

LAND USE COMMISSION  
STATE OF HAWAII

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## **APPENDIX E.**

# **Cultural Impact Assessment**

PART 2 OF 2

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**Cultural Impact Assessment**  
**For the Lāna‘i City Affordable Housing Project, Kamoku**  
**Ahupua‘a, Lahaina District, Island of Maui**  
**TMK: (2) 4-9-002: 058 (por.) and portions of (2) 4-9-**  
**014:001, 009, and 011**

**DRAFT**

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**Wailuku, Hawai‘i**  
**(Job Code: Kamoku 6)**  
**August 2009**

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## Acknowledgments

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Cultural Surveys Hawai'i (CSH) would like to extend our thanks and gratitude to the people who have contributed their time and personal knowledge to this study. Many thanks go out to Mrs. Maggie Masicampo and Mrs. Yvonne Alboro who run the Lāna'i Senior Center. In addition to shuttling CSH researchers to and from the small boat harbor, both ladies were instrumental in referring the researchers to knowledgeable *kūpuna* and organizing formal interviews. Aloha to Mr. Kepa Maly of the Lāna'i Culture and Heritage Center. Mr. Maly's compilation of a tremendous amount of research and literature specifically about Lāna'i, was heavily utilized and is referenced throughout this report. Mahalo to the Maui County Cultural Resource Commission for their continued support of the cultural impact assessment process. Much gratitude is expressed to the following people in particular who put their time and effort toward shared their personal knowledge and opinions: Mrs. Martha Evans, Mrs. Alberta de Jetley, Mr. Albert Morita, Mr. Gary Onuma, Mr. Robert Hera and Mrs. Sandra Ropa. Mahalo to Mr. Duane Black and Mrs. Shelia Black, who spent a great amount of their time and contributed significantly to the understanding of the project area and special concerns with regard to Lāna'i's history and community, we are very grateful for all of the Blacks' efforts. Most importantly, CSH would like to extend a very special *mahalo* to each *kupuna* who participated in this study. We understand that the nature of these interviews can be emotionally taxing. These *kupuna* have our greatest respect and abundant gratitude for sharing their memories and *kōkua* with CSH and the public. *Mahalo nui* Mr. Noboru "Squeaky" Oyama, Mr. Takeo Yamato, Uncle Solomon Kaopuiki, Aunty Irene Perry, Mr. Shigeto Minami, Mrs. Susan Miyamoto, Mrs. Yasuko "Sugar" Gima, Mrs. Alfansa Lopez, Mrs. Susan Kincaid, Mrs. Setsuku "Cookie" Hashimoto, Mrs. Chitose Oshiro and Mrs. Margaret Hubin.

## Management Summary

Reference	Cultural Impact Assessment for the Lānaʻi City Affordable Housing Project, Kamoku Ahupuaʻa, Lahaina District, Lānaʻi Island, TMK: (2) 4-9-002: 058 (por.) and portions of (2) 4-9-014:001, 009, and 011.
Date	August 2009 Draft
Project Number (s)	CSH Job Code: Kamoku 6
Project Location	The subject project site is located in Lānaʻi City south of the Department of Hawaiian Home Lands parcel. It is currently part of a 115 acre parcel owned by the County of Maui that is in the process of being subdivided into two parcels. Lot A-1 is the proposed 73 acre affordable housing parcel.
Land Jurisdiction	County of Maui Castle & Cooke Resorts, LLC.
Project Description	The County of Maui is proposing to convert 73-acres of former pineapple lands into an affordable housing project that will preliminarily consist of approximately 12-acres of multi-family dwellings and 29-acres of single family dwellings. In addition to the residential area, eight acres is proposed for public-quasi-public use, while three acres will be used for park development and a drainage retention basin. Access to the proposed development is anticipated to extend off of both Fifth Avenue and from Ninth Avenue through currently undeveloped property.
Project Acreage	Residential and Multi-Purpose Parcel: 73 acres <b>Access Corridors:</b> The acreage for Fifth Avenue access route is included in the calculation above. Access off of Ninth Avenue consists of an approximate 250-foot wide corridor extending from the southwest terminus of Ninth Street that tapers to a 150-foot wide corridor along the proposed Lānaʻi High and Elementary School Expansion Parcel. In all, the acreage encompassed by the Ninth Street access corridor consists of approximately 20 acres.
Region of Influence (ROI) also referred to as “study area”	When assessing the presence or absence of direct, indirect, and cumulative effects of the project on the traditional cultural practices of this region we would look at the ROI for this project which is defined as the geographical area encompassing the Ahupuaʻa of Kamoku .
Regulatory Context	This cultural impact assessment was conducted per the requirements of the Hawaii State Office of Environmental Quality Control.
Consultation Results	There are no traditional or cultural practices that will be adversely impacted by the development of the affordable housing project.

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## Section 1 Introduction

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### 1.1 Project Background

At the request of Munekiyo & Hiraga, Inc., on behalf of the County of Maui, Cultural Surveys Hawai'i, Inc. (CSH) conducted an cultural impact assessment for affordable housing development. The current study area includes the *ahupua'a* of Kamoku, Lāhainā District, Lāna'i Island (TMK [2] 4-9-002:058 and portions of [2] 4-9-014:001, 009, 011) (Figure 1, Figure 2 and Figure 3). The proposed residential parcel is located to the southwest of the 50-acre Department of Hawaiian Home Lands (DHHL) parcel and is surrounded by undeveloped, fallow pineapple fields while the Ninth Street access corridor extends off of the southern end of Ninth Street and across fallow pineapple fields.

The County of Maui is proposing to convert 73 acres of former pineapple lands into an affordable housing project that will preliminarily consist of approximately 14.46 acres of multi-family dwellings (173 housing units) and 27.5 acres of single family dwellings (239 housing units). In addition to the residential units, the master plan calls for a 4.94 acre area set aside for public-quasi-public use, as well as two (2) park sites consisting of 2.83 acres and 2.08 acres and a 4.0 acre drainage detention pond. Access to the proposed development is anticipated to extend off of both Fifth Avenue and from Ninth Avenue through currently undeveloped property. The specific project site, as described above, will hereafter be referred to as the project area.

### 1.2 Scope of Work

The suggested scope for the cultural impact assessment is summarized as follows:

1. Examination of historical documents, Land Commission Awards, historic maps, with the specific purpose of identifying traditional Hawaiian activities including gathering of plants, animal and other resources or agricultural pursuits as may be indicated in the historic record.
2. A review of the existing archaeological information pertaining to archaeological sited within the study area to reconstruct traditional land use activities and to identify and describe the cultural resources, practices, and beliefs associated with the parcel and identify present uses, if appropriate.
3. Interviews with persons knowledgeable about the past and present cultural practices in the project area and its surrounding area. We anticipate both formal and informal interviews.
4. Preparation of a report on items 1-3 summarizing the information gathered related to traditional practices and land use. The report will assess the impact of the proposed undertaking on the cultural practices and features identified.

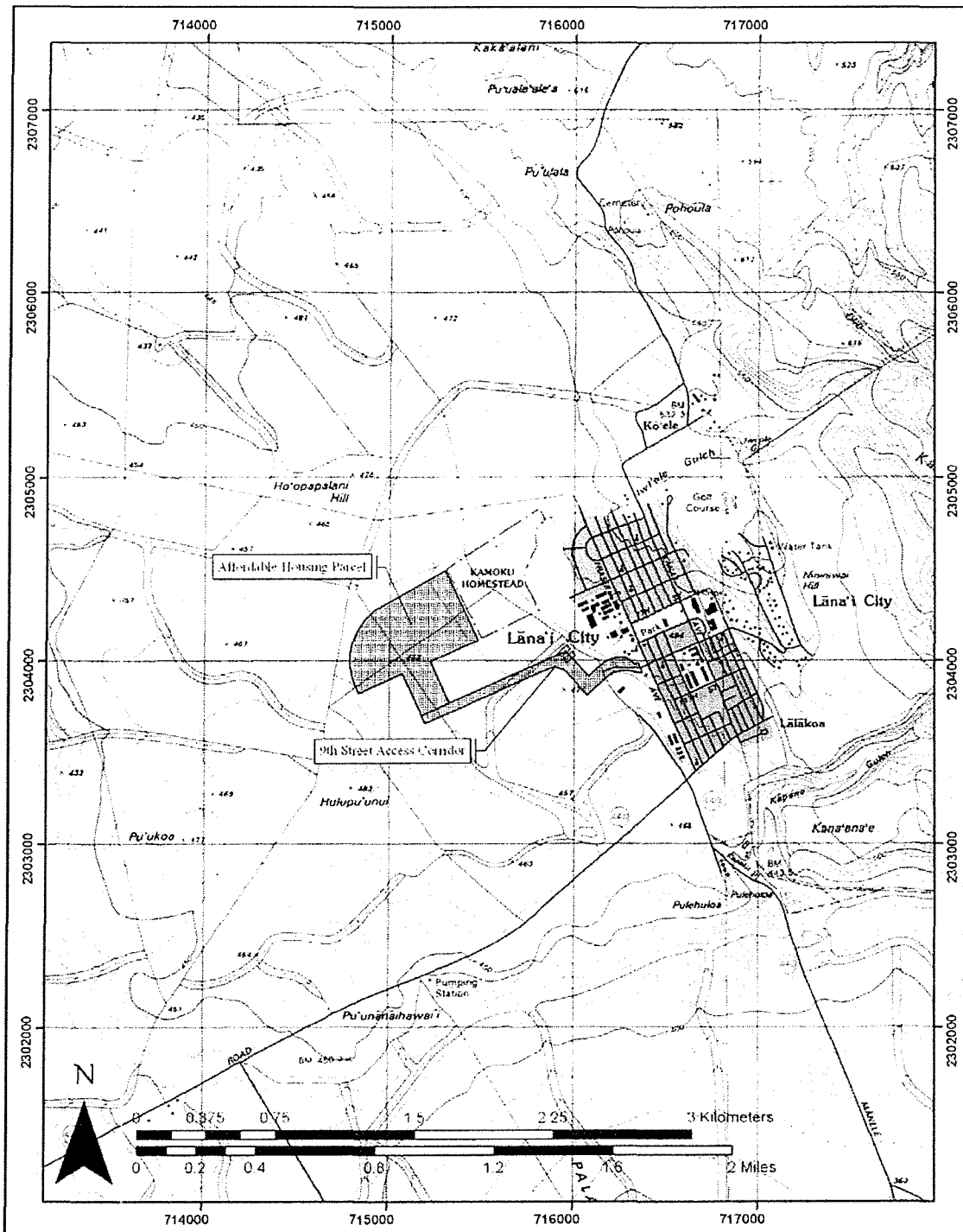


Figure 1. A portion of the 1998 South Lāna'i United States Geological Survey (U.S.G.S.) 7.5 minute topographic quadrangle showing the location of the current project area (shaded in black)

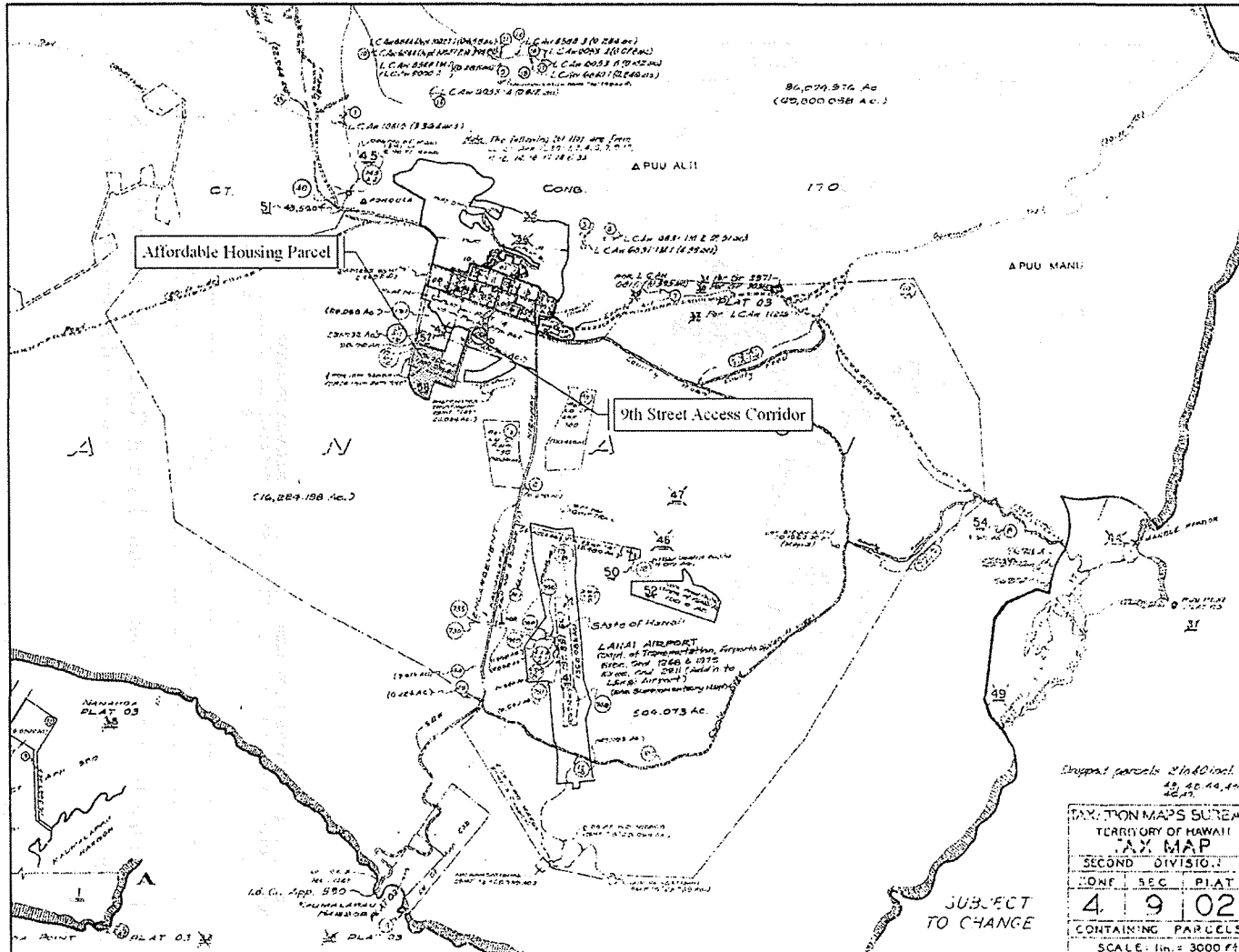


Figure 2. A portion of TMK 4-09-02 showing location of project area (shaded in red).

Cultural Impact Assessment for the Lāna'i Affordable Housing Project, Kamoku Ahupua'a, Lahaina District, Lāna'i

TMK (2) 4-9-002 058 (por) and portions of (2) 4-9-014:001, 009, and 011

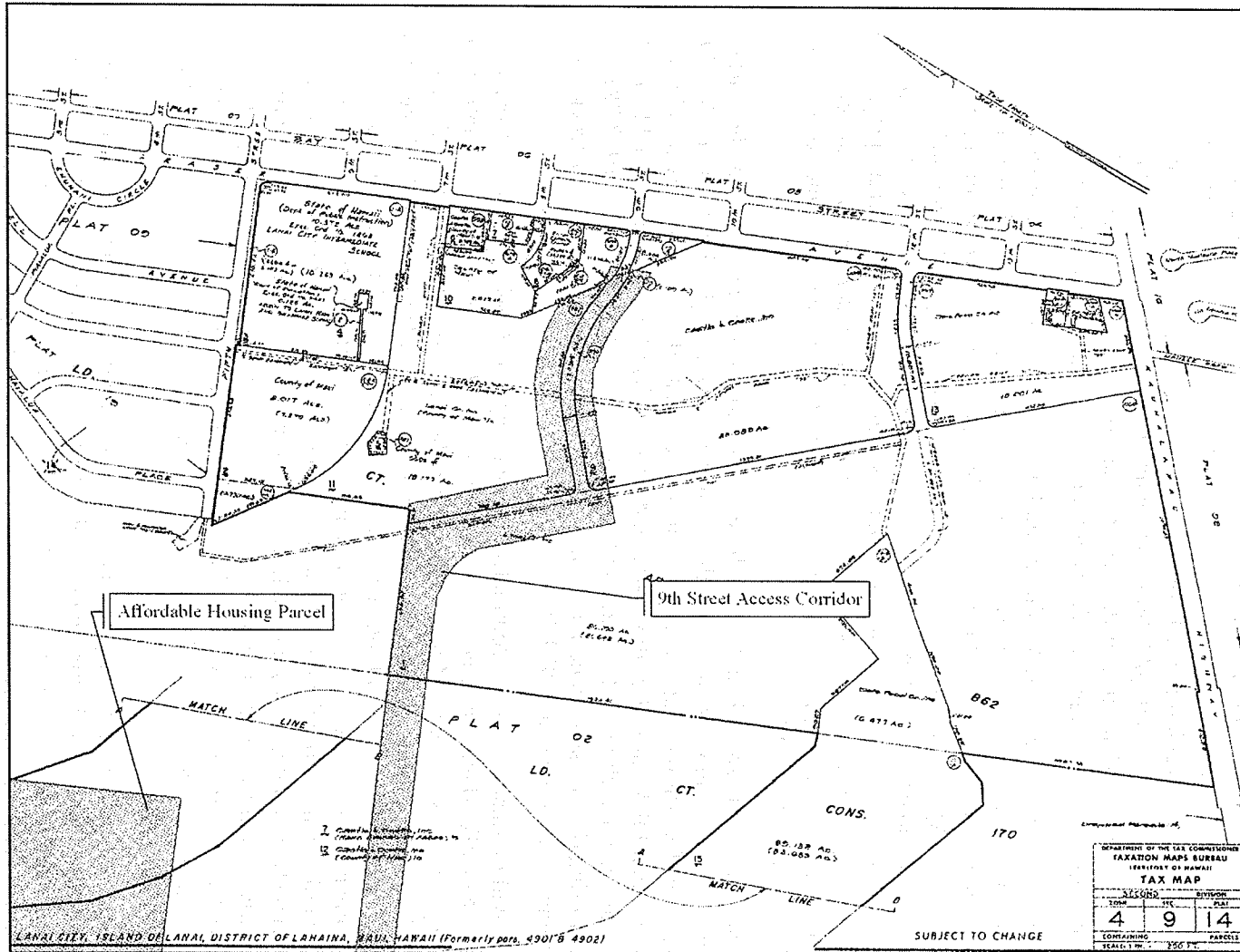


Figure 3. A portion of TMK 4-09-14 showing location of project area (shaded in red).

## 1.3 Environmental Setting

### 1.3.1 Natural Environment

The project area is situated within the upper plateau region of Lānaʻi island, just to the west of Lānaʻi City. Elevation ranges between 460 to 480 feet above mean sea level (amsl). Temperatures in this upland region range between 60° and 80° F. The average annual rainfall in the area ranges from 25-35 inches (699-800 mm) with the heaviest rains in January and the lightest in June. The entire island lies in the dry rain shadow of the West Maui Mountains on Maui, leaving it without a wet windward side. Winds are consistent northeasterly trades.

The sediments of the area are of the Waihuna and Lahaina soil series. These series consists of well drained and moderately well drained soils on alluvial fans and in depressions in the former and upland environments in the latter. More specifically, the sediments within the project area are Waihuna clay (WoA), Lahaina silty clay with three to seven percent slopes (LaB), Lahaina silty clay with zero to three percent slopes (LaA), and Lahaina silty clay with seven to 15 percent slopes (LaC). WoA soils, the most extensive soil in the series and within the current project area is represented by a surface layer that is about 34 cm thick and underlain by relatively soft, weathered pebbles and stones. This soil is strongly acid in the surface layer due to pineapple cultivation (Foote et al. 1972:129).

LaB soils are found on smooth uplands where cobblestones are common on the surface, permeability is moderate, runoff is slow, and the erosion hazard is slight (Foote et al. 1972:78). A representative profile shows that the first 15 inches consist of a reddish-brown, silty clay followed by a 45 inch thick subsoil of dusky-red and dark reddish brown subangular block silty clay and silty clay loam overlying soft, weathered basic igneous rock (Foote et al. 1972:78). LaB soils were used primarily for sugarcane and pineapple with small acreage used for truck crops, pasture, and home sites (Foote et al. 1972:79).

Vegetation within Lānaʻi City is dominated by plantings of Cook pine trees (*Araucaria columnaris*) and Norfolk Island pine trees (*Araucaria heterophylla*). These trees were introduced in the 1920's by naturalist George Munro, when the Pālāwai Basin began to be cultivated in pineapple and the master plan for housing the pineapple plantation laborers involved the layout for Lānaʻi City (Taylor 1976). Most all other vegetation in the region of Lānaʻi City is imported landscape and ornamental, with various non-native plant species, such as *ti* (*Cordyline fruticosa*) evident in the yards of most retail establishments and residences. The dominant plant species within the previously cultivated pineapple field of the project area consist of a dense growth of Lantana (*Lantana camara*) and low-growing or "scrubby" Christmas Berry (*Schinus terebinthifolius*) trees. Also present within the project area are Guinea grass, Balloon plant (*Asclepias physocarpus*), 'Uhaloa (*Waltheria indica uhaloa*), Milk Thistle (*Silybum marianum*), and sourgrass (*Digitaria insularis*).

The landscape of the project area has been heavily modified by intensive agricultural practices. Aside from the city-wide plantings of pine trees, the northern slopes leading toward Kōʻele are also planted in introduced eucalyptus (*Eucalyptus robusta* being dominant), silver oak (*Grevillea robusta*), and various fruit trees, such as mango (*Mangifera indica*) and papaya (*Carica papaya*) (H.E.A.R. 2008). Small stands of native kukui (*Aleurites moluccana*) are

present.

### 1.3.2 Built Environment

Overall development surrounding the project area is nominal as the majority of the area is fallow pineapple fields. The primary feature of the built environment near the residential parcel consists entirely of the Hawaiian Homestead turn-key lots to the northeast, while the upper portion of the Ninth Street Access route borders Lāna'i City off of Fraser Avenue and extends into former pineapple fields to the south and west.

## Section 2 Methods

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This section details the methods used by CSH personnel during the fieldwork and preparation of this cultural impact assessment. Interviews and consultation were conducted by lead researcher Colleen Medeiros Dagan, B.S., and contributing researchers Anna Cordova, B.A. and Tanya L. Lee-Greig, M.A., under the overall guidance of Hallett H. Hammatt, Ph.D. Formal interviews and community consultations were accomplished over a three month period from March 2009 to June 2009. Document research was conducted by the researchers named above with contributions from Robert H. Hill, B.A.

### 2.1 Document Review and Research

Numerous published and unpublished accounts, surveys, reports, maps and photographs found in public and private collections pertaining to Lānaʻi City and the study area were investigated by Cultural Surveys Hawai'i Inc. English language historical documents, maps, and archaeological studies were researched at the DLNR/SHPD library, the Survey Office of the Department of Accounting and General Services (DAGS), the Maui County Planning Department, and the Cultural Surveys Hawai'i (CSH) library, in addition to private collections held by others in the community. Research regarding the history of the Hawaiian Pineapple Company was conducted using the services of the Bailey House Museum, in Wailuku, Maui. Online research regarding the past and present cultural landscape of Lānaʻi Island by Kepā Maly and the online resources of the Lānaʻi Culture and Heritage Center (Maly 2009) were utilized for current information regarding the traditional history of the island. In addition, all relevant Land Commission Awards (LCA) and Royal Patents were researched using resources associated with the Waihona ʻAina online database (Waihona ʻAina Corp. 2002) and the Lānaʻi Culture and Heritage Center website (Maly 2009).

### 2.2 Scoping and Community Outreach

#### 2.2.1 Government Agencies, Advisory Councils and Local Community Organizations

In order to identify individuals with knowledge of the traditional cultural practices in the study area for the proposed project, CSH initiated contact with government agencies, advisory councils, and local community organizations (Section 5 ). Letters and project area maps showing the location of the Lānaʻi Affordable Housing Project were mailed out with the following accompanying text:

At the request of Planner Munekiyo & Hiraga, Inc., Cultural Surveys Hawai'i Inc. (CSH), a Hawai'i-based archaeological company, is conducting a Cultural Impact Assessment (CIA) for the Lānaʻi City Affordable Housing Project. The subject project site is located in Lānaʻi City south of the Department of Hawaiian Home Lands parcel. It is currently part of a 115 acre parcel owned by the County of Maui that is in the process of being subdivided into two parcels. The proposed Lot A-1 is the 73 acre parcel that has been donated by the County for the affordable housing project. The remaining 42 acres, proposed Lot A-2, has been donated by the County to the Department of Education (DOE) for the expansion of the Lānaʻi

High School and Elementary School. The master plan for the 42 acres that have been donated to the DOE is being developed independently of the 73 acre affordable housing project.

The 73 acre affordable housing site is bounded on the northeast by the Department of Hawaiian Home Lands parcel and on the south by fallow pineapple lands. The proposed lot A-2 is located east of the subject parcel. Two proposed road extensions will also be constructed as part of the project, one extension from Fifth Avenue and another from Ninth Avenue. These roadway extensions would provide access to the subject property.

The preliminary master plan designates approximately 12 acres for multi-family use and 29 acres for single family use. A total of 387 estimated housing units would be provided, 144 utilized for multi-family type residences and 243 units for single family use. Also included in this project is an eight acre area for public-quasi-public use, as well as a three acre park and drainage retention basin. (It is noted that a community input process is being developed which may yield a planning spatial layout different from that shown in.

The region of influence (ROI), hereafter referred to as the "study area", will include the *ahupua`a* of Kamoku which incorporates the proposed 73-acre Lāna`i City Affordable Housing Project site. If, throughout the course of research, CSH identifies traditional cultural practices significant to the study area that are outside the above described boundaries, CSH will include research of those areas.

The purpose of the cultural impact assessment is to identify and evaluate any potential impacts to traditional cultural practices occurring within the ROI that may result from the proposed project.

We are seeking your *kōkua* or help and guidance regarding the following aspects of our study:

General history and present and past land use of the study area.

Knowledge of cultural resources within the project area which may be impacted, including traditional plant gathering sites, historic sites, archaeological sites, and burials.

Knowledge of traditional gathering practices in the area – both past and ongoing.

Cultural associations of the project area, such as legends and traditional uses.

Referrals of *kūpuna* or elders who might be willing to share their cultural knowledge of the project area and the surrounding *ahupua`a* lands.



Any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of Lāna'i City or the greater Kamoku Ahupua'a.

I invite you to contact me, Colleen Medeiros Dagan B.S., at 1-808-242-9882. You may also contact me by e-mail at [cdagan@culturalsurveys.com](mailto:cdagan@culturalsurveys.com) if you have any information or *mana 'o* that you are willing to share.

Mahalo,

Colleen Medeiros Dagan, Archaeologist

## Section 3 Background Research

The division of Lāna'i's lands into political districts may have occurred under the direction of the chiefs of Maui, as Lāna'i historically appeared to be "subject or tributary to Maui" during the times of Kamalalawalu (about 1550-1600 AD) (Fornander 1919 Part I: 206-8). The island was apportioned into the following thirteen *ahupua'a* land divisions that were established during traditional times: Ka'ā, Kamoku, Kalulu, Kaunolū, Keāliakapu, Keāliaupuni, Pālāwai, Kāma'o, Ka'ohai, Pawili, Maunalei, Mahana, and Paoma'i. Unlike *ahupua'a* divisions of the other seven major islands of the Hawaiian chain, three of the thirteen *ahupua'a* divisions on Lāna'i Island have the unique characteristic of traversing across the island from one coastline to the other (Hawai'i Department of Survey 1903:66; Figure 4). The current project area is located along the upper plateau of Kamoku Ahupua'a within the *mokupuni* of Lāna'i (Moffat and Fitzpatrick 1995:23).

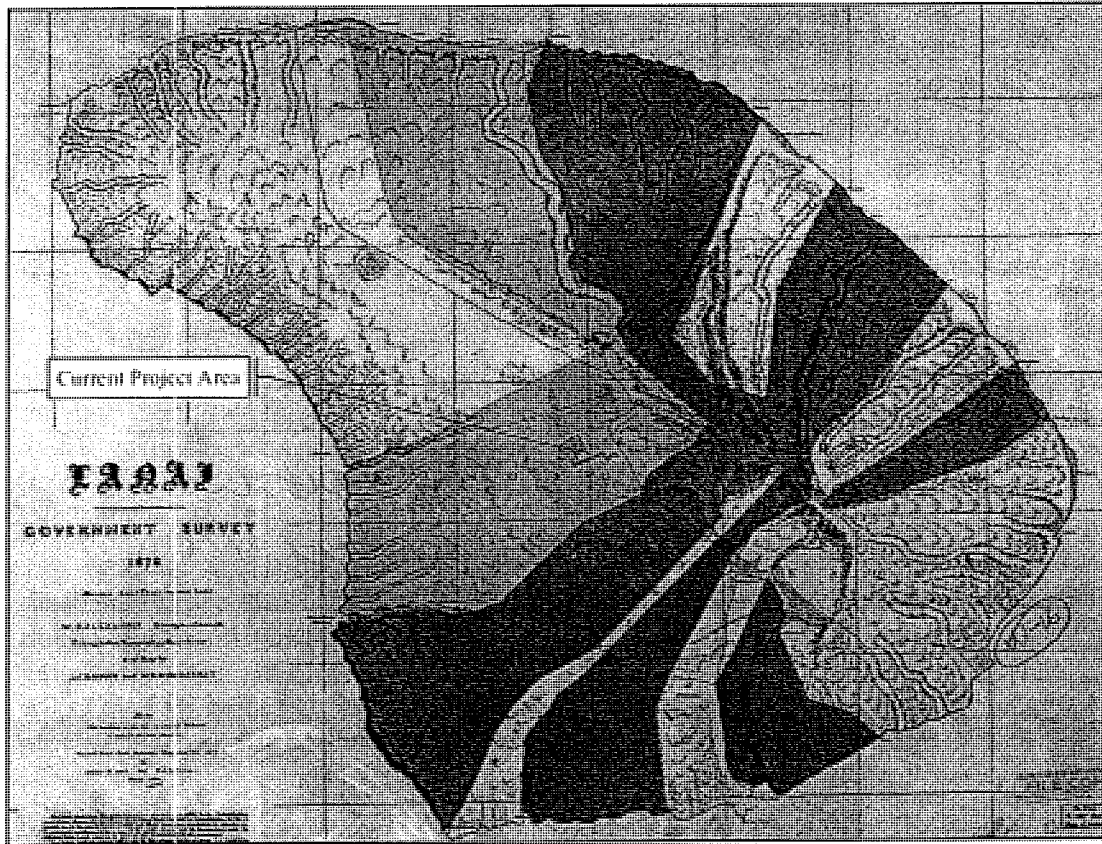


Figure 4. The J. F. Brown and M. D. Monsarrat map (1878) showing Kamoku Ahupua'a as a traditional land division of the island of Lāna'i (crown land in yellow, government lands in green).

The *ahupua'a* of Kamoku is representative of the traditional *ahupua'a* formation from ocean to mountain and includes 8,291 acres of the western portion of Lāna'i from the shoreline upslope to the base of the high northwest to southeast trending ridge crest of the island. The following

description of Kamoku Ahupua'a was presented to the U.S. Government in Part 3 of the *Hawaiian Investigation* to the U.S. Senate Committee on Pacific Islands and Porto Rico [sic] (1903:1340):

The ahupua'a of Kamoku on this island is a large and valuable tract extending from the sea to the top of the mountain ridge where a good supply of drinking water from a spring is obtained not far from the Gibson homestead. The government road crosses the land a short distance below the homestead. From this point commences a beautiful stretch of country extending for miles around. The soil is very rich and is capable of producing large crops of corn and potatoes.

### 3.1 Traditional and Historical Background

The most comprehensive summary of traditional accounts pertaining to the "formation of Lāna'i, first habitation, general traditions, early history and place names" appears in Kenneth P. Emory's *The Island of Lāna'i: A Survey of Native Culture* (1924). Emory suggests through "genealogies and traditions" that Lāna'i "began to be populated by important numbers about 1400 A.D." (Emory 1924:123). Based on the number of house sites he observed and approximately five persons per household (Figure 5), Emory estimated the pre-1778 population of the island at 3,150 (1924:122). The traditional life style focused on subsistence farming and fishing within the context of the *ahupua'a* or traditional land unit that extended from the coastal reaches to the upland resources.

#### 3.1.1 Mythological and Traditional Accounts

##### 3.1.1.1 The Story of the 'Ōhelo

The "Story of the 'Ōhelo", as translated from the original Hawaiian by Abraham Fornander (1919), describes the origin of the sacred offering of 'ōhelo to the goddess Pele, and the importance of Lāna'i Island in the telling of the story. According to Fornander, the many sisters of Pele followed her east from Tahiti across the Pacific Ocean. As Malulani, Kaohelo, Hi'iaka, and Pele arrived at the Hawaiian Islands, Malulani choose Lāna'i to dwell on, while Pele, Kaohelo, and her younger sisters traveled on to the island of Hawai'i.

Kaohelo had a son named Kiha, who was given instructions by Kaohelo as she neared death where she should be buried. "Take my body to the very navel of your grandmother, right on top of Kīlauea; then bury me there." This her son did. The flesh of Kaohelo became the creeping vine and her bones became the bush-plant of the 'ōhelo. Her head was treasured by Pele as the smoldering fire of Kīlauea. The remainder of her body brought volcanic fire to Haleakalā on Maui, Keālia on Oahu, and also to Kaua'i.

When Malulani, living on Lāna'i, heard of the death of their youngest sister, she went to Hawai'i to retrieve her body, but found that small pieces of her body were strewn across the landscape sprouting into vines and bushes of the 'ōhelo. She gathered as much of her sister's remains as she could, but upon returning to Lāna'i, was surprised to find the pieces of Kaohelo's body had been strung as leis and worn as adornment. Saddened by this, Malulani died.

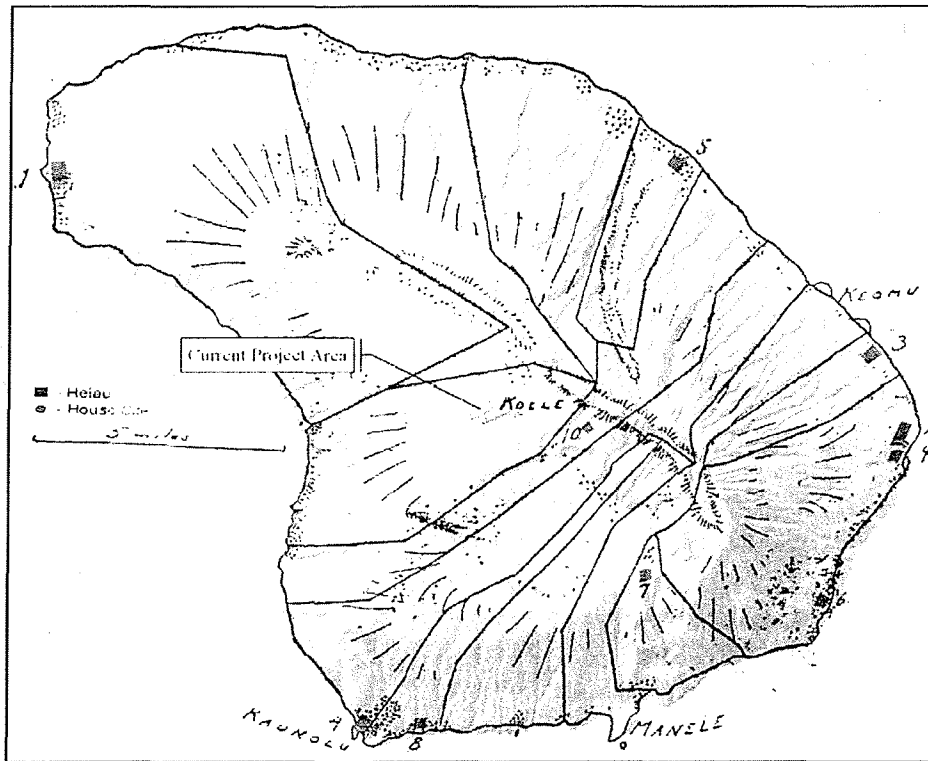


Figure 5. Map of Lāna'i showing *ahupua'a* and the distribution of house sites and *heiau* known to Kenneth Emory in 1921 in relation to the current project area (green dots represent visible house sites, rectangles correspond to *heiau* locations, and the numeric reference ranks the *heiau* [brown rectangles] according to size). (Emory 1924:49)

Hi'iaka then came to Lāna'i to recover the body of Malulani, whereupon small bundles containing her remains were scattered across the island of Hawai'i, causing small hills and islets to remain to this day. In this way, the island of Lāna'i is part of the legend of how the 'ōhelo came to be spread across the islands of Hawai'i, and why the 'ōhelo is the special sacred offering to Pele (Fornander 1919, V, III: 576-580).

### 3.1.1.2 The Ghosts of Lāna'i

The northern coastal place name of Laewahie refers to the point on Lāna'i where Kaululā'au built a signal fire to the people of Lahaina. Fornander (1918:542) recorded the story of Kaka'alaneo, the chief of all of West Maui. His son, Kaululā'au, grew up as a boy involved in great mischief. Because he uprooted the sacred breadfruit grove of Lahaina, his father had no choice but to banish his son to the uninhabited island of Lāna'i. At that time, Lāna'i was the abode of ghosts, and Kaululā'au was sent there to be killed by them. Tabrah (1976) notes the many tricks the ghosts tried to use to murder Kaululā'au, and her account identifies Naha, located in the *ahupua'a* of Kaohai, as the location of the signal fire to the people of Lahaina after he had defeated all of the ghosts of the island (the literal translation of Kaohai is "firebrand.") Kalākaua (1888:212, 230) records the legend of Kaululā'au conquering the ghosts of Lāna'i in two separate stories, one of which details his fight with the *Mo'oaleo*, a lizard god of the island

as the most difficult of the ghosts to overcome. He does not give the location of the signal fire used by Kaululā'au. (There is a village named Kaululā'au on the coast of Pawili Ahupua'a.) The legend ends with Kaululā'au being reunited with his father, mending his mischievous ways, and opening the island of Lāna'i for settlement

### 3.1.1.3 Traditional Hawaiian Habitation and Subsistence of the Lāna'i Central Plateau

In terms of place names and people that may be related to mythological and traditional accounts for Lāna'i, Tomonari-Tuggle and others (2000:23) note that there are no known royal genealogies that are preserved and only a few of the names of Lāna'i chiefs are mentioned in the traditions that are available in translation. Literal translations of several of the place names for land areas near to the project area are listed below (see also Figure 6). Most all translations are taken from Emory (1924) and supplemented by Pukui and others (1974) where appropriate:

Table 1. Place Names Near the Proposed Affordable Housing Project

Hokuao	Morning star (Emory 1924:29)
Hulupu'unui	Whirling feather hill (Emory 1924:30)
Iwiole	<i>Lit.</i> , fang bone. Type of adze (Pukui and Elbert 1986). Emory (1924a) notes the name of the upper valley of Iwiole is called Kaiholena. Iwiole is located just east of Lāna'i City.
Kaiholena	The <i>iholena</i> banana (Emory 1924:31)
Kamoku	<i>Lit.</i> , the district or the cut-off portion (Pukui et al. 1976:82); the piece cut off (Emory 1924:31)
Kaumaikahoku	The stars are out (Emory 1924:32)
Keaaku	The standing root (Emory 1924:32)
Kihamānienie (Kihamāniania)	According to Emory (1924a), the site of the protestant church, built in 1851. Emory stated that the "smooth hill covered in <i>maniania</i> grass" was the origin of the place name. According to Pukui and Elbert (1986), <i>mānienie 'ula</i> (golden beardgrass, or <i>Chrysopogon aciculatus</i> ), is the upland grass found in the region of the church.
Kō'ele	<i>Lit.</i> , dark sugar cane (Pukui et al. 1976:114); Place seized by a chief (Emory 1924:33)
Makapaia	Enclosed eyes (Emory 1924:34)
Nininiwai Hill	<i>Lit.</i> , pour water (Pukui et al 1976). The region of northeastern Lāna'i City, according to Emory 1924a), and site of a reservoir.
Pu'ukoa	<i>Lit.</i> , koa tree hill (Pukui et al. 1976). Emory (1924a) shows this hill in the plateau of Kamoku.

Pu'u Nana o Hawai'i	Hill to view Hawai'i (Emory 1924:36)
Pu'u Nēnē	Land section of Lāna'i. <i>Lit.</i> , goose hill (Pukui et al. 1976). Emory (1924a) cites two locations, one just above Kō'ele in Kamoku Ahupua'a, and one on a promontory in Ka'ōhai Ahupua'a
Pulehuloa (Pu'uulehuloa)	Big roasting (Emory 1924:36)

Hawaiian place names typically tell the story or significance of an area. Three place names near the project area may give some insight as to how this place was utilized in traditional times. These place names include Hōkūau, Kaumaikahōkū, Pu'u nānā i Hawai'i.

Hōkūau is located east of the proposed affordable housing project location. Hōkūau translated means "morning star" and is located on plateau lands (Emory 1924: 29). It is further described as the name given to Venus when seen in the morning (Elbert and Pukui 1986:76). Possibly, this was a good spot from which to view Venus just before dawn. Kaumaikahōkū is located approximately one half mile south of Lāna'i City. Its name means "The stars are out". Emory notes that this name describes the normally cloudless skies above this place (1924: 32). Approximately two miles west of Kaumaikahōkū, is Pu'u nānā i Hawai'i. This would be the "Hill to view Hawai'i (Emory 1924:36). From this place, it appears that one might have a view of Hawai'i to the southeast. These three place names seem to indicate that these specific upland areas were excellent viewing vantage points.

The above place names, together with the environmental data, suggest that the lands of the central plateau basin were productive agriculturally and of great traditional significance. Prior to Polynesian settlement, the current project area was probably below the fringe of the native Hawaiian forest. Even in the early 1900s, vestiges of this forest could still be seen. "Most of the lands along the upper portion of the island were those above the 1,000 ft. elevation, as evidenced by the presence of dead tree skeletons along this elevation and above" (Gay, 1965:51). Clearing of this forest was undoubtedly initiated by traditional Polynesian agriculturists. In Emory's 1920 survey of Lāna'i, he did not observe any house sites within the project area but noted that the upper plateau lands were utilized intensively for agriculture (see also Figure 5).

In this region of Lāna'i, gulches, ridges, hilltops and other terrestrial landmarks were given descriptive names, some referring to heroic characters of Hawaiian mythology, and others suggestive of actions which could be accomplished (i.e., the sighting of the island of Hawai'i) from its' promontory. The upland plateau region was likely of great importance, both in terms of habitation and subsistence during the traditional or pre-contact time period, as well as an area somewhat sheltered from coastal raiding parties from other islands.

Emory (1924a: 122) estimated the aboriginal population of Lāna'i as about 3,150 prior to 1778. He stated that the inhabitants of Lāna'i survived by collecting dew on "oiled *tapas* or whipped from heavy shrubbery." Water that accumulated in natural depressions was husbanded carefully, and a few wells were dug along the coast and were "plastered on the seaward side with mud and straw" to stop the infiltration of sea water. Emory stated that the water derived from these wells was brackish, but usable by the Hawaiians because they had become accustomed to

the salinity. He further postulated that survival along the leeward coastline also depended on Hawaiians visiting small springs in the distant hills, and carrying water in gourds back to the coast.

Early historical accounts of Lāna'i attest to the general barrenness and small population (Ellis 1963, Menzies 1920). However, in 1779 Capt. King of the Cook expedition related that Lāna'i "appeared to be well inhabited" and "that it abounds in roots such as yams, sweet potatoes and taro" (Emory 1924:6). Emory deduced that the differences in these early descriptions were probably due to the devastating raid on Lāna'i and Kaho'olawe by Kalani'ōpu'u. The *ahupua'a* of Kamoku figures prominently in the recollections of this raid. S.M. Kamakau writes:

During Kalani'ōpu'u's occupancy of Lāna'i, the food ran out, and the men had to eat the root of a wild plant called *kūpala*, this had a loosening effect upon the bowels when eaten in quantity. The war is therefore called "The-land-of-loose-bowels (Kamoku-Hī)" and it is a war still talked of [circa 1866] among the descendants on Lāna'i (Kamakau 1992:91).

Kamoku refers to the *ahupua'a* where the *kūpala* grew thick, and *Hī* refers to a form of dysentery/diarrhea that could result from eating too much *kūpala*. "*Kūpala*" may refer to a variety of famine foods such as an endemic cucurbit (*Sicyos pachycarpus*), and a wild sweet potato or morning glory (Pukui and Elbert 1984:170).

Another explanation of the name of the district "Kamoku - the piece cut off" suggested to Emory that the etymology and history of a similarly named *ahupua'a* in the Hamakua district of the Big Island. In Hamakua C.J. Lyons (Emory 1969:31) recorded an *ahupua'a* named Kamoku that was once cut off from a number of *ahupua'a* for the use of the whole district, hence its name.

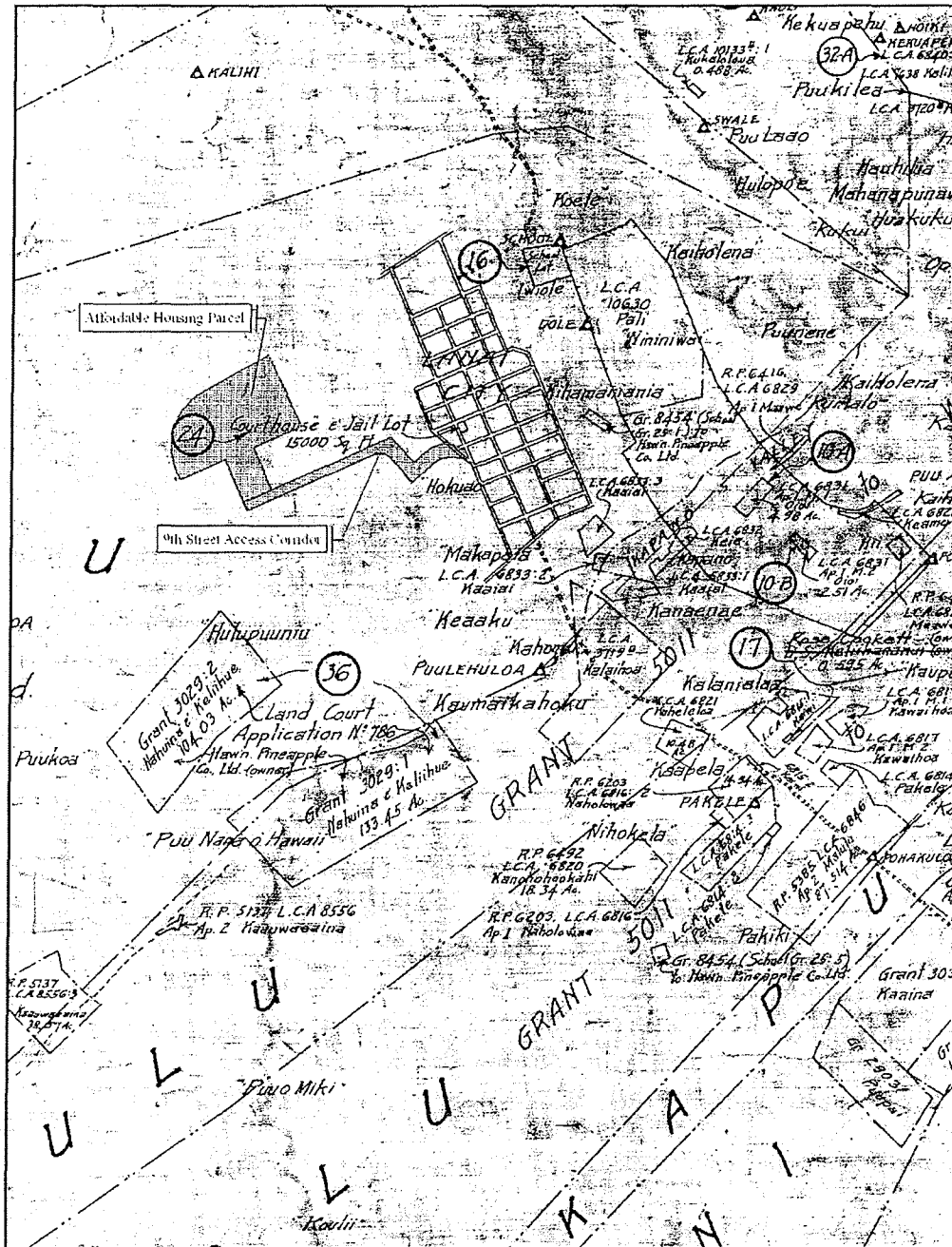


Figure 6. Hawaiian Pineapple Company, Ltd. (1929) survey map showing, place names, areas of Land Commission Awards, and development of Lāna'i City relative to the current project area.



### 3.1.2 Early Historic Period

Specific events for this time period within the project vicinity are difficult to pinpoint but several significant events for the island as a whole are noteworthy. Lāna'i was first seen by Captain James Cook during his voyage to the Sandwich Islands in January and February of 1779. The expedition had returned to the Hawaiian Islands in order to resupply following many months of mapping the west coast of America (Ellis 1963). William Ellis, Assistant Surgeon to the expedition, noted the first time that the ships *HMS Resolution* and *Discovery* sighted "Aranni" [Lāna'i], as the ships made their way past "Kaaowr'vee [Kaho'olawe] nearly adjoining to Mow'whēe" in 1779. It was during this voyage that Ellis went on to describe Lāna'i as an island under the dominion of the king of Maui (Ellis 1969: Vol. 2, 187). Kamehameha conquered O'ahu and Maui in 1795 and soon unified all of the Hawaiian Islands. In 1798, he returned to Lāna'i to make a summer residence at Kaunolū. The sandalwood trade began in 1810 and by the early to mid 1800s there was an increased reliance on western technology, supplies, and commerce which had a dramatic economic impact across the islands. With the death of Kamehameha in 1819 and the arrival of western missionaries in 1820, Hawai'i experienced dramatic changes. Western influence brought increased ship traffic to Lāna'i and in 1826, the American ship "London" was wrecked on Lāna'i but was rescued by an American military schooner (Ashford 1974:18). Between 1830 and 1842 there was a women's penal colony established on Lāna'i at Kaena and a male penal colony was established on Kaho'olawe.

Table 2 provides census data adapted from Emory (1924) and Schmitt (1973) for different time periods. While, population stability is suggested during 1832 and 1836, the trend shows a steady population decline for Lāna'i that follows similar trends on the other Hawaiian Islands.

Table 2. Population Estimates for Lāna'i from Various Time Periods

Emory estimate (pre-1778)	Missionary estimate (1823)	Missionary census (1832)	Missionary census (1836)	Official census (1850)
3,000	2500	1600	1200	604

It is perhaps noteworthy that during the early Historic Period, there appear to be some discrepancies in historical accounts of the physical descriptions of Lāna'i. Captain King's description previously presented indicates that the island had every appearance of being agriculturally productive and well populated. However, by 1792, Archibald Menzies, who was the surgeon attached to the Vancouver Expedition, described Lāna'i as follows:

...observing the state and naked appearance of the island which seemed thinly covered with shriveled grass in a scorched state. No hamlets or plantations were to be seen, no trees or bushes adorned the face of the country, which swelled out gradually to a moderate height, so that we have reason to think that the island is but very thinly inhabited (Menzies 1920).

Emory (1924) suggested that the dramatic differences portrayed in these descriptions may be attributed to the effects of Kalani'ōpu'u's raid. Fornander (1996:156) states that

Kalani'ōpu'u "ravaged the island thoroughly." Kamakau's account of Kalani'ōpu'u's men having to resort to eating *kūpala* would seem to support this theory.

### 3.1.3 Mid- to late-1800s

In 1848, the Mahele initiated extreme social, economic, and political changes within traditional Hawaiian culture on all of the islands. The Mahele resulted in the division of lands according to a system of private ownership based on Western legal concepts. In the first phase of this process, Kamehameha III subdivided his lands among the highest *ali'i* (royalty) *konohiki* (chiefs), and some favored *haole* (foreigners). This process of redistribution severed the political and social relationships of the traditional system of land use (Moffatt and Fitzpatrick 1995:11). Following this change, *maka'āinana* (commoners) were then permitted to pursue legal title to and ownership of land they had cultivated and inhabited through a Land Commission Award, in addition to the outright purchase of other government lands. At the end of the Mahele, naturalized foreign citizens were given the right to purchase land in Hawai'i. The ultimate result of this decision placed more land in the hands of non-Hawaiians than native Hawaiians between the years of 1850 and 1865 (Moffat and Fitzpatrick 1995:51). In many cases, the purchases or leases to non-Hawaiians included entire *'ili* (a subdivision of an *ahupua'a*) or *ahupua'a* (land division usually extending from mountain to sea).

An additional aspect of the Mahele was the sale of land to naturalized foreigners. These changes in land tenure had a significant impact across the Hawaiian Islands. On Lāna'i, by the mid-1800s much of the upper plateau lands of Kamoku and adjacent *ahupua'a* had been become open *pili* grasslands. This is indicated in the native and foreign testimonies given during the mid-1800s as part of the Mahele and Kuleana Acts. The *ahupua'a* of Kamoku, in which the project area lies, was "omitted" (Interior Department Memos 1860-70s) at the time of the Mahele (1848) and was subsequently leased as government lands (ca. 1860) (Hammatt, et al. 1988:20).

Based on tax map keys, historic maps, a search of the Waihona 'Aina database (Waihona Aina 2000), and consultation with Mr. Kepa Maly of the Lāna'i Culture and Heritage Center and the Lāna'i Representative to the Maui County Cultural Resource Commission, there are few Land Commission Award records for lands within the uplands of Kamoku Ahupua'a near the current project area (Table 3). This scarcity is a possible result of the omission of the *ahupua'a* during the original division of lands. Examination of the Land Court Map of Lāna'i commissioned by Hawaiian Pineapple Company (1929; see also Figure 6) shows four Land Commission Awards (LCAs) in the upland area of Kamoku Ahupua'a, some of which have boundaries that cross into the *ahupua'a* of Kalulu. One of the awards went to Noa Pali, LCA# 10630 located *mauka* and northeast of the Lāna'i City and the current project area, who was the *konohiki* (headman) and school superintendent of Kamoku. In 1856, Noa Pali corresponded with the Minister of the Interior (under Kamehameha IV) requesting that Kamoku be sold to him because he had been living there since Kamehameha III had granted him the lands in 1841. At this time, there appears to have been confusion as to who owned the *ahupua'a* of Kamoku; however, by 1858 it appeared on a list of Crown Lands and Royal Domain of the Hawaiian Kingdom (Kingdom of Hawaii Legislative Assembly 1890:158). It is apparent that at the time of the Mahele, Pali was cultivating lands "all over" (Waihona 'Aina 2000) and was wanting to consolidate his holdings within a 112.25-acre area.

Table 3. Summary of Land Commission Awards (LCAs) identified within the upland areas of Kamoku Ahupua'a (May 2009).

LCA #	Claimant	Ahupua'a	Land Use
1063	Pali	Kamoku	House lot=1; Sweet Potatoes=1; Bitter Melon/Gourd=1; Various Other Plants
03719B	Kalaihōa	Kamoku and Kalulu	Apana=1 (no description of land use provided)
6833:1-3	Kaaia	Kamoku and Kalulu	Parcel 1 and 2 = Pili grass areas; Parcel 3=House lot
85563:3	Kaauwaeaina	Kamoku and Kalulu, <i>ili</i> of Pueo	Planting section ( <i>pauku</i> land)=1

In the 1860s Ahsee, a Chinese immigrant, procured a lease for lands within Kamoku to raise goats. Concurrently, Walter Murray Gibson arrived at the Pālāwai Basin Mormon Commune and ultimately gained control, through government leases, over most of Lāna'i, becoming Hawai'i's "Premier of Everything". During the 1880s, Gibson's Lanai Ranch eventually had up to 18,000 goats and 12,000 sheep that were permitted to forage freely, virtually denuding the island of vegetation and causing severe erosion problems.

In 1888, Gibson left the islands for California after a series of troubles as Prime Minister of Hawai'i. His interests in Lāna'i were left to his daughter Talula and her husband, Fredrick Hayselden, and from 1888 to 1902, the Hayseldens were essentially in charge of Lāna'i. At this time, Kō'ele was the sheep ranch center for the island. Tabrah (1976:79) noted that in 1898 there were 174 people on the island and approximately 50,000 sheep. In an effort to control erosion, eucalyptus, and Norfolk pine were planted at Kō'ele and thousands of acres across the island were planted in Bermuda grass (also see Maui County Council 1998).

Charles Gay bought up the Gibson holdings in 1902. The Gay family eventually bought virtually the entire island in fee simple. The ranch center was still at Kō'ele, the location where Gibson's headquarters had been moved in the 1870s. The Gays also successfully cultivated pineapples on Lāna'i, both at Keōmuku and Lālākoa. The Gay family went into considerable debt to get the island converted to fee simple ownership, and was unable to retain the vast holdings. The family was forced to liquidate all holdings, except some 600 acres.

### 3.1.4 1900s to Modern Era

The period from 1910 to 1922 represents a shift from primarily sheep to cattle ranching. From 1910 to 1917, the Lanai Company Ltd. downsized its sheep operations and eventually sold all of their holdings to Harry and Frank Baldwin. At this point in time, they successfully converted the island into a cattle ranching operation. At the height of this operation, the ranching center at Kō'ele had approximately thirty buildings that included: the ranch manager house, an office, a store, a bachelor's quarters, a blacksmith shop, additional residences, and stables (Maui County Council 1998).

Botanist J. M. Lydgate, visiting Lāna'i with an expedition to obtain rare specimens of trees and flowering plants, reported that 40 continuous years of livestock grazing had, "pretty well denuded [Lāna'i] of its forest cover; only on the summit of the island ridge was there a

somewhat moth-eaten mantle of it left, and only on the slopes of the higher ravines and the steep hillsides was that mantle really intact and undisturbed” (Lydgate 1920). Lydgate also reported the extinction of plant species observed on Lānaʻi only four years prior: plants that had been documented by fellow botanist Horace Mann of Harvard University. Lydgate (1920) commented that, “the ravages of cattle, sheep and goats, as well as forest diseases, hastened the decadence of the indigenous forest [of Lānaʻi].”

In 1922, the Baldwins sold their holdings on Lānaʻi Island to the Hawaiian Pineapple Company (Figure 7) in order to finance a real estate transaction on the island of Maui (Maui County Council, Lānaʻi Community Plan 1998:28). The construction of office buildings, warehouses, shops and dwellings for 250 workers and their families began immediately. By 1927, three thousand acres of the Pālāwai Basin had been planted in pineapple, the first construction phase to establish Lānaʻi City had been finished (Figure 8), and a roadway linking the new piers at Kaumālapaʻu with Lānaʻi City had been paved (Freeman 1927). With the exception of the upper portion of the Ninth Street access corridor, the 1929 aerial photograph depicts the project area and surrounding lands heavily cultivated in commercial pineapple agriculture (Figure 9). The cultivation of pineapple on Lānaʻi had become integral in Hawaiʻi supplying more than 90 percent of the world output of canned pineapple.

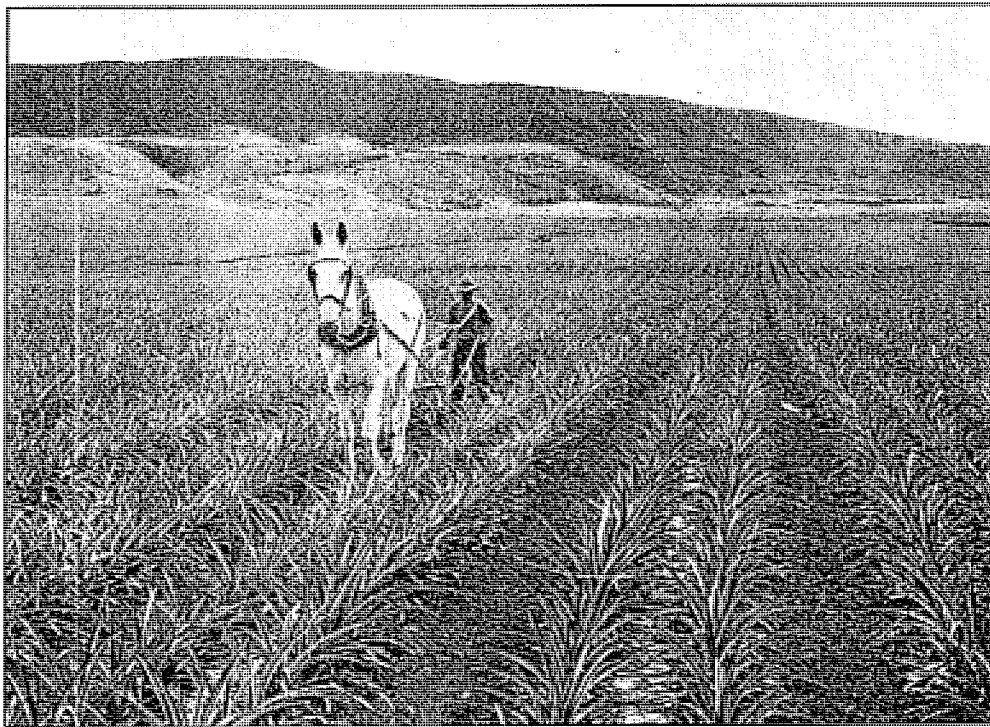


Figure 7. The plateau region of Lānaʻi is visible in this early photo of pineapple cultivation on the island (*Paradise of the Pacific*, December 1936, Vol. 48, No. 12).

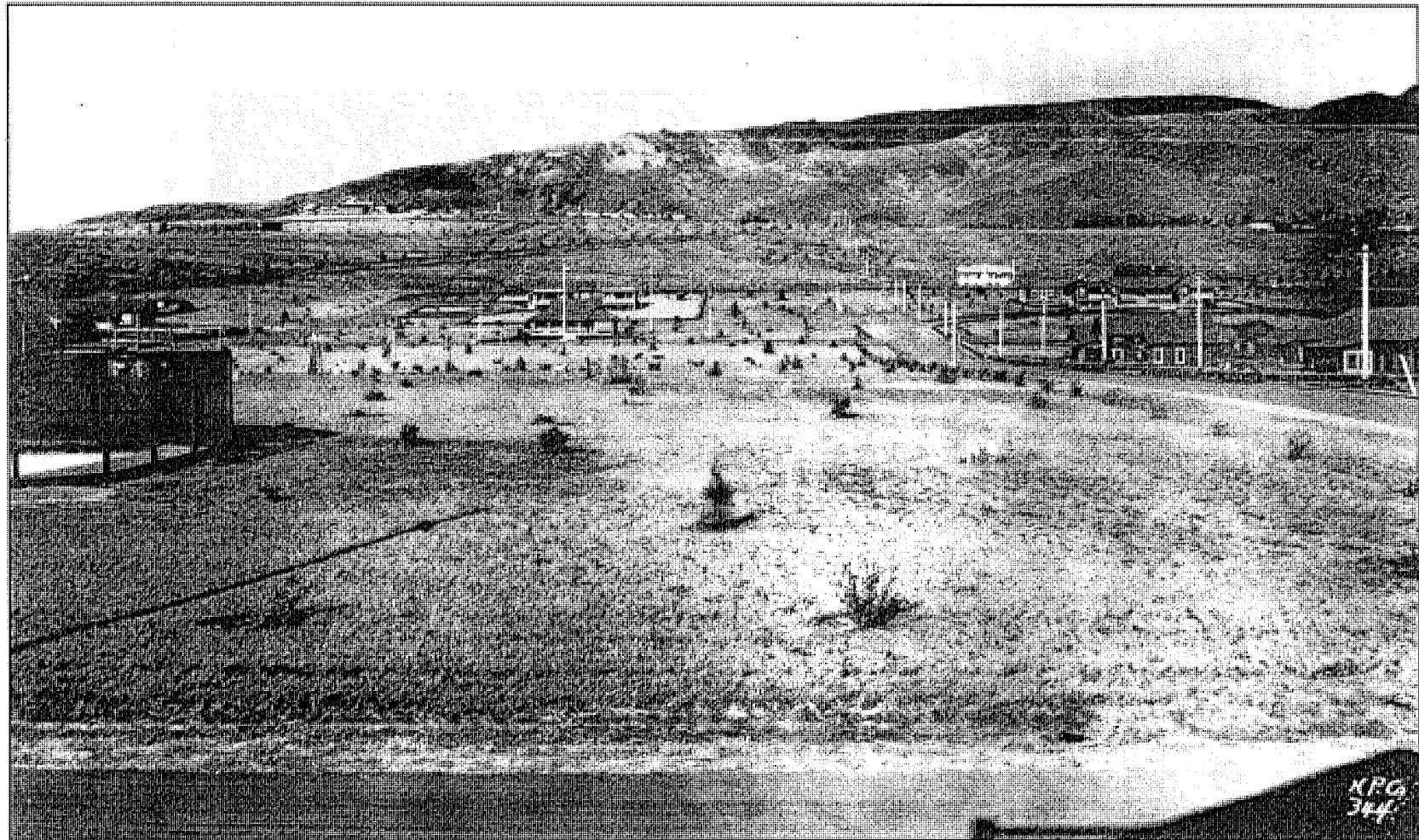


Figure 8. Dole Park circa 1923, following the acquisition of the island of Lāna'i by the Hawaiian Pineapple Company, and the subsequent construction of laborer and management housing. (Hawaiian Pineapple Company photo courtesy of Castle & Cooke Resorts LLC).



Figure 9. An aerial photograph of Lāna'i City dated 1929 the locations of Ninth Street and Fraser Avenue for reference, project area approximately located to the upper left of frame(aerial courtesy of Castle and Cooke Resorts, LLC.)

Harold T. Stearns traversed the island of Lāna'i between June and August of 1936, conducting studies of the geology and ground-water resources. He was assisted by personnel from the U.S. Geological Survey, completing hydrographic maps for the study. His work highlighted the explorations for ground water in Maunalei and at Kō'ele, to improve sources of drinking water, and for irrigation of the expanding fields of pineapple cultivated on the island (Stearns 1940). He reported that the westernmost slopes of the Pālāwai Basin of Lāna'i "[are] not sheltered by other islands on the southerly side, [and] *kona* storms are unobstructed. Heavy downpours during a single *kona* [southern exposure] storm commonly account for a considerable

part of the annual rainfall, and in some of the arid sections a single rain storm a single rain may contribute as much as 80 percent of the annual total” (Stearns 1940:65).

By 1939, the population of Lāna‘i was reported at four thousand, with virtually all of the residents working to maintain the fifteen thousand acres of pineapple fields. The expansion of the market to accommodate Hawaiian pineapples occurred so rapidly, with so much success, that new machinery was quickly developed to take advantage of the gentle topography of Lāna‘i (Mackie 1939). The long, flat fields could accommodate mechanical harvesters, which operated by straddling rows of pineapple plants, and moving slowly behind men who broke the ripe fruit off their stalks. Once aboard the harvester, pineapples had their crowns removed, were sorted for size, and crated. Pineapples picked in the morning on Lāna‘i, about sixty miles from Honolulu, were barged to Honolulu, canned and ready for shipment by nightfall the same day (McClellan 1939).

In 1961, James D. Dole’s pineapple land on Lāna‘i was merged with the assets of Castle & Cooke, a prominent Hawai‘i-based corporation. World-wide prices for pineapple continued to drop throughout the 1970’s as competing countries supplied the market with cheaper pineapple. While pineapple cultivation continued on Lāna‘i through the 1970s it is clear that some of the fields were starting to transition into fallow agricultural lands (Figure 10) and during the 1980’s, Castle & Cooke began a long-term program to phase the island out of pineapple cultivation and expand tourism. In 1988, David Murdock, Chairman of Castle & Cooke, Inc., opened a resort hotel and companion championship golf course at Mānele Bay. A second resort hotel and golf course in the uplands of Kō‘ele was opened in 1990. The final pineapple harvest and phasing out of all pineapple operations in 1993 (Boyd 1996) marked the end of an era for Lāna‘i Island leaving much of the lands that were once in pineapple, including the current project area, open and fallow.



Figure 10. A portion of the 1979 USGS Orthophotoquad, Lanai City Quadrangle 7.5' Series showing the current project area (shaded in red) in relation to Fraser Avenue, Ninth Street, and lands being transitioned to fallow to the north and southwest.



## Section 4 Archaeological Research

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Archaeological studies that address the general history of Lānaʻi, with specific mentions of the *ahupuaʻa* of Kamoku include: Emory (1924), the statewide survey of Lānaʻi Island, Hommon (1974), Ahlo (1985), Nagata (1987), Walker and Haun (1987), Hammatt and others (1988), Hammatt and Borthwick (1988, 1989 and 1993), Hommon (1974), Borthwick and Hammatt (1989 and 1992), Borthwick and others (1990), Hammatt and others (1990), Hammatt and Chiogioji (1991), Colin and Hammatt (1996), Creed and others (2000), Raymond (2003), Hammatt and Schideler (2004), Dockall and others(2004), and Lee-Greig and Hammatt (2005).

Previous archaeological studies specific to upper plateau of Kamoku Ahupuaʻa are listed in Table 4 according to year and depicted on Figure 11 with an expanded explanation of studies conducted in the immediate vicinity of the current project area immediately following.

Table 4. Archaeological Studies within, and adjacent to, the outer limits of Lāna'i City.

Reference	Year	Location	Description
Emory	1924a	Island-Wide	Archaeological Reconnaissance: Island-wide survey that recorded house sites to the north of Kamoku Ahupua'a.
Hommon	1974	Island-Wide	Archaeological Inventory Survey: Kō'ele nominated as a historic district and assigned SIHP number 50-40-1004 which included three houses and one church.
Hammatt and Borthwick	1988	Lālākoa III Subdivision	Archaeological Inventory Survey: A scatter of various materials was observed and documented in a fallow pineapple field; historic era artifacts were observed but not collected; coarse-grained basalt fragments collected and determined to come from recently introduced road gravel; numerous fine-grained basalt flakes and basalt artifacts (one finished adze fragment, eight adze performs, a core, and thirteen retouched flakes) collected and determined to have been imported with road gravel from the Ko'i Adze quarry.
Hammatt et al.	1988	Kō'ele	Archaeological Data Recovery: Excavation and analysis of recovered ranch era historic material from two trash pits correlated with events during ranching era.
Borthwick and Hammatt	1989	Iwi'ole Dorms	Archaeological Reconnaissance: Observed basalt and volcanic flake scatters in a disturbed context within fallow pineapple fields.
Hammatt and Borthwick	1989	1) Kō'ele Golf Course; 2) Kō'ele Single Family Housing; 3) Queens Multi-Family Housing; 4) Waialua Annex Subdivision (Olopuia Woods Subdivision)	Archaeological Reconnaissance: Reconnaissance of multiple areas: 1) Four historic ranching era features (three associated with the water system and a historic scatter from the Gay's Homestead), a volcanic glass source, and a lithic concentration were recorded. In addition, 28 lithic artifacts collected within the former pineapple fields in association with road gravel; 2) No historic properties identified; 3) A few basalt flakes encountered in a concentration of road gravel 4) A scatter of basalt flakes mixed with road gravel and modern cultural materials was observed on a fallow pineapple field dirt road and presumed to have been "mechanically transported".

Reference	Year	Location	Description
Hammatt and Borthwick	1990	Kō'ele Golf Course	Archaeological Inventory Survey: Survey of 100-acres behind the Kō'ele golf course. No historic properties identified.
Borthwick and Hammatt	1992	Proposed Kō'ele Reservoir	Archaeological Inventory Survey: No historic properties identified.
Hammatt and Chiogioji	1992	Waialua Annex Subdivision	Archaeological Investigation and Monitoring: Previously recorded scatter was not relocated during sewer line installation likely due to grubbing activities.
Hammatt and Borthwick	1993	Sewerline from Kō'ele to Lāna'i City	Archaeological Inventory Survey: No historic properties identified.
Creed et al.	2000	DHHL Lots, Lāna'i City	Archaeological Inventory Survey: Encountered debris from firs Lāna'i Airport. No significant historic properties identified.
Raymond	2003	Lāna'ihale	Cultural Resource Investigations: Reconnaissance of the summit fenceline. No historic properties identified within the project APE.
Dockall et al.	2004	Behind Kō'ele Golf Course Clubhouse	Archaeological Inventory Survey: No historic properties identified.
Hammatt and Shideler	2004	Lower west slope of Niniwai Hill	Archaeological Inventory Survey: Documentation of Kihamanienie Church (Site 50-50-98-1946) and associated graveyard
Conley-Kapoi and Hammatt	2005	Lāna'i City	Archaeological Inventory Survey: No historic properties identified.
Lee-Greig and Hammatt	2005	Courts Affordable Multifamily Housing Development, Central Lāna'i City	Archaeological Field Inspection with Subsurface Testing: No historic properties identified.
Lee-Greig and Hammatt	2009 (in progress)	Lāna'i High and Elementary School Expansion	Archaeological Assessment: No historic properties identified.



Of the studies summarized in Table 4 above, four archaeological studies were carried out within and directly adjacent to the current project area. An archaeological reconnaissance was conducted of three areas consisting of the Kō'ele Golf Course; the Kō'ele Single Family Housing; the Queens Multi-Family; and the Waialua Annex Subdivision (currently known as the Olopuā Woods Subdivision) (Hammatt and Borthwick 1989). Pertinent to this study is the reconnaissance of the planned 30-acre Waialua Annex Subdivision (Hammatt and Borthwick 1989:27). The pedestrian reconnaissance identified a single concentrated surface scatter of road gravels, modern trash (bottle glass and spent gun cartridges) intermixed with basalt flakes (Hammatt and Borthwick 1989:28). The presence of the scatter on the surface and mixed nature of the materials indicated that the scatter was a secondary deposit likely transported through mechanical means with the roadbed gravels (Hammatt and Borthwick 1989:28). Observations of the nearby Iwiōle Gulch embankments clearly showed the pineapple plow zone ranging from 30-70 cm thick with black plastic fragments (Hammatt and Borthwick 1989:28). This range for the plow zone is consistent with soils documented during backhoe testing conducted for the expansion of the Kanepu'u Subdivision (Conley-Kapoi and Hammatt 2005; see also Figure 11).

In 1992, CSH conducted an investigation and archaeological monitoring of a short length of sewer line within the Waialua Annex Subdivision following the completion of the above reconnaissance (Hammatt and Chiogioji 1992). An inspection of the surface following initial grubbing resulted in no significant findings. During this project site inspection, the material scatter identified during the reconnaissance was not relocated likely due to the ongoing grubbing activities at that time (Hammatt and Chiogioji 1992). Inspection of soil stratigraphy of the sewer line trenches also confirmed the observations made during the reconnaissance survey that the upper stratum (0-75 cm) represented the highly disturbed plow zone consisting of material associated with commercial pineapple cultivation (Hammatt and Chiogioji 1992:5-8). No historically significant cultural materials were identified during the inspection of the sewer line trench sidewalls (Hammatt and Chiogioji 1992:8).

Hammatt and Borthwick (1993) conducted an archaeological inventory survey approximately 13,000 feet of sewer line west of the current survey area, for the proposed Kō'ele Waste Water Treatment Project. While special attention was given to locating flake or midden scatters in the former pineapple fields, no evidence of pre-contact activity was identified within the project corridor (Hammatt and Borthwick 1993:16).

An inventory survey of a fifty-acre Department of the Hawaiian Home Lands parcel (Creed et al. 2000) in former pineapple lands in northwest Lāna'i City was conducted by CSH. With the exception of some historic debris associated with Lāna'i's first airport and modern trash (car parts, PVC pipe fragments, and other trash) the inventory survey found nothing of significance (Creed et al. 2000:18).

Finally, CSH conducted an archaeological inventory survey of an approximate 42-acre area within former pineapple lands. With the exception of a modern era fence line, the archaeological inventory survey did not identify any significant historic properties (Lee-Greig and Hammatt 2009).

## Section 5 Community Consultations

Cultural Surveys Hawai'i Inc. contacted the following individuals and Hawaiian organizations requesting their *kōkua* and guidance regarding knowledge of traditional cultural practices and cultural resources of the study area. The following table represents all community consultations conducted with *kama'āina*, Hawaiian cultural advisors and Hawaiian organizations. Individuals who expressed personal knowledge of the study area and gave their consent to share their *mana'o* for this study, both formally and informally, are presented in Section 6 Summaries of Kama'āina Interviews. Formal letters of response to the scoping letter sent out by CSH have been appended to this study as Appendix C

Table 5. Community Contacts

Name	Affiliation	Contacted <sup>1</sup>	Personal Knowledge (Y/N/S)	Comments
Mrs. Yvonne Alboro	Lāna'i Senior Center Employee	Y	S	Mrs. Alboro helped CSH organize <i>kūpuna</i> interviews.
Mr. Duane and Mrs. Shelia Black	Retired Plantation Administrator	Y	Y	Shared insight to the Lāna'i community.
Ms. Phyllis "Coochie" Cayan	DLNR-State Historic Preservation Division, History and Culture Branch Chief (Former Lāna'i resident)	Y	S	CSH sent letter of inquiry. Mrs. Cayan suggested contacting Mr. Kepa Maly and utilizing the research he has compiled, Mr. Albert Morita, Aunty Irene Perry as well as Kūpuna at the Senior Center. She recommended including the <i>mo'olelo</i> and mythology of Lāna'i.
Mrs. Maggie Masicampo	Lāna'i Senior Center Manager	Y	S	Mrs. Masicampo helped organize <i>kūpuna</i> interviews and referred CSH to numerous contacts.
Mrs. Alberta Morita deJetley	Commercial Farmer/Editor/Owner of <i>Lana'i Today</i>	Y	Y	See 6.1.2 below.
Anonymous <i>Kama'āina</i>	<i>Kama'āina</i>	Y	Y	See 6.1.8 below.

<sup>1</sup> Key:

Y=Yes

N=No

A=Attempted (at least 3 attempts were made to contact individual, with no response)

S=Some knowledge of project area

DC=Declined to comment

DP=Declined to participate

U=Unable to contact, i.e., no phone or forwarding address, phone number unknown

Name	Affiliation	Contacted <sup>1</sup>	Personal Knowledge (Y/N/S)	Comments
Mrs. Martha Evans	Lanaians for Sensible Growth	Y	Y	CSH sent letter of inquiry. Mrs. Evans made referrals to several individuals she thought might like to share. They include: Mr. Kepa Maly, Mr. Sol Kaopuiki, Mr. Pierce Myers, Mr. Bob Saiki, Mrs. Vivian Eskaran, Mrs. Sugar Gima and her son Mr. Reynold Butch Gima, Mr. Howard and Mrs. Molly Sakamoto, Mr. Larry Kawasaki, Mr. Dennis Hokama, Aunty Irene Perry, Aunty Lei Kanipai, Mrs. Jane Gavriel, and Mrs. Leila Tamashiro. Mrs. Evans also shared her own recollections, see 6.1.1 below.
Mrs. Sugar (Minami) Gima	<i>Kama'āina</i>	Y	N	Mrs. Gima was present during the interview at the Senior Center but did not participate.
Mr. Reynold Butch Gima	<i>Kama'āina</i> , mother's family ran the Minami Gardens in the 1930's located at the site of the Lāna'i High and Elementary School adjacent to the affordable housing project.	Y	S	Recommended contacting his mother, Sugar Gima, and his Aunt Susan Miyamoto and interviewing them.
Mr. Robert Hera	Held several positions with Dole Company over thirty plus year career, including the title of Superintendent of the company.	Y	Y	CSH sent letter of inquiry.. See 6.1.5 below.
Aunty Lei Kanipae	<i>Kupuna</i>	A	--	
Mr. Solomon Kaopuiki	<i>Kupuna</i>	Y	Y	CSH sent letter of inquiry.
Ms. Mona Kapaku	Department of Hawaiian Homelands – Maui District Supervisor	Y	N	CSH mailed letter of inquiry. Ms. Kapaku had no concerns regarding cultural impacts. Referrals were made to Uncle Sol Kaho'ohalahala and <i>ohana</i> , Mrs. Woolsey, Mrs. Kewenaole and her

Name	Affiliation	Contacted <sup>1</sup>	Personal Knowledge (Y/N/S)	Comments
				daughter.
Mr. Kepa Maly	Executive Director, Lāna'i Culture and Heritage Center	Y	Y	CSH mailed letter of inquiry. Mr. Maly made referrals to the following individuals: Ms. Magge Masicampo, Mr. Noboru "Squeaky" Oyama, Ms. Kay Okamoto, Mrs. Susan Miyamoto, Sugar Gima, Mr. Butch Gima and Mr. Shigeto Minami.
Mrs. Susan (Minami) Miyamoto	Mrs. Myamoto is from the Minami family; Sugar Gima's sister.	Y	Y	See 6.1.7 below.
Mr. Albert Morita	<i>Kupuna</i> , retired from DLNR, Division of Forestry and Wildlife	Y	Y	See 6.1.3 below. CSH mailed letter of inquiry.
Mr. Clyde Namu'o	OHA-Administrator, Native Hawaiian Historic Preservation Council	Y	S	CSH sent letter of inquiry. OHA recommended that CSH contact Mr. Kepa Maly, Mr. Sol Kaho'ohalahala and Mrs. Martha Evans. OHA also suggested CSH consult the Lāna'i community on all three cultural impact assessment projects (Lāna'i High and Elementary School, Senior Center Demolition and Construction of New Facility and the Affordable Housing Project) simultaneously.
Mr. Gary Onuma	<i>Kupuna</i> . Castle & Cooke Game Manager, <i>Kama'āina</i>	Y	Y	See 6.1.4. CSH sent letter of inquiry.
Mr. Noboru "Squeaky" Oyama	<i>Kupuna</i>	Y	Y	See 6.3.2 below.
Ms. Pua Paoa	Maui/ Lāna'i Islands Burial Council, Lāna'i Island Representative	Y	S	CSH sent letter of inquiry. Referred CSH to Uncle Sol Kaopuiki and Auntie Lei Kanipae
Auntie Irene Perry	<i>Kupuna</i>	Y	Y	See 6.3.1 below.
Ms. Sandra Ropa	Hui Malama Pono O Lāna'i	Y	S	CSH sent letter of inquiry. See 6.1.9 below.
Mr. Glenn Richardson	Former member, Maui/ Lāna'i Islands Burial Council, Lāna'i Island Representative, <i>Kama'āina</i>	A	--	CSH sent letter of inquiry.



Name	Affiliation	Contacted <sup>1</sup>	Personal Knowledge (Y/N/S)	Comments
Mr. Bob Saiki	School Principal in 1960's	A	--	
Mr. Howard Sakamoto	School Principal in 1970's	A	--	
Mrs. Molly Sakamoto	Mr. Howard Sakamoto's wife and <i>kama'āina</i> of Lāna'i	A	--	
Maui County Cultural Resources Commission		Y	Y	See 6.2. below.
Mrs. Momi Suzuki	<i>Kama'āina</i> . Mrs. Suzuki is the daughter of Auntie Irene Perry.	Y	S	CSH sent letter of inquiry. Ms. Suzuki explained that although she does not have much knowledge regarding traditional practices of the area, she believes the affordable housing project is necessary. Mrs. Suzuki made a referral to Mr. Squeaky Oyama.
Mrs. Jackie Woolsley	Hui Malama O Lāna'i	A	--	CSH sent letter of inquiry.

## Section 6 Summaries of Kama'āina Interviews

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### 6.1 Informal Interviews and Consultation

The following are summaries of informal interviews conducted over the phone and in person between March and June 2009. Individuals were informed that they may remain anonymous throughout any portion of the consultation process.

#### 6.1.1 Mrs. Martha Evans

Mrs. Martha Evans is the Vice Principal of Lāna'i High and Elementary School. She has been a resident of Lāna'i since the 1970's when she moved there to work as a teacher. A person of Hawaiian ancestry, Mrs. Evans is also a member of the grass-roots organization, Lanaians for Sensible Growth, and is the Chair of the Lāna'i Archaeology Committee. Mrs. Evans submitted her *mana'o* via e-mail on March 15, 2009. Mrs. Evans recalled stories regarding night marchers and culturally significant *pohaku* or stone, near the teacher cottages located adjacent to the school:

I do remember hearing a story about the night marchers when I first moved into the teacher cottages adjacent to the school. (It's been awhile since I have thought about this so my recollection may be rather fuzzy.) There were 7 or 8 cottages on the school parcel back in the 70's. The first cottage was large -- it was moved in the late 90's or early 00's and is now located at the beginning of Lanai Ave, *makai* side as a private residence/bed-and-breakfast. The second was a duplex unit (2-units), the third was a smaller cottage, followed by two dormitory-style houses with 4-bedrooms each. Those were followed by two smaller cottages of 2-bedrooms each. Anyway, it is said the trail came from the area above Lanai Avenue, cutting through the yard at the *mauka* corner of Lanai and Sixth St. It came down through several properties and then cut through the school and along Cottage Row, passing in front of the last cottage. At times people would hear things and talk would also go to the night marchers. There was a rock located outside of the last cottage that had some kind of significance although I can't remember what it was.

Mrs. Evans also mentioned a farm and piggery that Mr. Bob Sakai ran located in the lower portion of the school parcel.

#### 6.1.2 Mrs. Alberta (Morita) deJetley

Mrs. Alberta deJetley has lived on Lāna'i or in Hana, Maui since 1961. She currently operates Bennie's Farm and the monthly newspaper publication, *Lana'i Today*. Mrs. deJetley's concerns are focused largely on the future of Lāna'i's economy, sustainability and overall viability as a community. Mrs. deJetley runs the community paper because she thinks it is a critical part of supporting small business and the community interests on Lāna'i. She feels she has a vested interest in the well being and economy of Lāna'i, and wants to see the island do well. She believes that stopping growth on Lāna'i will have a negative effect on the community's future

and feels that the community needs to be “pro-business” if it wants to have a viable economy. She states, “we should be working on ways to promote the community”.

Regarding the lands surrounding the proposed project area, Mrs. deJetley remembers this area being in pineapple cultivation. Mrs. deJetley recalls Kō'ele as having been the center of the islands population before the pineapple plantation built Lāna'i City. Mrs. de Jetely is familiar with the state hunting lands located further *makai* of the project area but she does not consider the hunting of large game mammals and game birds in these areas a traditional Hawaiian activity.

### 6.1.3 Mr. Albert Morita

Mr. Albert Morita is *kama'āina* of Lāna'i, a retired Department of Land and Natural Resources (DLNR), Division of Conservation and Resources Enforcement (DOCARE) officer, he currently sits on the board of directors for the Lāna'i Culture and Heritage Center (LCHC). His familiarity with the study area comes from growing up on Lāna'i and working in the field for 30 years as a DOCARE officer.

Mr. Morita explained that the project area has been in pineapple cultivation as long as he can remember. He explains that when he was a child, stone artifacts were often found during the plowing of the pineapple fields. He remembers mainly *ulu maika*, and fire pits (*imu*), and therefore believes there is a likelihood that these things may be uncovered during grading and grubbing of the project area.

The lower elevations west of the city, from the sea cliffs (*pali*) to the edge of the pineapple fields were territorial hunting grounds since the 50's and remain today under the State DLNR as hunting grounds. These lands were used as ranchlands before hunting. In addition, Hunting Unit 3 has been included in the hunting area. One can hunt large game; axis deer, dall sheep, and bird game turkey, pheasant, gray Franklyn, chucker, and doves (lace necked and barred) in this area.

Regarding more traditional practices, Mr. Morita recalls individuals collecting verbena (*ha'uōwī*) to make a poultice for bruises on themselves or their horses, in lands on the outskirts of town. He also recalls individuals harvesting *'uhaloa* (*Waltheria indica*), which grows wild in the same areas, for medicinal purposes.

Mr. Morita draws attention to the area of Hōkūau. He explains that according to Robert Hobdy's map in the book titled "The Story of Lāna'i " by George C. Munro, this area is located east of the project area. Its meaning is Morning Star. Mr. Morita suggested researching this area more thoroughly due to its proximity to the project area. He also suggested Kenneth P. Emory's work. Mr. Morita comments on the above-mentioned map and book noting their accuracy and intimate knowledge of Lāna'i and is grateful this family got together to write it. It is a very important historical document.

Overall, Mr. Morita does not see the affordable housing project impacting hunting practices or sporadic plant collection. He said that some deer may be displaced but that they are resilient when it comes to finding new habitat. He explained that Lāna'i is in need of affordable housing.

#### 6.1.4 Mr. Gary Onuma

Mr. Gary Onuma worked as a Game Manager for Castle & Cooke and grew up near the project area, therefore, he is intimately familiar with the area. As a child Mr. Onuma recalls finding stone artifacts, but explains that the area has been heavily cultivated since the 1930's and archaeological feature remnants would be scarce today. He also explains that there is a hunting area just below town, where axis deer can be found. He explains that some axis deer live in the proposed project area and will be displaced by construction, but insists that axis deer find new habitat easily. Mr. Onuma mentions the sewage treatment plant nearby and states that it may be a cause of bad odor.

#### 6.1.5 Mr. Robert Hera

Mr. Robert Hera moved to Lāna'i with his family from Kona in 1936. His family had been working on the coffee farms. They came to Lāna'i on the S.S. Humuula, a steam freight ship. Both he and his parents worked for Dole Company upon arrival in Lāna'i. Throughout his thirty-year career with Dole, Mr. Hera held a variety of positions outside of actual pineapple field work, they included positions in agriculture and engineering, water systems and utilities departments. In addition to the utilities maintenance, Mr. Hera helped with the general upkeep of the city, eventually becoming a superintendent with the company.

Mr. Hera explained that the proposed project area has been in pineapple cultivation for as long as he can remember. He does not think that the housing project will impact any cultural activities and that there is nothing there now.

Mr. Hera spoke of the teachers cottages, located near the adjacent school property, and described how pilots during WWII used to fly over and drop letters for the teachers. He said he also used to entertain at the teacher cottages, playing Hawaiian music. He spoke of an airstrip that was once in the area. It was destroyed: trenches were dug through the airstrip after Pearl Harbor was bombed to avoid the possibility of enemy planes landing there. Sikorsky aircraft used to land there as well.

#### 6.1.6 Mr. Shigeto Minami

Mr. Shigeto Minami's family ran Minami Gardens. Minami Gardens was located at the present-day site of the Lāna'i High and Elementary School, near the proposed project area. Mr. Minami was born in 1929 and is 80 years old. His father was Jusaku (Nakao) Minami and his mother was Fujiyo Minami. He explains that his family took his mother's last name because there were no boys in her family to carry it on, a Japanese tradition under such circumstances. His sisters are Yasuko "Sugar" Gima and Susan Miyamoto who currently live on Lāna'i.

Mr. Minami said that his father was the *luna* of a women's "gang". He supervised this work group whose field duties included such activities as *ho hana* (weeding) and picking pineapple. His father worked in their garden after work and on the weekends.

Mr. Minami said his grandmother, Nami, worked in the garden every day, with one other individual who was employed full time. The hired person also boarded with them. Mr. Minami's clearest recollection regarding the gardens was loading their truck with vegetables and driving through the "Camp" (Lāna'i City) to sell their goods. He said he remembers ringing a bell to let

people know they were in town. Most people had their own gardens so he believes that the majority of the Minamis' produce was bought by the single men.

Mr. Minami referred to the style of gardening as "truck farming". He said they grew potatoes, carrots, lettuce, cabbage, "all the normal things". He thinks they probably sold the produce in town once a week. He said they must have leased the farm from the plantation because when it was decided to move the school from Kō'ele to the garden location, they had to move the garden down by the Protestant church, about a mile away.

Mr. Minami does not know what was at this location before his family's garden. Nor does he remember finding Hawaiian stone artifacts while gardening. He said that he doesn't remember there being very many Hawaiians living in town. Mr. Minami graduated in 1947; his class had 31 students. He, like all the other school kids, walked to school at Kō'ele before it was moved into town.

He remembers the garden being his playground when he was in the first grade. They had chickens, and a big tree in which his father built a play house. He recalls a tall hedge bounding what would be the Fraser Avenue side of the farm; he recalls it being sisal. He estimates that the garden was about three acres. Sometimes after school and on weekends he worked in the garden and during the summer he worked in the pineapple fields, after he was 12 yrs old.

#### 6.1.7 Mrs. Susan (Minami) Miyamoto

Mrs. Susan Miyamoto moved to Lāna'i from Paia, Maui in 1924. She was five years old at the time. Her family ran the Minami Gardens, the above mentioned truck garden. The Minami Gardens was in operation at the current day school location from 1924 until 1937. When it was decided that the school would be relocated from Kō'ele to their garden site, they moved the garden about a mile away, near the site of the Protestant church.

Mrs. Miyamoto recalls her family's garden as being very big, she guesses about three acres. She remembers a tall hedge that grew along the end that now borders Fraser Avenue. She said they grew cabbage, wai bok and head cabbage as well as *araimo*, or Japanese taro/potatoes. She describes "thinning" lettuce to properly space it, packaging potatoes and bundling cabbage. Mrs. Miyamoto explains that she and her siblings did not work in the garden all day; they attended school up at Kō'ele and only worked after school and sometimes on the weekends. She said that her father and her grandmother did most the gardening and during the summers, she and her siblings worked in the pineapple fields.

She speaks of her father and his job as a *luna* for a "wahine gang" or women's work group, for the plantation. It wasn't until after finishing his plantation work did he tend his garden. They sold vegetables after *pauhana* time out of what Mrs. Miyamoto describes as "not a truck, but an old car" about two times a week. She said they also grew and sold bananas.

The Minami family lived across the street, in one of the original plantation homes behind the current Senior Center. When asked what the lands north and west of their garden looked like, Mrs. Miyamoto states, there was "nothing" there. She explained that pineapple cultivation did not extend into those areas, she described the pineapple fields as being "much further down". To the south, near the current day gym location was Mr. Okamoto's house. When asked if she remembers finding Hawaiian artifacts while working in the garden, she says she did not. Neither does she recall individuals utilizing the area in traditional ways for plant gathering or

ceremonies. She does remember the Hawaiian families though, and she states, “not like *hapa*, but pure Hawaiians”.

Mrs. Miyamoto was in the last class to graduate from the school while it was still at its Kō'ele location. She graduated in 1935, when the school only went to tenth grade.

### 6.1.8 Kamā'aina

An individual, who wishes to remain anonymous, familiar with the lands of proposed project area does not foresee any adverse impacts the project will have on hunting practices west of project area. There are axis deer that now live in the pineapple fields near Lāna'i City, but this individual explains that although they will be displaced they are a hardy breed and will not have difficulties finding new habitat. This person explained that the nearest state-leased hunting lands are near the airport, 5 to 15 minutes out of town. The state leases 30,000 acres from Castle & Cooke for use as hunting lands. It is believed that these hunting lands comprise the most popular game mammal hunting area in the State of Hawai'i and that the hunting season contributes significantly to Lāna'i's economy. Sport hunting in these areas began in the 1950's when the then territory of Hawai'i originally acquired the lease to these lands.

Typically, hunting seasons work around the animals breeding seasons. The axis deer season is from late February to mid-May, the mouflon sheep season is from late July to late October and the game bird season is in the fall from November to January. Some of the game birds that can be found on the state-leased lands west of the project area include ring-necked pheasant (*kolohala*), wild turkey, Grey Francolin, Gambles Quail and the Erckel Francolin.

### 6.1.9 Mrs. Sandra (Kamipae) Ropa

Mrs. Sandra Ropa is a member of Hui Malama Pono O Lāna'i Archaeological Committee and is the daughter of Aunty Lei (Kaopuiki) Kamipae. She was born in 1943 and grew up on Lāna'i. Although it was her mother's generation that lived on the island before the pineapple plantation began, she recalls some of her knowledge and experiences growing up.

Mrs. Ropa explained that her grandfather was a Christian minister who forbade all things Hawaiian, yet he spoke and preached only in Hawaiian. Mrs. Ropa's mother, Aunty Lei, grew up with a thorough understanding of the Hawaiian language but was not allowed to speak Hawaiian at school, the result being that she could understand Hawaiian yet could not speak it very well. Mrs. Ropa described finding *ulu maika* in the pineapple fields as a common occurrence. When she was a child, she explained, her grandfather would not let her keep these items or bring them into the house.

Mrs. Ropa recalls her grandparents having a garden down at Kaumālapa'u where they grew foods that could tolerate the brackish water located there. Her grandparents grew cabbage, corn and string beans. She said she grew up eating deer and fish as well. She recalls her grandparents bartering their vegetables for fish. She also recalls an abundance of wild tomatoes that grew in the pineapple fields; she said the wild turkeys have eaten them all. Mrs. Ropa recalls the time when a few Hawaiian families lived at Kō'ele and worked for the Ranch. She explains that as a teenager she didn't pay much attention to these things.

Regarding the affordable housing project, Mrs. Ropa explained that before the economic crisis, the housing project was needed. She expresses some uncertainty regarding the future of the community in the current economic situation.

## 6.2 Maui County Cultural Resource Commission (CCRC), June 4, 2009

Mrs. Collēen Medeiros Dagan and Mrs. Tanya Lee-Grieg of Cultural Surveys Hawai'i attended this meeting to gather information on traditional and cultural practices in the upland areas of Kamoku. Commissioners in attendance included Mr. Eric Fredericksen, Mr. Raymond Hutaff, Mrs. Veronica Marquez, Mr. Kalei Moikeha and Mrs. Nani Watanabe.

Mr. Kepa Maly shared some of his knowledge about the area in a written statement which includes land claim awards for Kamoku as well as the land survey metes-and-bounds description *ahupua'a* boundaries. Mr. Raymond Hutaff stated his feelings regarding the *ahupua'a* name and the purpose of the *ahupua'a* itself as being a significant cultural land tradition.

Mr. Steve Bumar, Vice President of Castle & Cooke Resorts LLC, explained that his company has produced a DVD of *kūpuna* interviews called "Aka Aina". He explained that interviews were of *kūpuna* of various ethnicities. Mr. Bumar also spoke of a walled-off section of Kaiholena Gulch behind the 17<sup>th</sup> hole of the golf course, The Experience at Kō'ele. Mrs. Watanabe makes reference to another set of *kūpuna* interviews available called "Reflections of Lāna'i".

Mrs. Watanabe confirmed that the water from the reservoir behind the Lodge at Kō'ele was utilized as drinking water in historic times. When asked specifically about the existence of a spring at Kō'ele, Mrs. Watanabe said that she did not know of any spring, only the reservoir which she remembered being dry when she played in it as a child.

The commissioners discussed discoveries of stone artifacts such as *ulu maika* and sling stones in pineapple fields in the Kamoku and Kalulu *ahupua'a*. Mr. Eric Fredericksen and former Lāna'i resident, Mrs. Watanabe, were both familiar with these discoveries. Mr. Fredericksen explained that it is understood that these finds have all been taken out of context due to pineapple cultivation. It was explained to the commissioners that there were no known cultural or archaeological sites within the proposed affordable housing project area.

Mrs. JoAnn Ridao, Director of the County Department of Housing and Human Concerns, attended this meeting and explained that housing will likely be built in phases at prices determined to be affordable for the area. She also explained that although preference cannot be given to Lāna'i residents exclusively, they are strongly encouraged to apply for this housing. Mrs. Watanabe said that the Lāna'i community has been waiting for such a housing project and strongly supports it.

## 6.3 Formal Interviews

Formal Interviews were conducted on March 27 and April 9, 2009. Formal interviews were conducted using an Olympus Digital Voice Recorder and transcribed using Sony Digital Voice Editor by Ms. Noelani Hessler, B.A. Mrs. Sarah Wilkinson B.A. and Mrs. Colleen Dagan B.S. between March and May 2009.

### 6.3.1 Aunty Irene (Cockett) Perry

Aunty Irene Perry was born in Keōmoku in 1917. Her father was Robert Cockett from Maui. Aunty Irene said that she lived on Maui briefly before returning to Keōmoku. Sometime around 1928 her family moved up to Kō'ele and her father worked for the ranch. They lived in a house next to the main ranch house. She spent her childhood playing, fishing and traveling via horseback to her tutu's (Keli'ihanani's) home at Palawai Basin.

As a child living in Keōmoku, Aunty Irene used to ride on horseback up to Lāna'i City. From Keōmoku, she explained, they traveled up through Lāna'ihale to get to Kō'ele, "all over and through the mountain and down." Aunty Irene describes growing up at Keōmoku, fishing and preparing dried fish, turtle and *he'e*. They remember carrying these dried snacks as well as *kālua* pig to school in their shirt pocket.

Aunty Irene attended school at Kō'ele. Driving around Kō'ele, Aunty Irene pointed to the hill where the original school was located. She also pointed to the location of the old slaughter house and a pasture that was utilized for grazing after the company gave up pineapple.

When asked what her knowledge regarding the high occurrence of Hawaiian stone artifacts said to have been found during plowing of the pineapple fields was, she said she was aware of all the stone artifacts but did not know exactly how the area was utilized by Hawaiians in traditional times.

### 6.3.2 Mr. Noboru "Squeaky" Oyama and Mr. Takeo Yamato

Mr. Noboru Oyama, known as Squeaky, was interviewed at the Senior Center on March 27, 2009. Mr. Oyama moved to Lāna'i with his family in 1925. He was born in Wailuku, Maui. His father worked with horses in Kahului, with the Kahului Rching Association and moved to Lāna'i to work as the plantation's stable man. In 1925 the plantation utilized horses and plows for the agricultural work. Mr. Oyama said his father was in charge of all the stables and also worked in the capacity of a veterinarian. Also participating in the interview was Mr. Takeo Yamato, a long-time Lāna'i resident.

Looking at a map of Lāna'i City, Mr. Oyama explained that when pineapple cultivation first began the fields did not touch the edges of the city as they do now but began further downslope, west of the city. They gradually extended up to the former Minami Garden which was located where the high and elementary school is now. He referred to Minami Gardens as a "truck garden" and said that the Minami family grew vegetables there. He described the area located behind the current day gym, adjacent to the school, as being the place where the ladies would "trim the crown".

Mr. Takeo Yamato recalls finding *ulu maika* in the pineapple fields and Mr. Oyama confirmed that *ulu maika* were "...all over the place." Mr. Yamato and Mr. Oyama talk about hiking *mauka* of the city as kids and picking *liliko'i* and guava. Mr. Yamato explains that up until about ten years ago, he would access *mauka* regions from Lāna'i City to collect *pepeiao* an edible fungus. He said that one could find *pepeiao* growing on *kukui* nut trees. Mr. Yamato and Mr. Oyama agree that *pepeiao* added to chop suey is delicious! Mr. Yamato goes on to explain that *pepeiao* can be easily dried and keeps for years. By soaking the dried fungus in water, it



easily freshens up and is ready to cook. He stated that he has also collected bamboo shoots annually until recently, due to the construction of a fence that has blocked his access.

Mr. Oyama expressed a sense of uncertainty regarding the current need for additional housing on Lāna'i due to the slow economy. What he hears about these days is the high rate of unemployment on Lāna'i and nationwide.

### 6.3.3 Senior Center *Kūpuna*

In a recorded interview on April 9, 2009, a group of seven ladies were recorded "talking story" at the Lāna'i Senior Center. Of the seven ladies, five of them -- Mrs. Suzanne Kincaid, Mrs. Margret Hubin, Mrs. Helen "Cookie" Hashimoto, Mrs. Alfansa Lopez and Aunty Irene Perry -- shared stories about growing up on Lāna'i. Mrs. Sugar Gima and Mrs. Chitose Oshiro were present, but did not add to the conversation.

The ladies shared stories about participation in school and community sports events and dances. Mrs. Cookie Hashimoto said that there were several softball teams in the community. Mrs. Hashimoto recalls three women's teams: the Federation team (Filipino Federation of America), the Lāna'i High School team and the Office team, which she played on. Mrs. Lopez recalls the time the Globe Trotters came to Lāna'i and put on an exhibition game with the high school basketball team.

They speak of school dances as well but also of "public dances". In the 1940's, during the war, clubs would sponsor these public dances. There was live music and food and the women describe attending these events with a bunch of their girlfriends or "stag". The following is a portion of their conversation:

Mrs. Cookie Hashimoto (CH): Right, right, right. During the wartime we used to have a social dances in the streets, people used to sponsor, yep, and we used to play and go to social dance.

Mrs. Colleen Dagan (CD): What were those like?

CH: Well, you know, a lot of fun, because you go stag and get a lot of girlfriends [Everybody laughs]. Stag, a bunch of girls stag--

Mrs. Alfansa Lopez (AL): No more one particular partner eh--

CD: How old were you guys when those were happening?

CH: A teenager.

Mrs. Suzanne Kincaid (SK): There was no restriction [wartime curfew] on going to dances yeah.

CH: Yeah, they tried, but usually they had about 11:00 [pm], 10:30-11:00.

AL: There's no curfew, but well, some mothers don't trust yeah, so the mothers waiting outside, waiting for us 'til the dance pau!

SK: That was your mother, my mother never came [Laughs, several exchanges at once].

AL: My mother had one flashlight [Laughs]. My mother came, I could see the reflection of her glasses [Laughs].

At the public dances Hawaiian music as well as popular American music was played. The women describe dancing, being asked to dance and talk about learning to dance in the basement of the gym:

CH: Well, Hawaiian music, what's that dance ...not like today kine, they had ah, jitterbug and that but not that like today.

SK: Remember the Filipino man he says, "Do you wanna dance?" some of us he asked and I says, "I don't jitterbug" and he says "I never asked you to jitterbug" and I says, "I don't dance."

AL: And then those days, they don't come and ask you, "May I have this dance?" They go like this [pointing motions, laughing],

CH: Yeah, reserve dance already, reserve dance! Because I guess you know, they know that people around yeah. Cause, then, well some of them say, "May I have this dance?"

AL: The proper way ah--

CH: Cause then they ask you, oh--

SK: Only had this way when they started turning out, may I have this dance.

AL: They teach you how to,

CH: 'Cause you know why- they used to have the student body dances. Oh, yeah, when I was seventh grade, we used go under, you know the gym, the basement, yeah, we used to go there to learn.

CD: To learn to dance?

CH: To dance.

CD: The basement of the gym?

CH: Yeah, but those are the school days, that we have our seventh, eighth grade yeah, that was the school days, that's where we learned to dance all different steps.

CD: Different steps, like what?

CH: Fox trot, what that, waltz, and another one, what was it now? Three major dance, fox trot, waltz and what the other one, there were three major dance. Yeah.

CD: So were those the major social things, the dances?

CH: Yeah, those were the, those days used to go to school, a student body, used to have a dance for them, for the classes,

These ladies also talk about heading *mauka* and gathering *lilikoi* and guava.

*[Faint, illegible handwritten notes or bleed-through text]*

## Section 7 Traditional Cultural Practices

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The identification of traditional cultural practices for a cultural impact assessment takes into account, past, current and potential future cultural practices. Traditional cultural practices include those practices of any ethnic group who has influenced the culture of the study area, subsistence hunting practices as well as traditional Hawaiian gathering practices.

### 7.1 Gathering for Plant Resources

#### 7.1.1 Medicinal Plant Gathering

Gathering of plant resources in the upland portion of the study area consists of the collection of *ha'uōwī* (*Verbena litoralis*) and *'uhaloa* (*Waltheria indica*). The leaves, stems and roots of *'uhaloa* were grinded and strained and made to gargle to soothe a sore throat (Abbott 1992: 101). Mr. Morita recalls *ha'uōwī* being used as a poultice for bruises on individuals and horses. He remembers individuals collecting these medicinal plants from around Lāna'i City, in areas of fallow pineapple fields.

#### 7.1.2 Subsistence Plant Gathering

Mr. Yamato explains that he used to hike into the forest *mauka* of Lāna'i City to collect *pepeiao akua*, commonly referred to as *pepeiao* (*Auricularia auricula*), a tree fungus that both Mr. Yamato and Mr. Oyama agreed is excellent in chop suey. Mr. Yamato said it often grew on *kukui* nut trees (*Aleurites molucana*). Mr. Yamato also explained that *pepeiao*, when dried, could be stored for years and freshens up nicely by soaking in water when ready to use. Mr. Yamato said that he continued to collect *pepeiao* until about ten years ago.

Mr. Yamato also describes traveling *mauka* to collect bamboo shoots. He said that he continued to collect bamboo shoots about once a year until a fence was recently constructed blocking his access. Guava (*Psidium guajava*) and *Lilikoi* or passion fruit (*Passiflora edulis*) are two other fruits that Mr. Yamato, Mr. Oyama, Auntie Irene Perry and several of the ladies at the senior center remember collecting.

### 7.2 Trails and Traditional Access Routes

No traditional Hawaiian trails within the present study area were mentioned during the consultation process. However, several individuals consulted described accessing the upland areas *mauka* of Lāna'i City for recreation and to gather edible foods such as *lilikoi*, guava, bamboo shoots and *pepeiao*. It is unclear as to what routes they utilized; nonetheless, it was noted that one access point had recently been fenced and access blocked.

### 7.3 Traditional Hawaiian Stone Tool and Craft Manufacture

Native Hawaiians utilized *pohaku*, stones of various qualities, for a variety of purposes. The *ulu maika* stone was designed as a sort of bowling disk used to play a game called *Maika*. *Maika* was a common traditional game played during the *Makahiki* season, the time of peace. To play this game, two stakes would be set in the ground about six inches apart. The player would then stand a distance from the stakes, further being more challenging, and attempt to roll the *ulu*

*maika* between the stakes. Slingstones or *pohaku ma'a* were used as a weapon in warfare, hunting, and also as sport.

Throughout the consultation process, it was revealed that Hawaiian stone artifacts including *ulu maika*, *pohaku ma'a* and *imu* stones (fire pits) have been discovered and are known to be a common occurrence in the pineapple fields surrounding the current project area and throughout formerly cultivated areas on Lāna'i. Mr. Kepa Maly, in a written statement regarding Hawaiian habitation of this upland area, said, "Kamoku was noted for its upland forest and springs, with areas which the Hawaiians developed into an extensive forested dry land agricultural system, in Kō'ele, Kaiholena and Nininiwai region" (June 4, 2009 Maui County Cultural Resource Commission meeting). Although several individuals had found stone artifacts and surmised that Hawaiians had clearly left these items behind, few consulted were familiar with more detailed knowledge concerning Hawaiian habitation of these areas.

Mr. Albert Morita spoke of finding *ulu maika* and *imu*. He believes there is a strong possibility of uncovering more of these during construction for the affordable housing project. Mr. Gary Onuma also mentions the occurrence of Hawaiian stone artifacts, but explains that the project area has been heavily cultivated since the 1930's and that any archaeological features would likely be scarce today. Mrs. Sandra Ropa recalls finding Hawaiian stone artifacts in the pineapple fields as a child and vividly remembers not being allowed to bring them into the house. Mr. Takeo Yamato also said that he found *ulu maika* in the pineapple fields and Mr. Oyama confirmed that *ulu maika* were, "...all over the place."

#### 7.4 Fresh Water Resources

As mentioned above (7.3), Mr. Maly has stated: "Kamoku was noted for its upland forest and springs, with areas which the Hawaiians developed into an extensive forested dry land agricultural system, in Kō'ele, Kaiholena and Nininiwai region." The mention of freshwater "springs" in these areas prompted further research of these resources. The place names of Nininiwai, meaning pouring water (Emory, 1924: 31) and Kaiholena, the name of the gulch, associated spring and the *iholena* variety of banana (Emory 1924: 31), speaks to the known and relative lushness of these upland areas, Kaiholena being the location of one of the principal springs on the island (Emory 1924: 47).

In his book, *The Story of Lāna'i*, Mr. George C. Munro, the manager of the Lanai Ranch from 1911 to 1930, recalls a large boulder that had been modified to collect water located at Kō'ele. Several holes measuring three inches wide and three inches deep had been made in the surface of this boulder (Munro 2007: 126). This boulder and its whereabouts were not mentioned by any individuals consulted. It was also said that Mr. Frederick Hayselden (Walter Murray Gibson's son-in-law in charge of the ranch in the late 1800's) built eight to ten cement lined cisterns whose purpose was to catch water that dripped off the roofs of buildings at Kō'ele (Munro 2007: 128).

Mr. Munro also described a reservoir dug by Mr. Hayselden as being located behind the ranch manager's house. This reservoir caught storm water from the Kaiholena Gulch and was used to water livestock. This same reservoir exists today as a pond at what is now the Lodge at Koele, a Four Seasons Resort. In an April 2009 article in *The Lāna'i Times*, Aunty Irene Perry speaks of the days when she lived at Kō'ele in a house next to the main ranch managers house. Mr. Kenne

Williams, the author of the article, explains that this same pond was the source of Aunty Irene's drinking water. Aunty Irene is quoted as saying, "Sometimes when it would rain, the pond would overflow and run down the hill" (Lāna'i Times, Williams 2009:10). This statement substantiates that this historic reservoir did, in fact, catch storm waters and shows that it was utilized for the same purpose many years after it was built. Aunty Irene recalls getting supplies of water from Maui as well, carried over on the sampan that the Kaoupuiki family ran between the islands.

This reservoir was also dry for a time. Mrs. Nani Watanabe (6.2) recalls playing in it as a child in the 1940's and explains that it was dry. In a 1988 archaeological study, it was also described as being dry (Hammatt *et al* 1988: 5). It is known that Kaiholena stream was an intermittent stream and did not flow year round, but it is unknown if other activities had caused the stream to flow elsewhere or to not flow at all during the times when the reservoir was dry.

Another reservoir described by Mr. Munro was located "at the lower end of Kaiholena Gulch" and is described as stone-lined, with the capacity to hold 400,000 gallons (Munro 2007:128). It is said that water from up the valley was piped into this reservoir. In addition, Mr. Munro describes a pump and waterline installed to pump water from Maunalei Gulch into Kaiholena reservoir (Munro 2007: 129). At the June 4, 2009 CCRC meeting, Mr. Steve Bumbar made mention of a reservoir located behind the 17<sup>th</sup> hole at the golf course, the Experience at Koele. Descriptions from these two sources, coupled with research of historic and modern day photos, suggests these are the same reservoir, although it is unknown if any remnant of this reservoir exists today.

Fresh water resources also include brackish wells located in the coastal area at Kaumālapa'u. Mrs. Sandra Ropa recalls her grandparents' home and describes a garden that they grew that could tolerate the brackish water available there. Mr. George Munro also describes brackish wells located at Kaumālapa'u. He noted that these ancient Hawaiian wells were shallow and sealed on the seaward side by a mixture of mud and straw in an effort to minimize salt water seepage. One of these wells was located in Kaumālapa'u Gulch. Mr. Munro describes the water in this well as being ten feet below the surface (Munro 2007: 125).

## 7.5 Agricultural Practices

Mr. Munro begins his chapter on agriculture with the following passage:

Hawaiians are believed to have first colonized Lāna'i about the year 1400. Their first cultivations would likely be along the shore of the east side and in taro patches in Maunalei Gulch. The shore areas got very little rainfall, but water from the mountains soaked them during the wet season. These lowlands and taro patches would not be injured by such work, as yearly freshets bring rich soil from the mountains and deposit it on these lands. They may have found later that the extensive uplands on the west side had more rainfall but were not subject to flooding from freshets. The soil rich with the deposits of centuries from the forest that had covered it, was light enough to be easily handled with their primitive tools. As the population increased, therefore, they took up cultivation in that area (Munro 2007: 47).

The few mid-nineteenth century Land Commission Award (LCA) claims for lands within Kamoku Ahupua'a near the current project area may reflect the long-term effects of

Kalani'ōpu'u's raid on Lāna'i in 1778. It is said that Kalani'ōpu'u's raid was so thorough that virtually all of Lāna'i's inhabitants were killed. His forces then raided their crops leaving nothing left to eat but the famine food of *kupala* (Kamakau 1992: 09-91). Mr. Munro goes on to explain that by killing all who farmed the western uplands, and raiding all the crops, the soils were left exposed. With no one to reestablish cultivation, these soils were blown away, thus leaving portions of the island denuded of its topsoil (Munro 2007: 47).

The four Kamoku LCA grants made at the time of the *Māhele* include LCA 3719 to Kalaihoa, LCA 6833 to Kaaia, LCA 8556 to Kaauwaeaina and LCA 10630 to the Noa Pali. These claims consisted of *moku mauu* (grass lands or pastures), sweet potato plots and gourd fields. Pali was the *konohiki* of the area and his LCA extended into neighboring Kalulu and Kaunolu ahupua'a. Munro mentions the probable crops in these areas to have been taro, sweet potato and yams (Munro 2007: 47)

Mr. Maly also described the area as having been utilized by Hawaiians in traditional times for dry-land agriculture as well as forest resources. Stone artifacts such as *ulu maika*, sling stones and various lithic tools have been found over the years despite intense cultivation of the pineapple fields.

Historic research and community consultation found that historic gardening practices also occurred in the study area. Not only did individual families typically have their own gardens, but a truck garden called Minami Gardens was located at the school site, adjacent to the proposed affordable housing site, before the school was moved from its Kō'ele location. Mr. Jusaku Minami ran the family garden which may have extended from Fraser Avenue to where the county park is today. Mr. Minami worked at the garden after hours as he maintained a day job with the pineapple company where he worked as a *luna* for a *wahine* gang. His mother, Nami, as well as one other individual worked in the garden full-time. They grew Japanese potatoes or *araimo*, carrots lettuce, cabbage, bananas and *won bok*.

Minami Gardens supplied Lāna'i City with supplemental produce. Family members including daughter, Mrs. Susan Miyamoto and son Mr. Shigeto Minami, would accompany their father in an old car through the camp to sell their produce. Mr. Shigeto Minami recalls ringing a bell to let people know they were there. He explains that most families had their own smaller gardens, but that they provided vegetables to the camp stores and to the single men who had traveled from abroad to work in the pineapple plantation. It is believed that the garden operated at the current school location from about 1924, when the Minamis moved to Lāna'i, until about 1937. Mr. Shigeto Minami explained that when plans were made to move the school from Kō'ele to the garden location, their garden was moved about a mile away, by the Protestant church.

The Minami family lived across the street, behind the current Senior Center, in one of the original plantation homes. Minami family members and *kūpuna* asked about the landscape surrounding the current school location explained that it was not cultivated in pineapple. They explained that the pineapple fields began considerably further *makai* in the 1920's, and that the school location and the ball park located west of it was Minami Gardens. Historic maps and aerial photographs of the area indicate that the county park near the project area might not have been cultivated in pineapples.

## 7.6 Hunting Practices and Deer Habitat

State of Hawai'i Hunting Units 1 and 3 (public hunting areas) are located approximately two miles northwest and west of the project area. The game mammals and game birds that populate these areas include axis deer, mouflon sheep, *kolohala* or the Chinese ring-necked pheasant, wild turkeys, gray francolin, gambles quail, erckel francolin and doves.

Lāna'i residents, as well as other residents of the state, hunt as a subsistence practice. And this practice has become a strong tradition in some communities. While many Lanaians might agree that hunting is a strong tradition on Lāna'i and individuals such as Mrs. Sandra Ropa explained that food supplied from hunting deer was a significant part of their diet, Mrs. Alberta deJetley notes, however, that sport hunting is not a traditional Hawaiian practice, but rather an introduced recreational sport.

*Kamā'aina* contacted during consultation explained that the state leases these lands from Castle & Cooke and that sport hunting activities has continued since the 1950's. It is believed that these public hunting areas are the most popular game mammal hunting areas in the state contributing significantly to the Lāna'i lifestyle and economy.

Contacts consulted said that a small population of axis deer have made their home in the fallow pineapple fields adjacent to the project area. Mr. Albert Morita and Mr. Gary Onuma both agree that although these deer will be displaced by the affordable housing project, they are a hearty animal and can easily adjust to new habitat.

## 7.7 Pursuit of Knowledge – Ka'imi'ike

Originally at Kō'ele, then moved to its present location, Lāna'i High and Elementary School has been the main educational facility on the island since the ranching era. During the consultation process, it was explained that when the Japanese immigrated to the island in the twenties to attain work on Dole's pineapple plantation, they brought with them a strong tradition and love for education. This desire to excel in education was quickly accepted and emulated by all ethnic groups on Lāna'i. Individuals consulted relay a sense of healthy competition; not only did they enjoy school and school activities but they strived to do well, get the best grades and be the best sportsman. This sentiment continues today.

The school was also at the center of community activities: sports, dances and social events. The women interviewed at the Senior Center spoke fondly of their years at teenagers attending dances and playing sports (Section 6.3.3). This was their life: school and school activities. And when they had families of their own, the school became central to their lives again.

It was explained during the consultation process that the Lāna'i community, with their devotion to education, organized themselves in such a way that they secured funding from the legislature for the continued growth and improvement of the school. This funding went towards the construction of one classroom or building every year.

Those parents who worked on the plantation were keenly aware of the physical demands of plantation work and also understood that a good education would enable their children to attend college, with the hopes of eventually carving out a better life for themselves. Lanaians of the plantation era and as well as Lanaians today continue to encouraged their kids to attain a higher



education. As a result, Lānaʻi High and Elementary School has one of the highest numbers of graduating seniors going into either four year colleges or vocational schools. During the plantation days it was said that they export two things: pineapples and kids. This speaks to the emphasis placed on education, and that parents encouraged and expected their children to leave Lānaʻi to attain a higher education. Today, this mind set continues. With the shift from pineapple to high-end resorts, it is said that more Lānaʻi residents are returning after college because they are able to secure competitive jobs in the tourism industry.

### 7.8 Honoring the *Kūpuna*

The Lānaʻi Senior Center, located in Lānaʻi City approximately one-half mile from the current project area, is a place where many of the *kūpuna* on Lānaʻi congregate daily. They come here to socialize, talk story with friends, have lunch, watch T.V and relax. For those who cannot travel on their own, a Maui Economic Opportunity (MEO) bus shuttles them from their homes to the center and back each day. For seniors who cannot make it to the center, Mrs. Masicampo and Mrs. Alboro deliver hot lunches to them at their homes each day.

The Lānaʻi Senior Center acts as a multi-purpose center and individuals consulted refer to the Senior Center as the community Town Hall. Here a variety of classes may take place, from hula and ukulele lessons to hunter education classes. Often times these classes are free of charge. The Senior Center is the most popular location to book for celebrations such as birthdays, reunions, graduation parties and wedding receptions. Nearly all business and community meetings take place at the Senior Center.

Throughout the consultation process individuals described the vital role the Senior Center plays on Lānaʻi. Mrs. dejetley said that the community enjoys the warm and homey atmosphere of the Senior Center. Mr. Onuma explained that the Senior Center is heavily utilized by the community as a place where the seniors have lunch, socialize and attend classes and referred to the Senior Center as their "town hall", a place where families throw parties, and groups hold community meetings. Mr. Hera also mentioned that he utilized the Senior Center when teaching hunters education classes. He said the Senior Center serves the community in many ways that reach beyond the actual Senior Center services. Mr. Oyama stated that the Senior Center is constantly being used by different organizations.

During the consultation process individuals continually referred the researcher to the Senior Center and the *kūpuna* there. This simple house which provides services to seniors, and acts as a town hall to the community, also houses the most cherished cultural resource, the *kūpuna* themselves. As stated by Mr. Hutaff of the Maui County Cultural Resource Commissioner, the *kūpuna* are the cultural resource. He explains that the community must see to it that they are properly cared for and that their needs are met. It is possible that the affordable housing project may benefit the growing senior population on Lānaʻi.

## Section 8 Summary and Recommendation

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From mythological times, Lānaʻi has always been unique. First inhabited by spirits and eventually made habitable for mortals by the trickster Kaululāʻau, Lānaʻi today retains a distinctive culture. The islands natural resources, although somewhat limited, have traditionally kept its population small. Regardless, the Hawaiians that populated Lānaʻi in ancient times lived well given the resources available. They utilized the forests resources as well as developing dry land agriculture on the western plateau lands near the project area. Their most extensive *loʻi* were located in the Maunalei Gulch and along the northeastern side of the island. Historic literature shows that ancient Lanaians lived with an inseparable connection to Maui and as subjects of the Maui chiefs. But crucial changes would take place beginning with the devastating raid by Kalaniʻōpuʻu known as Kamokuhi. This was a war that is said to have left a scar on this island in the form of denuded soils and barren lands (Section 3 ). From the time of the Kamokuhi raid in 1778 until the arrival of the first missionaries, it is said that the *ahupuaʻa* of Kamoku was left largely uncultivated (Munro 2007; 47). Then, with the *Mahele aina* came the division and privatization of lands on Lānaʻi. Vast acreages transferred from Kamehemaha III and the *kanaka maoli* through several different property owners including; Walter Murray Gibson, Charles Gay, W. M. Giffard, James Dole and now David Murdock of Castle & Cooke Resorts. These different owners saw the island through very different phases of its history; from the Mormon colonist settlement at Palawai, to the ranching era of Lanai Ranch. From the Hawaiian Pineapple Company plantation to a five-star resort vacation destination.

Research found Lanaians to be a diverse group of people. Throughout history they have adapted to many changes in a relatively short period. Much of their flexibility appears to draw from their proactive attitude which embraces change and shapes those changes into events that support the improvement of their community. This constructive and adaptive outlook was evident throughout the consultation process.

The proposed affordable housing project was viewed by the majority of those consulted as a project that would be beneficial to the community. Some individuals, had concerns regarding the need for housing in the current economic atmosphere. Mrs. JoAnn Ridao, Director of the County Department of Housing and Human Concerns, addressed this, explaining that the department is considering the current economic environment and will be constructing the housing in phases to adjust to the slower economy.

It was found that the traditional and cultural practices found to be taking place in the study area (Section 7 ) will not be adversely impacted by the affordable housing project. On the contrary, some individuals consulted believe that additional affordable housing units will enhance and benefit the community.

### 8.1 Recommendations

As a result of the consultation process, it was found that no traditional or cultural resources will be adversely impacted by the proposed affordable housing project.

As noted above, Hawaiian stone artifacts have been found throughout the general area that includes the present project area. It is thus recommended that the project implement the

archaeological monitoring outlined in the companion archaeological study prepared by Cultural Surveys Hawaii, titled “*An Archaeological Inventory Survey Report for the Proposed Lāna‘i City Affordable Housing Project Kamoku Ahpua‘a, Lāhainā District, Lāna‘i Island, TMK (2) 4-9-002:058 and portions of (2) 4-9-014:001, 009, 011*” (Lee-Greig and Hammatt 2009 Draft).

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# **Appendix A Guidelines for Assessing Cultural Impacts from the State of Hawaii Office of Environmental Quality Control**

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## **Guidelines for Assessing Cultural Impacts**

Adopted by the Environmental Council, State of Hawaii November 19, 1997

### **1. INTRODUCTION**

It is the policy of the State of Hawaii under Chapter 343, HRS, to alert decision makers, through the environmental assessment process, about significant environmental effects which may result from the implementation of certain actions. An environmental assessment of cultural impacts gathers information about cultural practices and cultural features that may be affected by actions subject to Chapter 343, and promotes responsible decision making.

Articles IX and XII of the State Constitution, other state laws, and the courts of the state require government agencies to promote and preserve cultural beliefs, practices, and resources of native Hawaiians and other ethnic groups. Chapter 343 also requires environmental assessment of cultural resources, in determining the significance of a proposed project.

The Environmental Council encourages preparers of environmental assessments and environmental impact statements to analyze the impact of a proposed action on cultural practices and features associated with the project area. The Council provides the following methodology and content protocol as guidance for any assessment of a project that may significantly affect cultural resources.

#### **Background**

Prior to the arrival of westerners and the ideas of private land ownership, Hawaiians freely accessed and gathered resources of the land and seas to fulfill their community responsibilities. During the Mahele of 1848, large tracts of land were divided and control was given to private individuals. When King Kamehameha the III was forced to set up this new system of land ownership, he reserved the right of access to privately owned lands for Native Hawaiian ahupua'a tenants. However, with the later emergence of the western concept of land ownership, many Hawaiians were denied access to previously available traditional resources.

In 1978, the Hawaii constitution was amended to protect and preserve traditional and customary rights of Native Hawaiians. Then in 1995 the Hawaii Supreme Court confirmed that Native Hawaiians have rights to access undeveloped and under-developed private lands. Recently, state lawmakers clarified that government agencies and private developers must assess the impacts of their development on the traditional practices of Native Hawaiians as well as the cultural resources of all people of Hawaii. These Hawaii laws, and the National Historic Preservation Act, clearly mandate federal agencies in Hawaii, including the military, to evaluate the impacts of their actions on traditional practices and cultural resources.

If you own or control undeveloped or under-developed lands in Hawaii, here are some hints as to whether traditional practices are occurring or may have occurred on your lands. If there is a trail on your property, that may be an indication of traditional practices or customary usage. Other clues include streams, caves and native plants. Another important point to remember is that, although traditional practices may have been interrupted for many years, these customary practices cannot be denied in the future.

These traditional practices of Native Hawaiians were primarily for subsistence, medicinal, religious, and cultural purposes. Examples of traditional subsistence practices include fishing, picking opihi and collecting limu or seaweed. The collection of herbs to cure the sick is an example of a traditional medicinal practice. The underlying purpose for conducting these traditional practices is to fulfill one's community responsibilities, such as feeding people or healing the sick.

As it is the responsibility of Native Hawaiians to conduct these traditional practices, government agencies and private developers also have a responsibility to follow the law and assess the impacts of their actions on traditional and cultural resources.

The State Environmental Council has prepared guidelines for assessing cultural resources and has compiled a directory of cultural consultants who can conduct such studies. The State Historic Preservation Division has drafted guidelines on how to conduct ethnographic inventory surveys. And the Office of Planning has recently completed a case study on traditional gathering rights on Kaua'i.

The most important element of preparing Cultural Impact Assessments is consulting with community groups, especially with expert and responsible cultural practitioners within the ahupua'a of the project site. Conducting the appropriate documentary research should then follow the interviews with the experts. Documentary research should include analysis of mahele and land records and review of transcripts of previous ethnographic interviews. Once all the information has been collected, and verified by the community experts, the assessment can then be used to protect and preserve these valuable traditional practices.

Native Hawaiians performed these traditional and customary practices out of a sense of responsibility: to feed their families, cure the sick, nurture the land, and honor their ancestors. As stewards of this sacred land, we too have a responsibility to preserve, protect and restore these cultural resources for future generations.

TEXT OF ACT 50, SLH 2000

A BILL FOR AN ACT RELATING TO ENVIRONMENTAL IMPACT STATEMENTS

UNOFFICIAL VERSION

HOUSE OF REPRESENTATIVES H.B. NO, 2895 H.D.1

TWENTIETH LEGISLATURE, 2000

STATE OF HAWAII

A BILL FOR AN ACT

RELATING TO ENVIRONMENTAL IMPACT STATEMENTS.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:

SECTION 1. The legislature finds that there is a need to clarify that the preparation of environmental assessments or environmental impact statements should identify and address effects on Hawai'i's culture, and traditional and customary rights.

The legislature also finds that native Hawaiian culture plays a vital role in preserving and advancing the unique quality of life and the "aloha spirit" in Hawaii. Articles IX and XII of the state constitution, other state laws, and the courts of the State impose on government agencies a duty to promote and protect cultural beliefs, practices, and resources of native Hawaiians as well as other ethnic groups.

Moreover, the past failure to require native Hawaiian cultural impact assessments has resulted in the loss and destruction of many important cultural resources and has interfered with the exercise of native Hawaiian culture. The legislature further finds that due consideration of the effects of human activities on native Hawaiian culture and the exercise thereof is necessary to ensure the continued existence, development, and exercise of native Hawaiian culture.

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

SECTION 2. Section 343-2, Hawai'i Revised Statutes, is amended by amending the definitions of "environmental impact statement" or "statement" and "significant effect", to read as follows:

"Environmental impact statement" or "statement" means an informational document prepared in compliance with the rules adopted under section 343-6 and which discloses the environmental effects of a proposed action, effects of a proposed action on the economic [and] welfare, social welfare, and cultural practices of the community and State, effects of the economic activities arising out of the proposed action, measures proposed to minimize adverse effects, and alternatives to the action and their environmental effects.

The initial statement filed for public review shall be referred to as the draft statement and shall be distinguished from the final statement which is the document that has incorporated the public's comments and the responses to those comments. The final statement is the document that shall be evaluated for acceptability by the respective accepting authority.

"Significant effect" means the sum of effects on the quality of the environment, including actions that irrevocably commit a natural resource, curtail the range of beneficial uses of the environment, are contrary to the State's environmental policies or long-term environmental goals as established by law, or adversely affect the economic [or] welfare, social welfare[.], or cultural practices of the community and State."

SECTION 3. Statutory material to be repealed is bracketed. New statutory material is underscored.

SECTION 4. This Act shall take effect upon its approval.

Approved by the Governor as Act 50 on April 26, 2000

## 2. CULTURAL IMPACT ASSESSMENT METHODOLOGY

Cultural impacts differ from other types of impacts assessed in environmental assessments or environmental impact statements. A cultural impact assessment includes information relating to the practices and beliefs of a particular cultural or ethnic group or groups.

Such information may be obtained through scoping, community meetings, ethnographic interviews and oral histories. Information provided by knowledgeable informants, including traditional cultural practitioners, can be applied to the analysis of cultural impacts in conjunction with information concerning cultural practices and features obtained through consultation and from documentary research.

In scoping the cultural portion of an environmental assessment, the geographical extent of the inquiry should, in most instances, be greater than the area over which the proposed action will take place. This is to ensure that cultural practices which may not occur within the boundaries of the project area, but which may nonetheless be affected, are included in the assessment. Thus, for example, a proposed action that may not physically alter gathering practices, but may affect access to gathering areas would be included in the assessment. An ahupua'a is usually the appropriate geographical unit to begin an assessment of cultural impacts of a proposed action, particularly if it includes all of the types of cultural practices associated with the project area. In some cases, cultural practices are likely to extend beyond the ahupua'a and the geographical extent of the study area should take into account those cultural practices.

The historical period studied in a cultural impact assessment should commence with the initial presence in the area of the particular group whose cultural practices and features are being assessed. The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs.

The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man made and natural, including submerged cultural resources, which support such cultural practices and beliefs.

The Environmental Council recommends that preparers of assessments analyzing cultural impacts adopt the following protocol:

1. identify and consult with individuals and organizations with expertise concerning the types of cultural resources, practices and beliefs found within the broad geographical area, e.g., district or ahupua'a;
2. identify and consult with individuals and organizations with knowledge of the area potentially affected by the proposed action;
3. receive information from or conduct ethnographic interviews and oral histories with persons having knowledge of the potentially affected area;
4. conduct ethnographic, historical, anthropological, sociological, and other culturally related documentary research;
5. identify and describe the cultural resources, practices and beliefs located within the potentially affected area; and
6. assess the impact of the proposed action, alternatives to the proposed action, and mitigation measures, on the cultural resources, practices and beliefs identified.

Interviews and oral histories with knowledgeable individuals may be recorded, if consent is given, and field visits by preparers accompanied by informants are encouraged. Persons

interviewed should be afforded an opportunity to review the record of the interview, and consent to publish the record should be obtained whenever possible. For example, the precise location of human burials are likely to be withheld from a cultural impact assessment, but it is important that the document identify the impact a project would have on the burials. At times an informant may provide information only on the condition that it remain in confidence. The wishes of the informant should be respected.

Primary source materials reviewed and analyzed may include, as appropriate: Mahele, land court, census and tax records, including testimonies; vital statistics records; family histories and genealogies; previously published or recorded ethnographic interviews and oral histories; community studies, old maps and photographs; and other archival documents, including correspondence, newspaper or almanac articles, and visitor journals. Secondary source materials such as historical, sociological, and anthropological texts, manuscripts, and similar materials, published and unpublished, should also be consulted. Other materials which should be examined include prior land use proposals, decisions, and rulings which pertain to the study area.

### 3. CULTURAL IMPACT ASSESSMENT CONTENTS

In addition to the content requirements for environmental assessments and environmental impact statements, which are set out in HAR §§ 11-200-10 and 16 through 18, the portion of the assessment concerning cultural impacts should address, but not necessarily be limited to, the following matters:

1. A discussion of the methods applied and results of consultation with individuals and organizations identified by the preparer as being familiar with cultural practices and features associated with the project area, including any constraints or limitations which might have affected the quality of the information obtained.

2. A description of methods adopted by the preparer to identify, locate, and select the persons interviewed, including a discussion of the level of effort undertaken.

3. Ethnographic and oral history interview procedures, including the circumstances under which the interviews were conducted, and any constraints or limitations which might have affected the quality of the information obtained.

4. Biographical information concerning the individuals and organizations consulted, their particular expertise, and their historical and genealogical relationship to the project area, as well as information concerning the persons submitting information or interviewed, their particular knowledge and cultural expertise, if any, and their historical and genealogical relationship to the project area.

5. A discussion concerning historical and cultural source materials consulted, the institutions and repositories searched, and the level of effort undertaken. This discussion should include, if appropriate, the particular perspective of the authors, any opposing views, and any other relevant constraints, limitations or biases.

6. A discussion concerning the cultural resources, practices and beliefs identified, and, for resources and practices, their location within the broad geographical area in which the proposed action is located, as well as their direct or indirect significance or connection to the project site.

7. A discussion concerning the nature of the cultural practices and beliefs, and the significance of the cultural resources within the project area, affected directly or indirectly by the proposed project.

8. An explanation of confidential information that has been withheld from public disclosure in the assessment.

9. A discussion concerning any conflicting information in regard to identified cultural resources, practices and beliefs.

10. An analysis of the potential effect of any proposed physical alteration on cultural resources, practices or beliefs; the potential of the proposed action to isolate cultural resources, practices or beliefs from their setting; and the potential of the proposed action to introduce elements which may alter the setting in which cultural practices take place.

11. A bibliography of references, and attached records of interviews which were allowed to be disclosed.

The inclusion of this information will help make environmental assessments and environmental impact statements complete and meet the requirements of Chapter 343, HRS. If you have any questions, please call 586-4185.

# Appendix B Authorization and Release Forms

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*[Faint, illegible text of an authorization and release form, possibly including fields for name, address, and signature.]*



Mrs. Alfansa Lopez

**Cultural Surveys Hawai'i Inc.**

Archaeological and Cultural Impact Studies  
Hallett H. Hammatt, Ph.D., President



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**Authorization and Release Form**

Cultural Surveys Hawai'i (CSH) is grateful for the generosity of the Kūpuna and Kama'ama who have willingly shared their knowledge and experiences for the preparation of a cultural impact assessment for the proposed Lāna'i Senior Center project, affordable housing project and the Lanai High and Elementary School project.

We understand our responsibility in respecting the wishes and concerns of the interviewees participating in our assessment. Here are the procedures we promise to follow:

1. You will have the opportunity to review the written transcription of our interview with you. At that time, you may make any additions, deletions, or corrections you wish.
2. You will be given a copy of the interview transcript you have approved for your records.

For our records and yours, we humbly request your confirmation that:

1. You were given the opportunity to review the transcript of the interview.
2. You consent to the use of the interview with any revisions specified by you for historic documentation and academic purposes.
3. You consent to the interview being made available to the public.

I, Alfansa Lopez, agree to the procedures outlined above and by my  
(Please print your name)  
signature, given my consent and release for this interview to be used for historic documentation and academic purposes.

*Additional Comments and Clarifications:*

Alfansa Lopez  
(Signature)  
5-14-09  
(Date)

Aunty Irene Perry

**Cultural Surveys Hawai'i Inc.**

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We understand our responsibility in respecting the wishes and concerns of the interviewees participating in our assessment. Here are the procedures we promise to follow:

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2. You will be given a copy of the interview transcript you have approved for your records.

For our records and yours, we humbly request your confirmation that:

1. You were given the opportunity to review the transcript of the interview.
2. You consent to the use of the interview with any revisions specified by you for historic documentation and academic purposes.
3. You consent to the interview being made available to the public.

I, Irene Perry, agree to the procedures outlined above and by my  
 (Please print your name)  
 signature, given my consent and release for this interview to be used for historic documentation and academic purposes.

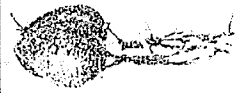
*Additional Comments and Clarifications:*

Irene Perry  
 (Signature)  
6/12/09  
 (Date)

Mrs. Margaret Hubin

**Cultural Surveys Hawai'i Inc.**

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1. You were given the opportunity to review the transcript of the interview
2. You consent to the use of the interview with any revisions specified by you for historic documentation and academic purposes.
3. You consent to the interview being made available to the public.

I, Margaret Hubin, agree to the procedures outlined above and by my  
(Please print your name)

signature, given my consent and release for this interview to be used for historic documentation and academic purposes.

*Additional Comments and Clarifications:*

Margaret Hubin  
(Signature)

5-14-09  
(Date)

Mr. Noboru Oyama

**Cultural Surveys Hawai'i Inc.**

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For our records and yours, we humbly request your confirmation that:

1. You were given the opportunity to review the transcript of the interview.
2. You consent to the use of the interview with any revisions specified by you for historic documentation and academic purposes.
3. You consent to the interview being made available to the public.

I, Noboru Oyama, agree to the procedures outlined above and by my  
(Please print your name)  
signature, given my consent and release for this interview to be used for historic documentation and academic purposes.

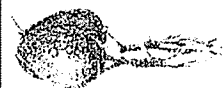
*Additional Comments and Clarifications:*

Noboru Oyama  
(Signature)  
1/12/09  
(Date)

Mrs. Setsuku Hashimoto

**Cultural Surveys Hawai'i Inc.**

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2. You consent to the use of the interview with any revisions specified by you for historic documentation and academic purposes.
3. You consent to the interview being made available to the public.

1. Settsuku Hashimoto, agree to the procedures outlined above and by my  
(Please print your name)

signature, given my consent and release for this interview to be used for historic documentation and academic purposes.

*Additional Comments and Clarifications:*

*Settsuku Hashimoto*

(Signature)

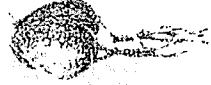
*6/2/09*

(Date)

Mrs. Susana Kincaid

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**Authorization and Release Form**

Cultural Surveys Hawai'i (CSH) is grateful for the generosity of the Kūpuna and Kama'aina who have willingly shared their knowledge and experiences for the preparation of a cultural impact assessment for the Lana'i Senior Center project, affordable housing project and the Lanai High and Elementary School project.

We understand our responsibility in respecting the wishes and concerns of the interviewees participating in our assessment. Here are the procedures we promise to follow:

1. You will have the opportunity to review the written transcription of our interview with you. At that time, you may make any additions, deletions, or corrections you wish.
2. You will be given a copy of the interview transcript you have approved for your records.

For our records and yours, we humbly request your confirmation that:

1. You were given the opportunity to review the transcript of the interview.
2. You consent to the use of the interview with any revisions specified by you for historic documentation and academic purposes.
3. You consent to the interview being made available to the public.

I, Susana Kincaid agree to the procedures outlined above and by my  
(Please print your name)  
signature, given my consent and release for this interview to be used for historic documentation and academic purposes.

*Additional Comments and Clarifications:*

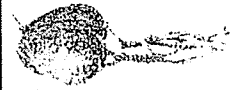
Susana Kincaid  
(Signature)

5-14-09  
(Date)

Mrs. Yasuko Gima

**Cultural Surveys Hawai'i Inc.**

Archaeological and Cultural Impact Studies  
Hallett H. Hammatt, Ph.D., President



**Providing Excellence in Cultural Resource Management**

**O'ahu** P.O. Box 1114  
Kailua, HI 96734  
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**Kauai** P.O. Box 498  
Lawai, HI 96765  
Ph.: (808) 245-4883

**Authorization and Release Form**

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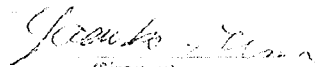
1. You will have the opportunity to review the written transcription of our interview with you. At that time, you may make any additions, deletions, or corrections you wish.
2. You will be given a copy of the interview transcript you have approved for your records.

For our records and yours, we humbly request your confirmation that:

1. You were given the opportunity to review the transcript of the interview.
2. You consent to the use of the interview with any revisions specified by you for historic documentation and academic purposes.
3. You consent to the interview being made available to the public.

I, YASUKO "Sugar" Gima, agree to the procedures outlined above and by my  
(Please print your name)  
signature, given my consent and release for this interview to be used for historic documentation and academic purposes.

*Additional Comments and Clarifications:*

  
(Signature)

5-14-09  
(Date)

# Appendix C Formal Letters of Response

[The main body of the page contains extremely faint, illegible text, likely representing the formal letters of response mentioned in the title. The text is too light to be transcribed accurately.]



Mr. Kepa Maly – Lāna‘i Culture and Heritage Center

**KAMOKU Ahupua‘a** (literally, "the district") contains 8,291 acres, and is situated on the *kona* (leeward) side of Lāna‘i. It is bounded on the north by Ka‘ā Ahupua‘a, and on the south by Kalulu Ahupua‘a. Kamoku was noted for its upland forests and springs with areas which the Hawaiians developed into an extensive forested dry-land agricultural system in the Kō‘ele, Kaiholena and Ni‘iniwai region. Temporary and long-term residences, from which the rich fisheries fronting the ahupua‘a were accessed, spotted the sheltered coves along the shore. Pali was the *Konohiki* of Kamoku under the Kamehamehas, and at the time of the *Māhele*, Kamehameha III retained the ahupua‘a as a Crown Land. *Uhu* (parrot fish) was the *kapu* fish, and *koko* (*Euphorbia* spp.) was the *kapu* wood. Oleloa, a woman of chiefly lineage, claimed the important spring-watered bay of Kaumālapa‘u (an ‘*ili* of Kamoku), but relinquished it to the government during the *Māhele*.

**Native tenants of Kamoku Ahupua‘a who filed claims for kuleana (fee-simple property rights) in 1847-1855**

L.C.A.	Heiū	Claimant	Ahupua‘a	‘Ili
6814		Pakele	Kamoku	Haupu, Kuapohaku, Lelehaka
6833		Kaaiāi	Kamoku	—
8556		Kaauwaeaina	Kamoku	Pueo
10630		Pali	Kamoku	—

3719

**Kamoku Ahupuaa  
District of Lahaina, Island of Lanai  
Boundary Commission, Maui,  
Volume No. 1, pages 114-115**

**No. 37-A. Survey of the Crown Land  
of "Kamoku" Lanai  
(See Figures 3 & 4)**

Commencing at a pile of stones over a cross cut in a large stone on South side of Kaumālapau Harbor on edge of gulch. The boundary runs:

1. N 86° 27' E true 3254 feet along Kalulu up South edge of gulch to a stone marked with a cross on edge of gulch a little above a branch that comes into the main gulch from the South. Thence:
2. N 88° 46' E true 5225.9 feet along Kalulu, up South edge of gulch to a cross cut in a stone on South edge of same. Thence:
3. N 84° 40' E true 2594 feet along Kalulu to head of gulch. Thence:
4. N 72° 43' E true 2080 feet along Kalulu to a cross cut in a stone amongst a lot of stones at the former site of an old *Heiau* called "Ili o Lono." Thence:
5. N 46° 19' E true 10144.4 feet along Kalulu up road to a point a little North of a cactus clump marked by two triangular pits.
6. N 65° 44' E true 4939 feet along Kalulu along North edge of crater to

a red wood post on the North wall of the crater at a place called Pulehulua near Kelihanani's house.

7. Thence along Kalulu down across a small ravine (coming in from the North called Keaaku) to Government Road and up the N.W. edge of the Kapano valley, passing near Kawaonahale's house to a point on ridge marked with four triangular pits and ditch thus  $N 44^{\circ} 53' E$  true 8052 feet east of Puu Nene and bearing  $N 44^{\circ} 53' E$  true 8052 feet from above mentioned red wood post. Thence:
8.  $N 45^{\circ} 49' E$  true 1067.9 feet along Kalulu across valley passing to the S. E. of a water hole called Kaiholena to a red wood post on ridge that comes down from the central mountain range. Thence:
9.  $N 62^{\circ} 37' W$  true 6742.5 feet along Paomai down above mentioned ridge and across valley into a small ridge and down said ridge to a red wood post at end of same.
10.  $S 84^{\circ} 37' W$  true 1316.8 feet along Paomai to a cross cut in a stone.
11.  $S 74^{\circ} 8' W$  true 6258 feet along Paomai passing to the North of a couple of *Hala* clumps to two Triangular pits at an old house site.
12.  $S 74^{\circ} 07' W$  true 3045 feet along Paomai to a cross cut on a stone at head of gulch.
13.  $N 86^{\circ} 6' W$  true 1368 feet along Paomai down South side of gulch.
14.  $S 83^{\circ} 45' W$  true 1455 feet along Paomai to a cross cut in a stone.
15.  $S 74^{\circ} 9' W$  true 920 feet along Paomai.
16.  $N 55^{\circ} 12' W$  true 898 feet Paomai across gulch to a red wood post a little West of a cactus clump; here ends the Crown land of Paomai. Thence:
17.  $S 65^{\circ} 58' W$  true 1617 feet along Kaa down North side of gulch to a cross on a stone.
18.  $S 64^{\circ} 57' W$  true 2040 feet along Kaa down North side of gulch to a cross on a stone. Thence: [page 114]
19.  $S 70^{\circ} 33' W$  true 3590 feet along Kaa to a point 10 feet East of a large rock with cross cut on it. Thence:
20.  $S 68^{\circ} 53' W$  true 1664 feet along Kaa to Sea Shore. Thence:
21.  $S 1^{\circ} 55' W$  true 13460 feet along sea shore to point of Commencement. Area 8291.09 Acres.


Surveyed by M.D. Monsarrat, Assistant  
Hawaiian Government Survey


Lanai. June 1877. [page 115]

## Mrs. Phyllis Cayan – State Historic Preservation Division

*Kamoku 6*

LINDA LINGLE  
GOVERNOR OF HAWAII





STATE OF HAWAII  
DEPARTMENT OF LAND AND NATURAL RESOURCES

STATE HISTORIC PRESERVATION DIVISION  
601 KAMOKILA BOULEVARD, ROOM 555  
KAPOLEI, HAWAII 96707

LAURA H. THULEN  
DIRECTOR

RUSSELL V. TSUJI  
DEPUTY DIRECTOR

KEN C. KAWAHARA  
DEPUTY DIRECTOR - WATER

AGUAIRI B. BROWN  
DEPUTY DIRECTOR - LAND USE PLANNING

COMMISSIONER OF WATER RESOURCES

COMMISSIONER OF LAND AND NATURAL RESOURCES

COMMISSIONER OF HISTORIC PRESERVATION

COMMISSIONER OF LAND AND NATURAL RESOURCES

March 31, 2009

LOG NO: 2009.1622  
DOC. NO: 0903PC012

**MEMORANDUM**

TO: Colleen Medeiros Dagan, Archaeologist  
Cultural Surveys Hawai'i, 1993 Main Street, Wailuku, Hawai'i 96793

FROM: Phyllis Coochie Cayan, History and Culture Branch Chief  
*Phyllis Cayan*

Subject: **KAMOKU 6: Cultural Impact Assessment (CIA) Community Contact Letter for the Lana'i Affordable Housing Project, Kamoku Ahupua'a, Lahaina District, Lana'i Island.**  
**[TMK: (2) 4-9-002:058 (por.)]**

Mahalo for the opportunity to comment on this CIA regarding the Lana'i affordable housing project on the island of Lana'i. The maps you provided are helpful in our comments as follows:

1. The vicinity map is shows the proposed project area which in historic times was heavily in pineapple cultivation and prior to that part of the Ko'ele cattle ranching operations.
2. SHPD notes there are no place names in the current project area that would help indicate land use or traditional cultural practices which does not mean there was no traditional activities there in the pre-contact or early contact days. Mr. Kepa Maly at the Lana'i Cultural and History Center (LCHC) has just completed documentation on all of the ahupua'a of the island that you may find helpful for your research on traditional cultural impacts.

Despite the appearance of the land today and its most recent uses, there is mo'olelo of Lana'i that may illustrate events that happened in mythological times which may be of historical and cultural interest, i.e., battle by invading warriors who ruined the land or stories of spirits and ghosts. Further, you may want to consult George Munro's book that came out last year entitled 'A History of Lana'i' with first hand documentation on the island land use.

SHPD further recommends that you all consult with the following Lana'i folks to hear more Lana'i-based mana'o for your cultural impact assessment report:

1. Mr. Kepa Maly, Executive Director, Lana'i Culture and History Center. Phone: 808-565-7177
2. Mr. Albert Morita, Retired DOCARE officer, LCHC board of director member. [amorita@aloha.net](mailto:amorita@aloha.net)
3. Aunty Irene Cockett Perry, Kupuna. Phone: 808-565-6656 (arrange with Kepa to see her)
4. Members of the Hui Malama Pono O Lana'i (see Kepa for contact information).

Any questions, please call me at 808-692-8025 or via email at [Phyllis.L.Cayan@hawaii.gov](mailto:Phyllis.L.Cayan@hawaii.gov)

C: Mr. Hinano Rodrigues, SHPD Maui Cultural Historian

Mr. Clyde Namu'o – Office of Hawaiian Affairs

PHONE (808) 594-1888

FAX (808) 594-1865



STATE OF HAWAII  
OFFICE OF HAWAIIAN AFFAIRS  
711 KAPOLANI BOULEVARD, SUITE 500  
HONOLULU, HAWAII 96813

HRD09/4203B

April 24, 2009

Colleen Medeiros Dagan, Archaeologist  
Cultural Surveys Hawai'i  
1993 Main Street  
Wailuku, Hawai'i 96793

**RE: Cultural Impact Assessment consultation  
Lāna'i Affordable Housing Project  
Kamoku Ahupua'a, Lahaina District, Lāna'i Island  
Tax Map Key: (2) 4-9-002:058 (por.)**

Aloha e Colleen Medeiros Dagan.

The Office of Hawaiian Affairs (OHA) is in receipt of your March 25, 2009 letter initiating consultation and seeking comments ahead of a cultural impact assessment (assessment) for the proposed Lāna'i City Affordable Housing Project. Based on the information contained within your letter, the project area is currently part of a 115-acre parcel under the control of the County of Maui which is currently in the process of being subdivided into two parcels. The County of Maui intends to donate 73 acres of this larger parcel for the subject affordable housing project. The preliminary master plan for this project proposes a total of 387 housing units.

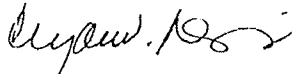
OHA recommends that consultation occur with Kepa Maly, Sol Kaho'ohalahala and Matha Evans who may be willing to share their mana'o with you. Please remember that this list is not all encompassing and we are sure additional individuals will be identified as you move forward with your consultation process.

We are aware that your firm is also conducting separate assessments for the Lāna'i Senior Center and Lāna'i High and Elementary School Expansion projects and suggest that if appropriate, consultation with interested parties for all three assessments occur at the same time so that participants gain an understanding of how all three projects fit within the cultural andscape of the area.

Colleen Medeiros Dagan, Archaeologist  
Cultural Surveys Hawai'i  
April 24, 2009  
Page 2

Thank you for initiating consultation at this early stage and we look forward to the opportunity to review the draft assessment and provide additional comments. Should you have any questions, please contact Keola Lindsey, Lead Advocate-Culture at (808) 594-1904 or [keolal@oha.org](mailto:keolal@oha.org).

'O wau iho nō me ka 'ōia'i'o,



Clyde W. Nāmu'o  
Administrator

C: OHA Lāna'i CRC office

# Appendix D Formal Interview Transcriptions

---

1 **Senior Center Interview**

File Name(s) Senior Center Interview.wav

Job Code Kamoku 8

Recording 04/09/2009  
DateTranscription 4/23/2009-5/06/2009  
DateParticipants Colleen Dagan (CD), Suzanna Kincaid (SK), Margret Hubin (MH),  
Cookie Hashimoto (CH), Alfansa Lopez (AL), Aunty Irene Perry (IP),  
Sugar Gima (SG), Dolce (D).

2 *This interview was conducted at the Lāna'i Senior Center with a group of mainly four women.*  
 3 *Others added to the interview in passing and some like Ms. Sugar Gima were at an*  
 4 *adjoining table but did not make any statements. Question marks indicate an unidentified*  
 5 *speaker. The main focus of this interview was to hear stories about life in Lāna'i City.*

---

6 *(CD): Ok, I'm here at the Senior Center with a bunch of ladies, so I, first let's get everybody's*  
 7 *name, what's your name?*

8 *(CH): Cookie Hashimoto.*

9 *(AL): I'm Alfansa Lopez.*

10 *(MH): Margret Hubin.*

11 *(CD): What's your name?*

12 *(SG): Sugar.*

13 *(CD): Gima?*

14 *(SG): Gima.*

15 *(CD): And what was your name?*

16 *(D): Dolce ?*

17 *(CD): Ok, so that's whose here for now and I'm just asking,*

18 *(CH): [explaining to another] Do you know some stories?*

- 19 (CD): *Anybody's welcome. I don't know, do you guys have anything you remember about*  
20 *growing up on Lāna'i, About the hotel, the Pagoda, what did she say, about the Pagoda?*
- 21 (CH): No that's not Pagoda, Banzi, that was run by the Lāna'i, ah, Pineapple Company.
- 22 (CD): *Which building was that?*
- 23 (CH): That's the one that , you know where the inaudible,
- 24 (AL): Pele's Garden.
- 25 (CH): Pele's Garden? Yeah, that used to be Banzi Hotel before.
- 26 (CD): *When?*
- 27 (CH): In the 40's. When my mother was working there, I was practicing tennis yeah, so I still  
28 remember, "Eh mom, you better not come pregnant" cause I no want (laughs). That was '48,  
29 yeah, '48, 1948 so.
- 30 (AL): Cousin said Masai going be here, is she inaudible, play with? church ?
- 31 (CH): Oh, yeah, yeah she did. She gonna be this way, she talked about Hanamastu, yeah, but  
32 then they change the (inaudible).
- 33 (AL): They would know more, she did more.
- 34 (CH): She did, she did,
- 35 (SK): Facts than we did, they did, you know she would know more of,
- 36 (CD): *Did you guys come here later?*
- 37 (AL): No, we weren't here, but you know
- 38 (CH): I'm born and raised here. My mother came 19..., my mother came 1920... 1924 to over  
39 here, my dad came 1923 I think, came over,
- 40 (CD): *Oh, you were born here.*
- 41 (CH): Yeah, I'm born and raised here.



- 42 (CD): *Where are you guys from?*
- 43 (MH): Born on Maui and came to Lānaʻi. Worked here, when I was twelve,
- 44 (CD) *When you were twelve?*
- 45 (MH): Inaudible
- 46 (CH): You was born and raised here then (laughs)
- 47 (AL): You was born, Miki side, Miki Camp?
- 48 (MH): Down here, we were in that tall inaudible, you know that Hajiroki used to stay skate?
- 49 (AL): Over here?
- 50 (MH): Yeah, yeah.
- 51 (AL): Oh, yeah, yeah.
- 52 (MH): You know had the house had two inaudible
- 53 (AL): Oshiro. Yeah, yeah, I know.
- 54 (CH): That's where dad used to stay.
- 55 (CD): *And where are you from*
- 56 (AL): I'm from Maui too, I came, we came over when I was three years old, I grew up here.
- 57 (CD): *So what did you guys do, what were the social activities to do growing up.*
- 58 (AL): Raising kids!
- 59 (Speaking to each other) When growing up, what kind of activities,
- 60 (SK): You mean childhood?
- 61 (CD): *Whatever, childhood, teenager,*

- 62 (SK): Well when I was younger I used to do the marble bit, until my mother found out.
- 63 (Laughs)
- 64 (CD): *Marble?*
- 65 (SK): Marble, I had a whole can until my mother find out, she threatened to boil it.
- 66 (AL): Yes! Make soup!
- 67 (CH): Yes! (Laughs)
- 68 (AL): She said, Cause we wouldn't come in, when it's time to take a bath nobody wanted to  
69 come in, playing marbles, so said, get marbles put them together, make soup.
- 70 (CH): Yes, that's right.
- 71 (CD): *What kind of game?*
- 72 (CH): Used to play, on our road, used to play, what that, Pee Wee, you now with that broom  
73 stick? One side, short end, one side, take it off, inaudible, we used to play with the boys, but  
74 today the kids they don't do that. Marbles, we used to do that, and we used to play hide and seek.  
75 Hide and seek.
- 76 (SK): We used to go hiking.
- 77 (CD): *Where did you go hiking?*
- 78 (SK): All over, up the inaudible by the pig pen, the golf course.
- 79 (CD): *The pig pen? Where was the pig pen?*
- 80 (CH): You know where the Lapco is now? The Lapco division...
- 81 (AL): Where Momi live.
- 82 (CD): *Yeah.*
- 83 (SK): In the Back,
- 84 (CH): The back portion there piggery, before used to own private.

- 85 (SK): Used to go pick guavas over there.
- 86 (MH): Or used to go bowling.
- 87 (CD): *Bowling?*
- 88 (CH): All day, when the company had all day?
- 89 (MH): Baseball.
- 90 (CH): I used to play softball.
- 91 (SK): Used to have a nice team there was more than three teams, yeah,
- 92 (AL): Oh yeah!
- 93 (SK): The high school,
- 94 (CH): Have high school, Have Federation, used to get, um I used to be with Office team, had  
95 several in the community, community softball, the women.
- 96 (AL): Go pick up all the, in the rubbish, when we were kids look for toys in the rubbish, "oh, this  
97 is good" (laughs). Bum-by, Take 'em home!
- 98 (CH): Used to pick, what, guavas and used to go pick, wild, what you call that, wild...
- 99 (SK): Poha
- 100 (CH): Poha yeah and ...
- 101 (CD): Poha berries?
- 102 (CH): And the cherries,
- 103 (CD): *What kind of cherries?*
- 104 (AL): Plum, plum,
- 105 (CH): yeah, plum cherries. The wild ones.

- 106 (AL): The wild plum cherries.
- 107 (CD): *Where did you guys pick those?*
- 108 (CH): Right down there, um Lalakea, um Lalakea, around there
- 109 (CD): *Was the bowling...*
- 110 (CH): Bowling is right down here (points to Dole Park).
- 111 (SK): Bowling alley is right in the middle of the park.
- 112 (CH): ...community center.
- 113 (SK): That big building, what is it?
- 114 (AL): Community Center.
- 115 (CD): *Was that kind of the social, what was the social scene...*
- 116 (SK): They had boxing, remember.
- 117 (AL): Oh yeah.
- 118 (CH): Yeah.
- 119 (SK): My parents used to take me to the gym, right down here, and then we had...
- 120 (CD): *Who would box?*
- 121 (AL): Local boys. And we had carnival, I remember
- 122 ...annual,
- 123 (AL): Right down here, yeah,
- 124 (SK): EK Fernandez carnival.
- 125 (CD): *In that field?*

- 126 No right down here,  
127 Across the street.  
128 Do you remember!  
129 They even had wrestling,  
130 (SK): They even had the mound where they'd wrestle  
131 Japanese wrestling  
132 (CD): *They built it?*  
133 Yes, there's more things before, for us to do community wise, than there is now, now it's like  
134 there's a lot of meeting now (laughs). But it was family oriented. Because even the dances, you  
135 could go, take your children.  
136 (CD): *What kind of dances were there?*  
137 (SK): Social and whatever.  
138 (MH): Do the meals and everything inaudible  
139 (AL): Social work, social dancing, the mothers waiting for their children.  
140 (CH): Right, right, right. The wartime we used to have a social dances in the streets, people used  
141 to sponsor, yep, and we used to play and go to social dance.  
142 (CD): *What were those like?*  
143 (CH): Well, you know, a lot of fun, because you go stag and get a lot of girlfriends (everybody  
144 laughs). Stag, a bunch of girls stag,  
145 (AL): No more one particular partner eh,  
146 (CD): *How old were you guys when those were happening?*  
147 (CH): A teenager.  
148 (SK): There was no restriction on going to dances yeah.

- 149 (CH): yeah, they tried, but usually they had about 11:00 [pm], 10:30, 11:00.
- 150 (AL): There's no curfew, but well, some mothers don't trust yeah, so the mothers waiting  
151 outside, waiting for us til the dance pau!
- 152 (SK): That was your mother, my mother never came (laughs, several exchanges at once).
- 153 (CH): My mother had one flashlight (laughs)
- 154 (AL): My mother came, I could see the reflection of her glasses (laughs).
- 155 Yeah, really
- 156 (lots of laughing and several exchanges at once, inaudible)
- 157 (SK): But we weren't embarrassed yeah.
- 158 No.
- 159 You don't feel,
- 160 Inaudible
- 161 (CD): *So did anybody meet their husbands at these dances?*
- 162 Inaudible
- 163 (CH): Regular school dance... I used to go with my husband, they used to go public dance
- 164 (CD): *Public Dance?*
- 165 (CH): Yeah, they used to go "public dance", '46, about '45, '46, '47 inaudible we used to go  
166 public dance, but then sometime somebody get group of people, you know clubs sponsor  
167 inaudible, so they usually have a live, band.
- 168 (Inaudible, multiple conversations)
- 169 (CD): *What kind of music?*
- 170 (CH): Well, Hawaiian music, what's that dance (inaudible) not like today kind, they had ah,  
171 jitterbug and that but not that like today.

172 (SK): Remember the Filipino man he says, "do you wanna dance?" some of us he asked and I  
173 says, "I don't jitterbug" and he says "I never asked you to jitterbug" and I says, "I don't dance",

174 (AL): And then those days, they don't come and ask you "may I have this dance" they go like  
175 this (pointing motions, laughing),

176 (CH): Yeah, reserve dance already, reserve dance! Because I guess you know, they know that  
177 people around yeah. Cause, then, well some of them say "may I have this dance",

178 (AL): The proper way ah,

179 (CH): Cause then they ask you, oh,

180 (MH): only had this way when they stared turning out, may I have this dance.

181 (AL): They teach you how to,

182 (CH): Cause you know why, they used to have the student body dances, Oh, yeah, when I was  
183 seventh grade, we used go under, you know the gym, the basement, yeah, we used to go there to  
184 learn.

185 (CD): *To learn to dance?*

186 (CH): To dance.

187 (CD): *The basement of the gym?*

188 (CH): Yeah, but those are the school days, that we have our seventh eighth grade 12.21, that's  
189 where we learned to dance all different steps.

190 (CD): *Different steps, like what?*

191 (CH): Fox trot, what that, waltz, and another one, what was it now? Three major dance, fox trot,  
192 waltz and what the other one, there were three major dance. Yeah.

193 (CD): *So were those the major social things, the dances?*

194 (CH): Yeah, those were the, those days used to go to school, a student body, used to have a  
195 dance for them, for the classes,

196 (CD): *So there were school dances and public dances?*

- 197 (CH): School dances, yeah public dances,
- 198 Inaudible 13.23
- 199 (CD): *Pubic dances, so that's when parents would come also, like you would go with your*  
200 *husband,*
- 201 (SK): They'd come look for us (laughs),
- 202 (CD): *You'd go without your husband.*
- 203 (CH): But those days was, I used to go to public dances inaudible 13.39, after I graduated, about  
204 what, '45, '46, '47 inaudible 13.45, yeah, I'm out of school already inaudible 13/48,
- 205 (SK): What sort of entertainment, we had movies, Japanese movies,
- 206 (CH): inaudible 13.55 they have all type of movies going on,
- 207 Ten cents
- 208 Ten cents
- 209 (CD): *What was that?*
- 210 (CH): Ten cents.
- 211 (CD): *That's how much it costs?*
- 212 (CH): Yeah, to go to the movies.
- 213 (CD): *Did you guys have your favorite seats at the movie theatre?*
- 214 (AL): Oh, yeah. We'd sit by the benches, by when we became teenagers went up there  
215 (everybody laughs) we all had boyfriends. Way up where nobody could see you. (everybody  
216 laughs) Unless the lights went on! Watch out now, everybody would turn around, the lights went  
217 on, everybody would turn, because all the ones get under? They all inaudible.
- 218 (CH): But then those days, the theatre run by the Company,
- 219 (CD): *What was that?*



- 220 (CH): The theatre was run by the Company, my dad used to be the operator,
- 221 (CD): *Your dad was the operator of the theatre?*
- 222 (CH): Yeah, after inaudible.
- 223 (CD): *Oh, what was his name?*
- 224 (CH): Iwao Koshigi, 70, inaudible my dad used to work there.
- 225 (CD): *Oh, wow!*
- 226 (CH): inaudible
- 227 (CD): *Do you guys remember any, I don't know what to call it anymore, these days they call it*
- 228 *"urban myths", like superstitions around town, like things you were scared of or places you*
- 229 *were scared to go or told not to go, or maybe like the night marchers,*
- 230 (SK): The white lady.
- 231 (AL): The white lady.
- 232 (SK): Dog man.
- 233 (CD): *Dog man?*
- 234 (SK): Who was the lady, I got a book, she has the, a book written by Patsy Saiki, not Pat Saiki,
- 235 (CH): Not the one, the one,
- 236 (SK): Obake
- 237 (CH): Obake
- 238 (SK): yeah
- 239 (CH): inaudible 16.08 Fuji...something about Lāna'i ghost stories.
- 240 (CD): *Oh yeah, what were the stories about?*

- 241 (CH): About Lāna'i.
- 242 (CD): *Do you guys remember some?*
- 243 (CH): Oh well, I don't know if that's true or what but they have lots of stories going. Yeah.
- 244 (CD): *That's ok, doesn't matter if it's true or not.*
- 245 (CH): Yeah, right, (laughs) the Fujii one she said, you know, like her she inaudible like people  
246 have seen, you know I mean,
- 247 (CD): *Seen who?*
- 248 (CH): Whatever, ghosts or whatever they have seen,
- 249 (AL): You know Filipinos used to say, what, they take the, the, yeah, and you put um over here, I  
250 don't know, (gesturing to her eyes)
- 251 (CD): *Your maka piapia?*
- 252 (AL): Yeah, yeah, take,
- 253 (CD): *And put it where?*
- 254 (AL): On your, and you can see, that's what our, the Filipino's tell us, you know when we were  
255 kids,
- 256 (CH): Oh, when we were kids,
- 257 Inaudible
- 258 (AL): You take,
- 259 Put in on your eye,
- 260 (AL): Yeah, you take, then you can see
- 261 (CD): *See what?*
- 262 Ghosts,

- 263 (CH): Ghosts or whatever.
- 264 (CD): *Oh.*
- 265 (AL): That's what this is,
- 266 (CD): *That's a Filipino superstition?*
- 267 (AL): Yeah.
- 268 (SK): inaudible (laughs).
- 269 (CD): *And what was the white lady?*
- 270 (CH): The white lady is what? She was walking ah, you know where the, engineers shop is yeah?  
271 You know engineers shop, right there,
- 272 Used to be the power plant before it, that's where they said they used to see her,
- 273 (AL): I remember my father-in-law, used to, was watering the plants, was getting,
- 274 (CH): little dark out,
- 275 (AL): Yeah, he said had this lady walking down, down, and told my father inaudible you know,  
276 she like water, so my father-in-law, give em, and then, when she came out with the water, the  
277 lady no was. Inaudible, the lady no was. And what kind, how she was dressed, you know get  
278 long hair, and not fair, dark, who that lady? We think of who that lady was?
- 279 (CH): Was she Hawaiian,
- 280 (AL): And then a few days later that's when the volcano erupted, I told myself, maybe it was  
281 Pele, because she comes in different forms,
- 282 (CH): Pele, maybe, anyplace, right
- 283 (AL): inaudible (laughs)
- 284 (CH): Things like that do happen.
- 285 (AL): Yeah,

- 286 (CD): *Were there night marcher stories about around town,*
- 287 (SK): Oh, that was at the beach, nightriders,
- 288 (CD): At the beach?
- 289 (SK): When I was a brownie we used to go down to the beach and have overnight,
- 290 (CD): *At Manele?*
- 291 (SK): Yep, and our camping gear consisted of a, blanket. That was it. And they said that at night  
292 you could hear the Ali'i's and I going, "that's it!" I never went camping there again.
- 293 (CH): inaudible...sleeping, so that they don't hear anything.
- 294 (CD): *That was the ghost stories?*
- 295 (CH): Ghost stories, yeah.
- 296 (SK): But she was good, Mrs. Caldwell, she was good at Hawaiian tales because she came from  
297 the Vontemples, she was part of the Vontemples from Kauai and they were living here for a long  
298 time.
- 299 (CH): Yes she inaudible
- 300 (SK): So she know all those stories, so every time we went camping she told us stories like that, I  
301 can't go camping anymore (laughs).
- 302 (CH): Girl scout eh, Girl scout camp. Brownies, that Brownies yeah.
- 303 (CD): *Was it fun, you guys enjoyed growing up here?*
- 304 (SK): We didn't know how the other kids lived on the other islands, we just lived our own,  
305 inaudible, there was no crime, you didn't have the cops coming, unless you moved to block 35  
306 (laughs).
- 307 (CH): Yeah!
- 308 (Everyone laughs)
- 309 (CD): *Block 35? What was block 35?*

- 310 (AL): That's why I said our streets was, was called blocks.
- 311 (CH): Not today yeah,
- 312 (AL): Not like today streets.
- 313 (CD): *I see.*
- 314 (SK): It was block 50, block 55, block 35, inaudible, what's that street now? Its... Fraser... and  
315 what's the street? You know the crossing by Frank, in front Frank's house? By Alfred's house?
- 316 (AL): Oh, I don't know, Lāna'i Avenue?
- 317 (CH and AL): Lāna'i Avenue, Gay, Lāna'i and Gay?
- 318 (SK): Aunty Irene should know about the stories.
- 319 (CD): *Which stories?*
- 320 (Laughing)
- 321 (SK): Your on tape.
- 322 (CH): But really Lāna'i used to be, you know I mean, a small community, but you know with all  
323 different ethnic group we can get along, you know we used have, separate, village camps,  
324 Japanese Camp, Filipino Camp,
- 325 (CD): *Did you say Federation Camp?*
- 326 (CH): Yeah, used to be right camp, you know where the Federation people used to be,
- 327 (CD): *Federation,*
- 328 (CH): You didn't hear about that today.
- 329 (SK): Until two years ago Mona didn't know what Federation was either.
- 330 (CH): Yeah you don't hear about it today but you know those days,
- 331 (SK): inaudible, back conversation

- 332 (CH): They go by block.
- 333 (CD): *What was that block 35 that you...*
- 334 (CH): That why the company...
- 335 (SK): That's where the people with lots of kids lived (laughs).
- 336 (CH): That's how the Company, you know when they first built our community, started by  
337 blocks certain places, block something, you know, that's how.
- 338 (CD): *So block 35, that wasn't like the bad part of town? (Everybody laughs)*
- 339 (CH): No, no...
- 340 Inaudible
- 341 (SK): No, it was just; there was a lot of boys, more boys on that block than girls,
- 342 (AL): Filipinos used to be one group, and ah, Japanese, Korean, they have their block, yeah.
- 343 (AL): Like Koreans, the Koreans had one upside,
- 344 (SK): And the kanakas was Kō'ele,
- 345 (CH): the Hawaiians up that side, and the Japanese... inaudible, block 16 and what, up Stable  
346 Camp, used to go, inaudible, but used to be a Stable Camp for the Company, the Company used  
347 to have their, what's it called, stables there where they used to keep horses and that's the one  
348 they drag, go out in the field,
- 349 (CD): *Pull the plows.*
- 350 (CH): Pull the plows, inaudible... on that wagon, used to keep all the horses there the mules,  
351 yeah,
- 352 (CD): *Yeah.*
- 353 (CH): That's the one that today is, you know where inaudible is? The maintenance shop is?  
354 Inaudible service station, that's our inaudible inaudible they used to call the Stable Camp. It's  
355 just the stable camp, and they say that all the Japanese group, and the Filipino group.

- 356 (AL): What, they use to have buses in there, the stable camp?
- 357 (CH): Yeah, yeah that's the quarter? yeah it use to be stable yeah, over there.
- 358 (AL): The Oshiro, the LCS,
- 359 (CH): Yeah, yeah, the LCS,
- 360 (AL): Get service station now...
- 361 (CH): And the maintenance shop there too, eh. Yeah, yeah used to be all there. That's where all  
362 the horses used to be.
- 363 (CD): *Oh no, no I'm fine. I'm still full. I had a huge breakfast.*
- 364 (CH): Did you come last night?
- 365 (CD): *No, I came this morning, early this morning.*
- 366 (CH): From Maui?
- 367 (CD): *Yeah, from Maui. The first ferry this time, so I wouldn't miss you guys.*
- 368 (AL): Was it rough coming over?
- 369 (CD): *No, it was not rough. Do you want sit down here?*
- 370 Aunty Irene Perry (IP): No, I rather stand, if I sit down I cannot get up.
- 371 (IP): My knees are bad.
- 372 (CD): *Where was up-camp?*
- 373 (CH): Up-camp, they called up-camp, was what? Ah... where all the haoles stay, what you call  
374 that was? Snob Hill.
- 375 (CD): *Oh, that's the same place.*
- 376 (AL): That would be Snob Hill. Up-camp is,

- 377 (SK): From the theater up, is up-camp.
- 378 (AL): And then, from this street down is down-camp,
- 379 (SK): depends on where you were living (laughs). Down there up-camp was there, inaudible.
- 380 (CH): Yeah, yeah
- 381 (Lots of laughter)
- 382 (IP): I use to live up, up camp (laughs, referring to Kō'ele).
- 383 (SK): That's why, Kepa was talking when he came to the MEO meeting and he was talking  
384 about Market Street and Church Street. I go "hello" Kepa, when we were kids there was not  
385 Market or Church, it was, you know where the bank is? Oh, the place by Richards, where  
386 Richard's is, it wasn't, you know Market Street,
- 387 (CH): But they used to call it though,
- 388 (SK): Yeah, but now they have a name, and then it's still blo...hey, we're it still block 35.
- 389 (CH): Yeah
- 390 (CD): *By Richard's Market?*
- 391 (SK): They called it Market Street.
- 392 (CD): *Where you lived? But it has a different street name now?*
- 393 (CH): Yeah, that's right,
- 394 (SK): Market street,
- 395 (CH): Way down,
- 396 (IP): It use to be Kō'ele, when they first named the streets, it used to be Kō'ele, right my place,  
397 and when I went away to work and then I came home different,
- 398 (AL): You mean the backside?
- 399 (Inaudible)



- 400 (CH): Kō'ele eh?
- 401 (IP): No...
- 402 (CH): The road from way up here.
- 403 (SK): Part of it is Kō'ele.
- 404 (CH): Part of it, oh yeah, part of it is Kō'ele, oh...
- 405 (IP): But my place not, when I come back I look and its (inaudible) I look and I say "eh, it's not  
406 Kō'ele", it's Koali.
- 407 (CH): Koali,
- 408 (AL): Who named that Koali?
- 409 (SK): Who named the streets?
- 410 (CD): *Yeah, who named the streets around here?*
- 411 (SK): Who did the street names?
- 412 (IP): This is ahh... 7th, yeah, 7th street.
- 413 (CH): Yeah, this is 7th yeah,
- 414 (CD): *But all the streets that aren't numbers, who named the, like Jacaranda?*
- 415 (SK): Oh, I think Jacaranda, that's afterwards.
- 416 (CH): Yeah, that's afterwards yeah,
- 417 (SK): Yeah, Jacaranda, cause my son lives there.
- 418 (IP): I guess the people of the company.
- 419 (IP): That was the people from the company must have named them.
- 420 (AL): You know um, you know Suzie in front your house, Mana street, Mana used to be

- 421 (SK): Uh-huh.
- 422 (AL): So what is it now, still Mana?
- 423 (CH): Yep,
- 424 (AL): Manalei.
- 425 (CH): No, Mana is still there yeah?
- 426 (SK): You mean what, where I live,
- 427 (AL): Your house. I mean your house over there,
- 428 (SK): The other street.
- 429 (IP): You live down that side, or you live up here?
- 430 (SK): Two doors down from the Hongwanji, that's where my par...mother lived, cause my  
431 mother got a divorce and she grew up there.
- 432 (IP): (inaudible)
- 433 (SK): We lived up here when we first moved to Lāna'i. And then we went to block 35, and then  
434 my parents divorced so, my mother, mama lived two doors down from the Hongwanji church on  
435 Fraser. See, I'm trying to remember the names, which is Fraser, which is Lāna'i, you know,
- 436 (CH): But they always change yeah,
- 437 (SK): And uh, there's a papaya lady. (calling out to someone)
- 438 (CD): *Were there any, like, annual events that took place, that was like, I don't know, the*  
439 *Japanese parade, or the Filipino something-or-other?*
- 440 (AL, CH): On thanksgiving, the company would have a thanksgiving, annual, luncheon, and all  
441 the people, all the community,
- 442 (SK): Is that when we went down the beach?
- 443 (CH): No, down to the park,

- 444 (SK): Oh the park, oh we had park ? had train tracks, I mean um,
- 445 (CH): That's the Company used to have,
- 446 (SK): Yeah, cause my uncles use to race.
- 447 (CD): *They had races, like car races,*
- 448 (SK): Track, track,
- 449 (AL): And they had softball,
- 450 (IP): Was better than now yeah,
- 451 (AL): Yep,
- 452 (IP): They had baseball players,
- 453 (AL): Yeah, they had baseball,
- 454 (IP): They had baseball teams, then the army team came over to play baseball.
- 455 (CD): *The Army team?*
- 456 (IP): Army team, and made a strike, went over the building and couldn't get the ball.
- 457 (CD): *And that was all for the Thanksgiving luncheon?*
- 458 (AL): Yeah, use to have all kine games.
- 459 (SK): It was a fun day, sort of . All kinds of games. They had food, hot dogs, soda, they had, and  
460 fourth of July they was a parade.
- 461 (CD): *Oh the, they had a fourth of July parade? Do they still have a fourth of July parade here?*
- 462 (CH): No not anymore (everyone laughs).
- 463 (AL): They forgot my birthday.
- 464 (CD): *They forgot your birthday? Did you say a bon dance?*

465 (CH): Oh, yeah, that is a tradition for the Buddhist.

466 (CD): *Do they still have it?*

467 (CH): Oh yeah.

468 (All talking at once, inaudible).

469 (CD): *What about now?*

470 (SK): They still have the dances.

471 (CH): They still do.

472 (CD): *Do you go to it, does everybody go?*

473 (Inaudible)

474 (SK): Well, I didn't have a car, at night it's hard for me to maneuver around on grass or  
475 something.

476 (CD): *So the hon dance and that's,*

477 (SK): It's at a different place remember.

478 (MH): They have Rizal Day,

479 (SK): Rizal Day all day,

480 (MH): Filipinos,

481 (SK): Fourth a July too yeah, that was the fourth of July.

482 (IP): Rizal day falls on the Sunday yeah,

483 ?: Saturday,

484 ?: No it didn't,

485 (SK): That's when the Filipinos got pissed off cause (inaudible). You know after the war, they  
486 changed, they got mad at the Americans so they changed Independence day to Resolves Day  
487 instead of fourth of July.

488 (CH): Oh, Lāna'i (inaudible) Filipino (inaudible)

489 (SK): That's what I mean, but when it comes to December did they have any?

490 (AL): The thirty-first or the thirtieth?

491 (SK): Thirtieth. But after that, it wasn't, it kinda died down, yeah, died down or whatever,

492 (AL): But now they have the new, um, (inaudible)

493 (SK): Now they coming up,

494 (CH): The club get,

495 (SK): The younger kids

496 (Inaudible)

497 (AL): Traditional again.

498 (SK): Like John Degamma them?

499 (AL, CH): Yep.

500 (CD): *Is one still called Rizal day, how do you spell it?*

501 (AL): R-I-Z-A-L.

502 (CH): It's the what?

503 (SK): The Filipino patriot.

504 (CH): He's the Filipino patriot.

505 (IP): We had more before than we do now yeah.

- 506 (CD): *Is that, why is that?*
- 507 (IP): I don't know, now ah,
- 508 (CD): *...company?*
- 509 (IP): Well I think the Company don't have any, any person to direct the um,
- 510 (CD): *Community events?*
- 511 (IP): Community events. Before that Mr. Cattleman was remember, used to be the one that, we  
512 had all kinds, (inaudible) before that Mr. Cataman was, remember, he use to run the parade.  
513 32.58  
514
- 515 (Simultaneous conversation) (SK): All the girls, and (inaudible) used to run for queen. The  
516 queen. (Motions to Alfansa).
- 517
- 518 (CD): You were the queen of something?
- 519
- 520 (SK): She ran for queen.
- 521
- 522 (AL): Ever since the union came in yeah, pau already, yeah. The ILW whatever.
- 523
- 524 (CH): The labor union yeah, from '49 yeah.
- 525 (CD): *So were you, what kind of queen were you running for?*
- 526 (IP): Who ran for Queen?
- 527 (CH): You forgot, you, Church Day
- 528 (SK): Ben-ing, ben-ing what?
- 529 (Laughing) and (inaudible).
- 530 (SK): Ben-ing, ben-ing beibika, no.
- 531 (AL): We use to sell ribbons or tickets or whatever, the more you, like how now, (inaudible)
- 532 (IP): Here
- 533 (All talking at once)

- 534 (SK): The one who sold the more tickets, yeah, would be queen.
- 535 (CH): The more tickets you sell then you...
- 536 (AL): Get to go in the parade,
- 537 (IP): You're the winner.
- 538 (SK): We had parades, yeah aunty? We had parades yeah?
- 539 (IP): And we had lots of entertainment. And everyone come in and hula troops and something  
540 come in and musicians and some,
- 541 (AL): We use to have all kinds stuff.
- 542 (IP): No more now.
- 543 (AL): Use to have Yeah?
- 544 (IP): Yeah. Use to go in and we would pay so much yeah, and then get really good, but not now,  
545 dead.
- 546 (AL): Even, even sometimes the globetrotters came yeah.
- 547 (CH): Oh yeah, yeah
- 548 (SK): That was after I left
- 549 (CH): They came and did some, ah, exhibition game, with the high school you know, basketball  
550 players and, the community, and they were good, even once they had this gym. The other one  
551 they had down, the down, what's that ah, (inaudible) troop, twice they came.
- 552 (SK): You know who they were?
- 553 (CD): *Yeah, yeah, I remember them.* 35.23
- 554 (Laughing)
- 555 (CH): So (inaudible)
- 556 (SK): No, I'm serious,

- 557 (CD): *No, I know.*
- 558 (SK): Cause, two weeks ago, the bus, I went shopping in the senior bus out by Pine Isle, I shop  
559 there, the kids were having a sale for the bake goods, so I say "oh I want the blueberry  
560 cheesecake", you know, two. And I say okay, I said "dollar and a half" and she looks at me  
561 strange, dollar and a half and dollar and a half is three dollars right and she says "yeah", I say  
562 okay I'm giving you five dollars instead of three. I don't want the change I'm donating it to your  
563 girls club. She didn't know what the dollar-half was.
- 564 (CH): No wonder, dollar half,
- 565 (SK): Dollar fifty cents I should have said,
- 566 (CH): Dollar fifty cents, yeah, yeah,
- 567 (SK): I say dollar and a half. She didn't know what that was, she was only 13 or 14. I go "ah  
568 poor thing".
- 569 (CH): I guess you know,
- 570 (AL): They no use, (inaudible, all speaking at once) well before what, we used to tell ah two-bits,
- 571 (CH): yeah, two-bits, that was quarter,
- 572 (AL): that was quarter,
- 573 (CD): *I didn't know that.*
- 574 (Everyone Laughs).
- 575 (CH): You're too young to know (laughs).
- 576 (SK): You know, that's why I explained to her what I was doing, that's a dollar and a half.
- 577 (CH): Half the time, they no, yeah, I think,
- 578 (AL): Used to tell, dollar-half,
- 579 (CH): Yeah, dollar-half, (inaudible, everyone talking at once)



- 580 (SK): She had no idea what she was talking about. I know what blank is like. (Laughs) I looked  
581 at her and blank, she didn't know what I was (inaudible).
- 582 (SK): Dollar-half...
- 583 (CH): Dollar-half...
- 584 (CD): *Is there anything, are there any specifics that you guys would like to see in the new Senior*  
585 *Center building?*
- 586 (SK): In the what?
- 587 (CD): *Is there anything, um, anything you really want the new Senior Center to have?*
- 588 (SK): A new building (laughs). Not so cold when its rainy weather.
- 589 (CD): *(Noting) Not so cold. Any choice of flooring?*
- 590 (AL): Something warm,
- 591 (SK, AL): Something easy for clean.
- 592 (Final two minutes cut upon interviewee request)

1 **Mr. Noboru Oyama**

File Name(s)	SqueakyOyama.wav
Job Code	Kamoku 4, Kamoku 6, Kamoku 8
Recording Date	March 27, 2009
Transcription Date	April 3, 2009 through April 16, 2009
Participants	Noboru "Squeaky" Oyama (SO); Takeo Yamato (TY); Colleen Dagan (CD), Maggie Masicampo (MM)

2 Mr. Noboru "Squeaky" Oyama Moved to Lāna'i in 1925 with his family. He was born in  
3 Wailuku, Maui. His father worked with horses in Kahului and after moving to Lāna'i he became  
4 the plantation's stable man. Mr. Takeo Yamato, also a long time Lāna'i resident was present for  
5 a short portion of the interview.

6 Colleen Dagan (CD): Alright. I'm sitting here with Mr. Squeaky Oyama. Noboru. And... I guess  
7 I'm just curious to know what Lāna'i city was like when you were a child growing up here.

8 Squeaky Oyama (SO): Well, when we first came to Lāna'i... I'd like to talk a little bit  
9 (inaudible).

10 (CD): Okay... okay.

11 (SO): We came here in 1925, and ah... there were actually only... ah, 44 homes set up in the city.

12 (CD): 44—

13 (SO): 44 homes. 22 on the north side of Dole Park—this is Dole Park here—and 22 homes on  
14 the other side of the town. And, ah, it was really, ah... like well-planned, 22, 22, and ah, the  
15 buildings for business, was... was similar, both sides. Okamoto store, on the other side, Yet  
16 Lung's, the Chinese store. Bakery on the other side, bakery... another bakery on this side of the  
17 town.

18 (CD): Oh, uh huh.

19 (SO): And ah... the police station was set up after 1924. And ah... the gym was built about 1933.  
20 And ah, of course the Union Church now, that sit on Fraser Avenue, was ah, built by the  
21 Japanese Community, and ah, during World War II it was taken over by... by the government—  
22 the plantation rather—and given to the..., ah, Protestant Church.

23 (CD): Oh. Where did you guys—you and your family come from?

24 (SO): We came from, ah, Wailuku, Maui.

25 (CD): Oh. Is that where you were born?

26 (SO): Yes, that's where I was born.

27 (CD): And what was your family doing there before they moved here?

28 (SO): My father was ah... working with ah... with horses [at Kahului, Maui].

29 (CD): Oh.

30 (SO): And he was I think with the Kahului Racing Association. So his... his life it seems to me  
31 was with horses. He came here as a stable man.

- 32 (CD): *So he continued to work with horses here.*
- 33 (SO): Yeah. Dole hired him in March of 1925.
- 34 (CD): *Oh...Wow. Did he...ride?*
- 35 (SO): Well, he was in charge of all the stables they had, and he was like a veterinarian too.
- 36 (CD): *Oh he was!*
- 37 (SO): Taking care of sick horses, you know.
- 38 (CD): *Oh, wow. What was his name?*
- 39 Takeo Yamato (TY): They used horses for ah, agricultural work. Pulling plows, ah, pulling...
- 40 (SO): Cultivat[ion]...
- 41 (CD): *Right, so that was before...machines?*
- 42 (SO and TY): Uh huh, uh huh.
- 43 (CD): *Oh...*
- 44 (SO):...mules, horses...
- 45 (CD): *What was your name? (laughter)*
- 46 (SO): Takeo Yamato.
- 47 (TY): Yamato.
- 48 (CD): *Okay. I'm just writing that down.*
- 49 (TY): Y-A-M-A-T-O.
- 50 (CD): *Takeo?*
- 51 (TY): T-A-K-E-O.
- 52 (CD): *Oh wow... So, did he ever have stories, or do you remember, umm... 'Cause I understand*
- 53 *that they would find Hawaiian artifacts and stuff sometimes in the fields. Did he ever talk about*
- 54 *that stuff, or..*
- 55 (SO): No, no...
- 56 (CD): *He was mainly just taking care of the horses.*
- 57 (SO): Yeah, yeah.
- 58 (CD): *He wasn't out—was he out in the field, working the horses?*
- 59 (SO): No.
- 60 (CD): *Okay. He just took care of them.*
- 61 (SO): Stable man.
- 62 (CD): *Oh...that's neat.*
- 63 (TY): I remember finding artifacts, around this...(gesturing circular shape with hands)
- 64 (CD): *Ulu maika? In the...fields?*

- 65 (TY): Yeah.
- 66 (CD): *Yeah I heard that...*
- 67 (TY): I found many of them...
- 68 (SO): Ulu maika was all over the place.
- 69 (CD): *They were all over the place. So do you guys remember anybody talking about, umm...I*  
70 *don't know...or, do you remember—were any of the families who knew why ulu maika were all*  
71 *around here? (shaking heads "no") Were there any stories, or, umm....how about, when you*  
72 *guys were kids here, what kind of, were there any kind of superstitions that you remember?*  
73 *(Laughter.)*
- 74 (SO): Yeah...The liver man.
- 75 (CD): *The liver man?*
- 76 (SO): Yeah, every year. The same story...came out. The liver man gonna catch you, and what  
77 not.
- 78 (CD): *(Laughter.)Who was the liver man?*
- 79 (SO): We don't know who.
- 80 (CD): *Do you remember that one?*
- 81 (TY): Something about, taking the liver out of you, and...being eaten or something. (Laughter.)
- 82 Maggie Masicampo (MM): You know I was thinking, who knows the story about the bowling  
83 alley?
- 84 (SO): What about it?
- 85 (MM): That the, the field workers the ones...were the ones that put all the money together to  
86 build the bowling alley.
- 87 (SO): It was the Company, Dole Company.
- 88 (TY): Dole, yeah.
- 89 (MM): But all the money came from the pineapple workers.
- 90 (SO and TY): No. No.
- 91 (MM): Yes.
- 92 (SO): No.
- 93 (TY): I never heard about that.
- 94 (MM): True.
- 95 (SO): No, Dole put it up because there were too many...too many, ah, rumblings. Dole didn't do  
96 enough for the people so the Dole...so they asked what—what did you guys what? The bowling  
97 alley, I think that the swimming pool—that's how the swimming pool, the bowling alley come  
98 up. During the 1951 strike.
- 99 (MM): Yeah, but didn't the pineapple workers put money into that bowling alley?

- 100 (SO): No
- 101 (MM): You're sure?
- 102 (SO): No. People would never put up the money.
- 103 (TY): They didn't have the money for put up.
- 104 (Unidentified woman): How come I heard that story?
- 105 (SO): No, it was like...
- 106 (TY): I mean, people didn't have money even in the 40s and 50s.
- 107 (CD): *Okay, back to the Liver Man. So where do you... When you think back to that do you, do*
- 108 *you... does anybody how that story originated?*
- 109 (SO): No.
- 110 (CD): *(Laughter.)*
- 111 (TY): I think it's uh...uh...maybe stems from Japanese. Old Japanese.
- 112 (SO): Yeah, because, the word *kimo tori*...
- 113 (TY): Yeah! *(Laughter.)*
- 114 (SO): ...*kimo tori*. "*Kimo*" means "liver."
- 115 (CD): "*Kimo*?" *How do you spell that?*
- 116 (SO): What?
- 117 (CD): *K-*
- 118 (SO and TY): *K-I-M-O.*
- 119 (CD): "*Kimo tori.*"
- 120 (SO): *Tori*, yeah.
- 121 (CD): *One word? Is that one word?*
- 122 (SO): Oh, it can be two words.
- 123 (TY): Yeah, it's two words I think.
- 124 (CD): *And that means "liver?"*
- 125 (SO): Uh, "liver taker."
- 126 (TY): Yeah... *(Laughter.)*
- 127 (CD): *Oh...So...so who would tell you guys that? The adults?*
- 128 (SO): No. Adults, adults too you know, to scare us.
- 129 (CD): So you think that was a Japanese, um...superstition...
- 130 (SO): Yeah.
- 131 (TY): Yeah, I think so.
- 132 (CD): *...Or just a thing, a way that they try to make kids listen?*

- 133 (TY): Yeah, I've heard about kimo tori (Laughter.)
- 134 (CD): *So, did you say it only happened, like...were they threatening you with it all the time or*  
135 *just every now—*
- 136 (SO): No, no. Every once a year it comes out.
- 137 (CD): *Once a year? Like, was it a certain time of year?*
- 138 (SO): Yeah. I don't know if it was a certain time, but...
- 139 (CD): *Huh. What about, umm...any, any stories like, you know, "you can't go to that part of*  
140 *town because." I don't know, some superstition?*
- 141 (SO): No, nothing like that. But...but Lāna'i plantation was like any pineapple, sugar, sugar  
142 plantation in the State of Hawai'i. Japanese was set up to live in a certain block, or section.
- 143 (CD): *Okay, that's what...that's what Bob was talking about.*
- 144 (SO): Oh, okay.
- 145 (CD): *So, can you explain to me where all the different [ethnic groups] people lived?*
- 146 (SO): Um, most of the Japanese were concentrated in the eastern...northeast part of Lāna'i. Ah,  
147 we used to call that place Stable Camp because the stable was situated there. And then, there's  
148 another section of town, uh....end of town. Okinawa Camp. Okinawa is ah... Japanese, came  
149 from Okinawa.
- 150 (CD): *Yeah.*
- 151 (SO): And the Puerto Rican was situated in the north section, together with the Koreans. And the  
152 Chinese were situated on the north side.
- 153 (CD): *Interesting.*
- 154 (SO): The Filipinos were scattered here and there.
- 155 (CD): *Throughout the different camps, or...*
- 156 (SO): Yeah, but mostly, mostly they were here...and ah...ah...across Dole Park.
- 157 (CD): *And what about the haole families?*
- 158 (SO): *Haole* was all up on the hill. They call that Knob Hill. But there were only—
- 159 (TY): (Laughter.) Snob Hill.
- 160 (SO): In the old days there were only about...
- 161 (CD): *Is that what it was called?*
- 162 (TY): Yeah. (Laughter.)
- 163 (SO): ...In the old day there were only about ten Caucasian families and they were all managers,  
164 top managers:
- 165 (CD): *Ah. Do you remember those families?*
- 166 (SO): Yeah.
- 167 (TY): Sanborn.

- 168 (SO): Well Mr... Mr. Brown was the first plantation manager. And ah, ah... Mr. Fraser was  
169 assistant manager.
- 170 (TY): And he became manager later.
- 171 (SO): And there was one Japanese big shot. His name was Mr. Tanigawa. Ah...
- 172 (CD): *Japanese big shot?*
- 173 (SO): Yeah. (Laughter.) He was up...up there.
- 174 (MM): Do you have that list of names, I can find phone numbers for you?
- 175 (CD): *I printed it out and forgot to grab it. Did you say you have a fax machine? I'll have—I'll*  
176 *just fax it.*
- 177 (SO): Yeah there was Mr. Caldwell, Mr. Sanborn, Mr. Scott—
- 178 (CD): *What?*
- 179 (SO): Scott.
- 180 (CD): *Scott.*
- 181 (SO): S-C-O-T-T. Ah, Mr. Katterman, ah... Munro, Sutherland.
- 182 (CD): *Munro ...*
- 183 (SO): Munro.
- 184 (CD): *And as far as the, like ... Were the ... were the fam—the Japanese, and Okinawan, and*  
185 *Filipino, all the other families, were there a lot of different families or maybe not so many?*
- 186 (SO): Well the Filipinos were mostly single, single people.
- 187 (CD): *Individuals.*
- 188 (SO): Yeah. And ah... what 's the question?
- 189 (CD): *Well, for example, the Japanese families, were there like a hundred families or less?*
- 190 (SO): Oh, more than a hundred.
- 191 (CD): *More than a hundred. Oh, lots ... So you couldn't just tell me family names like you did just*  
192 *with all the haole families.*
- 193 (SO): I can tell you...
- 194 (CD): *There was more than... there was hundreds.*
- 195 (SO): Well most of the people, Japanese families, a lot of them came from Lahaina, Maui. And a  
196 lot of them came from, ah, Big Island too. And ah...
- 197 (CD): *So the Koreans, and Filipinos, and maybe even Okinawans, and Puerto Ricans, were they,*  
198 *like, they were coming straight from the Philippines and Korea...*
- 199 (SO): The Filipinos, yes. And ah... the Japanese came from here and there like Lahaina, Big  
200 Island...
- 201 (CD): *Yeah, they had already been here, working at plantations on Maui.*

- 202 (SO): Yeah, uh huh. And yeah, I can recall even the, the...the maid, or the...people who worked  
203 for Mr. Brown, the manager. Ah, the family of Takahashi, and the family of Ishikawa.
- 204 (CD): *Were you friends with those kids?*
- 205 (SO): Yeah, I used to...I used to sleep up at one of the families up there. And ah, when Mr.  
206 Brown was fired, they left, ah, the island. One...the one that I used to sleep with them, they went  
207 back to Japan. And the other family, ah, Takahashi, went, went back to Honolulu.
- 208 (CD): *What kind of things did you guys do as kids, around here?*
- 209 (SO): Oh, a lot of things to do.
- 210 (CD): *Yeah? Like what?*
- 211 (SO): Walking up to the mountain like billy goats.
- 212 (CD): *(Laughter.) Which mountain?*
- 213 (SO): Going down to Maunalei Gulch...
- 214 (CD): *And, why would you go there?*
- 215 (SO): We were like...wanderers, you know, going all over, all over the island, except for  
216 Keōmuku.
- 217 (CD): *Uh huh. And, you guys just walked.*
- 218 (SO): Yeah. No cars.
- 219 (CD): *No horses, just...*
- 220 (SO): Uh huh, just walked.
- 221 (TY): No, I did a lot a walking, this...this way.
- 222 (CD): *Uh huh.*
- 223 (TY): You know...
- 224 (CD): *What do you remember?*
- 225 (TY): Picking guavas, and picking, ah...
- 226 (SO): *Lilikoi*, that's passion fruit.
- 227 (CD): *Oh, that was still...that was already growing here.*
- 228 (TY): Oh yeah, lots of *lilikoi*.
- 229 (CD): *What um...so, when you guys went, did you go for the whole day, or...*
- 230 (SO): Far, yeah.
- 231 (TY): Sometimes we'd pack lunches.
- 232 (CD): *So you'd take your lunch bag.*
- 233 (TY): In a brown bag. And, just hike around.
- 234 (CD): *Do you remember were...were people gathering things from the mountains, for example,*  
235 *like flowers, or...*



- 236 (SO): No, just guavas and lil-passion fruits.
- 237 (CD): *You guys. You wouldn't—would you see anybody else up there?*
- 238 (SO): Sometimes but usually not.
- 239 (TY): We blazed new trails. (Laughter.) No we used to pick ah, ah... what the Hawaiians would  
240 call *pepeiao*, which is a, mushroom, fungus—
- 241 (CD): *Yeah!*
- 242 (TY): —A fungus that grows on *kukui* nut trees.
- 243 (CD): *Oh. And what would you guys do with that?*
- 244 (TY): Eat it. Then we'd take it home and chop suey.
- 245 (CD): *So you'd take it home to your parents?*
- 246 (TY): Yeah.
- 247 (SO): Excellent for chop suey.
- 248 (CD): *Oh...*
- 249 (TY): And it's good to dry... you know, dry it? And to store it. And it will last for years and  
250 years. You can soak it in water and it will just freshen up.
- 251 (CD): I remember... I remember that vaguely. Does anyone still go up...
- 252 (SO): No.
- 253 (CD): *...To collect that?*
- 254 (TY): I did until about ten years ago.
- 255 (CD): *Do you guys eat that in chop suey anymore?*
- 256 (TY): Um hmm.
- 257 (CD): *You do?*
- 258 (TY): If I find it. If you can find it.
- 259 (SO): Today not anymore. Go to the grocery store, to buy a different kind of mushroom.
- 260 (TY): I ah... right now every year I go up to the mountain to cut... ah, cut the bamboo shoot.
- 261 (CD): *Oh...*
- 262 (TY): Everybody loves it. Ah...
- 263 (CD): *But when you were kids you would get the pepeiao. Is there any... anything else you'd*  
264 *bring back for your parents to cook?*
- 265 (TY): Yeah, bamboo shoot.
- 266 (CD): *Oh yeah? Did you do that too?*
- 267 (SO): No.
- 268 (CD): *Bamboo shoots... Hmm.*

- 269 (TY): Even now, maybe next month I'll be going up there, gathering up some bamboo shoots,  
270 and I'll bring it down here and spread it around a little bit.
- 271 (CD): *So you guys would just...just go wander and explore.*
- 272 (SO): Uh huh.
- 273 (CD): *Maunalei. What was Maunalei like? Maunalei Gulch?*
- 274 (SO): Nothing, but we'd go through the tunnel, day after day. Most the time. There's three  
275 tunnels, coming from the ranch, going to Maunalei. Over to Maunalei.
- 276 (CD): *And those tunnels are for water drainage?*
- 277 (SO): No, for...for that irrigation—not irrigation, the water system runs through there, so...
- 278 (CD): *So was there water in them when you walked through them? When you used to go through*  
279 *them—*
- 280 (TY): There's pipes, pipes eh?
- 281 (CD): *Was there water? Did you have to walk through water?*
- 282 (TY and SO): No, no, no...
- 283 (SO): Get the pipe laid...just for... The tunnel was made 'cause, for the, ah...water...water  
284 system.
- 285 (CD): *Oh! So there's a tunnel, and then there's another pipe that runs through it that carries the*  
286 *water.*
- 287 (SO): Yes. And I was telling the...the fellow that runs the Historical Society here...
- 288 (CD): *Uh huh? Kepa?*
- 289 (SO): Kepa. I wish somebody had kept one of those pipes that they used to have the water  
290 pumped up to the city. It was a redwood, ah...
- 291 (CD): Oh...
- 292 (SO)...Made of redwood with a wire around it, tar material to cover the, ah, the wood...
- 293 (CD): Tar material...
- 294 (SO): Like all the...like all the irrigation pipes that were set up in the pineapple fields, you know.
- 295 (CD): *Um hmm. Those were all, those were all redwood?*
- 296 (SO): Yeah.
- 297 (CD): *Oh.*
- 298 (SO): All redwood, redwood pipes. I was just telling ah, Kepa, just last week, you know.
- 299 (CD): *Yeah.*
- 300 (SO): That I wish somebody had kept...
- 301 (CD): *So are they all just...they've deteriorated?*
- 302 (SO): Deteriorated completely.

- 303 (CD): *Hmm. Wow.*
- 304 (SO): Yeah I was telling another fellow the same thing last week too. He was with the Fish and  
305 Game. Retired.
- 306 (CD): *Oh...So when you guys would go up to the mountains, how did you get there?*
- 307 (SO): Walked.
- 308 (CD): *Were there...did you follow trails, or did you just kinda go find your own way?*
- 309 (SO): Just, just go up.
- 310 (CD): *Just found your own way. Were there, were there trails that you could follow, that you*  
311 *knew of?*
- 312 (SO): Yeah ah, like ah, we'd go to...when we'd go down to the shoreline to fish, we'd use a  
313 certain trail.
- 314 (CD): *Um hmm. But there wasn't any one specific one you took when you went up as kids or*  
315 *even...later...*
- 316 (SO): Yeah, like ah...when we'd go up to...beyond Charles Gay, we used to have a path going  
317 up, up to the mountain.
- 318 (CD): *Path.*
- 319 (SO): Yeah
- 320 (CD): *Oh. And it went, where did it—*
- 321 (SO): All here and there, all...We would go all the time.
- 322 (CD): *Who made—do you know who made that path?*
- 323 (SO): No, no...we...we used the same, same ah...path all the time, so...to, to go and pick guavas  
324 and passion fruit...
- 325 (CD): *Yeah. Do you know umm...where are the teachers' cottages?*
- 326 (SO): The first teacher's cottage was ah...I—I can't say if it's the first, 'cause I don't know  
327 about Keōmuku. The public school was up at Cavendish, ah, up on the hilltop. It was, I think was  
328 a three bedroom home.
- 329 (CD): *Oh. Aren't there some down right here by the school?*
- 330 (SO): Oh that's, that's new ones.
- 331 (CD): *New ones...*
- 332 (SO): That's original. The school moved from Kō'ele to here in 1937.
- 333 (CD): *And then in 1937 when it moved to here, were there...so the new ones, were they built in*  
334 *1937, or...*
- 335 (SO): Well, the school was ah, brought, brought down with tractors, and ah, and set up here,  
336 right here.
- 337 (CD): *Um hmm. Are the teacher's cot—are there teachers' cottages right here?*

- 338 (SO): Yeah, all right against the school. But there was only—at, at the beginning in 1925 there  
339 was only one cottage, teacher's cottage. And the principal's residence was at Kō'ele.
- 340 (CD): *Oh. How far away is that?*
- 341 (SO): Oh...you know where the hotel is?
- 342 (CD): *Yeah. The Kō'ele Lodge?*
- 343 (SO): Yeah. On the...
- 344 (CD): *Yeah, I don't know Lāna'i that well...*
- 345 (SO): Well, anyways...
- 346 (CD): *But I don't—I've been there, but I can't remember how far it is.*
- 347 (SO): Oh it's not far from here.
- 348 (CD): *Oh.*
- 349 (SO): So in the old days everybody had to walk to school up at Kō'ele.
- 350 (CD): *How long did that take?*
- 351 (SO): Oh, from town...about ten, fifteen minutes, ten minutes maybe.
- 352 (CD): *Oh, that's not far. That's close. Unless it's raining. (Laughter.)*
- 353 (SO): Well, we were young too, you know.
- 354 (CD): *Yeah. Oh...So you went to school there...until you graduated?*
- 355 (SO): Yeah. I was from the second graduating class.
- 356 (CD): *Oh wow.*
- 357 (SO): 1940.
- 358 (CD): *Wow. Umm, let's see what else. Well, do you...what do you think about these projects? Do*  
359 *you think that, umm...do you think they're gonna have positive impacts, or, negative impacts?*
- 360 (SO): That's a long ways away. Only, only two resort hotels...I can't, I can't see the population  
361 increasing *that* much, you know. Today I hear...there's a lot of ah, unemployment. There's many  
362 houses for—homes for sale that's not moving at all.
- 363 (CD): *Yeah. So there's...there's not a need right now for affordable housing, or...umm...a*  
364 *school expansion in your opinion?*
- 365 (SO): Well if the economy doesn't pick up I don't see any need for it. And I look at all the young  
366 Caucasian people—I've never seen so many Caucasian boys and girls from Lāna'i that there is  
367 today—
- 368 (CD): Living, as residents...
- 369 (SO): And I don't know whether they have—I don't know whether they're employed or not. In  
370 the old days I used to know everybody, and now I hardly know people, you know, since we've  
371 retired.

372 (CD): *Yeah. What about the senior center? Are you...are you happy that it—that you might get a*  
 373 *new one? (Laughter.)*

374 (SO): *When did...when are they gonna start building it?*

375 (CD): *Umm, I don't really know their building schedule. Umm, there's a little bit of a process*  
 376 *still. Uh, we need to do this study, and they need to finish—this is part of their environmental*  
 377 *assessment, and...you know, they need to get a few things accomplished first, umm, so I don't*  
 378 *really know when they plan to start. I mean I think the money becomes available to start the*  
 379 *work in June. Umm...*

380 (SO): *So I'm saying, I'll be dead before I can get a new senior center.*

381 (Laughter).

382 (CD): *Hopefully not! Ohh, hopefully not. Is there anything that you would like to see in the new*  
 383 *senior center, specifically?*

384 (SO): *I've seen the one in Lahaina, that...when they dedicated that, that new ah, center in*  
 385 *Lahaina, we were also invited so we went to see it. It was just a new building and ah...I don't*  
 386 *know...a new building. It was real nice, but ah...And ah, we have ah...we have a need for it*  
 387 *though. 'Cause we have two organizations, senior organizations. And the other senior*  
 388 *organization is bigger than the one here. And there's no place to meet now.*

389 (CD): *You mean, without this here?*

390 (SO): *Yeah, we have a big, big organization on the other side, and ah, recently we've been using*  
 391 *the Union Hall to get—to meet...to conduct meetings.*

392 (CD): *So yeah, I understand this is a really important meeting place in, on Lāna'i.*

393 (SO): *It's constantly being used by all the different organizations.*

394 (CD): *Uh huh. Yeah. Hmm.*

395 (SO): *So there is really a need for a new and bigger center.*

396 (CD): *Uh huh. So when you first came here, um...these trees weren't like this—*

397 (SO): *No.*

398 (CD): *—Yet. Were they planted yet?*

399 (SO): *These, no...they weren't planted.*

400 (CD): *It was just—*

401 (SO): *Bare.*

402 (CD): *Bare.*

403 (SO): *And like any plantation, the only...only trees that were...that were really growing was the*  
 404 *banyan and ironwood trees.*

405 (CD): *Aimu?*

406 (SO): *Ironwood.*

407 (CD): *Oh ironwood.*

408 (SO): Yeah. Like all the sugar and pineapple plantations, all the same, same kind of plants. And  
409 ah, of course the purple bougainvillea, that's typical of the plantations. I come to Maui I see the  
410 same thing.

411 (Laughter).

412 (CD): *Is it ah... was it nice growing up here?*

413 (SO): Yeah, I haven't seen... I didn't see anything wrong with growing up here. This was a real,  
414 real backwoods community.

415 (CD): *Backwards community?*

416 (SO): Yeah.

417 (CD): *Like how?*

418 (SO): Well all the roads were dirt roads. We hardly saw... you know, the different cultures.  
419 Different cultures.

420 (CD): *You hardly saw them?*

421 (SO): Yeah, 'cause, 'cause we didn't get Chinese, few Chinese. The Chinese moved on Lāna'i in  
422 the beginning, in the mid, mid thirties. Koreans starting moving out around there too. So you  
423 hardly see any Koreans, hardly any Chinese. So, when I left for the military service in 1944  
424 during World War II, I went, I left the island, you know, not knowing a lot of things. I'd never  
425 seen a Jewish...

426 (CD): *Oh yeah, uh huh.*

427 (SO): I, I didn't know why they were so, so... the people were so against them, you know, and all  
428 those things. So I had to learn so fast.

429 (CD): *Where did you go when you joined?*

430 (SO): Well I was in Texas. I took my basic training there. I went to go to join the 442<sup>nd</sup> combat  
431 team in Europe but I was held back on the mainland, so, I served my time in Texas and Kansas.

432 (CD): *Oh... and what did you do? What was your duties?*

433 (SO): I was an office boy. I was in supply.

434 (CD): *An office what?*

435 (SO): I was an office boy (laughter).

436 (CD): *Office boy. Oh! (Laughter).*

437 (SO): I was in supply (inaudible).

438 (CD): *How long were... how—is the army? Was it the army, you said? How long were you in the*  
439 *army?*

440 (SO): Two years.

441 (CD): *Two years. And then what did you do after that?*

442 (SO): I took my separation in New Jersey, hoping to go to Columbia University, so I lived in  
443 New York a short while. But instead of going to college I got married. (Laughter.)

- 444 (CD): *In...on the East Coast.*
- 445 (SO): Yeah, New York City.
- 446 (CD): *Wow. Did you stay there?*
- 447 (SO): I stayed there a short while then I came back to Lāna‘i.
- 448 (CD): *Really?*
- 449 (SO): Yeah.
- 450 (CD): *With your wife? Oh wow...So, where is she from?*
- 451 (SO): She was originally from Los Angeles, and ah, during the World War II, they were—the
- 452 Japanese on the Pacific Coast were all interned, and she was interned at Heart Mountain,
- 453 Wyoming.
- 454 (CD): *Which mountain?*
- 455 (SO): Heart Mountain, Wyoming.
- 456 (CD): *Heart Mountain?*
- 457 (SO): Yeah, it's a place, I don't know, in Wyoming.
- 458 (CD): *Oh...An intern?*
- 459 (SO): Yeah that's what they called them. Relocation camp...intern.
- 460 (CD): *I don't know what that is.*
- 461 (SO): Well, there were 120,000 Japanese...
- 462 (CD): *Okay.*
- 463 (SO): All over in the Pacific Coast area, were rounded up and put in different relocation camps.
- 464 (CD): *Oh my goodness. So...where was from—she was originally from LA?*
- 465 (SO): Yeah. So they, they lost their businesses and all.
- 466 (CD): *Yeah. Yeah...*
- 467 (SO): She was one of the first ones to get out of the relocation camp, and she went...she had a
- 468 job for a General Motors executive, taking care of the kids.
- 469 (CD): *Oh!*
- 470 (SO): So she moved to Detroit, and then ah, settled in New York City.
- 471 (CD): *Wow...Were you, so when you got—when you came back to Lāna‘i...all that was done...*
- 472 *What was it like here when you came back?*
- 473 (SO): Well, I don't know. My thought was I wanted my wife to understand, you know, the life,
- 474 of the plantation and stuff. She was—she adapted fast.
- 475 (CD): *Hmm. Wow. But it was...it was still pretty friendly over here?*
- 476 (SO): Yeah.

- 477 (CD): *'Cause I know that, that was a tough time for Japanese in America.*
- 478 (SO): Yeah... I think they lost everything you know. They had a thriving restaurant business on  
479 Sunset Boulevard in California catering to movie people and what not.
- 480 (CD): *Uh huh. Yeah. Wow. So then you guys just came back and settled down here, and you've*  
481 *been here ever since?*
- 482 (SO): Yeah.
- 483 (CD): *Have you seen, umm... I don't know, I mean the changes that have happened in your*  
484 *lifetime here, do you think they've been... I don't know, I guess just tell me about that.*
- 485 (SO): Yeah, well, even though I came back from the mainland to work on the plantation, I didn't  
486 want... people of my generation didn't want our kids to settle here and work in the pineapple  
487 fields so, so almost all of the families sent their kids out, you know, to Honolulu to college, to  
488 mainland colleges, so none of my kids are on Lāna'i anymore. Two are on the mainland, one  
489 (inaudible). But ah....
- 490 (CD): *'Cause it's hard— 'cause it's hard—*
- 491 (SO): Life on Lāna'i... it wasn't a bad place to, to raise kids and everything, you know.
- 492 (CD): *Yeah. So, so yeah, as far as you've known, that's always been pineapple, those lands.*  
493 *Umm... wow.*
- 494 (SO): Depend on, ah... Depend on your job and everything. You know, okay... if I was a, if I was  
495 a general field worker I wouldn't have had the money to stay here.
- 496 (CD): *Yeah.*
- 497 (SO): I had a salary position.
- 498 (CD): *Yeah, Wow. Right, well... well, is there anything else that you can think of that might be*  
499 *important to... to, umm, share for Lāna'i City?*
- 500 (SO): Of course, umm... in the old days there were scattered communities. Kō'ele...
- 501 (CD): *Yeah.*
- 502 (SO): ... And ah, what do you call, Namba Camp [Namba was the name of the supervisor of this  
503 camp], Crusher Camp, Miki Camp, Harbor...
- 504 (CD): *Tarber? Harbor?*
- 505 (SO): Kaumālapa'u Harbor, there's a community there. No longer... all these outskirts no longer  
506 exist, you know.
- 507 (CD): *And... and then before the plantation it was ranching.*
- 508 (SO): Yeah, ranching at Kō'ele.
- 509 (CD): *So that was a whole, a whole other time on Lāna'i. Umm...*
- 510 (SO): Yeah, did you read the book, George Munro, or...?
- 511 (CD): *I've been... I've been reading through it, umm, little—*
- 512 (SO): I don't see how a lady can, can read through that book!



- 513 (CD): *Why?*
- 514 (SO): Oh my goodness! It's so damn dry and...nothing but plants and...
- 515 (Laughter.)
- 516 (CD): *Well, I think that—*
- 517 (SO): The number of goats and...
- 518 (CD): *(Laughter.) (To another person): Yeah, you can take that.*
- 519 (Unidentified woman): Oh, okay.
- 520 (CD): *I'm sorry, I...I think I might need to come back! (Laughter.)*
- 521 (Unidentified woman): You have to come a little bit earlier!
- 522 (CD): *I need to come earlier! Pardon? (Inaudible conversation). Maui. Oh...I'll come back.*
- 523 *Yeah, oh, I got here too late I think, well, not for you, but, all the ladies are leaving. Umm...well,*
- 524 *the....the book is interesting...because you do, though, get a picture of, you know, the plants and,*
- 525 *you know, exactly what they were doing here. But I can see...it's not like a novel or anything.*
- 526 (SO): I was with the Honolulu Society four weeks ago on Lāna'i.
- 527 (CD): *Which—which group?*
- 528 (SO): The Honolulu Society—ah, Historical Society.
- 529 (CD): *You did?*
- 530 (SO): Yeah. I was here...they were here about, oh several months ago.
- 531 (CD): *Oh, what, what were you guys doing?*
- 532 (SO): Wandering all over the place.
- 533 (CD): *Oh, walking around?*
- 534 (SO): Taking these people to all the different places.
- 535 (CD): *Oh! That's neat! I would—I would like to do that. I think I'm gonna need to come back!*
- 536 (SO): So to Kepa I named all the different places, the different buildings, the school, ah, who ran
- 537 the—the businesses.
- 538 (CD): *Oh yeah? Oh...Would that hard—would that be hard to, to rename right now? No? And*
- 539 *that's right around this park?*
- 540 (SO): Yeah. Right around this park.
- 541 (CD): *Oh well, can you—maybe, maybe—*
- 542 (SO): You have one—a map?
- 543 (CD): *Umm...just...oh, not of the whole city, just this one.*
- 544 (SO): Uh...this is Dole Park here?
- 545 (CD): *Yep, that's Dole Park. Yeah, this is Dole Park, this is...the senior center, that's where we*
- 546 *are. So...here's a pen.*

- 547 (SO): (Starts annotating map.) The original owners... This is the theater here.
- 548 (CD): *That's the theater?*
- 549 (SO): Yeah.
- 550 (CD): *This is Lāna'i Avenue.*
- 551 (SO): Put down the theater?
- 552 (CD): *Yeah, yeah, can you? Do you know who owned—do you remember who owned that?*
- 553 (SO): Dole Plantation.
- 554 (CD): *The plantation? Oh okay. Can you put that?*
- 555 (SO): Do you want me to write that?
- 556 (CD): *Yeah... Oh okay, I walked... So that's, that's the same theater.*
- 557 (SO): Yeah.
- 558 (CD): *That's still there.*
- 559 (SO): Still there.
- 560 (CD): *Is it... an original structure still or have they added on, and...*
- 561 (SO): Well, they have added on but ah, the frame, the frame is...
- 562 (CD): *The original structure? Oh, okay...*
- 563 (SO): Umm... This was empty... this was... empty... Give it today's, alright...
- 564 (CD): *Umm, well, if you can remember the original building and the original owner...*
- 565 (SO): Yeah, wait now...
- 566 (CD): *Okay.*
- 567 (SO): City hall... (Writing on map...)... Barber Shop... Tailor Shop. T-A—
- 568 (CD): *Tailor shop?*
- 569 (SO): T-A-I-L-O-R?
- 570 (CD): *Yeah...*
- 571 (SO): (Writing on map.)
- 572 (CD): *What was here before the senior center?*
- 573 (SO): Nothing.
- 574 (CD): *Nothing. Empty?*
- 575 (SO): Yeah. The Thirties (inaudible) afterwards.
- 576 (CD): *Yeah, that's right.*
- 577 (SO): (Writing on map.)
- 578 (CD): *So right from the get-go, there was businesses set up, pretty much as soon as it was built.*

- 579 (SO): Yeah. So, like...like this was vacant, vacant lot, you know, and, umm...
- 580 (CD): *And then the Savings and Loan came in.*
- 581 (SO): Yeah, and now it's a Bank of Hawaii. 'Cause I put the original...
- 582 (CD) *Okay. So when did, when did the Savings and Loan come in about?*
- 583 (SO): 1975, about...
- 584 (CD): *Oh, '75.*
- 585 (SO): So it's a—
- 586 (CD): *Okay, can you put 1975 there? So long after, but it was a vacant lot.*
- 587 (SO): Same thing, here...it was a vacant lot...Hmm, this is, ah...(Writing on map)...So this is,
- 588 this is originally two separate buildings and...
- 589 (CD): *Oh okay.*
- 590 (SO): ... Ah... General merchandise here, and the butcher shop there. And same thing here. Yet
- 591 Lung butcher shop, Yet Lung general merchandise. These are original.
- 592 (CD): *Wow, okay.*
- 593 (SO): And ah, this came in—I don't know when, but ah...about 1935 I think. Jewelry store. Was
- 594 a vacant st—vacant, vacant ah...
- 595 (CD): *Lot?*
- 596 (SO): And yeah, here, ah, Clark Nakamoto photo studio. This came in late too...came in...was
- 597 1950s... This was vacant lot before.
- 598 (CD): *Is there any—is there any reason you would go to one butcher shop over the other?*
- 599 (SO): Why? What, what do you mean?
- 600 (CD): *How did you decide where you wanted—which butcher shop you wanted to go to?*
- 601 (SO): What do you, ah...
- 602 (CD): *Was one, did one have different things than the other?*
- 603 (SO): No, just about the same, you know.
- 604 (CD): *Oh. Just to have, variety of places.*
- 605 (SO): Yeah. And then, in the old days, ah...each store, Yet Lung and Okamoto store, had a...had
- 606 a man who...who went around the town to take orders, and ah...they'd deliver the product to
- 607 you during, during the day. Both sides had the same system.
- 608 (CD): *Oh! That's nice.*
- 609 (SO): And there are a lot of unusual things that...that maybe would interest you. Like we had a
- 610 calendar in our house, in our...and ah, ah...and in that calendar, calendar-like thing there were
- 611 pockets you know, and ah, there were all...this, Japanese store, Japanese family, and ah, we'd
- 612 have all the different kind of medications in there, like, in the pockets.
- 613 (CD): *Herbs? Medica—*

- 614 (SO): Well ah...yeah, maybe...but ah...
- 615 (CD): *A calendar?*
- 616 (SO): Like a calendar thing, ah...and, had the basket, or pockets—
- 617 (CD): *For every day?*
- 618 (SO): No, they—was just for the month, and ah...and the man from the store would come and  
619 check your medicine, if you have used this headache medicine, stomach medicine, and they  
620 would replenish, you know. This was at ah...this store, Okamoto Store.
- 621 (CD): *Oh! And that's a Japanese...*
- 622 (SO): Japanese style.
- 623 (CD): *Style... Was it, like, 30 different pockets?*
- 624 (SO): No, no, not that many different pockets.
- 625 (CD): *Oh, just a bunch.*
- 626 (SO): Each pill, yeah. Like headache pills, you know...
- 627 (CD): *So they'd come to your house, check to see if you're low on anything, and then they'd*  
628 *replenish it.*
- 629 (SO): Yeah.
- 630 (CD): *Wow, that nice!*
- 631 (SO): System, systematic thing, you know.
- 632 (CD): *(Laughter.) Wow. I think you were over here, you were looking over there when I—before*  
633 *I interrupted you.*
- 634 (SO): (Continues annotating map.) Yeah, well this was here, ah... what did they call  
635 themselves?...That's not mine...Oyama Family. Okay...Ah, about 1950...It's now, ah, Mike  
636 Carroll's art gallery.
- 637 (CD): *Okay, yeah.*
- 638 (SO): This is the original one.
- 639 (CD): *Okay, yeah, great.*

- 640 (SO): And now, this was ah...(Writing on map.)
- 641 (CD): *Who run the fish market?*
- 642 (SO): Ah, I don't remember the names, I don't...one name I don't remember.
- 643 (Laughter).
- 644 (SO): (Writing on map.)
- 645 (CD): *Is Sugar on her way out?*
- 646 (SO): Yeah. (Writing on map.)
- 647 (CD): *I can't figure out a way to pause this...*
- 648 (SO):...I made a mistake here...(Writing on map.)
- 649 (CD): *What was that strike like?*
- 650 (SO): Oh terrible.
- 651 (CD): *Terrible.*
- 652 (SO): Terrible. Like my brother folks exhausted all their, their funds you know, and they didn't  
653 go to the community mess hall to eat or anything, so my brother was desperate too and, he had to  
654 go to Honolulu...to find a job (inaudible).
- 655 (CD): *Wow. How long did it last?*
- 656 (SO): Six months.
- 657 (CD): *And everybody was on strike.*
- 658 (SO): Except for the management. Salary people.
- 659 (CD): *And why did they go on strike? Oh the pay, the pay, that's right.*
- 660 (SO): Well, it's...it's a statewide...negotiation. It was approved by the different, all the different  
661 plantations. Some of them rejected it.

- 662 (CD): *Right. Yeah. I read about that. Oh boy. What did you do—how—what did you do?*
- 663 (SO): Well, I was on the job, so...
- 664 (CD): *You, you worked.*
- 665 (SO): Yeah, I worked. I had a... the salary people, most of them effected... did community  
666 service things, you know, like going down to... to Mānele, to set up the fish ponds that they have  
667 there. The swimming pool—not the swimming pool but they dug the... the, ah, rocks.
- 668 (CD): *The harbor? So...*
- 669 (SO): Mānele beach.
- 670 (CD): *Uh huh.*
- 671 (SO): Made a wading pool.
- 672 (CD): *The wading pool?*
- 673 (SO): There's a wading pool...
- 674 (CD): *You mean that, that big tide pool thing?*
- 675 (SO): Yeah.
- 676 (CD): *Oh, with the stairs that come down?*
- 677 (SO): Yeah.
- 678 (CD): *Oh...you guys dug that?*
- 679 (SO): The...the guys on s—ah, salary people were idle, you know.
- 680 (CD): *So, how...so that's not completely natural?*
- 681 (SO): No, no, it was dug out. Shovels.
- 682 (CD): *And they did that, for the community?*

683 (SO): Yeah.

684 (CD): *Oh. During that strike, that's when that was done.*

685 (SO): Another strike, we went down ah, Keōmoku side, to...ah, there's a historical train down  
686 there, we dug it up, you know. You, you just can't imagine the silt in all the years, through rain,  
687 the, the soil run down to the shoreline. It created a...a larger Lāna'i, right, by acreage.

688 (CD): *Wow.*

689 (SO): There was a land owner there thinking that they had five acres, and he sold it and it was  
690 eight acres.

691 (CD): *Oh.*

692 (SO): Through silt that ran down to the shoreline.

693 (CD): *Wow.*

694 (SO): And ah, the train is what, about...eight, nine feet high. The silt covered it...

695 (CD): *Was it during a storm, or...just over the years?*

696 (SO): Over the years, yeah. So you can just imagine the silt running down every time there's a  
697 big...

698 (CD): *Rain.*

699 (SO): Rain.

700 (CD): *And where, where's that again?*

701 (SO): In Keōmoku.

702 (CD): *Keōmoku. Oh.*

703 (SO): I tried to look for the bell. We don't know where it's at.

704 (CD): *So did you uncover the train?*

705 (SO): Yeah.

- 706 (CD): *What did you guys do with it?*
- 707 (SO): We just left it there but just covered, you know.
- 708 (CD): *Oh. So it's sitting down there still.*
- 709 (SO): Yeah so I don't know, after all the years, since the 1950s, how much silt ran down again. I  
710 haven't been down there for an awful long time.
- 711 (CD): *Oh so that's the kind of things though that people were doing during the strike.*
- 712 (SO): Yeah.
- 713 (CD): *Wow.*
- 714 (SO): The salary people were getting paid anyway, so...
- 715 (CD): *Wow, that's amazing.*
- 716 (SO): Yeah, I worked—I worked for salary, I took projections.
- 717 (CD): *Um hmm. Um hmm... Now what, what did you do, for work...*
- 718 (SO): Well...
- 719 (CD): *...During that time?*
- 720 (SO): I was in ah...in the harvesting department.
- 721 (CD): *Housing department?*
- 722 (SO): Harvest...
- 723 (CD): *Harvesting. Oh, harvesting. Oh...*
- 724 (SO): And ah, during harvest I had...and I had to do a lot of planning and ah, estimating, so I had  
725 all different kind of jobs. All...so many different things. Anything new came up (inaudible).
- 726 (CD): *Oh, wow. Alright, well that—this looks good.*



- 727 (SO): Post Office came about five years ago, I don't...just, just about.
- 728 (CD): *Okay. That's fine. It doesn't need to be exact.*
- 729 (SO): Hmm... five years ago. '92...2004...
- 730 (CD): *So what's this now, then?*
- 731 (SO): Ah...there's nothing there now.
- 732 (CD): *Nothing? Oh. Hmm.*
- 733 (SO): Yeah, the...the administration building came up in 1950. And that, that area there, that  
734 office building was a small office, plantation office.
- 735 (CD): *Umm, was this courthouse...I don't—what do you remember about it?*
- 736 (SO): Well...
- 737 (CD): *Was there a lot of people...in it? (Laughter.)*
- 738 (SO): No, just...just the clerk there
- 739 (CD): *That didn't actually hold people, in jail?*
- 740 (SO): Yeah...
- 741 (CD): *Was it the jail house?*
- 742 (SO): Yeah, there's a cell, I don't know how many it could hold. When I was a kid I went in  
743 there, for forty-five minutes.
- 744 (CD): *Oh you did?*
- 745 (SO): (Laughter.) Yeah.
- 746 (CD): *They took you in?*
- 747 (SO): Yeah.

748 (CD): *What did you do?*

749 (SO): Forget it was, we went up to the Charles Gay, you know that, umm, mountain, and ah,  
750 from the Kaumālapa'u Highway there weren't many, there weren't many trees around, so ah, the  
751 sheriff could see, you know... I don't know how many kids was. But (inaudible) and we're not  
752 supposed to... to be in the mountain. And, we were surprised. He came up, we didn't even  
753 notice... "Come on boys, come on out, or I'll shoot you."

754 (Laughter.)

755 (SO): Off to jail, (inaudible) kids.

756 (CD): *How old were you?*

757 (SO): I was about... ten, I think. Twelve.

758 (CD): *Who were you with?*

759 (SO): Oh, I was with... ah... some boys that was older than me. I always used to go with older  
760 people, old—older boys.

761 (CD): *Do you remember their names?*

762 (SO): Yeah. They're no longer here. They are dead now.

763 (CD): *Just your... your gang?*

764 (Laughter.)

765 (CD): *So you guys got—went in jail for forty-five minutes. Were you scared?*

766 (SO): No.

767 (Laughter.)

768 (SO): Yeah, the... the judge on Lāna'i was Postmaster, he was the banker. Ah... and what  
769 else... He was scout leader too.

770 (CD): *The scout leader?*

771 (SO): Yeah.

- 772 (CD): *What was his name?*
- 773 (SO): Mr. Carlson, Arthur Carlson.
- 774 (CD): *Atta?*
- 775 (SO): Arthur Carlson.
- 776 (CD): *Carlson.*
- 777 (SO): Arthur, ah, Carlson.
- 778 (CD): *Carlson. Arthur Carlson. Oh...*
- 779 (SO): He was the banker, Postmaster...
- 780 (CD): *Busy!*
- 781 (SO): One man.
- 782 (CD): *Were you in the scouts?*
- 783 (SO): I was, yes.
- 784 (CD): *What kind of things did you guys do in the scouts?*
- 785 (SO): Camping, and things like that.
- 786 (CD): *Where would you guys go camping?*
- 787 (SO): Oh, down at Mānele beach.
- 788 (CD): *Down at the beach. Ohh...okay well...I don't want to take any more of your time. Thank*
- 789 *you very much.*
- 790 (SO): This is the tennis court.
- 791 (CD): *Oh. Is that still there?*
- 792 (SO): No.

- 793 (CD): *Oh, okay.*
- 794 (Song begins.)
- 795 (CD): *(Speaking with someone else.) Yeah, this is fantastic... (Inaudible conversation.)*
- 796 (SO): This used to be a big truck garden, but, it is gone...
- 797 (CD): *A what garden?*
- 798 (SO): Truck garden.
- 799 (CD): *Truck garden.*
- 800 (SO): Family garden... garden.
- 801 (CD): *Truck garden?*
- 802 (SO): Yeah, a vegetable garden.
- 803 (CD): *Oh, okay.*
- 804 (SO): Truck farm.
- 805 (CD): *Oh, I see. Minami?*
- 806 (SO): Yeah, that's the owner.
- 807 (CD): I see. Oh, okay, so then... so the agricultural stuff started right here. Hmm.
- 808 (SO): You plant down here... ah, here, the 19... ah... in the 30s, ah, they used to bring the... the  
809 planting mat--pineapple planting materials in the back of the gym here, and the ladies used  
810 to... ah, what they call, trim the crown, you know.
- 811 (CD): *Trim the crown?*
- 812 (SO): Yeah.
- 813 (CD): *Back there? Was it, ah... like a shed, or...*

- 814 (SO): Was just a hill, a...hilly area.
- 815 (CD): *Oh just—they'd just do it out in the open?*
- 816 (SO): Yeah, and then they'd drop the crowns in the field, they'd drop the crowns in the field,  
817 drop it there, so the ladies could trim it. And ah...and the pineapple, they used to say that they'd  
818 have to be dried for weeks and months, you know, before planting.
- 819 (CD): *Oh, okay.*
- 820 (SO): So they did (inaudible) the ladies just turn out, sometimes with lanterns and all.
- 821 (CD): *Oh wow. At night.*
- 822 (SO): Yeah. But...but, as...as science got into the picture, it was not necessary. Just plant the  
823 thing.
- 824 (CD): *Oh, huh... Maybe you could put umm...you know like an area where the women tr—trim  
825 the crowns, or...how you said it.*
- 826 (SO): (Inaudible.) (Drawing on map.)
- 827 (CD): *Yeah. Wow. So, can I ask you, is this, umm... Oh here, here's some old photographs. This  
828 is 1979. Was the—so this is the school, here's the park... ah, here's some fields, baseball fields.  
829 Has this, this area, this same area been in cultivation...since when? Since—okay, let me, let me  
830 try to say this a little better. Before all this was here, that's the gym I think, yeah, and the school.  
831 Before the school was there, it must have been that farm, was it that farm?*
- 832 (SO): Yeah, exactly.
- 833 (CD): *Okay, that was the farm. And then...what was this—then did the pineapple start right  
834 here?*
- 835 (SO): Yeah.
- 836 (CD): So that—that area in cultivation has pretty much been in cultivation...
- 837 (SO): (Inaudible.)
- 838 (CD): *Over there too. Okay.*
- 839 (SO): The mountain too. Mountain (inaudible).

- 840 (CD): *Oh yeah? Oh okay. Wow, long time. Neat!*
- 841 (SO): Yeah, there were 15,000 acres over the town in cultivation.
- 842 (CD): *Wow. 15,000 acres.*
- 843 (SO): Harvesting about 100—180,000 tons, up to 200,000 tons a year...at that time. See I  
844 remember all these things!
- 845 (Laughter.)
- 846 (CD): *Oh wow! All right. Well that's fantastic.*
- 847 (SO): (Inaudible.) ...assistant plantation managers (inaudible). And...I remember all the names of  
848 the top manager people, and I wrote, wrote it down too, you know, in my book, in my notes.
- 849 (CD): *Maybe you should write a book.*
- 850 (SO): Yeah! My children's been telling me.
- 851 (CD): *Yeah!*
- 852 (SO): Yeah, and I've been interviewed by students from off-island.
- 853 (CD): *Oh yeah? Yeah, get all the stuff together. We'll give you this, by the way, too...*
- 854 (SO): And there was a time a class came here, to the seniors, and I brought my, I went over to  
855 bring, to bring, ah, like a (inaudible) group come from the president, you know.
- 856 (CD): *Really?*
- 857 (SO): Bring interns, you know.
- 858 (CD): *Yeah.*
- 859 (SO): (Inaudible.)
- 860 (CD): *Wow. Yeah. That'd be good.*
- 861 (Laughter.)

862 (SO): I started took picture long ago but I (inaudible).

863 (CD): *Well, I think, I think I need to start wrapping it up. But thank you so much for your time.*

864 (SO): Yeah.

1 **Aunty Irene Perry**

File Name(s)	Aunty Irene Perry and Uncle Sol.wav
Job Code	Kamoku 4, Kamoku 6, Kamoku 8
Recording Date	April 9, 2009
Transcription Date	April 16, 2009 to April 20, 2009
Participants	Irene Perry (IP); Colleen Dagan (CD); Iwao "Turkey" Kawakami (TK); Sol Kaopuiki (SK)

2 *Aunty Irene Perry, daughter of Robert Cockett, former manager of Ko'ele Ranch and Uncle Sol*  
 3 *Kaopuiki are kūpuna and descendants of two Hawaiian families from Keōmoku, Lāna'i.*

4 Irene Perry (IS): I don't know, Sol, I—I think he didn't, didn't know, or maybe he knew because  
 5 he's outside talking to people yeah?

6 *Colleen Dagan (CD): Well, you know what, it's not, it's not so much...you know...I don't know. I*  
 7 *guess we—we're just interested in learning what you're interested in sharing. But this is—so*  
 8 *this is, umm...this is the affordable—that's the affordable housing project. And they're gonna—*

9 (IP): That's going to be?

10 *(CD): They're planning it, yes. So, it's gonna be there and then they're gonna improve this road.*  
 11 *I think that's Ninth Street? So it's these pineapple—that's all pineapple fields. Here's a*  
 12 *umm...here's a picture. This is the school expansion.*

13 (IP): See the guy you should have gotten was ahh, umm Scavendys boy?

14 *(CD): Who?*

15 (IP): Umm...this here, he knows a lot of these things.

16 *(CD): Well...when—so you grew up down at Keōmoku?*

17 (IP) I was born in Keōmoku, and I umm, we, we came up to the Lāna'i, umm, Kō'ele, in 1928, I  
 18 think it was.

19 *(CD): Oh, 1928.*

20 (IP): Yeah.

21 *(CD): Oh.*

22 (IP): And when we—when I...when we got up here, I don't remember all the roads, you know...  
 23 the streets and all that.

24 *(CD): That's what you remember?*

25 (IP): I just remember the highway, the main highway.

26 *(CD): Did you ever come up here before it was a city?*

27 (IP): Hmm...no.

28 *(CD): When you were a small, small—*

29 (IP): —To come up to get our groceries, to come up, because we cannot, umm, we had no stores  
 30 down Keokmoku. You know, there was nothing just the families that stayed there. We had, we  
 31 had boat that--boats to go over to Maui and get our supplies. It's the Kaopuiki family, they had



32 that one boat of theirs, and it goes, I think it's just about every—just about once a month or twice  
33 a month. They take their orders from the family, and what they need, you know, they take 'em.  
34 And then they go to Maui and then they give it to the grocery store manager, and then they  
35 would fill their orders and then take them down to the boat, and that's how we would get our  
36 supplies.

37 (CD): *Oh. So, what was it like up here before the city? Do you remember what it looked like,*  
38 *before the city was here?*

39 (IP): No, no, no...

40 (CD): *Umm... but there—*

41 (IP): Well, when... I just remember one of the... one of the first things, that had the homes, I think  
42 it was the theater, and then they had, right where the theater is, they built housing there, was  
43 about first homes that I remember here. And then there was some down at Miki camp, which was  
44 by the airport somewhere, and ah, they had homes and then they, I don't know when they built  
45 those. It's when we came up to do—get our supplies, you know when went to the butcher.

46 (CD): *So, the butcher—*

47 (IP): Like, we'd need water. We didn't have any fresh water, we had brackish water. So, we used  
48 to come up on horseback and fill up some gallons of water and go back home, down Keōmoku.  
49 So, that's about all I remember. And then my sister, my oldest sister, was living in one of these  
50 homes over here that was first built. And, that's all about I remember, and, I guess they had the  
51 store then, they had one store then, and a rubbish yard... a jewelry store, yeah. Just about ????.  
52 And, in fact they had the post office right over here in back of the, in the housing area. But ahh...

53 (CD): *Did you say you were born in 1915?*

54 (IP): '17.

55 (CD): *1917. And what's your maiden name?*

56 (IP): Cockett.

57 (CD): *Cockett, oh, okay. Okay.*

58 (IP): Robert Cockett was my father.

59 (CD): *Oh... Robin?*

60 (IP): Robert Cockett.

61 (CD): *Robert, oh.*

62 (IP): Robert. He's from Maui.

63 (CD): *Yeah, I know a few Cocketts over on Maui.*

64 (IP): Cockett's a big family. We have so much that I don't know which is my cousin. (Laughter.)

65 (CD): *Yeah!*

66 (IP): You know and then we—they didn't know, I guess their parents tell them they, they have  
67 family on Lāna'i, and when we'd go there then we'd talk and visit, oh you're from Lāna'i, yeah,  
68 we Cockett. Oh, I'm a Cockett, you know! And my father is, oh my parents, and that, that's how  
69 we'd get to know them. The whole family, yeah.

- 70 (CD): *So, what did you guys do down at Keōmoku...like, as kids?*
- 71 (IP): Play. We'd play and that would be, which chores not til we're through with it, there's  
72 nothing to do but for to play.
- 73 (CD): *What were your chores?*
- 74 (IP): We had...well, we had wood stove, you know, that—I don't know what you'd call them,  
75 we'd call them wood stove. And ah, so we'd have to go out and cut your, you have to find the  
76 twigs, the young ones, you know, the good ones to start the fire. And we'd get a—pick all of  
77 those up, make a good bundle of them, and then we'd get the larger size, and then we'd get the  
78 big ones, where you, after you get 'em going and then you use the larger size. We used to do  
79 that...and, we used to go help my mom fish, you know, with, what you call it, the *hukilau*.
- 80 (CD): *Oh!*
- 81 (IP): On Saturdays.
- 82 (CD): *Down there, on Saturdays.*
- 83 (IP): Yeah, on Saturdays. We'd go out and *hukilau*, when the weather is nice. It was all, all the  
84 kids. You know, we get the kids—the family down there, we'd all get together.
- 85 (CD): *So, all the fam—all the different families?*
- 86 (IP): Yeah, and there's about only ?twenty?? of 'em, maybe, we get, umm...Kahaliau(?) And  
87 umm...
- 88 (CD): *Kahaliau?*
- 89 (IP): Kahaliar.u (?)
- 90 (CD): *Oh, Kahalianu (?)*.
- 91 (IP): And then there was the Kawila...and ah...we had a Japanese family but they came later,  
92 but—but they were with us anyway, the, ah, Miratas...used to be—
- 93 (CD): *Were you still doing the hukilau with the Miratas?*
- 94 (IP): Yeah, with the kids, and then they...my mom used to—we used to go with my mom and  
95 help her, with my mom and my older brother, used to get, surround the nets, you know.
- 96 (CD): *Who made the nets?*
- 97 (IP): I don't know, I guess they—somebody made it, I don't know who. But they know how to  
98 make it, though. My mom knew how to make nets, she threw the nets, and my brothers knew  
99 how. And they used to patch it when, you know, it get *puka* in it, you patch it up, you'd have to  
100 do it. And ah, I think I know how to do it too. With the knot stitch you know, you going around  
101 and you knot the loop, then you—Like crocheting. Yeah, yeah. You make loops and you keep on  
102 going.
- 103 (CD): *Oh...So you would help patch the net—you would help patch the nets too?*
- 104 (IP): Not all the time.
- 105 (CD): *Oh, so your brothers and your mom.*

106 (IP): ...My brother and mom would do stitches, yeah. We were—we were in the way when they  
107 were doing that (inaudible).

108 (CD): *You were still—*

109 (IP): (Inaudible)...we watch it, when they don't come we'd try go and do it and then we, we'd  
110 step so we'd stay around away from it (laughter). Anyway, yeah. So ah...

111 (CD): *So, what about—did you guys gather limu down there?*

112 (IP): Hmm?

113 (CD): *Did you gather limu?*

114 (IP): *Limu?* Yes but they didn't have too much *limu*. But they, they had the *limu* that they ah,  
115 called—you know *limu 'ele 'ele*?

116 (CD): *Uh huh.*

117 (IP): And ah, I understand that it only comes down after a big rain, 'cause it likes the—

118 (CD): *Brackish water?*

119 (IP): ...There's something about it, yeah. And then after the rain ??sludge??? And I love that  
120 *limu*, it's oh my—you know what kind that that is? (Inaudible.)

121 (CD): *Yeah.*

122 (IP): I love that.

123 (CD): *Oh yeah?*

124 (IP): And we used go to gather some of that...

125 (CD): *Oh yeah?*

126 (IP): And then, like fishing, we used to go with bamboo, 'cause our house is like, say, my house  
127 is here, our house, and we'd cross the street to the—'cause over there is the ocean. We were right  
128 close to the beach (inaudible).

129 (CD): *Yeah! What kind of fish do you remember catching?*

130 (IP): We get—we used to catch, umm, mullet, and umm...oh what's the other kind of fish?  
131 Sometimes... (inaudible sounds like jaymoons) more. We'd catch crabs in the net. They'd get  
132 caught in the net. You know, swimming crabs they called it. It was those reds ones and the tail  
133 fins with the flappers like on it?

134 (CD): *What color are they?*

135 (IP): Red.

136 (CD): *Red?*

137 (IP): Yeah, reddish color.

138 (CD): *Oh.*

139 (IP): And...that would get caught in the net, when we'd go *hukilau*.

140 (CD): *Did you eat that too, the crab?*

- 141 (IP): Oh yeah.
- 142 (CD): *How'd you guys eat it? Did you cook it, or was it...?*
- 143 (IP): We'd cook it. Boil it, in hot water and dump the crabs inside. Poor guys, was still alive and  
 144 get dumped in the hot water. (Inaudible), you know! But ah...and umm...yeah, then when we'd  
 145 catch fish, if we'd get enough, to umm, for dinner, you know, then we'd dry some of them. We'd  
 146 clean it up, and salt it and dry it. 'Cause we had to, because we need to— when the weather is  
 147 bad the boat can't go to Maui. Because it's a small boat, not a big one.
- 148 (CD): *Yeah.*
- 149 (IP): Small little sampan...
- 150 (CD): *So, how did you guys salt it?*
- 151 (IP): Hmm?
- 152 (CD): *How did you cut it up and salt it?*
- 153 (IP): Well, just scale it and cut 'em in half and salt it and put 'em out in the sun to dry.
- 154 (CD): *Oh. How long did it last like that?*
- 155 (IP): You mean the...
- 156 (CD): *The fish.*
- 157 (IP): The fish? It would last a long time. When you dry it you can keep it for a long time. And  
 158 we'd save 'em up, that's a good size, you know, for, that are like, in the bad weather time, we'd  
 159 start with the fish are dried, and then you, we'd umm...go and catch the fresh one fish whatever  
 160 we'd have and eat it, but we'd have to store some for winter time, otherwise we'd...
- 161 (CD): *Yeah. So that's a lot. Did you have like, a big store house, or...?*
- 162 (IP): No, no, we have (inaudible). We'd just dry it and put it in...umm...??what te to??. We get  
 163 the kerosene can, remember those big—
- 164 (CD): *Kerosene cans?*
- 165 (IP): We'd get the kerosene cans, we'd just wash all of that out, we'd get 'em all cleaned up and  
 166 get 'em dried and then we, umm, cut the top off and we'd put the fish and store it, you can cover  
 167 it with cloth. And, well, we have, they have different ways to clean it and but that's how we used  
 168 to do it.
- 169 (CD): *Oh, wow.*
- 170 (IP): And we stored it so when winter comes the boat can't go we have something to rely on.
- 171 (CD): *So...so you needed to get your supplies from Maui, before Lāna'i City was built. Before*  
 172 *the city was built?*
- 173 (IP): What about the city?
- 174 (CD): *Did you still, after the city was built, did you still go to Maui to get your supplies, or did*  
 175 *you start coming up here?*
- 176 (IP): No...no, we still went to Maui.

- 177 (CD): *Oh yeah?*
- 178 (IP): 'Cause up here, we'd have to travel far, from Keōmoku...
- 179 (CD): *To come up here?*
- 180 (IP): Keōmoku, we used to come on horseback.
- 181 (CD): *On horseback...*
- 182 (IP): ...Hours...
- 183 (CD): *An hour?*
- 184 (IP): Maybe more I think. Have you ever been to Keōmoku?
- 185 (CD): *No.*
- 186 (IP): It's far. When are you going home?
- 187 (CD): *This afternoon sometime.*
- 188 (IP): Why so soon?
- 189 (CD): *What?*
- 190 (IP): Why—
- 191 (CD): *Why so soon?*
- 192 (IP): Why so soon?
- 193 (CD): *I was thinking about staying the night.*
- 194 (IP): Why don't you stay?
- 195 (CD): *It's an option...I—maybe.*
- 196 (IP): Well stay all night and then, ah... What you going do today?
- 197 (CD): *Well, I was just gonna meet with you—*
- 198 (IP): (Inaudible.) You get too much work, eh? Uh huh.
- 199 (CD): *Um...not really.*
- 200 (IP): After you talk with me what you—
- 201 (CD): *I don't know. I was gonna go to the Senior Center, and talk with some, umm, ladies, over*
- 202 *there, and that's it. I was kind of hoping to catch Uncle Sol too, but I don't know where, how to*
- 203 *catch him.*
- 204 (IP): Yeah, we can go see him. We can go look for him. (To someone else in restaurant) Hey,
- 205 you know if Sol home?
- 206 (Unidentified person): Sol?
- 207 (IP): This guy knows something about the place too, umm...
- 208 (Inaudible conversation.)
- 209 (CD): *I—I have a recorder on, just so you know.*

- 210 (IP): That's okay... Tape recorder.
- 211 (Laughter.)
- 212 (CD): *No, if you don't mind. I could turn it off...*
- 213 (Unidentified man): (Inaudible.)
- 214 (CD): *...Or leave it on. Do you want me to turn it off or leave it on?*
- 215 (IP): He was down with, with, where I was staying too, you know, Keōmoku ??? backcountry.
- 216 (CD): *Oh you live down at Keōmoku too?*
- 217 (Unidentified man): Well, yeah...yes I had been down there when I was young boy, yeah...yeah.
- 218 (CD): *Wow.*
- 219 (IP): Yeah. (Inaudible.)
- 220 (Unidentified man): (Inaudible) the hard way in the old days.
- 221 (CD): *Yeah, I was just getting some details on...building the wood fire...the wood stove.*
- 222 (Unidentified man): Wood stove.
- 223 (CD): *Fire.*
- 224 (IP): Even up here we had.
- 225 (Unidentified man): I think so.
- 226 (Laughter.)
- 227 (Unidentified man): I have to get a cup of coffee...
- 228 (IP): If you have spare time we can just drive down to Keomuoku.
- 229 (CD): *If I have spare time, that would be fantastic.*
- 230 (IP): Yeah, we can drive down to Keōmoku, and, we—we went yesterday, we were down there,
- 231 we took our lunch and we sat on the beach, my daughter and I. And we sat at the beach and we
- 232 ahh...stayed there and had our sandwich and then we drove home. It was nice, but it was cold. It
- 233 was windy yesterday, it was windy, it was cold.
- 234 (CD): *Oh yeah?*
- 235 (IP): But, it was nice. It would be nice, you could just go see what it's like and we could come
- 236 back.
- 237 (CD): *Okay, we'll see. Umm, so did you come up to Keom—uh, I'm sorry. When you were a*
- 238 *young girl, did you guys come up to Kō'ele?*
- 239 (IP): Did we what?
- 240 (CD): *Did you know any of the families that lived up at Kō'ele?*
- 241 (IP): Uh yeah, my umm, I have a Tutu down in Palawai, Palawai Basin. You know where that is?
- 242 (CD): *Um hmm. I do.*

- 243 (IP): I had a tutu over there, that, that we used to come up from Keōmoku. My ah, my mom's  
 244 family. And umm, my eldest sister Annie was brought up by her.
- 245 (CD): *By your tutu?*
- 246 (IP): She—she, umm, she went, she stayed with Tutu to help them, I guess. But anyway,  
 247 umm...but...Tutu was a—
- 248 (CD): *What was your tutu's name?*
- 249 (IP): Ah...Keliihananui. They were one of the last ones down there, in...Palawai.
- 250 (CD): *Oh wow. Umm...I have a...I have this map. This has some of the old...old Hawaiian, some*  
 251 *names...of some of the people that were living around the city. Or that used to. Can you read*  
 252 *that?*
- 253 (IP): What's this red one for?
- 254 (CD): *That's the High School.*
- 255 (IP): Oh, the High School.
- 256 (CD): *That's gonna be the High School expansion. This is the city, and...if—it's kinda hard to*  
 257 *see this is kind of small, but, ah...there's these names, like these were the Kuleana lands. And*  
 258 *this says, umm...Pali. Here's a family, or a person called Pali who claimed LCA 10630. And*  
 259 *there's ah...Kaa...I...K-A-A-I-A-E-I?*
- 260 (IP): Um hmm...
- 261 (CD): *Kaa, i...Kaaiai? Kaaiai?*
- 262 (IP): That's a family—is that a name?
- 263 (CD): *Yeah, that's a family's name, or a person's name. Kaaiai. Looks like they had some*  
 264 *property right here, on the far side of the city. Umm...What else.*
- 265 (IP): Oh I—Ai'kalae (SP?), I think, huh? Does it sound like Ai'kalae?
- 266 (CD): *This name?*
- 267 (IP): Yeah...r:0?
- 268 (CD): *No...Kaa-i-a-i-i, ai-ai, I think it's Kaaiai. K-A-A...*
- 269 (IP): Oh, I don't know.
- 270 (CD): *Doesn't sound familiar? Umm...What's this...Ka'auwaeaina?*
- 271 (IP): (Laughter.) I don't know.
- 272 (CD): *Doesn't sound familiar? Here's ah...Naholowai. Kanohohoukahi?*
- 273 (IP): Gee...
- 274 (CD): *You guys—you guys have long names over here!*
- 275 (IP): I should say, I was saying (inaudible). I don't know these ones.

- 276 (CD): *Can you see those? It's these names that are underneath—the names that are underneath*  
 277 *these, these little things with the numbers. The LCA number and then the name under it. That's*  
 278 *the—that's the person who owned that property at the time of the Mahele.*
- 279 (IP): Keliihananui? Keliihanahui, now that's—that's my tutu that's down...down in Palawai.
- 280 (CD): *Do you see that name?*
- 281 (IP): But I don't see it...
- 282 (CD): *You don't—oh yeah, yeah, this isn't Palawai. This is right around the city.*
- 283 (IP): The city here, yeah, I don't know.
- 284 (CD): *Did you know the families around here very much? Just you're, umm, aunt, and... (To*  
 285 *another person.) Hi.*
- 286 Iwao "Turkey" Kawakami (TK): What you folks looking at?
- 287 (IP): At the, umm...
- 288 (CD): *We're looking at—we're looking—*
- 289 (TK): (Inaudible) Lāna'i?
- 290 (CD): *Yeah. One that, ah...*
- 291 (TK): You'd better look good someday you get lost.
- 292 (IP): What date you been in Lāna'i?
- 293 (TK): Huh?
- 294 (IP): How long you been in Lāna'i? When you came to Lāna'i? You were born here?
- 295 (TK): Ah, when I was three years old.
- 296 (IP): You came, oh...
- 297 (TK): (Inaudible.)
- 298 (IP): Maybe he know, look at this. She—this is the Lāna'i City. You was here when the city was  
 299 built?
- 300 (TK): Yeah, my partner guys first ones over here.
- 301 (CD): *Oh yeah?*
- 302 (TK): Yeah.
- 303 (IP): Ichimura(?)
- 304 (CD): Right around the city.
- 305 (TK): Never had the trees yet. That's all, that's it.
- 306 (CD): What—what was your name? What's your name?
- 307 (TK): Turkey.
- 308 (CD): *How do you spell it?*
- 309 (TK): (Laughter.)



- 310 (IP): What's your last name?
- 311 (TK): Kawakami.
- 312 (IP): Kawakami.
- 313 (CD): *And your first name.*
- 314 (TK): ??Iwao??, But they call me Turkey, I don't know for what. (Laughter.) I hate eat turkey  
315 even (inaudible).
- 316 (CD): *Toka? T-O-K-A?*
- 317 (TK): T—Turkey.
- 318 (CD): *How do you spell, what they—your nickname?*
- 319 (TK): T-U-R-K-E-Y.
- 320 (CD): *Oh, Turkey! (Laughter.) What?*
- 321 (Laughter.)
- 322 (TK): Yeah. I have nickname, but I don't know even my letters all coming apart, so...
- 323 (CD): *Turkey?!*
- 324 (IP): Turkey!
- 325 (TK): And I hate turkey!
- 326 (Laughter.)
- 327 (TK): It's an ingredient for... soup, you know that one...
- 328 (IP): Sit down! Sit down, Turkey! Over here! Sit over here! Yeah, that's an old timer over here. I  
329 think he knows more than I do, but I think he forgets now.
- 330 (TK): (Inaudible.)
- 331 (CD): *No, you're not! The more the merrier!*
- 332 (IP): I didn't recognize him, he didn't look like he was Turkey, because he used to be a bit  
333 bigger, and I haven't—he live down that end of the city, and I don't see him often. But he has  
334 umm... his ah, sister is a good friend of mine. We went to school together and we still  
335 correspond. She lives right in Maui. And so, that's how I ah, I knew him. So whenever he sees  
336 me he says, oh, my sister's doing well, and oh, you know, he communicates with her, you  
337 know... Turkey. Lāna'i has people that get the nicknames that...
- 338 (CD): *(Laughter.) Yeah, I'm noticing! Umm, so you moved up to the city—your family moved up*  
339 *to the city...*
- 340 (IP): 1928.
- 341 (CD): *1928.*
- 342 (IP): We stayed at Kō'ele.
- 343 (CD): *And you lived at Kō'ele.*
- 344 (IP): Yeah, Kō'ele. Do you know where the big hotel is now?

- 345 (CD): *Yeah.*
- 346 (IP): Well that was where it used to be, it was like the house over there and then a...the ah, the  
347 umm...the company had...a office there, a house there, for the manager. They used to have cattle  
348 before pineapple.
- 349 (CD): *Yes, yes.*
- 350 (IP): You know. So they used to have, there was an office there. And then, my dad—Keōmoku,  
351 after 1928 they got him to come up here, and, to the City here, and we stayed in Kō'ele and he  
352 took care of the ranch.
- 353 (CD): *What was his name?*
- 354 (IP): Robert Cockett, my dad.
- 355 (CD): *Robin?*
- 356 (IP): Robert.
- 357 (CD): *Robert.*
- 358 (IP): Robert Cockett. He took care of the ranch, and, when they still had ranch. But, when they  
359 did away with the ranch, and, then my dad moved down into the city here, and then we lived in  
360 one of the homes there, and he worked in the, ah, storeroom.
- 361 (CD): *Storercom?*
- 362 (IP): Storeroom, for the pineapple company.
- 363 (CD): *Oh...*
- 364 (IP): And that's what he did until he retired.
- 365 (CD): *Oh...So down at Keōmoku, was he doing ranching down there?*
- 366 (IP): Yeah, he helped take care of the ranch, I guess you would say for the ranch, because ah,  
367 dealing with the cattle, yeah? He had to service the, ah, water troughs, and if they had enough  
368 water...
- 369 (CD): *Down at Keōmoku?*
- 370 (IP): Keōmoku, yeah.
- 371 (CD): *Oh, okay. Did they run the cattle from here to there?*
- 372 (IP): Well, they had cattle up here at Kō'ele and they had cattle down Keōmoku. And then when  
373 they did away with the ranch there, before that they didn't have any cattle, I think they drove all  
374 the cattles up to Kō'ele instead of, you know, so I don't know but anyway they had him come up  
375 to Kō'ele and then take care of their ranching and all that until they dissolved the ranch and then  
376 he...came down to the city and worked in the storeroom.
- 377 (CD): *Ohh...Until he retired. What did your mom do?*
- 378 (IP): My mom was just a plain housewife.
- 379 (CD): *Did she still make it down to Keōmoku to fish, and...?*

380 (IP): When we would go down to Keōmoku we did a lot of fishing, and I'd get a chance to... We  
381 used to—when we used to come up to see the family, see Tutu, we'd call her Tutu, we had to go  
382 by horseback, and we'd go all over, and through the mountains and down.

383 (CD): *You'd go away which way?*

384 (IP): From Keōmoku, we'd go up, we'd have to come up, we call it, umm... *Lāna'ihale, yeah.*

385 (CD): *Oh, okay.*

386 (IP): Yes, we'd came around that way. (Inaudible). So when we come up that side, to Tutu's  
387 place, umm, we had to come by horseback.

388 (CD): *Um hmm. Hmm.*

389 (IP): So my mom was...

390 (CD): *Wow.*

391 (IP): What was I going to tell you, I forgot?

392 (CD): *Hmm?*

393 (IP): What was I supposed to tell you I forgot?

394 (CD): *Oh.*

395 (Laughter.)

396 (CD): *Just that! Umm... Oh yeah, that's what I was asking.*

397 (IP): I was going to tell you about my mom fishing.

398 (CD): *Oh yeah, that's right.*

399 (IP): We used to come... when the tide is low—low, when we coming up to see Tutu, she had  
400 this horse, and I'd sit in the back of her...

401 (CD): *She has a what?*

402 (IP): The horse. We'd get the horse—

403 (CD): *Oh, a horse.*

404 (IP): —And we'd come on horseback. And we'd come, umm... I forgot the name of the place,  
405 anyway, the tide is low, my mom goes with the horse right into the ocean, and they have that  
406 reef, you know, there, they go out to where the reef is, and she looks for squid, and, and we'd go  
407 around there, and when she sees the squid, she has the gunny sack bag with her, big enough so  
408 she can come back and she had the spear, with the long handle.

409 (CD): *What's her—what's her spear made out of?*

410 (IP): I think steel, with a sharp point.

411 (CD): *Steel, okay.*

412 (IP): I think it's steel. Anyway, she held that, and I'm in the back of her, sitting, and so—and she  
413 say, and she tap the squid, and then she'd take the bag that she had, she'd lower it down in the  
414 water, the sea, and then the squid would try for and the tentacles are—

- 415 (CD): *Yeah.*
- 416 (IP): Then they grab on and come up to her hand came back and looked all scared 'cause pull my  
417 leg up (Laughter.) But she'd stick the—and then she'd put the bag in the water, you know,  
418 inaudible??? and she would bring up that squid in the bag and the squid would let go and then  
419 she ?????? the bag.
- 420 (CD): *Oh! Wow.*
- 421 (IP): It was scary! (Inaudible).
- 422 (CD): *Uh huh.*
- 423 (IP): ... And sometimes we used to get to two or three, sometimes we'd get one.
- 424 (CD): *How did she... see them?*
- 425 (IP): I don't—that's what I keep saying, how does she know where the squids are? But they can  
426 tell, you know, I guess—
- 427 (CD): *Experience?*
- 428 (IP): It's experience, they can see, you know. And I'd look and I wouldn't see anything, but she  
429 goes in all and shoots it and...
- 430 (CD): *Wow!*
- 431 (IP): And then, yeah, she was just a good fisherman—fisherwoman.
- 432 (CD): *Wow.*
- 433 (IP): Get, when we go Keōmoku sometimes we get, if we lucky, she gets about three, or  
434 sometimes nothing. Depends.
- 435 (CD): *Wow. Did ah—so where'd she learn how to fish? Who—who'd she learn to fish from?*
- 436 (IP): I don't know, I guess she had to... maybe with her grandparents. I don't know. I never asked  
437 her.
- 438 (Laughter.)
- 439 (IP): All I know is she can fish, she can even use a shotgun.
- 440 (CD): *A shotgun?*
- 441 (IP): Yeah, she goes, ah, not fishing with shotgun but goes... we, ah, go hunting for birds.
- 442 (CD): *Oh...*
- 443 (IP): In Keōmoku get plenty *kiawe* trees, there was a lot of doves.
- 444 (CD): *Oh...*
- 445 (IP): And, we would take the shotgun. And we'd go to places and we'd look around and look out  
446 for the doves, and see a big bunch of the doves, they all get together, yeah?
- 447 (CD): *Uh huh.*
- 448 (IP): And, okay, and we'd see the—and then, she'd, bang! The doves fall.
- 449 (CD): *What would she make with the doves?*

- 450 (IP): We'd take the doves, we'd take them home, and we'd...have to take out the feathers, and  
451 then *pulehu*. And we'd put 'em over the fire, and we'd eat it!
- 452 (CD): *Ohh...*
- 453 (IP): Ohhh...they was good!
- 454 (CD): *Wow, she was a handy woman, huh?*
- 455 (IP): My mom was—my mom was all around...and she could just do anything, I think. You tell  
456 her and she'll do it.
- 457 (CD): *Wow.*
- 458 (IP): Yeah, she'd fish, she can cook fish good, she can, ehh...garden, and everything.
- 459 (CD): *Garden? Did you guys have a garden down there too?*
- 460 (IP): We never had vegetables. We never had the vegetables...the garden was only, umm...oh  
461 no, yeah, we had sweet potatoes.
- 462 (CD): *Sweet potatoes.*
- 463 (IP): Yeah, but the inaudible was Tutu, we had Tutu lived she would come up to help harvest the  
464 sweet potatoes, when we were kids. They was sweet—sweet potatoes, they were orange colored.
- 465 (CD): *Orange? Oh...*
- 466 (IP): Maybe it's not sweet potatoes, maybe I forgot the name for it.
- 467 (CD): *Yams?*
- 468 (IP): Maybe it was yams, but even then we'd call it sweet potatoes.
- 469 (CD): *There's orange...there's orange sweet potatoes.*
- 470 (IP):...There's orange ones...
- 471 (CD): *Yeah. So your Tutu grew those?*
- 472 (IP): My tutu grew
- 473 (CD) *In Palawai?*
- 474 (IP): Yeah, so we, ah, they were good. They were.
- 475 (CD): *Sounds good.*
- 476 (IP): My mom used to do that, and (inaudible). And umm...well when we were up here too we  
477 have to go do laundry.
- 478 (CD): *Up here?*
- 479 (IP): Yeah.
- 480 (CD): *In the city?*
- 481 (IP): When we—no, up, not the city, my Tutu, way back. The city wasn't even here then I think.
- 482 (CD): *Oh, before the city.*
- 483 (IP): This was before the city.

484 (CD): *You went—you did laundry at your Tutu's?*

485 (IP): When we'd go down we'd—we'd come up to help Tutu, and we help Tutu do laundry, so  
486 they used to have trough, get the kettle, get water, and they, so we'd take all our clothes, and  
487 we'd go to...down Palawai, further over from Tutu's place and look for a nice boulder, rocks  
488 that are (inaudible) that was to wash clothes on it. Take water, you know... wash your—or the  
489 umm, the umm, dirt off. And, never had, umm, washing board, so, we'd find nice stone and then  
490 we'd wash. Wash by hand, take water, rinse off the clothes, put the line over there, take a rope  
491 and put the line from tree to tree, hang all our clothes, and then, while the clothes was drying,  
492 and while they were—mom was washing, the kids would be playing around. And there were a  
493 lot of cactus, down there, big cactus plants. *Pānini*, you know what *pānini* is?

494 (CD): *Yeah.*

495 (IP): Big ones, like that.

496 (CD): *The fruit?*

497 (IP): Was the fruit, pick *pānini*.

498 (CD): *Oh, you'd go pick it?*

499 (IP): Yeah, and then we'd, we'd take it back and we'd go out to those huge boulders out there,  
500 we'd put water on 'em, wash up the boulders, you know, sort of clean 'em up, and we'd take  
501 them, the umm...*noni*, you know what *noni* plant is?

502 (CD): *Yes.*

503 (IP): Well we had—they had lots of *noni* plants out there. So we used to take that, and we'd take  
504 the ripe fruit, and we hit it on the rock, and splash it, and then we'd leave them there to dry. So  
505 then Mom takes the washing, and ready to go home. Gather all the clothes up, dry from on the  
506 line, and then we'd go out we'd and peel the umm, the *noni* that we had smashed on the rocks,  
507 like candy when they're dried. And so we peeled 'em all off and it tasted like candy.

508 (CD): *Really? It was sweet? Was it sweet?*

509 (IP): It was good. It tasted good to us!

510 (CD): *And it was just dried...*

511 (IP): It was dry. It taste good to us. I can't stand how it tastes now, but that time was good we  
512 used to have for candy.

513 (CD): *Noni's supposed to be real good for you.*

514 (IP): Yeah, it is.

515 (CD): *Did you guys ever get sick?*

516 (IP): Nope.

517 (CD): *You guys never had colds?*

518 (IP): We'd be ah... Well, I don't remember getting sick. But I got sick after...when I was older,  
519 was when I—the kids playing down there. See like I tell my daughters there, ???????, said oh,  
520 that's a big deal and I said we didn't have water, we're playing, and then maybe ??? they said  
521 how come you're strong and all, I said I think maybe when we were young we ate dirt.

- 522 (CD): *(Laughter.)*
- 523 (IP): Ate dirt? I said yeah, eat dirt, it's good for you, plenty iron! *(Laughter.)*
- 524 (CD): *Oh my goodness!*
- 525 (IP): Yeah, 'cause when we were kids, you don't have water (inaudible), we cannot, we had  
526 brackish—we were lucky we had brackish water, 'cause my dad—
- 527 (CD): *So what did you drink?*
- 528 (IP): We boiled the water.
- 529 (CD): *You boiled it.*
- 530 (IP): Yeah, and then, when we can get water from Maui, or we come up to the city to get water,  
531 in the meantime we get it from Maui in gallons, you know, and get—we'd use that for drinking,  
532 and then we'd, the well—water from the well we'd use for cooking. And it's good. I drank the  
533 brackish water. It's good.
- 534 (CD): *After boiling it.*
- 535 (IP): When we were kids we don't even have time to go in and boil it, we'd stay out and play  
536 we'd get water and drink it. I'm still alive, *(Laughter.)*
- 537 (CD): *Did umm—so you said that down there you didn't have a garden. You'd come up to your*  
538 *Tutu's and—*
- 539 (IP): Yeah, we never had garden. The only time we had a garden like is when we had planted  
540 watermelon.
- 541 (CD): *Oh, you planted watermelons?*
- 542 (IP): We had...had melons.
- 543 (CD): *Every now and then?*
- 544 (IP): With Sol's [Kaopuiki] family, they lived further up the way, about three miles away from  
545 where we used to be,
- 546 (CD): *Sol's?*
- 547 (IP): Sol Kaopuiki, the one that was supposed to talk with you.
- 548 (CD): *Sol, oh Sol's family.*
- 549 (IP): Yeah, they have, they have ????? they would plant watermelon...plant watermelon, and no  
550 other... So, when the watermelons would pick, and then the—when they'd grow the vines, the  
551 watermelon, yeah, we'd have to go and take something, take sticks and hold up the vines this  
552 way and then, you know, they'd—they'd ????? melons they'd put 'em, so we take 'em  
553 somewhere.
- 554 (CD): *You brought 'em—and you brought that down to your guys' house? Or you did it up at*  
555 *Sol's house?*
- 556 (IP): We did it at Sol's—Sols place up the hill, and, and then...we didn't have it, we went to  
557 ????? kids get together help them, you know, let's get together, everybody gonna help 'em and  
558 ??? this time.

559 (CD): *That must have been nice, when they were ripe.*

560 (IP) So one time, one time we picked uhh, umm... It was down at our place I think, yeah, it was,  
561 we had a little patch too, a watermelon patch, a little patch. And umm, you know, we had to  
562 make some kind of fence, we just (inaudible) fence, in like the *kahawai*? And then had fence  
563 over there so the cattle won't go down into the beach area. Anyway, we got this watermelon, and  
564 it was a big watermelon, real nice, big watermelon. And we would take that and take it—take it  
565 to the beach and put 'em on the boat and take it to Maui and sell it. And... but, like my Tutu say,  
566 I never know how much we got for the watermelons, the kids, they don't tell you, but yeah... so  
567 we don't know, but anyway, but when we'd get the money back ?????? Anyway I saw this big  
568 watermelon. I said that one's mine! I said I'm going to take that! And my mom said no, that's  
569 too big, you know, let my uncle take it. I said, no uncle's gonna take it. I am. So, I took the  
570 watermelon, and I'm going down, it was okay I had took it, but I got to the fence—

571 (CD): *You carried it?*

572 (IP): Yeah, I carried it, and I got to the fence. So, we had to go through the fence, and there  
573 wasn't no gate, so I go down and I didn't put the watermelon down, I had to go through the fence  
574 with the watermelon, and, you, know, they wide, eh, the wire fence, and I—so I thought I could  
575 get through there. So, ??? the watermelon, I put my feet over there, and I stepped over to get  
576 under, and the watermelon fell, and (crack crack), just went open, just cracked. And oh it was  
577 just red, and sweet, you know you look inside and it's just like little grains of, nd, oh the kids  
578 went back, everybody ??? ran over and we all ??? and digged in to the watermelon.

579 (CD): *Oh good, so everybody ate it.*

580 (IP): Yeah, we cannot take on the barge, my mom, my mother was so angry, I did get scolded but  
581 I didn't get a spanking because all the kids were there. She said, I told you not to take that! Oh,  
582 well, too late!

583 (CD): *How old do you think you were?*

584 (IP): Oh, I must have been about six... or seven. (Laughter.)

585 (CD): *Oh wow, I bet it was—*

586 (IP): I always think of that, it tasted perfect, sweetest watermelon ever. It was red, red inside, just  
587 like you know, ??vegetables?? inside there. (Inaudible.)

588 (CD): *Everybody just came and ate it.*

589 (IP): Dirty hands. That's why I tell my girls, we eat dirt when we're young, our hands were dirty  
590 and we didn't wash it all ??? but our ?????? we dig in. (Laughter.) Yeah, but... so anyway.

591 (CD): *Oh wow... Umm...*

592 (IP): So like this, this, I don't—I cannot help you with that.

593 (CD): *Here let me see if I can read a—let me see if I can read a couple more name. Maawe?*

594 (IP): No.

595 (CD): *Maawe? Umm....*

596 (IP): ????? real, real bad.



- 597 (CD): *Yeah, Naholo—oh I read that already.*
- 598 (IP): I guess you know this stone down in the park here?
- 599 (CD): *The stone?*
- 600 (IP): There's that—Yeah, there's that monument? Have you seen it in the park?
- 601 (CD): *Yeah.*
- 602 (IP): It got names on 'em. All the Hawaiians that used to be here before, have their names on
- 603 them. We can go see it in the park, right over there.
- 604 (CD): *You wanna go out there—you wanna—can you walk around?*
- 605 (IP): Yeah! Sure!
- 606 (CD): *Maybe we can take a little walk around, and go out in the park. Okay, let me pause this...*
- 607 (Recorder paused.)
- 608 (IP): ...build a, what you call, monument, for the people that used to live down in Palawai.
- 609 (CD): *Oh! Yeah!...Alright, okay, now I'm walking around the town with Auntie Irene.*
- 610 (IP): Let's go over here.
- 611 (CD): *Oh, that stone, right there?*
- 612 (IP): Yeah. That's where—
- 613 (CD): *But there's another one, what's that? Oh this is...*
- 614 (IP): They're here. Now that one is (inaudible)—this one.
- 615 (CD): *There's another one.*
- 616 (IP): When the company took over the place down there, they uh, made this monument for the
- 617 people that used to live down there.
- 618 (CD): *Oh.*
- 619 (IP): But the company...umm, took over my ah, my Tutu's place—
- 620 (CD): *Oh, they took it over, huh?*
- 621 (IP): Yeah, yeah, they took it over. Because the Hawaiians were gone already, but, but they...
- 622 (CD): *Did—did they buy her property?*
- 623 (IP): Yeah, I think so, I think they bought it—I don't know what, but umm, my Tutu's place, my
- 624 sister had it, and when ah...my sister had the place there. And, she had her, her brother I think
- 625 one time, I don't know what he did, something, but, he must have done something wrong, and
- 626 they, the company, they sent him away from Lāna'i, for some reason.
- 627 (CD): *Oh...Oh, that's World War II.*
- 628 (IP): Oh, well—oh, well then that one down there, but—
- 629 (CD): *Vietnam... Okay, so that's for the service in the—*

- 630 (IP): ... And ah, so they make these stones, you know (inaudible). So the property, the company,  
 631 ah, wanted the pineapple, so they wanted to place to just... but it was for us, for my... my sister,  
 632 but what they did to my father, and so, we ah... the company want it, so they asked my father  
 633 that, if I can, my father said, no, you know, he isn't gonna sell it, and he said well, if you sell it I  
 634 can't pass to them, they won't—they're not gonna let him, we cannot go there the property. So  
 635 anyway, my dad and my sister, her husband was working for the company, and they, ah... her  
 636 brother, I don't know what he did, company said, the company said, you cannot get any job over  
 637 here. So, ah... they moved to Moloka'i. And umm... then he didn't find a job, so he went come  
 638 back home, and the company wouldn't give him a job, and that's when he—
- 639 (CD): *Sold.*
- 640 (IP): Sold the place. If my dad would let them have the place, they could have the place and they  
 641 can come back. That's the only way, so my dad had to let go of the property. Because my sister's  
 642 husband couldn't find a job, and they had their kids, and...
- 643 (CD): *Uh huh. And that was the Palawai property? Palawai, where your Tutu lived?*
- 644 (IP): Uh huh. So umm, they took the property, because what—if we kept it, we couldn't go,  
 645 make a house or anything, whatever they want. They said they won't let us get in there, or they  
 646 gonna, you know...
- 647 (CD): *Wow.*
- 648 (IP): That's, chicken, yeah? So these are the people that had their homes down there, that they,  
 649 the company took the... all the Hawaiians used to live, a lot of Hawaiians.
- 650 (CD): *Hauhiwahine...*
- 651 (IP) And I don't know them, the only one I know is Keliihananui.
- 652 (CD): *Keliihananui. Is that, was that your Tutu?*
- 653 (IP): Yeah, my Tutu was—
- 654 (CD): *Keliihananui.*
- 655 (IP): Keliihananui, yeah.
- 656 (CD): *Oh, okay. Kauhane. Akiki?*
- 657 (IP): Kauhane, yeah.
- 658 (CD): *Puupai... Kukololoua?*
- 659 (IP): Yeah, uh huh. Kukololoua, I think... I think they was related to us, I'm not sure. But,  
 660 anyway... That's why, which is why put a, take the place and then just leave them a name like  
 661 this, don't do any good, yeah?
- 662 (CD): *Yeah.*
- 663 (IP): Why don't they give 'em money... So, umm, anyways.
- 664 (CD): *They didn't give 'em money?*
- 665 (IP): Yeah.
- 666 (CD): *They didn't give 'em any money?*

- 667 (IP): I don't think so.
- 668 (CD): *Wanna sit under that—wanna sit under that shelter? Are you cold?*
- 669 (IP): No.
- 670 (CD): *You're not cold?*
- 671 (IP): You wanna go under the shelter?
- 672 (CD): *Just for a little bit.*
- 673 (IP): I—I'm not cold. Yeah, but...
- 674 (CD): *Where do you live now?*
- 675 (IP): Me?
- 676 (CD): *Yeah.*
- 677 (IP): Over here. Hey, what do you wanna do now? We can go take a ride.
- 678 (CD): *Do you have a car?*
- 679 (IP): Yeah.
- 680 (CD): *You do?*
- 681 (IP): Yeah.
- 682 (CD): *Okay.*
- 683 (IP): Okay, if no have you cannot do anything though.
- 684 (Laughter.)
- 685 (IP): Well I wish I could talk to you more with the town but like I said, by the time I come up  
686 here, the only time I know is about the theater there, is one of the first building they had, and  
687 then the city...I don't remember if it's—
- 688 (CD): *Did you guys ever go to the mountains for anything?*
- 689 (IP): Yeah, to Lāna'ihale.
- 690 (CD): *What did you do over there?*
- 691 (IP): Oh, just for fun, go get *lilikois*, and... we still had plenty *lilikoi*—you know what *lilikoi* is?
- 692 (CD): *Uh huh, yep.*
- 693 (IP): Oh, used to have lots. And *lilikoi* and *maile*.
- 694 (CD): *Maile?*
- 695 (IP): *Maile*. Used to have plenty and *lilikoi*. You know we don't have that purple one anymore.
- 696 (CD): *Purple lilikoi?*
- 697 (IP): Yeah. When they have, uh...you know, things going on, they go pull *lilikoi* vine, and make  
698 decorations, and now we don't have any *lilikoi*, I haven't seen any.
- 699 (CD): *Oh...what about the maile? Does maile still grow up there?*

- 700 (IP): The *maile*, they have some, I think. They said that they have some, but, I don't know  
701 (inaudible).
- 702 (CD): *Did ah. when you were a kid living in the city. what kinds of things did you kids do for*  
703 *fun?*
- 704 (IP): I never lived in the city.
- 705 (CD): *Oh, you lived up at Kō'ele.*
- 706 (IP): Over at Kō'ele. Here, this is my car.
- 707 (CD): *This Jeep?*
- 708 (IP): Yeah.
- 709 (CD): *Oh okay...do you want me to drive? Do you think Uncle Sol's at home?*
- 710 (IP): I think, I don't know, but we'll go and see.
- 711 (CD): *Are you related to him?*
- 712 (IP): Yeah. Yeah, my ah...my—his mother is my mom's...my mom's...not sister, oh I don't  
713 know, but yeah, she's related.
- 714 (CD): *Oh...Maybe we can go by where you lived when you came up to this part of the island.*
- 715 (IP): Yeah.
- 716 (CD): *Did you—do you call this...I mean, everybody calls it Lāna'i City now, but, did you guys*  
717 *call it Kō'ele before?*
- 718 (IP): Kō'ele is up there.
- 719 (CD): *What did—what did people call this part, before it was Lāna'i City?*
- 720 (IP): Lāna'i City, is just Lāna'i I guess. What do you mean?
- 721 (CD): *Before the city was built, what did everybody call this area?*
- 722 (IP): Just Lāna'i.
- 723 (Laughter.)
- 724 (IP): It was Lāna'i, just Lāna'i. This area is...you can go...you can... Windshield wipers...this is  
725 our theater, but the, the bank.
- 726 (CD): *Yeah. Did—did you like—*
- 727 (IP): And this area here is the first, I think, ones of the city.
- 728 (CD): *Oh, the first part—*
- 729 (IP): This is where remember, right, because my older sister was living up here, and she lived  
730 over there...when we were up in Kō'ele.
- 731 (CD): *Oh...So what street was that?*
- 732 (IP): What?
- 733 (CD): *What street was that we just passed?*

- 734 (IP): Fourth.
- 735 (CD): *So that was Fourth.*
- 736 (IP): Yeah. And then we used to live in this house when we moved...
- 737 (CD): *Sixth, that was Sixth. Which house?*
- 738 (IP): That first house there. We moved up to Kō'ele, and then, umm, when my dad retired we  
 739 moved down here, to the town I was telling you. But umm, I wasn't living there, I was already  
 740 out of the house.
- 741 (CD): *(Sneezes.) Oh, excuse me, I think I have allergies. (Sneezes.)*
- 742 (IP): This is the golf course.
- 743 (CD): *Oh, okay.*
- 744 (IP): Yeah.
- 745 (CD): *That's the golf course.*
- 746 (IP): (Inaudible) when we come back we go see if Sol is, ah...at the house. He's kind forgetful,  
 747 too, now.
- 748 (CD): *What was your favorite thing about living up here?*
- 749 (IP): Uh, I like the, ah, the weather up here... You know, in 1934, in all the Lāna'i City, it used to  
 750 be cold, cold, we get a hail storm one night.
- 751 (CD): *A hail storm?*
- 752 (IP): Yeah! But, but... we were playing in the—in the house, and then we heard this boom,  
 753 boom, boom, you know and then, we came up and all this, about that big—
- 754 (CD): *Oh wow, like golf ball size?*
- 755 (IP): Yeah. And ah...we were all excited, what was it you know, so my dad showed us. But  
 756 never no more. That was the only time. It used to be so cold. This is the Lodge.
- 757 (CD): *So it's not as—it's not as—No, I've never been here! I wanted to stay here tonight!*
- 758 *(Laughter.) But I can't. Wow...*
- 759 (IP): You war-na go in and see?
- 760 (CD): *Ahh, that's okay, no, we can drive. Yeah that's okay, I can see this another time. So you*  
 761 *lived at a house, on this property?*
- 762 (IP): No. Over here, this is where the, the Kō'ele, ah—
- 763 (CD): *Ranch.*
- 764 (IP): Ranch was. The slaughterhouse down there, and over here the manager's house, and Mr.  
 765 Munro's house was over here, he was the manager at that time, Munro. And his house was here  
 766 and then our house was here.
- 767 (CD): *Where did you guys—where did you live?*
- 768 (IP): Me?

- 769 (CD): *Yeah.*
- 770 (IP): We lived over here. There was a house over here. (Where the existing Ko'ele Lodge is  
771 now)
- 772 (CD): *Oh, okay.*
- 773 (IP): When we came from Keōmoku.
- 774 (CD): *So this, this structure was the hotel?*
- 775 (IP): —hotel was a house before.
- 776 (CD): *This very same structure.*
- 777 (IP): No, no. This one's all new.
- 778 (CD): *That's all new. What was here before?*
- 779 (IP): Yeah, way before was old house. A nice house. A bigger house, yeah? And then, by that  
780 big—that's the oldest pine tree you know! This is our church.
- 781 (CD): *That's a church—that's the church?*
- 782 (IP): That's our church, yeah.
- 783 (CD): *Oh, what's it called?*
- 784 (IP): Kalanaki—Kalana—Kalanakila (*sic*) O ka Malamalama. And this is the oldest pine tree in  
785 Lāna'i. See how... It's old, I don't know how long, more than 100 feet, yeah?
- 786 (CD): *Yes. Yeah, that's big.*
- 787 (IP): Mr. Munro's house used to be there, then the, the—we used to live here, and then, right  
788 next to here, had one, umm... store, an old house which was the ranch store, and ah, where the  
789 cowboys used to get their foods, and canned goods, and, when they'd ship 'em in...so, ah...but  
790 then they moved, and we had a church right back up here, this one, they moved it over here when  
791 they built the hotel.
- 792 (CD): *Oh...*
- 793 (IP): So, this was moved, this was in the back. This is Kō'ele.
- 794 (CD): *Yeah, it's beautiful!*
- 795 (IP): Kō'ele. And then the slaughterhouse used to be down in here.
- 796 (CD): *Over there?*
- 797 (IP): Yeah, you know, see where that, umm...
- 798 (CD): *Truck?*
- 799 (IP): Yeah, yeah, right in that area used to be the slaughterhouse. And our school used to be up  
800 on that hill over there, on this side. And ah...that's when...that's the school I went to.
- 801 (CD): *Yeah.*
- 802 (IP): Yeah, this road's gonna take you down to Keōmoku.
- 803 (CD): *Oh.*

- 804 (IP): We'll go see if Sol is, ah, home.
- 805 (CD): *And so this was all cattle—cattle—part of the cattle ranch.*
- 806 (IP): This one never used to be cattle, it was just when, the ranch—umm, company gave up  
807 pineapple, then they started having cattle over here.
- 808 (CD): *Oh, okay.*
- 809 (IP): And those houses down there are the Hawaiian housing.
- 810 (CD): *Oh, Hawaiian Homes?*
- 811 (IP): Hawaiian Homes, yeah...
- 812 (CD): *Oh...*
- 813 (IP): I tried to get a place there, but they said that I didn't have enough Hawaiian.
- 814 (CD): *Terrible, yeah?*
- 815 (IP): Yeah.
- 816 (CD): *That happened to my dad, too.*
- 817 (IP): And then I see somebody there, and they—they don't look Hawaiian, and they get a place.  
818 You know, they... I—I—I—just... so I told my daughter, oh, forget about it. I get my place over  
819 there. So...
- 820 (CD): *Third.. Is this Lāna'i Avenue? You know, I think my... I saw my friend on the ferry this*  
821 *morning, I... he's, he lives there.*
- 822 (IP): He lives here?
- 823 (CD): *Well, no, he's refurbishing it. His, his ah, mother-in-law used to own that.*
- 824 (IP): Who's the mother, do you know?
- 825 (CD): *I don't know her name, but his name is Kimo... ah, his wife is Lisa... I don't know Lisa's*  
826 *maiden name. Anyway.*
- 827 (IP): Anyway, these big homes, these used to be, ah... used to be, umm...
- 828 (CD): *The big homes?*
- 829 (IP): Boarding houses. The—the big, big house over there. You know, for the pineapple workers  
830 that come and ah, live here.
- 831 (CD): *The boarding houses?*
- 832 (IP): The boarding house, yeah.
- 833 (CD): *Like the, umm, dormitory?*
- 834 (IP): Cinderella's house.
- 835 (CD): *Yeah, who's house is that?*
- 836 (IP): I don't know!
- 837 (CD): *That's fancy!*

- 838 (IP): I don't who, they made a fancy house, we call 'em Cinderella's house, and I don't know...
- 839 (CD): *Woah, look at that one!*
- 840 (IP): But it's just—they're still working on it.
- 841 (CD): *Wow, yeah.*
- 842 (IP): Yeah, but it's ah... 'cause I'd sure like to know. And this is the Purple Church, we call this
- 843 the Purple Church.
- 844 (CD): *The Purple Church, ohh...and that—has that been around since you were a kid?*
- 845 (IP): Hmm?
- 846 (CD): *Have—have these houses—these have all been here since you were a kid?*
- 847 (IP): Yeah. That used to be a boarding house there, the Purple Church, though.
- 848 (CD): *Oh...a boarding—which one? Which boarding house was it? Was it the Filipino, or*
- 849 *Japanese...dc you remember?*
- 850 (IP): Ahh...Filipino.
- 851 (CD): *Filipino? What about the one above it, that you pointed out first? Which one was that?*
- 852 (IP): I guess...well, well whatever—whoever lives there. I mean, the boys that come here and
- 853 live and, work, so they'd go over there and eat. It's the one's from outside the island, yeah? It's
- 854 only for the boys—the people that come to Lāna'i to work, and that's where they go and eat.
- 855 These are all, umm...this is where Sol lives. Guess I go see if he's home.
- 856 (CD): *Do you think he'd mind?*
- 857 (IP): I don't think so. Let me go see if he's home.
- 858 (CD): *Does he live with anybody? Does he live with anybody?*
- 859 (IP): No, his grandchildren is all away. Uh, his wife passed away long ago. So, he's home alone.
- 860 We can go and see if he's home. (Inaudible) myself.
- 861 (Laughter.)
- 862 (IP): He's got grandchildren. He has a son—son that lives in the mainland. He's something, big
- 863 shot with the Haw—airline. He should be home.
- 864 (CD): *Feels warmer here.*
- 865 (IP): That grass needs water. That house is neglected.
- 866 (CD): *Yeah, it's for sale.*
- 867 (IP): (Inaudible.) Sol! He's hard of hearing, too. (Knocking.) Sol!
- 868 (IP): Do you hear somebody walking? (Knocking.)
- 869 (Laughter.)
- 870 (IP): Sol! I have someone here to meet you!
- 871 (cut interview here, Uncle Sol joins in but did not sign authorization form)





# **APPENDIX F.**

## **Market Study**



**PREPARED FOR:**

**MR. MICHAEL T. MUNEKIYO, AICP**  
**President**

**MUNEKIYO & HIRAGA, INC.**  
**305 High Street, Suite 104**  
**Wailuku, Hawaii 96793**

**EFFECTIVE DATE:**

**October 11, 2008**

**A MARKET STUDY FOR A PROPOSED AFFORDABLE HOUSING PROJECT  
IN LANA'I CITY, ISLAND OF LANA'I, HAWAII**

**ACM**  
CONSULTANTS, INC.





October 8, 2009

08-9118

Mr. Michael T. Munekiyo, AICP  
MUNEKIYO & HIRARA, INC.  
305 High Street, Suite 104  
Wailuku, Hawaii 96793

Re: Market Analysis for the proposed Lana'i Affordable Housing Project, Island of Lana'i, County of Maui, State of Hawaii

Dear Mr. Munekiyo:

In accordance with your request, we have inspected the above-referenced property in order to provide a defined scope market study of the proposed Lana'i Affordable Housing Project, Island of Lana'i, County of Maui. This *counseling report*, and the conclusions herein, are based on the on-site inspection of the property, a study of current political and economic conditions, and a historical review of the real estate market in Lana'i City and on Lana'i overall. The effective date of this report is October 11, 2008.

The subject consists of approximately 73 acres of land and is currently zoned Interim District. The project, which is still in its preliminary planning stage, is identified as the Lana'i Affordable Housing Project and will be located on the western side of Lana'i Town and accessed via extensions of Fifth Street and Ninth Street.

The assignment will include the following report:

**Market Analysis** The Consultant agrees to provide a market analysis for this proposed project by (1) defining and delineating the market area; (2) identifying and analyzing the current supply and demand conditions that comprise the specific real estate market segments; (3) identifying, measuring and forecasting the effect of anticipated developments or other changes on future supply in each market segment; and (4) to the extent possible, forecasting the effect of anticipated economic or other changes on future demand.

The following report presents a narrative review of the market study and our analysis of data along with other pertinent materials on which this report is predicated. It contains data and exhibits gathered in our investigations, and will include a description of the analytical process and our conclusions.

Mr. Michael Munekiyo

October 8, 2009

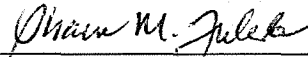
Page 2

Thank you for allowing us the opportunity to work on this interesting assignment.

Respectfully submitted,  
ACM Consultants, Inc.



Glenn K. Kunihiya, MAI, CRE  
Certified General Appraiser  
State of Hawaii, CGA-039  
Expiration: December 31, 2009



Shane M. Fukuda  
Certified General Appraiser  
State of Hawaii, CGA-810  
Expiration: December 31, 2009

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**EXHIBITS**

Exhibit A      Marketview Comparison Report, Claritas, Inc.

Exhibit B      Lana'i Sales and Active Listings - Single-Family, Multi-Family and Vacant Land

Exhibit C      Summary of Lana'i Housing Survey

Exhibit D      2008 County of Maui DHHC Affordable Sales Price Guidelines - Lana'i

**ADDENDA**

Definitions

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## **PART I – INTRODUCTION**

### **A. EXECUTIVE SUMMARY**

#### **Background**

The proposed Lana 'i Affordable Housing Project will be located on the western side of Lana 'i City, Island of Lana 'i, County of Maui. The subject consists of approximately 73 acres of land and is currently zoned Interim District by the County of Maui, while the State Land Use District designation is currently Agricultural. The project, which is still in its preliminary planning stage, will consist of 412 residential units and will possess mountain views. The Consultant was provided with a Preliminary Site plan and has gleaned information from this plan for information regarding the subject project district. According to the plan, there will be 239 house lots of approximately 5,000 square feet (R-1 Residential District) and 173 multi-family units on 14.46 acres. Early indications also include 4.19 acres of park space, 4.94 acres of public/quasi-public land, and a 4-acre detention pond.

#### **Study Objectives**

ACM Consultants, Inc. has been retained by Mr. Michael Munekiyo of Munekiyo & Hiraga, Inc. to analyze the residential real estate market as it relates to this proposed project. In particular, the Consultant studied economic trends and demographics, and supply and demand factors for residential property which includes single family homes and condominium units. In the process, they gathered as much information as possible on real estate sales on Lana 'i, while focusing on the Lana 'i City market.

The objectives of the market analysis were as follows: (1) to define and delineate the market area; (2) to identify and analyze the current supply and demand conditions specific to the subject's market; and (3) identify, measure and forecast the effect of anticipated developments or other factors on future supply.

#### **Conclusion**

Lana 'i has seen growth in its population, tourism and economy over the past two decades. Similar to many real estate markets on the mainland, Lana 'i's real estate market saw increases in the early 2000's. During that period, median prices as well as sales volume were at record highs, with the lack of affordable housing being a major concern for the island workforce. As a result, the county administration placed the affordable housing issue among its top priorities since 2004, which led to the passage of the Residential Workforce Housing Policy in 2006.

Since 2006; however, the residential real estate market has softened, with median prices and sales volume retreating from their previous peaks. Marketing times have also increased. There are a number of factors believed to have caused this turn around, including fluctuating

interest rates, a less stable economy, increases in fuel and construction costs, and the evaporation of secondary lending sources.

There were little, if any, new housing units brought to market on Lana‘i during this most recent real estate surge and short-term projects are also very limited. While Castle & Cooke Hawaii is rumored to have a potential project on 30-acres adjacent to the subject and the Department of Hawaiian Homelands may create an additional 25 to 30 units in another project, the certainty of their development plans is unknown. Furthermore, research with the County of Maui Planning Department Long Range Planning Division revealed no known projects.

With this in mind, there appears to be little in the way of new inventory planned for Lana‘i. Granted, the pool of potential buyers is limited, due in part to the small population base. However, if housing units are offered at price points at the lower end of the affordable housing guidelines, it is assumed that they would have a greater chance of realizing market acceptance.

Although the exact product mix and pricing of the project have not been determined, this market study will show that the sentiment of Lana‘i residents, based on both the Lana‘i Affordable Housing Survey results and interviews with representatives of the island’s real estate market, is for a three-bedroom and two-bathroom single-family home, of between 1,200 and 1,400 square feet. An acceptable price range was determined to be from \$100,000 to under \$300,000. It is suggested that the initial phase of this project be limited to 50 single-family residential units, with subsequent phases of 15 to 20 units per year. The Consultant recommends that construction of the multi-family units be held off until after the single-family residences are completed.

## **B. PURPOSE OF THE REPORT**

The purpose of this report, as of October 11, 2008, is to generate a market study with respect to the proposed Lana‘i Affordable Housing Project.

## **C. INTENDED USE OF THE REPORT**

The intended use or function of this report is to provide real property information and real estate market data in support of a 201H application on behalf of the County of Maui. The intended users of this report are Munekiyo & Hiraga, Inc., the County of Maui, Pacific Architects and the government agencies involved in the proposed land use changes and entitlement process.



## D. SCOPE OF THE REPORT

The Consultant has agreed to provide a current market analysis of this project by (1) defining and delineating the market area; (2) identifying and analyzing the current supply and demand conditions that make up the specific real estate market; and (3) identifying, measuring and forecasting the effect of anticipated developments or other changes on future supply. The market analysis will be developed and prepared in conformity with, and subject to, the requirements of the Code of Professional Ethics and the Standards of Appraisal Practice of the Appraisal Institute, and the Uniform Standards of Professional Appraisal Practice.

## E. STATEMENT OF COMPETENCY

ACM Consultants, Inc. (formerly ACM, Real Estate Appraisers, Inc.) has been actively involved in the real estate appraisal business since 1982. Our business emphasis has focused mainly on the valuation of residential and commercial properties located within the State of Hawaii. The company considers itself competent to conduct a market analysis for a proposed affordable housing project in Lana'i City, Island of Lana'i, County of Maui.

## F. EXTRAORDINARY ASSUMPTIONS AND HYPOTHETICAL CONDITIONS

As of October 2008, the subject was still in the preliminary stages of planning. A Preliminary Site Plan, prepared by Pacific Architects, provided a visual indication of the proposed layout of the development. The Consultant is not liable for any changes in the project plan past this date, nor for information that has not been released or communicated to the Consultant.

The Consultant has no control over economic conditions and other international events that could have an affect upon Hawaii's economy and the Lana'i real estate market. As a result, this report has not made any assumptions regarding potential conflicts with other nations, or external factors affecting economic conditions here.

The counseling report is also subject to standard "Limiting and Contingent Conditions" located in the pages following.

## G. CONFIDENTIALITY PROVISION

**The contents of this market study are confidential.** Release of this counseling report by ACM Consultants, Inc. is limited to you and for your preparation of a 201H application for the proposed Lana'i Affordable Housing Project. Any further release of this report, or

portions herein, is strictly prohibited and you shall accept the risk and liability for any such release without the previous written consent of ACM Consultants, Inc. Further, you shall indemnify and defend ACM Consultants, Inc., and its individual consultants/appraisers, from any claims arising out of any such unauthorized disclosure.

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