

Appendix 2: Results

Quotes of storied histories of GDEs:

"For me, it's a really sacred relationship with Keahuolū...And you know the *ahupua'a*, it's a relationship that you have with her and like with any relationship it's only over time that you gain deeper and deeper understanding. But, you know, at first you just see the *ahupua'a* and you're trying to understand the *ahupua'a*, but somewhere along the line the *ahupua'a* is teaching you. You learn a lot more about yourself, you know, the things that are important, all of these things, reflecting and childhood, you know how special it is, and then coming here even as an adult is almost like their childhood, you're so young yet, you know stomping all over the place, looking, and she begins to reveal herself when you're ready. Yeah, when you're ready, and it happens when it happens. And, every time, when it does, it kind of blows you away. It's almost like getting deeper and deeper, it's kind of an intimate relationship that you have." -Kanaka 'Ōiwi resource manager

"...resources, that again is a really western term when we look at it... Science uses it a lot but when you look at it from a Hawaiian perspective that is our sources, our sources of who we are, so, because, you're related because there's a kinship connection to these sources. It's like other things, that's stewardship. That feels good like you're a good steward, but really it's a kinship. It kind of jerks you down even further when you're doing that. So when other kinds of challenges are going on they said when it pertains to the sources, whether it's mountains or oceans or whatever it is, we're going to come up with a management plan. These sources are *kūpuna* [ancestors]! So, do you say you're going to manage your *kūpuna*? No, you're going to *mālama* your *kūpuna*, when you say *mālama* that's a whole different feel. We need to *mālama* these sources." -Kanaka 'Ōiwi resource manager

"This is the Ka'ele Huluhulu area. So, yeah, I'm taking you to Ka'ele huluhulu and then I'm taking you to what is the remnant of the Pai'ea pond. I'm sure you've read about it... according to the story when Pele came through she asked for fish and they gave her and then she told them to put up the *lepa* (flags), and this whole area was spared, you can see where the lava stopped. Mahai'ula behind my grandfather's house, you can see where the lava stopped. The archaeologist, he did archaeological excavation of *'iwi* (bones or burials) and while he was excavating the *'iwi* out to be interred somewhere else he found the coconut tree mold from the lava. He was telling me as far down as in this area, there's a lava flow piece that comes out. The coconut tree molds are all in that area, so the land did come this far out and he's sure there was a whole village. Because according to the story it wiped out whole villages and plantations and farms and stone walls and houses, so this whole area must have been just loaded with people. I'm sure the pond went from here, according to the story, it went from here at Ka'ele Huluhulu all the way to where the airport is today at Keahole." -Kanaka 'Ōiwi lineal descendant

"To learn the history, and to know that it's not just an anchialine pool. There is a history to it, and if the *kūpuna* said so that is what it is. And please don't change the history, please don't change the words of the kupuna because they were here before we were. And it's fine to put in your ideas, but don't change their ideas to fit yours." -Kanaka 'Ōiwi lineal descendant

"In 1993 or 1994 there was the second of two that I know of, that I have participated in, 24 hour prayer vigils that the Kānaka community here organized and in 1994, vigil we already had permission from Kamehameha Schools to go to Ahu a 'Umi and we got permission from the *kumu* [teachers] for the prayer vigil to conduct the 24 prayer vigil up there because it was, in our thinking, was the *piko*, is the *piko* of the island, so the center of the island and, I am telling you

this story because, hi'uwai, to ceremonially cleanse would be part of such a ceremony, but we were in the middle of the island so we bought salt from Kalaemanō and there is a known water cave up on the Ahu a 'Umi plane, so we collected water from the water cave and mixed it with the salt of Kalaemanō to conduct the ceremony. So just talking about being at the top of the hydrologic cycle at the point of interception and mixing it with the salt at kalae mano, so that the salt is the *pa'a kai*, that fluid thing made firm."- Kanaka 'Ōiwi lineal descendent

"When we grew up down here, we weren't the only ones that visited down here. For us, we have identity down here and the identity is the three trails that come out down here. The three walking trails from the *mauka makai* [upland to lowland] trail, us and the people that use it, the people from Kalama, you know, we knew everybody from Kalama...It was an important part of our identity. Come from the Kohananui, the Noholani family, my grandmother was born down here at Honokōhau, you know?... My Uncle grew up to be a great hunter, a great horseman so he became a cowboy on Huihui ranch, and Huihui ranch had control of all this land up here." -Kanaka 'Ōiwi lineal descendant and resource manager

"...If you look at the work that Puakea Nogelmeir's folks are doing, they will have the stories of especially the waters of Kāne that speak of the use of the waters there at Kahuwai and using that basal spring to meet the water needs of the people during drought time, but then once identified, that resource is known even until today for people to go there for self care and well being." -Kanaka 'Ōiwi lineal descendant

"So Kīholo was like this place that, one it was a fishing village so it provided food for King Kamehameha and his men but there's just so much history in this area...his two advisors were the uncles that were twins, so Kamanawa was the uncle, the twin that managed this *ahupua'a*, we're in the *ahupua'a* of Pu'uwa'awa'a...So Pu'uuanahulu and Pu'u wa'a wa'a there was a ranch up there and they would bring the cattle down to Kīholo, they would hold them on the south side, but the cowboys actually had cottages here at the fishpond, but they would bring the cattle down and a ship from Honolulu would come into the bay. They'd swim the cattle out to the ship and take it to Honolulu. There was a dairy in Honolulu and then the butcher to feed the city. So this place fed, through cattle, through the ranching era, the city of Honolulu." -Resource Manager, Hawai'i Island resident

"I like to think of the groundwater as almost the blood that keeps the pond alive, it's coming in through lava tubes and veins through the watershed, it enters the fishpond, and then I like to think of the tides as the heartbeat, because it's moving that fresh water around. So most time the fresh water is discharging out into the bay except for on a high high tide for about an hour the water flow switches and all comes in from the ocean and during that time it increases the residence time of the water in the pond, so you get a phytoplankton bloom, it turns bright green, and then it switches really fast and flushes out. All of that is connected with why this reef is so healthy, because it's increasing productivity, we have these phytoplankton blooms that are feeding the fish offshore and you see this change of like the phytoplankton, the trophic levels change as you move out of the fishpond." -Resource Manager, Hawai'i Island resident

"To bring back the health and abundance of Kīholo fishpond to feed the community once again. And feeding the community can be in the physical sense so we'd like to have traditional harvests, sustainable harvests from the fishpond again and we've started that in a very limited way for special occasions. When we have our *keiki* [children's] camps, we'll have one dinner where everyone will eat an *'aholehole* from the pond. We feel that's very significant, work in the pond, learn from the pond, and eat from the pond. It sustains and grows them, it makes that connection even more visceral." -Resource Manager, Hawai'i Island resident

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“So at Waikoloa they wanted to expand a huge development and basically wipe out a bunch of anchialine pools... The call went out to our Hui Loko network to all of our agencies that we need advocates at these meetings to say, one, you can’t just bulldoze anchialine pools, they’re valuable resources that should be protected. There was a whole complex of anchialine pools in that area. So a lot of people showed up to the meeting and they didn’t give the developer the permit to develop. When people show up and say no this isn’t okay, that you do have the power to stop those things from happening. But it takes people being active and being willing to drop everything and go to those meetings, or submit testimony.” -Resource Manager, Hawai’i Island resident