. That's what I heard. This was one of their favorite places.

ME: Well, certainly Queen Emma's 1871 trip is an interesting one. Oh, that's another thing you could do a whole history on: the history of famous people visiting this place. There was one some German prince that visited here in the Thirties. I don't know exactly who that was. People of that era would know immediately but I'm not very European centered. And then we were so pleased to have the princess of Japan come up. She's into birds. And the famous writers. But it goes right on through the local community to the hunting

community. That's the delight of Kōke'e: it nourishes and inspires all kinds of people. All mountains are like that. All beautiful mountains. So it's not just one part of our community.

KA: I was just thinking right now about Halemanu. We've had some sightings for Halemanu – things would happen. Marchers would come into the room. They'd see. I witnessed some of that. I was sitting in the kitchen area one night, me and another guy, and the heavy iron door opened. It was like a gust of wind that came through. It was like: somebody's playing tricks on us. And so we rushed to the door to see who was out there. There was nobody out there. Things like that were happening. And sometimes they would see – Like they would go out the back area where cars were parked. And they would see people sitting in the cars. That might have been because the trail came all along the canyon rim from Kukui Trail. Came all along the canyon rim trail down to Halemanu and then the existing trail that goes out to Kawaikoi and back into Waialae up into Waialeale area, Alakai Swamps. And so Halemanu was during the olden days kind of a stopping place.

ME: We have one place on this site that was that kind of story. The corner building is called "Dreamers" and it was because on the door it had Dreamers. And Mrs. Dreamer was the teacher for the Job Corps. And the old-timers have told me that spooky things happened in that building. Things would end up outside the building in the middle of the night. Now that sounds like a bunch of kids. But they swear there's something going on.

KA: I had two uncles that spent time with the CCC up here.

ME: What were their names?

KA: One was John Akana. And the other was Sam Kaili Naumu. They told me the stories about that cabin. They said there was a kolohe spirit in their cabin that would move things around and would wake people up at night.

ME: How interesting. And of course, where the camp is, that area is right pass the 13-mile marker and it doesn't have a Hawaiian place name sign. What I was told was that's where the dead spirits gather and hang out until they're ready and then they walk down together on Polihale Ridge. Fortunately we're on Hikimoe Ridge. But that's an interesting one. The other thing that I've picked up from just talking to old-timers was sometimes you can see these spirits in the daytime – could be a swirl of wind or cloud shape or flies that are circling together in a certain kind of form. I'm interested in that because I live right over there.

CSH: So these are living traditions, legends. People are still experiencing things like the night marchers.

ME: Oh, yes. Well I think when you live in a natural environment like this you begin to have a regular dialog with nature. It's not an unnatural thing.

KA: There are a lot of connections.

ME: The wind talks. I think that's why people come to mountains.

KA: I come up almost every week. I come up because I love it. I just soak it all in.

ME: The other thing that's interesting to me is the viewpoints. What is the attraction of viewpoints? When I worked at Hawai'i Volcanoes, that's where all the buses pulled up. And local people avoid places where huge amounts of buses pull up. We used to make fun: "It's the newly wed and the nearly dead." You know, jumping out of the car to take a picture of an experience they never had. But then as I realized these viewpoints offer people a literally long-distance perspective that is somehow very fulfilling to human beings. And probably the most significant viewpoint – if we agree that in a visitor industry or for just human beings in general, that stunning viewpoints are important – these parks have probably the most important viewpoint in the State: Kalalau Valley. You see Kalalau Lookout on every magazine cover, every CD, every video cover – anything to do with Kaua'i – have a picture of Kalalau. It is even used regularly when the subject of the ad or article has nothing to do with Kaua'i! And that viewpoint is really the viewpoint from which the story of Ko'olau and his wife Pi'ilani and their little boy can grab your imagination. And the kahu of that story is Frances Frazier. She's in her eighties now. She translated Pi'ilani's 1916 interview in a newspaper. And she said it's written in such poetical language. The kind you don't hear anymore. She said she cried the whole way through the translation. And that is one of Hawai'i's great stories.

I don't if you want anything on the military period. That was a fascinating thing for me to learn about. Whether we admit it or not, the military has been a very important part of the story of this site. From the 150th to – How it was involved with this site was, this site was headquarters for the 443rd Aviation and Construction Battalion [during World War II]. And their mission was to build an alternate communication line through the swamp, dropping down through Wainiha into Hanalei. Practically speaking, it was training for Burma. But the story of that mission is just extraordinary. We were much blessed to have Robert Orlich from Brooklyn, N.Y. He's still alive, he's in his late eighties. He still travels. He wants to come to Kōke'e again. He was a lieutenant during that mission. And, of course, that meant you couldn't do anything. It drove him nuts. So he had an eight-millimeter camera and he took pictures of the mission. That's been transferred to video. And he also got about forty declassified Army photographs of the mission. That's an extraordinary human story because during the period that the Army took over the mountain, no civilians were allowed. And John Plews can tell you a little bit about this because he was one of the few civilians that was, as a young boy. So he got to see what it was like during the war. I can't remember if his family was friends with one of the officers and their children came up together, you know, he came up with their kids. I forget how it worked. But it's completely pre-technology. So they brought over mules from Schofield on O'ahu. Where the museum is was the old mule corral. We have pictures of the very scrubby but still open meadow in '43. And they used those mules to drag their 600-pound coils of copper wire into the swamp until it got too muddy. And also the poles. When it got too muddy it was sheer man-power that took them in. Same thing with the CCC boys. These were hard-working men who had a degree of vigor that I have not yet seen in the younger generation. They were tough characters – hard working people.

KA: My dad worked there. He worked at the camp.

ME: Up at the 17-mile marker. Did you know that's the museum, that building? That's part of it.

KA: My dad worked right in that area. And I came up. They had a gate just above that and the gate would be open only certain times. My dad would come up to work in that.

ME: So you got to sneak in too?

KA: I remember where the gate was. I remember where all the buildings were. I knew was the motor shop was. The motor shop was right off the road before you go down that hill, where they climb up to –

ME: The Kalalau area.

KA: There was a motor shop over there and my dad worked in the motor shop.

ME: The cement pads are still there. And one of the buildings has been turned into the Division of Forestry and Wildlife's nursery. You remember that old cement building? They cleaned it up and rescued it.

KA: And all the way up from Kekaha, there were several Army camps. Coming up from the Kekaha side of the road. Where the Pu'u Pae area is, on the Kōke'e Road, they were three Army camps there. And just above that, they used to have a "victory garden" where the people used to come up and plant their vegetables. They called it a "victory garden."

ME: So we were growing for who? Everybody? Or for the military?

KA: No, it was for everybody.

ME: Interesting traditional use. There have been emergency uses of the mountain. And even this old site, the CCC Camp, when we had the hurricane, became the drop-off point for Red Cross. Where they'd drop off supplies and then people who were stuck up here would come get them. This has had a long history of federal use. '35 – that was CCC, FDR's program. Then the Army after that. Then for a period it was just churches and whatnot. And then it was Job Corps and YCC – all federal programs. And let's not forget the NASA mission.

KA: I remember going up to that station up there. My dad would – I think he worked the swing shift or evening shift at one time, anyway. And then we'd come up and there were all these security people. The had a security checkpoint –

ME: So some of those structures have been removed

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KA: Yeah. Especially that parking lot, where they had the parking lot. There were all structures over there.

ME: It's my understanding that the museum and the lodge were relocated from that area. Joe Souza dragged them down or something. Boy, I'd like to get some of these military sites back for general public use. But, see, now things are changing again. If they ever lost their defense need, would I love to see somebody besides the U.S. Navy get it – like the general public. Wouldn't it be something if the site at the 150th. They've cut that mission so thoroughly. And talk about culture? Talk about the NASA culture that was an important – You can even tell the NASA guys or the 150th guys coming up the road. They've spent their lives coming up the road. The mountain's part of their life – the fog. And they're a great bunch of guys. They've divested themselves of a great deal of the stuff.

KA: All the years that I drove up – 30 years working at the NASA tracking station – I never got tired driving up the road because I'd always see different things. I always witnessed different things.

ME: Right. Changes.

CSH: Have you seen people continuing traditional practices here in the park – gathering, hunting? What specific activities, if any, have you seen during the time you've been here?

ME: Certainly, hālau make use of palapalai and ʻaʻaliʻi. ʻAʻaliʻi is really plentiful in this area. It's a favorite lei material. Mokihana. There's lots of hunting. But I don't know of other traditional uses besides gathering. Though not an old practice, the collection of banana poka vines for use in basket making has become a kind of "new tradition" for Kauaʻi folks.

CSH: Do you know of any existing archaeological sites within the parks?

ME: Prehistoric?

CSH: Yes.

ME: No, I don't.

CSH: Have you heard of any burials within the parks?

ME: No. I've heard contemporarily of people spreading ashes. That's certainly a developing tradition.

CSH: How about trails—traditional trails?

ME: Traditional trails – I know there was a period of heavy trail development during Joe Souza's time. There were far more trails. And I do have a tiny hand-drawn map of some of those trails. There were many, many more miles of trails developed than are currently developed.

CSH: When you say "developed" do you mean developed for the park?

ME: For the park.

CSH: Do you know if any of those trails followed the alignments of traditional Hawaiian trails?

ME: No, I don't know that.

CSH: Do you have any concerns about future development of the parks and how that might impact traditional Hawaiian culture – and other cultures?

ME: No, I just think that if you approach it from the point of view of making the cultural values in the park a primary value in the plan, then you won't make any wrong steps. You look at the human use of the park: I have a large concern that the park would lose a great deal of its cultural characteristics if the cabin leases were let out to people from out of state. I think it would be a great loss to lose some of the older families and turn it into a way for the park to make money. I think that you got to be really careful about killing golden geese. If you just try and soak this park for money then you're going to kill the cultural aspects. The other concern that I have: I have a concern about local people using the parks. I think that if anybody installs a toll booth for this park, I'd be so disappointed. I'll tell you why. I was there at Hawai'i Volcanoes [National Park] when they did that. It was always based on funding and it's very tempting when you see that many cars go up and down. But what effectively it does, no matter how you cut the mustard – They say local people can get a pass or whatever it is. But when it comes right down to it, on the Big Island when a family from Keaukaha decides whether to get their annual pass or buy jeans for the kids, which do you think they're going to pick? And local people just hate to drive pass checkpoints. I think it would severely limit local use of the park, to install a tollbooth. And I think it would be better to charge for specific services rather than access. John Muir would roll over in his grave if he heard we were charging to look at a park. So I just hope we can avoid that and raise money some other way. Don't you think it'll affect local people first and foremost – a family from Kekaha is not going to come. My family won't come. My grandchildren live in Volcano on the Big Island and all my kids are Japanese-haole. My daughter married a Hawaiian boy. So these are local kids. And you know how it is? They will not drive in. They just don't want to have to go through the checkpoint. And then I have a Hawaiian friend who looks as haole as me. And they gave her trouble. You know Hawaiians are supposed to be able to go in without any passes because it's their native lands. But what if you don't look so Hawaiian? It changed the nature of the experience for a lot of people for whom the parks are extraordinarily important. Especially a community where we're not a rich community. And so our public lands are vitally important in this community's life. Plus, you look at the way most Hawai'i people are. And definitely rural Hawai'i people – We entertain at parks. That's where we have our parties. Don't you think so? Quite a bit. And one of the things I've noticed over the years is there are certain holidays when local people really flock here. And one of them is Mother's Day, interestingly enough. The park is full on Mother's Day – families playing and whatnot.

KA: Do you know when all the different kinds of pine were planted on the road back there?

ME: I heard the fifties.

KA: Who planted them in the fifties?

ME: I'm not sure if it was in the CCC days or in the very early fifties. You think it had to be before the fifties? Maybe it was CCC days. Well, certainly, look at the sugi pine in Kawaikoi. That's CCC. Okay, so that's thirties. So these planted forests are growing about seventy years, then. I bet you're right. I don't know that for certain.

KA: I remember in the fifties when we used to up in plum season and line up down the road and Joe Souza would be the person –

ME: He was so strict, huh?

KA: He was really strict. And people would line up from early, early morning. At midnight they'd start lining up until the gates would open. He'd have a gate across there. And those trees were already mature trees. They were all big trees already. The ones along the roadside. Joe Souza – he was a strict man.

ME: He had great stories about poaching. That's a traditional activity. I don't know so much any more about poachers but he was saying that they had a place where you – stables? I forget how exactly it worked but the mule he was using was sometimes used by a hunter and would go directly to where the hunter usually tied him up. So he found him out that way. But I understand Joe is the kind of guy, if you were putting food on your table he wouldn't bust you. But other than that he was a straight arrow. He would arrest his grandma if she was doing the wrong thing.

CSH: He was the original –

ME: Joe Souza is a great story. Have you ever heard the quote that an institution is the lengthening shadow of one man? State Parks is the lengthening shadow of Joe Souza. It's amazing because George Niitani is his nephew. Wayne Souza is his nephew. So in a literal sense people in his family have continued in that tradition. But what we see of State Parks – the dream of a world-class, publicly accessible – Wai'anapanapa, he developed – Kōke'e. So he's quite a story in and of himself.

KA: I think he started here and eventually became director –

ME: He was McBryde Mill boy and he remembers the time when he hated plantations. He went away to the Army and came back and there was no way in the world he was going to the plantation. Because he remembers the days when he saw the luna kick his grandpa in the ribs in the street. And he was far too independent for that. So he came up here. He said in the World War II he came up here – It was a territorial park. There was no territorial park system. There were just a couple of territorial parks and this was one of them. And he said that World War II was pau five days before he knew. Because he was up here with no

communications. So, I guess what happened, after we became a state Jack Burns begged him to take the position. He had never even graduated from high school. He was completely self-taught as an engineer and everything else he did. [Gov. Burns] says: "C'mon, Joe, you take this test." Joe failed the civil service test. And then he said: "Joe, you better come back and take this one more time. You better pass it because otherwise I'm going to have to hire someone from Oregon." So Joe went from a Waimea boy with not even a high school degree to fourteen years running [the parks] from the beginning of our statehood. So he was really the architect [of the state parks system]. He knew that our parks should have interpretive programs, public information exhibits, guided hikes. And he knew that the territory of Hawai'i couldn't do that so he cleverly got together two well-known ladies from the community – Isabel Faye and Ruth Knudsen Hanner – and he moved the building and they rallied the community.

KA: The story I heard about Joe Souza passing the test was that he took the test once, failed it, and they gave him the answers to the test, to go home and study it. And then he came back and he passed it.

ME: That's great. I never heard that. That's great. He was one of those guys who loved working in the field. He did not want to go to Honolulu. But he did it and the state parks system went from six thousand acres to twenty-six acres under his directorship.

KA: He was a hard working man. He'd be up here early in the morning until late in the evening. And sometimes he'd just stay up here. So poachers would come up thinking that Joe had gone home. He's still here. And when they would come out with the game on their back, Joe would show up. They thought they'd seen a ghost when they saw Joe.

ME: Not everybody liked him because he was so tough.

KA: I think he went into the Marines when he was in the military.

ME: And then he wandered around Europe for a little while in a circus in those old days when they had spheres that two guys would go in with motorcycles and go around – He was a risk taker. When his partner got killed he quit and came home and worked for the parks. So we're just following in his tradition. Hiking's an important part of our traditional use. Horseback riding. We have two festivals a year. One is in its fourteenth year and the other's in its fifteenth year. The Banana Poka Festival which happens around Memorial Day weekend is a family, outdoor forest education fair and many agencies come. We do crafts, there's music. It's very country fair atmosphere. It's right here. And that's the smaller of the two festivals. The other one is a cultural festival that actually keys off something I found out when I first got here. Everybody knew that Queen Emma had visited here in 1871 but it was John Plews who walked me to the site that his mama told him is where Pohakuhula is. And Pohakuhula was supposedly a very, very large flat stone on top of which Emma's dancers danced for her. And the viewpoint is beautiful. So when I went walking out there with John Plews one time he showed me that site and we got the idea to honor Emma. What a great program it's become. I was very grateful for the guidance of Roselle Bailey. What happened was – It's the Hawaiians' event. She just told me years ago: "Marsha, they know exactly what they're doing. I don't want to see you running around

with a clipboard acting like you know." So, basically, even one year when we were exhausted as a staff, our staff was really small that year and we didn't have any funding, the community wouldn't let it die. So it belongs to the community now. I really am happy to say that.

KA: You also took that opportunity to rid some of the forest of this banana poka vine.

ME: It is a tradition actually for people who've lived up here to help in the forest part. I've heard that in the very earliest leases it actually required the leaseholders to plant fifty trees a year. And now we need to remove those same fifty trees plus all their keiki. We all know weeds are a real problem here. So out of the Banana Poka Festival, which was just an idea I brought from the Big Island – A friend had showed us how to make baskets out of this vine that was all over. And so we started making those baskets and then we got – We'll just do it tongue-in-cheek and call it Banana Poka Festival. Some scientists got on our case and said you can't have a festival until it's gone. You've got to call it a round-up. So that's why we changed the name. That actually began a look at the weeds which are a real problem. And we started a program called the Kōke'e Resource Conservation Program. It's a volunteer weeding program and it began in January 1998. Katie Cassel really was the inspiration behind it. Now it's got a staff of four, mostly federal funding. And they take volunteers out into the forest to weed. It's a unique cooperative program because we aren't the land managers. It ain't our forest. We're just the interpreters. So we're the sponsors of the program. But the park – Wayne Souza actually calls the priorities and the direction because it's his park to take care of. So it's one of the things that we're making a large part of anyway. Hui o Laka can actually provide material support to the parks as they are crumbling from disrepair. We proved it. It's about a $250,000 a year program that is completely aimed at the Department of State Parks objectives, without state money. We aren't going to see any more money for a long, long time.

CSH: You began with a vision of Waimea as encompassing the history of the islands. With that in mind, what role would a mauka area like the parks have played in the life of Waimea?

ME: Well, the connection between Waimea, Kekaha, Mana and up mauka is a natural one just because the heat of the lowlands forces people up the hill on an annual basis. Economically, it had a huge impact. These mountain parks which are clearly one of the major reasons people travel to Kaua'i – to see these parks and the North Shore area. It's so gorgeous. So it has an economic impact in Waimea. I've actually seen a disconnect between Waimea and up mauka – a functional disconnect. And I think it's because there's been so much intervening agriculture over all the years. In other words, the Waimea community is less aware of this master planning process than it should be. These are decisions that are absolutely primary to their lives and yet they've allowed – I don't know if it's been government or because there was this big broad band of agricultural land that physically separated you from the park. So you just came [to the park] sometimes. But in terms of thinking how they can have an impact in the parks, or what they want to see in their parks, you need to stir that up a little more. We joined the West Kaua'i Business and Professional Association. They're a great vehicle to kind of get them excited about participating in the park. I think Waimea folks have been personal users. They know [the

park] is here as a draw to their town. And people hunt here. But I don't think there's a functional connect between the community [and the park] at this time.

CSH: Has that always been the case in the time you've been here? Or have things changed?

ME: No, I've never heard anybody in Waimea talk about the decisions the park makes, about what's going on in the park. Nothing. If people have a cabin they come use it. But I'd like to wake up that sense of connection even more. Have you seen that new book by Peter Mills? What's interesting about that book is: it's a book that could change park management and the way we see Russian Fort. His whole point of view is: that's not a Russian fort. It was a Russian fort for two whole years. It actually has a Hawaiian name. Kaumuali'i's grandson is buried there, for goodness sakes. How many of us knew that? I didn't. And I know one of the ways you could correct this disconnect between the coastal community and the mountain parks is to continue the mountain parks down the mountain. That is one of the things I know Wayne Souza holds dear: to have some strip along Waimea Canyon Drive that is actually – It would be one of the hugest restoration projects ever. If you actually imagined that you could restore some kind of dryland forest along that strip. Then the parks would end above the houses. And then you could make more easily the connection between the parks. Even Russian Fort is disconnected from the community. And Peter's book explains why. It was always "the other side". It was like a pu'uhonua. People lived on the western bank and the eastern bank was always like it is now. Except if you were friends with the boss – Kaumuali'i or whoever – and then he gave you a little plot around – like the Kapalawai area. Because there are such huge realities that connect the mountains to the coastal community – economic, water, everything – it makes sense to strengthen the connection in the minds –

CSH: So you think the establishment of the plantation land may have caused that disconnect?

ME: The swath of agriculture. It says: "I don't have anything to do here. I'm not a field worker. I'm not anything to do with that field." It's a physical barrier in a way between the uplands and the lowlands. But also most of us in Hawai'i conduct the large part of our life near the coast. So you have your groove there. But our organization is going to make a very strong effort to reach out to the young people because one of the symptoms of the disconnect is – Imagine this: after fifth grade no children on Kaua'i, not even Waimea High School, ever get to visit Kōke'e as part of their school. Those young people are sitting at the bottom of the hill of one of the world's greatest forests and they do not have the opportunity to incorporate it into any part of their educational process in high school. We're going to change that. That's silly. We have to figure out a way for it to be a part of our children's lives.

KA: I never thought about the disconnect. And now I think –

ME: You see it?

KA: Even when I was a kid, I came from the valley, way up in the valley. And we were always thought of as the valley kids. There were the makai kids and the valley kids. And there was a disconnect there. Because, when I was growing up, I never saw the makai kids come up

into the canyon. And the only time that we went makai was for hukilau or for school. But other than that we were always up in the valley, in the canyon. And so hearing you say that really made me think like: "Yeah, even from before." I don't know how all that started. I think, like you guys mentioned, it might have been started from the agricultural days. I don't know but we were definitely different.

ME: Interesting.

KA: Because a lot of friends that I had from makai never were hunters in my time. Because they were fishermen. And all of my people, all of my family, were never ocean fishermen. They were hunters and they spent their time in the mountains.

ME: Did you ever hear the term bushwacker? I never heard that till I came up to Kaua'i.

CSH: What is the context?

ME: I always thought it was guys who could handle out in the bush. People like Clifford Apo. He can go out five weeks in the field. No problem. There's a tough quality to west side mountain men that is just amazing.

KA: I used to spend weeks in the mountains too. Then I got married and it changed all that.

ME: I got the feeling that bushwacker meant sort of an outlaw type also. Like an independent spirit. Nobody's going to tell me what to do.

KA: Free spirit. You always go where you feel nobody's going to come. You're out there by yourself. I would usually go during the weekdays because, week-ends, people would come. The hunters come in and a lot of times you'd hear them or you'd hear their dogs. But to get peace and to connect only by yourself – way back, wherever – you have to go where nobody goes up there. And stay a long time. My mother used to worry about me because they thought something was wrong with me. I'd spend so much time in the mountains. But it was just because I loved it out there. I felt so much peace within myself and with the forest around me, the streams, the mountains.

CSH: Marsha, you see an opportunity for the community to reconnect with the mauka lands by the physical extension of the park to the coast?

ME: As far as you can. And the lands are state lands and they're currently unoccupied – for the first time in a hundred some years. So the potential is definitely there. With the park in closer proximity you could have picnic areas and lookouts within view of Waimea. And what that would do is: a family could go up for a sunset picnic. You know, coming to Kōke'e which is more of a journey and maybe that's when you have time. Already that happens, except there's no developed area for it. There's just pull-outs. So what it attracts is young people on Friday nights. But it's the same impulse: to use the beginning slopes as a viewpoint and park area. One of the things that fascinates me about the Hawaiian world view is they often look from the canoe upland. They could see the whole thing. You can see the beginning of the natural areas very early. And, I think it could be an incredible thing

to involve the community in rebuilding a forest together. Think what that would do for them. We've tried on Kaho'olawe. We got a way better chance on the slopes of Waimea, in terms of what soil is left.

KA: I work on the Kaho'olawe restoration project and Kaho'olawe Island Reserve Commission botanist is really trying to do a good job out there, planting 'a'ali'i a lot – with no water. Some of them are doing pretty good and others are still waiting for the challenge of the land. Because a lot of it is hardpan.

ME: Oh, total hardpan over there. But see this, while definitely a century of sugar growing depletes land, there's still soil. And there's still an irrigation system. It would be a huge – talk about money and community involvement – but it could become an historic forest restoration. And there's room for very many viewpoints. When I was working at Hawai'i Volcanoes [National Park] I worked with this guy Don Reeser who's now at Haleakala [National Park]. And he started with a two-acre goat exclosure. Within two years new species, canavalia kauensis, was found. And then of course the funding came right in and he fenced the whole park, which seems crazy. But, on such a large area, you could do experimental areas here and there to test a number of viewpoints. Lots of people could get involved. The whole high school could have nursery that would be reforesting the place for the next twenty years. There'd be great bird hunting too. Just an idea. One of the other ways you could maintain a traditional practice here that I've thought of – Hunting is a traditional practice here. And we need to accommodate our hunters. Currently, the Līhu'e Plantation house is used almost exclusively by hunters. They have to have a connection with Līhu'e Plantation. But that house will be given up. And I think they could easily manage one property, a house like that, for hunters. Nobody else. So the hunters don't have to be skinning their goat in front of the – Wouldn't it be wonderful if one property was set aside for use of hunters. And they could pay for it. I think we need to make sure that we don't force out that.

KA: I agree with you. Because the hunters do a valuable service to controlling the –

ME: Oh, they're the only hope. Actually, what we really need to the support the park in: last year was not a drought but prior to that there were three and a half years of a straight ahead drought. And, after a year of that, the Department of Forestry and Wildlife closed hunting season for deer. So for two seasons, when it was very dry, there was no hunting of deer. Well, what that meant is the lower area where they've been hanging out – They got forced up mauka. Yesterday, at two o'clock in the afternoon, a doe walked across our driveway. Now it's kind of cute but it ain't any good for the native Hawaiian forest. They're already being seen up at Kalalau Lookout. So at some point the park is going to have to face the very real difficulty of perhaps closing the park down for a couple of days and getting hunters in here. Because there is no other way to do it. That's one of those jurisdictional things where a program created and maintained by Division of Forestry and Wildlife – there's no fences. Their deer are in state parks. And it is a critical issue because they eat a lot native [plants]. There's a karaka nut – that tree from New Zealand. There were dense stands of karaka nut – green, dark, dark green from top to bottom. You go in those same stands now, after a couple of years, there's not a leaf on them below five feet. And thank

heaven they're eating the karaka nut instead of something else. But the only thing we notice is they don't seem to go after 'a'ali'i. But they go after other things. They chew maile. So that's where there's going to be some jurisdictional and community issues. Because how do you close a park like this? How do you get rid of deer without closing the park? You can't be shooting deer [with the park open]. You can't even herd deer in a forest like this. You've got to hunt them. That's the only way to get them out, I think.

KA: You're right because for a long time you'd never see a deer around.

ME: Never around here.

KA: And so many times my wife and I will come up and we'll go down after dark – deer cross the road. We'd see them on the back road. Something is wrong.

ME: It's changing. Ten o'clock in the morning, they're just hanging out here. And see the problem with deer is that they're such beautiful mammals that it's only going to take a few years for everyone to love them. And then they're all going to get up and protect deer and have demonstrations against the state getting rid of them. I mean, they have other places to live but maile doesn't. Mokihana, whatever, all our good plants.

CSH: Thank you for this interview.

Aletha Kaohi

Interview Summary

Aletha Kawelukawahinehololioolimaloa Goodwin Kaohi was born (in 1930) and raised in Waimea, and is currently the manager of the West Kaua'i Visitor Center. She is the daughter of William Kapahukaniolonookainoahou Goodwin who, beginning in the 1940s following World War II, was the park caretaker at Kōke'e. She credits her father with passing on to her an appreciation of all nature.

Mrs. Kaohi detailed childhood visits to Kōke'e while her father worked there, and related some of the lore he shared with her. She recalls that the primary cultural practice she observed was hunting pigs and goats. Although Mrs. Kaohi recalls that there was some gathering of maile and mokihana, she adds that when she "grew up in the thirties and forties cultural practices were being frowned upon" and "it was a time when the culture was suppressed."

Mrs. Kaohi has not heard of any traditional burials in the parks area. She notes that "there's a canoe making place below that first lookout." She recalls hearing anecdotes about archaeological sites, including heiau, within the parks area but is more familiar with sites identified by her father down in Waimea Canyon.

Mrs. Kaohi relates personal experiences of the spiritual character of the parks area, and raises concerns about maintaining that character in the future.

Interview Transcript

Aletha Kawelukawahinehololioolimaloa Goodwin Kaohi (identified as AK in the transcript below) was interviewed by Cultural Surveys Hawai'i (CSH) at the West Kaua'i Visitor Center on March 19, 2003.

AK: I was born and reared here in Waimea. My father delivered all of his children and there were eight of us. We lived about a mile and a half from the downtown area in Waimea. The historic Menehune Ditch watered most of our fields as well as – in later years – the Waimea Ditch and the Kekaha Ditch, which were both plantation ditches that were built to carry water to their fields. We were able to tap and get water from that for irrigation in the upper parts of the property where we lived. So life was very simple. I attended elementary school here in Waimea until I was in the seventh grade and then I went to Kamehameha when I was an eighth grader. So life was simple. We had to create our own games. And I did a lot of horseback riding because we had horses. My father was an avid hunter and hiker, and so a lot of wild meat was part of our diet. They raised taro and a lot of food came from the river – like the 'o'opu nākea which was more plentiful. Then, during the year, we would go up during the summer and you would have other kinds of 'o'opu because there are many varieties of 'o'opu. It was a way of gathering food as well as an enjoyment, a time out with the family. But we lived on a lot of wild meat – goat and pork. No refrigeration. Later in life, we did have a refrigerator, which was an icebox. But most of the meat was salted. That was life. Very simple.

CSH: The land you were living on: was that property that had come into your family during the Māhele?

AK: Yes. About 1848, 1852. It's an interesting thing because the name of the place is Paliuli. And in Waimea you don't find too many places that are set back. And this is sort of secluded against the cliffs. Paliuli is really a legendary name of a place of plenty. So that was where I grew up: Paliuli. The people in the community, when they talk about going to visit with us or with my parents, they would say they're going to Paliuli. And that place was an important place in Waimea.

CSH: You can trace your family genealogy back many generations in Waimea?

AK: I can trace my genealogy on my great grandfather's side back to the Tahitian migration with no trouble because that's already been documented. But my great grandmother, her genealogy only goes back to maybe seven generations. Other than that, we cannot trace. We're told that they were Marquesans. And of course there was no written language. By the time that the Tahitians came here, I believe that they became the Menehune. They became the people that had to build the walls and build things for the Tahitians because their way of living and their governance was so different from the Marquesans. My father relates to us that his grandmother used to tell him that the Marquesans were community people and they supported each other. They always looked for someone in the community that was talented, gifted. That person became the kahuna and that kahuna becomes the central leader in the community. My great grandmother was a kahuna. In the Tahitian [culture], most of them are male. Marquesans: the women were very powerful women. It's my belief that when we talk about Menehunes, the legendary storytellers love to enhance. But I believe that they were the early people of Hawai'i and they became the ones that did most of the stonework that is now credited to these people called Menehune.

CSH: As you know, this cultural impact assessment is being done for the Kōke'e and Waimea Canyon State Parks. As a child, did you often go up mauka into the present park areas?

AK: My father was employed by the county. I don't know when he began but I know that I was a student at Kamehameha. So it had to be in 1946. During World War II (1943), my father was asked by the Navy to go to Pearl Harbor. They had a lot of ships that needed to be repaired. So my father was asked if he would come and start an apprenticeship class. My father also did lathe work. So I know that there was a period of time when I was in Kamehameha – 1943 – my father was at Pearl Harbor. When my father left Pearl Harbor and came back home to Kaua'i, he went to work for the county as their park caretaker. That would be the first pavilion that you come to on Pu'u ka Pele. That would be the area. At that time the county had a home there and then they had quarters for their carekeepers. My father worked until he was seventy years old. He was born in 1890. So he took care of their water. He made sure that their water tank was filled and repaired their pipes. He just loved being up there. And he also would make trips down into Miloli'i on the Nā Pali. A lot of people said that you could not go to Miloli'i except by boat. My father did go from above. He told stories of people that he took with him: that when they get to the bottom they have great big holes in their trousers because all they did was slide down. So I'm familiar with

the area because we'd go up almost weekly into the area. My father knew all the area. He was there when people needed help, when planes crashed and suicides went over the cliff. He was the first one down. I thought he probably a member of the goat family. And he knew the stories of the area but I wished I had picked his brain at that time. You just never know. So we spent a lot of time up in the mountains. Summer vacations. Plum picking. Plum picking was a rather new thing. Mr. Lee, who was the ditch man up there for Kekaha Sugar – We used to just follow him along the ditch and we just enjoyed his company. Of course, our reward for helping him was to have some of his juicy plums.

CSH: Your first real memories of the present Kōkeʻe and Waimea Canyon State Parks were through your father?

AK: Through my father but also when I was very young we were probably one of the few families that had a car. And going to Kōkeʻe was – Oh, my gosh, it took so long. It was like a whole day – that's how I imagined the trip. So, when I was little, I didn't make that many trips to Kōkeʻe. I didn't enjoy that winding road. And when you get to the top you kind of overeat the fruits. And then you come down and you chuck it up. So, I wasn't too keen on making trips when I was little. But I know my family did go up into the mountains and spend the day up there. But later when my dad worked there we finally built a cottage. And then almost every weekend we were there, roaming. The Puʻu ka Pele area was what I knew more than the upper parts. Of course my dad befriended a lot of the Corps of Engineers that were building the road to Kalalau.

CSH: Do you remember, as a child, seeing many of the Waimea folks going up there into Kōkeʻe and the upper Waimea Canyon for any traditional cultural practices – whether it's hunting, gathering of plants, medicinal herbs?

AK: I would say hunting. I think when I grew up in the thirties and the forties cultural practices were being frowned upon. When I hear people today say that their family went up, I'm not sure because we pretty much knew what was going on up there. And I don't remember people going into the forest. We did go for maile, though. Maile was gathering of that foliage which was very special. Maile liʻiliʻi: we take pride in our liʻiliʻi maile over other islands'. That was just something that we did. Mokihana – Gathering the berry – But to say that they gathered for other cultural practices, I really don't know. Because I think in the thirties, forties, and even up into the fifties, Hawaiian culture was being frowned up. And not until that renaissance of activists – you've got to give them that credit – then people started to look back and say: "I remember doing this. I remember doing that." But remembering of what they were told. I don't think they really practiced – because Hawaiian culture was suppressed. I know that people did gather for medicine. I don't remember them going into the forest to gather. What they gathered was what was in the environment that they were in. That I know people did. But I'm just reflecting that it was a time when the culture was suppressed.

CSH: You do remember hunting, though? What sort of game?

AK: Pigs. Goats. Because goats were on the cliffs and pigs were in the deep forest. I don't like to eat pigs from the deep forest. They eat the roots. They have a special flavor. My dad did his hunting in the Pu'u ka Pele area. In the Pu'ukapele area they feed on fruit: avocadoes, liliko'i, season kinds of things. So there's no odor to the meat. Otherwise you have to get used to the wild game. And you don't realize you're eating wild game when you eat it from the lower area. And that would also not only be in the Kōke'e area. It would be pig hunting along the rim of Waimea Canyon itself. So goat and pigs. Deer came in way after. We had our home there when deer was introduced. In the early fifties, I think, deer was introduced. There was trout. There was trout in the ditch.

CSH: Did you hear of any sacred sites, any traditional sites up in Kōke'e or Waimea Canyon State Parks?

AK: Just in the Kōke'e area, where The Meadows is, I remember – And these are things that my father just related to us. There was a map that had the wrong name on it. And it said it was a "hairy fly". So then my dad would tell us that that particular place has legendary stories of how the trees were pulled out from that area. As far as sacred heiau, I didn't pay much attention. Although my father was Dr. Bennett's informant. Interesting, though, Bennett only used what Thrum had already documented. My father never added anything other than what he was asked. So many places are not mentioned because they did not ask him. And I asked him later because there were other things I needed to ask him. And he said: "Well, they didn't ask me. I didn't tell them." I said: "But they were documenting." "No, some things have to be left unsaid." I guess I didn't pay much attention to this. Of course, I was only one [year old] when my dad did this with Bennett. My father probably was one of the few men who could go to Polihale and go all the way into Nu'alolo Kai on foot. He's one of the few people that ever did that. I used to kid him: "Well, did you walk on water?" Because when you go along the coastline there's water. And he just chuckles and he says: "If you know the terrain there's a way." Same thing from Kalalau. There is a trail that goes down to Kalalau from the lookout. "How do you know?" I asked him. He says: "Well, the name is called Ala ilio – the road of the dog. If a dog can go through, so can man. See, that's how the Hawaiians did it. They let their dog go. If the dog can go ahead of them, they follow the dog. But, sacred sites? I don't know. I really don't know because, as I said, my father doesn't talk about it unless you ask him a specific question. And even though I may ask him a question that may not be mentioned [in Bennett's report] he would say: "They never asked me so I didn't tell them." They were using Thrum's. So that's all he did: they asked him, he answered.

CSH: You've just mentioned trails. Did your father tell you of any traditional Hawaiian trails – not the modern park trails – through the park area?

AK: He did a lot more hiking than he did horseback riding in the mountains. He was an avid walker. As I said, people said you couldn't go to Miloli'i from up on the top. Papa went down. Kalalau is one. He never talked of going into the Alaka'i swamps. Evidently that was just beyond – you don't hunt in that area. It's too much bog. But he would go from the Kōke'e area into Koai'e. He would go into the canyon itself. And then of course he also came from below. He knew all the names of every valley.

CSH: So he was following traditional trails?

AK: Yes. And he never cut a trail. These are some things that I observed that he did. He takes the old trail – cut only enough for you to get through. Never to make a great big trail for everybody. He never wanted it to be where everybody would walk through. And this might be part of what he would call his sacredness to the land. The land was so sacred to him. Any sacred places? I think the entire land was sacred to him. So he doesn't cut big trails. But cut enough so he can get through. Because lots of the new introduced plants would entangle the trails – blackberry, Cherokee rose that is all over the lower part. He would cut just enough so that he could get through or he would go around and then get back onto the trail. But never exposing the trail. I don't know why but after I reflect back on his life: that man, everything was sacred to him. Never remove anything unless it's really shown to you.

CSH: When your family going up there on a regular basis, did you notice other Waimea families coming up?

AK: Blackstads – Alex Blackstad worked for the county. The Coxes – Frank Cox – they have a cottage up there. We don't have a cottage now. I let that go when they did the last public bidding.

CSH: These were people who had cabins?

AK: Yes. We went up there and just enjoyed ourselves. Of course my father also loved plants and so his garden – He had ākulikuli, carnations. He supplied flowers for me at Kamehameha School. He would send boxes of carnations and ākulikuli because all my friends wanted leis for their favorite football players. So Friday night we'd sew leis. You know, the mountain was always brought to me. I didn't have to go to the mountains. Mushrooms. Picking of mushrooms – what we call pepeiao. Knowing how to clean it so you can use it in your hekka. Other kinds of fruits that people gathered. It was for home consumption. They call them "pipanellas" or "chayote" – the squash that has grooves on it. That's pretty much all year round when you can go up and pick those. But those were all for [their own] food that people gathered. In the lower part of Puʻu ka Pele there's a large avocado grove. My dad would get upset because somebody went and cut the avocado tree just to get the avocados. He'd get so upset. But the pigs feast on it and then people go up and gather for their own use. I don't remember people selling any things that they had up there. It was just purely food and enjoyment.

CSH: Did your father ever share with you what he knew of the history of the area, of the parks areas, before the twentieth century? What the area was like in traditional times?

AK: I don't believe so. He was born in 1890 and he lived in two worlds. He lived a very Hawaiian life with his grandparents and then very western with his mother. I don't recall him talking about the very early days at Kōkeʻe.

CSH: Do you recall anything he might have mentioned about legends in the area?

AK: I don't know if I can recall all the legends but we'd go around a corner and there'd be a bamboo bush and he'll start telling us how that bamboo bush got there. But, again, to him everything had life. The bamboo bush had life and there was a story with it. Maybe a misplaced bamboo bush shouldn't be growing, or something like that. He talked about legends but not so much at Kōke'e as probably in the canyon itself. There were some legends but they were no different from what you'd find that's printed.

CSH: How did you learn about the place names in the area?

AK: I grew up in a household that, whenever the National Geographic came out, my dad would post that quarterly map on the wall. And we were all introduced to the places around the world. And then, on top of that, we were also introduced to the places where we lived. We need to know the names in Hawaiian. So that is still very evident with me. I don't refer to the properties by tax key number but I refer to them by their kuleana names. So that was what he shared with us. When he'd talk to us about going somewhere, he would give us the Hawaiian name. "Okay, where is it?" And then get the map out and show us where he was going. And then going with him. Going hunting with him. You'd tend to hear these names repeatedly. Then you hear the legends of the place. You'd go to a waterfall or you'd go to a hōlua and he tells you the story about the hōlua. So things like that. He talked more about the canyon as far as legends than he did about Kōke'e itself. Some legends – but you can find them in print.

CSH: He would tell you the 'ili names?

AK: Yes. So if I go through a place I can pretty much pick up the 'ili names.

CSH: I asked about sacred sites. Did you hear of any archaeological sites: habitation sites, agricultural sites –

AK: No. The only thing that I remember: when they were putting the road through here – the Canyon Drive road – the Hawaiian boys that were working on the road came to see him and said: "We don't know whether it's just our imagination, but our equipment is breaking and we see some rocks that are not familiar to us." So I took my dad, took him up the Kekaha Road and I dropped him off. He said he was going to walk down. He walked along the edge and what they saw – as he looked at it – it was built by the ditch man. The ditch man had made a little rock garden and he had all these pretty rocks in there. But he also said there was a fishing heiau right up here. So that's why the road does not go along the canyon. The road bypassed. He said that was a fishing heiau. There was evidence of a fishing heiau. However, they had bulldozed it, most of it. But I don't recall him talking about any archaeological sites. I know in Miloli'i because I went and lived there with him. I went to Nu'alolo Kai, Nu'alolo 'Āina. Those specific places, yes. But Kōke'e as a whole, no. I think I was older when I really went up there. Fun was my thing. I wasn't thinking about archaeological sites. But, in the valley itself, if you went into the canyon itself, that was where my father found more historical sites. The caves. Because there's one cave in the canyon that, when we were little, my brother and I used to go and we'd stop at the river and chase the ducks. My father would go wander off. He'd come back and he'd have these herbs or – I called them weeds. He had these weeds and he would pound the weed with the

rocks, the river rocks. Then he would add water and then he would go back. "Papa, where you going?" "I have to go to the cave over there." So brother and I are looking at him. And he's sprinkling this water on the cave so many times. "Why'd you do that?" And he says: "So that nobody enters the cave." These were his ancestors that were buried there. Periodically he would go up and do that. Well, after Hurricane Iniki – There's a little wooden door. I guess the trees were blown down and the little wooden window was blown in. A young man hunting in the area – this is very close to the powerhouse – smelled something decaying. So when he peeked into the cave he saw – The way he described it was like sleeping bags. But actually it was the human structure covered with makaloa mats. So, wherever the body had touched it, the mat had deteriorated. So you saw these humps. I guess it bothered him so his grandmother told him to report it to the police. So the police went up there. And Nancy McMahon [the Kaua'i archaeologist of the State Historic Preservation Division] did not go in. She went in when they took the skeletal remains back. They had entered in to the burial and removed all of the things. I was a bit upset with them. They didn't know the difference between archaeology and criminology. The bones already tell you. And I said: "What were they covered with?" Nancy finally told me; she said: "That was makaloa mat." When she went up there she saw the bits and pieces. Disturbed. The burial: they told me there were four. There should have been five. There should have been a child but they said they couldn't find the bones of a child. They found bones of a cat. But these [individuals] had all died when there was an epidemic in Hawai'i about 1918. The family took them up there because they thought that way people wouldn't be contaminated. Because the whole family died of the same epidemic. That's the kind of thing that I remember my father doing. Going through an area we'll see a stone wall and he'll say: "Okay, this had seventeen acres of taro at one time." Seventeen acres of taro. House sites. He would point that out. Maybe because – I think in Kōke'e he did more walking and probably was more alone. In the canyon we accompanied him. I didn't particularly walk all over the mountains with him. When I did [go into the mountains] I was riding a horse. But in the valley we all rode but he would point these places out to us. There's a cave there – But as far as archaeological things, Waimea Canyon, yes, rich with history.

CSH: But at Kōke'e, in the present state park area, you never heard of any burials?

AK: No. Not that I know of.

CSH: Can you summarize your understanding of the traditional cultural practices that may have occurred within the present park areas?

AK: Gathering of food. They went hunting. And they may have hunted outside of the state parks. On the slope.

CSH: Is there anything else you'd like add about your experience with your father in the present state parks area? What it was like for you to be learning from him?

AK: I think one of the things that, when I got married, my father said to my husband was: would he be able to live with me who was a bird? I'm a bird. Birds soar and birds light on

branches for long times and cannot be interrupted. Also, birds scurry through the fields and they listen. My father said: "I warn you. Don't ever clip her wings. I don't want her wings clipped." Well, fortunately, my father lived and died in 1984, when he was ninety-four, and my husband died in 1988. So the majority of my husband's adult life was spent with my father. So he was very supportive of me. Even during my trying periods of not knowing who I was – and as my father spent time with me to understand who I was by learning how to listen – to listen not to the spoken words but to the unsaid words. That was so important to my father – that you don't hear the sound, what they're saying, you listen to what they really mean, regardless of what they said to you. So I had a very supportive husband. Sometimes things didn't go right, he would never say to me: "I told you." Never. Always: "Maybe if we tried it this way. It may be better the next time." That was what he probably gleaned off of my father. My father always thought that he was going to share everything with me. So, even if I was in Waimea and something I didn't understand or something that my father's family participated in that I didn't understand, I would get into my car and drive to Kōke'e to seek the advice of my father. So there was this bond between us that he could not pass anything on to me until I was able to listen and know who I was. So that's the passing on from one person to the other. He's not here. I can't ask him when I have questions but he allowed me to try to do it by myself. There's an inner strength when you have a bond with somebody. That inner strength allows you to sit down, analyze it, try to be as realistic as you can, and yet to feel and hear the spirit that's around you.

CSH: Now that this has been passed on to you by your father, can you express any of your feelings about the state parks area – especially as someone coming from your cultural background?

AK: There are so many things that happen as far as progress and development. There are very few places that the public can go to. Yes, there are many areas in the canyon. There are many areas on the Nā Pali. But those are kind of inaccessible, except by boat or by very determined hikers. But this is one place where people can still go and enjoy – first the coolness. If you live in Waimea, it's wonderful to go up there to the coolness. To appreciate nature. It's sad that many of the introduced plants begin to take over the area and the habitat of the area. Or the early habitats can no longer live because of the new introduced plants that overtake the area. But it's still a place where people can get in a car and it's accessible. To commune with nature. I guess because I now know who I am and appreciate all that surrounds me. I appreciate everything in life. Even a rainy day because without rain there's no green foliage. But people can drive up – I think the people have lost the center of spirituality. If we could all put that as our center. I just think it's accessible. There's so much: you have swamp land, you have canyon that you look down into, you have the coolness. It's just breathtaking. If people can just use that as a place of retreat. You don't have to stay up there. You can just go up for a day. It might change your life. That's just how I feel. I have a great sense of protecting the area so the next generations can still enjoy what I enjoy.

CSH: You mentioned, when I asked if your father had told you of any sacred sites in the parks area, that for him the entire area was sacred. Do you get a similar up in the parks?

AK: I get that feeling. Especially certain areas that you go to where you have a panoramic view of not only the canyon. But you look up and you see the blue mountains. And you hear the birds.

Before I forget, there's a canoe making place below that first lookout. And the canoes, from what I've gathered, were roughly hewn and then they were floated down. Because the water came from Pu'u ka Pele to Niu Valley. There's only a short distance that the natives had to carry the canoe. The rest of the way it was floated down. It was finished at the bottom. And if you look at the kuleana names, it's like "a place of adze" – It's all related to someone that would be working on a canoe. The kuleana names of those places or the ridges that come down – Those are things that my father shared with me. The map can tell you a lot of things. The names of the places can tell you what the activities were in that area. So that was just a second thought I remembered. Pu'u ka Pele where Verizon has a satellite dish – If you go up there where there's a concrete block on the top: I have a picture of me when I was four years old. My brother and two cousins. My brother was about six months old; he just sat up at that time. Our pictures are taken and we're in our Sunday best. "What are we doing up at Pu'ukapele?" I'm asking my dad. At first he didn't answer me. And then after when he knew that I knew how to listen he said he had taken us up there to be dedicated. "To whom?" No answer. To nature. His way of doing: when you take care of the place and you have great aloha for whatever place it is, the place takes care of you. That's the kind of spiritual feeling he has. He passes it on. You don't realize that he's passing something on to you until he's gone. Oh, now, what was that? What would he do? Those are always my questions when I'm not sure. What would papa have said in his time? He was born in a different era than I was born in. I go back to: this place needs to be preserved for gathering. And there are people now that go up and say they have spiritual change in their whole life. Well, maybe that's what the place is for: for people to go there and have a spiritual experience. I go up and help Marsha [Erickson] do the Emmalani [Festival]. It's been only two years that I've been the emcee for them. It is a spiritual awakening – to see how people from all over – and the hālau – and their respect for the place. That tells you something. They're conscious of what's around them and they're sharing.

CSH: Do you have any concerns about the future of the parks area, especially regarding traditional cultural practices?

AK: You'll always have people that will go start building an ahu or build something and they think that they're right. I've had experiences with people that have decided that that's where an ahu should be. And I let them build it. I keep very quiet. Then it's destroyed but they blame everybody for destroying it. And this was over at the Naval Base [at Mānā]. This is an example. It is not the Naval Base that destroyed it. It is the spirit that destroys it. The waves came up high. The waves washed it out. Why? Did you get permission to put that ahu there? Just because you don't like the Navy and their activities, you just don't go and build ahus here, there. That's not what ahus are all about. Before Hawaiians build something, they have to make sure that that place is going to be the wahi pana. It's going to be sacred. It's going to be respected. And that is only told to them by the spirit of the land. I say, I doubt that they went through that process. You're going to have that up in the

mountains. You're going to have people of this new generation that's trying to be Hawaiian and they are not Hawaiians. They have been away too long. They have been isolated from this whole thing but they're going to be Hawaiian. And to them, you build an ahu, you're Hawaiian. No, it isn't. It's more than that. Without an ahu you can still have the place sacred. You don't have to have a monument. How do you stop them building shrines because they think that that's what it's supposed to be all about? I don't know. When I go out to Kē'ē and I go to the heiau at the end of the road – you find all these rocks with ti leaves around them. I look at that and I say: "What are people doing?" I don't know what culture that comes out of. I don't know all of the culture but what I know is what is deep-seated in me. And usually it comes through that that's not right. It has to feel right. I don't know how you're going to stop that. And you may have, or it may already have started, people putting ahus here, there. But you're going to have people that will pop up and – I take my hat off to activists because otherwise we would still be in the same place that we have been for many years. The activists have made us wake up. We don't agree with them. That's okay. They have stirred something. But you're going to find ahu. If you're going to say "Oh, that's got to be kept as a sacred place", they're going to build. And how do you stop that? The one in Mānā, the ocean just took it. And they say: "Oh, the Navy broke it." No, the Navy didn't do it. The Navy did not touch it at all. It was the ocean. And nature is so interrelated – land, ocean – You've got to go with the flow. They did things like they took the water from the Nohili Ditch and poured it over – This was in the newspaper. The Nohili Ditch is the drainage ditch from the whole area. Dirty water. Why didn't they take the water from the ocean? They don't know their culture. We need to be more aware. There are some sincere people – sincere young men and women that want to be in touch with their culture. But they need to be guided. That's all I know – to me everything is sacred.

CSH: Do you have any concerns about the commercialization of gathering activities?

AK: Well, I know now that the forests are being stripped when they have Merrie Monarch. I know that happens. I know people make their living off selling maile. I know that's happening. I'm not sure whether that's right or wrong. I've never made a judgment on that. I think that's something the state park needs to address – as to: if you let one you have to let all. There needs to be limitations as to how much you can harvest out of the forest. Especially with the change of our weather now – where we might not have as much rain as we used to. The forest gets drier. The maile doesn't grow as profusely as it did a number of years ago. All of that has to be taken into consideration. Like the Hawaiians used the kapu system to close down certain fishing areas in certain times because of breeding. Maybe we need to do that – when it's a dry season we just do not harvest the forest. But there are activities that go on in the islands and why do we always have to have maile? I've moved away from maile for house blessings. I use ti leaf now. I just make great big ti leaf bundles. The maile is nice, traditional, but I think when you're doing a lot of blessings your ti leaf has much more essence. But everybody's different. They come out of different places. But you may have to put restrictions as to when it's a good month and when it's not a good month. People need to be taught how to harvest and not cut the tree down because they want to get the mokihana on the top of the tree. I know they do that but I don't know how you can control activities up there. I think that's something they have to address. Maybe the community needs to address that. Not only the Department of Land and Natural Resources

but the community. We let the community speak up. And maybe more field days to get rid of some of the introduced plants. If you love your forest you're going to go up there and do what you can to save the forest.

CSH: What do the folks in Waimea go up to Kōke'e for?

AK: What do people in this community go to Kōke'e for? They go up to Kōke'e either for a retreat – self-examination, I know people that do that – usually picnics – get up to the cooler land – just enjoy it. And because you're not Hawaiian doesn't mean that you don't have the same appreciation. I think David Boynton is such a person. He's not Hawaiian but he appreciates the land and he teaches the kids about the area.

CSH: You have a special relationship with the land because of your father –

AK: Yes. Everything. I have to give credit: all of my appreciation of all of nature is really my father. Regardless of whether it's Kōke'e or anything else.

CSH: Thank you for this interview.

John Plews

Interview Summary

John Plews, born in 1934, is a descendant of the *kama'āina* Rice family. He is a long-term leaseholder Kōke'e and, throughout his life, has been involved in programs and activities at the parks.

Mr. Plews' shares recollections of Kōke'e that extend back to the late 1930s and the 1940s, including experiences at Kōke'e during World War II. He also details some of the earlier 20th century developments in what would become Kōke'e and Waimea Canyon State Parks, including the creation of leased cabin sites, the building of the irrigation ditch from Kōke'e, and reforestation projects.

Mr. Plews notes that "practically all the koa forest" currently in the parks is the result of reforestation programs that ended in 1981. He also mentions the introduction into the parks of other plants and animals by the leaseholding families.

Mr. Plews discusses legends of the area and the "only trails that were regularly travelled": "the one that went up from Waimea and across the Alaka'i Swamp and down into Wainiha; and then it branched about where the museum is and went into Kalalau." He also discusses the *hale manu*, bird catcher's house, "the furthest *mauka* habitation" that had been incorporated into the Knudsen cabin and later moved out of the park.

Mr. Plews mentions a possible *heiau* site within the parks area that was once shown to him.

He includes details of life in the Kōke'e cabins from his childhood to the present.

Interview Transcript

John Plews (identified as JP in the transcript below) was interviewed by Cultural Surveys Hawai'i (CSH) in Honolulu on March 28, 2003.

CSH: May we begin with an account of your background in Hawai'i and at Kōke'e?

JP: It's a little hard to keep it brief. I was born in January 1934 and from then through 1941 I spent part or most of the summers at my grandfather's place up at Kōke'e. I really don't remember much before I was four in 1938 which was also an important year for me because it was the first year I was allowed to ride my own horse and go up with the grown-ups and my bigger cousins on all-day rides. For instance, the road to Kalalau wasn't built until the Army built the radar base so it was a horseback ride from about where the [Kōke'e Natural History] museum is now. One of the things that impressed me then was when we got to the clearing where the Department of Forestry and Wildlife nursery is now, we had to sit on our horses while the grown-ups debated where the trail went. The last wild cattle had been killed off quite recently. There were a lot of scary stories for children how there might be a few still around. The undergrowth under the old lehua trees they couldn't damage. There was undergrowth but it was things like ferns so you could ride your horse into the woods in any direction.

And the next summer things were curtailed because my grandmother was bedridden. She died in early 1940. So that one year, 1938, is the one I can remember experiencing the pre-World War II life in Kōke'e. Then, after Pearl Harbor, the military government banned all civilians from Kōke'e and even Waimea Canyon State Park. They made an exception for the irrigation ditch tenders. Then in 1944 and '45, Admiral Nimitz – this is right from the top – wanted as many fresh vegetables as possible grown in Hawai'i – they were good for the troops. Kekaha Plantation had a lot of land above its sugar fields through which the irrigation ditch went. They could irrigate for truck crops. They borrowed a luna from Kōloa Plantation, Sanford Deverill, but they had no place for him to live. With more military on the island than civilians every space was occupied. So Mr. Deverill was allowed to stay in a house in what's called Halemanu Valley, though the real name was Nāwaimaka. In the summer vacation his family stayed with him and I was smuggled in because Bob Deverill was my best buddy in the fifth and sixth grades at Līhu'e School. Mr. Deverill worked plantation hours and was gone by dawn. Bob had a sister who was about three years older. That meant she was a young lady while we were brats. So Mrs. Deverill would get Bob and me out of bed, cook us breakfast about six o'clock, hand us a big package of sandwiches, and say: "Dinner is at seven. You've got to be back by six to get cleaned up and I don't want to see or hear you before five." The military had all moved up towards Kalalau. As I recall, the first summer we had [the present] Kōke'e State Park to ourselves. It was the summer of '45 that we came around the corner of Dirt Trail and there was Joe Souza. He said: "What the hell are you kids doing up here?" Things got explained. We had no horses so everything was hiking. We did a great deal of it. There's a hillside now so infested with blackberries that you have to fight your way through it. Bob and I ran down and caught a wild jungle hen. She was trying to protect her chicks and we'd gathered up the chicks and she'd come closer and closer. We took her back. Here's this hillside. We were barefoot. We could run across and it's now so infested with blackberries that it would take you a day with a cane knife to fight your way through. Then in 1945, my father was English and wanted to go home to England to retire. That worked for only three years but he and my mother compromised and we settled in Maryland. Then, as my sister and I grew up, we ganged up with mother – We were going to move back to Hawai'i somewhere. And eventually in 1963 my mother bought the revocable permit – there wasn't even a lease then – on a house that had been built by her uncle Philip Rice in 1927. In the 1950s, when he was appointed to the Territorial Supreme Court, he and his wife didn't want to give up the main home they built by the Spouting Horn. They had to have quite a big place in Honolulu because, as chief justice, he was supposed to do official entertaining of visiting dignitaries. They simply couldn't afford three [houses] so they sold the house in Kōke'e to the Robert Engelharts. I think he worked for a sugar plantation and was transferred to another island. And so after a ten year gap my mother bought it back. I've got into that partly because, though in some ways I'm close to the oldest inhabitant in Kōke'e, there's a big gap in what I know – including the turning between 1945 and 1960 of Kōke'e and Waimea Canyon State Parks, from what were basically "paper parks", into something that had real amenities for the public. All done by Joe Souza who I'd met as a kid and didn't meet again until many years later. We've got these Kōke'e families but our experience is typical. Something happens, the kids grow up and go to college, and the parents sell or give up their lease. Then the kids – sometimes not until they retire – want a place in Kōke'e. So there are many people up there, current lessees, that were there when they were kids but they've been gone

for forty or fifty years and the place they've got now isn't the same one that their parents had. It was not only Joe Souza's transformation of what was really – You see, when I met him in 1944, he was a forester for the Department of Agriculture and Forestry. It was called Kōke'e State Park but there was no State Parks Division. Between then and I think it was 1960 – it was after statehood when the whole government was reorganized. Forestry was taken away from agriculture and put into DLNR [the Department of Land and Natural Resources] which then created a State Parks Division. I got involved with them because I was the lawyer for the Friends of 'Iolani Palace. We had a restoration committee that met once a week with a representative of DLNR. Then there was some historic organization that was having a bus tour and I was to take them up from Waimea. Joe Souza was supposed to show them the Russian Fort. Like most of these things – especially on Kaua'i where everybody is so hospitable – they were running very late. I mentioned that we'd had a problem with 'Iolani Palace. We knew from historic photographs that the earth fill between the outside of the moat and the sort of oval berm was backfill. But the archaeologist wanted to do a stratigraphic dig. And [Joe Souza] pointed at the area around the Russian fort and said: "You know, this is old cane field that was plowed six feet deep." But the archaeologists wanted a stratigraphic dig. [He] started letting down his hair and he told me that when they started the State Parks Division, he was told he was going to be the interim head of it, for six months, while they hired a real expert from somewhere. Well, he was in that temporary job for sixteen years and hated it. He was really a hands-on get things done guy and he didn't want to be bureaucrat. I've gone into that story because in one of these videotapes made after he retired, Hong Minn Hee I think it is says: "So the development of Kōke'e State Park stopped when you got promoted to be the head of the new parks division?" And Joe says: "That's when everything stopped." [Laughs.] There was another big change much earlier. In 1919 and 1920, the leases that had been made by Kamehameha the Fourth and Fifth, which had come into the hands of the Knudsens, ran out. They were outbid by American Factors, later called AMFAC, for the sugar lands in the makai area. And a permit to build a great new irrigation ditch from Kōke'e. But that was just a permit. From there on, all the mauka lands in Waimea ahupua'a and a lot more around it would be directly operated by the territorial and [later] state governments. And, of course, building the ditch required roads, dirt roads at least. Also, to put a stop and hopefully reverse erosion, reforestation. And that required killing off the wild cattle and keeping the pig and goat population down. And it was an era in which reforestation was connected very much with recreational use. And so seventy-five camp sites, averaging about an acre, were offered for lease in what then or shortly thereafter was called Kōke'e State Park. I believe the rent was five dollars a year but you had to do certain things. For instance, every year you had to accept fifty trees from forestry and plant them out in agreed places. There's a picture of my uncle releasing the trout into the stream. In other words, the lessees were supposed to cooperate in that. But the least official of these requirements was hunting. And, as I say, by the time I can remember – the 1930s – the cattle were gone. And you were allowed to build on these lots but on the whole – I should say it was so popular that about seventy-five more lots were added. What they did was they turned an area that was called Pu'ukapele Park over to the county which built a pavilion and had seventy-five, approximately, more lots. I only recently realized, if you look on the campsite lot numbers on the tax maps, you can hunt around and find the highest number – you'll know how many there were. On the whole, it was only the richer people that built on them. Maybe a

third of them. There were two or three architect-designed houses, which caused something of a scandal among those who believed in the simple life. Otherwise these cabins or shacks, no matter how big they were, were built by plantation carpenters in, essentially, the style of a plantation laborer's cottage. Board and batten walls. Corrugated iron roofs. They tended to have bigger living rooms and more bedrooms than laborers' houses. Bedrooms were tiny. Eight by eight feet was the [bedroom in the] cottage I had for a number of years. When it was leased to somebody else in 1985, he wanted to add a house onto this twelve by eighteen foot cottage [with the] eight by eight bedroom which I'd been sleeping in happily for twelve years. It was unfit for human habitation under the building code! And another difference was, of course, the plantation laborers had cottages that were painted. Practically nobody did that up at Kōke'e. Now, some of the houses like mine are on the state park water system. But a lot of the houses up there still get water either from catching it off the roof or from springs and streams. Really, all of them are only accessible over dirt roads. Electricity only came to Kōke'e in the late fifties or around 1960 when NASA built a base up there and persuaded Kaua'i Electric to extend its main line up there. And, if you wanted to spend the money to hook on, you could. So some of the places have electricity. Some use bottled gas, some kerosene. Almost all are heated by open fireplace in the living room. And the rest you use plenty of blankets. I think there were three architect-designed houses, especially the Danford house. As I said, World War II, everybody was banned. I think down in the Pu'u Ka Pele Park, now called Waimea Canyon State Park, if the military governor decided you weren't a security risk because you were a plantation manager or something you could get an open permit to go up there anytime you wanted. But up in Kōke'e State Park you got a permit that allowed you up one day, daylight hours only, just to check your place out. Actually, before I stayed with the Deverills, my parents were friends with a Colonel Pickett who was the commander of the artillery in the 33rd Division and he took my father and me up there one day. We went to the military camp because the official purpose was talking to their new commanding officer. Which means that I'm one of the only surviving civilians that ever saw that army camp. You see, even the radar base was torn down after World War II. And then a few years later the radar base itself was rebuilt. But they didn't rebuild the outlying things. I'm one of the few people – Because I've poked around I know where the ammo tunnel is and some of the abandoned installations. Then, after the war, you might say affordable housing came to Kōke'e. Most of the troops had been in tents but they had small buildings: orderly rooms, the kitchen part of mess halls, et cetera, et cetera. Built all over the islands where landowners didn't want them and they'd let you take them away. And so you took them up to Kōke'e and put them on your campsite. And then you added some additions on. In fact there's one that's had so many additions that you no longer see it was a Quonset hut. And so the situation reversed from a hundred and fifty camp sites, of which maybe a third were built on, to one where two-thirds were built on. And higher wages. Now you got paid in cash by the plantation instead of so-called free housing, so-called credit at the company store and subsidized medicine. So a lot more people could afford to build. But the real difference was the four-wheel drive. Nobody could count on getting out of Kōke'e – at least where my house is – we're way in – the rainier part of Kōke'e State Park. If you decided to spend Christmas there, you might get stuck there till the New Year's. The big plantation trucks with dual wheels could get around and the ditch tenders had mules – they could pull you out. But basically people – Well, it was like, my own Rice family – You moved up for the summer and the women and

children stayed up there for the school summer vacation. And the men would come up Saturday afternoon and go back down Sunday night. Nobody, except a few people that worked there, was there much at all except during the summer. Of course, you could always take a chance on the weather – if it was dry weather – and go up anytime for the day. And I think down there, Waimea Canyon [State Park], people might stay up there any time of year. But four-wheel drive changed all that. And, of course, most lessees before the war couldn't afford to build. Maybe they didn't even have cars and they'd have to borrow a truck from the plantation or get a hui of people together to get up there. So World War II, shortly after, as I say, brought affordable housing to Kōke'e. And then with statehood: all these had been direct negotiation leases. Then, with statehood, there was this law that all leases had to be by auction. And you could get give short-term permits as long as they could be revoked at thirty days notice. But people who couldn't use their places, couldn't sell them – They were deteriorating. So the legislature passed a law that houses for recreational, residential purposes only could be leased in state parks – or something to that effect. And of course there's this issue whether that was a one time thing or it's permanent. And then there were stricter building codes, et cetera. So that there's been very little building at Kōke'e since the 1950s. Except in some cases where people lost their leases in the 1985 auction and exercised their right, under the old lease, to remove their buildings. In most cases the new lessees just surrendered their lease, I think. But I know two houses that were built after that. No, I think a third. But on the whole you've got three classes of housing. The plantation laborer's shack built by the elite who could afford such things. Two quite fancy architect-designed houses of that era. Then you've got the post-war army stuff. And many times, if you look at them, you can tell which is which – just from the outside. It's almost always a dead giveaway from the inside. One of the things I remember up there in the camp where the Department of Forestry and Wildlife is, some military planner said: "These are in the tropics." As I said they were mostly big squad tents but there were a couple of barracks. They were boarded up to about waist height. Above there it was mosquito screening. It must have been cold and wet, as you can imagine. I know there's one house, Sabra Kauka's, looks to me as if that's one of those barracks moved down there. Only they've walled it completely replacing the screens. Oh, yes, but at the same time, or maybe even earlier, leases were only issued – You see the law said they could issue leases up to twenty years. What DLNR decided to do was if your place was in tiptop condition, you got a twenty-year lease. If it was okay, you got a fifteen or ten. And if it was decrepit you got a five-year lease. And then you would get a renewal if you fixed it up. My mother got a twenty-year lease because her place was in pretty good condition. Next door was a lot where the house had burnt down, leaving a guest or servants' quarters [measuring] twelve by eighteen feet – two bedrooms and a bathroom with no bath, just the toilet and wash basin. And on the next side of [that lot] was her sister Juliet Wichman's which had been rather neglected while she was building a house at Haena. Great sibling rivalry: as soon as my mother got her place and started fixing it up, Aunt Juliet started fixing up her house and garden. And here was this lot in between them. And the blackberries and the banana pōkā. It was literally thirty feet deep in weeds. So I was induced to take up the lease on that and clear it. I had that until 1985 because in the auction you could only get one lot and I preferred to keep the big house that my mother had left me in '76. My cousin Charley Wichman got the place in the auction. And, as I said, he's added a house to my old cottage and discovered that my eight-foot-square bedroom is not fit for

human habitation under the building code. I thought the bedroom was marvelous: it had windows on two sides and I could lie in bed and look out at the scenery with my toes practically out the window. There was only room for a stool for a bedside table and a tiny dresser – all of which I had to take outdoors before I could change the sheets. But I thought it was just dandy. And, incidentally, that was the first time that lot and the so-called Rice Flat came into the Rice family. And it made a brief period when the four or six lots of the so-called Rice Flat actually were in the Rice family. On the whole, Kōke'e families don't stay there. They keep coming back. That does bring up something. Automobiles were pretty darn new and not only unreliable. People were still getting around by horse-and-buggy and that sort of stuff.

[Mr. Plews consulted tax maps of the Kōke'e area:] This here is what people call the Rice Flat. As I pointed out there's hardly been a time when all of it was in the Rice family. The two end lots are now combined into leases. You can tell that on the tax map because they've got separate numbers in circles which are the DLNR campsite lot numbers. But they're combined into a single tax map lot. Down here you see four lots combined into three. Up here you see two lots combined into one. The reason for this is: the horse-and-buggy era was one thing. But some of these people got two-wheel drive cars. Supposing this lot here – Kōke'e campsite 16 – is your lot. I don't think anybody has built on it, probably for this reason. And these guys on one of the other three lots has house guests who come up in their fancy car in wet weather, tear the road up, and have to be hauled away by mules. So then you can't have any access until the road dries up. And almost everywhere where you see these lots combined – Now here, the only way you can get onto my two lots is by this corner of them because the road slopes down so steeply into the stream that no car could get up across the boundary of lot 36. So it's combined into two practical lots but it's still called lot 35 and 36. Lots 22 and 23. That's another thing. See, it crosses the stream. It shows a road but there never was one. The lessee had a garage here where he could park his car – a shed-like garage. And then you walked across the stream to his house. And he was David Larsen. He was one of the first lessees up there. 1919 or '20. He planted two dozen blackberries. By the 1930s my grandfather was trying to persuade the territorial head forester Charley Judd to take the blackberries out. And also get a program to root them out where they went wild. He was told: don't be silly. And a few years later Charley Judd realized that Charley Rice was right and they actually did have a program of digging up the blackberries. Now, remember, we knew where there were blackberry patches. And then the war came. Everything closed down and the blackberries became totally out of control. Except that they brought in bio-controls, including ones that attacked the flowers. So the result was that, when I was a kid, we'd go out and get ourselves enough blackberries for pies or jams for the whole family from secret blackberry patches. It was like knowing where there's good mokihana to find nowadays. Nowadays there are blackberries all over but there are very few berries on them. Just enough to keep them from spreading even further.

That's sort of how houses got built. Have you been in touch with Dawn Duensing, the architectural historian? The Kōke'e leaseholders association and the museum have got together to do an architectural history. Partly because we don't know what will happen to the cabins and partly because their architectural/historical importance may help getting

renewals. But I took her around to most of these places. It's amazing what she could tell just by looking at them – about when they were built and whether they'd been messed around with.

CSH: Did that jibe with your recollections?

JP: Put it this way: I was president of the Mission Houses Museum and then for eighteen years I was a board member of the Friends of 'Iolani Palace. A lot of historical preservationists, and particularly the bureaucracy that makes grants, are for what I call the architectural wing – Us, the historical wing, there's nothing better than the house that was moved out of yesterday and you could see all the changes and accumulations. Where the architectural wing wants it all – This is an unfair caricature but they want it to look the way it did before any history happened. Our idea was something like Grove Farm house where the dining room originally had a grass roof but Miss Mabel Wilcox's Kermit the Frog sits by her television set. It's everything that happened there. So Dawn Duensing and I would get into squabbles. She said: "No, that's been replaced by vinyl siding." And I said: "But it's still an old house underneath and they're still living in it the way they did." But it was fascinating how somebody who knew construction things could spot changes. For instance, in the older houses, the window framings are inside the wall. The older ones: they gradually started doing it over. But the other thing she said: it wasn't consistent. She was working under the theory because a lot of these people [who had the cabins built] worked for sugar plantations. And they were built by the plantation carpenters. She was saying: if we can trace the history of who was the first builder we'd find that, say, Kekaha Plantation was still doing the framing of the windows inside the walls.

CSH: What was the attraction when they conceived the plan of putting up the original cabins?

JP: Well, this all came out, though it actually happened after World War I because the Knudsen leases were finished. And, of course, AMFAC had become American Factors instead of Hackfield and Company because the stockholders were mainly German and all their property was seized and sold. So there was a big change. But this was sort of the Gifford Pinchot/Teddy Roosevelt reforestation – both for forests and recreation. And, of course, in this situation the lessees, instead of paying cash, were to help with this reforestation. Oh, there's a member of the Knudsen family: Ellin Burkland. She and her brother Bob White both live at Arcadia. Ellin Burkland gave several photograph albums to the Bishop Museum. And most of them are from 1910 to 1920. They are snapshots that show the people and the horses and the dogs. But there are lots of houses in the background. There's lots of vegetation in the background. And they show that the area west of Waimea Canyon looked like an English nobleman's deer park laid out by Capability Brown. It's grazed grass. There are a few great big old koa trees. And the rest is grass. Except on the tops of very steep hills where the cattle couldn't get. And there are what look like hedges but they're actually the trees sticking out of steep gulches. And almost all that koa forest area – The general policy was: they really believed that all the native Hawaiian plants had had it. They were just going to go extinct. And so they had to bring in alien trees for reforestation. One head forester, Charley Judd, insisted on planting a million koa – that's a statewide figure. Several hundred thousand at Kōke'e. So practically all the koa forest you see up

there was planted – Charley Judd lucked out. His tenure as territorial head forester coincided with – well, up at Kōke'e – two to three hundred Civilian Conservation Corps workers. And of course, here, when you have the Big Five and the HSPA spending money to cooperate with a New Deal program started by "that man in the White House", who could believe there was anything wrong with it? My only spreading of alien weeds was my grandmother used to have me and my older cousins turn back the nasturtium weeds, rake up the seeds, and she'd then go scatter them along the trails. But everybody else was planting fifty eucalyptus a year and stuff like that. I did discover that my grandfather, after a few tries with eucalyptus and Tasmanian koa, insisted on planting nothing but real koa trees.

CSH: How long did the reforestation program run?

JP: It went on 'til 1981. A couple of environmentalists – Wayne Gagne and Steve Montgomery – asked me to lend them my jeeps and I said no, I'll drive you where you want to go – to see this environmental disaster you're talking about. This one was. They were bulldozing koa forests. Just bulldozing the koa – everything down to bare earth to plant eucalyptus. In 1981. And they made a big protest saying they hadn't made an environmental assessment, et cetera, et cetera. And there was an announcement that the reforestation program was suspended. Which brings up a story: my grandfather Charley Rice – missionary descendant, AMFAC director – was for years a territorial senator. He became a Democrat. And, I'd say, retired from official politics when all that friction was going on. Oh, it's not only plants but animals. They introduced guinea fowl. And of course these were all being hand-raised. The guinea fowl would look to people for hand-outs. And they'd all wind up onto my grandparents' windows. They'd gobble all night. One day everybody was sent out for riding, I guess. Everybody. The whole family, practically. The cowboys and the cook and the maid all went too. And we came back, there were no more guinea fowl. A few days later, the forester came by with his kid, my own age. In those days we had kerosene lamps. Indoors children were to be seen and not heard. If you wanted to play you went outside and we did. In those days my grandfather didn't really keep chickens up there but with no electricity – There were a couple of ice blocks that were brought up once a week. So you brought up your chicken dinners alive. And we went out with a couple of pieces of string – we were going to play Indians. We found these beautiful grey feathers – really made ourselves fancy war bonnets. Then went back and ran down by the doors where the grown-ups were sitting. The next couple of days, nobody said anything to me, nobody punished me. But I was obviously very, very in the dog house. And nobody would explain. Years later I asked my mother. She said: "Why, of course, your grandfather had shot the guinea fowl and the forester didn't know whether he should report Senator Rice." The other thing is I can't remember who the forester was and who his little boy was. I have a clue because one forester's son was in the same class as me in Līhu'e School: Liebert Landgraf. He denies that he was ever involved in that. He says: "It has to have been somebody else and you're not remembering it correctly." So, I think my grandfather was a bit skeptical about alien species. We all did that. I only got involved with nasturtiums. And some of these things – the big eucalyptus, the swamp mahogany – they either have leaf litter or something in their roots that poisons other plants, or simply they suck up all the water in summer. It's very difficult to grow anything under it. And sometime in the 1930s my aunt Juliet

Wichman and some other people planted kahili ginger with its big fat roots. If you put it in, there's a good chance that if it gets through the first summer it will do just fine. Of course, it's now becoming a major pest up there. But in the 1930s that would have been fine. You were stopping Kaua'i from eroding away when the native plants die out, would have been the attitude. Now, of course, what happens is people like me are doing their best to keep all those alien weeds out of our yards because they keep coming through our fences from the state land around our yards where they don't have the money to control them. The Kōke'e Museum now has a program ("KCRP", which I think stands for Kōke'e Resource Conservation Program) that's trying to eradicate them. At least some of them. An example is pampas grass. It's not actually invasive because it's one of these plants like papayas that has separate female and male plants, and only the female seem to have been introduced to Kaua'i. And it has leaves about six feet long with great tassles and the edges of the leaves are like hacksaw blades. There were two clumps of them outside somebody's gate. Great discussion: "Do you think if we approached him properly he would – You see there's this terrible problem: there are these private lands that we can't go in and eradicate these weeds. How can it be arranged?" Well, I happened to see him up at the Kōke'e Museum and I said: "David, would you mind if the museum came and poisoned those…?" He said: "You mean they'll do it for free?" So they went down and sprayed them with Round-Up and tried to hack them out of the ground. The works.

CSH: So you've seen these changes since the '30s?

JP: Yes. It really is remarkable but in a lot of cases it's people who aren't at Kōke'e as much. For instance my cousin Hobey Goodale is ten years older than I am. Now he would be a good contact for you to interview. He lives on Kaua'i. He gets up to Kōke'e maybe twice a year. Sometimes he doesn't go up there for years. And he says he notices – We don't notice the changes because they're so gradual but he really notices because he remembers ten more years back than I do, before reforestation got into full swing, but mainly because he notices the changes between infrequent visits, which those who are there more often overlook because they're gradual..

CSH: From your family did you hear of any traditional practices that might have gone on in Kōke'e before the twentieth century?

JP: This isn't what you're really asking for but it does go – During the Knudsen lease my great grandfather, William Hyde Rice, subleased, not in any specific part, the right to run horses up there. They'd release the pregnant mares and they'd foal. They thought the cool climate was good for them. Every year they'd have a round up. Somebody had dragged the small version of whaler's trypots up there and – The curious thing is they camped almost exactly where my house was. There was what they call a bull wallow where the cattle rolled in the earth because there was something – I don't know whether it got rid of insects or what. And there was a little fenced area where they grew potatoes. I think they left the trypot up there. And they'd bring up the side of beef and the cowboys and everybody would clean up, eating all night. They go out, round up – and it would take weeks. So when the stew got low they'd go out and shoot a cow. Now you may know William Hyde Rice's book of Hawaiian legends. Here's somebody very interested in collecting and eventually publishing

Hawaiian legends, who had round-up camp at Kōke'e, and yet he collected practically no legends about Kōke'e. Now there are [legends] in the Waimea Canyon. But I think the reason was that nobody lived there. Almost every Hawaiian legend – including one that he collected that is really just Jonah and the whale [which] has to start at Kahana Bay – almost always tied in to an actual place, if you can trace the legend back. And if the audience didn't know the place, it was meaningless. You go along the canyon trail, as you go down to the waterfall, you look across and there's a ridge called Ka'o, with this phallic stone and then one with a hole in it. Its name is Pōhaku Puka o Ka'o. There's no legend about it because nobody but a few bird catchers saw it, probably. And when you do get a legend they're along the two, what you might say, established trails: the one that went up from Waimea and across the Alaka'i Swamp and down into Wainiha; and then it branched about where the museum is and went into Kalalau. Those were, I think, the only trails that were regularly traveled and they were a way to get from here to there. Once you were beyond Pu'ukapele where people lived – there's a proverb about it. Well, put it this way, my mother would say that she was not a paddle maker from Pu'ukapele meaning, "I'm with it. I'm not a hick." Mary Pukui, of course, says that they're wholesome, strong, competent country boys. It's like most Hawaiian proverbs and nicknames: they're two-sided. That's where the fun comes in.

CSH: So those trails were the traditional trails –

JP: Yes. I think those were the traditional established trails. Now further makai – also because people lived in Pu'u kapele and also because they harvested the koa trees. Those shallower valleys from Polihale on south, there was a way down. I think there is actually in the Bishop Museum a photograph of one of these old canoe trails. Because, in many cases, the problem was to hold the log back. So they'd put ropes on it, pull it back, and probably rough-hollowed it out before they started taking it down. Another thing my mother told, which is about the only clue I have to how long the koa trees lived – She could never find and show me one of these, but when she was a little girl – born in 1900 and first went up to stay with the Knudsens in 1904 – she was shown koa trees that had a knot in them. I don't mean the kind in knotty wood. She was told, what it was was when the kāhuna kālai wa'a went up there, he took usually his sons or grandsons as apprentices. And one of their jobs was to take their fingernails and trim off the side branches of the little saplings because the koa trees grows about that tall during the first winter and then the next winter it can get up to six feet tall. And if he did a good job of it, he was then rewarded by allowing him to take a couple of the extra ones and by gently twisting this he'd really tie a knot in it. And when she was little in the early 1900s she was shown them but in the '30s she couldn't [find them]. So I guess the koa tree lives about a hundred years but you'd think having a knot tied in it shortens its life. It probably made it a prize for making fancy calabashes and stuff. Maybe when I was a kid they were still there but we couldn't see them because of all the other ones planted. And probably the furthest mauka habitation was the hale manu – the bird catcher's house. When you go down Halemanu Road from the NASA station, the real Halemanu Valley is the first valley you reach. Val Knudsen the second told me that the grass hut that his grandfather Valdemar the first found up there and sort of restored was – You go down, you cross the stream, and then you sort of walk at the altitude of the bridge makai along the bank of the stream, and he said you'd come to it. I notice on the tax maps

that this crossed-off TMK 1-4-3-15 is that location. They took the grass house and moved it over here. And for awhile it was used as a grass house. But the valley, its really name was Nawaimaka. Well, who wants to call their – See, it was a working camp. They were trying to get rid of the feral cattle because he was trying to improve his breed. But it was also a vacation home. And who wants to call a vacation home "The Tears"? And, after all, they were moving the hale manu and that's where everybody's cabins are and everybody calls it Halemanu and then says "Yes, yes, I know it really ought to be called Nawaimaka. And he pointed out the living room was two parts: the small part and then you went down a couple of steps and a great big rickety thing – I mean, part of the walls – There were literally old doors set sideways for some of the walling. But he pointed the upper part, the posts, the rafters – they even had a bit of bark left on them – those are the grass house and the oldest part of the house. He lost the place in the '85 auction and took the house and moved it down to Kōloa. I haven't seen it since the '92 hurricane but I understand it was repaired. And certainly when I was there in the late '80s it was still the grass house frame as the frame of the upper part of the living room. This says something about oral history: I've retailed this story to my aunt Juliet Wichman [who said]: "Nonsense. I'm older than Val and I remember his grandmother and she said the bedroom wing was the first part built. Val ought to get straightened out." Well, when I went to the Bishop Museum, there's this lone photograph which somebody had said is [from the] 1870s and it showed the grass house still the grass house and, a little separate from it, the bedroom wing. In other words, Val and Aunt Juliet were perfectly correct. The grass house is older than the bedroom wing, obviously. It didn't get added on until later. I think lots of times you find with oral history that people tell you two things that apparently contradict each other and they actually turn out to be both true. Now, I'm actually going by what Aunt Juliet says in the videotape – that during the Knudsen lease there were eventually four or five places up there. There was the big Knudsen house. Now that was really organic architecture. Literally. The old bathroom was rotting away in 1983 when Val was adding a deck onto the kitchen. It started out as a grass house and a three room bunkhouse and they just kept adding things. Then, H.P. Faye – Hans Peter Faye – his nephew had brought out from Norway to start a small sugar plantation makai had a house that is still standing called either Little Norway or Mālua Pohā. Augustus Knudsen had a boys' camp where Camp Sloggett is now. You know near Camp Sloggett there's that building with corrugated iron built of plain old lehua poles. The boys would cut the lehua trees and built that. And it's running neck and neck with the Faye house as the oldest surviving building at Kōke'e. And lehua doesn't rot fast but it does eventually and its original grass roof has been replaced by a tin [roof] it may be in the situation of: "This is my grandfather's ax. I replaced the handle and father replaced the head." And then the Hans Hansens also apparently during the Knudsen times had a place somewhere nearby. Not the same one they have at Halemanu Valley now but – Once again another Kōke'e family goes away and comes back. That's all there was. And one of the earliest ones built was my grandfather's. It was a living room with three bedrooms behind it and a little bathroom, and an entryway and a kitchen. And I had this garbled version that the kitchen was a later addition. But it wasn't. It must have been a room built for another purpose because, if you look at the earliest photographs, there're no smokestacks – neither the living room where there was a Franklin stove until they put in a real masonry fireplace nor the kitchen where there was a big iron range. They must have done the cooking outdoors for the first year or two. There's also an interior photograph showing no stove or

fireplace in the living room. It must have felt really cold, some of those nights. A lot of the campsites: sometimes the only building was a wooden platform that you put a tent on that kept you dry and maybe a little warmer than on the bare ground. Then they got added on to, and more and more bedrooms usually.

CSH: Going back to what you were saying about legends, it seemed that there were more legends –

JP: Yes. The canyon is full of legends and, in some cases, a conspicuous place name like: what I think of as Pu'umoi – the Waimea Canyon lookout where they have the bus parking and everything – because Ola who got the menehune to build the Menehune Ditch in Waimea – The deal was he had to give every menehune a fish and it had to be the same kind of fish. He was so pleased with them he attempted to pay them each a moi but he ran out at Pu'umoi. And you notice there are couple of place names, Kapuwahiaola and Ka-halau-a-ola, where he stored and cooked the fish. I can't find them anymore. They're all overgrown. And then, he hadn't kept his promise, he had to try again. His kahuna called Pī, meaning stingy, pointed out that this freshwater shrimp is a fish and there is Pu'uopae -- it's down toward Mānā. It's the little hill you see with two lumps. And, actually, there's an unofficial turn-out on the makai side of the road, just mauka of Pu'umoi and you're actually looking down that same ridge. In other words I think of it as Pu'umoi. My cousin Bruce Wichman's legends [book] gives it a totally different name because he's connecting it with a legend down in the canyon. And it's almost like they were all part of Waimea ahupua'a but they were separate places. And in those days, living in Waimea Canyon, you were in the metropolis and the people at Pu'ukapele were the hicks. And when you do find legends about them, they're sort of just hunters' tales. There's a hill on Kaunu-o-Hua Ridge – There's one called Ka-nānā-ena-i-Wai'ale'ale because you can see over the other ridges to Wai'ale'ale. And then there's another one there's a story about. There was a hunter who had two big dogs and one little strong dog. He shared his food with the two big dogs and then little one ate them all up. Then there's Ka-ua-i-ka-nanā. The story is this: there were two travelers going across the Alaka'i Trail – one old, one young. They got caught in a rainstorm at what's now Kawaihina'ale'ale. The young and vigorous one ran or scrambled a little ahead and got himself in this very narrow niche where the rain wasn't actually falling on him, and left the old man with no place to shelter. Here they are just wearing malos which may disintegrate when they get too wet. So he goes around a little point of land and starts singing: "Here I am in this warm cozy cave. I can look up at my toes against the opening and defy you, the rain." He hears rustling and sneaks back into the niche – because the young man is coming to join him. [The young man] tries to go back into his niche. The old boy is in there and isn't going to let him in. The young vigorous man dies of exposure and the old one – the-crafty-elderly-can-beat-the-vigor-of-the-young sort of thing. Anyway, they're just dinky little anecdotes like that. And even the one about Pele that Bruce has found is a sort of comic one. On the government map that we've been talking about, this flat area is called Kapukaohelo -- sacred is the ohelo. And across Kōke'e Valley, the flat on the top of Kumu-wela ridge is Kapukalauokaohelo – the ohelo leaves are sacred. Anyway, the people who built about half the cabins there – there are nine, something like that, around a sort of village green effect on this flat area – it was called Makaweli Flat because about half of the people that lived there worked for Makaweli Sugar Plantation.

Somebody said: "No, no, no. That isn't authentic. We've got to find out the authentic Hawaiian name." And they found this government map. They figured that "Ka" at the beginning of the name just means "the" and could be omitted. So they put up this sign saying "Pukaohelo". It felt very authentic. Somebody came along and trumped their ace and said: "Oh, you haoles. You think puka means any kind of hole. But puka only means a perforation – something that goes through. Where is it?" Oh, must be wrong. So it must be "Pu'ukaohelo". But you go back to the original sources and it's "Kapukaoheleo". But, I say you can never be sure about a Hawaiian place name unless you know the story behind it.

There is another, you might say, historical legend. These brothers, they're kings of different islands, and the one from Hawai'i goes with them, attacks Kaua'i and is defeated by Kukona who takes them up there. And he's supposed to have built a heiau or something on the rim of Kalalau but there's no archaeological evidence for it. That's the other thing: there are very few archaeological remains.

CSH: Since you've brought that up: do you know of any archaeological sites –

JP: I know of absolutely one and I'm not quite sure where it is. Somebody else found it and showed it to me. You know where the NASA generator is? On the down side, I saw a car parked and some people down in the bushes and they'd found this little platform consisting of about three undressed stones and maybe eight or ten this way and that way. That is the only time I've really seen what might – The problem is things are that simple. People are still building that way. I have spent my time trying to find the things described in Bennett's [Archaeology of Kaua'i] and I've only found one and that has been destroyed since. You know when you're coming up the road from Kekaha? There's a place where the road would have been very narrow and they've built a masonry wall. Bennett describes a heiau on the flat hilltop, uphill but makai from where the wall is. I went and found it in the '60s. There really wasn't anything there except the paving. Then, a few years later, I went one day and there was sugarcane where the heiau had been. I think they plowed it up not even realizing – because it was just – There were no walls above ground level. There was just a lot of paving. There's supposed to be one up Pu'u-ka-Pele but it's so covered with lantana that I can't find it.

Put it this way, the Hawaiians would have been going through Kōke'e continually until they all went horse mad. Now, in the 1870s or something, Valdemar Knudsen – See, ten years before, Kamehameha V when he was still Prince Lot, I think, had been hunting in the Alaka'i Swamp. And when Queen Emma came over to stay at her home in Lāwa'i he said you really ought to see the Alaka'i Swamp. She got hold of Valdemar Knudsen who was – Well, he started out as the konohiki of the Crown Lands. So he had to find this old kahuna kaluahi who was one of the few people that knew where the trail went anymore. This was in the 1870s. Very few people went in there. There must have been some pig hunters. And botanists went to the top of Wai'ale'ale. Put it this way: you'd have had to ridden on horseback from there to – My mother said that they did once get their horses down to Kawaikōī Stream on the Alaka'i Trail, which I find hard to believe.

I remember the summers, as a little kid, a truck would be borrowed from somewhere that would take in the food. And then we'd all go in on horseback just as far as Kauaikoi Stream. The ditch tender's cabin is where they've made the campsite on the near side. We'd have a picnic somewhere around there and come back. Even that was a special all-day event.

CSH: We spoke earlier about the 1891 government survey map with its many place names identified. Have you been able to correlate the place names on the map to the areas you know of in the parks?

JP: Using that map, the ones in the Kōke'e area – somewhere between one-third and two-thirds. Because of course what you're doing is some of them are not only on that map but on the bigger-scale USGS ones. Not necessarily in the right place. I have tried to pencil-in on USGS maps where these places would be.

CSH: Thank you for this interview.

Mr. Plews kindly provided the following additional comments:

Note on World War II Army Camp [see page 91]. As I said, this was where the Division of Forestry and Wildlife (DOFAW) has recently built a nursery incorporating the one surviving, masonry, Army building.

I believe it was built about 1943. Wilbur Cross III visited Kauai a few years ago. He told me he and his troops were still living at the old Civilian Conservation Corps camp near Kanaloa-huluhulu when he commanded the radar base in 1942. He present radar base is on the site of the one Cross commanded. Apparently, everything was dismantled shortly after World War II, and a new radar base built on the same site a few years later, this time with barracks, mess hall, etc. on the same site as the radar. Cross had never heard of any of the facilities I mention below.

On the right hand side was a cleared rectangular area now used by DOFAW nursery. A bow and arrow describes it, the string being the highway, the bow a curved paved driveway, and the arrow a path from the road to the masonry headquarters building. As one faced the HQ, there were mostly squad tents and the barracks I've described with wood walls to waist level and mosquito screening above.

Across the highway was the motor pool, whose concrete hard stand now provides parking for the new trail head of the Awa'awa-puhi Trail. A little further towards Kalalau is a smaller hard stand which was the gas station.

Since then, I've discovered more military installations. The ammunition tunnel is further towards Kalalau on the left of the highway on the brink of Awa'awa-puhi valley.

Opposite the original trail head of Awa'awa-puhi Trail, a jeep road heads up to the top of KaunuoHua Ridge and splits. Head left (west) on the still extant road and one will see a small but massive concrete structure. Head right on the overgrown road and you will probably not see a water tank on your right and further along another pillbox hidden in the vegetation, although they are quite close to the road, which National Tropical Botanical Garden interns and I reopened as a trail in 1983.

Note on Windows. [see page 94] What I meant to say was this. Until about World War II, the window casings of single wall construction houses were built inside the wall, leaving the outside flush. After the war, they were built on the outside. This is true of army buildings, and other postwar buildings. Finally, the few houses built or extended from the 1970s on seem to have reverted to window casings on the inside. I thought this would be a sure fire way of dating buildings. Dawn Duensing pointed out that, while this was generally true, some house showed other features of other dates. Either they were remodeled, or more likely, different builders were early of late adopting such changes in fashion.

Note on Trails. [see page 97] Basically, the thorny plants and vines that bar your way through the forest are alien species, and there are still patches of pristine forest where you can walk almost any direction the terrain itself allows. The only purpose for a trail was to prevent getting lost, and people who knew the forest well, or had a guide that did, didn't need that. However, winter weather made travel by canoe around the Nā Pali coast difficult and dangerous, so there was an established trail across the island. It had many branches from the coast of Waimea, but all came together by the region of Pu'u-ka-Pele, whence there was a single trail where the highway runs now to Kanaloahuluhulu, where it split in two. A branch went up over Ka-unu-o-Hua Ridge and down into Kalalau, using ladders now gone. The other, more important branch, crossed Alaka'i Swamp and down into Wainiha, and is described by early missionaries and naturalists. However, long stretches of each branch were impossible for horses, which made travel the long way around the east side of Kauai more comfortable than this route. Thus, by Queen Emma's trip across the swamp in the 1870s, it was hard to find a guide who knew the trail. The present network of recreational trails was created in the reforestation era, some by Kekaha Plantation to build and maintain its irrigation system, but most when the Civilian Conservation Corps provided 200 to 300 workers in the late 1930s. The highway and some roads and trails are over or close to ancient routes in some places, especially where the terrain allows no other choice, but even there was substantial rebuilding and rerouting

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Note on Hawaiian Place Names. Most, but not all (for instance the names of each of the major islands) Hawaiian place names mean something. Some, e.g. Nā Pali are simply topographical descriptions, but many come from stories. There are many genuine homonyms in Hawaiian, many more if 'ōkina and kahakō are omitted, as they are on most old maps and land records. Thus even a ripe Hawaiian scholar is guessing at the meaning and pronunciation of many, perhaps most, place names.

Knowing they are far better guessers than I, I follow Pukui, Elbert and Mookini Place Names of Hawaii, and if that does not include the name, Mary Pukui's typescript of Francis

Gay's notes. (the typewriter she used allowed her to use an apostrophe for the 'ōkina, but nothing for the kahakō; however, the latter can be inferred from her translations.)

I do part company with their authority in one case, calling it Awa'awa-puhi, not their Awa-'awapuhi "Ginger Valley". There is a legend about a giant eel in the top of the valley. As a child, I was shown a double line of rocks on the Ka-lua-puhi Trail across the top of this valley, and told that some hunters found a gigantic eel comatose from hunger, exhaustion and cold. It was so big they had to build an imu around it. The heat revived it, and it ate them. The Pukui & Elbert dictionary says awa means port or channel, while awa'awa and awāwa mean valley, and puhi is, of course, eel.

I also call "banana poka", banana pōkā because I've heard Hawaiian speakers use that pronunciation, which means shot or pellet.

Wayne Souza

Interview Summary

Wayne Souza, Kaua'i District Superintendent of the State Parks Division for the past ten years, was born and raised in West Kaua'i. He recalls that, as a youth, his trips to Kōke'e were limited to family outings during the plum season or to pick purple lilikoi.

He is a nephew of the late Joe Souza, the pioneering parks administrator. Mr. Souza mentions that his uncle showed him archaeological sites at Pu'ukapele and the Waimea Canyon Lookout.

Concerning on-going cultural practices within the parks, he recalls gathering of flowers like 'akulikuli for decorative purposes. He does not know of any current gathering of medicinal plants. Mr. Souza notes that pigs, goats, and deer are currently hunted in the parks area.

Since he has worked at the park, he has not seen any historic sites, site remnants, or traditional sacred sites.

He notes the changes within the current Kōke'e and Waimea Canyon State Parks landscape that were caused first by wild cattle herds and later by changes in park development policies.

Interview Transcript

Wayne Souza (identified as WS in the transcript below) was interviewed by Cultural Surveys Hawai'i at Kōke'e State Park on April 21, 2003. Lauren Tanaka (LT) of the Division of State Parks also participated in the interview.

CSH: May we start with a brief overview of your background on Kaua'i and with the state parks system?

WS: Basically, I was born and raised on Kaua'i. Between college and the military I was gone for about ten years. And nineteen years working at the state parks on O'ahu as a planner. The last ten years I've been working as the parks district superintendent here on Kaua'i. When I was in high school and maybe a couple of years in college I worked as a summer student for the state parks and spent time on Kōke'e.

CSH: When were you born?

WS: May 26, 1947.

CSH: When you were growing up in the '50s did you have a chance to come up to Kōke'e?

WS: I did but it was only occasionally because basically, in our days when we were growing up, each family had only one car. So unless your family was going up there, you're not going up Kōke'e.

CSH: For the local folks, how much a part of their lives was Kōke'e? Was it just a special occasion kind of trip up here? Or something you would do on a regular basis?

WS: No, because most of us, if we had to recreate, it's along the coast. So Kōke'e would have been something like plum season or to pick purple liliko'I

CSH: What part of Kaua'i are you from?

WS: Hanapēpē, the west side. Unless you came from a family that did a lot of hunting, you probably spent most of your time on the coast.

CSH: Do you remember any of your impressions of the parks when you were growing up?

WS: Oh, yeah, the plum season is not anything like today. Plum season was a big event. People used to drive up the afternoon before and camp out in their vehicles. They'd just line along the road, a whole line of vehicles.

CSH: That was a real event?

WS: It was a major event.

CSH: Any other memories?

WS: Well, I think it's pretty much like it is today. We'd just go for picking plums and you can only eat so many plums.

LT: Any other fruits?

WS: Like purple liliko'i we used to pick them in bags. Each of us would have a burlap bag and you could fill it up. Now, you're lucky to get one.

CSH: During the time you were growing up, did you hear any of stories about the parks area? Anything about place names? Legends?

WS: Not really. The only thing I heard from my uncle Joseph Souza and that was more like, maybe, fifteen years ago. He mentioned Pu'ukapele has the sites there and you have the house site at Waimea Canyon Lookout. He showed me those sites. What he said, those sites were pointed out to him by "old man Naumu."

CSH: Perhaps we can talk a little bit about your uncle, too. He got a lot of his knowledge from the old –timers?

WS: Right. He worked at Kōke'e for a long time too. Basically, a lot of the knowledge was passed by the old-timers he worked with.

CSH: Later on, when you got to talk to him, did he tell you more about these stories?

WS: Well, not that much because after a while he started to lose a lot of his memory.

CSH: So you were here on Kaua'i until graduating from high school?

WS: Yeah.

CSH: Then it was ten years 'til you got back?

WS: Well, between college and going in the service it was ten years. Then I came back for a little while, maybe a year, then got a job with state parks on O'ahu.

CSH: Since you've been up here have you learned a lot more than you knew before?

WS: A lot of my interest after I got out of college was the plants. So on my own I learned the native plants, just going up there looking at the plants.

CSH: Are there any things you'd like to mention about the plants that are growing in the two state parks? For instance plants that would have been gathered for traditional uses?

WS: No, because, myself, I'm not into crafts. I just appreciate the beauty of the area. Photography.

CSH: Have you heard of any medicinal plants that people might have come here for?

WS: Not really. Aletha Kaohi and I were talking about it. We couldn't think of anyone doing that today.

CSH: Back in the '50s and '60s, did you hear of any people actually coming up to the parks area to do any gathering practices? Perhaps for flowers?

WS: Well, mostly the kind of flowers they would gather is like 'akulikuli, which is no longer grown here. They would gather, like, the lily. You still have some but not as plentiful as before. I guess some people call it pussy willow. They use it as dry flower arrangement.

CSH: But this would be more modern, specialized decorative use?

WS: Right.

CSH: How about place names in the area? Have you heard any place names that are not commonly used or known today?

WS: No.

CSH: Did you ever hear of any burials up here?

WS: Not in Kōke'e.

CSH: What kinds of hunting have you heard about?

WS: Pig and goats. And, in more recent time, deer.

CSH: Were the pigs first and then the goats?

WS: No, the hunting probably would have been about the same time because the pig began as a mix between the Polynesian and European, and the Hawaiians didn't hunt pigs in the forest. And the goats were introduced by Vancouver.

CSH: So people were hunting goats in the '40s, '50s?

WS: Oh, yeah. You talk to the old-timers – like on the Big Island, Nā Pali – we only have a fraction of the population of goats today than we had in the past.

CSH: In the time you've had to get to know this area, have you seen any historic sites, site remnants, any kind of habitation, agriculture?

WS: No, just in Waimea Canyon.

CSH: Any traditional sacred sites?

WS: No.

CSH: Concerning trails: have you noticed any trails in the parks that might be or follow the route of a traditional Hawaiian trail?

WS: No. It's nothing like the Big Island where you have those lava pavings, stepping stones. We don't have those on Kaua'i. The only thing I know of is what's written in the literature, like Early Hawaiian Planters. They mention some of the old Hawaiian trails.

CSH: In the time you've been up here have you gotten any sense of the what area might have been like before the 20th century, before the modern park development?

WS: Kōke'e State Park hasn't changed as much. The koa forest below was drastically changed by wild cattle. So we lost most of our native plant species there. In fact, in early literature, they report about how they could ride horseback under the koa trees. It was completely open.

CSH: Is it true that in the 20th century there were many efforts at reforestation in these areas?

WS: Forestry and Wildlife did a lot initially to protect the watershed. But then in the '60s they were looking at things like aesthetic. They were even considering commercial values. More recently, the state changed its policy and they're more concerned about retaining the native plant communities.

CSH: Do you think that's a burdensome challenge, considering all the changes that have already taken place?

WS: Well, this is the only thing we got. So either we got to try and save it or we lose it all. But given the resources we got today, it's a losing battle. We just try to keep from getting too far behind today. So there's always a possibility that we can restore the area. We're talking about generations, though.

CSH: What would you like to see, as far as development goes, especially as related to maintaining of resources related to traditional cultural practices and beliefs?

WS: Well, in reality, in terms of access to mauka resources, Kaua'i is one of the most fortunate islands. We allow a lot of things to go on but we still need to control the use and the amount of use. We need to get the users to become responsible, to become part of the solution in restoring it, rather than just coming in and taking.

CSH: Is there a problem with people taking the resources for commercial purposes?

WS: A small number of people can do a lot of damage and usually that's the case. And usually they're the commercial guys because they know they're not going to get the permit to exploit the forest so they're just sneaking in and doing it. More recent cases: people stealing koa logs. We've had people, on occasions, cut down the mokihana tree. And we have some commercial guys continuously harvesting maile up here. Our concern is the commercial guys, more than anything else. Although we need to educate the public how to properly harvest, about which we don't have all the answers right now. So that's one of the problems we have to deal with.

CSH: What do you think about people who gather for hula festivals, graduations? Do you see that as a legitimate cultural gathering practice?

WS: Well, we've allowed for graduation, May Day, like that. Our concern is when, like Kōke'e Museum hosts the Queen Emmalani Festival. Up to this point, they really haven't gone in the forest and collect a lot. But they could have a major impact. So Marsha [Erickson], the executive director, knows my concern. We don't want for everyone to come here and expect to get all their materials from the forest on Kaua'i.

CSH: So this is a concern about non-commercial gathering?

WS: We have the permit requirements in place. The main reason is to monitor the personal use as well as the commercial use guys.

CSH: Talking to several of the local kūpuna, I've heard that what makes this area special is that it is open to the public. You've just mention the need to educate the public in the use of the parks' resources. In the past ten years, has that been a problem?

WS: It's not really a problem today, except the commercial guys. But as our population grows it can develop into a major problem. Another thing we need to manage more is, although certain plants might be common elsewhere, they might be rare in the parks. So those are the

plants we don't want people to collect in the park. And we're also concerned about look-alike plants, endangered plants that people may collect. So there are areas that we just say they cannot collect. Or they may trample certain endangered plants.

CSH: What about the kinds of visitors that come up here, do you see a lot of the local folks coming up? Someone has mentioned the danger that they area may become perceived as only catering to tourists and that local people may feel alienated from the area. Do you see anything like that?

WS: No. Because our residents cherish the Kōke'e area. And our island, unlike Maui and the Big Island, we chose lifestyle over economic development. That's why they went national park route. We want to stay state park. We want to control our resources, for our lifestyle. When you look at the other islands, they kind of sold themselves to tourism.

CSH: Do you see that as a danger up here? The tour buses?

WS: Well, the danger is more we have to watch over our politicians. Because, if you leave it up to the residents, we're not giving away the island.

CSH: In the '50s and '60s, you mentioned it was a special event to come up to the parks, because of the distance, the effort with the vehicles. That seems a common theme, in talking to kama'āina, that it was a special event, even going back to the '20s and '30s. So it was like that when you were growing up?

WS: Definitely.

CSH: By the way, do you know how the whole park area got the name Kōke'e?

WS: No. I think Bruce Wichman gave a talk on that. When you look at where the first developments were, it was by Kōke'e Stream. Same as the ranger station. The first ranger station was there – Kōke'e ranger station.

CSH: And in your mind, have the two parks, Kōke'e and Waimea Canyon State Parks, been distinct as a representing two different kinds of environment, different kinds of recreation?

WS: It's an artificial boundary which doesn't make sense.

CSH: Why do you feel that?

WS: Because none of us just say, like, we're going to Waimea Canyon. It's one continuous trip when you're going up. It's one experience, not separate experiences.

CSH: Are there other things that you'd like to mention, specifically related to cultural impact or, if you'd like to broaden it out, to other concerns?

WS: I would think probably why you don't have as much information on cultural use is because of the effort and the distance that you have to travel to Kōke'e. But I know, George Kruse, before he died, there was an article in the "Garden Island" where he went to Kalalau and he had positive spiritual feelings there. So there are some people like that, yet. Including some of the haoles that come here, because they talk of the spiritual side.

CSH: Is there anything you'd like to say about the area that might summarize your feelings about this place? Coming from your background, both professionally and as a Kaua'i person.

WS: Well, Kōke'e is my place. You get this natural beauty. You get the clean air. You get away from the towns. You can go to an area that's really quiet. I mean it's a special place which we need to protect. We need to control the numbers and type of people coming up. We need a lot of education. We need to get more permits for residents. And we need to control tourism, rather than their dictating to us.

CSH: Do you see tourism as a problem?

WS: It pops up now and then.

CSH: In what ways has it impacted?

WS: Well, we're starting to get a conflict right now up at Kōke'e because the tourists are driving in the back roads. And that's creating a problem. Especially someone going into the back roads without knowing what they're getting and without really appreciating. We'd rather save those areas for people who appreciate it. Keep the masses on the corridor following the highway. That's why we want to bring the trails to the public rather than they have to go drive in and park their vehicles right on the road and creating a hazard for the hunters and other people coming out.

CSH: At this point you don't have the manpower to control that kind of situation?

WS: Well, a lot of our problem is environmental permits. To do just about anything you need environmental permits, and it takes a lot of staff time, which we don't have, or it takes big bucks to hire consultants

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[Mr. Souza recalled lore shared with him by former park personnel.] I had a talk with one of the old-timer caretakers up at Kōke'e, Kajiwara. Things he was saying it sounds like Waimea Canyon is a really special spiritual place. It seems like there's a lot of knowledge. You've just got to hit the right person. Unfortunately, he died.

There's one questions I have, though, always in my mind: Waimea Canyon, I don't know of any chants that praise Waimea Canyon. I'm just wondering if this a historic feature because of the goats denuding all the cliffs. You would think you would hear an old Hawaiian chant on Waimea Canyon, the beauty of the canyon. But I don't know of any. Is it because it's a historic thing, because the goats denuded the cliffs? If that's the case we

have to continue having goats in Waimea Canyon to manage the canyon as a visual resource.

CSH: Earlier, before we started taping this interview, you were talking about this area and associated heiau. It sounds like you've studied the history and the archaeology of the area. Have you made any of your own conclusions about the archaeological resources in the parks area?

WS: Kōke'e area, it sounds like there wasn't that much. It probably was all temporary.

CSH: Have we covered everything you'd like to say?

WS: Another thing is: when you look at the koa wood we have today, they're really not canoe quality. So I'm not sure. There might have been an old Hawaiian way where they actually had them planted – do silvaculture, grow it themselves. So you look at the wood we have. The trunk only goes so high and that's it. It branches.

CSH: Any other thoughts that, over the years, have puzzled you? Or things that you've figured out? Especially concerning the history of the place.

WS: The only thing I raise is the question of the location of Ka'ana – based where USGS plots that point and where Gay and Robinson's map shows it. These people are saying it's Pu'ukapele pavilion and I say not based on what this map shows.

CSH: Any other specific places on the map that you have questions about?

WS: I've been looking at the map where Kalalau Lookout is. They got a site close by as Kilohana Lookout. That's what they call the end of the Alaka'i Swamp Trail, Kilohana Lookout. I'm just curious: Kalalau Lookout: what's actually the place name of that area? And on this [1891
map compiled from government surveys and private surveys of Gay and Robinson lands] there a "Ahuloulu". I thought that was quite interesting because that's the name of a type of heiau. It's a pu'u where you would place a heiau so that got me curious on this map, too.

CSH: Do you have a feeling that there might have been heiau up here in this area, Kōke'e Park?

WS: It wouldn't surprise me. When you look at Wailua side, all the way from the shore to the top of Wai'ale'ale, they have a heiau. And Kaua'i trails are not like our trails today. You actually have to be a climber to get to those areas. So that wouldn't surprise me at all. If there was a special reason, they would get up there.

CSH: Any other observations about the 1891 map?

WS: What they're calling "Hanakoa Falls" is reality is not Hanakoa Falls. Hanakoa Falls is on the other side.

CSH: In the last ten years what changes, for good or bad, have you seen in the parks area?

WS: Our budget and staffing is bad. Well, we've improved in some things. We've been getting equipment and things. But we've been losing our staff and staffing is more important than funding. What has changed is that we've got a botanist position. We haven't filled the position but that changes everything. You can actually have a professional do the botanical resource management. We also got a technician position. We're always told we got caretakers but the caretakers got so much work that they can't do resource management. When you got a technician they can devote their time to doing this non-janitorial, caretaker jobs.

CSH: People have also mentioned the casually introduced species that have been brought to the parks area since the '20s and have gotten out of control. Is this an ongoing problem?

WS: Concerning the introductions: what we're waiting is for, one, the master plan and, two, coming up with new leases for the leaseholders. That's the opportunity when you bring about the change: you put it in the lease. And hopefully our board agrees with us. In terms of introductions, whenever you get one guy, there's an introduction. Even in Hawaiian times there were introductions. So it's nothing new. It's just how you define it, whether it's beneficial or not. And it's been only in recent time that our society has really valued native vegetation. So it's not something you can just blame the people in the past.

CSH: Do you have any other thoughts on the overall goal of the parks?

WS: The emphasis should be the local residents, not the tourists. And the tourist are our guests.

CSH: Any special ways you can think of to ensure that ties to the local community aren't lost?

WS: Well, that's why we're trying to get the community more involved in the planning and also volunteering here in the park. The residents have to take ownership of the park. If they don't take ownership of the park, then we're going to lose it. Outsiders are going to dictate.

CSH: Have you found a willingness in the community to participate?

WS: There's a small core, but not enough. This is how we need to increase our education program and outreach. And we need interpretive guides for Kōke'e.

CSH: Do the public schools make regular excursions to the parks?

WS: [The Department of Education] has their Kōke'e Discovery Center which is tied in, I think, to the fourth grade, tied in to their curriculum. But you see some other schools come up here.

CSH: But there's no long-term, overall program to get the schools up here?

WS: Except for [the Department of Education's] program, no. It's just that we don't have the staffing and we don't have the different type of expertise required.

CSH: Would that be a good focus of effort: to try to get more experiences up here for the younger people?

WS: We follow the model of the National Parks Service. They target older children and adults. I'm looking at we should take care of the youngsters. We need a children's nature center, too, up here – that takes care of the toddlers to the one to seven, eight years old. A special program just for that and special facilities for that.

CSH: So that's your take: that we should start with the younger –

WS: We should start with everybody. But the focus has been on the older generation. And a lot of these programs don't have to be seven days a week. They just have to make sure that it's throughout the week so it's accessible to residents. The tourists usually can make the same time as the residents. The rest of us are working so it's got to really fit our schedule. You've got to have at least one day during the weekend that it's open. But it doesn't have to be a seven day a week operation.

CSH: Do you think education about the traditional, pre-20th century life up here can be incorporated into that kind of program?

WS: Yes. But the thing we got to stress is with privilege you also have responsibility. People are always forgetting about their responsibility.

CSH: Responsibility – in what ways?

WS: Proper harvesting techniques. Also putting back into the forest what you take out. In other words, for the average person, it would be like volunteering. It could be, say, volunteer once a year or twice a year.

CSH: Do you have volunteers already?

WS: We do but we don't have the staffing at this point in time to really go out and recruit volunteers – because we don't have the staffing, we don't have the funding. But we depend upon volunteers to do certain kinds of jobs.

CSH: As someone who knows the parks on this island and also on the other islands, is there anything you'd like to say about the uniqueness of Kōke'e and Waimea Canyon State Parks?

WS: Well, Waimea Canyon itself is unique, physically. Kōke'e is unique because of the access we have for the public. And the forest is relatively intact and we have a diverse type of recreational opportunities available. But the land area itself is limited, so there are limits on how much we can accommodate.

CSH: Any thoughts on the changes in the parks over the years caused by hurricanes?

WS: Well, I look at all those changes as being natural. Because of the changes on the island, that's why we may have some degradation of some areas. What it is because we got so many invasive species on the island, the hurricane just spreads those seeds all around. But it's been natural. You can see the koa has adapted to hurricanes – the rejuvenation of the

koa. So you have this young growth – two different generations on the mountain. So it's a rebirth too on the island.
I always wondered how things like kukui could get up on the mountain. After you see the hurricane you understand why. It just blows them up on the mountain. So, I don't know, for some large seeded plants you may need hurricanes to disperse them on the island. But they can do it.

CSH: Thank you for this interview.

Frederick Wichman

Interview Summary

Frederick B. Wichman, born in 1928, is a descendant of the kama'āina Rice family. He is a scholar of Hawaiian culture and traditions, and has authored several volumes of Hawaiian tales, legends, and history.

Mr. Wichman recalls summers during his early years spent at the family cabin in Kōke'e and hearing the stories told by his grandfather, Charles Rice, and others. It was at this time that he heard of the canoe making at Pu'ukāpele: "The story of Ola is about there – several place names. The story of Laka and his canoe was placed there." And, further mauka, was bird catching in traditional times.

He notes that during the 1930s there were still wild cattle roaming the parks area and believes the last one was shot in 1938. At that time the "ground was very much more open." Among the cultural practices he observed or heard of as a child, were pig hunting and gathering of mokihana and maile.

The only historic sites or site remnants he recalls being pointed out to him as a child were "the pōhaku hula that Queen Emma danced on" and the "rocks at Kaluapuhi." He notes that by "the '30s the lantana had come in to Pu'ukāpele and ...made it uncomfortable to push into and look at [sites]."

Mr. Wichman cautions that the trails in the parks area, by the 1930s, would not necessarily reflect traditional routes but may have been created for access to the ditch. However, he notes that the traditional trails "were always centered...on the meadow [Kanaloa-huluhulu]." He also remarks that many alien species were introduced into the parks area during the 20th century.

Mr. Wichman does not know of any traditional burials in the parks area. He suggests that an "old-time settlement" at Pu'ukāpele was "the highest one there would have been", the colder temperatures precluding permanent settlement in the upper reaches of the parks area where there "were never that many people living".

Mr. Wichman also comments on the role that leasees of cabin lots at Kōke'e have played in the ongoing sustenance of the park environment.

Interview with Frederick Wichman

Frederick B. Wichman (identified as FBW in the transcript below) was interviewed by Cultural Surveys Hawai'i (CSH) in the Kōke'e Natural History Museum office on April 21, 2003. Lauren Tanaka (LT) of the Department of Parks also participated.

CSH: May we start with some of your background in Kōke'e and Waimea? Your family ties to the area?

FBW: My paternal side didn't come in until later. The connection is with my mother. My mother was the daughter of Charles Rice who was, for many years, a senator in the territorial legislature. His father was William Hyde Rice, the last royal governor of the island. His

parents had come as school teachers with the Oregon Mission but when they got here were persuaded to stay here as teachers, and then he became the manager of Līhu'e Plantation. Another side of my family came here in the 1830s, over on the Hanalei side. I was actually born in Honolulu because my father was also in the legislature. They had a special session so they went up to Honolulu for that and I got born there. But I was raised in Wailua. Really, of my early childhood, the one thing that I do remember is the stories that were always being told. My grandfather, above all, would keep the kids quiet by telling the stories as we went along in the car or went along on horseback. And up here in Kōke'e, evenings were always story-telling time. So for me it was just part and parcel – you look at the land and somebody has pointed out: this is the story that goes with that.

CSH: May I ask, when were you born?

FBW: 1928.

CSH: How old were you when your first memories of Kōke'e were formed?

FBW: My first memory, I'm told, is around the age of two. I remember, piecing it back, my first memory of Kōke'e must have been around three years old. The first movie I ever saw was in the headquarters of the CCC camp here.

CSH: What was the movie?

FBW: I haven't the faintest idea. All I can remember is it involved a boy and his father in a lumber camp. There was a great trestle and this train was going to cross it. The boy was on the train and the trestle was crumbling. I still have dreams about that. But that's all I remember about it except just the whole excitement of coming to the CCC camp, being allowed to stay up late. Looking back, I haven't the faintest idea where the electricity came from to run the thing.

LT: So your mom had a cabin up here? Is that why you came at that age?

FBW: My mother had a cabin. My grandfather and my grandmother used to come up to the Knudsens'. They were close friends. And then the Knudsens really kept kind of an open house down there at Halemanu. In the process of the many trips and the many people that came up, the idea came of turning this into a state park which would then be always free of commercial buying and selling, and that it would be a park. My grandfather and one of the Judds – I believe he became the first head of the parks system – drew up the bill that was enacted. In 1919 my grandfather built his house, down on the banks of the Kōke'e Stream itself. The reason they picked that place was because my grandmother, on her honeymoon, shot a bull there. There was a cattle wallow in that plain. So they commemorated that by building the house there. John Plews still has the horns from that bull. So they built there in 1919 and in 1924 my mother built her own place right next door. Then, next to that, were the Crawfords. Then my uncle Philip Rice and my aunt Flora built their place.

LT: Your mother was the one who started the gardens?

FBW: My grandmother started them and then my mother continued them. And my wife is now continuing on in the tradition there.

In the beginning, everything came up by ox cart. The reason the buildings are holding up so well is because, when the wood was brought in, they just threw it overboard. They were left in the ocean until the time that they could be pulled out. So they were salt-soaked. A good part of our house [that dates] back to 1924 is in better condition than stuff that was built later.

The gardening was always there. There were wonderful rose bushes and experiments as well – what would grow, what wouldn't. And they did experiment with certain birds. We used to have chickadees up here. There are no more of those. We have a picture of my grandmother actually feeding the chickadees. They would come and perch on her hand and take the seeds from her hand. I guess they died out during the war.

Basically, our family would have moved up here on Memorial Day weekend and gone back down on Labor Day weekend. Basically we spent the summers up here. The men would leave Monday morning, before we [children] got up, and they'd be gone until Friday night. You just had the mothers, who were a little easier to deal with than the fathers and grandfathers.

CSH: This was all through the thirties?

FBW: Right up to the war.

CSH: In one of your books you mentioned car rides and rides on horseback, and hearing stories from your grandfather. Was that how you first got to know some of the legends and traditions of Kōke'e and Waimea?

FBW: That's really where I started. That's where the connection got made, totally unconsciously, that the land does have stories. That the land, in essence, spoke. And I had one summer where I chauffeured Jacob Maka...and he's an old-time politician also. I started talking with Jacob and we were working on translations and every once in a while he'd say: "Come on, let's get in the car." We got in the car and he would say "go here" and "stop." Then he'd tell me the name, the story of where we had stopped: "see that rock", "see this pu'u", "this stream". Again, that just reinforced the fact that whenever you look at any piece of land, there's a story behind it.
And for many years my wife and I lived in Massachusetts. I retired, came back, and [began] to pick up some of the stories I didn't know. And, in trying to get a hold of people who knew these stories, realized that most all of them had been forgotten – that nobody knew them, even ones that you would have thought couldn't possibly [be forgotten]. And then my own children said: "You know these stories. We haven't been here for you to tell them to us. Start writing them down so that we'll have them and our children will have them." [This led to the publication of Mr. Wichman's first collection, "Kaua'i Tales".] And then from there it's just been because there is an audience for it, obviously. "Kaua'i Tales"

is now in its eighth printing. And I've been collecting ever since – going into old books, old filing cabinets, old archives, finding more and more of these stories. Now I'm finding that these stories are coming back. I'm hearing them now without my name attached to them, which delights me no end because it means now people are telling them.

CSH: But people are getting the stories from your collections?

FBW: Yes, they must have. They had to, in certain cases, gotten it from me, so that they're coming back that way. Which is great.

CSH: I'm interested in the time when your collections and other books were not available. How did these stories and traditions get passed along? How did your grandfather learn these stories?

FBW: One has to remember that, in the '20s and '30s here, there was no electricity. If you did have electricity it was a Delco plant. So the entertainment up here was, just before dinner, everybody would gather in and have drink. Then dinner would come. The doors were all closed. The fireplace was lit. The only light you had were candles and kerosene lamps. The grown-ups would talk, good gossip. There were live stories going on right around you here. And you always knew that after dinner the story-telling would start. My grandfather was a great story-teller but so was my mother and my aunt Edith, John Plews' mother. They had a way of being able to take things that happened right then and there, and incorporate it into the story, and raise your hair. I remember Aunt Edith one time was telling this story about a ghost. What the story was I don't remember but all of a sudden this little mouse [appeared]. She said: "And there it is." The kids just fled for safety. It fit the moment exactly. My grandfather knew that on certain occasions, at certain times of night, there would be the sound of horses galloping down the road. He'd have us rush out to see who that is and there would be nothing there. And he would then proceed to tell the story of Sheriff Stoltz riding down the road with his head under his arm. We didn't know the full details of the Ko'olau story or had never read the Ichabod Crane story. Then he'd stop and say: "Listen." And you'd hear [a galloping sound] coming down the road. Then they'd say: "Bedtime." Because the kids stayed over in mother's cottage, you had to take your candle and walk out into the dark with the ghosts and go to this totally dark house and put yourself to bed. An exercise in pure fright. But that was just part and parcel of it. And then every time we would go by horseback, say, up to Kalalau, because the road ended here at the meadow, and [you] went on by horseback from here – There were always times we would stop and [Mr. Wichman's grandfather] would tell us a story or he'd be telling [a story] as we rode along. It just seemed to be part of life. It was a part of life because there was no radio, no television, no other distractions, no newspapers that came up, except on Friday. So you heard the stories of the people.

My great-grandfather William Hyde Rice got a lot of his stories from Francis Gay. Now the Gays, Francis and Charles and Roland, were good story-tellers. That generation spoke Hawaiian fluently. My grandfather's first native language was Hawaiian. My father did all his political speeches in Hawaiian. It wasn't until my generation came along that the thought of becoming American and dropping all the Hawaiian became imperative. I mean,

I wasn't allowed to speak Hawaiian. My wife, it's the same thing. She neither can speak nor understand it. Her mother could understand it but couldn't speak it. So there was the attempt to drop that out. But these stories would have definitely come from the Hawaiian community because they were the ones who knew these stories. It was really people like Roland Gay, Francis Gay, my great-grandfather, who began to write some of them down. And Fornander, of course, is a huge collection. You will find many of the Kaua'i stories that I use are in the Fornander but they are a part of a longer legend that involves the other islands.

In 1938 Martha Beckwith had a contest at Kamehameha School for Girls. The idea was the girls were to go home and listen for legends and come back and write them. The best one would win a prize. I came across that in a bibliography. I'd never heard this before, never seen any other reference. So I called up Kamehameha and [was told by the librarian] they'd never heard of anything because they had just moved from the old library to the new one. They had gone through everything. And just as we were saying good-bye, she said: "Wait a minute. There's one old file down in the old building that we couldn't open. It's rusted so badly. This gives me an excuse to go in. I'll call you back." She called back and said: "I found the original papers." They were in the file. And from that I got five legends that I'd never heard before.

But up here in the '30s, of course, there was still a lot of wild cattle. I believe the last one was shot in 1938. So the ground was very much more open. But of course at that time I had no idea about the cattle because we were always warned never to go out on your own. Always be with somebody. Of course the pigs around were more dangerous than the cattle.

CSH: In your books you mention Hawaiian settlements up in the parks area, for example associated with canoe making. Did you hear about that as a child?

FBW: That's one of the things that I haven't the faintest idea where I first heard it. It was just that when we hit the Pu'ukāpele area, that's just what you knew. The story of Ola is about there – several place names. The story of Laka and his canoe was placed there. Those were just stories that you heard. And then you find references to places in the written stuff. But all that did for me was confirmed what you already know.

When we were small, we came up here and we had Model A. We had to stop two or three times to let the radiator stop boiling. So, again, that was a situation – the first place, there still a mango tree, the elevation is about a thousand feet. There used to be a ditchman's cottage there. So that kind of a car would be boiling and it was right beside the irrigation ditch. We'd get out. The kids were allowed to fool around, would go and talk to the ditchman. I got the feeling that he knew more stories than he was ever telling. How that impression came I have no idea. He was one of those totally mysterious people because you'd look at him, living out here all by himself, how can he stand it? At that point the whole idea of being on your own seemed somewhat frightening. Nowadays the chance to be by yourself would be great.

Then we'd come up further, and I always got carsick at the hairpin turn. Guaranteed. "Hang Bruce out the window." And then we'd get up a little bit further into Pu'ukāpele and usually have to stop there again. So there were a lot of opportunities to keep the kids quiet by telling a story. It was just part and parcel of what life was.

CSH: Is that when you first heard about the kinds of activities that happened up here – canoe making, bird catching?

FBW: Again, probably. Since then it would be hard for me to put anything further because the place names have now indicated a great deal of what actually took place, and what the names mean. The further you go back, and the whole history of the island, pre-contact, the more several of the place names make sense. You can see why they were named what they were named. So you look at all of these names [on the 1891 map compiled from government surveys and private surveys of Gay and Robinson lands] and you just realize how many of them have a story connected with them, and it drives me wild to realize how many of them are lost. The names are lost or the story behind the name is lost. In some cases you have no idea how it would have been pronounced or how the word would have been broken [syllabically]. But you see as you go through, for instance, this Francis Gay book that Mary Pukui did, that we assume that she's the one who translated the names. But you sometimes will find that the definitions she uses in this book of Gay's are not the definitions that she's using in the [Hawaiian] dictionary. There are quite a number that I would have loved to have been able to sit down with her and just say: "You have it here as this but the dictionary has it as that."

CSH: Because place names have been so much a part of your scholarly activity perhaps we can speak of this [1891 map compiled from government surveys and private surveys of Gay and Robinson lands] specifically. Have you ever seen another map that has such a profusion of Hawaiian place names? Especially in comparison to modern USGS maps.

FBW: Well, the USGS maps: you've got to remember or know that, when they first were being done, Mr. Alexander, who was the engineer or whatever it was for the territory, sent, handwritten, all of the place names that were to go onto the map. These were typed in Washington and never sent back for correction. So the map – I tried to track down the original and I tried to track down the original typescript. Both are lost. They don't know what happened to them. And you will find there are many spelling errors and there are several places where the names are in the wrong place. And there are also places where the name is so long that you're not quite sure whether the first letter is marking the spot or the last letter is marking the spot. So the government [map] has to be looked at and any place name has to be reconfirmed from another source, as far as I'm concerned. The majority of them are correct but the difficulties in Mr. Alexander's writing, which I've seen in other cases, is the difference between an "a" and an "o", or even an "e" at the end sometimes. It's very difficult to tell which particular vowel – and, of course, Hawaiian being vowel-driven, that makes a difference. So there is nothing that is as comprehensive [as the 1891 map compiled from government surveys and private surveys of Gay and Robinson lands]. I wish there were. I wish they'd done the whole island.

CSH: What does a map like this tell you? Where every stream, every tributary, every river has a name. Where every ridge has a name.

FBW: Many of the rocks have a name. There were certain trees that grew in these places and they were named.

CSH: It makes you understand how clearly each area must have been known to the Hawaiians.

FBW: If you said, for instance, you were going to where we live. Our house is actually on the Kōke'e Stream, which name has been given to the entire area. Which in the old days is wrong because you come up here to Kanaloahuluhulu, you cross the ridge over to Waineki, you go to the edge of the Kōke'e Stream, and then you had to go to the Noe Stream, and before you get to 'Elekeniiki, that's where we live. And that would tell, in the old days, exactly where you were. That you're not in 'Elekeninui. You would know exactly by its place name. Of course that's one of the reasons why Hawaiian poetry is so rich. I took a forty-two line mele once, in Emerson's "Unwritten Literature..." and started putting down the connotations of the place names because sometimes Mr. Emerson didn't realize what he had was a place name so he translates it literally, which makes for fun reading. So, forty-two line mele – one page. Nine single-spaced typewritten pages later, I came to the end of what I knew were the connotations you were supposed to have when you got a place name. I know I don't have them all, that's for sure. There are hidden meanings and other connotations that I don't have but that's just what I knew. The Hawaiian poet, when he gave you a particular place name, assumed that you have these connotations. That you'd know why he was using that particular place name and the stories that went with it to augment and enrich the poem that he was writing. It's fascinating, really. So some of these names that you look at [on the map] – obviously they all have a name and you wonder where the names come from. I'm looking at one here right now that is Niu Ridge, "niu" being a coconut tree. Now why was that particular ridge named "coconut"? We do know that nearby there was a famous coconut grove, Kaunalewa. What's the intricacy up there? Limaloa, of course, would give you the name of the man Limaloa, who he was, what his exploits were. And then he is part and parcel of the famous mirage of Mānā. Limaloa is the brother of Lohi'au who is the lover of Pele. Limaloa married Kapo'ulakīna'u's daughter. As you begin to build this stuff, just a simple place name becomes richer and richer.

CSH: Do you have any idea how the park area came to be called Kōke'e?

FBW: I really don't. Why? Was this because my grandfather built on the branch of the Kōke'e? That was the third house that was built up here. I have no idea.

CSH: I'm trying to get a feel for what is what like up here in the '30s when you were growing up and first experiencing the area. Did you hear of or know of any people coming up for any kind of gathering practices? Hunting?

FBW: There was hunting. The hunting was something that young kids like me would not have been allowed any where near. People would come up horses, though we had horses up here. They were the main transportation around here.

CSH: These were folks from Waimea?

FBW: The ones that I remember were those that worked for my grandfather at Kipu Ranch.

CSH: What were they hunting at that time?

FBW: Pig. Mostly pig. I don't have any clear memory of goat. But that doesn't mean they didn't. [What] I remembered seeing were the pigs.

CSH: How about any of the gathering practices?

FBW: Again, that was just one of the things that people did. There was mokihana and the maile. It was just one of the activities that people did. Again, who they were or why came or – Unlike today the crews that come from Honolulu with their chainsaws. Cut down the mokihana so they can get to it. Cut down the trees so they can get to the maile. Reckless stuff.

CSH: And the earlier practices like canoe making and bird catching, did you hear about that from the grown-ups?

FBW: Oh, yes. The canoe making, of course, was done at Pu`ukāpele. Up here [at Kōke'e] were all the different birds. And the feather work was done. Of course for us the feather work meant the hats, the hat bands, which at that point was pheasant. My grandfather was a great pheasant hunter. They took great delight in being able to kill the pheasant in such a way that they could get the feathers

.

CSH: People were still getting the birds to collect the feathers?

FBW: The aim was not only to have it for eating but to have it for the feathers. The sign of a good marksman was someone who could get the through the head. The bird was killed but the neck feathers were not damaged.

CSH: This cultural impact assessment covers both Kōke'e and Waimea Canyon State Parks. Are you aware of any historic sites in the parks that may have not been recorded, that you may have come across as a child? Remnants of habitation, agriculture, stonework?

FBW: No. The only rocks up here that I remember being pointed out were the pōhaku hula that Queen Emma danced on. And the rocks at Kaluapuhi. Up here there aren't that many rocks. Those are the only ones that I remember. And nobody ever stopped to point out the old stoneworks, those kinds of things. By the '30s the lantana had come in to Pu`ukāpele and covered a lot of that. Made it uncomfortable to push into and look at those things.

I do remember hearing about Mr. Bennett who did Archaeology of Kaua'i. And, again, the warning that you had to be careful of what he wrote down because, they said, he was so big

that he seldom got out of the car. So it was not necessarily that he had actually seen these things. And you find many of his descriptions are taken verbatim from Thrum.

There was always stuff going on up here. It was a very busy place.

My children: some of them have exactly the same feeling for the place up here as I do. We never gave them the same kinds of experiences as I got up here. My wife came up here as a child and has exactly the same feeling. There's something about it up here.

CSH: Do you know of any smaller trails in the parks that might have followed traditional trail routes?

FBW: By the '30s, that would have been blurred by the ditch. Whether or not the trails led into the ditch were on the old line or whether they had been created in order to reach where the engineers had worked out that the ditches and the tunnels had to be made, I don't know. I do know that all of the trails were always centered here on the meadow. So that if you wanted to go to, say, Nualolo, then you started here, went up a little ways, then come down to get to there. To go to Kalalau and the valleys, Hanakoa and Hanakāpī'ai, you started here.

The Kalalau Trail would have been the same one that had been in use all along. Basically, the road still follows, generally speaking, the old trail. At the top of Awaawapuhi you run into where the old trail connected, went further up.

CSH: Speaking of the trails, on this [1891 map compiled from government surveys and private surveys of Gay and Robinson lands] there are a lot of dotted lines going along the tops of ridges, do you think they were old trails?

FBW: I believe he's using those dotted lines to indicate the top, assuming that that's the highest point on the ridge. I don't think that had any other meaning.

It's interesting, especially in the first book, Kaua`i Tales, how many of the legends are set on the original road [up to Kōke`e]. That kind of gave you an idea where the road was. I think part of the storytelling process was also to teach you where the roads were, where the places were. Not knowing the story behind the name, it gets frustrating sometimes. Like "Kumuwela", the "burning tree trunk": why was that incident such that it was remembered with a place name? Some of them you do have. Queen Emma left a couple of place names.

[Mr. Wichman discussed the menehune who are mentioned in legends of Waimea and Kōke`e.] The menehune were supposedly not very tall. Let's say around five feet. But then two thousand years ago, the average size of a woman was probably only four-ten. And a man possibly five foot, five foot two. Normal size. Now the bodyguard for King Kaumuali`i: one of the requirements was that you had to be seven feet tall. And that was not unusual. One of the last members of the royal family was six foot six, or so. You get a person who's five foot tall and you stand him next to a seven foot tall person, you have a giant and a pygmy. So nothing indicates that the menehune were not the same size as the

majority of the farming class. Because their distinctive characteristic seems to be that they have a potbelly. [Perhaps] these guys were well enough fed that they could develop one. It's an interesting concept. That's why Pu`ukāpele, potbellied hill, probably came into being because the menehune were the experts at canoe building. They were basically the engineers. If you look at the stonework of the Menehune Ditch, you don't find that [elsewhere] except at a couple of places in the islands. Of course they've left their place names all over the place up here. Which again makes it difficult trying to translate. The best you can say, unless you actually know the story of the name, all you can do is to say this is a logical guess based on the way the language has developed. Like the name of the island itself: Kaua`i, is an extremely old word and it is connected to the original homeland of the Polynesian people. So that probably was six thousand years ago. And what it would have meant to people six thousand years ago, who had yet to come into the Pacific, is – I don't know. No, we don't have that answer. So, what we do in the way of translating it, is "to place around the neck" – our modern interpretation of a very old pre-Polynesian word. So that we say – for instance, we call the lake and the whole mountain area "Wai`ale`ale". For us it translates very nicely "the rippling water" because it's windy up there and the lake surface does ripple. But it is supposedly named after the wife of Kaua`i who was the youngest son of Hawai`i Loa and that puts them back before they even came into the Pacific. And, of course, the question is: what did "Wai`ale`ale" mean three thousand years ago? We think now of lake water rippling in the wind. Did it mean to them a particular ripple on the ocean? Again, why "wai", meaning "fresh water", as opposed to "kai", meaning "ocean water". So you can speculate forever.

CSH: Continuing with other issues related to traditional culture, are you aware of any burials in the parks area?

FBW: No. In fact, up this far, there really were never that many people living. There was the kahuna that lived on the ridge above us. But as far as there being any villages, no. The nearest would have been, again only occupied in the summer, Halemanu, which is not down in the valley where the house that was called "Halemanu" was. It's up on the top where that naval installation is up there. That would have been used only in the summer. And it was just too cold. The record is twenty-seven degrees up here.

CSH: Then it would only have been lower, at Pu`ukāpele in Waimea Canyon State Park, that there would have been some kind of settlement?

FBW: Yes. That, as far as I can tell, was an old-time settlement and it was the highest one there would have been. From there you would have had the trail going down into the valley. And don't forget, too, in the early days, Waimea Canyon, which today is totally deserted, was a very populated place. You look at this [1891 map compiled from government surveys and private surveys of Gay and Robinson lands], every inch of the way had its place name. It would have been very, very populated.

CSH: You mentioned in your book [Kaua`i Place Names] that all the valleys of Waimea were inhabited.

FBW: Yes. Every canyon is inhabited. My son Randolph says that the Koaie Valley is so full of old walls and interesting things to look at that he would love to see it properly, archaeologically studied. Because it has not been damaged that much. So for Pu'ukāpele to have been inhabited is not surprising because when you look at it from the other [western] side, over here, looking up this way, it is the highest peak. And it's certainly a very visible landmark.

You have to remember also that the island was a great deal barer of vegetation that it is now. If you drive around the island, about eighty percent of what you see is all alien [species]. And some it's in my lifetime.

But in the old place names you do have names of a tree. One ridge is called "Hōlei", a fairly rare tree. But it would have stood out and been visible because there would not [have been so much surrounding vegetation obscuring the tree].

Now, looking right here [outside the Kōke'e Museum office], there's hibiscus – although there was a native hibiscus, but these would have been brought in. The ti leaf is okay. When you look out into the woods, the blackberry and the lilikoi and the strawberry guava, all of that kind of stuff is [imported into the park area].

CSH: And you say that's happened in your lifetime?

FBW: Oh, yes. All of that. The banana poka. Strawberry guava. At the beginning, getting up here was a chore. In the beginning it was just a dirt road. Then they did pave it. But there were automobile accidents along the way. Ralph Wilcox died when his car went off the edge at one point. There was another – somebody went off into the canyon itself.

CSH: Did people who weren't lessees come up here too, for recreation?

FBW: I think everybody that had a place up here had weekend guests. It was always a matter of course. In those days, houses and people were much more open. My grandfather's brother opened the first hotel. Until then people had no other alternative. You either knew somebody or you were sleeping under the stars.

LT: There was a hotel up here?

FBW: Not up here. There was never one up here. But every place was filled.

CSH: But it was all seasonal?

FBW: Basically seasonal, summer

CSH: Were there any people who lived here year round?

FBW: Outside the ditchmen and their families, I don't think so. I don't think anybody lived up here all year round. Well, for one thing, you couldn't with children. Obviously, there were

no schools or anything like that. Well, in the thirties that I can remember, Friday was the day that the men folk came back. But they came back with the car absolutely loaded with food. Our grandfather slaughtered at the ranch every week, so a good half cow would come up. There were these big blocks of ice that were placed in the ice box. And all the canned food. Of course when you came up at the beginning of the summer you brought your chickens so that you had eggs and chickens to eat. My mother, after it became much easier to get up here, would always come up herself and open up the house and go back down. It wasn't come up, open up the house and move in. It was come up, clean it, straighten up the garden, go home again, and then wait for Memorial Day. Things change. Nowadays it's a half an hour down the road but in the days when your car boiled it was a good two hours to get back down. You didn't make the trip unless you had to.

People would come up for the weekend. They'd come up on Friday and go home either late Sunday or very early Monday morning.

CSH: I'd like to cover some of your concerns about the future of the parks, especially as they relate to traditional cultural practices, beliefs, and resources in the parks. But in the twentieth century there's the additional history up here, related to the cabins and the kinds of relationships that people have formed to the area because of their leasing the cabins and becoming a part of the history of the parks. Would you like share any concerns related to any of these matters?

FBW: Of course obviously I have a very personal interest that the cabins continue. I would love to have them continue the way they were before they got the auction process, at whatever price they want to put on the land fund. In that case I would like to see the cabin owners spending more on the water because, I think, we use it, we should pay for our usage. But I also look at the situation that the present and older cabin owners up here are the ones who basically have created the park. There was nothing here before they came. It was cabin owners who started the Hui o Laka which, in turn, provides a 365 day-a-year service for the park in maintaining a museum and passing on park information, in being the eyes and ears of the park up here. Although you can lay things like the blackberry on the shoulders of some of the cabin people, without the cabin people you wouldn't have the support for [organizations] like Hui o Laka, in order to salvage what is salvageable. I think in the long run you're going to find that it would be the park people who will find a way to create a garden where the indigenous plants can be saved. Personally, I don't think you're ever going to save them in the wild. These other plants are too far spread out to ever turn back. The only thing you can do is to get an area where this stuff is kept out and the older, indigenous stuff is actually maintained, sort of like a Foster Garden. You're not going to do that if you lose the cabins because you're not going to have the people who are supporting this organization and doing the amount of volunteer work that is done. You get a lot of people from down below, from Honolulu making use of this [the facilities and services provided by Hui o Laka]. I would like to see that any money that is generated by this, at least a good percentage of it, comes back to maintain the things like the roads or being able to do things like create a botanical garden. To create a long-term thing, I'd like to see something like the Lāwa`i Gardens being involved in maintaining something at this four thousand foot level.

And I would love to see the place opened up. I believe they have a hundred places that have been surveyed out before. It's a shame that those aren't developed. It's a shame that twenty years ago they allowed those to close down, that did get closed down.

Without the cabin people, you're going to run into the loss of the places. Because if you try to rent them out, more than the cottages – you see how the state is unable to maintain the cottages, the places that they do rent. How they think they can rent them on a daily basis, I don't know. First of all the state's barking up the wrong tree. They can't afford to take over the houses. The minute they take over the houses – one example, you have the ADA requirements. Every one of these places is going to have to be brought up to disability [accessibility] level. Even our house is not there, even though my mother was in a wheelchair and so the bathroom access is fine. But she preferred to walk up the four stairs than to put a ramp in.

Secondly, one of the things that happens up here is everyone knows who everybody else is. And who is there. So that you have a protection, a security here. There are very, very few houses that have been broken into. We're very lucky because our house is very visible from the road. Of course John Plews' [house] was broken into a couple of times; it's not visible from the road. But there again you have a protection. Without this, you're going to have vandals coming up. I told Wayne Souza I'll give you about six weeks before the houses are so trashed that you can't use them anyway.

You go back to the concept that this is a haole enclave, they're rich haoles, and who cares? But I think if you go down into who actually is up here, and over the years who has used this place, you're reflecting the history, certainly in the '20s and '30s, of the plantation. That basically you have to look at the fact that in World War II this was totally closed off. No one was allowed up here. And then after that you did have people on social security, retirement funds, who had their own places until the auction came along. You do have a core of people who have a real love for the place and who are putting as much back into it as they might be accused of exploiting. If it is a place that more people want to come to, let's open it up. You're going to destroy it if it's taken away. The people who are going to afford the kind of rent that you would have to [charge] if they decided to take over the cottages and just rent them out, they're not going to care anything about the place. Who's going to keep the trails clear? Right now it's organizations under the umbrella of the Hui o Laka. The state does a little but we do more. John Plews has, for years, brought students up from the Lāwa'i Gardens and he houses them and feeds them. They go out and they've opened up trails that were open when I was a kid. And they've cut new ones. But you take John away, who's going to do that. Certainly not some tourist who's just come in from California. Not somebody that's coming out of Honolulu.

The biggest mistake I think the State made was to put this – that they would take over the houses. Because I don't think they thought through and still have not fully thought through just what that actually means. Just the bare cost or how they would go about it. What are you going to do? Rent out, auction both house and – to me it's very difficult. One of the dangers right now is, like myself – There are things that, if the house were going to be mine

and I had a chance for it again, I would be repairing. But right now it's going to last [for] the time of the lease and I'm not going to do anything. So it's going to cost a little bit more three years from now but I'm taking that risk. I'd rather put the money into it then [rather than] getting it into a good state [now and then having] the State take it over.

The State also has to keep in mind that if they do take over the houses, then they're going to take over empty houses. According to the leases I can take everything out of my house that does not leave a hole in the wall. That means I can take the sliding doors out of the frames. I can take the louvred windows, the glass out of the windows. Imagine what that's going to do to the house. But then basically you can take every bit of furniture and furnishings out of the house. How actually are you going to work out some sort of contract with the new lessee to repair it, to put it into ADA condition, to furnish it? Who's actually going to do all that? In my case I have six children, four of whom have already said that they want it. They're willing to work out a system whereby they each can use it. They're using it now so it's not a question whether or not they're going to use it. In our case we basically have four families using the same cottage.

CSH: I understand that all you've said is based on this deep affection for the parks area that has been transferred down generations of families that have lived up here. Can you express what it is about this place that impels that kind of commitment that you've been talking about? The commitment to maintaining the park, maintaining trails, getting involved in organizations to service the park?

FBW: I think you have to go back to the Hawaiian concept that the land itself is living. The land gives you a support. You are aware that there is a special mana here. In our particular instance: I am descended from the last royal governor of the island. My wife is descended from the first, Kaikioewa. In a sense, her family has been here from time immemorial. I think there is the sense that there is something that is life-giving, life supporting. My wife feels the same way. I feel the same way. Our kids do. I've never tried to put it into words before. It's very hard.

CSH: Thank you for this interview.

VI. PLACE NAMES IN KŌKE'E AND WAIMEA CANYON STATE PARKS

Unfortunately, over time, traditional Hawaiian names for specific land areas, land features, and ocean areas become lost to living memory. Even those names that survive on topographic maps are often supplanted by modern place names having no traditional association with an area.

During the course of the investigations for this cultural impact assessment, Cultural Surveys Hawai'i has researched 19th-century documents that have recorded traditional Hawaiian names for specific locales within the parks area, Waimea *ahupua'a*, and the wider Kaua'i Island context. One of the most significant documents is a map titled "Map of Kauai Compiled from Government Surveys and Private Surveys of Lands belonging to Gay and Robinson 1891" (registered map no. 3246 on file at the Survey Division of the Department of Accounting and General Services). The Gay and Robinson company was founded in 1880 and had extensive ranching and sugar cane operations on Kaua'i and Ni'ihau. The map presents the entire western half of Kaua'i and is notable for the profusion of place names identifying features that include *'ili*, ridges, valleys, cliffs, hills, coastal locales, waterfalls, pools, rivers, and streams.

A manuscript of Kaua'i place names, dated 1873, by Francis Gay in the Archives of the Bernice Pauahi Bishop Museum suggests that many of the place names identified on the map were collected by Gay, one of the founders of Gay and Robinson. Francis Gay (1852-1928) was a businessman and entrepreneur who arrived in the Hawaiian Islands in the 1860s and settled on Kaua'i and Ni'ihau. It appears that the place names in the manuscript were reported to Gay by Kaua'i kama'āina living principally in Hanapepe. In addition to brief descriptions of the locales associated with the place names, Gay occasionally included legends and traditions – told to him by the kama'āina – that were associated with a place name.

An invaluable supplement to Gay's manuscript is a typescript of the manuscript prepared by Mary Kawena Pukui in 1955. Mrs. Pukui's typescript includes her translations of the place names.

The outlines of the present state parks project area have been superimposed in their approximate locations on the 1891 map (Figures 5 & 6). The density of place names recorded on the map within the Kōke'e and Waimea Canyon State Parks provides graphic evidence of the close knowledge and intimate identification of the Hawaiians of Kaua'i with the specific land areas in which they lived and worked. Typifying this close-focused knowledge of a locale within the parks area is the story – probably told by a *kama'āina* – in Gay's manuscript about "Kanahunaakamapuupuu" as transcribed by Mrs. Pukui (her additions are recorded in brackets and parentheses):

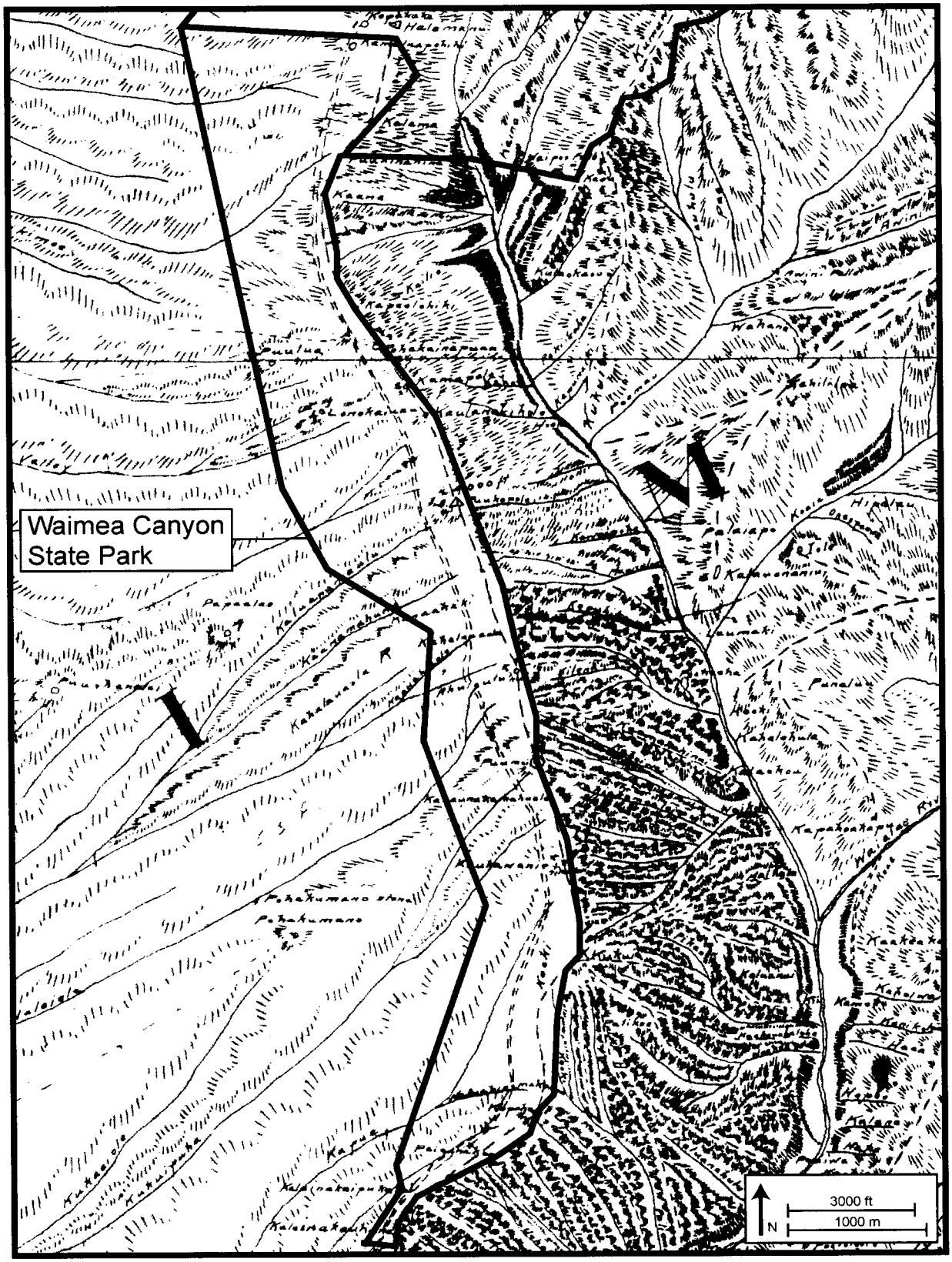


Figure 5. Portion of 1891 survey map with approximate location of Waimea Canyon State Park indicated

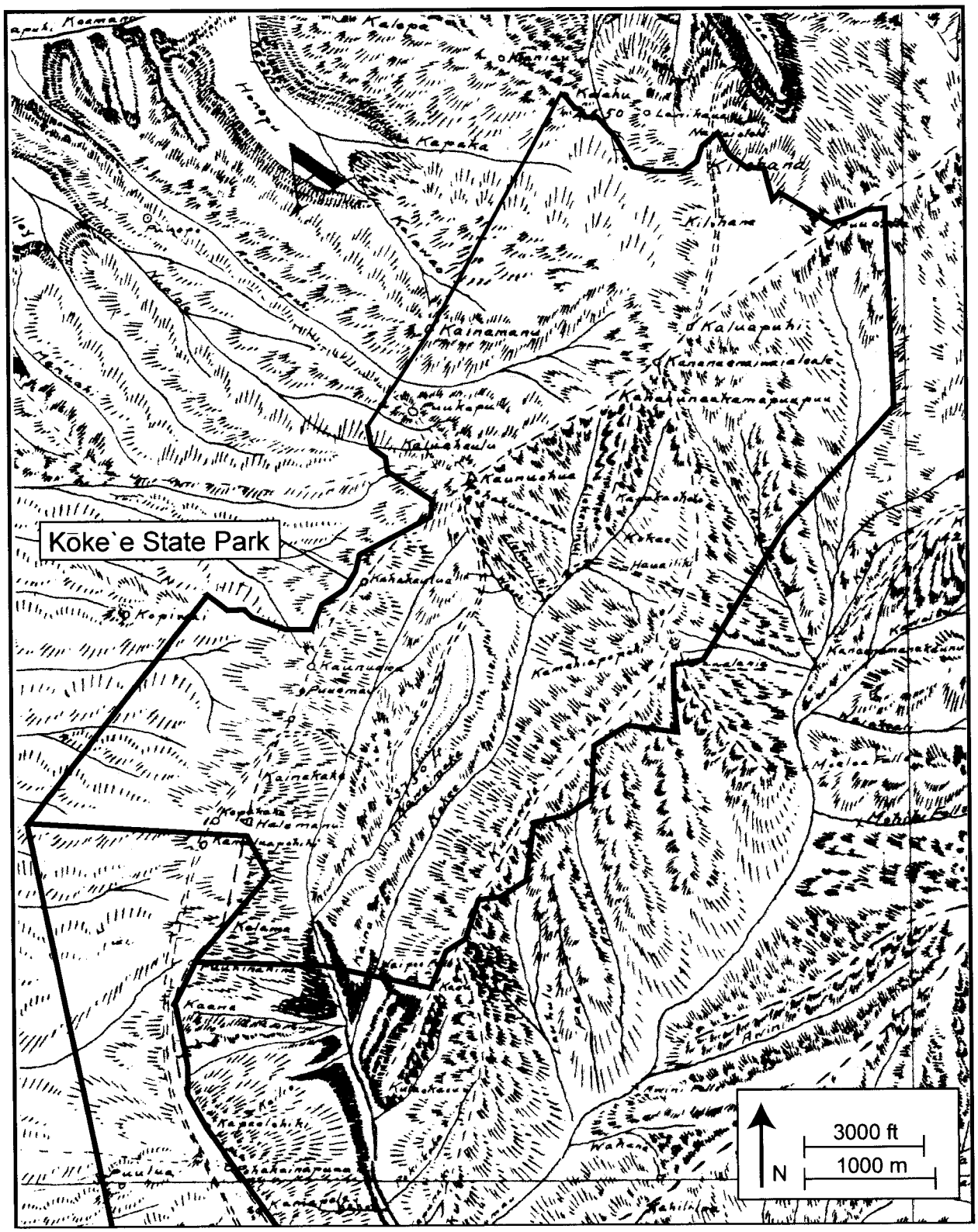


Figure 6. Portion of 1891 survey map with approximate location of Kōke'e State Park indicated

Kanahunaakamapuupuu [(Ka-nahuna-a-Kamapuupuu) Where-Kamapuupuu-was-bitten]

Two flat stones almost level with the ground and a narrow roadway between the two rocks. The story goes that Kamapuupuu was returning from Kalalau with his three dogs and rested on one of the stones and set his bundle down and had his lunch. The three dogs sat in front of the large dog in the middle and one small dog on one side and another dog on the other side, and as he ate his lunch he fed the littlest dog with pieces of meat and gave nothing to the two larger ones. So the two dogs killed the man and the little dog and then went wild in the mountains. This was the origin of the wild dogs in Waimea mountains. The spirit of Kamapuupuu went down to Waimea and told his family who came and got his body and buried it in the valley.

Kanahunaakamapuupuu is shown on the 1891 map to be located on Kaunuohua Ridge in the northern end of Kōke'e State Park That a remote area comprising "two flat stones almost level with the ground and a narrow roadway between the two rocks" could be identified – and associated with a local tradition – by a *kama'āina* is evidence that the Kōke'e landscape was well established in the consciousness of the Kaua'i Hawaiians.

Frederick B. Wichman has kindly made available for this cultural impact assessment the results of his research on some Kōke'e and Waimea Canyon State Parks place names that he has gathered. Mr. Wichman's notes on these place names are presented below.

Place Names connected with the Waimea Canyon Park and Koke'e Park

Gathered and annotated by Frederick B. Wichman

Pu'u-kapele

Pu'u-kāpele, Distended (like a stomach)-hill
Alt: Pu'u-ka-Pele, Hill belonging to Pele
Alt: Puka-Pele, Pele's doorway
Peak, 3662 feet, on the canyon rim. Pele is said to have stamped her foot on top of this hill forming the crater as she jumped across the channel to seek a home on Oahu.

The Menehune were said to have distended stomachs, perhaps shaped like this hill. The name is older than Pele. It was known in the time of Ola (before 1000 A.D.) while Pele came in thel4th century.

There were the remains of seven house sites around this crater toward the sea to the north side of the road. [Ben, Gay]

He keiki kālai hoe no ka uka o Pu'ukapele.
A paddle-making youth ofPu'ukapele.
A complimentary expression. He who lives in the uplands, where good trees grow, can make good paddles. (Pukui 686)

Wawā ka Menehune i Pu'ukapele ma Kauai, puoho ka manu o ka loko o Kawainui ma Oahu.
The shouts of the Menehune on Pu'ukapele on Kaua'i startled the birds of Kawainui pond on Oahu.
`The Menehune were once so numerous on Kaua'i that their shouting could be heard on Oahu. Said of too much boisterous talking.

Perched on the edge of Waimea Canyon at the eleven mile maraker there is a hill whose name is Pu'u-kāpele, The hill resembling a distended stomach. The top of the hill, which is 2662 feet above sea level, has a modem military installation on it.

The hill was named by the Menehune nearly fifteen hundred years ago. The Menehune were noted for their distended bellies and someone saw the resembliance between hill and stomach.

There was an ancient village here and there are traces of at least seven house sites at the base of the hill.

Pu'u-kāpele was the home of the canoe builders. They farmed koa trees, cutting all side branches so that the trunk could grow from 80 to 120 feet tall and have no burls in it. The tree wascut down, hewed out in place and then hauled down to a shed on the beach where it was finished.No wonder the valley that begins beside Pu'u-kapele was named Ka-luana-maulu, *The restingplace from fatigue.*

The Kaua'i version of the legend of Laka, known throughout Polynesia, was set here at Pu'u-kāpele. Laka was teased as a boy because he had no father. His father had sailed away to get a birth gift for his son but had never returned. Laka decided to find his father. Having no canoe, he went to Pu'u-kapele and cut down two koa trees, a chore that took all day. The next morning Lakafound his trees standing upright and still growing. He cut them down again but the next dawn found them once again alive and well.

Puzzled Laka went to his grandmother Hina-howana who told him what was happening and what to do. This time, after he cut down the trees, Laka hid under one of them.

During the night, he heard the buzz of many voices and felt the trees beginning to move

upright again. Laka looked out to see a large group of Menehune pulling the trees upright and Laka rushed out to capture the two leaders, Mokuhali'i and Kupaaike'e. These two pleaded to be freed for Laka's strong grip was hurting them. They promised that if Laka would go to the top of Pu'u-kāpele and sleep the rest of the night, they would leave the trees in place for him.

In the morning, Laka did not find his trees lying on the ground but saw there were many wood chips and there was a track leading downhill. He followed this track until he reached the edge of the sea where he found a double canoe, complete to the last lashing of rope, ready to sail away. The Menehune of Pu'u-kāpele had more than kept their promise.

•**Ka-ule-kola** *Lit: The sexually excited penis*

*A man and a woman, both commoners, stayed here until the time of Kane and they slept. Another commoner, Kalani, saw the man and woman sleeping together. He ran to a small tree close to where the two were sleeping. That place was namedKa-ule-kola, The sexually excited penis, after the man's genitals. (Kelsey)

Ka-hālau-o-Ola, *Ola's shed*

Ridge makai of Ka-ana-mahuna. Ola was one of the earliest known High Chiefs, the grandson of the first known settler, Kū'alu-ni-kini-akua (circa 200 A.D.?). He also is named in Kiki-a-Ola (qv). [Gay 36, G&R]

*Ka-hālau-o-0la was a place of refuge. Anyone fleeing from the wrath of chief or priest was safe if he could get to this place ahead of his pursuers. After a specified numbr of days and prayers, the refugee was free to go. No one dared attack him afterwards as he had been saved by the gods and to hurt him was to engage the wrath of the gods.

Kapu-ahi-o-Ola, *Taboo fire of Ola*

Valley and fireplace on a small ridge. See Ka-halau-o-Ola and Kiki-a-Ola.
[Gay 36, G&R]

Ke-ana-mahuna,77ic cave with a scaly appearance (like the skin of a kava drinker)
Valley [Geo,G&R]

The trail from Pu'ukāpele to Halemanu

Ahu-loulu *Lit: Loulu palm shrine*

The three-stepped heiau at the foot of Pu'u-kāpele crater cone. See HAA 1907, 40, 53-64.
#The name loulu refers to all the species of native fan palms, Pritchardia.)Neal 97-9) (PE iii)
#A loulu was a type of heiau said to be built for the prevention of epidemics, famine, or destruction. A loulu is also the series of long rituals dedicating a temple including kauila nui, fetching of the 'ōhi'a logs for images (haku 'ōhi'a), kuili, and hono rituals, (li 38) (PE III)
*Ola is reputed to be the builder oithis heiau.
[Beckwith: Hawaiian Mythology, 329.] [Gay 36] [G&R]

Hale-'iele *Lit: Chiefs house*

Valley [Geo]

Ka-ana *Lit: The sadness*

Ridge. Dead spirits gathered at Ka-ana before leaping into Po, the land of the dead ruled by Milu, which was located off Polihale heiau. People who lived near this ridge built their houses with gables facing east and west, with doors north or south, so~pirits would hit against the gable ends and so pass around the house, not through it. [Damon] [PEM] [Geo] [Gay 61]

Ka-hinahina *Lit: The hinahina plant (see Puu-hinahina)*

Valley makai of Pu'u-hinahina and mauka of Pu'u-ha'alulu in the canyon [Gay 61]

Ka-'ilio *Lit: The dog*

Ridge and cliff mauka of Mahoe-nui valley and runs in above Poha-ka-i-na-pua'a. [Gay 61] [G&R]

kāpele and sleep the rest of the night, they would leave the trees in place for him.

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Ka-'ilio *Lit: The dog*

Ridge and cliff mauka of Mahoe-nui valley and runs in above Poha-ka-i-na-pua'a. [Gay 61] [G&R]
#There are several hinahma (silversword, Argyroxiphium sandwicense) plants that are native to Kaua'i.

Trail from Halemanu to Kanaloa-huluhulu

Eina *Lit:Scorched*

Valley that runs from Ka-ana to Wai-ahulu stream at the junction with Koke'e stream. [Gay 61]

Hale-manu *Lit: Bird house*

Peak, 3710 feet, and stream. Bird catchers had a permanent camp here.[Gay 61] [PEM] [Geo]

Kaha-kau-lua *Lit: Up and down hill*

Road to Kanaloa-huluhulu from Halemanu; also a pool of water (in Ka-waimaka?) [Gay 37]

Ke-'ahua-kea *Lit .'The white embankment*

Intermittent stream between Wai-po'o and Ka-wai-maka [Gay 61]

Mālua-pohā *Lit:Bubbling hollow*

Stream from Kanaloa-huluhulu flowing into Wai-maka. [CF]

Nā-wai-maka *Lit: Tears*

Valley and stream to east of Hale-manu [Gay 61] [Geo]

Po'opo'o-hina-hale *Lit: Hollow into which the house fell*

Hollow. This name dates from circa 1860. The Knudsen family originally intended to build a house on hale-manu, but a strong wind blew all the lumber into thenollow below. The house was built where the lumber fell.

[Gay]

Kanaloa-huluhulu *Lit: Hairy Kanaloa*

Meadow, upper part of Halemanu valley. [Gay] [Plews] [Rice]

This area was always a clear meadow and trees did not grow there; a phenomenon which needed several explanations:

*Robbers, human or ghostly, killed travelers in the forest that once grew here. To stop this,Kanaloa, god of the ocean, tore up the trees and forbade any trees to grow here. [Plews]

*A minor deity named Kanaloa-huluhulu was annoyed by dew dripping from the trees onto him as he tried to sleep. He tore up all the trees so that they could not collect the dew. [Plews]

*Kanaloahulunulu was a robber and Kauahoa, the high chief's constable was sent to eliminate him. After a fierce battle, Kauahoa killed Kanaloahuluhulu and, because the robber was a supernatural being, Kauahoa cut off his head and threw it into the canyon. After a time, the robber came back to life and, missing his head, tore up all the trees here looking for it.

Ka-unu-o-Hua Ridge

Ka-unu-o-hua *Lit: The shrine of Hua.*

Ridge that divides Na Pali from the central swamp area. [PEM] [Geo] [Gay]

*In the 14th century, Ka-lau-nui-o-Hua oiHawai'i decided to conquer all the islands. He conquered Maui, Moloka'i and O'ahu and took their rulers with him when he sailed to Kaua'i. The ruler of Kaua'i, Kūkona, was ready for him. He allowed Ka-lau-nui-o-Hua to land unopposed at Mahā'ulepū and then lured him and his army further and further along the shore towards Hanapepe. When the invading army was stretched thin, Kukona attacked. The invading army was routed and Kukona found himself with the four rulers, all of whom had the word "Hua" in their names. While he decided what to do, Kukona took his prisoners on a tour of the island. When they reached Hale-manu, Kukona pretended to sleep and the O'ahu chief suggested this was a chance to kill Kūkona and escape. The Maui chief, however, objected, saying it would be dishonorable to kill Kūkona since they had been kept alive themselves and hospitably treated. Hearing this, Kūkona announced that he was willing to release his prisoners if they would promise that never again would they, or any of their desdeendants, invade Kaua'i. (It was said" that Kamehameha was unable to invade Kaua'i because of this promise.) At the foot of this ridge, a small round heiau was built called Ka-unu-o-Hua. Here the four chiefs gave their solemn promise and were free to return home. [Malo] [Kalakaua]

'Ihi *Lit: Sacred*

Stone on the Ka-unu-O-Hua side ofKanaloa-huluhulu near the head of the clearing and mauka of Ka-haka-ulua. [Gay]

Ka-nahuna-o-Kamapu'upu'u *Lit: The biting of Kamapuupu* `

Two flat stones on the old trail to Kalalau [Gay 37 & 34]

*Kamapu'upu'u was returning from Kalalau with his three dogs and rested on one of these stones and set nis bundle down and had his lunch. The three dogs sat in front of him, on the other stone, the largest dog in the middle with one small dog on each side. As he ate his lunch Kamapu'upu u fed the littlest dog with pieces of meat and gave nothing to the two larger dogs. So the two dogs killed the man and the little dog went wild in the mountains. This was the origin of the wild dogs. The spirit of Kamapu'upu'u went down to Waimea and told his family who came for his

body and buried it in the valley.

Ka-ānā-'ena-i-Wai'ale'ale *Lit: The lockout point to Wai'ale'ale*

Peak, 4227 feet, on Kaunuohua ridge.. [Gay 37] [G & R]

An 'ena is an opening in me clouds.

Ka-unu-'aiea *Lit: The small heiau built of aiea wood*

Heiau. This heiau was in a small clearing above Hale-manu in the forest of Milo-l'ii on the ridge Ka-unu-o-Hua. Thrum describes this heiau as a small shrine and says that no platform remains to indicate its location. [Ben 22, Gay 37]

#Aiea is a native holly (ilex anomala), known on other islands as kāwa'u.

Paka-ua *Lit: Rain-drops*

Pathway leading up **from Kanaloa-huluhulu onto Kaunuohua-luna. [Gay 37]**

Pōhaku-wa'awa'a *Lit: Furrowed stone*

Stone, large and furrowed, overlooking Kapukaohelo on the east side of Kaunuohualuna ridge.

#This rock was the boundary point of the ahupua'a of Kalalau, Waimea, Awaawapuhi, and Nualolo. The name is misplaced on the geodetic map; it is not on the peak but is much further down the ridge toward Kanaloa-huluhulu. [Geo] [Gay] [Plews]

Pu'u-o-Kila *Lit: Kila's hill*

Peak, 4176 feet on the Kalalau rim [For] [Geo]

#Kila was the youngest son of Moikeha (who ruled Kaua'i in the 1100s). He sailed to Tahiti to bring back his foster brother Laamaikahiki.

From Wai-neki to Ka-wai-ko'i

Wai-neki *Lit: Bullrush stream*

Stream, valley, swamp. The stream flows into the Koke'e stream. [Geo] [Rice]

#Waineke is the spelling on the geodetic map; it is wrong. Neki are the bulrushes which do grow in this swamp; neke are a type of fern which do not grow here.

*"This valley was one of the homes of the Menehune. Limaloa, god of the mirage at Kaunalewa, Mana, had houses here.The Menehunes were frequently seen in this valley.

Their houses were of banana leaves; their conversation was a kind of murmur, like the low growl of a dog; they were loud-voiced in their laughter, and were in perfect accord in all their undertakings and manner of living. They subsisted on bananas, silversides, and shrimps."[Kaiwi, J.H. Story of the Race of Menehunes of Kauai. 1923. in More Hawaiian Folk Tales compiled by Thomas G. Thrum. A.C. McClurg & Co., Chicago.]

Ho'onohonoho i Waineki kauhale o Limaloa.

Set in order at Waineki are the houses of Limaloa.

Limaloa, the god of mirages, made houses appear and disappear on the plains of Mana. This saying applies to the development of ideas, the setting of plans, or the arranging of things in order. [Pukui 104]

Ka-malua-popoki *Lit: Cat's hollow*

Hollow, small stream flowing into Koke'e stream. Francis Gay says this was a new name in 1873, as none of the old-timers had heard of it. Cats arrived in Hawaii with the whalers. [Geo] [Gay]

Noe *Lit: Misty*

Stream flowing into the Koke'e stream [Geo] [Plews]

~The former owner of the houselot in this valley (now abandoned) planted the first blackberry plant in the mountains.

"Ele-keni-iki *Lit: Small silent source.*

Stream [Geo]

#An "ele is a dark spring that is covered with growth. Keni means to walk softly as to make no noise.

"Ele-keni-nui *Lit: Large silent source*

Stream This stream has its headwaters on the slopes of Kapukaohele. [Geo] [Gay]

Koke'e *Lit: Winding,*

Stream, beginning at the junction or Elekeninui and Elekeniiki [Geo]

#The name of this stream has been given to the entire area of the state park. Technically the name only applies to this stream. The Hawaiians seldom named large areas, only specific ones.

Kapu-ka-lau-o-ka-ʻōhelo *Lit: The leaves of the ohelo berry areforbidden*

Flat where the present road crosses from Koke e to Kauaikanana [(3ay]

Kapu-ka-ʻōhelo *Lit: The ʻōhelo berries are sacred*

Pu u-ka-ʻōhelo *Hill-belonging-to-the-ʻōhelo -berry*

Flat on the west of Elekininui headwaters [Gay] [Plews]

#It is thought the alternate name, now used on modern maps, came about because someone decided that the "ka" meant "the" and dropped it, leaving pukaohelo, and further decided that that meant nothing and that the correct name is Puʻu-ka-ʻōhelo.

There are two stories connected with these places. See *He Kaʻao no ka ʻŌhelo Kahi* in Wichman, More Kauaʻ Tales and *Ka ʻAi na Nā Manu, in Wichman, Pele Mā.*

Kumu-wela *Lit: Heated-tree-trunk*

Ridge between Koke'e and Po'omau valleys. Stream and valley that begin in Kalehuamakanoe and flows into the Waimea canyon. [Gay, Geo]

Ka-ua-i-ka-nānā *Lit: The-rain-defied*

Narrow valley with a permanently rushing stream. [Gay] [PEM] [Geo]

#During a storm, a man found shelter in a small cave. His companion stood under a tree and shouted: Ua ʻoe eka ua, ka ua o ka nānā kēia! (0 rain, a rain defied is this!). The man in the cave thought his companion had found a better shelter and ran out to see. The man under the tree then went into the cave and the first man had to spend the night out in the rain.

Olu aku la ka ihu o Kauaikanana

Refreshing is the kiss of Kauaikanana [Akina]

• **Ke-ʻakū** *Lit: (Name of a lobelia)*

Cave m the Kauaikanana valley near Kaluaokaa [Gay]

#An "aku was an endemic lobelia *(Cyanea tritomantha),* a small tree two or three meters high, with clustered leaves that are somewhat downy beneath. The leaves were cooked and eaten like cabbage.

Kaua-iliki *Lit: Chastise earnestly*

Alt: Ka-ua-ʻiliki, *The-pouring-down-rain*

Stone on the road to Ka-ua-i-ka-nana on the flats of Kapu-ka-lau-o-ka-ʻōhelo. This was the steep part of the road where one had to urge the horses to make the climb. [Plews]

Ka-wai-kōī *Lit: The flowing water; The rushing stream*

Stream and valley, beginning in the Atakai swamp and ending atMoeloa waterfall [Geo] [PEM] [Gay]

•Moe-loa *Lit: Long sleep*

Waterfall. The Kawaikoi stream drops into the Po'omau canyon over this waterfall and becomes the Poʻomau stream.

Ka-walawala-ania *Lit: The sharp pain*

Ridge, leading down to Kawaikoe from Kumuwela [Gay]

Ka-lehua-makanoe *Lit: low growing lehua trees*

Swamp. [Geo]

Lehua trees are dwarfish here, growing a foot or so tall with the branches spread out on the ground. This is the first swamp encountered on the Alakai trail.

Ka-lua-o-kaʻa *Lit: Roll in pit*

Spot at the narrow place on the ridge to Kalehuamakanoe between Kawakōī and Kauaikanana.The trail passes to the nght of Keaku caves. [Gay]

Trail from Ka-wai-koi to Kilohana

Hana-kahi *Lit: Single task*
Place along the Alaka'i Swamp path where there is water immediately in front of Ka'awa-ko'o. [Gay 30]

Hapu'u-nui *Lit: Big tree fern*
Peak and ridge overlooking Kaloa. [Gay 43] [G&R]
#A good pathway went up and down this ridge.

Ka-'awa-ko'o *Lit: The propped up kava plant*
A mound or dry place covered with trees near the eastern end of Ka-la'au-kipapa-a-Ola, on the Alaka'i Swamp trail. [Gay 29]

Ka-la'au-kipapa-a-Ola *Lit: The wooden pavement of Ola*
A corduroy road across the swamp on the Alaka'i Swamp trail. [Gay 29] [Rice]
*0la was an early high chief of Waimea, grandson of the first settling chief, circa 600 A.D. or earlier.
#A kipapa was made of branches and logs laid side by side across muddy and watery places, frequently, as in this case, the kipapa was made of hapu'u trunks which sprouted at both ends, marking the parth with graceful fronds.

Ka-lani-wahme *Lit: The heavenly woman*
A small clear place just before the trail goes down to Kilohana along the Alaka'i Swamp trail. [Gay 29]
#Queen Emma in the 1860s made a tour of Kaua'i. She wished to see the view from Kilohana but her party was no large and they spent so long enjoying each view along the way that nightfall caught them in this clearing in the middle oi the swamp. It was misty and cold, food could not be warmed, and the group became discouraged. Queen Emma began to sing and the night passed in song.

Ka-pili-iki-a-ka-huamoa *Lit: The short pili grass with the chicken egg*
A narrow ditch-like place where the Alaka'i Swamp trail passed through a vein of clay must befre Kilohana. [Gay 29]

Kilohana *Lit: Lockout point*
Place at the end of the Alaka'i Swamp trail above Mauna-hina ridge in Wai-niha. [Geo, Gay, PEM]
#From Kilohana there is a view to the Hanalei beach, to Kilauea crater, and the full extent of the Wainiha valley.

Ka-wai-kōī *Lit: The-flowing-water; The-rushing-stream*
Stream and valley, beginning in the Alakai swamp and ending at Moeloa waterfall [Geo] [PEM] [Gay] [Alex]

'Ai-pō-iki *Lit: Lesser-Aipo (eat-darkness)*
Alt: "Ai-poi, *Eat-poi*
Swamp at the top of Kukaekani ridge [Gay 29] [Knud]
#Knudsen said this was a logical place to eat after climbing up from Wainiha or coming in from Halemanu.

'Ai-pō-nui *Lit: Greater-Aipo (eat-darkness)*
Swamp stretching between Aipoiki and Kilohana [Gay 29] [Knud]
#The pathway through the swamp goes across bogs that maybe ankle deep or shoulder deep. Hummocks ordwarf shrubbery float on the surface, ihe swamp is a sea of water, grass, shrub-covered humps, and mud, and the traveler quickly becomes disoriented and can lose the way in a matter of moments. Fog, mist, and heavy rains can obscure everything so that the traveler can hardly see someone standing next to him. It is primeval, fascinating, and dangerous.

Pan kuhihewa i ka nani o 'Aipō.
Gone are all the illusions of the beauty ofAipo.
Said of one who finds out for himself what a person, thing, or place is really like. [Pukui]

Hale-pa' akai *Lit: Salt-house*
Place at the top of Kukaekani ridge in the bushes at the edge of Aipoiki swamp. [Gay 29]

Ka-holo-ina *Lit: The-double-time-sound*
Pool of water in Aiponui [Gay] [Rice]
#To get around this pool, where it is easy to get lost, it is helpful if the travelers yodel to show their whereabouts so others can find them.
#The corduroy road, Kipapaaola, began here, coming from the Wainiha side.

Ka-pahu-a-Ola *_Lit: The-drum-of-Ola*
Bend in the pathway along Kūkae-kani ridge [Gay 29]
#01a was the high chief ofWaimea and belongs to the first group of settlers on the island.

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Ho-nuna-manu *Lit: Birds §o above*
The first point or hill on the open plateau in front of Wai-' ale``ale after passing Ka-lua-'alaea. [Rock: Indigenous Trees]

Ka-lua-'alaea *Lit: The 'alaea dirt quarry*
A large path of bright red dirt on the Wai-'ale'ale summit, immediately after leaving the ridge leading into the open plateau. [Rock: Indigenous Trees]
#The po'e kahiko went to this place for this dirt which they used for paint and to color and flavor their salt.
#"Alaea. n.l. water-coluable colloidal ocherous earth, used for coloring salt, for medicine, for dye, and formerly in the purification ceremony called hi'uwai; any red coloring matter; according to Dr. Frank Tabrah (Kam 76:149) brock-red soil containing hermatite. (PE iii)
#'Alaea-Kane *(male 'alaea)* was dark-red.'Alaea-wahine *(female 'alaea)* was light-red. (PE iii)

Hale-haha *Lit: Home of the hāhā plant.*
Stream that rises in the Alaka'i. [Geo]
#Hāhā is the Kaua"i name for 'ape'pe *(sp. Gunneral),* known commonly as "elephant's ear." It is also the name of a lobelia.

Hale-pa'akai *Lit: Home of the pa'akaitaro*
Alt: Salt house
Stream that rises in the Alaka'i. [Gay, Geo]
#Pa'akai is a variety of short, stocky taro. Its dark green petioles are edged with red. Its corm is white and was used for poi.
#Hale-pa'akai was translated as Salt-house by MW who typed and translated the name collectin of Francis Gay.

Ka-'awa-kō *Lit: The dragged along kava plant*
A heiau located on the edge of Wai'ale'ale, the topmost of the seven sacred heiau of Wailua. [Ben] [Thrum] [Knudsen]

"Ka-'awa-ko is a small rectangular structure about 5 by 7 feet and 2 feet high, made of smooth lava slabs, on the summit of Wai'ale'ale between two knolls, in the open country near the pond. This is very sacred; to this day you must throw on it the most valuable thing you have with you — money, food, tools, or whatnot to propitiate the gods of the mist lest they envelop you and you loseyour way in that tangle of woods and gulches and level plateaus of the interior of Kauai."[lhrum, quoted in Bennett, p. 152, site II]

"A few rods from the pond on the summit of a swelling mound there is a small platform of stone and earth, in the center of which stands on end a small oblong stone which from time immemorial has been worshipped as a kupua or an embodiment of the guardian genius of the place. {Dole} [See Myths and Legends: Kamaile]

Kava, *Piper methysticum,* is a plant whose roots give a narcotic, which can be addictive. It produced pleasant dreams and a sense of well being. It gives its user a scaly skin, like the rough oark of the kukui tree. It is a frequent offering to all the gods.

VII. HAWAIIAN CULTURE AND CULTURAL PRACTICES WITHIN THE KŌKE'E AND WAIMEA CANYON STATE PARKS PROJECT AREA

The information from the historic documentation, archaeological research, and *kama'āina* interviews presented above provides significant details relating to traditional cultural resources, practices and beliefs within the Kōke'e and Waimea Canyon State Parks project area before the 20th century, and provides evidence of cultural practices that are ongoing.

Discussions of specific aspects of Hawaiian culture within the parks project area are presented below. The concluding discussion examines resources and practices identified within the project area in the broader context of the encompassing Waimea *ahupua'a*.

A. Hawaiian habitation and associated activity

According to regional lore passed down to chroniclers of the 19th and 20th centuries, a village was once located at Pu'u-kāpele. According to Frederick B. Wichman: "this village was begun about 600 A.D. by Ola, the Ruling Chief of Waimea...The Pu'u-kāpele villagers farmed koa (*Acacia koa*) and koai'e (*Acacia koaia*) trees. Koai'e was carved into paddles, farming instruments, and food bowls" (Wichman 2001: 9). Confirming the presence of such a settlement, in the late 1920s an archaeological survey recorded remnants of house sites "around the crater of Puu Ka Pele" and "toward the sea from Puu Ka Pele" (Bennett 1931:104).

At elevations above Pu'u-kāpele within the parks area, any habitation was more likely temporary and seasonal, related to the needs of bird catchers active in the area.

B. Burials

There is no traditional or historical documentation and no archaeological evidence of any human burials within the Kōke'e and Waimea Canyon State Parks area. The *kama'āina* interviewees were not aware of any burials within the parks area. The only burials noted in any proximity to the parks area are located *makai*, outside of the parks, within Waimea Canyon.

C. Hawaiian trails

According to regional lore passed down to chroniclers of the 19th and 20th centuries, the major traditional trail system that traversed the parks area accommodated travel across Kaua'i Island, especially during months when travel around the Nā Pali coast by canoe was dangerous. As John Plews noted above:

> ...there was an established trail across the island. It had many branches from the coast of Waimea, but all came together by the region of Pu'u-ka-Pele, whence there was a single trail where the

> highway runs now to Kanaloahuluhulu, where it split in two. A branch went up over Ka-unu-o-Hua Ridge and down into Kalalau...The other, more important branch, crossed Alaka'i Swamp and down into Wainhia, and is described by early missionaries and naturalists.

According to Frederick B. Wichman, the present paved road (route 550) into the state parks approximates the course of the trail established by Ola, Ruling Chief of Waimea in the 7th century, who was the first to explore the *ahupua'a* uplands (Wichman 2001:9).

The present-day trail system (Figure 7), apart from alignments following the routes described by Mr. Plews, most likely does not represent the traditional Hawaiian system at Kōke'e. As noted above in this assessment, the current system includes routes that were established during the 20th century by workers during the construction of ditches for sugar plantations at Waimea and Kekaha, by Civilian Conservation Corps workers during the 1930s and '40s, by cabin leasees, and by parks workers for recreational purposes.

D. Native Hawaiian hunting practices

According to regional lore passed down to chroniclers of the 19th and 20th centuries, the *mauka* land of Waimea *ahupua'a* that includes the present Kōke'e State Park was the domain of Hawaiian catchers or hunters whose task was to capture birds for both food and feathers. The bird catchers' activities are described by Peter H. Buck (Te Rangi Hiroa):

> Any of the native birds, large or small, land or sea, were considered good food, though some species were caught primarily for their feathers. The smaller birds with yellow, red, black or green feathers, which were used for capes and cloaks, were caught in the moulting season by professional fowlers, who used bird lime made from breadfruit gum (*kepau*) or *kukui* tree gum (*pilali*). The Hawaiians did not believe in killing the birds that grew the golden feathers, hence the few yellow feathers of the *'o'o* [*Moho* (*Acrulocerus*) *nobilis*] and the *mamo* (*Drepanis pacifica*) were plucked without damage to the birds, which were liberated to grow more feathers for another plucking. However, some *'o'o* were killed for their black body feathers. The *'i'iwi* (*Vestiaria coccinea*) and the *'apapane* (*Himatione sanguinea*), too extensively covered with red feathers to survive plucking, were killed, skinned, and eaten. (Buck 1964: 4)

Variations of a tradition focused at Wai'ale'ale suggest the association of the uplands of Kaua'i with bird catchers in the Hawaiian consciousness. Mary Kawena Pukui (1983:50) explicates the poetical saying *Haehae ka manu, ke 'ale nei ka wai* ("Tear up the birds, the water is surging"):

> Let us hurry, as there is no time for niceties. Kane'alohi and his son lived near the lake of Halulu at Wai'ale'ale, Kaua'i. They were catchers of *'ua'u* birds. Someone falsely accused them of poaching on land belonging to the chief of Hanalei, who sent a large company of warriors to destroy them. The son noticed agitation in the water of Halulu and cried out a warning to his father, who tore the birds to hasten cooking.

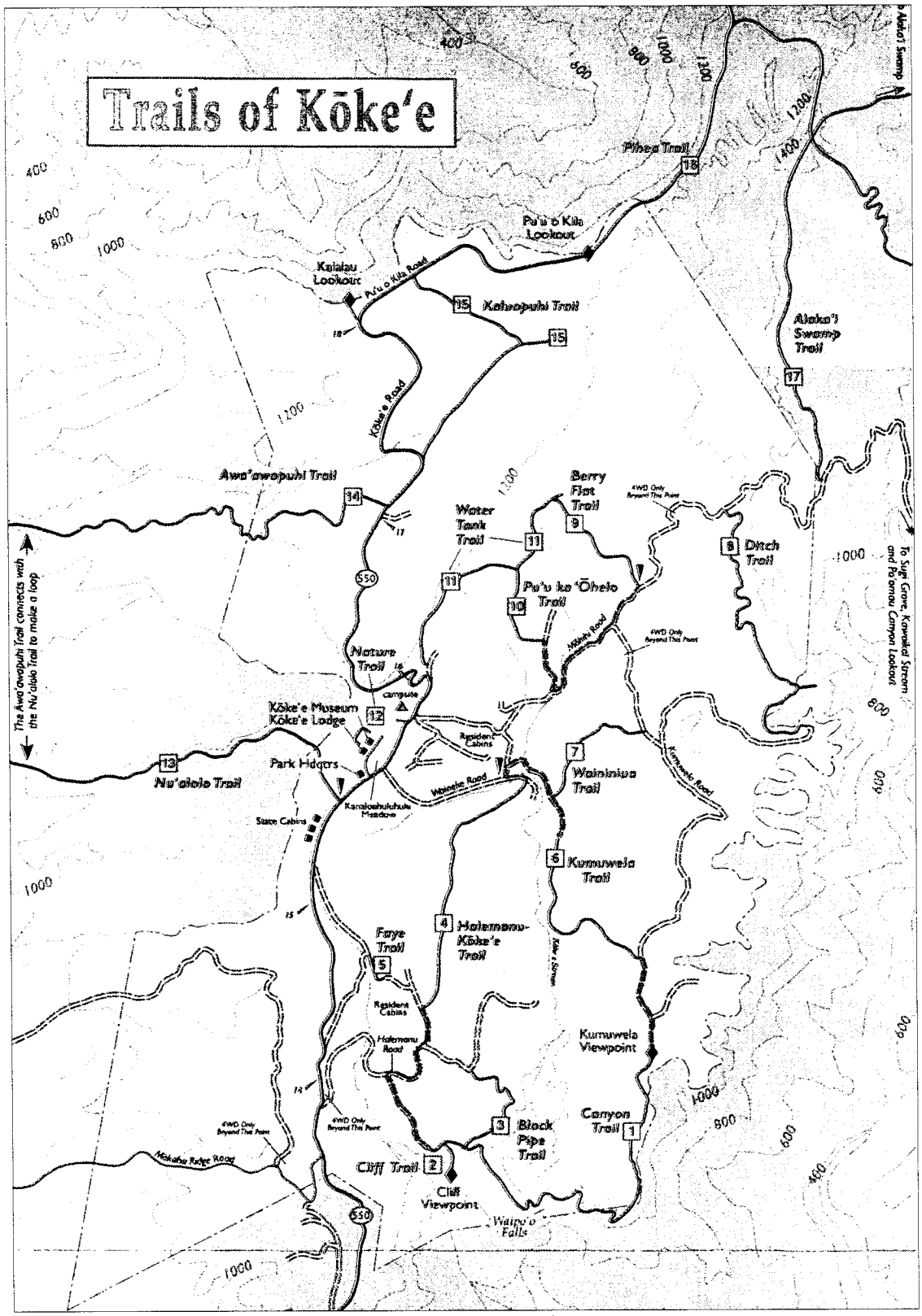


Figure 7. Present trail system within Kōke'e State Park

Frederick Wichman (1998:109) gives a very similar account associated with a peak near the summit of Wai'ale'ale named Haehae-ka-manu-a-Kāne'alohi-ke-'ale-mai-nei-ka-wai:

> Kāne'alohi, a bird catcher, lived in this part of the mountains with his nephew Lauhaka. Their camp was on the cliff side of the Alaka'i Swamp beside an open bit of water. The water of this pool rippled whenever anyone stepped into the swamp miles away. Inadvertently, they were breaking the new rules of Kalākānehina, the Waimea chief, who had forbidden the catching of 'ua'u birds, the dark-rumped petrel, which was good eating. Kalākānehina sent some warriors to kill the two birdcatchers, but they were warned by the rippling water as they broiled a petrel over the fire. Lauhaka called out to his uncle to tear the bird apart so they could eat it before the warriors reached them - hence the name.

Wichman also comments on the bird catchers and the birds they hunted in the Kaua'i uplands:

> Birdcatchers only operated three months of the year leaving the bird population time to rebuild itself.
>
> ...Rarest of all on this island was the 'ō'ō'ā'ā (*Moho nobilis*) which carried only two yellow feathers under each wing. It was last heard and seen before Iniki in 1992. The 'amakihi (*Loxops v. wilsoni*) provided the greenish yellow feathers characteristic of Kaua'i feather work. Red and black came from 'apapane (*Himatione sanguinea*). The 'i'iwi (*Vestaria coccinea*) is a bright orange-red bird with black wings and tail.
>
> ...Only three species of endemic birds survive in any number in these forests. (Wichman 2001:17-18)

While not specifically documented, it is likely that wild pig hunting occurred within the areas of the present parks during traditional Hawaiian times. In the 19th century, King Kamehameha V visited Waimea in 1851 on a pig hunting expedition. *Pua'a* (pigs) had been brought to the Hawaiian Islands by the Polynesians and were raised in captivity or hunted in the wild. Rain forest and mountain areas like the present parks project area were habitats of the *pua'a* which continue to be hunted there.

Additional ongoing practices within the parks project area include hunting of goat, black-tailed deer, and a variety of game birds. However, all are 20th century introductions (*e.g.* deer were introduced in 1961) and do not represent traditional Hawaiian hunting game.

E. Native gathering practices for plant resources

In traditional Hawaiian times, mountain habitats like the present Kōke'e and Waimea Canyon State Parks project area were sources of a variety of plants that were used for ceremonial, medicinal or adornment purposes. Kumu Roselle Bailey kindly recalled some of the plant life she has observed over several decades in the Kōke'e area:

lama, ʻieʻie, halapepe, ʻiliahi, pūkiawe, maile, two kinds of naupaka, three kinds of lobilia, ʻawapuhi, mokihana, ʻōhiʻa lehua, lehua maka noe, koa, ʻaʻaliʻi, two kinds of ukiuki, ʻōlapa, lapalapa, ʻōhiʻa ʻai, iliau, pāmakani, kokiʻo keʻokeʻo, wahine ʻōmaʻo noho i kekuahiwi, uluhe, kōlea, pāpala, lāʻi, wāwae ʻiole, pāpala kēpau, moa, paʻiniu, kanawao, mēhamehame, kīlau pueo, hāpuʻu, koʻokoʻolau, nanikauai, hōʻiʻo, kupukupu, ʻēkaha, pili, ʻilima, ʻuki, palapalai, māmaki, loulu, olopua, olomea, pilo, kauwila, ʻoheʻohe, māmane, poʻolā nui, manono, kōpiko, hulumoa, kokiʻo ʻulaʻula, ʻōhelo.

While some of these plants may represent 20th century introductions into the parks project area by cabin leasees, park visitors, and parks staff, it is likely that the majority were available for gathering in traditional Hawaiian times.

As noted by several of the *kamaʻāina* interviewees, the parks area continues to be accessed by gatherers of *maile* and *mokihana* used for ceremonial purposes, including graduations and hula performances.

F. Significant cultural sites

Five historic properties related to Hawaiian culture – *heiau* and habitation sites – have been recorded during archaeological investigations of the Kōkeʻe and Waimea Canyon State Parks project area. Since, as noted in Section III above, there have been no systematic archaeological investigations conducted within the parks, the five sites do not represent a comprehensive inventory of historic properties related to traditional Hawaiian culture that may be extant in Kōkeʻe and Waimea Canyon State Parks. However, minimally, the sites indicate that the parks area was utilized by the Hawaiians for ceremonial, habitation (whether permanent or temporary), and work activity purposes.

In a broader sense, the entire Kōkeʻe and Waimea Canyon State Parks area may be considered a significant cultural site. As the Office of Hawaiian Affairs notes (see Appendix A): "Kokeʻe State Park is a *wao akua* area. It is rightfully the realm of the gods, and is literally a source of life for the whole island."

G. Summary of Ongoing Cultural Practices

As noted in Sections D and E above, documented ongoing cultural practices within the parks that have a basis in traditional Hawaiian culture are hunting of pigs and gathering of native plant resources including *maile* and *mokihana*. However these practices occur within the context of necessary conservation-based restrictions governing the use of public-held park lands. Legal hunting and gathering practices within the parks have had to adapt to the limits imposed by modern regulations.

Hunting and certain plant gathering practices are well-known, recurrent activities within the parks. However, as public lands, the parks may also be accessed by individuals or groups for the conduct of traditional cultural practices that may be private in nature. These practices may be ceremonial, recreational or celebrational. As they are unpublicized and nonrecurrent, these practices and activities could not be documented in this study.

H. The Kōke'e and Waimea Canyon State Parks project area within the Waimea *ahupua'a* context

Waimea follows the typical *ahupua'a* pattern, extending *mauka* from the coast to the upland forest areas. Within the *ahupua'a* can be found a wide variety of cultural practices and resources, depending on location within this broad *makai* to *mauka* context. One agricultural practice that has been well documented for Waimea is taro cultivation extending inland along existing streams and their tributaries. Forest areas miles inland, like the present parks project area, would have been utilized for a variety of purposes, especially hunting and gathering of timber, avian resources, medicinal and ceremonial plants, and famine food resources. Traditional trails through the present parks area provided alternative routes across Kaua'i Island.

The resources of the *mauka* lands of Waimea *ahupua'a* complemented those available in the valleys, coastal plains, and offshore, creating a continuum that sustained life for the Hawaiians of Waimea.

VIII. SUMMARY AND RECOMMENDATIONS

A. Summary

Beginning in the second half of the 19th century and continuing throughout the 20th century, the traditional Hawaiian landscape of the Kōke'e and Waimea Canyon State Parks project area has been transformed extensively by activities associated with the development of the parks themselves and by those related to entrepreneurial enterprises in Waimea, including irrigation of sugar cane lands and pasturage of cattle. This pervasive transformation of the project area for park development and for western commercial agriculture and ranching pursuits has obscured much of the physical evidence of traditional Hawaiian life within the area. At the same time, the evolving developments within the parks area may have discouraged access to the area by those who might have wished to continue practices associated with traditional Hawaiian culture in the area.

As detailed in the previous section of this assessment, in traditional Hawaiian times, a trail system, established as early as the 7th century, that connected Waimea to the north and east coasts of Kaua'i ran through the parks area. The trail system also linked habitation and *heiau* sites within the parks area to the *makai* lands of Waimea. Abundant flora in the upland forests of Kōke'e offered supplies of plants gathered for ceremonial and medicinal purposes, and wood for construction of canoes. Hunting practices in the parks area included bird catching and pig hunting. Legends and traditions, and the proliferation of place names identified within the parks area, attest to the area's significance in the consciousness of the Hawaiian people.

B. Recommendations

Based on the information gathered for this assessment, the following recommendations for Kōke'e and Waimea Canyon State Parks are appropriate:

1. Several of the interviewees for this assessment mentioned anecdotal evidence of historic properties (including possible archaeological sites) within the parks area that have not been formally investigated. Up to the present, archaeological investigations within the parks have been limited to discrete areas. The size of the parks may preclude a complete inventory survey. However, it is recommended that efforts be made to consult with persons who may know the locations of significant unrecorded historic properties within the parks in order to investigate and record any extant sites.
2. On-going gathering of plant resources and hunting within the parks area are modern manifestations of cultural practices associated with the area in traditional Hawaiian times. Future park development plans must ensure that rights to continue these practices are assured, within the scope of regulations that protect park resources and restrict commercial exploitation.
3. As a precautionary measure, personnel involved in the design and implementation of future development within Kōke'e and Waimea Canyon State Parks should be

informed of the traditional Hawaiian cultural practices and resources identified with the parks area. Future development should complement and enhance the Hawaiian traditions associated with the parks area. Additionally, personnel should be made aware of the possibility of inadvertent cultural finds, and made aware of the appropriate notification measures to follow.

4. The Office of Hawaiian Affairs notes: "Koke'e State Park is a *wao akua* area. It is rightfully the realm of the gods, and is literally a source of life for the whole island." It is recommended that future plans for the parks be developed with recognition for the area's spiritual significance to the Hawaiian people.

5. While issues related to future disposition of the cabin sites within Kōke'e State Park are beyond the scope of this assessment of traditional Hawaiian culture, practices and beliefs, it should be noted that several of the interviewees and respondents to inquiries for this assessment (see appendices B-D below) have emphasized the contributions over several decades made by cabin site leasees to the growth and maintenance of Kōke'e. These contributions may be lost in the future.

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HRD03/940

April 15,2003

Rodney Chiogioji
Cultural Surveys Hawaii
733 N. Kalaheo Ave.
Kailua, HI 96734

Re: Master Plan for Kokee and Waimea Canyon State Parks

Dear Mr. Chiogioji,

OHA is in receipt of your February 27, 2003 request for comments on a Cultural Impact Assessment for the above referenced project. We apologize for our late response. As you are aware, Kokee and Waimea Canyon Park are import cultural resources to the people of Kauai and the State, therefore it is important for OHA to participate in this cultural resource assessment.

Water
The Alakai swamp, at the top of Wai 'ale 'ale is a crucial watershed area. Anything that affects the water in Kokee will affect the practices of Hawaiians throughout Kauai, as Wai ʻale ʻale is a central watershed for the island. The Master Plan must account for the need to keep the sources ofWai'ale'ale pristine.
Flora

Kokeʻe State Park and Waimea Canyon State Park are prime gathering areas for lei makers, hula dancers and for the collection of medicinal plants. The Master Plan must protect traditional Hawaiian plants

Spiritual Importance

Koke'e State Park is a wao akua area. It is rightfully the realm of the gods, and is literally a source of life for the whole island. The Master Plan must integrate the spiritual relevance of Koke'e into its operational plans.
We urge you to contact LaFrance Kapaka-Arboleda, OHA Community Resource Coordinator for Kauai. She can be reached at 241-3390. We also urge you to contact local civic clubs, members of the Royal Societies and kumu hula from the island. Wai 'ale 'ale figures prominently in hula traditions.
Thank you for this opportunity to comment on this project. If you have further questions please contact Pua Aiu at 594-19631 or e-mail her at paiu@oha.org.

Sincerely,

Peter L. Yee

Director
Nationhood and Native Rights

Statement via email (April 15, 2003) by Peter Baldwin:

I am writing on behalf of my parents, Wilfred and Anne Baldwin...

My mother spent many years at Kokee as a child. Their father and grandfather built the first home in Kokee, which was tragically lost in the last auction. It would have been a great asset to the mountain community and it is extremely sad to drive by the area where it was and see how overgrown it has become. Unfortunately, I believe more of that will take place should the state go forth with a new auction program in a couple years. So much history is wrapped up in the houses at Kokee that it would be a shame to have further loss.

May 9, 2003

To Rodney Chiogioji:

Dear Rodney,

Thank you for giving me an opportunity for me to express my concerns, my experiences, and my [concerns related to the] Environmental Impact Statement.

I was born in 1927 in the Makaweli Plantation Hospital. My family was fortunate to obtain a lease in Papohi Valley to build a cabin on a lot when I was between 9-10 years old. We spent an entire summer at Kokee with no electricity or cars- our only transportation was on horseback or foot. The horses belonged to the plantation but we had them for the summer. Our only newspaper was the "Galloping News" which Leilani Pratt typed and Dougie Pratt and I delivered to as many Kokee Cabins as we could reach easily.

My memories of listening to Eric Knudsen narrating his tales of ghosts, native cowboys, legends, and of gods and goddesses, while we sat around a campfire at night still bring goose bumps.

Each day was filled with fun, friends, and laughter. After feeding and grooming the horses (I was the oldest) I headed out to meet other friends and horses and we rode together. Sometimes we gathered lilikois, or maile and mokihana to make leis for our cowboy hats, we were careful to be gentle to the vines and trees and always left berries and maile for the next person to find. We did not litter. Once a week our mothers packed a picnic lunch- (ours was hard tack and beans usually) and joined us for an all day ride to Alakai Swamps, or along a steep canon trail – my horse loved to lie down with me on her back when we went through the swamps.

The CCC Camp boys kept the roads, and trails in good shape. The streams were safe to swim in and the watercress was safe to eat.

I believe this safe and quiet and simple life can be put back in place but it will take planning, monitoring, simple rules and guidelines, sharing, caring and talking from everyone involved – visitors, staff, home owners - state and federal agencies, local services - and it will have to happen on a daily basis.

Everyone needs the experience of spending a few days at Kokee the way we did as children – coming in at night to a simple dinner after cleaning up in a tin washtub. Then after dinner playing cards by a fire while making s'mores – chocolate marshmallows – melted on graham crackers.

All of the above experiences and many more made me a totally committed person to nature and all that goes with it – this includes the simple, natural way to live while working with nature not against it. I will work to bring the old days back through education and hands on experiences. Hope to share more when I return in August. Thanks again, Rodney, and I look forward to meeting you. Let me know if I can be of further help.

Mrs. Elizabeth Knudsen Toulon
P. O. Box 666
Koloa, Hawaii 96756

March 21, 2003

Mr. Rodney Chiogioji
Cultural Surveys Hawaii
Archaeological Studies
Hallet H. Hammatt, Ph.D.
733 N. Kalaheo Ave.
Kailua, Hawaii 96734

Dear Mr. Chiogioji,

As far as I know, the only house that was in Kokee before the existing cabins were built was a little grass house that was located in Halemanu Valley. No Hawaiians, to my knowledge, lived in Kokee (perhaps because of the akuas in the deep forest, and because it was cold and their only clothing was made from kapa). This little hale was used by the feather gatherers, who first named this valley "the home of the birds," as they collected feathers for the helmets and cloaks of the chiefs.

The first wooden cabin in Kokee probably started as a two-bedroom house in Halemanu Valley that was built by the two Norwegians that had the first lease from the King for the Kokee area. When my grandfather, Valdemar Knudsen, took over the lease with the King for the area which included Mana and Kokee, he expanded the old house as his family grew. It was added to several times through the years. Valdemar and his family lived and ranched in Kekaha, and would spend the hot summer months, from June to September, in Kokee.

In the early days, both goats and cattle had escaped into the mountains, and the Knudsens would provide meat for their family all summer by hunting. They would also take up many horses, and a cow for milk. The dining room had a long, slender table with straight back wooden chairs, and gigantic bull skulls hung at either end, with huge horns and large bullet holes in the skulls. Wild bull stories told around the fire were a big part of the traditions of our family. The living room floor was covered with beautiful bull and goat-skin hides and the verandas were decorated with beautiful hydrangeas. Wide verandas held the dining room and kitchen area together with the bedrooms and living room, and formed a classic, rambling structure that evolved over many years. The sun deck and living room were built in 1917, when my sister, Anne Knudsen Baldwin, was born.

My grandparents collected native plants and birds and sent specimens to the Smithsonian Institute. My grandmother, Anne Sinclair Knudsen (from Niihau), was the taxidermist. They showed visiting botanists various plants that they had discovered.

At first, they were the only family in Kokee in the summers, but eventually the Fayes and the Rices were also allowed to have cabins. When the lease was terminated, Valdemar's son, Eric A. Knudsen, worked toward making Kokee a park. This was probably in the early 1920's.

My Uncle, Augustus Knudsen, took over the Halemanu cabin when my grandfather, Valdemar Knudsen, died in 1898. At that time, Augustus was running the ranch, which included the mountains. Later, when Augustus decided to pursue other interests, my father, Eric A. Knudsen, took over the ranch. All through my childhood we went up mauka every summer. We usually took up ten or twelve horses which we tied out as far up as Kanalahuluhulu (the big meadow next to what is now Kokee Lodge), collecting them in the morning. We collected kiawe beans and fed the horses barley and hay as well.

My father loved to hunt. Every trail we went on, we had to open up from Makaha to Milolii, and from Nualolo to Kalalau. Papa went first with his machete, and we then hunted goats and came home. By then, the cattle were gone. There were no blackberries in those days, and the woods were open, with a lot more grassy areas.

The road up to the mountains was a dirt road until probably about the 1930's, when they paved it as far as Pukapele. My father said that Pukapele could also be called Puka Pele, as at the top of it there is a small hole. What they now call Kauhau, he called Tauhau. My father grew up speaking Hawaiian, which he learned from the Hawaiians in Kekaha (where he was born), and they often used the "t" like the Tahitians.

One of the sites Pa pointed out to us was right at the turnoff as you go up to the first lookout over Waimea Canyon... Kapawahiaola. About 500 or 600 feet down the ridge where the cut goes through for the present highway was a canoe building site. He took us down to show us the area, and told us how the Hawaiians would stop building a canoe if a Kahuna Kalaiwa'a (or elepaio bird) didn't visit them. We also used to pick pohas and peaches down in the Pukapele area, before it got so overgrown with lantana.

Halemanu Valley and the area between it and Kanalahuluhulu began to fill with cabins, some of which started out just having the frames put up and then cheese cloth put around the outsides, except for the bathroom and kitchen, which were locked up. They were improved upon as funds were available. The mountains were a lively community as people visited back and forth a great deal, and had friends up to stay with them. We generally would walk up the Halemanu Valley to visit friends, carrying a lantern which we would light on the way home.

The Kekaha ditches were being built when we were children. The plantation had big old barracks scattered over the mountains where the workers lived. As kids, we swam in the ditches and the streams as they weren't choked with ginger and blackberry.

My cousin, Ruth Knudsen Hanner, and Isabel Faye together started the Kokee Museum. Ruth Hanner and her mother, Margaret Knudsen (married to Augustus), had originally built the second house you come to in Halemanu Valley. It was built in the 1920's when my father's and uncle's sugar plantation at the Knudsen Gap above Koloa was liquidated. Augustus and Pa gave some of the plantation buildings to the YMCA Camp Naue at Haena. Aunt Margaret took the pool hall which had been constructed for the sugar workers (which had originally been built near the mauka end of the tree tunnel) and moved it up to Halemanu Valley, where it became the living room. Two other plantation cottages were also taken up the mountain, where they were turned into bedrooms, held together by a porch. Bathrooms and a kitchen were added. Later, a small cottage was added in the back of the main cabin, where Mr. George Clift (who planted all the plum trees in the mountains) lived. At one point, Ruth sold the house, but later repurchased it when she was working on setting up the museum. Later, Ruth traded her house to my sister Anne and me for a house that we purchased for Ruth in Pukapele, that was easier to get into and out of, as the Halemanu hill is steep and can be slippery and dangerous when the weather is wet.

The result of the auction that took place in the mid 1980's was that the original Halemanu cabin was destroyed. It was the oldest house in the mountains and had the most character. After the bidding went higher and higher, the family was not able to compete with newcomers who seemed to have unlimited funds and who were determined to own the oldest house in the mountains. After the bidding was over, the new lessee refused to pay the family a fair price for the house. My brother, Valdemar Knudsen, decided to move parts of the house to a site above Koloa overlooking Waita Reservoir. The loss of this classic old house in its original site was heartbreaking, and truly a loss not just to our family, but to everyone who loves the mountains and would have treasured its historic value. A great many people were entertained there, and stayed there, who otherwise might never have had a taste of the mountains.

We named our current cabin "Hale Luka" after my cousin, Ruth Hanner. The old house sags where it was joined together, and we have to jack it up every few years. We really don't feel that these old buildings could be properly maintained, if they were taken over by the state, as they do need quite a bit of maintenance to keep them in good condition. Also, maintaining their yards is a major undertaking.

In the case of Halemanu Valley, the road is steep, and when it is wet, it is impassible. For many years the tourists have been warned to park their cars at the top of the entrance to the valley, for hikers who wish to go to Waipo Falls or the cliff lookout. Kekaha Plantation used to maintain the roads because of their ditch system. They only graded them once or twice a year, and that seemed adequate. The CCC opened up quite a few of the old trails. (The CCC was the Civilian Conservation Corps set up during the depression to create jobs.) Some of the trails had almost disappeared at that time, due to neglect. Pa was asked to guide the CCC in the location of the trails, as they were reopened and reconstructed. (He was also sometimes asked to search for people who were lost.)

Over the years, many times when trees have fallen across the trails (or even across the roads) we have joined with others who have cabins in the arduous task of removing fallen trees to reopen the roads and trails, when the state hasn't been able to get to it. The people who love the mountains and know the mountains have been an asset to the island also in that they love to show people around. I have enjoyed serving as a guide on various trails, pointing out native plants and birds. Many times, when hikers have passed by our cabin wondering where they are going, we have been helpful in pointing them on their way.

The Friends of the Forest and Hui O Laka are made up of people who love the mountains, and have shown themselves to be more than willing to be helpful in keeping up the trails and possibly helping with the ditches. As a group, we have also cleared out noxious weeds and made efforts to preserve native Hawaiian plants.

For the preservation of the historic cabins, and for the many contributions made by those who maintain these cabins, we sincerely hope that the value of extending the Kokee leases will be recognized. Please let me know if I can help in any way.

Aloha,

Betsy Toulon

A History and Architectural Inventory of the Koke`e Camps and Pu`u Ka Pele Lots, Kaua`i, Hawai`i

Prepared by:

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for
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and
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June 2003

Executive Summary

This report presents the results of research and fieldwork conducted on more than 100 recreational residences at Koke`e State Park and Waimea Canyon State Park on the island of Kaua`i. This project was conducted for the Koke`e Leaseholders Association in cooperation with Hui O Laka, Koke`e Natural History Museum. This project was also incorporated into the Koke`e and Waimea Canyon State Parks Master Plan prepared by R. M. Towill Corporation of Honolulu, Hawai`i.

The history section of this report discusses the early history and development of recreational residences in the "Koke`e Camps" and "Pu`u Ka Pele Lots," as the recreational tracts in the Koke`e area were historically termed. This history was based on research conducted at various research institutions on Kaua`i and O`ahu. Primary source documentation included newspaper accounts from the *Garden Island*, *Honolulu Star-Bulletin,* and *Honolulu Advertiser,* as well as map, government documents, and photograph collections.

The "Architectural Inventory of the Koke`e Camps and Pu`u ka Pele Lots" presents information that describes the potentially historic cabins within the recreational residence tracts at Koke`e State Park and Waimea Canyon State Park. Data collected about each structure includes construction dates, type of construction, and other physical data. Each building was assessed in terms of the following:

- *Construction date*: buildings earlier than 1960 were considered to be potentially historic.
- *Architectural style*: Most buildings featured vernacular architectural styles.
- *Features*: rustic elements like log railings, chimneys built of native rock
- *Historic Integrity*: is the structure intact or altered?

The survey and assessment allowed for a rating system that will be of assistance in determining whether individual buildings have historic integrity and can thus be considered a "contributing structure" in a potential historic district.

The survey and analysis of the Koke`e Camps and Pu`u ka Pele Lots, based on research and fieldwork, concluded that a majority (eighty-one) of the recreational cabins may retain their traditional appearance and historic integrity. Together, these cabins may constitute a historic district. Under the Secretary of the Interior's National Register significance criteria A and C, the buildings have been evaluated as important in the areas of architecture and social history.

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Steve Brinkman
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A special mahalo to John H. R. Plews, who accompanied the historian to nearly all the Koke`e cabins and provided valuable information about the history of the area.

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Research Methodology

Historical research was conducted by Dawn Duensing, using Honolulu and Kaua`i newspapers, documents and photographs in the Hawai`i State Archives, and the photograph collections at the Bishop Museum and Kaua`i Museum. Wendy Wichman assisted with research at the Hawai`i State Archives. Additional research materials were located at the Hawaiian Historical Society library, Kaua`i County Clerk's Office, Kaua`i County Property Tax Office, Hawai`i State Parks Division, and the State of Hawai`i Historic Preservation Division. Mark Waterson assisted with research at the County Clerk's Office and Kaua`i Property Tax Office.

Many place names are historically associated with the Waimea District's upland areas that are now part of Koke`e State Park and Waimea Canyon State Park. For purposes of this report, these general areas may be referred to as "Koke`e." Other distinct locales and place names in the Koke`e area include Halemanu, a peak, stream and valley in Koke`e State Park, and Pu`u ka Pele, a hill/ridge area in Waimea Canyon State Park.

A History of the Koke`e Camps and Pu`u ka Pele Lots

Early Recreational Activities at Koke`e

The post-Western contact (post 1778) history of the Koke`e area as a mountain retreat and recreational area[1] began in the late 1800s when Kaua`i pioneer Valdemar Knudsen built a summer home in the area. In 1856 Knudsen obtained a lease from the Kingdom of Hawai`i for more than a hundred square miles of Crown land near Waimea. Knudsen used some of the Waimea uplands near Koke`e for ranching.[2]

According to Knudsen's son, Eric, his father enjoyed exploring the mountain areas above Waimea, taking special interest in collecting birds and gathering ferns. Knudsen was fascinated by an area called Halemanu, which translated from Hawaiian means 'bird house.' Knudsen reported that Halemanu had a grass house where Hawaiian bird catchers would stay on their feather-gathering expeditions. The bird catchers provided feathers for the cloaks and capes worn by Hawaiian royalty. Valdemar Knudsen liked the area so much that he had a grass house built for his own use. The grass house was reportedly small, only about 8' x 10', and was used as a weekend retreat and base for explorations. To build Knudsen's house, workers cut heavy timber from the forest for rafters, using the dried bark as a fiber to tie the rafters together. Pili grass was gathered from a dry ridge nearby and used to thatch the house. Eric Knudsen explained, "Grass two feet long was laid in handfuls against the slats and laced on until the walls were six inches thick. How sweet it smelled." The house required no windows, as fresh air circulated through the thatch.[3]

After Valdemar Knudsen married and had children, his family outgrew the thatched house at Halemanu. Circa 1868 he imported lumber from New Zealand, had it hauled up the mountain on oxcarts as far as the trail allowed, from where the materials were carried on foot or by horseback. The Knudsen's new house was "long and low with many small rooms and wide verandas." For three months each summer, Knudsen's family relocated to Halemanu from the hot, dry climate at the family's Waiawa home. At Halemanu they enjoyed the damp, cool, mountain air and the natural beauty that surrounded them. Knudsen took his children on scenic horseback riding and picnic excursions to the rim of

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[1] Many place names are historically associated with the Waimea District's upland areas that are now part of Koke`e State Park and Waimea Canyon State Park. For purposes of this report, these general areas may be referred to as "Koke`e." Other distinct locales and place names in the Koke`e area include Halemanu, a valley and stream in Koke`e State Park, and Pu`u ka Pele, a hill/ridge area in Waimea Canyon State Park.

[2] Sierra Club, *Kauai and the Park Country of Hawaii*, (New York: Ballantine Books and Sierra Club, 1969), 59, 62; Rick Carroll, "Kokee Auction: Real-life Drama of Love, Money," *Honolulu Advertiser*, July 24, 1985.

[3] Eric A. Knudsen and Gurre P. Noble, *Kanuka of Kauai, the Story of a True Pioneer*, (Honolulu: Mutual Publishing), 1999, 97-98.

Waimea Canyon or Kalalau Valley. He was especially fond of telling his children the legends and lore the Hawaiians had taught him about the Koke`e area. While at Halemanu, servants did chores in the yard and garden, tended the horses, cut wood for the cook stove, and hunted for pigs.[4]

After Knudsen's death in 1898, the estate passed on to his sons. Son Augustus had already been managing the Knudsen Estate since 1892.[5] The subsequent firm, which also included son Eric, became known as Knudsen Brothers. Augustus Knudsen realized that the uplands at Koke`e were of almost no value for ranching. He surmised that perhaps two hunters could make a poor living by hunting wild cattle in the forest and selling the meat and hides. In some cases, hunting cattle was a losing venture because it cost more to transport the wild cattle out of the forest than the meat was worth. More importantly, Knudsen observed that wild cattle trampled and denuded the forests, with the end result being not only the elimination of vegetation, but also the erosion of valuable soil. Knudsen noted that the consequence of forest destruction was dry mountain bogs and stream beds. He (and others) recognized that trees were essential to storing water and preserving the watershed.[6]

Rather than ranching, Knudsen set his sights on eliminating cattle and wild goats from the upland forests. He reported that relentless hunting by the Knudsens had practically eliminated the wild cattle problem as early as 1882. By 1890, Knudsen believed that wild cattle on his land as well as adjacent Na Pali areas were practically extinct. He also noted that the Knudsen Brothers firm built a fence to prevent cattle from re-entering the forest and estimated that the fence protected an area as large as 30,000 acres. In addition to eliminating cattle from the forest, Knudsen experimented with a variety of trees to reforest his land. He replanted with Australian koa, ironwood, and other non-native trees, but also reported that the native koa forest was regenerating. Wild goats, however, continued to do great damage on the Waimea Canyon pali, leaving in their wake bare rock.[7]

Under Augustus Knudsen's stewardship, the Koke`e area became a recreational camping area. He was famous for his annual "camping parties" and enjoyed entertaining guests at the family's Halemanu retreat. As an avid outdoorsman, he was known as a "perfect genius" in finding paths, exercising the "most uncommon sense," and instinctively knowing the topography of the land. Guests delighted in his guided hikes. Although the family continued to use the house built at Halemanu, early camping structures also included a variety of canvas buildings and tents. Another camp site was established higher up the mountain

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[4] Knudsen and Noble, *Kanuka of Kauai,* 126-127.

[5] John William Siddal, ed. *Men of Hawaii*, (Honolulu: Honolulu Star Bulletin Ltd.) 1921, 239-240.

[6] Philip L. Weaver, "A Tropical Mountain Park," *Mid Pacific*, March 1915, 295; Augustus F. Knudsen, "Report of Mr. Augustus F. Knudsen," *Second Report of the Board of Commissioners of Agriculture and Forestry*, year ending 12/31/05, 90.

[7] Knudsen, "Report of Mr. Augustus F. Knudsen," 90-91.

at Koke`e, which provided a convenient starting point for Knudsen's hiking expeditions.[8]

To provide access to his camps for his friends from Kekaha and elsewhere, Knudsen built a road on the Waimea Canyon rim. These high-elevation camps provided an escape from the hot summer days of Kaua`i's coastal towns. Koke`e offered "bracing" air, rushing streams, the pleasant sounds of mountain birds, and the scenic beauty of the mountains and Waimea Canyon. Early photographs of the Koke`e area depict Knudsen and his guests, who were prominent members of Kaua`i and Honolulu society, enjoying a variety of "camping" activities. Camping for Knudsen and his associates concentrated on spending time outdoors and included swimming in a cold stream, tennis on Knudsen's tennis court, tending the rose garden, hiking, picnicking, and horseback riding.[9] Apparently, Knudsen granted other families the right to establish camps on his land, including the Danfords (circa 1907), the Fayes, the Hansens, and also the Kumuwela Camping Club.[10]

Although the Knudsen's summer house at Halemanu was apparently quite substantial as described by Eric Knudsen, many of the Koke`e cabins in the late 1800s and early 1900s were small structures that were no more than shelters and sleeping quarters. Outhouses and sometimes kitchens were separate facilities. Showers were built in streams. A 1912 photograph depicted a tent kitchen. Kaua`i's prominent families apparently could not do without servants while "camping" at Koke`e and Halemanu. Ancillary structures circa 1900 included servants' quarters, tack rooms, and stables. Photographs indicate that getting families and servants up to Halemanu and Koke`e was a major production that required numerous horses and wagons to carry people, crates and/or bags of supplies.[11]

Planning for the Future

By the 1870s, Knudsen, sugar growers, and others realized that the denuded Hawai`i forests were destroying the kingdom's watersheds. They realized that a healthy forest was critical in maintaining an abundant water supply. In 1876 the Kingdom of Hawai`i responded to these concerns by authorizing the Minister of the Interior to set aside and protect forest lands that were suitable for watershed and timber protection. Although the authority was created, little was done to actively protect the forests and watersheds. In 1893, the new government of the Republic of Hawai`i established the Bureau of Agriculture and Forestry. After the

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[8] Gerrit P. Wilder, "Among the Canyons of Kauai," *Mid Pacific*, January 1915, 49.
[9] Koke`e File, Knudsen Family File, Danford Family File, Kaua`i Museum photograph collections.
[10] List of Applicants for Camp Sites, Koke`e Camps: General Permits, circa 1917-1918.
[11] Koke`e File, Knudsen Family File, Danford Family File, Kaua`i Museum photograph collections. It is unknown how large Knudsen's original cabin was. Over the decades the cabin was probably enlarged so that by the 1980s, the structure was about 3,500 square feet. See also *Honolulu Star-Bulletin,* "Emotions Run High at Bidding for Kokee Leases," July 24, 1985.

Hawaiian Islands became a U.S. territory, Act 44 S.L.H. in 1903 authorized the establishment of the Board of Commissioners of Agriculture and Forestry (BCAF). Act 44 responded to concerns about eroding mountain slopes, overgrazed forests, and the increase in forest fires. Significantly, Act 44 also provided for the establishment of forest reserves. One of the BCAF's primary goals was to achieve healthier forests in order to provide watershed protection. Watershed protection was viewed as critical for its importance in irrigation and future power generation. As the board established Hawai`i's forest reserves in the early 1900s, other uses for forest reserves also came into consideration, including public recreation.

In its first annual report in 1904, the BCAF acknowledged the significance of the swampy uplands above Waimea, which directly impacted the Waimea River. The river was an important water source not only for the local community, but also for the rapidly expanding sugar industry. The BCAF concluded that a considerable portion of these swampy uplands should be protected in a forest reserve, stating the "necessity of maintaining a permanent forest cover on the important watersheds ... is too well understood." The board also recognized the Knudsen Brothers' efforts to regenerate the forest by eliminating cattle from much of the Waimea uplands, which subsequently protected the large area of government land leased by Knudsen. When the BCAF began planning forest reserves, Knudsen's lease to the government lands at Waimea was still in effect. He fully cooperated with the board, providing them with a report on the status of the Waimea area forests and his activities to preserve nature.[12]

In June 1907, Acting Governor A. L. C. Atkinson signed a proclamation creating the Na Pali-Kona Forest Reserve. The forest reserve totaled 60,540 acres, of which 40,650 acres were government land. The new forest reserve included the Waimea uplands and a major portion of the Na Pali District's tableland. A large portion of the new forest reserve included land leased to Knudsen, which was to automatically revert to the government and into the reserve upon the expiration of the leases in 1917 and 1920. In setting aside the Waimea lands as a forest reserve, the BCAF noted that its location and topography made the land nearly useless. The board reported, "Its value depends almost wholly on the water that can be got from it." The BCAF believed that the streams would provide an important source of irrigation for the sugar industry and also for power generation. The BCAF noted that the forest was in excellent condition thanks to private (the Knudsens' and others') efforts to eradicate wild cattle."[13]

While the BCAF concentrated on establishing forest reserves to protect Kaua`i's watersheds, other possible uses for government land in forest reserves were also

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[12] "First Report of the Board of Commissioners of Agriculture and Forestry of the Territory of Hawaii for the period 7/1/03-12/31/04," 37, 40; "Second Report of the Board of Commissioners of Agriculture and Forestry of the Territory of Hawaii for the year ending 12/31/05," 22, 90-91. These BCAF annual reports are hereafter cited as "BCAF Report."

[13] BCAF Report for the period ending 12/31/07, 11-12.

being suggested. The earliest written reference to public recreational camp areas at Koke`e is probably a 1912 Division of Forestry report to the BCAF regarding forest conditions on Kaua`i. First, the report described the area leased to the Knudsens and emphasized the primary importance of Waimea's upland streams: irrigation development and power generation. In addition, the report mentioned that Knudsen wanted to continue camping at Halemanu after his lease expired. The writer of this report, who was likely the Territorial Superintendent of Forestry Charles S. Judd, speculated on what might happen to Knudsen's camping area. He believed that the mountain camp at Halemanu was one of several valleys that offered "extremely attractive" camp sites. "Unquestionably," the report stated, "some arrangement should be made, when the present leases run out, to lease these valleys, under restrictions, as camp sites." The writer noted that leasing government lands in forest reserves for camp sites could be profitable, pointing out that both Wisconsin and New York had similar arrangements. The Koke`e area was considered suitable for camping as it "would not be injured" by the campers. The report emphasized that areas further up the valley where streams originated should be restored to their pristine condition.[14] It is possible that the writer of this report suggested the idea of public camp sites at Halemanu in order to justify Knudsen's continued use of his Halemanu camp site after his lease expired. By providing public camp areas, Knudsen would also be able to maintain his use of this area.

Augustus Knudsen also promoted the idea that the government should designate land at Koke`e for summer camp areas for the general public. On one level, Knudsen appeared to be concerned about what the government might do with the land once it reclaimed control of the property. He may have worried that the land would be leased for cattle grazing or other destructive purposes. On a personal level, he was probably anxious about maintaining his right to use his summer camp and house at Halemanu. A 1915 article in *The Mid Pacific* seems to suggest, as the Forestry Division report of 1912, that one way for Knudsen to keep the rights to his Halemanu camp was to convince the government to develop Koke`e camp sites for the general public.[15]

The Mid Pacific featured Knudsen's "tropical mountain park" in March 1915. Writer Philip Weaver praised Knudsen's mountain camps at Halemanu and Koke`e. Weaver enthusiastically reported on the beauty of Waimea Canyon and his exhilarating activities at Koke`e. He applauded Augustus Knudsen for opening his land and camp sites to Honolulu school boys every year, making trails accessible to anyone who enjoyed hiking, building a road into the area, and working to preserve the forest. This article was also an opportunity for Knudsen to promote the preservation of the Koke`e region for future generations. Knudsen argued that the land was of very little value for cattlemen, but could be of enormous value to the general public. He emphasized, "this whole region can

[14] "Confidential Report to the Board of Commissioners of Agriculture and Forestry, Honolulu," by the Division of Forestry, September 3, 1912, 1-2, 4.
[15] Weaver, "A Tropical Mountain Park," *Mid Pacific*, March 1915, 294-296.

be presrved [*sic*] for all time for the use and pleasure of the whole public, and not for a lucky few, if the public realize the desirability of the place as a forest reserve." Knudsen mentioned several benefits to be gained by preserving the forest, including maintaining a healthy watershed and providing an attractive area for camp sites. He speculated, "campers could find a paradise for short trips and at little expense." Knudsen emphasized that preserving Koke`e would be just as much a delight for Kaua`i residents as Yosemite was for Californians. He pointed out that the government would soon regain control of the Koke`e forests (without noting that he personally would lose his lease and Halemanu house) and urged people to make it known that Koke`e should be made available to the general public, not controlled by private interests.[16] At least two other articles in *The Mid Pacific* in 1915 promoted the Waimea Canyon area, one of which featured Knudsen's Koke`e camp and mountain adventures.[17]

The proposal for public camp sites at Koke`e generated public attention in 1916 when the topic was frequently discussed in the pages of *The Garden Island* and by the Kaua`i Chamber of Commerce. In September 1916, George K. Larrison, the Territory of Hawai`i Superintendent of Hydrography, expressed his personal opinion to the governor that a park at Koke`e would be a "wonderful thing for the islands." Larrison's suggestion came as a result of his visit to Koke`e, where he camped, woke up to the chilly thirty-six degree air, and prepared his breakfast over a wood fire. He believed that Koke`e's cool change of climate and cold breath of air was just what Honolulu and other coastal residents needed to refresh themselves during the hot summer months. Larrison emphasized that if a park and camp sites were created at Koke`e, it would provide a nearby retreat for territorial residents, who would no longer need to travel to the U.S. mainland to find cooler locales. Larrison continued by describing the wonderful hikes and horseback rides he experienced on his Koke`e vacation.[18] A *Garden Island* editorial agreed with Larrison, stressing that Kaua`i needed a "cool and delightful" place for its own residents to escape "the heat and depression of the beaten paths of nine months." The paper indicated that many Kauaians tried to escape the summer heat by going to the mountains, to Hanalei, or to the mainland. The Koke`e area was seen as a perfect summer resort due to its cool climate. The editorial concluded that the government should provide camp sites as well as a good road to Koke`e so that Kaua`i's people could enjoy an easily accessible summer retreat.[19] Governor Pinkham enthusiastically supported Larrison's idea and promised to consider the matter.[20]

The Kaua`i Chamber of Commerce eagerly supported the idea promoted by Larrison and echoed by *The Garden Island*. Chamber member George Ewart

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[16] Weaver, "A Tropical Mountain Park," 294-296.
[17] Wilder, "Among the Canyons of Kauai;" *Mid Pacific*, January 1915; Alexander Hume Ford, "The Waimea Canyon," *Mid Pacific*, April 1915.
[18] "Larrison Dreams of Park at Kokee," *The Garden Island*, September 26, 1916.
[19] "An Ideal Summer Resort," editorial, *The Garden Island*, October 17, 1916.
[20] "Planning a Park for Waimea Lands," *The Garden Island*, October 17, 1916.

pointed out that immediate planning was crucial as the Knudsen lease on the subject property would expire in December 1917; thereafter the land would revert to the government. The chamber discussed a variety of needs related to the proposed camp sites, including water, fire protection, and an improved road to provide access. In order to promote the idea, the Chamber established a commission, which was chaired by Kaua`i County Engineer J.H. Moragne, to study the proposed Koke`e camp sites. Other Kaua`i members appointed by the chamber were G. F. Rankin of Makaweli and W. E. Davis of Lihu`e. In addition, the chamber requested that several Honolulu notables serve, including the Commissioner of Public Lands B. G. Rivenburgh, Chief Forester Charles S. Judd, and Larrison.[21]

The Chamber of Commerce wasted no time in investigating the need for a summer camp at Koke`e. Within a month, it arranged for the Honolulu commission members to visit the area.[22] They toured the proposed summer camp on December 13 along with officials experienced in road, water, and sanitary matters.[23] The commission reported that it unanimously supported the proposed summer camp sites; however, they believed that the project might be dependent on building a serviceable road to Koke`e.[24] Despite the commission's unanimous agreement, Rivenburgh returned to Honolulu and criticized the summer camp plan in the *Honolulu Advertiser.* Rivenburgh opined that Hawai`i did not need a camping park on Kaua`i any more than a monkey needed two tails. As the Commissioner of Public Lands, Rivenburgh apparently saw no need to establish a formal camp area. He instead suggested that the land was already available as a forest reserve and residents only had to ask for permission to go camping on it. It is not clear why Rivenburgh believed it necessary to condemn the Koke`e camp proposal in the pages of the *Advertiser.* It is obvious that he did not enjoy himself on the site visit. He grumbled to the *Honolulu Advertiser* about the "sort of trail" (road) to Koke`e and complained that he was "half frozen" most of the time.[25]

By September 1917 the Division of Forestry plans for a public camp area at Koke`e were well underway. With only three months remaining before a portion Knudsen's leased lands reverted to the government, six written applications and several verbal requests for camp sites had already been received at the BCAF office. The applications were from those who had been going to Koke`e for many summers and had already erected "more or less permanent" camp buildings, i.e. summer cabins. Division of Forestry records and newspaper articles indicated that Judd handled most of the planning for establishing what came to be known as the "Koke`e Camps." He referred to the National Forest Service as a model in his planning since that agency administered many areas that allowed private

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[21] "Business Transacted by Chamber of Commerce," *The Garden Island*, November 7, 1916.
[22] "For Summer Camp Investigation," *The Garden Island*, November 28, 1916.
[23] "The Summer Camp Investigation," *The Garden Island,* December 12, 1916.
[24] "Dinner Session of Commerce Body," *The Garden Island,* December 19, 1916.
[25] "Park Idea a Joke, says Rivenburgh," *The Garden Island,* December 26, 1916.

individuals to lease land for summer homes. Using the Forest Service as an example, Judd concluded that granting camping permits with specific restrictions was feasible on Kaua`i and would protect the forest reserve. Judd's recommendations for starting the camp site program included revocable five-year permits for specific camp lots, sanitary requirements, a time limit for campers to reside at Koke`e, required improvements to the camp site, and a "small fee" for the permit. Of course, there would also be rules to protect the forest, for instance, a ban on cutting live timber and the observance of fire laws. Judd also recommended that the BCAF prepare a survey to lay out specific camp sites. Finally, he advised the BCAF to set aside a portion of land at Pu`u ka Pele to add to the Na Pali-Kona Forest Preserve when the lease for that land expired in 1920. Judd wanted to ensure that an area of land along the edge of Waimea Canyon, which was Pu`u ka Pele, would be protected for future generations.[26]

Judd's 1917 report provided a justification as well as recommendations for his plans to establish the Koke`e Camps. He noted that the Koke`e region was suitable as a camping retreat because it was the most accessible and extensive area on Kaua`i that was appropriate for this purpose. He agreed with the BCAF that the high elevation of 3,500 feet provided a "bracing climate for those who seek relief from the heat of the lowlands and a change."[27]

Knudsen's Lease Expires: Koke`e Camps Established

After Knudsen's lease expired on December 27, 1917, the lands at Halemanu and Koke`e came under the jurisdiction of the BCAF. In June 1918 Judd surveyed and staked the summer camp sites at Koke`e.[28] The Koke`e Camps were situated along the bottoms of the shallow valleys at Koke`e and Halemanu. A survey map showed that the camp sites were laid out along the Koke`e, Maluapopoke, Nawaimaka, Noe, and Elekini`iki streams.[29]

The BCAF emphasized that it was making the Koke`e Camps available in response to requests from area residents who wanted the same types of privileges as the "many thousands" on the mainland that had summer homes in the U. S. National Forests.[30] Franklin K. Lane, Secretary of the Interior, commented on the importance of public land:

> "Those in the lower altitudes need the change in air that comes with the ascent to the mountains, and I am in hope that out of your public lands...there will be reserved on every island mountain a

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[26] Division of Forestry Report to the BCAF, September 21, 1917.
[27] Division of Forestry Report to the BCAF, September 21, 1917.
[28] "Camp Sites are Laid Out by Chas. S. Judd," *The Garden Island*, June 20, 1918.
[29] T. B. Buch, Surveyor, "Na Pali-Kona Forest Reserve Kokee Camps, Kauai, Hawaii Territory Survey, June 1918."
[30] BCAF Report, Biennial Period Ended 12/31/18, 40.

> public park where those may resort who come from the lands below, where the transient may pass the night, or those who wish may have their cottages.... As the man of wealth now wisely has his hill house and his seaside house, so should there be reserved for those of more modest means some opportunity to gain the advantages of the rarer, cooler air of higher altitudes."[31]

The BCAF agreed with Lane and noted that it was responding to both his statements and island residents' need to escape the heat of the lowlands for the "invigorating" climate and pleasant surroundings of Koke`e. The "Koke`e Camps" in the Na Pali-Kona Forest Reserve were set aside and opened to the public in 1918 for "the recuperation of bodily energy."[32] The BCAF noted that the camp was favorably located near the scenic beauties of Waimea Canyon, where the rainfall was not excessive and the nights were always cool. Forty-seven camp sites that varied in size from .3 to 2.0 acres were surveyed and laid out. Campers were to be issued five-year permits at the rate of $25 per acre. A $500 bond was required to insure that lessees fulfilled the terms of their agreements.[33]

Application lists for the Koke`e Camps included Kaua`i's most prominent citizens and were compiled as early as August 1917. By the end of 1917, seventeen individuals had applied for camp sites. By August 1918, thirty-two applicants were on the Division of Forestry list for camp permits. An undated list of permit holders, which may have been from 1918 when the camp areas were established, indicated that twenty-eight permits were issued for Koke`e camp sites. Permit holders included the Knudsen, Faye, Danford, and Hansen families who already had camp sites and probably permanent camp structures at Halemanu. Other permits went to clubs, including the Hawaiian Trail & Mountain Club, the Kumuwela Camping Club, the YWCA, and a "boys camp" that Augustus Knudsen had established. Notable Kaua`i individuals also obtained Koke`e Camp permits, including C. A. Rice, Philip Rice, Mabel I. Wilcox (as well as three other Wilcox family members), and B. D. Baldwin. The Knudsens, Annie (Valdemar's widow), Eric, and Augustus, obtained rights to four lots at Halemanu, one of which was used for the boys camp.[34]

The conditions of the camping permit required occupants to use their camp site within six months of signing the lease and at least fourteen days each year. Permit holders were required to make improvements worth $100 to the property. Campers were also responsible for following sanitary and refuse regulations, which included building septic systems. Other rules intended to protect the forest. Campers were not allowed to cut live timber or cut trails through the

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[31] "Kokee Camps," *The Hawaiian Forester and Agriculturalist*, August 1918, 260-262.
[32] *The Hawaiian Forester and Agriculturalist*, August 1918, 260-62.
[33] *The Hawaiian Forester and Agriculturalist*, August 1918, 260-62.
[34] List of Applicants for Camp Sites in the Region of the Kokee Stream and Halemanu, January 12, 1918; List of Applicants for Camp Sites in the Region of the Kokee Stream and Halemanu, undated, (circa August 1917-June 1918); List of Holders of Permits in the Kokee Region within the Na Pali-Kona Forest Reserve, Kauai, undated.

forest. They were also forbidden to bring in "plant life of any nature or seeds for planting" unless they had special permission from the Superintendent of Forestry. Permit holders were required to keep their lots clear of lantana and other noxious weeds.[35]

Not Enough Happy Campers

While some Kauaians were no doubt pleased to finally have the Na Pali-Kona Forest Reserve land available for public camps, not everyone was happy with the initial results. During the first year it appears that only twenty-eight of the forty-seven camp sites may have been leased, leaving nineteen lots empty for prospective campers.[36]

About the same time that Judd was surveying the camp sites in mid 1918, the Chamber of Commerce complained that the summer camps would not be much success without a good road. Chamber members speculated that campers and tourists would be discouraged from visiting Koke`e by the lengthy and arduous horseback ride over a rough trail. Automobiles could go up to Koke`e, but the ride was not considered comfortable, nor could cars travel throughout the area. When the camps opened, Koke`e could "be reached by automobile if the rider," according to a BCAF report, was "not particular as to the smoothness of the road."[37]

The most substantial complaint about the Koke`e Camps was that the lease costs were perceived as prohibitive for the average resident. A *Garden Island* editorial in September 1918 pointed out that Secretary of the Interior Lane had wisely observed that the wealthy in Hawai`i already had suitable mountain and lowland homes. The writer agreed with Lane's declaration that those of modest means should have a fair chance to lease a camp site in the forest reserve. The editorial continued by pointing out why the Koke`e leases were not suitable for those of modest means, although it did not define what "moderate means" was considered to be. First, $25 dollars a year for "absolutely unimproved waste land fifteen or twenty miles from anywhere" was not considered a nominal cost, which was what the Division of Forestry had promised. The article then criticized many of the other lease conditions. A major problem was that the lease was only for five years and that lessees were forced to put $100 worth of improvements on land that they might occupy for only five years as the leases were not automatically renewable. In addition, the lessee had to furnish a bond of $500, which was considered an extraordinary amount of money for someone of modest means. One camper complained that the lease conditions were "shameful and

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[35] *The Hawaiian Forester and Agriculturalist*, August 1918, 262-64.
[36] "List of Holders of Permits in the Kokee Region," undated; *The Hawaiian Forester and Agriculturalist*, Jan.-March 1926, 13.
[37] "Chamber of Commerce Hold Their Meeting," *The Garden Island*, June 20, 1918; *The Hawaiian Forester and Agriculturalist*, August 1918, 262.

outrageous." The editorial concluded that the government was exploiting the man of moderate means. "We are almost ready to wish ourselves," the writer continued, "back under the monopolistic but fairly generous control of the private lessee [Knudsen]."[38]

The Chamber of Commerce joined the crusade for more reasonable camping fees. The chamber was disappointed that it had worked so hard to assure that local residents had reasonable access to Kaua`i's mountain regions. Rather than achieve reasonable access, chamber members strongly believed that the camp site leases were overpriced, so high that they were a financial burden to local families and only the well-to-do could enjoy the advantages of Koke`e. Chamber members felt that a $2.50 to $5.00 per acre rental, rather than the current price of $25 an acre, would be a fair lease fee. They charged that the $500 bonds required from lessees was "a humiliating and unnecessary annoyance" and asked the Division of Forestry to review its policies. The chamber promised to monitor the situation.[39] Eric Knudsen joined the Chamber of Commerce debate and complained that the lease rents were too high. He noted that his family had occupied their summer camp for sixty years. "In all that time," he added, we "never realized how exceedingly 'valuable' that country was." He reported that his rent for the entire upland area was only $100 annually for many years, which he considered to be more than the land was worth.[40] Neither the newspaper or the Chamber of Commerce ever defined what type of resident was someone of "moderate means."

The Chamber of Commerce's outcry against the excessive costs of Koke`e leases continued until the end of 1918. In January 1919 the BCAF announced that the annual fee would be reduced from $25 to $10 an acre, and the $500 bond would no longer be required. The Division of Forestry refused to give lessees the right of renewal, but to encourage campers to make improvements on their camp sites, the terms of the leases were extended from five to ten years.[41]

Pu`u ka Pele Forest Reserve

The next challenge for the Division of Forestry, which was still under Judd's leadership, was to decide how to incorporate the Pu`u ka Pele area into the forest reserve after the Knudsen lease expired in 1920. As previously

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[38] "Prohibitive Rental of Kokee Camping Sites," *The Garden Island*, September 24, 1918.
[39] J. M. Lydgate, letter from Kaua`i Chamber of Commerce to the BCAF, October 18, 1918; "Kokee Summer Camps," *The Garden Island*, October 22, 1918.
[40] "Kokee Summer Camps," *The Garden Island*, October 22, 1918.
[41] "Na-Pali-Kona Summer Camps," *The Garden Island*, December 24, 1918; "Foresrty [sic] Board Grants Requests," *The Garden Island,* January 28, 1919; C. S. Judd letter to Kaua`i Chamber of Commerce, January 21, 1919.

mentioned, Judd's primary interest was that an area of land along the edge of Waimea Canyon would be protected for future generations.[42]

The Chamber of Commerce was also interested the future of the Pu`u ka Pele lands. It desired that more camping areas be set aside for people who might prefer a site further makai than Koke`e. The chamber pointed out that the Pu`u ka Pele area was in a lovely mountain setting, close to the grandeur of Waimea Canyon, and also offered spectacular views of Ni`ihau in the distance. Some chamber members asserted that the Koke`e region was no place for summer camping, but Pu`u ka Pele was ideal as it had a cool invigorating climate, but less rain than Koke`e. Pu`u ka Pele had the additional benefit of being only twelve miles from the main road.[43]

In October 1918, Judd made his case for adding 4,900 acres of land at Pu`u ka Pele to Na Pali-Kona Forest Reserve. He noted that the area consisted of the deep canyon country of upper Waimea Canyon and an upland plateau running from Pu`u ka Pele Ridge. Judd reported that the upland plateau had been fenced since 1898 so that the koa forest had regenerated. This forest was similar to land already set aside in the adjacent forest reserve and also deserved protection. Judd opined that land along the Pu`u ka Pele Ridge was suitable for camp sites because the area was naturally protected by inaccessible valleys and cliffs, and on the south, the Knudsens' fence. The remaining portion of the land Judd recommended for inclusion into the forest reserve featured the most scenic parts of the Waimea Canyon, including the Waiahulu and Po`omau Stream valleys. Judd described the scene:

> "Canyon walls rise precipitately, in many cases for several hundred feet sheer, while in the remainder of the two thousand or more feet to the top of the ridges the cliffs are hardly less steep. In many places the steep side ridges are sharply cut by erosion into pinnacles and castellated outposts, which with the distant waterfalls, and the variety of brilliant hues furnished by outcropping strata, the red volcanic soil, and the green vegetation make the section one of the very great scenic interest[s]. It is eminently fitting that such an area be retained permanently under the control by the Territory and its delights made available to the public."

Judd heartily recommended that the BCAF create the Pu`u ka Pele Forest Reserve. He also commented on the wild goat damage being done to the canyon walls, noting that government control of the land would be the best solution to this problem.[44] The Pu`u ka Pele Forest Reserve was proclaimed by Governor C. J. McCarthy on December 31, 1918. The new forest reserve

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[42] Division of Forestry Report to the BCAF, September 21, 1917.
[43] "Na-Pali-Kona Summer Camps," *The Garden Island*, December 24, 1918; "As to Kokee," *The Garden Island*, October 22, 1918.
[44] C. S. Judd, Division of Forestry Report to the BCAF, October 16, 1918.

encompassed 4,900 acres and included the most scenic part of Waimea Canyon and a large area of upland plateau that included a regenerating koa forest. The BCAF planned to protect the new reserve by fencing the area and removing wild goats.[45]

Establishing a County Park at Pu`u ka Pele

The local community, led by the Chamber of Commerce and the Kaua`i Planters' Association, spearheaded the drive to establish additional camp sites and a county park at Pu`u ka Pele. It is not clear why these local organizations pursued land for additional camp sites. Perhaps Kauaians disliked the Koke`e Camps controlled by the territorial government or continued to believe those sites were too expensive. In the end, it was clear that the Chamber of Commerce, the Kaua`i Planters' Association, and the Kaua`i County Board of Supervisors unanimously agreed that the people of Kaua`i needed a mountain camp that was operated by their own Kaua`i County government.

The Chamber of Commerce "camp site committee" led the drive to establish additional summer camp sites in the Pu`u ka Pele area. Even though the government had proclaimed the Pu`u ka Pele Forest Reserve in 1918, the Knudsen Brothers maintained control of the property until their lease expired in 1920. The chamber committee met with Augustus Knudsen in early 1919, who agreed to an arrangement whereby he would lease ten acres for camp sites in Pu`u ka Pele. The Chamber of Commerce hoped that when the land reverted to the territorial government, it would extend the generous conditions that Knudsen granted prior to the expiration of the lease. The site selected was at an altitude of 3,435 feet, about two miles from Halemanu on the edge of Waimea Canyon. The chamber favored the site because it was closer to the main road and provided quick (nearly three hours) access from Lihu`e. The chamber hoped the area would be an ideal camping spot and also desired to someday provide transient accommodations on the site.[46]

The Chamber of Commerce's proposed Pu`u ka Pele summer camp was enthusiastically endorsed by the Kaua`i Planters' Association. Speaking to that group, Mr. E. H. W. Broadbent, who apparently belonged to both organizations, emphasized that every plantation on the island would take advantage of this new camp. He believed that the Pu`u ka Pele location was a "perfect bonanza" for plantation employees who might otherwise travel to the mainland for rest and relaxation. It was easily accessible and would provide a good family vacation at a nominal expense. He predicted that after a few weeks at Pu`u ka Pele, "plantation men" would return to work as "new" men. The Planters' Association appointed its own committee to work with the Chamber of Commerce committee

[45] BCAF Report, Biennium Period Ended 12/31/18, 22, 24, 29.
[46] "Kaana Chosen for Camp Site," *The Garden Island*, February 11, 1919.

on the matter.[47] In an era when most Hawai`i residents never had an opportunity to travel to the mainland, Broadbent's statement makes it apparent that the proposed Pu`u ka Pele camp sites still would not be within the means of most Kaua`i residents.

The joint committee's major objective was to secure the lease beyond 1920 when the land reverted to the government. Without some kind of option from the Forestry Division, the groups were hesitant to facilitate any permanent development. To address this problem, a special committee was organized to speak to the Knudsens about relinquishing their rights to the land a year and a half prior to the 1920 lease termination. The Knudsens supported the joint committee's efforts to provide public access to the forest and agreed to the early termination of a portion of their lease.[48]

With two major organizations supporting the Pu`u ka Pele Park proposal, the Chamber of Commerce and Planters' Association took their plan to the Kaua`i County Board of Supervisors. J. H. Moragne, who had chaired the original chamber committee on the Koke`e Camps and was still the county engineer, pitched the program to the Supervisors in terms of a plan to transform the area into a county park. The joint committee's original ten-acre camp site was now a proposed Pu`u ka Pele County Park that would consist of 200 to 300 acres of land released from the forest reserve. The Supervisors heartily approved of the joint committee's plan. They authorized Moragne to go to Honolulu to present the matter to the legislature, governor, and the BCAF, in hopes that those agencies would work with the county and grant the use of forest reserve land. Moragne's chief goal would be to secure title to the land designated for a county park. In respect to the county park proposal, the Board of Supervisors also committed the county to improving the road to Koke`e.[49]

The next step in the process was Moragne's trip to Honolulu to meet with the BCAF. The BCAF considered the survey of 416 acres that Moragne had prepared and approved the withdrawal of land from the forest reserve for use as a county park. The BCAF approved Moragne's proposal and recommended that Governor McCarthy approve it as well. In 1919, the governor signed a proclamation withdrawing 415 acres of the Pu`u ka Pele Forest Reserve along the edge of Waimea Canyon and turning it over to the County of Kaua`i for development as a county park and camping area. The BCAF biennial report announced that water had been supplied to the area and that it would be open to campers the following summer.[50] County records referred to the new camp sites as the "Pu`u ka Pele Lots."

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[47] "Summer Camp Finds Favor," *The Garden Island*, February 18, 1919.
[48] "Summer Camp Finds Favor," *The Garden Island*, February 18, 1919; "Minutes of Supervisor's Meeting," *The Garden Island*, March 11, 1919.
[49] "Minutes of Supervisor's Meeting," *The Garden Island*, March 11, 1919.
[50] "The Puu Ka Pele Mountain Park," *The Garden Island*, March 18, 1919; BCAF Report, Biennial Period Ended 12/31/20, 24.

The County of Kaua`i fulfilled its promise to improve the road up to Koke`e. In June 1919, *The Garden Island* reported on the popularity of the Pu`u ka Pele region for summer outings, thanks to the improved road. The paper related that numerous local families were making the drive from Lihu`e to the proposed Pu`u ka Pele camp sites in an easy two-and-a-half hours. Families were enthusiastically praising the wonderful scenery and invigorating climate. One of the favorite midsummer activities was to pick thimbleberries, which grew in abundant supply. On one Sunday, twelve "machines loaded with pleasure seekers made the trip" to Pu`u ka Pele, which apparently was considered an astonishing number of visitors. In addition, the paper reported that some people were still making the trip the old-fashioned way, by horse. The newspaper took advantage of the newfound popularity of Pu`u ka Pele to reiterate the great need for the county's proposed summer camps, which by 1919 had not yet been established despite the BCAF's earlier promise.[51]

While the Chamber of Commerce, Kaua`i Planters' Association, and Kaua`i County had been working to acquire the 415 acres at Pu`u ka Pele for an additional camp site, the Koke`e Camps were still not fully leased. Thirty-seven ten-year permits had been leased through the end of 1920; however, seven leases were cancelled for non-payment of rent. On January 1, 1921, thirty lots of forty-seven were being leased at Koke`e and Halemanu. Only ten camp sites had been "substantially improved."[52] One of the substantial 1920 improvements must have been the completion of C. A. Rice's new mountain house, where Mrs. Rice gave a delightful tea in August. Her guests, in addition to the "Misses Rice," were Mrs. Eric Knudsen, Mrs. Frank Putman, Miss Hatch, and Miss Passmore.[53] The Rice family became so well-established at the Koke`e Camps that the lots they occupied became known as "Rice Flat."[54]

Improvements continued in the Koke`e region. The road to Koke`e continued to be a concern for Kaua`i's business leaders, and in November 1919, the governor pledged $30,000 for road improvements.[55] Road improvements were expected to increase the popularity of the Koke`e and Pu`u ka Pele areas. In April 1921, J. M. Lydgate reported in *The Garden Island* that forty people traveled to Koke`e during the previous week, among them six groups of tourists. The vacation traffic was considered better than average and expected to increase as road improvements got underway.[56] A county committee was appointed to be in charge of the improvements for the new Pu`u ka Pele Park. Water was being supplied to the area from Halemanu in preparation for the following summer's

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[51] "Summer Camp Site is Popular," *The Garden Island,* June 17, 1919.
[52] BCAF Report, Biennium Period Ended 12/31/20, 43.
[53] "Kokee Notes," *The Garden Island*, August 3, 1920.
[54] Refer to Map "C" in this report: Koke`e Comprehensive Map of Kokee Lease Lots, October 2000, TMKs 1-4-04-16, 17, 18, and 19.
[55] "The Chamber of Commerce Entertains the Governor," *The Garden Island*, November 11, 1919.
[56] J. M. Lydgate, "Growing Popularity of Puu-ka-Pelee [sic] Park," *The Garden Island*, April 12, 1921.

camping season. During 1920-1921 the committee selected the areas for camp sites and a community house.[57]

No records were located to indicate when the Pu`u ka Pele Lots were finally ready for lease and development. If property tax records are accurate, some lots were laid out and houses built by about 1923-1925, with many more constructed during the 1930s. Kaua`i County installed a water system at "considerable expense" to supply campers. Records indicate that the new county park and camp sites must have been a success. In 1922 the Kaua`i County Board of Supervisors petitioned the BCAF for an additional 230 acres of forest reserve land as an addition to Pu`u ka Pele Park. The land was to be used for more camping sites, and the county's request was approved by the governor in January 1923.[58]

Over the course of several decades, it became apparent that the county administration did not completely understand the territory's dual goals of protecting the forest and providing public access to natural areas. Colin G. Lennox, President of the BCAF, noted problems that violated the executive order granting the county its jurisdiction in Pu`u ka Pele County Park. First, the executive order required the county to maintain the land for park purposes. As such, Lennox noted that the land between the public road (Koke`e Road) and the canyon had been leased as private camp sites. He wanted this land to be reserved as a public park rather than private camp lots, which was in line with Judd's desire to protect the canyon area and make it publicly accessible. In order to accomplish this, Lennox urged that private individual use of the lots situated directly on the rim of Waimea Canyon be prohibited. In 1947 he requested that the county cancel the permits for camp lots that did not have occupied homes on them. He also asked the county to quit issuing additional permits for the canyon rim lots. When the BCAF inspected Pu`u ka Pele Park in 1949 Lennox discovered that his request had been ignored. Rather than canceling permits, he learned that the county had issued three new camping permits.[59] Within a few weeks, the county informed Lennox that the permits in question had been revoked.[60] In 1955 the lots between the road and canyon were transferred from county jurisdiction back to the territorial BCAF.[61] The leases for camp lots on the canyon rim were not revoked, however, until the expiration of leases in 1985.

Another serious problem that Lennox took action on was the county's failure to monitor and enforce the Division of Forestry's rules pertaining to the protection of forests, which were also part of the executive order granting the county use of

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[57] "Kauai Trip," *The Hawaiian Forester and Agriculturalist*, 1920-1921, 257.
[58] "Puukapele and Na Pali-Kona Forest Reserves--Revised," *The Hawaiian Forester and Agriculturalist*, 1922-1923, 9-10.
[59] Colin G. Lennox, letters to William Ellis, Kaua`i Board of Supervisors, February 19, 1947 and August 3, 1949.
[60] Kaua`i County Clerk letter to Colin G. Lennox, August 22, 1949.
[61] Office of County Auditor, Report to the Chairman and Board of Supervisors, May 20, 1957, 2.

the Pu`u ka Pele area. Lennox found repeated cases of lessees cutting down trees and forest cover without a permit. He accused the county of granting camp sites without regard to whether or not cabin construction would result in cutting trees and/or destroying forest growth. He reminded county officials of the importance of following the rules and obtaining a clearance from the Kaua`i forester before trees were cut in preparation of summer home construction.[62]

Despite the problems noted by Lennox, Kaua`i county records indicate that Pu`u ka Pele County Park was popular and successful. In 1948 sixty-three "lot owners" leased camp sites at the Pu`u ka Pele Lots. The annual rental was $10 per lot, with each lot no larger than one acre. Permits for camp lots were ten years in duration.[63] By 1956 the county reported that seventy-four lots were leased; the terms and price of the leases had not changed.[64]

It is significant to note that plantations played an important role in Koke`e's history since Knudsen began inviting friends who worked for the sugar companies to his camping parties. Many of Kaua`i's sugar companies were associated with camping at Koke`e, including Grove Farm Company and Lihu`e Plantation Company, both of which had company cabins at Koke`e. Employees from numerous Kaua`i plantations also built summer homes. One area at Koke`e (the cluster of lots that include TMK 1-4-4-01 through 1-4-04-10) apparently had so many campers and cabins associated with the Hawaiian Sugar Company in Makaweli that the area became known as Makaweli Flats. It was still being referred to as such when this report was written in 2003.

Koke`e Activities

As early as 1919 the Gomez Garage made regular trips up to Waimea Canyon, taking people as well as "light and heavy hauling." The garage also rented self-drive Ford automobiles for those who preferred to travel independently.[65] At least forty people, including six groups of tourists, visited the area during one week in 1921. As the Koke`e area became more accessible, activities were developed and expanded for Koke`e campers, Kaua`i residents, and visitors.

Trout fishing began as early as 1921 and was a popular annual activity during the summer months. In 1940 the territorial government received 25,520 trout eggs for Koke`e streams from the U.S. Bureau of Fisheries. Kaua`i's fish and game warden released 250 jungle fowl for hunters' pleasure in 1939. Goat and pig hunting continued to be popular pastimes.[66]

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[62] Colin G. Lennox, letter to William Ellis, Kaua`i Board of Supervisors, August 3, 1949.
[63] Office of County Auditor, Report to the Chairman and Board of Supervisors, March 16, 1948, 2.
[64] Office of County Auditor, Report to the Chairman and Board of Supervisors, May 24, 1956, 3.
[65] Gomez Garage advertisement in *The Garden Island*, November 25, 1919.
[66] "Trout," *The Garden Island*, July 5, 1921; "Trout Eggs to be Hatched at Kokee," *The Garden Island*, April 30, 1940; BCAF Report, Biennium Period Ended 12/31/40, 44; "Jungle Fowl Are

Koke`e was a beehive of activity during the 1930s, when the U.S. government built a Civilian Conservation Corps (CCC) camp near Kanaloahuluhulu. CCC boys completed a number of conservation activities, among them assisting the Territory of Hawai`i with reforestation projects, which had been one of the original goals in establishing forest reserves. CCC boys gathered tree seeds, which were then spread by "air planting" using Army planes. With the CCC's assistance, the territory attempted to reforest the eroded cliffs of Pu`u ka Pele with haole koa, silver wattle, koa, and ironwood. The Division of Forestry had spread various other seeds over the years, including eucalyptus, Java plum, and the New Zealand karaka.[67]

One of the more well-known trees to be established at Koke`e was the Methley plum. According to cabin owner/camper Kathryn Hulme, the Methley plum was brought from South Africa to Hawai`i by Dr. Lyons of the Hawaiian Sugar Planters Association. L. W. Bryan of the Division of Forestry sent cuttings to foresters on Kaua`i about 1930. Kaua`i forester A. J. MacDonald then began planting them along Koke`e's trails and roads, getting help from the CCC boys after 1935. The plum-planting project reportedly set out an estimated 18,000 trees in the Koke`e area. Plum trees also became a favorite landscaping item for many cabin owners.[68]

The successful establishment of plum trees eventually resulted in one of Koke`e's favorite activities, plum picking. A 1953 government report estimated that 9,000 people visited Koke`e to pick plums and carried out approximately seventy tons of fruit. At some point, plum picking became such a popular activity that the government implemented a 'plum season' each year, which restricted plum picking to a specified dates and decreed strict limits on the amount of fruit each person could harvest from government land.[69]

Gardening was another popular pastime at Koke`e. It is uncertain when the government began supplying water to the Koke`e Camps, although a water system was provided by the County of Kaua`i to the Pu`u ka Pele Lots in the 1920s. Prior to the development of a water delivery system, gardening was usually done adjacent to streams where roses, pansies, dahlias, and other flowering ornamentals could thrive, even during the dry summer months. Larger yard areas with scattered trees were often left untended so that these areas maintained a naturalistic "wild woods" appearance. Hydrangeas were frequently planted alongside the cabins as roof runoff would keep them watered and growing. Picnicking in these various areas was popular.[70]

Released in the Kokee Section," *The Garden Island*, September 26, 1939; J. M. Lydgate, "Growing Popularity of Puu-ka-Pelee [sic] Park," *The Garden Island*, April 12, 1921.

[67] "Forestration [*sic*] Program to Continue," *The Garden Island*, October 5, 1939.

[68] Kathryn Hulme, "Plum Crazy," *Honolulu*, November 1969, 82-83, 146.

[69] Kathryn Hulme, "Plum Crazy," *Honolulu*, November 1969, 82-83, 146; BCAF Report, Biennium Period Ended 6/30/53, 77.

[70] John H. R. Plews, E-mail to Dawn Duensing, November 1, 2002.

Although the earliest leases for the Koke`e Camps forbid campers to import alien plants without the consent of the territorial forester, there is some indication that the Territorial Forestry Division instead encouraged campers to help with reforestation. Supervising and approving campers' planting activities would probably have been an impossible task. Contemporary accounts report that campers were "expected" to plant fifty trees on their property, and evidence shows that campers most likely planted as they pleased. A fine example would be the blackberry, which subsequently spread throughout the Koke`e area. Charles Rice reportedly complained to Forester Charles Judd that the plant was rapidly spreading in the forest, but the Division of Forestry refused to eradicate the pest. Over the years, blackberries as well as other alien species planted by campers became invasive pests throughout the Koke`e forest.[71]

During World War II and martial law access to the Koke`e Camps and Pu`u Ka Pele Lots was strictly limited by the U.S. military, which occupied and extensively used the Koke`e area. Trails were closed for the duration of the war, and few campers were allowed access to their cabins. William P. Alexander, who had a cabin at Pu`u Ka Pele, reported that visiting his mountain home was a problem due to gas rationing. He was one of the few lucky campers, however, as he received a special pass from the military that allowed him to visit his cabin in February 1942. Alexander's cabin log book noted that civilians were allowed to visit their mountain cabins for Independence Day in 1942; however, they needed a pass from Kaua`i's provost marshal and were required to strictly observe speed limits. In October that year the military issued Alexander a pass that was "good until revoked," which apparently allowed him to go to his cabin as he pleased.[72] Many Koke`e and Pu`u Ka Pele campers had no such privileges.

Despite the restrictions imposed on the Koke`e area during the war, several benefits came as a result of the military occupation. One of the more important advancements was an improved all-weather road to Koke`e that extended to the Kalalau Lookout. Scenic spots and mountain activities became more easily accessible to the general public. The improved road influenced the BCAF's postwar program, which was to make additional improvements that would transform the Koke`e area into a "playground to be enjoyed by many."[73] Cabin owner/camper John Plews also noted that surplus Jeeps available after the war made it possible for campers to use their cabins on a year-round basis. Prior to the improved road and introduction of the all-purpose jeep, campers only used their mountain cabins during the summer. Plews reminisced that campers generally closed their cabins for the winter about September of each year when the steep road to Koke`e often became muddy and impassable. Prior to the introduction of the jeep, they could only return to their cabins after the rainy winter season had ended.[74]

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[71] John H. R. Plews letter to Dawn Duensing, June 20, 2003.
[72] W. P. Alexander log book, February 1, 1942; July 4, 1942; October 16, 1942.
[73] BCAF Report, Biennium Period Ended 6/30/46, 70.
[74] John H. R. Plews, conversation with author, November 11, 2002.

After the war, the improved road as well as the enactment of a territorial park system made Koke`e more available to the average Kaua`i citizen. The Territorial Legislature authorized the Division of Territorial Parks with Act No. 185 in 1949, although it did not provide funding for the new park system until 1956. As a result, recreation-related work continued under the Division of Forestry and BCAF.[75] Koke`e Park was declared the territory's first park; Waimea Canyon Park the second. The BCAF's annual report boasted that Koke`e Park had been extensively developed since 1944 with new picnic grounds, rental cottages for short-term visitors, and camping accommodations for hunters and vacationers at the former CCC buildings. A scenic lookout had been established at Kalalau, and some forty-five miles of "excellent graded trails" were available. The report also noted that trout fishing continued to be popular. The BCAF boasted that Koke`e Park was not only unique, but the finest upland recreation area in the Territory of Hawai`i.[76] A Koke`e museum and a store/refreshment stand were established in 1953. Over the years, various associations obtained leases to lots in the Pu`u ka Pele and Koke`e Camps, which provided additional recreational opportunities for Kaua`i families. Organizations that obtained leases included the YMCA, Seventh Day Adventists, United Church of Christ, Boy Scouts, Hawai`i Methodist Union, and the Honpa Hongwanji Mission of Hawai`i. The YMCA had organized camps for local youth since at least 1928.[77]

Water Tank Lots

The Garden Island announced in 1951 that twenty-seven new camp sites were available for lease at Koke`e. Although the newspaper did not specify where the lots were located, these new camp sites were most likely what came to be known as the "Water Tank Lots." The Water Tank Lots were located adjacent to the original Koke`e Camps. According to the newspaper, this was the first time that the public was offered an opportunity for a block of Koke`e camp sites since before World War II.[78]

The BCAF accepted applications for the new lots with a $20 deposit and allowed prospective lessees to choose up to four lots. The new lots were all less than one acre in size, with the rental prices between $20 and $30 dollars annually. The camping permits required that lessees build a summer home within eighteen months. The BCAF emphasized that it retained the right to approve all building design. As such, the BCAF required that all new summer homes meet the minimum specifications established by the board, which were intended to ensure

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[75] BCAF Report, Biennium Period Ended 6/30/54, 77; BCAF Report, Fiscal Year 7/1/56 - 6/30/57, 109.
[76] BCAF Report, Biennium Period Ended 6/30/52, 91.
[77] "Y.M.C.A. First Junior Camp Is Pronounced Huge Success: Kids Have Time of Their Lives," *The Garden Island*, July 24, 1928.
[78] "Camp Sites At Kokee To Be Available Soon; Drawings To Be Held," *The Garden Island*, June 13, 1951.

that all buildings maintained a "rustic atmosphere" that "blended" with the landscape.[79] No records were located that explained the BCAF's specifications.

When the Water Tank Lots became available, the Koke`e Camps had sixty-eight permit holders. The existing permits were revoked and reissued in order to be consistent with the new permits. The major change to the existing permits was an increase in rental fees, which rose from $10 annually to the $20 to $30 assessment being charged for the new lots.[80]

The month following *The Garden Island's* announcement about the new lots at Koke`e, the BCAF published that only eighteen applications had been filed for the twenty-five (not twenty-seven as previously stated) camp sites. Permits were awarded to eight Honolulu residents and ten Kaua`i residents. A drawing for the lots was held because there was more than one application for one particular lot. The BCAF announced that the remaining lots were available, presumably on a first-come, first-served basis.[81]

Recreational Residences Since Statehood

After Hawai`i became a state in 1959, jurisdiction of the state park system was transferred to the Department of Land and Natural Resources (DNLR). In 1965 the County of Kaua`i transferred its administration of the Pu`u ka Pele Lots camping permits to the DNLR. At that time, seventy-nine Pu`u ka Pele county permits were valid.[82]

Major changes came to Koke`e in the 1980s when all the camp leases expired. In 1984 the State Attorney General issued an opinion that all 121 leases for the Koke`e area camp sites had to be awarded by means of a competitive bidding process when the leases expired at the end of 1985.[83] Koke`e lessees were alarmed and feared losing their cabins in a competitive auction. Some complained that the state had decided to auction the leases in order to enhance state revenue through higher lease amounts. State officials denied the charge, noting that the competitive auction was proper in order to give all Hawai`i residents a fair chance at obtaining a lease at Koke`e. The Board of Land and Natural Resources (BLNR) considered other options, including the possibility of holding a drawing. The BLNR also noted that it did not have to renew leases at all, but instead could allow the land to revert to general public use and have the

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[79] "Camp Sites At Kokee To Be Available Soon; Drawings To Be Held," *The Garden Island*, June 13, 1951.
[80] "Camp Sites At Kokee To Be Available Soon; Drawings To Be Held," *The Garden Island*, June 13, 1951.
[81] "Camp Sites At Kokee To Be Available Soon; Drawings To Be Held," *The Garden Island*, June 13, 1951.
[82] Kunji Omori letter to Hartwell K. Blake, County of Kaua`i Board of Supervisors, July 20, 1965.
[83] Stirling Morita, "New Bids Needed on Kokee Leases," *Honolulu Star-Bulletin*, August 24, 1984.

buildings removed upon expiration of the leases.[84] In January 1985, the BLNR officially approved the plan for a public auction of 111 Koke`e leases. Ten of the camp sites were excluded from the upcoming auction so that the land could be used for "park improvement purposes."[85] The ten camp sites were the lots adjacent to Waimea Canyon that Colin Lennox had wanted for public park purposes in the 1950s.

Over the course of the following months, the 120-member Koke`e Leaseholders Association, which was organized in 1981, fought to retain their leases. The association disagreed with the attorney general's opinion that the leases had to be issued by means of a competitive bidding process. They argued that the DNLR had the power to directly negotiate with the current leaseholders for lease renewals.[86] Leaseholder Wayne Sakai, a Honolulu attorney, represented eight-four leaseholders and filed a court motion to stop the auction. In June 1985, Kaua`i Circuit Judge Kei Hirano denied the motion to postpone the auction. He disagreed with Sakai's assertion that leaseholders should have the first rights to leases on the basis that they had held the leases for numerous years and made expensive improvements to the property. Hirano sympathized with the leaseholders, but refused to overturn a decision made by a state agency. By mid 1985 leaseholders were very concerned about their chances to succeed in a public auction, as the upset price established for the bidding was three to four times the price of the existing lease rents. Many leaseholders worried they would be outbid.[87]

Strong emotions, anger, and intense resentment dominated the three-day auction for the Koke`e leases in July 1985. Security officers and plain-clothes police were assigned to monitor the auction, which was held at Wilcox Elementary School. The first lease up for bid was the Halemanu property held by the Knudsen family for four generations. Valdemar Knudsen III lost his bid on the property, which sold for more than nine times its previous rent to a relatively new Kaua`i resident. Knudsen was angry at the state, believing that the DNLR had an obligation to directly negotiate with his family because the territorial government had done so in the past. Another leaseholder, Ralph Daehler, a DNLR district forester, also lost his $231 a year lease. He quit bidding at $1500; the winner bid $3000. Daehler charged, "the state let the present owners be damned." He believed the auction was wrong and wondered why the state, which had never auctioned leases before, had decided to do so in 1985. The DNLR responded to this and other charges by noting that the auction was the

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[84] Lester Chang, "Longtime Residents in State Park Fret Over Lease Policy," *Honolulu Star-Bulletin,* October 8, 1984; Lester Chang, "Lessees at Kokee Hoping to Retain Vacation Cabins, *Honolulu Star-Bulletin*, October 8, 1984.

[85] Lester Chang, "Land Board OKs Kokee Cabin Site Auction," *Honolulu Star-Bulletin,* January 25, 1985.

[86] Lester Chang, "Lessees at Kokee Hoping to Retain Vacation Cabins, *Honolulu Star-Bulletin*, October 8, 1984.

[87] "Judge refuses to halt auction of Kokee leases," *Honolulu Advertiser*, June 29, 1985; "Kokee Lots Auction Won't Be Postponed," *Honolulu Star-Bulletin*, June 28, 1985.

only fair way to provide all interested parties an opportunity to obtain a lease at Koke`e.[88]

Other leaseholders fared better than Knudsen and Daehler, including John H. R. Plews, Juliet Rice Wichman, and Kenji Ego. Plews's victory came at a high price, when his $5,600 bid was the highest bid of the auction's second day and more than eight times his lease rent of $666 year. Mrs. Wichman had better luck, retaining the lease on her "most attractive cabin" for $2,050. Another recreational residence lease that had been in the Rice family for several generations, however, was lost to higher bidding. Kenji Ego said that no matter what the cost, he had no choice but to renew his lease. He explained that he and his wife had their lease for thirty-one years and had honeymooned on the property. He won his lease, although his $246 lease rent rose by more than twenty-two times to $5,500 annually. Newspapers reported that Plews and Ego disagreed with the majority of the leaseholders. They believed that the auction was the only choice the state had, noting that there was no other means by which to award leases fairly.[89]

High bidding for the Koke`e leases resulted in a tremendous increase in the government's income from the state park property. Heavy bidding on the second day of the auction brought in $104,301 a year, which was $82,000 more than the state expected to receive. The successful three-day auction for Koke`e camp leases totaled $311,735, which was nearly a tenfold increase over the prices of the expiring leases.[90] Resentment against the DNLR remained high. Kaua`i resident Saburo Yoshioka lost his lease, which he had for five years, and accused the state of using public lands to make an "indecent profit." He charged that the state was not being fair in the auction, but rather catering to those who had the means to afford a Koke`e lease. As a result of the auction, fifty leaseholders lost their rights at Koke`e.[91]

The aftermath of the 1985 auction changed the architectural landscape at Koke`e. Since former leaseholders owned the buildings on their lots, they could sell them to the new leaseholders or remove them from the camp lots. Forty leaseholders were unable to negotiate acceptable prices for their cabins from the new leaseholders and sold their property for as little as $3,000. Many of the buildings had been appraised at $40,000. The cabin with the aforementioned Rice lease that was lost was more amicably transferred because Rick Ralston had worked out a "friendly understanding" with Patricia Smith Rice prior to the

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[88] Tim Ryan and Lester Chang, "Emotions Run High at Bidding for Kokee Leases," *Honolulu Star-Bulletin*, July 24, 1985.
[89] Tim Ryan and Lester Chang, "Emotions Run High at Bidding for Kokee Leases," *Honolulu Star-Bulletin*, July 24, 1985.
[90] "Kokee Lease Prices Stay High," *Honolulu Advertiser,* July 25, 1985; "Lease Income at Kokee to Rise almost Tenfold," *Honolulu Advertiser*, July 26, 1985.
[91] Lester Chang, "Kokee Tenants Hurt, Angry at Loss of Mountain Retreat," *Honolulu Star-Bulletin,* March 29, 1986; Ryan and Chang, "Emotions Run High at Bidding for Kokee Leases," *Honolulu Star-Bulletin*, July 24, 1985.

buildings had been appraised at $40,000. The cabin with the aforementioned Rice lease that was lost was more amicably transferred because Rick Ralston had worked out a "friendly understanding" with Patricia Smith Rice prior to the auction. Other former leaseholders were unable to find satisfactory solutions. Knudsen dismantled and moved his structure, which was Koke`e's oldest cabin, to Koloa rather than sell it for a low price to the new lessee. Yoshioka demolished his house when he discovered that the lumber was worth more than the price the new lessee had offered.[92] All of the cabins located on the rim of Waimea Canyon were removed as a result of those leases being eliminated from the state parks.

The leases awarded in 1985 began in January 1986 and were in effect for twenty years. As this report was being written, the DNLR was again considering the matter of what to do with the recreational leases upon expiration. The Koke`e Leaseholders Association once again was working to protect their leases and requesting that the state directly negotiate with the lessees. The fate of the leases at Koke`e has yet to be determined.

[92] Ryan and Chang, "Emotions Run High at Bidding for Kokee Leases," *Honolulu Star-Bulletin*, July 24, 1985; Lester Chang, "Kokee Tenants Hurt, Angry at Loss of Mountain Retreat," *Honolulu Star-Bulletin,* March 29, 1986.

Architectural Design and Evolution at Koke`e and Pu`u ka Pele Camps

Vernacular architectural styles with rustic elements were established at Koke`e during Valdemar Knudsen's tenure on the land in the late 1800s. The earliest permanent structures, which might be appropriately labeled as "Koke`e rustic," reflected common vernacular styles in Hawai`i circa 1900. Later buildings, primarily those constructed after the late 1920s, were also vernacular, but were markedly different from the earlier Koke`e camp buildings. Two buildings, the Danford House (TMK 1-4-03-13) and the Hagino House (TMK 1-4-04-40), are exceptional architectural examples at Koke`e.

In the earliest days of camping in the Koke`e area, a variety of temporary and permanent structures were built. Valdemar Knudsen's earliest shelter at Halemanu was a Hawaiian thatched house.[93] By 1868 Knudsen had built a larger, more permanent structure constructed of wood for his family's summer house.[94] When others began coming to the Koke`e area to enjoy Knudsen's mountain retreat, a canvas tent or shelter often served as the typical camping structure. Photographs show that campers built all types of canvas shelters, including octagonal tents, "pup" tents, and gable-roofed tents, often using available tree branches to support the canvas walls.[95] Earlier architectural styles continued to be utilized as well. A 1913 photograph showed a lanai/shelter with a Hawaiian thatched roof, which was adjacent to Knudsen's tennis court.[96]

Early photographs of Koke`e and Halemanu demonstrate that a "Koke`e rustic" architectural style was well developed by 1900. This "Koke`e rustic" architectural style consisted of unpainted cabins built of board-and-batten, post-on-pier construction. The cabins were often small and featured gable roofs that appeared to be shake covered.[97] Photographs indicate that six-light wood-framed sliding windows were prevalent, but multiple-light double-hung windows were also used. Most of the architectural features of these early buildings at Koke`e were also common elements in Hawai`i's agricultural housing during the same period.

Certain rustic architectural features unique to Koke`e developed by the early 1900s as well. One of the most conspicuous rustic elements in Koke`e architecture were the ohia logs and branches that were fashioned into porch railings. Another simple feature was window openings (often without glass) that

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[93] Knudsen and Noble, *Kanuka of Kauai*, 97-98.

[94] Rick Carroll, "Koke`e Auction: Real-life Drama of Love, Money," *Honolulu Advertiser*, July 24, 1985.

[95] Koke`e File, Knudsen Family File, Danford Family File, Kaua`i Museum photograph collections.

[96] Koke`e File, Knudsen Family File, Danford Family File, Kaua`i Museum photograph collections.

[97] At a later date, corrugated iron roofs became the tradition at Koke`e. Metal roofs most likely were preferred at Koke`e because they could be utilized for water catchment systems.

could be closed by a wooden "flap" that swung up from beneath the window.[98] Fireplaces and chimneys constructed of native rock were prominent rustic elements. Some post-on-pier foundations utilized the readily available rocks and/or tree logs rather than cut lumber.

Excellent examples of cabins that fit the traditional "Koke`e rustic" architectural style include the unpainted board-and-batten structures in Rice Flat that date to the 1920s, especially the older cabins on TMKs 1-4-04-16, 17, and 19. Other illustrations of this early rustic style are the structures at TMK 1-4-04-09 (circa 1923) in Koke`e, and in Halemanu, at TMK 1-4-03-3 (circa 1922) and TMK 1-4-03-5 (circa 1931). A fine example at Pu`u ka Pele is the small cabin located at TMK 1-4-02-76, which was probably built circa 1923. (Photographs of these structures are in the "Inventory" section of this report.)

Many of the earliest Koke`e cabins may have been small structures that were no more than shelters and sleeping quarters. Many cabins were not equipped with indoor plumbing when the Koke`e Camps were first established by the Territory of Hawai`i in 1918. Outhouses and sometimes kitchens were separate facilities. Showers were built in streams. An early photograph depicted a tent kitchen.[99] The absence of plumbing as well as electricity was partly due to a "simple life in the country ethic," but also because the cabins were used only during the summer months prior to World War II.[100] In other words, providing infrastructure for cabins that were used on a part-time basis was expensive. Water service was provided at Pu`u ka Pele in the 1920s. Electricity would not be delivered to the Koke`e area until the 1960s. Elements of the rustic lifestyle are still evident. The cabins at Makaweli Flats do not have electric service. The Wilcox Cabin (TMK 1-4-04-12) has neither water nor electric service and relies on an adjacent stream for water. Several cabins in this study were noted as having outdoor bathing areas with a bathtub, shower, or furo. A few had functional wood-burning water heaters, even though the cabins had electricity.

By the end of the 1920s, some buildings were being constructed of tongue-and-groove vertical-boards rather than board and batten. The newer summer residences were often larger than the earlier board-and-batten cabins. These houses often featured hipped roofs and a combination of double-hung windows with a few six-light sliding windows. Buildings such as the Lihu`e Plantation Company Ltd. cabin, circa 1925 (TMK 1-4-02-48), or the house at TMK 1-4-02-23, circa 1930, were typical of the vertical-board vernacular houses that emerged by the mid 1920s. Other fine examples of the houses built during this time period are the structures on TMK 1-4-02-52, TMK 1-4-02-45, and TMK

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[98] Koke`e File, Knudsen Family File, Danford Family File, Kaua`i Museum photograph collections.

[99] Knudsen Family File, Kaua`i Museum photograph collection; Koke`e Camp Permits;

[100] John H. R. Plews, E-mail to Dawn Duensing, November 1, 2002; Koke`e File, Knudsen Family File, Danford Family File, Kaua`i Museum photograph collections.

1-4-02-54. It is important to note that many board-and-batten structures continued to be built at Koke`e.

Over the decades a wide variety of vernacular structures were built at the Koke`e Camps and Pu`u ka Pele Lots. Some houses, as an example, those at TMKs 1-4-02-32 and TMK 1-4-02-30, are unique in Koke`e. These vernacular buildings used the typical board-and-board construction, but also included unique architectural details such as larger windows and/or attic vents. A handful of Koke`e cabins are shingle clad, although at least two of these buildings were originally vertical board and covered with shingles after 1983 (TMK 1-4-04-14 and TMK 1-4-04-43.)

As a general rule, cabins and houses at Koke`e were vernacular in style and built using vertical-board or board-and-batten construction until the end of the 1960s. Not until the late 1980s were houses using modern materials and building styles constructed. Some of these newer building styles are likely a result of the readily available and relatively inexpensive materials such as T1-11 siding and aluminum-framed windows and sliding doors. Stricter building codes may have also dictated what types of materials were permitted in new construction.

Changing Needs and Building Modifications

Over the years various modifications have been made to the Koke`e cabins. Perhaps the most noticeable alteration is the addition of large decks, some of which are façade length or wraparound and are a major portion of the relative house size. Many of these decks were built in a contemporary style typically found in urban subdivisions rather than the traditional Koke`e rustic architectural style, which often was a porch with ohia railings. Another modification to many houses is the replacement of original windows with plate-glass windows or sliding-glass doors. The use of these larger windows most likely reflects the desire to allow more light into cabins with small windows and overhanging eaves, which can be quite dark during Koke`e's frequent rainy weather. It is also likely that some of the windows were replaced with readily available, cheaper windows after hurricane or storm damage. One other very obvious change at Koke`e is the addition of satellite dishes. These dishes provide a sharp, modern contrast to the old rustic cabins and also reflect the changing nature of activities at the Koke`e camps.

While older cabins have been substantially altered in many cases, it is also important to note that some cabin owners have renovated and/or enlarged their cabins with in-kind repairs or sympathetic additions that have little impact on the historic character of the structure. A good example of a large addition added to an older cabin without impacting the historic character of the original cabin is the Plews Cabin, TMK 1-4-04-16, located in Rice Flat. The Plews built an unpainted addition on the back of the original 1920s structure. Since the addition

complements the original structure and is not visible on the older structure's public façade, the original structure maintains its historic integrity. Another case of a new building that complements the adjacent 1920s cabin is the Wichman Cabin located at TMK 1-4-04-17, which is also part of Rice Flat. The cabin at TMK 1-4-03-5 has a porch that is not an in-kind replacement, but is very similar to the earlier porch and complements the building's rustic architectural style.

Exceptional Architecture at Koke`e

Two houses at Koke`e are exceptional architectural examples, the Danford House (TMK 1-4-3-13), circa 1938, and the Hagino House (TMK 1-4-4-40), circa 1937. Both houses are large and in great contrast to the small rustic cabins at Koke`e.

The Danford House was built in the Tudor style and is a fine example of outstanding architecture. It features fine architectural details such as dormers, French doors with divided lights, and a rock chimney. The house has awning windows and a Hawaiian-style double-pitched roof with flared eaves.[101] The interior highlights include an open-truss ceiling. The Danford House was built by a notable Kaua`i family that camped at Koke`e as early as 1907 during Knudsen's tenure on the land. The architectural form of the Danford House is remarkably similar to the Caleb E. S. Burns Residence in Lihu`e, which was designed by well-known Hawai`i architect C. W. Dickey in 1933.[102]

The other exceptional house at Koke`e was built in a more vernacular style, but like the Danford House, features fine architectural details and a much grander style than the average Koke`e cabin. The Hagino House also has a Hawaiian-style double-pitched roof with flared eaves. It features large sliding windows on the front façade and a lovely "Koke`e-style" rustic porch with ohia railings.

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[101] The "Hawaiian-style double-pitched roof" style is attributed to C. W. Dickey, who modeled his double pitched, usually hipped, roofs on the traditional high pitched, thatched roof forms found in early Hawaiian architecture. Many of Dickey's roofs also featured flared eaves.

[102] Robert Jay, *The Architecture of Charles W. Dickey, Hawaii and California*, (Honolulu: University of Hawaii Press), 1992, 152, 153.

Significance Statement and Analysis

The Koke`e Camps and Pu`u ka Pele Lots achieve state and local significance in the areas of social and recreation history as well as architecture. The architectural inventory of the Koke`e Camps and Pu`u ka Pele Lots conducted as part of this study indicates that eighty-one structures may be considered potentially historic. These buildings, taken together as a possible historic district, have historic integrity and meet the significance Secretary of the Interior's National Register criteria A and C.

Historic properties that meet criterion A "are associated with events that have made a significant contribution to the broad patterns of our history." The development of recreational tracts for summer homes ("camping" as it was historically termed in Koke`e) played an important role in Hawai`i's social and recreation history. Started by outdoor enthusiast Valdemar Knudsen, but later modeled on the recreational residence areas in the U. S. National Forest Service, the summer camps at Koke`e and Pu`u ka Pele are the only such areas in Hawai`i. The territorial government, later the State of Hawai`i, allowed public land to be leased to private individuals and organizations for leisure activities and refreshment of the human body and spirit. The camps served as retreats from everyday life and to provide relief from Hawai`i's hot coastal climates by means of an invigorating, cool mountain climate with numerous recreational opportunities. Over the years, local residents and organizations took advantage of outdoor activities, including hiking, swimming, hunting, trout fishing, and fruit picking. Some of these pursuits, especially trout fishing and plum picking, became uniquely identified with Koke`e.

Historic properties that meet criteria C "embody the distinctive characteristics of a type, period, or method of construction or represent the work of a master, or possess high artistic value, or represent a significant and distinguishable entity whose components lack individual distinction." Many of the cabins and houses built at Koke`e have the distinctive characteristics of rustic vernacular architecture developed primarily between the 1870s and the 1960s. Individually, most of these buildings lack distinction and have a relatively simple architectural style. Taken together, many of the cabins become a distinguishable entity that represents a significant architectural achievement. Eighty-one cabins may be considered potential historic structures representing late nineteenth century and early twentieth century rustic vernacular architectural styles in Hawai`i.

Altogether, the cabins at Koke`e and Pu`u ka Pele comprise a unique collection of early twentieth century vernacular structures. The majority of the cabins maintain historic integrity in their design, setting, location, workmanship, feeling and association.

The significant character-defining architectural features of the cabins include:

Design: The typical architectural style was simple vernacular, with rustic features that complemented the natural landscape of Kaua`i's upland forests at Koke`e.

Construction methods and materials: Architectural styles were dominated by board-and-batten or vertical-board, post-on-pier construction. The cabins primarily feature six-light wood-framed sliding windows or wood-framed double-hung windows. The post-on-pier foundations may feature ohia or log posts and rocks.

Roofing: Roofs were traditionally gable, but by the 1920s some hipped roofs were used. Primary roofing material is corrugated metal, although the earliest houses appear to have been roofed with shake.

Rustic features and Craftsmanship: Rustic features included the use of ohia (or other tree) logs and branches that were fashioned into porch railings. Native materials were also featured in rock fireplaces and chimneys. Native materials were sometimes used in foundations. Numerous unpainted cabins also add a rustic touch to Koke`e architecture.

Setting and Location: The cabins are set in the upland forests of Koke`e and Waimea Canyon State Parks and were originally part of the Na Pali-Kona Forest Reserve and Pu`u ka Pele Forest Reserve. These reserves, and later the state parks, were established to protect natural values and the Kaua`i watershed.

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Architectural Inventory of the Koke`e Camps and Pu`u ka Pele Lots

Introduction and Methodology

An initial site visit of the Koke`e recreational cabins was made by Dawn Duensing with Frank Hay on August 3-4, 2002. Duensing conducted fieldwork on Kauai October 22 - 25 and November 8 - 12, 2002. Additional fieldwork was conducted on January 18 and 19, as well as May 17 - 21, 2003. John H. R. Plews was of invaluable assistance in fieldwork, accompanying the historian to most of the cabin sites in the state parks. He provided information about life at Koke`e and Pu`u ka Pele, cabin residents, and horticulture. Wendy Wichman and Mark Waterson also assisted with fieldwork.

Historic Resources Inventory worksheets and photographs were prepared for each potentially historic cabin. The inventory sheets are organized chronologically by Tax-Map-Key (TMK) numbers. TMK 1-4-3, which includes Halemanu Valley, is presented first since that area was the location of the earliest camp sites. TMK 1-4-4 follows, which includes the Koke`e Camps and the Water Tank Lots. TMK 1-4-2, the Pu`u ka Pele Lots, is presented last. Buildings that cannot be considered potentially historic are listed as "non-contributing" structures at the end of the inventory.

Each building was assessed in terms of the following:

- Construction date: According to the U.S. Secretary of the Interior's criteria for the National Register of Historic Places, buildings must be older than fifty years to be considered historic. For this inventory, buildings earlier than 1960 were considered to be potentially historic.

- Architectural style: Nearly all buildings featured vernacular architectural styles that emphasized simple construction methods and rustic details or "plantation"-style architecture.

- Architectural Features: many features in the Koke`e area were rustic, elements such as porch railings built of ohia branches or fireplaces built of native rock.

- Historic Integrity: the U.S. Secretary of the Interior's criteria for the National Register of Historic Places requires that buildings must have historic integrity, which includes integrity of location, design, setting, materials, workmanship, feeling, and association. Each structure was evaluated for integrity and how modifications impact integrity.

These guidelines helped in the assessment of whether or not a building could be considered a "contributing structure" in a potential historic district.

The following key was established by the State Historic Preservation Division and used in rating each building's potential historic significance in this inventory:

Level 5:
The building and site retain integrity with no significant changes evident. Any changes made to the building were in-kind, sympathetic, or within period of significance (older than fifty years). Examples of changes might include in-kind re-roofing, board replacement, or railing replacement.

Level 5 buildings are very good examples of typical Koke`e architecture (by retaining many character defining elements) or a good example of an architecturally significant building. The building and site have strong original relationship. Level 5 buildings might have more than one area of significance, for instance, the Rice Flats compound is associated with an important person/family in Kauai's history.

Level 4:
Level 4 buildings retain the same overall feeling of historic character and relationship with the site as Level 5. These buildings have no visual intrusions, however, the structures may lack outstanding architectural features.

Level 3:
Level 3 structures have small or easily reversible modifications such as inappropriate paint color or roofing material, or deck additions. These buildings might have new windows in inconspicuous locations or small additions done appropriately. Level 3 buildings would qualify as a contributing structure in a district, but may not be individually eligible for the State or National Register of Historic Places listing. These buildings are easily restored to level 4 or 5.

Level 2:
The integrity of the building and/or site is compromised by inappropriate changes such as large additions, aluminum sliding windows on front or major public facade, or the use of new "fancy" detailing that attempts to look historic but is not consistent with the rustic character. It may be possible to restore character to these buildings so that they are contributing, but not character-defining structures. Any change could move to Level 3 (qualifying for district) or Level 1 (ineligible).

Level 1:
These buildings have lost historic integrity and are considered "non-contributing" structures because of the loss of historic associations. Level 1 structures have major alterations and/or additions. Examples: Majority of windows and doors changed to modern types (most noted was the use of large sliding doors). These buildings often have large additions to the front of cabin, utilize T1-11 and/or vinyl siding. Level 1 buildings are difficult to restore. Level 1 buildings are considered "non-contributing structures" and are listed at the end of the inventory.

Historic Integrity: 4
TMK: 1-4-03-3
DNLR Lot No: 52

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Alfred J. Toulon Jr. et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	open
Door:	offset
Windows:	various: double-hung; sliding; jalousies
Other Features:	rock chimney

8. Acreage : .96 acres
9. Altered? Yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1922
12. Architect: unknown
13. Builder: unknown
14. Related Features: second cabin, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

Level lot; hydrangea and ginger planted around perimeter of cabin.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The cabin exemplifies the board-and-batten architecture common in early twentieth century Koke`e. It features the rock chimney that is common on cabins in the Halemanu Valley.

According to John Plews, this cabin once belonged to Sanford Deverill. Plews also stated that this lot was the site of Koke`e pioneer Valdemar Knudsen's tennis court.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains its historic integrity and should be considered a contributing structure. Most of the building's alterations, with the exception of some jalousie windows, are not visible on the main façade.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, October 24, 2002, site visit with historian.

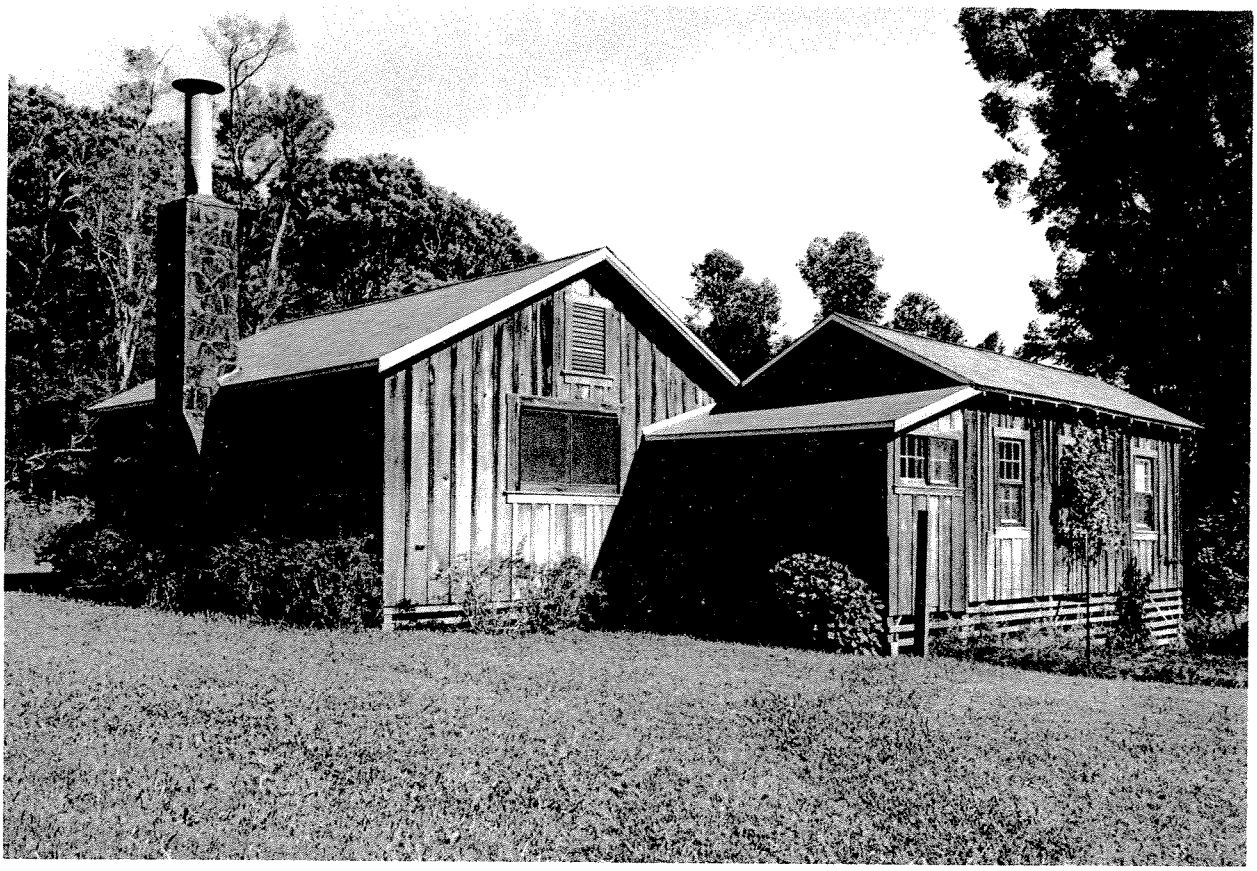
19. Additional Comments:

The building has an irregular U-shaped floor plan. Original windows were six-over-six-light double hung.

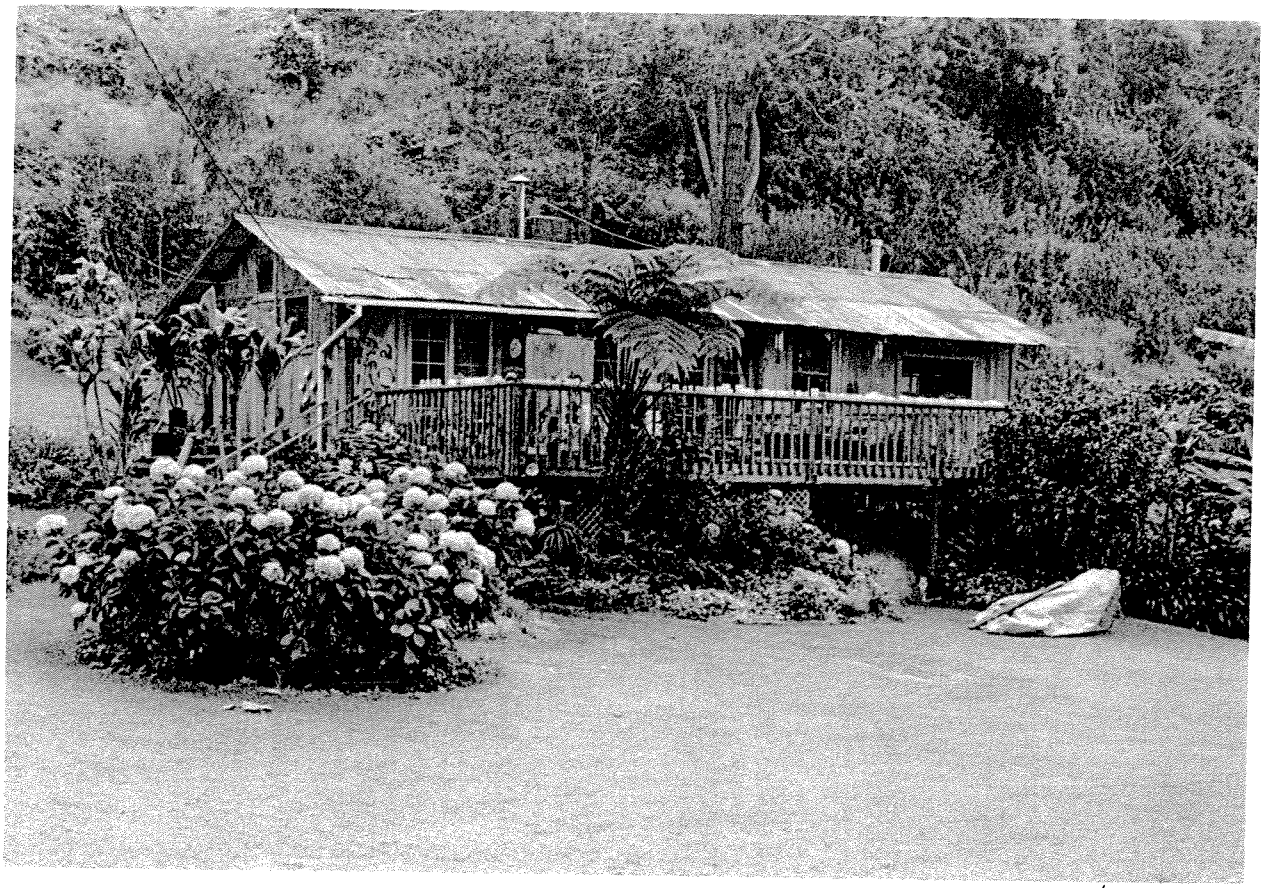
There is also an additional cabin on the property built circa 1932, which may also be a contributing structure.

20. Form prepared by: Dawn Duensing Date: 10/29/2002

21. Photograph date: 10/29/2002 View: front elevation



TMK 1-4-3-03



TMK 1-4-3-4

Historic Integrity: 3
TMK: 1-4-03-4
DNLR Lot No: 6

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Jacintho Cabin
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Wayne Jacintho
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung
Other Features:	rock chimney, interior features ohia rafters

8. Acreage : .96 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1932
12. Architect: unknown
13. Builder: unknown
14. Related Features: none

15. Landscape: describe physical features, vegetation, view, landscape condition

This lot is nicely landscaped with a variety of flowering plants and fruit trees. The front of the lot is relatively level and rises behind the cabin. There are mature Monterey cyprus trees along the lot's boundary with Halemanu Road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is a fine example of vernacular rustic architecture of Koke`e. The structure features a rock chimney, ohia rafters in the living room, original windows, and original doors.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The cabin maintains historic integrity and can be considered a contributing structure. The addition of a modern deck in the 1990s is considered a reversible modification to the historic architecture.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Nancy Jacintho, October 24, 2002
John H.R. Plews, October 24, 2002
Wayne Jacintho, January 18, 2003

19. Additional Comments:

According to Wayne and Nancy Jacintho, the kitchen was built as an addition to the house, most likely in the 1940s. In the 1990s, an earlier porch was replaced by a large, more contemporary deck.

20. Form prepared by: D. Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation

Historic Integrity: 5
TMK: 1-4-03-5
DNLR Lot No: 7

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Kocher Trust
5. Present Use: recreational cabin
6. Original Use: recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board and batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	closed eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding
Other Features:	rock chimney, dutch door w/strap hinges, log porch railings

8. Acreage: .81 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1931
12. Architect: unknown
13. Builder: unknown
14. Related Features: none

15. Landscape: describe physical features, vegetation, view, landscape condition

Situated on a relatively level lot, the perimeter of the house is planted with ginger, hydrangea, and ti plants.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is a fine example of the vernacular rustic architecture of Kokee. Like many cabins in Halemanu Valley, the structure features a rock chimney. The cabin has original windows. The only modification to the building appears to be a slightly larger front porch, which is quite similar to the previous porch.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The cabin maintains historic integrity and should be considered a contributing structure.

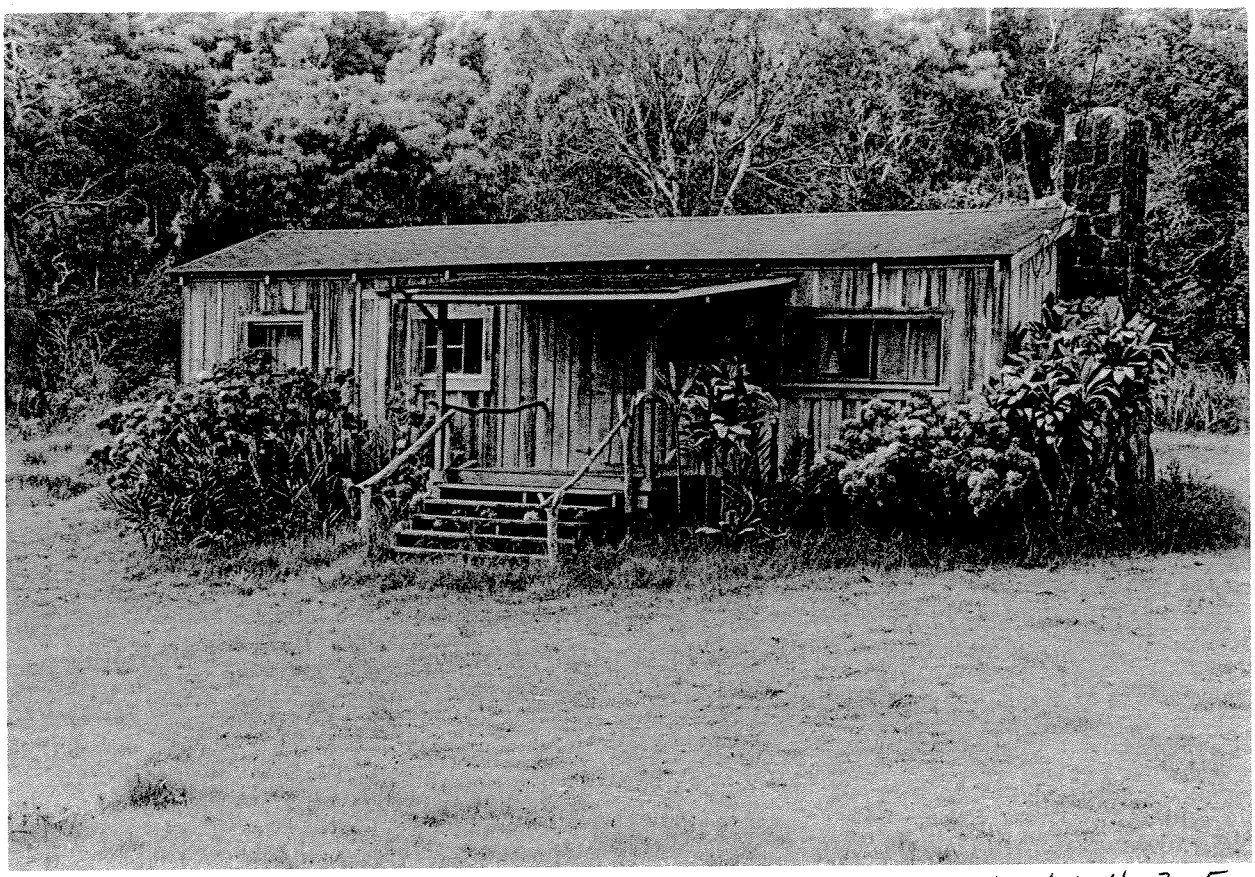
18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews 1974 photo.

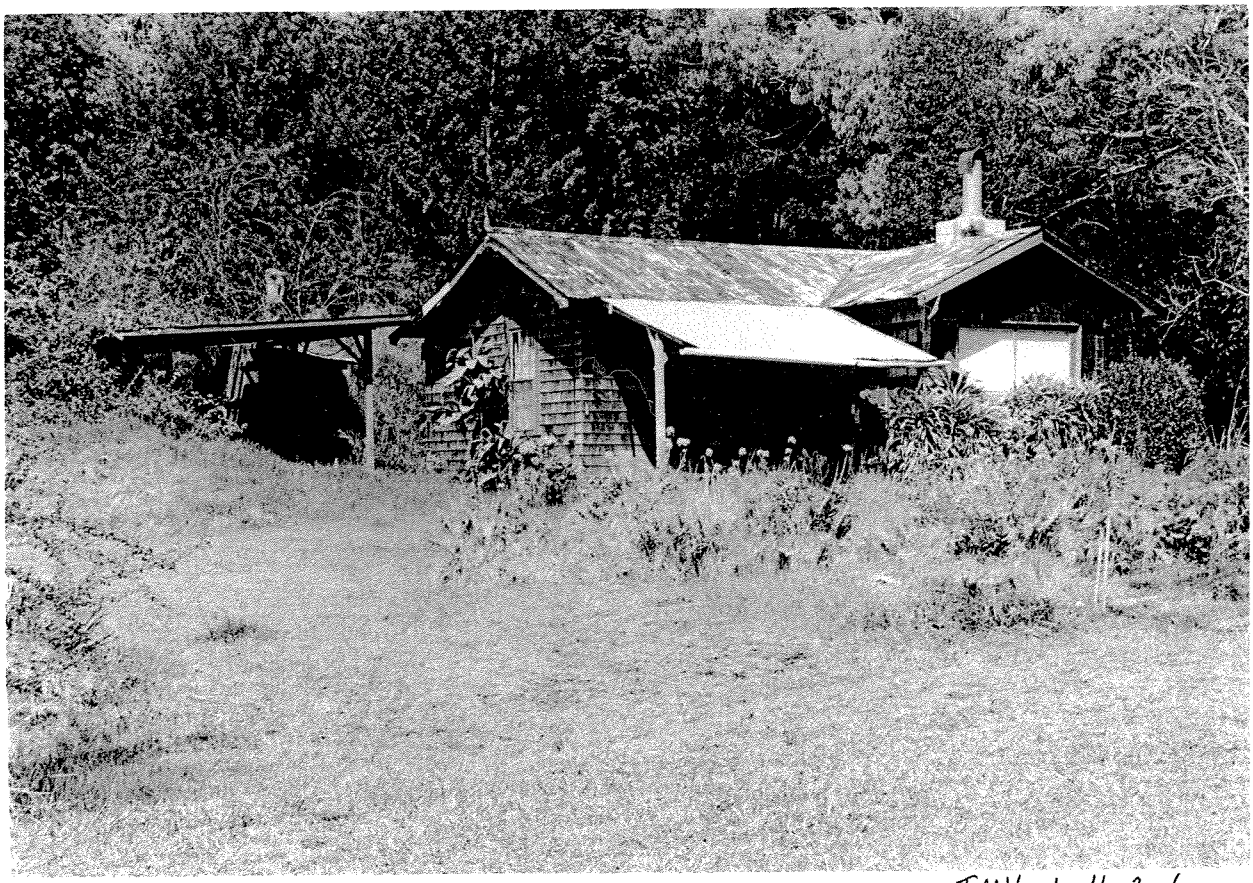
19. Additional Comments:

20. Form prepared by: D. Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation



TMK 1-4-3-5



TMK 1-4-3-6

Historic Integrity: 4
TMK: 1-4-03-6
DNLR Lot No: 9

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Alma K. Zalopany Trustee
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	shingle
Foundation::	wood post on pier, some ohia posts and rocks
Roof:	intersecting gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	open, offset
Door:	offset
Windows:	double-hung; front window is plate-glass
Other Features:	shed roof covers porch; eyebrow attic vent; concrete chimney

8. Acreage: .79 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1926
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed/carport

15. Landscape: describe physical features, vegetation, view, landscape condition

Relatively level lot, heavily overgrown alongside house.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is a fine example of Koke`e's vernacular rustic architecture. The shingle cladding is unusual.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The cabin maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Original windows still in cabin: six-over-six-light double-hung.

20. Form prepared by: D. Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation

Historic Integrity: 4
TMK: 1-4-03-7
DNLR Lot No: 11

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Hansen Cabin
2. Historic Name: Hansen Cabin
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Anna Hansen
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation::	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	on side of cabin, enclosed with plywood
Door:	on side of cabin
Windows:	double-hung, sliding
Other Features:	rock chimney

8. Acreage: 1.47 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1931
12. Architect: unknown
13. Builder: unknown
14. Related Features: small stable in back (collapsed), servant's quarters (collapsed), water storage

15. Landscape: describe physical features, vegetation, view, landscape condition

Lot is level, quite overgrown. There is a rickety fence built of corrugated metal and other materials along the front property line with the road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This simple vernacular house maintains some historic integrity. Like other recreational cabins in Halemanu valley, it has a rock chimney. A bedroom and kitchen were added to the rear of the house, probably as early as the late 1930s or 1940s. The addition is now part of the building's historic fabric. The enclosed porch is a recent change that could be restored to better reflect the structure's historic character.

The Hansen family was one of Valdemar Knudsen's earliest "campers" at Halemanu.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Erin Hansen, October 24, 2002.

List of Applicants for Camp Sites, Koke`e Camps: General Permits, circa 1917-1918.

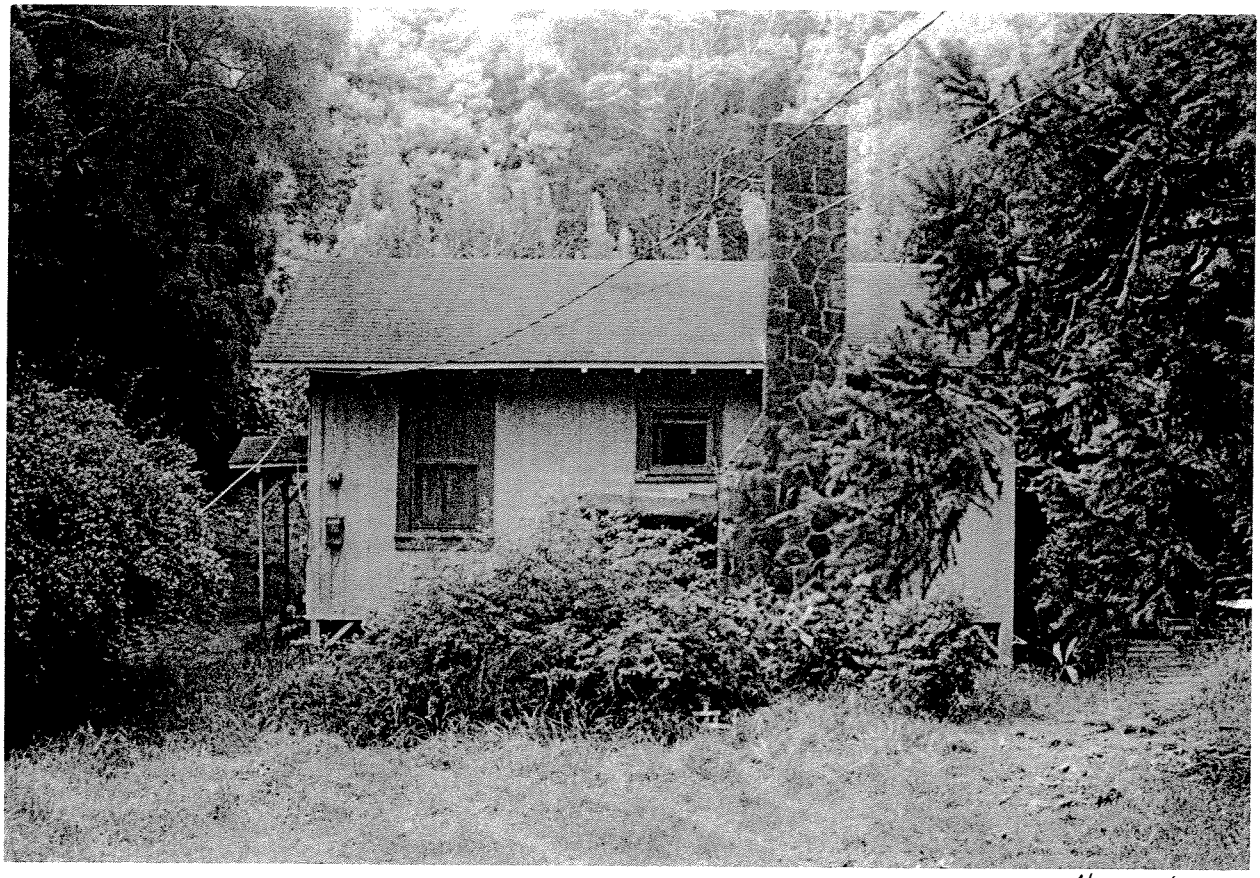
Inventory of Leased Recreational Cabins, 1983 photograph.

19. Additional Comments:

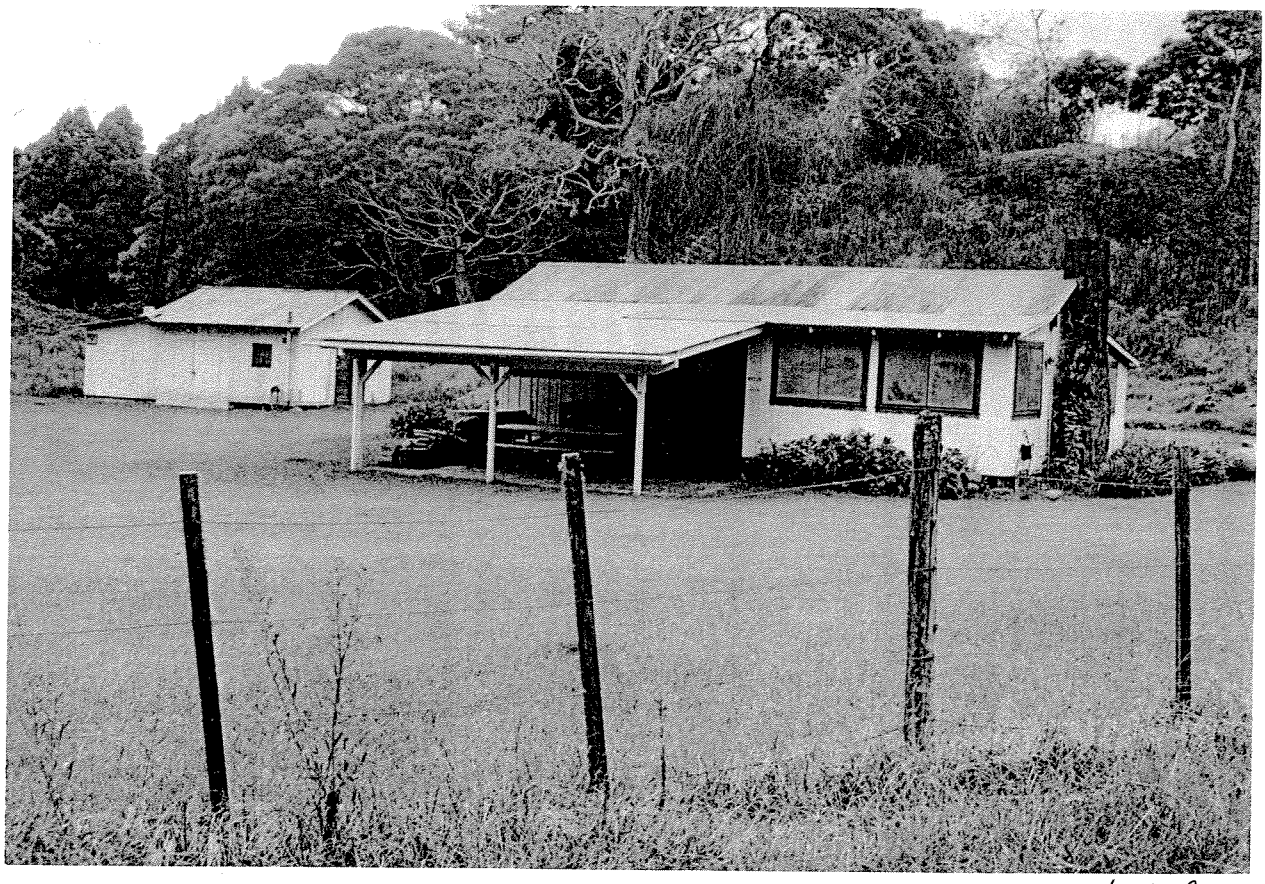
Erin Hansen, granddaughter of Anna and Hans Hansen, reported that her grandparents obtained this lease in 1939. Her father, Basil, took over the lease in 2000.

20. Form prepared by: Dawn E. Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation



TMK 1-4-3-7



TMK 1-4-3-8

Historic Integrity: 3
TMK: 1-4-03-8
DNLR Lot No: 13

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name: Grove Farm Company Cabin
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Sheehan Family Ltd. Partnership
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation::	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	centered
Windows:	sliding
Other Features:	rock chimney, front lanai with shed roof, concrete steps

8. Acreage: 1.12 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1937
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

Large, open, level lot. Agapantha, ginger, gardenia, and hydrangea are planted around the house. Plum trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This small cabin is a nice example of vernacular rustic architecture of Koke`e. Modifications to the house include older small additions to the rear of the building and a concrete lanai in the front.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, this building maintains its historic character and the rustic historic character of Koke`e. Additions to back of building do not impact the historic character of main façade. The lanai with its corrugated roof, which was added after 1983, is in keeping with the character of the cabin, even though it is much larger than the previous small porch. The cabin should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Inventory of Leased Recreational Cabins, 1983 photograph.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation

Historic Integrity: 5
TMK: 1-4-03-9
DNLR Lot No: 10

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Michael A. Givens Trust
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation::	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, façade length
Door:	offset
Windows:	double-hung, sliding
Other Features:	rock stairs/porch, arched attic vent, bracketed gable, rock fireplace

8. Acreage: 1.42 acres
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: c. 1931
12. Architect: unknown
13. Builder: unknown
14. Related Features: small cabins, sheds, water storage, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

This large sloping lot has a beautiful lawn and features a variety of ornamental plantings and trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This property features a pleasant grouping that includes the main house and various cottages and outbuildings. The main house is a fine example of vernacular plantation architecture adapted for Koke`e, with rock stairs and a rock chimney. The outbuildings are typical of Koke`e as well, using traditional construction methods of vertical board as well as board and batten.

This property is a fine example of a family-style compound, with plenty of space for friends and relatives to come and enjoy the Koke`e mountains.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the main cabin maintains its historic integrity, as do most of the outbuildings, which also date to circa 1931. The main building as well as other buildings should be considered contributing structures.

18. Sources: list maps, personal interviews w/dates, documents, etc.

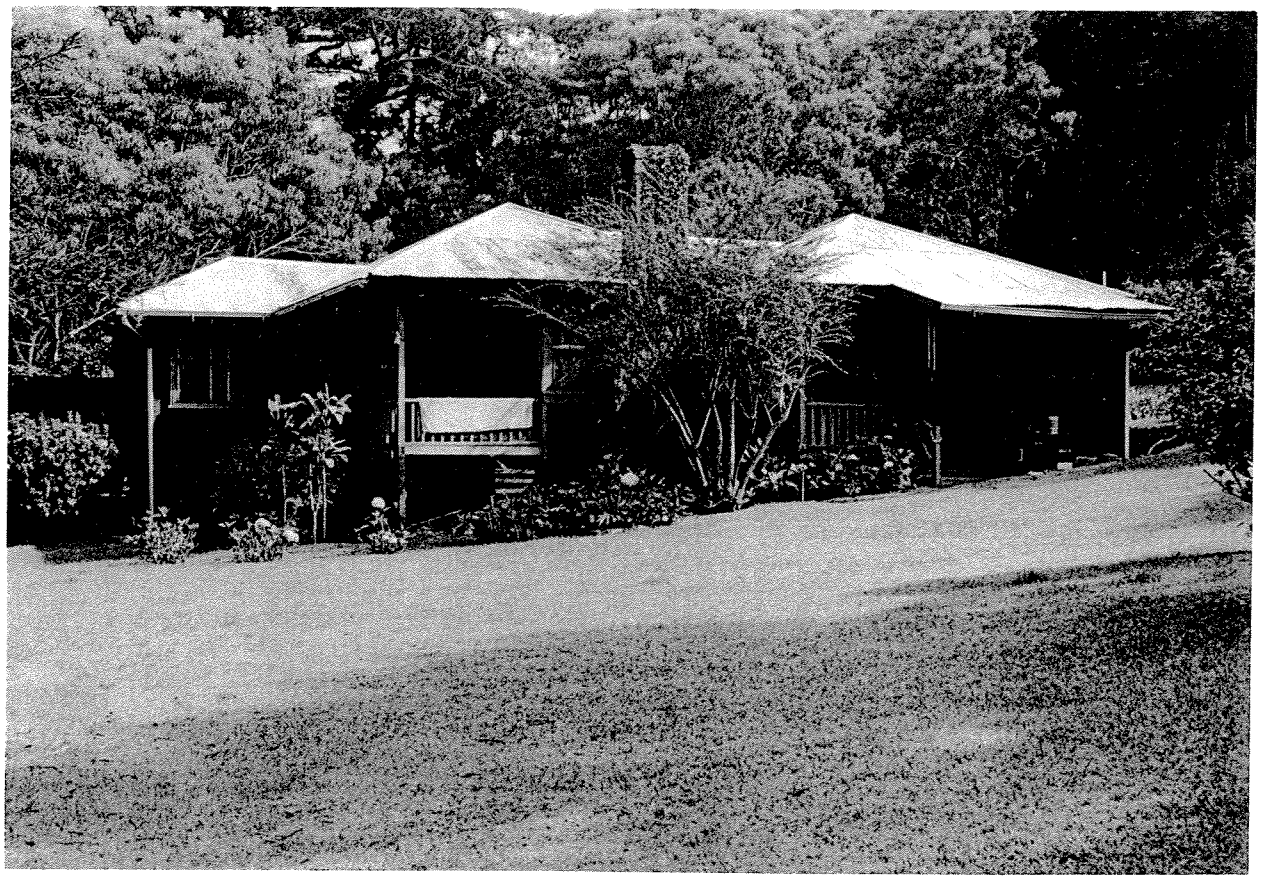
19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: main house



TMK 1-4-3-9



TMK 1-4-3-10

Historic Integrity: 5
TMK: 1-4-03-10
DNLR Lot No: 12

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: David McCaffrey et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	intersecting hip
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	open, offset; two porches
Door:	offset
Windows:	double-hung, sliding
Other Features:	rock fireplace, complex floor plan

8. Acreage: 2.00 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1918
12. Architect: unknown
13. Builder: unknown
14. Related Features: 2 sheds, attached carport

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot is relatively level, but rises behind the house. The property is terraced along the rear lot line. This lot is well-maintained and features a variety of flowering plants, including ginger, hydrangea, gardenia, hybiscus waimea, and bird of paradise. There are a variety of trees, including redwood.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is a fine example of vernacular architecture and appears to be relatively unaltered. The house features the rock chimney common in Halemanu Valley. It is unusually large for a Kokee "cabin."

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains its historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 10/24/02, site visit with historian.

19. Additional Comments:

According to John Plews, this cabin belonged to Hong Minn Hee until a few years ago.

20. Form prepared by: Dawn Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation

Historic Integrity: 4
TMK: 1-4-03-11
DNLR Lot No: 50

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Kenichi and Dorothea Nomura
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten, vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	
Porch:	open
Door:	offset
Windows:	sliding
Other Features:	concrete lanai

8. Acreage: .80 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1926
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, water storage

15. Landscape: describe physical features, vegetation, view, landscape condition

This slightly sloping lot is very open, with fruit trees and ohia.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The structure maintains its historic integrity and is a good example of Koke`e's vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

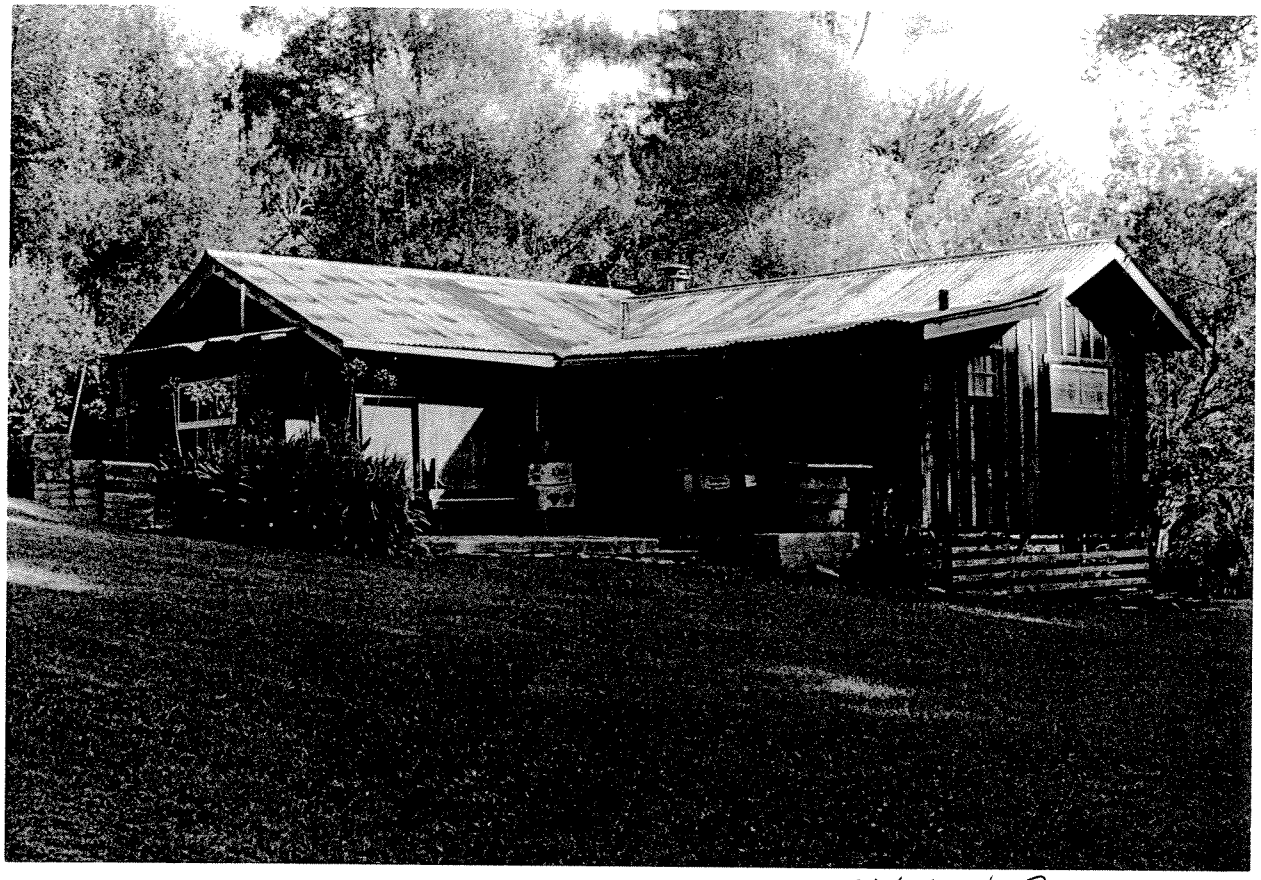
John Plews, 10/23/02, site visit with historian.

19. Additional Comments:

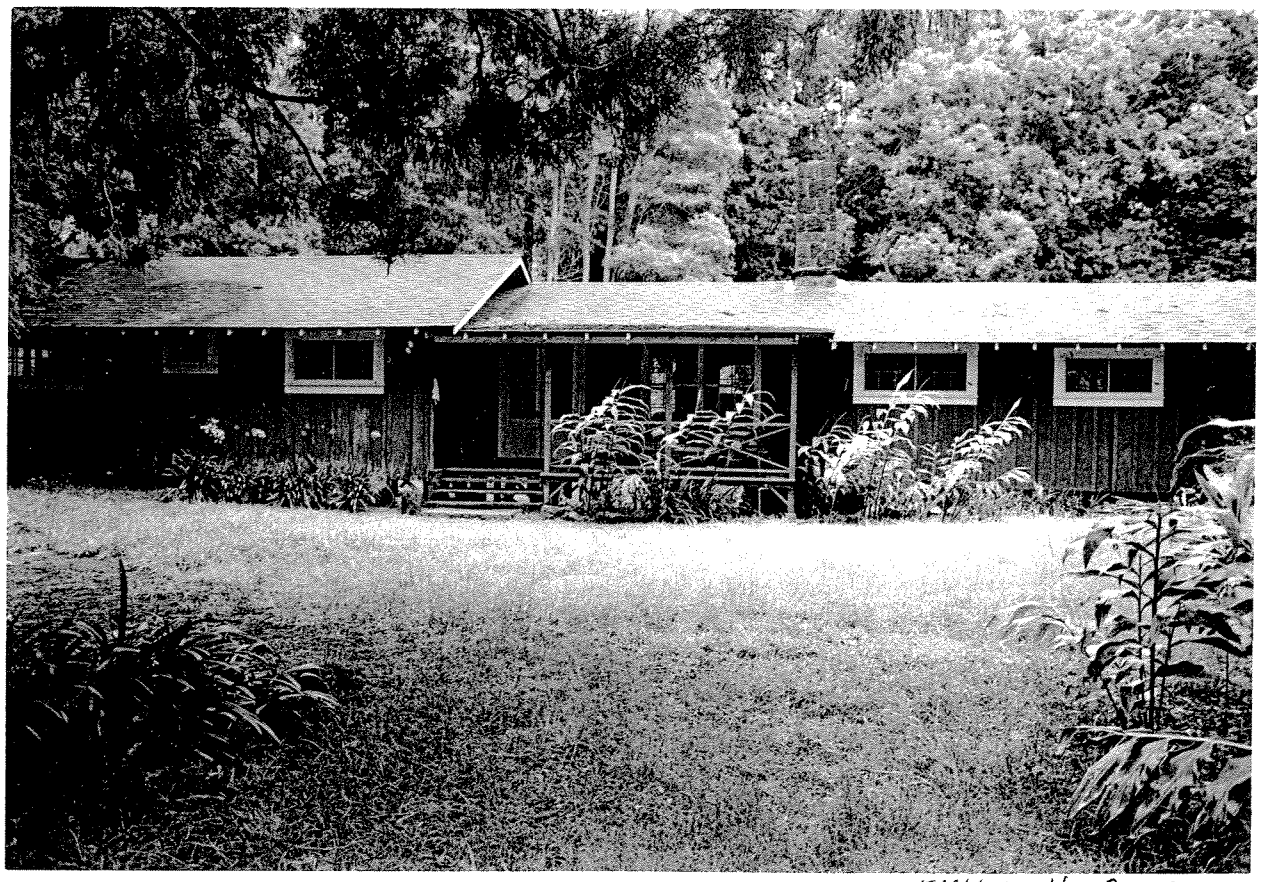
John Plews believes that this cabin might have been built by one of the Faye children.

20. Form prepared by: Dawn Duensing Date: 10/23/02

21. Photograph date: 10/23/02 View: front elevation



TMK 1-4-3-11



TMK 1-4-3-12

Historic Integrity: 5
TMK: 1-4-03-12
DNLR Lot No: 14

HISTORIC RESOURCES INVENTORY WORKSHEET

IDENTIFICATION

1. Common Name: Faye Cabin
2. Historic Name: Malua Poha, Faye Cabin
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Kikiaola Land Company, Ltd.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	asphalt shingle
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	double-hung, sliding
Other Features:	large central fireplace and chimney

8. Acreage: 2.01 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1927
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, servant's quarters

15. Landscape: describe physical features, vegetation, view, landscape condition

This large wooded lot is relatively level. There are ornamental plants, sugi trees, and blackwoods. According to John Plews, this lot used to be very open.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This property is associated with the Faye Family, one of Koke`es earliest families. The Faye family was related to Valdemar Knudsen and was camping in Halemanu while Knudsen leased the land from the Kingdom of Hawai`i. The Fayes were involved with the Kaua`i sugar industry.

The main cabin and servant's quarters are fine examples of rustic Koke`e architecture. The cabin features original windows and a large central fireplace.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building, as well as the servant's cabin, maintain historic integrity and should be considered contributing structures.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 10/23/02, site visit with historian.

List of Applicants for Camp Sites, Koke`e Camps: General Permits, circa 1917-1918.

19. Additional Comments:

This house may be one of the earlier structures remaining at Koke`e.

Skylights were added to the main house to provide light in this heavily shaded area. The skylights are on the building's rear façade and do not impact the historic character of the main façade.

The servant's cabin on this property is deteriorating, but features board and batten construction and six-pane sliding windows. The building is typical of the rustic Koke`e architecture of the early twentieth century.

20. Form prepared by: Dawn Duensing Date: 10/23/02

21. Photograph date: 10/23/02 View: front elevation

Historic Integrity: 5
TMK: 1-4-03-13
DNLR Lot No: 15

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Danford House
2. Historic Name: Danford House
3. Subdivision: Koke`e Cabin (Halemanu Valley)
4. Present Lessee: Harwood and Nancy Williamson
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Tudor
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped, double pitched
Roof Trim:	overhanging eaves, flared eaves
Roofing Materials:	composition
Dormers:	hipped
Porch:	inset, open, offset
Door:	offset
Windows:	awning
Other Features:	French doors with divided lights in rear façade, rock fireplace

8. Acreage: 1.82 acres
9. Altered? no
10. Original Bldg. Site? yes
11. Year Constructed: c. 1938
12. Architect: may have been Alan Faye, Sr.
13. Builder: unknown
14. Related Features: outhouse, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

This beautiful lot is on a steep slope. The property is terraced with rock retaining walls and includes a variety of ornamental plants, hapu`u, and fruit trees. The lot is very well maintained.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The Danford House is a fine example of outstanding architecture. This grand house is in great contrast to the typical rustic Koke`e cabins. Danford House features fine architectural details, including dormers, a double-pitched roof, and flared eaves. According to John Plews, the house may have been designed by Alan Faye, Sr.

The Danfords were among Koke`e's earliest camping families, camping on the land leased by Knudsen as early as 1907. William Danford was associated with the Kekaha Sugar Company.

The architectural form of the Danford House is remarkably similar to the Caleb E. S. Burns Residence in Lihue, which was designed by well-known Hawaii architect C. W. Dickey in 1933.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the structure maintains its historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 10/23/02, site visit with historian.

List of Applicants for Camp Sites, Koke`e Camps: General Permits, circa 1917-1918.

"H. P. Faye Resigns as Kekaha Manager; Danford Succeeds," *The Garden Island*, December 13, 1927.

Robert Jay, *The Architecture of Charles W. Dickey, Hawaii and California*, (Honolulu: University of Hawaii Press), 1992, 152, 153.

19. Additional Comments:

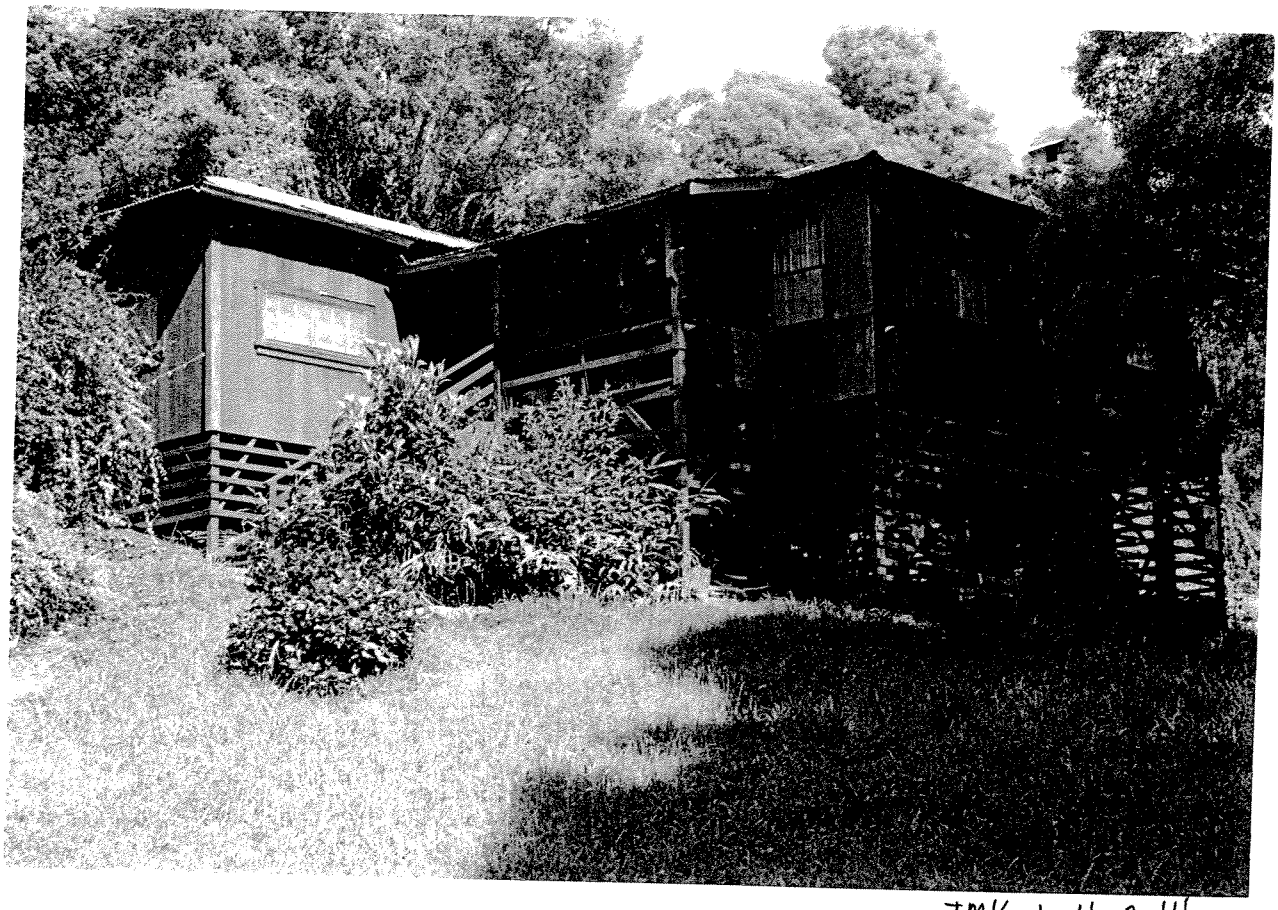
This house would probably qualify as an individual structure for the National Register of Historic Places.

20. Form prepared by: Dawn Duensing Date: 10/23/02

21. Photograph date: 11/11/02 View: front elevation



TMK 1-4-3-13



TMK 1-4-3-14

Historic Integrity: 5
TMK: 1-4-03-14
DNLR Lot No: 14

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Joel Cavasso
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on hip
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	centered
Windows:	double-hung, sliding
Other Features:	rock chimney

8. Acreage: 1.09 acres
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1938
12. Architect: unknown
13. Builder: unknown
14. Related Features:

15. Landscape: describe physical features, vegetation, view, landscape condition

This house is built on a steeply sloping lot. The lot is overgrown along the rear property line. Ornamentals have been planted around the structure's perimeter.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

Larger than many of the Koke`e cabins, this house is a good example of vernacular architecture. The rear walls of the house are unpainted, as was the tradition in Koke`e during the early years.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 10/23/02

21. Photograph date: 11/11/02 View: front elevation

Historic Integrity: 3
TMK: 1-4-03-16
DNLR Lot No: 50

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Sybil B. Frances
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	centered
Windows:	sliding
Other Features:	rock chimney, ohia railings on porch

8. Acreage: .98 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930
12. Architect: unknown
13. Builder: unknown
14. Related Features: servant's cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

The house is situated at the top of a steep slope. The property features various ornamentals.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is good representation of vernacular architecture. A modern porch and new windows have compromised the building's historic integrity.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity, although the new porch and windows, as well as a large satellite dish, have compromised integrity. The building would probably qualify as a contributing structure.

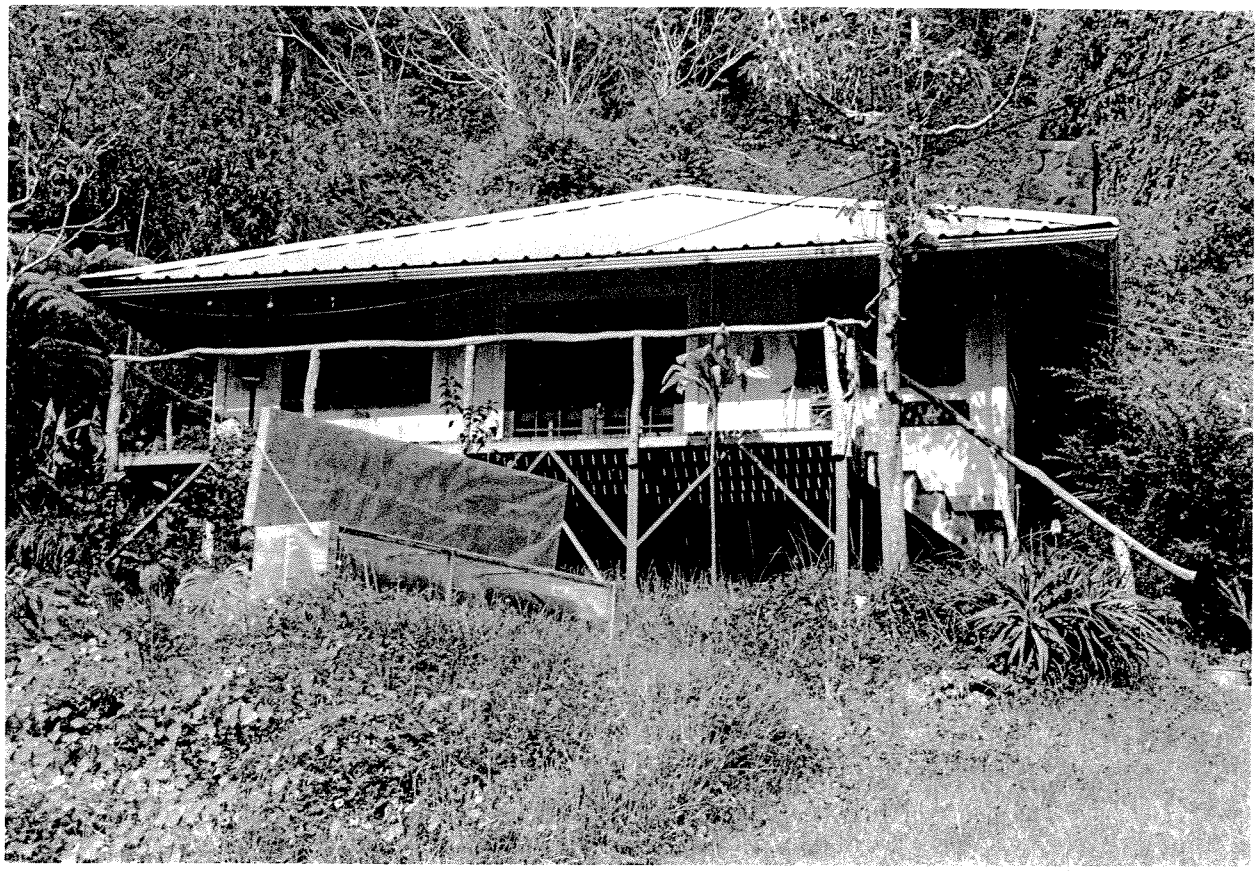
18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

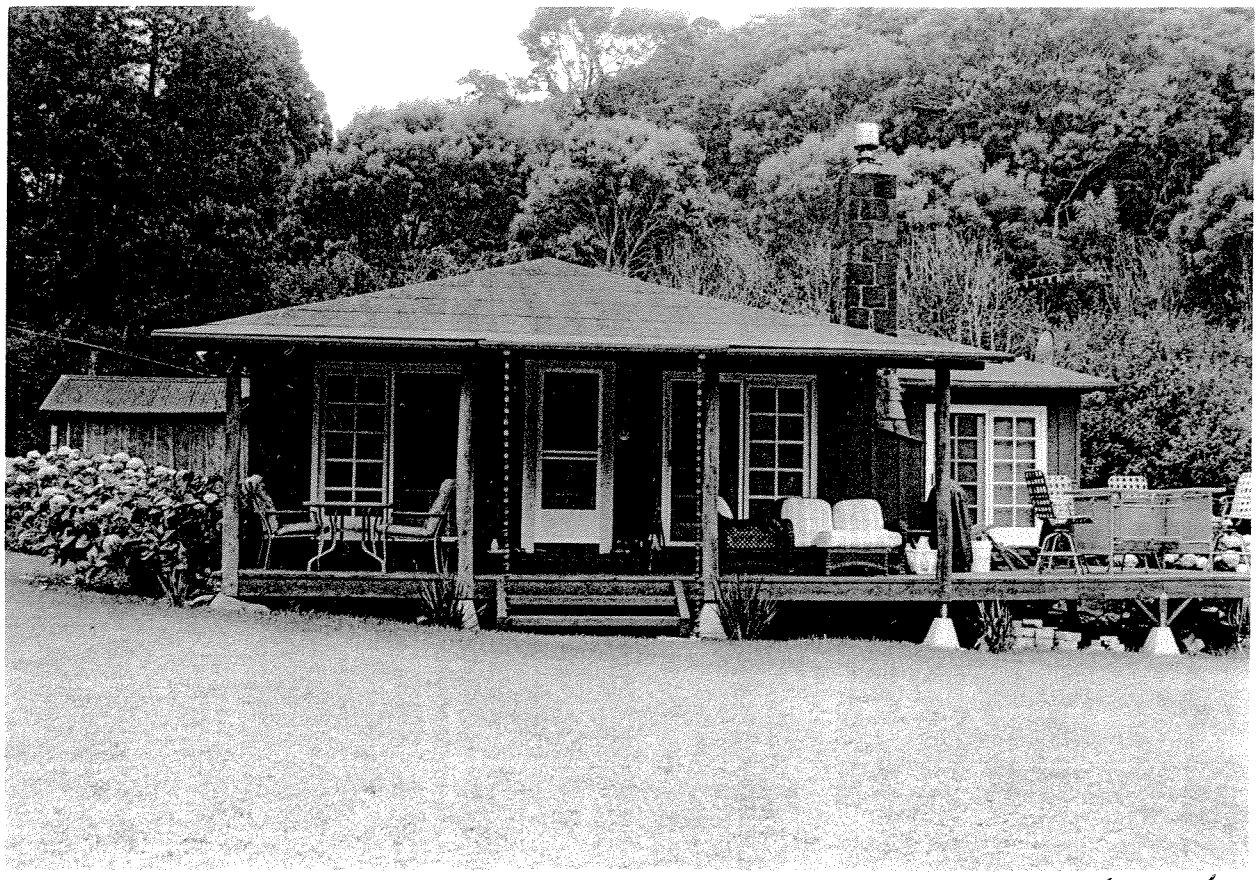
Satellite dish and solar collectors compromise the historic character of the house.

20. Form prepared by: Dawn Duensing Date: 10/23/02

21. Photograph date: 10/23/02 View: front elevation



TMK 1-4-3-16



TMK 1-4-3-17

Historic Integrity: 2
TMK: 1-4-03-17
DNLR Lot No: 51

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Halemanu Valley)
4. Present Lessee: Ted K. Blake et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	board and batten
Foundation:	wood post on piers
Roof:	intersecting hip
Roof Trim:	overhanging eaves
Roofing Materials:	tarpaper
Dormers:	n/a
Porch:	outset, open, façade length
Door:	centered
Windows:	sliding
Other Features:	rock chimney

8. Acreage: .58 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1929
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

This beautiful lot is situated along a stream. The property surrounded by forest and features a well-kept lawn and hydrangeas. The property is isolated from other camp lots.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This plantation-style building was typical of Koke`e. Recent alterations have compromised the building's historic character.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

This plantation-style house has been modified. Three sets of double doors with true divided lights replaced the original windows on the front façade of the house. These doors have vinyl-framed screens. A large modern deck has been added. The roof was extended over the front porch. Altogether, these modifications have compromised the structure's historic integrity. The alterations might affect this house being considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Inventory of Leased Recreational Cabins, 1983 photograph.

19. Additional Comments:

The house and property are very well maintained.

20. Form prepared by: Dawn Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation

Historic Integrity: 2 or 3
TMK: 1-4-04-1
DNLR Lot No: 60, 63

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Francis X. and Enes B. Warther
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post and pier
Roof:	gable, hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	double-hung, sliding, plate-glass
Other Features:	rock chimney; barbecue pit

8. Acreage: .66 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1934
12. Architect: unknown
13. Builder: unknown
14. Related Features: two sheds, water storage

15. Landscape: describe physical features, vegetation, view, landscape condition

This slightly sloping lot is nicely landscaped with plum trees, hapu`u, and other trees. The lot is situated at the end of the road and is private.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is an example of vernacular architecture at Koke`e. Original features include six-over-six-light double-hung windows as well as six-light sliding windows.

The house is located in the "Makaweli Flat" area.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building maintains historic integrity and should be probably be considered a contributing structure. The porch was rebuilt and enlarged sometime after 1983. The new porch changed the appearance of the house, but it still complements the architectural character of the house with its corrugated metal roof and log porch railings.

18. Sources: list maps, personal interviews w/dates, documents, etc.

State Parks Inventory of Leased Recreation Cabins, 1983 photo.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 10/23/02

21. Photograph date: 10/23/02 View: front façade



TMK 1-4-4-1



TMK 1-4-4-3

Historic Integrity: 4
TMK: 1-4-04-3
DNLR Lot No: 47

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: William Dunford et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding, plate glass
Other Features:	porch built of native rock; log railings on porch; concrete block chimney

8. Acreage: 1.21 acres
9. Altered? possibly
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930
12. Architect: unknown
13. Builder: unknown
14. Related Features: woodshed, shed, small cabin (servant's quarters?)

15. Landscape: describe physical features, vegetation, view, landscape condition

This relatively level property features a large open lawn and flower gardens.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This small cabin is a fine example of Koke`e's rustic vernacular architecture popular in the late nineteenth and early twentieth centuries.

    The house is located in the "Makaweli Flat" area.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    It is unclear whether the plate-glass window on the front façade of the cabin is a modification. The building maintains historic integrity and should be considered a contributing structure. The cabin fits well into the rustic vernacular architecture at Koke`e.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

    The small cabin near the house was built on a wood post-on-pier foundation with board-and-batten construction. It features a shed roof and corrugated metal roofing. The back of the structure has been modified and there are some jalousie windows. The primary façade also appears to have been modified.

20. Form prepared by: Dawn Duensing Date: 5/19/03

21. Photograph date: 5/19/03 View: front façade

Historic Integrity: 5
TMK: 1-4-04-4
DNLR Lot No: 42, 44

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Robert Miller
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves, brackets
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	open
Door:	centered
Windows:	double-hung, sliding
Other Features:	rock chimney

8. Acreage: 1.44 acres
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930
12. Architect: unknown
13. Builder: unknown
14. Related Features: two sheds, water storage, carport

15. Landscape: describe physical features, vegetation, view, landscape condition

This beautiful lot is slightly sloping and the cabin is nicely situated on a rise near the back of the property. The property features an open lawn as well as tasmanian koa and blackwood trees. A rustic-looking log fence runs along the front property line alongside the road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This is an excellent example of Koke`e's rustic vernacular architecture. Its architectural style reflects the unpainted board-and-batten construction of the late nineteenth and early twentieth century. The L-shaped cabin houses the main living space in one wing, with sleeping areas located in a separate wing and accessed by the porch.

John Plews stated that this house was owned by George Ewart and now his descendants. Ewart was a Chamber of Commerce member involved in the early planning and development of recreational camps at Koke`e.

The house is located in the "Makaweli Flat" area.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the cabin maintains historic integrity and should be considered a contributing structure. The porch appears to have been recently rebuilt; it was rebuilt in a style similar to the previous porch.

18. Sources: list maps, personal interviews w/dates, documents, etc.

State Parks Inventory of Leased Recreation Cabins, 1983 photo.

John Plews, 5/19/03, site visit with historian.

"Business Transacted by Chamber of Commerce," *The Garden Island*, November 7, 1916.

19. Additional Comments:

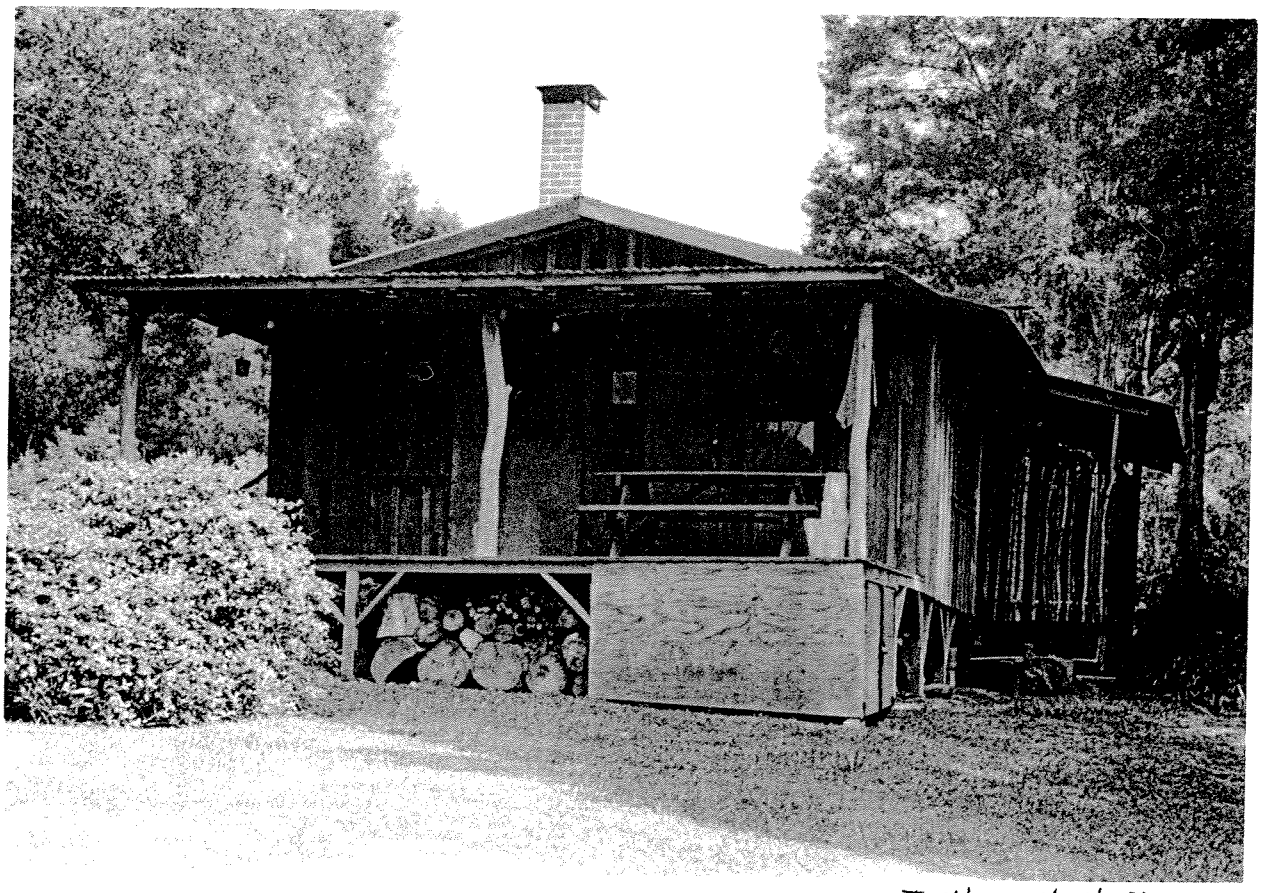
Very nice house and setting.

20. Form prepared by: Dawn Duensing Date: 5/19/03

21. Photograph date: 5/19/03 View: front façade



TMK 1-4-4-4



TMK 1-4-4-7

Historic Integrity: 4
TMK: 1-4-04-7
DNLR Lot No: 41

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Maile Marcallino Taylor
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, façade length
Door:	offset
Windows:	sliding
Other Features:	fake brick chimney, log railings on porch, wood-burning water heater, small porch in rear with bathtub.

8. Acreage: .62 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1924
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

The property is accessed by a driveway that rises to a level building lot. The lot features an open yard with various trees and ornamental plants.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The cabin is a fine example of Koke`e rustic architecture. It features original windows, a wood-burning water heater, and an outdoor bathing area on a back porch.

A. Q. Marcallino, a territorial politician, was credited with building this cabin in 1928. The lease is currently held by his granddaughter, Maile Marcallino Taylor.

The cabin is located in the "Makaweli Flat" area.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure. The front porch was either added or rebuilt some time after 1983; it fits the cabin's historic character.

18. Sources: list maps, personal interviews w/dates, documents, etc.

State Parks Inventory of Leased Recreation Cabins, 1983 photo.

"Kokee Auction: Real-life Drama of Love, Money," *Honolulu Advertiser*, July 24, 1985.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: front façade

Historic Integrity: 5
TMK: 1-4-04-9
DNLR Lot No: 45

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: David Koch et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	log railings on porch, chimney, square attic vent

8. Acreage: 1.32 acres
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1923
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed/carport, water tank

15. Landscape: describe physical features, vegetation, view, landscape condition

Nicely landscaped, this lot is relatively level and features many trees, including ohia and plum. Ti and hydrangea are planted around the perimeter of the cabin. Large trees shade the cabin.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This unpainted board and batten cabin is an excellent example of rustic Koke`e architecture dating to the early twentieth century. Original windows are six-over-six-light double hung and six-light sliding.

    The cabin is located in the "Makaweli Flat" area.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    The cabin appears to be intact and features many original architectural elements. The building maintains historic integrity and should be considered a contributing structure.

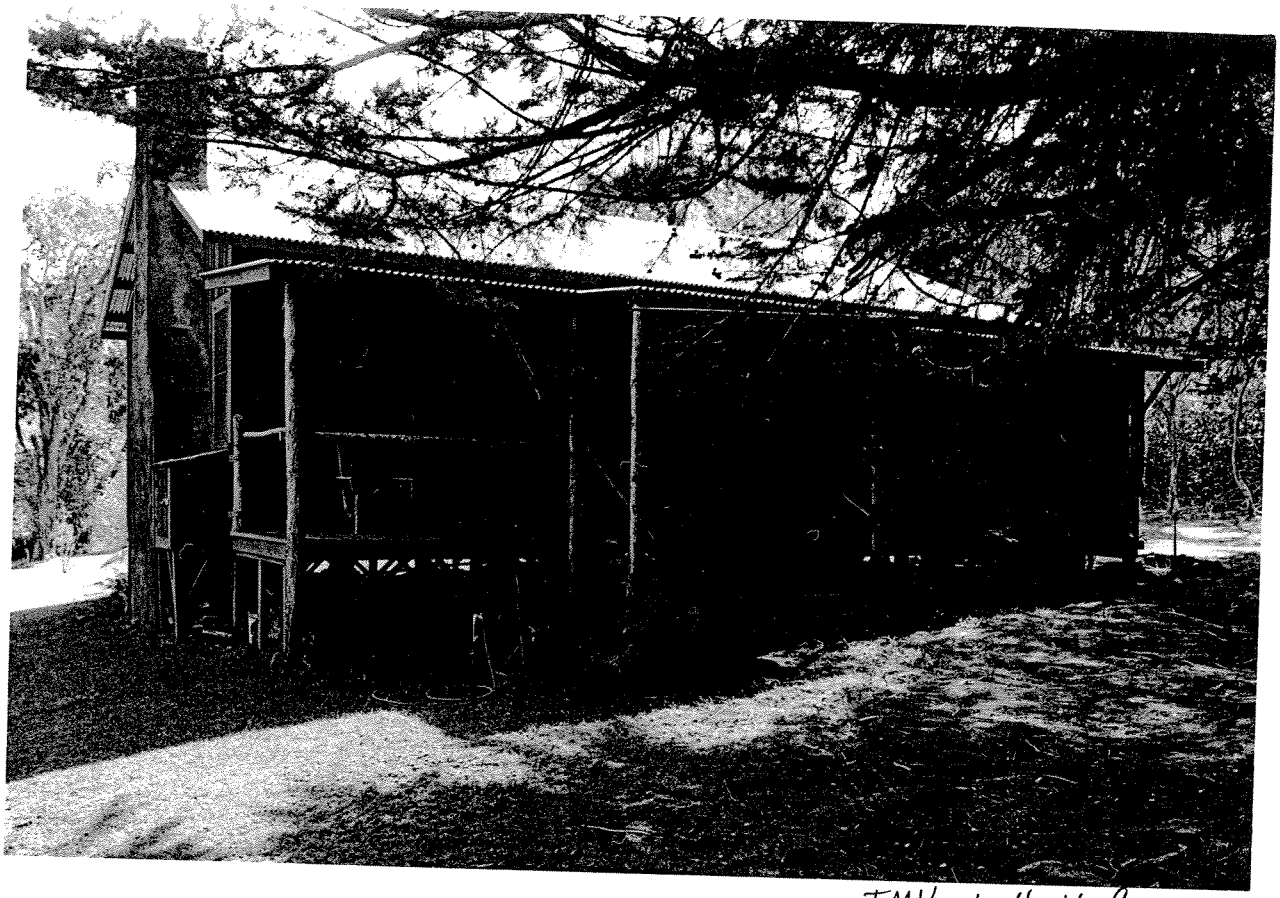
18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

    A difficult building to photograph due to trees and a very new, shiny corrugated metal roof.

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: front façade



TMK 1-4-4-9



TMK 1-4-2-10

Historic Integrity: 2
TMK: 1-4-04-10
DNLR Lot No: 46

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Kenneth R. & Catharine K. Harding
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board, board and batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	open
Door:	centered
Windows:	sliding (both wood-framed original and modern aluminum), jalousies
Other Features:	

8. Acreage: 1.11 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1935
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed/carport

15. Landscape: describe physical features, vegetation, view, landscape condition

The house is built on a slightly sloping lot that features various trees and ornamentals, including hydrangea, and ginger.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The historic and architectural importance of this building may have been compromised by numerous additions. The rear of the building has been altered with a raised roof to accommodate a second floor. A staircase has been added to access this second floor. Modern sliding windows and jalousies were used in the new construction. The front porch may also be a modification.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

This building may or may not maintain enough historic integrity to be considered a contributing structure. The addition, even though it is on the rear of the building, is quite noticeable as one approaches the house. The alterations change the overall feeling of the original rustic cabin.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Additions very inappropriate for a 1930s building.

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: front façade

Historic Integrity: 5
TMK: 1-4-04-12
DNLR Lot No: 54

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Wilcox Cabin
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Gaylord and Carol Wilcox
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier, some ohia posts
Roof:	gable, hipped roof over porch
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal on cabin, tarpaper on porch roof
Dormers:	n/a
Porch:	outset, open, façade length
Door:	offset
Windows:	double-hung, sliding
Other Features:	log railings on porch

8. Acreage: .40 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1929
12. Architect: unknown
13. Builder: unknown
14. Related Features: water storage (with pipes to stream below)

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot slopes and has a nice front lawn. The landscaping includes ornamental shrubs and plants, as well as plum trees. Ginger and hydrangea are planted around the perimeter of the house. The property is adjacent to a stream and isolated from other lots.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This simple cabin is a fine example of the type of rustic cabins being built at Koke`e. According to Carol Wilcox, it is Koke`e's only property that has no electricity and also provides its own water.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Carol Wilcox, personal conversation with historian, 5/16/03.

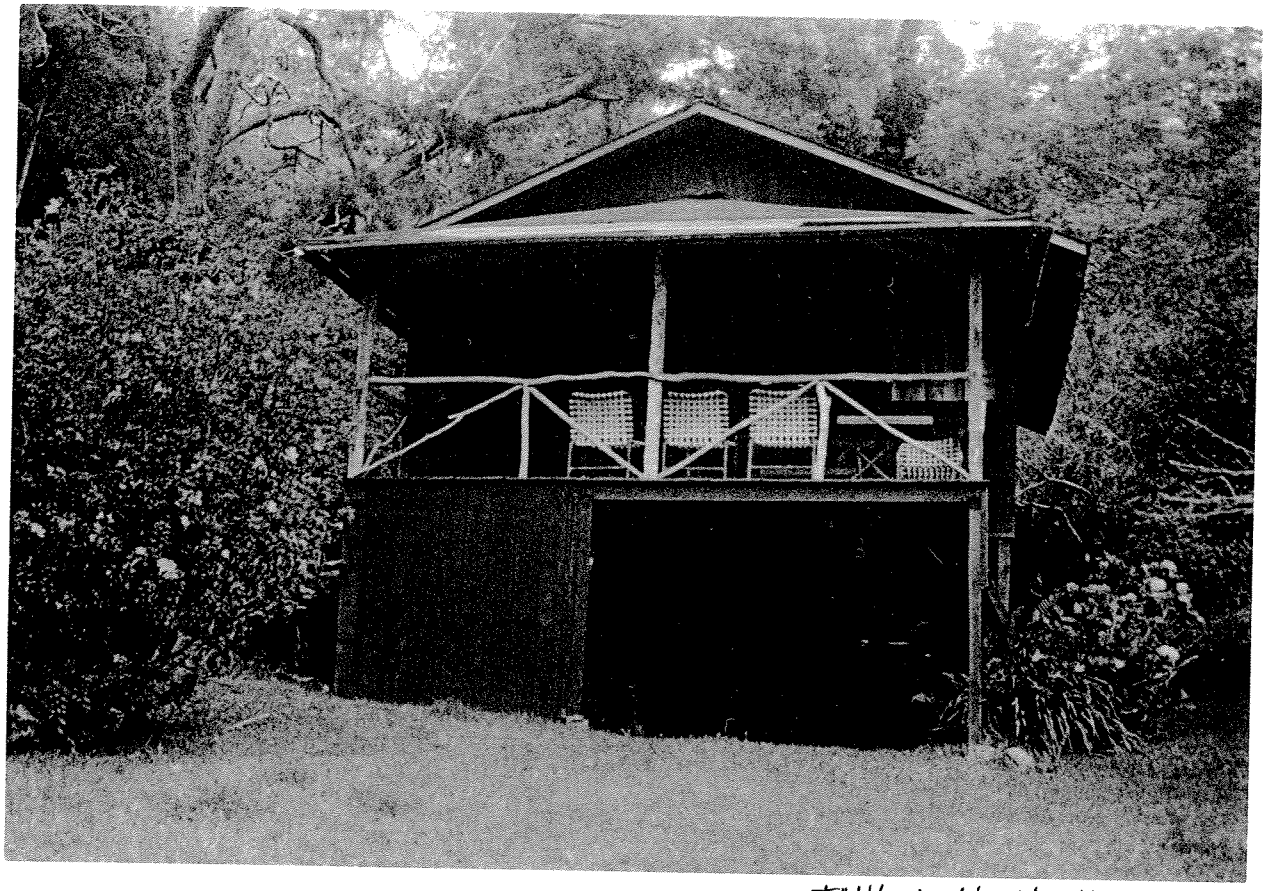
19. Additional Comments:

There is an older board-and-batten addition to the rear of the cabin. The house is built on a slope, which provides space for a carport and storage underneath. A small storage area under the house (and hardly noticeable) is clad with T 1-11 siding.

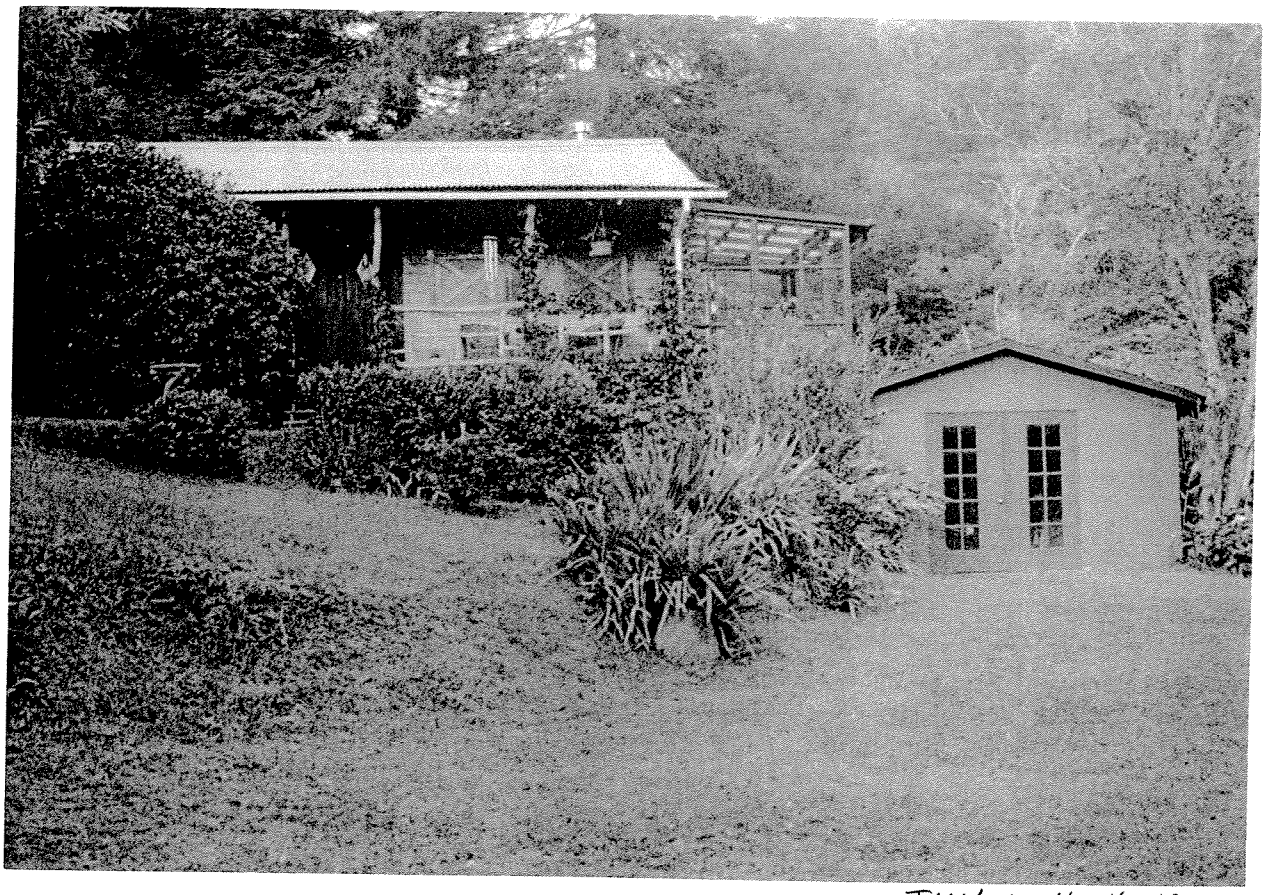
Cabin nicely complements the historic rural architecture of Koke`e.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 11/8/02 View: front façade



TMK 1-4-4-12



TMK 1-4-4-13

Historic Integrity: 3
TMK: 1-4-04-13
DNLR Lot No: 22

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Barbara Putzier
5. Present Use: Recreational cabin
   Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	shingle
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, façade length
Door:	centered
Windows:	sliding
Other Features:	nice shutters on windows, nice log railings on porch

8. Acreage: .51 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1925
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

The cabin is situated near the top of a sloping lot. The property is nicely landscaped with ornamental plants that include protea and ginger. The wooded perimeter of the lot provides privacy.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This charming cabin is a nice example of rustic vernacular architecture at Koke`e. The property has been altered by the addition of a sunporch and the enclosure of the garage.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building's historic integrity has been compromised by the addition of a sunporch, which is prominently visible on the main façade. The adjacent garage has also been enclosed. The structure may qualify as contributing.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

This property is nicely maintained.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 11/8/02 View: view from driveway

Historic Integrity: 2
TMK: 1-4-04-14
DNLR Lot No: 8

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Lealani Corp.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	shake
Foundation:	wood post on pier
Roof:	gable, shed
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	centered
Windows:	sliding, plate-glass
Other Features:	nice log railings on porch

8. Acreage: .57 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1949
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, woodshed

15. Landscape: describe physical features, vegetation, view, landscape condition

This sloping lot is terraced and features a large variety of plants, including ti, hapu`u, protea, hydrangea, and plum trees. There is a large concrete-block retaining wall.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin has been substantially altered, but still fits the vernacular rustic architecture at Koke`e. It is nicely situated at the top of a sloped lot.

The original cabin featured vertical-board construction. Modifications include a large addition on the north end of the house that has aluminum-framed sliding windows. A new porch enclosure was added to the south side of the house. At some point after 1983, shake siding was added to the house, which substantially changed the integrity and character of the building.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Although the building complements the historic character of Koke`e, the additions and new shake siding impact the building's historic integrity. The original cabin was vertical board. The house is unlikely to be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

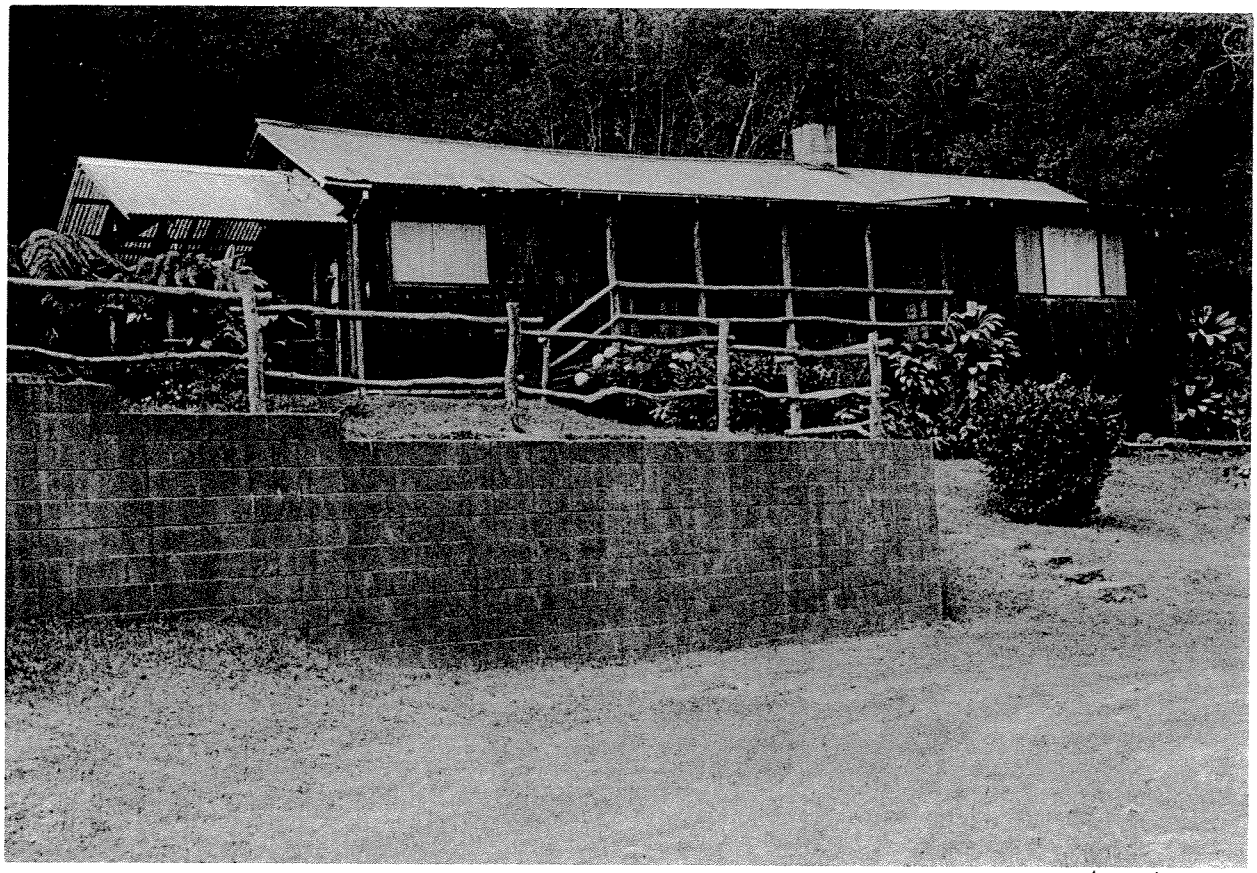
State Parks Inventory of Leased Recreation Cabins, 1983 photo.

19. Additional Comments:

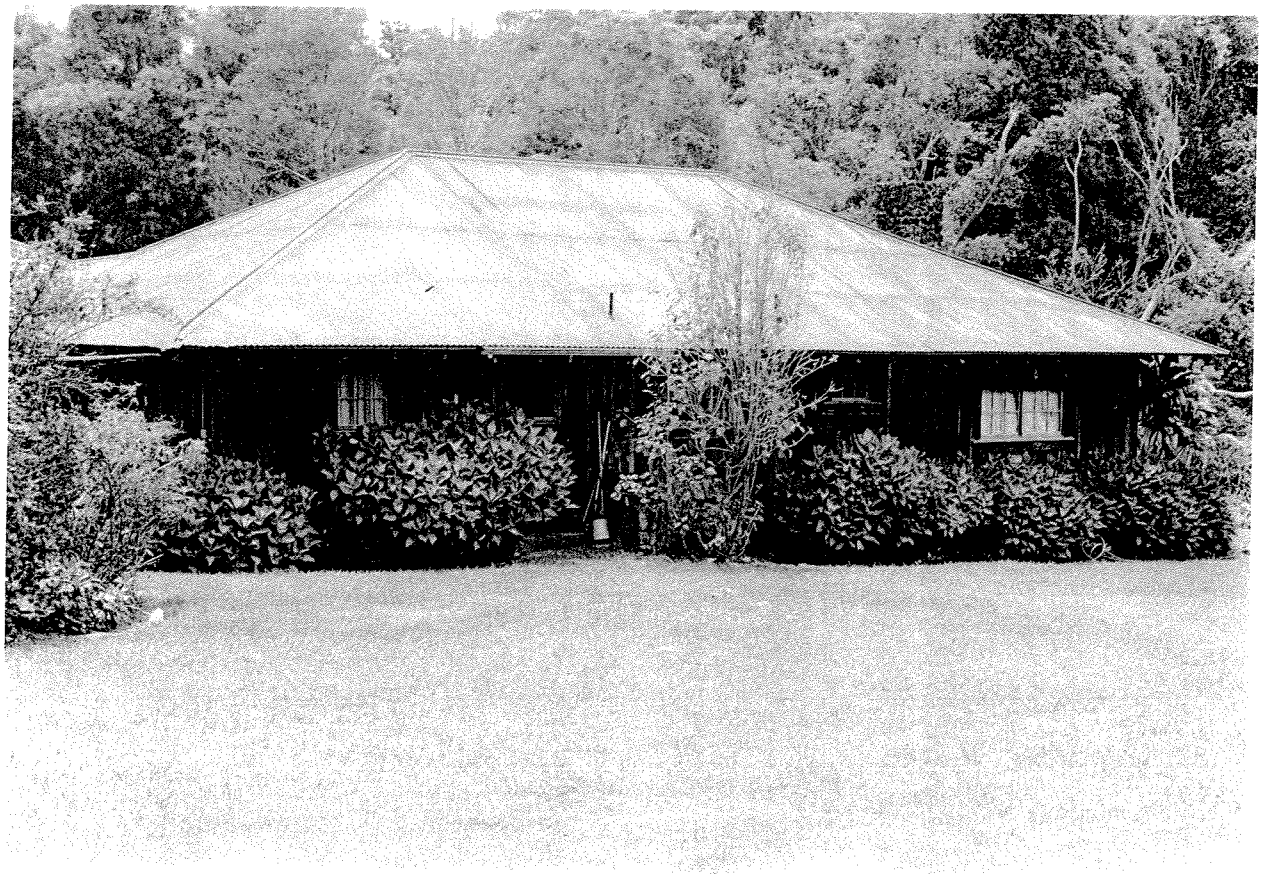
The building's addition probably dates to circa 1962.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 11/08/02 View: front façade



TMK 1-4-4-14



TMK 1-4-4-16

Historic Integrity: 5
TMK: 1-4-04-16
DNLR Lot No: 35, 36

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Pililani or Plews Cabin
2. Historic Name: Pililani
3. Subdivision: Koke`e Camp
4. Present Lessee: John H. R. Plews
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	double-hung, sliding
Other Features:	rock chimney; large set of wooden doors on the south wall of the house swing open to open up the dining and living areas to the outdoors

8. Acreage: 1.46 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1923
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed/carport

15. Landscape: describe physical features, vegetation, view, landscape condition

This large property is beautifully landscaped with a variety of ornamentals and trees. The lot is mostly level and situated on a stream. Hydrangea and the native hibiscus waimea are planted around the perimeter of the cabin. There is a lovely mountain view.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is an excellent example of rustic vernacular architecture at Koke`e. It is one of the early cabins in "Rice Flat." It retains a great deal of historic integrity. A new addition was built on the back of the building in the 1970s. The addition complements the original cabin's historic character. The interior of the house also maintains its rustic ambience.

The name of the house, Pililani, means 'next to heaven.' John Plews stated that Mary Shipman provided this name to Philip and Flora Rice.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, letter to Dawn Duensing, June 20, 2003.

19. Additional Comments:

A very nice property, well maintained.

Edith Plews purchased this house in 1963.

20. Form prepared by: Dawn Duensing Date: 5/20/03

21. Photograph date: 5/20/03 View: front façade

Historic Integrity: 4
TMK: 1-4-04-17
DNLR Lot No: 34

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Charles Wichman Cabin
2. Historic Name: part of "Rice Camp"
3. Subdivision: Koke`e Camp
4. Present Lessee: Charles and Jeanne Wichman
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated
Dormers:	n/a
Porch:	outset, open
Door:	centered pair of board & batten doors
Windows:	sliding
Other Features:	n/a

8. Acreage: 1.01 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1927
12. Architect: unknown
13. Builder: unknown
14. Related Features: adjacent cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

This nicely maintained lot is located on a stream. The property features a variety of ornamental gardens and has a nice mountain view.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The original two-room cabin represents the Koke`e's early twentieth century board-and-batten architecture. This small 12' x 8' structure consists of two bedrooms and a bathroom. It is a part of "Rice Flat" and probably one of Koke`e's earliest remaining cabins.

The cabin was originally a servant's quarters or guest house. The main house was built in the 1920s by Charles and Marion Wilcox. It was later owned by the Crawfords, and the main house burned down. During the Crawford's ownership, according to John Plews, the lot was "emphatically not a part of the 'Rice Flat.'" The property was later purchased by Charles Rice and sold between family members several times before being purchased by Charles Wichman.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains its historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

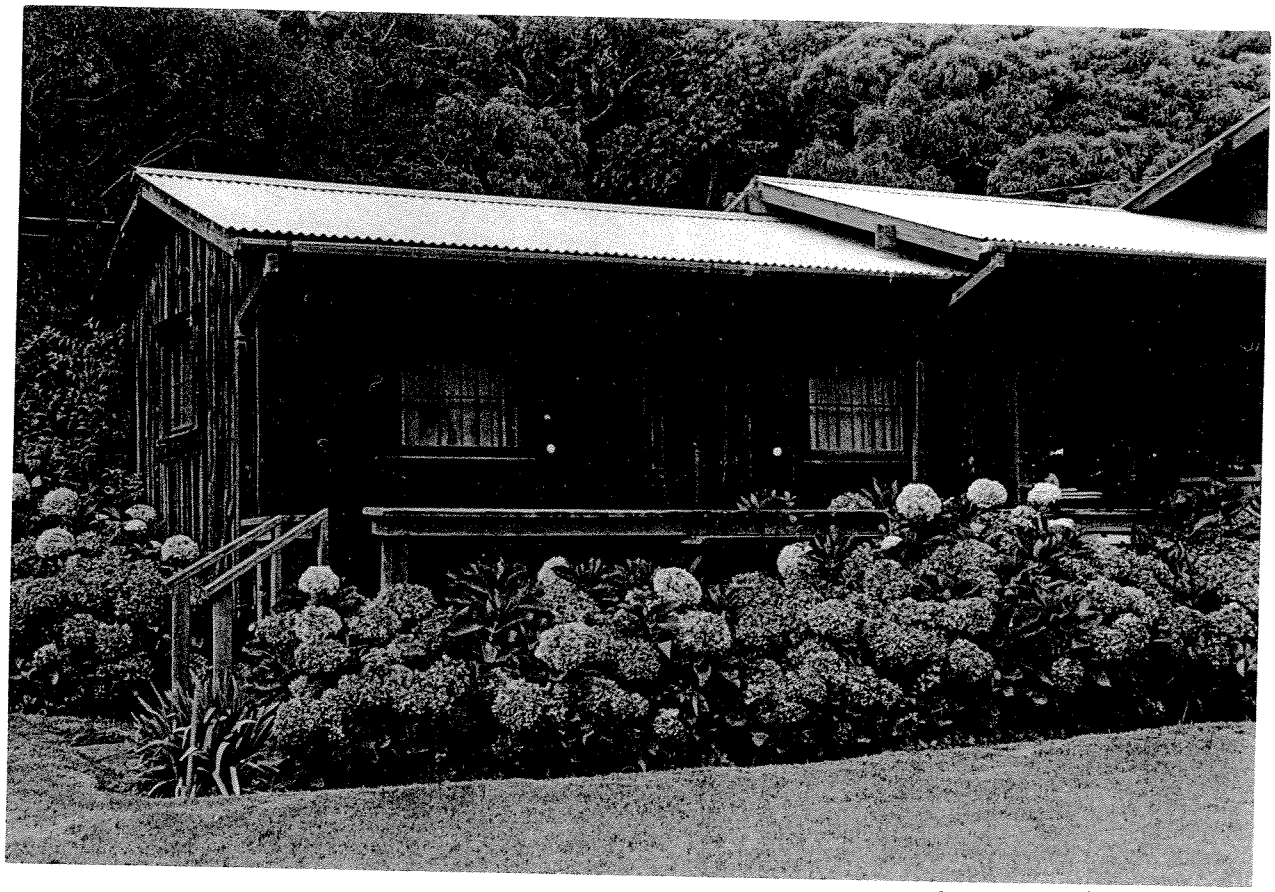
John Plews, 11/11/02, conversation with author.
John Plews, letter to author, June 20, 2003.
Wendy Wichman, 11/10/02.

19. Additional Comments:

The Wichmans built a new house adjacent to the two-bedroom cabin. The new house was built in the same character as the other buildings in Rice Flat.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade



TMK 1-4-4-17



TMK 1-4-4-18

Historic Integrity: 2
TMK: 1-4-04-18
DNLR Lot No: 33

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Frederick B. Wichman Cabin
2. Historic Name: part of "Rice Flat"
3. Subdivision: Koke`e Camp
4. Present Lessee: Frederick B. Wichman et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, façade length
Door:	centered
Windows:	aluminum sliding (3 sets across porch), jalousies, one original six-light sliding window.
Other Features:	

8. Acreage: .65acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1925
12. Architect: unknown
13. Builder: unknown
14. Related Features: new house

15. Landscape: describe physical features, vegetation, view, landscape condition

This nicely landscaped property is mostly level and slopes down to the stream. There is a lovely mountain view.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This structure was one of the cabins in "Rice Flat." Circa 1968 the structure was substantially remodeled with the addition of a large deck, three sets of aluminum sliding doors, and jalousie windows. Only one original window remains. Most of these changes are not visible from the public view as the front of the cabin faces the stream. The back of the cabin is the public view: a board-and-batten wall with several jalousie windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The historic integrity was severely compromised with the circa 1968 remodeling. It is unlikely that this structure can considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

A new house was built adjacent to the original cabin in the 1970s.

20. Form prepared by: Dawn Duensing Date: 5/20/03

21. Photograph date: 5/20/03 View: front façade

Historic Integrity: 5
TMK: 1-4-04-19
DNLR Lot No: 31, 32

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name: Lehuamalu, "part of Rice Flat"
3. Subdivision: Koke`e Camp
4. Present Lessee: Rick Ralston et. al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	shed (rear of cabin)
Porch:	n/a
Door:	offset
Windows:	sliding
Other Features:	n/a

8. Acreage: 1.5 acres
9. Altered? yes
10. Original Bldg. Site? yes
11. Year Constructed: 1920
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed/carport, 2 small cabins

15. Landscape: describe physical features, vegetation, view, landscape condition

This well-maintained property is nicely landscaped with a variety of trees and ornamentals, including ohia, hapu`u, plum, ginger and hydrangea. The lot is located on a stream and has a nice mountain view.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This is one of the earliest remaining cabins at Koke`e. Built for Charles and Grace Rice, the cabin reflects the early unpainted board-and-batten architecture popular in Koke`e's early history. It is an excellent example of Koke`e's rustic vernacular architecture. The interior of this cabin includes original doors and hardware, original tubs and washbasins, as well as original kitchen equipment. The living room features carpenter trusses.

Charles Rice, who served in the territorial legislature, was one of the original leaseholders at Koke`e. A *Garden Island* newspaper article reported that one of Koke`e's substantial improvements in 1920 was the completion of C. A. Rice's mountain house. The Rices paid $12 to lease this property, Camp Site 31, in 1926.

Overall, this property provides an excellent feel for the lifestyle of the Koke`e Camp in the early twentieth century. The property includes the main cabin, along with two small cottages and a shed. One of the cottages was affectionately dubbed the "Imperial Honeymoon Suite" because Prince Louis Ferdinand of Prussia stayed at the cabin with his new bride, Grand Duchess Kyra, in 1938.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, Photographs and Notes, November 8, 2002.
Hawaiian Forester and Agriculturalist, Jan - March 1926, page 13.
The Garden Island, August 3, 1920.
Honolulu Advertiser, July 24, 1985.

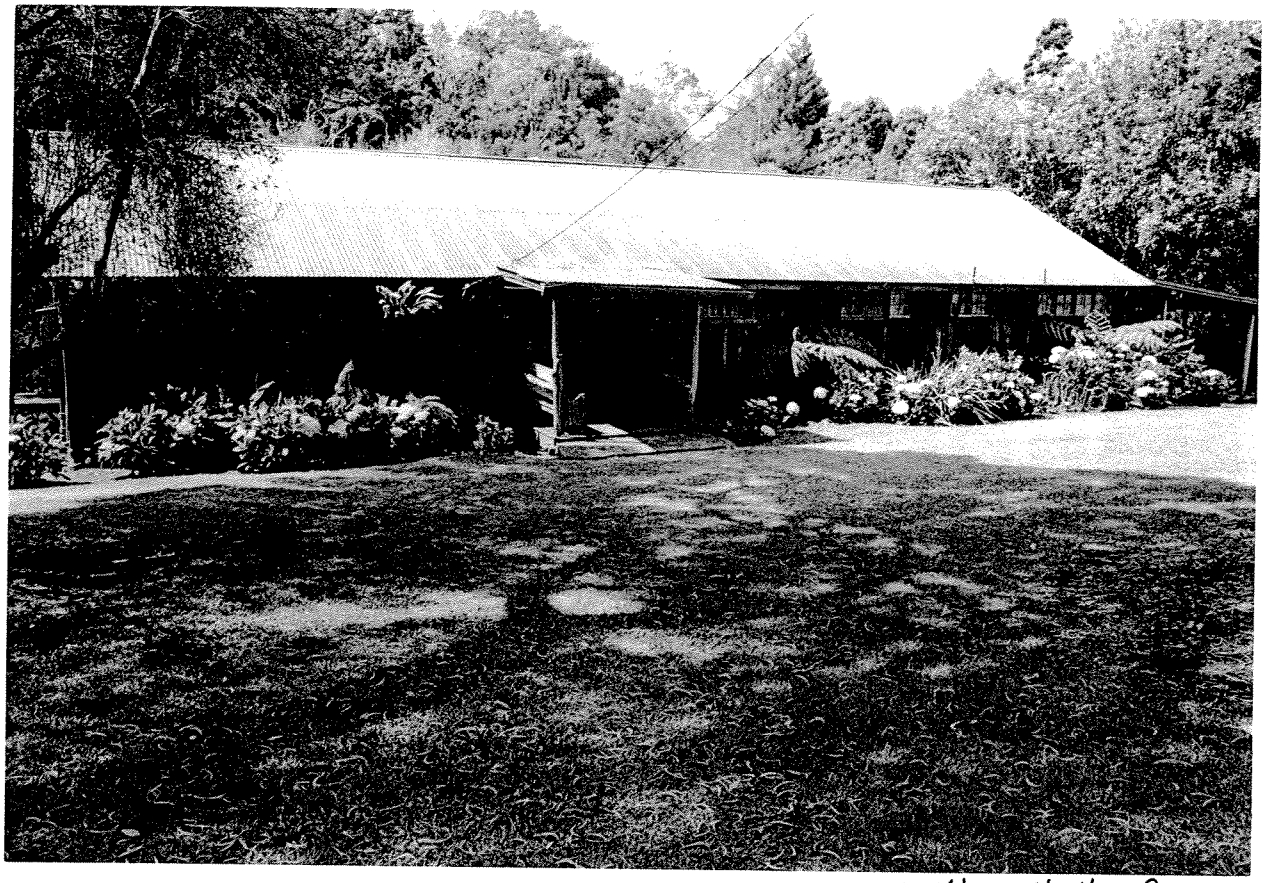
19. Additional Comments:

According to John Plews, the Rices added an addition to the cabin in the 1930s. The fireplace and chimney were added after World War II.

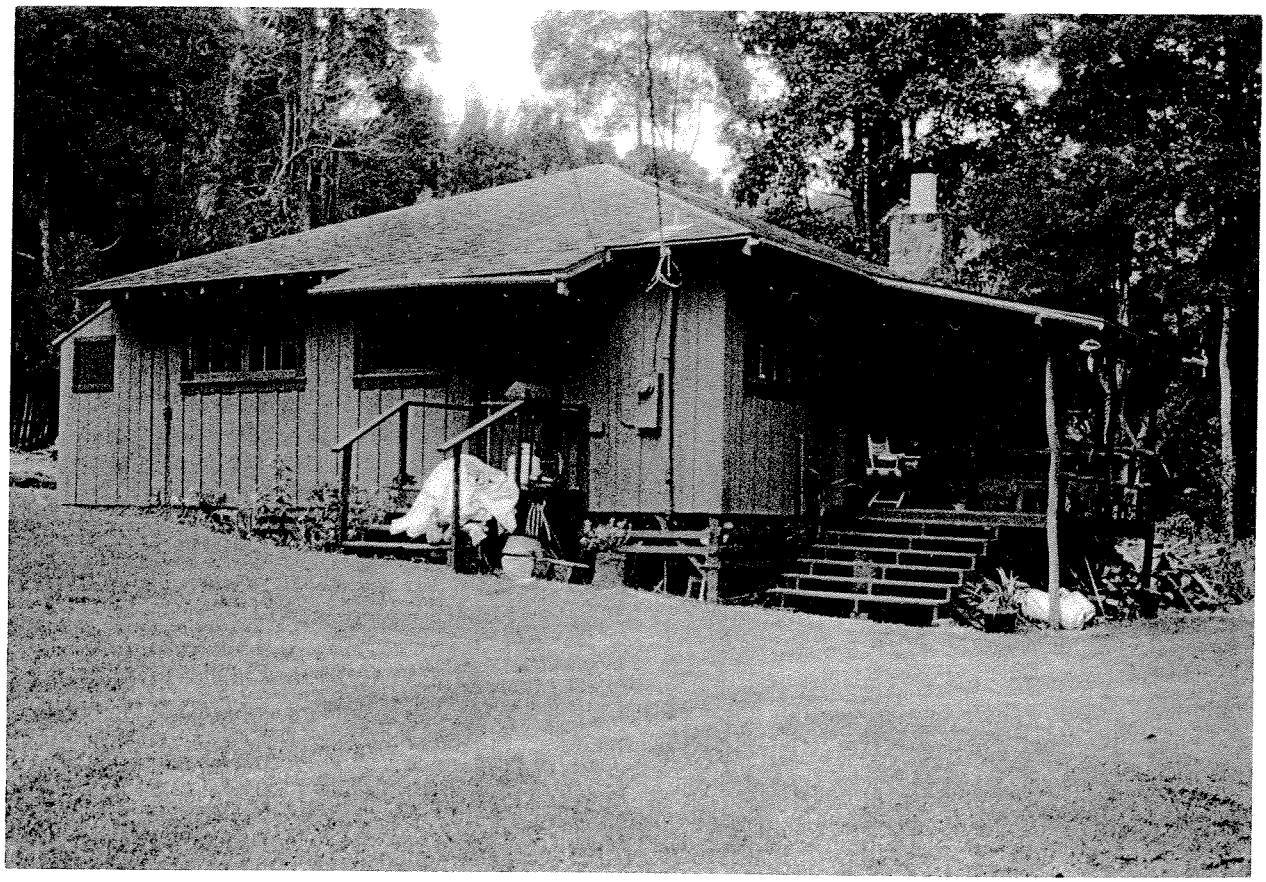
Rice descendents held the lease for this property until the 1985 auction. The new leaseholder has added a dormer and deck to the rear of the building.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: View: front façade



TMK 1-4-4-19



TMK 1-4-4-21

Historic Integrity: 3
TMK: 1-4-04-21
DNLR Lot No: 29

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Coopersmith Cabin
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Erik Coopersmith
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding, plate-glass
Other Features:	rock chimney, log railings on front porch

8. Acreage: .71 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1929
12. Architect: unknown
13. Builder: unknown
14. Related Features: two sheds (one collapsing)

15. Landscape: describe physical features, vegetation, view, landscape condition

This fenced lot is level and includes a poultry yard. A variety of fruit tree saplings were recently planted.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is a good example of common vernacular architecture of the 1930s. The structure features many original elements, including six-pane sliding windows and a chimney built of rock. Plate-glass windows were added to the front and side facades. The front porch has most likely been changed, but is compatible with the structure and complements the historic character. The front entry has wood-framed sliding doors and screens.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains its historic integrity and probably should be considered a contributing structure. The front porch/entry reconstruction is compatible with the building's historic character.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Eric Coopersmith, 11/8/02.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 5/20/03

21. Photograph date: 5/20/03 View: front/side façade

Historic Integrity: 5
TMK: 1-4-04-24
DNLR Lot No: 58

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Waimea Garage, Ltd.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, wraparound
Door:	centered
Windows:	double-hung
Other Features:	rock chimney, ohia railings on porch, square attic vent

8. Acreage: 1.03 acre
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, small cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

The house is nicely situated on this large lot. The property includes a large open lawn, plum trees, ohia, and ornamental plants. The lot is located adjacent to the main road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This large cabin is an excellent example of Koke`e's rustic vernacular architecture with its board-and-batten construction, rustic porch with log railings, and six-over-six-light double-hung windows. Rustic features include the chimney built of native rock and a large porch with log railings.

The shed and small cabin behind the main cabin are also good examples of vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The cabin, as well as the small cabin and shed, appeared to be unaltered and maintain historic integrity. All three buildings should be considered contributing structures.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

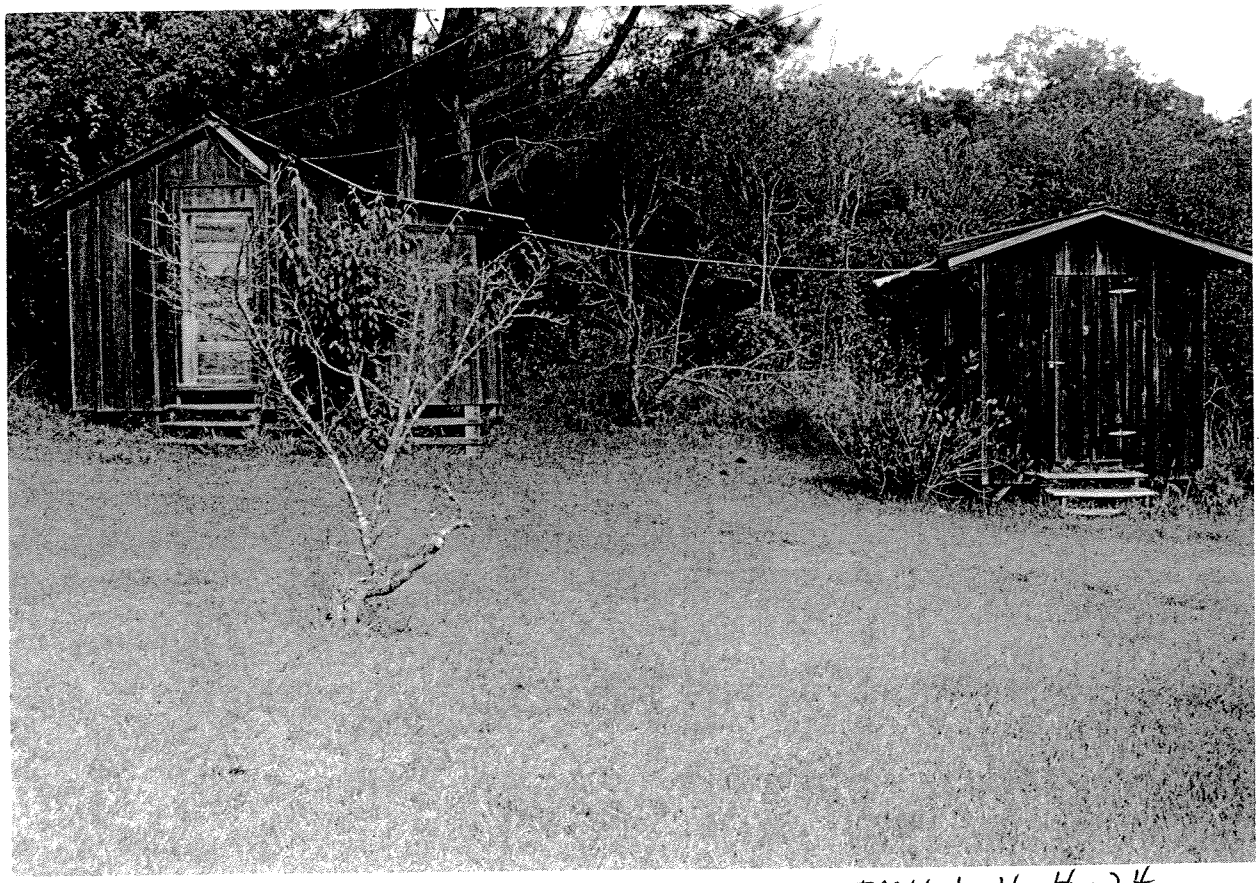
The small cabin features a wood post-on-pier foundation, board-and-batten construction with six-light double-hung windows.

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View 1: front façade
View 2: cottage & shed



TMK 1-4-4-24



TMK 1-4-4-24

Historic Integrity: 3
TMK: 1-4-04-27 (A)
DNLR Lot No: 56

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Waineke Camp (Building "A")
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Hawai`i Conference United Church of Christ
5. Present Use: Recreational buildings, group camp
6. Original Use: unknown

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	open, offset
Door:	offset
Windows:	sliding
Other Features:	deck with shed roof

8. Acreage: .5 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1926
12. Architect: unknown
13. Builder: unknown
14. Related Features: large house also on property, also concrete block restroom building

15. Landscape: describe physical features, vegetation, view, landscape condition

The level lot features an open lawn.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This building, which is adjacent to the main two-story structure at Waineke Camp, maintains much of its historic architectural character. Original architectural elements are visible in the building's board-and-batten construction and six-light sliding windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

This building would probably be considered a contributing structure. Its historic integrity has been compromised by a large deck with a shed roof.

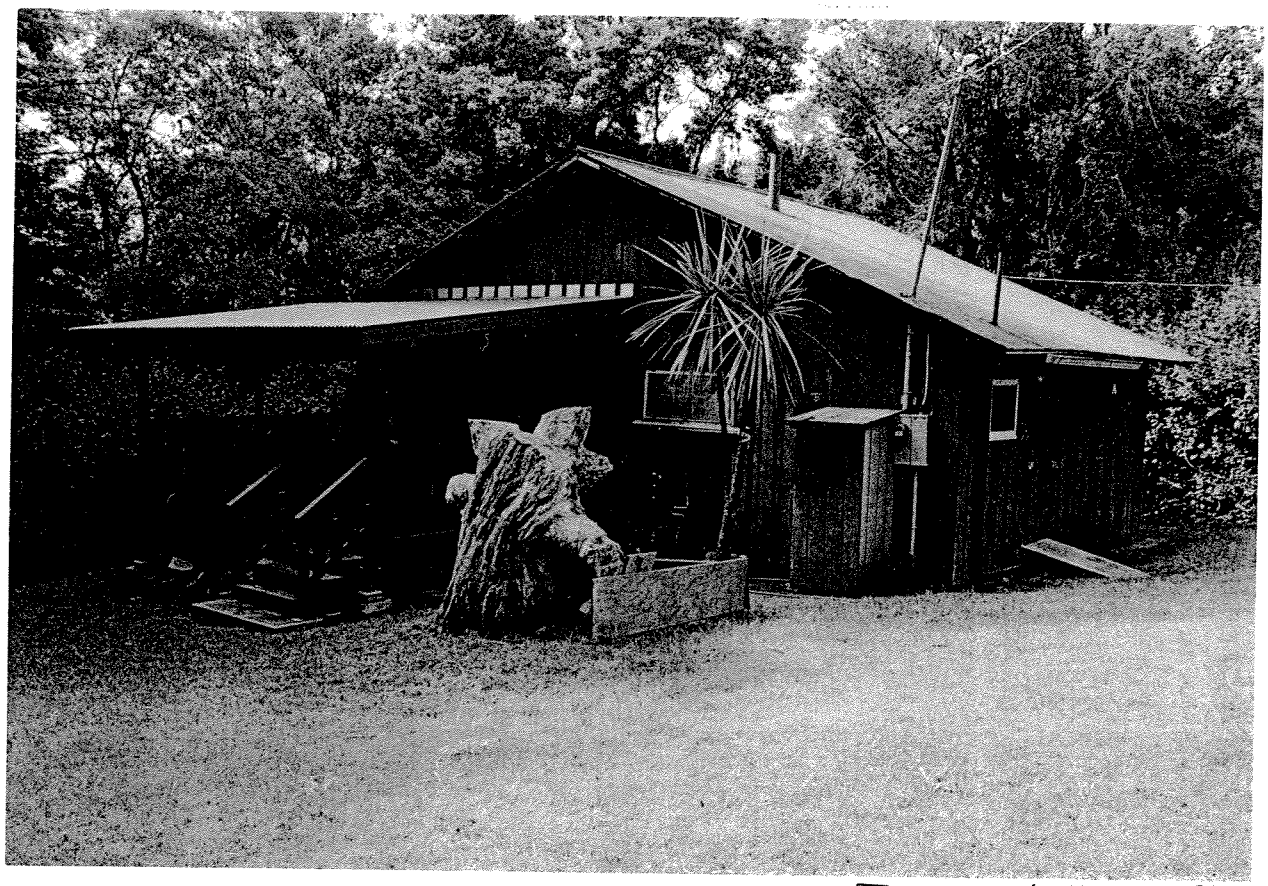
18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

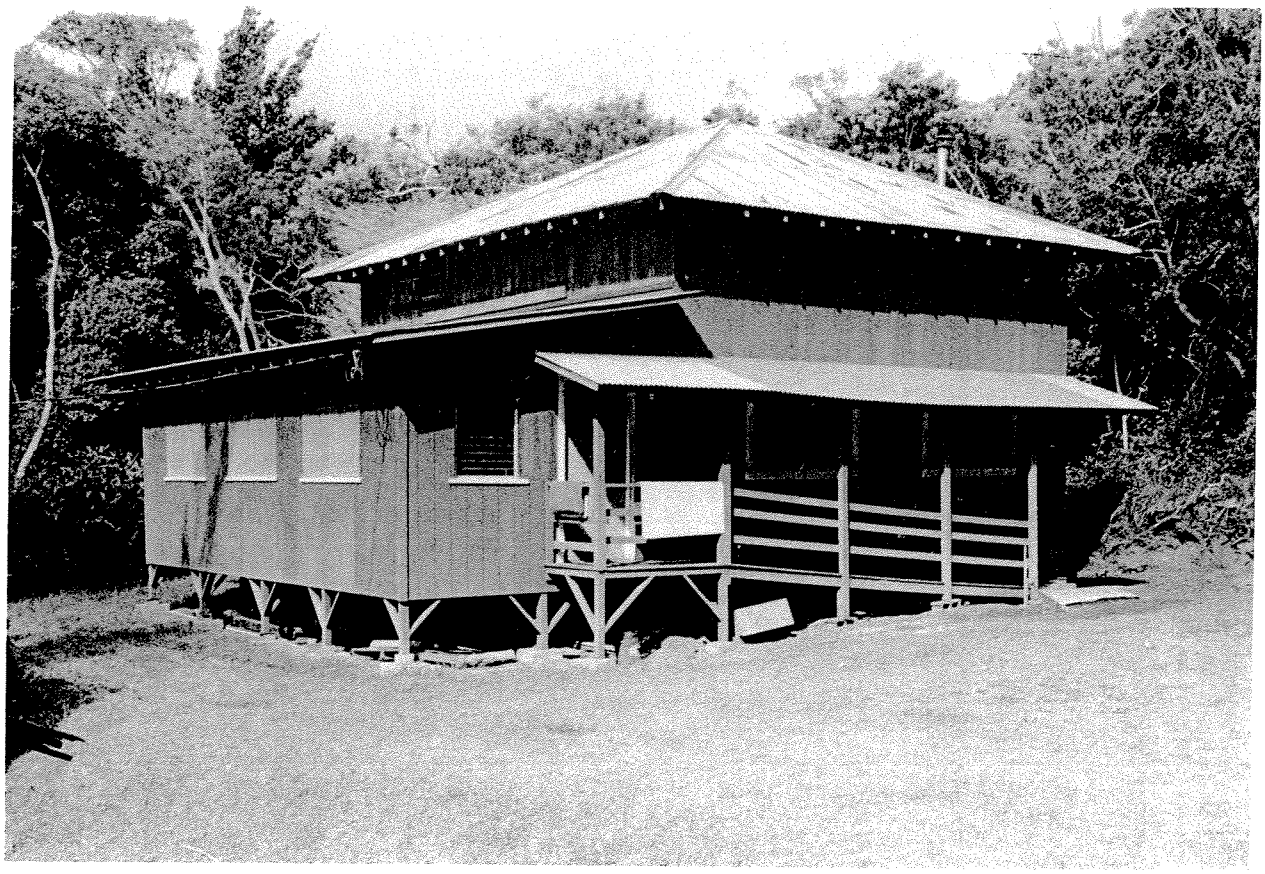
This building is one of two large structures on the UCC property. See additional sheet, 1-4-04-27B.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 5/19/03 View: front façade



TMK 1-4-4-27 Bldg A



TMK 1-4-4-27 Bldg B

Historic Integrity: 2
TMK: 1-4-04-27 (B)
DNLR Lot No: 56

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Waineke Camp
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Hawai`i Conference United Church of Christ
5. Present Use: Recreational buildings, group camp
6. Original Use: recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable, shed
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding, jalousies
Other Features:	wheelchair access ramp

8. Acreage: .5 acre
9. Altered? yes
10. Original Bldg. Site? probably not
11. Year Constructed: circa 1926
12. Architect: unknown
13. Builder: unknown
14. Related Features: another large group-use vernacular building, concrete-block restroom building

15. Landscape: describe physical features, vegetation, view, landscape condition

The level lot features an open lawn.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is unusually large and one of Koke`e camp's few two-story buildings. Original architectural elements are visible in the building's vertical-board construction and six-light sliding windows. The architectural importance of this building has been compromised by a wheelchair access ramp on the main façade, an addition built with modern T-111 siding, and jalousie windows.

Paulette Burtner believes that this house was moved from its site adjacent to Waimea Canyon after the 1985 auction. The house belonged to a plantation doctor, Dr. Brenneke.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The historic integrity has been compromised by inappropriate changes such as modern siding, jalousie windows, and a wheelchair access ramp on the public façade. This building is probably a non-contributing structure. If this building was moved from a lot adjacent to the canyon in the 1980s, historic integrity would also be lost.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Paulette Burtner, 5/21/03.

19. Additional Comments:

This house is one of two large buildings on the UCC property. See additional sheet, 1-4-04-27A.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 5/19/03 View: front façade

Historic Integrity: 5
TMK: 1-4-04-28
DNLR Lot No: 61

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Donn A. and Gale F. Carswell
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	n/a

8. Acreage: 1.00 acre
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1954
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

This lot has a open lawn and features a variety of ornamental plants. The lot is very private as it is far removed from the road and other cabins.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is a fine example of the vernacular architecture at Koke`e. It is intact and features original double-hung windows and three-light sliding windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure. Although property tax records indicate the building was constructed in 1954, the building may be older (1940s?).

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

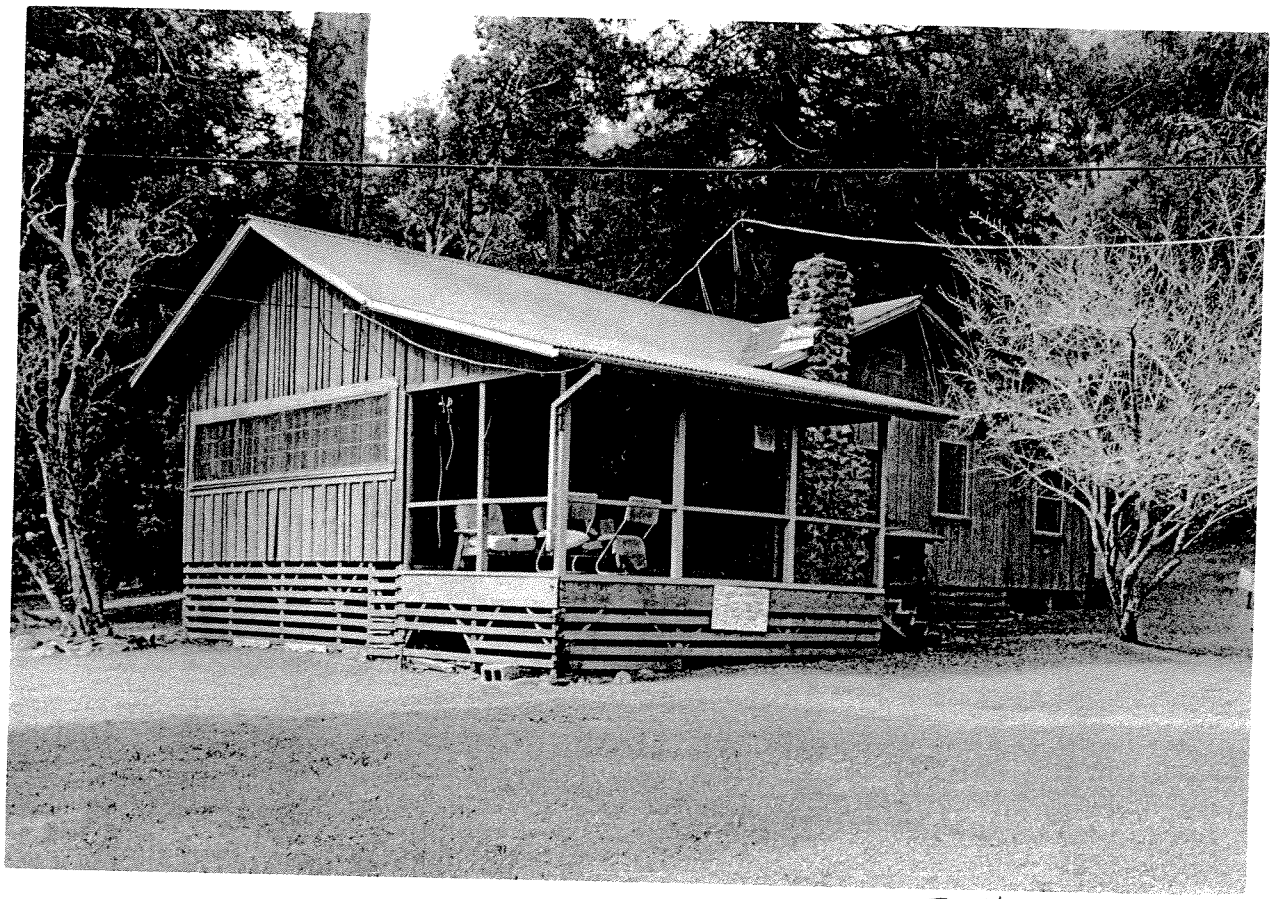
Very nicely maintained cabin and lot.

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: view from driveway



TMK 1-4-4-28



TMK 1-4-4-32

Historic Integrity: 3
TMK: 1-4-04-32
DNLR Lot No: D

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Ranger Cabin
2. Historic Name: Ranger Cabin
3. Subdivision: Koke`e Camp
4. Present Lessee: Koke`e Ventures, Inc.
5. Present Use:
6. Original Use: Ranger station/cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten, vertical board addition
Foundation:	wood post on pier
Roof:	gable, shed roof over porch
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	sliding, jalousies
Other Features:	rock chimney, square attic vent under front gable

8. Acreage: .472 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1923
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed/carport

15. Landscape: describe physical features, vegetation, view, landscape condition

This lot is relatively level and features a nice open lawn in the front of the cabin. Behind the cabin is a wooded area. At one point, the road ran quite close to the front of this cabin.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The cabin is a good example of vernacular architecture and fits into the rustic vernacular architecture of Koke`e.

A ranger station was established by the Territorial Board of Agriculture and Forestry as early as 1922-1923. The station was near the "mountain house" of Charles Rice. A January 1932 map at the Hawaii State Archives shows the ranger station at its current site, although the parcel at that time was three acres. The 1932 map indicates there were two buildings at the station; presumably one of these was the cabin presently at the site.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building appears to maintain historic integrity. The addition on the public façade may date to circa 1938, which would make the addition part of the building's historic character as it is more than fifty years old. Unfortunately the replacement of the addition's original double-hung windows with jalousie windows has impacted historic integrity. The log railings on the porch have also been replaced since 1983. The building should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Robert D. King, Surveyor, Hawaii Territory Surveyor, *Kokee Camp Sites*, January 1932.

State Parks Inventory of Leased Recreational Cabins, 1983 photograph.

Hawaiian Forester and Agriculturalist, 1922-1923, page 109.

19. Additional Comments:

Many of the additions and modifications to the building are not visible from the public façade. The cabin as photographed in 1983 is quite nice. Restoring the addition and front façade would be possible.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 11/9/02 View: front façade

Historic Integrity: 3
TMK: 1-4-04-33
DNLR Lot No: 24, 25

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Camp Sloggett
2. Historic Name: Camp Sloggett, Sloggett Cabin
3. Subdivision: Koke`e Camp
4. Present Lessee: YWCA Kaua`i
5. Present Use: YWCA lodge
6. Original Use: Family recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open
Door:	centered
Windows:	sliding
Other Features:	shutters over windows

8. Acreage: 3.607 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: 1921
12. Architect: unknown
13. Builder: unknown
14. Related Features: caretaker's cottage, barracks/bunkhouse

15. Landscape: describe physical features, vegetation, view, landscape condition

The 3.607-acre parcel is an open lawn in the midst of the forest. The main house is situated near a stream.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is probably one of the earliest surviving buildings at Koke`e and is a good example of vernacular architecture. This building was built for one of Kaua`i's notable families, the Sloggetts, and was larger and more elegant than many of Koke`e's rustic cabins.

Digby Sloggett was one of Koke`e's early leaseholders. In 1926, he leased Camp Sites 24 and 25 at Koke`e for $31.00.

The Sloggett Family was associated with the YWCA and gave the camp to the organization in 1964. It is one of several larger group camps amongst the Koke`e and Pu`u ka Pele residential camp lots.

Camp Sloggett was listed on the National Register of Historic Places in 1991. This house is the only historic contributing structure on the site.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

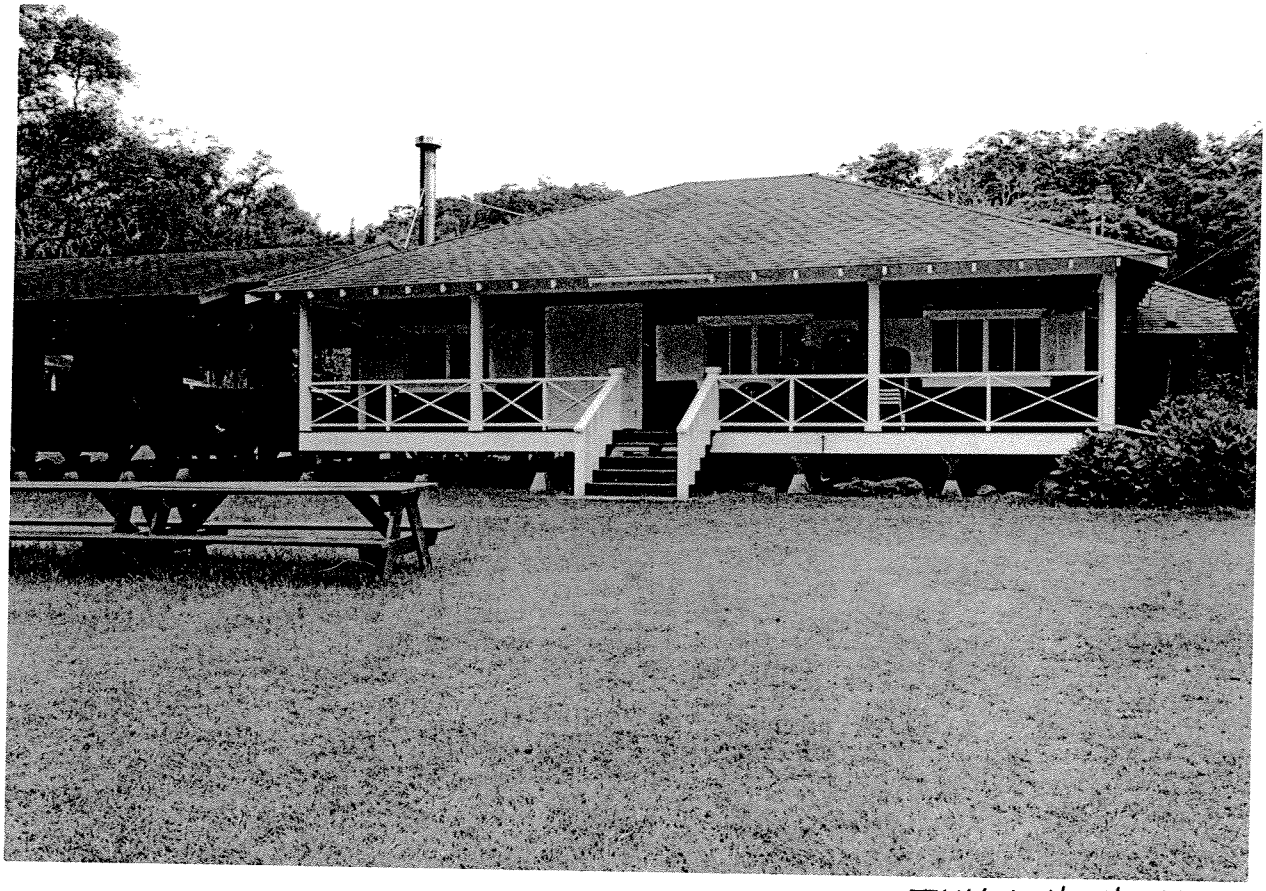
National Register of Historic Places Registration Form, 1991.

Hawaiian Forester and Agriculturalist, Jan-March 1926, page 13.

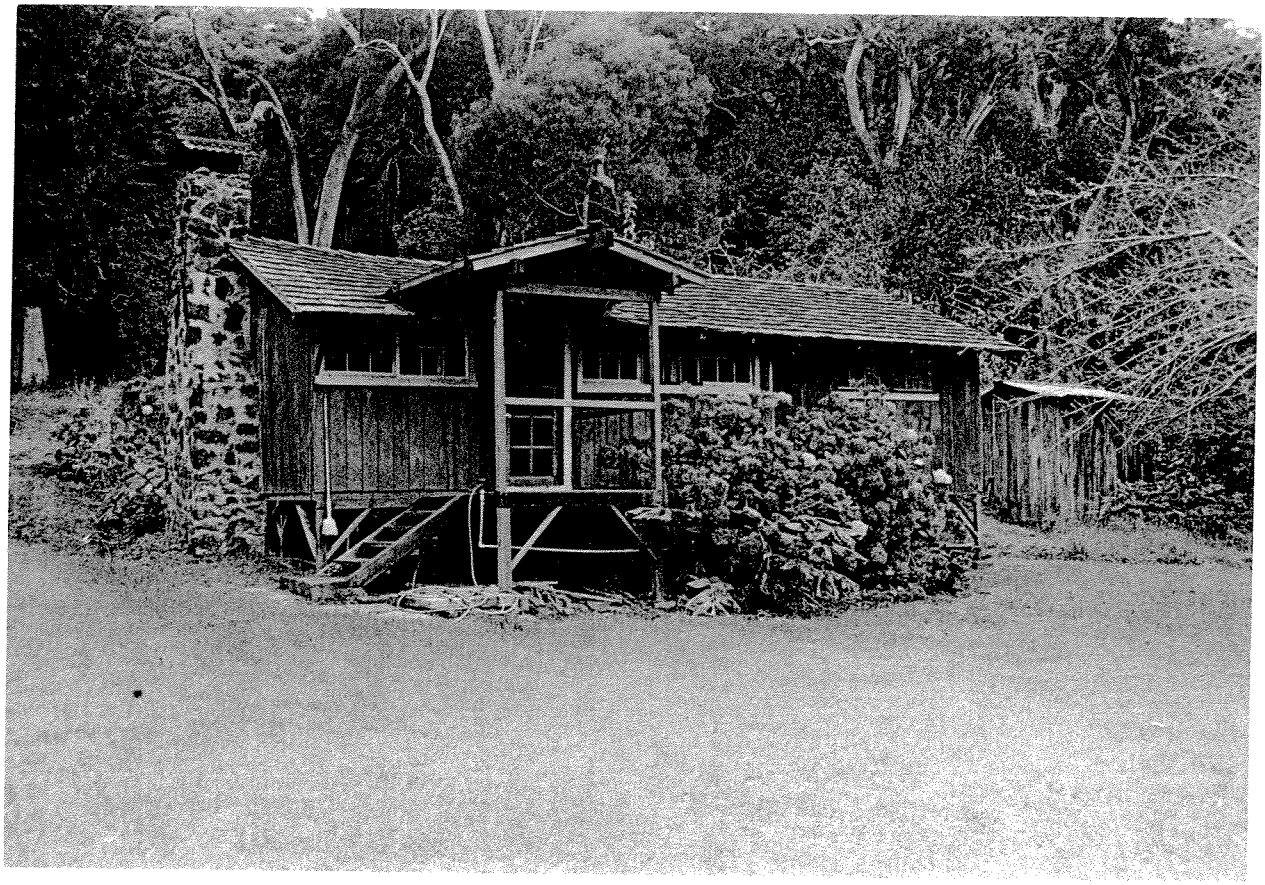
19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front elevation



TMK 1-4-4-33



TMK 1-4-4-35

Historic Integrity: 3 or 4
TMK: 1-4-04-35
DNLR Lot No: 20, 21

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Wayne Daniel
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	shake
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	sliding, awning
Other Features:	rock chimney, projecting gable roof over front porch

8. Acreage: .93 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1947
12. Architect: unknown
13. Builder: unknown
14. Related Features: detached covered lanai, redwood furo, two sheds

15. Landscape: describe physical features, vegetation, view, landscape condition

Ginger and hydrangea grow along the perimeter of the house. The lot is on a slight slope and there are many trees, including plum. There is a detached lanai with a corrugated metal roof for barbecues. A redwood furo with a wood-burning heater is also on the property.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin features the rustic architectural style of Koke`e. The only apparent modification to the house is a new front porch and new roof. Although the detached lanai is probably not historic, it is a good example of how Koke`e campers enjoyed life outdoors.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains its historic integrity and should be considered a contributing structure. The new roof and front porch are recent modifications, but do not significantly change the building's historic character.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 10/24/02, site visit with historian.

Plews, John H. R. Photographs and Notes. November 8, 2002.

19. Additional Comments:

John Plews has a 1977 photograph of this cabin, which shows the building with corrugated metal roofing and an overhanging eave that extended over the front porch. The porch featured ohia posts and railings.

Plews recalled that the structure was used as a teacher's cabin; they referred to it as "Happy Valley." The property later belonged to Kenji Ego.

20. Form prepared by: Dawn Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: front façade

Historic Integrity: 4
TMK: 1-4-04-36
DNLR Lot No: 65

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: R. Electric, Inc.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier, poured concrete
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	n/a
Door:	offset
Windows:	double-hung, casement
Other Features:	

8. Acreage: .83 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1951, probably older
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot is open and features assorted trees and flowering ornamentals. A nice log fence runs along the property line and road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The cabin and shed are charming examples of rustic architecture at Koke`e. The small cabin is very simple. The area between the buildings serves as a covered lanai for outdoor living.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The cabin maintains historic integrity. There are minor changes to the back of the building. There appear to be at least two parts to the cabin: a post-on-pier cabin and an addition built on a poured concrete foundation. The vertical boards are different sizes for each portion and there are different types of windows. The addition to the building does not appear to be much newer than the original cabin. This vernacular building fits the simple Koke`e architecture and should be considered a contributing structure.

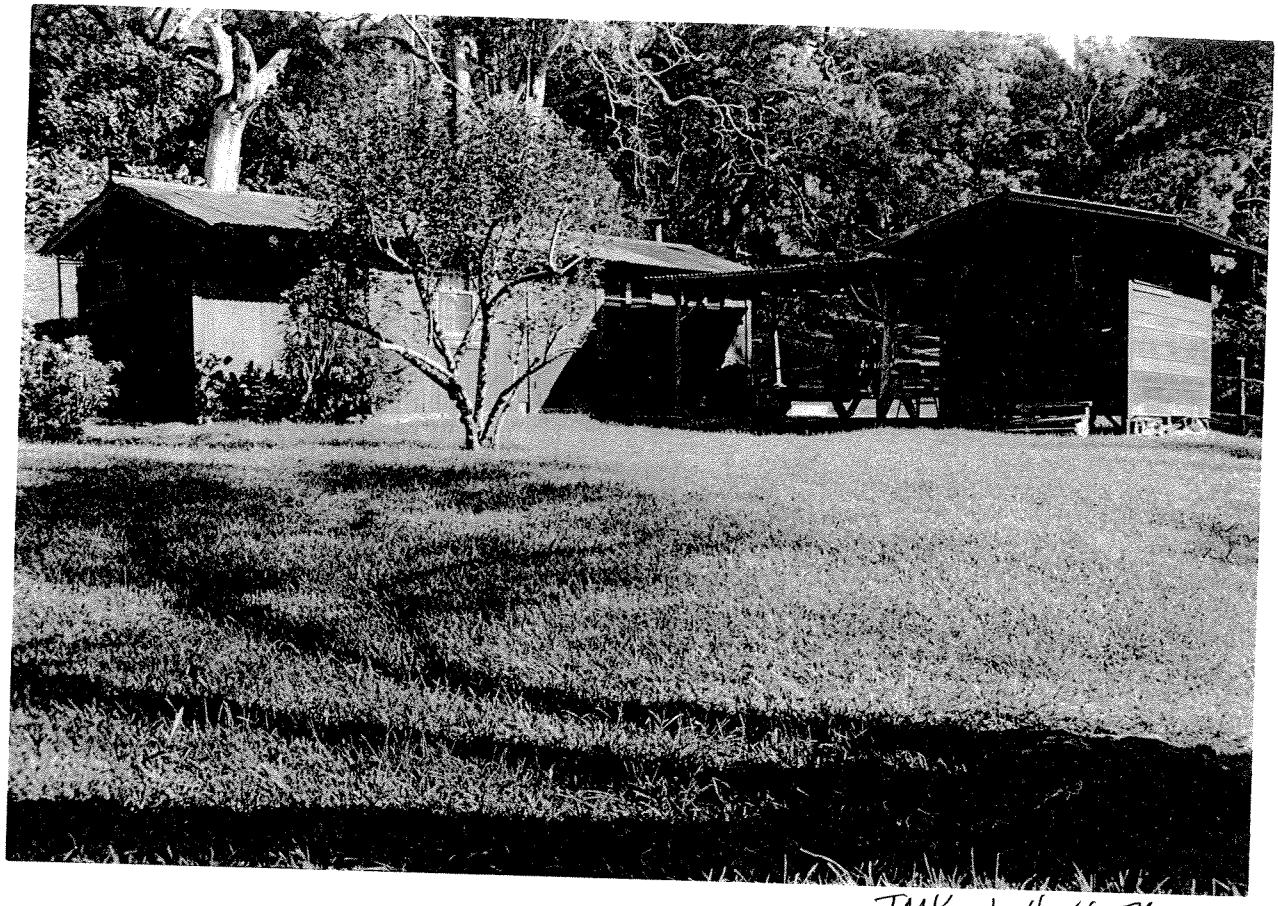
18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Property tax records indicate a construction date of 1951. Building may be older, perhaps the addition was built in 1951.

20. Form prepared by: Dawn Duensing Date: 10/24/02

21. Photograph date: 10/24/02 View: cabin and shed from road



TMK 1-4-4-36



TMK 1-4-4-40

Historic Integrity: 5
TMK: 1-4-04-40
DNLR Lot No: 64

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Hagino House
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: David M. Hagino, et. al.
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable with intersecting hipped roof; double pitched
Roof Trim:	overhanging eaves, flared eaves
Roofing Materials:	shake
Dormers:	n/a
Porch:	open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	ohia railings and posts on front porch, rock chimney, square attic vent

8. Acreage: 1.07 acres
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: c. 1937
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, garage, structure with pavilion

15. Landscape: describe physical features, vegetation, view, landscape condition

This sloping lot is heavily overgrown behind the house and along the lot line. Hydrangea and hibiscus are planted around the house.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house features fine architectural details. It is much grander than the average Koke`e cabin and was probably built for a more well-to-do family. The house appears to be in its original condition and features large sliding windows on the front façade and six-over-six double hung windows on the rest of the house. Ohia railings and posts on the front porch add to the home's rustic charm. The hipped and gable roofs are double pitched, a Dickey "Hawaiian-style" roof, which contributes to the building's architectural interest.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains its historic integrity and should be considered a contributing structure. The outbuilding may also be a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

The property includes unusual outbuildings: a small cottage constructed of vertical board is attached by way of a corrugated metal roof to a covered, open lanai area. The use of this building is not evident.

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: front elevation

Historic Integrity: 5
TMK: 1-4-04-41
DNLR Lot No: 67

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Hale Wai
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: William B. and Helen Sue W. Wilson et. al.
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable, hipped over porch
Roof Trim:	overhanging eaves
Roofing Materials:	tarpaper
Dormers:	n/a
Porch:	outset, open, façade length
Door:	centered
Windows:	double-hung
Other Features:	rock chimney

8. Acreage: .50 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1939
12. Architect: unknown
13. Builder: unknown
14. Related Features: redwood water tank, attached carport/woodshed

15. Landscape: describe physical features, vegetation, view, landscape condition

This level lot sits high above a stream. The open lawn features plum trees and ohia. Hydrangea and hapu`u are planted around the perimeter of the house. The woods surrounding the property provide privacy.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This plantation-style house is an excellent example of the type of recreational homes being built in Koke`e by the 1940s. The house has nice architectural details, such as the hip roof over the porch, and original double-hung windows.

A sign labeled "Hale Wai" identifies the property. John Plews reported that the Waterhouses named the house for their family: Hale Wai.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building maintains its historic integrity and is one of Koke`e's better examples of an intact historic structure. It should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, letter to Dawn Duensing, June 20, 2003.

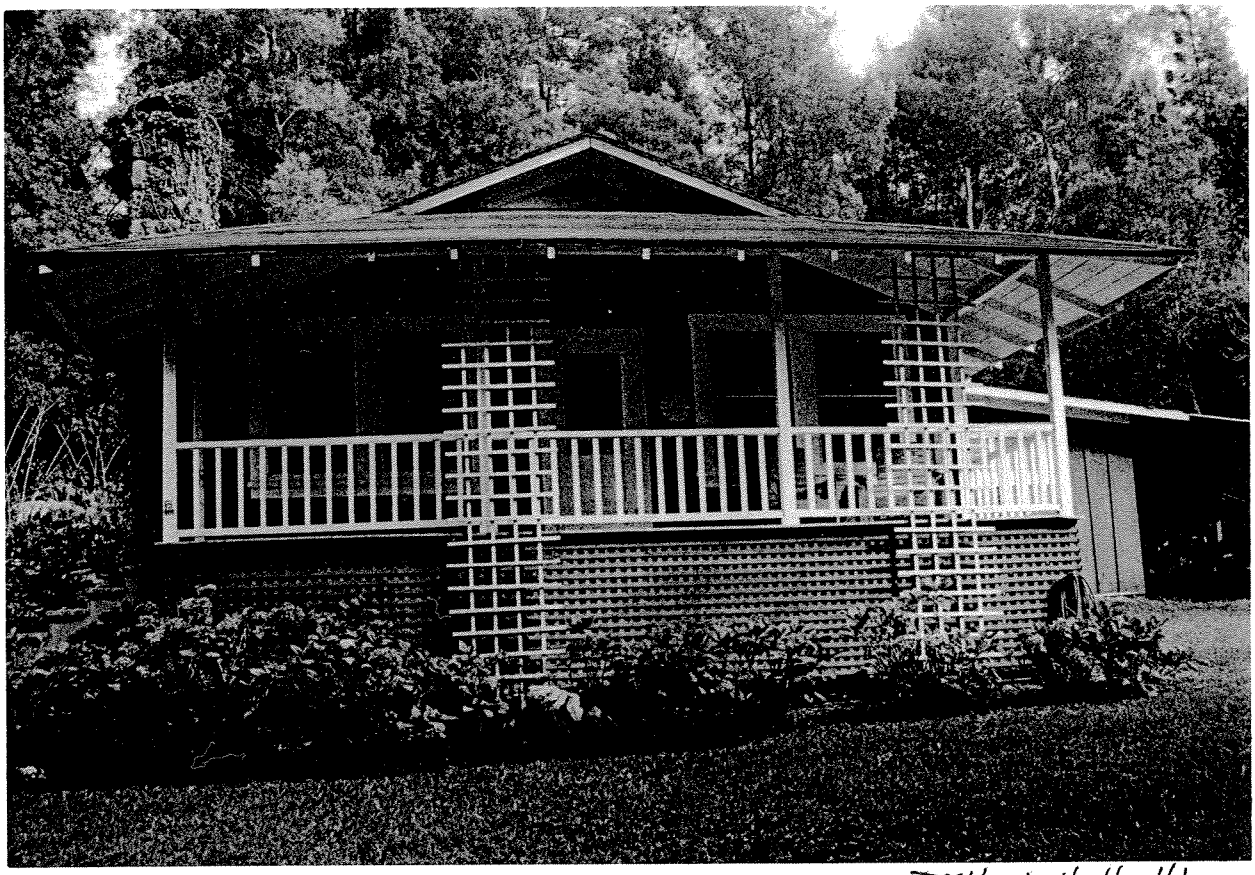
19. Additional Comments:

There is an older addition on side of house with six-pane sliding windows; a carport & wood shed are attached to addition.

The house and property are very well maintained.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 11/8/02 View: front façade



TMK 1-4-4-41



TMK 1-4-4-43

Historic Integrity: 2
TMK: 1-4-04-43
DNLR Lot No: 38

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Haye Cabin
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Frank O. Hay, Jr.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	shake
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, wraparound
Door:	offset
Windows:	sliding
Other Features:	concrete chimney, French doors, large satellite dish

8. Acreage: .90 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1940
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed built of corrugated metal

15. Landscape: describe physical features, vegetation, view, landscape condition

The sloping lot features an open lawn with a variety of trees (including ohia and plum) and ornamental plants. A large area is fenced for a vegetable garden. The perimeter of the lot is wooded and provides privacy.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin, although modified, complements the vernacular rustic architecture at Koke`e.

This building's alterations include shingles over the original tongue-and-groove vertical boards (in 1999). The house also has a large deck and new French doors.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The cabin's historic integrity has been compromised by the addition of a large deck, new French doors, a large satellite dish, and new shake siding. The building still fits Koke`e's rustic vernacular character, however, the modifications have impacted the historic integrity of the structure. The cabin might be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Frank Hay, email correspondence, 5/29/03.
State Parks Inventory of Leased Recreational Cabins, 1983 photograph

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 10/25/02 View: view from driveway

Historic Integrity 4
TMK: 1-4-04-50
DNLR Lot No: 53

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Water Tank Lots)
4. Present Lessee: Malcolm S. Smith
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding
Other Features:	shed roof extends from the cabin for a carport

8. Acreage: .42 acre
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1954
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, water storage, carport attached to cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

The property features an open lawn with many ohia. Hapu`u have been planted around the cabin.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This simple, small cabin is a nice example of vernacular architecture. It features the six-light sliding windows common in Koke`e architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

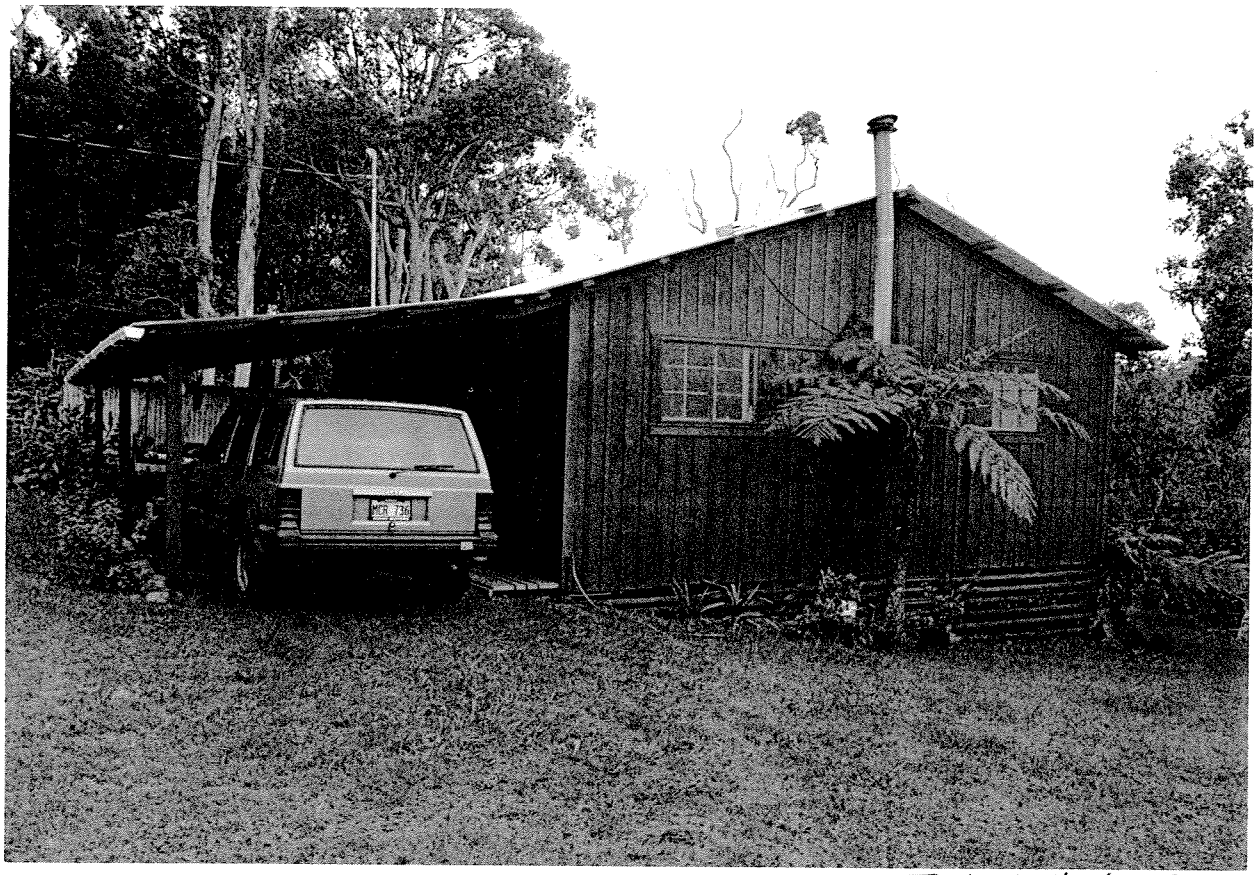
There appear to be no modifications to the building; it maintains historic integrity. The structure may be only forty-nine years old according to construction dates provided by the County of Kauai tax records. The cabin should still be considered a contributing structure. If the county's building date is correct, the building would be fifty years old in 2004 and qualify as a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: front façade



TMK 1-4-4-50



TMK 1-4-4-53

Historic Integrity 4
TMK: 1-4-04-53
DNLR Lot No: 88

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Water Tank Lots)
4. Present Lessee: Mabel Makanani
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	sliding
Other Features:	ohia porch railings; an unfinished addition

8. Acreage: .54 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1959
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

This lot is level and features many ohia trees and some flowering shrubs. Ginger grows around the house.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is an excellent example of vernacular rustic architecture at Koke`e. The house is a good example of one of Koke`e's later houses built in the older, unpainted board-and-batten tradition.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Property tax records indicate that the structure was built circa 1959, which would not qualify the building as old enough to be a historic structure. The foundation indicates that the building has an addition on the north side, so that 1959 may be the addition's construction date. The building is likely older than the 1959 date, maintains historic integrity, and should be considered a contributing structure. The cabin fits Koke`e's rustic vernacular architecture.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade

Historic Integrity 3
TMK: 1-4-04-54
DNLR Lot No: 89

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Water Tank Lots)
4. Present Lessee: Koke`e Mountain House, Inc.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	double-hung, sliding
Other Features:	

8. Acreage: .47 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1954
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

This fenced property is nicely landscaped with flowers, ornamentals, and roses. There is a vegetable garden and many trees, including apple, plum, pear, ohia, magnolia, and iliahi.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is a good example of plantation architecture at Koke`e despite some changes to the structure. An earlier porch was smaller and featured log railings.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure. Modifications include a new porch, wood-framed picture windows, and a sliding window on the main façade. The corrugated roofing was replaced with a composition roof. Most of these changes do not compromise the building's historic integrity, with the exception of the sliding aluminum windows.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Diane Castle, 5/18/03.

19. Additional Comments:

According to Diane Castle, the changes to the house were made since their purchase seven years ago. She reported that she still has the original windows that were removed from the structure. Ms. Castle is very interested in preserving the structure's historic character.

The large porch was built before the current owners' purchase of the property.

The property is well maintained.

20. Form prepared by: Dawn Duensing Date: 5/18/03

21. Photograph date: 5/18/03 View: front façade



TMK 1-4-4-54



TMK 1-4-4-55

Historic Integrity 3
TMK: 1-4-04-55
DNLR Lot No: 84

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Water Tank Lots)
4. Present Lessee: Michael K. Nakaahiki, Jr. and Katharine H., etal.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten; vertical board (addition)
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding, jalousies (one set on addition)
Other Features:	concrete block chimney, log railings on porch

8. Acreage: .67 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1959
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, carport

15. Landscape: describe physical features, vegetation, view, landscape condition

The level lot features a variety of fuit trees, ornamentals, and conifers. Native plants include hapu`u and ohia.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is a good example of rustic architecture. The original cabin features board-and-batten construction and a porch with log railings. An addition was built with vertical boards. The addition does not detract from the structure's historic integrity, with the exception of one jalousie window on the front façade. (The other windows are wood-framed sliding.) Subsequent small additions used T1-11 siding.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure. The original building is probably older than the county's 1959 construction date. The addition as viewed from the main façade fits the rustic character of the original cabin. Newer inappropriate additions are not on the main façade.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Small additions using T1-11 are in the back of the building and carport.

20. Form prepared by: Dawn Duensing Date: 5/18/03

21. Photograph date: 5/18/03 View: front façade

Historic Integrity 4
TMK: 1-4-04-59
DNLR Lot No: 86

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Water Tank Lots)
4. Present Lessee: Richard M. and Crystal S. Jones
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board; horizontal boards under gable
Foundation:	wood post on pier
Roof:	double gable roof
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, centered
Door:	centered
Windows:	sliding
Other Features:	log porch railings

8. Acreage: .58 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: c. 1959
12. Architect: unknown
13. Builder: unknown
14. Related Features: attached carport

15. Landscape: describe physical features, vegetation, view, landscape condition

This level lot features plum, ohia, and other trees. Ornamental plants include bird of paradise and hydrangea. The cabin has a nice view of the valley.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This cabin was designed to contribute to Koke`e's rustic vernacular architecture. It has nice details, including the double gable roof and horizontal siding under the front gable.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    The building is altered, although the changes do not impact the front façade. Although the building may date to circa 1959, it should be considered as contributing to Koke`e's vernacular architecture.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

    Building is nearly intact, but probably not fifty years old. Lessees should be encouraged to maintain building's historic character so it can be considered a contributing structure in the future.

20. Form prepared by: Dawn Duensing Date: 5/18/03

21. Photograph date: 5/18/03 View: front façade



TMK 1-4-4-59



TMK 1-4-4-60

Historic Integrity 4
TMK: 1-4-04-60
DNLR Lot No: 81

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Water Tank Lots)
4. Present Lessee: Patricia Kubach et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable, shed roof extends to make carport
Roof Trim:	overhanging eaves
Roofing Materials:	tarpaper
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	double-hung, sliding
Other Features:	shutters on windows of northeast wall

8. Acreage: .55 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1960
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

This is a sloping lot with numerous ohia trees and a pear tree. Ornamentals include hydrangea, agapantha, and ginger.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This simple building is a good example of rustic vernacular architecture at Koke`e. Although built circa 1960, the building style reflects the rustic board-and-batten architecture of Koke`e's early years.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    Yes, the building maintains historic integrity as viewed from its public façade. Although the building probably dates to circa 1960 and is not fifty years old, it should be considered as contributing to Koke`e's vernacular architecture.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

    This structure nicely fits Koke`e's rustic architecture. If the building is not listed as contributing because it is not fifty years old, the owners should be encouraged to maintain the building's historic character.

    The only alteration to the building seems to be the plywood enclosure at the rear of the carport.

20. Form prepared by: Dawn Duensing Date: 11/19/02

21. Photograph date: 11/19/02 View: front façade

Historic Integrity 3
TMK: 1-4-04-62
DNLR Lot No: 71

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp (Water Tank Lots)
4. Present Lessee: Mary C. Summers
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	shed (almost flat)
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	enclosed
Door:	offset
Windows:	sliding
Other Features:	rear addition

8. Acreage: .53 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1954
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, woodshed

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot is very overgrown. Vegetation includes a pear tree, plum trees, hapu`u, ginger, and hydrangea. There is a nice mountain view from the back of the cabin.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is a nice example of simple rustic architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

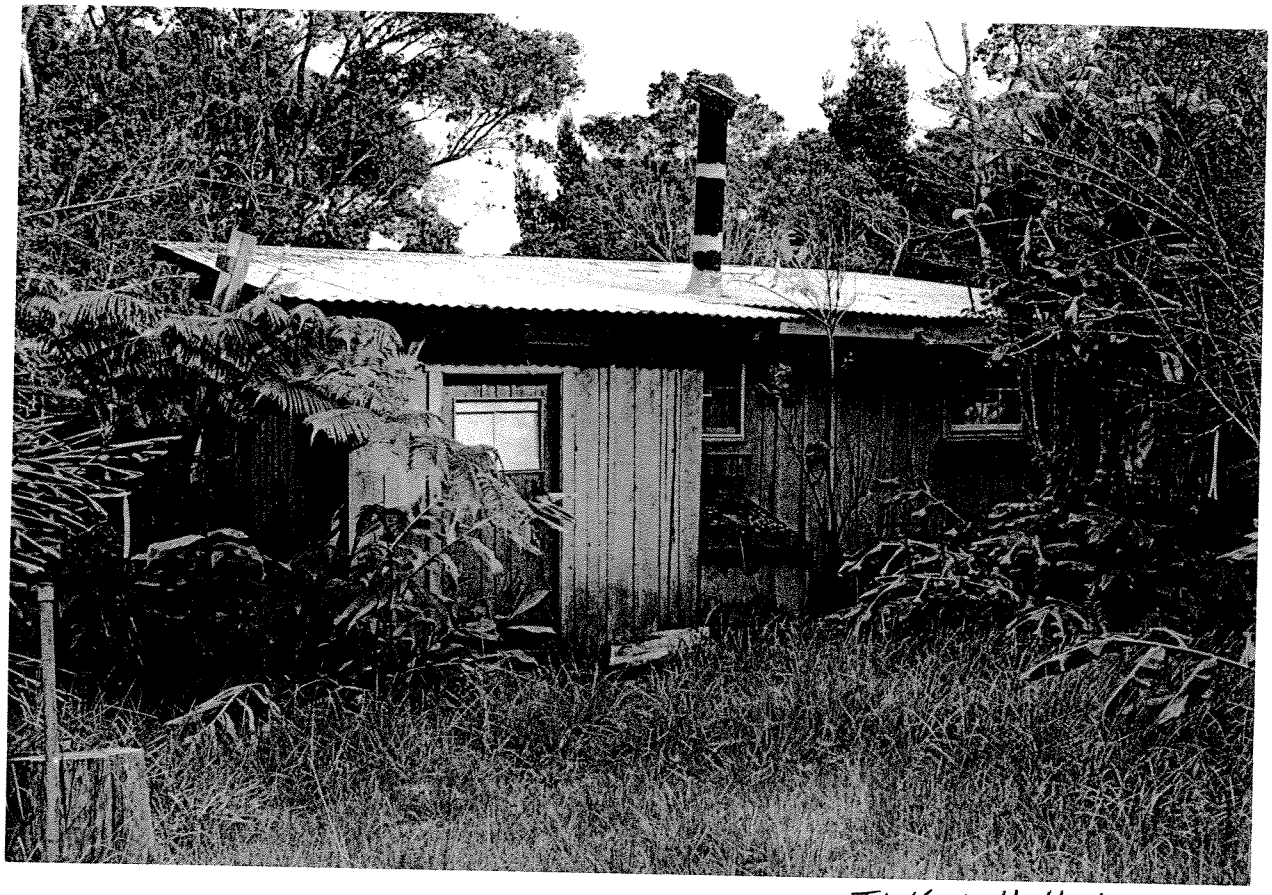
Viewed from the road, the building maintains its rustic character and much of its integrity. The back of the building has been altered by an inappropriate addition constructed of plywood and a picture window. The building may maintain enough historic integrity to be considered a contributing structure. If the property tax records are correct, the cabin will be fifty years old in 2004.

18. Sources: list maps, personal interviews w/dates, documents, etc.

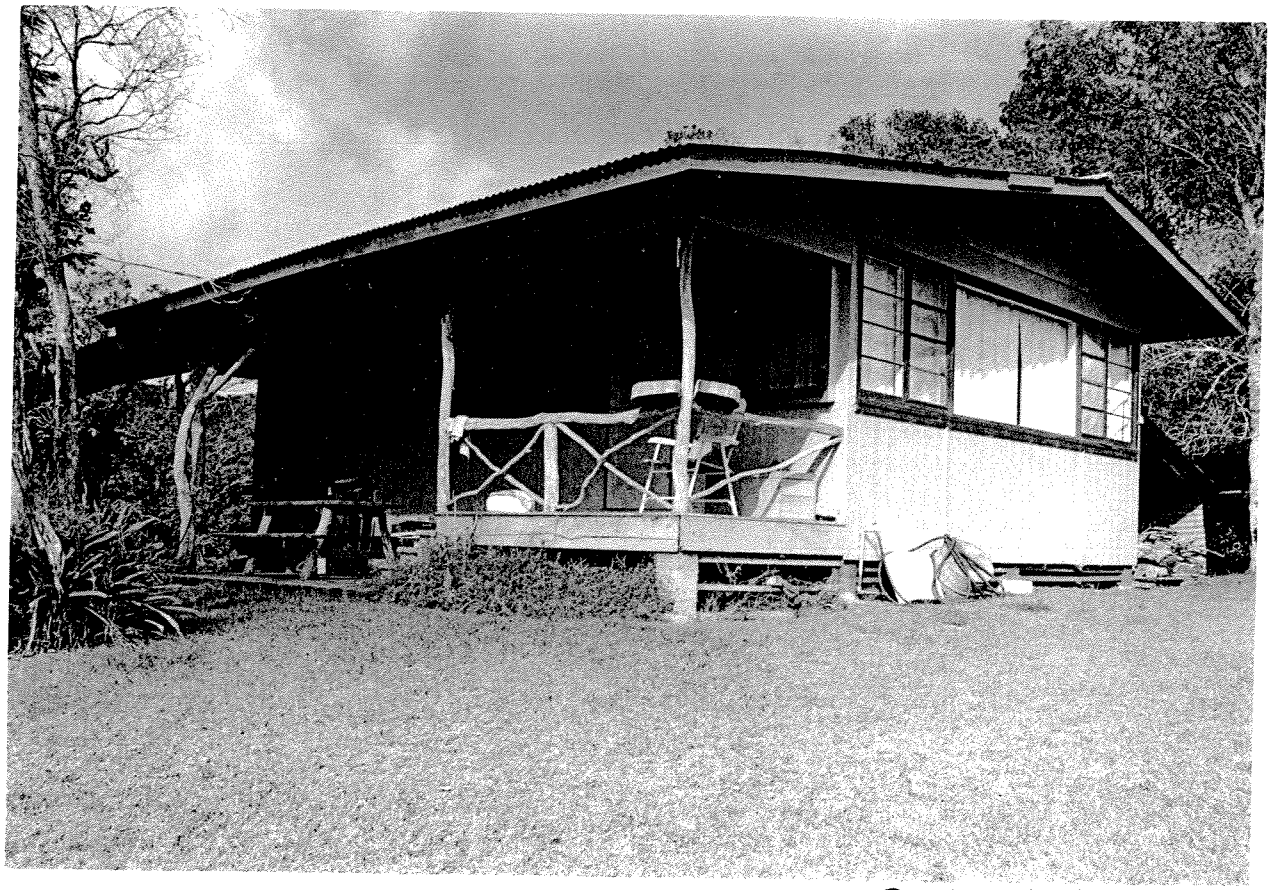
19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: front façade



TMK 1-4-4-62



TMK 1-4-4-63

Historic Integrity 4
TMK: 1-4-04-63
DNLR Lot No: 79

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Koke`e Camp
4. Present Lessee: Back to Eden, Inc.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, jalousies, plate-glass
Other Features:	picture window allows for view across valley, log railings on porch

8. Acreage: .54 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1955
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

The property is on a hill, but has a level building site. The nice yard includes ohia trees, plum trees, and agapantha. There is a very pleasant view across the valley.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This house is an excellent example of plantation architecture at Koke`e. The interior includes "rustic" touches like ohia-branch cabinet handles and an ohia-branch paper towel holder. There is a nice rock fireplace.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    The only apparent changes are the storage closets and jalousie windows on the back wall. The building maintains historic integrity and should be considered a contributing structure. If property tax records are accurate, this building will be fifty years old in 2005.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: main façade

Historic Integrity: 4
TMK: 1-4-02-8
DNLR Lot No: 33

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Norman S. & Priscilla M. Nitta
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	intersecting hip
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	inset, open
Door:	offset
Windows:	sliding
Other Features:	brick & concrete block chimney

8. Acreage: .85 acre
9. Altered? intact
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

The relatively level property features a plum orchard. Ti and ginger line the driveway and a few ornamentals are planted alongside the house.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is a very good example of plantation-style vernacular architecture. There are no apparent changes to this building.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

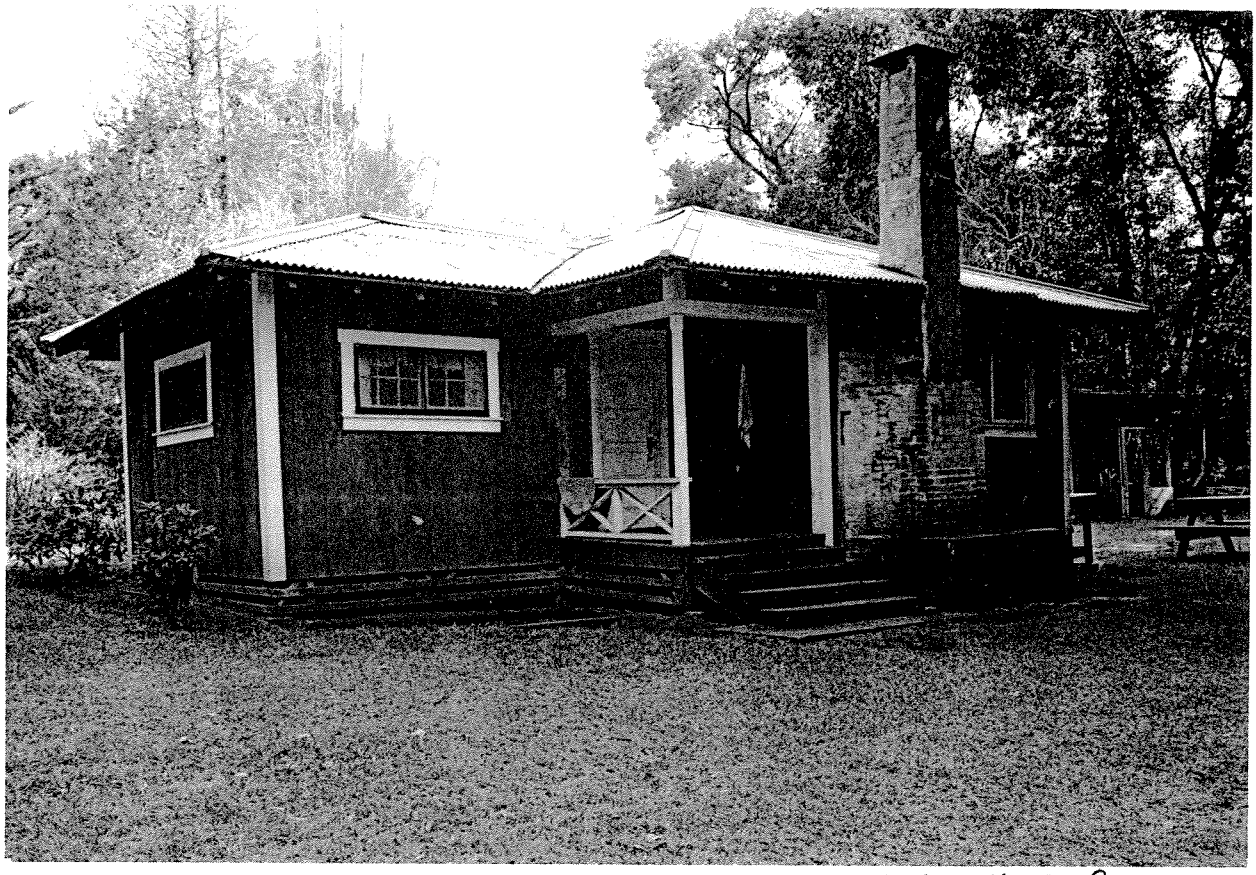
The building appears to be unaltered and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: main façade



TMK 1-4-2-8



TMK 1-4-2-10

Historic Integrity: 3
TMK: 1-4-02-10
DNLR Lot No: 29

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Judith L. Matthews et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board, some board and batten
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, wraparound
Door:	centered pair of French doors with sidelights
Windows:	double-hung, sliding, jalousie
Other Features:	nice porch with ohia railings, French doors, brick fireplace

8. Acreage: 1.00 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1929
12. Architect: unknown
13. Builder: unknown
14. Related Features: carport

15. Landscape: describe physical features, vegetation, view, landscape condition

This steeply sloping lot is terraced and overlooks a gulch. There are a variety of ornamental plants and a vegetable garden. The porch provides lovely views over the gulch.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This house is a good example of rustic vernacular architecture. Many of the changes to the structure are old and not on the building's main façade. Original features include the French doors on the porch and original windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    Yes, despite some changes, which appear to be quite old and are not on the main façade, the house maintains integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: view from south

Historic Integrity: 3
TMK: 1-4-02-12
DNLR Lot No: 11

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Paul S. & Maile Hurley
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	tarpaper
Dormers:	n/a
Porch:	open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	rock chimney

8. Acreage: .84 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

The house is built on a sloping lot. Heliconia grow alongside the building. The property is accessed from the main road, Koke`e Road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    The house is a good example of vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    The building has been altered, but does maintain some historic integrity. It is probably a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

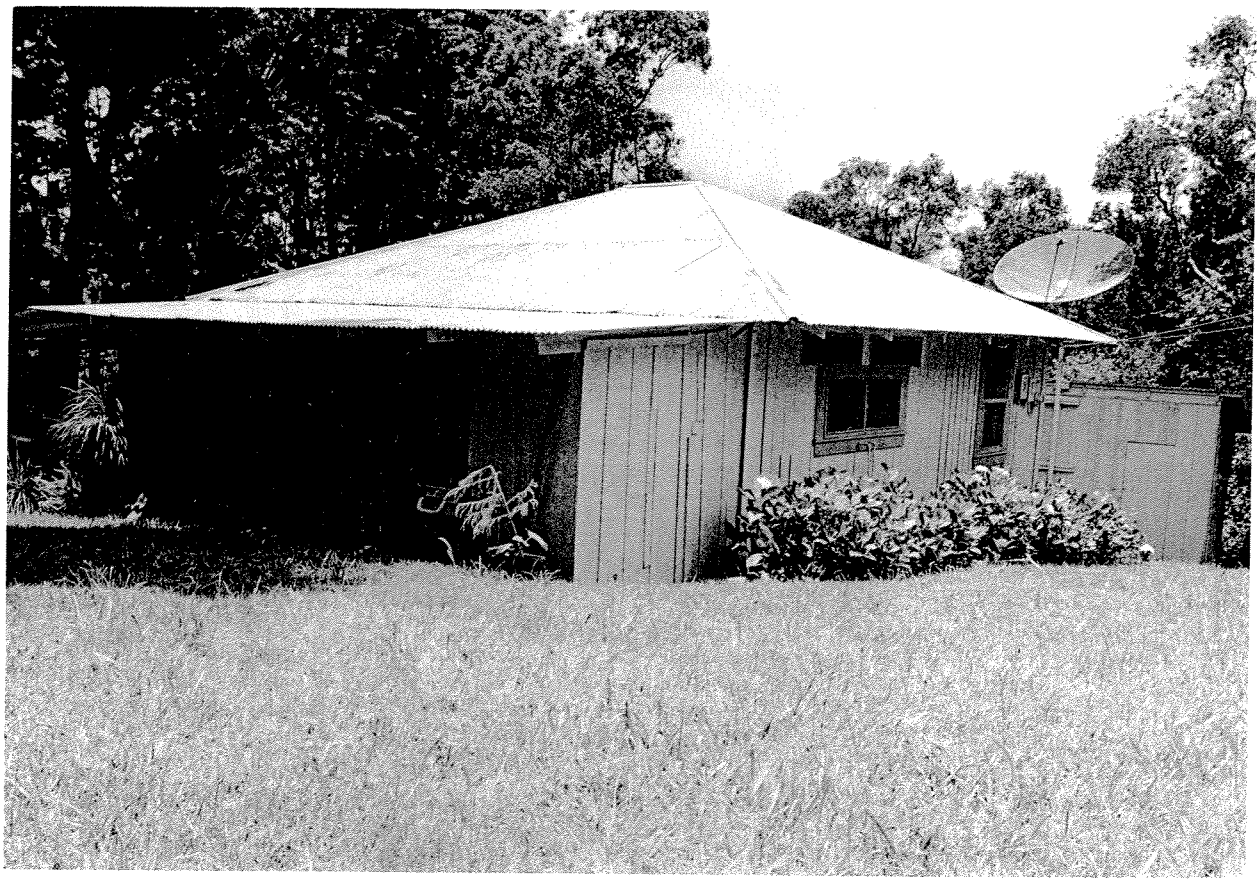
    Changes probably include the large porch addition. Satellite dish on the public façade distracts from the building's historic integrity.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 5/13/03 View: view from driveway



TMK 1-4-2-12



TMK 1-4-2-13

Historic Integrity: 3
TMK: 1-4-02-13
DNLR Lot No: 24

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Ruth Thomas
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board; addition is board & batten
Foundation:	wood post on pier
Roof:	hipped, shed roof on addition
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	inset, open
Door:	centered
Windows:	double-hung, sliding
Other Features:	n/a

8. Acreage: .99 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1935
12. Architect: unknown
13. Builder: unknown
14. Related Features: sheds

15. Landscape: describe physical features, vegetation, view, landscape condition

The property features citrus, guava, and pear trees. Hibiscus, ti, and hydrangea are planted along the perimeter of the house. The property is accessed by Koke`e Road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is a good example of vernacular architecture.

The house has at least two additions, one of which is quite old. The older addition on the west side of the house was built of board and batten, as was the enclosure on the east side of the house. There is an addition constructed with T1-11 and plate glass on the rear of the house.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building maintains historic integrity and should probably be considered a contributing structure. The changes to the front façade of the house appear to be quite old and are in character with the original structure, thus they do not significantly affect the structure's historic integrity.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Plate -glass windows on the east wall added above the original sliding windows.

Large satellite dish is on the shed behind the house, but still a visible intrusion on the main façade.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 5/13/03 View: front façade

Historic Integrity: 2
TMK: 1-4-02-15
DNLR Lot No: 35

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Glen Hontz et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open, centered
Door:	centered
Windows:	double-hung, sliding
Other Features:	rock chimney, attached carport

8. Acreage: 1.03 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1935
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

Lot is terraced and has a large lawn and ornamentals.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The original part of the house is a nice example of plantation-style architecture. The structure has been modified with sliding doors on the main façade, a large deck, and an enclosure below the house.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building's historic integrity has been compromised by many changes. It may be difficult to restore the house to its historic integrity and character. The house is likely not a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade



TMK 1-4-2-15



TMK 1-4-2-18

Historic Integrity: 2
TMK: 1-4-02-18
DNLR Lot No: 3

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Ted T. and Hollis H. Dana
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten, vertical board
Foundation:	wood post on pier
Roof:	hipped over original structure, gable and shed over additions
Roof Trim:	overhanging eaves
Roofing Materials:	composite and corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	double-hung, sliding, jalousies
Other Features:	brick chimney

8. Acreage: .57 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1924; altered circa 1946?
12. Architect: unknown
13. Builder: unknown
14. Related Features: garage

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot is level and nicely landscaped with a variety of trees and ornamentals. The driveway is lined with a high hedge on one side and bird of paradise and ornamentals on the other side.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This large house is appears to be a combination of an original vernacular structure and at least two additions. It is difficult to assess this building's historic character. The front porch is relatively new with an extended roof, aluminum sliding doors, and new railings. A 1983 photograph shows the house with a smaller open porch that had a simple log railings. The house does retain original double hung and wood-framed sliding windows. An addition in the rear has jalousie windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building's historic integrity has been compromised by changes to the main façade, including the aluminum sliding doors and large porch. The house might be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Inventory of Leased Recreational Cabins, 1983 photograph.

19. Additional Comments:

It is difficult to assess when alterations may have occurred. It appears that the large addition may have been built in 1946, a date found in property tax records. The addition to the rear of the house is probably recent.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade

Historic Integrity: 4
TMK: 1-4-02-20
DNLR Lot No: 13

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Ka Imi Naauao O Hawaii Nei
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	composite
Dormers:	n/a
Porch:	outset, open, façade length
Door:	centered
Windows:	double-hung, sliding
Other Features:	rock chimney

8. Acreage: 1.00 acre
9. Altered? probably
10. Original Bldg. Site? probably
11. Year Constructed: circa 1931
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, water tank, small cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

This level lot features a large lawn. Hydrangea, ti, and agapantha are planted around the house. There are ohia and plum trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is an excellent example of vernacular architecture. The outbuildings complement the historic character of the main house. The charming little cabin features board-and-batten construction, double-hung and sliding windows, and a gable roof.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The only apparent modifications to the main house are on the side (lanai) and rear of the building. These modifications may be quite old and do not impact the building's historic character. The small cabin is intact and a good example of vernacular architecture. Both buildings should be considered contributing structures.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 11/10/02, site visit with historian.

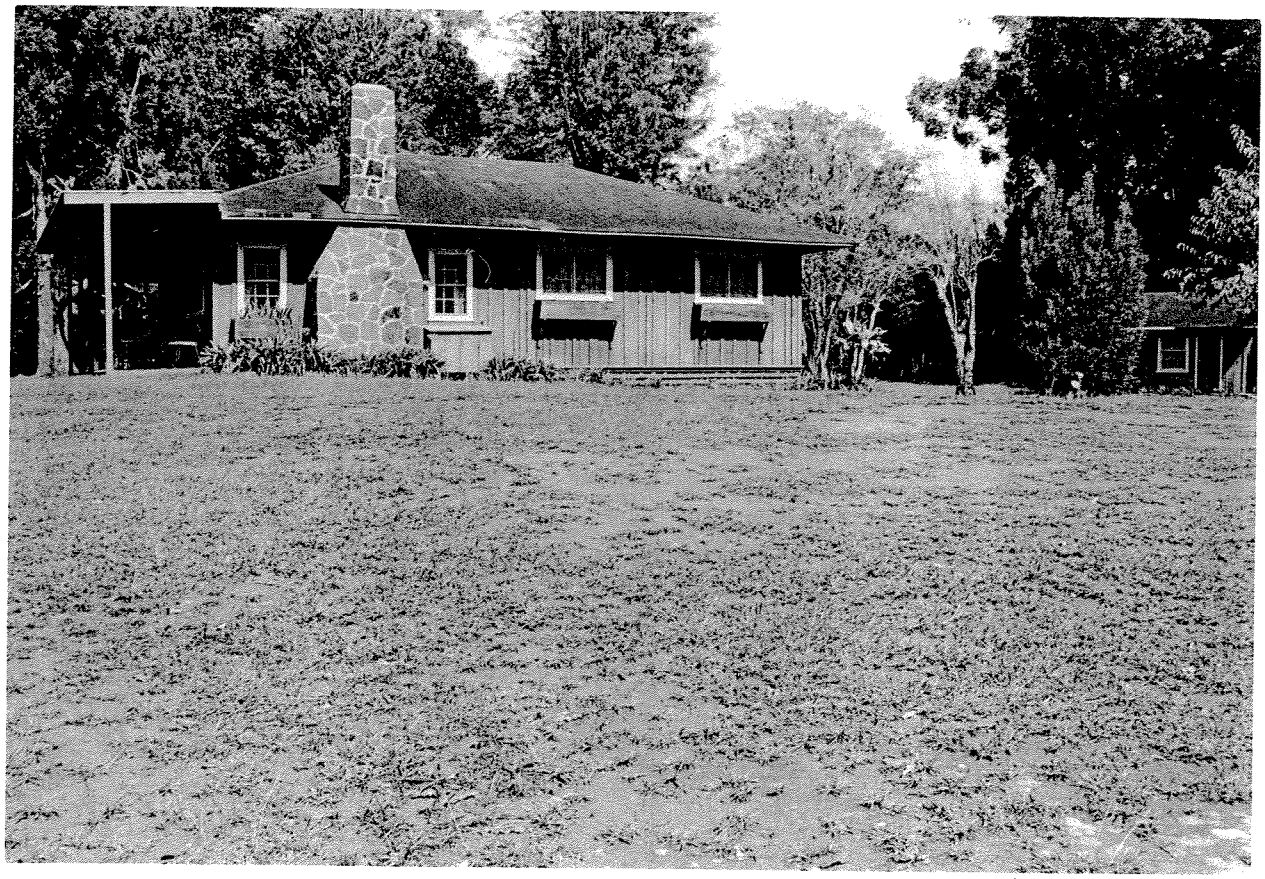
19. Additional Comments:

According to John Plews, this cabin once belonged to Roselle Bailey. He stated that the house is now being used by Hawaiian cultural organizations.

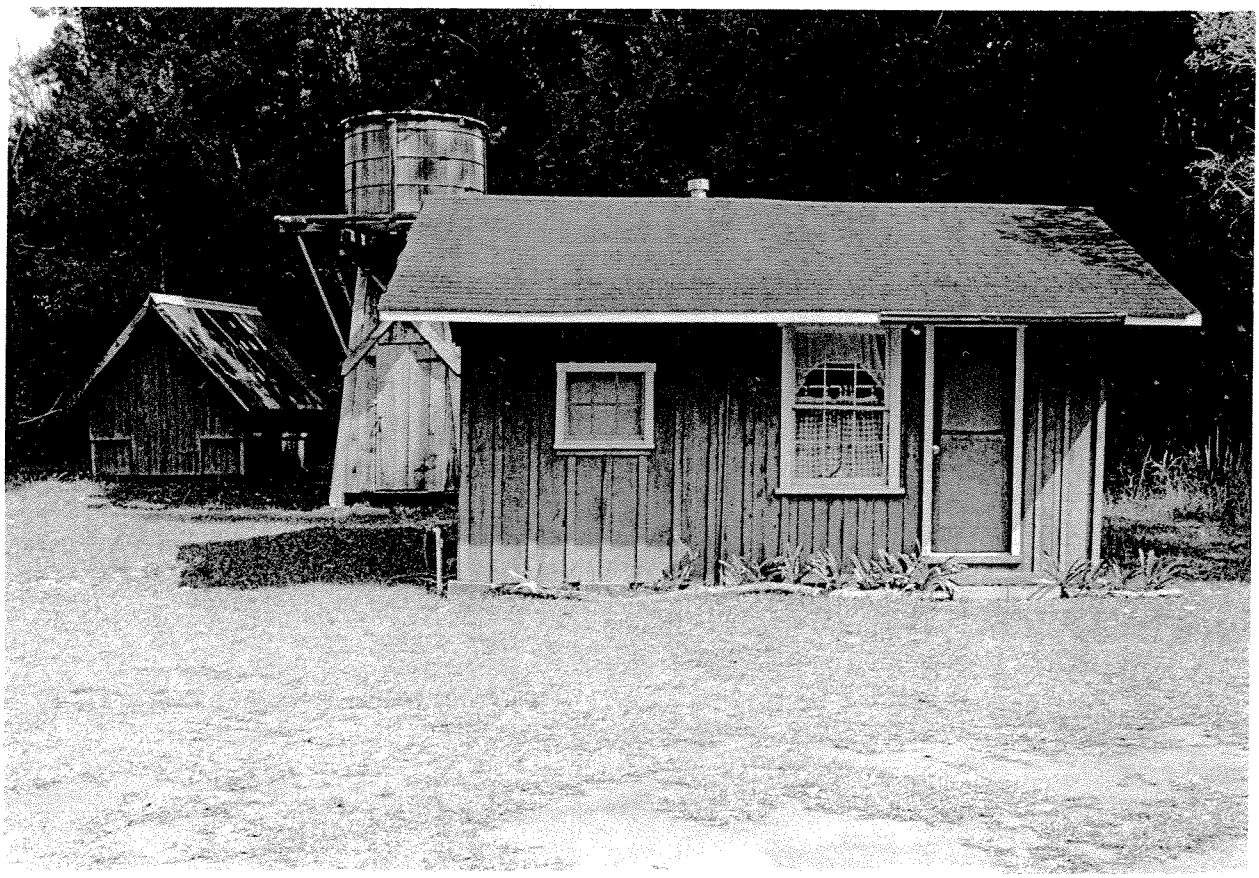
The grouping of buildings nicely fits within the state parks' vernacular rustic architecture.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: view from road
also: small cabin



TMK 1-4-2-20



TMK 1-4-2-20

Historic Integrity: 2
TMK: 1-4-02-22
DNLR Lot No: 30

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Susan Stayton et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	concrete block; wood post on pier(?)
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	metal shingles
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, jalousies
Other Features:	observation deck on roof (not visible from ground); shed roof over porch supported by log posts

8. Acreage: .91 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1955
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

This sloping property has been turned into a botanical garden setting with innumerable plants. The lot has a bit of everything, including koa, various fruit trees, hibiscus, hapu`u, roses, bird of paradise, and camelia.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is an example of vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building may maintain historic integrity. Historic integrity has been compromised by modifications to the front façade, including a large concrete lanai, a new door, and a large plate-glass window with jalousie sidelights. The cabin may possibly be a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

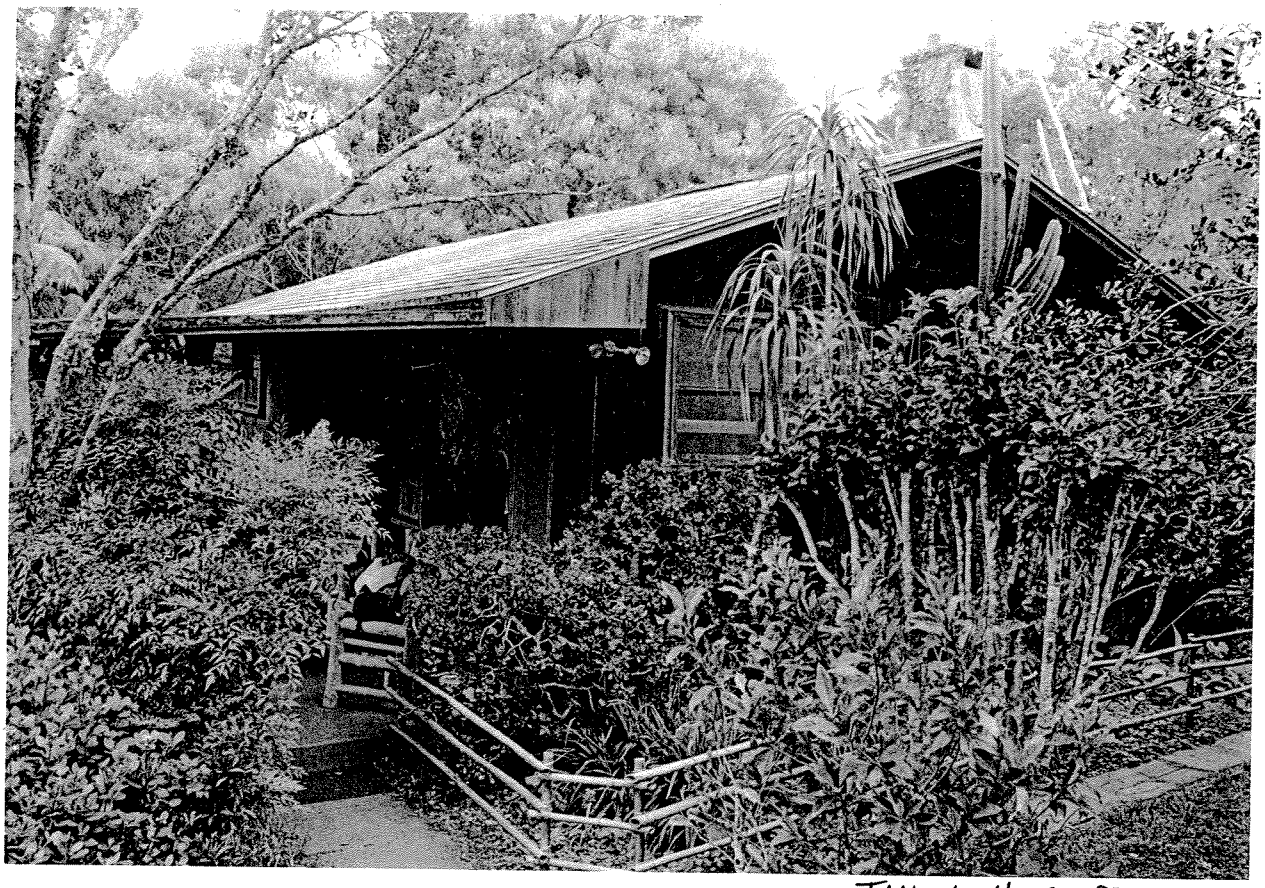
Craig Millet, 11/10/02.

19. Additional Comments:

The current lessees believe that the Yamamotos probably built this cabin and turned the lot into a botanical garden.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: view from driveway



TMK 1-4-2-22



TMK 1-4-2-23

Historic Integrity: 5
TMK: 1-4-02-23
DNLR Lot No: 15

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Lawrence Cabrinha Trust
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	pyramid
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open, offset; roof extended over porch
Door:	centered
Windows:	double-hung, sliding
Other Features:	concrete-block chimney

8. Acreage: 1.02 acre
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed/garage, small cabin (servant's quarters?)

15. Landscape: describe physical features, vegetation, view, landscape condition

The property is very nicely landscaped with ornamentals, including protea, native hibiscus waimea, camelia, azaleas, and hydrangea. Trees include koa, ohia, plum, and Cook Island pines.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is an excellent example of rural vernacular architecture. There are no apparent changes to the structure. The building is in good condition and features original six-over-six-light double-hung windows and unusual nine-light sliding windows. The main house is nicely complemented by outbuildings that reflect rural vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building appears to be intact and maintains historic integrity. It should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

The small cabin (servant's quarters?) features a gable roof and vertical board, post-on-pier construction. The small garage/shed is built of board and batten.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: house from front yard

Historic Integrity: 3
TMK: 1-4-02-28
DNLR Lot No: 6

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Punanaiki
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Lucy A. and Nicholas Black
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, wraparound
Door:	offset
Windows:	double-hung, sliding, plate-glass, jalousies
Other Features:	

8. Acreage: .52 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1923
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

This property features large trees that shade the cabin. The landscaping includes hydrangea, hibiscus, and other ornamentals.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is a good example of vernacular architecture. It is associated with W. P. Alexander, who was a manager for the Grove Farm Company.

According to Lucy Black, her grandfather, William Alexander, obtained his lease in 1932. A 1938 sketch of the house shows that there was originally a garage incorporated into the house. At some point, probably in the early 1950s, the garage was converted into a bedroom.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building probably maintains historic integrity, although the front façade has been modified with wood-framed plate-glass windows and jalousies. The cabin should probably be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Lucy Black, 11/11/02.
Alexander cabin log book.

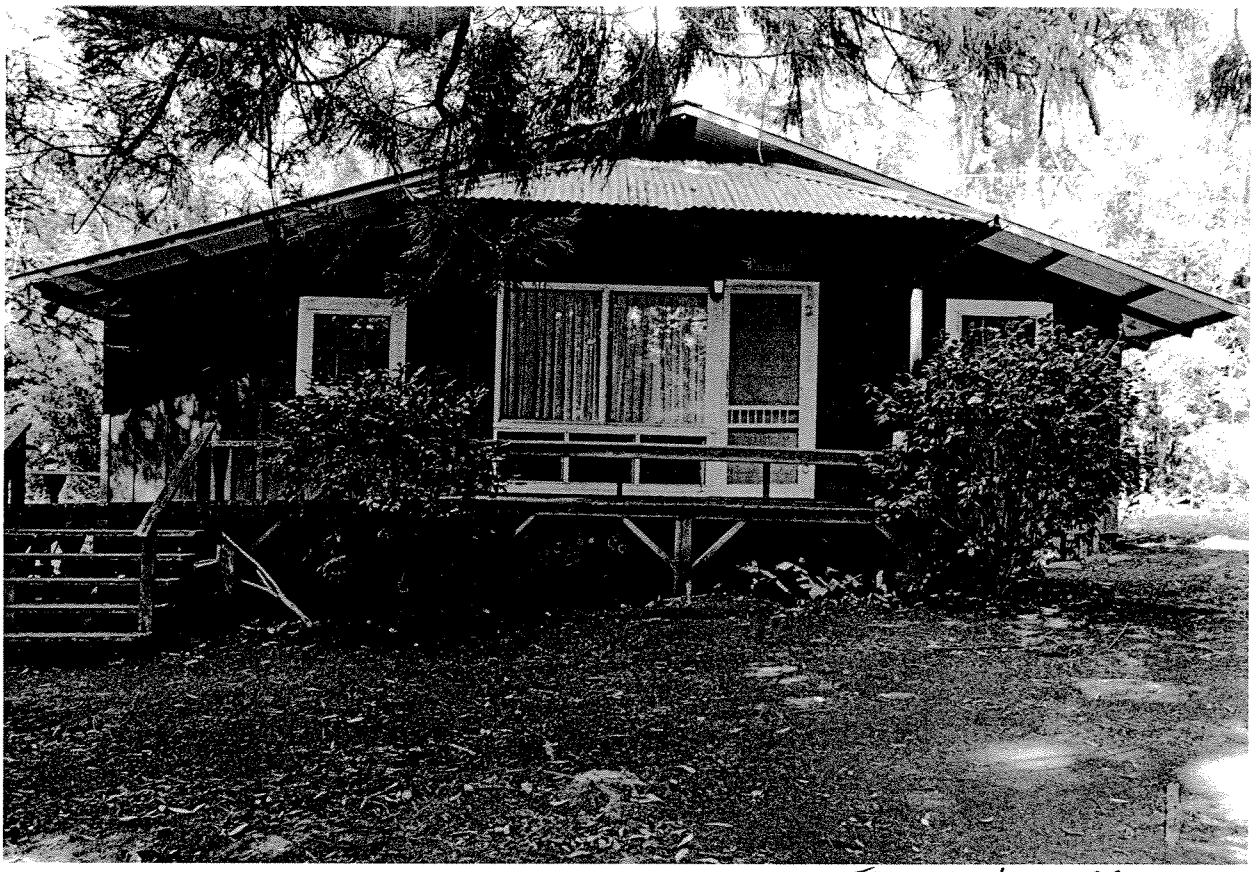
19. Additional Comments:

Ms. Black was uncertain when the front windows were modified, but they may date to circa 1968.

The house may have been damaged in the 1982 hurricane.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade



TMK 1-4-2-28

Historic Integrity: 5
TMK: 1-4-02-29
DNLR Lot No: 7

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Broadbent
2. Historic Name: Broadbent
3. Subdivision: Pu`u ka Pele
4. Present Lessee: David W. Pratt
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	board & batten, shingles under gable
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	centered
Windows:	Windows shuttered, not visible
Other Features:	old shutters over windows, chimney

8. Acreage: 1.02 acres
9. Altered? probably
10. Original Bldg. Site? probably
11. Year Constructed: circa 1925
12. Architect: unknown
13. Builder: unknown
14. Related Features: servant's quarters, shed, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

This gently sloping lot is landscaped with a variety of vegetation, including ornamentals, Cook pines, and plum trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This nicely maintained property is a fine illustration of a 1920s, plantation employee's retreat at Pu`u ka Pele. The house is an excellent example of plantation architecture. The servant's quarters exemplify vernacular rustic architecture.

Edward. H. W. Broadbent was the manager of Grove Farm after 1902. He was involved with the Kauai Planters' Association and worked to establish Pu`u ka Pele County Park.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The main house may have an older addition, but the house and servant's quarters appear to be largely unaltered. Both buildings maintain historic integrity and should be considered contributing structures.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 11/10/02, site visit with historian.

"Summer Camp Finds Favor," *The Garden Island*, February 18, 1919.

19. Additional Comments:

The servant's quarters were built using board-and-batten post-on-pier construction about 1925. The cabin features six-over-six-light double-hung windows, a gable roof and corrugated metal roofing.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 Views: main house, servant's quarters



TMK 1-4-2-29



TMK 1-4-2-29

Historic Integrity: 4
TMK: 1-4-02-30
DNLR Lot No: 4

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Phase Three LLC
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	inset, open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	large bay windows

8. Acreage: .73 acre
9. Altered? probably not
10. Original Bldg. Site? probably
11. Year Constructed: circa 1925
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

This property includes a large open lawn, with ti plants, ginger, and hydrangea planted around the perimeter of the house. There is also a plum tree and several coniferous trees. The area behind the house is heavily overgrown.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This is a fine example of vernacular architecture. The large bay windows are a nice feature and are unique at Pu`u ka Pele.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building appears to be intact. It maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

The 1925 construction date provided in tax records seems a bit early for this house.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: front façade



TMK 1-4-2-30



TMK 1-4-2-31

Historic Integrity: 4 or 5
TMK: 1-4-02-31
DNLR Lot No: 1

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Moragne House
2. Historic Name: Moragne House
3. Subdivision: Pu`u ka Pele
4. Present Lessee: William M. Jr. and Jean B. Moragne
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier, some concrete block
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	inset, open, offset
Door:	offset
Windows:	double-hung, sliding, jalousies
Other Features:	chimney, large lanai area

8. Acreage: .57 acre
9. Altered? probably
10. Original Bldg. Site? probably
11. Year Constructed: circa 1948
12. Architect: unknown
13. Builder: unknown
14. Related Features: outhouse, shed, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

This property features a large lawn, plum trees, and a variety of conifers. Hydrangea and camelia are planted around the house.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is a fine example of vernacular architecture from the late 1940s. Although property tax records indicate a 1953 construction date, "1948" is etched into the concrete on the lanai wall. The property includes a very old garage as well as a charming children's-sized outhouse.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building appears to be intact and maintains a great deal of historic integrity. It should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Very nicely maintained property.

1953 construction date from property tax records may indicate when an addition was built; perhaps the concrete-block enclosure on the northeast side of the house. The addition would be historic as it would meet the fifty-year criteria.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 5/20/03 View: front façade

Historic Integrity: 4 or 5
TMK: 1-4-02-32
DNLR Lot No: 5

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Steve Panfiglio et al. Trust
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable over hip
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	brick chimney, attic vent under gable, front porch details on balustrade

8. Acreage: 1.13 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1943
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

This well-maintained property is slightly sloping. The yard is nicely landscaped with ohia, agapantha, azalea, and camelia.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is an excellent example of vernacular architecture, probably dating to the early post World War II period. Although county tax records provide a building date of circa 1943, the building probably dates to the late 1940s or early 1950s. It seems unlikely that a recreational house would have been built at Pu`u ka Pele during World War II.

This house is very unique in the recreational residence tracts.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

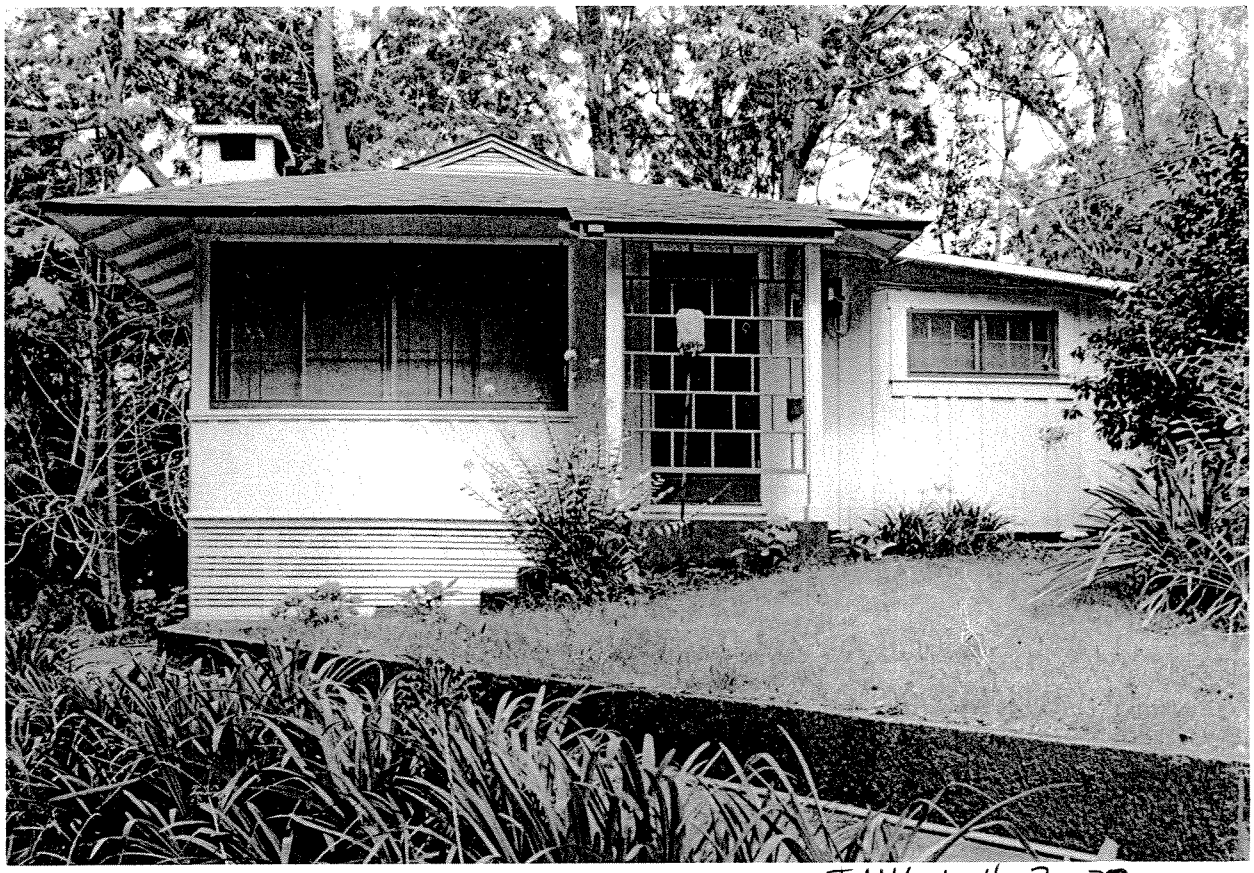
18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

A very nice house. The addition on the side of the house appears to be quite old, is in character with the house, and does not impact the building's historic integrity.

20. Form prepared by: Dawn Duensing Date: 11/12/02

21. Photograph date: 11/12/02 View: front façade



TMK 1-4-2-32



TMK 1-4-2-34

Historic Integrity: 3
TMK: 1-4-02-34
DNLR Lot No: 47

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: State of Hawai`I
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	centered
Windows:	double-hung, sliding
Other Features:	rock chimney

8. Acreage: 1.15 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1940
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

This sloping lot is landscaped with many trees, including Cook Island pine, plum, and pear. Ti, hydrangea, bird of paradise, and other ornamentals are planted.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This house is a good example of vernacular architecture from the 1940s, although there are changes to the original construction. The porch has been added since 1983. An addition on the north wall of the house was built using T1-11 siding.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    Changes impact the building's historic integrity. There is integrity, however, and the house should probably be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: front façade

Historic Integrity: 3
TMK: 1-4-02-35
DNLR Lot No: 50

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Sarah H. Kauka et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	concrete-block chimney

8. Acreage: 1.01 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1949
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

This lot is situated at the top of a ridge. The perimeter of the property is overgrown; if cleared there would probably be a nice view. Numerous trees on the lot include koa, ohia, and monterey cyprus.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This simple dwelling is a good example of vernacular architecture. The structure has somewhat unique (at Koke`e) two-over-two-light double-hung windows and two-light sliding windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    The building maintains historic integrity and should be considered a contributing structure.

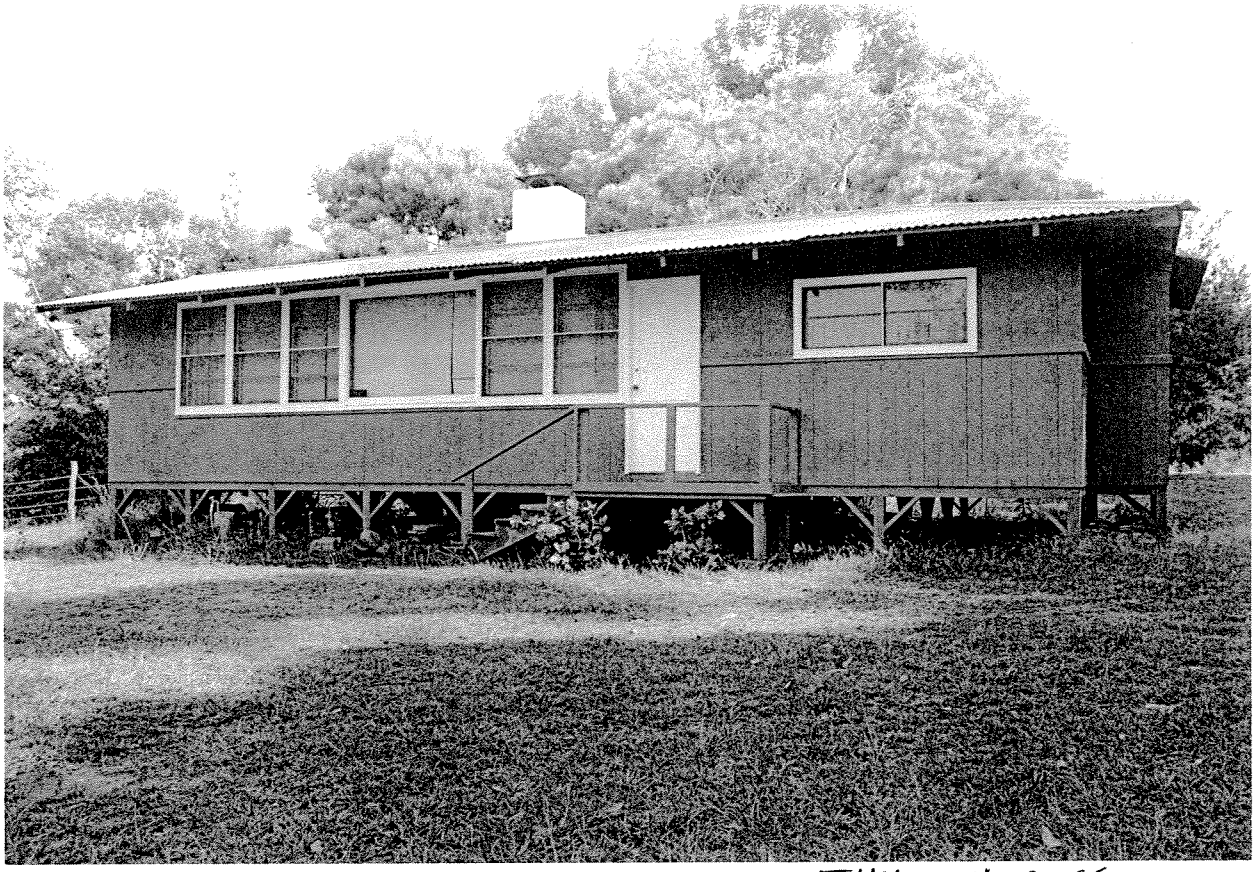
18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

    Nicely maintained house, good condition. There are probably additions to the rear of the structure; these do not impact the historic integrity.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: front façade



TMK 1-4-2-35



TMK 1-4-2-36

Historic Integrity: 2 or 3
TMK: 1-4-02-36
DNLR Lot No: 50

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Larry Ephan et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board covered with tarpaper
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open (in carport)
Door:	offset
Windows:	sliding, double-hung
Other Features:	log porch railings

8. Acreage: 1.12 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1944
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, attached carport

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot is landscaped with a variety of ornamentals, including ginger, hydrangea, agapantha, and protea. There are also ohia and fruit trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The cabin is a good example of vernacular architecture. There are some changes on the side of the house, where aluminum-framed sliding glass doors provide entry to the porch and a small T1-11 storage closet has been built. These changes are not visible on the main façade. The porch may also be a modification on the original structure; it fits the rustic character of the building.

It is difficult to determine when the tarpaper was added over the building's original vertical boards.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The cabin probably maintains enough historic integrity to be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

When was tarpaper added to cover the vertical boards?

20. Form prepared by: Dawn Duensing Date: 5/20/03

21. Photograph date: 5/20/03 View: front façade

Historic Integrity: 3
TMK: 1-4-02-40
DNLR Lot No: 44

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Hale Nahele
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: James C. Richardson et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten, vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, façade length
Door:	centered
Windows:	sliding
Other Features:	n/a

8. Acreage: 1.00 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1953
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed

15. Landscape: describe physical features, vegetation, view, landscape condition

This lot is relatively level and somewhat overgrown. There are various trees and a nice orchard of fruit trees that include pear and persimmon.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This modest cabin is a fine example of rustic vernacular architecture. The building's front and back walls were constructed of board and batten; the side walls were built using vertical board.

Changes to the structure include a larger façade-length front porch that suits the building's historic character. There is a relatively new deck added on to the rear of the cabin.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

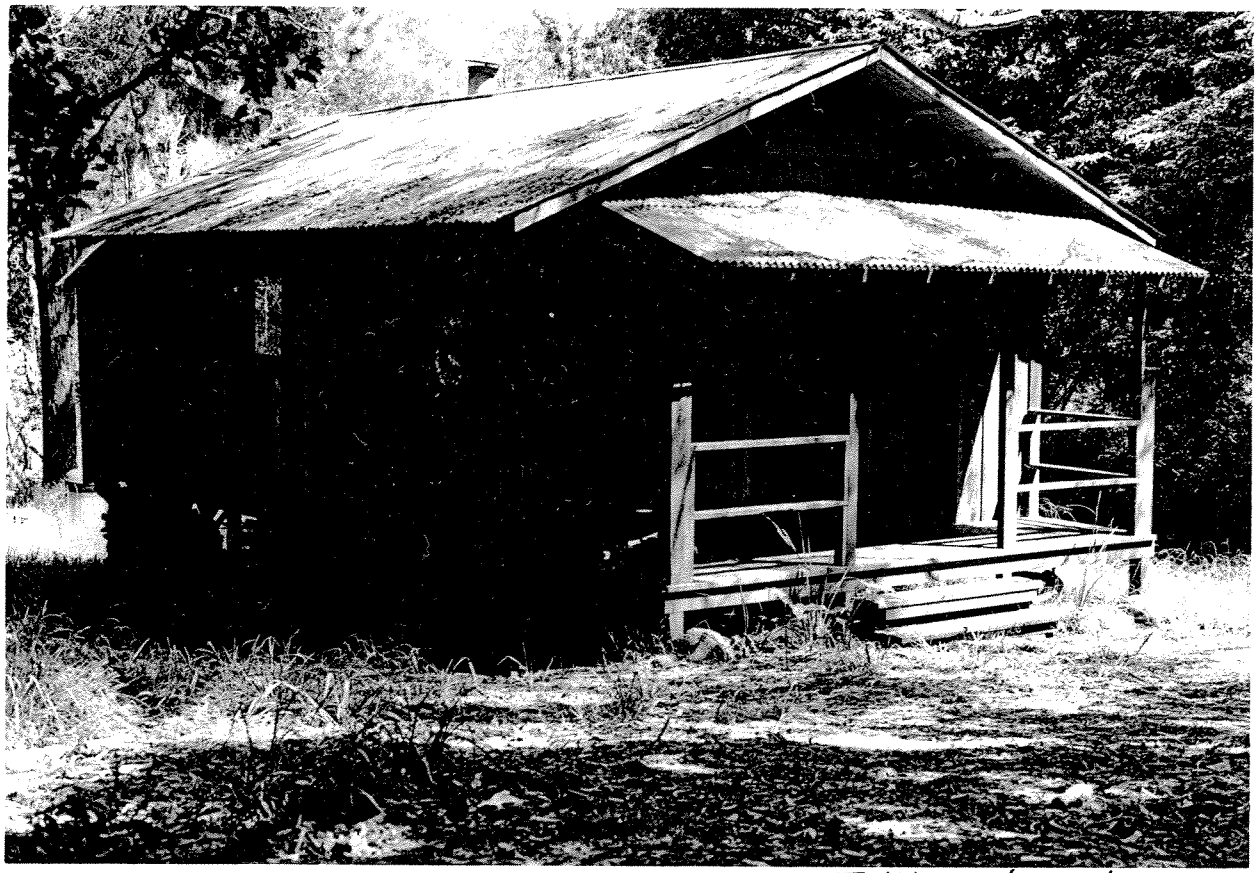
The historic integrity of the cabin is intact and the building should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

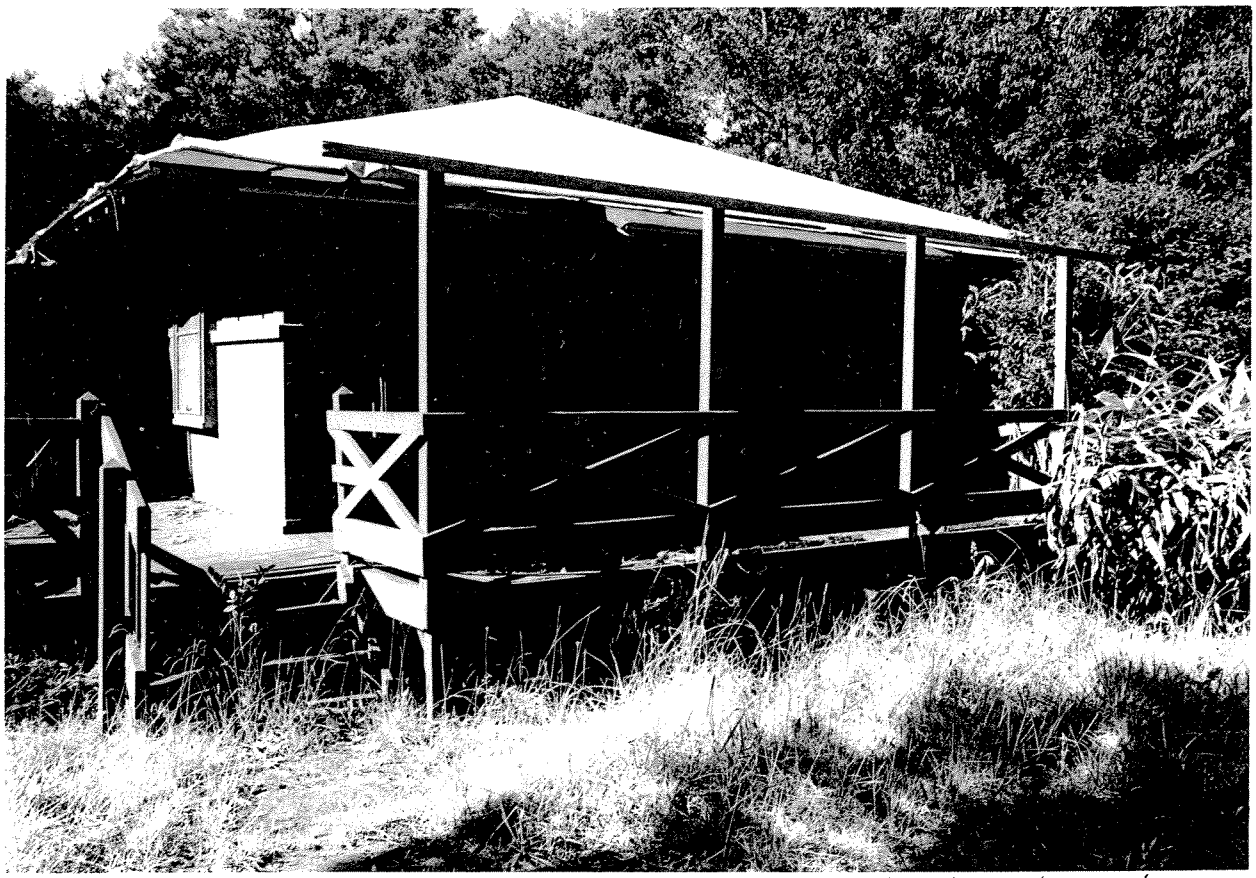
19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 5/20/03 View: front façade



TMK 1-4-2-40



TMK 1-4-2-42

Historic Integrity: 2
TMK: 1-4-02-42
DNLR Lot No: 48

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: State of Hawai`i
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	pyramid
Roof Trim:	overhanging eaves
Roofing Materials:	composition (now covered with tarp)
Dormers:	n/a
Porch:	outset, open, offset
Door:	centered
Windows:	double-hung, sliding
Other Features:	n/a

8. Acreage: 1.00 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1948
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

The property is abandoned and the lot overgrown. Vegetation includes protea, ginger, and plum trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is an example of plantation-style architecture.

The building has been modified with a larger front porch and several additions. Original windows remain, and it is likely that this building could be restored.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Many of the modifications do not impact the building's public façade. The house may retain enough historic integrity to be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

The house is deteriorating.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 5/20/03 View: front façade

Historic Integrity: 4
TMK: 1-4-02-45
DNLR Lot No: 9

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Hui O Laka
5. Present Use: Residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	intersecting hip
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, wraparound
Door:	offset
Windows:	double-hung, sliding
Other Features:	rock chimney, screened lanai

8. Acreage: .72 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1930s
12. Architect: unknown
13. Builder: unknown
14. Related Features: servant's quarters/small cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

This level lot has a large open lawn. There is also a fenced vegetable garden. The property is landscaped with ornamental plants and trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is an excellent example of vernacular architecture, as is the small cabin on the property.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity, as does the small cabin. Both buildings should be considered contributing structures.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

The small cabin features board-and-batten construction, a gable roof, and six-light sliding windows.

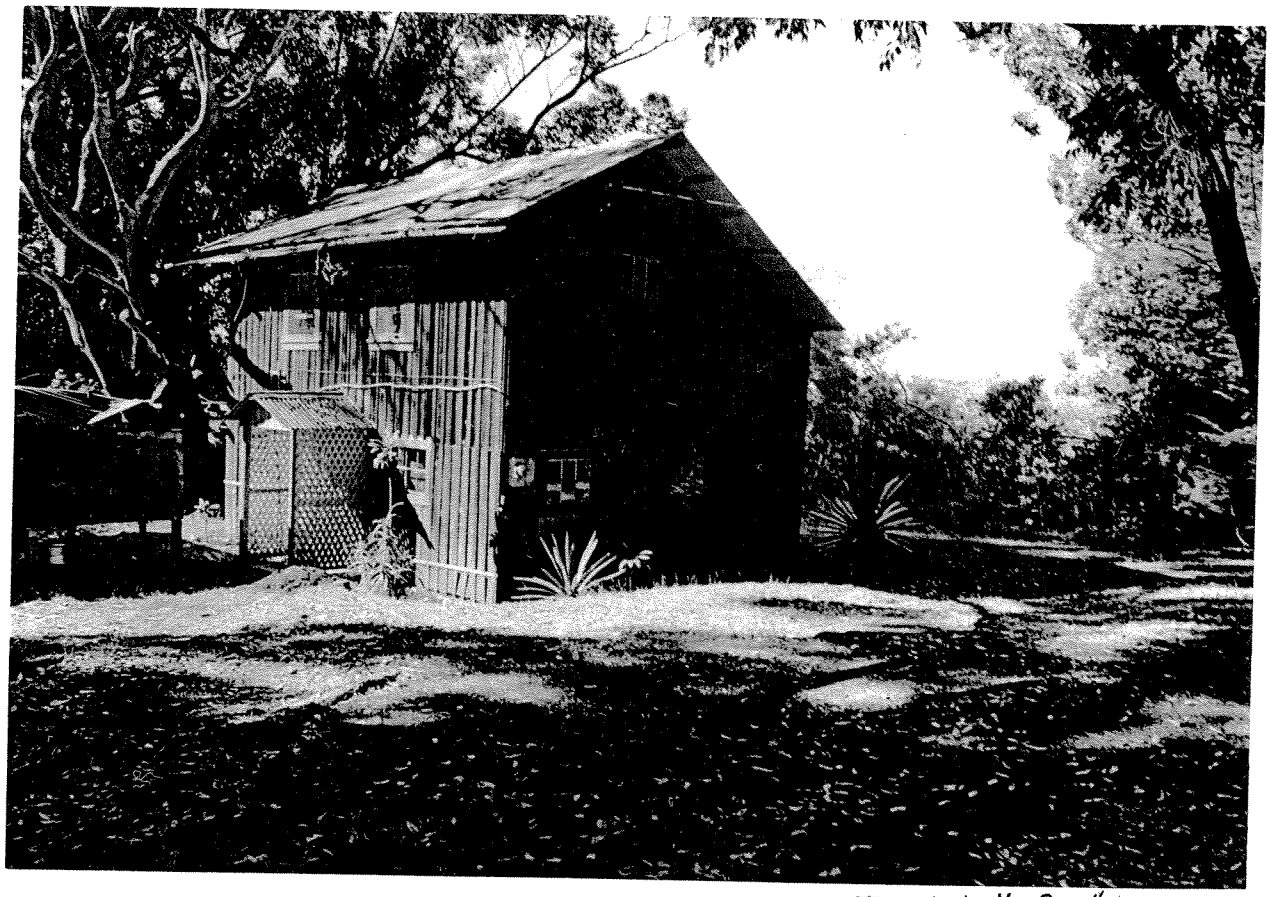
The main house appears to be unchanged, except perhaps for the larger deck, which does not detract from the building's historic integrity. Damaged solar collectors on the roof are an intrusion on the building's historic character.

20. Form prepared by: Dawn Duensing Date: 11/12/02

21. Photograph date: 11/02/02 View: front façade



TMK 1-4-2-45



TMK 1-4-2-46

Historic Integrity: 2 or 3
TMK: 1-4-02-46
DNLR Lot No: 23

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Richard R. Singleton
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, centered
Door:	centered
Windows:	double-hung, sliding
Other Features:	

8. Acreage: .79 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1932
12. Architect: unknown
13. Builder: unknown
14. Related Features: outdoor shower, shed, carport with shed

15. Landscape: describe physical features, vegetation, view, landscape condition

This level lot has a vegetable garden and various fruit trees. Other trees include ohia and koa. There is a rustic-looking stockade fence along the lot's boundary with the road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This two-story house is unique. It is unusual as one of only a few two-story houses in the state parks. It is fine example of vernacular architecture, however the rear of the house has been substantially and inappropriately modified.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity on its front façade. It should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 11/12/02, site visit with historian.

19. Additional Comments:

The back of this house has been significantly and inappropriately modified. The back stairs leading to the second floor have been enclosed. Part of the new enclosure is aluminum sliding doors.

The enclosure could be removed to restore the historic character of this house.

5/30/03: another site visit revealed that the fence along the road was removed. The alterations to the back of the structure are now visible from the road.

20. Form prepared by: Dawn Duensing Date: 11/12/02

21. Photograph date: 11/02/02 View: front viewed from road

Historic Integrity: 3
TMK: 1-4-02-47
DNLR Lot No: 12

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Frank W. & Aileen S. Cox
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier, board-and-batten addition
Roof:	hipped, flat roof over addition
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	sliding
Other Features:	wood burning water heater (no longer in use)

8. Acreage: .95 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1937
12. Architect: unknown
13. Builder: unknown
14. Related Features: garage

15. Landscape: describe physical features, vegetation, view, landscape condition

This relatively level lot features a large open yard and a "wild" forested area in the middle. Part of this lot was recently cleared. There are guava and koa trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This is a fine example of vernacular rustic architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

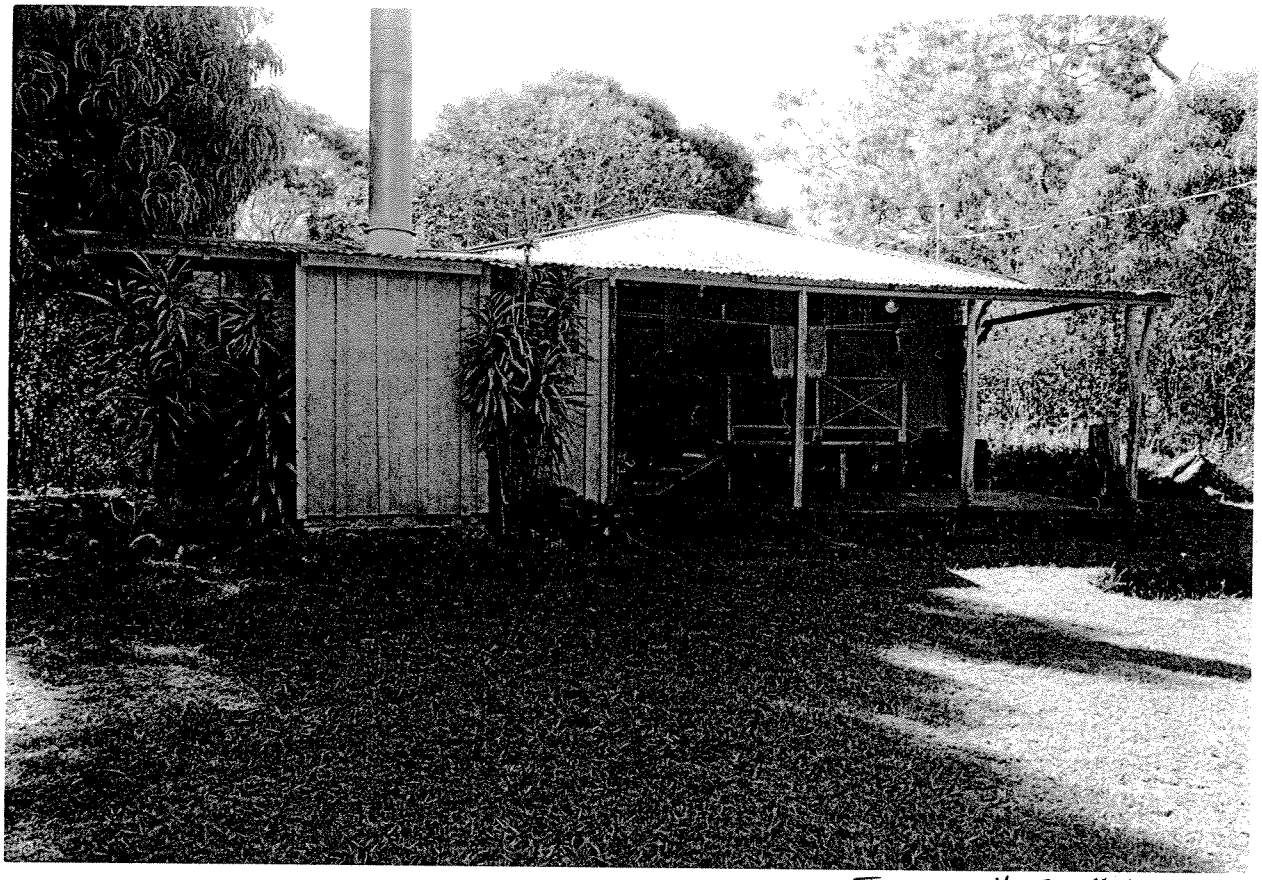
The building has an addition on the side of the house, which appears to be nearly as old as the house itself. The front porch may also be an addition; it is in character with the rest of the house. The building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/12/02

21. Photograph date: 11/12/02 View: front facade



TMK 1-4-2-47



TMK 1-4-2-48

Historic Integrity: 5
TMK: 1-4-02-48
DNLR Lot No: 2

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name: Lihue Plantation Company Cabin
3. Subdivision: Pu`u ka Pele
4. Present Lessee: State of Hawai`I
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	composition
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, sliding
Other Features:	rock & stone chimney

8. Acreage: .96 acre
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1925
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, carport, small cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot is level with an open lawn and a few trees.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house and small cabin behind it are an excellent example of plantation-style architecture at Koke`e. Both buildings appear to be unaltered.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, both buildings appear to be unaltered and maintain historic integrity. Both the house and small cabin should be considered contributing structures.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 10/25/02, site visit with historian.
Wayne Souza, conversation with historian, 5/17/03.

19. Additional Comments:

The small cabin behind the house is built of board-and-batten, post-on-pier construction. It has a gable roof with corrugated metal roofing material. The windows are shuttered.

The property is very well maintained.

John Plews speculated that the carport may be an old pavilion from a county picnic area. A closer inspection of the carport revealed that its walls do not match the foundation, thus it probably has been moved from elsewhere.

During a January site visit, State of Hawai`i no-trespassing signs were posted on the property. According to State Parks Kauai Superintendent Wayne Souza, the house reverted to the State after the bankruptcy of Amfac Co. on Kauai.

20. Form prepared by: Dawn Duensing Date: 11/12/02

21. Photograph date: 11/12/02 View: house & small cabin

Historic Integrity: 5
TMK: 1-4-02-52
DNLR Lot No: 52

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Burtner Cabin
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Paulette Burtner
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset, two front doors
Windows:	casement
Other Features:	rock chimney

8. Acreage: 1.51 acres
9. Altered? probably not
10. Original Bldg. Site? probably
11. Year Constructed: circa 1937
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, woodshed

15. Landscape: describe physical features, vegetation, view, landscape condition

This sloping lot features a variety of trees, including koa, ohia, and conifers.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This house is a fine example of plantation architecture in the state parks. The interior of the building retains much of its historic character. The rock fireplace and original woodwork provide a rustic, historic feel to the interior of the house.

The structure was associated for many years with a plantation doctor, Dr. Burt Wade.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building appears to be unaltered, thus it maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

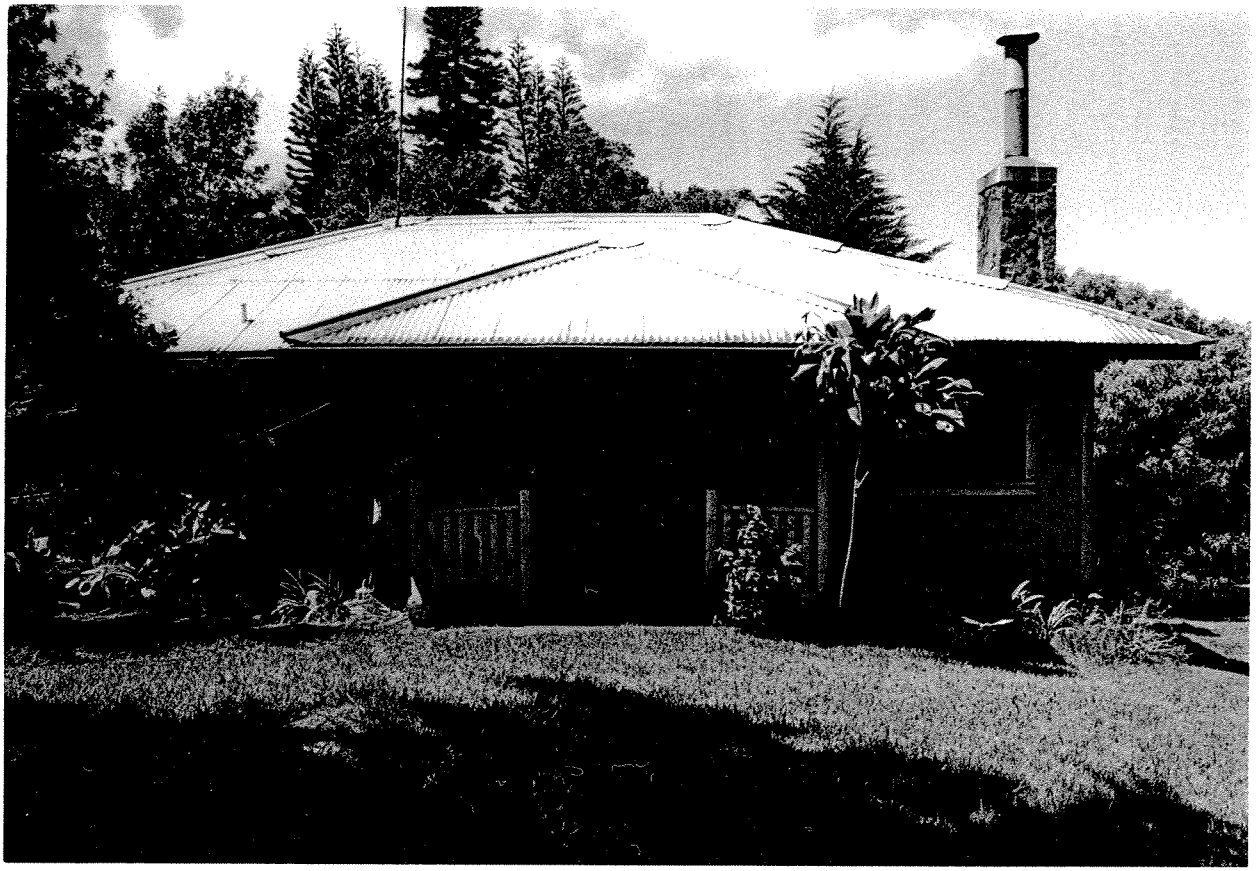
Paulette Burtner, 11/11/02.

19. Additional Comments:

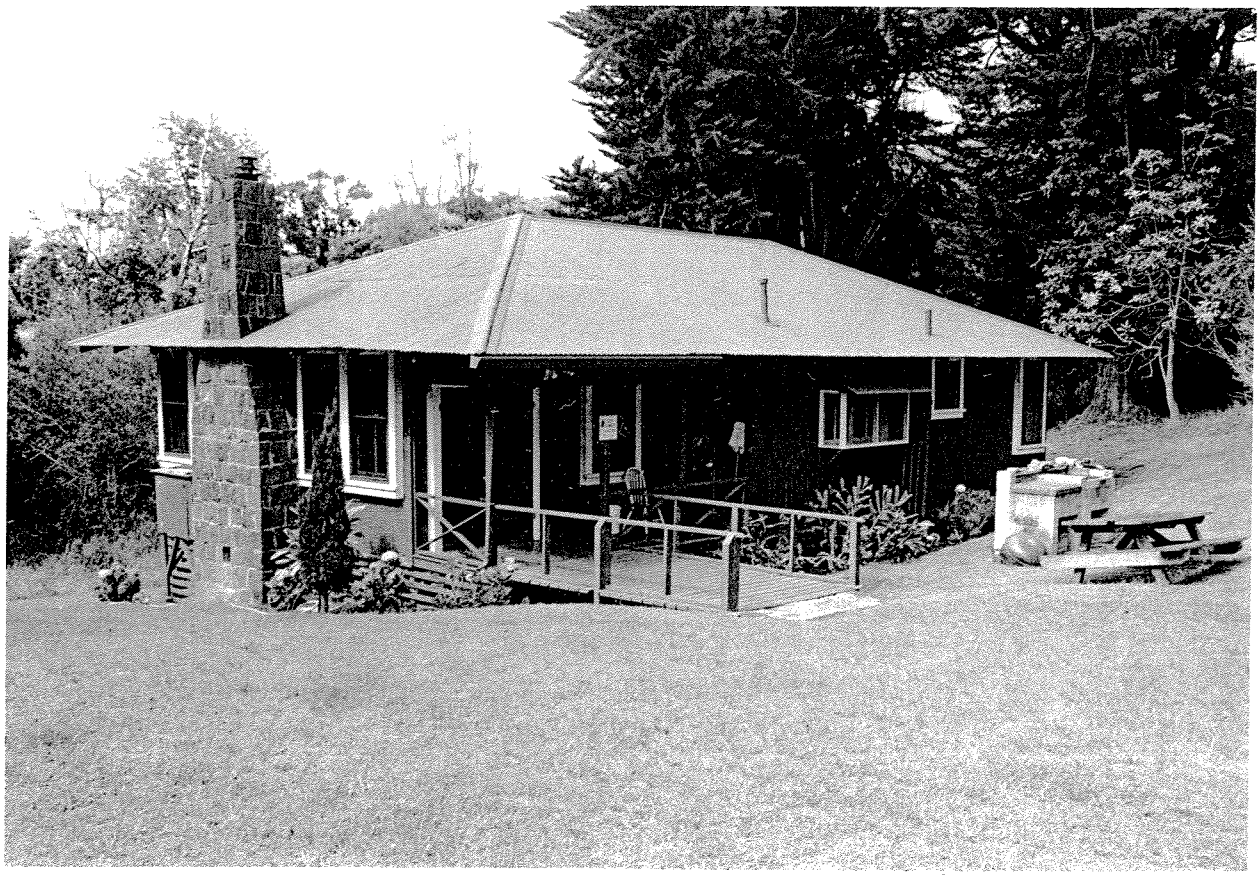
Paulette Burtner said she purchased this house from Dr. Wade in the 1985 auction.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 5/20/03 View: front elevation



TMK 1-4-2-52



TMK 1-4-2-54

Historic Integrity: 4
TMK: 1-4-02-54
DNLR Lot No: 54

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name: Wilcox Hospital Associate Retreat
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: G. N. Wilcox Health Center
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung. sliding
Other Features:	rock chimney

8. Acreage: 1.05 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1940s
12. Architect: unknown
13. Builder: unknown
14. Related Features: two sheds, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

Ti, ginger, and hydrangea are planted around the house. The sloping lot is nicely landscaped with a variety of trees and a large lawn.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This is a good example of plantation architecture in the state parks.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    The building maintains historic integrity, although the atrium window detracts from the historic character. The building should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

    Very nicely maintained property and house. Nicely restored.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade

Historic Integrity: 3
TMK: 1-4-02-55
DNLR Lot No: none

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Hawai`i Association of Seventh Day Adventists
5. Present Use: group camp facilities
6. Original Use: group camp facilities? army barracks?

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board, board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal and tarpaper
Dormers:	n/a
Porch:	n/a
Door:	offset
Windows:	screens (no windows)
Other Features:	

8. Acreage: 4.06 acres
9. Altered? yes
10. Original Bldg. Site? uncertain
11. Year Constructed: circa late 1940s
12. Architect: unknown
13. Builder: unknown
14. Related Features: cabins, main building, caretaker's cabin

15. Landscape: describe physical features, vegetation, view, landscape condition

Large property features many trees and ornamentals. There is a large main building near the front of the lot. Behind the main building are numerous small cabins.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

Of the numerous small cabins at Camp Hale Koa, only one is possibly historic. This cabin may date to some time after World War II. Kaua`i County records indicate that the Seventh Day Adventists built several buildings during 1946. John Plews believes that leftover army barracks may have been moved to this property after the war. The remaining original cabin may be an example of "army camp" architecture. It has a combination of board-and-batten and vertical-board walls. The top portion of the side walls underneath the eaves are screens.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The remaining small cabin has historic integrity and may be considered a contributing structure. It is in very poor condition.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 11/9/02, site visit with historian.

Office of County Auditor Report to the Chairman and Board of Supervisors, 12/12/49, page 3.

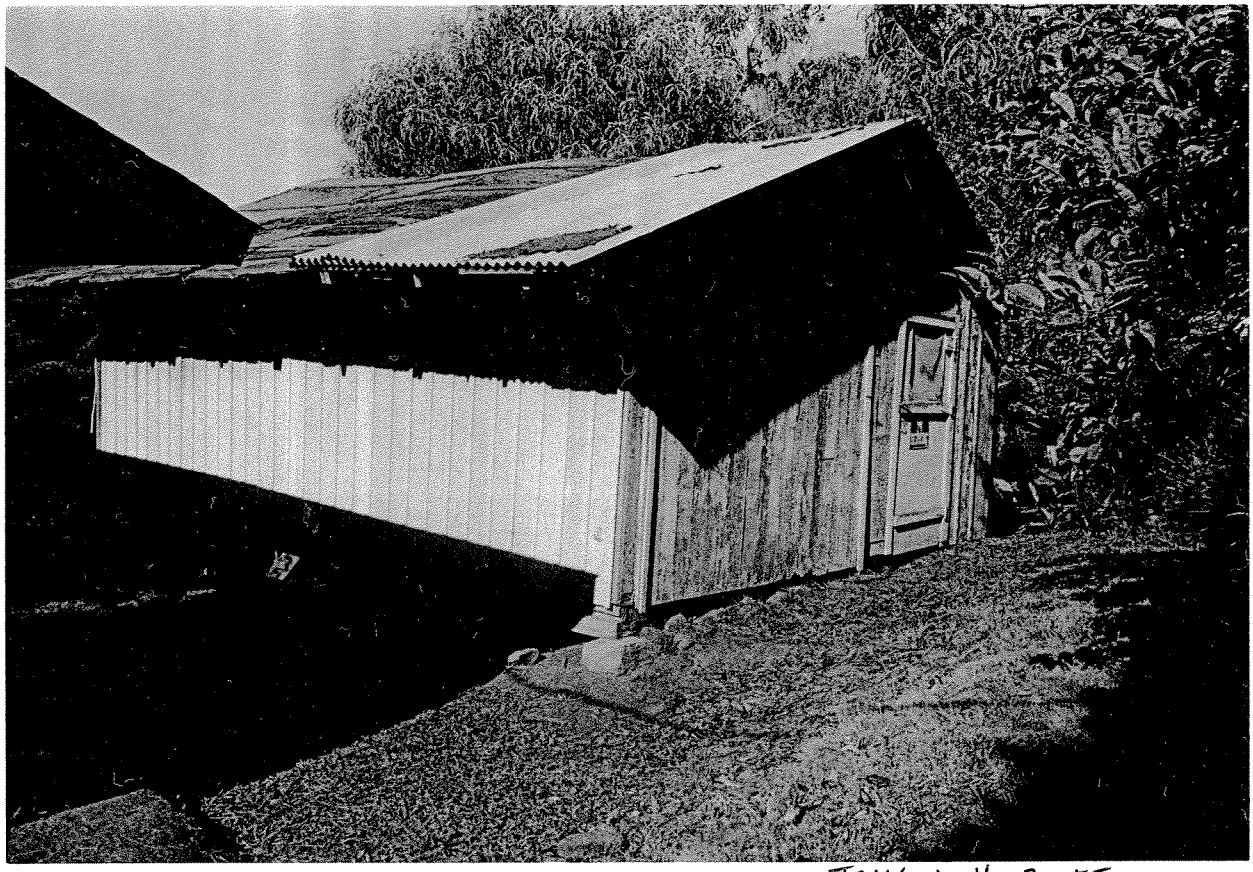
19. Additional Comments:

New cabins were recently built using T1-11 siding and are approximately the same size as the original cabin.

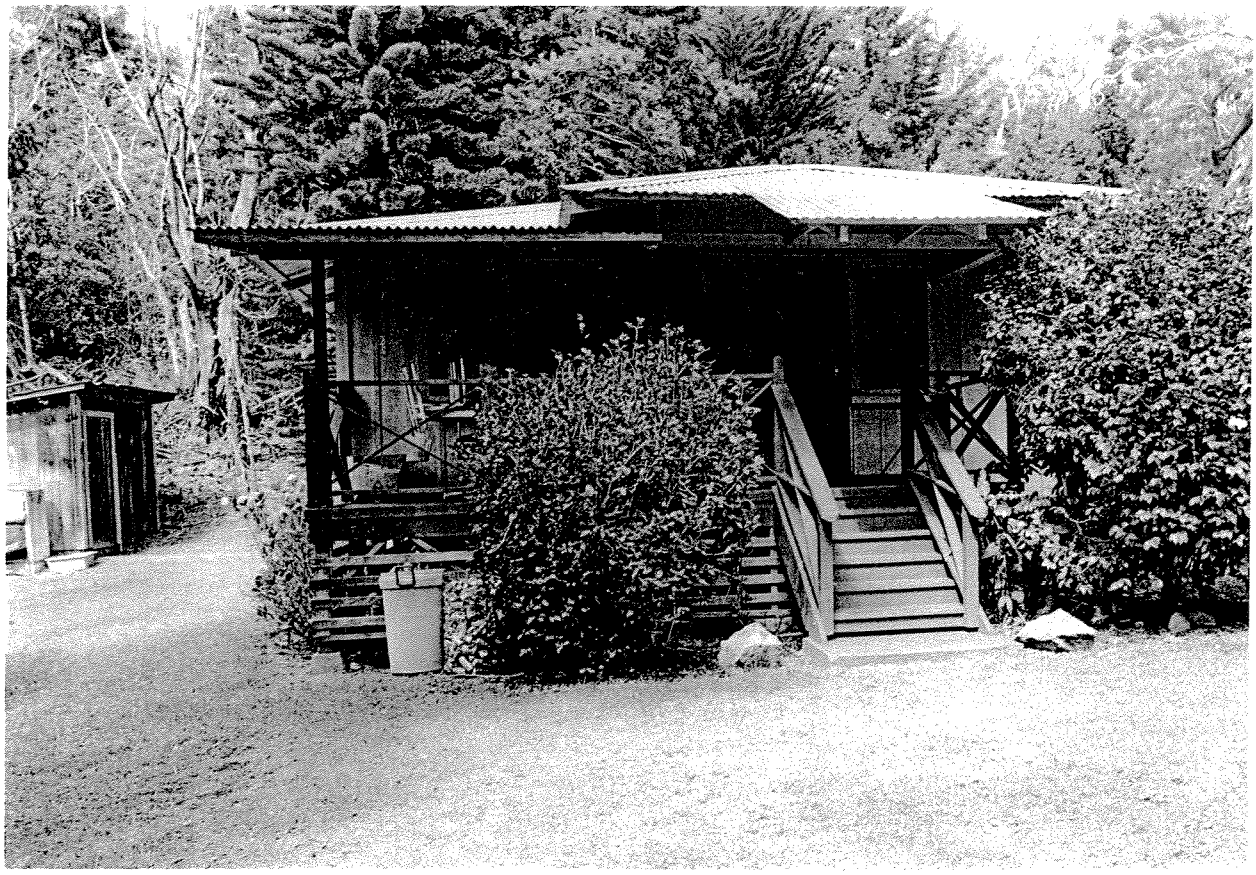
Mr. Plews thinks the main building may date to the 1960s. It is not considered to be a historic structure. Even if the building was constructed earlier, it has undergone numerous modifications and its historic integrity is difficult to determine.

20. Form prepared by: Dawn Duensing Date: 11/9/02

21. Photograph date: 11/9/02 View: old cabin, front/side view



TMK 1-4-2-55



TMK 1-4-2-61

Historic Integrity: 4
TMK: 1-4-02-61
DNLR Lot No: 61

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Bertha C. Kawakami et. al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Plantation
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	centered
Windows:	double-hung, sliding
Other Features:	n/a

8. Acreage: .95 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1950
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, garage

15. Landscape: describe physical features, vegetation, view, landscape condition

Very nicely landscaped, this lot features a large yard with ohia, koa, azalea, camelia, agapantha, and hydrangea. There is also a large orchard with persimmon and plum trees. The lot is adjacent to the irrigation ditch.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is a fine example of vernacular plantation architecture at Koke`e. Constructed of board and batten, original features include six-over-six-light double-hung windows and six-light sliding windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building has minor alterations, including an addition in the rear of the house. The porch roof was extended. These changes have not altered the building's historic character. The house maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Very nicely maintained property.

20. Form prepared by: Dawn Duensing Date: 10/25/02

21. Photograph date: 10/25/02 View: front façade

Historic Integrity: 4
TMK: 1-4-02-63
DNLR Lot No: 63

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Paul T. & Arline Y. Matsunaga
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	shingle
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	centered
Windows:	double-hung, sliding
Other Features:	brick chimney, functional wood-burning water heater

8. Acreage: .50 acre
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1943
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, carport, cottage, woodshed

15. Landscape: describe physical features, vegetation, view, landscape condition

This level lot is nicely landscaped with plum trees, protea, peach trees and ornamentals. There is an enclosed garden.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

    This house is a fine example of vernacular architecture. The building is shingle clad and has six-over-six-light double-hung as well as six-light sliding windows.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

    The building appears to be unaltered, thus it maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

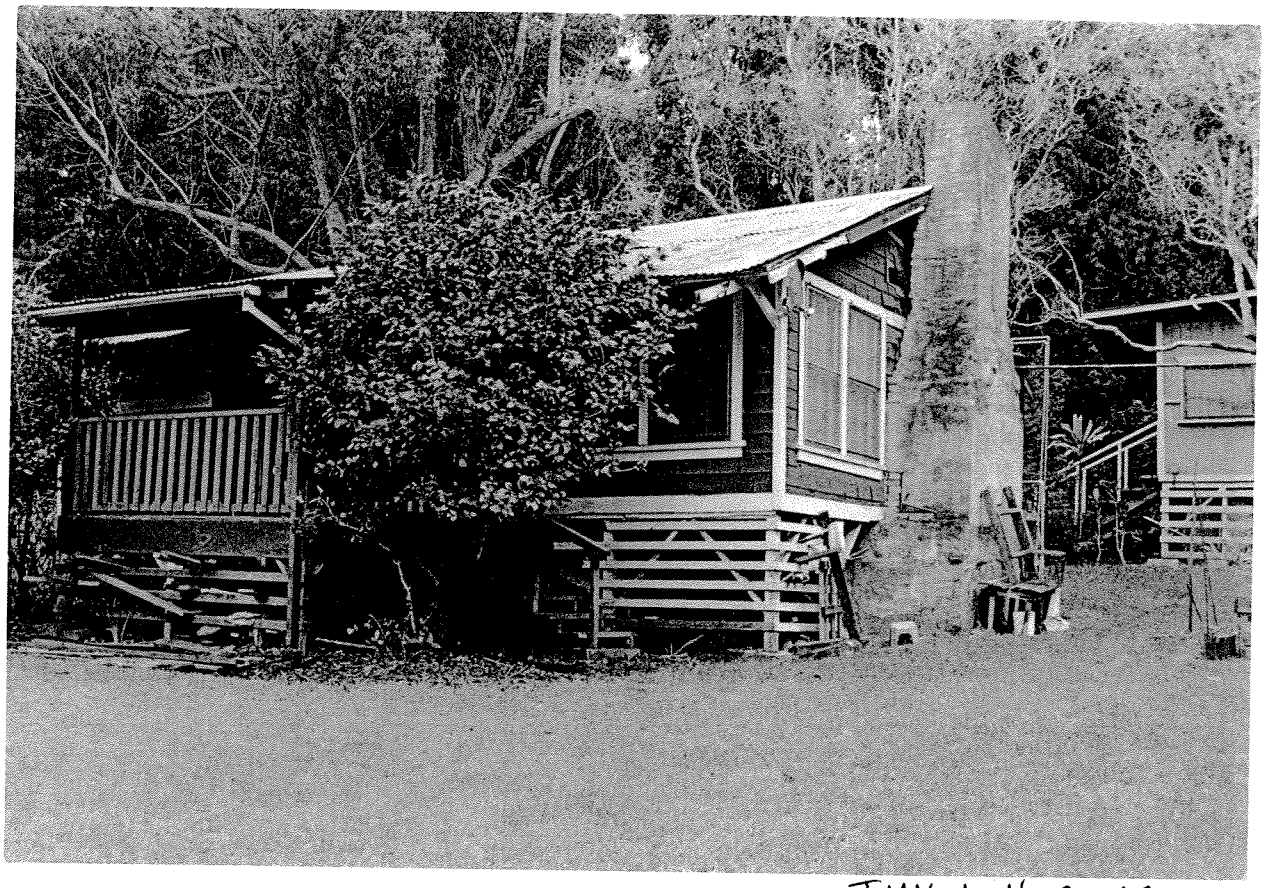
19. Additional Comments:

    The property is well maintained.

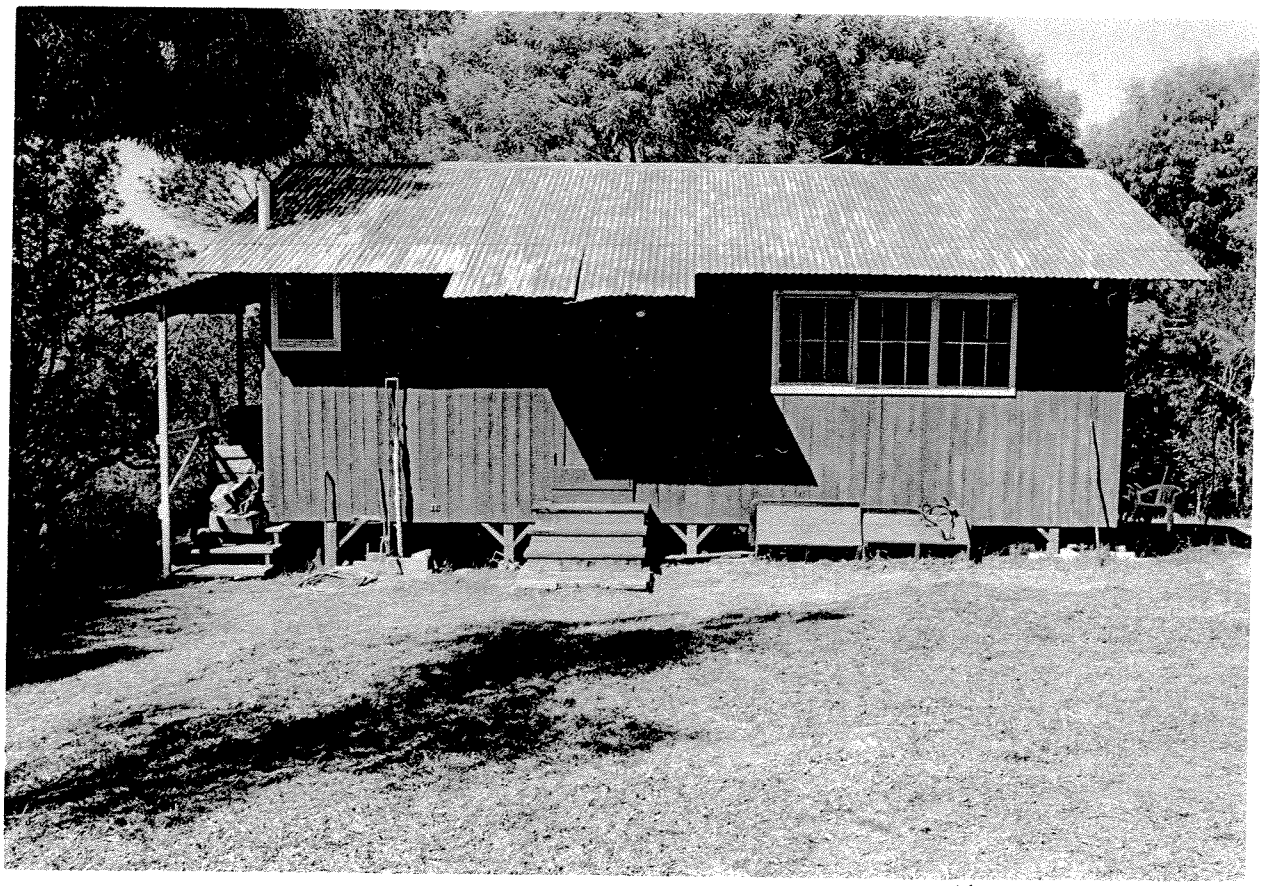
    A newer guest cottage behind the main house is built of vertical board, features jalousie windows and a gable roof with corrugated metal.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: front façade



TMK 1-4-2-63



TMK 1-4-2-67

Historic Integrity: 4
TMK: 1-4-02-67
DNLR Lot No: 70

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Dennis E. & Jerilyn R. Fukushima
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	sliding
Other Features:	n/a

8. Acreage: .79 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1955
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

The property features an open lawn.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The cabin is a good example of rustic, simple vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity. There is an addition on the rear of the building that does not impact historic integrity. The cabin should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

Addition on back of cabin has a shed roof, vertical board and T1-11 siding, several plate-glass windows and a few old-fashioned six-light sliding windows.

An old wood-burning water heater is in the yard near the house.

Although county tax records indicate a circa 1955 construction date, this building may be older.

20. Form prepared by: Dawn Duensing Date: 11/12/02

21. Photograph date: 11/12/02 View: front façade

Historic Integrity: 3
TMK: 1-4-02-68
DNLR Lot No: 71

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Robert T. Sweney
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	vertical board, board & batten
Foundation:	wood post on pier, concrete blocks for porch
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	enclosed, façade length
Door:	offset
Windows:	sliding
Other Features:	brick chimney

8. Acreage: 1.12 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1943
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, carport

15. Landscape: describe physical features, vegetation, view, landscape condition

The property features ti, hapu`u, plum trees, hydrangea, and azalea.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This simple cabin is a good example of vernacular architecture. The additions to the structure are very old. The building has original windows and doors.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

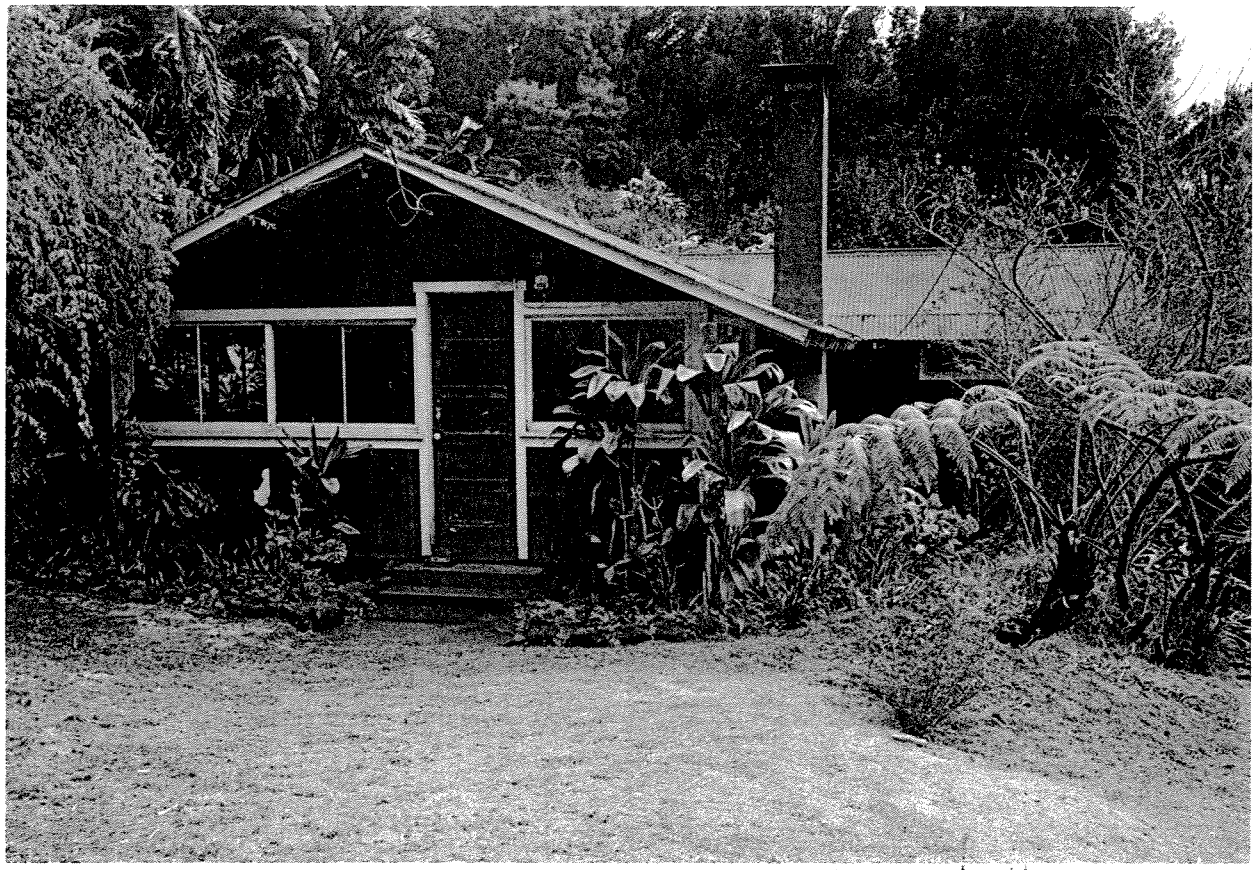
Yes, the cabin maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade



TMK 1-4-2-68



TMK 1-4-2-69

Historic Integrity: 3
TMK: 1-4-02-69
DNLR Lot No: 72

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Calvin and Phyllis Tokita
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable, shed roof over addition
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding
Other Features:	ohia railings on porch, wide vertical boards

8. Acreage: 1.08 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1950
12. Architect: unknown
13. Builder: unknown
14. Related Features: shed, carport

15. Landscape: describe physical features, vegetation, view, landscape condition

The lot is sloped and has terraces behind the house. The property features a large open lawn along with a variety of trees and ornamentals.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

The house is a good example of vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

A carport/shed has been attached to the house.

The vertical boards appear to be wider than average. The battens are not always evenly spaced, and there are no battens to the left of the front door.

Nicely maintained property.

20. Form prepared by: Dawn Duensing Date: 11/10/02

21. Photograph date: 11/10/02 View: front façade

Historic Integrity: 4
TMK: 1-4-02-75
DNLR Lot No: 78

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Philip S. H. and Myra Ing
5. Present Use: Recreational residence
6. Original Use: Recreational residence

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	intersecting gable and hipped
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, offset
Door:	offset
Windows:	double-hung, one sliding window
Other Features:	n/a

8. Acreage: .58 acre
9. Altered? no
10. Original Bldg. Site? probably
11. Year Constructed: circa 1943
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

The property is sloping and overgrown. Ti and ginger grown around the perimeter of the house.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This large house is a good example of vernacular architecture.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, there are no apparent alterations to the building so that it maintains historic integrity and should be considered a contributing structure.

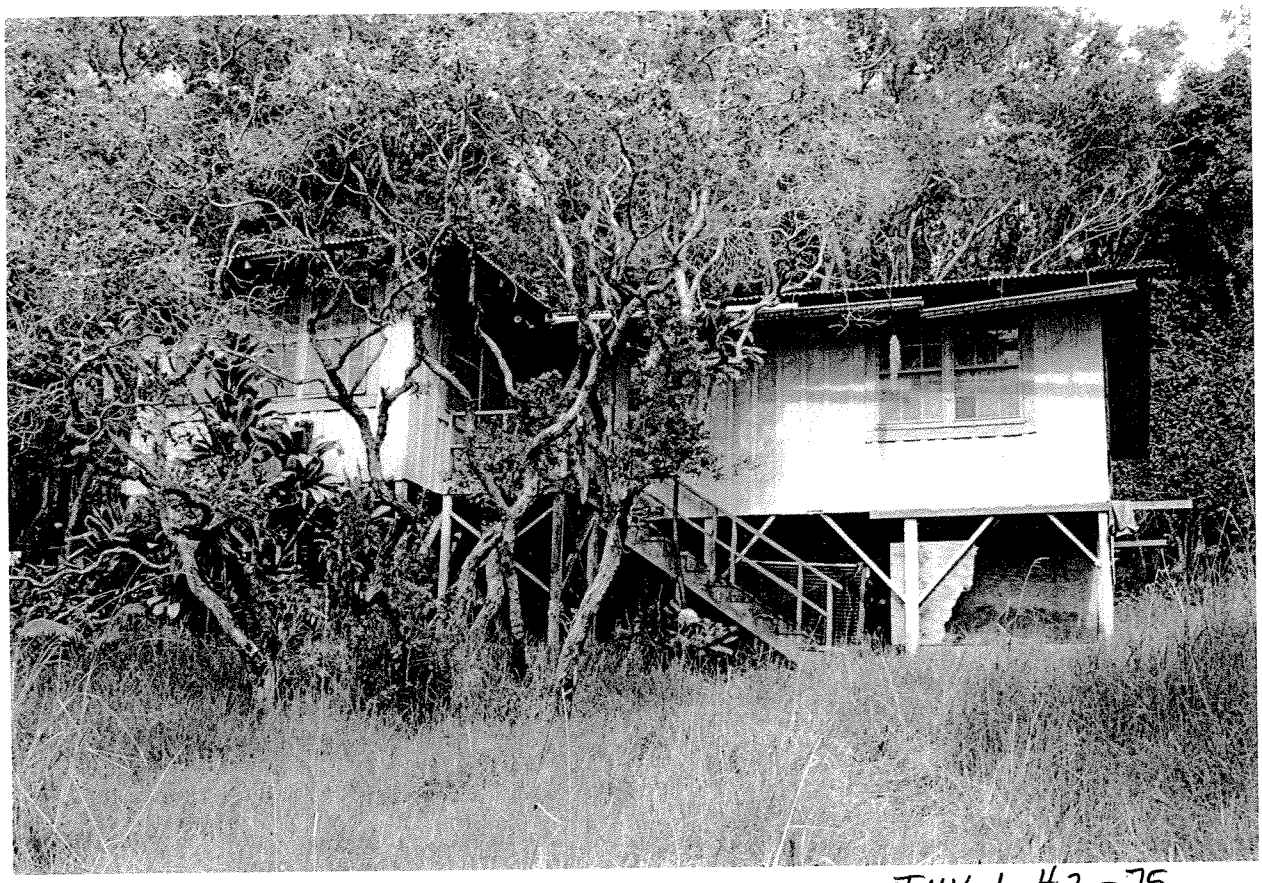
18. Sources: list maps, personal interviews w/dates, documents, etc.

19. Additional Comments:

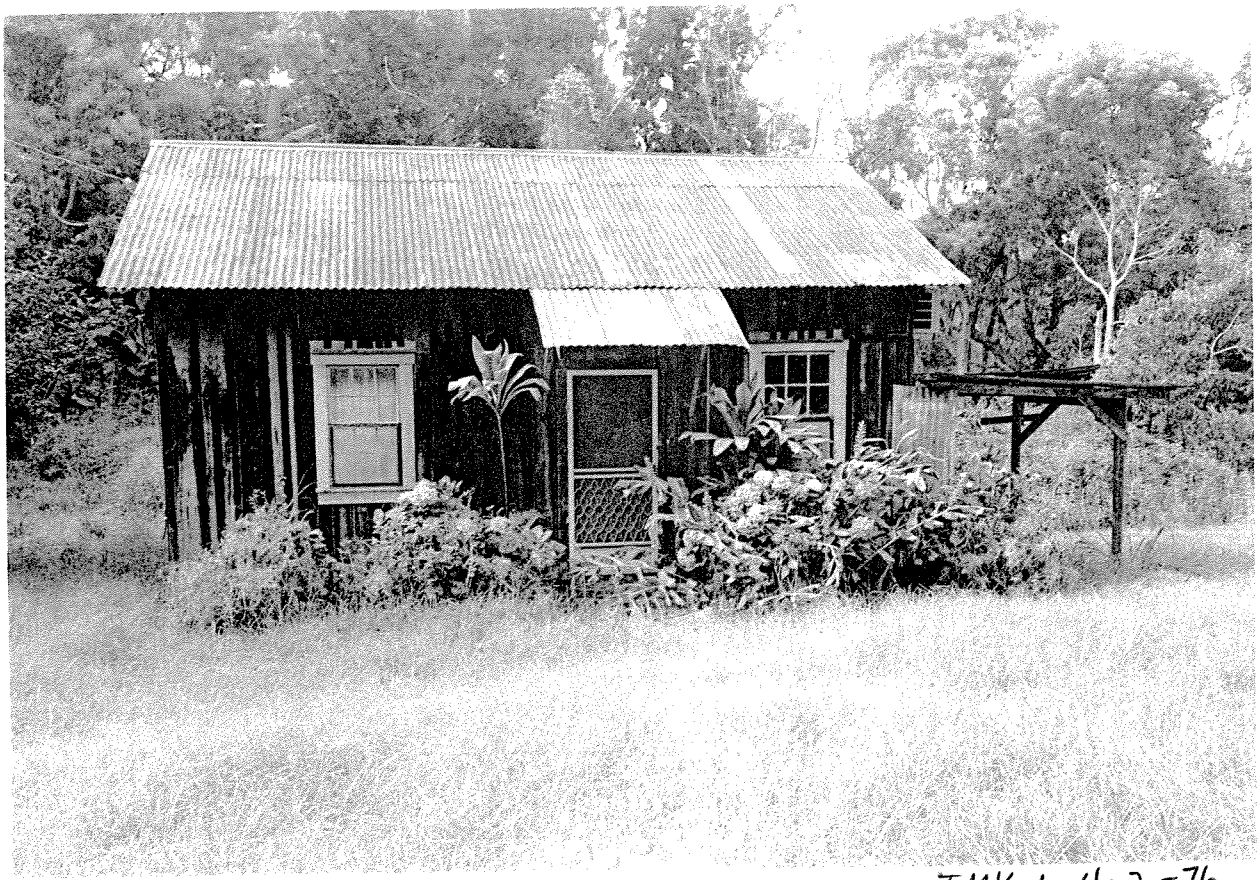
Not very well maintained.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front façade



TMK 1-4-2-75



TMK 1-4-2-76

Historic Integrity: 5
TMK: 1-4-02-76
DNLR Lot No: 79

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name: Kekaha Plantation Cabin
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Jennie L. Lyunn et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open, centered
Door:	centered
Windows:	double-hung, sliding
Other Features:	n/a

8. Acreage: 1.15 acres
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1923
12. Architect: unknown
13. Builder: unknown
14. Related Features: woodshed

15. Landscape: describe physical features, vegetation, view, landscape condition

This property features a large fruit orchard with citrus, plum, and pear trees. Hydrangea and ti are planted along the front of the cabin.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This cabin is an excellent example of vernacular rustic architecture in the state parks. The large orchard is also a reminder of the lifestyle of days past.

John Plews recalled that Mr. Lee, a retired plantation ditch tender, lived here until he was 99 years old, which was probably in the late 1970s.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

Yes, the building maintains historic integrity and should be considered a contributing structure. The cabin and property are an excellent representation of the rustic Koke`e lifestyle.

18. Sources: list maps, personal interviews w/dates, documents, etc.

John Plews, 11/11/02 site visit with historian.

19. Additional Comments:

The building and property are not receiving appropriate maintenance.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: front elevation

Historic Integrity: 4
TMK: 1-4-02-86
DNLR Lot No:

HISTORIC RESOURCES INVENTORY

IDENTIFICATION

1. Common Name:
2. Historic Name:
3. Subdivision: Pu`u ka Pele
4. Present Lessee: Dennis and Anna Thuente et al.
5. Present Use: Recreational cabin
6. Original Use: Recreational cabin

DESCRIPTION

7. Physical Appearance:

Style:	Vernacular
Exterior Material:	board & batten
Foundation:	wood post on pier
Roof:	gable
Roof Trim:	overhanging eaves
Roofing Materials:	corrugated metal
Dormers:	n/a
Porch:	outset, open
Door:	offset
Windows:	sliding
Other Features:	n/a

8. Acreage: .82 acre
9. Altered? yes
10. Original Bldg. Site? probably
11. Year Constructed: circa 1950
12. Architect: unknown
13. Builder: unknown
14. Related Features: n/a

15. Landscape: describe physical features, vegetation, view, landscape condition

This sloping lot features a large open yard and plum trees. Hydrangea have been planted around the cabin. There is heavy vegetation along property line that fronts the dirt road. Vehicular access to the property is via Koke`e Road.

SIGNIFICANCE

16. Statement of historical and/or architectural importance:

This small cabin is a fine example of vernacular rustic architecture. The adjacent cabin of sleeping rooms was built in the 1980s and nicely complements the original cabin.

17. Does the building maintain historic integrity? Is it a "contributing structure?"

The building's main façade is unaltered and demonstrates historic integrity. It should be considered a contributing structure.

18. Sources: list maps, personal interviews w/dates, documents, etc.

Dennis and Anna Thuente, 11/11/02.

19. Additional Comments:

The Thuentes said that they built the new cabin after the 1985 auction. The back of the original cabin was remodeled about fifteen years ago using vinyl double-hung windows and an atrium-style window. The remodeling does not impact the main façade of the cabin.

The Thuentes have nicely maintained the buildings and property.

20. Form prepared by: Dawn Duensing Date: 11/11/02

21. Photograph date: 11/11/02 View: original cabin on right



TMK 1-4-2-86

Non-Contributing Structures listed by Tax Map Key

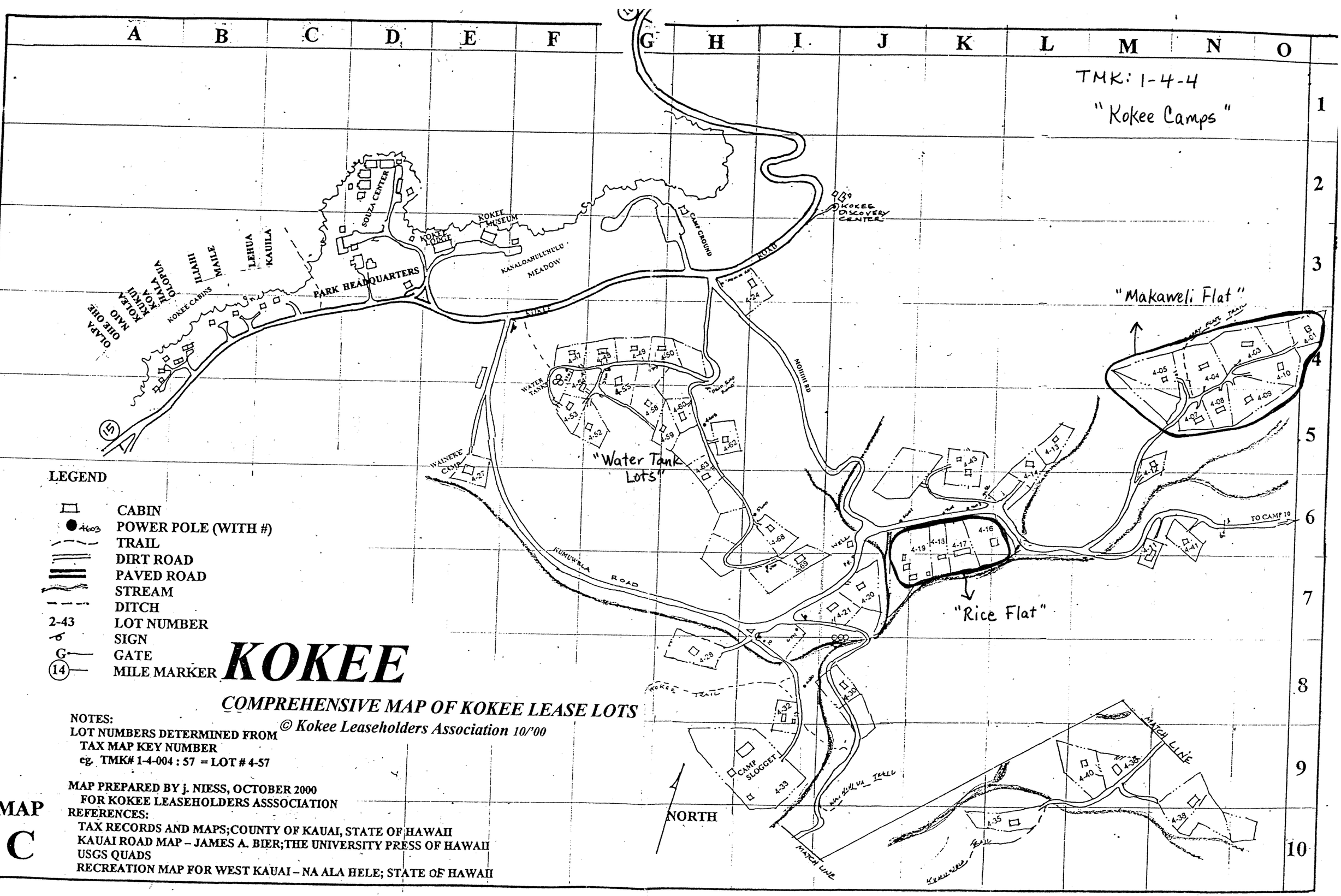
TMK #	Comments
1-4-02-14	New.
1-4-02-21	Property tax records date the building circa 1970; this simple cabin does not qualify as a historic structure.
1-4-02-24	The main building's historic integrity has been compromised by numerous additions, jalousies, and sliding-glass doors. The other buildings on the property are new.
1-4-02-25	This cabin has lost historic integrity with the new addition.
1-4-02-26	This cabin has extensive modifications, including a large addition and a new porch on the original cabin. A 1983 State Park's inventory photograph shows the original modest cabin. Inappropriate changes on the building's main façade include jalousie windows and modern doors.
1-4-02-27	The main façade of this building has been changed so that the building has lost historic integrity. Inappropriate changes include two sets of aluminum sliding doors, a large deck, lattice screens, and a corrugated plastic roof over part of the porch.
1-4-02-39	Building so completely remodeled that historic integrity is lost.
1-4-02-39	No house.
1-4-02-41	The cabin has lost historic integrity. Alterations include the installation of new T1-11 siding over the original vertical boards and new vinyl windows. Carport is historic.
1-4-02-43	This cabin has lost its historic integrity through extensive modifications, including a fake brick chimney and modern roofing material.
1-4-02-44	New.
1-4-02-51	Building has lost historic integrity. All the original windows have been replaced with jalousies; new additions surround most of the original structure.
1-4-02-53	New. This building is an unattractive intrusion amongst the rustic architecture in the state parks.

1-4-02-59	New.
1-4-02-60	New.
1-4-02-62	This house has been altered so extensively that it is difficult to find the structure's original character. The building has no historic integrity.
1-4-02-66	This cabin has been substantially modified by the addition of modern siding (T1-11) over the building's original vertical board and the addition of a porch, which was also built with T1-11. The building has lost historic integrity.
1-4-02-71	New.
1-4-02-73	This building has lost historic integrity. It bears little resemblance to the structure photographed in the 1983 State Parks Inventory. A new porch has been added to look rustic and a large addition constructed of T1-11 siding intrudes into the view of the main façade.
1-4-02-78	New.
1-4-02-79	New.
1-4-02-81	New.
1-4-02-85	Property tax records indicate a 1963 construction date for this cabin. A 1983 State Parks Inventory photograph shows substantial changes to the original character of the building.
1-4-04-5	New.
1-4-04-8	House lost after 1985 lease auction. The new house, built circa 1990, is a good example of a new structure built to complement the historic character of Koke`e.
1-4-04-11	It is difficult to see the original structure due to additions; this building has lost its historic integrity. Space underneath the house has been enclosed. Most windows have been replaced with aluminum sliding windows and jalousies.
1-4-04-20	New.
1-4-04-30	New.

1-4-04-38	New (or new over old.)
1-4-04-47	New.
1-4-04-48	There are many modifications to this structure, built circa 1959. The original board-and-batten cabin is covered by shiplap siding. A T1-11 addition with large windows is also visible from the public view.
1-4-04-49	The historic integrity of this cabin has been lost by the construction of a large addition. Although the addition is in the back, it is visible from the driveway. The two-story addition changes the character of this once small, simple cabin. There is an atrium window on the front façade.
1-4-04-52	This building has undergone major alterations and has lost its historic integrity. Inappropriate changes to the building's historic character include large sliding doors and T1-11 siding. The Inventory of Leased Recreation Cabins 1983 photo demonstrates the drastic modifications to the cabin.
1-4-04-58	New.
1-4-04-68	This cabin has been drastically altered so that its historic integrity is nearly lost. The back of the house maintains many historic features, but the public view from the road has been modified with an addition that includes large aluminum-framed sliding windows and doors, as well as a concrete-block foundation. If the addition was demolished, it may be possible to restore the cabin's historic integrity.
1-4-04-69	This cabin retains little historic integrity as there are many inappropriate changes, including aluminum sliding windows throughout the building, several odd additions, and decks.

TMK: 1-4-4

"Kokee Camps"



LEGEND

- CABIN
- 4603 POWER POLE (WITH #)
- TRAIL
- DIRT ROAD
- PAVED ROAD
- STREAM
- DITCH
- 2-43 LOT NUMBER
- SIGN
- G GATE
- (14) MILE MARKER

KOKEE

COMPREHENSIVE MAP OF KOKEE LEASE LOTS

© Kokee Leaseholders Association 10/'00

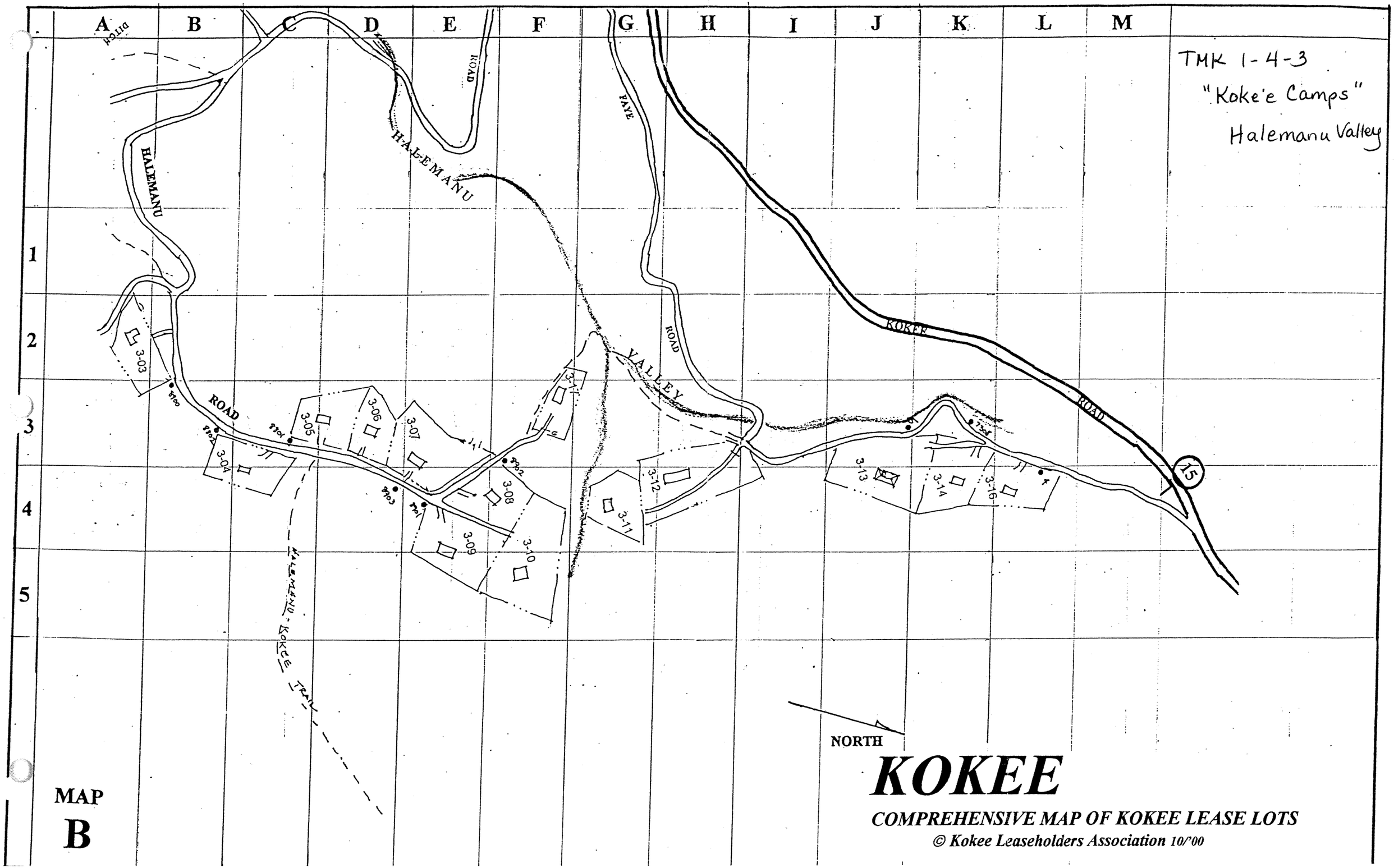
NOTES:
LOT NUMBERS DETERMINED FROM TAX MAP KEY NUMBER
eg. TMK# 1-4-004 : 57 = LOT # 4-57

MAP PREPARED BY j. NIESS, OCTOBER 2000
FOR KOKEE LEASEHOLDERS ASSSOCIATION

REFERENCES:
TAX RECORDS AND MAPS;COUNTY OF KAUAI, STATE OF HAWAII
KAUAI ROAD MAP – JAMES A. BIER;THE UNIVERSITY PRESS OF HAWAII
USGS QUADS
RECREATION MAP FOR WEST KAUAI – NA ALA HELE; STATE OF HAWAII

MAP C

TMK 1-4-3
"Koke'e Camps"
Halemanu Valley



MAP
B

KOKEE

COMPREHENSIVE MAP OF KOKEE LEASE LOTS

© Kokee Leaseholders Association 10/'00

TMK 1-4-2
"Pu'u Ka Pele Lots"

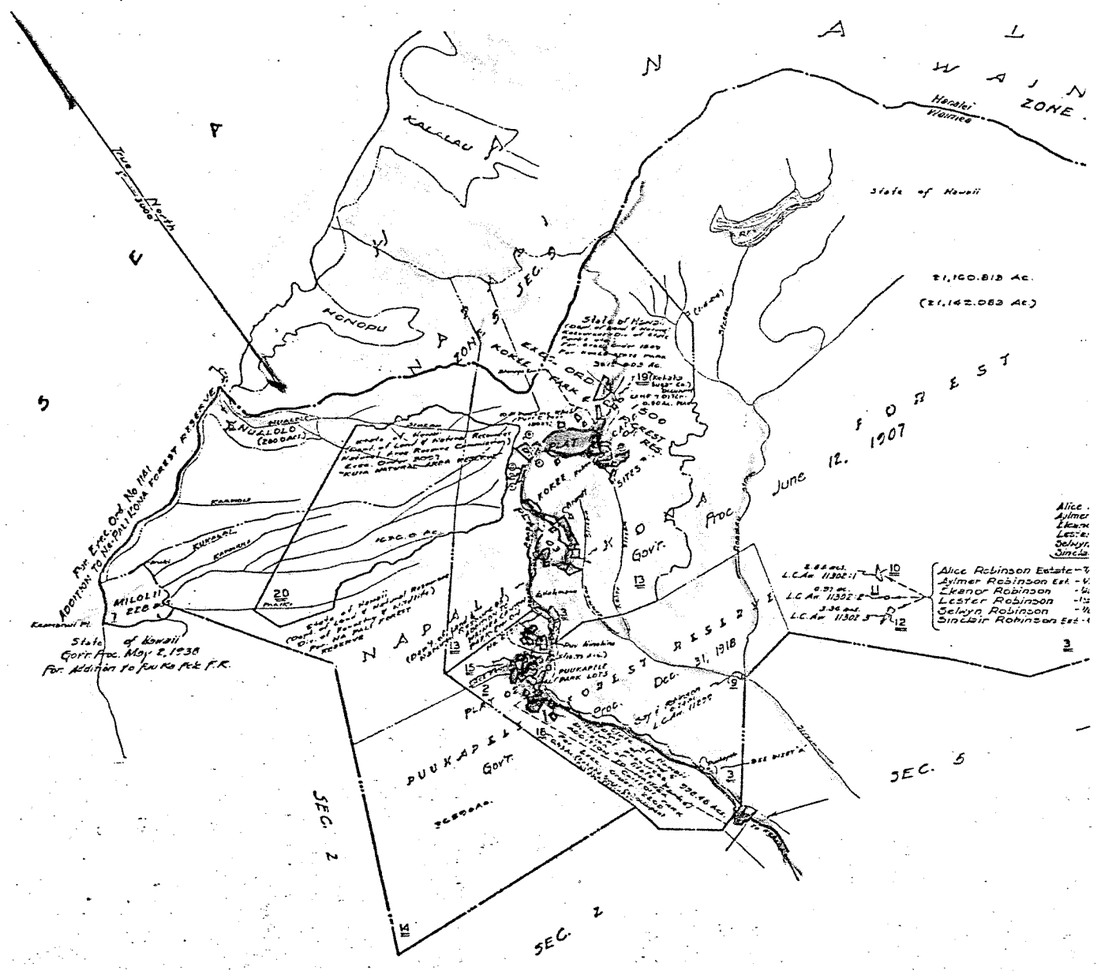
KOKEE

COMPREHENSIVE MAP OF KOKEE LEASE LOTS

MAP A

© Kokee Leaseholders Association 10/'00

OLD DUMP
BOY SCOUT CAMP
1-15
CAMP HALE KOA
METHODIST CAMP
DITCH
PUU KA PELE PICNIC AREA
KOKEE
HONGWANJI
MAKAHA RIDGE RD (PAVED)
PUU HINAHINA OVERLOOK
POLIHALE RIDGE
TO WAIMEA
ROAD
WAIMEA
CANYON
NORTH


NUALOLO
KAWAIKU
KAHUKU
KAHUKU
KAHU

KOKE'E AND WAIMEA CANYON STATE PARK MASTER PLAN:
EVALUATION OF MANAGEMENT OPTIONS FOR CABINS

Decision Analysts Hawai'i, Inc.

KOKE'E AND WAIMEA CANYON STATE PARK MASTER PLAN:
EVALUATION OF MANAGEMENT OPTIONS FOR CABINS

PREPARED FOR:

Department of Land and Natural Resources
State of Hawaii

PREPARED BY:

Decision Analysts Hawai'i, Inc.

January 2005

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TABLES

1. Koke'e and Waimea Cabins: Summary of Management Options
2. Assumptions and Intermediate Calculations
3. State Management (Option 1)
4. Private Collection (Option 2)
5. Private Management—Short Leases (Option 3)
6. Private Management—Rentals & Short Leases (Option 4)

KOKE'E AND WAIMEA CANYON STATE PARK MASTER PLAN:
EVALUATION OF MANAGEMENT OPTIONS FOR CABINS

1. INTRODUCTION

1.a. Content and Purpose

Presented below and in Tables 1 through 6 is an economic analysis of options for managing recreational residences (cabins) at the Koke'e and Waimea Canyon State Parks. Management options are explored using an economic model that allows projections and comparisons of economic impacts based on specific assumptions for each option. This economic model incorporates reasonable assumptions about the market for the cabins (e.g., occupancy rates and rents), but this report does not include a market study. And while the economic impacts of the cabins include projected revenues and expenditures, the report does not provide a complete *pro forma* covering future income statements and balance sheets.

The analysis was prepared to (1) assist the Board of Land and Natural Resources (BLNR) in considering alternatives to the baseline option of continued State management of the cabins, and (2) provide information to help the BLNR choose a management program that maximizes public benefits.

This report is an update of a preliminary one prepared in September 2004. A number of assumptions and cost estimates were revised; some costs were itemized in more detail; and some additional costs were addressed. Except for infrastructure costs, many of the added costs are comparatively small.

1.b. Public Benefits

Throughout the analysis, it is assumed that public benefits associated with the cabins are advanced by: (1) increasing the number of Hawai'i residents using the cabins; (2) increasing economic benefit as measured by jobs and payroll, net revenues to the State and the County of Kaua'i, and profits to Hawai'i businesses; (3) improving the quality of the resources and facilities; and (4) assigning an equitable sharing of costs for operation and management (O&M) of the infrastructure and support services.

1.c. Management Options

Five management options are analyzed:

1. State Management (the baseline option)
2. Private Collection
3. Private Management—Short Leases
4. Private Management—Rentals and Short Leases
5. Mixed Management.

In addition, variations on the options are presented in the text.

1.d. Methodology

The analysis (1) defines the features of each of the five management options; (2) specifies the assumptions for each option; (3) for the State and for a private management company (if applicable), projects revenues, expenses and net revenues conditioned on the given assumptions for each option; (4) calculates the approximate net present value (NPV) to the State and the NPV to a private management company (if applicable), along with the corresponding annualized values; (5) calculates the approximate changes in the two NPVs from Option 1 (the baseline option), along with the changes in the corresponding annualized values; and (6) summarizes advantages of each management option compared to Option 1.

The NPV is the estimated current value of a future stream of net revenues (revenues less expenses). In effect, it is the value of a State or corporate bond that could be amortized with the projected stream of net revenues over a 20-year period. The corresponding annualized value is the annual debt service (principal and interest) on the bond assuming equal annual payments.

The analysis is meant to demonstrate the potential feasibility or infeasibility of the five management options and their relative merits. As such the analysis builds on the best available information and on reasonable assumptions and estimates. The figures presented in the text and tables are approximate, and should not be interpreted as precise predictions of future lease rents, rental rates, occupancy rates, infrastructure costs, operating expenditures, etc.

1.e. Organization

Section 2 and Table 1 present a summary evaluation of the five core management options.

For Management Options 1 and 4, Section 3 and Table 2 address the assumptions and intermediate calculations for projecting revenues and expenditures, and for determining NPVs. The assumptions and intermediate calculations for Options 2, 3 and 5 are not shown in Table 2 since they are variations of Options 1 and 4.

Tables 3, 4, 5 and 6 show projected revenues and expenditures for Options 1, 2, 3 and 4, respectively.

2. OVERVIEW OF MANAGEMENT OPTIONS AND COMPARATIVE ADVANTAGES

2.a. Option 1: State Management

For the State Management option, the BLNR would lease each cabin in its current condition to the family submitting the highest acceptable bid. Thus, the State would manage 105 separate leases. Each family would be responsible for renovating or replacing cabins as needed and in compliance with standards specified in the lease. For the cabins that are in good condition, 10-year leases are assumed since this would allow each cabin to be leased twice in a 20-year period and, in turn, would give more families access to the cabins. However, longer leases are assumed for cabins in poor condition in order to provide sufficient use to justify more costly renovations or replacement.

The assumptions for this option are shown in Table 2, and projected revenues and expenditures are shown in Table 3. As summarized in Table 1, the NPV to the State and the corresponding annualized value for this option are estimated at about $6.41 million and $515,000, respectively.

2.b. Option 2: Private Collection

The option of Private Collection is similar to Option 1, except that the State would use the services of a private company (i.e., Agent) to collect lease rents and monitor compliance with specified terms of each lease (e.g., the cabins are not to be used as full-time homes).

Assumptions for this option are: (1) a 15% management fee (which is sufficient to fund two property managers, overhead and profit); (2) profit of 10% of gross revenues to the Agent; and (3) State oversight by a single State employee spending half-time on the effort. All other assumptions for this option are as given in the first column of Table 2; the resulting revenues and expenditures are shown in Table 4.

Compared to Option 1, this option would reduce the NPV to the State by about $360,000, and would reduce the corresponding annualized value by about $29,000 per year (see Table 1). The NPV to the Agent would be about $210,000, and the corresponding annualized value would be about $20,000.

A variation of this option, which is not shown in Table 1, would be that BLNR would lease for a 20-year period all of the cabins in their current condition to a single Master Lessee. In turn, the Master Lessee would sublease the cabins in their current condition to individual families. The duration of each sublease would depend on the condition of the cabin: 10-year leases for cabins

in good condition, and longer leases for ones in poor condition. The net effect would be similar to Option 2, but the net return to the private management company probably would be higher, and the net return to the State would be lower because of the uncertainty about future rents from sublessees. In order to reduce the risk of an unprofitable venture in the event of low bids by sublessees, management companies would submit bids for the Master Lease that would provide an adequate cushion (i.e., additional profit) to compensate for the risk.

2.c. Option 3: Private Management—Short Leases

For the option of Private Management—Short Leases, the BLNR would lease all of the cabins for a 20-year period in their current condition to a single Master Lessee. In turn, the Master Lessee would renovate or replace the cabins, and then sublease finished cabins to individual families for 5-year periods. The subleasing would follow private marketing to increase community awareness of the opportunity to bid on the cabin leases. A 20-year lease for the Master Lessee would provide sufficient time to recover major expenditures on cabin improvements. Leases longer than 5 years to individual families would not be needed to justify costly improvements since the cabins would be leased in finished condition. To assure affordability, the Master Lease and individual leases would be allocated to the highest bidders, subject to a limit on individual lease rents.

Private management of cabins would allow the State to reduce its expenditures on management. And unlike the State, a private management company has the flexibility to make expenditures as needed without incurring the costs and delays associated with (1) obtaining Legislative and Executive approvals to expend funds on improvements or a change in services; and (2) complying with the State's qualifying, bidding and contracting process.

Also, a private management company can renovate existing cabins and build new cabins at a lower cost than can individual lessees. This is because a private company can take advantage of standardized designs, bulk purchases at wholesale prices, and repetitive construction by experienced crews. At the end of the Master Lease, the State would inherit cabins in good condition because of frequent renovations by the Master Lessee.

For individual lessees, Option 3 offers a fundamentally different and higher-value product than the leases under Options 1 and 2—i.e. the cabins would be finished and, as a result, individual families would not have to deal with costly renovations or replacement. And because the cabins would be finished, families could have more recreational time at the cabins instead of spending

time and effort renovating or building cabins, and delaying their recreational use of the cabins until they are ready for occupancy.

Furthermore, leasing out finished cabins offers access to more families. Interested parties would include families who have no desire to take on a construction project in a remote location. Also, 5-year leases would allow the leasing of each cabin to four separate families over a 20-year period.

If the finished cabins were leased to the highest bidder, they would lease for higher rents than the Option 1 cabins in good condition that require renovations by the lessee. Higher rent would reflect (1) a higher-quality product with no additional expenditures needed for basic structural improvements, (2) a finished cabin that allows greater recreational use, and (3) bidding by more families because the cabins would be finished. However, to improve affordability to individual lessees, Option 3 has annual lease rents discounted by about 15% from market rents. This results in a premium of about 3% for a finished cabin compared to an Option 1 cabin in good condition that requires renovations by the lessee.

The assumptions for this option are as shown in Table 2 for private management, except that the total number of cabins remains at 105 and the number of short-term rentals is zero instead of 24. The resulting revenues and expenditures for Option 3 are shown in Table 5.

Compared to Option 1, this option would decrease the NPV to the State by about $2.47 million, and would decrease the annualized value by about $198,000 per year (see Table 1). The NPV to the private management company would be about $203,000, with an annualized value of about $19,000; this NPV reflects the payment of State rent set at a level that allows marginal profitability to the private management company. The decrease in NPV to the State is due to the fact that the discounted rent paid by families generates too little revenue to pay for costly renovations and replacement of cabins while still allowing profitable operations for the private management company, and paying lease rents to the State at the same or higher level than in Option 1.

A major variation of Option 3, which is not shown in Table 1, would be to lease finished cabins to the highest bidder instead of leasing them to families at discounted rents (i.e., an initial annual lease rent estimated at about $12,410 instead of about $10,549), and to increase slightly the percentage lease rent paid by the Master Lessee to the State. Compared to Option 1, this variation would increase the NPV to the State by about $497,000, and would increase the annualized value by about $40,000 per year. The NPV to the private management company would be about $289,000, with an annualized value of about $27,000. The State would realize higher net revenues because of the higher lease rents

and excise tax paid by tenants for finished cabins with no discounting of rents; higher rent and excise tax paid by the Master Lessee to the State; and reduced State effort on property management.

An additional and realistic variation of Option 3, which is not shown in Table 1, would be to have staggered leases so that about 21 cabins would become available for lease each year. This would allow the initial improvements to be paced over a 5-year period and, in turn, would employ a smaller construction crew for a longer period. Also, staggered leases would offer families more frequent opportunities to bid on the cabins, and would allow DLNR to better monitor the value of the leases over time.

2.d. Option 4: Private Management—Rentals & Short Leases

This option is similar to Option 3, except that a cluster of about 24 cabins in the "tank-lot" area near the existing lodge at Koke'e would be made available for short-term rentals. This cluster would be comprised of 15 existing cabins plus nine new cabins. The total number of cabins would increase from 105 to 114. Ninety of them would be finished and subleased by the Master Lessee to families for 5-year periods at discounted rents (i.e., the lease terms of Option 3). The detailed assumptions and intermediate calculations for Option 4 are shown in Table 2, while resulting revenues and expenditures for both the private management company and the State are shown in Table 6.

Based on the existing rental cabins at Koke'e, a family could rent a cabin for up to five nights a month. And to insure affordability to Hawai'i residents, it is assumed that the daily rent would be discounted for them at a rate approved by the State (i.e., kama'aina rates). Visitors to Hawai'i would be charged the full market rate. This would increase net returns to both the State and the private management company. Also, the higher market rates would discourage some visitors from using the cabins, thereby making more of them available to Hawai'i residents.

The combination of short-term rentals and affordable kama'aina rates would allow many more families to have access to the cabins (on the order of 42 families per year for each cabin at an 80% occupancy rate, or over 1,000 families per year for the assumed 24 rentals). It is assumed that about half of these families would be Hawai'i residents.

Compared to Option 1, this option would decrease the NPV to the State by about $459,000, and would decrease the annualized value by about $37,000 per year (see Table 1). The NPV to the private management company would be about $470,000, with an annualized value of about $44,000; this NPV reflects the

payment of State rent set at a level that allows marginal profitability to the private management company. The decrease in NPV to the State is due to the discounted rents for 5-year leases on finished cabins (see the above discussion for Option 3).

Compared to Option 3, the addition of short-term rentals increases the NPV to the State by about $2 million ($5.96 million – $3.94 million). The increase is due to the fact that short-term rentals would generate higher revenues and correspondingly higher lease rents than would rents from cabins leased to individual families. Also, short-term rents are subject to both the State excise tax and the Transient Accommodations Tax (TAT). Each additional rental would increase the NPV to the State by about $134,000, and would increase the annualized value by about $10,800 (see Table 1).

The short-term rentals would have additional impacts which are not estimated or are not shown in Tables 1 and 6. First, the visitors staying in the rental cabins would increase sales at the Koke'e Lodge store and restaurant which, in turn, would result in an increase in percentage lease rent paid to the State by the private company managing the Lodge.

Second, the short-term rentals would increase employment by about six jobs (about one job per four rentals). These employees would pay personal income taxes to the State, and their expenditures would be subject to the State excise tax.

And for the County, the additional cabins and short-term rentals would increase revenues by about $9,770 in the first year of operations, resulting in a NPV to the County of about $155,000. The increased revenues would include (1) about $6,300 from property taxes on the nine additional cabins ($700 per cabin x 9 cabins), and (2) about $3,470 for the Kaua'i share of the TAT generated by the 24 rentals (6.496% of TAT).

A major variation of Option 4, which is not shown in Table 1, would be similar to the major variation of Option 3: finished cabins would be leased to the highest bidder instead of to families at discounted rents, with slight adjustments in the percentage rents paid by the Master Lessee to the State. Compared to Option 1, this variation would increase the NPV to the State by about $1.34 million, and increase the annualized value by about $107,000 per year. The NPV to the private management company would be about $1.17 million, with an annualized value of about $110,000. The change in NPV is lower for the private management company than it is for the State, while the change in the annualized value is higher: this is due to different discount rates (5% for the State and 7% for the private management company).

For this variation, the substantial increase in NPV for the State and for the private management company is due to the short-term rentals and, for the leased finished cabins, charging full market rents instead of discounted rents.

For the finished cabins that are leased to individual families, an additional and realistic variation of Option 4 would be similar to the one discussed above for Option 3: the leases would be staggered so that about 18 cabins would become available for lease each year. This would allow the initial improvements to be paced over a 5-year period and, in turn, would employ a smaller construction crew for a longer period. Also, staggered leases would give families more frequent opportunities to bid on the cabins, and would allow DLNR to better monitor the value of the leases over time.

2.e. Option 5: Mixed Management

Under the Mixed Management option, the State would (1) lease cabins in their current condition to individual families who, in turn, would renovate or replace the cabins (Option 1 or 2); and (2) lease about 24 cabins to a single lessee for use as short-term rentals (a portion of Option 4).

Another variation would be to (1) lease about 60 or so of the cabins in their current condition to individual families who in turn would renovate or replace the cabins (Option 1 or 2); and (2) lease the remaining cabins to a Master Lessee who, in turn, would renovate or replace the cabins and sublease about 30 finished cabins for 5-year periods at market rates and use 24 cabins for short-term rentals (the major variation of Option 4). The finished cabins could be new ones replacing the 32 cabins that are now in poor condition and not used for short-term rentals.

Advantages of these options would reflect a corresponding mix of the previous four options.

2.f. Best Management Options

Based on the criteria listed in Subsection 1.b. and the options discussed above, the greatest public benefit would result with Option 4 (Private Management—Rentals & Short Leases), combined with the variations of (1) leasing finished cabins to the highest bidder instead of leasing them to families at discounted rents, and (2) staggered subleases. This option would:

— Maximize the number of Hawai'i residents using the cabins because of the (1) the short-term rentals at discounted rental rates for Hawai'i residents, (2) short lease periods that would make

more cabins available for sublease, and (3) staggered subleases that would make some cabins available for lease each year.

— Maximize economic benefit as measured by jobs and net payroll (about six additional jobs due to the short-term rentals), net revenues to the State, and profits (i.e., NPV) to the Master Lessee.

— At the end of the Master Lease the State would inherit cabins in good condition.

— Lessees would be charged a fair share of the cost of providing support services.

If the first of the two above variations is not acceptable for all 90 of the leased cabins (i.e., charging full market rents for 90 finished cabins), then the next best option would be a mix of Option 1 and Option 4 with the two variations. For this mixed option, the State would manage about 60 or so leased cabins, with longer term leases for families who would like to to renovate an existing cabin or build a new one (Option 1). A Master Lessee would manage 24 short-term rentals, and sublease 30 or so finished cabins at market rates and at staggered intervals (Option 4 with the two variations). The finished cabins could be new ones replacing the 32 cabins that are now in poor condition and not used for short-term rentals.

If the first of the two above variations is not acceptable for any of the leased cabins (i.e., charging full market rents for finished cabins), then the third best option would be a mix of Options 1 and 4: (1) State management of 90 leased cabins, with longer term leases and with the lessees making improvements; and (2) private management of 24 short-term rentals.

If, for the last two recommendations, single management is preferred over mixed State and private management of cabins, then Private Collection (Option 2) of cabins leased in their current condition can be substituted for State Management (Option 1). The Master Lessee for the other cabins would also be the agent for Private Collection.

3. ASSUMPTIONS AND INTERMEDIATE CALCULATIONS

Detailed assumptions for Options 1 and 4 are presented in Table 2 and discussed below.

3.a. Number of Cabins by Historic Value and Current Condition

The first section of Table 2 presents the approximate number of cabins by historic value and current condition (good, moderate, and poor). The ratings correspond to the extent of improvements needed: cabins in good condition require few renovations while those in moderate condition require more renovations, and those in poor condition require extensive renovations or replacement.

For Option 4, nine additional cabins would be added in the "tank-lot" area for short-term rentals. In Table 2, they are included in the count of cabins in "poor" condition.

3.b. Use of Cabins

For Option 4, this section of Table 2 gives the assumed number of cabins that will be used for short-term rentals by the current condition of the cabins. The remaining cabins would be used for long-term leases. In actual practice, it makes little difference which cabins are selected for short-term rentals since all short-term rentals are expected to rent for about the same amount. Furthermore, if a cabin is in good condition, then the Master Lessee will incur low renovation costs while paying high lease rent to the State. But if a cabin is in poor condition, then the Master Lessee will incur high renovation or replacement costs while paying low lease rent.

Cabins for short-term rental would be located in the "tank-lot" area, and would include 15 existing cabins and nine new ones.

3.c. Duration of Leases

For State Management, the durations of the leases are assumed to be 10, 15, or 20 years. As noted previously, 10-year leases are assumed for cabins in good condition which would allow the leasing of each cabin twice in a 20-year period. In turn, this would give more families access to the cabins. However, 15- and 20-year leases are assumed for cabins in moderate and poor condition, respectively, in order to justify more costly renovations or replacement.

For Private Management, it is assumed that the Master Lease will run for 20 years. This will provide sufficient time for the Master Lessee to recover major expenditures on cabin improvements. Subleases of finished cabins to individual families are assumed to run for 5 years, thereby giving more families access to the cabins.

3.d. Renegotiation Years

As indicated in Table 2, rents for the 10-, 15-, and 20-year State leases and State approved daily kama'aina rates for short-term rentals would be subject to renegotiation with the State every fifth year.

3.e. Tenant Mix

For short-term rentals, it is assumed that about half the occupants would be Hawai'i residents, and about half would be visitors to Hawai'i.

3.f. Average Occupancy

The occupancy rate for short-term rentals is expected to average about 80%—a relatively high rate that reflects the (1) popularity of Koke'e and Waimea Canyon, (2) limited supply of rentals, and (3) assumed discount from market rates for Hawai'i residents (see next subsection).

For leased cabins, it is expected that families will base their bids on anticipated use and the value of the use. For 5-year leases of finished cabins, the assumed use is based on an average 40% occupancy (i.e., about 4.8 months per year). This is a relatively high rate that reflects the novelty of a new acquisition and the fact that a family can use the cabin immediately for recreation instead of having to spend personal time on renovating or building a new cabin.

For the longer leases of cabins that need improvements, the assumed occupancy rate is expected to drop to about 35% (i.e., about 4.2 months per year).

3.g. Average Daily Rates

For short-term rentals, the initial market rate is estimated at about $120 per day based on similar rentals in Hawai'i and on the mainland (see Table 2). This rate is for a cabin that will house a large family, not for a typical hotel room. For Hawai'i residents (but not visitors from outside Hawai'i), this rate is then discounted 25% to $90 per day to insure affordability.

Lease rents for State cabins that require renovations or replacement will vary according to the condition of each cabin. For the purpose of this analysis, cabin condition is factored into a "daily value" that represents the value of a cabin to the potential bidder on the lease. Estimated daily values are as follows: $80 for cabins in good condition, $60 for cabins in moderate condition, and $40 for cabins in poor condition. The daily values are estimated based on (1) a discount from comparable commercial rentals; (2) historic annual lease rents appreciated to 2007, and then adjusted to daily rates base on occupancy rates (see above); and (3) estimates of the underlying property values, translated to corresponding annual rents and then adjusted to daily rates base on occupancy rates (see above).

For finished cabins that have already been renovated or replaced by the Master Lessee, followed by private marketing to increase community awareness of the availability of the cabins, it is assumed that the initial bidders will value the cabins at about $85 per day. Finished cabins are a higher-value product because they will have been improved already, and will not require major expenditures or loss of recreational time before they can be occupied. Also, finished cabins will appeal to more bidders; interested parties now will include families who have no desire to take on a construction project in a remote location.

To insure affordability of the finished cabins, it is assumed for the analysis that the effective market lease rent will be discounted by about 15%, resulting in an effective value of about $72.25 per day.

3.h. Average Annual Rent Per Unit

This section of Table 2 shows the annual gross returns from each type of cabin for the initial year of operation based on the mix of tenants (if applicable), the average occupancy rate, the average daily rent, and discounts for affordability (if applicable).

For State management, initial annual lease rents range from an estimated low of about $5,110 for a cabin in poor condition to about $10,220 for one in good condition. These rents are for cabins in their current condition; that is, the cabins will require expensive renovations or replacement by the families who lease the properties.

For these State leases, it is assumed that the lessees will be required to renovate or replace cabins according to minimum standards. It is therefore assumed that upon expiration of leases and rebidding for new ones, all of the cabins will be in good condition. As a result, all cabins will eventually lease for about

$10,220 per year, plus appreciation. However, until a lease expires, renegotiated rent would be based upon the initial condition of the property and not on any improvements made by the lessee.

Under Private Management, finished cabins initially will sublease for about $10,549 per year. This reflects the 15% discount for affordability. This is a modest 3% premium over a State lease of a cabin in good condition that will require renovations at the expense of the lessee ($10,549 versus $10,220). Without the discount, the initial lease rent would be about $12,410 ($85 per day x 365 days x 40% occupancy).

For short-term rentals, initial revenues per rental cabin are estimated at about $30,660 per year, reflecting the higher occupancy rate and the higher daily rental rates.

3.i. Infrastructure

Infrastructure Improvements

The fair-share cost of road, water, sewer and drainage improvements to support the cabins is estimated at $4 million. If a cluster of cabins is used for short-term rentals, then an additional $750,000 will be required to pave roads and install sewers to support these cabins.

For the analysis, it is assumed that all of the improvements will be made in a single year before the cabins are leased. In practice, the infrastructure improvements will be made over a number of years.

Also, it is assumed that the improvements will be provided by the State because of the low interest rate for State financing. Loan payments will be serviced from rental income paid to the State.

An alternative but inferior approach to financing the improvements would be to charge lessees an infrastructure impact fee. In turn, the lessees would borrow the funds but at a higher interest rate. Because of the added cost of an impact fee, families would bid lower rents to lease the cabins.

O&M of Infrastructure

Excluding utilities (see below), the fair-share cost of infrastructure operations and maintenance (O&M) to support the cabins is estimated at $100,000, plus adjustment over time for inflation. It is assumed that the State will provide the service since it will also provide the service to other park users. In turn, the State would charge each lessee its fair share of the costs: $952 per year if 105

cabins, or $877 per year if 114 cabins. For Private Management, the Master Lessee would collect the O&M fee from each sublessee, and then pay the amount collected and State excise tax to the State. For cabins used for short-term rentals, the costs would be paid by the Master Lessee using a portion of the rental income. The net fiscal impacts to the State would be zero. And, except for the short-term rentals, the net fiscal impacts to the Master Lessee wold be zero.

O&M for utilities (i.e., water, electricity, phone, etc.) would be charged directly to users based on the amount of use (e.g., by the volume of water used).

3.j. Cost of Cabin Improvements Prior to Initial Leases

For State Management, individual families would renovate or replace cabins at their expense.

For Private Management, the Master Lessee would renovate or replace the cabins before subleasing finished cabins to individual families. Unlike the State, a private management company has the flexibility to make expenditures as needed without incurring the costs and delays associated with (1) obtaining Legislative and Executive approvals to expend funds on improvements or a change in services; and (2) complying with the State's qualifying, bidding and contracting process. Also, a private management company can renovate existing cabins and build new cabins at a lower cost than can individual lessees. This is because a private company can take advantage of standardized designs, bulk purchases at wholesale prices, and repetitive construction by experienced crews.

As shown in Table 2, renovation costs are estimated at about $15,000 for a cabin in good condition based on recent estimates to renovate rental cabins at Koke'e Lodge. The cost to renovate cabins in moderate condition is estimated at about $42,500, based on a mid-estimate for the cabins in good and poor condition.

The cost of a new cabin to replace one in poor condition is estimated at $70,000. This is based on a cabin of approximately 510 square feet (about 16 feet by 32 feet) with double-wall construction. Partially, pre-assembled cabins delivered to a California port cost approximately $37,000. Final assembly would require about one week of effort by three workers. Additional costs would be incurred for: permits; shipping a "cabin kit" from California to Kaua'i; trucking the cabin kit to Koke'e; installing a post-and-pier foundation; purchasing and installing sinks, a shower, a toilet, cabinets, etc.; electrical and plumbing work; excise tax; contingency; profit; etc.

To comply with the Americans with Disabilities Act (ADA), a few of the cabins will have ramps instead of steps. When averaged over all the cabins, the increase in cost is expected to be insignificant.

To simplify the analysis, it is assumed that all of the renovations and replacement of cabins will be done in a single year. In practice, it is likely that the effort will span a number of years.

3.k. Cost of Cabin Improvements Prior to Subsequent Leases

Under Private Management, it is assumed that each leased cabin will be renovated at the end of each 5-year sublease before it is subleased again. The cost is estimated at $5,000 per cabin plus inflation.

3.l. Initial Cost of Equipment and Furnishings—Short-term Rentals

The initial cost to equip and furnish a cabin for short-term rental is estimated at about $5,000 (see Table 2). This covers the cost of a small refrigerator, a few small appliances, beds, tables, chairs, chests of drawers, lamps, utensils, bedding, towels, etc.

3.m. Lease Income Paid to the State

For State management, per-unit lease rents paid to the State are the same as Average Annual Revenues per Unit.

For Private Management, lease rents paid to the State would be a percentage of the gross revenues collected by the Master Lessee. For the analysis, these percentages were arbitrarily set so that they allow marginal profitability to the private management company. Thus, the demonstration of feasibility or infeasibility of an option is reflected in the NPV to the State.

Depending on the current condition of a cabin, the assumed percentage rents for short-term rentals ranges from 20% to 40%, and averages 26.25% for all short-term rentals. This results in average lease rent of about $8,048 per cabin. These lease rents for short-term rentals are about 20% higher than the long-term lease rents under State management.

For finished cabins, the assumed percentage rent ranges from 30% to 60%, resulting in initial annual lease rents per unit ranging from $3,165 to $6,329. These lease rents for finished cabins are about 38% lower than the long-term lease rents under State management.

In practice, and assuming a feasible option, the percentage rents would likely be set at levels that allow more than marginal profitability to the private management company.

3.n. Employment, Payroll and Overhead

Under State management of the cabin leases, two full-time property managers are anticipated at an average annual salary of $40,000, plus 40% overhead and inflation (see Table 2).

Under Private Management, employment is anticipated to include: (1) 2.5 property managers at a average salary of $40,000, plus 30% overhead and inflation; and (2) 0.25 employee for support services for each short-term rental (one employee per four cabins) at an average salary of $30,000, plus 30% overhead and inflation—staffing which reflects a low-service operation. In addition, oversight management by the State is expected to involve a half-time property manager at an average annual salary of $40,000, plus 40% overhead and inflation.

3.o. Annual Per-Unit Cost of Goods and Services

For State management of leased cabins, the initial annual cost of goods and services is estimated at about $200 per cabin, including about $75 for vehicle expenses and $125 for miscellaneous expenses. For 105 cabins, this amounts to about $21,000 per year, including about $7,900 for vehicle expenses and about $13,100 for miscellaneous expenses. Vehicle expenses are based on over 15,000 miles additional miles driven to manage the cabins, and a cost of about 50¢ per mile. No State expenditures are assumed for property and liability insurance since the State is self-insured, and individual lessees would be required to insure their leased cabins.

For private management of leased cabins, the initial annual cost of goods and services is estimated at about $250 per cabin, including an additional $50 for miscellaneous expenses. For 90 cabins, this amounts to about $22,500 per year. Individual lessees would be required to insure their leased cabins, or reimburse the Master Lessee for their fair share of the cost of insurance that covers all cabins. For the latter, the cost would be about $630 per cabin (a high estimate provided by a Hawai'i insurance agency).

For private management of short-term rentals, the initial annual cost of goods and services is estimated at about $5,200 per cabin, or about $124,800 for 24 cabins. This estimate reflects a low-service operation. The per-cabin annual cost is itemized as following:

— about $1,000 for maintenance and repair services in addition to the staff handyman;

— about $150 for vehicles (based on over 7,000 additional miles to service short-term rentals at 50¢ per mile);

— about $650 for property and liability insurance (a high estimate by a Hawai'i insurance agency);

— about $750 for marketing and reservations (about $18,000 for 24 units), assuming that this would be in addition to a related marketing and reservations operation;

— about $220 for paper goods;

— about $100 for replacement linens;

— about $300 for laundry (about 750 pounds per cabin at 40¢ per pound);

— about $400 for cleaning supplies (about $10 per week and 80% occupancy);

— about $150 for firewood (one 5-inch-diameter log per night, about 200 logs per cord, about $100 per cord, and 80% occupancy);

— about $500 for electricity (about $50 per month and 80% occupancy);

— about $390 for water (about 120 gallons per person per day, 4 people per cabin, 80% occupancy, and the County rate of $2.76 per 1,000 gallons);

— about $110 for disposal of solid waste at the Kekaha Landfill (about 3.5 pounds of waste per person, 4 people per cabin, 80% occupancy, and a disposal rate of $56 per ton); and

— about $480 in miscellaneous costs.

3.p. Taxes

Revenues paid to a private company are subject to the State 4.167% excise tax, including rents from subleasing cabins, rents from short-term rentals, and management fees for services. Revenues paid to the State are exempt from the excise tax.

The rents from short-term rentals would also be subject to the 7.25% TAT. The State's share of this tax is 55.2% and the County of Kaua'i share is 6.496%. The remainder is allocated to the other counties.

Once a cabin is improved, property taxes are estimated at about $700 per cabin. This is based on an assessed value of about $140,000 allocated about evenly between land and buildings, and the current property tax rates of $4.50 per $1,000 for assessed building value and $5.49 per $1,000 for assessed land value.

As noted in Table 2, other taxes would be generated but are not estimated, including but not limited to: corporate and personal income taxes.

3.q. Annual Appreciation and Inflation

As shown in Table 2, property values, wages, and salaries are assumed to increase at an average annual rate of about 3%, while expenses are assumed to increase at an average annual rate of about 2%.

3.r. Discount Rates

Discount rates used for calculating NPV and annualized values are 5% for the State and 7% for private companies. These rates are based on State and corporate borrowing rates.

Table 1. Koke'e and Waimea Cabins: Summary of Management Options

Management Options	State	Private	Comparative Advantages
1. State Management (Table 3)			
Defining Features			• Baseline option
• State leases cabins to 105 individual families			
• Short (long) leases for cabins in good (poor) condition			
• Leases are allocated to highest bidders			
• Individual families improve cabins			
Net Present Value	$ 6,414,617	n.a.	
Annualized	$ 514,725	n.a.	
2. Private Collection (Table 4)			
Defining Features			• State relieved of collection and monitoring
• Same as Option 1, except the State pays a private company to collect lease rents and monitor compliance with leases			
Net Present Value	$ 6,054,419	$ 209,658	
Annualized	$ 485,822	$ 19,790	
Change in Net Present Value from Option 1	$ (360,198)	$ 209,658	
Annualized	$ (28,903)	$ 19,790	
3. Private Management—Short Leases (Table 5)			
Defining Features			• Lower management costs for the State
• State leases all cabins to a Master Lessee for 20-yr term			• Master Lessee has flexibility to make improvements as needed
• Master Lessee improves cabins			
• Finished cabins subleased to individual families for 5-yr terms			• Lower cost for improvements
• Leases are allocated to highest bidders subject to limits on rent to insure affordability			• No major improvements required by families
			• More recreational use of finished cabins
Net Present Value	$ 3,944,747	$ 203,117	• Discounted rents, finished cabins and short leases allow more families to have access to cabins
Annualized	$ 316,537	$ 19,173	
Change in Net Present Value from Option 1	$ (2,469,870)	$ 203,117	
Annualized	$ (198,189)	$ 19,173	• At the end of the Master Lease, the State inherits cabins in good condition
4. Private Management—Rentals & Short Leases (Table 6)			
Defining Features			• Same as for Option 3
• Same as Option 3, except 15 existing cabins and 9 new ones are used for short-term rentals			• Rentals at discounted rates allow more residents to have access to cabins
• Daily rate discounted for residents to improve affordability			• High returns to the State from rentals
Net Present Value	$ 5,956,023	$ 469,917	• Additional income from Excise Tax and Transient Accommodations Tax
Annualized	$ 477,927	$ 44,357	
Change in Net Present Value from Option 1	$ (458,594)	$ 469,917	• Additional rent derived from increased sales at the Lodge
Annualized	$ (36,799)	$ 44,357	
Change in Net Present Value per Additional Short-term Rental	$ 134,182	$ 32,529	• Rentals support about 6 more jobs
Annualized	$ 10,767	$ 3,071	
5. Mixed Management (Not Shown)			
Defining Features			
• Option 1 or 2 for long-term leases			• A mix of advantages for (1) Option 1 or 2 and (2) Option 4
• Option 4 (Private Management) for short-term rentals			
Net Present Value	n.e.	n.e.	
Annualized	n.e.	n.e.	
Change in Net Present Value from Option 1	n.e.	n.e.	
Annualized	n.e.	n.e.	

Table 2. Assumptions and Intermediate Calculations

Item	Op 1. State Management	Op 4. Private Management	Comment
Number of Cabins, by Historic Value and Current Condition			
Good	44	44	Under State Management, all units would be renovated or replaced
Moderate	22	22	by individual families. Under Private Management, all units would
Poor	39	48	be renovated or replaced by Master Lessee, and 9 units would be
Total	105	114	added for short-term rentals.
Use of Cabins			
Short-term Rentals			
Cabins Now in Good Condition	n.a.	7	
Cabins Now in Moderate Condition	n.a.	1	
Cabins Now in Poor Condition	n.a.	16	
Total Units, Short-term Rentals	n.a.	24	
Long-term Leases			
Cabins Now in Good Condition	44	37	
Cabins Now in Moderate Condition	22	21	
Cabins Now in Poor Condition	39	32	
Total Units, Long-term Leases	105	90	
Duration of Leases (years)			
Master Lease	n.a.	20	
Individual Leases			
Renovated and New Cabins		5	Shorter and staggered leases increase access.
Cabins Now in Good Condition	10	n.a.	
Cabins Now in Moderate Condition	15	n.a.	Expensive improvements by lessees require long leases.
Cabins Now in Poor Condition	20	n.a.	
Renegotiation Years			
Individual and Master Leases	Yrs 5, 10 & 15	Yrs 5, 10 & 15	To increase revenues, rents are adjusted as dictated by the market.
Short-term Rental Rates	n.a.	Yrs 5, 10 & 15	To assure affordability, kama'aina rates are negotiated with the State.
Tenant Mix, Short-term Rentals			
Visitors		50%	
Residents		50%	
Average Occupancy			High occupancy for short-term rentals reflects high demand, limited
Short-term Rentals	n.a.	80%	supply, and discounted rents.
5-Year Leases	n.a.	40%	Low occupancy for leased cabins reflects part-time vacation use by
Leases of 10 or More Years	35%	n.a.	individual families, relatives and friends. Annual use is expected to decrease with longer leases.
Average Daily Rate			
Short-term Rentals			
Market Rate Charged to Visitors	n.a.	$ 120	Adjusted by season and year based on market conditions.
Discount to improve affordability	n.a.	25%	
Discounted Rate Charged to Residents	n.a.	$ 90	Adjusted every 5 years.
Short-term Leases, Renovated and New Cabins			
Effective Market Rate	n.a.	$ 85	For Private Management, the higher rate reflects higher quality and
Discount to improve affordability	n.a.	15%	more marketing.
Discounted Rate	n.a.	$ 72.25	
Long-term Leases			
Cabins Now in Good Condition	$ 80	n.a.	Effective market rates.
Cabins Now in Moderate Condition	$ 60	n.a.	
Cabins Now in Poor Condition	$ 40	n.a.	
O&M Charge	n.e.	n.e.	

Table 2. Assumptions and Intermediate Calculations

Item	Op 1. State Management	Op 4. Private Management	Comment
Average Annual Rent Per Unit			
Short-term Rentals			
Visitors	n.a.	$ 17,520	Calculated from tenant mix, occupancy and daily rates.
Residents	n.a.	$ 13,140	
Total Annual Rent	n.a.	$ 30,660	
Long-term Leases			
Renovated and New Cabins	n.a.	$ 10,549	Calculated from occupancy and daily rates.
Cabins Now in Good Condition	$ 10,220	n.a.	
Cabins Now in Moderate Condition	$ 7,665	n.a.	
Cabins Now in Poor Condition	$ 5,110	n.a.	
Infrastructure and Storage Facility			
Cost of Infrastructure	$ 4,000,000	$ 4,000,000	Fair-share of infrastructure cost for all cabins.
Additional Cost for Short-term Rentals	n.a.	$ 750,000	For road paving and sewers.
O&M Cost for Infrastructure	$ 100,000	$ 100,000	Excludes utilities.
Per-unit Charge	$ 952	$ 877	Charged to lessees.
Cost of Storage Facility for Rentals	n.a.	$ 30,000	
Cost of Cabin Improvements Prior to Initial Leases			
Cabins Now in Good Condition	$ -	$ 15,000	Under Private Management, all units would be renovated or
Cabins Now in Moderate Condition	$ -	$ 42,500	replaced prior to leasing to individual families.
Cabins Now in Poor Condition	$ -	$ 70,000	
Cost of Improvements Prior to Subsequent Leases	-	$ 5,000	
Initial Cost of Equipment and Furnishings—Short-term Rentals	n.a.	$ 5,000	
Lease Income Paid to the State			
Percentage Payments			
Short-term Rentals			
Cabins Now in Good Condition	n.a.	40.00%	See below.
Cabins Now in Moderate Condition	n.a.	30.00%	
Cabins Now in Poor Condition	n.a.	20.00%	
Weighted Average	n.a.	26.25%	
Long-term Leases			
Cabins Now in Good Condition	n.a.	60.0%	See below.
Cabins Now in Moderate Condition	n.a.	45.0%	
Cabins Now in Poor Condition	n.a.	30.0%	
Average Lease Income to the State, per Unit			
Short-term Rentals			
Cabins Now in Good Condition	n.a.	$ 12,264	These rents are 20% higher than Option 1 lease rents.
Cabins Now in Moderate Condition	n.a.	$ 9,198	TAT and Excise Taxes generate additional revenues to the State.
Cabins Now in Poor Condition	n.a.	$ 6,132	
Weighted Average	n.a.	$ 8,048	
Long-term Leases			
Cabins Now in Good Condition	$ 10,220	$ 6,329	These rents are 38% lower than those of Option 1 lease rents.
Cabins Now in Moderate Condition	$ 7,665	$ 4,747	The lower rent is partially offset by savings on property management
Cabins Now in Poor Condition	$ 5,110	$ 3,165	and higher tax revenues.

Table 2. Assumptions and Intermediate Calculations

Item	Op 1. State Management	Op 4. Private Management	Comment
Employment, Payroll & Benefits			
Employees			
Property Managers			
Private	n.a.	2.50	
State	2.00	0.50	
O&M Staff per Short-term Rental	n.a.	0.25	
Wages and Salaries			
Property Managers			
Private	n.a.	$ 40,000	
State	$ 40,000	$ 40,000	
O&M Staff, Short-term Rentals	n.a.	$ 30,000	
Benefits			
Private	n.a.	30.0%	
State	40.0%	40.0%	
Annual Per-Unit Cost of Goods and Services			
Short-term Rentals	n.a.	$ 5,200	This covers costs not charged to users.
Long-term Leases	$ 200	$ 250	
Taxes			
State			
Excise Tax	n.a.	4.167%	
Transient Accommodations Tax (TAT)	n.a.	7.25%	
State Share of TAT	n.a.	55.20%	
Corporate Income Tax	n.a.	n.e.	Private management will result in corporate income tax revenues,
Personal Income Tax	n.e.	n.e.	more employment, and more personal income taxes.
County			
Kauai County Share of TAT	n.a.	6.496%	
Property Taxes per Cabin	$ 700	$ 700	Estimated tax after cabins are improved.
Annual Appreciation and Inflation			
Appreciation of Property Values	3%	3%	
Inflation			
Wages and Salaries	3%	3%	
Expenses	2%	2%	
Discount Rates			
State	5%	5%	Used for valuing income streams.
Private	n.a.	7%	

Table 3. State Management
(Option 1)

Item	2007 0	2008 1	2009 2	2010 3	2011 4	2012 5	2013 6
Revenues							
Lease Rents							
Cabins Now in Good Condition, 10-yr Leases		$ 449,680	$ 449,680	$ 449,680	$ 449,680	$ 449,680	$ 521,302
Cabins Now in Moderate Condition, 15-yr Leases		$ 168,630	$ 168,630	$ 168,630	$ 168,630	$ 168,630	$ 195,488
Cabins Now in Poor Condition, 20-yr Leases		$ 199,290	$ 199,290	$ 199,290	$ 199,290	$ 199,290	$ 231,032
Total Lease Rents		$ 817,600	$ 817,600	$ 817,600	$ 817,600	$ 817,600	$ 947,822
Infrastructure O&M Charges		$ 100,000	$ 102,000	$ 104,040	$ 106,121	$ 108,243	$ 110,408
Total Revenues	$ -	$ 917,600	$ 919,600	$ 921,640	$ 923,721	$ 925,843	$ 1,058,231
Expenditures							
Infrastructure Improvements	$ (4,000,000)						
Infrastructure O&M		$ (100,000)	$ (102,000)	$ (104,040)	$ (106,121)	$ (108,243)	$ (110,408)
Payroll		$ (80,000)	$ (82,400)	$ (84,872)	$ (87,418)	$ (90,041)	$ (92,742)
Employee Benefits		$ (32,000)	$ (32,960)	$ (33,949)	$ (34,967)	$ (36,016)	$ (37,097)
Goods and Services		$ (21,000)	$ (21,420)	$ (21,848)	$ (22,285)	$ (22,731)	$ (23,186)
Total Expenses	$ (4,000,000)	$ (233,000)	$ (238,780)	$ (244,709)	$ (250,792)	$ (257,031)	$ (263,432)
Net Revenues	$ (4,000,000)	$ 684,600	$ 680,820	$ 676,931	$ 672,929	$ 668,812	$ 794,798
Present Value of Net Revenues	$ 6,414,617						

Table 3. State Management
(Option 1)

Item	2014 7	2015 8	2016 9	2017 10	2018 11	2019 12	2020 13
Revenues							
Lease Rents							
Cabins Now in Good Condition, 10-yr Leases	$ 521,302	$ 521,302	$ 521,302	$ 521,302	$ 604,332	$ 604,332	$ 604,332
Cabins Now in Moderate Condition, 15-yr Leases	$ 195,488	$ 195,488	$ 195,488	$ 195,488	$ 226,625	$ 226,625	$ 226,625
Cabins Now in Poor Condition, 20-yr Leases	$ 231,032	$ 231,032	$ 231,032	$ 231,032	$ 267,829	$ 267,829	$ 267,829
Total Lease Rents	$ 947,822	$ 947,822	$ 947,822	$ 947,822	$ 1,098,786	$ 1,098,786	$ 1,098,786
Infrastructure O&M Charges	$ 112,616	$ 114,869	$ 117,166	$ 119,509	$ 121,899	$ 124,337	$ 126,824
Total Revenues	$ 1,060,439	$ 1,062,691	$ 1,064,988	$ 1,067,332	$ 1,220,685	$ 1,223,123	$ 1,225,610
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (112,616)	$ (114,869)	$ (117,166)	$ (119,509)	$ (121,899)	$ (124,337)	$ (126,824)
Payroll	$ (95,524)	$ (98,390)	$ (101,342)	$ (104,382)	$ (107,513)	$ (110,739)	$ (114,061)
Employee Benefits	$ (38,210)	$ (39,356)	$ (40,537)	$ (41,753)	$ (43,005)	$ (44,295)	$ (45,624)
Goods and Services	$ (23,649)	$ (24,122)	$ (24,605)	$ (25,097)	$ (25,599)	$ (26,111)	$ (26,633)
Total Expenses	$ (270,000)	$ (276,737)	$ (283,649)	$ (290,741)	$ (298,017)	$ (305,482)	$ (313,142)
Net Revenues	$ 790,439	$ 785,954	$ 781,339	$ 776,591	$ 922,669	$ 917,641	$ 912,468
Present Value of Net Revenues							

Table 3. State Management
(Option 1)

Item	2021 14	2022 15	2023 16	2024 17	2025 18	2026 19	2027 20
Revenues							
Lease Rents							
Cabins Now in Good Condition, 10-yr Leases	$ 604,332	$ 604,332	$ 700,587	$ 700,587	$ 700,587	$ 700,587	$ 700,587
Cabins Now in Moderate Condition, 15-yr Leases	$ 226,625	$ 226,625	$ 350,293	$ 350,293	$ 350,293	$ 350,293	$ 350,293
Cabins Now in Poor Condition, 20-yr Leases	$ 267,829	$ 267,829	$ 310,487	$ 310,487	$ 310,487	$ 310,487	$ 310,487
Total Lease Rents	$ 1,098,786	$ 1,098,786	$ 1,361,368	$ 1,361,368	$ 1,361,368	$ 1,361,368	$ 1,361,368
Infrastructure O&M Charges	$ 129,361	$ 131,948	$ 134,587	$ 137,279	$ 140,024	$ 142,825	$ 145,681
Total Revenues	$ 1,228,147	$ 1,230,734	$ 1,495,954	$ 1,498,646	$ 1,501,392	$ 1,504,192	$ 1,507,049
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (129,361)	$ (131,948)	$ (134,587)	$ (137,279)	$ (140,024)	$ (142,825)	$ (145,681)
Payroll	$ (117,483)	$ (121,007)	$ (124,637)	$ (128,377)	$ (132,228)	$ (136,195)	$ (140,280)
Employee Benefits	$ (46,993)	$ (48,403)	$ (49,855)	$ (51,351)	$ (52,891)	$ (54,478)	$ (56,112)
Goods and Services	$ (27,166)	$ (27,709)	$ (28,263)	$ (28,828)	$ (29,405)	$ (29,993)	$ (30,593)
Total Expenses	$ (321,002)	$ (329,067)	$ (337,342)	$ (345,834)	$ (354,548)	$ (363,490)	$ (372,667)
Net Revenues	$ 907,145	$ 901,667	$ 1,158,612	$ 1,152,812	$ 1,146,844	$ 1,140,702	$ 1,134,382
Present Value of Net Revenues							

Table 4. Private Collection
(Option 2)

Item	2007 0	2008 1	2009 2	2010 3	2011 4	2012 5	2013 6
State Finances							
Revenues							
Lease Rents							
Cabins Now in Good Condition, 10-yr Leases		$ 449,680	$ 449,680	$ 449,680	$ 449,680	$ 449,680	$ 521,302
Cabins Now in Moderate Condition, 15-yr Leases		$ 168,630	$ 168,630	$ 168,630	$ 168,630	$ 168,630	$ 195,488
Cabins Now in Poor Condition, 20-yr Leases		$ 199,290	$ 199,290	$ 199,290	$ 199,290	$ 199,290	$ 231,032
Total Lease Rents	$ -	$ 817,600	$ 817,600	$ 817,600	$ 817,600	$ 817,600	$ 947,822
Infrastructure O&M Charges		$ 100,000	$ 102,000	$ 104,040	$ 106,121	$ 108,243	$ 110,408
Excise Tax on Management Fee		$ 5,735	$ 5,748	$ 5,761	$ 5,774	$ 5,787	$ 6,614
Total Revenues		$ 923,335	$ 925,348	$ 927,401	$ 929,495	$ 931,630	$ 1,064,845
Expenditures							
Infrastructure Improvements	$ (4,000,000)						
Infrastructure O&M		$ (100,000)	$ (102,000)	$ (104,040)	$ (106,121)	$ (108,243)	$ (110,408)
Management Fee (15%)		$ (137,640)	$ (137,940)	$ (138,246)	$ (138,558)	$ (138,876)	$ (158,735)
Payroll		$ (20,000)	$ (20,600)	$ (21,218)	$ (21,855)	$ (22,510)	$ (23,185)
Employee Benefits		$ (8,000)	$ (8,240)	$ (8,487)	$ (8,742)	$ (9,004)	$ (9,274)
Total Expenses	$ (4,000,000)	$ (265,640)	$ (268,780)	$ (271,991)	$ (275,275)	$ (278,634)	$ (301,602)
Net Revenues	$ (4,000,000)	$ 657,695	$ 656,568	$ 655,410	$ 654,219	$ 652,996	$ 763,243
Present Value of Net Revenues	$ 6,054,419						
Present Value of Net Revenues to Agent (10% Profit)	$ 209,658						

Table 4. Private Collection
(Option 2)

Item	2014 7	2015 8	2016 9	2017 10	2018 11	2019 12	2020 13
State Finances							
Revenues							
Lease Rents							
Cabins Now in Good Condition, 10-yr Leases	$ 521,302	$ 521,302	$ 521,302	$ 521,302	$ 604,332	$ 604,332	$ 604,332
Cabins Now in Moderate Condition, 15-yr Leases	$ 195,488	$ 195,488	$ 195,488	$ 195,488	$ 226,625	$ 226,625	$ 226,625
Cabins Now in Poor Condition, 20-yr Leases	$ 231,032	$ 231,032	$ 231,032	$ 231,032	$ 267,829	$ 267,829	$ 267,829
Total Lease Rents	$ 947,822	$ 947,822	$ 947,822	$ 947,822	$ 1,098,786	$ 1,098,786	$ 1,098,786
Infrastructure O&M Charges	$ 112,616	$ 114,869	$ 117,166	$ 119,509	$ 121,899	$ 124,337	$ 126,824
Excise Tax on Management Fee	$ 6,628	$ 6,642	$ 6,657	$ 6,671	$ 7,630	$ 7,645	$ 7,661
Total Revenues	$ 1,067,067	$ 1,069,333	$ 1,071,645	$ 1,074,003	$ 1,228,315	$ 1,230,769	$ 1,233,271
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (112,616)	$ (114,869)	$ (117,166)	$ (119,509)	$ (121,899)	$ (124,337)	$ (126,824)
Management Fee (15%)	$ (159,066)	$ (159,404)	$ (159,748)	$ (160,100)	$ (183,103)	$ (183,469)	$ (183,842)
Payroll	$ (23,881)	$ (24,597)	$ (25,335)	$ (26,095)	$ (26,878)	$ (27,685)	$ (28,515)
Employee Benefits	$ (9,552)	$ (9,839)	$ (10,134)	$ (10,438)	$ (10,751)	$ (11,074)	$ (11,406)
Total Expenses	$ (305,116)	$ (308,709)	$ (312,384)	$ (316,143)	$ (342,632)	$ (346,564)	$ (350,587)
Net Revenues	$ 761,951	$ 760,625	$ 759,261	$ 757,860	$ 885,683	$ 884,204	$ 882,684
Present Value of Net Revenues							
Present Value of Net Revenues to Agent (10% Profit)							

Table 4. Private Collection
(Option 2)

Item	2021 14	2022 15	2023 16	2024 17	2025 18	2026 19	2027 20
State Finances							
Revenues							
Lease Rents							
Cabins Now in Good Condition, 10-yr Leases	$ 604,332	$ 604,332	$ 700,587	$ 700,587	$ 700,587	$ 700,587	$ 700,587
Cabins Now in Moderate Condition, 15-yr Leases	$ 226,625	$ 226,625	$ 350,293	$ 350,293	$ 350,293	$ 350,293	$ 350,293
Cabins Now in Poor Condition, 20-yr Leases	$ 267,829	$ 267,829	$ 310,487	$ 310,487	$ 310,487	$ 310,487	$ 310,487
Total Lease Rents	$ 1,098,786	$ 1,098,786	$ 1,361,368	$ 1,361,368	$ 1,361,368	$ 1,361,368	$ 1,361,368
Infrastructure O&M Charges	$ 129,361	$ 131,948	$ 134,587	$ 137,279	$ 140,024	$ 142,825	$ 145,681
Excise Tax on Management Fee	$ 7,677	$ 7,693	$ 9,350	$ 9,367	$ 9,384	$ 9,402	$ 9,420
Total Revenues	$ 1,235,823	$ 1,238,427	$ 1,505,305	$ 1,508,013	$ 1,510,776	$ 1,513,594	$ 1,516,468
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (129,361)	$ (131,948)	$ (134,587)	$ (137,279)	$ (140,024)	$ (142,825)	$ (145,681)
Management Fee (15%)	$ (184,222)	$ (184,610)	$ (224,393)	$ (224,797)	$ (225,209)	$ (225,629)	$ (226,057)
Payroll	$ (29,371)	$ (30,252)	$ (31,159)	$ (32,094)	$ (33,057)	$ (34,049)	$ (35,070)
Employee Benefits	$ (11,748)	$ (12,101)	$ (12,464)	$ (12,838)	$ (13,223)	$ (13,619)	$ (14,028)
Total Expenses	$ (354,702)	$ (358,910)	$ (402,603)	$ (407,007)	$ (411,513)	$ (416,122)	$ (420,837)
Net Revenues	$ 881,122	$ 879,516	$ 1,102,702	$ 1,101,006	$ 1,099,263	$ 1,097,473	$ 1,095,632
Present Value of Net Revenues							
Present Value of Net Revenues to Agent (10% Profit)							

Table 5. Private Management—
Short Leases (Option 3)

Item	2007 0	2008 1	2009 2	2010 3	2011 4	2012 5	2013 6
Management Company Finances							
Revenues							
Short-term Rentals, Visitors		$ -	$ -	$ -	$ -	$ -	$ -
Short-term Rentals, Residents		$ -	$ -	$ -	$ -	$ -	$ -
Transient Accommodations Tax (TAT)		$ -	$ -	$ -	$ -	$ -	$ -
Long-term Leases		$ 1,107,593	$ 1,107,593	$ 1,107,593	$ 1,107,593	$ 1,107,593	$ 1,284,003
Infrastructure O&M Charges, Long-term Leases		$ 100,000	$ 102,000	$ 104,040	$ 106,121	$ 108,243	$ 110,408
Excise Tax		$ 50,320	$ 50,404	$ 50,489	$ 50,575	$ 50,664	$ 58,105
Total Revenues	$ -	$ 1,257,913	$ 1,259,996	$ 1,262,121	$ 1,264,289	$ 1,266,500	$ 1,452,516
Expenditures							
Initial Improvements							
Cabins Now in Good Condition	$ (660,000)						
Cabins Now in Moderate Condition	$ (935,000)						
Cabins Now in Poor Condition	$ (2,730,000)						
Storage Facility for Short-term Rentals	$ -						
Total, Initial Improvements	$ (4,325,000)						
Subsequent Improvements, Leased Cabins						$ (579,642)	
Furnishings & Equipment, Short-term Rentals	$ -						
Lease Payments to State							
Short-term Rentals		$ -	$ -	$ -	$ -	$ -	$ -
Long-term Leases							
Cabins Now in Good Condition		$ (278,480)	$ (278,480)	$ (278,480)	$ (278,480)	$ (278,480)	$ (322,835)
Cabins Now in Moderate Condition		$ (104,430)	$ (104,430)	$ (104,430)	$ (104,430)	$ (104,430)	$ (121,063)
Cabins Now in Poor Condition		$ (123,417)	$ (123,417)	$ (123,417)	$ (123,417)	$ (123,417)	$ (143,075)
Total Lease Payments to State		$ (506,328)	$ (506,328)	$ (506,328)	$ (506,328)	$ (506,328)	$ (586,973)
Payroll							
Property Management		$ (100,000)	$ (103,000)	$ (106,090)	$ (109,273)	$ (112,551)	$ (115,927)
Staff, Short-term Rentals		$ -	$ -	$ -	$ -	$ -	$ -
Total Payroll		$ (100,000)	$ (103,000)	$ (106,090)	$ (109,273)	$ (112,551)	$ (115,927)
Employee Benefits		$ (30,000)	$ (30,900)	$ (31,827)	$ (32,782)	$ (33,765)	$ (34,778)
Infrastructure O&M		$ (100,000)	$ (102,000)	$ (104,040)	$ (106,121)	$ (108,243)	$ (110,408)
Goods and Services		$ (26,250)	$ (26,775)	$ (27,311)	$ (27,857)	$ (28,414)	$ (28,982)
TAT		$ -	$ -	$ -	$ -	$ -	$ -
Excise Tax		$ (50,320)	$ (50,404)	$ (50,489)	$ (50,575)	$ (50,664)	$ (58,105)
Property Tax, Short-term Rentals		$ -	$ -	$ -	$ -	$ -	$ -
Total Expenditures	$ (4,325,000)	$ (812,898)	$ (819,407)	$ (826,084)	$ (832,935)	$ (1,419,608)	$ (935,174)
Net Revenues	$ (4,325,000)	$ 445,015	$ 440,590	$ 436,037	$ 431,353	$ (153,108)	$ 517,343
Present Value of Net Revenues	$ 203,117						
State Finances							
Revenues							
Lease Payments to State		$ 506,328	$ 506,328	$ 506,328	$ 506,328	$ 506,328	$ 586,973
Infrastructure O&M		$ 100,000	$ 102,000	$ 104,040	$ 106,121	$ 108,243	$ 110,408
TAT, State Share		$ -	$ -	$ -	$ -	$ -	$ -
Excise Tax		$ 50,320	$ 50,404	$ 50,489	$ 50,575	$ 50,664	$ 58,105
Total Revenues	$ -	$ 656,648	$ 658,732	$ 660,857	$ 663,024	$ 665,235	$ 755,486
Expenditures							
Infrastructure Improvements	$ (4,000,000)						
Infrastructure O&M		$ (100,000)	$ (102,000)	$ (104,040)	$ (106,121)	$ (108,243)	$ (110,408)
Payroll, Property Manager		$ (20,000)	$ (20,600)	$ (21,218)	$ (21,855)	$ (22,510)	$ (23,185)
Employee Benefits		$ (8,000)	$ (8,240)	$ (8,487)	$ (8,742)	$ (9,004)	$ (9,274)
Total Expenditures	$ (4,000,000)	$ (128,000)	$ (130,840)	$ (133,745)	$ (136,717)	$ (139,757)	$ (142,868)
Net Revenues	$ (4,000,000)	$ 528,648	$ 527,892	$ 527,112	$ 526,307	$ 525,478	$ 612,618
Present Value of Net Revenues	$ 3,944,747						

Table 5. Private Management—
Short Leases (Option 3)

Item	2014 7	2015 8	2016 9	2017 10	2018 11	2019 12	2020 13
Management Company Finances							
Revenues							
Short-term Rentals, Visitors	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Short-term Rentals, Residents	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Transient Accommodations Tax (TAT)	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Long-term Leases	$ 1,284,003	$ 1,284,003	$ 1,284,003	$ 1,284,003	$ 1,488,512	$ 1,488,512	$ 1,488,512
Infrastructure O&M Charges, Long-term Leases	$ 112,616	$ 114,869	$ 117,166	$ 119,509	$ 121,899	$ 124,337	$ 126,824
Excise Tax	$ 58,197	$ 58,291	$ 58,387	$ 58,484	$ 67,106	$ 67,207	$ 67,311
Total Revenues	$ 1,454,817	$ 1,457,163	$ 1,459,556	$ 1,461,997	$ 1,677,517	$ 1,680,057	$ 1,682,647
Expenditures							
Initial Improvements							
Cabins Now in Good Condition							
Cabins Now in Moderate Condition							
Cabins Now in Poor Condition							
Storage Facility for Short-term Rentals							
Total, Initial Improvements							
Subsequent Improvements, Leased Cabins				$ (639,972)			
Furnishings & Equipment, Short-term Rentals							
Lease Payments to State							
Short-term Rentals	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Long-term Leases							
Cabins Now in Good Condition	$ (322,835)	$ (322,835)	$ (322,835)	$ (322,835)	$ (374,254)	$ (374,254)	$ (374,254)
Cabins Now in Moderate Condition	$ (121,063)	$ (121,063)	$ (121,063)	$ (121,063)	$ (140,345)	$ (140,345)	$ (140,345)
Cabins Now in Poor Condition	$ (143,075)	$ (143,075)	$ (143,075)	$ (143,075)	$ (165,863)	$ (165,863)	$ (165,863)
Total Lease Payments to State	$ (586,973)	$ (586,973)	$ (586,973)	$ (586,973)	$ (680,462)	$ (680,462)	$ (680,462)
Payroll							
Property Management	$ (119,405)	$ (122,987)	$ (126,677)	$ (130,477)	$ (134,392)	$ (138,423)	$ (142,576)
Staff, Short-term Rentals	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Total Payroll	$ (119,405)	$ (122,987)	$ (126,677)	$ (130,477)	$ (134,392)	$ (138,423)	$ (142,576)
Employee Benefits	$ (35,822)	$ (36,896)	$ (38,003)	$ (39,143)	$ (40,317)	$ (41,527)	$ (42,773)
Infrastructure O&M	$ (112,616)	$ (114,869)	$ (117,166)	$ (119,509)	$ (121,899)	$ (124,337)	$ (126,824)
Goods and Services	$ (29,562)	$ (30,153)	$ (30,756)	$ (31,371)	$ (31,999)	$ (32,639)	$ (33,291)
TAT	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Excise Tax	$ (58,197)	$ (58,291)	$ (58,387)	$ (58,484)	$ (67,106)	$ (67,207)	$ (67,311)
Property Tax, Short-term Rentals	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Total Expenditures	$ (942,575)	$ (950,169)	$ (957,962)	$(1,605,930)	$(1,076,175)	$(1,084,596)	$(1,093,238)
Net Revenues	$ 512,242	$ 506,994	$ 501,594	$ (143,933)	$ 601,341	$ 595,460	$ 589,409
Present Value of Net Revenues							
State Finances							
Revenues							
Lease Payments to State	$ 586,973	$ 586,973	$ 586,973	$ 586,973	$ 680,462	$ 680,462	$ 680,462
Infrastructure O&M	$ 112,616	$ 114,869	$ 117,166	$ 119,509	$ 121,899	$ 124,337	$ 126,824
TAT, State Share	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Excise Tax	$ 58,197	$ 58,291	$ 58,387	$ 58,484	$ 67,106	$ 67,207	$ 67,311
Total Revenues	$ 757,786	$ 760,132	$ 762,526	$ 764,967	$ 869,468	$ 872,007	$ 874,598
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (112,616)	$ (114,869)	$ (117,166)	$ (119,509)	$ (121,899)	$ (124,337)	$ (126,824)
Payroll, Property Manager	$ (23,881)	$ (24,597)	$ (25,335)	$ (26,095)	$ (26,878)	$ (27,685)	$ (28,515)
Employee Benefits	$ (9,552)	$ (9,839)	$ (10,134)	$ (10,438)	$ (10,751)	$ (11,074)	$ (11,406)
Total Expenditures	$ (146,050)	$ (149,305)	$ (152,636)	$ (156,043)	$ (159,529)	$ (163,096)	$ (166,745)
Net Revenues	$ 611,737	$ 610,827	$ 609,890	$ 608,924	$ 709,939	$ 708,911	$ 707,852
Present Value of Net Revenues							

Table 5. Private Management—
Short Leases (Option 3)

Item	2021 14	2022 15	2023 16	2024 17	2025 18	2026 19	2027 20
Management Company Finances							
Revenues							
Short-term Rentals, Visitors	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Short-term Rentals, Residents	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Transient Accommodations Tax (TAT)	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Long-term Leases	$ 1,488,512	$ 1,488,512	$ 1,725,593	$ 1,725,593	$ 1,725,593	$ 1,725,593	$ 1,725,593
Infrastructure O&M Charges, Long-term Leases	$ 129,361	$ 131,948	$ 134,587	$ 137,279	$ 140,024	$ 142,825	$ 145,681
Excise Tax	$ 67,417	$ 67,525	$ 77,514	$ 77,626	$ 77,740	$ 77,857	$ 77,976
Total Revenues	$ 1,685,289	$ 1,687,984	$ 1,937,694	$ 1,940,497	$ 1,943,357	$ 1,946,275	$ 1,949,250
Expenditures							
Initial Improvements							
Cabins Now in Good Condition							
Cabins Now in Moderate Condition							
Cabins Now in Poor Condition							
Storage Facility for Short-term Rentals							
Total, Initial Improvements							
Subsequent Improvements, Leased Cabins		$ (706,581)					
Furnishings & Equipment, Short-term Rentals							
Lease Payments to State							
Short-term Rentals	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Long-term Leases							
Cabins Now in Good Condition	$ (374,254)	$ (374,254)	$ (433,863)	$ (433,863)	$ (433,863)	$ (433,863)	$ (433,863)
Cabins Now in Moderate Condition	$ (140,345)	$ (140,345)	$ (162,699)	$ (162,699)	$ (162,699)	$ (162,699)	$ (162,699)
Cabins Now in Poor Condition	$ (165,863)	$ (165,863)	$ (192,280)	$ (192,280)	$ (192,280)	$ (192,280)	$ (192,280)
Total Lease Payments to State	$ (680,462)	$ (680,462)	$ (788,843)	$ (788,843)	$ (788,843)	$ (788,843)	$ (788,843)
Payroll							
Property Management	$ (146,853)	$ (151,259)	$ (155,797)	$ (160,471)	$ (165,285)	$ (170,243)	$ (175,351)
Staff, Short-term Rentals	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Total Payroll	$ (146,853)	$ (151,259)	$ (155,797)	$ (160,471)	$ (165,285)	$ (170,243)	$ (175,351)
Employee Benefits	$ (44,056)	$ (45,378)	$ (46,739)	$ (48,141)	$ (49,585)	$ (51,073)	$ (52,605)
Infrastructure O&M	$ (129,361)	$ (131,948)	$ (134,587)	$ (137,279)	$ (140,024)	$ (142,825)	$ (145,681)
Goods and Services	$ (33,957)	$ (34,636)	$ (35,329)	$ (36,036)	$ (36,756)	$ (37,491)	$ (38,241)
TAT	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Excise Tax	$ (67,417)	$ (67,525)	$ (77,514)	$ (77,626)	$ (77,740)	$ (77,857)	$ (77,976)
Property Tax, Short-term Rentals	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Total Expenditures	$(1,102,106)	$(1,817,789)	$(1,238,808)	$(1,248,394)	$(1,258,233)	$(1,268,332)	$(1,278,697)
Net Revenues	$ 583,183	$ (129,805)	$ 698,886	$ 692,103	$ 685,124	$ 677,943	$ 670,553
Present Value of Net Revenues							
State Finances							
Revenues							
Lease Payments to State	$ 680,462	$ 680,462	$ 788,843	$ 788,843	$ 788,843	$ 788,843	$ 788,843
Infrastructure O&M	$ 129,361	$ 131,948	$ 134,587	$ 137,279	$ 140,024	$ 142,825	$ 145,681
TAT, State Share	$ -	$ -	$ -	$ -	$ -	$ -	$ -
Excise Tax	$ 67,417	$ 67,525	$ 77,514	$ 77,626	$ 77,740	$ 77,857	$ 77,976
Total Revenues	$ 877,240	$ 879,935	$ 1,000,943	$ 1,003,747	$ 1,006,607	$ 1,009,524	$ 1,012,500
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (129,361)	$ (131,948)	$ (134,587)	$ (137,279)	$ (140,024)	$ (142,825)	$ (145,681)
Payroll, Property Manager	$ (29,371)	$ (30,252)	$ (31,159)	$ (32,094)	$ (33,057)	$ (34,049)	$ (35,070)
Employee Benefits	$ (11,748)	$ (12,101)	$ (12,464)	$ (12,838)	$ (13,223)	$ (13,619)	$ (14,028)
Total Expenditures	$ (170,480)	$ (174,300)	$ (178,210)	$ (182,210)	$ (186,304)	$ (190,493)	$ (194,779)
Net Revenues	$ 706,760	$ 705,635	$ 822,733	$ 821,537	$ 820,303	$ 819,031	$ 817,720
Present Value of Net Revenues							

Table 6. Private Management—
Rentals & Short Leases (Option 4)

Item	2007 0	2008 1	2009 2	2010 3	2011 4	2012 5	2013 6
Management Company Finances							
Revenues							
Short-term Rentals, Visitors		$ 420,480	$ 433,094	$ 446,087	$ 459,470	$ 473,254	$ 487,452
Short-term Rentals, Residents		$ 315,360	$ 315,360	$ 315,360	$ 315,360	$ 315,360	$ 365,589
Transient Accommodations Tax (TAT)		$ 53,348	$ 54,263	$ 55,205	$ 56,175	$ 57,175	$ 61,845
Long-term Leases		$ 949,365	$ 949,365	$ 949,365	$ 949,365	$ 949,365	$ 1,100,574
Infrastructure O&M Charges, Long-term Leases		$ 78,947	$ 80,526	$ 82,137	$ 83,780	$ 85,455	$ 87,164
Excise Tax		$ 73,512	$ 74,104	$ 74,712	$ 75,338	$ 75,982	$ 85,039
Total Revenues	$ -	$ 1,891,013	$ 1,906,712	$ 1,922,866	$ 1,939,488	$ 1,956,591	$ 2,187,663
Expenditures							
Initial Improvements							
Cabins Now in Good Condition	$ (660,000)						
Cabins Now in Moderate Condition	$ (935,000)						
Cabins Now in Poor Condition	$ (3,360,000)						
Storage Facility for Short-term Rentals	$ (30,000)						
Total, Initial Improvements	$(4,955,000)						
Subsequent Improvements, Leased Cabins						$ (496,836)	
Furnishings & Equipment, Short-term Rentals	$ (120,000)						
Lease Payments to State							
Short-term Rentals		$ (193,158)	$ (196,469)	$ (199,880)	$ (203,393)	$ (207,011)	$ (223,923)
Long-term Leases							
Cabins Now in Good Condition		$ (234,177)	$ (234,177)	$ (234,177)	$ (234,177)	$ (234,177)	$ (271,475)
Cabins Now in Moderate Condition		$ (99,683)	$ (99,683)	$ (99,683)	$ (99,683)	$ (99,683)	$ (115,560)
Cabins Now in Poor Condition		$ (101,266)	$ (101,266)	$ (101,266)	$ (101,266)	$ (101,266)	$ (117,395)
Total Lease Payments to State		$ (628,284)	$ (631,595)	$ (635,006)	$ (638,518)	$ (642,137)	$ (728,353)
Payroll							
Property Management		$ (100,000)	$ (103,000)	$ (106,090)	$ (109,273)	$ (112,551)	$ (115,927)
Staff, Short-term Rentals		$ (180,000)	$ (185,400)	$ (190,962)	$ (196,691)	$ (202,592)	$ (208,669)
Total Payroll		$ (280,000)	$ (288,400)	$ (297,052)	$ (305,964)	$ (315,142)	$ (324,597)
Employee Benefits		$ (84,000)	$ (86,520)	$ (89,116)	$ (91,789)	$ (94,543)	$ (97,379)
Infrastructure O&M		$ (100,000)	$ (102,000)	$ (104,040)	$ (106,121)	$ (108,243)	$ (110,408)
Goods and Services		$ (147,300)	$ (150,246)	$ (153,251)	$ (156,316)	$ (159,442)	$ (162,631)
TAT		$ (53,348)	$ (54,263)	$ (55,205)	$ (56,175)	$ (57,175)	$ (61,845)
Excise Tax		$ (73,512)	$ (74,104)	$ (74,712)	$ (75,338)	$ (75,982)	$ (85,039)
Property Tax, Short-term Rentals		$ (16,800)	$ (17,304)	$ (17,823)	$ (18,358)	$ (18,909)	$ (19,476)
Total Expenditures	$(5,075,000)	$(1,383,244)	$(1,404,432)	$(1,426,204)	$(1,448,579)	$(1,968,409)	$(1,589,728)
Net Revenues	$ (5,075,000)	$ 507,769	$ 502,281	$ 496,662	$ 490,909	$ (11,818)	$ 597,935
Present Value of Net Revenues	$ 469,917						
State Finances							
Revenues							
Lease Payments to State		$ 628,284	$ 631,595	$ 635,006	$ 638,518	$ 642,137	$ 728,353
Infrastructure O&M		$ 100,000	$ 102,000	$ 104,040	$ 106,121	$ 108,243	$ 110,408
TAT, State Share		$ 29,448	$ 29,953	$ 30,473	$ 31,009	$ 31,560	$ 34,139
Excise Tax		$ 73,512	$ 74,104	$ 74,712	$ 75,338	$ 75,982	$ 85,039
Total Revenues	$ -	$ 831,244	$ 837,652	$ 844,231	$ 850,986	$ 857,923	$ 957,939
Expenditures							
Infrastructure Improvements	$ (4,750,000)						
Infrastructure O&M		$ (100,000)	$ (102,000)	$ (104,040)	$ (106,121)	$ (108,243)	$ (110,408)
Payroll, Property Manager		$ (20,000)	$ (20,600)	$ (21,218)	$ (21,855)	$ (22,510)	$ (23,185)
Employee Benefits		$ (8,000)	$ (8,240)	$ (8,487)	$ (8,742)	$ (9,004)	$ (9,274)
Total Expenditures	$(4,750,000)	$ (128,000)	$ (130,840)	$ (133,745)	$ (136,717)	$ (139,757)	$ (142,868)
Net Revenues	$ (4,750,000)	$ 703,244	$ 706,812	$ 710,486	$ 714,269	$ 718,165	$ 815,071
Present Value of Net Revenues	$ 5,956,023						

Table 6. Private Management—
Rentals & Short Leases (Option 4)

Item	2014 7	2015 8	2016 9	2017 10	2018 11	2019 12	2020 13
Management Company Finances							
Revenues							
Short-term Rentals, Visitors	$ 502,075	$ 517,137	$ 532,651	$ 548,631	$ 565,090	$ 582,043	$ 599,504
Short-term Rentals, Residents	$ 365,589	$ 365,589	$ 365,589	$ 365,589	$ 423,817	$ 423,817	$ 423,817
Transient Accommodations Tax (TAT)	$ 62,906	$ 63,998	$ 65,122	$ 66,281	$ 71,696	$ 72,925	$ 74,191
Long-term Leases	$ 1,100,574	$ 1,100,574	$ 1,100,574	$ 1,100,574	$ 1,275,867	$ 1,275,867	$ 1,275,867
Infrastructure O&M Charges, Long-term Leases	$ 88,908	$ 90,686	$ 92,499	$ 94,349	$ 96,236	$ 98,161	$ 100,124
Excise Tax	$ 85,721	$ 86,423	$ 87,145	$ 87,888	$ 98,383	$ 99,170	$ 99,979
Total Revenues	$ 2,205,772	$ 2,224,407	$ 2,243,581	$ 2,263,312	$ 2,531,090	$ 2,551,983	$ 2,573,483
Expenditures							
Initial Improvements							
Cabins Now in Good Condition							
Cabins Now in Moderate Condition							
Cabins Now in Poor Condition							
Storage Facility for Short-term Rentals							
Total, Initial Improvements							
Subsequent Improvements, Leased Cabins				$ (548,547)			
Furnishings & Equipment, Short-term Rentals							
Lease Payments to State							
Short-term Rentals	$ (227,762)	$ (231,716)	$ (235,788)	$ (239,983)	$ (259,588)	$ (264,038)	$ (268,622)
Long-term Leases							
Cabins Now in Good Condition	$ (271,475)	$ (271,475)	$ (271,475)	$ (271,475)	$ (314,714)	$ (314,714)	$ (314,714)
Cabins Now in Moderate Condition	$ (115,560)	$ (115,560)	$ (115,560)	$ (115,560)	$ (133,966)	$ (133,966)	$ (133,966)
Cabins Now in Poor Condition	$ (117,395)	$ (117,395)	$ (117,395)	$ (117,395)	$ (136,092)	$ (136,092)	$ (136,092)
Total Lease Payments to State	$ (732,192)	$ (736,145)	$ (740,218)	$ (744,413)	$ (844,361)	$ (848,811)	$ (853,394)
Payroll							
Property Management	$ (119,405)	$ (122,987)	$ (126,677)	$ (130,477)	$ (134,392)	$ (138,423)	$ (142,576)
Staff, Short-term Rentals	$ (214,929)	$ (221,377)	$ (228,019)	$ (234,859)	$ (241,905)	$ (249,162)	$ (256,637)
Total Payroll	$ (334,335)	$ (344,365)	$ (354,696)	$ (365,336)	$ (376,297)	$ (387,585)	$ (399,213)
Employee Benefits	$ (100,300)	$ (103,309)	$ (106,409)	$ (109,601)	$ (112,889)	$ (116,276)	$ (119,764)
Infrastructure O&M	$ (112,616)	$ (114,869)	$ (117,166)	$ (119,509)	$ (121,899)	$ (124,337)	$ (126,824)
Goods and Services	$ (165,884)	$ (169,201)	$ (172,585)	$ (176,037)	$ (179,558)	$ (183,149)	$ (186,812)
TAT	$ (62,906)	$ (63,998)	$ (65,122)	$ (66,281)	$ (71,696)	$ (72,925)	$ (74,191)
Excise Tax	$ (85,721)	$ (86,423)	$ (87,145)	$ (87,888)	$ (98,383)	$ (99,170)	$ (99,979)
Property Tax, Short-term Rentals	$ (20,060)	$ (20,662)	$ (21,282)	$ (21,920)	$ (22,578)	$ (23,255)	$ (23,953)
Total Expenditures	$(1,614,014)	$(1,638,972)	$(1,664,623)	$(2,239,533)	$(1,827,660)	$(1,855,508)	$(1,884,130)
Net Revenues	$ 591,759	$ 585,435	$ 578,959	$ 23,779	$ 703,430	$ 696,475	$ 689,353
Present Value of Net Revenues							
State Finances							
Revenues							
Lease Payments to State	$ 732,192	$ 736,145	$ 740,218	$ 744,413	$ 844,361	$ 848,811	$ 853,394
Infrastructure O&M	$ 112,616	$ 114,869	$ 117,166	$ 119,509	$ 121,899	$ 124,337	$ 126,824
TAT, State Share	$ 34,724	$ 35,327	$ 35,948	$ 36,587	$ 39,576	$ 40,255	$ 40,953
Excise Tax	$ 85,721	$ 86,423	$ 87,145	$ 87,888	$ 98,383	$ 99,170	$ 99,979
Total Revenues	$ 965,253	$ 972,764	$ 980,476	$ 988,397	$ 1,104,220	$ 1,112,573	$ 1,121,151
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (112,616)	$ (114,869)	$ (117,166)	$ (119,509)	$ (121,899)	$ (124,337)	$ (126,824)
Payroll, Property Manager	$ (23,881)	$ (24,597)	$ (25,335)	$ (26,095)	$ (26,878)	$ (27,685)	$ (28,515)
Employee Benefits	$ (9,552)	$ (9,839)	$ (10,134)	$ (10,438)	$ (10,751)	$ (11,074)	$ (11,406)
Total Expenditures	$ (146,050)	$ (149,305)	$ (152,636)	$ (156,043)	$ (159,529)	$ (163,096)	$ (166,745)
Net Revenues	$ 819,203	$ 823,459	$ 827,841	$ 832,354	$ 944,690	$ 949,477	$ 954,406
Present Value of Net Revenues							

Table 6. Private Management—
Rentals & Short Leases (Option 4)

Item	2021 14	2022 15	2023 16	2024 17	2025 18	2026 19	2027 20
Management Company Finances							
Revenues							
Short-term Rentals, Visitors	$ 617,489	$ 636,014	$ 655,094	$ 674,747	$ 694,989	$ 715,839	$ 737,314
Short-term Rentals, Residents	$ 423,817	$ 423,817	$ 491,321	$ 491,321	$ 491,321	$ 491,321	$ 491,321
Transient Accommodations Tax (TAT)	$ 75,495	$ 76,838	$ 83,115	$ 84,540	$ 86,007	$ 87,519	$ 89,076
Long-term Leases	$ 1,275,867	$ 1,275,867	$ 1,479,080	$ 1,479,080	$ 1,479,080	$ 1,479,080	$ 1,479,080
Infrastructure O&M Charges, Long-term Leases	$ 102,127	$ 104,169	$ 106,253	$ 108,378	$ 110,545	$ 112,756	$ 115,011
Excise Tax	$ 100,812	$ 101,669	$ 113,832	$ 114,739	$ 115,673	$ 116,634	$ 117,623
Total Revenues	$ 2,595,608	$ 2,618,375	$ 2,928,694	$ 2,952,804	$ 2,977,616	$ 3,003,149	$ 3,029,425
Expenditures							
Initial Improvements							
Cabins Now in Good Condition							
Cabins Now in Moderate Condition							
Cabins Now in Poor Condition							
Storage Facility for Short-term Rentals							
Total, Initial Improvements							
Subsequent Improvements, Leased Cabins		$ (605,641)					
Furnishings & Equipment, Short-term Rentals							
Lease Payments to State							
Short-term Rentals	$ (273,343)	$ (278,206)	$ (300,934)	$ (306,093)	$ (311,406)	$ (316,879)	$ (322,517)
Long-term Leases							
Cabins Now in Good Condition	$ (314,714)	$ (314,714)	$ (364,840)	$ (364,840)	$ (364,840)	$ (364,840)	$ (364,840)
Cabins Now in Moderate Condition	$ (133,966)	$ (133,966)	$ (155,303)	$ (155,303)	$ (155,303)	$ (155,303)	$ (155,303)
Cabins Now in Poor Condition	$ (136,092)	$ (136,092)	$ (157,769)	$ (157,769)	$ (157,769)	$ (157,769)	$ (157,769)
Total Lease Payments to State	$ (858,115)	$ (862,978)	$ (978,845)	$ (984,004)	$ (989,318)	$ (994,791)	$(1,000,428)
Payroll							
Property Management	$ (146,853)	$ (151,259)	$ (155,797)	$ (160,471)	$ (165,285)	$ (170,243)	$ (175,351)
Staff, Short-term Rentals	$ (264,336)	$ (272,266)	$ (280,434)	$ (288,847)	$ (297,513)	$ (306,438)	$ (315,631)
Total Payroll	$ (411,189)	$ (423,525)	$ (436,231)	$ (449,318)	$ (462,797)	$ (476,681)	$ (490,982)
Employee Benefits	$ (123,357)	$ (127,058)	$ (130,869)	$ (134,795)	$ (138,839)	$ (143,004)	$ (147,295)
Infrastructure O&M	$ (129,361)	$ (131,948)	$ (134,587)	$ (137,279)	$ (140,024)	$ (142,825)	$ (145,681)
Goods and Services	$ (190,548)	$ (194,359)	$ (198,246)	$ (202,211)	$ (206,256)	$ (210,381)	$ (214,588)
TAT	$ (75,495)	$ (76,838)	$ (83,115)	$ (84,540)	$ (86,007)	$ (87,519)	$ (89,076)
Excise Tax	$ (100,812)	$ (101,669)	$ (113,832)	$ (114,739)	$ (115,673)	$ (116,634)	$ (117,623)
Property Tax, Short-term Rentals	$ (24,671)	$ (25,412)	$ (26,174)	$ (26,959)	$ (27,768)	$ (28,601)	$ (29,459)
Total Expenditures	$(1,913,549)	$(2,549,427)	$(2,101,900)	$(2,133,846)	$(2,166,683)	$(2,200,436)	$(2,235,132)
Net Revenues	$ 682,059	$ 68,948	$ 826,795	$ 818,959	$ 810,933	$ 802,713	$ 794,293
Present Value of Net Revenues							
State Finances							
Revenues							
Lease Payments to State	$ 858,115	$ 862,978	$ 978,845	$ 984,004	$ 989,318	$ 994,791	$ 1,000,428
Infrastructure O&M	$ 129,361	$ 131,948	$ 134,587	$ 137,279	$ 140,024	$ 142,825	$ 145,681
TAT, State Share	$ 41,673	$ 42,414	$ 45,880	$ 46,666	$ 47,476	$ 48,311	$ 49,170
Excise Tax	$ 100,812	$ 101,669	$ 113,832	$ 114,739	$ 115,673	$ 116,634	$ 117,623
Total Revenues	$ 1,129,961	$ 1,139,010	$ 1,273,144	$ 1,282,688	$ 1,292,491	$ 1,302,560	$ 1,312,902
Expenditures							
Infrastructure Improvements							
Infrastructure O&M	$ (129,361)	$ (131,948)	$ (134,587)	$ (137,279)	$ (140,024)	$ (142,825)	$ (145,681)
Payroll, Property Manager	$ (29,371)	$ (30,252)	$ (31,159)	$ (32,094)	$ (33,057)	$ (34,049)	$ (35,070)
Employee Benefits	$ (11,748)	$ (12,101)	$ (12,464)	$ (12,838)	$ (13,223)	$ (13,619)	$ (14,028)
Total Expenditures	$ (170,480)	$ (174,300)	$ (178,210)	$ (182,210)	$ (186,304)	$ (190,493)	$ (194,779)
Net Revenues	$ 959,482	$ 964,709	$ 1,094,934	$ 1,100,478	$ 1,106,188	$ 1,112,068	$ 1,118,123
Present Value of Net Revenues							

Qualifications of Dr. Bruce S. Plasch

Dr. Plasch has been an economic and financial consultant in Hawaii since 1971. He has extensive experience in economic development, land and resource economics, feasibility studies, market analysis, public policy analysis, and the economic impacts of projects.

One his projects was the financing of infrastructure and common facilities to support astronomy on Mauna Kea. Complications included: capital costs financed by users; facilities already operating or to be constructed over a number of years; facilities having different useful lives; use that varied over time and by the size of each operation; use that could be permanent for some users and temporary for others; different arrival dates for users, with later arrivals having use of facilities for only a portion of their useful lives; and early users having to carry the cost of later arrivals until they could be reimbursed. The financing scheme was based on sound principles of economics, finance, and equity. The approach was accepted by all parties and was written into all their agreements.

More recently, Dr. Plasch worked with the State Department of Transportation and the Office of State Planning to develop a recommended approach for calculating impacts fees to fund highway improvements in 'Ewa. The approach is designed to be equitable among developers and equitable over time, and takes into account the funding of excess highway capacity to accommodate future development, government cost sharing, adjustments for affordability, future adjustments for changes in assumptions, uncertainty and risks, etc.

Dr. Plasch has also worked on financing of infrastructure projects for unimproved subdivisions on the Big Island, financing to support new infrastructure for West Hawai'i, financing of water-quality projects, financing of a geothermal cable to deliver power from the Big Island to O'ahu, and financing of infrastructure development for the Hawai'i Natural Energy Laboratory.

Dr. Bruce S. Plasch, President
DECISION ANALYSTS HAWAII, INC.
Economic and Financial Consultancy

Mailing Address:
1655 Kamole Street, Honolulu, HI 96821.
Office: (808) 373-9364 • Fax: (808) 373-9590 - E-mail: bplasch@hawaii.rr.com

• Education:
- Ph.D. (1971) and M.S. (1966), Engineering-Economic Systems, Stanford University, specializing in economics, finance, and quantitative analysis.
- B.S. (1965), University of California, supplemented with an additional year of liberal arts.

• Professional Experience: Hawaii-based economic and financial consultant since 1971.

Specialty
DAHI is an economic and financial consultancy that is committed to delivering high-quality, objective analysis to its clients. Established in 1979, the firm specializes in the economies of Hawaii and the Pacific basin.

Services

• Economic Development: community, regional and island development; comparative advantages of economic activities; exports, import substitution, support activities; tourism, recreation, ocean activities, agriculture, forestry, aquaculture, energy, commercial and industrial activities; infrastructure requirements; government support services and incentives; economic models and forecasts.

• Land and Housing Economics: development forces and patterns, forecasts, values and rents.

• Resource and Environmental Economics: resource pricing, incentives and disincentives, valuation of externalities, and carrying capacity studies.

• Market Assessments: market forces, market potential, prices, absorption rates.

• Project Feasibility: profitability, project financing, cash-flow analysis.

• Valuations: leases, businesses, contracts, lost earnings.

• Economic Benefits and Impacts: employment, community benefits, demographic impacts, government revenues and expenditures.

• Policy Analyses: planning reports, position papers, analysis.

• Expert Witness Testimony: government commissions, legislative bodies, contested-case hearings, court trials.

SELECTED INFRASTRUCTURE PROJECTS:
August 2001

"Recommended Approach for Calculating Impact Fees to Fund Highway Improvements in 'Ewa" (2000)
- • Developed an approach for charging developers fair-share impact fees to fund highway improvements.
- • For the State Department of Transportation and DBEDT.

Longer Airport Runways to Accelerate Tourism Development, Federated States of Micronesia (1997)
- • Analyzed the benefits and costs of longer airport runways as means to accelerate tourism development in the Federated States of Micronesia
- • For the Federated States of Micronesia and the Asian Development Bank via a subcontract with the Boston Institute For Developing Economies, Ltd.

"Barbers Point Harbor Expansion: Economic Impacts" (1996)
- • Estimated employment and other economic impacts.
- • For the State Department of Transportation.

"Pago Pago International Airport Runway Extension: Economic Impacts" (1996)
- • Analyzed the economic benefits and impacts of a longer runway.
- • For the government of American Samoa under subcontract to Dames & Moore.

Relocation of Petroleum Facilities (1993).
- • Analyzed land costs and other costs associated with relocating petroleum facilities from Honolulu Harbor.
- For DBEDT under subcontract to Belt Collins Hawaii, Ltd.

Undersea Cable to Transmit Geothermal-Generated Electrical Energy from the Island of Hawaii to Oahu

and Maui: Economic Feasibility (1988)

- Analyzed the economic feasibility of generated electrical energy on the Big Island, and transporting the energy to Maui and Oahu via an undersea cable.
  For DBEDT.

"Infrastructure Financing for West Hawaii" (1987)

- Developed recommendations for financing infrastructure in West Hawaii.
  For the County of Hawaii.

Infrastructure Financing for Puna and Ka'u (1986)

- Developed recommendations for financing infrastructure in Puna and Ka'u.
  For the County of Hawaii.

Mauna Kea Observatories, financing of mid-level facilities (1985)

- Developed the financing and cost-sharing approach for the mid-level facilities.
- For the Institute for Astronomy.

Hawaii Ocean Science and Technology Park/Natural Energy Laboratory: Land Rents and User Fees (1985)

- Development recommendations on how much to charge for land rent and user fees.
- For the High Technology Development Corporation.

Economic Feasibility of Reclaiming Water and Nutrients from Domestic Wastewater on Oahu (1983)

- Analyzed the economic feasibility of alternative approaches of reclaiming wastewater for agricultural use.
- For The Estate of James Campbell and the Oceanic Institute.

"Financial and Economic Analysis and Final Recommendations for the Hawaii 208 Water Quality Program" (1978)

- Developed recommendations for financing sewer improvements and other infrastructure improvements related to water quality.
- For the State Department of Health.

APPENDIX H

EIS PREPARATION NOTICE COMMENTS

46892
52232

PHONE (808) 594-1888 FAX (808) 594-1865

RECEIVED
STATE PARKS
'05 MAY 18 A9:13

RECEIVED
'05 MAY 17 A8:32
DEPT OF LAND & NATURAL RESOURCES
STATE OF HAWAII

PY

STATE OF HAWAI'I
OFFICE OF HAWAIIAN AFFAIRS
DEPT OF LAND & NATURAL RESOURCES
711 KAPI'OLANI BOULEVARD, SUITE 500
HONOLULU, HAWAI'I 96813

HRD05/1732

May 11, 2005

Peter Young
Department of Land and Natural Resources
Division of State Parks
Post Office Box 621
Honolulu, HI 96809

RE: Master Plan of Kōke'e and Waimea Canyon State Parks, Waimea, Kona (Waimea) District, Kaua'i, Hawaii, TMK: 4-8-01

Dear Mr. Young,

The Office of Hawaiian Affairs (OHA) is in receipt of your February 2nd, 2005, request for comments on the above project, TMK: 4-8-01. OHA offers the following comments.

Kōke'e and Waimea Canyon are home to a list of endangered, endemic and indigenous faunal and flora species. While planned improvements will be focused in previously developed locales, i.e. roads and paved areas, particular attention needs to be given to sustaining an environment where native species can flourish. OHA recommends the use of native vegetation, wherever possible, when implementing the landscaping plans. Planting flora such as 'ilima (*Sida fallax*), ohi'a (*Metrosideros polymorpha*) and koa (*Acacia koa*) will promote the sense of a native landscape as well as be favorable to native faunal species.

An issue of concern for OHA is whether or not the park will be accessible for Native Hawaiian groups. OHA requests your assurance that right of entry will be granted to Native Hawaiian groups and individuals for ceremonial, cultural and recreational use. No entry fee should be charged for cultural use of the park lands by Native Hawaiians. It is our understanding that no additional access restrictions to this effect are anticipated.

Due to the lack of archaeological trenching at the proposed points of development, the nature of subsurface cultural deposits is not known. OHA recommends that all ground altering activities be monitored by a professional archaeologist and that an Archaeological Monitoring Plan be implemented prior to project commencement.

OHA further requests your assurances that if the project goes forward, should iwi or Native Hawaiian cultural or traditional deposits be found during ground disturbance, work will cease, and the appropriate agencies will be contacted pursuant to applicable law.

Thank you for the opportunity to comment. If you have further questions or concerns, please contact Jesse Yorck at 594-0239 or jessey@oha.org.

'O wau iho nō,

Clyde W. Nāmu'o
Administrator

CC: La France Kapaka-Arboleda
OHA Community Affairs Coordinator
3-3100 Kuhio Hwy, Suite C4
Lihue, HI 96766-1153

24 120

PETER T. YOUNG
CHAIRPERSON

FAX TRANSMISSION

DATE: 5-1-06 TIME: 10:00 am

PAGES: 25

TO: Crystal Koga
LOCATION:
FAX#: 8421937
MESSAGE:

FROM: Lauren Tanaka
LOCATION:
FAX#:
PHONE#: 5870293

Clyde W. Namu'o, Administrator
Office of Hawaiian Affairs
711 Kapiolani Boulevard, Suite 500
Honolulu, Hawai'i 96813

Dear Mr. Namu'o:

We received the comments submitted by your office for the Koke'e and Waimea Canyon State Parks Master Plan and will note such concerns in the draft environmental impact statement (DEIS) that is currently being developed.

Please be assured that in the implementation of the park improvements proposed, use of native vegetation will be encouraged and native Hawaiians will continue to have access to the parks, exempt from any park entry fees as will all Hawai'i residents who have a valid ID.

Thank you for sharing your concerns.

Sincerely,

Peter T. Young
Chairperson



Lauren A
Tanaka/DLNR/StateHiUS
06/17/2005 09:15 AM

To "rhoda libre" <kauaiwestsidewatershedcouncil@go.com>
cc Lois Hamaguchi/Gov/StateHiUS@StateHiUS, Debbie L Ward/DLNR/StateHiUS@StateHiUS, chesterk@rmtowill.com, jimn@rmtowill.com
bcc
Subject Response to EMail to Governor Lingle

Rhoda:

The Governor's Office asked me to provide a response to your email transmittal of a memo addressed to me that you prepared. Please note that the first time I saw your memo was when it was sent to me by the Governor's Office.

Thank you for your offer to collaborate with us in drafting and managing the Master Plan for Kōke'e and Waimea Canyon State Parks. Your comments, and a copy of the Kōke'e and Waimea Canyon State Parks Supplemental Draft Management Plan, Kaua'i Cultural and Natural Resources Administration prepared by the Kaua'I Westside Watershed Council are being reviewed by staff within the Division of State Parks as well as the Master Plan's consultant, R.M. Towill. The documents will also be included in the draft environmental impact statement that is being prepared for the Master Plan, along with all other comments we received.

As a result of the comments expressed to the Board of Land and Natural Resources in January 2005, the Master Plan was revised not to include a recommendation for an entry gate and the entry fee, when implemented, will be waived to Hawai'i residents who can show proof of residency.

The draft Master Plan will be finalized when the planning process which includes the environmental review is completed and all comments have been considered. If you have questions or additional comments, please feel free to call me at 587-0293 or by email.

Lauren

SEND COPIES TO
APPROPRIATE PARTIES

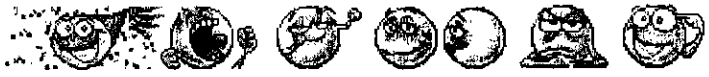
OEQC

From: Michael Hayton [hayt@hawaiilink.net]
Sent: Wednesday, June 01, 2005 3:29 PM
To: OEQC@mail.health.state.hi.us
Subject: need information on the Kokee and Waimea Canyon Master draft plan

Aloha,
I wish to be one of the consultants and collaborative partners in the developing and implementing the Kokee and Waimea Canyon Master draft plan. I was referred to you by Lauren Tanaka.
thank you,

Rhoda Libre
Garden Island Quality of the Pacific, llc.
Kaua'i Westside Watershed Council
P.O.Box 246
Kaumakani, Kaua'i HI 96747
808-645-1210
rhoda@hawaiilink.net

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STATE PARKS DIV
'05 JUN 14 P3:25

DEPT OF LAND &
NATURAL RESOURCES

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'05 JUN -1 P3:32

OFC. OF ENVIRONMENTAL
QUALITY CONTROL



"Rhoda Libre"
<rhoda@hawaiilink.net>
06/08/2005 12:04 PM

To <Lauren.A.Tanaka@hawaii.gov>
cc <chesterk@rmtowill.com>
bcc
Subject Re: Draft Master Plan for Kokee and Waimea Canyon State Parks public comment

aloha,
I submit this public comment on behalf of the Kaua'i Westside Watershed Council.

mahalo,

Rhoda Libre
Garden Island Quality of the Pacific, llc.
P.O.Box 246
Kaumakani, Kaua'i HI 96747
808-645-1210
rhoda@hawaiilink.net
-------Original Message-------

From: Lauren.A.Tanaka@hawaii.gov
Date: Monday, April 11, 2005 10:15:53
To: rhoda@hawaiilink.net
Subject: Draft Master Plan for Kokee and Waimea Canyon State Parks

Hi Rhoda:

I received your response but had a difficult time reading it and did not want to send my reply on the same stationery.

We are currently finalizing the draft plan. If you have comments to make on the plan, now is the time. The EIS preparation notice will be sent to OEQC and this will provide additional opportunities for public review and comment. Whenever there is something of significance to discuss, staff meets with the consultant and members of the Kokee Interagency Task Force which is comprised of representatives from the divisions within DLNR that have responsibility over some portions of the 2 parks. Also on the task force are staff from the Kauai Planning Dept. and former Kauai Boardmember Lynn McCrory. Other governmental agencies and private organizations are encouraged to submit comments through the public meetings we have had as well as the during the EIS process.

The next meeting with the public will be scheduled when the draft EIS is prepared, at which time you will be notified.

Sincerely,

Lauren
587-0293



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kwwckanra1.13.05.doc kwwcdlnr1.13.05.doc kwwc2dlnr3.05.doc kwwckokaecomments6.7.05tanaka.doc

STATE OF HAWAII
Department of Land and Natural Resources
Division of State Parks
Park Planning Branch

Fax Memo

Date: June 16, 2005 Time: 5:00 p.m.

To: Chester & Jim From: Lauren Tanaka

Agency/Company: R.M. Towill Phone/Fax No: 842-1133/842-1937

Total No. of Pages (includes cover page): 2

Comments:

Sending you Rhoda Libre's request to OEQC. She must have used Michael Hayton's computer?

makanani
Rhoda Libre
Kaua'i Westside Watershed Council

To: Lauren Tanaka
Division of State Parks, DLNR
1150 Punchbowl, Rm. 301 Hon. HI 96813
Lauren.a.tanaka@hawaii.gov
808-587-0293

R.M. Towill Corporation
420 Waiâ€™akmilo Rd., Ste. 411
Honolulu HI 96817
808-586-0293
Chesterk@rmtowill.com

From: Rhoda Libre
Kauaâ€™i Westside Watershed Council
P.O.Box 246
Kaumakani, Kauaâ€™i HI 96747
Kauaiwestsidewatershedcouncil
808-645-1210

RE: Kokeâ€™e and Waimea Canyon State Parks Draft Master Plan-public comment

Aloha!

We request a revision to the master draft be made to include s community-based watershed management plan and collaboration with the Kauaâ€™i Westside Watershed Council. We submitted public comments on your first day of public hearing on Kauaâ€™i along with our management plan but never got any response from you or anyone on the board. That was the supplement that we wished to be added in the EA and EIS as well. If the request for a revision seems unlikely then perhaps we could MOU and collaborate

The eco tourism industry needs support and management to maintain the quality of services and as well as our resources. Gating the resources will need not only expanded personnel and funds but will cause many civil disgruntlements as it already has. KWWC has received countless communications to their dismay of the gates and the charging fees that go to the state. These are pertinent issues need to be discussed and addressed once again. KWWC would like to provide you with community based watershed approaches to some of your problems that we have been experiencing for many years now and probably will experience new ones if this particular plan is implemented without community blessings.

We wish to be included in the drafting and managing process to insure that we have true collaboration and understandings with the community as a whole and not fractured. Our services can provide you with the ability for more effective resources maintenance, enforcement and protection, emergency prevention, cultural education, and conservation economics.

Thank you for your time and I truly hope that you will respond positively this time to Westside Kauaâ€™iâ€™s communityâ€™s requests.

Sincerely,

Rhoda Libre

Kauaâ€™i Westside Watershed Council
6.6.05

cc:LLingle

E-2

Rhoda Libre: Rhoda@hawaiilink.net 645-1210

3-minute public speeches

(Personal statement)

Rhoda Libre for the record. Keiki o ka aina from the Westside. My family has been utilizing Kokee and Waimea Canyon's liberties since the 1800s and it is imperative that your decision do not displace or impose upon the cultural people or natural resources of this rare area. To build a toll gate, sell off the leases to foreigners and to charge the local people is not only a western icon but assuredly a wrong type of legacy to leave behind. Some nations may construe this as an act of war. It has been brought to my attention that the real estate community has a global e-mail out soliciting already our Kokee inviting the prowess to a superfluous economic venture. This is already a bad sign. The anger and indifference that this master plan has caused to the humble people of Aloha is by no means an honorable gesture. It is clear to see that we need facilities and resources maintenance but not at the price of our heritage and control of our own liberties. The master plan has many good qualities, which I agree with, but the disregard for methods of a sustainable environment and cultural integrity overrides any good that this plan can do. Let's refine this master plan together for it's not ready to be approved with all of its oversights and lacking.

(Official Statement from Kaua'i Westside Watershed Council)

On behalf of the Kaua'i Westside watershed council and Kaua'i Cultural and Natural Resources Administration project: This master plan lacks a watershed and cultural approach focused on the resources and not just money. The shortsightedness of this plan needs refinement and innovative strategies. There are many places where they charge for use our natural resources and even with all those monies, they're still not able to make any head way in their stewardship....that means no logical best management practices are focused upon. We'd like to work with you in making this plan pono. I'm sure that this board wants to make things better and not worst...this plan as is will incur foreboding problems. We're ready to work together with you in forging a more logical way.

Submitting Official Statement:

I'd like to thank our distinguished board for taking their time out for being here with us. On behalf of the board of directors of the Kaua'i Westside Watershed Council and many of our island people, I'd like to first take the liberty in thanking all the people who has worked so very hard to make Kokee what it is today. Your deeds may go unacknowledged but surely not unappreciated. Mahalo kakou. The current evidence shows that we need to step to the plate and rekindle the island responsibility and stewardship of our natural treasures and enhance the good deeds that are already being done. Commercialization and the lack of effective instruments of management have not only left our resources in question but have invited a long line of very legitimate legal ramifications and a sensational reputation for DLNR as well. We shouldn't compile the

already mounted divisions but we should lighten their load with already resources available.

Kokee and Waimea Canyon Management Supplemental Proposal

The Kaua'i Westside Watershed Council would like to extend a supplemental plan to remedy the problem with management of the Kokee Park Master Draft. In order to insure cultural perpetuation, watershed integrity, friendly partnerships, resources conservation, and that our regional community are not displaced once again. The management should be implemented from a community-based watershed approach, as stated in many Federal and State agencies.

The maintenance of our treasures are important to protect and more importantly...Not to be sold off to the highest bidder. Kaua'i Westside Watershed Council's division project of Cultural and Natural Resources Administration can, will, and should work cohesively with DLNR to make the enhanced management possible while maintaining the integrity of the regional community and native people's intellectual and cultural property rights as well as gathering rights. This plan needs to be based on and reflect the consideration for our cultural environment and not only just for the eco tourists and others (especially realtors and developers) that are already slating-as we speak- our natural resources for their financial gains. From a community-based watershed approach, we are already working with DLNR to make maintenance and monitoring of other resources possible as well. Without dipping into DLNR's already existing budget, KWWC intends to supplement DLNR's sources with our own administration and management, and funding support as well as in other areas such as historic preservation, public and environmental education, economic development, environmental compliances, and regional monitoring enforcement and assistance services. This would include a volunteer community task force that will assist DLNR's divisions and not stress the current situations that are already before the agency.

With this approach, our community will not only maintain their cultural and traditional gathering rights but DLNR will have enhanced their own efforts in maintaining the integrity of their mission statement and serving our community quite proficiently and well.

Thus, in conclusion, we humbly ask our honorable Board of Directors to please supplement and adopt this addition to your draft to make your decision making a positive and progressive one for our regional people and visitors alike. This, I believe, to be a viable and intriguing but practical and effective solution to ease the defensive anger and hostility that this proposal has created. It is Kaua'i's people's rights to maintain regional precedence and freedom in managing our own resources and exercising our rights and potential. The mission statement and vision of DLNR is clear and with that, this supplement of KWWC's Cultural and Natural Resources Administration should resolve many of the predictable and foreboding managerial and resources problems, if you intend to pass this Master plan as is. I don't believe that DLNR are in the business of tourism. That's HVB's responsibility and with their huge monies, they are more than capable in

building their own facilities for their paying customers then squeezing the impoverish community of the Westside. It sounds commercially ethical but highly immoral on just standards. Let's be proactive and innovative with our preventive methods of up keeping our native resources, environmental education and participation, and provide safe and effective facilities for everyone. We certainly don't want the crime rate to grow in that area just because our tax monies went to accommodate the visitors and not the island people of Aloha on Kaua'i. Please take a look at the historical statistics that show civil unrest because of governmental displacement of the local people. This would not be the first time the islander people was thrown in the back seat concerning our beaches, open spaces, and preservation lands that are going up for sale for the highest foreign bidders. The injustice of it all makes one wonder if we're at home or are we in Iraq. Since the war, many of our own freedoms, rights, and loved ones have been taken away from us, let's stop the war here and say no more.

I applaud DLNR for acting now upon this long drawn out problem. The resources are being fleeced, invaded by foreign species, no effective soil erosion or water remediation and reclamation plan, and the enforcement and other areas of division jurisdiction is not only stressed to the point of complacency but ineffective in the broader scope due to lack of funds, innovative strategies, and man power. There is a pono way of resolving this master plan into acceptance and appreciation – it's through the regional community-based watershed management approach with our Kaua'i Cultural and Natural Resources Administration. I implore your better sense of higher diplomacy and spirit of Aloha to make this better choice to adopt this supplement to the master draft so we can work together and not against eachother. Thank you for your hard work, your patience, and hopefully, your support to make this a peaceful and viable possibility for everyone through our Kaua'i Cultural and Natural Resources Administration.

I welcome any questions and if I can't answer them now, I'll be more than happy to answer them through e-mail at a later date.

Kokee and Waimea Canyon State Parks Supplemental Draft Management Plan

Kaua'i Cultural and Natural Resources Administration

Prepared by
Kaua'i Westside Watershed Council, inc.

January 10, 2005

7.6 MANAGEMENT

➢ **Park Management / Operations**

- Establish and authorize the Kaua'i Cultural and Natural Resources Administration in partnership with DLNR that incorporates the functions of all the divisions which operate in Kokee and Waimea Canyon State Parks and the surrounding forests and natural areas.
- Coordinate KNCRA with DSP and DOFAW road maintenance operations and natural resources monitoring and maintenance under a single entity.
- Allow the single DLNR interface through which the public may obtain permits for fishing, hunting, gathering, and commercial uses.
- KCNRA will provide the review of park services, maintenance, visitor services, and utilities for privatization.
- Coordinate with Hui O Laka, Kokee Leaseholders' Association, and other groups to develop the volunteer programs for park maintenance and restoration projects.
- KCNRA will establish a visible ranger(s)/docent presence in the parks to provide an identifiable information source and authority figure.
- Develop environmental education, and certification program for eco-tour operators to ensure that operations are compatible with park values and goals. Certification can be used as a marketing tool.
- Develop cultural education and provide visitor awareness.

➢ **Personnel Requirements**

The KCNRA will need the following positions to be approved and filled (or privatized) in order to carry out the Supplement Management Master Plan Recommendations:

- General construction and Maintenance Supervisor
- Operations Worker
- Mechanic
- Arborist
- Laborers (4)
- Park Caretaker (4)
- Resources Management Tech (3)
- Park Interpretive Coordinator
- Park Interpretive Technicians (2)
- Volunteer Coordinator
- Clerk Typist (2)
- Nurseryperson
- Parks District Superintendent

➢ **Natural Resources Protection Management Programs**

- Conduct geological and physiographic survey to identify the signification resources with management and interpretive recommendations.
- Develop and implement recovery, watershed, restoration, and water reclamation plans for natural plant communities and landscape topography.
- Create a task force for emergency planning and resources investigations.
- Site and construct plant nurseries at mid and lowlands elevation within the parks to support recovery and restoration efforts.
- Management will take a cultural watershed approach in maintaining the integrity of the resources and enhancing the value in perpetuity.

- Site, design, and construct plant preserves to contain all the habitats found within the two parks.
- Continues and expand invasive species control, including the jungle fowl.
- Expand and maintan fuel breaks around buildings and along selected roads.
- Continue encouraging and Facilitating scientific research within the parks and adjoining lands managed by DLNR.
- Provide volunteer housing and other incentives to encourage volunteering in the parks.
- Develop and implement an educational watershed program to promote knowledge of the parks' natural, cultural, and historical resources, and the important role the park lands continue to play in the life of the island and native people.
- Authorize enforcement capabilities and jurisdiction of KCNRA and revise the administrative rules to effectively protect natural resources and improve enforcement powers.

➢ Monitoring / Limits of Acceptable Change

- Develop a monitoring program to record changes in parks and resources over time.
- Support private research and regional community-based organizations within the parks and surrounding natural areas as a means of building up the resources monitoring .
- Design and implement computer and digital monitoring system for parks and resources accountability and economic feasibility.
- Develop monitoring system to determine impacts of public and commercial 4-WD vehicle used on unimproved park roads, notably the Camp 10 road.
- Develop monitoring and management plan for resources targeted by gathers and visitors.

➢ Educational / Interpretative Programs

- Develop a coordinated information program among the DLNR divisions to ensure that visitor and resources information are consistent.
- Develop park-wide Archaeological and Historic Resources Management Plan to set priorities, establish standards for interpretative materials.
- Conduct a study program of the cultural landscape of Kokee and Waimea Canyon. Develop a management plan to sustain the built and natural resources that contribute to the continued understanding and existence of cultural practices within the parks.
- Develop sites for educational and interpretive materials to inform the public about the forest and watershed management, and cultural traditions.
- Develop a Children's Nature Center near Kanaloahuluhulu Meadow in the recreation residence located on TMK: 1-4-4:24 (lot was formerly leased to WAimea Garage). The Center is to be maintained and operated by KCNRA and other non-profit groups.
- Develop an interpretive program for the Pu'u ka Pele canoe builder's site, Kokee Irrigation Ditch System, Pu'u Lua Reservoir, Pu'u Lua Ditchman's cabin, Black Pipe Ditch

Trail, CCC Camp and Po'omau Trail. Program Elements include signage, restoration, emergency plan, self and docent guided tours, KCNRA staff presentations, Cultural and scientific information. Programs to be coordinated by KCNRA and other community-based non-profit organizations.

➢ Public Service
- Continue to provide State support for annual cultural events and create other innovative projects.
- Establish a uniformed docent presence in Kokee and Waimea Canyon State Parks to reinforce the parks' identity.

7.6 COSTS & REVENUE

➢ Costs
- Capital Improvements Costs
  Estimated capital costs for supplemental management plan total $18 million over the 20-year plan period. This amount does not include costs to upgrade the recreation residences, road maintenance, and other existing pre-approved programs and construction.
- Personnel Costs
  KCNRA will fill as much positions as possible. Divisions of State Parks will provide the required positions to fulfill their duty. New personnel will be phased in according to the operational needs of the master plan and as funding become available. KCNRA will supplement costs with their own resources of funds along with the assistance of the State and County support.
- Operational and Material Costs
  Personnel casts are used as the basis for estimating future operational and material costs. Operational and material expenses for the first four years of the master plan is available for review.

➢ Revenues
  Parallel with proposed plan. KCNRA is set up to administrate, manage, and facilitate revenues and operations without encumbering the divisions of DLNR unnecessarily.
- Entry Fee
  Parallel with proposed plan except for the following provisions:
  1) Establish kama'aina yearly or lifetime card for discounted entry for local residents.
  2) Hawaiian gathering rights for the regional native people and kupuna should not be charged.
  3) For cars with both island residents and visitors inside, the charge will be at the regular fee.
  4) A record of visitors and kama'aina will be kept and maintained by KCNRA.
- Recreation Residence Lease Rents
  Parallel with proposed plan except for the following provisions:
  1) Reduce the number of years for the lease.
  2) Realtors and developers should not be allowed to advertise and stimulate foreign influence of entrepreneurial business in

regards of our natural resources, recreation residences, or any liberties that the island natives possess. We need to prevent the further displacement of native peoples.

3) **Open bid or auctions of leases or privatization contracts should go to qualified regional entities, community-based organizations, and other public services.**
4) **All intellectual and cultural property rights of Kaua'i's native biota, abiota, legacy, minerals, and all of their functions thereof are reserved in perpetuity for the regional native people of Kaua'i. This includes all possible copyrights and patents.**



Lauren A Tanaka/DLNR/StateHiUS
06/08/2005 02:46 PM

To Wayne H Souza/DLNR/StateHiUS@StateHiUS
cc
bcc
Subject Fw: Puolo point public comments

---- Forwarded by Lauren A Tanaka/DLNR/StateHiUS on 06/08/2005 02:46 PM ----



"Rhoda Libre" <rhoda@hawaiilink.net>
06/08/2005 01:33 PM

To <Lauren.A.Tanaka@hawaii.gov>
cc <OEQC@mail.health.state.hi.us>, <mayor@kauai.gov>, <Governor.Lingle@hawaii.gov>, <Governor.Lingle@hawaii.gov>, "Rhoda Libre" <rhoda@hawaiilink.net>, <kauaiwestsidewatershedcouncil@go.com>, <chesterk@rmtowill.com>
Subject Puolo point public comments

Aloha,

I humbly submit this public comment in regards to puolo point and the anti-drug rehab facilities. Thank you for your time.

Rhoda Libre
Kaua'i Westside Watershed Council
P.O.Box 246
Kaumakani, Kaua'i HI 96747
808-645-1210
rhoda@hawaiilink.net

FREE Emoticons for your email! Click Here!





kwwckokeecomments6.7.05fujimoto.doc

Kaua'i Westside Watershed Council
P.O.Box 246 Kaumakani, Kaua'i Hi 96747 808-645-1210
kauaiwestsidewatershedcouncil@go.com

To: Donald Fujimoto
County of Kaua'i, Public Works
4444 Rice st. Ste. 200
Lihu'e, Kaua'i Hi 96766 808-245-6600
dfujimoto@kauai.gov

Honorable Mayor Bryan Baptise
County of Kaua'i, Office of the Mayor
4444 Rice St. Ste. 235 Lihu'e, HI 96766 808-241-6300
mayor@kauai.gov

From: Rhoda Libre
Kaua'i Westside Watershed Council
P.O.Box 246
Kaumakani, Kaua'i HI 96747 808-645-1210
Kauaiwestsidewatershedcouncil@go.com

RE: Pu'olo point at Hanapepe Adolescent Treatment facility- requesting revisions

Aloha!

We request to be included within this action to be adopted and implement a community-based watershed management plan, emergency response and prevention strategies, cultural and natural assessments, and other pertinent considerations, due to the nature of the region's fragile ecosystems and community. Comments and complaints from the community that they were not properly notified on the ground floor of this plan have brought some dismay upon the region. There were other plans to consider for that site prior to this action.

The Native Hawaiian Kingdom representatives conveyed to me that they do not wish for that type of facility there, much like the graveyard site located near the dog pound area. Local resident complaints even exclaim that the helicopters, sky divers, ultra lite, and other illegal companies and construction on the so-called airport facility should be removed. Now this facility brings many hesitations in the eyes of the region. There are projects to restore that natural conservation park and natural wetlands/fishponds for food and traditional fisheries for the local economic communities and cultural and historic preservation for protection and enhancements. Many more think that this rehab facility shouldn't be here at all and don't want it there. Some of these comments came from tourists that use the area. Some enforcement officials stated volatile conditions of the pre-existing nature of that area make that adolescence facility a bad choice. There is common ground in various needs of our community and we're all included.

We wish to have a ground floor representation in the drafting and managing process to insure that we have true collaboration and understandings with the community as a whole and to not fracture through political processes. Our services can provide you with the ability for more effective local resources, networking, and partnerships. I believe this proposal for this facility can be made possible through true community partnerships and region considerations. We have the capacities to bring this project to light and produce an effective drug rehab facilities instead of creating another problem.

The Kaua'i Westside Watershed Council has currently anti drug and prevention education and projects slated for that area. These programs incorporates cultural and conservation activities with life skills workshops that include entrepreneurial training and watershed approaches in solving social and environmental conditions. Our comprehensive plans include safety and security protocol for that special use area.

I truly hope that I will hear from you so that we may start official community collaborations with this needed facility and perhaps other considerations as well to make our development plans the best they can be. Thank you for your time and I trust that we will work together in the best interest of our community.

Sincerely,

Rhoda Libre
Kaua'i Westside Watershed Council
6.6.05

cc:llingle

Friends of the Forest
Koke'e Leaseholders Association
http://www.malamaokokee.org

8 June 2005

Ms. Lauren A. Tanaka
Division of State Parks, Department of Land and Natural Resources
PO Box 621
Honolulu, Oahu, Hawaii 96809-0621

Re: Comments In Connection with the Environmental Impact Statement Preparation Notice
For the Draft Master Plan for the Koke'e and Waimea Canyon State Parks

Dear Lauren,

This letter provides comments on behalf of the Koke'e Leaseholders in connection with the subject Notice. We appreciate State Parks and R. M. Towill Corporation's enthusiastic response to the community in our recent meetings.

We wholeheartedly concur with the Master Plan Goal 5: "To preserve, protect and interpret the legacy of the recreation residences in Koke'e and Waimea Canyon State Parks and promote the cultural landscape as part of the parks' history." We believe that the recommendations in the Preparation Notice will help preserve our historic community. We comment only on those sections of particular interest to the leaseholders. These are:

At **Section 2.5, Preferred Alternative:**

Recreation Residences. We are pleased to work with your team towards a historic district designation and in developing appropriate "Koke'e Vernacular" Design Guidelines. As our mutual goal is to preserve this historic community, a 55-year lease term will ensure that it remains intact for generations to come.

Vacant Lots. State Parks proposes to lease several vacant lots outside the well-head protection zone. We suggest that a lottery of qualified prospective lessees is appropriate and that any new structures be built in accordance with the new Design Guidelines. Regarding existing cabins now under DLNR's control and surplus to its actual requirements, we suggest the same – a lottery of qualified and interested prospective lessees.

Non-conforming Cabins. We suggest that leases for lots with non-conforming cabins contain the same terms as those considered historically significant, provided also that all non-conforming cabins be screened with native or non-invasive landscaping where visible from a public road.

Utilities [Waste Water Collection and Treatment System]. The Plan proposes to "Connect all recreation residences within the well head protection zone to a waste water collection and treatment system." If this were a mandatory provision in those new leases, then either the State should underwrite the entire cost or its cost offset against the new lease rentals.

Utilities [User Fees]. The Plan proposes to "Establish user fees to pay for operations and maintenance cost." We do not oppose reasonable and equitable user fees for all users in proportion to their actual use.

P. O. Box 1113
Lawai, Kauai Hawaii 96765-1113
voice 1.808.639.7704 fax 1.808.332.5831

Revenue [Entry Fee]. The Kauai community was strongly opposed to an entry gate, but clearly understands the requirement to adequately fund State Parks. As a result, this Association proposed an increase in the rental car vehicle surcharge, with the proceeds of that increase dedicated to State Parks. We are pleased that the Preparation Notice includes our suggestion, which we will pursue with both the Administration and the Legislature.

Revenue [State Fuel Tax]. We will also work with the Legislature to allocate a reasonable proportion of the State fuel tax for maintenance on roads within the Parks, provided that design and maintenance is in accordance with the Federal Highway Administration's Principles of Context Sensitive Design.

Revenue [Lease Rents]. Lease rents should be affordable to Kauai families. As such, we propose that new lease rents be based on a reasonable percentage of the assessed value of the land, with periodic adjustments at intervals consistent with other State leases. We understand that eight percent is a reasonable return for land and propose that amount for our new lease rents.

At **Section 3.4, Recreation Resources:**

Bicycling. We support establishing reasonable user fees for commercial down-hill bicycling tours. We also support allowing mountain biking access to trails within the Parks, where appropriate, or the development of new trails for that specific purpose.

At **Section 3.6, Park Buildings and Other Facilities:**

State Cabins. These cabins and the surrounding infrastructure are in poor condition and should either be extensively renovated or replaced.

Koke'e Lodge. It is abundantly clear that the Lodge requires a new facility. We strongly support an expanded Lodge with additional overnight facilities, perhaps consolidated in a single structure.

Koke'e Museum. It is also clear that the Museum requires a new facility in which to continue its long interpretive service to the Parks. We support such a new facility.

Thank you for this opportunity to comment. We look forward to continuing our almost century-long partnership with the Parks for many years to come.

Very truly yours,

Hay

Frank O. Hay
President

Cc: Ron Agor, AIA, Kauai Land Board Member (email only)
Chester Koga, R. M. Towill Corporation (email only)
Jim Niermann, R. M. Towill Corporation (email only)
Wayne H. Souza, Division of State Parks (email only)



"James Niermann" <JimN@rmtowill.com>
06/11/2005 09:50 AM

To <Lauren.A.Tanaka@hawaii.gov>, "Chester Koga" <chesterk@rmtowill.com>
cc
bcc
Subject FW: Koke'e EIS Prep Notice

-----Original Message-----
From: Hay, Frank O PMRF [mailto:frank.hay.ctr@navy.mil]
Sent: Friday, June 10, 2005 11:44 AM
To: James Niermann
Subject: RE: Koke'e EIS Prep Notice

Jim,

Yesterday I provided comments on the notice, which was very well written. Two items puzzled me, however:

"The Koke'e Air force Station has developed one such spring as a potable water source." -- Water Resources, page 20 For some reason I thought it was not potable .....?

The Hawaii Air National Guard ..... on 11 acres of land leased from the State of Hawaii and a private landowner." -- Other Facilities, page 32 Who is the private landowner?

And btw, if you provided data allocating proportional use of water and the roads to the leaseholders, it would really help "sell" the idea of paying our fair share.

Also btw, if there is such substantial additional capacity in the STP by the Lodge (12,000 gpd design capacity v daily use of 3,000 to 4,000 gpd), why in the world does the CCC Camp need its own system? CCC + Kalalau Lookout estimated construction cost $700K -- $978K for Waimea Canyon Lookout, Puu Ka Pele and Pu'u Hinahina! Any insights?

Re: the administrative rules implementing HRS 171-36.2, we have decided to hold a meeting for all leaseholders -- probably Sunday afternoon, July 3 (or July 10) -- to explain what is happening and to give them a chance to come aboard in advance of the July 22 Board meeting. We're assuming that the proposed rules will be acceptable to us .... and Lauren has assured we that they are sufficiently general that we would not object .....

At your convenience, I like a copy of the presentation which Chester gave in Lihue in January -- and assume that you will fix that one slide where "public input" was in a box connecting to nowhere!!!

I look forward to seeing you back in the mountains. Aloha!

Frank

-----Original Message-----
From: James Niermann [mailto:JimN@rmtowill.com]
Sent: Monday, May 09, 2005 17:06
To: Hay, Frank
Subject: Kokee EIS Prep Notice

Hello Frank,

I received your message today. I was off island all day Friday and, blessedly, didn't come into the office over the weekend. I'm sorry though that I was unable to get the document to you before your departure. The EIS prep notice is about 9mb in pdf format. Let me know if that's too big to email. If there is someone else I can send it to in your absence I'm happy to do so.

Please let me know.

Aloha

Jim Niermann, AICP
Jimn@rmtowill.com

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