

EXHIBIT 4

HE MO'OLELO 'ĀINA— TRADITIONS AND STORIED PLACES IN THE DISTRICT OF 'EWA AND MOANALUA (IN THE DISTRICT OF KONA), ISLAND OF O'AHU

A TRADITIONAL CULTURAL PROPERTIES STUDY — TECHNICAL REPORT



Portion of Oahu Topographic Map. Depicting Lands of Study Area (1938)

Kumu Pono Associates LLC



Historical & Archival Documentary Research · Oral History Interview Studies ·
Researching and Preparing Studies from Hawaiian Language Documents ·
Māhele 'Āina, Boundary Commission, & Land History Records ·
Integrated Cultural Resources Management Planning ·
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KM: Very important stories. Now when did you come to 'Ewa? And I know that you are very involved with the canoe club.

MMS: When the war started, my sister was living here. So she went back to Kaua'i, and then later the family moved here. I came to 'Ewa when I met my boyfriend [her husband].

Group: [chuckles]

MMS: Kau'i's dad.

KS: 1959.

KM: So where did you live out here in 'Ewa?

MMS: 'Ewa Beach. Across from 'Ewa Beach Elementary School.

KS: The residential area is called Ka'iulani Estates.

KM: Thank you so much. And Kau'i?

[Uncle Henry Chang Wo arrives – group greetings]

KS: As mom says, our line is from Kaumuali'i, but they were told not to mention it back then.

KM: 'Ae. So Uncle, we were just talking story about some of the history of 'Ewa and Moanalua, and getting a little background of this proposed rail project, and talking about areas that are of traditional cultural significance to families. And recommendations from families of how some places can be cared for. I know that you participated in February, right?

HCW: Yes, what happened was they gave the okay for the rail, then they call you for the environmental impact [chuckles]. You were there, Larry.

LW: Yes.

HCW: The closer you go makai, you going come to the water. Any time you go in the ocean, you going find the water. The simple reason is this. You wonder why people live Mākaha, all these isolated places. You have to see an island from the ocean side. You these places, you see water. That's why people settle there.

KM: Yes. And you also have access to those incredible resources, the limu that you love, the i'a.

HCW: Everything works together. Like I tell everybody, our staff of life is the ua, the water. And we want the first ua that hits the mountain, and we watch it all the way down, when it comes to a rivulet, a stream or river, the surface water. Then we have the underground watershed. Then when mauka – makai, the kai and the kahawai, they meet, and that's when the ocean hānau.

KM: Yes, the muliwai where all of this comes together.

HCW: We people live on an island surrounded by water. The ocean gives birth when the two meet. For you and I, it's water and air quality. With the ocean, people take the limu for granted in the ocean. Like every plant, it's a vegetable, so it's water quality. The ecosystem depends on that water quality. So whatever is happening on the 'āina is going to effect the ocean.

KM: Kōkua!

HCW: I went to Lānaʻi, first time I'd been there. Then I saw you. So I said, "I want to see that White Rock. I swam out on the reef, and was surprised that the areas is all covered with mud. Any time you get a reef covered with mud nothing is going to grow unless we get one good tidal wave huli that, take 'um out.

KM: So Uncle, with what you are saying, is it important to acknowledge, along this proposed rail track, to make sure that they don't impede any more of the water flow? The water flow is important, right?

HCW: It is our staff of life.

KM: So that must be another recommendation, that this rail project not do anything to impede the flow of water from above it to makai.

Group: [concur]

HCW: Not like they're doing now.

KM: And maybe there should be some restoration involved?

HCW: They should. We being the second city here... 'Ewa has a lot of wealth. And people don't understand, that before developers start developing they have to buy the wealth. Carpenters go on strike, I can still have the work, but when the cement goes on strike, everything shuts down. No foundation.

KM: Yes, that's interesting. You know when we were talking earlier, since we've spoken a little bit about iwi and ilina (burial sites), how should burials be treated? In the best world, if you could tell them, "here's how I want burial sites to be treated," what would you say?

HCW: For me, myself, we have to council that, they should come out with the public and say... I would hate to see what happened like on Kauaʻi. They put a little marker, but the house is right on top.

LW: You know, the best would be not to disturb them, leave them in place. But I think that if there is going to be any disturbance of the iwi, and if they find somebody who has some type of lineal tie, then they have to be involved in the decision. Do we leave it there? Do we take the iwi and move it to another place? I think that the procedures that are in place right now are adequate, provided they follow it to the "T."

KM: Yes, provided they follow them. So, let's say an independent/individual iwi is found and it's decided that they would like to try and relocate it rather than preserve in place. Like uncle said, you've got the iwi right there, but you built the house on top of it, maybe that's hewa too.

So is it important... Some people will say, just gather them all up, and let's find one place and put them all. Other people say, what?

HCW: No. You know, if you look at it way back, I buried in my back yard. So we have to look, how much of the iwi is in this one area. Where they start in the first phase, it's not really too bad, because they stay mauka. When they come further down, Kalaeloa side, they are going to run into all those iwi. That's why they cannot build the race track.