



Ryan Tam
System Planner Director
Honolulu Authority for Rapid Transit

Re: Special CP Meeting, May 19, Draft Interpretive Signage - Kalauao

The 'Aiea Community Association was very disheartened when we saw the draft of the proposed interpretive Kalauao rail station signage. The ACA is long been a voice for our community, recognizing and recreating a "sense of place" for our multicultural community. There are many sides to the rail issue that transcends our leeward communities and yet, we were willing to be active partners in this community process to document our 'Aiea community's historical and cultural history of the land. We shared HART design theme: Nānā I Mua, Nānā I Hope (Looking Forward, Looking Back); to allow commuters to learn about the historic and cultural significance of the surrounding station areas, in hopes of instilling appreciation and increasing knowledge of Hawai'i's multicultural history, traditional values and natura heritage.

We did not want to miss this meaningful opportunity to lift our community as a whole. The ACA saw this opportunity to document and share a bit of the cultural assets of our community: why our community flourished in this rich ahupua'a, what cultural practices were and are significant in Kalauao. We think it is important, no matter how small the gesture, that the Kalauao rail station signage to be a nexus for kamaaina and malihini, keiki to kupuna learning alike. What is the significance of "Kalauao"? It should not just be a Hawaiian place name; it is not just a Hawaiian place name but a mo'olelo of our community. The signage should provoke thought, curiosity, and a hunger to learn more of a community's story. We still feel this should be the goal of all our rail station signages.

Community outreach is so important to engaging the community, to get community's "buy in" to ensure that their stories are perpetuated, and its value should not be underestimated. The 'Aiea Community Association and the Ali'i Pauahi Hawaiian Civic Club have always been sensitive of this value. For more than twenty (20) years we have been advocates for our cultural history and places, particularly in the 'Aiea region. We have successfully raised our voices to guide future development in 'Aiea: establishing the Pearl Harbor History Trail, the 'Aiea-Pearl City Livable Community Plan, the new 'Aiea Library, renewal of the Bishop Estate lease for Sumida Farms, the restoration of Loko I'a Pā'aiau, the proposed OCCC in Hālawa valley, the Aloha Stadium Redevelopment District are just a few examples of our voiced concerns and the renaming of the Kalauao rail station.

The ACA and the Ali'i Pauahi Hawaiian Civic Club have engaged with HART for five plus years and provided needed insights of our community's mo'olelo. To have the input we provided to you not reflected in the draft signage is disappointing as well as not pono. We have been there wanting to help, giving valuable input, and we ask that you trust us about our community. Let's get it right.

Here are the most important areas that we would like to see addressed:

Station Name: Kalauao is an ahupua'a with the famed wahi pana, Kūki'iahu. Kūki'iahu was once the house site of Kalaimanua, a chiefess of O'ahu who had resided there most of her life. This is also the site of a battle fought in late 1794 between the warriors of Kā'eokūlani and Kalanikūpule in which Kā'eokūlani and his followers lost their lives. The name the multitude of clouds.

Traditional section, previous submitted input read:

- Loko Pā'aiau is located in the moku of 'Ewa, in the ahupua'a of Kalauao, and in the 'ili of Pā'aiau. The loko i'a is situated within Keawalauopu'uloa, the many harbored sea of Pu'uloa which once house upwards of 30 different loko i'a within the 'Ewa moku. Today, only 3 loko i'a remain and Pā'aiau is one of them. Loko Pā'aiau was built about 500 years ago (1500s-1600s) by Mō'i wahine Kalanimanua. Kalanimanua was the daughter of Kūkaniloko, and came from a family with a royal lineage to O'ahu. She was the first Mō'i wahine and reigned for 65 years. Her reign was marked as a time of peace, and this is attributed to her efforts to keep agricultural and food resources abundant. Kalanimanua lived in Kalauao and is responsible for building Loko Pā'aiau as well as Loko Opu and Loko Pa'akea. These loko i'a were valuable resources that supplied the people with food and sustenance, which kept a time of peace and prosperity on O'ahu. Loko Pā'aiau was traditionally fed by water supplied from nearby lo'i kalo. It is said that manō akua Ka'ahupāhau, her brother Kahi'ukā, and the mo'o akua, Kānekua'ana, are guardians of Loko Pā'aiau.

This verbiage highlights that powerful Mō'i wahine Kalanimanua was also benevolent ruler.

- Find a more appropriate rail station mo'olelo section for Ka'ahupahu. His story can be more appropriately told in the Hālawa rail station signage.

In the Historic Section, the task is to feature all of our many historic sites as possible. This can be better accomplished by referring readers to their own mo'olelo sites i.e.: Sumida Watercress Farm-sumidafarm.com; Forty Niners Restaurant-Facebook.com/Fortyninerhi/; Loko Pā'aiau-Facebook.com/EalaPaaiau.

Making reference to Sumida Farms only and the storyline following does not do justice to Kalauao's abundant water source. I am assuming that the draft story on Sumida Farms that contains the spelling error of Masaru Sumida's name will not continue to be on the signage. Take a few moments to look at their website and see how they are so tied to the land in spirit and effort.

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- A more preferred language should be: Constructed in 1928, the Sumida Watercress Farm is an approximately 10.7-acre agricultural property used to cultivate watercress. The property contains numerous watercress beds partitioned by low walls.

As I said at our post draft virtual meeting, if we want to bridge the past to the future, we need to speak the same language: QR codes, possibly braille interpretations, social media links such as websites and Facebook sites. This is how the young and now old are communicating.

I hope you have made it to the end of this very long letter. The Aiea Community Association and the Ali'i Pauahi Hawaiian Civic Club are vested and passionate about our community and having the mo'olelos accurately and compassionately told are important to us. This letter doesn't begin to fully express the deep feelings we have about "doing it right" for all time. To have the story perpetuate for our young and old to pass forward. "Cultural landscapes are a tribute to our multicultural tradition to our kūpunas. The mo'olelo is a reflection of our cultural spirit. As adopted by our State in 1959, *Ua Mau ke Ea o ka 'Āina i ka Pono (The life of the land is perpetuated in righteousness)*.

Mahalo for you time. If you need us to expand on any of our points, please do not hesitate to contact me at claire2164@gmail.com or by cell (808) 429-1282.

Sincerely,

Claire J. Tamamoto
'Aiea Community Association
President

"Building A Sense of Community"

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