

Hālawā Valley Mālama 'Āina©

The Stewards of Hālawā Valley©

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Dedication and Mahalo

I am dedicating this project to Irene (Marciel) Murakami and Ken Kamakea, two k̄naka whose influence on me has been immeasurable. May both of you watch over me, mai ke ao polohiwa a K̄ne a i ka p̄o kupu ‘aumakua.

For my mahalo, I have people from different areas of my life, and all are important to who I am. Mahalo to Sean Puahi Chun for helping me after the passing of Ken Kamakea. Mahalo to the late Kanalu Young for helping me get into the M.A. program at Hawaiian Studies, and for his advice and insight. Mahalo to the K̄ne ‘Ohana for their warmth and support. Mahalo nui iā ‘oe, e Henoheanāpuaikawaokele K̄ne no kou m̄lama mau ‘ana mai ia‘u a me ke k̄ko‘o ‘ana o k̄ia wahi mea. Mahalo to Aunty Pualani Kauila, for everything. Mahalo to Aunty April Drexel for leading me to this as my M.A. topic, and to the rest of the Kamakakūokalani faculty for putting up with

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me. Mahalo to Ulla Hassager for introducing me to Hālawa Valley. Finally mahalo nui loa to Uncle “Boots” Matthews and Auntie “Sweets” Matthews for their years of selfless work in Hālawa, and for all that I have learned from the both of you.

Impetus

Hālawa Valley O’ahu, the site of another battle between culture and progress during the early 1990’s spurred a small but dedicated group of kānaka to take a stand. This stand was one of many, and out of it came a group now called Nā Kūpuna A Me Nā Kāko’o. They are the survivors, nā mea kūpa’a, the steadfast; they are the ones who continue to “occupy”¹ Hālawa. It has now gone beyond occupation and into a new direction of growth, restoration and revitalization as it is an area almost lost to bulldozers and concrete. This document is intended to honor their perpetual work of caring for the cultural sites and ‘āina of our kūpuna. This is a gift for the Hālawa Valley Mālama ‘Āina, The Stewards of Hālawa Valley.

¹ A term used regularly by Kūpuna Sweets when talking about Hālawa. See Interview on pages 33-46.

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Preface

This booklet is to fulfill my project requirement for a Plan B, to graduate from the Master of Arts Program in the Hawaiian Studies Department of the University of Hawai'i at Mānoa. It is to be used by Nā Kūpuna A Me Nā Kāko'o o Hālawā. It can be used as a resource and given to interested parties for the purpose of education, partnerships, and to secure funding for Hālawā. This booklet contains a brief history of Hālawā with some information on land tenure, as well as some contemporary information pertaining to the construction of the H-3 and its controversy. It documents the experience of one member of Nā Kūpuna A Me Nā Kāko'o o Hālawā, and ends with a summary of future plans for Hālawā. This booklet focuses on Nā Kupuna A Me Nā Kāko'o o Hālawā because they are the ones who are the stewards of the valley today.

Introduction to the History of Hālawa

A comprehensive history of Hālawa, O‘ahu has been covered in numerous texts. Such resources are used here for clarification purposes. It is known that there is a luakini, and a number of cultural items throughout the complex on the Hale Mua and the Hale o Papa.² It is important to note that some specific details are not known about the heiau complex. Immediate examples include the exact name of the heiau, and the various ali‘i who may have been born at the site. A direct link to this area somewhat lacks in the mo‘olelo. These points are made quite clear in the opening of the Bishop Museum’s Technical Report 7, 1995.³

A combination of the explanations provided throughout the technical report support the reasons for the lack of information on Hālawa valley and its heiau complex. Those primary

² The “complex” refers to the luakini, Hale Mua, and Hale o Papa.

³ Klieger.1995. viii-xii.

reasons include: the near total destruction of the Nanaulu lineage during interisland warfare that resulted in obscuring the regional history; the increase in the arrival of foreigners starting in the late 1700’s; and the well documented population collapse that followed. These combined reasons severely reduced regional informants, and the lack of historical writing focusing on the Hālawa ahupua‘a in general.⁴ All of these factors have rendered places like Hālawa with less historical information than other more well known and documented areas. Nonetheless, there is a reasonable amount of contemporary information about Hālawa valley. The construction of the H-3 freeway required several studies on this ahupua‘a. However in retrospect, it has heavily contributed to

⁴ The well known Hawaiian historians of the nineteenth century—John Papa ʻĪī, Samuel M. Kamakau, David Malo—have limited accounts referring to Hālawa, O‘ahu. There is a likelihood that oral mo‘olelo from residential informants within the valley could have been relevant sources prior to these writers.

the destruction of cultural sites and natural resources that would otherwise have survived.

Characteristics of the Valley⁵

As with all places throughout Ka Pae ‘Āina o Hawai‘i (Hawaiian archipelago), the Hālawa ahupua‘a contains many characteristics. Although this project intends to focus on the mauka portion of Hālawa, it is important to remember that an ahupua‘a functions as an entire space for interchanging resources extending from mauka to makai. Therefore, it is essential to transfer this cultural practice into a research methodology by presenting different mo‘olelo to connect and correlate akua, ‘aumākua, and kānaka to Hālawa.

Hālawa has a great amount of natural resources. Its makai area is connected to Pu‘uloa which serves as a rich source, even more so in earlier times. Several fishponds in the area serve

⁵ The following subsections are ordered in a Hawaiian manner with Akua, ‘Aumākua, then Ali‘i.

as a testament to its vast ocean resources, prior to the development of Pearl Harbor and other industrial compounds.⁶ The two main rivers--Kamanaiki and Kamananui--that run through Hālawa both empty into Pu‘uloa. These rivers would have supported many agricultural terraces with life sustaining fresh water. Some of the structural features of these terraces are still visible when traveling through the valley beyond the current Hālawa complex.

There are two other heiau that are mentioned in multiple sources referencing the Hālawa ahupua‘a named Waikahi and Waipao. The appearance of Wai in both temple names signifies the presence of abundant freshwater. Sadly the abundant water is rarely seen today, except for occasional flows from Kamanaiki and Kamananui.

An impressive amount of information pertaining to the makai region of Hālawa exists

⁶ Klieger. 1995. Pg.2.

because of these valuable resources. Comparatively, the mauka region has less published and readily accessible information. This is not to say that the mauka region is any less valuable. It is where several heiau are located, and hosts a large selection of native plants—many that provide medicinal value. A significant amount of lo’i and māla for kalo production adds to the wealth of the agricultural development and necessity for this ahupua’a. However, it is sad that in current time the mauka region is used for cement production, industrial businesses, and houses a correctional facility. The somewhat centralized location of these places may hinder future industrial use and developments.

Prominence of Hina and Kū⁷

Numerous fishponds in Pu’uloa suggest that an abundance of makai resources needed to be

⁷ Hina (a female akua) is placed before Kū (a male akua) due to her prominent domain and the location of cultural items on the Hale o Papa (the women’s area of the heiau complex).

protected by appropriate akua.⁸ Several fishing markers--ko’ā or ahu--and other cultural items maintain the presence of relevant akua in the makai portion of Hālawa. One notable site is Kapākule, a stone fish trap at the mouth of Pu’uloa.⁹ There is documentation of two ki’i akua representing Hina and Kū’ula at this place.¹⁰

Three related ki’i akua are evident within the Hālawa complex. A ki’i akua of Hina sits near several pōhaku with Kū about thirty yards mauka, and Kū’ula about 30 yards makai on the Hale o Papa.¹¹ The prominence of the akua Hina and Kū throughout the Hālawa ahupua’a highlights the importance of mauka and makai interrelationships.

⁸ Fishponds like other important Hawaiian places have akua that protect the area, and their caretakers.

⁹ Kāne and Kanaloa are recognized as the builders of the fishpond, but are not the akua who watch over it.

¹⁰ Sterling. 1978. Pg42.

¹¹ See Appendix A for photographs of these 3 pōhaku. There are many more pōhaku in the valley. For those who are interested, it is recommended that they visit the site in person.

Manō Connections

Near the pōhaku representation of Hina is a ki'i of a manō. This manō is facing makai similar to the rest of the ki'i found within the complex. Its directional position supports the mauka to makai interconnections. The ki'i seems to be closely related to three well-known manō--Ka'ahupāhau, Kahi'ukā, and Kūpipi--of the makai portion of Hālawa at Pu'uloa.

There is a good mo'olelo recalled by Hawaiian scholar Mary Kawena Puku'i that talks about Ka'ahupāhau as the protector of the people of 'Ewa and Pu'uloa. One interesting part is when she refers to the dry dock that was built right over the home of Kūpipi, the son of Ka'ahupāhau, and how it later collapsed into the sea.¹² The striking evidence, especially to those who do not entertain the idea that much Hawaiian mo'olelo is based on fact (as are most legends of early history), is that a

¹² Sterling. 1978. Pg55.

14 foot long cartilaginous spine of a shark was found underneath the wreckage of the dock.¹³

Mo'ō Connections

Another interesting feature in the mauka portion of Hālawa is a ki'i of a wahine with a faint rendering of a mo'ō on the opposite side of the pōhaku depicting the manō. Once again, we can turn to the makai portion of Hālawa for a mo'olelo about Kānekua'ana (the mo'ō) and use it to connect to the mauka site of the heiau complex. Kānekua'ana was the protector for the moku of 'Ewa.¹⁴

There is another un-named mo'ō mentioned for this area who watched over Leilono and Napehā.¹⁵ Napehā is a pool of water on the Hālawa side of Kapūkakī, while Leilono is on the Moanalua side. This mo'ō could possibly be the one that is found on the pōhaku at the Hālawa

¹³ Kleiger. 1995. Pg11.

¹⁴ Kamakau. 1964. Pg 83.

¹⁵ Kamakau. 1991. Pg 48.

complex. This particular mo‘o would have been very important as Leilono is a place for dead souls and Hawaiians would have been very careful of this area.

Ali‘i Land Tenure for Hālawā

The land tenure history is a little cloudy as there are no written documents to follow prior to the mahele of 1848. The mahele records do provide more references since that time as far as land tenure and ownership is concerned.

The earliest mention of Hālawā in history is when Mō‘ikeha, the grandson of Maweke, brings and plants ‘awa.¹⁶ This is quite important as ‘awa plays a huge role in the religious and cultural structure of Hawai‘i. The fact that Mō‘ikeha was a high ranking ali‘i supports the probability that he held some sway over the area, especially when

¹⁶ Fornander. 1916-1920. Pg. 608.

considering the point that his father Keaunui was credited with work in the Pu‘uloa area.¹⁷

From Mō‘ikeha to Kamehameha I, it is possible to trace the succession of ruling ali‘i who maintained influence over Hālawā.¹⁸ Here is a brief list of pertinent ali‘i:

Mō‘ikeha

Ho‘okamali‘i – Son of Mō‘ikeha

Kahai – Son of Ho‘okamali‘i

Kuolono – Son of Kahai

Lauli-a-La‘a – marries Ma‘elo (daughter of Kuolono)

Kahuoi – Son of Lauli-a-La‘a

Pua a Kahuoi – Son of Kahuoi

Mā‘ilikūkahi – Son of Pua a Kahuoi

¹⁷ Fornander. 1969:vol2. Pg. 48.

¹⁸ Many events transpired which caused changes in ali‘i leadership and can be researched in multiple texts. Explicit historical details will not be covered in this document.

Kalona – Son of Mā'ilikūkahi

Piliwale – Son of Kalona

Kūkaniloko – Daughter of Piliwale

Kalaimanuia – Daughter of Kūkaniloko

Ka'ihikapu-a-Manuia – Son of Kalaimanuia

Kakuhihewa – Son of Ka'ihikapu-a-Manuia

Kānekapu-a-Kakuhihewa – Son of Kakuhihewa

Kaho'owahaokalani – Son of Kānekapu-a-

Kakuhihewa

Kauakahi-a-Kaho'owaha – Son of

Kaho'owahaokalani

Kuali'i – Son of Kauakahi-a-Kaho'owaha

Peleioholani – Son of Kuali'i

Kūmahana – Son of Peleioholani, deposed by a

council of O'ahu ali'i

Alapa'inui – Invades O'ahu¹⁹

Kahahana – Son of Peleioholani, selected to rule

O'ahu after deposing Kūmahana

Kahekilinui'ahumanu – Takes O'ahu from Kahahana

by force

Kalanikūpule – Son of Kahekilinui'ahumanu

Kamehameha I – Takes O'ahu by force

While these ali'i nui held broad control over the island, direct supervision of an ahupua'a (like Hālawa) would be conducted by lower ranking ali'i.²⁰

It should be noted that the inter island war between Kahekilinui'ahumanu and the ruling ali'i of

¹⁹ Alapa'inui invaded O'ahu during this time and made landfall in the Kāne'ohe area, but through diplomatic means went no further. Kamakau 1961. pg71-72

²⁰ There maybe other accounts from 'ohana that may have resided in the valley, but are likely kept within the 'ohana and are not accessible without knowing the family.

‘Ewa resulted in the latter’s decimation.²¹ This decimation severely impacted the Nanaulu lineal descendants who hailed from the ‘Ewa district. With the unification of the archipelago by Kamehameha I, Hālawā was split and awarded to his two haole military advisors, John Young and Isaac Davis.²² The shift in land tenure from Young and Davis through the most recent owners—Bishop and Queen Emma Estates—reveal the parceling of different land sections.²³ Some of these lands would be condemned for the construction of the H-3 freeway.

Land Condemned for H-3 Construction

The entire Hālawā valley was not taken for use in the H-3 project. The construction of the H-3 freeway brutally destroyed many cultural sites,

²¹ Kamakau. 1961. Pg138.

²² Klieger. 1995. Pg.36.

²³ It is not within the scope of this document to represent the details of specific land title research. However, a brief table for Land Commission Awards for Hālawā is provided in Appendix B of this text. Also refer to Klieger (1995) for comprehensive land tenure coverage.

artifacts, and resources that can never be replaced or restored to their original state, or regain its usable condition. The condemnation of land was not unfamiliar. The federal government took the island of Kaho‘olawe for their own selfish intentions, and with the promise of returning the island to a usable condition, they simply failed.

In 2003, Kaho‘olawe was returned to state control to be held in trust for a sovereign Hawaiian governing entity.²⁴ The island has not been restored to its original, usable, or habitable condition. Currently, there remains unexploded ordnance in the waters surrounding it, and in the earth and strata of the island. The utter destruction of the island’s water table has left it completely uninhabitable. The impact to the island of Kaho‘olawe serves as a critical turning point in the Hawaiian Renaissance, and a precursor to the H-3

²⁴ <http://kahoolawe.hawaii.gov/aboutkirc-overview.shtml>

project. This is the foundation for the Hālawā struggle.

Timeline to the Struggle

The H-3 is known as the Governor John A. Burns freeway. It is an interstate, intrastate and intra-island freeway. It is used to service ground transport between military installations similar to the function of the H-1 and H-2 freeways. The H-3 carries the interstate designation due to its Federal funding component, and it is used as the primary connector between Kāneʻohe Marine Core and Pearl Harbor Naval Bases. Former Department of Transportation Chief Tetsuo Harano is the namesake of the tunnels. The freeway passes through Hālawā valley, but was not originally planned in this corridor.

1960

The plan for the H-3 started in 1960, and its construction was authorized by the statehood act in the same manner as the H-1 and H-2 freeways.²⁵

1963

Planning began for the routing of the freeway followed by protests and criticism.²⁶

1966

H-3 design plan at this stage had the trans-Ko'olau route through Moanalua.

1970

It seems as though from its inception that the freeway was controversial, as its original course through Moanalua, as well as other areas was heavily opposed. The main source of opposition as to its course through Moanalua was from the Damon estate and the people living in the area at

²⁵

<http://archives.starbulletin.com/97/12/03/news/story2.html>

²⁶

<http://archives.starbulletin.com/97/12/03/news/story2.html>

the time, which led to the creation of Moanalua Gardens Foundation in 1970. Their main contention was to preserve the cultural and natural resources of the area.²⁷ It was also in this year that the Environmental Protection Agency (EPA) required an Environmental Impact Statement (EIS) for federally funded construction projects like the H-3.²⁸

1972

Stop H-3 Association began its long battle against the construction project seeking two injunctions: one challenging the EPA requirements (as it was not fulfilled); and second that the project did not comply with section 4(f) of the Department of Transportation (DOT) act of 1966.²⁹ This second

²⁷ <http://www.mgf-hawaii.com/>

²⁸ <http://www.epa.gov/oecaerth/basics/nepa.html>

²⁹ Stop H-3 Ass'n v. Volpe, 349 F.Supp. 1047 (D.Hawaii 1972); Stop H-3 Ass'n v. Volpe, 353 F.Supp. 14 (D.Hawaii 1972)

challenge was based on the significance of Pōhaku Luahine and Moanalua Valley.³⁰

1973

In 1973 Moanalua Gardens Foundation submitted paper work to have Moanalua Valley recognized as a Historic Landmark,³¹ after Pōhaku Luahine was added to the National Register.

1974

Court injunctions stopping H-3 were dissolved by Hawaii District Court. The Hawaii District Court found that the Pōhaku Luahine, although of significance should not impede the H-3's construction, because the freeway would not

³⁰ The Department of Transportation Act (DOT Act) of 1966 included a special provision - Section 4(f) - which stipulated that the Federal Highway Administration (FHWA) and other DOT agencies cannot approve the use of land from publicly owned parks, recreational areas, wildlife and waterfowl refuges, or public and private historical sites unless the following conditions apply: 1. There is no feasible and prudent alternative to the use of land. 2. The action includes all possible planning to minimize harm to the property resulting from use.

³¹ <http://www.nps.gov/hfc/products/library/proposed-areas.htm>

infringe on it severely, and that Moanalua Valley's possible eligibility for the National Historic Register was not enough to afford it protection from the freeway.³²

1976

9th Circuit Court of Appeals reversed and remanded the District Court's decision, finding that the freeway would disturb the area around Pōhaku Luahine and was covered under 4(f) rules. It also found that the DOT Secretary was non-compliant with section 4(f) in reference to Pōhaku Luahine and Moanalua Valley. This decision stopped the Moanalua route--citing the lack of attention to its historic aspects.³³ Thus the freeway was rerouted and its course was plotted through Hālawā.³⁴

³² Stop H-3 Ass'n v Brinegar. 389 F.Supp 1102 (D.Hawaii 1974)

³³ Stop H-3 Ass'n v Brinegar 533 f.2d 434 (9th Cir 1976) 97 S.ct. 526, 50 L.ed.2d 610. Also as Stop H-3 v Coleman

³⁴ It seems ironic that the freeway was rerouted in order to save one area's cultural and natural resources at the expense and destruction of others—including Hālawā valley.

1980

The EIS for the North Hālawā Valley route was approved. The construction resumed again, as the freeway would be realigned to this new route.

1982

Court Injunction stopping construction was lifted due to the realignment through Hālawā Valley, with the added requirement of a second Environmental Impact Statement for the freeway's impact on the valley and surrounding area. The H-3 would use land from Ho'omaluhia Park and Pali Golf Course.³⁵

The District Court held that the Secretary properly found there was no feasible and prudent alternative to the use of Ho'omaluhia Park. The District Court also held that the Secretary reasonably rejected certain alternatives to the use of Pali Golf Course.

³⁵ Stop H-3 Ass'n v Lewis, 538 F. Supp 149 (D.Hawaii 1982)

1983

Halekou interchange construction began in January,³⁶ in response to the District Court's order, following the decisions as far as section 4(f) compliance, and the supplemental EIS documents.

On November 29th, the Stop H-3 Association challenged the DOT Secretary's rejection of the alternatives to use the Pali Golf Course and Ho'omaluhia Park as being unsupported by the record. They challenged the District Court's holdings on the same grounds, and on the grounds that the District Court's decision was made upon an erroneous application of Citizens to Preserve Overton Park v. Volpe, 401 U.S. 402, 91 S.Ct. 814, 28 L.Ed.2d 136 (1971). After a thorough, probing, and in-depth review of the administrative record, the 9th Circuit Court agreed with the contentions in respect to the "Makai Realignment" alternative and the "No Build" alternative, and accordingly, the 9th

³⁶

<http://archives.starbulletin.com/97/12/03/news/story2.html>

Circuit Court reversed the decision, halting construction on November 30th, 1986.³⁷

Amidst all the delays and court injunctions, numerous protests, appeals, and other public outcries, Senator Daniel Inouye decided to keep the project going. As part of a Department of Defense budget bill in Congress, Senator Inouye added an exemption for the H-3 from environmental law.³⁸ Exempting the H-3 from section 4(f) was the only way the project could continue. An excerpt of the bills submitted by Senator Inouye included:

S.AMDT.2886 to S.2405 To provide an exemption from Section 4(f) of the Federal Aid Highway Act for the H-3 Highway in Hawaii.

Sponsor: Sen Inouye, Daniel K. [HI] (introduced 9/23/1986) cosponsors (1)

Latest Major Action: 9/23/1986 Senate amendment agreed

³⁷ Stop H-3 Ass'n v Lewis 740 F.2d 1442 (9th Cir 1984)

³⁸ [http://thomas.loc.gov/cgi-bin/bdquery/?&Db=d099&querybd=@BAND\(@FIELD\(FLD003+@1\(01369\)\)+@FIELD\(FLD008+\(m\)\)\)](http://thomas.loc.gov/cgi-bin/bdquery/?&Db=d099&querybd=@BAND(@FIELD(FLD003+@1(01369))+@FIELD(FLD008+(m))))

to. Status: Amendment SP 2886 agreed to in Senate by Voice Vote.

S.AMDT.3116 to H.J.RES.738 To provide an exemption from Section 4(f) of the Federal Aid Highway Act for the H-3 Highway.

Sponsor: Sen Inouye, Daniel K. [HI] (introduced 10/2/1986) cosponsors (None)

Latest Major Action: 10/2/1986 Senate amendment agreed to. Status: Amendment SP 3116 agreed to in Senate by Voice Vote.³⁹

These bills were passed into law, exempting the H-3 from section 4(f). Some supporters wanted the freeway because they expected the Windward population to grow and believed there would be a need for another trans-Ko'olau corridor. Its opponents claimed that east O'ahu would be the next area for population growth as was mentioned in the O'ahu general plan.

Hawai'i's project requiring and establishing an Environmental Impact Statement by federal law

³⁹ Ibid.

became the first in United States history to get an exemption from environmental law.⁴⁰

1987

Stop H-3 tried again to halt construction. However, their attempts failed as the 9th Circuit Court ruled that the legislation submitted by Senator Inouye and approved by Congress placed the H-3 at a National level of importance, and therefore it was exempt. Construction would continue.⁴¹

1992

Further protests erupted after it was revealed that many cultural sites were being underplayed as to their importance along with the removal of iwi (bones) from the area and held at Bishop Museum, a state repository.⁴²

⁴⁰ <http://starbulletin.com/97/12/04/news/story3.html>

⁴¹ Stop H-3 v Dole 870 f2.d 1419 (9th cir 1987-1989)

⁴² <http://archives.starbulletin.com/1997/12/04/news/story3.html>

April 5, 1992 Barry Nakamura, a Bishop Museum employee, publically criticized the contract archaeological practices in Hālawā. The protestors were upset over the possible destruction of two major sites: one was a luakini located by the Hale Mua; the second was the Hale o Papa. Some protestors stayed in the valley for extended periods of time; some remained for more than two years. Protestors were arrested to keep the project moving. Some of those arrested later become part of the hui named Nā Kūpuna A Me Nā Kāko‘o (a foundation with 501(c)3 status). Overall, the success of the protests would result in requiring the state to realign the freeway—avoiding the Hale o Papa and Hale mua sites—at a cost of \$10 million.⁴³

1993

The 100 year anniversary of the overthrow of the Hawaiian Monarchy and sovereign nation

⁴³ Ibid

was marked by many protests throughout the state. The desecration of places like Kahoʻolawe and Hālawā were portrayed as a demonstration of the social and cultural injustices shown to Hawaiians at large by the American system.

May 12, 1997 (Mother’s Day)

Trying to garner more public support and acceptance of the H-3 freeway, the “Great Trans Koʻolau Trek” was created as a sort of soft opening where runners had a chance to experience the freeway on foot.⁴⁴ For most Hawaiians, this event added insult to injury as people made light of the crossing and use of the freeway. Disturbingly, the event was scheduled on Mother’s day which ridiculed the stance by mostly wāhine who were arrested in 1992 for protecting the Hale o Papa from destruction.

⁴⁴<http://archives.starbulletin.com/1997/05/09/news/story1.html>

December 12, 1997

The official opening of the H-3 freeway to the public at large for vehicular use.

Aftermath of the H-3 Construction

At a final financial cost of 1.3 Billion dollars, this 16.1 mile road has been the most expensive vehicle crossing dollar per mile in the world.⁴⁵ Money was not the only excessive cost on this project; there was a human cost during construction as well. There were two deaths on the project, and several who were seriously injured.⁴⁶

During construction, Barry Nakamura and Russ Cordy had disagreed about the importance of Hālawā and many of its cultural sites. Although post construction opinions varied when the road opened, one interesting issue was unveiled in the media:

⁴⁵

<http://archives.starbulletin.com/1997/12/04/news/story2.html>

⁴⁶ See Appendix C for Article Excerpt.

<http://archives.starbulletin.com/1997/12/04/news/story3.html>

“Ironically, both men agree that surveys should have been taken before any ground was broken. If that was done, Cordy believes the freeway would have run through Moanalua Valley - the original proposed corridor, changed after protests -- since it has the fewest archeological sites based on what is known today.”⁴⁷

There was also more to be said of the 61,000 artifacts collected by the Bishop Museum during its work in the valley, and the unlikelihood of the items return.⁴⁸ These items were in addition to some of the iwi that were removed from the area.

There were pleas from the public for the return of iwi and artifacts that went ignored, like the request of Daniel Yanagida. Daniel’s story has been one of the most heart wrenching (I have

⁴⁷

<http://archives.starbulletin.com/1997/12/04/news/story3.html>

⁴⁸ Ibid.

heard) and conveyed in this article by Alan Matsuoka of the *Honolulu Star Bulletin*.⁴⁹

To some, an incident during the construction of the H-3 Freeway shows the wrath the gods have for those who tamper with the dead.

The story was told by Hekili Pai'aina, a spokesman for the Halawa Coalition, and published in a 1994 Star-Bulletin article. It continues to circulate in the native Hawaiian community.

Pai'aina said the state Transportation Department in 1990 desecrated ancient Hawaiian remains that were found when bulldozing the Kukuio Kane heiau in Kaneohe, which was in the freeway's path.

The area's part-Hawaiian caretaker, Daniel Yanagida, told officials they were his ancestors, and that he had been instructed by his grandmother to watch over them. Disturbing burials will anger spirits, who will exact revenge if the bones are not re-interred quickly, according to Hawaiian cultural experts.

But Pai'aina said neither Bishop Museum nor the Office of Hawaiian Affairs would release the bones to Yanagida without written proof.

"Daniel protested and said that Hawaiians did not keep written records of deaths two centuries ago," he said. "All the

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<http://archives.starbulletin.com/1997/12/04/news/story3.html>

knowledge about these burials was passed down through the family through oral history."

Yanagida went to the H-3 construction site every day to ask archeologists to return the bones, but was refused, according to the story.

Then -- despite passing a recent physical -- he died three months later at the age of 43.

Yanagida's family today refuses to publicly talk about the freeway and its impact on their lives.

"I don't care for the freeway at all," was all that his widow, Theresa, chose to say.

It is for reasons like the story of this kanaka that Hawaiians and local people continue to fight in Hālawā and around the archipelago for native Hawaiian rights.⁵⁰ For Hālawā, there is one dedicated group that has remained steadfast to continue on today, they are Nā Kūpuna A Me Nā Kāko'ō.

⁵⁰ The terms used in this passage are as follows: Kanaka "aboriginal, native Hawaiians, Kānaka Maoli"; Hawaiians those "born in Hawai'i and loyal to the Lāhui, and/or Hawaiian Nationals"; Local those who are born and live in Hawai'i and have taken on its local culture and lifestyle.

Interview with Kūpuna Sweets

The interviews of some of the kūpuna of Hālawā bring forth many emotions and memories, but one in particular stands out. It is an excellent example of the type of character and strength it took to persevere through all of the years in Hālawā.

This particular interview describes many of the different happenings and experiences and also names many of the people that were involved. The following is the interview with Clara “Sweet” Matthews:

Aloha,

My Name is Clara “Sweet” Matthews, my husband is Robert “Boot” Matthews, who is my working partner in North Hālawā Valley, O’ahu since “Mālama Hālawā” began in 1992 April 5. We are retired farmers from Kona and Boots is also a retired surfing instructor from Waikīkī beach after

and before farming. We were born in Honolulu, and grew up in Honolulu, O’ahu.

Right now 2009, we are still Mālama i ka ‘Āina o Hālawā Valley. Our Position in North Hālawā is caretakers and coordinators with Boots as the cultural practitioner for North Hālawā Valley and Kāko’o, Nick Tanaka.

I guess we can say we have come a long way from April 5, 1992, where five women snuck into Hālawā Valley through Kamananui stream and coming out of the stream about a mile later, right across of the Hale o Papa where we all lived as long as we were in the valley.

Our personal story begins when I woke up early in the morning and prepared a turkey to roast in the oven for lunch and while preparing other foods to go with the turkey I received a phone call from Toni Yardley asking if I was going to Bishop Museum to listen to Barry Nakamura, who was a historian for Bishop Museum, share his mana’o

with the community about what was found in North Hālawā Valley, O‘āhu.

After talking to Toni, I called Ella Paguyo to come with us to listen to Barry share with the community about the importance of what was found and being covered up.

So I changed my clothes, told my husband and sons to watch the turkey and I’ll be back later. Toni picks me up and then we went to get Ella who lives close to both of us then we were on our way to the museum.

When we arrived on the grounds of Bishop museum, there already was a crowd there listening to Barry talk about finding the Hale o Papa and the Luakini Heiau which the museum and others like Marian Kale (DOT Spokesman) trying to keep the Hawaiians from learning about the “H” word which of course is our Heiau.

Barry lost his job because he did the right thing by informing the host culture of their tradition as in the religious temple that would have been destroyed if not for the crucial information that was given by Barry.

Before Barry was done there was much excitement, especially the women.

Dawn Wasson put out a call (like a dare or challenge) for other women to join her and her friend Gladys Pu‘uloa, both women came from the windward side of O‘āhu. Dawn’s husband Hank Wasson was with the women to help his wife and friend carry their bags and help them to set up on the Hale o Papa heiau.

In the meantime, I had to convince Ella to come into the valley with Toni and I, for just a day or two. She finally agreed but I would have to go home to get our pillows and blankets for the three of us. So I went home to get what we needed and

told my family, I have to go into the valley but I'll be home in a couple of days.

So I didn't finish lunch but my family did finish cooking their own lunch.

We headed to North Hālawā Valley and parked our car out of the way to avoid the guard of Hālawā access road. We went into the stream, walked about a mile and later came out unknowingly right across of Hale o Papa and found the rest of the gang was there and there we stayed.

Hank was there not only to help his wife but all of us who came into Hālawā to the heiau. Thank you Hank.

Unselfishly while heading for Hālawā we made a stop because I wanted to buy some candies for us but not thinking what we are doing for food, it never dawned on me at all but, luckily Dawn guys had food enough for all of us too. Every time Hank

left for or went to work, he came back with food for everyone and this went on for some time.

While living in Hālawā, I was the wahine who would clean the area and big pōhaku to see if there was any kind of carving or puka for different reasons. When I say clean the area I mean pull the weeds and try to find medicinal plants to grow on the papa.

One day we had a young lady name of Leianuenue from Papakōlea, who came in the valley with a root of 'ōlena and wanted to plant the 'ōlena, so I told her to start it where the medicinal garden will be, so she dug a small hole and put the 'ōlena in and covered it and we talk story for little while and then she left.

After she left, I took the 'ōlena out of the ground, broke it into three parts and replanted one part where it was, another part above where the women slept, the third was planted where our little hālau on the flats is located. When we all mālama

Hālawa, I feel like it's appreciated by our ancestors of old. I felt it when I first came in on April 5, when I got into the stream and found there was water in the mud holes, I jokingly said I would have brought my puka pants to swim. I took a few steps and fell face first into the mud hole and still don't know how I fell.

It's only a spiritual feeling but like a healing mellow feeling like the kūpuna is happy that we are all taking care, protecting our sacred and religious sites as well as our flora and fauna and all that comes with mālama 'āina. Walking in the footsteps of our kūpuna you mālama 'āina, 'āina mālama you, you put one seed in the ground, you get many in return. All these feelings with the presence of the kūpuna are real feelings that not only Boots and I feel but many others feel the same way.

There were a few young people who came in the valley early on to come see and help whenever they can. One of the first things that was

found by these young people was the ahu on the Luakini then the ahu on the Hale o Papa heiau, where Konia Freitas, Kaleikoa Kaeo, Kawika Liu, Kekai Perry and a few other young people started to situate themselves at the ahu on the Hale o Papa heiau and the luakini heiau and when they were situated they started to oli back and forth to each other and at the time they could see each other at the ahu because the H-3 was not in the valley yet.

Kawika Liu's transportation was his two wheel bike that he rode from Kaimukī to UH Mānoa and whenever they baked something in the imu at the lo'i kalo next to Hawaiian Studies (Ka Papa Lo'i 'o Kānewai), he would come all the way to Hālawa to bring the women some of the food that they had made that day. He would stay and talk for a while then head for home in Kaimukī.

A young couple by the names of John and Edwina Talkington came into the valley quite early to help the women do many chores which were

appreciated very much. They stayed with the women for quite a while then they left but came into the valley to visit, sometimes staying a few days.

Another good friend was Joy and a few of her friends from coffee line who brought us hot coffee many times, which was greatly appreciated by all of us and our visitors.

We had supporters and visitors, a young pretty Korean girl who would visit and bring little things to eat. One night we were talking story about how we missed eating ice cream. This girl left but we did not know she was coming back, with a gallon of ice cream. She worked in a bar in Waikīkī.

After a few months in Hālawā, ke akua sent us a cook with his own food to cook in a large gold pot every Monday. When Monday came we had many a guest for dinner regularly. Our cook was Nahulu Lum.

Gladys Pu'uloa's three adult children came into the valley whenever they could to help their mother, and whatever they could do to help make things better in the valley. After a couple of months, Gladys left us to go home she was the first to leave the valley. A short while after her son left to go home.

Dawn Wasson had her husband and her son who was a big help to Dawn and Gladys, and a big help to the rest of us as well. Dawn left a few weeks after Gladys.

Not all the women like to hike in the mountains or further into the valley as casually, it was Toni and I going all over almost every day. As time went by, our business on the outside needed to be taken care of, so Toni left first then a few months later I left.

Ella Paguyo who needed coaxing to come in the valley with Toni and I, stayed a little more than two years. Ella's husband and mother came quite

often, and then one day her mother, Vivian, did not go home. She stayed with us and hiked with us into the valley and into the mountains.

Ella's husband, Bernard, brought in the first hō'i'o fern shoots in North Hālawā Valley, with the help of Aunty Vivian and myself to plant the hō'i'o. While Aunty was enjoying our sacred forest, her husband had come to visit her. They were both in their late 60's at the time.

We thank all of them with aloha nui.

About August 27, a few people started to gather wood to build a lele, to give ho'okupu and ask for what was needed.

On the day of August 29th, Mililani Trask Kia'āina for Ka Lāhui Hawai'i came into the valley to spend the night with the women of Hālawā and many other people who was spending the night also.

The morning of the 30th of August 1992, everybody got up early to get ready for the day and decide if they were staying with the lele in the middle of Hālawā access road and might get arrested for interfering with the construction of H-3 or stand on the side and not get arrested.

Those that I remember getting arrested was, Toni Yardley, Mililani Trask, Kamaka Palakiko von Olehoffen, Kukui Tabag von Olehoffen, John and Edwina Talkington, Anita Gouveia, Laulani Teale, Steven Helela, and myself Sweet Matthews.

There were many people who supported the wāhine occupation of Hale o Papa, Hawaiian and non-Hawaiian alike.

The occupation of Hale o Papa heiau made people think, especially the Hawaiian people about our culture, traditions, native flora and fauna, natural resources, sacred and religious sites which is today on the endangered species list.

Some of us use to come in the valley once in a while, but in late 1997 a few of us with our large 'ohana decided instead of mālama 'āina once in a while, we will do it more often by schedule.

So with eagerness of the kūpuna and kāko'o I went to Office of Hawaiian Affairs to sign up for permit to go into Hālawa valley, this right was given to us after we got arrested in 1992. We started by buying our own tools and we bought food to cook. After a short time we decided to spend a couple of weekends so we could clear bigger areas. There were a few people that did not agree to sign with the Department of Transportation for permit.

With this in mind I called for more help that gave us I feel a jump start. We needed an outhouse so we built one that was badly needed. We needed an area for camp sites; we cleared these areas that were needed. The boys climbed the trees to cut down and take them away.

We needed tables and chairs so we built them, there is so much that was done by the family and friends and Nā Kūpuna.

(At this time she would like to recognize and thank the following people.)

To name a few of the Nā Kūpuna and Nā Kāko'o:

Olani Matias, Viena Nahinu, Jodi Nahinu, Uncle Louis Hangca, Kukui Tabag (von Olehoffen), Healani Matthews, Lopaka Matthews, Bob Matthews, Ulysses Matthews, Boots Matthews, Sweet Matthews, Steve Helela, Umi, Regan Park, Lanakila Park, Wayne Park, Yvonne Arrington, Kainalu Matthews, Josh Dinson, Tatiana Dinson, Travis Sanders, Josh Corriea.

Hālawā: Present and future

Currently the hui of Nā Kūpuna A Me Nā Kāko‘o brings in many different volunteer groups to help with the maintenance of the valley. The volunteers are given a cultural tour regarding the religious aspects and value of the heiau complex, its sacred sites, and natural resources by either the Cultural Practitioner- “Boots” Matthews or by Kāko‘o- “NākilihuaKaupō” Nicholas Tanaka. These groups are the main labor force and come in, on average, twice a month. Most weekends are spent by the Matthews ‘ohana working in the valley. The expense for many things have been at the burden of the Matthews ‘ohana, and some of the volunteers that donate tools and other items of use in Hālawā.

Recently Nā Kūpuna a me Nā Kāko‘o has become a 501c3 non-profit, and is looking for funds to keep the valley maintained in a manner that is pono. The center piece is to have an Educational

Center for “at-risk” youth and/or an immersion school. The space for this school is on the flats at bridge 17, where the construction offices were situated in the 1990’s. It is a beautiful calm area where the stream wraps around the flats with very little sound from the H-3. This will be in addition to its current use as a site utilized by High School, University and other community groups that can benefit from what the valley has to offer.

The cultural tour and volunteer work is the mainstay of Hālawā. The cultural tour is a guided experience revealing a number of significant sites along with information on cultural practices and its applicable uses. Pōhaku, ki‘i, lā‘au lapa‘au, plant use and other areas are explained and questions are encouraged. This is all done for the people that come to gain a greater understanding of not only Hawaiian culture but of Hālawā itself. The construction of the H-3 and the protests are further covered with information given at the

conclusion of the working day with a lunch made by the Matthews 'ohana.

For the future, there is much waiting to be done. The plans are inclusive of all the areas that the H-3 has impacted from Hālawā to Luluku. The Interpretive Development Plan is a joint effort between many of the practitioners, Hawaiians, and others affected by the H-3 construction along with the State of Hawaii Department of Transportation, Federal Highway Administration, and the Office of Hawaiian Affairs. The process is still underway and nothing is finalized but it is very encompassing and contains many ideas that could be implemented in the future.

These future endeavors are culturally based and will take a great deal of work to complete. Ample funding will continue to be an issue as it is unlikely that the capital acquired will be enough for everything that is desired.

The plan consists of many parts: purpose, cultural overview, cultural identity, objectives, project areas, plan of action, development process, and a public participation plan. All of these points need to be addressed before getting to the real meat of the intended project to set a proper foundation for the entire process.

Not all of the information is publicly available so details at this point in time are restricted. The parts that I will share are planned for Hālawā specifically. The following is quoted directly from the Interpretive Development Plan:

“North Hālawā Valley serves as a healing and learning center through the preservation of traditional practices. North Hālawā Valley is observed as a healing place for the mind and body, a place for learning and a place for worship. Practitioners, students and visitors are immersed into an environment that is experiencing healing through the efforts of volunteers working on

restoring native vegetation, and the stabilization and restoration of cultural sites. Knowledge and education are promoted through the teaching of traditional and contemporary practices on the land.”

Specific areas named in the plan are known as Bishop Museum Sites 2010 and 2137; these can be found in the Bishop Museum reports available on-line. The impacts to the different cultural sites within and to the valley itself from the construction of the H-3 are listed as:

- Disturbance of Burials
- Altered stream alignment, flow and pollution
- Destruction of cultural sites
- Changes to the land form/ topography
- Reduction of access into the valley
- Increase hazards – landslides, uncovered pits, erosion
- Ineffective erosion measures

- Impact to flora and fauna and introduction of non-native species
- Exposure of sacred and natural resource areas to abuse; artifact and plant theft
- Impact of trash, noise and light
- Obstruction and disruption of worship sites

All of these impacts are covered along with estimated costs for the mitigation process and general costs for the future use of the valley as a viable resource for cultural and educational use. This area should be seen as a diamond in the rough just as it is, waiting to be polished into a beacon for cultural practice and educational experience. Its relatively centralized location and easier future access has the capability to become an excellent experiential resource.

This possible future outcome would honor Hawai’i’s kūpuna, welcome our mo’opuna, and help to inspire Hawai’i’s lāhui. All of these things

can be accomplished and have been founded on the actions of a few dedicated k̄anaka that became Nā Kūpuna A Me Nā Kāko’o o Hālawā, the Hālawā Valley Mālama ‘Āina.

Appendix A

Hina



Kū



I'a 'Ula



Appendix B

LCA#	Claimant	Book#	Page#	Awarded
1983	Kapule	6	107	yes
1996	Naea	6	113	yes
2016	Makakane	6	112	yes
2042	Kauohilo	6	110	yes
2043	Kawaha	5	3	yes
2044	Kaupahi	6	109	yes
2047	Kekio	6	108	yes
2048	Kauhalu	6	107	yes
2055	Kahawaiolaa	6	111	yes
2057	Keawe	6	112	yes
2059	Kaninauali'i			no
2091	Kelohanui			no
2096	Kenui	6	107	yes
2131	Kanihoali'i	6	109	yes
2137	Keawe	6	110	yes
2139	Kinilau	6	108	yes
2155	Pua'ali'iili'i	6	112	yes
2156	Opunui	6	106	yes
2157	Kanakaokai			
7712	Kekuanao'a	10	629	yes
8516B	Kama'iku'i	10	393	yes
9330	Ka'auku'u			no
9331	Pulao			no
9332	Kaheana	6	109	yes
9332B	Kealohanui	6	110	yes
9332C	Kekoanui			no

Appendix C

Star Bulletin for December 4, 1997:

■ **June 5, 1990:** Carpenter foreman Orlindo Domingo, 52, was killed and three other workers injured when a 47-ton bridge girder slipped off its supports and fell 50 feet.

■ **Jan. 26, 1995:** Carpenter Steven J. Ouderkirk, 28, was killed when a concrete retaining wall collapsed on him in a muddy Halawa stream bed.

In both cases, the state Occupational Safety and Health Division placed no blame on the state or its contractors.

Attorney Wayne Kekina, whose firm is representing victims and their families in all three cases, said both were settled out-of-court for an undisclosed amount, with insurance companies for engineers making the payments.

The state in the first case fined Hawaiian Dredging Construction Co. \$2,450 for indirect safety violations. The fine was reduced to \$980 after the company appealed.

In the second case, the state fined Kiewit Pacific Co. \$17,500 for general unsafe working conditions -- failing to protect employees from cave-ins, and loose rock or soil. Kiewit attorneys argued a reduction to \$5,000.

■ **July 27, 1996:** Four construction workers were injured when a freeway section with four girders collapsed, bringing down a wooden platform where they were standing.

Kekina said the case, in which Kiewit supervisors and the project's architectural engineers were sued, is expected to go to trial next year. The Occupational Safety division found no safety standard violations by the state or its contractors.

In addition to the three cases, at least eight other incidents led to minor injuries.

State Transportation spokeswoman Marilyn Kali said the H-3's contractors should be commended because there were not more injuries. "We regret any injuries that occurred but feel it was a very safe job," she said.

She noted that excavation of both the Pali and Likelike highway tunnels resulted in a number of deaths, while the H-3 tunnels were built "without any major accidents."

Kekina said injuries can be expected to occur given the magnitude of the project. But, he added, "one death is too many. We just have to make sure that each time, people are accountable and attempt to prevent these kinds of accidents from happening again."

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