

Mālama Ahupua'a:

An Intergenerational Oral History Project



Waimea Middle School

Hawai'i Community Foundation

Friends of the Future

Table of Contents

Forward	4-6
Introduction.....	7-12
Interviewees:	
Lloyd Case.....	13
Pua Case.....	30
Ma'ulili Dickson.....	46
David Greenwell.....	60
Mike Hodson.....	75
Micah Kamohoali'i.....	89
Chadd Paishon.....	104
Mahina Patterson.....	117
Sally Rice.....	130
Manny Veincent.....	141
Pono Von Holt.....	157

Mālama Ahupua'a

A Year Long Oral History Project

Background and Context

This oral history project came out of the 2017 - 2018 overall curriculum concept for Waimea Middle School 7th graders, which was interdependence within the context of the Lalamilo Ahupua'a, which encompasses Waimea. Classes in all subject areas explored various aspects of the ahupua'a as a model for sustainable interdependence.

A collaboration was established between community oral historian, Jan Wizinowich and Waimea Middle School Language Arts teacher, Leesa Robertson, with one section of Ms. Robertson's 7th grade reading class participating in the project, focused on cultural practitioners and environmental stewards from the kai, kula and uka sections of the ahupua'a.

This year's effort was the third intergenerational oral history project conducted by Ms. Robertson and Ms. Wizinowich. "Lessons from the Earth: Multiple Perspectives from Waimea's Farmers", was conducted by Ms. Robertson's 8th grade language arts students in the spring of 2014. This was followed in 2016 by "Small Kid Time: Waimea School House Stories. In commemoration of the 100th anniversary of the original Waimea School building, Ms. Robertson's 7th grade reading students interviewed ten people who attended the original Waimea School.

These projects proved to be a rich experience for both the students and the interviewees. Students engaged in authentic learning for a real-world purpose and made a contribution to the community's history, creating a bridge between generations.

Overview

During the first half of the year, the students prepared, conducted and wrote up interviews with peers and family members. As the students moved from peer interviews to family member interviews, they added more in depth skills such as biographical data sheets, interviewee timelines and background research.

Working in eleven teams of two students each, the final interviews with community members were conducted during the second half of the year. These were more in-depth and consisted of initial interviews to collect biographical data, after which students created interviewee timelines, did background research and created a question outline. During April and May interviewees returned for a second hour-long interview using a digital audio recorder. The

recordings were then transcribed and students used the transcriptions to write a short biographical essay that introduces their interviewee.

Student Reflections

"I liked that through the interviews, we were learning more and more about the special people in our community and the topic of mālama ahupua'a."

"I learned that the ahupua'a has made people become closer to the community and to the Hawaiian culture by passing it on to future generations."

"At first I was nervous about going to interview people but I truly did enjoy learning about my community."

"I learned a lot about Michael Hodson who happens to be my uncle, that I didn't even know about. But, I learned that he really cares for our ahupua'a."

"I liked learning about the ahupua'a and all of the people's stories."

"I learned that we should take care of more than just the land we live on."

"Pua Case did so many great things that I got to learn and benefit from. She taught me so much!"

"What I enjoyed about the interview process was the research and connection I had with my interviewee."

"What I thought was good was the fact that we got to interview such amazing people. I learned that many other people have their own definition for mālama ahupua'a."

At the Heart of Mālama Ahupua‘a

Mālama ahupua‘a is a way of life that was planted when the first voyagers arrived on these shores. The canoe culture that brought the first settlers here was a way of life on the ocean that required close observation and knowledge of the elements surrounding them. The finite nature of the canoe surrounded with water also made clear the understanding that to mālama each other and the canoe, is to survive and move forward.

When the first voyagers arrived on these shores, they already knew what it took to travel across an ocean and used those principles to create a thriving civilization here. The island has been sustained by the deep roots of the ahupua‘a, which like a land based canoe, contains all that is needed for survival, populated by a network of people who share the values of mālama ahupua‘a: know your place, take care of the land and take care of each other.

Since the Mahele in 1848, private ownership of land began to erode the ahupua‘a system. Although the private ownership of land has encroached on the ahupua‘a, the geographical features remain the same. Indeed, there are some that still exist intact, where lineal descendants are actively working to return to the old practices and protocols and reclaim landscapes degraded over time through misuse and neglect. The many mālama ‘āina efforts island wide are a result of shared awareness of the cultural roots of the ahupua‘a.

Although they are from diverse backgrounds and different generations, the lives of these eleven interviewees intersect in the spirit of mālama ahupua‘a and in some way contribute to our island’s sustainability.

Know Your Place

A sentiment that was expressed in some way by all the interviewees was that to mālama something, you need to really know it, observe it, experience it. While working for Hawai‘i Fish and Game in the Pohakuloa area of Mauna Kea, Manny Veincent spent time camping in the wilderness to monitor and capture geese to be bred and has spent a lot of time roaming the back country. “There between Mauna Loa, Hualalai Mountains, that area in between those mountains was where those geese were. You could hear, in the dark, you could hear them crying. They’re flying and you watch the direction they’re going and when

they're going. Everything you document. After a while, your senses become like an animal. You could sense. You knew where the birds were."

Mahina Patterson, who is currently an Environmental Education Specialist for Kohala Center, grew up exploring the area around her neighborhood. "My fondest memories are going into the pasture that borders the wet side neighborhoods. So every chance that I got I would go and explore in the pastures and the streams back there. And we'd go and find a stream there, that everyone just called the pond. But I looked it up as I got older and found out that the name of that stream is Lālākea and that it's one of the streams that feeds Hi'ilawe. And so I grew up playing in that stream too."

Pono Von Holt, owner of PonoHolo Ranch on Kohala Mountain, a holistically managed operation, has made it a point to know the land. "When I came back (from school), one of my passions was to learn the Kohala Mountain. A good friend of mine from Kohala, Mike Gomes and I started out in the early 70s. Every Labor Day, we'd go into the mountains. We did all the old foot trails all the way from Kohala to Waipi'o and a lot of them were just ways to go. Not a trail."

Kumu hula and Hawaiian cultural practitioner, Micah Kamohoali'i shares his deep knowledge of the Waimea district with his hālau and through community classes. "My hālau specializes in dances of our own backyard, of our ahupua'a. So I told them, 'The only thing you're going to learn in the hālau is the chants of Waimea, chants of Waimea's rain, it's fog, it's winds, its place here. The heiau, the ali'i that were here. Just specifically this whole district."

Take Care of the Land

Early Hawaiians understood that they were of the land and to live from the land is to give more than you receive. This is something Mike Hodson, farmer and Waimea Hawaiian Homelands President knows well. He has lead the effort to create a self-sustaining Hawaiian community in Waimea and has helped 43 farmers start their own operations.

"Ua mau ke ea o ka aina i ka pono. The life of the land is preserved in righteousness. You take care of the land, the land going to take care of you. The reason you take care of the 'āina is that we come from the 'āina. You mālama your ahupua'a. You mālama your people

and everything in it. From the land base, the water base, water resources, the people on it. Don't desecrate it. Don't litter on it. Take care of it. Be respectful on the land and the land will be respectful of you. And it's pretty much our motto on our farm that we take care of the land, the land going to take care of us. Wow Farm believes that in our motto."

Hawaiian cultural practitioner and activist Pua Case understands that above everything else, it's vital to protect and preserve the ahupua'a and all its resources. "Mālama ahupua'a is more than planting a few trees and picking up rubbish. It is about the protection of your resources and your sources. And that is the water and that is the hills and the wind that blows and that's the culture. That's every part of your ahupua'a. So when you are studying mālama ahupua'a and people are, 'Oh, we going to clean up rubbish over here'. That is not what that is. Mālama ahupua'a is making sure that you save enough of this place to make sure that your grandchildren have what you have."

After earning a degree in archaeology, Micah Kamohoali'i served his district by using his archaeological training and his knowledge of Kohala to help protect cultural sites. "That's what I did with this archaeological firm; I can only help my district because I know what's in it. This is where my family comes from and I can only help what I know and so I know where things are in town. I know where cultural sites are and I know I can help preserve them."

Along with her agricultural management work, Sally Rice is on the board of Ka'ahahui 'O Ka Nāhelehele, that focuses on dryland forest restoration. "I'm involved in a non-profit whose mission is to restore the native dryland forest and to incorporate our Hawaiian culture into our restoration and education efforts. We're actually working with the middle school (Waimea Middle School) here, down at Ohuli Park."

Born and raised on Kohala Mountain, Pono Von Holt's holistic management approach to cattle raising is also grounded in Hawai'i's motto: 'Ua Mau ke Ea o ka 'Āina i ka Pono'. "Make it good. How do we perpetuate this ground to be good in the future? So our whole thing is that we look at it from a conservation standpoint. And the other thing is the Hawaiian tradition that we all grew up with in being here, we call keiki o ka 'āina. If you're born on the land, then you have a kuleana. That can be a small piece of ground, it can be a big piece of ground. It's a responsibility you have."

Water:

Water as the source of life derived from the god Kane, was shared, protected and sacred. The monarch of Kohala district is Kohala Mountain, crowned by a forest watershed that feeds the streams and the people of Waimea and beyond and currently provides Hawai'i Island with 6% of its water supply.

Two of our interviewees, Pono Von Holt and Mahina Patterson have been directly involved in conservation efforts in the Kohala watershed and a third, David Greenwell works with water supplies through the Hawai'i Department of Agriculture.

Ponoholo Ranch is a member of the Kohala Watershed Partnership, which is a hui of landowners and managers whose goal it is to increase the size of the forested watershed. "Take the forest away from the cattle and move them down the mountain. We're going to increase the size of the watershed by several thousand acres into our ranch country and that will give us a buffer for invasives," said Pono.

Mahina Patterson was raised exploring the streams of Waimea and now holds a position as an Environmental Education Specialist with Kohala Center. But before that she worked up in the Kohala watershed stringing fence. "It was putting up fence and it was brutal, hard work. You couldn't stay out of it. You couldn't keep yourself dry. It was physically challenging but also mentally challenging, but also experiences that I would like to think that our kūpuna would have experienced that had to live in the elements in a much closer way than we do now."

David Greenwell, son of Kahuā and Parker Ranch manager Rally Greenwell, experienced mālama ahupua'a first hand after the 2006 earthquake. "We had 14 days of water left, so over the weekend and Monday we worked. We had at times, as many as 40 people. There were bucket brigades and everything. There was debris in the ditch and then there was a partial tunnel collapse and so we had to dig and muck all that stuff out. I mean we did things that people wouldn't believe. We cleaned that ditch out in record time."

Take Care of Each Other

To mālama ahupua'a also means to take care of the culture, the people and perpetuate practices and protocols that will travel into the future as wisdom to guide those that come after. The re-emergence of the canoe culture has been a guiding light for sustainability efforts. Two of our interviewees, Ma'ulili Dickson and Chadd Paishon are mainstays of Hawai'i Island's canoe program, whose guiding motto, coined by canoe pioneer Clay Bertelmann, raises awareness of the connection between the health of the canoe and the health of the island: He wa'a he moku, he moku he wa'a. The canoe is the island, the island is the canoe.

Canoe quartermaster, Ma'ulili Dickson, grew up in the ocean and providing food for his family, which eventually grew to include the 'ohana wa'a. Ma'ulili Dickson currently is working with the Haunana Ola program, whose goal is to provision Hawai'i Island's voyaging canoe, Makali'i with food grown on the island, for a 30 day journey to Papahānaumokuākea Marine National Monument.

"So now we're evolving with Haunana Ola. We are packing foods and canning foods from our own community, from our own garden [Mala'ai Culinary Garden at WMS] right here on campus. And we're learning how to do that and be proficient. We're using all our resources. Chicken, meat as well as vegetables and fruits. So that's how we evolved."

Early on in the journey back to canoe culture, Ma'ulili and others reconnected with ancestral practices and chants that are being passed on through the 'ohana wa'a. As part of the process of creating Mauloa, a small traditional canoe built using materials from Hawai'i Island, crew members, with the help of Micronesian master navigator, Papa Mau Pialug, delved into ancestral chants and practices.

"We did the process of going through the traditional chants and prayers. We researched that and we started doing that in the proper way that they did it over 200 years ago. We have taught a lot of culture out of that to all of our students and our fellow voyagers. From that came the protocol on board Hōkūle'a and all the rest of the canoes and the protocol when we get to shore and we leave shore. All the different chants and songs of the canoes."

Chadd Paishon, who is a captain and Pwo Navigator with 'Ohana Wa'a Makali'i is also working with the land crew of Haunana Ola and works to bring canoe culture into classrooms. Key to any voyage is how the crew takes care of each other and it's the work of the 'ohana wa'a to continue that on land.

“But for us, sustaining ourselves on the canoe, it really comes down to everyone that's on the deck of the canoe and everyone understanding what they need to do. Everybody being responsible for that and taking care. Because we're all going to take care of each other, you know. Whether someone gets sick, we'll take care of them until they feel better. Feed them everything else they need to do until they feel better, until they're ready. If we can do those things on the deck of the canoe then we should be able to do those same things when we're home here. It's that lifestyle and it's that mission that we can continue and that's what sustains us.”

Like the canoe, the island has finite resources and so many of the interviewees expressed mālama ahupua'a in terms of only taking what you need. Born and raised in Waimea, Lloyd Case grew up with that awareness. “Don't take more than you need. Leave something for others. We only harvest what we need. And we only took what we needed from the ocean and the mountain because we practice the Hawaiian style.”

If you have more than you need, then pass it on to someone else. A lifelong hunter, today Lloyd hunts and traps animals for people who want them removed from their land and shares the fruits of his labors with his community. “I enjoy doing that because I'm outdoors and helping the community and giving a lot of the animals to families that can use the meat that are not doing so good financially and health wise.”

The interviews that follow share some of the stories of those who are of the land and act as stewards for future generations.

Chadd Paishon, who is a captain and Pwo Navigator with 'Ohana Wa'a Makali'i is also working with the land crew of Haunana Ola and works to bring canoe culture into classrooms. Key to any voyage is how the crew takes care of each other and it's the work of the 'ohana wa'a to continue that on land.

"But for us, sustaining ourselves on the canoe, it really comes down to everyone that's on the deck of the canoe and everyone understanding what they need to do. Everybody being responsible for that and taking care. Because we're all going to take care of each other, you know. Whether someone gets sick, we'll take care of them until they feel better. Feed them everything else they need to do until they feel better, until they're ready. If we can do those things on the deck of the canoe then we should be able to do those same things when we're home here. *It's that lifestyle and it's that mission that we can continue and that's what sustains us.*"

Like the canoe, the island has finite resources and so many of the interviewees expressed mālama ahupua'a in terms of only taking what you need. Born and raised in Waimea, Lloyd Case grew up with that awareness. "Don't take more than you need. Leave something for others. We only harvest what we need. And we only took what we needed from the ocean and the mountain because we practice the Hawaiian style."

If you have more than you need, then pass it on to someone else. A lifelong hunter, today Lloyd hunts and traps animals for people who want them removed from their land and shares the fruits of his labors with his community. "I enjoy doing that because I'm outdoors and helping the community and giving a lot of the animals to families that can use the meat that are not doing so good financially and health wise."

The interviews that follow share some of the stories of those who are of the land and act as stewards for future generations.



Lloyd Case: By Julia DeGroat and Jaiden Goldman

Lloyd case is a caring resourceful person who tries to maintain a tight community by sharing and giving to the people and land around him. Lloyd case was born in the Kohala hospital and raised in Waimea on the Big Island of Hawaii in a self-sufficient family. "We worked from young. There wasn't much... we didn't have television. No cell phones or anything like that. We had hogs, sheep, chickens, ducks and rabbits. And we had vegetable gardens. We grew lettuce and beets and tomatoes. We also spent a lot of time down the beach, diving, and fishing and I spent a lot of time up in the mountains, hunting and gathering."

He used to hunt and trap in the mountain with his friends and bring the meat home to his family. "A lot of my friends my age, we used to go up in the mountains and hunt. We spent a lot of time on Mauna Kea and the Kohala Mountains. A lot of my life is spent up in the mountains."

He went on to help start a hunting club with his friends. "When we had our hunting club, when it was big and strong, we made our first hunting tournaments. It was statewide. We had hundreds and hundreds of hunters who would come. And we had a big banquet and music and we gave out prizes. Then we always recognized the old time hunters that we have... I still have a plaque at home that every year we would put one of the old hunters' names on that plaque that contributed a lot to hunting and then the community."

Today Lloyd Case provides people who are in need of food with the meat that he traps and hunts. This relates to his belief of what mālama ahupua'a means to him, which is to take care of the land and the people around you. "Well, it's to take care of the land. You know our ahupua'a is the section of land from the mountain to the ocean and to mālama is to take care of it and that's what we should be doing."

Lloyd has taught us that mālama ahupua'a means to care for and respect your land. Lloyd is trying hard to maintain the mālama ahupua'a tradition and he has taught us that as a community we can maintain mālama ahupua'a. "I grew up that way, giving and helping and now, I'm going out of this world, I'm going to do it till I'm gone."



By Shane Beeder and Ariana Shimaoka

Pua Case grew up on Parker Ranch in a close 'ohana. "Growing up on Parker ranch is the best thing of my whole life. I only know that lifestyle from when I was born. My dad was working on Parker Ranch in different capacities. He went from just working on fence gang all the way to becoming water supervisor for the ranch. The most important thing about ranch life, I believe, was the sense of a real family. Really knowing that you belong to a family bigger than your own."

On Mondays she rarely went to school because she was already out on the ranch with her dad. "I would be helping my dad build a water trough. Or climbing big tanks and measuring, you know. And going way up into the mountains and seeing okay, what's the water flow and seeing how much water does the town need to survive?"

She started her hula from a very young age. "My whole life I was raised in hula. If I wasn't in school, I was training. I actually went to Kona on the Hele on bus after school and I learned hula there. I'll just say I started dancing here at the gym when I was in fourth grade. Our teacher came from Kohala and she was a classmate in hula with two of the greatest teachers of our time, which was George Naope and Iolani Luahine.

Pua became a teacher at Waimea School and when she was teaching, she gave an assignment to the kids to look at Waimea's history. She says that in order to feel connected to a place you have to know its history because that is very important. "Every time you learn something about Waimea, you form a relationship with it."

Much of Pua's efforts and work, that includes the Waimea Education Hui, Waimea Hawaiian Civic Club and Protect Mauna Kea, are focused on preserving and perpetuating Hawaiian culture and protecting our natural resources, which are the foundation of the culture. "I think the Hawaiian movement from Mauna Kea, has activated something within us, whether we like it or not, that says, 'If you don't take heed of what you have left, you are going to have nothing'. So you don't get to make a choice anymore. You better know it because one day you're going to have to save it. You either stand for it or you watch it slip away."



Ma'ulili Dickson by Rovi Afaga and Lindsay Tagudan

Ma'ulili Dickson is a hard working man whose life experiences led him to become a quartermaster for the wa'a of Hawaii. Ma'ulili was born and raised in his early life in Moanalua. "I remember my grand uncle teaching me everything about growing plants and building. He was like another grandfather to me," he said.

Some experiences that led him to be a quartermaster was that every Sunday he would gather food and prepare meals for his 'ohana. "Sundays I used to jump on the boat and go grocery shopping. Okay, what I'm going to eat today and what I'm going to make for my family and I'd go get it all, get the ingredients and make and by the time dinner time came or afternoon came, I would have it all done."

Ma'ulili loved to do things in the water. When he wasn't working, he would always go fishing. "Every time we had weekends off or summers we used to go fishing. That was one of my favorite things to do. Lay net overnight for fish for the family. Throughout my whole life I've been in the water." Ma'ulili moved to Hawai'i Island and became part of the 'ohana wa'a there. He helped to build Mau'loa, a traditionally built coastal sailing canoe and as soon as it was launched sailed to Tahiti on Hōkūle'a in 1992. "Here we were these guys, this crew that already had delved deep into our culture, so we called that '92 voyage 'No Na Mamo'. Our purpose on the voyage was to take this fresh cultural knowledge and put it into the classrooms and Waimea School was one of the first classrooms."

After that Ma'ulili helped to build Makali'i, Hawai'i Island's canoe. "As soon as she touched the water, we knew that she was a cultural canoe. There was a white rainbow and a white light that shined from Mahukona and a triple rainbow. As soon as she hit the water, everything stopped."

Currently, Ma'ulili works with the Haunana Ola to provide food for the upcoming 2019 voyage to Papahānaumokuākea, that will be provisioned entirely from Hawai'i Island. "Today I work as quartermaster for the wa'a. My kuleana is to make food for the people that are voyaging on the wa'a." To Ma'ulili, "Mālama ahupua'a means that you take care of that section that you live in, that sustains you. I live from Waipi'o to Kawaihae and some areas in Kohala too. That's my wao, my district.



David Greenwell by Rowen Berry and Ruby Stevenson

David Greenwell, now working with the DOA (Department of Agriculture), grew up in a close-knit ranch community in Kohala, went to several schools, enlisted in the military after high school, then returned to Hawai'i to experience a life-changing earthquake all before he was where he is now. He's a husband, a father, a volunteer, a veteran, and an inspiration to all.

David Greenwell was born in Waimea in 1949 when everything was, "A lot different than today." Vehicles were used sparingly and the elementary and middle schools were conjoined. Greenwell's early life in Hawaii was greatly influenced by the fact that his father, Rally Greenwell, was a paniolo and ranch manager. Greenwell and his family lived at Kahuā Ranch, where his father was a ranch manager. Then in 1956, they moved to Waimea, where his father was a manager for Parker Ranch.

David Greenwell started school in Kohala and upon his family's moving to Waimea, he started going to Waimea School. After that, he went to Hawaii Preparatory Academy (HPA). HPA was an extremely strict school, according to Greenwell. The uniforms, shoes, and even types of haircut were all closely monitored and, by extension, kept in check. Despite the strict dress code, there were many things to do there: swimming, track, sports and an equestrian program. Boys were required to engage in at least two sports during the school year.

After Greenwell was done with school, He decided to join the military. While In the military, he traveled a lot. He journeyed to the Philippines, Taiwan, Arizona, Panama, Vietnam, Florida, Nevada, and many more places. During his travel in the Philippines, which was his favorite assignment, he had met a lot of new people and had enjoyed many new things. "A plush, a good assignment for servicemen", said Greenwell.

In more recent times, Greenwell has been working with the Department of Agriculture. He helps in maintaining the Hāmākua agricultural ditch system, which delivers agricultural water from the watershed to the farmers.

Greenwell says that Malama Ahupua'a means to take care of your area. "Take care of your Kuleana"; "Leave it better than when you found it"; "Get what you need, get what suffices"; and "Take care of what you have. Don't try to go too big..."



Mike Hodson by Kayli-Ann Castro and Jae Kaiue

Michael Hodson was born in Naha, Okinawa, Southern most Japan, but he grew up in Ewa Beach, O'ahu. He attended Campbell High School, finishing high school in Hilo.

In high school, he was a top athlete and played baseball, football, wrestling and a little basketball. When he graduated from Hilo High, having a need to serve his community, he applied for the police department in 1981, was accepted in 1982 and worked there until 2007.

Mike's first assignment was as a patrolman in Puna, where his high school athletics and leadership abilities helped him serve the community. "I started coaching high school football as the assistant coach and I was the head coach of the wrestling team at Pahoia High School. So I really got to know the community and the community got to know me."

In 1990, Mike's father-in-law, Woody Young, gave his family five acres in Waimea Hawaiian Homes and convinced Mike and his wife to come back to Waimea because he wanted his family nearer to him. Mike took up farming and began to tend to the land. He and his family now have 48 greenhouses where they harvest five to six thousand pounds of tomatoes a week and he has helped 43 farmers to start producing crops.

He read about and became inspired by Prince Jonah Kuhio, who created the Hawaiian Homes Commission Act. "He spent 22 years devising a system and creating a law to help our native Hawaiians become sovereign again. The Hawaiian Homes Commission Act was set up to rehabilitate his people, the native Hawaiian people in five areas: social, cultural, education, economic and political."

Mike bases his continuing work as president of Waimea Hawaiian Homes Association, on Prince Kuhio's ideas. "What we're doing is working on the rehabilitation of those five areas: The social, cultural, economic, education and political rehabilitation of our people. That means farming, farmer's market and right now we're working on the Ag Park, equestrian park, our own native health center and our own cemetery.

To Mike mālama ahupua'a is to, "Take care of the land. It's like Ua mau ke ea o ka 'āina i ka pono. The life of the land is preserved in righteousness. You take care of the land, the land going to take care of you. The reason you take care of the 'āina is that we come from the aina. You mālama your ahupua'a and your people and everything in it."



Micah Kamohoali'i by Armand Baril, Kai Berrera and Jenifer Rios

Micah Kamohoali'i is a truly interesting and amazing person with deep roots in Hawaiian culture. He was born in 1985 in Hilo, Hawai'i and grew up in the wilds of Waimea. "I was raised in Hawaiian Homes and my family house was the last house on the block. We used to go swimming in all the rivers in Waimea, Anna's Pond and all the way down to Waiaka. We spent a lot of time in nature."

Micah started learning hula at a young age. His family has deep cultural roots and he learned hula from multiple teachers including his mother, Uncle Buzzy Histo, Pua Case and Hālau Kekuhi. "When I was very young, I had danced with my mother and my mother had learn from Auntie Hoakalei Kamau'u, who was the niece of Auntie Iolani Luahine, a famous kumu hula. My mother had come from that style of dancing and my grandma was also kumu hula. My grandmother's grandmother was the kumu hula for King Kalākaua's court, the royal kumu hula."

Later, he went to college at The University of Hawai'i in Hilo and completed a degree in Hawaiian Studies. After some time in Los Angeles to study theater arts, he returned and earned degrees in anthropology and archeology. Micah started an archaeological firm to help protect old Hawaiian sites. When I graduated I had a lot of friends and some students in the hālau that were in archaeology and anthropology and I started an archaeological firm just so we could do the studies out on this side. We knew we could preserve it."

Micah continues as a kumu hula with his Hālau Na Kipu'upu'u, which focuses on chants and stories of the Waimea district. He also shares his vast knowledge of Hawaiian arts and history through community Hawaiian studies classes.

Based on what we learned about our interviewee, we think mālama ahupua'a means take care of the culture and preserving ancient Hawaiian sites. Micah says, "The meaning of mālama ahupua'a means to take care of the land that you live on." The main thing Micah wants us to know is that we should take care of more than just the land we live on, we should take care of our whole district. "The meaning of mālama ahupua'a means to take care of the land that you live on. Not specifically that little parcel of land, but your entire district. I can only help my district because I know what's in it. This is where my family comes from and I can only help what I know. I know where cultural sites are and I know I can help preserve them."



Chadd Paishon by Jordon Barcenilla and Cheyenne Goepfert-Hutchings

Chadd Paishon was born in Papakolea on Oahu. He was the youngest of 82 first cousins. "We called it Beverly Hills because to us it was the best place to live. It was a really small community when I grew up there and so, everyone knew everyone. We weren't related to everyone but that was the feeling you had, community. Everyone took care of each other or watched over each other."

Chadd loved being in the ocean, and when he wasn't, he was out spending time with his grandmothers, who told him voyaging stories and taught him to play music.

Chadd began his journey to the wa'a when he met Herb Kane in third grade. Chadd received a sketch of a voyaging canoe from Uncle Herb and later when Hōkūle'a was launched realized the connection between the man and the canoe design.

Chadd was highly inspired by the Hōkūle'a. "Here's these stories that my grandmother told me and here's this guy that draws me a picture and then he builds a voyaging canoe. I loved being in the water and all I knew was that the crew members that were standing on the deck of Hōkūle'a at that time were the best watermen and women that we had in Hawai'i at that time. They were like superheroes to me." This led Chadd to one day sail on Hōkūle'a.

Chadd met Captain Clay Bertelmann on O'ahu and eventually came to Hawai'i Island and helped build Makali'i and became a captain after Makali'i's first sail to Tahiti. Now he continues to further Clay Bertelmann's dream for Hawai'i Island. "It's really because of Clay, my first captain and my father-in-law and his vision for Na Kalai Wa'a and his mission to give back to this community and to have another canoe that was closer to home here. Hōkūle'a was the only canoe that we had and it couldn't be in every community."

Through the canoe, Chadd continues to work to help the island community through education. "Since my father-in-law's passing, it's been really our kuleana to continue that mission. The vision that he had, we took to all of our educational programs. However our community needs us. Sustaining ourselves on the canoe; it really comes down to everyone that's on the deck of canoe and everyone understanding what they need to do because we're all going to take care of each other, you know. If we can do those things on the deck of the canoe then we should do those same things when we're home here. It's that lifestyle and it's that mission that we can continue and that's what sustains us."



Mahina Patterson by Leo Lavaka and Lara Sanchez

Born in 1989, Mahina Patterson grew up in Waimea, Hawai'i. Her house was on Pūanuanu Street, where she still lives today. When she was growing up it had less houses, more vacant lots and more space. "My fondest memories are going into the pasture that borders the wet side neighborhoods. And we'd go and find a stream there, that everyone just called the pond. But I looked it up as I got older and found out that the name of that stream is Lālākea and that it's one of the streams that feeds Hi'ilawe", Waipi'o Valley's storied waterfall.

Mahina also spent a lot of her childhood down in Kawaihae where her mother paddled for the Kawaihae Canoe Club. Because of that they were close with Uncle Manny, who leads the canoe club. With the connection with Uncle Manny she started to have an interest in ranching and branding. She would go to Uncle Manny's ranch and help out with his brandings and all sorts of things like moving cows.

At the age of 11, Mahina moved to O'ahu to attend Kamehameha Schools. While there she continued to explore nature in the hills behind the school. After high school she decided to stay in Hawai'i for college and attended the University of Hawai'i in Hilo. "When I went to Kaho'olawe to do this koa planting, I started to realize that I couldn't speak Hawaiian language and I didn't know my history and I didn't know my culture. I started to realize that I couldn't tell you what a native plant was and I couldn't speak my language. I couldn't chant. I didn't know enough about myself and my culture. Because of those things, I decided to go to U.H. Hilo."

Mahina became involved in conservation work with the Mauna Kea Watershed Alliance and later began working at the Kohala Center with the Kohala Watershed project. She continues to work for the Kohala Center as an environmental educator, taking students up into the watershed.

For Mahina, mālama ahupua'a is about knowing and loving your place. "I love the pu'u and forests of Waimea and the culture that we have that makes me who I am today. For me, this place and its elements and environment, are my guiding star. When you have intimate knowledge of the resources of your place and you depend on those resources, you also have a responsibility and a respect for those resources."



Sally Rice by Dallas Branco and Kaden Schroeder-McQuirk

Sally Rice is an important community member who has been involved in agricultural, conservation and educational work. She was born and raised on a farm in western Pennsylvania where she first learned about agriculture which led to where she is today. "It was wonderful. I lived on a farm in Pennsylvania and we had Black Angus cattle and we raised our own hay and we had a big barn and we raised chickens."

Some of her chores were to feed and water the animals and she worked with the horses. "We spent a lot of time with our horses. I had a mare and she had babies so I had a mare and a colt to take care of most of the time. I had to feed them, groom them and train the colt so it would lead with the halter. A lot of things that the cowboys do here."

In high school she learned she had an aptitude for science and decided to go to Cornell University to study agriculture. That's where she met her husband, Freddy Rice, who was from Maui. They got married and after working on Maui for a while, moved to Ka'u, Hawai'i to work on Kahuku Ranch. "When we got there things were not good," said Sally. It took a lot of work but they managed to straighten it out. Some things they did were to bring in better grasses and legumes and fencing so the cattle could be rotated in a proper manner.

She and her children also did conservation work on the ranch. "We had nene and I worked with Fish and Wildlife on promoting the nene. I worked with Mr. Shipman and the state, both at Kahuku and at Pu'uwa'awa'a and we did banding."

Along with commercial agricultural work, Sally has also sat on the County Planning Commission and does conservation work with *Ka'ahahui 'O Ka Nāhelehele*, "...whose mission is to restore the native dry land forest and to incorporate our Hawaiian culture into our restoration and education. We're actually working with Waimea Middle School here down at Ohuli Park."

Sally says, "That to mālama the ahupua'a means to love the land divisions of Hawaii."



Manny Veincent by Amber Berry and Kinohi Lindsey

Manny Veincent was born in 1932, the oldest of five brothers. He grew up in Keaukaha, where he and his family raised animals and lived off the land and the ocean, which started him on the path of caring for the land. "We raised our own animals for food. Chickens, pigs, ducks, turkeys. And that's how we lived. We raised our own things. Our own food."

He started paddling at a young age when a neighbor, who was Red Cross instructor, took a group of them canoeing. They would fish, paddle and camp. This was the first thing to motivate him to start down the path to competitive paddling. Manny started competitive paddling in the eighth grade. This was one of his favorite sports out of the many that he enjoyed. In high school, Manny loved to play football, but even though he took up football, he still loved to paddle.

After Manny graduated, he decided to join the military. He ended up going all over the world from places like California all the way to Korea. After he got out of the military, he became an aircraft mechanic on O'ahu. During this time Manny came to Hawai'i Island to hunt and explore. In 1961, the Nene restoration program started up and Manny gave up his job as aircraft mechanic to come to Hawai'i Island to do conservation and nene recovery work and spent lots of time up in the hills around Mauna Kea.

His responsibility was to document flocks of geese in the wild. He would document things like what direction they headed, how many of them there were, and what time they flew. "It was the highlight of my life." He got to camp out in the mountains where he could see the flocks of geese flying above him. He says that he walked on the trails used in the old days of Chief Umi. Manny stayed up in the mountains and learned every detail about them. He says that every time he went there he was fascinated and he always noticed something new.

In 1972 Manny and a group of Waimea families started the Kawaihae Canoe Club and Manny began coaching. It soon began to grow getting more kids showing up to learn how to paddle. Then it caught on and they started to participate in competitions. At the same time that this was happening, Manny had finally got enough land to begin his original dream of being a rancher. And today he connects the ahupua'a by bringing paddlers up to work on the ranch.

To Manny, mālama ahupua'a means to know and take care of your place, whether it's up in the mountains or in the ocean. "My grandfather always told me the life in the ocean is everything. He said, 'Take what you need. Don't take more. Leave some for somebody else'."



Pono Von Holt by Olivia Halbritter and Arel Urbanozo

"Ua Mau ke Ea o ka 'Āina i ka Pono" is the motto of rancher Pono Von Holt; it means the life of the land is blessed in righteousness. He was born into the Von Holt, Kahuā Ranching family. There were a few of families living on the ranch, and together, with all their specialties, they were self-sustaining. He always helped his family feed the livestock, milk cattle, and take care of the garden. When he became 15 he started to help out on the ranch more. He was in the "fence gang", which was basically digging holes and stringing wire up, nailing and clipping. He also went to Maui to work at Ulupalakua ranch one summer.

Pono Von Holt now owns Ponoholo Ranch, where he works to maintain sustainable grazing. He does this by using rotational grazing, moving cattle often. On the ranch they also plant grass for grazing, to maintain top soil and stop erosion. He wants to have a savanna country that can stop erosion almost completely. He has 3500 mother cows and 5000 other livestock that feed the community. Pono is also part of the Kohala Watershed Alliance and is in the process of helping to fence out cattle from the top of Kohala Mountain to protect the watershed.

Pono Von Holt takes care of the ahupua'a because he looks at the bigger picture. "So when we look at the ahupua'a we're on we say, 'O.k. how do we perpetuate this ground to be good in the future?' So our whole thing is that we look at it from a conservation standpoint. For us, the ahupua'a, you know.....what we want to do is... it goes back to a couple things in Hawai'i that we relate to. One is the motto, which "Ua Mau ke Ea o ka 'Āina i ka Pono". Make it good. And the other thing is the Hawaiian tradition that we all grew up with in being here, we call keiki o ka aina, if you're born on the property, then you have a kuleana, which is a responsibility. Kuleana can be a small piece of ground, it can be a big piece of ground. It's a responsibility you have."