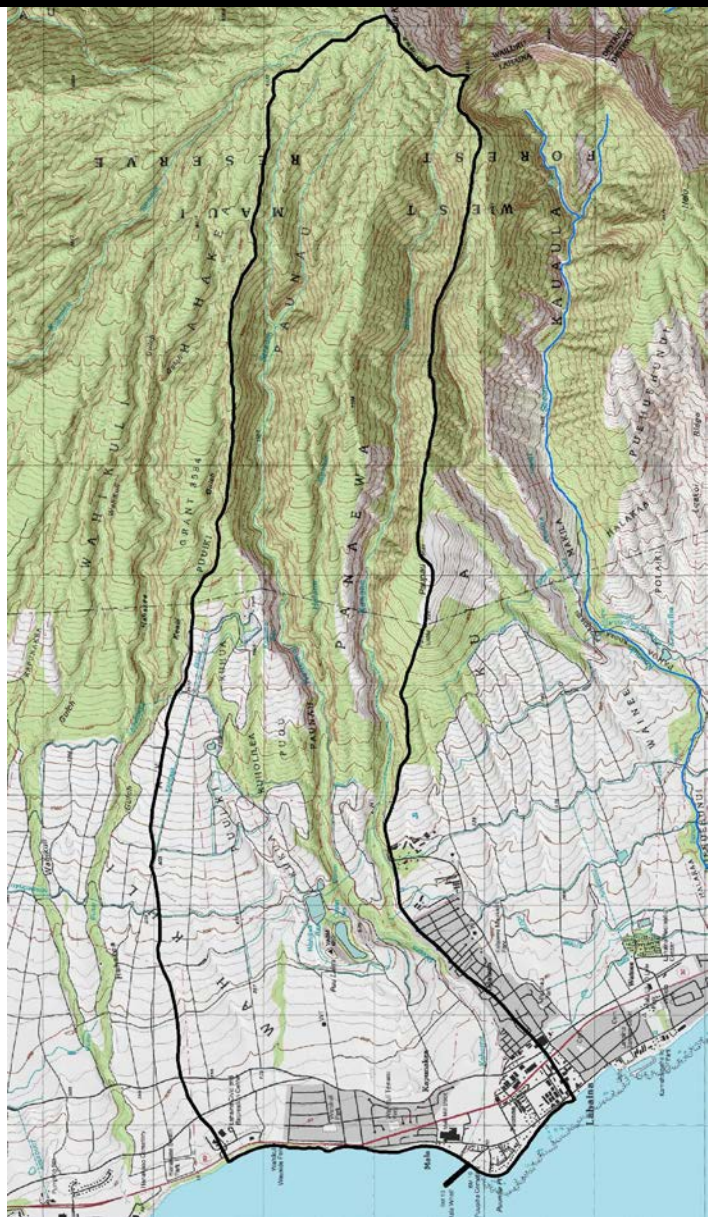

Compilation of Public Review Comments

Hydrologic Unit:
Kahoma (6008)
- Kahoma Stream
- Kanahā Stream

Island of Maui

November 2018
PR-2018-09



State of Hawai'i
Department of Land and Natural Resources
Commission on Water Resource Management



Public Review Comments – Table of Contents

This document is a compilation of all public testimony and review comments submitted to the Commission on Water Resource Management (Commission) on the Instream Flow Standard Assessment Report for the Surface Water Hydrologic Unit of Kahoma (6008).

Testimony and/or comments contained herein were received at the October 9, 2018 Public Fact Gathering Meeting held at Lahaina Intermediate School Cafeteria, Lahaina, Maui, or were submitted to the Commission up until 4:30 p.m. on November 9, 2018.

Testimony from October 9, 2018 Public Fact Gathering Meeting

1) Kainoa Casco	3
2) Hōkūao Pellegrino	3
3) Patrick & Naomi Guth	5
4) Ka‘apuni Aiwohi	5
5) Kahiau Casco [with mother]	5
6) Elle Cochran	6
7) Jeremy Delos Reyes	6
8) Kamana Ng	6
9) Kanani Puou	7
10) Tiare Lawrence	7
11) Kapali Keahi	9
12) Archie Kalepa	9
13) Kanoelani Steward	10
14) Kekai Keahi	11
15) James Simpliciano	12
16) Toni Dizon	13
17) Lynn Kaho‘ohalahala	15
18) Kalei Kauhane‘e	15
19) Keani Rawlins-Fernandez	16
20) Hans Michel	16
21) Nathan Pallett	17
22) Dylan Payne	17
23) Bo Mahoe	18
24) Trisha Calhoun	18
25) Sol Kaho‘ohalahala	19
26) Nori Tihada	20
27) Kuilani	21
28) Tim Garcia (received October 8, 2018)	22
29) Ashley Olson (received October 9, 2018)	23
30) Tamara Paltin (received October 9, 2018)	24
31) Michele Lincoln (received October 16, 2018)	25
32) Clint Kahahane (received October 22, 2018)	28
33) Rwiaco1 (received October 22, 2018)	35
34) County of Maui, Department of Water Supply (received November 8, 2018)	36

Testimony from October 9, 2018 Public Fact Gathering Meeting

1) Kainoa Casco

“Aloha everyone. Mahalo everyone for coming out tonight and mahalo CWRM for finally coming to Lahaina and West Maui to have these discussions, do these studies, and everything. I think we’re long overdue here on the west side, West Maui, so really appreciate you guys finally coming out here. My job is... I’m the manager for Kahoma Ranch. We have about 600 acres up Mauka in Kahoma and we have some agriculture going up there and some reforestation efforts. We have ATV tours and zipline tours as well. And I think we’re really fortunate to have a diversified agritourism model up there, where we can generate enough income to put back and reinvest in to the reforestation efforts right now and the agriculture. So we got about over 100 mango trees in the ground right now, looking to put more in the ground pretty soon here. We just planted a bunch of, not too much, but some alahe’e, koa, lama, ‘aiea, ohias, up in a certain portion. We have a mixed orchard we planted couple years that isn’t doing so well, so we’re trying to repurpose that as probably a reforestation or a mixed orchard place up there as well. We just cleared about 3 acres for some ‘uala up top at about 1,800 feet and maybe some dryland kalo and we’re really hoping to get going on our... you know, we were previously pretty tourism for the part of ag tourism heavy, so we’re really looking forward to getting into the agriculture and reforestation up there. Right now, we do get water, as you guys said, from Kahoma Stream, but we do support 100-percent mauka-to-makai flow every day. When the water is low, we don’t take any water. We only take on the high flow days when its noticeable up there, and we’ve been pretty successful. The stream hasn’t run dry in multiple years. The ecosystem is doing really well, so pretty satisfied with that. In order to take advantage of the opportunity we have up there, we do need water up there, but we don’t want to harm the ecosystem and the stream and what all Uncle Archie and everybody else is doing down in the valley. So, if there is the opportunity for us to get water on really high flow days, it would really support some good stuff going on up top. Last night I talked with Uncle Archie and Tiare guys about possibly doing different things like ulu up there, reforesting ulu, getting more educational stuff up there. So I’m happy to... If anybody wants to talk story with me about what’s going on up there, they can pull me aside, or they see me at the store, just pull me aside, we can talk story about anything. Also, other water sources, I know there’s been conversation about R1 water from Honokōwai, if somehow we could get access to that to pump up there to reduce our reliance on stream water, that’d also be awesome to supplement our ag and reforestation going up there. But, probably three minutes is almost up. Happy to talk story if anybody has questions, just pull me aside and we’ll talk story. Thank you.”

2) Hōkūao Pellegrino

“Aloha mai kakou. My name is Hokuao Pellegrino and I’m here representing Hui o Nā Wai ‘Ehā. I’m the current president. We are a non-profit organization that has worked with the Water Commission in restoring, or setting interim instream flow standards for the four ahupuaa: Waikapū, Wailuku, Waiehu, and Waihe’e. I first wanted to start off this evening expressing my deepest gratitude and acknowledge Dean, Ayron, Jeff, for all the work that you folks have been doing, not just in this particular moku, but throughout the State. I know you guys have a lot of kuleana. You’re a limited staff, you are the staff right here. And so I appreciate the proactive approach that the Commission has been doing to set interim instream flow standards without the

15-year litigation that we went through and others. I also wanted to mahalo Uncle Skippy Hau from Department of Aquatic Resources who's worked closely with you folks as well, in looking at doing stream surveys and aquatic habitat. I think all I really wanted to share this evening was the importance of this process and why interim instream flow standards are so important, not just for the streams, but the benefits that it has had, overarching benefits, it has had throughout the community. You know, Nā Wai 'Ehā, we're still in the infancy stage since our IIFS, which began in 2010 for Waiehu and Waihe'e, 2014 for Waikapū and Wailuku. But even in a short period of time, the first example I'll give, is the return of native Hawaiian families to their ancestral kuleana lands. I have seen that from Waikapū to Waihe'e. Now that water is available, people are able to not just return to their 'āina, but to begin to reconnect with that 'āina through their cultivation and practicing of their traditional and customary rights, and that is practicing, you know, mahi'ai, mahi'ai kalo, and cultivating kalo. The other benefits that we're seeing is the ground water recharge. 'Īao aquifer was the largest aquifer, well, one of the largest aquifers on this island, and most highly used from everywhere in Nā Wai 'Ehā to South Maui. And now that Wailuku River is flowing again, this aquifer is recharging and there's much more available water for, you know, the County's use for domestic use, for traditional uses, and so on and so on. And so I speak about what is happening in our region because this moku of Lahaina is very rich in terms of water resources, equally to that of Nā Wai 'Ehā. And I appreciate the Commission, and I appreciate the staff's work to setting the interim instream flow standards for Launiupoko, Ukumehame, Olowalu, and Kaua'ula. And while I know that there's a lot of details that need to be worked out in the implementation. From standing from the outside, not from this moku, I appreciate the ability that, I appreciate the Commission engaging in the community in this process and I think that a lot of the community will share... I believe the community shares that same sentiment and so as you move along in Kanahā, Kahoma, ou move along in the different hono, in the moku of Ka'anapali, I think that we're going to see amazing benefits and native Hawaiian families returning to their ancestral lands. Aquatic species, I mean, who would've thought, and I mean, it's surprising to me how fast aquatic species can return back to these streams. Kahoma's a fine example of that. I myself have seen nākea, I've seen 'akupa in those streams, and I believe that most of other native aquatic species are also found in that stream. And even with that amount of flow that's coming down now, it's shown great benefits. I'm happy to see that there's going to be efforts to put water back into Kanahā Stream, because Kanahā Stream to me and the very little knowledge that I know of both of these areas, they were very important kalo growing regions. And I know that in Kanahā Valley, there are families that still retain ownership of those ancestral kuleana lands that want to restore those lo'i kalo. In addition to that is the relationship that this stream has with Lahainaluna High School. Lahainaluna, as you know, historically had lo'i kalo and had one of the best agricultural programs in all of Hawai'i, and continues to have a very strong agricultural program. I appreciate the leadership at that high school, who's now wanting to return to some of those ancestral roots and reopening lo'i kalo and putting water back onto that 'āina. But that can't happen without streamflow and ability for those streams to recharge on its own with mauka to makai streamflows. So, I just... really, all I wanted to say is just mahalo for doing what you guys are doing and know that you can always lean on us even on the other moku on the other side of this island to be there to support the work that you folks are doing as well as the community. Mahalo."

3) Patrick & Naomi Guth

“Aloha. I’m Patrick, this is my wife Naomi Guth, and we’re currently raising taro up in Kahoma. We’ve been raising taro up there for about a year now. And, we irrigate from pumping water with our 2-inch water pump from the stream directly into our lo‘i to flood the patches. We got two going, and we’re hoping to have a third right now. We’ve done this for many years in Honokōhau Valley, and also up in Launiupoko Valley. I have a degree in agriculture from the University of Hawai‘i, so we’ve been doing some type of farming for the last 34 years. And our children, we have six of them, are all grown and their involved in this with us and our grandchildren come out too and they enjoy helping us work in the taro patch, and pull taro, and make fresh poi. We make kulolo. So, we appreciate what you’re doing and we hope that the water can, you know, have enough for people to raise taro. Thank you very much.”

4) Ka‘apuni Aiwohi

“Aloha kākou. My name is Ka‘apuni Aiwohi. I’m from Nā Wai ‘Ehā. I actually come from the benefits that Waihe‘e River has given to our family taro patches, that was made only possible with the instream flow standards on that side of the island. So I just wanted to share with you guys how actually those things are benefiting me directly and my ‘ohana. What I really want to impress on you guys is I really wish I could articulate enough to paint a picture with you just how breathtaking Lahaina used to be. I wish I could illustrate all of the breadfruit trees that would keep you in shaded areas no matter where you would step foot in the entire region of Lahaina. You could not go anywhere else in the sun, just because of how immense it was. For me, I am an educator, and as an educator I actually see an incredible educational resource that I have with all of these families, these kuleana ‘āinas, with these taro patches that I would love to connect with my students. So, on the side of the water, but also the side with our future generations as an educator. So i really hope to use that to empower students to own the identity that they have as we know that they actually had been stolen for so long. And just like with the water being stolen, it’s the same thing with their identity of who they were. But as a kanaka, we can see the connection of what Lahaina used to be, because we pursue building with our ‘āina and we actually dream of the day that it can be restored. But for those that are more familiar with foreign paradise, I would like to share a quote with you from a sailor who came during the whaling period. He named Lahaina the Venice of the Pacific because of all the water and the wealth that was in this area. So if you could kind of compare the two, that’s how we would see it. So if you would like to see Lahaina return to the agricultural luxury it once was, I urge you to return mauka to makai flow that it once was. Mahalo.”

5) Kahiau Casco [with mother]

“Aloha mai kākou [speaking in Hawaiian]. He’s a little shy today, so I’ll just share what he wanted to share today. He’s really concerned about how we’re going to sustain ourselves, especially with the challenges that we’re faced with today regarding global warming and Hawai‘i needs to be a sustainable place. Water diversion, I know we’re up against development and profit-making, and I understand the economy is important, but so is the survival of our people. Not just our people, but everyone. He wants to make sure that we have enough wai for our lo‘i, our agriculture, stuff to sustain us, stuff to feed us. And that’s what he wanted to share tonight. Mahalo.”

6) Elle Cochran

“Aloha. Thank you for coming and being here. And so, I have a question in reference, so thank you for all the work you’re doing and I know the importance of restoring streamflow and I very much support it. For Kahoma, in particular, Kanahā area, restoring, I just was wondering if there’s going to be an effect to County’s Department of Water Supply. If so, in what way? I was reading your definitions of what instream flow standards are, and who can do amendments, who does the actual call on the IFS. So it says anyone in proper standing may petition for amendment to an interim IFS. And so I wanted to know what the definition of proper standing is. Who is that? What denotes a person or entity as being deemed... having proper standing? And I think, well, comment goes to the Kahoma ATV guys. I am all for getting R1 water usage from north heading this way, and maybe if they want to help out with cost-sharing in the infrastructure, maybe that can be put into your discussions with the different entities of West Maui that offset the uses of our surface water, ground water. I have always been in favor of utilizing the R1 out north in Honokōwai. So if everyone who utilizes water wants to help and pitch in to build out the transmission lines and upgrade the system, then that would be super helpful to the County. And those are my comments for now, so definitely want to see the State uphold the Water Code and get the kuleanas back on their lands and get our lo‘is back and restored to feed us. And like the gentleman said earlier, we once were the Venice of the Pacific and there were 32, 33, free-flowing streams in West Maui as a whole and, you know, today, not quite. So let’s get those back in action. Thank you.”

7) Jeremy Delos Reyes

“Aloha. My name is Jeremy. I’m a school teacher at Lahinaluna High School. I graduated from Lahainaluna in 1993. Graduated from UH in 2001 with a Bachelors in Education. First of all, concerning the water, instream flow, under Section 174C-101, the Hawai‘i Revised Statutes, pertaining to native water rights, Section C, gathering of items concerning kalo, but not limited to ‘ōpae, ‘o‘opu, limu, ti leaf, aho, la‘au lapa‘au. By detaining any water, you already going against the Constitution of Hawai‘i, so therefore I see all the water should be put back, right? Number two, concerning the environment, with restoration of streamflow, you guys going get, as I went to a meeting, I think about a month ago, about sediment control. Went help the sediment and the streams that would control and slowly release the sediments into the ocean, so therefore you not getting these brown water advisories with minimal water, minimal rainfall. Yeah? Last thing I wanted to talk about was the decisions. I just hope you guys don’t make decisions based on special interests and from, you know, entities such as development, luxury homes. Why is these developments allowed to remove the water, to take the water for a small, very, very small, percentage of people on island. Well, actually, not even on island, you know? Maybe this their third home, but you not sustaining our local community. That’s the only right thing to do. You guys should follow the law and the law states that with our gathering rights, you guys should put back the water. That’s about it. That’s all I got. Thank you for your time. Have a good night.”

8) Kamana Ng

“Aloha mai. Name is Kamana Kaahanui Ng. Born and raised Lahaina, Māla. Lineal descendant of Napahi, and Kapule ohana from Kahoma to Kaua‘ula Valley. So as you know, we’ve been fighting developers for years, because they divert the water, you know, for money rich. But we not money rich. We knowledge rich. We family rich. We land rich. We gotta be water rich. So, I push for the full diversion, the full flow stream for Kahoma. You know, it benefits the

community, you know, for also the marine life, the ecosystem. So being in this situation, I mahalo you guys for being here, CWRM. You know it's a part of you guys priority, is to recognize our rights as kuleana. Because we going back to the 'āina, and we going need as much water flow as possible. So I represent my 'ohana, and they all in this room today, and we all against the developers. Mahalo."

9) Kanani Puou

"Aloha mai kākou. My name is Kanani Puou, descendant of Lahaina. I never like sit down. I no like disrespecting all my kupunas in here right now. We need water. Water is life. Water brings everything. And the word sustainable was way before you guys came along. Hawaiians was sustainable. We survived thousands of years without anybody telling us what to regulate and not. I believe they need to restore this, because a lot of the kalo, a lot of the food, a lot of the thing, everything, feeds my family, feeds everybody's family in here. I mean, if we never have nothing, then we gotta depend on the stores, which we do already now, but why can we not. You know, why we gotta depend on them is basically my point. We tired of pocketing out our money to people that taking them from where else? Not going back to this community. And without that, we need water. If we can grow and bring back Lahaina to what it was, we bringing back the food, the fish, the everything. I think Lahaina would be a better place. We wouldn't need to go to the store to go purchase this kind stuff. I sick and tired of shelling out money. Going to these Walmarts and going all these Foodlands, to the ones that when we got shut down, where they was. They wasn't nowhere. And really, Lahaina, Lahaina strong. For real. We got fire, we go flood, we got everything. But what, the people of Lahaina, we went support each other. We never go to the Walmart, we never go to the Foodland, we never go to anybody else for anything. We supported each other. The food came from who? From our families over here. Where did the water that we needed? Bottled water of course, because we need clean water, right? Came from the families over here. I can tell you, one, I was a part of the fire. I had to evacuate my house. My family went. And, you know what? Everybody, we work hard, they bring everything together, and man, was solid. I never been more happy to be a part of this community than anybody. But, streamflow needs to come back so we can feed, not only our families, not only our keikis, but our future and restore Lahaina back to where it was. The original district. Not this tourist trap we get out here anymore. Us, we no need that. They no feed us. We feed ourselves. Obviously, we can see that through Lahaina. We feed ourselves. We no need that tourist trap for feed us. So, I believe, mahalo you guys for coming, and I believe we need to get our waters back, because without that, we have no life over here in Lahaina. Mahalo."

10) Tiare Lawrence

"Aloha. I just want to mahalo CWRM for coming today and taking their time to allow us to voice our concerns for Kahoma and Kanahā. And also to mahalo everyone that came before us. Hui o Nā Wai 'Ehā, Hokuao is here. Youth Maui Ohana and Waiāhole, and without the work that they've achieved, we wouldn't be here today, so I just want to make sure that I acknowledge them before I go into what I'm about to say. My name is Tiare Lawrence. I work as a full-time community organizer for the Hawai'i Alliance for Progressive Action, where I am tasked with working on social, economic, and environmental justice here in Hawai'i. A lot of the work that I do is around water rights, Hawaiian rights, climate change policies, sea-level rise policy, and the list goes on. I'm also the current administrator for Kamalu o Kahalewai, which is a non-profit established. We are a non-profit that is currently doing the work in Kahoma Valley on a kuleana

parcel that is owned by the Kalepa 'ohana. And through the grace of Akua and our community, we have successfully opened up lo'i in Kahoma Valley. Worked very diligently over the past 8 years with Kamehameha Schools and the State to help get us where we are today. I'm also a child and lineal descendant of Lahaina, graduate of Lahainaluna High School, and so mahalo nui for coming today. I'm going to break it up into two sections, because there is Kanahā and Kahoma, and just try to get through it as fast as I can. Kanahā. I know Kanahā is a very complex situation. I'm just going to put it out there and request that the Commission on Water Resource Management consider release of 2 million gallons a day to Kanahā so that we can establish mauka to makai connection, from the intake to reach Kahoma. I also would advocate and protect the current use of Lahainaluna High School and, if needed, even increase the use of Lahainaluna High School if it's going to be specifically used for educational and agricultural use on Lahainaluna High School lands. The main purpose to restore 2 million gallons a day is to meet the public trust doctrine, so for mauka-makai connectivity, native aquatic stream life, and traditional and customary practices, and to help maintain a healthy, sustainable yield to the aquifer to help prevent saltwater intrusion. We have had issues here in Lahaina town with saltwater intrusion, so I believe that the release of 2 million gallons a day would benefit our groundwater supply. Also, based on what I understand, like I said, I understand the complexity with the County issues, so I would suggest that this standard roll out in phases over 5 years to light the fire under the County and to make sure that they do their due diligence to source a new, adequate resource through groundwater. Launiupoko is a resource the County could tap into for domestic use and have the sustainable yield of 7 million gallons a day. I know that there is water left for domestic use in the aquifer there. The County has know about this issue for years. They dropped the ball by not securing more groundwater years ago. By releasing 2 million gallons a day, the State would be doing us a favor actually, by forcing the County to do their job and help alleviate irresponsible development from happening prior to making sure that the current domestic water needs of Lahaina are addressed prior. As for Kahoma, Kahoma is a beautiful template of resilience. Ten years ago this stream was dead. To see the abundance return proves to me Mother Nature is resilient if we give her life. We have worked so hard to get to where we are today. I'm just going to put this out there that my request today is to allow Kahoma to be the only stream on the west side to be restored to 100-percent. And I'm just going to put it out there, and I hope other people will testify to that tonight. I can tell you on low-flow drought periods that the stream loses a lot of water from the intake to where our lo'i is. Sometimes the flow is so low that in a flood channel all you see is maybe a 1-foot to 2-foot stretch of flow in the flood channel. We currently have three functioning lo'i in full production. By the end of this month, we're going to have two more lo'i in production. By the end of this year, we plan to have seven lo'i in production. And by the end of next year, if all goes well with negotiations, with Kamehameha Schools, we plan to have a total of at least 10 to 15 lo'i in full production. We also have seen a abundance of native stream aquatic life and schools of fish coming back to māla. Families are reconnecting to their ancestral lands, building a sense of connection to kuleana and 'āina. We have also seen a groundwater resource for domestic use improve over the past five years since. We have documented five of the native 'o'opu species, which is unheard of for many moku across the island. This is great news, and everyday we have kids enjoying the recreational benefit of having a stream growing up. We never had that leisure. We were never... I remember driving to Ke'anae and just being so amazed that I got to see a lo'i patch, not knowing that in my backyard a hundred years ago, we were the breadbasket of Lahaina. And if you go and read old nūpepa, newspapers, Kanahā and Kahoma was the breadbasket of

Lahaina. And so, with the work that I do, a lot of my work as a community organizer is addressing food security here in Hawai‘i. As you know, the Governor did establish a goal to double food security, double food production, by 2020. And I believe that if we’re going to talk about food security, we need to talk about restoration, because a lot of the infrastructure that still exists in many of our valleys. And so in order for us to double food production, I believe that the answer to a lot of our problems exists in our valleys, but in order for us to get to where we need to go with this goal is through restoration. And with that is wai and ‘āina. Mahalo.”

11) Kapali Keahi

“Aloha. My name is Kapali Keahi. I belong to the old families in Lahaina, and our roots run very deep. So deep that whenever developers and the plantations like build anything, we the ones who gotta worry about whose bones they digging up. Okay? For us, the plantations has represented a system of oppression for our families and our people, in general. So in order for us to not revisit that history again, we need some kind of assurance by the State of Hawai‘i that they going stand behind our families and not to allow the kind of history to take place again. Almost 10 years ago, we worked with Kamehameha Schools to release water in Kahoma. They release 2 million gallons of water in Kahoma. That took at least six years to saturate and reach the cement channel. That’s not too hard to ask the State to release in Kanahā. I think that as far as Kanahā is concerned, we going back and raise taro that’s for sure. My family is gonna go back. My ‘ohana is Haia. And we have ‘āina up in that valley, and we going back raise taro. But we also are mindful of the stream life that needs to be protected as well. That is what you should be mindful as well. Thank you for considering every... all the testimony that has come before you so far. And it has been very positive for... And it has been inclined to support what I am asking as well, so I think it’s not so bad for the State to release 2 million gallons of water in Kanahā. I think that would suffice for now, I mean, that would at least try to help for now. I wish we could get full flow in Kanahā, but that is not... we don’t live in a perfect world. As long as stream life, there is mauka to makai connectivity, I would be okay with that for now. But thank you so much for this process. I think this process is a very important one in our day and time to help stem the flow of colonialism. We have taken on so much damage to our culture, this is just a little bit to help with repairing the history of oppression by the plantations here in Lahaina. Thank you very much.”

12) Archie Kalepa

“Aloha everyone. First of all, I want to thank CWRM, USGS, Kamehameha Schools, Hokuao, Skippy, Kanoe, Kai Keahi, Tiare. And, you know, I want to apologize to the families of Lahaina. And when I say the families of Lahaina, I mean the original families of Lahaina. And, I want to apologize to them for withstanding the test of time. A lot of these families that you see here have been here for many, many generations, and a lot has been stripped away from them. But with that aside, I really appreciate the USGS study that was done by you guys, Ayron. It was very educational, and seeing first hand in the last seven years, the instream flow, the rise of the river. The river going from warm gray, no marine life, to very clear, cold, and see the different varieties of marine life that thrive in stream today. Without the stream, we cannot grow taro. And the importance of having adequate flow, whether it’s hundred percent, whether it’s 85-percent, but really looking at maintaining that system and using an ahupua‘a system. Really, this IFS study is really about, in long-term, is about development. But long-term, we need to think about reopening our streams. Kahoma and Kanahā can be a role model for the future. Because

we're looking for answers, and the answers, the answers are there. The answers have been there for over a thousand years. We just... we need to start looking at an ahupua'a system and a matrix system attached to that so that we can... we cannot stop development, but we can begin to learn how to develop. Let's take ourselves away from the industrialized way, but the way of using the ahupua'a system so that places like Launiupoko can get water from Launiupoko and not take water from Kahoma, Kanahā, and so forth. We need to look at ways into the future, so that we can become sustainable on an island. And I'm not talking about sustainable so we that can get food. That's part of the process. But, so that the island can live. Right now, we are devastating our islands. We're killing our islands, because of the fact that we're cutting off streams statewide, state-based, that is long-term has had an effect on the communities. Today, we see the communities are... where's the water? I do know this. If you do allow a stream to flow, it's going to allow the aquifers to stay full for many years. On the surface, what we see is that water is being wasted, because it's going into the ocean. But really what we're doing, we're allowing that vein of a stream to be fluid. It's like. This is the best way I can explain this to everyone. Is when the stream goes dry, it's like the blood in your vein, then you have to cut that arm off. But as long as that stream flows, then life thrives. A community can survive. And we have to get away from the idea of putting people first. We have to put our place first, for us to live. And we have to get away from that idea of putting people first. Let's take care of the place, so the place can take care of the people. Thank you."

13) Kanoelani Steward

"[Speaking in Hawaiian] Aloha nui. My name is Kanoelani Steward. Born and raised in Lahaina. I'm testifying this evening to urge for a full streamflow restoration for Kahoma Stream and at least 2 million gallons restored to Kanahā Stream. Before my position as a kumu kaiapuni, or a Hawaiian immersion teacher, I worked for The Nature Conservancy Hawai'i in the marine conservation fellowship program, where I had the opportunity to work closely with the Division of Aquatic Resources and be mentored by stream ecologist Skippy Hau. Through this program, we completed the most recent biological surveys in Ukumehame, Olowalu, Kaua'ula, and Kahoma, surveying those stream to document the abundance and size of native freshwater species that include all five species of 'o'opu, 'ōpae kuahiwi, 'ōpae 'oeha'a, hīhīwai, and hapawai. I'm here tonight to share some of our findings for Kahoma Stream that were not included in the Instream Flow Standard Assessment Report that was posted on the CWRM website. Out of the four streams that were surveyed last year between August through November, the middle reach of Kahoma showed the highest densities of native species. And all of those native individual species were 'o'opu nākea, ranging in size from less than 1-inch, up to 7-inches, and with the majority of those nākea ranging in size from 1 to 3 inches. This is important to note because a published article by Hau and Kinzie showed that 'o'opu nākea mature and reproduce when they reach about 2-1/2 inches in length. And so with the majority of the 'o'opu nākea observed last year in the middle region of Kahoma ranging in that size from 1 to 3 inches, it indicates a thriving population of that particular 'o'opu species. And for a population to be thriving after not existing for how many years is pretty unreal. It's amazing. And so, I'm sure you guys already well aware of the importance of connectivity that these endemic freshwater species need to survive, and protecting our native fish and invertebrates for generations to come is not only our kuleana as a community, but it's also your guys' duty and responsibility under the State Water Code, Chapter 174C. Also, in addition to this data, Uncle Skippy Hau and I have been walking up and down the lower regions of Kahoma Stream and

snorkeling in the middle regions every few months now since summer time of last year, and we've observed... it's been mentioned couple times already... we've observed all five species of 'o'opu in Kahoma Stream. I have like all the pictures and fun videos to prove it. But, all five species of 'o'opu, the naniha, 'akupa, nākea, 'alamo'o, and nōpili. Granted, we didn't see all of them at one time all in one day, but they're seen throughout the year, possibly indicating that their recruitment to the stream is seasonal. But the fact that we observed all five species of 'o'opu is a huge indicator of the health and quality of this freshwater ecosystem. And also show how resilient 'o'opu are to be able to climb up that concrete channel, all the way up to the middle regions of the stream and higher, especially when the streamflow is very low. But, just imagine if you were to fully restore Kahoma Stream, and then add in the streamflow from Kanahā, because those two connect. Kahoma has an opportunity to be one of the most thriving freshwater ecosystems, even with the concrete channel and increased development down below. Not only will full restoration improve the freshwater ecosystems, but it will also improve the marine ecosystems down at Māla where that mixing of fresh and saltwater creates a habitat for particular limu, that in turn bring in more fish that are on for that limu. And so, full stream restoration not only means restoration of our natural resources, but our restoration of our practices that were used to feed the people of this place. In closing, I just want to leave you guys with an olelo no'eau that kind of kako'os everyone's mana'o about how Lahaina used to be. O ka wa mamua, ka wa mahope. The future is in the past. It's written... it's just like how somebody has mentioned before about how momona Lahaina used to be, how thriving it used to be. It's written all over in the Hawaiian language newspapers, that Lahaina was never a place of wi, or scarcity, but it was an 'āina momona, a thriving place and people of abundance, balance, and productivity. And so I can only hope that you guys restore the momona to its full potential in Kahoma and Kanahā Streams. Mahalo."

14) Kekai Keahi

"Howzit. Everybody pretty much said what I wanted for say, so I'm kind of stuck. But, maybe, just my own experience. I grew up in Māla Village, fishing, diving, and so I got that part of my life where I learned how to do these things. But at the same time, we used to go up Mauka, up here in Kanahā. We used to farm taro up there, and I grew up in Kanahā Valley also. And so, I got to see both worlds, from top to bottom. And Kanahā never did make 'em past the intake. In fact, they had the second that used to take water through Lahainaluna High School, across to Ku'ia. And I just thought that's how things are. But after working on returning water to Kahoma, because I dive plenty and I'm a fisherman also, I go down to the ocean and down at the muliwai at Māla Wharf and I watch and I notice fish coming back. I got videos. I think I sent that video to Ayron at one time, where during high tides and during when the freshwater was coming down, the baby mullet, maybe like 6-inch, by the thousands. We never did see that before. In front there when you dive, nenu, as far as I growing up in Māla, I never did see nenu down Māla before. And that kind fish like that brackish water. My father grew up down there. He never did see that fish down there. And if you go down there, the school is massive. Shucks, I shouldn't that ah, bumbye some guys going fish 'em now. Also, we knew with the return of water, well I never know, but when you give life one chance, especially with the aquatic life, they come back, and fast. And we knew once we seen the 'o'opu coming back, the first thing in our minds was uh-oh, these guys going start raiding the 'o'opu. And so, one day passing by, well, I got a call from some friends saying, 'eh, get these guys in the river with stringers and look like fish. And so when I went down, I saw two guys and both of 'em had

stringers. Each string probably had like two to three hundred fish on each stringer. And so I kind of talked to them and said, you know what, take what you need. You no need take that much. The next day, I looked down the stream and I see six guys with the same two guys. And then each of them had their own bags and stringers. Third day I come back, we find 'em again. Okay? Then my cousin, he go pick up slop for feed his pigs, and he said 4 o'clock in the morning he see people in the stream. So I get up early, 5:00, I go down and I find these guys in the stream again for five days in a row. Now, the amount of fish that they caught, easy would number over thousand. Now, that's a bad thing, but the good thing I take away from that is get that much fish in the river. Yeah? Also, for as far as Kanahā. Well, Kahoma, 100-percent. And Kanahā, we understand that the County get their system up there. And we also understand that Lahainaluna depends on all of that water that comes down from Kanahā. But, just a little history. My tutu is the one that used to take care the water for Lahainaluna High School. He used to live on Lahainaluna campus and made sure that that school always had water. And I think kind of fall upon me and my cousins to make sure that Lahainaluna still get that water. And at the same time, wanting that water returned to Kahoma... I mean Kanahā. So, you know, it's a lot different when you look at developers who develop one property and the file for one PUC so that they can sell water to that property that they develop. It's a money-making thing. For my family, it was always looking out for the community who depend on that water. What's different, we wasn't selling the water. Our kuleana was making sure that they get that water, unlike developers, who take for sell. But, I think that's all I got. Anyway, everybody else said everything else, so thank you."

15) James Simpliciano

"Aloha. Good evening. I want to say thank you to the 'āina warriors on this island. Because you guys doing a really good job, 'cuz I really wish I had you guys when I had the opportunity to save my spring in 'Ewa, Ice Ponds. Our fishing ground got cut open by a marina, so that's why I'm here. I'm here because I don't want this happen to any island. I've tried working to create a really beautiful organic food forest for all of you. But it's unfortunate that we had that fire. We gotta learn, and I gotta move forward. And that the entities that be, I have no control over. It's a lease, yeah? I really want something permanent. I know that everyone can benefit for generations. I had ulu trees, I had niu, I had mangoes, I had Australian finger limes. I am an advocate for tropical fruits. We, the tropical fruit growers, always share. We always give more than what we have. Me and my wife, we're not rich. We do this because we love our community. We love our new 'ohana. So my wife and I is going to move on, and that we'll put our energy towards a stream. And whatever it take, our angels going to buy this property and I'm going to help everyone show that I'm going to bring speakers from around the world and that there are other people like me, and like you, that are doing the same things you do. Because we gotta protect our indigenous rights. It's also about spirituality. People forget to harness the energy of your kupuna. Sometimes you gotta close your eyes and listen. And you guys going hear 'em. It's all one tone. And sometimes you going hear pitches in different areas, because they're telling you something. So, my grandfather and my grandmother were kahunas. I didn't know this, but they were training me when young kid time. It's about lapa'au, it's about sharing love, it's about giving love. Because you know what, I have the strength of Jesus. And everything, all the deities, all the Lono, the Kū, they're all awake. They're all angry. Our kupunas are rolling in their grave. But I'm just one individual who's speaking out, because what comes out of me is the truth. And I'm not afraid to back down. I'm really going to sacrifice my

life to make sure that we have food for this West Maui. Whatever it takes. I'm going to help Uncle Ke'eaumoku Kapu restore his valley, 'cuz it starts from the top where the water comes. Wherever the water flows, it's gotta go to the ocean. Believe me, that's what recharges our 'āina. Believe me, ten years ago I was diving off Puamana, I can smell the limu. I was like so anxious and ready for like just take enough so that I can have for my beef stew. But, because of the way farmers farm now, with high nitrogen, chemical, it's all seeping into the ground and that's what happened to my limu ground in 'Ewa Beach, because the golf course. Heavy fertilizer, draining through. Yeah, there's punawai, folks. Luckily, I understood that when I got to the land. I said, oh wow, this would be a good place for the ulu because I can show you, testament, in two months the ulu tree still strong. My African moringa still strong, because it's a permaculture system that every native, indigenous being, human being on earth, does the same thing. I can't wait to show you guys on my travel. So this is my time break to heal myself, but also when I get back, you'll see the indigenous people from around the world going to come here because we going to be a unified voice for all humanity. And this is sacred Lahaina. If I can show you the face of akua on that mountain, you guys going bow down because, brah, it's scary. I promise. You guys believe in night marchers? I promise you, they ready. They standing behind me. They just waiting for the call. So, mahalo CWRM for letting the stream flow, because I'm from keiki o ka 'āina. I was born of this land. Even though I'm not from Lahaina, but I'm born of this land. Because I believe in soil. I am Kumulipo. It means I believe our ancestors, we all go back to dirt. So, with that said, amen."

16) Toni Dizon

"Aloha everybody. My name is Toni Dizon. I am Ka'ahanui, Napahi, lineal descendants. I am also a plantation and tourism survivor, due to my parents, the late Albert and my mother that's going to be 90 is Ana Dizon. The history that every one of you in here is amazing. Our genes, generations, is amazing. I am an educated agricultural for 11 years, follow their routine, what was protocol to become what I am today. My job is I am an APHIS PPQ. I work as a federal agent at the airport. We do pre-departure passengers to keep what they poison here, here. We try to prevent what we inspect your bags when you fly to the mainland. We are sure whatever was left here, stays here. Hawai'i is considered a quarantine state. It is sad to say as an ag in all my life, being a landscaper, now a educationer and a designer through private entities, it's sad to say we have to be regulated to what is naturally given to us by our kupunas. Which are the 'āina. I have the greatest gift recently to honor my dad's side, which is a Napahi, which consists of Kahoma. I'm hoping that we entrust these gentlemen, this department, that they will honor us honestly. That they'll give us minimum two million gallons to flow from mauka to the ocean. It's because we're entrusting them. We trusted someone in the past that did not fulfill what they promised us, or kupunas. Now, I'm look at my nephews, the next generation. You guys are the one that's growing the kalo now. I get brothers and sisters. You know, I'm up in that age where we can assist our next generation. And it's sad to say that I deal with it every day out of that airport. I also work alongside a very five generation farming family that's being regulated right now by water, that feeds our children in these schools for the past 35 years. My family and I, we dedicate ourselves. My cousin and I, we dedicate ourselves to help do the processing. Without this water not flowing to the streams, it makes it even hard for that family on the East Maui that feeds our children. It's because we're all affected. Kahalawai has five major valleys from Ukumehame, Olowalu, Launiupoko, Kaua'ula, Kahoma, which consists of Kanahā, Honokōhau and Hailau, Pu'ukali is where I was born and raised. I've seen every puka flow free. Every

aquifer up to the gills. Used to jump in the lua, used to jump in the ditches, bottomless ditches. We had brothers like Hans here, some are good and bad. They knew the turnovers of plantation. They still kept us as fresh as possible. This entrustment to this management that I'm hoping that they do carry through, is to make sure that we still have some of it left. Because when I go holoholo for my limu, 'a'ole, my stone make. Streams, very minimal. I can even piss farther than what the stream going in the ocean. I'm sorry to say, I am one sister. I am born and raised on this moku. I am proud from Pu'ukali all the way to Nā Wai 'Ehā, which is the baby to Kahalawai. Pu'ukukui is so sore, it's sad to see that some people's recreation of development. They couldn't keep it where they were. They pilau over there, now they going come pilau over here. This what I deal everyday, and it's sad. But me as a kanaka maoli, please, please speak up to these guys to make sure that they give you the wai. Without the water, we don't survive. And I tired see water out of the bottle. And people that have cattle, recreations, please stay away from our streams. We seeing evidence of your guys' activity by these streams. I see bruddah guys where they laid all their kalo, sister them laid out their kalo. Get tracks. Recreation tracks. Animal tracks. So can you imagine what's inside there? Stuck water, it's their oil, their gasoline, their feces, their shishi, all that stuff. I may be talking pigeon, but my roots is deep, like I said. But I'm entrusting these guys here as a federal agent, because of what we have to abide in protocol. It's not easy everyday, and to come home and to see the sour in our next generation, because how hard you guys gotta work for the wai. And then even with the fire, it is sad that not even none of our political people that we trusted to protect us would come and take care our 'ohana. Lahaina strong. It's sad. You guys never come, not even with one truck, not one trailer to help them scrape so they can start new. But we do have an ugly entity that came forward that my 'ohana lost their home. You'll never build a home ever again in years. And Lord and behold we got blessed. Because of every one of you. So all I'm going to ask is, if this water treatment is going to benefit West Maui, so be it, but let them not give up to give what is rightfully ours. The way of life. And that wai from mauka to makai is what makes this 'āina live. Because if you guys look what we entrusted to the development, look how much of that mango line, Lahainaluna, those beautiful trees, over 150 years old, died. Why? They diverted water. If you guys go up to the holoholo and go look at these valleys, if you have family, ask them permission, that you like go see what they progressing with. The minimum that they asking for, and they grumbling, because we have that lineal culture rights to do so. We have brother over here, he get generation in years, even though a foreign influx, but his hard work put his children on the map. Us as a family, on the map. I get cousins here, I get new generations coming forward. I still going repeat, I hope these guys are entrusted enough to give what we're here for. Because if they're not, then we need to find another management company, because they're screwing the shit out of us. That's all I'm going to say, but bruddah, not offensively, right? Okay? But, yeah, they gotta do their job. But all I'm saying is thanks for the time. For those that came before us, thank you for your mana'o, because I am just one sistah that has generation that I come from a family of ten that survived strikes, you name it, from plantation, to hotel business, and through the aging of this community. And it's so damn shame, this is one of the most beautiful islands, and you ride and drive on the highway, is the most pilau. The Lahaina sign, the historical sign, Roz Baker, is overgrown with lawn that's been there for the past seven months. Nobody weedeats or cleans those highways. These developments should be taxed. They had developed flood overflows. When had the last flood, guess where the water was. On the bypass, not in those overflows. Because my family and I drove in it, up to the guardrail. And gushing water, and then they say West Maui Land was pushing water off the

bypass. But I think that is all molepo water that came from above, but the most important is the stream. The ‘āina takes care of herself. They have to realize we are on an island and each of these mountains and streams take care of herself. Stop fooling around with our aquifers. They nourish herself. And stop digging where get already we know get saltwater, and giving us the results. So our ‘ohana, please brothers, sisters, you guys with the kalo farming, I support you even though I working for federal government, but please ‘ohana, stick with these guys like a thorn in their okole because they deserve it. Thanks bruddahs.”

17) Lynn Kaho‘ohalahala

“Aloha kākou. My name is Lynn Kaho‘ohalahala. I’m a graduate of Lahainaluna High School. Currently, I am the principal of Lahainaluna High School. I am here to speak on behalf of Lahainaluna High School. Right now I consider myself a steward of the school. It’s part of my life journey. God has put me in this place right now. I just wanted to let you know that new days are happening at Lahainaluna High School. It’s all dependent on the wai. We now are expanding our agricultural program. We’re reopening our lo‘i kalo. We are going to expand our food production now that we have a working tractor. We are refreshing the land around our school, especially the land that was burned. We have an agreement with Department of Land and Natural Resources. We’re going to reforest our hills with native plants. And we are repairing our irrigation system, both for how we water our school and for our ag learning system. And all of this, we are connecting our youth to the educational opportunities with future generations, so they can continue the sustainability of Lahainaluna High School. I am really excited that water is being put back in the streams, especially Kanahā. It’s been a long time in coming. My concern, though, is that Lahainaluna High School’s water rights not be altered, or reduced, or taken away. For we have had those water rights for over 184 years, given to us by the ali‘i. So I am claiming appurtenant rights for Lahainaluna High School, for Kanahā is our only source of water that Lahainaluna High School has to depend on. Mahalo and thank you for what you do for us.”

18) Kalei Kauhane

“Aloha. Kalei Kauhane ko inoa no lele mai au, but I live in Honokōhau now. So, I understand you guys kuleanas, I just getting to know you guys, I don’t even know you guys. You guys kuleana is life stream restoration and living things in the stream, right? Pretty much. That’s you guys kuleana, yeah, kind of? Okay. So, I don’t know if you guys know yet, but I going bring this out now before. Honokōhau Stream. Sorry, yeah, everybody, I know it’s far away down that side, but it does connect. Right? It does. Because our waters in Lahaina come from Honokōhau and Kahoma, Kanahā, right? Comes to the center, Wahikuli, booster pump, saturated to everybody. Okay. Auntie Olivia made the biggest diversion around the diversion. Honokōhau Stream flows mauka to makai right now. Okay? Did you hear anything about that yet? Okay, awesome. Now, let’s keep an eye on that. Okay? Now that you guys know that, let’s keep an eye on that, because the fishes, the ‘o‘opu never get chance for go all the way to the top yet. Hopefully, they get chance right now, before they do anything. And I know that they cannot do anything until the kind ah, they gotta get big permits or something. But, for us, living out there, we going keep an eye on that too. The reason why I talk about that is because water does come from that way, feed Lahaina. Water comes from this way, feed Lahaina. They meet up. Now, if you look at the ‘āina in between, it’s developers that’s taking the water. We get West Maui Land and Peter Martin guys, and we get Maui Land and Pine. And I’d rather see life in our streams

rather than new people living here, on these lands that we overabundant with already. So, by that said, mahalo'eh. E ole i ka wai."

19) Keani Rawlins-Fernandez

"Aloha mai kākou. My name is Keani Rawlins-Fernandez, and I'm not from this moku. I'm from Moloka'i. But I'm here to support the kua 'āina of this wahi, of this moku. My dad graduated from Lahainaluna High School and benefitted from the ag program, so I do have some connection to this place. I wasn't planning to testify tonight, but I was so touched and inspired by all the testimony given. So many people shared their traditional and customary practices here, and I wanted to remind the State that they have a constitutional obligation, a constitutional obligation to protect the native Hawaiian traditional and customary practices. And so I hope you vote to support the community's request tonight, to restore mauka to makai flow. E ole i ka wai. Mahalo for this opportunity to testify."

20) Hans Michel

"Aloha everybody. 55 years in Lahaina. 50 years up in Kanahā Valley. I have seen all the young ones when they came to the Keahi taro patch, which belong to the Pali family. And so, over the years, we have less water. People maybe doesn't notice that how often do you see a rainbow in Lahainaluna? No rainbow, no shower, no water. Last month, we had 2 days water running to Māla Wharf. It passes by my house. I mark 'em in my kitchen calendar all the time when water comes down. Other than that, the water goes straight to the treatment plant, which gives water for Lahainaluna and Lahainaluna High School get the kuleana water. But what you people forget, Intermediate School and Princess Nahienaena who built a new school building of, I don't know, ten rooms or what they have. I never have chance to check it out. But you can go see the building is on its way up. They get water from Kanahā Valley. And Kīlauea Mauka, Pioneer Mill went donate the water so they could build Kīlauea Mauka. Paunau had enough water, makai side. But the three phases of Kīlauea Mauka was lent water from Pioneer Mill, given to the County so they could the buildings for all the sugar workers because plantation was doing away with Pukali Village, away with Aloalo, Wai'anae Village, and some other camps we had. So everybody had a chance to have a house. Albert Dizon was my friend, working with me hauling cane, and later on he was working for the State after the company closed up. But one thing people, do not forget, we have less water in Pu'ukukui than we ever had. Our sponge is dry. In other words, the water you have coming into any valley is spring water. And when it's low big time, it's mud water for one day, until it clears up, because Pu'ukukui has nothing than trash from all the dying trees because you looking at the guy who was hiking Pu'ukukui, read rain gage for eight years. I kind of little know how this all works. But, no blessing from above, no water, we all struggling. So, we kind of have to look, what we want in the future and we cannot only blame the developer because if it was not, who would pay tax in Hawai'i so we can have our government running? Our government costs a lot of money. The employees, 2,600 employees, Maui County. That's a lot of money, and lot of pension. So, we cannot complain. And the hotels have their own water source. They don't take anything from the mauka spring. But our flow is minimum. I know, I did read the book, attend the meetings, and check some of the charts. USGS did an excellent job to come there once a month or twice, whatever, checking the water. And the saddest part is we have four pumps. Two pumps in Waipuka, that's in the turn as you come up Lahainaluna, you might see some pumps and the tank over there. We have two pumps in the valley. All these four pumps, altogether, been running for a month and half

because we didn't have enough freshwater. The problem, they didn't have enough water from Honokōhau Valley coming into Mahinahina Treatment Plant. I don't know what was the problem. Our side, we cleared it. And when we had the fire, we had one foot water in the tank. You lucky the fire went stop, otherwise a few more houses would have gone up in smoke, because there was no more water to fill. You see? That's how I take care you guys water, so no problem, but water resource done a good job and I thank for all the calculation and everything what you have done, but a daily flow right now, if the weather doesn't change, we get better flow year round, there ain't no taro. I mean that's up to you guys. It just makes me laugh, you know? Kanahā is low water. Kahoma has a bit more water. But, Lahaina takes water from Kanahā Valley, and you said it can go Napili, yes, it can, but they shutting 'em right off down by the service station and goes to Puamana because that's all we have left. You see? Anyway, nice talking to you guys. So, don't worry about all growing taro, maybe we have to grow something else, I don't know."

21) Nathan Pallett

"Aloha everybody. My name is Nathan Pallett. I'm a natural resources teacher at Lahainaluna High School. One of the things that we're talking about is the most important resource that many of us have, is water. My ability to do my job, to teach approximately one-fifth of the thousand students that are at Lahainaluna High School, would be very difficult to do if I am not able to work with the water that we currently have and the water that I plan to use. I have four sections of animal systems, which is basically livestock production. One of those standards that I am supposed to teach, is how to work cattle ethically and effectively into a natural setting, which means that I'm not supposed to allow my students to learn that you can run animals up against a stream. You need to reforest it, you need to populate it with flora and fauna that supports a natural ecosystem that was there before any issues arised with people moving into a community and promoting invasive species and such. One thing that we're working on right now is refencing our pastures for livestock, because that is my discipline. I studied at UH Hilo and received a degree in animals systems, specializing in livestock production. I also received a degree in political science, and I intend to use both those degrees to support ethical agriculture in this community. One of the other main projects that we are doing is, we are trying to restore, or to create lo'i rather, using an integrated system with our existing aquaculture program. Those are both heavy water resources, and especially in dry Lahaina, we would have to irrigate during dry months, our livestock pastures. I ask that you folks take into consideration the one-fifth of Lahainaluna High School's students grow our interest in taking agriculture courses. Them not having that water resource may support the negative habits that they might otherwise learn, rather than learning how to use a very important resource wisely. Thank you."

22) Dylan Payne

"Good evening staff and community members here. My name is Dylan Payne. I'm a resident of Lahaina and a graduate of Lahainaluna High School. I'm grateful for all of the comments from our community members today. I think, I know that we're incredibly blessed to have a resilient, strong community here in Lahaina, and that's what makes it such a special place. And I'm forever grateful for that. I also understand that I, I know that I am probably, kind of have a minority position here today. And that's fine. In the staff draft report, it quotes language from the Hawai'i Revised Statutes 174C-2, states that the State Water Code shall be liberally interpreted to obtain maximum beneficial use of the waters of the State for purposes such as

domestic uses, aquaculture uses, irrigation, and other agricultural uses, power development, and commercial and industrial uses. I'm 100-percent in support of traditional and cultural rights, and I applaud all the efforts to reinvigorate those efforts. Things that Archie and Tiare are doing in Kahoma to restore the lo'i, I think that's fantastic, and I think we should support that wholeheartedly. However, I do think that the key word here needs to be balance, and there needs to be balance in this decision-making. That's the Commission's job, right, is to balance this public trust resource that, it's a finite resource, and there's a lot of demands. That said, Kahoma, I'm not too knowledgeable about Kanahā, but Kahoma Valley currently I believe about 15-percent of the streamflow is being diverted for primarily agricultural purposes. In the report, it also states that about 53-percent of the land in the Kahoma hydrologic unit is designated as agricultural land, of which 30-percent of that is prime agricultural land. If you take away the water, it's no longer prime agricultural land and it'll be employed for other uses. That's kind of all I have to say. I'm grateful for what is happening. And again, I support 100-percent all cultural and traditional practices and the public trust doctrine that kind of dictates these decision-making processes. Thank you."

23) Bo Mahoe

"Aloha. My name is Bo Mahoe and I was raised in Lahaina. Fortunately, when uncle came up, I thought I'd be the oldest speaker at this microphone, 'cuz I'm older than Lynn, I'm older than Archie, I'm older than Tony. But what I want to do is mahalo you as an observer. I'm wearing a t-shirt that is 50 years old. It has four words for you all to see. I'll turn around share it with the audience. It is something that this problem, of water diversion, has been going on for many, many, many years. But I mahalo you for collecting the data that is being offered to you this evening, the data that you collected to show us on the charts, printed out as well as on the screen, because it takes special people to leave the comfort of an air-conditioned office, and computer keyboards, and papercuts and traipse around up in the valleys and mountains to gather all the information that you did. You're fighting mosquitos, you're climbing up steep hills, you're sloshing around in mud, and then to come to a public meeting and face the crowd, because in the nature of the work that I used to do, I used to do the same thing. And a lot of times I ran to my rent-a-car to get out of the building before everybody chased me down. So I mahalo you for that. I'm especially proud as a resident of Lahaina and I would be more proud like Lynn, whose a Lahainaluna alumni and now principal of Lahainaluna High School. To see the army of Lahainaluna graduates that have come up and have articulated and offered persuasive details for this topic. I really mahalo all of you for coming up and sharing that mana'o. There's group of people out here that are the silent ones. But they also need a mahalo because the fact that you took time off of your normal schedule to watch the real housewives of Nāhiku Village, but come out here tonight to support those that have come and spoken, I mahalo you too. And to share with the audience of a problem that, is my sentiment, to the topic tonight. My t-shirt, 50 years old, say No Water No Poi."

24) Trisha Calhoun

"My name is Trisha Calhoun and I am a teacher here at Lahaina Intermediate. I wasn't planning on talking, and this is actually rather terrifying. So, I just want to applaud everybody for being here. This is... I'm inspired to speak because of everybody else. So, providing a set amount of water to flow through Kahoma Stream is beneficial for the ecology of the stream, the community's well-being, and the overall well-being of Lahaina. The basic principles of a

healthy stream ecosystem is have a flowing stream. The fact that Kahoma has all five native freshwater 'o'opu shows the importance of this ecosystem. It is our responsibility to create and protect habitat for these endemic fish. The presence of all five species shows that there is, and which depends upon the water continuing to flow mauka to makai. It's also important, clearly important, for the community of Lahaina to protect the Kahoma water rights. It shows that we as a community support and care for our 'āina. We know that this is a value of the Hawaiian peoples, but also of the guests of the islands alike. I have been a guest on this island for 18 years and it is incredible to see that this stream is not only the importance of the ecological importance, but also for the community. And it is symbolizing the path forward that we want to take. As I'm teaching the kids of Lahaina about the hydrosphere, I want to be able to use this as a symbol of what we are doing correctly. So as we are learning about the hydrosphere and as we're looking at the west side of Maui, we will also be looking at Kahoma and how those streams are being restored and how that restoration is allowing our groundwater to be more effective for the peoples. Clearly I see that I am very lucky to be working in a community like this, to see all these educators that have spoken before me, and to be able to continue with all of their knowledge and to be able to impression the kids with this knowledge is something that I think we all need to think about as we are deciding what to do with this water and how it will flow. And of course, as we are talking about food security, we are able to see that easily coupled or linked with not only food security but also with the cultural practices and demanding that Kahoma Stream has flowed from mauka to makai. I know that you guys know the importance of it. You are in the field on a daily basis, which I think is just incredible. Thank you for doing that. I know it's not easy, but it's such important work. In the unique ecological habitats they create, so let's do what's right and let's provide Kahoma with a mandatory streamflow for ourselves, but also for the future generations to know that we are able to do what is overall correct for the community and for the ecology. Mahalo."

25) Sol Kaho'ohalahala

"[Speaking in Hawaiian.] I'm just a little inspired tonight. I'm sitting and listening to all of the input and the expressions and the needs of a people, and I thought I wanted to add to that inspiration. I wanted to start with Kanoe's 'ōlelo no'ēau that says i ka wa mamua, says in the past there is life, i ka wa mahope. That means the future has life too. And in the Hawaiian thinking, there's that all of our experiences that our kūpuna have, for generations, learned and became a part of, is how they were successful in deciding what steps to take forward to make this place our home. And I want to express that the 'ōlelo, the 'ōlelo no'ēau, is still relevant for what we are embarking upon. I come from the island of Lana'i and our mo'olelo talks about Kaulula'au. And had Kaulula'au not come to the island of Lana'i and open up our island and get rid of the lapu, I perhaps would not be here. But Kaulula'au's source is Malu'ulu o Lele. So you have to know that from very, very old story is a of a place that describe Lahaina as being what someone else described, cannot walk from one place to another underneath the shade of a ulu tree. So if that is the vision, then I want to express that these gentlemen and their presentations tonight, and their summary of data that they've collected, is not the source of our information, but it is a reaffirmation on what our kūpuna already know. So they are going to need your help and you need to draw upon the wealth and the knowledge and the depth of your own kupuna, in your own mo'okū'auhau, in their experiences. And like James says, they talking to you without you really knowing. But don't lose sight of the fact that our kūpuna are really here and are interested in this idea of making the future livable. Okay? So we need to draw on the strength of

what this means for us. In the last several years, I've been doing a lot of work with trying to secure Papahānaumokuākea. And it that struggle to get President Obama to consider protecting a very large area of our ocean, Papahānaumokuākea, we were criticized by people that said the ocean is so big, there's nothing over there. In fact, it's all dead space, so why you want to go protect something like that? And in the work of the protection of Papahānaumokuākea, it became real clear that we have something that we need to also draw strength from. And that is the mo'olelo from our kūpuna. And it is simply, what we call the Kumulipo. If you read the first beginning verses of the Kumulipo, and it talks about the heavens, light and dark, but it says in the walewale, in the mixture of this sludge, the first life is going to appear and then it calls it by its name, Ukukoakoa. For us, that is the birth of the first creature that our story talks about, the Kumulipo, and that's the coral, coral polyp. And if you continue reading that story of the Kumulipo, you will see how all other forms of life are going to emerge from this story, the Kumulipo. The science is only now coming to acknowledge what our kūpuna had already know. So, we need to go back and recapture and hang onto our mo'olelo and our stories, because the science has not reached it yet. When they talk about the intrusion of saltwater into the 'āina, our kūpuna already knew that the balance between the mauka and makai was an important part and the saturation of the 'āina through its vegetation was going to give life to the 'āina, and therefore, that 'āina contributed to the same life in the kai, the ocean. SO we don't separate ocean and land. They're one in the same. When we look at the mountain, we look at the sea. And that's why we all understand the idea of mauka-makai, because what is happening in the mountain is also happening in the sea. And that balance, we cannot separate. Government has separated our thinking and said that we only deal with land, and that's kuleana of the county. And then the other guy takes care of the ocean, that's kuleana of the state. And then the two guys think that they each are doing the best that they can and that they have authority for each. And our kūpuna already knew it cannot be separated. It's the same place. So, we have missed generations of practice of bringing that back together, so now we think that only somebody that's responsible for the ocean can do ocean things. And only somebody who's responsible for the land can do land things. And then we think like them, so we only think land or we only think ocean. 'A'ole. Let's erase those lines, because if we're going to make real the mo'olelo, i ka wa mamua, i ka wa mahope, then we cannot allow this current practices to dictate how we have been shaped. And we have to allow our kūpuna to shake us loose. But more importantly, we have to make sure that the policy people, the ones who have responsibility to implement these things, are also willing to shake loose and give acknowledgement to the fact that this is Hawai'i. It has a very old, old story. The Kumulipo describes it, our kūpuna had made those connections of ecosystems from mauka to makai, and that is how we were able to survive in these islands for more than 2,000 years. So, let's not fail by taking ourselves and dividing ourselves so that we might look at the interest of development as more important than the interest of food. No, our interest to bring it all together is going to be for the benefit of all things. And so, I want to inspire us to keep true to what we understand. Listen closely to our kūpuna. Learn once more the things that have been written of old. And then now to try and see how they are most applicable, because if we're going to make our future livable again, then we have to rely on our past. Mahalo."

26) Nori Tihada

"Aloha. Nori Tihada, Lahaina resident. First of all, I just like say, I'm in support of all the testimonies of water flow in Kanahā and well as Kahoma, from mountain to ocean. I going touch things on a little different side. My family, we grew up in Lahaina. My parents is from

Māla Village. That's our sense of place. Us Lahaina people, we water people. Even though some of us might not spend that much time in the ocean, we all connected to the ocean. Without the ocean, without freshwater coming down, we lose that sense of place. What I like say is that down at Māla, my parents is... well my dad is buried there, my grandparents is buried there. A lot of my friends, my family, I know I going go there when I pass away. I know some of my friends and family might go other places in the ocean. So, you know, every time I go down there, I've been fishing this place up and down the coastline of Lahaina for years, diving, and we seen, I seen a big depletion in marine life. Limu especially. There's no limu left in Lahaina. And when I go down to Māla and I see pollution, I see bottles, I see the reef not being as healthy as it used to be, it hurts me, because that's the place where my dad is buried, my grandparents, and we all probably going over there, our family. So, for us, it's not just... the ocean isn't just a place we go to swim. It isn't a place where we go to make money. It's a place where we gather, it's a place where we enjoy, it's a place where we go down, take our kids, our families, and it's also a place we bury. You know, when we die we go, and we go to the ocean. Now, on land, when you go to the cemetery, people put flowers and stuff at the gravesites. And when they go there, they always looking at how can you maintain your cemetery. How can you keep it green, how can you keep it cut. Well for me and for us is, how can we keep our ocean, the life, clean. And I think a huge part of it is, first of all, freshwater coming down and going to the ocean. So again, like I said, I'm in support of everybody's testimony of water going back to the streams as well as all the other streams. Aloha."

27) Uilani

"I too wasn't going to come. I was going to play the hāpai card, but I just wanted to kako'o everything. My reason for being here was about our keiki. Just the maternal side of me, I guess. Lo'i kalo are a place of learning. And I think a lot of our youth today have a hard time with identity. Where's my sense of place? Where's my sense of belonging? And having a place to go, whether they're Hawaiian or not, allows them to get their hands dirty, and it allows them to find the connection to the place that they call home, whatever ethnic background it should be. And I do think that... it really saddens me that we always have to refer to what the Hawaiians used to do, what they did back in the day, back in the day. I hear a lot of that. Oh, back in the day, back in the day. I don't want the experience for my keiki to be, what used to. I want, it is a living culture and that the two beautiful girls that were giving out their ulu and their kalo, you know, they know their sense of place. And they are grounded and some of their values that I think, what I've learned being fortunate to work in lo'i kalo, is you have a sense of pride from the work that you do, form the dirt that gets under your nails, and you know, within your toes. And you develop a place of love too, that you are putting love into the place that you... and so yes, it might be spiritual for some, or just might be good fun for some. But I think that allowing our youth to have a place to come and belong, and put their mana into, that will reap the benefits for years and years to come. Will give that pride, and then, here we are as adults wanting to protect that. And it's not for money, it really is just wanting other people to experience that sense of place and identity. And so, that's what I just wanted to share, but I do kako'o everything else that was said."

Testimony submitted directly to the Commission

28) Tim Garcia (received October 8, 2018)

From: [Tim Garcia](#)
To: [DLNR.CW.DLNR.CWRM](#)
Subject: Streamflow west Maui
Date: Monday, October 08, 2018 7:43:40 AM

Aloha

I am not able to attend the meeting in West Maui on
Mauka to Makai water flow .

The stealing of these waters have gone on for to long .i plead that you revive this flow and
allow the waters once again flow to the ocean enriching the valleys and the people who rely on
this water .

Please please do the right thing !

Hawaii is watching

Mahalo

Tim Garcia

29) Ashley Olson (received October 9, 2018)

INSTREAM FLOW STANDARD ASSESSMENT REPORTS (IFSAR)

For the Hydrologic Units of

Kahoma (6008): Kahoma and Kanahā streams

Public Fact Gathering Meeting

Date: Wednesday, October 9, 2018
Time: 5:30 p.m. to 8:30 p.m.
Location: Lahaina Intermediate School Cafeteria
871 Lahainaluna Rd, Lahaina, HI 96761

Public Review Drafts Availability

Oahu: Kalanimoku Bldg, Room 227,
1151 Punchbowl St., Honolulu, HI 96813
Website: http://dlnr.hawaii.gov/cwrm/surfacewater/ifs/kahoma_ifs

Please provide any comments you wish to offer on the public review drafts of the **INSTREAM FLOW STANDARD ASSESSMENT REPORTS** for each of the hydrologic units:

Long before Maui County, before
the State of Hawaii and long before
the Pioneer Mill existed, there was
Lahainaluna.

Lahainaluna has had water since
1831

The fact that there is even a
possibility that Lahainaluna could
lose that water, is an obscenity

Do NOT take away the water that
has been part of Lahainaluna for
nearly two centuries.

(attach additional sheets as necessary)

PLEASE PRINT

Name:

Ashley Olson

Phone:

808 [REDACTED]

Affiliation:
(if applicable)

LHS teacher

Address:

Email:

Submit this form (plus additional sheets, if any) via mail or fax. Comments may also be e-mailed.

Mail: Mailing address located on the back.

Facsimile: (808) 587-0219

E-mail: dlnr.cwrm@hawaii.gov. (Please include information in the shaded area with the e-mail)

All comments must be received or postmarked by November 9, 2018. Mahalo!

30) Tamara Paltin (received October 9, 2018)

INSTREAM FLOW STANDARD ASSESSMENT REPORTS (IFSAR)

For the Hydrologic Units of

Kahoma (6008): Kahoma and Kanahā streams

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Website:
http://dlnr.hawaii.gov/cwrmsurfacewater/ifs/kahoma_ifs

Please provide any comments you wish to offer on the public review drafts of the **INSTREAM FLOW STANDARD ASSESSMENT REPORTS** for each of the hydrologic units:

I am concerned about our groundwater/aquifer recharge,
I would like to see mauka to makai streamflow restored for
both Kanahā + Kahoma to help our nearshore fisheries + limu
(which Lahaina used to be known for both abundance +
variety of edible/beneficial limus but sadly are no
more)

My husbands family has Royal Patents for Kanahā +
he used to farm Kalo there with his grandparents +
uncles. Many members of the family would like
to return to Kanahā but there is not enough
water to do so, which is wrong because by law this
should take precedence over all other needs but for
many, many years it has been the opposite so
it needs to be corrected

(attach additional sheets as necessary)

PLEASE PRINT

Name: Tamara Paltin

Phone: [REDACTED]

Affiliation:
(if applicable)

Address: [REDACTED]

Email: [REDACTED]

Submit this form (plus additional sheets, if any) via mail or fax. Comments may also be e-mailed.

Mail: Mailing address located on the back.

Facsimile: (808) 587-0219

E-mail: dlnr.cwrms@hawaii.gov. (Please include information in the shaded area with the e-mail)

All comments must be received or postmarked by November 9, 2018. Mahalo!

31) Michele Lincoln (received October 16, 2018)

From: [Michele Lincoln](#)
To: [DLNR.CW.DLNR.CWRM](#)
Subject: Testimony on Kahoma/Kanaha
Date: Tuesday, October 16, 2018 3:21:43 PM

“And everywhere the water goes there will be many living things. Fishermen will stand by the sea to spread fishing nets. There will be many kinds of fish...All kinds of fruit trees will grow on both banks of the river. Their leaves will have fruit every month...the fruit from the trees will be for food. And their leaves will be for healing.” Ezekiel 47

Aloha! Thank you for the opportunity to comment on the Kahoma and Kanaha Instream Flow Standards on Maui. Off-island for the public meeting held on October 9 in Lahaina, I appreciate being able to submit comments in this letter.

The “Hydrological Unit 6008 Kahoma Instream Flow Standard Assessment Report Island of Maui” fails to mention the historical inland ‘Alamihi Fish pond that was located in this watershed’s ahupua’a.

A Cultural History Overview of the Kahoma Stream Flood Control Project prepared by Pauline King Joerger and Michael W. Kaschko for the Army Corps of Engineers in September 1979 goes into detail of Kahoma’s ‘Alamihi Fishpond.

The report concludes “On the basis of the fishpond association with important historic events (the battle between Kamehameha I and Kauhi), prominent historic individuals (David Malo and Kamehameha III), and its likelihood to yield information important to prehistory, it is our opinion that ‘Alamihi Fishpond is eligible for inclusion on the National Register of Historic Places.”

The Kahoma Flood Control Project was constructed in the 1980’s. The fishpond has been long forgotten as is evident in your report for the area. Perhaps the historical overview conducted for the Army Corps of Engineers can help facilitate some restoration and preservation today.

Is there any chance the ‘Alamihi Fishpond could be reconstructed in the lower region of the flood control project where Kahoma stream meets the ocean? Imagine restoring this ingenious Hawaiian inland fishpond. Considering the proximity to the popular Old Lahaina Luau it would help preserve the culture and provide educational opportunities. Also, it would help to mitigate land based pollutants from entering the ocean.

Please consider the abundance of food grown in this ahupua’a prior to Western contact. To sustain their troops, a famous battle between the High

Chief of Maui and Kamehameha the Great was fought around the ‘Alamihi Fishpond for the food supply irrigated by the Kahoma and Kanaha Streams.

A USACE West Maui Watershed Study shows an array of alternatives for Ridge to Reef initiatives. One compelling alternative is “Traditional Hawaiian Practices: Construct or restore loi terraces; use historically proven methods and structures for sediment management.” Loi terraces are a beautiful solution to address land based pollutants from entering the ocean.

After 35 years living by Kahoma Stream and many hours spent on its banks, I can testify that since restoring more of the stream flow in recent years that fish are evident. Also, when the siltation basin gets overgrown it provides a habitat for many birds, some which may be endangered.

Please consider water usage to include restoring endangered ‘Ohia forests and native plant nurseries. The Big Island’s Rapid ‘Ohia Death and other ecologically damaged areas could benefit from Kahoma/Kanaha’s source for native plants and trees.

Kamehameha Schools has approximately 1200 acres in this region. It would be appropriate for them to provide Native Hawaiian plants and trees to perpetuate their culture. Proximity to public schools and tourist accommodations would be advantageous for cultural education and eco-tourism opportunities as well.

Please include agriculture water to restore the abundant food resources this ahupua’a is historically known for. Lahaina-luna High School’s agriculture program can help prepare future farmers for Hawaii’s agriculture industry.

The abundance of State agriculture land in the region could be used for further educational opportunities as the University of Hawaii Maui College’s Lahaina Annex is located in this ahupua’a. Densely populated in the area, community gardens could have a viable workforce if irrigation and land is made available.

Enough water has been allocated for residential and tourism uses. Put a moratorium on development. Now is the time to conserve water resources for “the life of the land.” Every precaution must be exercised to help maintain a healthy aquifer and deter salt-water intrusion into freshwater sources.

Two decades have passed since the closing of Pioneer Mill with neglected agricultural land posing a life-threatening environment for the community. Hurricane Lane’s fire would have been less impactful if all this land was irrigated and growing crops, pastures, and forests.

With a moratorium on development, perhaps the landholders would be more

receptive to restoring native forests with carbon credit advantages and taxable income-producing agricultural industries.

Put a time limit for the state and other entities controlling land in this region to utilize the water for agriculture or reforestation.

If they do not comply within the given time frame then they forfeit water usage from this aquifer. Drilling private wells into the same aquifer is depleting the natural resource meant for the public's welfare.

Mindful of overpopulating a region, restoring watersheds with a healthy eco-system from mauka to makai will ensure us and future generations of a reliable source of life-giving water supply.

Lahaina was home to the ali'i. Kahoma and Kanaha streams and this particular ahupua'a with the 'Alamihi Fishpond was a resource worth fighting for. Please make decisions to protect and preserve this important historical place.

Hawaiian historical and cultural significance, tourism opportunities, food security, healthy eco-system, and educational prospects make the Kahoma/Kanaha watershed an important area for protection and preservation.

Thank you for your consideration,

Michele Lincoln

[REDACTED]

[REDACTED]

[REDACTED]

32) Clint Kahahane (received October 22, 2018)

RECEIVED
COMMISSION ON WATER
RESOURCE MANAGEMENT

2018 OCT 22 AM 8:20

The current farm's supported by
the Kahoma stream flow have been
a great outreach programs, Archie Kalepa
continues to be a great beacon of
hope for the future. Please support
full Kahoma stream restoration from
Mountain to Ocean, especially Mala.
Mala ocean ecology has been well
documented - please find the time
to read my Grandfather's article;
please make copies to share with
fellow co workers as well, Mala ecology
is nothing short than amazing.

Thank you
Clint Kahahane
Lahaina, HI.

PHOTOGRAPHED FOR TRUE BY ERNEST W. ALBRECHT

Outdoors

BY JOHN MANTLEY



Frank Kahahane is a Hawaiian who uses a huge barracuda to help him net mackerel. And he and his pal have been doing this for 26 years!

the fish that goes fishing with me

I wish Papa Hemingway were alive; this is his sort of story, the kind he would go halfway around the world to get. No one could appreciate this story more than he, for it concerns a great fish—a thinking fish.

But it is not only the story of a fish—it is also the story of a fisherman and of the primitive ritual that has bound him to the fish for more than a quarter of a century. Their story is stranger and more improbable than any fiction.

■ His name is Frank Kahahane. I hope he won't mind that I tell you. He says he won't, but the pure Hawaiians are such gentle and wonderful people that they will often tell you an untruth rather than something they know you do not want to hear. He has four pretty daughters, a strapping son, a lovely wife, and he lives in a small and very happy house on the outskirts of Lahaina on Maui, one of the Hawaiian

Islands. He fishes as his father did before him, and as his father did before that, and his father's father before that. But he is the last, for his son (who raises the nets with him now) will go off to a university soon to become an architect.

There is still a good living for Frank Kahahane, but it will not endure much beyond his day, and perhaps not even as long as that. There will be far more money to be made from the tourists who are pouring into Maui, and soon, when the great, ugly hotels are finished, they will come in their tens of thousands. All that is beautiful on this island . . . all except the sea itself . . . will be changed. Asphalt jungles will rise where palm trees stand, and where I rode an outrigger recently, powerboats will churn the ocean, fish will be hunted by radar and the nets boated by power winches. That's why it is important, I think, that the story of Frank

[Continued on page 85]

In old ritual, Kahahane strokes head of Limabak, his fishing partner.

...pulled typing and watermark reports on the envelopes and also on boards of other identifiable envelopes received legitimately by U.S. drug firms from British suppliers. A scrupulous comparison job followed, and the result was to identify a big British pharmaceutical firm that was feeding LSD to thousands of American acidheads through overseas mail. Immediately, with a little international pressure, that source was closed.

Mariden Spitzer's trial was a sure thing. Under the applicable section of the FDA law, he received a one-year sentence to the federal penitentiary at Danbury, Connecticut. Phil Banner was tried, too, but he got off with six months' probation. With some reservations, he gave up his pad in the Village to live with his dad. Dewey Callum took over the apartment, to stum, his star laconically while rebuffing the landlord and all possible employers.

Dahlberg paid him a call, tying up loose ends.

"The fink returns," Callum observed,

as answers to his questions, he said, "I miss poor Phil. He took a lot of trips. He desired to unlock the farthest reaches of his mind. Now he's in a place where all he'll get is a hot cup of coffee. You know, Phil kept a scrapbook."

Callum hauled out a little album full of scrawls and drawings made when Banner was flying on LSD. They were childlike in style—scraps of paper bearing scratchy statements of noble and overpowering revelation. A line from the stumbling pen of the once promising young man caught Dahlberg's eye: "Asparagus is everywhere!"

Asparagus? Morning glory seeds may help the high-seeker, and perhaps the imported juice of the Central American snake vine. Some daring individuals even claim a mescalinelike effect from smoking the dried scrapings of the insides of banana peels (although official investigators have denied the pith has such powers). But asparagus? Irwin Dahlberg and B-DAC aren't confiscating it yet.

—Dale Shaw

THE FISH THAT GOES FISHING WITH ME

(Continued from page 39)

Kahahane and the great fish he told now. How I learned about Kahahane is a story in itself. While visiting Maui, I met Jack Ackerman, who has a shop which sells the fabulous black coral which he discovered at considerable depth on the ocean floor. The recovery of the coral has almost killed three men, Jack Ackerman among them. He can no longer dive below 80 feet. When Jack needed divers to go deeper and to stay longer than men had ever done before, he went to men like Frank Kahahane and taught them to dive with aqualungs. They, in turn, trusting him, showed him things of the Island that no other white man had seen.

I liked Ackerman on sight. He's got a crooked grin and an adventurer's gleam in his eye that make you believe the stories that are told about him: That his favorite weapon against the tiger shark was his fist, that he has spent more time swimming below 200 feet than any man in the world. We drank together and he told me about some of the ancient ways that still exist on Maui under the noses of the tourists. Finally he told me about the Kahahanes and the great fish. And I didn't believe him.

Presently we drove out to Frank Kahahane's house, where we awakened him from his afternoon nap. He's a big, warm, honey-colored bear of a man in his early 40's, with classic Polynesian features and jet-black hair streaked with iron gray. He's got the beginnings of a pot to which all Hawaiians tend, but the muscles in his shoulders are hard and full.

I remembered a story Ackerman had told me about him: how, after diving a lot to depths of 300 feet, he had felt strange coming out of the water for the last time. He had not told anyone, but about 11 o'clock that night had begun to feel severe pain in his joints. His wife

had called the doctor and Ackerman. The doctor had wanted to give him a sedative but Ackerman advised him to go out into the channel and dive 300 feet and stay there three hours or so.

I looked at the quiet, gentle man in front of me, and I thought of the courage it took to stay alone in that dark abyss, and I shook his hand and heard him say that he would take me and my son Clay out into those same straits the following morning.

All night long I couldn't sleep. Twice I left the hotel and walked out on the beach and sat there, staring at the quirk-silver sea, remembering what Ackerman had told me about Frank and the fish, and tried to tell myself that somewhere beneath that lacquered surface, somewhere in that swift darkness, one of the most feared and terrible fish in the sea was waiting for us—and that tomorrow it would come surging up from the depths toward our fragile boat in answer to our call. And I still couldn't believe it.

An hour before dawn I awakened my son, put all the film I could find into a knapsack, took both cameras and started off.

We were early, almost 40 minutes so, because I had not wanted to take chances on a flat tire or a dead battery or anything that might interfere with us being on hand at the appointed hour. Of course there was no one on the beach when we arrived. The outrigger canoe lay canted against the sand, looking ridiculously small and fragile in the predawn half-light. Suddenly I felt inordinately foolish. Was it possible that I, an eminently practical man, had really dragged myself out of bed before dawn, driven 25 miles, and was now standing on a lonely, deserted beach with an empty belly in the hope of witnessing a drama so improbable that not even a child could have been hoodwinked into believing it? I remembered that despite my enthusiasm my son had looked extremely skeptical when I told him about it, and he'd got

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out of bed with the greatest reluctance.

Now, as we waited on the silent beach, he curled up beneath the outrigger and went back to sleep. I watched him for a few seconds, then walked down to the water's edge and looked out toward the Island of Molokai. There wasn't a breath of wind. Above my head the palm trees were motionless and the sea was like polished glass. Behind us where the cane and pineapple fields marched up the leeward slopes of the island, dawn had broken.

I heard a car door slam up by the roadway and turned to see the Kahabanes getting out of a battered station wagon. Clay jumped to his feet and they came down to us. "Boy," as the Hawaiians are fond of calling their sons, was lugging a small washtub heaped with orange chunks of something or other, and Frank toted 50 pounds of ice negligently with one hand and two or three oval-shaped containers that looked like sardine cans in the other. He grinned at me, lowered the ice and we shook hands. I pointed to the cans. "Lunch?"

He shook his head. "Bait. We mix it with the pumpkin."

I turned to stare at the washtub that Frank, Jr., was putting into the outrigger and couldn't keep the note of incredulity out of my voice. "You fish with canned sardines and raw pumpkin?"

Frank grinned again. "We chum for mackerel with it."

I shrugged helplessly, not knowing what to say, while Frank turned his head and looked out toward the sea, the smile still on his face. "You don't believe about the fish, eh?"

"I don't know," I said haltingly.

Frank tossed the cans of sardines on top of the pumpkin and slid a roller under the stern of the boat. "He be there. Twenty-six years he wait for me to bring the net. More than 40 years he wait for my father before me." He chuckled softly.

"Yes, old Limubak, he be there sure."

He remained staring out into the water for another few seconds, then we put our shoulders to the outrigger and slid it down the rollers. It wasn't until I felt the water closing around my ankles and saw the canoe float free of the sand that I allowed myself, for the first time, to think that perhaps the stories we had heard might be true.

When we were all in the canoe, Frank, Jr., poled the craft over the shallow coral reef, and then started the outboard motor which seemed strangely incongruous on the back of such a primitive craft. The sun was clear of the mountains now and the water had turned to a hard, aching blue. I checked the cameras and looked at Clay. There was an expression of sharp excitement on his face that made me realize that he, too, was losing his skepticism.

Presently, Frank, Jr., stopped the motor. He picked up a lead sinker and began to tap it rhythmically against the side of the boat. In the prow, Frank stood and stared out over the water. Over the side of the canoe, I could clearly see the coral formations on the bottom 40 or 50 feet down. Frank, Jr., tossed the weight to Clay and nodded. I could tell by Clay's expression that he felt a little foolish, but he began to beat the side of the boat in the same rhythm Frank had used. We waited one minute . . . two . . . three. Suddenly Frank nodded.

"There he come!"

I swiveled and looked but could see nothing. Frank grinned. "He way out. But he coming."

Once more I strained my eyes. Then, about 40 feet from the boat, I saw a flash of silver beneath the surface. I swallowed hard, and then I saw it. A great barracuda came in slowly, majestically, moving under the outrigger and straight at the boat. I saw then why they called it Limubak, Hawaiian for "mossback." Green

stall was growing at the site of an old wound behind the head. When the huge fish was three feet from the boat it opened its mouth, a maw large enough to chop off a man's arm. Frank flung a piece of fish into the gaping mouth and the cuda swerved slowly, braking alongside the boat, remaining there, inches from where I sat, gill covers pulsing slowly, silver scales refracting the sunlight.

Frank put his hand down into the water, touched the great head, ran his fingers along the fish's back, then grinned at me. "You believe now?"

My mouth was too dry to talk. The camera was running. I heard the film run out and I put the camera down. Then I looked at Frank. The fish was still there, still hanging lazily above the eight clear fathoms, submitting to the touch of the man's hand. "You want to pet him?"

I started to put my hand over the edge of the boat, but in that moment Limubak twisted slightly and one great baleful eye stared up at me. The jaw opened ever so slightly. I got another flash of those gleaming teeth and I drew my hand back inside the boat and said, "Maybe a little later." Frank's grin widened. He patted the fish on the head. "You go to work, boy," he said.

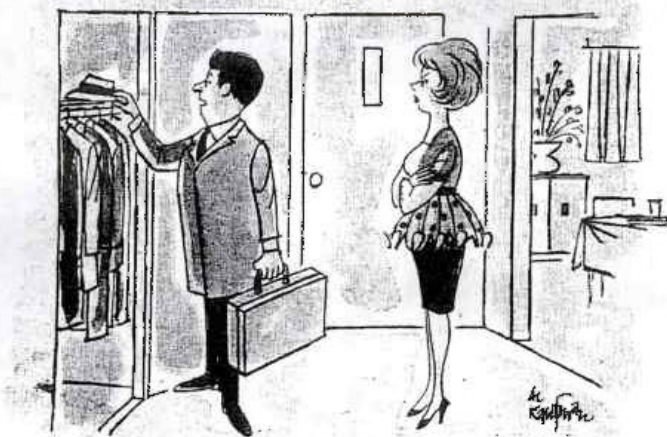
Limubak's tail moved slowly as the fish planed down into the water. I heard Frank say, "You don't have to hurry." I was taking still pictures now. "We be out here till noon. He don't go away." "You mean he'll stay with us all morning?"

Frank nodded. "Sure . . . without him we don't get no fish. Look."

Limubak was down near the coral bottom, and for the first time I saw, around it, smaller fish which were mackerel.

Frank took a knife from his belt, picked up a sardine can and cut the top off it as if the tin were made of soft cardboard. He washed the tomato sauce out of the sardines, put the open can down on the seat, and took a line from beneath the prow. The line had a heavy lead sinker tied to the end of it, and suspended from a point just above the sinker was a piece of soft, sun-bleached canvas, a little larger than a pocket handkerchief. Frank spread the canvas out on the thwart in front of him so that the sinker rested on top of it, then he squashed several chunks of pumpkin in his big hand and dropped the orange ment on the canvas. He crumbled a couple of sardines, added them to the pumpkin, flipped the corners of the canvas inward so that it formed a sack, with the lead weight concealed in the center, then flung the whole thing into the water. The heavy sinker carried the chum bag down so swiftly that the pumpkin and sardine did not escape until Frank gave a sharp jerk on the line. Then the sudden reversal of direction pulled open the corners of the canvas and the chum spilled out in the water 30 or 40 feet down in a kind of miniature explosion. Several dozen mackerel rushed in to feed on it.

And around the periphery of the small fish, Limubak swam in slow, easy circles, an elephant herding gnats. I watched



"There was a sign in the florist's window—'When was the last time you brought your wife flowers?'—and it's been bugging me. When was the last time I brought you flowers?"

87



"Yes, I'll have to agree with you. She doesn't turn me on either."

pulling hard on the net line. Having nothing to do but watch, I saw that the smash of the oar on the water had frightened the mackerel straight down into the bottom of the net. Now, as the net came up, the barracuda hovered above them, its great body covering more than half the distance across the net's mouth. When the net was halfway to the surface, Limubak swam sedately out of it. While the net continued up.

It contained about 40 pounds of fish, a better than average lift. At 50¢ a pound, this one netful would bring Frank \$20. We were to get over 300 pounds of fish—another eight or 10 netfuls before the morning was over, an average day's work. I looked back across the 26 years that Frank had used this fish, and the 40 years that his father had worked with Limubak before that, and I realized incredulously that this one fish had fed and housed and clothed three generations of Kahlanes!

I saw in that moment how important the fish was to them. How, in a sense each of them relied on the other, for all morning long, since the fish first came to the boat, Frank had been feeding the brute as it helped with the work. It suddenly occurred to me what a disaster it would be if this fish were inadvertently caught. I said so, and Frank nodded.

"Yes, it would be, but you can't catch him."

"What?"

"He won't bite on line." At my bewildered look, Frank picked up a morsel of fish. "I'll show you." He tied the fish to a length of fishing line and tossed it into the water. Limubak came surging up from the depths as it had done all morning long, great mouth opened to suck in the meat—then the fish saw the line, shut its jaws sharply and veered away. This happened twice more.

I shook my head. "But how does he know?"

Frank chuckled. "We teach him."

"How?"

"Catch him. We use thick line, strong hook. We pull him around for hours. We do this three, four times. Pretty soon he won't touch anything with a line attached. He very smart fish. You watch." He drew the morsel of fish out of the water and cut off the line, leaving perhaps an inch of it still attached. Now, when it was returned to the water, the piece of fish began to sink. Once more Limubak came up and swam around it twice without touching it. The line had been cut off, but there was still that small piece of it visible.

Frank pointed down in the water. I waited expectantly until the barracuda did a very remarkable thing. Having circled the bait, it now swam above and below it. If there had been a line attached to the bait anywhere, the fish would have felt it. There was none, so Limubak turned and swallowed.

By 11 o'clock the big barracuda was beginning to move more slowly and reluctantly. Limubak showed an increasing tendency to drift to the surface and wait for food rather than to do duty down by the net. For perhaps half an hour, Frank coaxed the fish, but finally he began to coil the chum line and I looked at him in some surprise. "We're going back?"

Frank nodded. "He's had enough. He don't fish any more today. And if he don't fish, we don't fish."

I pointed to the smaller barracuda still warily circling. "He's not full. Couldn't you fish with him?"

"Sure. But old Limubak, he won't let us."

I began to laugh. "You mean he's full, and he's worked all he wants to, but he's going to make sure that nobody gets his job?"

"That's right. The only time we get to use Lightning is sometime when Limubak don't show up."

"There are times when he doesn't answer your call?"

"Oh, yes. Sometimes when the current she go the other way. Limubak don't come."

"Where does he go?"

"We don't know. We think maybe those days he go to see his girlfriend. Then we work with Lightning . . . he work very hard. But he's scared of net. He don't bring the mackerel in as good as Limubak. And he nervous. Twice when something scare him, he go clean through net. But someday he learn. Old Limubak, he can't go on forever." He paused and looked thoughtfully down into the depths where the monster fish still drifted in the shadow of the boat. "I just hope he go on as long as me."

"How old do you think he is?"

Frank shrugged. "He got to be 80. He work with us almost 70 years, and he big fish when my father first see him."

How long had his people fished this way? Frank didn't know. The most famous fish of all, he told me, was Old Jacob, named for Frank's great great uncle, also called Jacob. Both were dead before Frank was born, but his father remembers going out as a small boy to fish with his father to work with the 'cuda which Old Jacob had trained. By this time, the old man was nearly 100 . . . too old for the labor of lifting the net or even to go out at dawn with the younger men. But at midmorning he would come out alone in his canoe and, as he passed the reef, he would begin to thump his paddle against the side of the boat at the end of each stroke.

When this happened the fish would turn instantly and move toward the sound. And sometimes the fishermen would play a game—they would fill the water ahead of Old Jacob with the kind of tidbits they knew the fish liked best . . . they would pound the boats with their oars . . . do everything they could to keep the fish from leaving them. But it was never any use. Old Jacob would go on until it reached the old man's canoe. Then it would swim alongside while the old man talked affectionately and chidingly, telling the fish it had become old and fat, that it had never fished well since they stopped working together. And the fish would stay right beside the boat, inches from the old man's hand, until Jacob paddled back to shore.

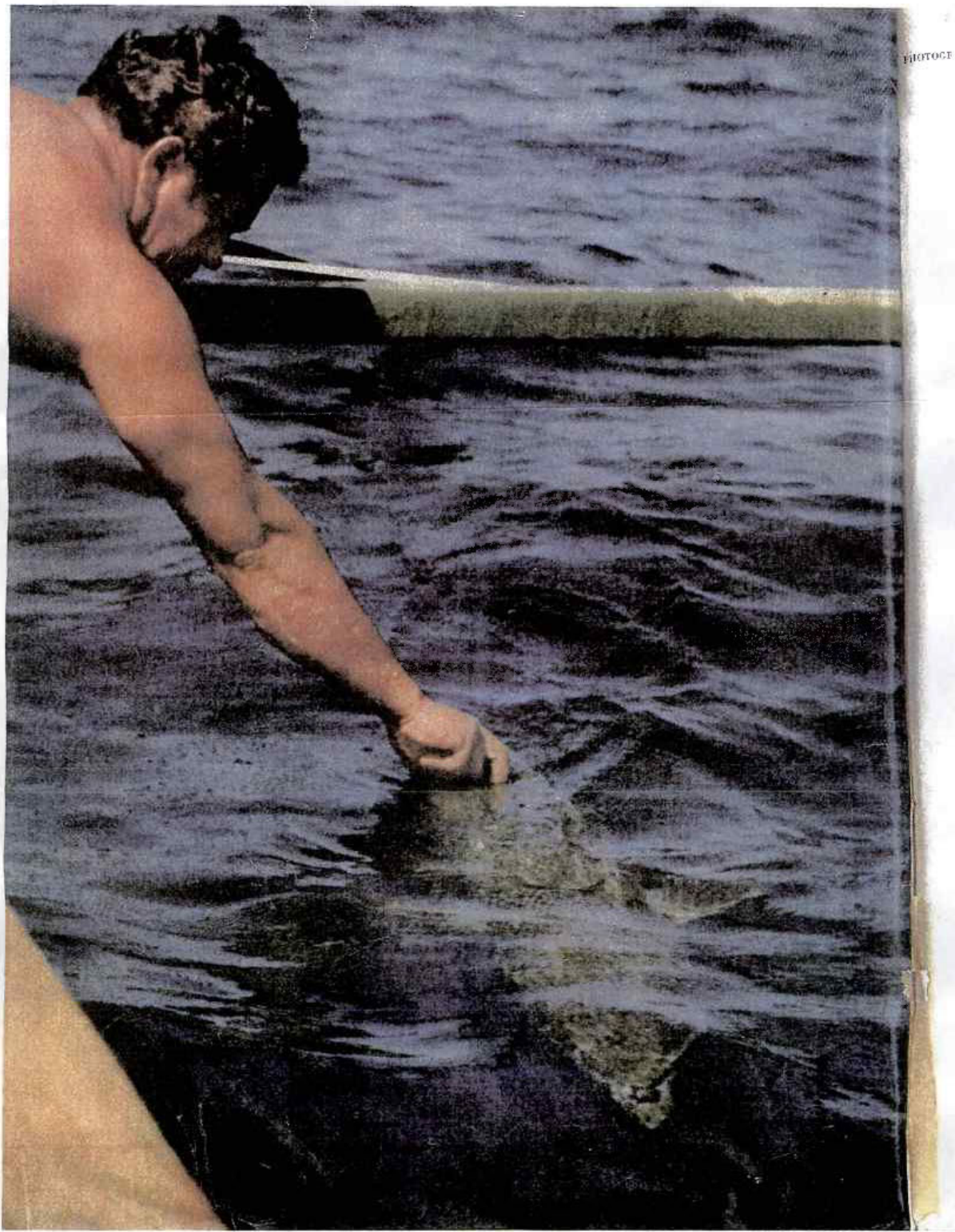
They say that unlike Limubak, Old Jacob the fish came every day regardless of tide or current. And every day for almost 10 years, Old Jacob the man made the journey beyond the reef to see his friend. And then one day, the fish did not come. For a long time the fishermen continued to call, but Old Jacob did not appear.

The men were stricken with a terrible premonition, for the old man had not appeared either. Fearfully they returned to the shore, and found the old man dead. Old Jacob the fish was never seen again.

You can believe the story or not. Personally, I believe it because I want to. After all, it's not much more improbable than the story of old Limubak, and I think maybe it's important to believe it. It's part of a mystic, wonderful thing that is disappearing from the earth.

—John Mandley

TRUE THE MAN'S MAGAZINE



33) Rwiaco1 (received October 22, 2018)

From: [rwiaco1](#)
To: [DLNR.CW.DLNR.CWRM](#)
Subject: Kahoma and Kanaha stream restore
Date: Monday, October 22, 2018 9:11:59 AM

While i agree with the restoration and can see the positive effects , total 100 pct restoration is not realistic. Why ? Kanaha is diverted to provide water to most of Lahaina. There is not much left over. Any amount taken out will , as it stands right now , result in not enough water. Kahoma , 1. There are several Kuleana up on the flats , to shut down the resv means they cannot ever farm. 2. Once that system dries and shrinks it will have to be restored and that is very costly. 3. Fire . The helicopter to fight EVERY fire on W Maui fills it's bucket @ Kahoma. Why there ? Because it's deep enough , it's easy to get to and it's down hill with a heavy load to most of the fires. 4. The potential for ag , to grow and raise food up on those hills is massive , take away the ability to farm , no water , and it's a huge fire hazard and no water in the resv to put it out.

Sent from my Kyocera DuraXE, an AT&T 4G LTE feature phone

34) County of Maui, Department of Water Supply (received November 8, 2018)

From: [Eva Blumenstein](#)
To: [DLNR.CW.DLNRQWRM](#)
Cc: [Pearson, Jeffrey T](#)
Subject: Maui DWS Testimony Re Kanaha Stream IIFS
Date: Thursday, November 08, 2018 8:02:55 AM
Attachments: [Kanaha IIFS Testimony 110518.pdf](#)

Aloha,

Please find attached Maui Department of Water Supply testimony regarding the Instream Flow Standard Assessment Report for the Hydrologic Unit of Kahoma (6008).

A hard copy follows in the mail.

Mahalo,

Eva Blumenstein

=====
Eva Blumenstein
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Mayor



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Deputy Director

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COUNTY OF MAUI
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WAILUKU, MAUI, HAWAII 96793-2155
www.mauiwater.org

November 5, 2018

Suzanne D. Case, Esq., Chair
State Department of Land & Natural Resources
Commission on Water Resource Management
PO Box 621
Honolulu, Hawaii 96809

Re: TESTIMONY ON INSTREAM FLOW STANDARD ASSESSMENT
REPORT FOR THE HYDROLOGIC UNIT OF KAHOMA (6008)

Dear Chair Case,

We provide the following comments to the Commission on Water Resource Management's establishment of Interim Instream Flow Standards (IIFS) for Kanaha Stream.

The Maui Department of Water Supply (MDWS) recognizes the benefits of establishing numerical IIFS for diverted streams in West Maui. We urge the Commission to diligently ensure that all public trust uses are satisfied to the extent feasible while considering the consequences of any resource shortage on such uses.

MDWS currently diverts about 2.3 mgd from Kanaha stream for treatment at the Lahaina Water Treatment Facility (WTF) serving Lahaina Town. The Lahaina sub-system also consists of four basal wells, two of which serve as backup. These wells have increasing chlorides and are water blended with treated surface water from the Lahaina WTF before entering the Lahaina sub-system.

The system serves about 2,100 customers in Lahaina Town. Single and multi-family residential use accounts for the greatest demand with 85 % of total water consumption from the MDWS Lahaina sub-system.

At this time, the MDWS Napili-Honokowai sub-system has limited capability to provide reliable backup to the Lahaina sub-system without additional infrastructure improvements. Further, recent storms have impacted the Honokohau Stream intake, resulting in reduced reliable flow to the MDWS Mahinahina WTF, which has now

impacted the Napili-Honokowai sub-system reliability. Development of a new well in Honokowai aquifer is anticipated to be on line in 2021. Although this new source will help meet projected demand and increase reliability for the Napili-Honokowai sub-system, it will not provide additional source to the Lahaina sub-system unless the additional infrastructure improvements are completed.

Plans to distribute pumpage within the Launiupoko aquifer to address rising chlorides, increase reliable capacity and meet projected demand for Lahaina Town include new source development in the aquifer. Consistent with the Draft Water Use & Development Plan for Lahaina Aquifer Sector, which is currently under policy board review, the Department's proposed capital improvement budget for fiscal year 2020 includes a new basal well source development in Launiupoko aquifer. The time frame to develop this new source from land acquisition, permitting, exploratory drilling, design, construction, and well development is estimated to take about five (5) years, and is subject to County Council budget appropriation of funding.

We understand that in establishing IIFS, the Commission must weigh the importance of present or potential instream values with the importance of present or potential non-instream water uses. A decrease in available surface water from Kanaha Stream can currently not be substituted with existing MDWS wells without detriment to the Lahaina community and the aquifer. We respectfully request that the Commission consider the time required for source development to distribute pumpage and the required infrastructure improvements to provide backup from the Napili-Honokowai sub-system.

The Department is committed to long term sustainable water resources as evidenced from the Department's investment of about \$6 million in protection and restoration of the West Maui mauka watersheds alone. We understand that healthy streams to support instream and offstream needs are dependent on healthy watersheds and we strive to provide for the community's needs as a whole through reliable water service, responsible conservation and resource protection.

We respectfully request that the Commission consider the foregoing in establishing IIFS for Kanaha Stream. We thank you for this opportunity to provide our comments.

Sincerely,



GLADYS C. BAISA
Director of Water Supply
emb