

**FINAL—Cultural Impact Assessment for a Proposed
Fenceline within the Mo‘omomi Preserve, Kaluako‘i
Ahupua‘a, Kona District, Island of Moloka‘i, Hawai‘i**

TMK: (2) 5-1-002:037 (por.)



Prepared For:
The Nature Conservancy Moloka‘i Program
PO Box 220
Kualapu‘u, HI 96757



July 2014

Keala Pono 

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Cover Photo by Steven Eminger

MANAGEMENT SUMMARY

A cultural impact assessment was conducted for a portion of TMK: (2) 5-1-002:037 in the Mo‘omomi Preserve in Kaluako‘i Ahupua‘a, Kona District, on the Island of Moloka‘i, Hawai‘i. This was done in preparation for ground disturbance associated with construction of a predator control fence to keep axis deer, cats, dogs, and other predators away from wedgetailed shearwater nesting colonies along the coastal dune strand of the preserve. The cultural impact assessment was designed to identify any cultural resources or practices that may occur in the area and to gain an understanding of the community’s perspectives on construction of the fence.

Background research was completed for the region and four ethnographic interviews were conducted with eight individuals. These individuals interviewed are homesteaders, fishermen, gatherers, cultural practitioners, and/or *kūpuna*. In addition, one of the interviewees is the Moloka‘i representative for the statewide ‘Aha Moku, and another heads Hui Mālama o Mo‘omomi, a nonprofit organization that protects the area.

The interviewees did not have information on specific archaeological sites within the project corridor. They all feel that the area is rich in cultural history and is a special place that should be cared for properly. It was stated that Mo‘omomi is a known burial area and an important place where subsistence activities were carried out in the past and are still being carried out. One consultant noted that the whole area should be considered an archaeological site.

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INTRODUCTION

At the request of The Nature Conservancy, Keala Pono Archaeological Consulting conducted a cultural impact assessment of TMK: (2) 5-1-002:037 (por.) in the Mo‘omomi Preserve in Kaluako‘i Ahupua‘a, Kona District, on the island of Moloka‘i. The Nature Conservancy is planning to build a predator control fence within the preserve. The cultural impact assessment was designed to identify any cultural resources or practices that may occur in the area and to gain an understanding of the community’s perspectives on construction of the fence.

The report begins with a description of the project area and an historical overview of land use and archaeology in the area. The next section delineates methods used in the research and interviews, followed by the results of the cultural impact assessment. Project results are summarized and recommendations are made in the final section. Hawaiian words, flora and fauna, and technical terms are defined in a glossary. Also included are appendices with documents relevant to the ethnographic survey, including full transcripts of the interviews. An index at the end of the document is provided to assist the reader in finding information.

Project Location and the Undertaking

The project area is located in Kaluako‘i Ahupua‘a on the northwest shore of Moloka‘i. The Area of Potential Effect is a 2.46 km (1.53 mi.) long; 3.05 m (10 ft.) wide corridor that covers .739 ha (1.825 ac.) of TMK: (2) 5-1-002:037 in the Mo‘omomi Preserve (Figures 1 and 2). The east and west ends of the project corridor are on cliffs at the coastline, while the central portion of the corridor extends as far as 525 m (1,722 ft.) inland.

TMK: (2) 5-1-002:037 is a 921.339-acre parcel, owned and managed by The Nature Conservancy, who plan to construct a predator control fence across a portion of the parcel. The fence will be approximately 2.1 m (7 ft.) high and is intended to keep predators such as dogs, cats, and axis deer out of a 74.87 ha (185 ac.) area of native coastal vegetation and wedgetail shearwater nesting grounds.

The project corridor extends from 10–40 m in elevation and topography consists of rolling sand dunes, a relatively flat back dune area, and cliff tops of lithified dunes. The property is currently undeveloped and utilized occasionally by fishermen and beachgoers. Vegetation within the project corridor consists mainly of *kiawe* and grass.



Figure 1. Project area on a 7.5 minute USGS Molokai Airport quadrangle map with TMK overlay.

BACKGROUND

This chapter presents information on the Mo‘omomi region to provide context for the archaeological inventory survey. Topics of interest include the natural environment, traditional cultural background, historical background, and previous archaeological research.

The Natural Environment

The Mo‘omomi landscape is unique on the island of Moloka‘i and supports a variety of plants, sea birds, and marine life. This section presents information on the geology, rainfall soils, flora, and fauna of the region.

Geology, Rainfall, and Soils

The Hawaiian Islands comprise one of the most isolated landmasses on the planet, situated roughly 2,500 miles from North America, the nearest continent. This extreme isolation has resulted in a very high rate of endemism among the plant and animal colonizers that successfully reached these islands and reproduced.

Over the eons, in a benign, ocean-tempered climate, these islands were slowly colonized by life. The colonizers then evolved into uniquely Hawaiian species, often many of them from a single ancestral type...adapting to the great variety of island habitats. (Culliney 1988:ix)

Centrally located within the chain, Moloka‘i is the fifth largest of the Hawaiian Islands. The bulk of Moloka‘i was formed by two large shield volcanoes, today called West Molokai and East Molokai. The West Molokai volcano is the older of the two. It is low and flat, only reaching an elevation of 421 m (1,381 ft.) at its highest point. At some point late in its history the northeast section of West Molokai broke off, fell into the ocean, and left slide scarps a few miles inland from Mo‘omomi. These are seen as the steep slopes west of the Ho‘olehua plain. One of the *pali*, or cliffs there is called the Hauakea Pali.

During or shortly after the late stage of alkalic volcanism, the summit and northeastern flank of West Moloka‘i collapsed into the ocean. Their departure left a set of large slide scarps across the sundered top of the mountain. Flows from neighboring East Moloka‘i built up against these scarps, showing that it is a much younger volcano. (Hazlet and Hyndman 1996:192)

The younger East Molokai volcano may have stood as high as 3,353 m (11,000 ft.) in the past, but has since subsided and weathered to its present 1,512 m (4,961 ft.) elevation. As the East Molokai volcano grew, it flowed out, met, and overlapped the older, dormant West Molokai volcano. Mo‘omomi is a coastal region along the north shore of Moloka‘i where the flows from the East Molokai volcano met the older West Molokai volcano (Figure 3). The East Molokai lavas built up against the faulted edge of West Molokai, though they never attained much height and this remained the lowest spot along that coastline. Thus, the sea cliffs that extend almost the entire length of this shoreline drop to sea level at Mo‘omomi, providing convenient access to the ocean (Figure 4). This easy access to the ocean and its resources at Mo‘omomi has been an important factor in the human history in this area of Moloka‘i.

Catherine Summers gave a useful, though unattributed, definition for the Mo‘omomi area in her review of Moloka‘i sites:

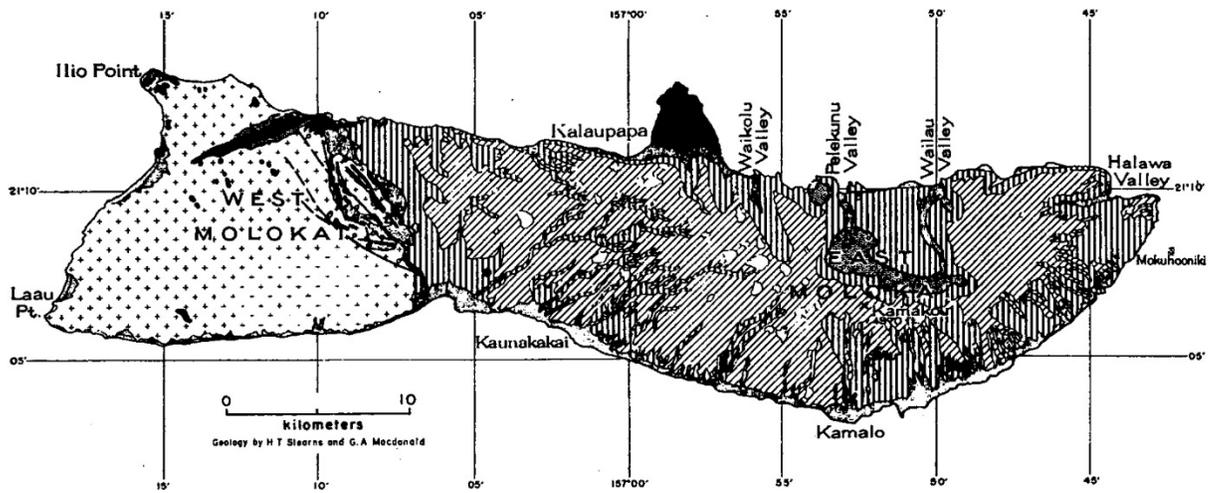


Figure 3. The younger lava flows of East Molokai (striped) meet the older basalts of West Molokai (stippled) at Mo'omomi (after Macdonald et al. 1983:411).

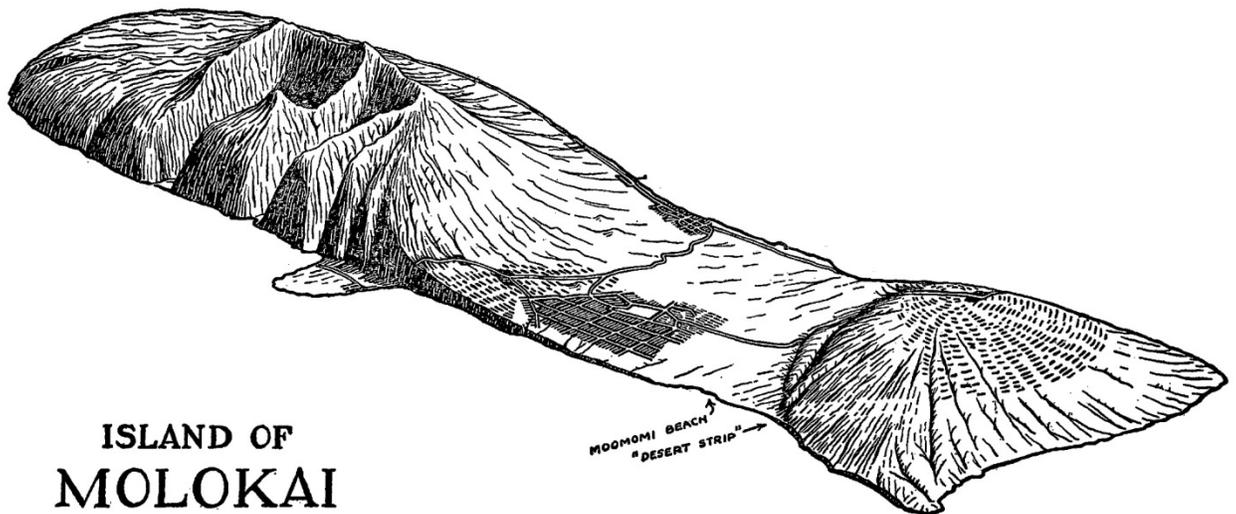


Figure 4. Topography of Moloka'i, illustrating the easy access to the beach at Mo'omomi (after Keesing 1936:26).

Mo'omomi is an area of land which extends about 2 miles along the seashore from a little E of Na'aukahihi in Pala'au 2 to Kalani in Kaluako'i, and inland a mile or two. The area is mostly sand and sand dunes. (1971:40)

Pala'au 2 and Kaluako'i, mentioned in Summers' description of the boundaries of Mo'omomi, are *ahupua'a* along the northwest Moloka'i coastline. *Ahupua'a* are the traditional land divisions in the

Hawaiian Islands that, according to archaeologist Patrick Kirch, were established between A.D. 1450–1650 (1985:303–306).

The major traditional land division in Hawai‘i is the *ahupua‘a*, an ancient political land management division. The *ahupua‘a* is generally based on topographic features... This land division remains an important cultural feature on the land and is the basis for most land surveys and divisions that have happened since the time of the *mahele*. (Wingert et al. 2002)

Kaluako‘i is the largest *ahupua‘a*, or land division, on the island. With regard to *ahupua‘a*, Lyons asserts that, “in populous portions the sub-division was very minute” (1875). Consequently, the size of the Kaluako‘i *Ahupua‘a* would suggest a small population for this part of Moloka‘i, a situation borne out by the archaeological record.

Fresh water is scarce in the preserve, with the nearest major water source being Ka‘awaloa Stream, a non-perennial watercourse, which exits at the coast approximately 240 m (787 ft.) east of the east end of the project corridor. Rainfall is sparse, averaging 0–38 cm (0–15 in.) per year (Juvik and Juvik 1998). The following passages explain the rainfall patterns in Mo‘omomi:

Much of the precipitable moisture in the trade wind flow falls as orographic rain on the relatively high East Molokai mountains, resulting in a drier air mass by the time it reaches West Molokai. Thus, West Molokai is in the “rain shadow” of East Molokai. The low elevation of West Molokai prevents much of what moisture remains from being condensed out of the trade winds with the effect that West Molokai is dry. At Mo‘omomi precipitation averages only about 22” a year with most of the rain falling between October and March (Giambelluca et al. 2011).

Large-scale storm systems are the source of most of the rainfall over drier areas of Hawai‘i such as at West Molokai (Sanderson 1993).

The orientation of the East Molokai mountain lying in-line with, and splitting, the trade wind flow causes a cloud band to develop over West Molokai where the winds come back together. Although this line of clouds, and related rain showers miss the Mo‘omomi coastline, it can be clearly seen from there when it forms.

A convergence of trades diverted around the eastern mountain mass creates a cloud band which lies over the southern leeward coast and extends hundreds of kilometers downwind. This cloud band sometimes produces intense showers, called *nāulu* by the Hawaiians. These showers are noted for falling just offshore during the summer drought. (Sanderson 1993:34)

This regularly occurring cloud band with its associated showers was recognized by the Hawaiians and a poetical saying is recorded for this phenomena.

Kaumaha i ka nalu Kaluakoi.

Laden with the summer showers is Kaluakoi.

Kaluakoi gets rain only in the summer time. (Judd 1988:56)

The two prominent geologic features that dominate the western landscape on Moloka‘i are the West Molokai volcano and the Desert Strip. West Molokai is roughly two million years old and its long dormancy has allowed a deep lateritic soil to develop that covers most of the region. “The Desert Strip,” was coined by Chester Wentworth, who described this extensive dune system as a “barren windswept country in which eolian features are developed with exceptional clarity and vigor” (1925:41). The dominant northeast trade winds have blown sand from Mo‘omomi almost completely across the northwest corner of the island creating an expansive stretch of sand dunes, both

consolidated and unconsolidated (Stearns 1985; Macdonald et al. 1983). The Hawaiians called this same area Keonelele, or “the flying sand” (Pukui et al. 1976).

The main part of the Mo‘omomi Dunes probably was formed during the latest ice age, when sea level was low and the reefs now submerged offshore were dry and feeding sand into the wind. Since then, slightly acidic rain has cemented some of the sand into hard limestone. (Hazlet and Hyndman 1996:203)

A soil survey was conducted in the islands, including Moloka‘i, in 1965 to “learn what kinds of soil are on the islands, where they are located, and how they can be used” (Foote et al. 1972:2). Among the observations made were slope characteristics, stream qualities, the kinds of plants growing in the soil, rock types and qualities, as well as specific details about the soils. The survey included excavations to record soil profiles.

A soil series is a group of soils with very similar profiles including such qualities as thickness, arrangement, and other characteristics and is named for a town or geographic location close to where that particular series was first identified and described. An example from Mo‘omomi is the “Hoolehua Series.” These series are subdivided into phases. Different phases represent varieties in soil surface texture, slope, amount of stone, as well as other characteristics and are named for a feature of that phase. For example, a phase of the Hoolehua Series found within Mo‘omomi is the “Hoolehua silty clay loam, 3 to 10% slopes, severely eroded” (HyB3).

Generally, soils in the project area are of the Very stony land-Rock land Association, described as “gently sloping to very steep, rocky and stony land types; on uplands and in gulches and valleys” (Foote et al. 1972). The following listing of soil phases can be found in the Mo‘omomi region. Specifically, soils within the project corridor consist of Jaucas sand, 0–15% slopes (JaC) on the east side and Jaucas-Blown-out land complex (JL) on the west side (Figure 5). Mala silty clay, 3–7% slopes (MmB) makes up a small portion near the center of the fence route, while rock outcrop (rRO) is found at the very end of the corridor on the west side.

BS Beaches

Beaches (BS) occur as sandy, gravelly, or cobble areas on all the islands in the survey area. They are washed and reworked by ocean waves. The beaches consist mostly of light-colored sands derived from coral and seashells.

GL Gullied land

Gullied land (GL) occurs on the island of Molokai. It is so cut by recent gullies that it is non arable and the soil profile has been largely destroyed. Erosion is very active, and the soil is bare in many places. Kiawe, ilima, uhaloa, and pilgrass provide some protection. Elevations range from nearly sea level to 1,200 feet. The annual rainfall amounts to 20 to 25 inches.

Gullied land occurs in the heads of drainage ways and in alluvial terraces along streams. Near the upper margins of the drainage ways, almost vertical-sided gullies have cut back the undisturbed soil areas, leaving remnants of deep soil between gullies. Farther down the slopes, these little spurs are also eroded to varying degrees; at still lower elevations, stones and bedrock are left in the gullies. Slopes on these gulches range from 25 to 70 percent.

Hoolehua Series

This series consists of well-drained soils in depressions and in drainage ways on the island of Molokai. These soils developed in old alluvium. The slope is generally 15 percent or less; locally, however, the slope may be as much as 35 percent. Elevations range from 400 to 1,300 feet. The annual rainfall amounts to 20 to 35 inches. Most of the rainfall occurs from November to April; the summers are hot and dry.

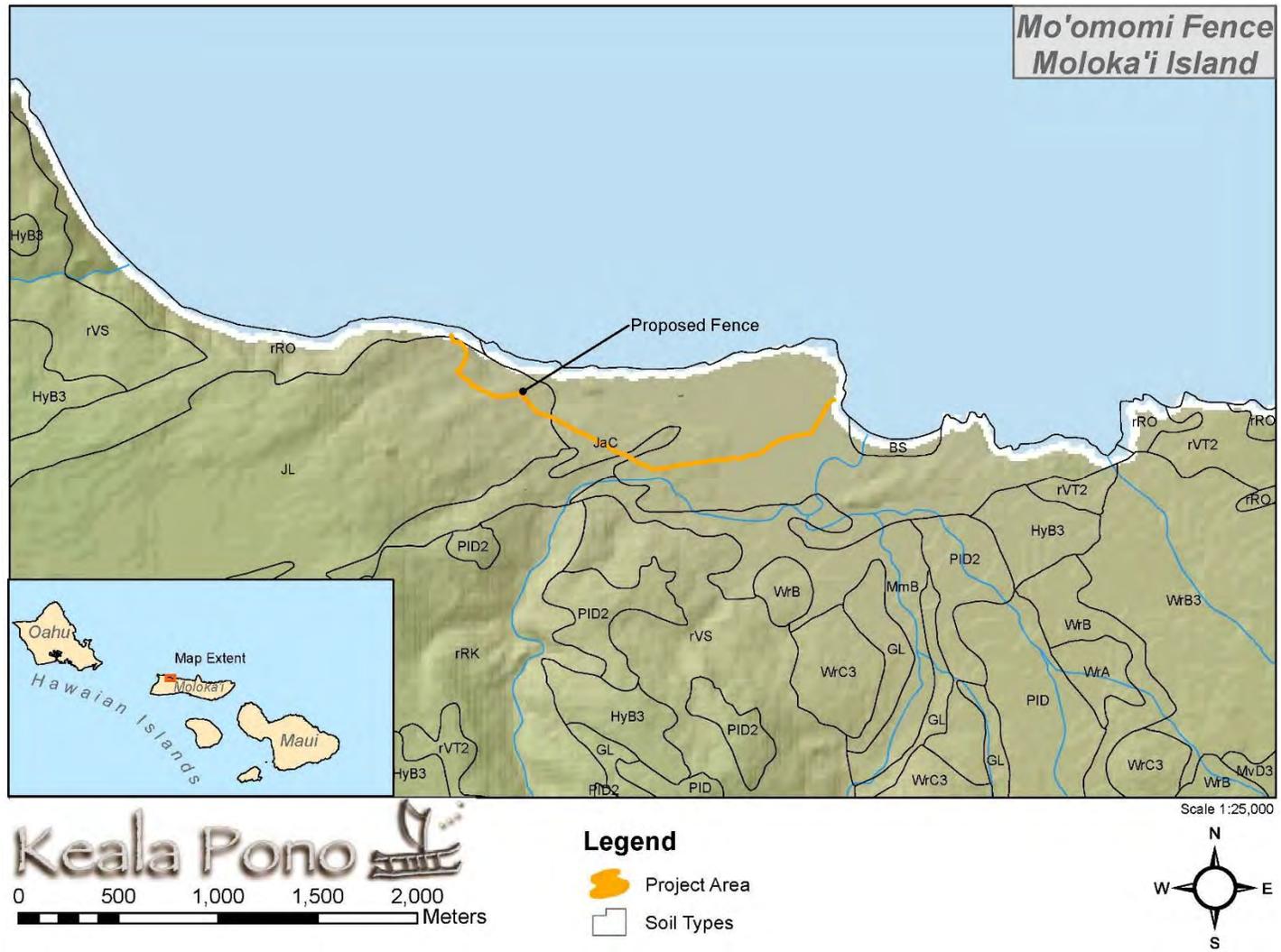


Figure 5. Soils in the vicinity of the project area (data from Foote et al. 1972).

HyB3 Hoolehua silty clay loam, 3 to 10% slopes, severely eroded

This soil occurs in the dry, windswept northwestern part of Molokai. The annual rainfall amounts to about 20 inches. Wind has caused much of the erosion, as evidenced by blown-out areas and areas of deposition. Most of the topsoil and, in some places, part of the subsoil have been removed; some lag gravel and stones remain on the surface. There are small dunes or hummocks in the most severely eroded areas. Runoff is rapid, and the erosion hazard is severe. Many of the blown-out areas are barren, but other areas are protected by uhaloa, lima, and finger grass. Revegetation of bare areas is difficult because of the drying winds and low rainfall.

Jaucas Series

This series consists of excessive drained, calcareous soils that occur as narrow strips on coastal plains, adjacent to the ocean. ...They developed in wind- and water-deposited sand from coral and seashells. They are nearly level to strongly sloping. Elevations range from sea level to 100 feet; but locally on West Molokai, the elevation is as high as 650 feet. The annual rainfall amounts to 10 to 40 inches.

JaC Jaucas sand, 0-15% slopes

The slope range of this soil is 0 to 15 percent, but in most places the slope does not exceed 7 percent.

In a representative profile the soil is single grain, pale brown to very pale brown, sandy and more than 60 inches deep. In many places the surface layer is dark brown as result of the accumulation of organic matter and alluvium. The soil is neutral to moderately alkaline throughout the profile.

Permeability is rapid, and runoff is very slow to slow. The hazard of water erosion is slight, but wind erosion is a severe hazard where vegetation has been removed. ...In places the roots penetrate to a depth of 5 feet or more.

JL Jaucas Blown-out land complex

This complex occurs as a long, nearly level to moderately sloping strip in the northwestern part of the island of Molokai. It is inland where strong prevailing winds have lifted and carried coral sand from sea level to elevations of about 650 feet. The Jaucas soil, which makes up about 25 to 70 percent of the acreage, occurs as small dunes. In many places it is mixed with fine material from Blown-out land, and the texture is loamy sand. Blown-out land consists of an exposed compact subsoil and substratum similar to those of Molokai soils. Included in mapping were a few limestone outcrops.

...Kiawe trees are scrubby and scattered because they cannot obtain moisture from the water table. ...Much of the area is barren. Strong winds are prevalent, and wind and water erosion is active.

Mala Series

The Mala series consists of well-drained soils on bottoms of drainage ways and alluvial fans on the coastal plains. They formed in recent alluvium. Elevations range from nearly sea level to 100 feet. The annual rainfall amounts to 10 to 25 inches. Most of it occurs between November and April. The summers are hot and dry; there is very little rain.

MmB Mala silty clay, 3 to 7% slopes

On this soil, runoff is slow and erosion hazard is slight to moderate. In many areas the soil is slightly to moderately eroded. There are a few gullies formed by intermittent streams. In some places there are a few stones on the surface.

Pamoa Series

This series consists of well-drained soils on uplands on the islands of Molokai, Lanai and Oahu. These soils formed in fine-textured old alluvium. They are gently sloping to moderately steep. Elevations range from 100 to 1,500 feet. The annual rainfall amounts to 15 to 30 inches, most of which occurs from November to April.

PID Pamoa silty clay, 5 to 20% slopes

This soil is gently sloping to moderately steep. Included in mapping were small, eroded areas and small, stony areas.

In a representative profile the surface layer, about 7 inches thick, is dark reddish-brown silty clay that has sub angular blocky structure. The subsoil, about 55 inches thick, is dark reddish-brown clay that has sub angular blocky structure. The clay is very sticky and very pastil when wet but friable when moist. The substratum is soft, weathered rock. The soil is neutral in the surface layer and in the upper part of the subsoil and slightly acid to very strongly acid in the lower part.

Permeability is moderately slow. Runoff is medium and the erosion hazard is moderate to severe. This soil is susceptible to gullying and piping. ...In places roots penetrate to a depth of 5 feet or more.

PID2 Pamoa silty clay, 5 to 20% slopes, eroded

On this soil, runoff is medium and the erosion hazard is severe. Both sheet and gully erosion are active. In most places about 75 percent of the surface layer has been removed. There are common shallow and moderately deep gullies that have cut into and channeled away part of the subsoil. ...Included in mapping were a few small, stony areas.

PJD2 Pamoa stony silty clay, 5 to 20% slopes, eroded

This soil has a profile like that of Pamoa silty clay, 5 to 20 percent slopes, except for erosion and stoniness. Runoff is medium, and the erosion hazard is severe. Both sheet and gully erosion are active. Most of the surface layer has been removed, and gullies are common. The gullies are steep-sided, and many extend to the bedrock.

rRK Rock land

Rock land (rRK) is made up of areas where exposed rock covers 25 to 90 percent of the surface. It occurs on all five islands. The rock outcrops and very shallow soils are the main characteristics. The rock outcrops are mainly basalt and andesite. This land type is nearly level to very steep. Elevations range from nearly sea level to more than 6,000 feet. The annual rainfall amounts to 15 to 60 inches.

rRO Rock outcrop

Rock outcrop (rRO) consists of areas where exposed bedrock covers more than 90 percent of the surface. It occurs on all five islands. The rock outcrops are mainly basalt and andesite. This land type is gently sloping to precipitous. Elevations range from nearly sea level to 10,000 feet. Included in mapping were a small area of lithified coral sand on Molokai...

Very Stony Land

This land type consist of areas where 50 to 90 percent of the surface is covered with stones and boulders. It is mapped on the islands of Maui, Molokai, and Lanai.

rVS Very stony land

This land type occurs on Maui, Molokai, and Lanai. The slope ranges from 7 to 30 percent. Included in mapping were very steep gulches.

On Molokai and Lanai, this land type consists of stones and boulders underlain by soft, weathered rock and bedrock. In a few places there is a shallow, clayey soil among the stones and boulders. Elevations range from sea level to 1,500 feet. The annual rainfall amounts to 10 to 25 inches. The natural vegetation consists of kiawe, klu, piligrass, and Japanese tea.

rVT2 Very stony land, eroded

This land type consists of large areas of severely eroded soils on Molokai and Lanai. About 50 to 75 percent of the surface is covered with stones and boulders. There are common shallow gullies and a few deep gullies. The soil material is like that of the Holomua, Molokai, Pamoia, and Waikapu soils. In most places it is less than 24 inches deep to bedrock, but it is deeper in a few low-lying areas. Slopes are mainly 7 to 30 percent, but they range from 3 to 40 percent.

This land type occurs in the same general area as Very stony land, but it is mostly upslope from these areas. Elevations range from sea level to 1,000 feet. The annual rainfall amounts to 10 to 25 inches. This land type supports a thicker stand of vegetation than Very stony land because it has more soil material. The dominant vegetation is kiawe, lima, piligrass, and fingergrass.

Waikapu Series

This series consists of well-drained soils on uplands on the islands of Lanai and Molokai. These soils formed in fine-textured old alluvium. They are nearly level to moderately sloping. Elevations range from 100 to 1,250 feet. The annual rainfall amounts to 15 to 25 inches, most of which occurs from November to April.

WrA Waikapu silty clay loam, 0 to 3% slopes

This soil is on uplands in depressions on old alluvial fans. There are a few stones on the surface and a few shallow gullies.

In a representative profile the surface layer and the subsoil are dark reddish-brown, friable silty clay loam. The surface layer is about 12 inches thick. The subsoil, about 48 inches thick, has sub angular and angular blocky structure. The soil is typically slightly acid to neutral...

Permeability is moderate. Runoff is slow, and the erosion hazard is slight. ...In places roots penetrate to a depth of 5 feet or more.

WrB Waikapu silty clay loam, 3 to 7% slopes

This soil is on smooth alluvial fans on Molokai. Runoff is slow, and the erosion hazard is slight to moderate. Included in mapping were small areas where the slope is 7 to 15 percent.

WrB3 Waikapu silty clay loam, 3 to 7% slopes, severely eroded

This soil occurs as two areas in the northwestern part of the Hoolehua Plains on Molokai. It is similar to Waikapu silty clay loam, 0 to 3 percent slopes, except that it is severely eroded. Most of the soil surface layer and, in many places, part of the subsoil have been removed by erosion. The erosion is caused by strong winds, as well as by water. There are a few bare blown-out spots. Runoff is medium, and the hazard of wind and water erosion is severe.

WrC3 Waikapu silty clay loam, 7 to 15% slopes, severely eroded

This soil is similar to Waikapu silty clay loam, 0 to 3 percent slopes, except that it is severely eroded. Runoff is medium, and the hazard of wind and water erosion is severe. Most of the topsoil and, in most places, part of the subsoil have been removed by erosion. Moderately deep gullies occur in many areas. (Foote et al. 1972)

Flora and Fauna of the Preserve

While the Mo‘omomi area has been described as the “desert strip,” the coastal sand dune ecosystem at Mo‘omomi boasts an astounding diversity of plants and animals, both extinct and alive today (Figure 6).

Coastal plants and Plant Molds

The plant communities of this ecosystem are described in The Nature Conservancy’s Draft Long-Range Management Plan.

Mo‘omomi Preserve’s rich coastal dune ecosystem contains seven native-dominated natural communities. The vegetation on the sea cliffs is primarily comprised of nehe (*Melanthera integrifolia*) and hinahina (*Heliotropium* spp.) coastal dry dwarf-shrublands. The area just inland of the beach contains communities dominated by the native grass ‘aki‘aki (*Sporobolus virginicus*), and the native shrubs naupaka (*Scaevola sericea*), ‘ilima (*Sida fallax*), and nehe. Non-native species, especially kiawe, become dominant immediately behind the native vegetation band, extending upslope. Some native communities persist inland, including the rare *Tetramolopium rockii* and ‘akoko (*Chamaesyce skottsbergii* var. *skottsbergii*) coastal dry dwarf-shrublands. (2011:5)

Wentworth observed that “in places which have been recently abandoned by the sand formations there are abundant moulds of plant stems and roots” (1925:49). Wentworth goes on to explain the formation of these root molds.

It appears that the cementing was achieved by waters carrying calcium bicarbonate which passes downward through the sand formations as they become stabilized and found the most favorable routes along the stems of plants. It is possible also that some chemical reaction between the decaying stems and the groundwater solutions favored deposition of calcium bicarbonate. (Wentworth 1925:49)

Olson and James thought that these molds “bear a strong resemblance in size and habitus to the thick, procumbent stems of the naupaka (*Scaevola sericea*)” (1982).

Sea Birds and Marine Life

The first wedge-tailed shearwater nest was seen in Mo‘omomi in September of 1999. The Nature Conservancy then developed a protection plan and by 2010 the number of active wedge-tailed shearwater nests in the Preserve had increased to about 400.

Mo‘omomi is a nesting location for wedge-tailed shearwater seabirds, or ‘ua‘u kani in Hawaiian. The Nature Conservancy is taking an active role in protecting these ground-nesting birds from feral cats and dogs, as well as promoting scientific study.

Mo‘omomi is a breeding and nesting area for the Hawaiian green sea turtle (*Chelonia mydas*), or honu in Hawaiian, and they are actively monitored by Nature Conservancy staff and volunteers. It is believed that the females return to lay eggs on the same beach where she was hatched. Green turtles weight up to 400 pounds and may live as long as 100 years, though its life span is not known for sure. Honu are listed as “threatened” under the United States Endangered Species Act.

The endangered Hawaiian monk seal is also a known visitor to the Mo‘omomi area and the Nature Conservancy informs the State Division of Aquatic Resources of any sightings.

Fossils

The Mo‘omomi dunes are one of the “four major [bird] fossil localities thus far discovered in the Hawaiian Islands” (Olson and James 1982) (Figure 7). The first fossil bird bones found at Mo‘omomi were discovered by Joan Aidem, an amateur naturalist, in 1971 and were from a flightless goose-like duck (*Thambetochen chauliodous*). This first skeleton was exceptional in that it was “preserved as a nearly complete articulated skeleton in a weakly cemented dune, rather than as scattered bones in unconsolidated sand, as is the case for the majority of bird remains recovered here” (Olson and James 1982). Since then fossils have been discovered representing 21 extinct species of endemic land birds on Molokai including a flightless ibis (*Apteribis glenos*), a long-legged Molokai owl (*Grallistrix geleches*), the world’s smallest extinct flightless rail (*Porzana menehune*), a small harrier (*Circus dossenusi*), an eagle (*Haliaeetus* sp.), and a slender-billed crow (*Corvus viriosus*), among others (Olson and James 1984:771-772).

Fossil land snail shells are found in abundance at Mo‘omomi and represent three different groups: right-handed *Amastra*, the fat left-handed *Partulina*, and the thin left-handed *Newcombia* (Johnstone 1997:17). Some land snails found in association with fossil bones from the flightless goose at Mo‘omomi dated to about 25,000 years old (Stearns 1973).

Traditional Cultural Background

This section of the report presents background information as a means to provide a context through which one can examine the cultural and historical significance of Kaluako‘i Ahupua‘a and Mo‘omomi. In the attempt to record and preserve both the tangible (i.e., traditional and historic archaeological sites) and intangible (i.e., *mo‘olelo*, *mele*, place names) culture, this research assists in the discussion of anticipated finds. Research was conducted at the Hawaii State Library, the University of Hawai‘i Hamilton Library, the Bernice P. Bishop Museum, the State Historic Preservation Division, as well as online databases such as Papakilo. Historical maps, archaeological reports, and historical reference books were among the materials examined.

Information obtained for the traditional Hawaiian period includes place names and wind names, information on subsistence activities, *mo‘olelo*, *mele* and *oli*, and *‘olelo no‘eau*. Throughout this report, “traditional” refers to the period before 1778 Western contact, and “historic” denotes the time after 1778.

Mo‘omomi Place Names

Within various accounts, place names can contain significant information which further reveal traditional beliefs and practices associated with an area. The following compilation includes place names within the Mo‘omomi area along with any translation and lexicology information that could be obtained for each place. Information is quoted from Soehren (2010) unless otherwise attributed. Soehren (2010) used UL as an abbreviation for Emerson (1964) and PEM for Pukui et al. (1976).

Anahaki Gulch

Ahupuaa: Palaau 2

Lexicology: ana-haki. PEM: broken cave.

Figure 2
Natural Communities
Mo'omomi Preserve

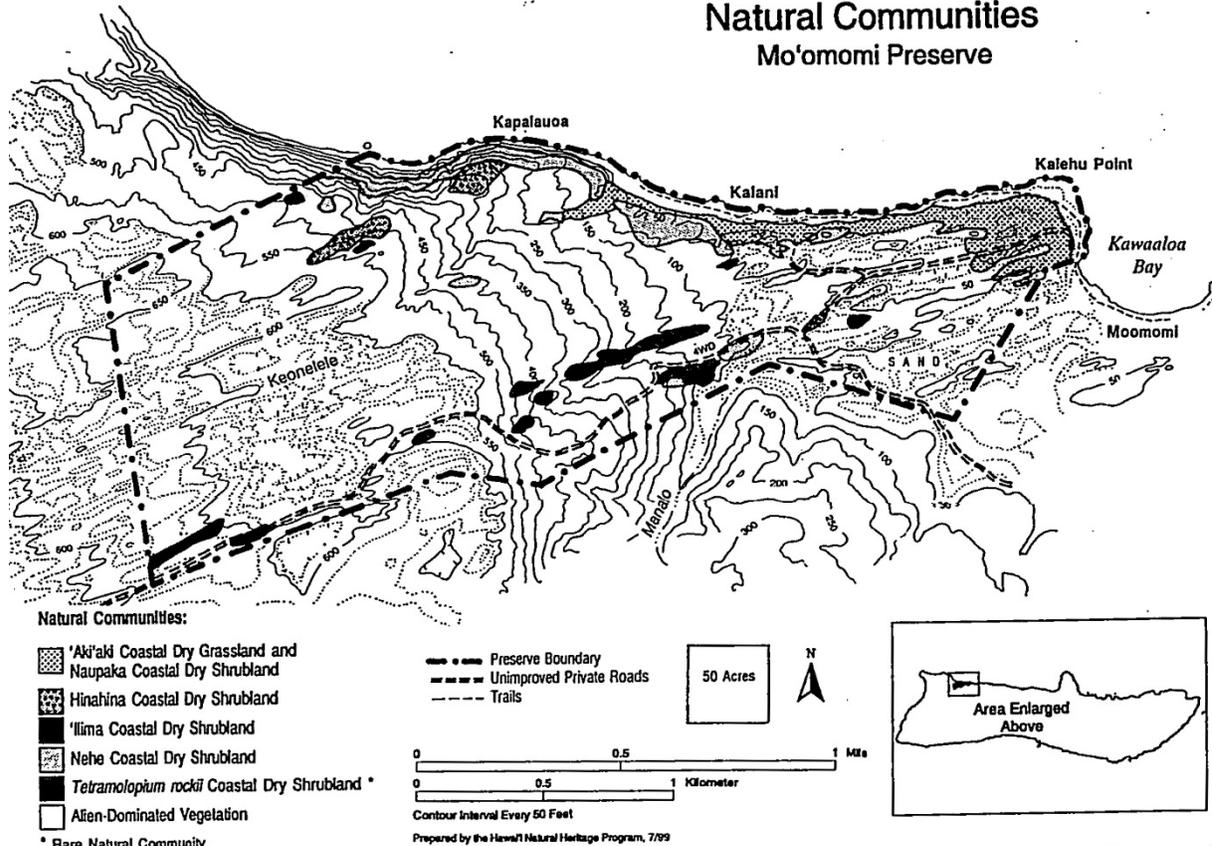


Figure 6. The natural communities of plants within the Nature Conservancy's Mo'omomi Preserve (The Nature Conservancy 2011).

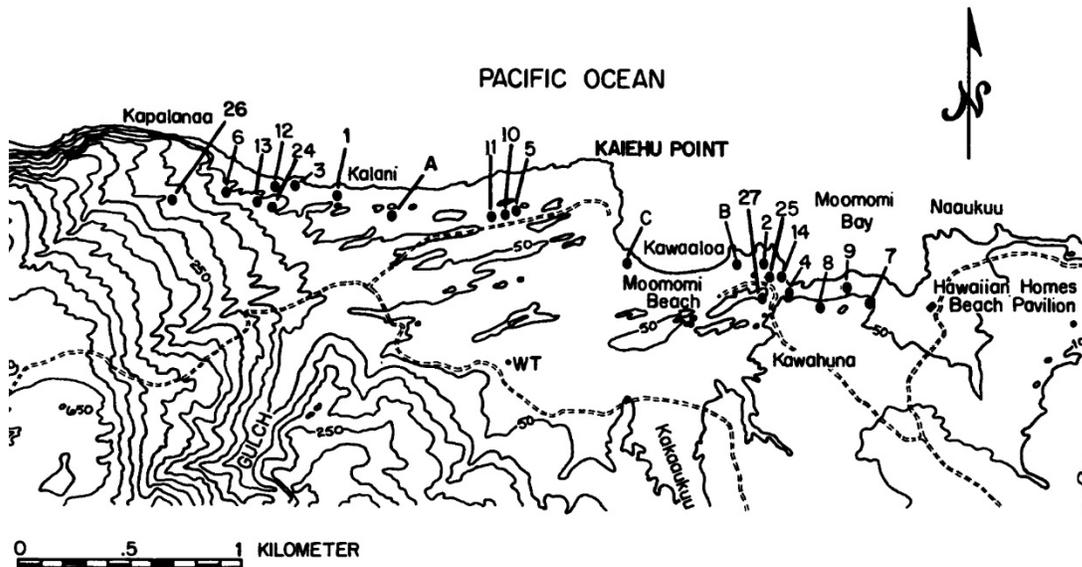


Figure 7. Fossil bird bone sites, archaeological sites identified with letters (Olson and James 1982:16).

Hauakea

Ahupuaa: Palaau 2

Feature: *pu'u*

This hill is called Waihuna (q.v) on USGS maps.

Lexicology: hau-ākea. PEM: not translated.

Hauakea Pali

Ahupuaa: Kaluakoi

Feature: *pali*

Bounds the western side of upper Kakaaukuu Gulch, rises from about 400 ft. to summit of Puu Pili at 902 ft.

Lexicology: hau-ākea. PEM: not translated.

Kahinaakalani

Kahinaokalani

Ahupuaa: Palaau 2

Feature: point

Also written Kahinaokalani. (Coulter 1935:145)

Lexicology: ka-hina-a-ka-lani. PEM: the grayness of the sky, heaven.

Kahuwai Gulch

Ahupuaa: Kaluakoi

Feature: stream

Rises at 600 ft. elev. under Waihuna, enters Kakaaukuu Gulch at 45 ft. Misspelt "Kahuwai" on USGS 1952.

Lexicology: kahu-wai. PEM: water tender.

Kahuwai Gulch

Ahupuaa: Kaluakoi

Feature: stream

Misspelt. See Kahuwai.

Kaiehu (Point)

Ahupuaa: Kaluakoi

Feature: point

Lexicology: kai-ehu. PEM: sea spray.

Kaiolohia

Kaiolohia "the *kula* from Palaau to Moomomi." (Fornander n.d.:2)

Bay, north Lā-na'i. Plain east of Mo'omomi, Moloka'i. *Lit.*, tranquil sea. (Pukui et al. 1976)

Plain between Pala'au and Mo'omomi. (Kanepuu 1867: 115)

Kaiolohia (kā'i-olo'-hi'ā): choppy sea. Bay, Lanai. (Andrews 1922)

kai.olo.hia n. Calm, tranquil sea. (UL 207.) *Fig.*, peace of mind. (Pukui and Elbert 1986)

Kakaaukuu Gulch

Ahupuaa: Kaluakoi

Feature: stream

Rises at 1100 ft. elev. under Puu Nana, flows north to Kaawaloa Bay. In PEM this is rendered Kaka‘a-‘u‘uku (the small rolling), perhaps a misreading. Perhaps Kākā-‘auku‘u?

Kalani

Kahalelani

Ahupuaa: Kaluakoi

Feature: point

Lexicology: ka-lani. PEM: the sky or the royal chief.

Kahalekalani is now known as Kalani beach. (Kaimikaua 1991:141)

Kaluakoi

ahupua‘a

ka-lua-ko‘i. PEM: the adze pit.

Kaluakoi (kā-lu‘ā-ko‘i): the stone adz quarry. Land section, Molokai. (Andrews 1922)

Kapalauoa

Palauoa

Ahupuaa: Kaluakoi

Feature: point

Lexicology: ka-pā-lau-o‘a. PEM: not translated.

Kawaaloa (Bay)

Ahupuaa: Kaluakoi

Feature: bay

“According to Coulter, this is Ka-wai-loa (the long stream)” (Pukui et al. 1976). However, Coulter is referring to a different place on the south shore. Coordinates approximate.

Kawa‘aloa is also confused with Kawailoa on a topographic map of the island of Molokai (Dorothe Curtis Collection 1924); this probably used Coulter as the source.

Lexicology: ka-wa‘a-loa. PEM: the long canoe.

Kawahuna

Feature: place

Perhaps the ridge above Mo‘omomi Bay. Elev. about 80 ft. Cf. Waihuna.

Lexicology: kawahuna. PEM: pronunciation and meaning uncertain. [Perhaps this should be Kawaihuna.]

Note: in his fieldbook #1, p. 11, Monsarrat labels the flats east of Puu Pili as Kawaihuna.

Land section, Airport qd., north Moloka‘i. Many burials are located here. (Pukui et al. 1976)

Keonelele

Ke One Lele

Onelele, One Lele

Ahupuaa: Kaluakoi

Feature: place

Summers (1971): “Site 30. Burials at Keonelele... ‘the flying sand’ is a desert strip of land beginning at Mo‘omomi and extending W to Kaka‘ako Gulch near Okoli (‘Okole?) Hill.”

Lexicology: ke-one-lele. PEM: the flying sand.

Ke-one-lele, Desert area, ‘Īlio Pt. qd., north Moloka‘i, said to have been a burial site. *Lit.*, the flying sand. (Pukui et al. 1976)

Keonelele Sand dunes, Mo‘omomi, Moloka‘i. Extensive, active belt of largely unconsolidated dunes that extends from Mo‘o-momi Beach almost completely across the western corner of West Moloka‘i. The belt was formed by the trade winds blowing sand inland from the beach. Some of the older dunes have lithified to form calcareous sandstone. Also known as the Desert Strip. *Lit.*, the flying sand. (Clark 2002)

Manalo Gulch

Ahupuaa: Kaluakoi

Feature: stream

Rises at 1240 ft. elev., joins Kakaaukuu Gulch behind the Moomomi dunes.

Lexicology: mānalo. PEM: potable.

Maohelaia

Moohelaia

Moohelaia

Ahupuaa: Kaluakoi

Feature: *wahi pana*

An unlocated place on Mauna Loa associated with the *hula*, named after a female deity who resided there. See PEM.

Lexicology: mo‘o-helāia. PEM: not translated.

Moomomi (place and bay)

Puumomi

Maomomi

Ahupuaa: Kaluakoi

Feature: place

A region of fossil sand dunes along the shore of Kaawaloa and Moomomi Bays. See Summers 1971:40–41 for stories.

Lexicology: mo‘omomi. PEM: not translated.

Mo‘omomi. 1. Bay, beach, dive site, recreation center, surf site, Mo‘omomi, Moloka‘i. Narrow calcareous sand beach at the head of Mo‘omomi Bay fronting the Hawaiian Home Lands recreation center. The dive site and surf site are off the pavilion. 2. Coast, Mo‘omomi, Moloka‘i. General

name for the 3 miles of calcareous sand beaches from the Hawaiian Home Lands recreation center to the sea cliffs at Keonelele. 3. Conservation area. Established in 1993 by Hui Malama o Mo‘omomi, a group of Moloka‘i residents who were concerned over the serious depletion of the ocean resources at Mo‘omomi, especially fish, lobster, and ‘*opihi*. The conservation area is not a Department of Land and Natural Resources’ Natural Area Reserve or Marine Life Conservation District. Mo‘omomi Bay is in the center of the area that extends east to Nihoa near the base of the Kalaupapa Trail and west to ‘Īlio Point. (Clark 2002:253)

Naaukahihi

Nininiwai

Ahupuaa: Naiwa 1

Feature: *kū‘ula*

“When one stands on Pu‘u Kape‘elua and faces toward Kualapu‘u, the area seen is the *kula* of Nininiwai, ‘pour water,’ which is mentioned in old chants (Pukui, personal communication).” The plain apparently spans Hoolehua 2, Palaau 2 and Naiwa 1. Lexicology: ninini-wai. PEM: pour water.

Palaau

Ahupuaa: Palaau 1,2,3

Feature: *ahupua‘a*

Returned by Kealiiahonui at the Mahele, retained by the Crown. Palaau is in three noncontiguous *apana*. Apana 1 contains Poho‘ele fishpond (q.v.), apana 2 is in the Hoolehua-Palaau Homesteads, Apana 3 contains Kauleonanahoa and other sites (Summers Sites 1–4). Coordinates are for Apana 3.

Lexicology: pā-lā‘au. PEM: wooden fence or enclosure.

Paulaia

Puu Pili

Ahupuaa: Kaluakoi

Feature: *pu‘u*

Elev. 902 ft.

Lexicology: pu‘u pili. PEM: pili grass hill.

Waihuna

Ahupuaa: Palaau 2

Feature: *pu‘u*

“Waihuna hill, on the east side of Mahana Valley, is a small double fault block.” (SM 1947 Plate II #18) Elev. 750 ft. Called Hauakea (q.v.) on 1897 map of Molokai.

Lexicology: wai-huna. PEM: hidden water.

An 1862 newspaper article mentions a number of place names in the Mo‘omomi vicinity. The article is a *kanikau*, or requiem, that takes the reader from Moloka‘i to O‘ahu, where the authors shared fond memories with the deceased. The Moloka‘i verses are reproduced below:

Kanikau Aloha no Luka Maioholani

Ku‘u wahine mai ke kula loa e Kalae
Mai ka ihu e ka lio la e Pu‘u Kapele
Ku‘u wahine mai ka wai ‘āwili kai la e
Mo‘omomi
Mai ka līpoa ‘a‘ala la e Manawa‘anu,
Ku‘u wahine mai ke one loa la e Ka‘awaloa,
Mai ka pi‘ina ‘iki‘iki la e Mo‘ohelā‘ia
Ku‘u wahine mai ka ‘āi[na] pā Kaiaulu la e
Keonelele
Mai ka ihona la o Lupepohaku
Aloha ‘ia wahi a māua e pili ai me ku‘u
wahine,
NA KĪA‘IMAKANI.

Ku‘u wahine mai ka ‘uka anu la e
Wai‘āhualele,
Mai ke kai hāwanawana la e Kapalaoa
Ku‘u wahine mai ka malu o ka ‘ohai o Ke-ala-
pūpū-a-Kiha
Mai ke one lele la e Keonehānau
Ku‘u wahine mai ke awa kū moku la e
Kauakini,
Mai ke kaha loa la e Pāpohaku,
Ku‘u wahine mai ka wai la e Puna-kohe-le‘a
Mai ka pi‘ina ‘iki‘iki la e Puu Ka‘ae,
Ku‘u wahine mai ke kaha loa la e Kaunalā,
Mai ka lā welawela la e Kamāka‘ipō,
Ku‘u wahine mai Ka Lae o Kalā‘au,
Mai ka makani anu la e Hale Pohaku,
Ku‘u wahine mai ke one loa la e ‘Āhuakālai,
NA KAHANANUI.

Mai ka makani la he Kumumaomao e
Haleolono
Ku‘u wahine mai ka ihu e ka wa‘a e Wai‘eli
I Hikauhi i Kaumanamana ke aloha,
Ku‘u wahine mai ka malu la e ke kou e
Waiakane,
Mai ka ipumakani la a La‘amaomao,
Ku‘u wahine mai ke kai nē leo le‘a la e
Punakou,
Mai ka i‘a kā i ka wāwae la e Hīlia,
Ku‘u wahine mai ka Moa‘e kū la e ‘Īloli,

A Requiem of Love for Luka Maioholani

My beloved wife from the extended kula of Kalae,
From the muzzle of the horse there, o Puu Kapele
My beloved wife from whence fresh and salt water
intertwine there, o Mo‘omomi
From the fragrant līpoa at Manawa‘anu,
My beloved wife from the long sands of
Ka‘awaloa,
From the sultry ascent of Mo‘ohelā‘ia,
My beloved wife from the barren land of Kaiaulu
at Keonelele,
From the ascent there at Lupepohaku,
Affectionately these places beheld us two.
By Kīa‘imakani.

My beloved lady from the cold uplands of
Wai‘āhualele,
From the whispering sea of Kapalaoa,
My beloved lady from the shade of the ‘ohai of
Ke-ala-pūpū-a-Kiha,
From the flying sands at Ke-one-hānau
My beloved lady from the great port of Kauakini,
From the long place of Pāpohaku
My beloved lady from the water of Puna-kohe-le‘a
From the sultry ascent of Puu Ka‘ae,
My beloved lady from the long area at Kaunalā,
From the passionate day at Kamāka‘ipō,
My beloved lady from the point of ka- Lā‘au,
From the cool wind of Hale Pohaku,
My beloved lady from the long sands of
‘Āhuakālai.
By Kahananui.

From the wind there, Kumumaomao at Haleolono,
My beloved woman from the canoe’s bow at
Wai‘eli,
In Hikauhi, in Kaumanamana beloved,
My woman in the shade of the kou of Waiakane,
From the wind gourd of La‘amaomao
My beloved woman of the teasing, pleasing ocean
of Punakou
From whence the fish are kicked ashore at Hīlia,
My beloved woman from the Moa‘e striking at
‘Īloli,

Mai ka wai la e Pala'iliahi,
 Ku'u wahine mai Ka-la'i-a-ka-manu
 'Elua la'i, he la'i 'oko'a ke Ka'ao,
 He la'i 'oko'a ke Kiowea,
 Ku'u wahine mai ka i'a nu'u pu me ka lepo
 Mai ka i'a moe malie la i ka 'alu wāwae
 Ku'u wahine mai ka lā 'ai lau la o Ke'i'i,
 Mai ka i'a hō'ala po la e Pālā'au,
 Ku'u wahine mai ka i'a nunu weuweu la e ka
 'aina,
 Mai ka makani ko'o lā'au la e Molokai
 Ku'u wahine mai ka pali hāuliuli la e Ko'olau,
 NA MAKILO.

From the waters of Pala'iliahi
 My beloved woman from the Ka-la'i-a-ka-manu
 (The peace of the bird)
 There is a twofold tranquility, the Ka'ao is one
 serenity
 Kiowea is altogether a different serenity
 My beloved woman from whence the fish pile up
 on the silt
 Where the fish lies calmly in the footprint,
 My lady on the day we feasted there at Ke'i'i,
 From whence the fish rises at night in Pālā'au,
 My lady from the trumpet-fish-among-the-sea-
 grass
 From the wind, poling by canoe on Molokai,
 My beloved woman from the darkened cliffs of
 the Ko'olau.
 By Makilo.
 (Kīa'imakani et al. 1862; translation with
 diacriticals by R. Kallstrom)

Wind Names

A general wind name for Kaluako'i is Kumuma'oma'o, an easterly wind (Nakuina 2005). In addition, the winds of Moloka'i were recited by Kuapaka'a at the urging of his father, Paka'a, and a wind specific to Mo'omomi was noted:

He kuapa ko Moomomi...

The kuapa is of Moomomi...

(Fornander 1918–1919:100–101)

Ma ke kuapa maluna mai o Moomomi...

(Ka Hae Hawaii 1861)

Subsistence

The *ahupua'a* of Kaluako'i literally means, the “the adze pit.” In this *ahupua'a*, high quality basalt was used to make adzes and other tools. It is well known that lithic quarries occurred on select sites in the area, notably on the summit of Maunaloa at 'Amikopala, and on northwest Moloka'i at Mo'omomi and 'Ilio Point. Evidence of lithic tool production at Kaluako'i was summarized by Dixon et al. (1994) as quarry and workshop areas, habitation compounds, and possible agricultural terracing for dryland agriculture.

Paradoxically, Dixon et al. (1994) propose the possibility of agricultural intensification in the Kaluako'i area, a place lacking adequate rainfall and a place far away from the better-known taro-rich windward valleys of east Moloka'i, which were well known for their intense agricultural production. It has been presumed that the adze quarries of Kaluako'i were for manufacturing tools to be exported and used in taro production in the east valleys of Pelekunu, Wailau, and Hālawa. The unexpected discovery of a cluster of workshop/habitation compounds with possible agriculture terracing may suggest a more concentrated exploitation of lithic resources and dryland crops than was previously hypothesized. In other words, lithic tools were being produced not only for the wet

windward valleys but also for use right in the Kaluako‘i area itself. This revised interpretation, suggests that long standing models that postulate cultural marginality in southwest Moloka‘i may need refinement (Dixon et al. 1994).

Jennie Wilson lived in Pelekunu Valley from 1902 to 1914 (Krauss 1994), and according to Cooke, said that the people of that windward valley would travel to Mo‘omomi every year to exploit the ocean resources that were so abundant at Mo‘omomi.

Mrs. Jennie Wilson, wife of J. H. Wilson, present Mayor of Honolulu, was born in Pelekunu valley. She told me that the inhabitants of Pelekunu would leave the valley at certain seasons of the year when schools of fish came to Moomomi. They would paddle by canoe to Kalawao and carry their paiai (semi-hard poi) and other belongings up the pali and overland down the long western slope to Moomomi. Here they caught and dried fish to be carried back to their valley homes at Pelekunu. The name given to the district through which they traveled overland to Moomomi was called Kaiolohia (big ocean swells). The fact of this migration of the inhabitants of Pelekunu explains their need for ti leaf and its protection. Ti leaf was important in their cooking, for bundling preserved fish and for the hukilau (community fishing). (Cooke 1949:106)

In a 1996 interview with Kepa Maly and Scott Adams, Daniel Kekahuna describes the people from the windward north shore valleys of Waikolu and Pelekunu coming to Mo‘omomi to collect salt.

KM: ‘Ae... ...All of these areas along the ocean here, were old fishing ground too?

DK: Yes.

KM: Did people live out here then?

DK: Yes, they were living at Mo‘omomi, outside Mo‘omomi has a pen, down there.

SA: How about the guys from... [thinking]

DK: Waikolu, Pelekunu.

SA: Yes. They came down to make salt like that.

DK: Yes, they came down here for salt.

KM: Oh, where did you folks make salt?

DK: They pick up all the way from Mo‘omomi down to ‘Ilio.

KM: Ah, so there were areas for that? How did they make their pa‘akai? Natural poho, along the shore?

DK: Yes. When high tide, the waves come up. The water goes in the kaheka. Okay, then when hot, they pick up the salt. Like down at Kalaeoka‘ilio, Waihau bay, my wife has a couple of ponds down there, about four feet deep. (Maly and Maly 2003, v. 2:1092–1094)

Handy et al. (1991) make no mention of Mo‘omomi, because the area was probably not suitable for cultivation of crops. However, they do relate that “Kaluako‘i folk were sweet-potato planters and deep-sea fishers” (Handy et al. 1991:514). They go on to describe the traditional infrastructure of the *ahupua‘a*:

There were many fishermen’s shrines (*ko‘a*), and many temple sites (*heiau*) in Kaluako‘i, and *holua* slides, bowling places, and a “quarry for *konani*” (checkers-stones). The people lived on the shores, and paved trails led to their potato patches in the uplands. One such trail nearly a mile long led to the *‘uala* plantation of Paka‘a... (Handy et al. 1991:514)

Pāka‘a and his son, Kūapāka‘a established remarkable sweet potato fields during the reign of Hawai‘i Island chief Kewaenuiaumi (15th–16th centuries). The father and son planted six fields of sweet potato to honor and represent the six districts of their home island, Hawai‘i. The fields were said to have been shaped like each of the districts of Hawai‘i Island (Handy et al. 1991).

Nā Mo‘olelo

Several *mo‘olelo* were found that pertain to the project lands. These include the legend of Umi-a-Maka who was victorious because he heeded his *kahuna*; reports of how the Kalaina Wawae footprints came to be; the story of Maohelaia, a place for the spirits; and accounts of a major battle in which Mo‘omomi played a part.

Umi-a-Maka

In the story of Umi-a-Maka, there was a boy who was skilled in *mokomoko*, boxing, living near Naaukahihi at “the flying sands” (*ke one lele*) of Kawahuna. This boy challenged the champion Umiamaka to his choice of game. The game of *‘ulu maika* was chosen by him and the time set for the play. Umiamaka was not as strong as the boy from Naaukahihi, but he followed the advice of his *kahuna*. The boy from the north shore paid no heed to his *kahuna* knowing that he was the stronger of the two. When it came time for the contest Umiamaka hid with a black pig on the route his opponent would take to the game. When Umiamaka heard the joyful noises of his opponent’s people he pinched the black pig he was holding and made it squeal. At the noise, the god’s deserted the people of Mo‘omomi and they turned into *kauila* trees there at the gulch below Kukui on Maunaloa. The next day no people from the north showed up and Umiamaka was declared the victor.

Ia makou e kaalo nei mawaho pono o Punakou, kuhikuhi aku la au ia Maunaloa, kahi o na kanaka o Palaau huli makani (ma ka aoao akau o Molokai) i hooliloia ai i poe laau kauila. Wahi a ka moolelo a kekahi poe kahiko no keia wahi: I kekahi wa loihi i kaahope aku, aia hoi, e noho ana ma Kawailoa, maluna aku o Puu Ioli, he opio maamaa i na ike mokomoko, a o ke pookela o kana mau ike, o ia no ka ulumaika. O Umi-a-maka ka inoa o keia opio. E noho ana no hoi oia me kana wahine, i kulike no ke ano me kona. Ka u‘i nohonohea i na maka onaona ume lilo ka manao o ke kanaka puni ai pua-kihei lehua makanonou.

Aia hoi, ma ia manawa no, e noho ana ma Palaau huli makani, kokoke i kahi kai kuono o Naaukahihi i ke one lele o Kawahuna, he kanaka opio kelakela no hoi ma na ike mokomoko o kela me keia ano, elike no hoi me Umiamaka. Oia nei hoi, he oi ae ka ikaika me ko keia kaaka. Kakaikahi ka poe o ko Umiamaka wahi i ike i keia mea. No laila, i ka wawa ana o ko Umiamaka piha ike mokomoko, au hoounaia mai la i ona la he elele, e hoike mai ana no ka makemake o ke ahikanana o kela kaha a hoopapa ai laua, a na ia nei no hoi e koho ka alaua paani e hookuku ai. Ua hoko no hoi keia i ka ulumaika, a ua hooholoia ka manawa no ka hakoko ana.

Oiai ua mau ahikanana nei i hoomaamaa mau ana, elike no hoi me ke ano o ko ke au kahiko poe malama kapu akua, me ka hilinei paulele nui maluna o ka mana o na akua, pela no keia mau opio i ui aku ai i ko laua mau kahuna. Ua a‘o ai i ko Umiamaka kahuna iaia, e malama loa i kana mau kuhikuhi, oiai, “ke hoike nei ke akua iaia, aole i lihi launa aku kona ikaika i ko kona hoa mokomoko; aka, ke hooko oia i na kuhikuhi apau, e loa no ka lanakila maluna o ka hoa paio.

Ia wa hookahi no, ke hoike la no hoi ke kahuna o kona hoa paio, he oi ae kona ikaika i ko Umiamaka, nolaila, aohe kahalua ana. He hooluhi makehewa wale wale iho no ka hoopapau ana ma na mea like ole no ka hoomakaukau ana no ka mokomoko. Nolaila, ua hoopalaleha oia, a ua noho palaka.

No Umiamaka hoi, ua hoolohe oia i ka kona kahuna. Ua huli oia a loa kana wahi puua hiwa paa, a i ka hiki ana i ka wa o ka hookuku ua pii aku la o Umiamaka a i ke poo o kahi

owawa malalo aku o ka puu o Kukui, e kokoke la i ka piko o Maunaloa, pee. Maluna pono o ua wahi owawa nei ke ala e pii mai ai o ko kela aoao a iho ma ka aoao malalo nei.

Hoomanawanui o Umiamaka ahiki no hoi i ka hapalua po, o ua po pouli haalele loa no hoi. Lohe koliuliu aku nei keia i ka hauwawa mai o ka leo kanaka. O ka poe keia o ua hoa paio nei ona. Lilo ke kapu o ka huakai hana i mea ole ia lakou. O ka hula me ka uwauwa haakei wale iho la no ka hana. Ia lakou i hooko mai ai, ke hoomanawanui nei hoi keia i ke kalokalo i kona mau akua, me ka paa puliki malie no i kahi puua ana. I ko ia nei ike ana ike aku i ka enemi ona, upiki iki iho nei keia i kahi puua ana. O ko ia la alala ae la no hoi ia. Ia wa koke no, i puhee ai na akua o ua hoa paio nei ona, a lilo ana lakou apau i poe kumulaau kauila. O ko ia nei pea iho la no hoi ia a hoi ana i kauhale, me ka ike ole o kahi poe o kona wahi. O ke kahuna wale no ka mea i ike. I ke ao ana ae, kakali aku nei ka lehulehu, a o ka hoea ole mai o ka hoa hookuku ona, a hala loa ka manawa, hooho ae ae nei no hoi ka poe, ua lilo ke eo iaia.

He nui wale aku na mea e pili ana ia Maunaloa me ka ululaau kauila. Eia i ka poe ike lapaau o ke au kahiko ka oi aku o ka paanaau. (Coelho 1922)

Kalaina Wawae

Stokes related the story he heard on Moloka'i regarding the origin of the footprint petroglyphs at Keonelele.

...Kalaina, a prophetess (or as the narrator quaintly expressed it, a crazy woman) lived at Moomomi nearby. One day she went to the trail and made two box-like hollows in its surface. The next day she called the people to the place and showed them her work. "See what I have done. Bye and bye people will come from the sea with feet like these." It is said that this announcement was a prophecy of the arrival of the boot-wearing Caucasian. On this account the place has since been known as Kalaina wawae, Kalaina's feet.

Following this event, visitors from other parts of Molokai and the other islands of the group have been accustomed to leave their marks in similar form when traveling along the road. This account was received from one man. (Stokes 1910:62-65)

Daniel Kekahuna, a Ho'olehua homesteader, expressed what he had heard about the story of Kalaina Wawae in an interview with Kepa Maly and Scott Adams in 1996.

DK: The most important one under there, it's under the DLNR, I think now. Is where they get the Ka Laina Wāwae.

KM: 'Ae, Ka Laina Wāwae. You are familiar with that place?

DK: I know that place. I took my wife.

KM: You can see the foot prints inside the stone?

DK: It's not human foot prints.

KM: What kind?

DK: You see the name Ka Laina, it means line. But it was this lady's name, Ka Laina, that is her name. They were all down Mo'omomi at that time. There were a lot of people living there.

KM: So a lot of people lived down there?

DK: Yes.

KM: So in the ancient times, before the white man?

DK: Oh yes. I would say in the 1700s, 1800s, but more in the 1700s. See, this lady she could foresee the future. So she made cast of a foot print, and then the sand was still soft at that time. So she put one, she pound 'em, the print of a foot. Then she took 'em and pounded again... ..So I tried to find out about it. And old man Joe told me, "Boy, Ka Laina, that's the lady's name, and this foot print, she made a cast, and she pounded it in." Get some small kind. I think the smallest is four inches. And the Hawaiian baby won't get a four inch foot print. So down there is important. And Pu'u Kalani is another one that has a hōlua slide.

KM: 'Oia?

DK: Pu'u Kalani is down Mo'omomi side...

KM: ...How come Ka Laina made the foot prints?

DK: She could foresee the future. So when she made it, she said "Eventually, people will come, and walk that place." So some of the foot prints, Hawaiians never had shoes. But you look at the foot prints, it looks like they had shoes and get heels, because the back part is deeper. So she predicted that people would be walking there.

KM: So the idea was that she made it coming from makai, going mauka?

DK: Right.

KM: So people coming from the ocean and come across and walk on top the 'āina.

DK: Right. And they go up towards Keonelele. And what she predicted came true. (Maly and Maly 2003, v. 2:1092–1094)

Maohelaia

According to Martha Beckwith, Maohelaia was a plain on Moloka'i where the friendless spirits are said to dwell. These spirits enjoy causing trouble so people would have avoided this plain. She refers to the newspaper article by Samuel Kamakau that appeared in *Ke Au Okoa* October 6, 1870.

The worst fate that can befall a soul is to be abandoned by its *aumakua* and left to stray, a wandering spirit (*kuewa*) in some barren and desolate place, feeding upon spiders and night moths. Such spirits are believed to be malicious and to take delight in leading travelers astray; hence the wild places which they haunt on each island are feared and avoided. Such are the plains of Kama'oma'o on the island of Maui, the rough country of Kaupea at Pu'uloa on Oahu, Uhana on Lanai, Maohelaia on Molokai, Mana on Kauai, Halali'i on Ni'ihau. In these desolate places lost spirits wander until some friendly *aumakua* takes pity upon them. (Beckwith 1970:154)

A i makani ka peela e alai ana i ke alau-
 noi mai kela aoso mai o Alia, kiei ke pooma
 ka pali o Kapakolea, alaila makau ka uhane
 a auwana, a pili aoso ma ke kahawai ma ka
 hale hana ili, aole he alauoi aupuni mamua,
 aka, he alauoi kamaaina no Kauhilaale, a ua
 oleloia aia a komo ka auwana maloko o na
 palena, he make wale no kona uhane, a o ka
 lele i ka po pau ole; aka, ua oleloia ua ola
 mai no kekahi poe uhane auwana ke loa i
 na uhane aumakua kokua, a o ka poe kokua
 ole, e make no i ka po pauole, a i o Milu la.
 Aia ma ke kula o Kaupae, ma ke kaha o
 Pualoa, e hele ai na uhane auwana e poipoi
 pulelehuu, a e poipoi nanana oiai aole e hele
 loa na uhane auwana i na wahi oleloia
 mamua, a i loa paha i na uhane aumakua
 e poipoi nanana ana, a ua hoopakeleia, a o
 ka poe uhane kokua ole, he poe uhane hau-
 kae lakou, a mai ka wiliwili i Kaupae, i Ka-
 uehili, he nui no na wahi i oleloia ma keia
 inoa. O Kaleia-a-kanhaue, a me ka Ulu o
 Leiwalo, aia ma Hawaii, ma Maui, ma Molo-
 kai, ma Lanai, ma Kauai a me Niihau, hoo-
 kahi no moololeo like no keia mau wahi ma ka
 mabele ana i na uhane i ke ao kpewa a me
 ka auwana, a i ke ao aumakua, a i ka po pau
 ole. He wahi i oleloia ko na uhane auwana,
 o Kamaomao ko Maui, o Uhana ko Lanai, o
 Maohelaia ko Molokai, o Muna o Kauai, o
 Halalii ko Niihau, a ma keia mau wahi e
 auwana hele ai na uhane makamaka ole.

(Kamakau 1870)

Battle with O'ahu

Kuali'i, the king of O'ahu was living at Hilo when he learned of the trouble on Moloka'i. Several battles had been fought and there was continual conflict between the chiefs of the windward side and the chiefs of the leeward side.

The cause of all the trouble was this: The chiefs on the Koolau side of Molokai were anxious to get possession of Kekaha, a stretch of country from Kawela to Maamomi [sic]; and the reason why these chiefs were so desirous of getting possession of this section of country was on account of the fishing. But the chiefs of Kekaha, knowing the value of these fishing grounds, were determined to hold on to them; so this determination on their part caused a general internal conflict at this time. (Fornander 1916-1917:416+)

Kualii left Hilo and ultimately arrived at Kamalo with his canoes and men. Paepae, a chief of Kekaha, landed at Kamalo at the same time and sought the help of Kualii.

I have come to entreat you to come to our rescue. The chiefs of Koolau have taken up arms against us with the intention of taking away from us our lands from Kawela to Maamomi.

Because of this desire on their part we have had several disputes and a battle is about to commence. A minor engagement has already taken place, however, in which we were beaten. The majority of the chiefs are encamped on the top of Maunaloa. (Fornander 1916-1917)

Kuali'i agreed to help the chiefs of Kekaha and the canoes proceeded to Kaunakakai. The chiefs met there in Kaunakakai before leaving for Mo'omomi. The men sailed the canoes around West Moloka'i, while Kuali'i and the Moloka'i chiefs walked over the land to Mo'omomi. At Mo'omomi the chiefs boarded the canoes and set sail for Kalaupapa where Kuali'i and his men defeated the Kalaupapa chiefs.

The battle continued when the other chiefs of Ko'olau arrived with their men. Following these battles, Kuali'i "made a new division of the lands" and left Paepae and his wife Manau in charge of Moloka'i before going live at Kailua on O'ahu (Fornander 1916).

Mele and Oli

A *mele* found in an early Hawaiian newspaper references Maohelaia, a place in the Mo'omomi area.

“He Mele no Kawaikini.” [excerpt]
Kiekie Haupu, ke poo o na mauna,
Nani ka lala pali o Kaunuohua,
Ke kui ia mai la e Honokikiopua,
Hono na umauma pali o Malelewaa,
Ka oiwi hemolele o ke alo o ka pali,
Pahee ke alo pali o Haihala i ka makani,
Kupu no a kiekie iluna o Mauna Loa,
Ka akelakela o na lehua o Kaana,
I ku ia mai ke iu me Papalauahi,
He like wale no ka hono o na kuahiwi,
Ke nana iho ia Maohelaia,
He nani ke kula pili o Kalaeloa,
Ka molalelale i apua Kalamaula,
I ka hoomea e ke kiu alani makani o Lehua,
(Lohiau 1861)

An 1862 *mele inoa*, or name chant, for Kauikeaouli includes references to both Maohelaia (moohelaia in the *mele*) and Kaiolohia.

“Eia Hou Keia Inoa no Kauikeaouli.”
Kuu la i moohelaia,
O na mauna o Maunaloa,
O ka lipo ko Kaiolohia,
He anoano ia i ka la,
O a'u lehua i wini wai e,
O kai peleiliahi,
Kai ilikia e Kaikioe,
O ke kaeleloli o Punalau,
Kolohe wale ia ia'u e,

Eia oe, —O-o-e, —Ie.
 O ka lai a ka manu ke aloha,
 Ua powa ia e ka makani,
 Na ka welelau kumu maomao,
 Nana i hoohae kekai,
 Ino ai hilia i hoohilia e,
 Eia oe, —O-o-e, —Ie.
 O oe no ka mea manao a loko,
 O ko lua leo i waiho mai,
 Malama no wau pulama,
 Ina iho na loko ka ole,
 Ua ikea i ka ohe-nana e-a.
 Na KAULUHAIMALAMA.
 (Kauikeaouli 1862)

Kaialohia is referenced in the book titled *Dynastic Chants, Ancestral Chants, and Personal Chants of King Kalākaua I*.

Ka lana me he moku hinai la i ka-i i Kanaloa,
Ka eleele me he pa wai hulu moa ala,
Ke a i kai e hana kaie-ie,
I ho-a like e like me kani ku,
Kowa wale ia i oki-a e ke kai-(ii),
Kai kuu makaeha i ke aloha,
Kalalaʻo me he pula ala ia e oni nei,
Eia-na-e—(ii)
Wa i Maunaloa ka pihe a ka la,
Ke wawa mai la i mache la ia,
E hoeha ana ia Kaiolohia,
Make e no i ke kaha o lehua,
I ka iloli a ka la i palaaui,
Hapai ae la Hilila a i ka makani,
Hili e—
Hilihewa kau koho hewa ana ilaila,
Eia iho ko'u eleele moe i ke kihi—a,
Hina e!
Hina i Hilo ka puulena me ke ala,
Me ke onaona lau lehua o Haili,
Ilihia okoa no i ka maikai,
Alawa ae oe o kauka o Heia,
Hele a maemae na ki a wahine Kapu-e,
Kapu e—

He ia pa ia na kuu akua;
Hookomokomo ka waa
O Kaluakoi,
Ke kaha wale i Puumomi,
Hoomo Wailau
O Umipiilani.

*The potatoes of Puukamaele,
Of Kipapai, of Honokaupu,
Of the Oopu of Waikolu.
I am going home to partake of some food.
The kala shall be my fish
Until satisfied.
It is a fish sacred to my god.
Let the canoe enter
At Kaluakoi,
The barren coast of Puumomi,
At the entrance of Wailau,
Of Umipiilani.
(Fornander 1916–1917:304)*

Mary Kawena Pukui translated the following chant with reference to Kaiolohia, said to call one back to Kā'ana.

‘Ula Kala‘eloa i ka lepo a ka makani
Kai ho‘onu‘anu‘a ‘ia ‘āpua Kalama‘ula
‘Ikea ku‘u mana‘o i a‘u kula
Hea mai Kaiolohia
‘Eu ho‘i māua i Kā‘ana ē
Aloha ia‘u ke kula o Niniwai
O‘u hoa i Kala‘iakamanu ē
Manu a hoa laukona i ke ke‘e lau
Au‘a ‘ia e ka moe inā ke loha lā he ‘ai lili kā
Aia ua ‘ike au

Red is Kala‘eloa with Dust

*Red is Kala‘eloa with dust raised by the wind,
The dust concentrates at Kalama‘ula as though it were a basket.
At the sight of it I thought of my plain.
Kaiolohia calls to me
To return to Kā‘ana
In love am I with the plain of Niniwai,
With my companions at Kala‘iakamanu (haunt of birds),
Bird companions that shy away among the leaves.
Love that is dreamt of is held back by jealousy,*

This is known.

(Pukui 1995)

‘Ōlelo No‘eau

A few ‘ōlelo no‘eau were found that refer to places near Mo‘omomi, although none could be found for Mo‘omomi specifically. The following Hawaiian proverbs and poetical sayings provide further insight to traditional beliefs and practices of these lands.

Keala pūpū i Moloka‘i.

The path of seashells of Moloka‘i.

Among the noted things made by Kihaapi‘ilani, ruler of Maui, was a paved road lined with seashells at Kaluako‘i, Moloka‘i. (Pukui 1983:181)

Ke one lele o Mo‘ohelaia.

The flying sands of Mo‘ohelaia.

When the sands of Mo‘ohelaia, Moloka‘i, were blown about by the wind, it was believed that ghosts were present. (Pukui 1983:191)

Waiho akāka ke kula o Kaiolohia.

The plain of Kaiolohia lies in full view.

Said of something obvious. (Pukui 1983:318)

Historical Background

This section presents information on Māhele-era land tenure, descriptions and maps from early visitors to Hawai‘i, and the history of deer on the island. Together, this information helps to paint a picture of what Mo‘omomi was like in the 18th to 20th centuries and gives us a better understanding of the region today.

Historic Accounts from Early Visitors

In the summer of 1854, French naturalist Jules Remy traveled to the island of Moloka‘i. During his time on the island he made a number of excursions to study the plants of the island. Even though people tried to discourage him from traveling to the west end of the island, Remy went anyway. He describes the ride on horseback from Waialala, above Kalae, to Mo‘omomi.

June 22, 1854 - Thursday

Kalae to Kaluakoi

The western end of Molokai comprises a sort of district called Kaluakoi, of relatively considerable extent, easily accessible and easy to travel over, but the soil of which is too poor to attract people to live on it; and they also told me it was like a desert, and advised me not to visit it. All the more reason for me to judge it with my own eyes.

I separated myself from my personnel [at Waialala], whom I sent on to follow the abbe and to await me on the shore of Kaunakahakai, and at 9 o'clock I mounted my horse, accompanied by the three best riders in the country. The rain which fell gently since the morning gradually stopped and the sun shined forth with as fine effect as one could wish. We descended from the plateau by a gently inclined slope, leaning a little to the right, to the northwest. Out of one house situated at the edge of a winding ravine came a good man carrying a present for me of small dried fish. The pili grass which we trampled was

bedecked with blue convolvulus. In the middle of a watermelon patch young people were playing noisily; at my approach the girls fled or hid in the shrubbery, while the boys gazed at me fixedly, gaping. Soon we reached the height of the escarpments which I had seen from Kalaupapa; here we rode for some time through stretches of bushes and scrub land: woody violets of the same species as that found on Niihau, called here pamakani, several compositae looking the same as those found on Niihau; wild celery (makou) which is very abundant; a Portulacaceae, etc., etc. (Remy 1893)

Remy goes on to discuss all the plants he saw as he rode through the Mo‘omomi sand dunes and then up the Keonelele slope.

Farther on we galloped over a sandy soil, where grew side by side a heliotrope (*hinahina*), a gnaphalium (*enaena*) which is tomentose in nature, a scaevola with yellowish flowers. On the same kind of soil I saw vast spaces entirely covered with frutescent, shrubby, leguminosae (*ohai*), spreading over the ground, with flowers of a superb red color; these were without a doubt, a kind of agati but differing from species seen on Kauai and on Niihau, which grows up to form large bushes and even small trees, instead of the one here which forms branches which are literally apliqueed on the sand as if buried in the sod.

We galloped without slackening our pace between the sea, which we saw on our right, and the rounded hillock called Maunaloa, which was on our left. We ascended a long hill with whitish compact terrain, on which grew frutescent solanaceae, three species of euphorbia, a crawling chenopodium, a labiate with linear leaves, and lichens in profusion. At the bottom of the hill were traces of former cultivation and of huts in ruins. Next was the great sandy plain covered with turf and thinly scattered plants: a hydrophyllaceae, a gentian, and a lepidium. (Remy 1893)

The plants that Jules Remy mentions in his travels over Mo‘omomi are included in his listing reproduced in Table 1.

Archaeologists, as well as other historians, have consistently referred to the West end of Moloka‘i as a wasteland, described as “a desert strip” (Wentworth 1925), “dreary and barren” (Vancouver 1798 in Bonk 1954), and a “naked dreary barren waste” (Menzies 1920). Kamakau called Kaluako‘i “a desolate land, a land of famine” (1961). It seems, however, that not everyone shared these opinions and some people were very happy to live in such conditions. When Remy visited the west end of the island in 1854 he found two very content couples living there.

Table 1. Mo‘omomi Plants ca. 1893 (after Remy 1893)

Remy	Family	Genus	Species	Variety	St. John Page #
1	pili	Gramineae	<i>Heteropogon</i>	contortus	p. 31
2	convolvus	Convolvulaceae	<i>Ipomoea</i> Sp.		p. 284
3	watermelon	Cucubitaceae	<i>Citrullus lanatus</i>		p. 334
4	pamakani	Violaceae	<i>Viola robusta</i>		p. 238
5	compositae	Compositae			p. 348
6	makou	Cornaceae	<i>Peucedanum sandwicense</i>		p. 265
7	portulacaceae	Portulacaceae	<i>Portulaca</i> Sp.		p. 156
8	hinahina	Boraginaceae	<i>Heliotropium anomalum</i>		p. 288
9	enaena	Compositae	<i>Gnaphalium sandwicense</i>		p. 358
10	scaevola	Goodeniaceae	<i>Scaevola Taccada</i>	<i>serica naupaka</i>	p. 347
11	ohai	Leguminosae	<i>Sesbania tomentosa</i>		p. 193
12	solanaceae	Solanaceae	<i>Solanum nelsoni</i>		p. 301
13	euphorbia	Euphorbiaceae	<i>Euphorbia</i> Spp.		p. 210
14	chenopodium	Hydrophyllaceae	<i>Chenopodium pekeloi</i>		p. 150
15	hydrophyllaceae	Hydrophyllaceae	<i>Nama sandwicensis</i>		p. 287
16	gentian	Gentianaceae	<i>Centaurium sebaeoides</i>		p. 278
17	lepidium	Cruciferae	<i>Lepidium o-waihiense</i>		p. 166

All page numbers refer to Harold St. John’s *List and Summary of the Flowering Plants in the Hawaiian Islands*, Pacific Tropical Botanical Garden. Memoir No. 1 Lawai. 515 pp

The Shore of Kaluakoi

At 3 o’clock, after having for a long time leaned steadily to the left, we arrived at the edge of the sea, facing the island of Oahu, from which we could make out in the west-northwest a small hilly area. As far as the eye could see on the flat shore where we were, there were only three small isolated huts. We went towards the least shabby of these, with the intention of spending the night. It was occupied by two fishermen and their wives, two couples who were very simple and good-hearted. All that they had in the way of provisions, - some poi, sweet potatoes, and salted fish - they placed before us. Seeing that I was unable to drink the brackish water, which they were accustomed to drink, one of the women ran to fetch from the sand of a hillock a reddish liquid which I found more potable, but it, nevertheless, made me nauseated. Almost at once I felt sick at my stomach which filled me with disgust for the hospitable hut, also infested and infected with cockroaches, not to speak of other vermin. At the risk of sleeping under the stars, I decided to push on farther. In taking leave of my hosts, whose lot seemed to me much to be pitied, I advised them to start removing their penates to some more habitable place. Ah! How far from the mark we were! They replied to me with a sort of animosity, as if they doubted my good sense: **“Why should we think of changing the place of our abode? What place could be better than right here, where the sky almost never sends us rain, and where the sea gives us fish in abundance?”** [emphasis added]

South to Papohaku

At 4:30 p.m. I took leave of these happy mortals to travel to the south... (Remy 1893)

George Cooke settled on Moloka'i in 1908 with his family. He soon moved into the position of manager for the Molokai Ranch after his father bought up the stock in the company. In his book, he recounts early life on the ranch and how they would "break" new mules at Mo'omomi.

At the beginning of our agricultural experiments, we had work mules available. Some of these had already been sold to the sugar plantations. Later, the light weight mares, unsuited for raising riding stock, were bred to a small jack. The light weight mules were much in demand by the sugar plantations for use as pack mules along the Hamakua coast of Hawaii.

The method of training these mules as pack animals was to drive them to Moomomi. Here they were blindfolded and, after the pack saddles were cinched, a bag of sand was loaded on each side. The blindfolds were removed and, after a few cavortings, the mules were tamed down enough to be led back to Kualapuu, where our main camp was located. Their loads of sand were used for concrete. By this method 'two mynahs were killed with one pohaku (stone).' (Cooke 1949:55-56)

Cooke also wrote about burials at Keonelele being from a shipwreck on the western shore of the island. He wrote that John Puaa told him they were Chinese "coolies."

In the middle of what is now Keonelele pasture, there are many skeletons buried in a sandhill about a quarter of a mile from where the road to Ka Lae o ka Ilio crosses the drifting sands. These are the remains of Chinese coolies who were being transported by sailing vessel from China to the west coast of South America. Their ship was wrecked near Kamakaipo. Those who escaped inland died of hunger and thirst. Their bodies were collected by the Hawaiians and buried in the sandhills. This was told to me by John Puaa, a former luna (foreman) of our ranch. (Cooke 1949:106-107)

Daniel Kekahuna also discussed the Keonelele burials in an interview with Kepa Maly and Scott Adams in 1996. His details are very similar to those in Cooke's book cited above.

KM: And then below, that's Keonelele where the sand is pushed up?

DK: Yes.

KM: Keonelele is an important place?

SA: Today, the whole area they call Keonelele, eh?

DK: Yes, but it's not.

KM: So just the low side?

DK: Yes.

SA: Where are the skeletons?

DK: Down there. See where those white dunes are?

KM: Yes.

DK: All inside there, that's burial grounds. They say it's all Hawaiians, but I believe some were the Chinese coolies. Because they were bringing the Pākes to Hawai'i. They came as far as Kepuhi, I think it was, then they had a ship wreck. So they tried to walk, but they couldn't find water. But get water down there. The old Hawaiians, they knew where the water was. The Pākes didn't know, so they died inside there. (Maly and Maly 2003, v. 2:1092-1094)

In Kepa Maly's interview with Lawrence Joao, Sr. in 1996, "Braddah" Joao provides interesting details regarding the burials in the Mo'omomi area.

KM: Yes, let's talk about that. [referencing point on map of Moloka'i] ...In your youth, Māhana like this had old Hawaiian places too?

LJ: Oh yes, yes. But you can hardly see that already, because how many years cattle have been moving on top of that land.

KM: So the land is all...?

LJ: Everything is smashed down. And the closer you go down to the beach now; you go down to Mo'omomi side, so places over grown with kiawe, you can't see anything inside there.

KM: But underneath still has sites, yet?

LJ: Oh yes. Even get the heads over there with the round hole inside the skull, and with the lead... Hawaiians had no more lead before. Somebody must have slaughtered them. But I never heard my father them, or any body say that somebody murdered these people.

KM: So that's Hawaiian graves?

LJ: Yes...

KM: ...So this Keonelele, Mo'omomi, was a known burial area?

LJ: Sure! That's all sacred. (Maly and Maly 2003, v. 2:1102)

William Alanson Bryan visited Mo'omomi in the early 20th century during the research for his book, *Natural History of Hawaii: Being an Account of the Hawaiian People*. He published several photos of Mo'omomi, one of a rockshelter, labeled as "Abandoned cave dwelling in sandstone cliff at Moomomi" and another of fossil root casts, captioned "Exposed fossil root casts, in dunes on Molokai" (Figure 8). Another series of photos show the Mo'omomi landscape, one captioned "General view of the dune area at Moomomi" and another "Erosion of a solidified dune, Moomomi" (Figure 9).

Henry Rudolph Meyer was born in 1855 and was the third child of R.W. Meyer. By trade he was a farmer, but through the years he was also a mail carrier and a police officer. Of all the Meyer boys, Henry was the first to build his own home in Kalae. At some point, Henry Meyer "built a small house at Mo'omomi Beach for family use and later for others who would go to the beach" (Figures 10 and 11) (Meyer 1982:151). Charles Meyer writes about fishing excursions to Mo'omomi.

Fishing for ulua was a great sport for the Meyers. Around 1915 all of the Meyer brothers were able to purchase Model T Fords and on Sundays they would take their families to Moomomi beach to swim and to fish for uluas. (Meyer 1982:152)

It was not until around 1915 when the Meyers were able to relax from ranch operation that they began to go to Moomomi and other beaches to fish. The third generation of Meyers did much more fishing than did their forebears.

A good fishing partner of the author's was Albert Inaba, Principal of the Molokai High School for over 30 years. I recall one occasion in which we went to Hinanaulua (Honey Bee) and hooked over 125 enenui. On another trip to Paulaia beach (Moomomi large sand beach) we hooked 140 papiopio (pompano) or young ulua ranging in size from one to five pounds in less than five hours. (Meyer 1982:247)



PLATE 36. VARIOUS VIEWS ON MOLOKAI.

1. Upper falls of Moaula. 2. Sea-beach at Halawa valley, showing the sacred kamani grove to the left. 3. Hipua-pua Falls. 4. Abandoned cave dwelling in sandstone cliff at Moomumi. 5. Exposed fossil root-casts, in dunes on Molokai. 6. The great temple [heiau] Iliiopai, Mapulehu valley, from slopes above.

Figure 8. Rockshelter at Mo‘omomi (center) and fossil root casts (bottom left) (Bryan 1915:147).

When the homesteads were established in Ho‘olehua, the settlers would go fishing at Mo‘omomi. One of these early homesteaders was Mary Lee who came to Moloka‘i as a child with her family in 1925. As an adult she recounted memories of this time.

...the Waikapuu people knew how to fish so they went down to Moomomi (beach on Moloka‘i) to fish for turtle. Turtle meat, fishing and torching and daytime working on the land. What you have you share, if you had plenty fish you share with others. (Dooley and Mowat 1979:22)

Keesing, in discussing issues involving the Hawaiian Homesteaders on Moloka‘i, refers to a proposal to develop facilities at Mo‘omomi Beach as a way for the upland Hawaiians to access the ocean resources.

Above all, some worthwhile activities for adolescents and young men and women who have finished school seem to be needed. ...A suggestion which would be of benefit to the homesteaders as a whole is that a community rest-house and camping place, with shade



PLATE 37. SCENES ON AND ABOUT MOLOKAI.

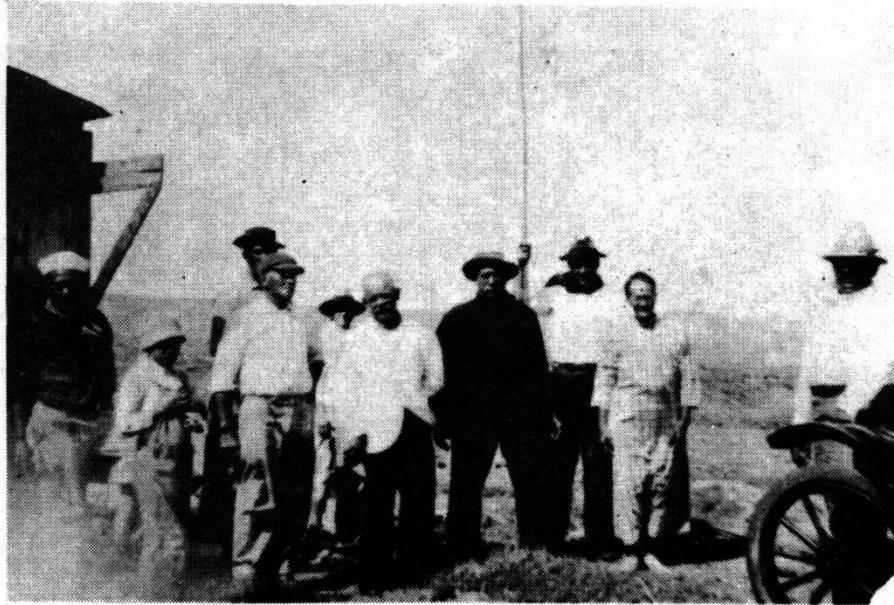
1. Coast along the north-west end. 2. General view of the dune area at Moomumi. 3. Mountains back of Kamalo. 4. Falls at the head of Halawa valley. 5. Gathering coral, Molokai reef. 6. Erosion of a solidified dune, Moomumi. 7. Mountains back of Kaluaha. 8. Erosion of sandstone by the wind and waves.

Figure 9. Mo‘omomi landscape (top center and top right) (Bryan 1915:149).

trees and a playground, be established at Moomomi, a beautiful beach several miles west of Hoolehua, easily accessible and with good fishing; this, too, it is thought, would counterbalance the unusual situation of having Hawaiians living on uplands away from the sea. (Keesing 1936:117)

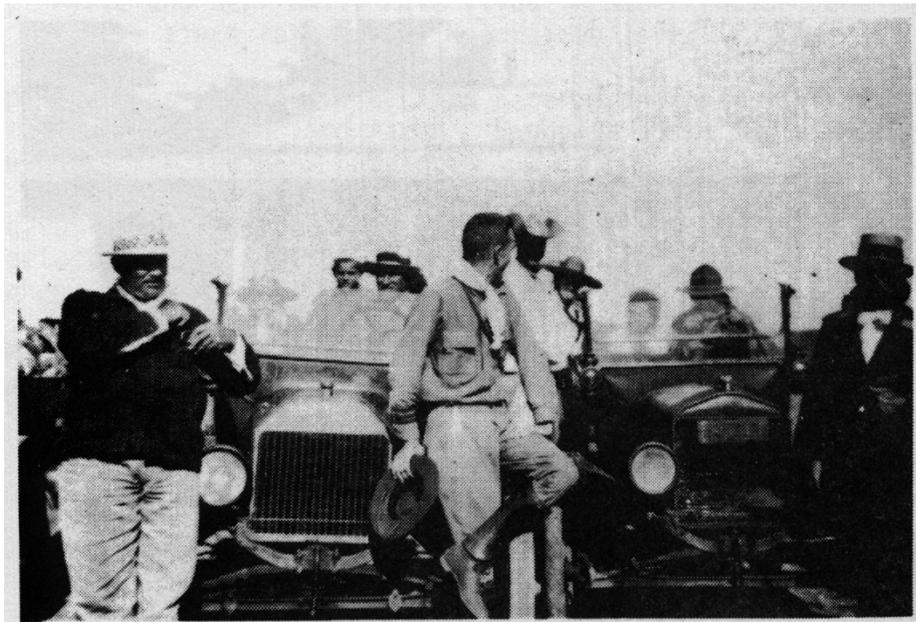
Joseph Dowson, Sr. moved to Moloka‘i in 1941 as a senior in high school. His father was a dentist on the island. Joseph describes activities at Mo‘omomi the day Pearl Harbor was bombed.

I took a group down to Momomi Beach to guard the beach that night for the invasion of the Japanese. This beach is famous on Molokai. We figured this is where the enemy would land. It’s where the canoes take off. You sat and waited for the Japanese. You dug a semi-trench around you and you sat there with your gun all night. After dark, you heard the centipedes. They would come out because they would look for a warm spot. That place was famous for centipedes. In the morning, you would get up in this little dips, and the centipedes would try and crawl up on you—about twenty at a time. It was frightening. I couldn’t stand those centipedes. The worst enemy wasn’t the Japanese. It was those damned centipedes. (Rodriggs 1991)



A FAMILY OUTING AT MOOMOMI - 1915
(From center to right): OTTO S. MEYER, HENRY R. MEYER,
EMMA MEYER KAHINU AND ALBERT A. MEYER, SR.

Figure 10. The Meyer family at Mo'omomi (Meyer 1982:151)



ALBERT A. MEYER, SR. (left), AT MOOMOMI

Figure 11. Albert A. Meyer at Mo'omomi (Meyer 1982:187)

Māhele Land Tenure and Land Ownership

The change in the traditional land tenure system in Hawai‘i began with the appointment of the Board of Commissioners to Quiet Land Titles by Kamehameha III in 1845. The Great Māhele took place during the first few months of 1848 when Kamehameha III and more than 240 of his chiefs worked out their interests in the lands of the Kingdom. This division of land was recorded in the Māhele Book. The King retained roughly a million acres as his own as Crown Lands, while approximately a million and a half acres were designated as Government Lands. The Konohiki Awards amounted to about a million and a half acres, however title was not awarded until the *konohiki* presented the claim before the Land Commission.

In the fall of 1850 legislation was passed allowing citizens to present claims before the Land Commission for lands that they were cultivating within the Crown, Government, or Konohiki lands. By 1855 the Land Commission had made visits to all of the islands and had received testimony for about 12,000 land claims. This testimony is recorded in 50 volumes that have since been rendered on microfilm. Ultimately between 9,000 and 11,000 *kuleana* land claims were awarded to *kama‘āina* totaling only about 30,000 acres and recorded in ten large volumes.

Today, Kaluako‘i is a single *ahupua‘a* land division, but it seems that Kaluako‘i was previously considered a *kalana*. According to Robert King, at the time of the Mahele, "...the *ahupuaas* of Kaluakoi 1, Kaluakoi 2 and the *ili* of Punakou, in the west end of the island were said to be in the *kalana* of Kaluakoi" (1935). Chinen informs us that a *kalana* land division was simply a geographic subdivision, while *ahupua‘a* were land divisions that were personally administered by individuals.

"The largest unit or division of land was, naturally, the island. Each island was then divided into a number of districts called "*mokus*." These districts or *mokus* were geographical subdivisions only, and no administrators were assigned to them. ...The unit next smaller to the district was the *kalana*. This, too, was a geographical subdivision only, and is not of much importance today.

A *moku* was divided for landholding purposes into units called "*ahupuaas*," each of which was ruled by either a chief or a *konohiki*. The ideal *ahupuaa* extended from the sea to the mountains, enabling the chief of the *ahupuaa* and his followers to obtain fish and seaweeds at the seashore, taro, bananas, and sweet potatoes from the lowlands, and forest products from the mountains." (Chinen 1958)

Within the *kalana* of Kaluako‘i, the *ahupua‘a* of Kaluako‘i 1 and 2 were held by Kupa and J. Stevenson, respectively. Both individuals returned their *ahupua‘a* to the Hawaiian Government at some point during the Māhele (Soehren 2010).

Five *kuleana* claims were presented to the Land Commission by residents of Kaluako‘i during the Māhele, all of them living along the southern coastline and not near the project area. None of these claims were awarded by the Land Commission and the entire *kalana* of Kaluako‘i remained with the Hawaiian Government (Hawaiian Kingdom 1846–1848, pp. 274–275, 313–314).

Charles Meyer described the succession of ownership of Kaluako‘i between the Māhele and its acquisition by Charles Reed Bishop in 1875, however he may be mistakenly attributing ownership to the *ali‘i* personally rather than to the Hawaiian Government.

This section of Molokai belonged to the Kamehamehas following the Great Mahele (land tenure revision by Kamehameha III) in 1848. This land was owned by Kamehameha IV and later by his brother, Kamehameha V. When Kamehameha V died in 1872 this land was willed to High Chieftess, Princess Ruth Keelikolani, a half sister of Kamehameha IV and V and a cousin of Bernice Pauahi Bishop. The West Molokai Section is known today as

the Kaluakoi lands and these lands were given to Mr. Charles R. Bishop in 1875 as he was the husband of Bernice Pauahi Bishop, the daughter of Pahi and Konia, and the last descendant of the Kamehameha dynasty. (1982:6)

In 1875, Charles Reed Bishop obtained a Land Grant from the Hawaiian Government (L.G. Number 3146) and purchased the entire 46,500 acre *ahupua'a* of Kaluako'i. Difficulties with the ranch eventually prompted Bishop to sell the property.

When the ranch seemed greatly burdened by problems such as frequent droughts, and loss of cattle and sheep due to sickness and poor reproductive performance, Mr. Bishop decided to have the Trustees of the Bishop Estate sell the Kaluakoi lands and reinvest the proceeds. (Meyer 1982:106)

On February 2, 1898, the Bishop Estate ranch lands, totaling over 60,000 acres by then, were sold at public auction for \$251,000 to Arthur Daggett McClellan. McClellan purchased the property for the Hartwell Company (*Hawaiian Star* 1898). The new Molokai Ranch Company was then incorporated on February 5, 1898 with Alfred S. Hartwell as president. The other members were Arthur D. McClellan, Alfred W. Carter, W. R. Castle and Olaf Sorenson. No stock in the company was offered for sale (*Hawaiian Star* 1898).

The project area lands were later purchased by The Nature Conservancy, who established the Mo'omomi Preserve in June of 1988. The purpose of the preserve is "to protect the most intact coastal sand dune ecosystem in the main Hawaiian Islands" (The Nature Conservancy 2011). The preserve includes 921 acres from sea level up to about the 210 m (690 ft.) elevation (Figure 12). The landscape "is characterized by sea cliffs...windswept sand beaches, a prominent foredune, and rows of unconsolidated upper sand dunes just inland of the beach" (The Nature Conservancy 2011).

Historic Maps

Historic maps and photos help to paint a picture of Mo'omomi in years past and illustrate the changes or lack of change that has taken place in the region. The earliest map found for the study area is a Hawaiian Government Survey map (Figure 13). It shows place names along the coast, as well as topographic features like beach and cliff zones, and the extent of sand deposition inland. A well and a house are depicted near Mo'omomi Bay, and a windmill and possible water trough are illustrated inland.

A map from the same era depicts the water resources on the island of Moloka'i (Figure 14). Like the former map, this one shows place names along the coast and the extent of the sand zone. An "Old Well" is labeled near the coast, and what possibly says "house" is written near the well. What appears to read "Mo'omomi Well and Wind Mill" is shown in the vicinity of the windmill, suggesting the possible trough in the former map symbolized a well. A dashed line that skirts the coast and heads inland after the windmill probably represents a road or trail.

A 1922 USGS quadrangle shows the area in further detail (Figure 15). The region appears a bit more modernized, with Kawakiu Road and Kualapuu Road shown. A storage tank is illustrated at the end of Kawakiu Road, and the windmill is still depicted. The house and well at Mo'omomi can no longer be seen, however. A 1952 USGS quad shows even further development of the roads in the vicinity of Mo'omomi, and the windmill is still labeled (Figure 16).

On a 1968 USGS quad, an alternate route to Kaiehu Point was added on the west (Figure 17). The coastal road at Mo'omomi Bay now continues past Naaukahihi, but the east-west connector road inland of Kawahuna is missing. The windmill is still shown but is now labeled at "WT."

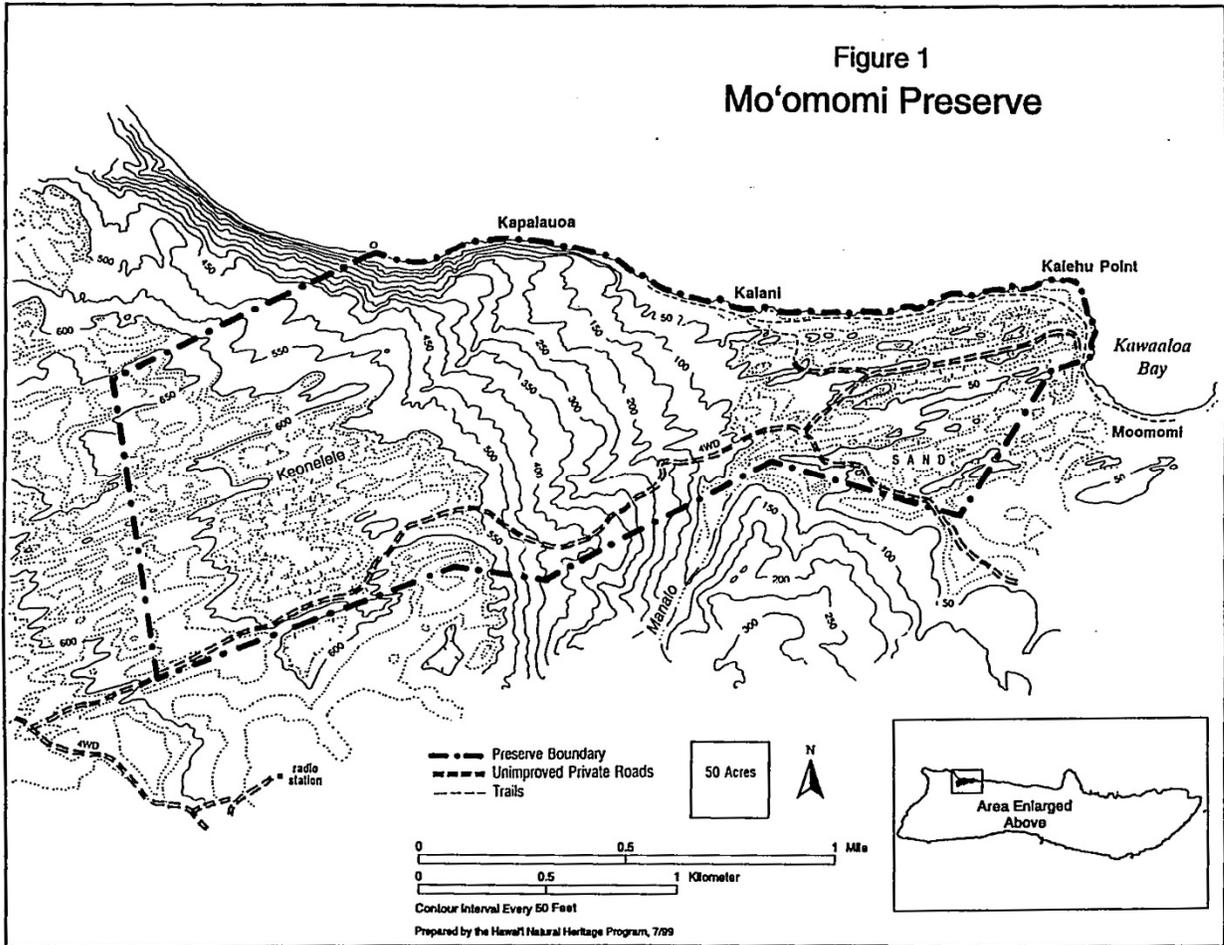


Figure 12. The boundary of the Nature Conservancy’s Mo’omomi Preserve (after The Nature Conservancy 2011).

The final map presented dates to 1983 (Figure 18). On this map there is a distinction between roads and 4WD trails, so the network of thoroughfares in the region can be seen in more detail. Two radio towers are depicted inland of Kapalauoa, and the windmill is replaced by a corral.

Historic Newspaper Articles

A search was conducted for newspaper articles containing references to Mo’omomi, including the various place names and features of the area. For the English language newspapers, excerpts are taken from the longer articles, as the reader is referred to the original source for the full text. A long list of Hawaiian language newspaper articles pertaining to Mo’omomi was compiled. It is beyond the scope of this project, however, to translate them all. The list is provided in Appendix H for future research, and a selection of key articles are each summarized in the section below.

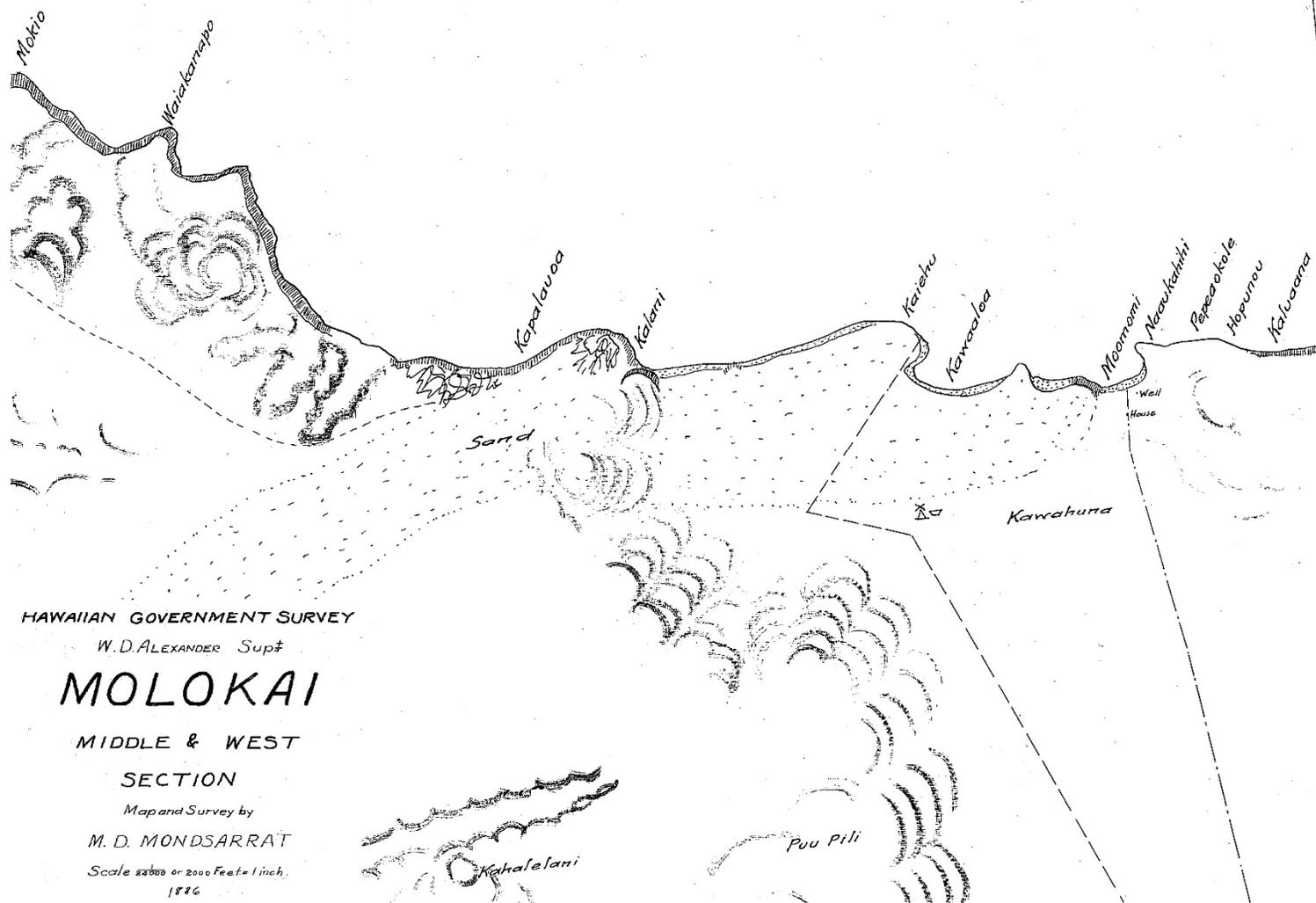


Figure 13. Portion of Hawaiian Government Survey Map of Moloka'i (Monsarrat 1886).

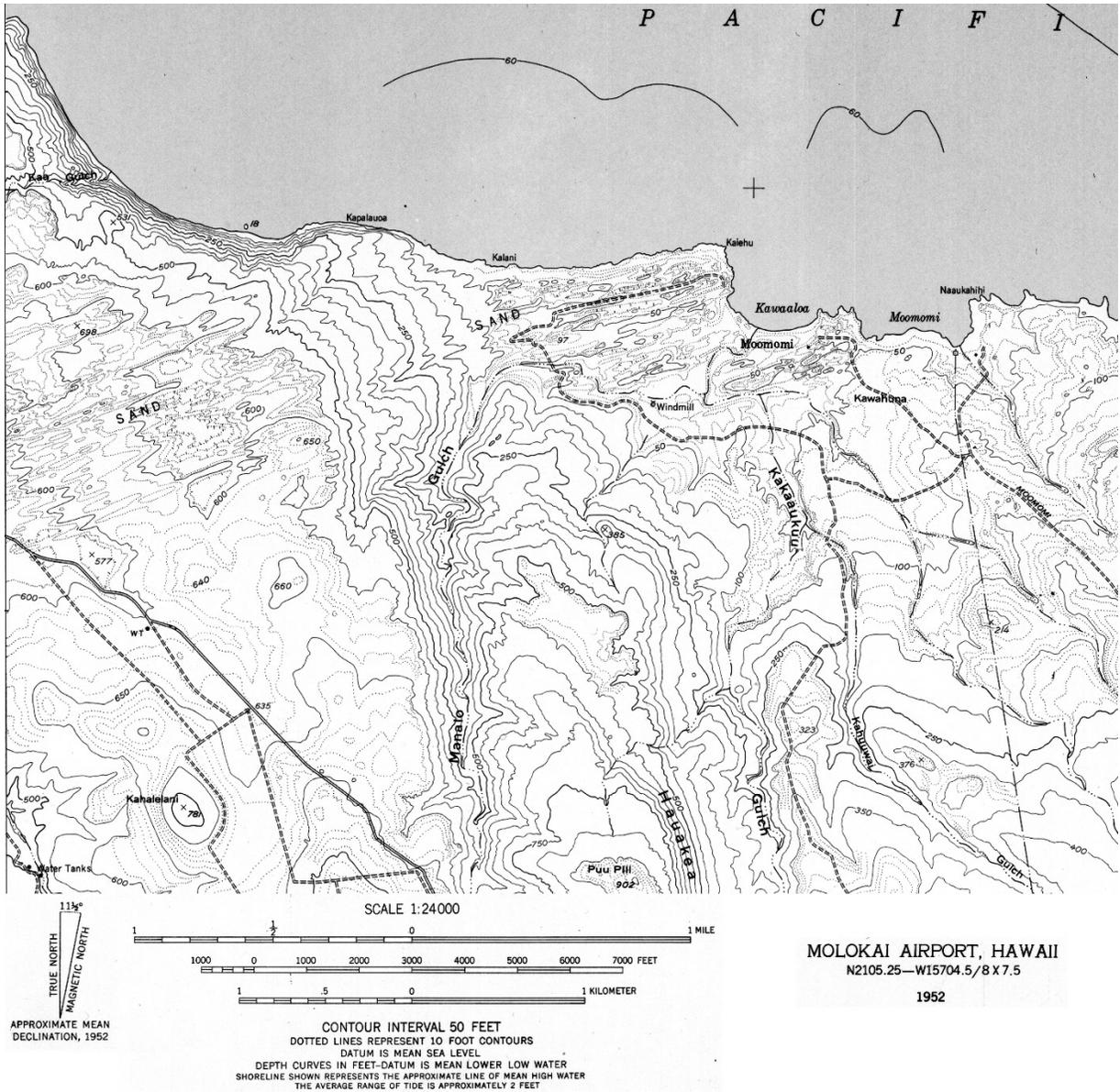


Figure 16. Portion of Molokai Airport Quadrangle (USGS 1952).

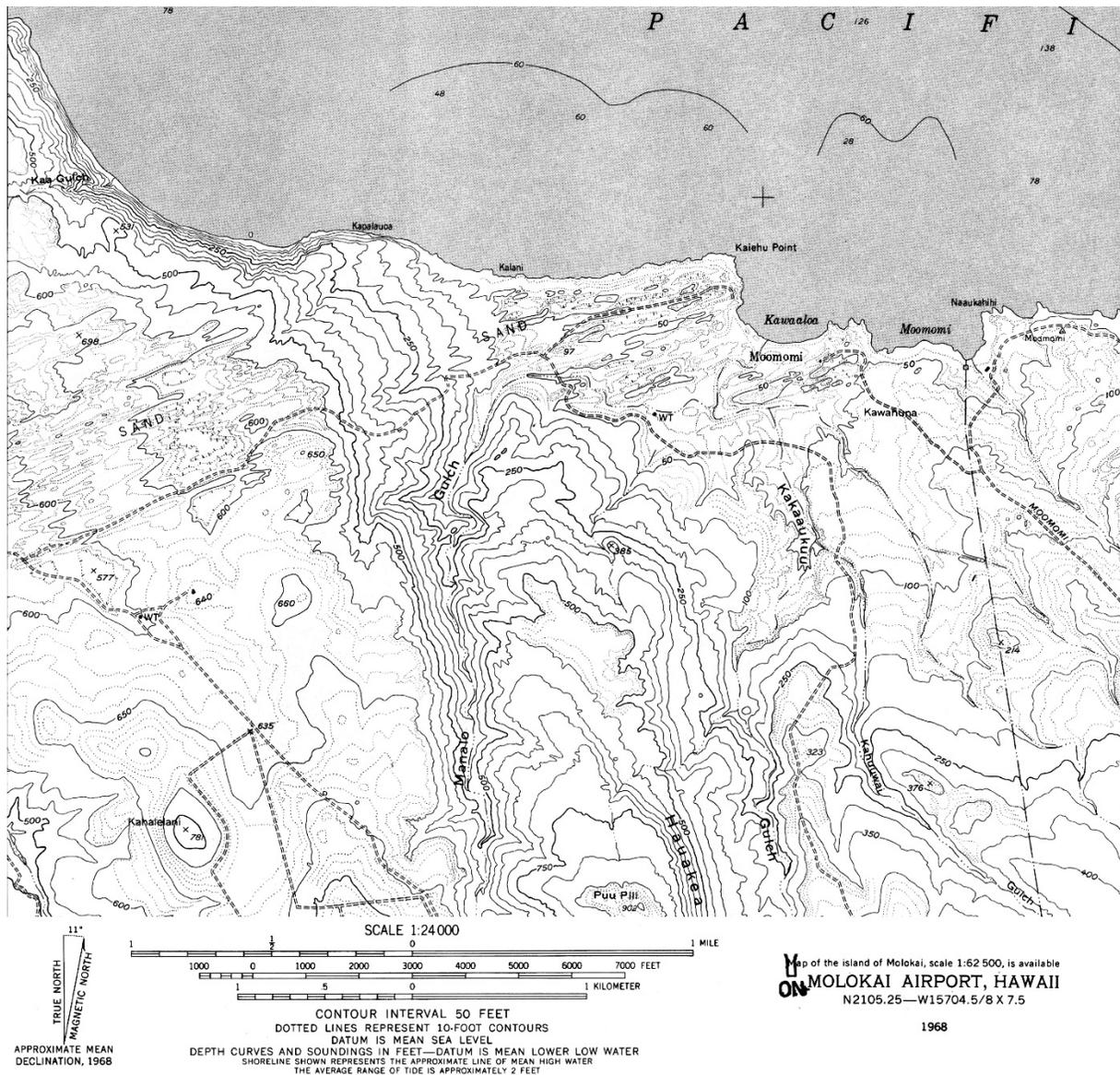


Figure 17. Portion of Molokai Airport Quadrangle (USGS 1968).

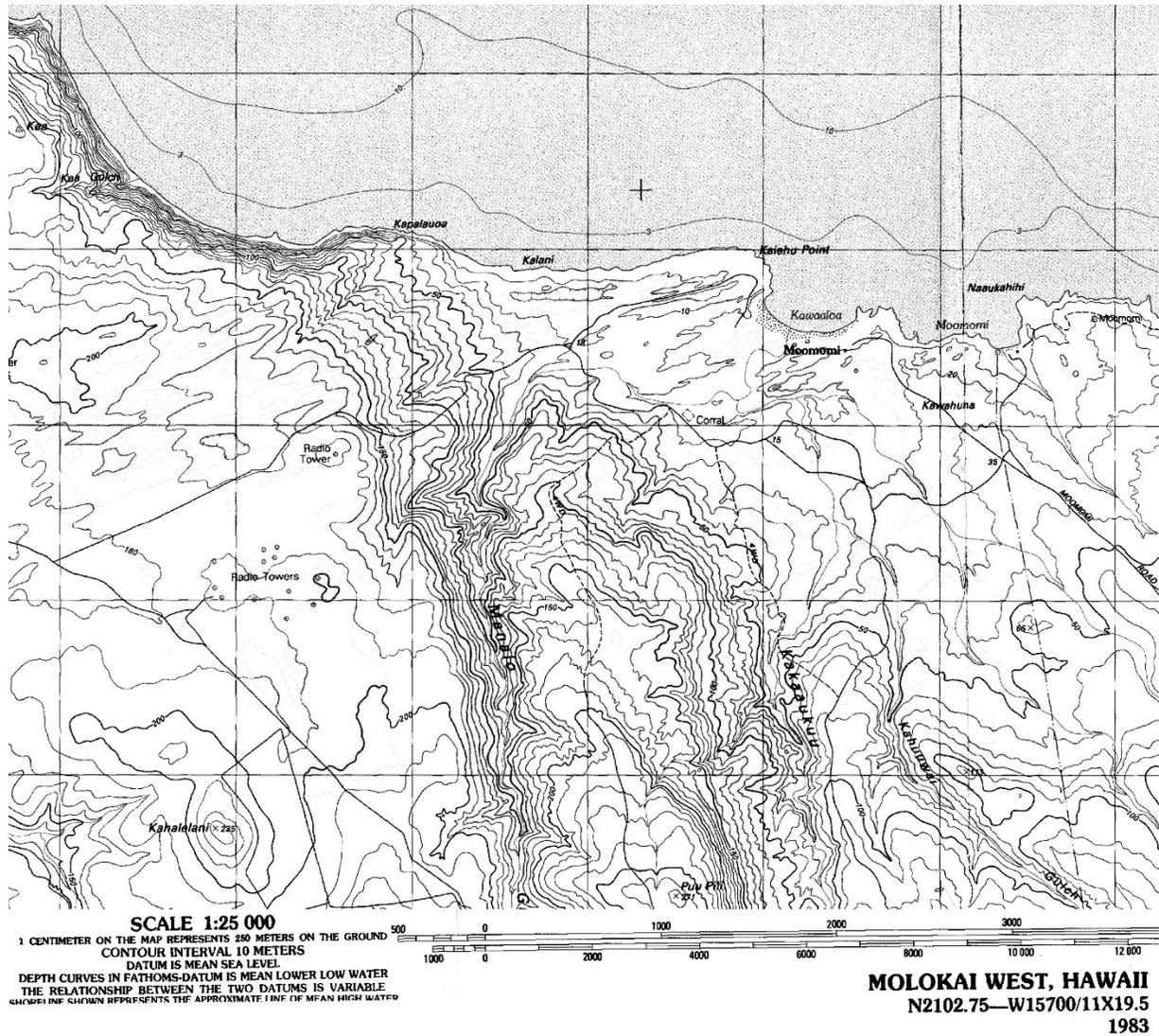


Figure 18. Portion of Molokai Airport Quadrangle (USGS 1983).

English Language Newspapers

- 1859 The bark *Jacob B. Lancaster* sank off of Mo'omomi in July of 1859. A series of stories appeared in the local papers, primarily *The Polynesian*, detailing the accident and subsequent attempts at salvaging her cargo.

THE PACIFIC
Commercial Advertiser.

THURSDAY, JULY 14.

NOTES OF THE WEEK.

LOSS OF THE BARK "JACOB B. LANCASTER."—On Monday afternoon, July 11, a boat arrived at this port, containing the captain, officers and crew of the American bark *Jacob B. Lancaster*, which foundered off Molokai on the 10th. Capt. Small has furnished us with the following particulars. The *Lancaster*, left San Francisco on the 28th of June, bound to Sydney and Melbourne, with a cargo consisting of 7504 bags of rice, 333 hbds. of ale and 50 flasks of quicksilver, manifested of \$32,000. After leaving San Francisco, had strong northwest winds to lat. 30, when the trades commenced. On the 8th of July, the vessel was found to be leaking, there being two feet of water in the hold when the leak was discovered. She was easily kept free, however, by the pumps, but her course was changed, and she was headed for Honolulu, in order to ascertain the cause of the leak and repair damages, if necessary. On Sunday, the 10th of July, about 12, M., the vessel being then abreast of Molokai, the leak was found to have increased, and on sounding, five feet of water was found in the hold. The pumps were manned with all the crew, but the water continued to gain on them, and on looking into the hold, the water was found within eighteen inches of the decks. The boat was then got out, the chronometer, ship's papers and a few provisions put into it, and the bark headed for the shore. After the officers and crew had entered the boat, it was found impossible to lie-to with any safety by the vessel, owing to the heavy sea. They therefore pulled in for the shore, the bark heaving in shore also. The coast here being very bluff, they had to row westward some fifteen miles before they could find a place to land. Before reaching the shore, the bark careened over and disappeared, but whether she sank in deep water or struck the rocks first, and went over, the captain does not know, but thinks she must have struck bottom and then sank

in deep water, as the shore is very bold. Immediately on landing, the captain procured a horse and rode back to where he supposed the vessel was left, but could discover no trace of her. After remaining on Molokai over night, where they were kindly treated by the natives, they set sail in their boat and reached this port about 4 P. M.

The *J. B. Lancaster* was owned in Philadelphia, was six years old, an extreme clipper model, and cost originally \$85,000, but was insured in Philadelphia for \$20,000. We cannot learn that there was any insurance on the cargo, which was owned in San Francisco or Sydney, about \$15,000 of it being shipped by Daniel Gibb & Co.

(Pacific Commercial Advertiser 1859)

1895 C. M. Hyde relates that the “natives fish with a net” at Mo‘omomi, but that it is a dangerous occupation as evidenced by the numerous skeletal remains exposed by the wind in the sand.

Near this Moomomi fishing station the land projects into the sea, forming a cove. But a canoe could not be managed easily on the turbulent waters amid the rocks that protrude above the waves. The natives fish with a net, but manage it by swimming hither and yon. That fatal accidents are incident to this hazardous plan of fishing would seem to be indicated by the many skeletons that the winds are continually excavating from the sandy point near by, which was apparently a burying ground in the olden times.

(Hyde 1895)

Hyde, in his “Rambling Notes on Molokai,” describes an underwater spring at Mo‘omomi Bay where “the natives get their drinking water...when occupying the spot temporarily as a fishing station.”

If in the fissure between two lands, Kalulakoi and Palsau, artesian wells could strike a water bearing stratum and bring water to the surface, the land that is not worth more than ten cents would be worth a hundred dollars an acre. That such a project is feasible and might be successful would seem to be indicated by the fact that at the northern end of the fissure is a spring beneath tide level. The natives get their drinking water there when occupying the spot temporarily as a fishing station.

(Hyde 1895)

In his paragraph on Keonelele, Hyde gives a very poetic description of seeing the sands blown in the wind saying that “the clouds of sand, as the sun strikes them, have the appearance of flames of fire.”

About half-way across the land of Kaluakoi, from north to south, rises a hill, Kahalelani, and from its top the eastern end of the plateau lies spread out, all good grazing land. West of this hill, across the land from north to south, stretches a line of yellow, shifting sand, Ke one lele. The clouds of sand, as the sun strikes them, have the appearance of flames of fire.

(Hyde 1895)

Hyde speculates that the footprints at Kalaina Wawae, or as he wrote “Ka laina wawae,” were formed when the sand was soft and subsequently hardened, preserving the footprints in sandstone. He offered the alternative possibility that they were natural formations simply having the appearance of human “foot-steps.”

Ascending from Moomomi to the ledge that forms the eastern boundary of the land of Kaluakoi, the traveler comes upon what the Hawaiians call “Ka laina wawae.” On what was once a sea beach, now hardened into solid rock, are human foot-steps or some of nature’s wonderful simulations of human forms. A slab or two might be removed and kept at the Bishop Museum, for exhibition or scientific investigation.

(Hyde 1895)

1897 One of the earlier articles discussing the potential sale of the Molokai Ranch appeared in the *Hawaiian Star* on December 21, 1897. The plan to start a sugar plantation was even proposed at that time.

THE HAWAIIAN STAR.

DECEMBER 21, 1897.

WANT TO BUY THE RANCH

HAWAIIAN CAPITALISTS MAKE A
GOOD OFFER.

For the Bishop Ranch on Molokai—
Will Start a Sugar Plantation—Trustees
May Sell.

The trustees of the Bishop estate
are considering the proposition of selling
the big ranch on Molokai belonging
to the estate, at public auction.

They have put an upset price on the property of \$150,000, and are now waiting to hear from the attorneys to whom was submitted for interpretation a provision in Mrs. Bishop's will concerning the ranch. There is every reason to believe that a favorable answer will be received from the counsel.

An offer has already been made to the trustees for the property by Hawaiian capitalists. The amount of this offer is the same as is required as the upset price. From what can be learned at this early period the would be purchasers contemplate starting a sugar estate, providing water can be secured by wells.

The Bishop ranch comprises about two-thirds of the island of Molokai. There are in the neighborhood of 86,000 acres owned in fee simple, while thousands of acres of land are leased. The ranch is well stocked and well equipped. The late Robert W. Meyer, formerly superintendent of the Molokai leper settlement, was in charge of the big estate at the time of his death. George J. Campbell is superintending the ranch at the present time.

Should the sale go through, the lands owned in fee simple, leases, the stock, buildings and everything in connection with the ranch, will be included in the upset price named.

The trustees are in meeting this afternoon and perhaps the Molokai ranch matter will come up.

(Hawaiian Star 1897)

1898 *The Pacific Commercial Advertiser* ran an article in the January 7, 1898 issue, describing the announced sale of Molokai Ranch. It is interesting to see the detailed listing of lands, including the 46,500 acre Kaluako'i parcel (Royal Patent 3146) which had been purchased from the Hawaiian Government by Charles Reed Bishop in 1875.

MOLOKAI RANCH

It Is to Be Offered at Auction
Here Feb. 2.

DECREE READY TO SIGN

Trustees to Have Consent of Court.

A Great Estate - Lands and
Stock—Upset \$150,000.

In the Court for the First Circuit this morning, Judge W. L. Stanley will sign the decree authorizing the sale of the Mo'okai ranch of the Bishop estate. This is the most extensive property put upon the market in the Islands for many years, if there ever was such an offer before. The trustees, with the consent of the Court, will have the sale at auction in Honolulu on the 2d of February.

The Molokai ranch comprises nearly 80,000 acres of land in fee simple and more than 20,000 of crown lands under lease for thirty years from January 1, 1888. There are more than 23,000 head of live stock on the place. Here is a description in detail of the property:

	Estimated Area—Acres.
Royal Patent 3146, Ka'ua-koe	46,500
L. C. A. 11216, Nalwa and Leles	5,909
Royal Patent 6824, L. C. A. 7755½, Kahanui, Royal Patent 2557, Kipu and Manowainui	2,450
Royal Patent 3533, Kaulakakai	5,213
(Except 27 acres reserved for Homestead lots).	
L. C. A. 7779b, Makaka-paia	1,425
L. C. A. 8559b, Apana 28, Kawela uplands	7,700
L. C. A. 2937, Iloili.....	70

The above areas are approximately only.
Crown Lands under lease for a term of thirty years from January 1st, 1888, at a rental of \$1,200 per annum.

	Estimated Area—Acres.
Palau and Leles (3 Apanas)	11,258
Ka'amaula	6,747
Kapaakea	2,178

	Approximately.
Estimated number of cattle...	4,500
Estimated number of sheep..	14,500
Estimated number of horses..	170
Estimated number of goats..	4,000

The 2d of February will be on a Wednesday and the sale will be at noon at the mauka entrance to the Judiciary building. It will be in charge of Henry Smith, Commissioner. Maps of the property will be shown at the Bishop Estate offices, near the Bishop & Co. bank on Merchant street. The upset price will be \$150,000.

Terms Cash; or at the option of the purchaser not more than two-thirds

The 2d of February will be on a Wednesday and the sale will be at noon at the mauka entrance to the Judiciary building. It will be in charge of Henry Smith, Commissioner. Maps of the property will be shown at the Bishop Estate offices, near the Bishop & Co. bank on Merchant street. The upset price will be \$150,000.

Terms Cash; or at the option of the purchaser not more than two-thirds of the purchase money to be secured by mortgage on said premises for a term not exceeding five years, drawing interest at the rate of six per cent per annum.

All moneys payable in Gold Coin of the United States of America, and deeds at the expense of the purchaser. Sale subject to confirmation by the Circuit Court of the First Circuit.

At periods for several years efforts have been made to have this ranch placed upon the market. Several syndicates and individuals have expressed the intention of bidding. One combination—perhaps all of them—is said to have the project of conducting the ranch as a modern stock and dairy farm well under organization.

(Pacific Commercial Advertiser 1898a)

The auction for Molokai Ranch was held on February 2, 1898 and reported in both *The Evening Bulletin* and *The Hawaiian Star* the same day. *The Pacific Commercial Advertiser* ran the story the following day. The "lively bidding" is described and the property was ultimately sold with a winning bid of \$251,000 going to Arthur D. McClellan, a wealthy capitalist from Boston.

FEBRUARY 2, 1898.

MOLOKAI RANCH IS SOLD

Some Lively Bidding at the Judiciary Building.

Finally Knocked Down to A. D. McClellan for Two Hundred and Fifty-one Thousand and Dollars.

There was a very large attendance at the sale of the Molokai ranch property at the Judiciary building at noon today and capitalists were as plentiful as flies in one of the trams. Acting President Cooper was there as were the other three members of the Cabinet and the Chief Justice and his two associates on the bench. In the crowd were noticed B F Dillingham, Chas S Desky, W F Allen, J A McCandless, H W Schmidt, J S Walker, J A Haslinger, J I Dowssett, Geo R Carter, Judge A W Carter, J Marsden, Cecil Brown, H M von Holt, Judge Stanley, C A Brown, Theo H Davies, A Hocking, Mark Robinson, Robert Lewers, Col McLeod and many others prominent in business and government circles.

Promptly at noon Auctioneer Morgan read off the terms and conditions of the sale and description of the property included in the ranch. He was followed by Commissioner Henry Smith who gave notice on behalf of the trustees of several small parcels of land which were excluded from the sale, having previously been deeded to the late R. W. Meyer. Mr. Smith also stated that the trustees reserved two acres at Kaunakakai for fifty years to be used as a public landing place and, lastly, that the trustees sold only such rights as were vested in them and would give no covenants in the deed.

The auctioneer then announced that he was ready for bids, following it up with the announcement that \$150,000, the upset price, had been bid.

Judge Carter asked whom by and the auctioneer held that he was not obliged to give the name of the bidder.

Judge Carter insisted that he was and offered the upset price himself.

The auctioneer entertained the bid but immediately afterwards said \$151,000 had been offered.

Judge Carter again insisted on his right to hear the bid made and to know who was bidding against him.

Mr. Morgan again ruled against him and refused to disclose the name of the bidder.

W. A. Kinney, counsel for the Bishop Estate, who was present was appealed to but refused to interfere, saying that any rights would be preserved by entering a protest, which was done.

The bidding then went between Judge Carter and his unknown opponent by raises of \$1000 at a time until \$210,000 had been offered. By that time the unknown bidder had been discovered by most of those present to be C. S. Desky, who raised his next bid to \$215,000. Judge Carter dropped out of the bidding at this point and a stranger took it up, raising Mr. Desky another \$1000.

Desky quickly raised \$5000 and the stranger another \$1000 and thus it went on until Mr. Desky made his last bid of a quarter of a million dollars. The stranger promptly raised the bid to \$251,000, and Mr. Desky said his limit had been reached. The property was then knocked down to the stranger, who gave his name as A. D. McClellan.

Mr. Desky refused to state for whom he was bidding, other than that it was for Bruce Waring & Co., but it is generally understood that he represented a syndicate of local capitalists.

Mr. McClellan, who bought the property, is a wealthy capitalist of Boston, who arrived here just two days ago. He was here about a year ago and looked over the property. He is said to be the gentleman in whose interest Judges Hartwell and Carter have been acting of late.

(Evening Bulletin 1898)

THE HAWAIIAN STAR.

HONOLULU, H. I., WEDNESDAY, FEBRUARY 2, 1898.

THE BIDDING WAS LIVELY

THE MOLOKAI RANCH BROUGHT
\$251,000.

Arthur D. McClellan Purchases It for
the Hartwell Company—Charles S.
Desky was Strong Opposition.

The Molokai ranch was sold at noon today to Arthur Daggett McClellan, for \$251,000. Charles S. Desky, representing a strong company of capitalists, was in the race for the property up to the last moment, but when he offered \$250,000 he reached his limit, and allowed the successful bidder to take the big ranch for a sum that was but one thousand dollars higher.

When Auctioneer Morgan climbed up on top of a chair in front of the Judiciary building this noon to call for bids, there were some two or three hundred of the city's most representative men in attendance. Special Commissioner Henry Smith read to the assemblage the various bits of properties that had previously been sold by the trustees of the Bishop estate, as well as the several small grants that had been made from time to time. He then pointed to the map which was suspended in the hall and explained the property that was offered for sale. There were over 60,000 acres in fee simple and about half that number of acres held in lease. At least one-third of the purchase price would be required in cash and the other two-thirds to be secured by mortgage and payable within five years' time.

(Hawaiian Star 1898)

Mr. Morgan then called for bids. Judge Alfred W. Carter mentioned the upset price, \$150,000, as a starter. Charles S. Desky bid \$155,000. Judge Carter raised a thousand and Mr. Desky saw him. Then Judge Carter wanted to know who was bidding, and the auctioneer replied that he would learn that when the property was sold. But the judge insisted that he had the right to know and entered a protest. Attorney Kinney for the trustees noted the protest.

The bidding then went on, the price rising steadily one thousand dollars at a time. When it reached \$195,000, Mr. Desky jumped to \$200,000. But this did not discount Judge Carter and he went one thousand higher. Desky mentioned \$205,000, and Carter said \$206,000. Desky unhesitatingly went to \$210,000, and Carter bid \$211,000.

At this stage of the bidding Mr. McClellan, who was standing near Judge Carter, held a hasty conference, and the former continued the bidding. Mr. Desky went to \$250,000, and Mr. McClellan promptly named \$251,000. The bidding then stopped and the property was knocked down to the highest bidder.

THE RANCH IS SOLD

A. D. McClellan of Boston
Pays \$251,000 for It.

Large Real Estate Deal—Rapid Bidding Runs Price Up—Mr. Desky's Quarter Million.

A quarter of a million dollars land deal was made yesterday when Henry Smith sold at auction, in front of the Judiciary building, that piece of property known as the Molokai ranch, belonging to the Bishop estate. The upset price was \$150,000. The property sold for \$251,000, just \$1,000 more than C. S. Desky had bid. Beginning at \$5,000 advance on his opponent's figure, Mr. Desky had gradually come down to \$1,000 a raise.

Jas. F. Morgan officiated as auctioneer. The sale began at noon as it was advertised and drew a large crowd of business men and capitalists, many of whom were there, not to buy, but because of their interest in such a large land deal. The price at which the ranch sold represented only a part of the money to be invested, as it will take a small fortune to run the ranch and put it in condition.

It had been understood on the streets for some time that a number of men had banded themselves together to obtain possession of this valuable property. It was said that the combination was ready to put up a handsome amount rather than lose the ranch.

When the sale began on the announcement of the auctioneer that he had been offered an upset price of \$150,000, Judge A. W. Carter insisted that the name of the bidder be given in order that the others who were after the property might know whom they were fighting. It was his opinion that he was the bidder himself and he again offered the same price. The auctioneer accepted the bid but stated at once that he had been offered \$151,000, and called for other bids when Judge Carter again insisted that the name of the opposing bidder be given. The sale went on and the name of the unknown bidder was not given.

C. S. Desky also entered the field against Judge Carter. The bidding was confined to these two and they soon ran the bid up to \$225,000, at which price, Judge Carter dropped out of the field. It looked for a moment as if Mr. Desky would get the ranch at that figure, but Mr. A. D. McClellan, who arrived on the Australia from Boston and whose interests Judge Carter has been representing, began bidding against Mr. Desky as soon as Judge Carter had finished.

The price was soon run up to \$250,000. This was Mr. Desky's figure and he went no higher. The ranch was then knocked down to Mr. McClellan for \$251,000.

1922 Kenneth Emory wrote an article on the footprints made in the lava on the slopes of Kahikinui in Maui. In that article he states that the footprints at Mo‘omomi were chipped out of the coral “within the last hundred years.”

MAUI NEWS, FRIDAY, JUNE 2, 1922.

Foot Prints in Maui Lava Flows

(By K. P. Emory of Bishop Museum)

For years natives have told stories of foot prints in the lava flows of Kahikinui, Maui, on the slopes of Haleakala. The most recent of those flows is hundreds of years old. Were there people in those days to flee before the advancing lava? There could be no better proof than human foot prints made in the lava while it was still scorching hot but plastic.

J. V. Marciel of Kaupo took K. P. Emory and T. K. Maunupa, who were recently on Maui in behalf of the Bishop Museum, to the locality of those strange foot prints.

Perhaps Hand Carved

But not among the whole 30 prints is there a single natural progression. It doesn't seem possible that people who made these prints either stood or walked or ran. It is Emory's belief that they sat on the hard pahoe-hoe, perhaps a hundred years ago, and chipped them in the rock, as natives have chipped foot prints in the coral at Moomomi, Molokai, within the last hundred years.

But unlike the foot prints at Moomomi, these of Maui are exactly proportionate to the feet of native children.

(Emory 1922)

Hawaiian Language Newspapers

Note: Articles appearing in the Hawaiian newspapers generally did not contain diacritical marks ('okina and kahakō), and are presented here as found. Only excerpts are listed for longer articles and the reader is referred to the original sources for the complete text.

1861 In this article regarding cattle rustling on Moloka‘i, the thief claims it is turtle meat from Mo‘omomi. Upon further examination the thief admits that it is stolen beef.

“No ka Aihue.”

E ka Hae Hawaii e---Aloha oe:

Ke hai aku nei au ia oe, i kekahi hihia nui i hookolokoloia, ma ka aha apana o Molokai no ka aihue bipi. He kanaono ka nui o ka poe i hoopai ia, a he poe hoahanau kekahi oia poe aihue, a he mau Luna Ekalesia kekahi oia poe; ua hui pu a hana i kela hewa aihue; a ma ka

hookolokolo aha, ua hookuu ia kekahi poe, a ua hoopaa ia kekahi poe; o kekahi luna o ka ekalesia kekahi i hoopaa pu ia e ua aha la.

Eia ke kumu o ka ike ia ana o keia poe aihue. Ua haohao nui na haole mea bipi i ka nalowale o na bipi, e holo ana ma Kalae ma ka puai komohana o Molokai. A i na la hope iho nei o kela makahiki i hala iho nei, a malaila wau, a ua nalowale kekahi o ka'u mau bipi, a ia'u malaila, e nene ia ana ka aihue bipi, a he olelo ano e ke olelo ia ana. He io honu no Moomomi, a ua niele aku au, a ua hu mai ka haina he io bipi aihue, nolaila, ua hoopii ia keia poe imua o ka ahahookolokolo no ka aihue. (*Ka Hae Hawaii* 1861)

1870 Maohelaia on Moloka'i is said to be a place of wandering spirits, of friendless spirits.

He wahi i oleloia ko na uhane auwana,
o Kamaomao ko Mani, o Uhana ko Lunai, o
Maohelaia ko Molokai, o Mana o Kauai, o
Halalii ko Niihau, a ma keia mau wahi e
auwana hele ai na uhane makamaka oia.

(Kamakau 1870)

1875 The “spring of Mo‘omomi” is mentioned in this article by Paheekauai published in 1875. This spring can be seen from Maunaloa.

NA MEA HOU O MOLOKAI.

NO MAUNALOA.

O ka alua keia o na mahele aina nui o Molokai nei, oia kahi e nana pono aku ai ia Oahu, malaila ka lae o Kalaau a me Kaluakoi, a malaila no na lehua o Kaana a me ka punawai o Moomomi, aia no malaila kahi o Kalalapahele i hooipo ai me Kepo mai tele, i olelo ia ma na kaso Hawaii o ka poe malibini i aia ike ole ia Molokai nei, e hoomaano iki i keia mau kuhikuhi, ka cakuu hawa hehehe.

R. K. PAHEEKAUAI.
Kaanakakai, Molokai, Iulai 29 1875.

(Paheekauai 1875)

No Maunaloa.

O ka alua keia o na mahele aina nei o Molokai nei, oia kahi e nana pono aku ai ia Oahu, malaila ka lae o Kalaau a me Kaluakoi, a malaila no na lehua o Kaana a me ka punawai o

Moomomi, aia no malaila kahi o Kalaipahoa i hooipo [?] ai me Kapo mai lele, i olelo ia ma na kaa Hawaii e ka poe malihini i ano ike ole ia Molokai nei, e hoomanao iki i keia mau kuhikuhi, ka oukou kauwa haahaa.

R K PAHEEIKAUAI.

Kaunakakai, Molokai, Iulai 29 1875.

(Paheekauai 1875)

In an article describing a tour over Moloka'i, the commanding view from Maunaloa is described. The party left there for Mo'omomi at 12 o'clock, riding on horseback on the plain of Maohelaia. From there they saw the plains of Kaiolohia and Ulaokalaeloaikalepoakamakani, as well as Keonelele spread out on the plain of Papohaku. They arrived at Mo'omomi at 12:30 before setting out for Puupaneenee [a place along the *pali* in Kalae by the Kalaupapa Lookout], arriving there at 3 p.m.

Ka Nupepa Kuokoa

HONOLULU, AUGUST 21, 1875.

halele ia Palaa no Maunaloa ma ka hora 9 a. m. hiki i luna oia mauna noua na ea huinui oiuola maikai, i ka hora 11 a. m. hiki makou ilaila, na piha ko makou ike ana i na aso a pau o ka sina o Kalae, e ike ana makou i ka aso hitina o ka moku-puni Oahu a waiho wale imua o makou me he mea la e uae mai ana ka ua mea o ke koke, e ike ana hoi ia Maui o Kama a me Lanai a ke Aea ua hele mai la luna a koke ke imua o makou oiai e ku ana makou i luna o Maunaloa. Halele ia Maunaloa no Moomomi ma ka hora 12, e hoo-buli ana i na lio i luna o ke kula o Moohalaia e uana ana hoi i ka waiho kahela mai a ke kula o Kaiolohia a me ke kula o Ula-kaleloaikalepoakamakani, i ka waiho mai hoi a Keonelele me he kumoena la i hohola ia i ke kula o Papohaku. Aole hoi auanei oe e manao iho ia ike ana la, aia na wahi kanaka i ka huki a ka ihu o ka lio. Hiki ma Moomomi i ka hora 12½, halele ia laila ia hora no no Puupaneenee, e kiei ana i ka pali o kuu uia hana hiki i laila i ka hora 3 p. m.

(Ka Nupepa Kuokoa 1875)

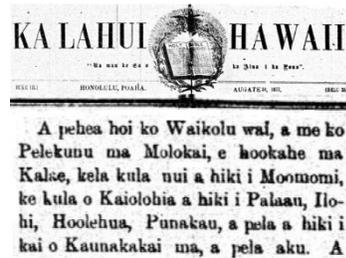
1876 The places along the north shore of Moloka'i are noted as the *Kilauea* passes by, Mo'omomi among them, before Kalaupapa came into view.

Ua ike pono aku la makou i ka aina e waiho mamao mai ana, a e kamoe loihi ana i ka hema maluna ae o ka iliwai, a e nihi kololio mai ana na kehau kakahiaka e hui me ka noe anu hoopulu lelehua o na pali. Ke au ae la ka Lae o Kalaa ma ko makou welau hema, a e oni ae ana hoi ka Lae o ka Ilio mamua pono o makou, a ia makou i kaa pono ae ai maluna o

Moomomi, ike pono aku la makou ia Kalaupapa e waiho ponaha ana ma kealo pali; ma keia wahi ua ano ike koliuliu ia aku la o Lae Kapuupoi e honi ana i na ea kai ma ka hikina loa o Halawa, a pela mai me na makalae o Wailau, na pali o Pelekunu, a me na olaelae o Kalawao, a me na Hui o Haupū, [he mau moku iloko o ke kai.] Aia hoi ka Lae o Kahio ke inu la i ke kai me he kamelo kuapuu la i ke anu. Ma ko'u hoomaopopo iho, ua kupono kamoku o Hoina i ke kulana i lia ia'i, a puana'e la i keia mau lalani:

“E Hina! nou ko‘u ilihia,
 A lia e kuluma ilaila,
 O kou mau pali launahele,
 I ipo lauahi kamahele,
 A o ke ahe lau olu kehau,
 I iniki hooipo a mau.”
 (*Ka Lahui Hawaii* 1876)

1877 The large plain of Kaiolohia to Mo‘omomi is mentioned in this article on geography. The plain runs to Mo‘omomi, to Pala‘au, Ilohi, Ho‘olehua, Punakou, etc. to the sea at Kaunakakai, etc.



(*Kanepuu* 1877)

1884 Kihapiilani is instructed to go to Moloka‘i and make a road on the isthmus of Kaluako‘i. The road is to run from Kaha [the leeward side of the island] at ‘Ilohi and turning at the sand of Mo‘omomi. White shells were to be placed on both sides of the road and between the rocks. If people were to travel over the road at night the way would be seen because of the whiteness of the shells.

Nupepa Kuokoa:

KE KILOHANA MOOKELANO KE LAHUI HAWAII

HONOLULU, POAONO, IULAI 12, 1884.

KA MOOLELO O

Kihapiilani,

KA MEA NANA KIPAPA KANAHELE
O OOPULOA, A ME KE ALA PUPU
I MOLOKAI.

[KAKAUIA NO KE KUOKOA.]

A pau o Maui, holo aku oe i Molokai e hoala i na kua-apa, a e hana oe i alanui ma ka puali o Kaluakoi mai ke Kaha aku o Ioli a huli ma o o ke one o Moomomi, a e kau oe i pupu keokeo ma kela aoao keia aoao o ke alanui a mawaena ka pohaku.

A ina e hele kanaka i ka po, alaila, e maopopo auanei ka mea e hele ana o ke alanui ma ke keokeo o na pupu, eia auanei ka hana kaulana i ka wa e paa ai i ka aina ia oe, a eia kahi mea nui au e hana ai, e malama i na kanaka i ka ai ka ia, ke tapa a me ka malo, i ke kanaka nui a me ke kanaka iki, i ka wahine a me na keiki, i ka luahine me ka elemakule, oia no ka mea e laka ai ke kanaka, a no ka enemi auanei ka manao mai o oe ka hoa paio, a i loa a hoou mai ia oe i ke kua, aole e paa aku na kanaka, no ka mea ua hana lo-konaikai oe ia lakou i na mea e pono ai na kanaka, a e hooko oe i keia mau mea a'u e olelo nei ia oe me ka poina ole, a mai hoohalike oe me kou hanau mua, aka hoi, no ka wa ilihune keia manao ana ou e ku oe i ka moku, he mau hana oho aku kau, alaila aole oe

i ke aku i ka mea nona ka aina, nolaila, e malama oe i keia mau olelo a'u e kanoha mua nei ia oe. Ae mai ia o Kihapiilani (Aho, ke ike ae ia oe ka mea heluhelu i na olelo a ke alii Umi i hoike pau aku ia imua o kana kaikoeke nolaila ke hoomanao ae la paha oe e ka mea heluhelu ma ke poo o keia moolelo i ka nahaie Oopuloa o Maui a me ke ala pupu i Kaluakoi, ma Molokai, msiloko mai no ia o ko ke alii Umi ma noono ana, a ke waiho nei na hoike oia o ia mau hana ana a Kihapiilani ma na alanui kahiko o Maui nei.)

Ina paha ua ike kekahi mea heluhelu ana i keia moolelo i kekahi mea e pili ana i ka Kihapiilani mau hana kaulana i puia ma kekahi buke ma ke kula nui o Lahainaluna ma ke ku mua loa ana mai o Lono Kapena Kuke ma Hawaii nei, aia maloko o ia buke na olelo e pili ana i ua alanui nei n Kihapiilani i hana ai.

Ma kahi i loa i ka mea e kakan nei o kekahi o ia mau lalani i puia a i paa naau hoi i kekahi poe e ae e noho mai nei, oia paha keia mau lalani:

Kahawai i Kawapapa
Ka pii'na i Pihehe,
Ka iho'na i Kohalaoka
Hele aku he ino he a kanahele,
He alanui kai kanaka o Hono
maele--kauhele i Oopuloa,—kua-pa o
Manoni,— ke ala pupu i Molokai

(Ka Nupepa Kuokoa 1884)

1893 This excerpt describes spirits, or ghosts, and their mischievous doings. Wooden pieces are thrown in the air by them, coffins, rocks, doors and windows of houses, etc. All these things may be seen in the burial places. These things are frequently seen at Keonelele, Maohelaia, and Kualapuu at Kaiolohia.

Aka, he poe kino wailua, he aka hoi o ke kino maoli o ke kanaka i make aku, a ua kapa ia paha e kakou ma keia moolelo he lapu. Ma na kakahiaka nui lailai e ike ia ana kekahi mau hana a keia poe. Oia hoi, e hoolei ia ae ana i ka lewa he mau apana laau, na pahu kupapau, na pohaku, na ano puka hale, a pela aku. E ike mau ia ana keia mau mea a pau ma na wahi kanu kupapau a pau, a i kapa ia e kekahi poe he ilina. A pela no me na wahi i kapaia o Leinakauhane. He ike pinepine ia no hoi keia mea ma ko Molokai mau waihona kanaka nui, e like me ke one lele, Maohelaia a me Kualapuu ma Kaiolohia. (*Hawaii Holomua* 1893)

1896 While passing Moloka'i, the sights along the coast are described. At 4 o'clock in the early morning the group passed outside of the *kaikū'ono*, or guards, of Mo'omomi and the dark lavas were the only things seen.

Hora 2 a.m. a 'oi, kā'alo a'ela mākou ma ka Lae-o-ka 'Īlio, a nānā wale akula nō nā po'e o ka moku i kahi o ka moku kālepa Wilikoki e moe lōli'i ana i ka hohonu ma lalo iho o ka pali kūhōhō.

Hora 4 wana'ao, kā'alo a'ela mākou ma waho o ke kaikū'ono o Mo'omomi, a 'o ke 'a'ā hāuliuli wale nō ke 'ike 'ia aku me nā hu'akai e kuakea mai ana i nā lae pōhaku.

Hora 5, kawewe aku la ke kaulahao me ka anaka o ka Iwalani i ke awa o Kalaupapa, (Ringer 1896)

***kai.kū.'ono** n. Guards posted at the entrance to the hale nauā enclosure (Malo 191.) Emerson (Malo 200) lists this as kaikuone. (Pukui and Elbert 1986)

nau.ā n. A secret society formed or revived by King Ka-lā-kaua for the study of the ancient Hawaiian religion and manner of living. Hale nauā, a place where genealogy was scanned to see whether applicants were related to the high chief and therefore eligible to become members of the royal household. Emerson says nauā was the word of challenge addressed to those applying for admission. (Malo 191–2, Emerson note 199–200.) (Pukui and Elbert 1986)

1921 This article published by Geo. Pooloa discusses the different types of rocks and uses. Mentioned in the article is a white rock with sand that comes from the underwater cave of Mo'omomi. The underwater cave is guarded by a great large eel. The rock was used to help children with certain types of sickness, along with a prayer.

HEOAHI UA POHAKU ANA NEL

Mr. Solomon Hanohano; Aloha nui kaula:—E ae mai kou oluolu i kowa o ka kaula hiwahiwa no ka manawa.

Ma ko'u nana ana i keia mau pohaku e kau nei ma ka puka aniani, a e nana nui ia nei e ka lehulehu, a ua lilo i mea kamailio nui ia i kekahi manawa.

He pohaku ana ia e waiho nei, Heoahi ia, ma na inoa ka like ole o na manao e ku nei ka ninau? Heoahi ua pohaku nei, kona ano he mau pukapuka liili, me kona kino apuni, a o ka pohaku Alae Ana, he ulaula kona kino apuni; pohaku Ana Pele, ha eleele uwahi kona ano, a he mau pukapuka nunui a liili.

He olai ia pohaku ana, he oi kona kino, a he keokeo kona ano ke nana iho oe, iaia a he pukapuka oneone liili ooi. O kahi e loa nui ai keia mau pohaku Ana, o ke kahawai, i kekahi manawa e loa no iluna o ka aina, mamuli o ka malama ia i ke au i hala.

O ka hana a keia mau pohaku, no na imu puua, imua o ke alo o na alii, a i kekahi manawa imua o na makaianana e ikeia ai i ka wa kalua puua, a e huli ae kaula e nana ae i keia pohaku ana, he keokeo kona kino, a he oneone kona mau pukapuka, a he paa-kiki ke nana iho. A o keia pohaku Ana, e loa ai, aia i Moomomi, he Ana huna, maloko mai o ke kai e luu ai a hoes iloko o keia Ana i ka aina, he pui ke kiai, a oloko aku he moo ma Kalae Molokai, a e huli aku kaula a nana aku, aia ia pohaku Ana e loa ai i Aalaloa, he Anahuna ia, maloko o ke kai e luu ai, pae aku i ka aina, o Maui ka aina.

O keia ka pohaku Ana he hanai i laau ea, no na keiki liili, ame kekahi ano ma'i e ae e ola ai keia noho ana, keokeo a aeae alaila hanaiia me na leo pule. Amama ua noa.

E huli ae kaula e nana i ka pohaku pele, he hulalali kona kino eleele, a he ano kalakala a ooi ke nana iho. Aoe au i ike he mea e hanaia nana, koe wale iho no o kou hele e makaikai i ka lua o Pele ma Hawaii i mea e hooma-nao ai no kau huakai i hele ai i kela aina.

E huli ae kaula ia wahi e loa ai ka pohaku ana keokeo, iloko o ke one ma ka lae ae nei o Kaena, Oahu nei; a e huli ae kaula e nana no ke ano o ka pohaku Kuula, he nui no na ano o ka pohaku ala, he uuku kona kino, a hinuhinu, he ololohio, aole e loa ia oe, ma ka moehane, e kuhikuhi ai ia oe me na mea e hana ai nana apau, i ka makaukau ana e hele aku e kii i kahi i kuhikuhiia ai ia oe, e malama oe i na rula, o nele auanei kau huakai i hele ai e huli, a i ole i ka aina nei, me na leo pule pu i ke au i hala.

O kekahi pohaku Kuula, ke nana aku, he kino wahine, a i ole he kino kane, a i ole he poo kanaka, aia a nui kona makemakeia oe ia wa auanei e halawai ai oe me ia me ka kukaiolelo ana iloko o ka moehane, a mai walau oe i ka poe apau, o hoaa auanei i na pomaikai e loa ana ia oe, ma ke kuhikuhi ana ia oe, a o kekahi ano pohaku Kuula ala, he uuku no kona kino, he nemonemo maikai, a o keia ano pohaku, i kahakai e noho ai ma ka aeone, ina e makemake keia pohaku ia oe e hooihi mau ana kou mau maka i ka nana iaia, ke kaalo ae ma ia wahi au e hele nei ame ka manao aloha, a he limu lipoo ko lakou aahu hoihoi loa ke malamala. A he mama ko lakou mau kino i kahi wa.

O ka pohaku Alae lepo ulaula he laau ia, no kekahi ano ma'i i ike he mea e ola ai i na aina e loa ai, ma Manoa.

Aia ia Pohaku Ana e loa ai iloko o ke kai ma Kekaa, kahi keia e lele-kawaia ai e ke Alii Kahakili ia au i hala, a o ka ninau pohaku Kuula, he nui kona kino, a he palahalaha omua ke nana iho i kona ano. A he nee-nee i kekahi manawa ke hahai na rula o ka malamala ana i na Pohaku Kuula.

Ke loa na ike kupanaha ia oe i ka wa pokole e hoes mai ana maluna ou, a e pahola aku ai ia mau ike i ka laula o ka aina no ka manawa.

He pohaku kauluiki he akala kona kino ke nana aku iaia, aole he nui o kona pukapuka, a he hamani wale iho no.

He pohaku ana, he po'i haelele kona ano, a he mau pukapuka nunui a liili, kona ano oloko he liili.

Pohaku pukapuka kona kino apuni, he nunui kona pukapuka, o kona nao oloko he keeke ke naha ae.

Pohaku Kaihuokapuaa, he pohaku nunui ia, he ahinahina kona ano, he nunui kona nao oloko ke naha ae.

Pohaku Peahi, he uliuli kona ano, a he manamana kona nao oloko ke naha ae he kolu lima.

O na pohaku Kupua e waiho nei i ka aina, a kou meakakau i ike ai, he ike no ke ano me keia mau pohaku ma kekahi mahale, mamuli o ka lilo o kekahi pohaku i na waikaha nui o ka aina, pela i au ai i ke kai keia mau pohaku.

Ke manaolana nei au ua lawa ka ninau pohaku ana.

Me ka mahalo.

GEO. POOLOA,

In this *mo'olelo*, or story, it is said that Kalae was a *kapu* land from ancient times, that bodies were not buried there. The place for the bodies of that land was near the sea at Mo'omomi.

NUPEPA KUOKOA

DEKEMABA 23, 1921

HE AKUA E KE KANE, HE IKE
OLE E KA WAHINE E!

Nolaila e waiho kaula e ka mea heluhelu i ke Keiki hookama a kaula, e hoomaha ana i ka maopaopa, a e aui ae hol kaula i ka mea nana ka puolo haule wale i ke alanui, ame ka noho ana o keia aina o Kalae.

He aina kapu keia mai kahiko mai, aole e kanuia i ke kupapau, aia ka ilina kupapau o keia aina i kai o Moomomi, a no ia kapu, ke kumu o ka loa o keia opeope ia Kalimahopu.

(*Ka Nupepa Ku'oko'a*, December 23, 1921)

He Akua e ke Kane, He Ike Ole a ka Wahine e! [excerpt]

Nolaila e waiho kaula e ka mea heluhelu i ke Keiki hookama a kaula, e hoomaha ana i ka maopaopa, a e aui ae hoi kaula i ka mea nana ka puolo haule wale i ke alanui, ame ka noho ana o keia aina o Kalae.

“He aina kapu keia mai kahiko mai, aole e kanuia i ke kupapau, aia ka ilina kupapau o keia aina i kai o Moomomi, a no ia kapu, ke kumu o ka loa o keia opeope ia Kalimahopu. (*Ka Nupepa Ku'oko'a*, December 23, 1921)

1932 A bottle was found by Kauila Sylva while fishing at Mo'omomi. The bottle had been floating for four years and had a book inside. The bottle had been thrown from an oil-carrying steamship on February 16, 1928, 16 days out of San Francisco, bound for Sanahai [Shanghai?].

KE ALAKAI O HAWAII POAHA, IAN. 14, 1932

LOAA AKU HE OMOLE MAHOPE
O KONA LANA HELE
ANA NO 4 MAKAHIKI

He buke i uwepa ia maloko o kekahi omole mahope ihu o kona lana hele ana no aneane e eha makahiki kai i loa aku ia Kauila Sylva, oia oia e lawala ana ma na kahakai o Moomomi, Mokai, ma ka lapule aku la o ka pule i hala.

Ua kakauia maloko o ka buke ka inoa o Thomas Gault, he wiliki no luna o ka mokuahi lawe aila Takoma ame ka Buke a Ioane ke Kaula.

Ua hooletia ka omole mal ka mokuahi lawe aila aku ma ka la 16 o ka mahina o Feberuari 1928, ua like ia me 16 la mai Kapalakiko no Sanahai.

(*Ke Alakai o Hawaii* 1932)

This is an obituary including the places that the deceased had traveled in life. The seashore at Mo'omomi is addressed, the long sands of Kaawaloa [probably Kawa'aloa], and the point of Mokia.

E Hoolehu e ka aina o ka Hoopuapua i hookumu maia i Hoko ou e Hawaii aloha. O Molokai-nui-a-Hina e, aole loa ana oukou e ike hou iaia, a lohe hou hoi i na leo aloha o ko makou mama. E na sekai e Moomomi e, o ke one loa o Kaawaloa o ka lae oni ae i ke kai o Mokia, aloha wale ia ma e sekai u ko makou mama e hele ai. E ko alakahai o Molokai o Kaunakakai, e ke ala loa o na Kauniloloa, e Kawela o Makoleia, o Puakoolau, o Kamalo: oia mau aina a me ia mau sekai a ko makou mama e hana ai, ua hana kona behi hou ana ma ia mau wahi.

O Pukoo, o Kupeke, he mau ala ia e hele pu ia ai, a me ua kulupakau oia mau aina aloha a ko makou mama aloha e hele hou ana i ke alakahai ou e Molokai-nui-a-Hina e.

(Mahiai 1932a)

This obituary is for the same person, Mary Kapo Sylva, as the February 23, 1932 one previously. In it, Mo'omomi is addressed as the place that their loved mother traveled to, the long sand of Kawa'aloa, and the point jutting out into the sea at Mokia.

KE ALAKAI O HAWAII
POAHA, FEB. 25, 1932

E Hoolehu e ka aina o ka Hoopuapua i hookumu ia ai o Molokai-Nui-a-Hina, aole loa oukou e ike hou ana i ko makou mama aloha, a lohe hou hoi i kona leo aloha.

E Moomomi e, o ia kahakai a ko makou mama aloha e hele ai o ke one loa o Kaawaloa, o ka lae oni ae i ke kai o Mokia, aloha ia mau kahakai a ko makou mama aloha e hana ai, ua hana kona kaalo hou ana ma ia mau kahakai.

O ke Alakahai o Molokai o Kaunakakai i ke ala loa o Kauniloloa, e Kawela e o Makoleia, o Puakoolau, o Kamalo, oia mau aina a me na kai aloha a ko makou mama e hele ai.

O Pukoo a Kupeke he mau ala ia e hele pu ia ai, a me ua kulupakau oia mau aina aloha a ko makou mama aloha e hele pu ai, ua hana kona hele hou ana i ke Alakahai ou e Molokai-Nui-a-Hina e.

(Mahiai 1932b)

The Introduction of Deer

The story of deer on Moloka‘i is not easy to establish since different sources report conflicting “facts,” but it seems likely that they arrived on Moloka‘i in 1867. They were placed under the King’s protection and by the turn of the century had become so numerous as to warrant an eradication attempt in the mountains.

Hunting for deer and feral goats and pigs on Meyer lands and in the Forest Reserve on Moloka‘i dates back to around 1867 when axis deer (*Axis axis*) were first imported from India as a gift from the Hawaiian Consul in Hong Kong to Kamehameha V. A *Hawaiian Gazette* article of December 17, 1867 notes that Kamehameha V was very interested in obtaining these speckled Indian deer. Dr. William Hillebrand, a doctor and botanist who traveled to Calcutta, arranged for shipment of eight deer from the upper Ganges. Of these, three bucks and four does survived the voyage.

An article from the *Pacific Commercial Advertiser* dated December 21, 1867 reports on the spectacle:

“These really beautiful animals, the spotted Indian deer brought by the Lock Na Garr, which lies at market wharf, have been visited by many of our residents the past week. On Wednesday one of the hinds gave birth to a fine kid, as healthy and frisky as if born in his own mountain home. It is a male, and the officers of the ship have named him Kamehameha VI. As this ship goes to sea tomorrow, the deer will be transferred to the King’s yacht, and taken to Molokai, where we hope they will rapidly increase and stock the whole island.” (Meyer 1982:241)

Another early newspaper article tells of a man that was injured by a deer on Moloka‘i:

Life saved from deer. P. Kawelakawai of Kawela, Molokai wrote to us like this: On the 29th of April, I saw Kaukino, the one who barely survived. Here is the reason; one of the animals of our King, a deer set loose on his ranch, entered the sweet potato patch at Kalamaula to eat the uala, and this man saw this and went to shoo it off; the animal rushed forward but he saw it coming, and it was but a few feet away and it caught him and thrust its antlers, whereupon he fell down, face thrown back. He was jabbed in the armpit, and the antler pierced through. His wife saw this happen and she brought him back to the houses and the man was very weak. We are relieved at the news following that letter that he has recovered. (Kawelakawai 1868)

Several other sources describe the arrival of the animals and how they quickly spread:

Messrs. Eddie Damon and Robert Atkinson have lately returned from a visit to the Molokai ranch, where they spent a week shooting deer. The boys bagged some two dozen deer during their stay on the island, sent two carcasses to Honolulu, and brought a large number of fine hides and horns home with them. They report that the herd of deer on Molokai at present number at least two thousand, and that they are damaging the crops and undergrowth of the island and need hunting. (*The Hawaiian Gazette* 1893)

It is said that deer have increased so rapidly on Molokai as to have become a nuisance. (*The Hawaiian Gazette* 1894)

Mr. Reynolds presented a report of his visit to Molokai. The deer were eating up the trees and injuring the water supply. He recommended that Honolulu sports should be allowed to go there and kill them. (*The Independent* 1897)

Great Island for Hunters

Dr. Nicholas Senn, Returning, Tells About the Game on Molokai.

CHICAGO, Aug. 31- Dr Nicholas Senn, Chicago's leading surgeon, reached home to-day from the Hawaiian Islands. In an interview he said:

The time will come, I believe, when the Hawaiian Islands will be treasured as the gem of the new American possessions, discounting Porto Rico and Cuba in many ways. On the island Molokai I shot two deer, four goats, two peacocks, five wild turkeys and a number of pigeons, quail and beautiful Mongolian pheasants. The game is so plentiful that two professional hunters have been imported from California to destroy the deer. You see the people are anxious to preserve their forests, and the deer kill the trees by rubbing off the bark with their horns at a certain time in the development of their antlers. (Senn 1899)

There is no doubt that the deer on Molokai have done an immense amount of harm to the forests of that Island. In the course of nine years it is estimated that about from one-third to a half has been injured, but relentless war is now being carried on against the animals, and they have been thinned down considerably. If care is continued there is little doubt but that the forests can recover, for the forest lands have been injured, not destroyed. (*The Hawaiian Star* 1902a)

Cattle and deer, particularly the latter have destroyed a large area of the forests but within late years their numbers have been greatly reduced by hunters who have been paid to shoot them. The condition, at present time, is that the forest has been pushed back into the deeper and more inaccessible canyons and onto the highest slopes of the mountain. The effective watershed in respect to the conservation for the water supply has thus been greatly reduced and the careful protection of the remaining forests is an absolute necessity. A small amount of fencing has already been done and the results are surprisingly satisfactory although the forests have been very badly denuded. The remaining fences should be constructed at once while there is still a small amount of undergrowth which will assist very materially in the rapid reclamation of the forests. (*The Hawaiian Star* 1902b)

Wild deer are abundant here despite long killing of them by hired hunters because they were formerly a threat to crops and even to general vegetation. The animals are descended from some spotted Indian deer shipped to Kamehameha V from Hong Kong in 1867. Seven does and a buck were put aboard the British vessel "Loch-Na-Garr" and dispatched to Honolulu, but one doe died, perhaps of seasickness, on the long voyage. The remaining six, with their lordly buck, were sent on the king's yacht "Kamaile" to the royal estate on Molokai. One of the does gave birth, on this inter-island passage, to a fine kid whom the facetious officers of the yacht promptly nicknamed Kamehameha VI. (Clark 1953:256-257)

As the property on Molokai belonged to King Kamehameha V, he placed a kapu (prohibition) on the deer. The deer increased under this protection. They sought the mountain areas as their habitat because they were crowded out by the large herds of cattle that ranged on the low lands. In this highland area in thirty years the deer increased to a great number. The American Sugar Co., Ltd. engaged Theodore Meyer to build a forest fence to keep the cattle from entering the forest. This however did not keep out the deer. (Cooke 1949:68)

Island sportsmen are familiar with the deer hunting on the west end of Molokai. These shy, spotted animals have their origin in Japan. On a tour through the Orient in 1869 the Duke of Edinburgh was presented with a herd of deer by the Mikado. The surplus, six does and one buck--part of a sizeable herd intended for the London zoo--were set free on Molokai by King Kamehameha V. Living under the rigid protection of a strict "kapu" they flourished in the mountain areas just above Kalae. As an indication of their great fertility,

just 30 years later the American Sugar Company hired two professional hunters to thin their numbers. Nearly 4000 animals were killed in the forest reserve. (Judd 1936:6)

Sometime around the turn of the 20th century, maybe 1898 or 1900, two professional hunters from the mainland were employed by Moloka'i Ranch (then ASCo) to eradicate the deer from their lands in the mountain. The number of deer reportedly killed ranges from 1,000 to 4,000, 8,000, to as high as 10,000. The following accounts inform on the deer situation on Moloka'i during the historic period:

...in 1898 deer on Molokai became so prolific that hunters from the Mainland were employed to reduce the deer population in order to protect the forests.

...According to George P. Cooke, A.W. Carter was authorized in 1898 by the Directors of the American Sugar Company, Ltd. to hire two professional hunters from California to shoot off the deer. These men were paid forty dollars per month and were allowed to sell the skins. Approximately 10,000 deer were killed in a two-year period.

Henry Pendergast Meyer, youngest son of R.W. Meyer and an excellent marksman, was asked by the two mainland hunters to help rid the forests of the deer. Because the islands of Kauai, Maui and Hawaii were the main sugar plantation areas, deer were not shipped to these islands for fear that they would decimate the sugar crops.

After 1915 the deer migrated to the west end of Molokai to the drier section, reducing the herd in the forest lands. This migration was probably due to the unlimited hunting with hunting dogs in the forest lands. The west end of Molokai was owned by Molokai Ranch, Ltd., and hunting was restricted." (Meyer 1982:241)

When I [George C. Munro] took over the management of the Molokai ranch in 1899 two hunters with hounds were engaged in killing the deer on the borders of the rain forest. We could not hope to exterminate the deer on Molokai as there were other landowners there who wished to perpetuate them - the deer on Molokai - for a food supply and later for hunting concessions. (*Elepaio* 1970:14)

Deerslayer Bill Has Real Record

Maui was amazed at word coming from Molokai early in 1900 of the activities of one "Deerslayer Bill" and his partner. "Deerslayer Bill" was no fictionary hero of dime store novel fame but a real hunter, who with his partner had been employed for the past two years by the American Sugar Company.

For their services in killing off the deer that overran the island they received \$60.00 a month and the skins of all the animals they killed, and by the early months of 1900 they had more than 8000 skins to show for their labors. They had been offered \$1.25 apiece or \$10,000 for the lot, but were holding out for \$1.50 apiece for the skins. (Maui News 1928:4)

In November 1898, A.W. Carter was authorized by the Directors of ASCO to obtain the services of two professional hunters from California to shoot off the deer. These men were engaged at forty dollars per month with perquisites and were allowed to sell the skins. It is commonly reported that these two men, in the year in which they operated, killed between three thousand, five hundred and four thousand deer. (Cooke 1949:68)

Three bucks and four does (hinds) were in the original band of deer, and these were released on Molokai, where they readily took to the mountains. They increased so rapidly that, in 1898, the American Sugar Co. imported two professional hunters from California to try to

reduce their numbers. It is said the California hunters shot twenty-five deer a day and used only the skins, discarding the meat. The hunters' cabin is still standing at Maunahui, although almost falling apart. (Cooke 1949:72)

AUSTIN'S HAWAIIAN WEEKLY.

**Round about
Honolulu**

* * *
Deer slaying goes on apace on Molokai. Deerslayer Bill are reported as having 8000 deer skins for which they are holding for a higher prices.
* * *

(Austin's Hawaiian Weekly 1900:10)

THE INDEPENDENT

TUESDAY, SEPT. 17, 1901.

CORRESPONDENCE.

Slightly Mistaken.

I notice in the sporting columns of the Advertiser of yesterday that reference is made to the game deer on Molokai in regard to which the sporting editor is slightly mistaken. The first deer which came to Hawaii arrived in 1871, and was sent by order of Kamehameha V. to his ranch on Molokai. It is stated by the Advertiser that two men were employed some three years ago by the Republic of Hawaii to destroy the deer and that they slaughtered about 4000 deer in three months. The fact is that the American Sugar Company engaged two hunters to rid its lands of the deer, and they shot less than 1000 deer during one year.

MOLOKAI NIMROD.

(The Independent 1901)

Review of Archaeological Studies of Mo'omomi

Among the pioneering archaeological work in Hawai'i were the excavations carried out in the Mo'omomi area by William Bonk in the 1950s (Bonk 1954). Since then there have been a number of archaeological surveys and studies that document the prehistory of this relatively harsh, but resourceful landscape. Marshall Weisler (Figure 19) has been responsible for much of the recent work in the region (Weisler 1987, 1989, 1991; 2011; Weisler and Gargett 1993; Weisler et al. 2006; Weisler et al. 2009; Khaweerat et al. 2010). The following project summaries provide information on archaeological investigations relevant to the project area (Table 2). Where enough information was provided, archaeological sites and project locations are illustrated in Figure 20.

Heiau of Molokai (Stokes 1909)

The only site near the project area that J.F.G. Stokes recorded during his survey on Moloka'i was the *ko'a* on Na'aukahihi Point on the east side of Mo'omomi Bay. He recorded the dimensions and condition of the site as well as his interpretation of the surface remains that were there. Stokes noted the following:



Figure 19. Marshall Weisler at Mo‘omomi (after Cluett 2013).

...bones of ulua, uhu, aholehole and other fish, turtle and dog, in addition to sea-shells, pieces of coral and driftwood. These were remains, apparently, of offerings which had been swept off or fallen from the altar - a flat stone built into the western wall... (Stokes 1909)

“Notes on Hawaiian Petroglyphs” (Stokes 1910)

Stokes also visited the site of the “numerous oblong depressions, said to represent human footprints” that were carved in the “air-formed sandstone” at Keonelele (Stokes 1910:62) (Figure 21). A legend relating to their origin is noted. Stokes also describes how three slabs of sandstone were removed and sent to the Bishop Museum, while a fourth was left in place and walled in to protect it from roaming cattle.

A Report of a Trip to the Western End of Molokai (Emory 1922)

Kenneth Emory walked the Mo‘omomi area in 1922 and noted “human burials, an *ulumaika* stone, “sharp flints,” and *‘opih*i shells scattered over the landscape” (Weisler 1991:13), however that appears to be the extent of this early survey.

“Desert Strip of Molokai” (Wentworth 1925)

In his study of the sand dunes that stretch from Mo‘omomi inland, Chester Wentworth of the University of Iowa reported on the “human relics” of the area. These stone implements included adzes, adze blanks and numerous chips and spalls. He believed that the “very compact, fine-grained” material from which the adzes were made by “chipping and rubbing” was derived from dike rock

Table 2. Archaeological Studies of Mo‘omomi

Author & Year	Location	Work Completed	Findings
Stokes 1909	Pala‘au 2	Survey of <i>heiau</i>	<i>Ko‘a</i> at Na‘aukahihii Point
Stokes 1910	Keonelele, Kaluako‘i	Site visit	Kalaina Wawae petroglyphs
Emory 1922	West Moloka‘i	Survey	Burials, artifact, lithics & midden
Wentworth 1925	West & Central Moloka‘i	Survey	“Human relics” (lithics)
Phelps 1937	Island-wide	Survey	Two burial areas, <i>ko‘a</i>
Cooke 1949	Island-wide	Informal interest and documentation	Enclosures, caves, burials, petroglyphs, artifacts
Bonk 1954	West Moloka‘i	Survey & excavation	mapped and excavated 9 sites, 6 of these in the Mo‘omomi area
Summers 1971	Island-wide	Compilation	<i>Ko‘a</i> , probable house site, campsite, 3 bluff shelters, a burial, a <i>heiau</i> , a rock shelter, petroglyphs, a quarry, and a burial area
Schilt & Shun 1981	50-Mo-B6-80	Reconnaissance survey	Marine shell remains, lithics, an adze preform, ash lenses, fish bones, extinct bird bones
Collins 1983	50-Mo-B6-80	Mapping, stratigraphic recording	Marine shell remains, lithics, 2 hearths, avifaunal remains
Dye et al. 1985	Mo‘omomi Quarry Complex 50-Mo-B6-101	Mapping, photos, rock type analysis, dating, artifact analysis	Lithic collection and analysis
Weisler 1987	Kipu	Artifact analysis	Adzes probably from Mo‘omomi Quarry
Weisler 1989	Mo‘omomi area	Radiocarbon dating	Review/list of dates
Weisler 1991	Mo‘omomi Preserve	Intensive survey & archaeological study	6 rockshelters, 3 coastal middens, 2 lithic sources, 1 petroglyph locale, and 1 religious site (possible <i>heiau</i>)
Weisler and Gargett 1993	Sites excavated by Bonk (1954)	Examination of avian bones	Looked at archaeological evidence for habitat alteration
Weisler et al. 2006	Mo‘omomi <i>ko‘a</i>	U-Series dating	Sample dates
McCoy 2007	Island-Wide	Radiocarbon review	Review/list of dates
Weisler et al. 2009	West Moloka‘i	U-Series dating	Sample dates
Khaweerat et al. 2010	Mo‘omomi Bay	Stratigraphic analysis, U-Series dating	Sample dates
Weisler 2011	West Moloka‘i	Site comparison/analysis	Use chronology

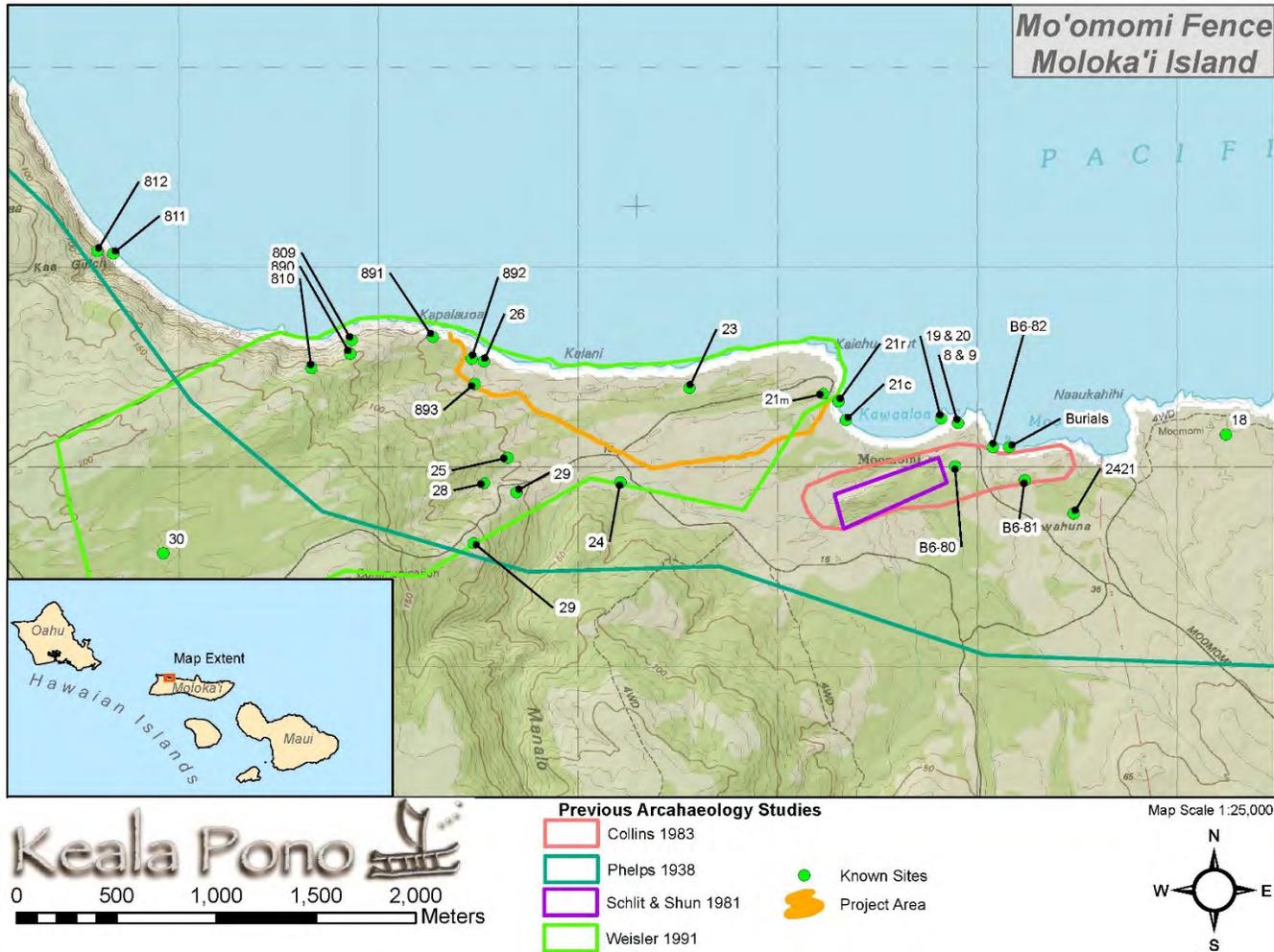


Figure 20. Location of archaeological sites and previous studies in relation to the project corridor. Site numbers are State Inventory of Historic Places (SIHP) numbers, prefixed by 50-60-02-, except for those designated with B6, which are Bishop Museum sites for which SIHP numbers could not be found.



Figure 21. The Keonelele footprints (after Stokes 1910:64–65).

(Wentworth 1925:53). He estimated that the chips he saw “show at least two generations of etched surface” (Wentworth 1925:54). Wentworth also wrote about the cowry shells he saw that had been modified for use as a lure in octopus fishing (the *lūhe’e*). Also mentioned were smoothing pebbles, coral files, and charcoal.

A Regional Study of Molokai, Hawaii (Phelps 1937)

With the encouragement of Dr. Edward S.C. Handy and endorsed by the Bishop Museum, Southwick Phelps spent four months on Moloka‘i conducting a regional study of the material culture and two months “in an examination of the literature pertaining to the island’s history” (Phelps 1937:2). Phelps divided the island into three regions based on three geographic features: topography, the water supply, and the nature of the coastline. Mo‘omomi was categorized as Region IIIB: fairly level, no constant streams and little rain and subdivided as “B” due to the generally steep coastline, deep offshore waters and strong tradewinds. Phelps recorded three archaeological sites in the Mo‘omomi area. Site 10 is an “area of burials in sands,” Site 14 also is an “area of burials in sands,” and Site 18 is a *ko‘a*, presumably the *ko‘a* at Na‘aukahihi Point.

Moolelo o Molokai (Cooke 1949)

George Cooke moved to Moloka‘i in 1908 to work as assistant manager of the American Sugar Company (later renamed back to Molokai Ranch). Later that year Cooke’s father bought up the interest in the ranch and George Cooke became manager, a position he held for the next 40 years. During his years on the ranch Cooke collected lore and became familiar with many of the archaeological sites on Moloka‘i. In the Mo‘omomi lands he discusses rock enclosures with ti plants growing within them on the leeward side of gulches, the “remnants of Ka Laina Wawae” (Figure 22), two caves a fisherman found in ridges containing burials and *lauhala* baskets of salt, as well as the Keonelele burial area (Cooke 1949:106). Cooke was also an avid collector of artifacts that he found while in the field, though he kept no records. He states, “from the top of Mauna Loa to Moomomi, many Hawaiian curios have been found in windswept and eroded areas, among these, adzes, mirrors, lehu stones and sling stones” (Cooke 1949:121).



KA-LAINA-WAWAE, MOOMOMI, 1910
(Footprints in sandstone)
Note watch and cattle bones, to indicate size.

Figure 22. The Keonelele footprints, photographed by Cooke (Cooke 1949:107).

Archaeological Excavations on West Molokai (Bonk 1954)

In the summer of 1952 William Bonk and Ronald Brown surveyed West Moloka'i and recorded and mapped a number of shelters and house sites. While camping at Mo'omomi, Bonk's team under the direction of Kenneth Emory of the Bishop Museum, mapped and excavated nine sites, six of which were in the Mo'omomi area. All excavations produced charcoal, *kukui* nut fragments and abundant marine remains. Bonk estimated the older sites, as indicated by deeper stratification, to be seven to nine hundred years old. Seven of the sites dated into the modern period.

A conclusion which comes immediately to the fore, as a result of the investigation of west Molokai, is that the contents of the sites excavated bear out what we had every reason to expect, that this was a decidedly marginal land for the inhabitants of Molokai. Fishing and the quest for adze stone brought people into the area, and fighting probably sent refugees into it, but temporarily. ...only a few fisherman families seem to have found it worth while to build homes on west Molokai. (Bonk 1954:139)

Molokai: A Site Survey (Summers 1971)

In her compilation of Moloka'i sites, Catherine Summers listed eleven sites in Mo'omomi. East to west, these sites include a *ko'a* at Na'aukahihi Point, a probable house site at Kawa'aloa as well as a probable campsite and bluff shelter there, a burial at Kaiehu Point, what was thought to be a *heiau*, a rock shelter, the Kalaina Wawae footprint petroglyphs, another two bluff shelters, an adze quarry, and burial area at Keonelele (Summers 1971:41+)

Archaeological Reconnaissance Survey of a 20-acre Parcel of Land at Kawa'aloa Bay, Mo'omomi, West Moloka'i (Schilt and Shun 1981)

Ameron HC&D (formerly the Honolulu Construction & Draying Co.) contracted the Bernice P. Bishop Museum's Department of Anthropology to conduct an archaeological reconnaissance survey in preparation for a planned sand mining operation. Twenty acres *mauka* of Kawa'aloa Bay were surveyed by A. Rose Schilt and Kanalei Chun. They were in the field for two days in July of 1981 walking "meandering transects" (Schilt and Shun 1981:3) and no excavations were made. They reported a blow-out area and the "remnant of a sand-mining operation conducted at some time in the past" immediately east of their survey area (Schilt and Shun 1981:2). They reported "archaeological and paleontological remains in the walls and floor of the blow-out and the pit" (Schilt and Shun 1981:2). Throughout their survey they recorded concentrations of marine shell remains and basalt flakes, a partially polished adze preform, an ash lens, fish bones, as well as the remains of the Bonin petrel, *Pterodroma hypoleuca* and an extinct flightless goose, *Thambetothen chaulioidous*. The site of these cultural remains has been designated 50-Mo-B6-80 and was interpreted as a "probable habitation or camping site for marine exploitation" as well as adze manufacture and finishing (Schilt and Shun 1981:9). They summarized their report by saying that "all of our researches indicate that the project parcel and the access road area lie within a zone of combined archaeological, paleontological and botanical significance (Schilt and Shun 1981:10)."

Archaeological Investigations of Site 50-Mo-B6-80, Moloka'i Island (Collins 1983)

Molokai Ranch, Ltd. contracted the Bernice P. Bishop Museum's Department of Anthropology to conduct fieldwork at Site 50-Mo-B6-80 (previously surveyed by Schilt and Shun, 1981), as well as an additional four acres surrounding the site. This is just southeast of Kawa'aloa Bay and is the site of a planned sand mining operation anticipated to last 20 years. Assisted by Marshall Weisler, Sara Collins "mapped the site area, recorded stratigraphy, and collected artifactual, faunal, and carbon samples" (Collins 1983). Their fieldwork agreed with the interpretation by Schilt and Shun (1981) and she wrote that site B6-80 was "used intermittently over a considerable span of time" (Collins 1983:25). In addition to confirming Schilt and Shun's earlier assertion that this site is "archaeologically and paleontologically significant," she went on to admonish that "the site should not be disturbed until more archaeological investigation is conducted" (Collins 1983:26).

Adz Quarries on Moloka'i and O'ahu, Hawaiian Islands (Dye et al. 1985)

Three quarry complexes were studied including the Mo'omomi Quarry Complex, site 50-Mo-B6-101. Fieldwork at the Mo'omomi complex was conducted in June of 1985 under the direction of Tom Dye. A plane-table map was produced at a scale of 1:400, photographs were taken, and 30 random 1 m² sampling units were set up and collections made. Subsequently, all collections were cataloged and analyzed. Additionally, some of Bonk's 1952 charcoal samples were radiocarbon dated. In summary, they wrote that the situation of the Mo'omomi Quarry Complex in this area is "surrounded by lands that offer no possibilities for prospective farmers. Thus, the Complex most likely lacked a permanent local community, and was worked by craftsmen who made their homes and distributed their products elsewhere" (Dye et al. 1985:91).

Observations and Regional Significance of an Adze Preform Cache from Kipu, Moloka'i, Hawaiian Islands (Weisler 1987)

Eleven quadrangular adze preforms, complete but without final polishing, were found by Dr. Richard Langer in Kipu, Moloka'i, while he was working in his yard. This location has been designated as

Site 50-60-03-884 (Figure 23). This is the “largest collection of adze preforms found in a non-quarry context in Hawai‘i” (Weisler 1987). Weisler’s analysis of the collection was limited to measurement and direct examination only since the preforms could not be removed for thin-section analysis. After examining the material, Weisler wrote that the “Kipu adze preforms appear to be from the Mo‘omomi quarry” (Weisler 1987). This was determined by comparing the Kipu preform collection material with the “texture, colour, flow structure, and presence/absence of vesicles” of specimens from the eight known quarries on West Molokai (Weisler 1987).

“Chronometric Dating and Late Holocene Prehistory in the Hawaiian Islands: A Critical Review of Radiocarbon Dates from Moloka‘i Island” (Weisler 1989)

In his critical review of radiocarbon dates, Weisler presented six dates from the Mo‘omomi coastline that included one date from a geologic sample. Two charcoal samples and a fish bone were dated from Kawa‘aloa Bay (AD 1176–1296, 1673–1943, and 1229–1952 respectively), a charcoal sample from a rock shelter at Mo‘omomi (AD 1445–1635) and a charcoal sample from the Kalani rockshelter (AD 1330–1640). The geologic sample consisted of fossil land snail shells that dated to 27,000 years before present.

The Archaeology of a Hawaiian Dune System: The Nature Conservancy’s Mo‘omomi Preserve, Moloka‘i (Weisler 1991)

Marshall Weisler was contracted by The Nature Conservancy in 1991 to conduct archaeological work within the Conservancy’s 920-acre Mo‘omomi Preserve. Archaeological work included survey and mapping, as well as excavations and analysis of select sites. Fieldwork was conducted in June of 1989 with a small crew. His study within the Preserve included a “total of 13 archaeological sites...including 6 rockshelters, 3 coastal middens, 2 lithic sources, 1 petroglyph locale, and 1 religious site, a possible heiau” (Weisler 1991).

Site 50-60-02-21 is the only site in the immediate vicinity of the current project corridor. The site has also been designated 50-Mo-B6-3 by the Bishop Museum and Mo.1 by Bonk (1954). It includes Features 21c, a pit, 21m, a midden scatter, and 21r, a rockshelter.

Feature 21m is the only feature that extends into the project corridor. It is a major midden site, consisting of a scatter of artifacts and midden that has eroded from an extensive cultural deposit, 90 m x 20 m in area. The deposit is approximately .5 m thick and includes scoop hearths, midden, and oven stones. From a mere 1.22 m³ excavation unit, 6,287 artifacts were collected, most of which were basalt flakes.

“Pacific Island Avian Extinctions: The Taphonomy of Human Predation” (Weisler and Gargett 1993)

Weisler and Gargett looked at archaeological evidence indicating the possible effects that humans had on endemic bird species. The human impacts that leave evidence in the archaeological record include habitat alteration and human predation. The sample bird bone used in this analysis came from nine West Moloka‘i archaeological sites, all excavated by Bonk in 1952.

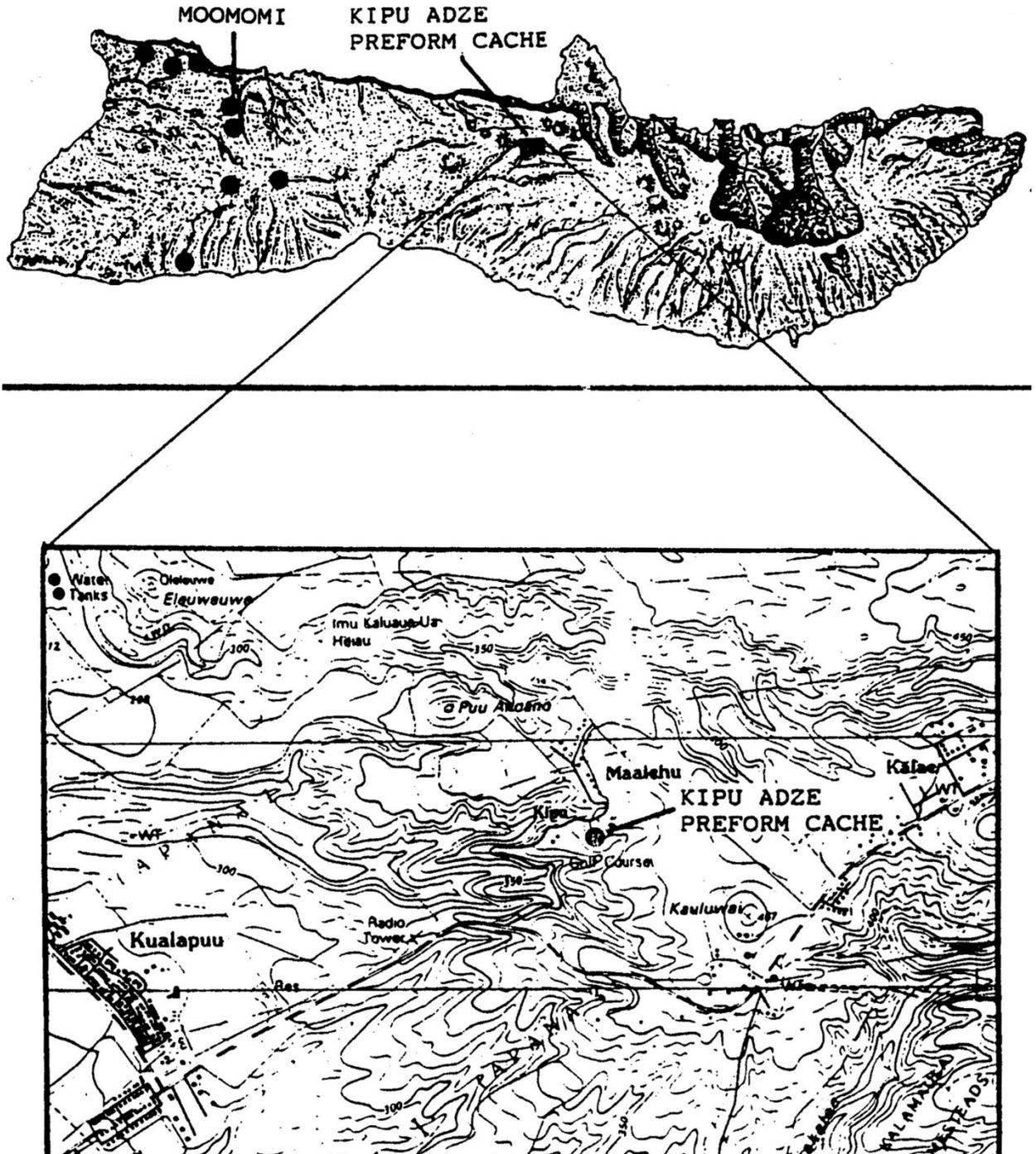


Figure 23. Location of the Kipu adze preform cache in relation to Mo'omomi (Weisler 1987).

“Thorium-230 Coral Chronology of a Late Prehistoric Hawaiian Chiefdom” (Weisler et al 2006)

Five “high-precision ^{230}Th ” dates are presented in this study by Marshall Weisler for the *ko‘a* located at Na‘aukaihi Point at Mo‘omomi Bay (Site 50-60-02-0018). Other sites along this leeward Moloka‘i coastline were also dated with this same technology and, taken as a whole, suggest that “expansion to leeward Moloka‘i began a century or two later than the radiocarbon chronology suggests.” The following table displays the very precise coral dates for the Na‘aukaihi *ko‘a*:

sample#	Site	Corrected Age I	Corrected Age II
14	18A	1416+/-3	1417+/-3
15	18A	1709+/-2	1709+/-2
16	18A	1419+/-4	1420+/-4
17	18A	1427+/-3	1428+/-3
18	18A	1432+/-3	1434+/-3

(Weisler et al. 2006)

“Revised Late Holocene Culture History for Moloka‘i Island, Hawai‘i” (McCoy 2007)

Mark McCoy reviewed 175 radiocarbon dates from Moloka‘i and adds to Marshall Weisler’s 1989 summary of 45 radiocarbon dates. All of the Mo‘omomi sites listed in this study are taken from Weisler’s previous paper and no new dates are reported for this area.

“Late Holocene ^{14}C Marine Reservoir Corrections for Hawai‘i Derived from U-Series Dated Archaeological Coral” (Weisler et al. 2009)

Twelve corals from archaeological contexts were analyzed and dated. Only one of the samples was from Mo‘omomi (Figure 24):

OZJ968 Mo‘omomi

Pocillopora sp. branch coral (114.3 g) from archaeological site 01-242, a coastal midden with buried shrine. The dedicatory coral (field object 4) was collected from excavation unit N26W6, layer IIIB, spit 6, 50 cm below surface (Weisler et al. 2006: Figure 2). Collected on 28 January 1999 by MIW and submitted by MIW on 9 May 2007.

Comment: cal AD 1476-1697, 100% probability; cal AD 1536-1657, 100 % probability.

(Weisler et al. 2009:966)

“Human-Caused Stratigraphic Mixing of a Coastal Hawaiian Midden During Prehistory: Implications for Interpreting Cultural Deposits” (Khaweerat et al. 2010)

Fifteen corals that were excavated at a site fronting Mo‘omomi Bay were analyzed contextually to study the effects of stratigraphic mixing. This study is possible because of the high precision of U-Series dating of coral. Corrected dates of these samples ranged from AD 1516 to 1621.

“A Quarried Landscape in the Hawaiian Islands” (Weisler 2011)

Utilizing 64 dates obtained from archaeological contexts, Weisler determined a “temporal sequence of use beginning in the Late Expansion Period (AD 1400–1650)” (Weisler 2011). That is, he asserts

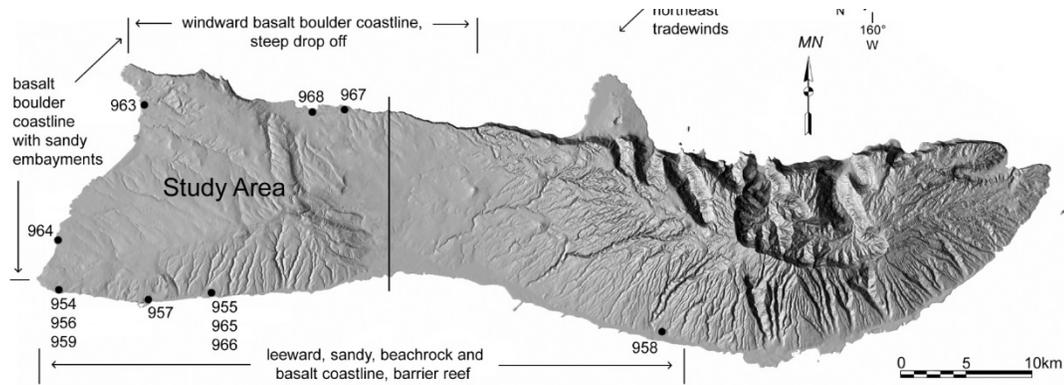


Figure 24. Location of coral samples dated by Weisler et al. (2009:957).

that the West Moloka'i stone quarries began being visited and exploited by the Hawaiians sometime between about AD 1400 and 1650. The Mo'omomi Quarry was described as being the largest quarry in the northern region of the *ahupua'a* of Kaluako'i. This is actually a complex of quarry sites, each being distinct flows with differing geochemistry. While there are "no habitation sites directly associated with this source," almost all of the sites showing evidence of habitation contain lithics from this quarry (Weisler 2011).

Archaeological Sites in the Vicinity of the Project Corridor

There are five archaeological sites located in the immediate vicinity of the project corridor. These include Sites 50-60-02-21, -26, -891, -892, and -893.

Site 21 consists of three components: Features 21c, a pit, 21m, a midden scatter, and 21r, a rockshelter (Weisler 1991). The site has also been designated 50-Mo-B6-3 by the Bishop Museum and Mo.1 by Bonk (1954).

Located approximately 125 m to the southeast of the proposed fenceline, Feature 21c is the farthest away from the project corridor. It consists of a 39 cm-diameter circular pit located within cemented

sand at Kawa'aloa Bay. It was filled with turtle, fish, and bird bone but severely eroded when described by Weisler, who collected the faunal remains and radiocarbon dated fish scales to AD 1255 (1989:81). Weisler states that the feature represented "the best evidence, to date, of the association of cultural remains and extirpated avian fauna; in this example, dating to the mid-13th century" (1991:81).

Located just northwest of the project corridor, Feature 21m of Site 21 has been described as "one of the largest known middens along the north coast of Moloka'i" (Weisler 1991:66). It consists of a scatter of artifacts and midden that has eroded from an extensive cultural deposit, 90 m x 20 m in area. The east end of the cultural layer is where the erosion is taking place, and the deposit is approximately .5 m thick and includes scoop hearths, midden, and oven stones (Weisler 1991:26). A total of 6,287 artifacts were collected from the 1.22 m³ excavation, which consisted of only one test pit. Of these, 6,138, or 97% were unworked basalt flakes. Other items included adze blanks and preforms, polished flakes, volcanic glass, worked bone, fishhooks, worked shell, and coral and sea urchin spine files. Two radiocarbon samples were obtained from hearth features near the base of the

cultural layer, returning age determinations that calibrated to AD 1660–1955 and AD 1520–1955 (Weisler 1990:75).

Feature 21r is a rockshelter situated along the cliff on the west side of Kawa‘aloa Bay, approximately 5 m to the east of the project corridor. It has been posited that “the use of this rockshelter was probably contemporaneous with the large midden above and small refuse pit to the south” (Weisler 1991:77). It is a large rockshelter, measuring 18 m wide, 1.2 m high, and has a 6.7 m-wide level floor. The site was extensively excavated by Bonk, who recovered items such as fishhooks, shell and dog tooth ornaments, volcanic glass, and evidence of adze manufacture and use (1954). In some areas, midden was found as deep as 70 inches (177.8 cm) below the surface (Bonk 1954:29). Bonk suggests three periods of use for the shelter: 1) an initial use as a camp or fishing station; 2) a period of fishing and manufacturing fishhooks; and 3) a later use again as only a fishing station (1954:138).

Site 26, also known as 50-Mo-B6-10 (Bishop Museum site number) and Mo. 2 (Bonk 1954), is the Kalani Rockshelter. Located 100 m east of the project corridor on the cliff overlooking Kalani Beach, the shelter measures 9 m wide and 3 m deep, and exhibits a large boulder that shields the living area from the elements. The shelter was excavated extensively by Bonk (1954). Although the surface within the shelter was covered in midden and stained with charcoal and ash, only 34 artifacts were recovered. These included evidence of adze manufacture, a basalt knife, a basalt awl, fishhooks and fishhook manufacturing material, and two shell beads.

Site 891 is situated approximately 90 m west of the west end of the project corridor, on the lithified dune cliff overlooking Kapalauoua. The site is listed as a small midden in The Nature Conservancy’s GIS database, but no other information could be found.

Site 892 is a surface midden scatter located just east of the project corridor, near the west end of the corridor, on the slope of a sand dune. The site is situated just above the Kalani Rockshelter (Site 26), implying an association with the shelter. Although outside the project boundaries, a dense concentration of marine shell and lithic material was noted in this area during the current survey.

Site 893 is located 10 m north of the project corridor, within the western half of the corridor. This is 100 m south of the Site 892 midden in an area of rolling sand dunes 200 m inland. The site was listed as “other site” in The Nature Conservancy’s GIS database, and no other information could be found.

Summary and Settlement Patterns

Located on the northwest coast of Moloka‘i, Mo‘omomi’s unique landscape supports a variety of plant and animal life and also contains fossilized plant and animal remains. The well-watered windward areas of Moloka‘i were the first places settled on the island by humans. Much later, by what is termed the Late Expansion Period (AD 1450–1600), people began to venture into the dry leeward areas of the island. While it is not possible to account for the intangible qualities of human nature in the archaeological record, such as simple curiosity or the desire for adventure, what is reflected is the quest for quality stone for tools and the exploitation of the rich fisheries at Mo‘omomi. These were the resources that probably motivated much of the activity along the Mo‘omomi coast.

There is no evidence that Mo‘omomi ever supported a large population. Habitation sites consist of shelter caves, sandstone overhangs and scattered “camp sites” along the coast. There is a formal *ko‘a*, or fishing shrine, at Mo‘omomi Bay and a larger *heiau* farther east. Located nearby are high

quality rock exposures known as the Mo‘omomi Quarry Complex. These were utilized as a source of raw materials for tools, evidence of which occurs throughout the region.

The sea fishery would have been exploited during the calm summer months but impossible to access during the winter when the high surf is relentless. There is growing evidence that the birds of the area were a source of food, perhaps an important one if settlement persisted into the winter months.

Burials are found throughout the sand dunes of Mo‘omomi. There are historic-era accounts relating that the Mo‘omomi area was a “place for the dead.” While there is no empirical evidence to suggest that bodies were brought to Mo‘omomi from elsewhere to be buried, that remains a possibility.

An important cultural site of Mo‘omomi is the Kalaina Wawae footprints. Opinions are varying on how the footprints were formed, and *mo‘olelo* tell us that they were part of a prophecy that foretold the coming of Westerners.

In the early 1800s there began a long-term population decline on Moloka‘i that continued until the pineapple plantations started and the Hawaiian Homesteading began in the 1920s. What little population Mo‘omomi might have supported probably declined with the larger trend, with the result that Mo‘omomi was abandoned in the 19th century. Further evidence from the Māhele supports this idea. There were no *kuleana* land claims submitted to the Land Commission from Mo‘omomi in the Māhele. For the whole of the Kaluako‘i district only five claims were submitted, but all of these were located along the south shore on the opposite side of the mountain, and none were awarded. Mo‘omomi, and all of Kaluako‘i, became Government land at that time and remained so until it was sold to Charles Reed Bishop in 1875.

The first documented use of Mo‘omomi in the historic-era appears to be as a fishing destination for the Meyer family about 1915. Later, sometime after 1920, the Hawaiian Homesteaders frequented Mo‘omomi for its fishing resources. Del Monte, one of the past pineapple companies on the island, built a beach house at Kawa‘aloa Bay for the use of its employees. This beach house has since fallen into disrepair. Today, families continue to camp and fish at Mo‘omomi during the summer months.

ETHNOGRAPHIC SURVEY

As we all know, there are some things that cannot be found in the archives, in textbooks, or at the library. It is here, through the stories, knowledge and experiences of our *kama'āina* and *kūpuna*, that we are able to better understand the past and plan for our future. With the goal to identify and understand the importance of, and potential impacts to, traditional Hawaiian and/or historic cultural resources and traditional cultural practices of Mo'omomi, ethnographic interviews were conducted with community members who are knowledgeable about the area.

Methods

This cultural impact assessment was conducted through a multi-phase process between April and June 2014. Guiding documents for this work include The Hawai'i Environmental Council's Guidelines for Assessing Cultural Impacts, A Bill for Environmental Impact Statements, and Act 50 (State of Hawai'i). Personnel involved with this study include Windy McElroy, PhD, Principal Investigator of Keala Pono Archaeological Consulting; Pūlama Lima, BA, Ethnographer; and Steven Eminger, Archival Researcher.

The initial phase consisted of identifying individuals interested and qualified to participate in the study. The next step included conducting the oral history interviews, transcribing the digitally recorded interviews, analyzing the oral history data, and presenting this data in a written report. Concurrent with the interview process, archival research was conducted for the background section of the report.

Consultants were selected because they met one or more of the following criteria: 1) was referred by Keala Pono Archaeological Consulting or The Nature Conservancy; 2) had/has ties to the project area or vicinity; 3) is a known Hawaiian cultural resource person; 4) is a known Hawaiian traditional practitioner; or 5) was referred by other consultants (Table 3).

Four interviews were conducted, for the current study, with eight individuals participating. Opu'ulani Albino, Godfrey Akaka, Yama Kaholoa'a, Sam Makaiwi, and Joe Mawae were interviewed together in a small group, Kamalu and Mac Poepoe were interviewed together, and Kamakea Han participated in an individual interview. *Mana'o* and *'ike* shared during these interviews are included in this report.

All interviews were taped using a digital MP3 recorder. During the interviews, consultants were provided with a map of the project area, the Agreement to Participate (Appendix A), and Consent Form (Appendix B), and briefed on the purpose of the ethno-historical study. Research categories were addressed in the form of open questions, which allowed the consultant to answer in the manner that he/she was most comfortable. Follow-up questions were asked based on the consultant's responses or to clarify what was said.

Transcription was completed by listening to the recordings and typing the information which was provided. A copy of the edited transcript was sent to each consultant for review, along with the Transcript Release Form. The Transcript Release Form provided space for clarifications, corrections, additions, or deletions to the transcript, as well as an opportunity to address any objections to the release of the document (Appendix C). When the forms were returned, transcripts were corrected to reflect any changes made by the consultant.

Table 3. Individuals Contacted

Name	Expertise	Recommended By
Opu‘ulani Albino	<i>Kupuna</i> / Cultural Practitioner	The Nature Conservancy
Godfrey Akaka	Fisherman / Hunter	Yama Kaholoa‘a
Kamakea Han	<i>Kupuna</i> / Fisherman	The Nature Conservancy
Yama Kaholoa‘a	<i>Kupuna</i> / Fisherman / Hunter	Keala Pono
Sam Makaiwi	<i>Kupuna</i> / Fisherman / Hunter	Yama Kaholoa‘a
Joe Mawae	<i>Kupuna</i> / Fisherman / Hunter	The Nature Conservancy
Kamalu Poepoe	Moloka‘i State Wide ‘Aha Moku Rep	The Nature Conservancy
Mac Poepoe	Fisherman / Cultural Practitioner / Hui Malama o Mo‘omomi	Keala Pono

The ethnographic analysis process consisted of examining each transcript and organizing information into research themes, or categories. Research topics included the cultural importance of Mo‘omomi, place names, archaeological sites, change through time, wildlife, subsistence practices, reminiscences, concerns about the fence line project, and recommendations. Edited transcripts are presented in Appendices D–G.

Consultant Background

The following section includes background information obtained from each consultant during the interviews. This includes information on the consultant’s *‘ohana* and where the consultant was born and raised. The consultants are Opu‘ulani Albino, Godfrey Akaka, Kamakea Han, Yama Kaholoa‘a, Sam Makaiwi, Joe Mawae, Kamalu Poepoe, and Mac Poepoe.

Opu‘ulani Albino

Mrs. Opu‘ulani Albino was born in 1949 and raised on the island of Moloka‘i. Mrs. Albino’s parents were from the island of Maui, and they were among the first homesteaders to reside in the Ho‘olehua area. Mrs. Albino and her family continue to live on the same homestead today. Mrs. Albino is a cultural practitioner, fluent in the Hawaiian language, and serves on the ‘Aha Moku council for Moloka‘i Island.

Godfrey Akaka

Mr. Godfrey Akaka is a Native Hawaiian fisherman and hunter. He currently lives with his family on the Hawaiian homestead at Pu‘ukapele Avenue, in the Ho‘olehua area of Moloka‘i.

Kamakea Han

Mr. Kamakea Han is a Native Hawaiian fisherman, born in 1947 to James and Tilden Han of Pu‘ukapele, Moloka‘i. Mr. Han’s grandfather descends from the Makaiwi lineage of Waikapū, Maui, who later moved to Moloka‘i as one of the first homestead recipients in Ho‘olehua. Mr. Han and his *‘ohana* continue to live in Ho‘olehua on their family homestead.

Yama Kaholoa‘a

Mr. Yama Kaholoa‘a is also a Native Hawaiian fisherman and hunter of Moloka‘i. Mr. Kaholoa‘a and his family also live on Hawaiian homestead at Pu‘ukapele Avenue, in the Ho‘olehua area.

Sam Makaiwi

Mr. Sam Makaiwi is a veteran and fisherman of Moloka‘i. As a descendant of the Makaiwi lineage, his genealogy links him back to generations of homesteaders of Ho‘olehua.

Joe Mawae

Mr. Joe Mawae is a well-known Native Hawaiian fisherman and hunter of Pu‘ukapele, Moloka‘i. Mr. Mawae also resides on Hawaiian homestead at Ho‘olehua, where his family has lived for seven generations.

Kamalu Poepoe

Mrs. Karen Kamalu Poepoe was born and raised on the island of O‘ahu, however because her father’s family is from Moloka‘i she would frequent the island a lot as a child. Mrs. Poepoe currently resides in the Pala‘au Moku of Moloka‘i at Nenehānaupō with her husband, Mac Poepoe, and has lived there for about 33 years. Mrs. Poepoe is a cultural practitioner and serves as the ‘Aha Kiolo *po‘o* of Moloka‘i Island.

Mac Poepoe

Mr. Kelson “Mac” Poepoe is an expert Native Hawaiian fisherman. He was born in 1940, and raised on his family homestead in Ho‘olehua, Moloka‘i. Mr. Poepoe continues to reside on the homestead with his wife, Kamalu Poepoe, in the Pala‘au Moku at Nenehānaupō. In 1994 Mr. Poepoe played an integral role in the formulation of Hui Mālama o Mo‘omomi, an entity devoted to the preservation, protection, and perpetuation of the Mo‘omomi area.

Topical Breakouts

A wealth of information was obtained through the oral interviews. Quotes from the interviews are organized in the following sections by topic. Topical breakouts include the cultural importance of Mo‘omomi, place names, archaeological sites, change through time, wildlife, subsistence practices, reminiscences, concerns about the fenceline project, and recommendations.

The Cultural Importance of Mo‘omomi

I know as far as *lawai‘a*, my family follows traditions. They go by the moon. They follow things like what they say and how they behave is traditional Hawaiian. You know, so some of them are by *‘ōlelo noeau*, some of them are just understood culturally, but that’s how they pay their respect. [Kamalu Poepoe]

When we think back of all our *kupunas* that who when sacrifice all that they had given us and we as individuals today, as *kamali‘i*, it’s disrespectful to our *kupunas* if we support a project like this because all of our *kupunas* is buried there. Everything that we learned, that we were taught. How to gather. It was given to us by our *kupunas* and it’s disrespectful for us to disobey the spirit that lives there and it’s our responsibility to teach our children and

grandchildren that they need to perpetuate their culture because that's what your *kupunas* have left for you. Each one of us here on this earth. [Yama Kaholoa'a]

This whole place is archaeological to us because as Uncle Yama had mentioned, our *kupunas*, generations before us have been surviving off of this land from the resources and currently today, the generation, it continues to perpetuate our culture by surviving off of the resources in this area. And also we talk about our *keiki* and the generations after us gonna continue perpetuating the culture. So we're talking about generations and families. We not talking about individuals trying to take care of this place, we're talking about families taking care of this place. We taking care of this place for our families. And we want to preserve this for our families. [Godfrey Akaka]

Any time you use a place and you're a cultural practitioner there is always ceremony. So there is ceremony before we go and after we go. And those things that we respect from *kahiko* are still there and my family recognizes that and we practice that. [Opu'ulani Albino]

The names of the winds and the rains, or the features that were felt by our *kūpuna* that exist to today are still there. Their essence on that *'āina* that still exists. It's still there. [Opu'ulani Albino]

The houses, the *mo'olelo* of the people who lived there. *Ku'una* lived there. And they were experts in navigation, they were experts in stargazing, in farming, in *lā'au lapa'au*. And the beach provides that kind of service to the people of old who lived there. Way back to the 11th century. [Opu'ulani Albino]

I'm down there to practice fishing. All that spiritual parts and all that, it's just part of the norm I guess, you know what I mean? I'm still doing it, so it's kinda like it's working, you know what I mean? Whatever's meant to be and whatever is now. [Kamakea Han]

Me, when I go beach, when I no catch, I don't care because the exercise is so valuable. You know, just that whole practice. So, there's a lot of things, lot of stuffs that Mo'omomi gives. Yeah, just a nice place to cruise. Nobody around. [Kamakea Han]

I know somebody was born down there, but I think the thing that stands out in my mind is people who drowned down there. Yeah, you kinda like know all the spots and sometimes when you down there and then this one guy when drown. Not too much get, but I knew all the spots where people died. There's all these spots that we go around. I no go over there. [Kamakea Han]

I know because my grandfather them, my uncle them tell me. You do all that stuff they tell you, you know. No whistle, no put your hands behind your back, you know all that kine stuff. If you do and you go down there, you going know that somebody when die over there. So I don't want to be associated with death down there, but people drown down there. [Kamakea Han]

Yeah. That's how was. You cannot find that in a book nowadays. All small stuff. Like no put your hands behind the back. No whistle. You know after you reflect, you think about it and yeah we had good luck. And then sometimes you go over there, you say things and then hard luck. So when you never talk about 'em that's alright, but when you talk about 'em, that's when they no like. [Kamakea Han]

Place Names

Mo'omomi is one of the 12 *mo'o* that guard Moloka'i. And the name was given to that *kiha* because of the appearance of it after it came on to the *papa* to bask, the scales appeared to

be like pearls when seen in that area, in front of Na‘aukahihī...It was named after the *mo‘o kiha*. [Opu‘ulani Albino]

I was told that according to the name of Kawa‘aloha you would know that the long canoes landed there. [Opu‘ulani Albino]

And then it’s nice that all the young guys know the names now. They know all the points and all the bays and it’s kinda like good for them. But for me it’s not necessary, you know. [Kamakea Han]

This Kaehu. That’s Kalani. Kalani and the *pali*. Kalani is the very beginning. The trail goes up here. Get one trail that goes up. That’s Kalani. Kalani is not right around the whole place. The *pali* on the bottom. The *pali* is Kapālauo‘a. Kapā-lau-‘oa. This over here, Keonelele, I think Keonelele is this whole place and go right over the mountain. Yeah. The thing go down all the way down to Papohaku in fact. That’s Keonelele. That’s where Keonelele eventually end up. [Mac Poepoe]

That mountain. That sand came from Mo‘omomi. Okay. That’s Keonelele. The whole place...That’s Kawa‘aloha. And then after this, you no can see ‘em but get another small bay over here. Manawa‘anu. This land inside here, Kawahuna. Kawahuna. [Mac Poepoe]

[I learned the names from] walking with the people. Walk with the people. Some of the names like more inland, more down get different places. Some I learned from my uncle them, they were cowboys with the ranch. And some of them was nicknames. Nicknames and I kinda like never like use the nickname but I never like say nothing in front them yeah? So, I just teach the kids, the young kids today I teach them. [Mac Poepoe]

Archaeological Sites

Okay so this area that is being proposed by The Nature Conservancy, in fact the whole land vast that we’re looking at is all archaeological site. All of it. [Godfrey Akaka]

Hi‘upai, you know, people have gone down and there have been ocean burials at that kind of place. It’s a very culturally significant place ‘cause it’s a major graveyard in the dunes yeah, and all in that area. So, respect is paid there. For the most part most of the people know to be respectful down there. [Kamalu Poepoe]

And there are many bones. There’s history there, the place is significant in that it still has some unchanged features and sediment that has been seen and examined by experts to confirm that place is very old. And I know of *iwi* along the coastline that are at times bared in the inclement weather. But I know there are many *iwi* there. [Opu‘ulani Albino]

In the project area along the sand dunes, all the way down...that is a cultural practice that *iwi*, that people were buried along the sand dunes and over time the sand dunes have become unstable to the point where they become bare during bad weather. And that’s known to me because I grew up there and that’s where my family walked and fished and their *‘ipu kai* is that area of Moloka‘i. [Opu‘ulani Albino]

All of our coastlines have bones. This is traditional area. This is where *ku‘una* lived. There’s a village, there are people that are buried there. Those are villages, they’re not just empty places. And I think that should be preserved as is. [Opu‘ulani Albino]

That fenceline area I’m not too sure about. About the designated area for this fence project because I know about the other sites. Marshall Weisler did an extensive archaeological study out there but he’s located the villages more to the Kalaupapa side of Mo‘omomi Bay and not so much in these other areas, although I can’t say whether there are or aren’t. But we do know that in history that area was used seasonally because of the, you know, lack of

potable water. It was used seasonally for its fishing mainly, by Hawaiians from Moloka'i. [Kamalu Poepoe]

There are caves on land that have artifacts inside. And if you go to the right places you'll see evidence of what once was where people settled. They literally lived there, they didn't just stay during the summers where fishing was done for the people of Pelekunu, but people actually lived there and there are burials in what was once known as a lagoon up on the 'āina. So there are evidences of that...And underneath the *kai*, the caves. [Opu'ulani Albino]

There are trails. Fishermen trails...They're still there. They're still used to today. [Opu'ulani Albino]

Was already there, the trails so I don't know. I still follow some of that trails, but was already there. [Kamakea Han]

Well, Mo'omomi from all of my experience and I think people that know Mo'omomi as much as I do, that place was used strictly for fishing. It wasn't one farming area because no more water. If any farming went on down there it was only seasonal kine stuff. Get evidence of areas where look like they was trying to farm and I no think they was successful down there. They gotta come little bit more towards Kalaupapa way, which up there had one water source. So, that's the only place that they could really farm, if anything, on that coastline. Down to 'Īlio Point. [Mac Poepoe]

Change through Time

We take the same trail, do the same thing. All the good stuff still the same place. [Kamakea Han]

All the years I been down there when they wasn't there, the place was more pristine. Okay. I not saying that ever since they moved there they when cause a lot of problems, but I can say that they did create one different scenario down there and it's somewhat not good for me, with the experience I have because they're allowing people to drive inside there and harvest more. [Mac Poepoe]

Because I stay down there all my life and I use all these resources all my life and I know what the thing like. It's not like how was before. Not anybody can say that, 'cause like I said, not everybody had the experience. They wasn't there, yeah. I was there. I was under the water and I seen everything, so I probably get the best measure out of everybody. I no care who says, "Eh I more old than him," or this. I get hours and hours in that ocean that nobody else get. So my experience is very valuable in deciding what should happen down there. [Mac Poepoe]

That *hui* [Hui Mālama o Mo'omomi] was formed back in 1994 and actually way before that the young boys from Ho'olehua we all used to hang out. That was our place to hang out and we used to go fish. You know, we go fish, we camp down there, we fish, we take care of the place and by doing that all the younger boys after us, they continued to follow. You know, what we do. So really, we were like the example for the community you might say, yeah. So after everybody started learning that this place is really our place, this place belong to us, no belong to anybody else 'cause we the users. We are the people that utilizing the resources down there and we see its value. The value that the generation today sees is very different from what we saw. So, there is no comparison. Because we seen that, experienced that overtime, a long period of time we started to notice changes, changes that you know, wasn't good. Was starting to deteriorate. The place was starting to go down and with that, that is why we formed the group. [Mac Poepoe]

Basically I've seen, you know we just watched the road, the access down there get all bussed up and then Hui Mālama comes in and fixes it or grades a new road. The original structure that was there got burned down or used for firewood. That's what everyone says. And then a new structure was built and then another structure so people can camp there. In terms of the area I think mostly the changes over the time that I've seen has been just basically some depletion and erosion. The erosion was very bad before Hui Mālama built berms and rerouted roads and stuff like that. They also talked to the ranch about the cattle that were eating up the vegetation that was keeping the land in place, so there was really bad erosion but now it's not as bad. So, that's kind of the main changes. [Kamalu Poepoe]

Yes, this is an area that's very special. The coastline. To the people of Pala'au Moku especially, because a lot of people rely on this area for subsistence fishing. It's always been this way and so for about 20 years the people have been increasing the awareness of what they have and how important it is so the people in Hui Mālama, o Mo'omomi, the Nature Conservancy, and also the landowners in the area are increasingly aware of the depletion that's happening as more modern equipment and outsiders come in, as well as the use by our own people. When we see species depleting we need to pay attention. [Kamalu Poepoe]

The physical features mainly remain the same. Due to Hui Mālama o Mo'omomi, the place has become even more abundant with fish because of the care that was given to it over time... It was marine [subsistence] and I would say in the '40s and '50s they used to have pigs roam that area. [Opu'ulani Albino]

Wildlife and the Natural Environment

All of the species are important there. It's a major turtle laying area, fish spawning areas, all of these kind of things are important to the people here, so the more educated we are about it, the better it is for our place. [Kamalu Poepoe]

Enenuē, moi, 'āholehole, kūmū, any kine. Plenty fish down there. Plenty *limu* down there. *Limu kohu*. Plenty turtle. What else get plenty down there? Plenty crabs. Black crab, 'a'ama crab. [Kamakea Han]

Turtle is for us to eat. The only reason why it's illegal is because the state made it illegal and because of the commercialization of turtle being sold to the hotels and so as native Hawaiians, it has never been illegal for us to go and gather and catch turtle. So all of these things that I just talked about is very important to us in our survival, in the way we live, in feeding our families, and also practicing our culture as Hawaiians. [Godfrey Akaka]

Like I told Ed. We got these *moi* spawning programs every summer. I tell him to close the pass so that the *moi* can *hānau*, yeah. [Mac Poepoe]

The deer in this area was here before The Nature Conservancy. It was a gift to the Hawaiian people. It was given to the King Kamehameha and is a very important resource for us here on Moloka'i and we continue to utilize this resource, the deer. By fencing off this area you gonna throw off the ecosystem and the route of the deer and it's going to throw us off in gathering the deer, so when you talk about putting up this type of fenceline just to save one bird, that doesn't make sense to us [Godfrey Akaka]

This area that is being fenced off, the deer utilize this area to hide. And so you're throwing off the ecosystem. So as Nature Conservancy, if they was to use their head, when you put up one fence like this you're throwing off the ecosystem and so that is something very important and we as Hawaiians, it's common sense for us. It's something that they really need to consider. [Godfrey Akaka]

Subsistence Practices Carried out in Mo‘omomi

As us as Hawaiians, we look at things as food and when we practice our gathering rights we take care the *‘āina*. We take care the land. We take care the ocean. We do not do any damage because as Hawaiians we are conservationists. We know a lot about conservation. We could probably teach Nature Conservancy conservation by the way we practice our gathering rights. [Godfrey Akaka]

You take away my gathering rights, it’s the same thing as taking away my right to speak Hawaiian and dance hula and all of these things. So for us as Hawaiians this is very important, our culture...[Godfrey Akaka]

To experience all this stuff was a blessing for me and today I can teach all that. Whereas other people, they continue to take and they no more nothing to really teach or even be one good example. Because when you take and you take, take, take, that’s all you like do. And you no more one limit. It’s hard to humble yourself. If you see plenty fish, you think you going let ‘em go? Of course not, you going catch ‘em all! But me, I when learn all that kine stuff long time ago from my father. What you take, enough for your family, enough for your neighbors, enough for the community around you, enough, go home, no need take ‘em all. [Mac Poepoe]

And no waste. Don’t get caught wasting. It was one of the biggest crimes back in the day, wasting stuff. You don’t never waste. Even when we bring home our fish, we don’t waste nothing. Today we throw away the head. Before, we no throw away nothing. Anything that can eat, we going throw ‘em in the pot, we going make soup. Going make something with ‘em. We no waste. All that kine values all kinda disappearing. And sometimes I get hard time with that when I look at people. How they conduct themselves, yeah, take things for granted. All kine different ways that, you know breaking down the system, the old system. Kinda getting all broken. Like I said if you never experience that you wouldn’t know that the thing breaking down or eventually going get lost. Some of the stuff that’s already lost, people don’t even know the thing existed, but I know. I went through all that. [Mac Poepoe]

My sons still walk the sands and use the traditional method of fishing. They don’t go on the boats, they traditionally fish and hunt. But mainly fishing happens there for my family. Those *ko‘a* and those holes that people have returned are known to my children, to my sons especially. So that’s an active place of sustenance for my family. [Opu‘ulani Albino]

...It was always known as our *‘ipu kai*. When *‘ohana* came from Maui before the crops grew that’s where they went to go get their *‘ai*. And that place is known for different kinds of *‘opihi*, *limu*, and fish, so that’s an *‘ipu kai* to our family. [Opu‘ulani Albino]

Throughout the whole year we go, but summer time is the best time. Lotta stuffs, you know. Good tides. Long days. Couple hours. We go down there, get ‘em and come back home. We usually go in the night. We go when dark. When cool. We go down there and gather. And then we clean everything down there and then we come home. Yeah, just fish, *limu*. Yeah hunting too. [Kamakea Han]

But, I don’t know too many guys walk, they usually on the boat or they get one pass. Yeah you can launch boat down there...by Mo‘omomi beach. That’s where most of those guys go. They fish around that area, hang out over there, then go up and down the coastline. [Kamakea Han]

If you don’t have the lead, you gotta watch and you gotta *kōkua*, you know, help. Oh the lead is kinda like, when you throwing the net...You know if you go with one group, you going have some *‘opihi* pickers, you going have some *limu* pickers and you going have some throw net guys. So you like the throw net guys go ahead, so you know, you no chase

away the fish. So you gotta plan that. Who going throw net, who going pick *'opihi* and so that's how you pack your things accordingly, you know. [But we usually go with only] about two guys. [Kamakea Han]

Yeah, [we go] mostly when get events. When we *'ono* like that we don't go far. Just right outside Mo'omomi. Yeah, when get parties, or whatever. I don't wanna sell 'em though. I just give 'em. [Kamakea Han]

This is how I do it. It is what it is, kinda like I get *'ono*, I go down there. When somebody make party and ask me for whatever I can get down there, I go down there, the rest of the stuffs...aah I just look at 'em, but I no pay attention to 'em. Whatever going on down there. I know a lot of stuffs going on down there. [Kamakea Han]

That's kinda what I do. I kinda like *'opihi*, crab, and *limu*. Yeah, and diving. I don't throw net. I no like throw net because aahhh. I used to follow the guys, I don't like throw net. So just dive. Certain stuffs I like be in the water. But everybody get their preference. Some guys they like do all, throw net, dive. [Kamakea Han]

The exercise. The whole deal. That's the whole thing. Getting exercise, that mental part. The mental part. The physical part, you know you get 'em, but the mental part to kinda like keep it motivated. You know what I mean, keep yourself motivated. That's the hardest thing. You think you get motivated by being hungry. Nah. You want motivation where you think the whole process, you know. And so you grow with it. So every time you go, you getting more efficient, more efficient, and then it's automatic...But you know, you spend so much hours walking and then packing everything. And I don't know. It's kinda like you're working for what you getting. You not just going down and taking 'em. [Kamakea Han]

Yes. [Gathering is still practised] in traditional style. [Kamalu Poepoe]

Reminiscences

...I get really good memories about that place. Sometimes I like to think of it like, wow, was hard work for us guys because it's not like today. Today the kids, they go fishing, it's more fun than when I used to go. When I used to go it was work because you not just going fishing. You go down there, you going feed plenty people. You no just go for yourself. You going feed all your neighbors, you know, you going share and you gotta make use of whatever you take because never had icebox. So when you come home, you get too much, you gotta go give away. Then you learn how to clean the fish or clean the *limu*, whatever, *'ōpihi* and then you prepare everything, what you going consume and the rest you give 'em away. The only way you can store 'em is dry 'em. Dry 'em and salt 'em. So, as far as preserving anything down there, was mostly salt, just salt 'em and dry 'em, no more icebox. Most of the people in homestead during the time I was born, they went through lotta hardship that nowadays people not going realize. So that's why, today when I go down there I really respect the place for what the thing did. For take care our families. So, if you not from this place, you wouldn't know. You only going hear stories, but you never had the experience. You know, you shouldn't be there jibber jabbering and never had that experience to live off this land your whole life. I can say I did and I continue to live off that land and I continue to manage 'em the way I was taught. [Mac Poepoe]

It's pretty cool how the old folks did it, you know they never said nothing, you go follow them, come back. We don't even know the names sometimes, we just go catch whatever we gotta go catch and come home. That's how my parents was. [Kamakea Han]

We started to see people from O'ahu, mainly from O'ahu coming over with their boats and you know we never had boats. If somebody had one boat that's the only boat had and

everybody, going, “Eh if you get room, I like go, catch ride.” That’s how it used to be. So, if you no can fish, you never going on that boat. So, I can say I went on all different boats that used to go fish down there because I was ‘*eleu*, I used to go with the old people. And everybody knew me, everybody used to come pick me up at my house. And that was my education, you know. [Mac Poepoe]

Pala’au had pigs. Mr. Po’ahā, my father, and Mr. Pu’a used to go on horseback to hunt pigs down there. In that whole area of Pala’au. [Opu’ulani Albino]

That’s why I still doing ‘em ’cause I remember the guys used to do ‘em. And they used to be happy. One, they used to be happy because had plenty fish and had plenty fish down there and two, they used to just love the exercise, you know just going. It was almost like a camping trip, you know. They had lunch, they caught all their fish, went to one spot, eat, go home. [Kamakea Han]

Views and Concerns about the Fenceline Project

You know just looking at this and seeing, it looks like it’s identified mainly for the protection of the shearwater, you know, bird. I don’t see, myself, a problem with this because it’s outside of where most of the people walk for fishing. You know some people go all the way and they were gonna do that anyway, but I’m generally against anyone who needs to back their pickup truck close to the shore. I’m talking about fisherman, fishing, and that’s mainly the reason why anybody would need to get access into this property. You know, hikers, they’re not doing any taking or changing anything, but it’s the fishing folk. I’m generally against anyone who can just back the pickup truck with big white coolers in that take more than subsistence anyway, because we’re conservationists. But I am interested in fishing people having access to subsistence fishing. So if there is an access from the beach side that always was there. [Kamalu Poepoe]

I think Nature Conservancy needs to try and work with the community instead of trying to block us out every time because that seems to be their agenda. [Godfrey Akaka]

I feel that it shouldn’t be done [building the fence], and if it is, to go and put posts in the sand is disturbing the ecosystem and the cultural remains of *kūpuna* that are buried there. And I’ve known that for all my life, all the *kūpuna* said, “Don’t go down there and dig,” but I know that I’ve seen over time when the sands are removed by the wind there is *iwi*. I’ve seen. So for me I don’t think that any of the practice of fencing is going to be conducive to that place and the integrity of the ‘*āina*. In a most cultural way, I don’t think the fence is going to be something I would like to see. I don’t wanna see that. [Opu’ulani Albino]

Well part of the trails are going to be along that path. Not only on the *pōhaku*, but some of the trails go over land. It will, it will impact. [Opu’ulani Albino]

...What do we compromise to save the birds? And we don’t eat the birds. I’m sure they have every right to be there. And the *honu*. Because, we eat *honu*. But as far as the seals go, I’m not a seal hugger because I’m a fish lover. Yeah, those are just my personal feelings and I wouldn’t want the ungulates to stand in the way. I think they should be hunted as needed. But the ungulates to destroy, I don’t see that in my trips there. I think the cats and mongoose would probably be the worst enemies of the birds. I don’t know of any humans who hunted them. But to desecrate the ground to save them, I’m not in favor of that. And *Tetramolpium roki* is mostly found in Mo’omomi. [Opu’ulani Albino]

I think the fence is intrusive to the environment. That’s intrusive, not the ungulates and other places. And I think while we need to preserve what we have, we have to look at *kanaka* before look at the animals. The *kanaka* are sometimes the worst predators, or their presence can create problems, but they also have to live. So you gonna save all of these

animals if *kanaka* cannot go and do their traditional fishing and gathering? No. I don't think the people who go there, especially the ones, the traditional fishers, and I say that because my son is, he walks the coast, he doesn't go on the boat from the ocean, doesn't go on 4WD or SUVs or whatever. He walks that place so people like that, they not gonna overfish. They not gonna *hana 'ino*. But they respect the place because for generations my family has done that. So that's my *mana 'o*. [Opu'ulani Albino]

I oppose the fence project. I oppose this proposal made by The Nature Conservancy for various reasons. We need to have The Nature Conservancy and DLNR to look into the constitution of the United States and to address our Native Hawaiian rights and gathering rights. [Yama Kaholoa'a]

I oppose these things. I go with my family. What my family says goes. [Joe Mawae]

I too oppose this project. [Sam Makaiwi]

Yeah we usually come around here, walk across this sand and follow the trail right here. Follow the coastline. Not on the beach, but on top the land. We no go in there. Sometimes we come back and we use the road to go out, walk through the road, this road go back out. I no care, as long as they give me one key. Yeah, as long as I get a key, I no care. I no mind walking too. [Kamakea Han]

A lot of guys got keys and they go in there whenever they like. They take their friends in there. So yeah, would be nice to have a key. I got no problem with that fence gate. [Kamakea Han]

Not going affect my access. Going affect probably other people's access. As long as get places they can go in and out. I have no problem with that but the problem I do have is, I like see them fix the broken fence. 'Cause what's the sense of protecting this area when the idea is for protect the whole area. Yeah. Like this fence that stay broken all alongside over here, that's what they're using for drive into here. Okay. Now even if you get this fence, if this fence is cut, they going inside here, they going broke the fence. They doing 'em already and I get hard time working with The Nature Conservancy because they get their policies that no really match what I get going on down here. Myself, if you commit one crime, just like me I went jail plenty times, and you know, I not going complain because I did the crime. I was guilty. These guys, I catch them inside there, I going call the cops. Whereas Nature Conservancy going sit down, talk story with the lawyer, the lawyer don't even know what's going on. He's not here, you know. So you no can make decisions that way. You gotta make decision on the spot. You see the guys in the area, they not supposed to be there, you call the police. [Mac Poepoe]

[It wouldn't affect] the cultural significance, no. I don't think so. You know, I would hope that every effort would be made to locate sites, historic sites. But no, I don't think otherwise. [Kamalu Poepoe]

So this is very important. A lot of people are being affected by this. And from what we see all of these proposals are just excuses to have exclusive rights for only certain individuals and we strongly oppose that. Again, this entire area is archaeological. It's very important to us... [Godfrey Akaka]

I no like see people go down there, abuse 'em or try to make new kine rules, and people, they think I'm making rules for stop them from fishing. You know I look at myself, I'm not separate from anybody else. Whatever rules going apply to that place, it's for me too. I not going separate myself above the other people. Whatever rules is set, I going comply with that too, yeah. Even if it's me that doing 'em or my idea, there's a reason. I not going

do stuff that's not compatible with what this place offered us, yeah, or continue to offer us. [Mac Poepoe]

I don't know, it is what it is. They doing some good stuffs over there, get all the birds and whatever get down there. So, you know it's their *kuleana*, it's just... You know what I mean, we don't bother the birds. So, I get no problem with that, but it's just that having one means to get way over here or any place in there. [Kamakea Han]

As far as *lawai'a*, again we're conservationists and so if people learn to moderate their usage, their take, there's no problem with that. If you take too much though, of a species that's dying we're concerned. So those are the two groups that would maybe have a problem with this fence thing. [Kamalu Poepoe]

Yes, it's an area that's used for hunting and so it would be either the hunting of the fishing group that, you know, they kind of periodically cut the existing fences and enter illegally. I'm not sure how that might be worked out but I think there's a way that that should be, could be worked out so that maybe the hunting folks can have certain days of the week or whatever, just some kind of thing that allows for that. For ourselves, like I'm a part of Hui Mālama o Mo'omomi as well, we're more concerned with ocean depletion of species. Not so much about hunting, so maybe the hunting people can help you with the eradication or whatever. You can work the community into that kind of thing so that there's less of a need for them or a desire for them to break laws, and maybe involve them as partners more. A little bit more. That's my *mana'o*. If you can have a cooperation, collaboration. [Kamalu Poepoe]

Recommendations

I think there's a need to keep fishing and subsistence food gathering available to people. It's just that we want to... I think it's only fair to the resources in the area and the people who want to continue to live here, that the access of taking too much at one time needs to be watched. [Kamalu Poepoe]

I think that input from cultural practitioners or tradition-practicing people who used that place before should be consulted and as far as the *iwi go*, that should never be tampered with. Never be tampered with. We have very few places where *iwi kanaka* are and I don't see, because of culture *'ike*, that place becoming a reserve or preserve for these animals, as opposed to the preservation of the *iwi kupuna*. They take precedence, not the animals. And they're buried there. They've been there for centuries. And so they've been there and they've survived. The ecosystem has been there for centuries. That's almost prehistoric, that place. [Opu'ulani Albino]

I wouldn't like to see people driving inside here, number one. 'Cause they can harvest more. They can just throw 'em right on their car, drive out, come back again, fill 'em up, drive in and out as much as they like as long as they get the key. Before we walk from Mo'omomi all the way over there, that's one day's work. You not going back and forth. You only going one time and what you put on your back, that's all you can carry. They guys they no scared, they go down there, they kill a big turtle, they butcher the thing on the beach, they going back to their truck. Drive home. Before you no can kill one turtle over there and pack 'em all the way back. It's possible but, not likely you going do that, you know. So you gotta be a little bit kinda open minded about this too because you're allowing access to deplete the resources. That's the way I see it. [Mac Poepoe]

So, that is my, if I get anything to complain about, that is my complaint. I would rather see people walk from Mo'omomi, all along the coast, go gather their stuff like we did. Like we always did, and carry 'em back. You know, get more value. [Mac Poepoe]

The rest is, after the fish is, just pick up the rubbish I guess. No more nothing else to do down there. [Kamakea Han]

Like I said, if you going put up one fence, why not fix the broken fence first and then you can look at building another fence. Kinda don't make sense. [Mac Poepoe]

They still need to consult with me. Continue to do that because I know it's one good idea for them to protect the place but if you going protect the place, protect the whole place. Not only protect over there. You know, if you're using this land for get to your land then protect it from over here all the way. No need only from over here to there. Eh kinda like shees, you guys use our land and then you guys only protect your guys' land. Protect 'em all! [Mac Poepoe]

I like talk to the lawyer. I like talk to The Nature Conservancy lawyer. That's what I like do. I like them come over here, come look at the place, then they get one idea. You know, they kinda depending on you to make decisions in one office and they don't really know what going on. They not really on the 'āina yeah. So it's hard for make that kind decisions when you not around. [Mac Poepoe]

I'm interested in seeing Hawaiian trails preserved, the original Hawaiian foot trails for fishing preserved. Then I'm in favor of anything that will help the area maintain its purity and its pristine nature, so I'm in support of that. [Kamalu Poepoe]

Site management, which would be an ongoing thing, yeah? I just think that the Pala'au Moku people, residents especially, you know if they have an opportunity to just be informed, and obviously what you're doing right now they're being involved in, just having some *mana'o*, but just to be informed and to be at any meetings where new decisions are made or any observations found that they are kind of brought in along with it or there's the opportunity for people to hear if there are any other changes that are made. [Kamalu Poepoe]

CONCLUSION AND RECOMMENDATIONS

Mo‘omomi, with its coastal dune landscape, cultural resources, and native flora and fauna, was widely utilized traditionally and continues as an important area for subsistence activities today. A wealth of *mana‘o* and *‘ike* was shared during ethnographic interviews with eight consultants, and although they may have different concerns for the area, they all agree that Mo‘omomi is a unique place that should be cared for so that future generations can enjoy the *‘āina*, feed their families, and carry on the traditions of their *kūpuna*.

Cultural Resources, Practices, and Beliefs Identified

All of the sources consulted during this study indicate that Mo‘omomi was a special place, an area for fishing and gathering, and also known for human burials. The trails that run through the preserve today are thought to follow older trail routes. One consultant stated that the entire area should be treated as an archaeological site.

Currently, the preserve is used for fishing and gathering of coastal resources for subsistence. Specific species mentioned include turtle, *enenue*, *moi*, *‘āholehole*, *kūmū*, *limu kohu*, *‘opihi*, and *‘a‘ama* crab. Hunters continue to use the land as a means of subsistence as well, and deer were of particular concern. The area is also used for ceremonial purposes by cultural practitioners.

Beliefs identified generally had to do with treating Mo‘omomi with respect. One consultant was taught to not whistle or put your hands behind your back. Doing these things or saying something disrespectful might bring bad luck. Another important perception is that the consultant’s families have been utilizing the Mo‘omomi area for many generations, and their practices and traditions must be continued in the present and future.

Effects of the Proposed Project/Community Input and Concerns

The current project proposed by The Nature Conservancy in the Mo‘omomi Preserve is to construct a predator control fence to keep axis deer, cats, dogs, and other predators away from wedgetailed shearwater nesting colonies and native vegetation along the coastal dune strand of the preserve. The fence will have a series of gates along its length, and the consultants did have varying opinions with regard to access. Some of them believed that access would not be a problem as long as they were provided a key to the gates. Others thought that the fence would limit their access and infringe on their Native Hawaiian gathering rights.

Whereas the consultants did not indicate that specific archaeological sites would be affected by the fence, they did assert that wildlife would be affected. Some of the consultants were concerned that the fence would disrupt the balance of the ecosystem and impact movement of the deer, a common food source for the people of the Ho‘olehua area. Other consultants believed that the fence would benefit wildlife of the preserve, particularly the wedgetailed shearwater, as well as other marine resources found along the preserve shoreline.

Community informants all agreed that fishing and gathering of ocean resources continues today and they were aware that, unfortunately, some people take more than what is necessary instead of being responsible stewards and procuring only what they need. Some feel that limiting the ability to drive up to the fishing/gathering areas would help in this regard, and people should only be able to take what they can carry out on foot. The importance of responsible stewardship was also discussed, and

concerns were raised regarding the depletion of marine life and other species. Some believe that the fence will have a significant benefit to the wildlife populations of the preserve.

Confidential Information Withheld

During the course of researching the present report, no sensitive or confidential information was discovered in the background literature. There were, however, confidentiality issues that arose during the ethnographic interviews. One of the interviews was partially completed and the consultant later rescinded that interview. The interview was not transcribed and its information is not included in this report. In addition, only part of the group interview with Godfrey Akaka, Yama Kaholoa‘a, Sam Makaiwi, and Joe Mawae was recorded, as the consultants preferred to conduct much of the interview off the record. The participants of the group interview did not sign off on items 2 and 4 of the Consent Form (see Appendix B), as they did not want their photos taken and do not want their transcripts used in any way other than for this project.

Conflicting Information

No conflicting information was obvious in analyzing the gathered sources. On the contrary, a number of themes were repeated and information was generally confirmed by independent sources.

Proposed/Potential Physical Alterations and/or Isolation/Alteration of Resources

The proposed fenceline will not impact any specific cultural resources that are known to the consultants. The entire preserve is believed by some to be an archaeological site, however, and the fence will physically alter that cultural landscape. The Mo‘omomi area is also known for human burials, and although none were found during archaeological inventory survey (Eminger and McElroy 2014), the fence may impact burials that may not have been identified during the survey.

Some of the consultants expressed concern that they would not have access to natural resources that their families depend on for subsistence. They believed that their traditional gathering rights would be affected by construction of the fence. Some were also concerned that the natural habits of the deer would be affected by the fence and the ecosystem would become unbalanced.

Recommendations/Mitigations

Full time archaeological monitoring is recommended to mitigate possible effects to archaeological resources within the proposed fenceline route. Having an archaeological monitor present will ensure that any cultural resources or human burials that may not have been encountered during the archaeological inventory survey are identified and treated properly.

Ongoing consultation between The Nature Conservancy and those concerned about access to gathering areas is also recommended. Continued consultation was specifically requested during several of the interviews and is an important avenue of keeping communication lines open.

Finally, it is recommended that a plan be developed to *mālama*, or care for, the cultural resources and traditional gathering areas of Mo‘omomi. Such a plan should address threats to cultural sites and gathering areas posed by people, animals, and the environment, including erosion and destructive plants and animals, thereby creating a comprehensive and long-term strategy for preservation.

GLOSSARY

<i>‘a‘ama</i>	The edible crab <i>Grapsus grapsus tenuicrustatus</i> . ‘A‘ama also refers to relaxing or spreading, as in the fingers, as ‘a‘ama crabs were sacrificed so the gods would relax and accede to a request.
<i>‘āholehole</i>	Young stage of the Hawaiian flagtail fish.
<i>ahupua‘a</i>	Traditional Hawaiian land division usually extending from the uplands to the sea.
<i>‘āina</i>	Land.
<i>ali‘i</i>	Chief, chiefess, monarch.
<i>‘anakē</i>	Aunt, aunty.
<i>hana ‘ino</i>	To abuse, mistreat, torment, or injure; cruel, cruelty; evil deed.
<i>hānau</i>	To give birth.
<i>hana ‘ino</i>	To abuse, mistreat, torment, or injure; cruel, cruelty; evil deed.
<i>hui</i>	A club, association, society, company, or partnership; to join, or combine.
<i>enenuē</i>	Var. of <i>nenuē</i> , the chub, rudder, or pilot fish (<i>Kyphosus bigibbus</i> , <i>K. vaigiensis</i>).
<i>heiau</i>	Place of worship and ritual in traditional Hawai‘i.
<i>hui</i>	A club, association, society, company, or partnership; to join, or combine.
<i>‘ike</i>	To see, know, feel; knowledge, awareness, understanding.
<i>‘ili</i>	Traditional land division, usually a subdivision of an <i>ahupua‘a</i> .
<i>kahakō</i>	Macron.
<i>kahuna</i>	An expert in any profession, often referring to a priest, sorcerer, or magician.
<i>kala mai</i>	I’m sorry, excuse me.
<i>kamali‘i</i>	Children.
<i>kala mai</i>	I’m sorry, excuse me.
<i>kapu</i>	Taboo, prohibited, forbidden.
<i>kauila</i>	The name for two types of buckthorn trees native to Hawai‘i (<i>Alphitonia ponderosa</i> and <i>Colubrina oppositifolia</i>). Produced a hard wood prized for spear and a variety of other tool making.
<i>keiki</i>	Child.

<i>ko‘a</i>	Fishing shrine.
<i>kōkua</i>	Help, assistance, helper, co-operation.
<i>kuleana</i>	Right, title, property, portion, responsibility, jurisdiction, authority, interest, claim, ownership.
<i>kumu</i>	Teacher.
<i>kūmū</i>	The adult goatfish <i>Parupeneus porphyreus</i> .
<i>lā‘au lapa‘au</i>	Medicine.
<i>lauhala</i>	Leaf of the <i>hala</i> , or pandanus tree (<i>Pandanus odoratissimus</i>), used for matting and basketry.
<i>lawai‘a</i>	Fisherman; to catch fish.
<i>limu</i>	Refers to all sea plants, such as algae and edible seaweed.
<i>limu kohu</i>	The prized edible seaweed <i>Asparagopsis taxiformis</i> .
<i>loko</i>	Inside, interior. Pond, lake, pool.
<i>lūhe‘e</i>	Octopus lure.
<i>ma‘a</i>	Knowing thoroughly, experienced, familiar.
<i>mahalo</i>	Thank you.
<i>maha‘oi</i>	Bold, rude, forward.
Māhele	The 1848 division of land.
<i>makai</i>	Toward the sea.
<i>mana‘o</i>	Thoughts, opinions, ideas.
<i>mauka</i>	Inland, upland, toward the mountain.
<i>mele</i>	Song, chant, or poem.
<i>moi</i>	The threadfish <i>Polydactylus sexfilis</i> , a highly prized food item.
<i>mo‘o, mo‘o kiha</i>	Lizard, dragon, water spirit.
<i>mo‘olelo</i>	A story, myth, history, tradition, legend, or record.
<i>‘ohana</i>	Family.
<i>‘okina</i>	Glottal stop.
<i>‘ōlelo no‘eau</i>	Proverb, wise saying, traditional saying.

<i>oli</i>	Chant.
<i>‘ono</i>	Delicious, good tasting; to crave.
<i>‘opihi</i>	Limpets, four types of which are endemic to Hawai‘i: <i>Cellana exarata</i> (<i>‘opihi makaiauli</i>), <i>C. sandwicensis</i> (<i>‘opihi alinalina</i>), <i>C. talcosa</i> (<i>‘opihi ko‘ele</i>), and <i>C. melanostoma</i> (no Hawaiian name). <i>‘Opihi</i> are a prized food in Hawai‘i and considered a rare treat today.
<i>pali</i>	Cliff, steep hill.
<i>pōhaku</i>	Rock, stone.
<i>po‘o</i>	Head; summit; director of an organization.
<i>Tetramolopium rokii</i>	A rare endemic flowering plant of the aster family.
<i>‘ulu maika</i>	Stone used in the <i>maika</i> game, similar to bowling.

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APPENDIX A: AGREEMENT TO PARTICIPATE

**Agreement to Participate in the Cultural Assessments and Consultation for the
Mo‘omomi Preserve Fence Project on the Island of Moloka‘i
Pūlama Lima Ethnographer, Keala Pono Archaeological Consulting**

You are invited to participate in a Cultural Impact Assessment for the Mo‘omomi Preserve Fence Project (TMK: [2] 5-1-002:037) in the Kaluako‘i Ahupua‘a, on the island of Moloka‘i (herein referred to as “the Project”). The Project is being conducted by Keala Pono Archaeological Consulting (Keala Pono), a cultural resource management firm, on behalf of The Nature Conservancy, Moloka‘i Program. The ethnographer will explain the purpose of the Project, the procedures that will be followed, and the potential benefits and risks of participating. A brief description of the Project is written below. Feel free to ask the ethnographer questions if the Project or procedures need further clarification. If you decide to participate in the Project, please sign the attached Consent Form. A copy of this form will be provided for you to keep.

Description of the Project

This Cultural Impact Assessment is being conducted to collect information about the Mo‘omomi Preserve located in the *ahupua‘a* of Kaluako‘i, Kona district on the island of Moloka‘i, through interviews with individuals who are knowledgeable about this area, and/or about information including (but not limited to) cultural practices and beliefs, *mo‘olelo*, *mele*, or *oli* associated with this area. The goal of this Project is to identify and understand the importance of any traditional Hawaiian and/or historic cultural resources, or traditional cultural practices on the current subject property. This Cultural Impact Assessment will also attempt to identify any affects that the proposed project may have on cultural resources, or cultural practices within the Project area, and will attempt to identify measures that will mitigate such effects.

Procedures

After agreeing to participate in the Project and signing the Consent Form, the ethnographer will digitally record your interview and it may be transcribed in part or in full. The transcript will be sent to you for editing and final approval. Data from the interview will be used for the Cultural Impact Assessment report for this project and transcripts may be included in part or in full as an appendix to the report. The ethnographer may take notes and photographs and ask you to spell out names or unfamiliar words.

Discomforts and Risks

Possible risks and/or discomforts resulting from participation in this Project may include, but are not limited to the following: being interviewed and recorded; having to speak loudly for the recorder; providing information for reports which may be used in the future as a public reference; your uncompensated dedication of time; possible misunderstanding in the transcribing of information; loss of privacy; and worry that your comments may not be understood in the same way you understand them. It is not possible to identify all potential risks, although reasonable safeguards have been taken to minimize them.

Benefits

This Project will give you the opportunity to express your thoughts and opinions and share your knowledge, which will be considered, shared, and documented for future generations. Your sharing

of knowledge may be instrumental in the preservation of cultural resources, practices, and information.

Confidentiality

Your rights of privacy, confidentiality and/or anonymity will be protected upon request. You may request, for example, that your name and/or sex not be mentioned in Project material, such as in written notes, on tape, and in reports; or you may request that some of the information you provide remain off-the-record and not be recorded in any way. To ensure protection of your privacy, confidentiality and/or anonymity, you should immediately inform the ethnographer of your requests. The ethnographer will ask you to specify the method of protection, and note it on the attached Consent Form.

Refusal/Withdrawal

At any time during the interview process, you may choose to not participate any further and ask the ethnographer for the tape and/or notes. If the transcription of your interview is to be included in the report, you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

APPENDIX B: CONSENT FORM

Consent Form

Keala Pono Archaeological Consulting appreciates the generosity of the *kūpuna* and *kama‘āina* who are willing to share their knowledge of cultural and historic properties, and experiences of the past and present cultural practices of the Mo‘omomi, Ho‘olehua area.

I, _____, am willing to participate in the Cultural Impact Assessment for the Mo‘omomi Preserve Fence Project on the island of Moloka‘i (herein referred to as “the Project”). I understand that the purpose of the Project is to conduct interviews with individuals knowledgeable about the subject property and the Mo‘omomi, Ho‘olehua region on the island of Moloka‘i. I understand that Keala Pono Archaeological Consulting and/or The Nature Conservancy will retain the product of my participation (digital recording, transcripts of interviews, etc.) as part of their permanent collection and that the materials may be used for scholarly, educational, land management, and other purposes.

_____ I hereby grant to Keala Pono, and The Nature Conservancy the physical property delivered to the institution and the right to use the property that is the product of my participation (e.g., my interview, photographs, and written materials) as stated above. By giving permission, I understand that I do not give up any copyright or performance rights that I may hold.

_____ I also grant to Keala Pono, and The Nature Conservancy my consent for any photographs provided by me or taken of me in the course of my participation in the Project to be used, published, and copied by Keala Pono, and The Nature Conservancy and its assignees in any medium for purposes of the Project.

_____ I agree that Keala Pono, and The Nature Conservancy may use my name, photographic image, biographical information, statements, and voice reproduction for this Project without further approval on my part.

_____ If transcriptions are to be included in the report, I understand that I will have the opportunity to review my transcripts to ensure that they accurately depict what I meant to convey. I also understand that if I do not return the revised transcripts after two weeks from the date of receipt, my signature below will indicate my release of information for the draft report, although I will still have the opportunity to make revisions during the draft review process.

By signing this permission form, I am acknowledging that I have been informed about the purpose of this Project, the procedure, how the data will be gathered, and how the data will be analyzed. I understand that my participation is strictly voluntary, and that I may withdraw from participation at any time without consequence.

Consultant Signature **Date**

Print Name **Phone**

Address
Mahalo for participating in this valuable study.

APPENDIX C: TRANSCRIPT RELEASE

Transcript Release

I, _____, am a participant in the Cultural Impact Assessment for The Mo‘omomi Preserve Fence Project on the island of Moloka‘i (herein referred to as “Project”) and was interviewed for the Project. I have reviewed the transcripts of the interview and agree that the transcript is complete and accurate except for those matters delineated below under the heading “CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS.”

I agree that Keala Pono Archaeological Consulting and/or The Nature Conservancy may use and release my identity, biographical information, and other interview information, for the purpose of including such information in a report to be made public, subject to my specific objections, to release as set forth below under the heading “OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS.”

CLARIFICATION, CORRECTIONS, ADDITIONS, DELETIONS:

OBJECTIONS TO RELEASE OF INTERVIEW MATERIALS:

Consultant Signature

Date

Print Name

Phone

Address

APPENDIX D: INTERVIEW WITH OPU‘ULANI ALBINO

TALKING STORY WITH

Opu‘ulani Albino (OA)

Mo‘omomi Cultural Impact Assessment Interview by Pūlama Lima (PL)
Keala Pono Archaeological Consulting
06/20/2014

PL: Aloha, today is June 20, 2014 and we are here today at Kualapu‘u with ‘Anakē Opu‘ulani. ‘Anakē, we can start with your name.

OA: My name is Opu‘ulani Albino. *Aloha mai.*

PL: And where were you born and where did you grow up?

OA: I was born in Ho‘olehua, Moloka‘i, grew up all my life here on Moloka‘i.

PL: And your parents?

OA: My parents are Wahinehelelaokaiona Makaiwi. She’s married to William Kaonohiokala Wallace. Both resided here on Moloka‘i but both were from Maui.

PL: And *kala mai*, what year were you born?

OA: 1949.

PL: And do you have any personal or any ‘*ohana* connection to the Mo‘omomi area?

OA: Yes I do. And that connection is when they came from Waikapū they were asked by Kūhiō to agree to a project that he had in mind and that was to make it an environment that was conducive to *ho‘opulapula*, or ‘*āina ho‘opulapula*. And so Tūtū Kūmū, the old Tutu Kūmū, had many sons and he was approached and asked if he would be a part of this endeavor to prove that Ho‘olehua could be an ‘*āina* that could produce, this was the early 1902s. And he came with his family, there was no water, no infrastructure. There were many elements they had to deal with and he was able to, along with his family, clean up Ho‘olehua and bring the rain and water back to Ho‘olehua. That was the kind of people they were.

PL: And they came from Maui?

OA: They came from Nā wai‘ehā [Waikapū, Wai‘ehu, Waihe‘e, and Wailuku].

PL: Is there any history, any general history about the area that you would like to touch upon? Any *mo‘olelo* that you want to share.

OA: I was told that according to the name of Kawa‘aloha you would know that the long canoes landed there. And there are many bones. There’s history there, the place is significant in that it still has some unchanged features and sediment that has been seen and examined by experts to confirm that place is very old. And I know of *iwi* along the coastline that are at times bared in the inclement weather. But I know there are many *iwi* there.

PL: And you’re referring to the *iwi* in the project area?

OA: In the project area along the sand dunes, all the way down...that is a cultural practice that *iwi*, that people were buried along the sand dunes and over time the sand dunes have become unstable to the point where they become bare during bad weather. And that's known to me because I grew up there and that's where my family walked and fished and their '*ipu kai* is that area of Moloka'i.

PL: Do you guys have any practices that you guys continue down there, cultural practices?

OA: Yes I do, yes we do. My sons still walk the sands and use the traditional method of fishing. They don't go on the boats, they traditionally fish and hunt. But mainly fishing happens there for my family. Those *ko'a* and those holes that people have returned are known to my children, to my sons especially. So that's an active place of sustenance for my family.

PL: What about any ceremonial purposes? You guys go down there for ceremonial use?

OA: Any time you use a place and you're a cultural practitioner there is always ceremony. So there is ceremony before we go and after we go. And those things that we respect from *kahiko* are still there and my family recognizes that and we practice that.

PL: 'Anakē, do you know the meaning of Mo'omomi or the translation or any *mo'olelo* pertinent to the name?

OA: Mo'omomi is one of the 12 *mo'o* that guard Moloka'i. And the name was given to that *kiha* because of the appearance of it after it came on to the *papa* to bask, the scales appeared to be like pearls when seen in that area, in front of Na'aukahihi.

PL: And so the place was named after that *mo'o*.

OA: It was named after the *mo'o kiha*.

PL: How has Mo'omomi changed throughout the course of your lifetime? How have you seen that area change?

OA: The physical features mainly remain the same. Due to Hui Mālama o Mo'omomi, the place has become even more abundant with fish because of the care that was given to it over time. But it was always known as our '*ipu kai*. When '*ohana* came from Maui before the crops grew that's where they went to go get their '*ai*. And that place is known for different kinds of '*opihī*, '*limu*, and fish, so that's an '*ipu kai* to our family.

PL: So it was mostly marine then, not agriculture? Or some agriculture too?

OA: It was marine and I would say in the '40s and '50s they used to have pigs roam that area.

PL: Pigs?

OA: Pala'au, Pala'au had pigs. Mr. Po'ahā, my father, and Mr. Pu'a used to go on horseback to hunt pigs down there. In that whole area of Pala'au.

PL: Wow. Did somebody bring the pigs in?

OA: No it existed from Moloka'i. Now it's only *mauka* but that area had pigs before.

PL: Interesting, interesting....I know you kinda mentioned this earlier, but do you know of any other cultural or archaeological historic sites besides the *iwi* that you were mentioning or the *ko'a*?

OA: There are caves on land that have artifacts inside. And if you go to the right places you'll see evidence of what once was where people settled. They literally lived there, they didn't just stay during the summers where fishing was done for the people of Pelekunu, but people actually lived there and there are burials in what was once known as a lagoon up on the *'āina*. So there are evidences of that.

PL: So like an inland *loko*.

OA: Inland *loko*, yeah.

PL: Oh, interesting.

OA: And underneath the *kai*, the caves.

PL: Oh interesting. Do you know of any *mele* or *oli* that speak about Mo'omomi?

OA: There are. There are *mele* and *oli*.

PL: What about anything that speaks to the spiritual aspects of Mo'omomi?

OA: The names of the winds and the rains, or the features that were felt by our *kūpuna* that exist to today are still there. Their essence on that *'āina* that still exists. It's still there.

PL: *E kala mai*, do you know the names of all the winds or the rains?

OA: Some of the winds and rains mmmm.

PL: Okay. And what about any trails?

OA: There are trails. Fishermen trails.

PL: That are still used today?

OA: They're still there. They're still used to today.

PL: *Maika'i*. Okay and in terms of the project, what are your general thoughts about the proposed fenceline project?

OA: I feel that it shouldn't be done, and if it is, to go and put posts in the sand is disturbing the ecosystem and the cultural remains of *kūpuna* that are buried there. And I've known that for all my life, all the *kūpuna* said, "Don't go down there and dig," but I know that I've seen over time when the sands are removed by the wind there is *iwi*. I've seen. So for me I don't think that any of the practice of fencing is going to be conducive to that place and the integrity of the *'āina*. In a most cultural way, I don't think the fence is going to be something I would like to see. I don't wanna see that.

PL: Would you say that it is gonna impact the fishing that your family still practices down there?

OA: Well part of the trails are going to be along that path. Not only on the *pōhaku*, but some of the trails go over land. It will, it will impact.

PL: Okay. Well, is there anything else that you would recommend regarding site management, protection, or just any general *mana 'o* that you wanna add?

OA: I never got to ask you, what was the reason for the fencing now?

PL: It's a predator fence to keep out any ungulates and to protect the shearwater birds and just to protect the natural resources in the area. Sorry, I gave you the paper, yeah?

OA: Yeah but I never had a chance to really look at it but I can take a look at this. I support you know, resource management but some of these...you know, what do we compromise to save the birds? And we don't eat the birds. I'm sure they have every right to be there. And the *honu*. Because, we eat *honu*. But as far as the seals go, I'm not a seal hugger because I'm a fish lover. Yeah, those are just my personal feelings and I wouldn't want the ungulates to stand in the way. I think they should be hunted as needed. But the ungulates to destroy, I don't see that in my trips there. I think the cats and mongoose would probably be the worst enemies of the birds. I don't know of any humans who hunted them. But to desecrate the ground to save them, I'm not in favor of that. And *Tetramolopium rokkii* is mostly found in Mo'omomi. Is it found on that side of Mo'omomi too?

PL: I'm not sure.

OA: Because I see it in Mo'omomi. In fact I was just there yesterday and I saw it there. And so whatever is growing there are there, the rare plants they're still there. And I need to look at this further because I'm...

PL: I can put this on pause and you can look at it little bit longer. [recording stops]

PL: [recording starts] Okay, so if you can say again what you just told me.

OA: I think that input from cultural practitioners or tradition-practicing people who used that place before should be consulted and as far as the *iwi* go, that should never be tampered with. Never be tampered with. We have very few places where *iwi kanaka* are and I don't see, because of culture *'ike*, that place becoming a reserve or preserve for these animals, as opposed to the preservation of the *iwi kupuna*. They take precedence, not the animals. And they're buried there. They've been there for centuries. And so they've been there and they've survived. The ecosystem has been there for centuries. That's almost prehistoric, that place.

PL: Do you know of any particular practices that happened at Mo'omomi that makes it different from anyplace else on Moloka'i?

OA: The houses, the *mo'olelo* of the people who lived there. *Ku'una* lived there. And they were experts in navigation, they were experts in stargazing, in farming, in *lā'au lapa'au*. And the beach provides that kind of service to the people of old who lived there. Way back to the 11th century. And that place hasn't been touched for eons and so this is, I think the fence is intrusive to the environment. That's intrusive, not the ungulates and other places. And I think while we need to preserve what we have, we have to look at *kanaka* before look at the animals. The *kanaka* are sometimes the worst predators, or their presence can create problems, but they also have to live. So you gonna save all of these animals if *kanaka* cannot go and do their traditional fishing and gathering? No. I don't think the people who go there, especially the ones, the traditional fishers, and I say that because my son is, he walks the coast, he doesn't go on the boat from the ocean, doesn't go on 4WD or SUVs or whatever. He walks that place so people like that, they not gonna overfish. They not gonna *hana 'ino*. But they respect the place because for generations my family has done that. So that's my *mana 'o*.

PL: *Mahalo*. [recording stops]

OA: [recording starts] ...is affected by should have a say. And that's the only way that you can present all of your facts, the pros and cons. But there are some traditional things that have to be considered. And is it going to lock people out from traditional practice, not overfishing or not commercial fishing. So those things have to be considered.

PL: Okay, is that all you have to say or you have any more *mana'o*?

OA: That's all I have to say for now because I haven't really looked at...6 ft. by 12 ft. gate hooded, hood to be retrofitted...[reading information sheet]...impacts the *iwi kupuna*, I'm not gonna lie, I don't want them to dig. See, if they dig here, there's no guarantee there are no bones. All of our coastlines have bones. This is traditional area. This is where *ku'una* lived. There's a village, there are people that are buried there. Those are villages, they're not just empty places. And I think that should be preserved as is.

PL: As is.

OA: Mhmm.

PL: Okay, *mahalo nui*.

OA: No, *no'u ka hau'oli*. Can I keep this to look at [information sheet]?

PL: Yes, that's you're copy.

APPENDIX E: KAMALU AND MAC POEPOE

TALKING STORY WITH

KAMALU POEPOE (KP) AND MAC POEPOE (MP)

Mo'omomi Cultural Impact Assessment Interview by Pūlama Lima (PL)

Keala Pono Archaeological Consulting

05/20/2014

PL: Today is May 20, 2014 and we are here at Kualapu'u Elementary with 'Anakē Kamalu Poepeo for the Mo'omomi fence line project. Okay, so just to start can you just tell us about yourself, your name and where you were born, raised, your parents, occupations. Just basic stuff. *Hiki nō*.

KP: Okay, I'm Karen Kamalu Kahalewai Poepeo. I was born on O'ahu and born and raised on O'ahu, but I spend a lot of my childhood on Moloka'i because my father's family is from Hālawa Valley.

PL: Okay, and then where do you live currently?

KP: I live in Pala'au Moku. I'm a homesteader at Nenehānaupō.

PL: Okay, and then how long have you been in residence there?

KP: 30, let's see, about 33 years.

PL: And you're also involved in the Aha Kiole?

KP: Yes. I'm currently the *po'o* of Moloka'i Island.

PL: Of the Aha Kiole. Okay. So, is there anything you would like to say about the general history of the Mo'omomi area or of the Pala'au area?

KP: Yes, this is an area that's very special. The coastline. To the people of Pala'au Moku especially, because a lot of people rely on this area for subsistence fishing. It's always been this way and so for about 20 years the people have been increasing the awareness of what they have and how important it is so the people in Hui Mālama o Mo'omomi, the Nature Conservancy, and also the landowners in the area are increasingly aware of the depletion that's happening as more modern equipment and outsiders come in, as well as the use by our own people. When we see species depleting we need to pay attention.

PL: What about the history of past and present land use in the area. Are there people who frequent?

KP: As for as the history of the land use in that area, I think that a lot of our families come from multigenerational. And so again, there used to be a gate with Hawaiian Homes, 'cause Hawaiian Homes has had the area. You know, management of the area for a long time. So there was a gate under Hawaiian Homes and then that gate was opened up and basically people went in. I think there's a need to keep fishing and subsistence food gathering available to people. It's just that we want to... I think it's only fair to the resources in the area and the people who want to continue to live here, that the access of taking too much at one time needs to be watched. Also, all of the species are important there. It's a major turtle laying area, fish spawning areas, all of these kind of things are important to the people here, so the more educated we are about it, the better it is for our place.

PL: In terms of the gate that you mentioned earlier, was it before access to the Mo'omomi beach?

KP: Yes.

PL: How long ago was that?

KP: When did they stop the gate? Was it in the '90s?

PL: Oh was that with Hui Alaloha?

KP: No.

PL: After?

KP: Yeah. I think it was in the early '90s that they opened up. You used to have to go get a key and rent... That had been going on long time, so everybody knew that, you know, that was just the way it was done. Then it was opened up and no key was required. Now no one remembers. The next generation came along never having had a key. If everybody cared in the same way then we wouldn't need a key.

PL: Do you have any memories of any cultural events that happened in that area?

KP: Um, in my memory not any regular scheduled cultural events that I know of. Maybe like Kumu 'Ōpu'ulani would know of some stuff too but we've had significant cultural things that Mo'omomi is used for. Hi'ukai, you know, people have gone down and there have been ocean burials at that kind of place. It's a very culturally significant place 'cause it's a major graveyard in the dunes yeah, and all in that area. So, respect is paid there. For the most part most of the people know to be respectful down there.

PL: Just to go over, well I guess we can talk about that later, but throughout your course of being here on the homestead, how have you seen Mo'omomi area, the changes that have occurred in the place?

KP: Basically I've seen, you know we just watched the road, the access down there get all bussed up and then Hui Mālama comes in and fixes it or grades a new road. The original structure that was there got burned down or used for firewood. That's what everyone says. And then a new structure was built and then another structure so people can camp there. In terms of the area I think mostly the changes over the time that I've seen has been just basically some depletion and erosion. The erosion was very bad before Hui Mālama built berms and rerouted roads and stuff like that. They also talked to the ranch about the cattle that were eating up the vegetation that was keeping the land in place, so there was really bad erosion but now it's not as bad. So, that's kind of the main changes.

PL: I know that you said earlier that this is a really culturally significant area. Do you happen to know of any cultural or archaeological sites that are found in or around the fenceline area?

KP: That fenceline area I'm not too sure about. About the designated area for this fence project because I know about the other sites. Marshall Weisler did an extensive archaeological study out there but he's located the villages more to the Kalaupapa side of Mo'omomi Bay and not so much in these other areas, although I can't say whether there are or aren't. But we do know that in history that area was used seasonally because of the, you know, lack of potable water. It was used seasonally for its fishing mainly, by Hawaiians from Moloka'i.

PL: So this was before the Homesteaders?

KP: Yeah. Pre-contact Hawai'i.

PL: And then in your own *mana'o*, do you know why Mo'omomi has its name Mo'omomi, or the *mo'olelo*?

KP: Well, you know all kinds of people said this, but Uncle Mac said, and that's my husband. He said a long time ago when he was a kid he asked an old man, and the old man told him that the name is so ancient, so steeped in history, ancient history, that it's not ours to try and figure out without the knowledge of why it was named so long ago and the reasons for that name so long ago given did not carry up to this current time, so not to try to assign a name to it. So, I go with that one. There's a lot of people, oh lizard pearl and what not and I kind of feel the same as that old man did. That we didn't hear why it didn't carry forward, it's not in a chant and so how are we to know really?

PL: *Mahalo*. Are you or anyone you know involved in any cultural practices? For example, plant gathering, fishing, hunting. I know you said earlier fishing. But how intensive?

KP: Myself, no. My family, yes. They're generational *lawai'a* family down there.

PL: And it's still practiced today and it's intensive?

KP: Yes. In traditional style.

PL: Do you know of any past or present cultural protocols that are observed in the area? In terms of fish gathering?

KP: I know as far as *lawai'a*, my family follows traditions. They go by the moon. They follow things like what they say and how they behave is traditional Hawaiian. You know, so some of them are by '*ōlelo no'eau*, some of them are just understood culturally, but that's how they pay their respect.

PL: Do you know any other *mo'olelo*, *mele* that speak about Mo'omomi?

KP: I'm not the person to ask for that one. It would probably be 'Ōpu'ulani and Vanda Hanakahi.

PL: Okay. I'm going talk to '*anakē* [Opu'ulani] after. Could you share with us how you became familiar with the area?

KP: Well, I moved on to the homestead in Pala'au Moku and my husband is *lawai'a* so that's how I started. Well, actually before that when I used to come here as a child, my aunty was a homesteader in Pala'au Moku on Mo'omomi Avenue, so we used to go to the beach over there with my aunty from the time I was, you know very little. But it was just the beach. We'd go and camp and what not, good fun. But when I met my husband and they went fishing. Serious *lawai'a*, Hawaiian style traditional fishing. Then we went down not just to camp once a year but regularly, that's when I became familiar with it more.

PL: So in general, what are your thoughts about the proposed fenceline and its purposes?

KP: You know just looking at this and seeing, it looks like it's identified mainly for the protection of the shearwater, you know bird. I don't see, myself, a problem with this because it's outside of where most of the people walk for fishing. You know some people go all the way and they were gonna do that anyway, but I'm generally against anyone who needs to back their pickup truck close to the shore. I'm talking about fisherman, fishing, and that's mainly the reason why anybody would need to get access into this property. You know, hikers, they're not doing any taking or changing anything, but it's the fishing folk. I'm generally against anyone who can just back the pickup truck with big white coolers in that take more than subsistence anyway, because we're conservationists. But I am interested in fishing people having access to subsistence fishing. So if there is an access from the beach side that always was there and also I'm interested in seeing Hawaiian trails preserved, the original Hawaiian foot trails for fishing preserved.

Then I'm in favor of anything that will help the area maintain its purity and its pristine nature, so I'm in support of that.

PL: You mentioned trails. Do you yourself know of any of the trails?

KP: No, because I'm not the one walking, but my husband is.

PL: Okay. Do you think the proposed project will affect any of the cultural significance? Or, I guess it goes back to the archaeological sites, but do you think it will affect the cultural significance of Mo'omomi?

KP: The cultural significance, no. I don't think so. You know, I would hope that every effort would be made to locate sites, historic sites. But no, I don't think otherwise.

PL: Do you have any recommendations regarding site management or protection of the area? The proposed fenceline area?

KP: Site management, which would be an ongoing thing, yeah? I just think that the Pala'au Moku people, residents especially, you know if they have an opportunity to just be informed, and obviously what you're doing right now they're being involved in, just having some *mana'o*, but just to be informed and to be at any meetings where new decisions are made or any observations found that they are kind of brought in along with it or there's the opportunity for people to hear if there are any other changes that are made. Because we're talking about, in this it's ongoing, right? Is that what you meant?

PL: Yeah, yeah, yeah. Who from the 'Aha Moku, who was the Pala'au *po'o*?

KP: Wade Lee

PL: Uncle Wade. Okay.

KP: And also he is Ahupua'a Po'o too.

PL: He actually had the key yeah? Or he has the key?

KP: He actually, at this time he has had the management of the pavilion area. I think it went back to Hawaiian Homes though.

PL: Okay. Do you have any other concerns or know of concerns that other people in the community might have with this project?

KP: Yes, it's an area that's used for hunting and so it would be either the hunting of the fishing group that, you know, they kind of periodically cut the existing fences and enter illegally. I'm not sure how that might be worked out but I think there's a way that that should be, could be worked out so that maybe the hunting folks can have certain days of the week or whatever, just some kind of thing that allows for that. For ourselves, like I'm a part of Hui Mālama o Mo'omomi as well, we're more concerned with ocean depletion of species. Not so much about hunting, so maybe the hunting people can help you with the eradication or whatever. You can work the community into that kind of thing so that there's less of a need for them or a desire for them to break laws, and maybe involve them as partners more. A little bit more. That's my *mana'o*. If you can have a cooperation, collaboration.

[Mac Poepoe arrives. Small talk]

KP: So, that's my *mana'o* on it. I don't, you know I'm not as involved in that or intensely in the ---- of those controversies, but for me, if there can be more of a partnership with the community, hunters and Nature Conservancy in that area perhaps. As far as *lawai'a*, again we're conservationists and so if people learn to moderate their usage, their take, there's no problem with that. If you take too much though, of a species that's dying we're concerned. So those are the two groups that would maybe have a problem with this fence thing.

PL: Okay. Well I think that's all I have to say. *Mahalo*. I'm going to talk to uncle if you're interested.

KP: Thank you!

PL: So now we are interviewing 'Anakē Kamalu's husband, Uncle Mac Poepoe. Okay, so did you get a chance to talk to Uncle Ed about the project?

MP: Not in full detail. I kind of get one idea of what they trying to do, protect one area, yeah down there.

PL: Yeah. Here's a map. I don't know if you seen this before. So the fenceline is supposed to run from here, I guess 182 acres and then another anchor right here and then the pink dots over here is all access gates. So, that's the proposed project.

MP: So, access mean not necessarily vehicle access, but foot access?

PL: Yeah. Right, as far as I know.

MP: I think no can drive over there. I mean, you can but look like this one going down to the beach yeah?

PL: Yeah. Yeah, yeah. More so foot access. So, is it okay if you share your *mana'o*? Real fast, if you get time.

MP: Yeah.

PL: Okay, so just for formality purposes Uncle, if you can just state your name, where you were born, where you grew up, parents, stuff like that.

MP: My name is Mac Poepoe. Actually my real name is Kelson Poepoe. I was born over here on Moloka'i, live here all my life, and I fish down there all my life, at Mo'omomi. It's kind of like my backyard because my grandfathers used to fish over there. I continue that tradition and you know, my family continues that tradition all the way to my grandkids going fish over there too, yeah?

PL: So your family is homestead family?

MP: I was born on homestead. I still live on the homestead that I was born on.

PL: And what year you was born?

MP: I was born in 1949. After the war.

PL: Okay. Is there anything you would like to say about the general history of Mo'omomi?

MP: Well, Mo'omomi from all of my experience and I think people that know Mo'omomi as much as I do, that place was used strictly for fishing. It wasn't one farming area because no more water. If any farming went on down there it was only seasonal kine stuff. Get evidence of areas where look like they

was trying to farm and I no think they was successful down there [laughs]. They gotta come little bit more towards Kalaupapa way, which up there had one water source. So, that's the only place that they could really farm, if anything, on that coastline. Down to 'Īlio Point.

But I get really good memories about that place. Sometimes I like to think of it like, wow, was hard work for us guys because it's not like today. Today the kids, they go fishing, it's more fun than when I used to go. When I used to go it was work because you not just going fishing. You go down there, you going feed plenty people. You no just go for yourself. You going feed all your neighbors, you know, you going share and you gotta make use of whatever you take because never had icebox. So when you come home, you get too much, you gotta go give away. Then you learn how to clean the fish or clean the *limu*, whatever, 'ōpihi and then you prepare everything, what you going consume and the rest you give 'em away. The only way you can store 'em is dry 'em. Dry 'em and salt 'em. So, as far as preserving anything down there, was mostly salt, just salt 'em and dry 'em, no more icebox. Most of the people in homestead during the time I was born, they went through lotta hardship that nowadays people not going realize. So that's why, today when I go down there I really respect the place for what the thing did. For take care our families. So, if you not from this place, you wouldn't know. You only going hear stories, but you never had the experience. You know, you shouldn't be there jibber jabbering and never had that experience to live off this land your whole life. I can say I did and I continue to live off that land and I continue to manage 'em the way I was taught.

So, that's my *mana* 'o for that place. I no like see people go down there, abuse 'em or try to make new kine rules, and people, they think I'm making rules for stop them from fishing. You know I look at myself, I'm not separate from anybody else. Whatever rules going apply to that place, it's for me too. I not going separate myself above the other people. Whatever rules is set, I going comply with that too, yeah. Even if it's me that doing 'em or my idea, there's a reason. I not going do stuff that's not compatible with what this place offered us, yeah, or continue to offer us.

PL: You can tell me a little bit more about the *hui* that you guys formed?

MP: Hui Mālama o Mo'omomi?

PL: Yeah.

MP: That *hui* was formed back in 1994 and actually way before that the young boys from Ho'olehua we all used to hang out. That was our place to hang out and we used to go fish. You know, we go fish, we camp down there, we fish, we take care of the place and by doing that all the younger boys after us, they continued to follow. You know, what we do. So really, we were like the example for the community you might say, yeah. So after everybody started learning that this place is really our place, this place belong to us, no belong to anybody else 'cause we the users. We are the people that utilizing the resources down there and we see its value. The value that the generation today sees is very different from what we saw. So, there is no comparison. Because we seen that, experienced that overtime, a long period of time we started to notice changes, changes that you know, wasn't good. Was starting to deteriorate. The place was starting to go down and with that, that is why we formed the group.

We started to see people from O'ahu, mainly from O'ahu coming over with their boats and you know we never had boats. If somebody had one boat that's the only boat had and everybody, going, "Eh if you get room, I like go, catch ride." That's how it used to be. So, if you no can fish, you never going on that boat. So, I can say I went on all different boats that used to go fish down there because I was 'eleu, I used to go with the old people. And everybody knew me, everybody used to come pick me up at my house. And that was my education, you know. To experience all this stuff was a blessing for me and today I can teach all that. Whereas other people, they continue to take and they no more nothing to really teach or even be one good example. Because when you take and you take, take, take, that's all you like do. And you no

more one limit. It's hard to humble yourself. If you see plenty fish, you think you going let 'em go? Of course not, you going catch 'em all! But me, I when learn all that kine stuff long time ago from my father. What you take, enough for your family, enough for your neighbors, enough for the community around you, enough, go home, no need take 'em all.

And no waste. Don't get caught wasting. It was one of the biggest crimes back in the day, wasting stuff. You don't never waste. Even when we bring home our fish, we don't waste nothing. Today we throw away the head. Before, we no throw away nothing. Anything that can eat, we going throw 'em in the pot, we going make soup. Going make something with 'em. We no waste. All that kine values all kinda disappearing. And sometimes I get hard time with that when I look at people. How they conduct themselves, yeah, take things for granted. All kine different ways that, you know breaking down the system, the old system. Kinda getting all broken. Like I said if you never experience that you wouldn't know that the thing breaking down or eventually going get lost. Some of the stuff that's already lost, people don't even know the thing existed, but I know. I went through all that.

PL: You guys ever did go up the coastline to fish or was mostly just in Mo'omomi Bay?

MP: We went all over. We go way past.

PL: Way over here?

MP: No [laughs]. Like all the way down to the west end. We used to walk. We walked all the way to Kawākiu one day and then come back. That's along the coastline, now.

PL: So you guys still use this coastline to go fishing? Over here?

MP: Yeah. That is the main spot right now.

PL: Do you think this fence gonna affect your guys' access to going over here?

MP: Not going affect my access [both laugh]. Going affect probably other people's access. As long as get places they can go in and out. I have no problem with that but the problem I do have is, I like see them fix the broken fence. 'Cause what's the sense of protecting this area when the idea is for protect the whole area. Yeah. Like this fence that stay broken all alongside over here, that's what they're using for drive into here. Okay. Now even if you get this fence, if this fence is cut, they going inside here, they going broke the fence. They doing 'em already and I get hard time working with The Nature Conservancy because they get their policies that no really match what I get going on down here. Myself, if you commit one crime, just like me I went jail plenty times, and you know, I not going complain because I did the crime. I was guilty. These guys, I catch them inside there, I going call the cops. Whereas Nature Conservancy going sit down, talk story with the lawyer, the lawyer don't even know what's going on. He's not here, you know. So you no can make decisions that way. You gotta make decision on the spot. You see the guys in the area, they not supposed to be there, you call the police.

PL: In your personal opinion, what is the value of preserving this area?

MP: The value, well I tell you my value, I wouldn't like to see people driving inside here, number one.

PL: How come?

MP: 'Cause they can harvest more. They can just throw 'em right on their car, drive out, come back again, fill 'em up, drive in and out as much as they like as long as they get the key. Before we walk from Mo'omomi all the way over there, that's one day's work. You not going back and forth. You only going

one time and what you put on your back, that's all you can carry. They guys they no scared, they go down there, they kill a big turtle, they butcher the thing on the beach, they going back to their truck. Drive home. Before you no can kill one turtle over there and pack 'em all the way back. It's possible but, not likely you going do that, you know. So you gotta be a little bit kinda open minded about this too because you're allowing access to deplete the resources. That's the way I see it. Because I stay down there all my life and I use all these resources all my life and I know what the thing like. It's not like how was before. Not anybody can say that, 'cause like I said, not everybody had the experience. They wasn't there, yeah. I was there. I was under the water and I seen everything, so I probably get the best measure out of everybody. I no care who says, "Eh I more old than him," or this. I get hours and hours in that ocean that nobody else get. So my experience is very valuable in deciding what should happen down there.

PL: Okay. So you support this project then?

MP: I support 'em somewhat. Like I said, if you going put up one fence, why not fix the broken fence first and then you can look at building another fence. Kinda don't make sense.

PL: So how you recommend them mitigating, well not mitigating but kind of negotiating or management strategies for this place then.

MP: You know in the past when I first approached Ed I with some of my ideas about managing the place, they never listen. They thought they was above the community. Until I started getting more strict and even Yama, he threatened Ed with the same thing that I did in the past. And why he like do that? He tell me he going put up one gate. He's against the gate. He when put up that big sign on the side the road. Stupid. Well anyway all this stuff about you know, accessing to the area. If you going to this place on this side, get two gates you gotta go through. Okay, the first gate, we when put up that gate because that was the land we when lease from Hawaiian Homes. And I put up that gate, was mainly for Molokai Ranch that time and also for the Nature Conservancy, so they know that no go making rules and then you guys find out that eh, you guys using land that no belong to you guys too, yeah? Going through Hawaiian Homes property to get to this. So when we had the lease on the place we put up that gate, put up our boundary line, our fenceline and then they said, "How we going in," and I said, "I don't know, you try figure that out." So they said, "Well what can we do to have access," and I said, "First of all remember when I asked you guys for one key, you guys told me go down the office, go sign in for one key. So how does it feel now that you guys gotta come see me now for get one key?" Funny kine yeah? Now that make them feel small where I used to be. Okay? Like that small.

So now we even, even. I said, "Just give me the key and shut your damn mouth and no grumble anymore because I can take that, lock up that gate and just lock 'em up and you guys gotta go from Mauna Loa side, Mahana side come in," and that's not one area that they like travel through, but you know I not that kine type. I not that kine type. I going be even steven with everybody. But you know, no treat me like a second class, 'cause I work hard down there. I work more hard than The Nature Conservancy. All the years I been down there when they wasn't there, the place was more pristine. Okay. I not saying that ever since they moved there they when cause a lot of problems, but I can say that they did create one different scenario down there and it's somewhat not good for me, with the experience I have because they're allowing people to drive inside there and harvest more.

So, that is my, if I get anything to complain about, that is my complaint. I would rather see people walk from Mo'omomi, all along the coast, go gather their stuff like we did. Like we always did, and carry 'em back. You know, get more value. Then when you like go, it's not like oh I go get the key, I'll go next week. No. It's going be better planning, your program going have meaning because eh, there's only certain time you can go down there because you cannot just go get the key on any weekend. Now if you going walk down there, you going walk down there, you going make sure the ocean going be good for you to do your business. Not go down there when it's rough and you can't harvest nothing, yeah. So that's

the difference. There's all this kine stuff that The Nature Conservancy, they don't see. I no think even the locals, now they getting spoiled because they get the key. They don't see that kine stuff. That kine stuff get swooshed under the rug now. So hopefully they realize this kine stuff and maybe once in a while gotta limit the pass.

Like I told Ed. We got these *moi* spawning programs every summer. I tell him to close the pass so that the *moi* can *hānau*, yeah. So, that's the first time they ever cooperated with me. After the gate when lock [laughs]. They started to, "Eh wow, Mac means something down there and he get good ideas." They still need to consult with me. Continue to do that because I know it's one good idea for them to protect the place but if you going protect the place, protect the whole place. Not only protect over there. You know, if you're using this land for get to your land then protect it from over here all the way. No need only from over here to there. Eh kinda like shees, you guys use our land and then you guys only protect your guys' land. Protect 'em all! 'Cause right now I don't want to take care of the ranch side and just yesterday I went in the office for get the new key and so Ed told me, "You don't really get one agreement with him," and I said, "I do get one agreement. It's not signed on the paper, but I have a verbal agreement with the ranch." "Oh, oh..." I said, "What you get in there? Like I no more business down there. I tell you what Ed, you know all that turtle guys, when they gotta get permission, they always call me up. They call up the Nature Conservancy but now they starting to realize that Nature Conservancy no really serve the purpose that they thought that the Nature Conservancy should serve after they when lose that turtle." I said, "If you guys..." And after that even Dayton, he never like allow them go down Ka'awaloa. I told them let me know and you guys continue to do your work. I love you guys work, you know. Just let me know. And drive down there. Dayton is never there.

PL: Oh Okay, okay. I know who you're talking about now.

MP: He's never there. I'm the guy that's always there. I'm the only guy that going call the police and get people arrested. You know, I mean, I hate to be that guy...

PL: Yeah somebody gotta be that guy.

MP: Somebody gotta do something about the criminal activity that going on down there, okay. You cannot just let Yama push his weight down there with Hawaiian rights. There is no Hawaiian rights, what he talking about. Through here? There is no Hawaiian rights. The Hawaiian rights is over here. The Hawaiian trail. That's the Hawaiian rights. Okay. Vehicular access, that's not Hawaiian rights and if I catch them in there, I going arrest them and they going explain to the judge about Hawaiian rights. No talk to me about Hawaiian rights because I get plenty good lawyer friends. You know, I'm not one lawyer but any time I need advice, I know who to talk to [laughs].

PL: Uncle, you know any of the names of the different places on the map?

MP: Pretty much the same names of The Nature Conservancy. This Ka'ehu. That's Kalani. Kalani and the *pali*. Kalani is the very beginning. The trail goes up here. Get one trail that goes up. That's Kalani. Kalani is not right around the whole place. The *pali* on the bottom. The *pali* is Kapālauo'a.

PL: Kapālauo'a?

MP: Kapā-lau-'oa. This over here, Keonelele, I think Keonelele is this whole place and go right over the mountain.

PL: The dunes?

MP: Yeah. The thing go down all the way down to Papōhaku in fact. That's Keonelele. That's where Keonelele eventually end up. I don't know if you know the guys that live down there. You know where Jane Lavoy lives?

PL: Yeah, yeah, yeah.

MP: That mountain. That sand came from Mo'omomi. Okay. That's Keonelele. The whole place.

PL: And then what is the name of this bay?

MP: That's Kawa'aloa.

PL: Kawa'aloa. Okay.

MP: And then after this, you no can see 'em but get another small bay over here. Manawaanu.

PL: Manawaanu?

MP: Yeah.

PL: Okay.

MP: This land inside here, Kawahuna. Kawahuna.

PL: And you learned all the names from?

MP: Walking with the people. Walk with the people. Some of the names like more inland, more down get different places. Some I learned from my uncle them, they were cowboys with the ranch. And some of them was nicknames. Nicknames and I kinda like never like use the nickname but I never like say nothing in front them yeah? [both laugh]. So, I just teach the kids, the young kids today I teach them.

PL: Well that's good for know. Yeah the names are not for this purposes. Okay. Well you get anything else you want to add? While you here? [both laugh]

MP: I like talk to the lawyer [laughs]. I like talk to The Nature Conservancy lawyer. That's what I like do. I like them come over here, come look at the place, then they get one idea. You know, they kinda depending on you to make decisions in one office and they don't really know what going on. They not really on the 'āina yeah. So it's hard for make that kind decisions when you not around.

PL: Mmhmm. Well *mahalo* Uncle.

MP: Yeah.

APPENDIX F: INTERVIEW WITH KAMAKEA HAN

TALKING STORY WITH

KAMAKEA HAN (KH)

Mo'omomi Cultural Impact Assessment Interview by Pūlama Lima (PL)
Keala Pono Archaeological Consulting
05/19/2014

PL: Today is May 19, 2014 and we are at the residence of Uncle Kamakea Han at Ho'olehua Moloka'i. Okay, so I guess to start, can you tell me little bit about yourself, just like your name, where you was born and regular kine stuff.

KH: Okay. Got my name already. I was born over here, right over there, Ho'olehua. Pu'ukapele Avenue. What else you like know?

PL: Where you grew up.

KH: I grew up here.

PL: In Pu'ukapele? Or Mo'omomi side?

KH: Yeah

PL: And then who was your parents?

KH: James and Tilden Han.

PL: And they from here too?

KH: Yeah

PL: Homesteaders?

KH: Yeah

PL: And how long you guys was homesteading over here?

KH: Oh gee my goodness, they was the first homesteaders over there.

PL: Oh for real? On Pu'ukapele?

KH: Yeah

PL: Okay

KH: Anyway

PL: Who else was da first homesteaders with them?

KH: Uh all his braddahs. All his braddahs like Robert Makaiwi.

PL: Oh okay, so you're Makaiwi then?

KH: Yeah

PL: Oh okay that makes sense now.

KH: Yeah my mom is a Makaiwi, so a lot of stuff I got was already in place. All I had to do was look and make that choice.

PL: Oh okay. Plenty Makaiwi homesteaders, like Aunty Vanda guys yeah?

KH: Yeah we all cousins.

PL: And you guys came from Maui?

KH: Yeah. Waikapu.

PL: Okay. So, I guess before we start, is there anything you would like to say about what you know about the general history of the Mo'omomi area? Or like past and present land use and stuff like that? Can be anything like when you guys was young you used to go there.

KH: I'm just thinking, if it wasn't for my uncles and my grandfather, and all the people before me, I wouldn't be doing this. So they kinda, whatever they did kinda like rubbed off on me. So, I'm still fishing the same way they fish like walk.

PL: And that's the entire coastline of Mo'omomi, or?

KH: Yeah. Yeah. Mo'omomi is over here, so we go way down. We go past this. We go way under the *pali*.

PL: Oh wow.

KH: Yeah, so this area is just, you know. We throw net, dive over here, but all the stuff is more down here.

PL: Yeah. So throughout your lifetime, how has this area changed or stayed the same as far as like land owners, access?

KH: We take the same trail, do the same thing. All the good stuff still the same place.

PL: Yeah. And you said your dad them used to do this?

KH: No, my grandfather...My grandfather is a Makaiwi. They used to go down there and live off the place. Him and his braddahs, the Makaiwis, Pelekais, a whole bunch of people. But, they were the guys.

PL: And was your grandpa's generation that started that or was before him?

KH: I guess it was my grandpa's generation because the guys came from Maui.

PL: Maui. Okay.

KH: Yeah. But um, they was our fishermen. Different kine fisherman.

PL: But they all practiced some kind of fishing?

KH: Yeah, yeah. They knew how to catch fish. They knew how to uh...They knew everything about the place. You know, it's just putting food on the table.

PL: Is there any particular reason why they went to Mo'omomi instead of other places?

KH: I guess they used to live close by over here.

PL: Oh okay so backyard kine.

KH: Yeah, was down the road, like not too far.

PL: Do you have any memories of any cultural events that went down in that area or pretty much just fishing?

KH: Like what?

PL: I guess maybe the birth of anybody, or...

KH: I know somebody was born down there, but I think the thing that stands out in my mind is people who drowned down there.

PL: Oh yeah.

KH: Yeah, you kinda like know all the spots and sometimes when you down there and this is where one guy when drown. Not too much get, but I knew all the spots where people died. There's all these spots that we go around.

PL: So you guys don't go over there then?

KH: I no go over there. [both laugh]

PL: Yeah, I wouldn't either.

KH: I know because my grandfather them, my uncle them tell me. You do all that stuff they tell you, you know. No whistle, no put your hands behind your back, you know all that kine stuff. If you do and you go down there, you going know that somebody when die over there. So I don't want to be associated with death down there, but people drown down there.

PL: Especially the ones that not really *ma'a* to that side and they just go for *maha'oi*.

KH: Yeah, you cannot believe they down there in that kind of weather.

PL: Oh, during the seasons too?

KH: Yeah you know, us guys we go down there when it's just nice.

PL: Get certain time of the year you guys go? Or just throughout the whole year?

KH: Throughout the whole year we go, but summer time is the best time. Lotta stuffs, you know. Good tides. Long days.

PL: And usually how long you guys trips last? The whole week, or?

KH: Couple hours. We go down there, get 'em and come back home.

PL: Ho, you guys pretty fast yeah, if you can walk the whole coastline and come back within couple hours.

KH: We usually go in the night. We go when dark. When cool.

PL: Oh yeah.

KH: We go down there and gather. And then we clean everything down there and then we come home.

PL: And you guys still go?

KH: Yeah we still go. [laughs] I was supposed to go today, but...

PL: Oh! I'm so sorry [both laugh]

KH: But the water is so nice.

PL: Yeah, yeah. You know the outside area of Mo'omomi? Do you know if it was used for ag, or ranching, stuff like that?

KH: I don't know. Molokai Ranch.

PL: 'Cause that's just all ranch owners, ranch property right?

KH: Yeah it is.

[talk about chicken making noise]

PL: And then do you know about any cultural, archaeological sites down there? Historic sites? Nothing?

KH: Nope. I don't go down there for that.

PL: Often times people say that they don't know. They don't go down there to fool around with that kinds of things.

KH: Yeah, yeah.

PL: Okay, okay. Do you guys go down there to gather plants? Or just strictly fish?

KH: Yeah, just fish, *limu*.

PL: What about hunting?

KH: Yeah hunting too.

PL: Oh okay. Do you know how Mo'omomi got its name? Or any of the different *mo'olelos* or anything like that?

KH: Nope.

PL: No? Pretty much just what you learned through *your* 'ohana about the fishing part of it?

KH: It's pretty cool how the old folks did it, you know they never said nothing, you go follow them, come back. We don't even know the names sometimes, we just go catch whatever we gotta go catch and come home. That's how my parents was.

PL: You guys used old trails or you guys had to make you guys own?

KH: Was already there, the trails so I don't know. I still follow some of that trails, but was already there.

PL: So going back to the map. So, how is this fenceline going to affect what you guys are doing?

KH: It's not.

PL: It's not? Because you guys are still going to go through the shoreline?

KH: Yeah we usually come around here, walk across this sand and follow the trail right here. Follow the coastline. Not on the beach, but on top the land. We no go in there. Sometimes we come back and we use the road to go out, walk through the road, this road go back out.

PL: So if you guys were to come out to walk on the road, the closest gate, because these pink ones are gates, yeah would that work for you guys? To have gates in these locations?

KH: I no care, as long as they give me one key.

PL: And then as Uncle Ed was saying earlier, he not sure exactly where this one's gonna be, but as long as you get one key?

KH: Yeah, as long as I get a key, I no care. I no mind walking too.

PL: Yeah? Okay, let me see if I covered everything. And then what about the rest of the Ho'olehua community that usually go down there? You think they are going to have any issues or you see this causing a problem for anybody in the future?

KH: Uh...no. They'll probably have the same problem like me then, they need a key too. But, I don't know too many guys walk, they usually on the boat or they get one pass.

PL: They go by boat?

KH: Yeah you can launch boat down there.

PL: From where? Haleolono?

KH: No, Mo'omomi.

PL: Oh, by the ranch side.

KH: No by Mo'omomi beach.

PL: Oh okay by the pavilion.

KH: Yeah, you been down there?

PL: Yeah, yeah.

KH: That's where most of those guys go. They fish around that area, hang out over there, then go up and down the coastline.

PL: Sorry, I just like go back because im super interested in this because you guys do this, and it's been running in your family for generations. Does your kids or your nephews and nieces go with you guys still too?

KH: Yeah, sometimes. My grandson, he goes with me.

PL: Which one is your grandson?

KH: Jill, you know my daughter Jill? The oldest. Kekai, Kamakea and...

PL: Oh okay, okay, oh that's your grandson?

KH: How you know them?

PL: 'Cause they used to go to Aunty Tanya's house.

KH: Where?

PL: Up Ho'olehua. I remember when they were small.

KH: Oh they big now. Yeah I got them fixed in on Mo'omomi.

PL: That's good. They gotta know the sites.

KH: The rest is, after the fish is, just pick up the rubbish I guess. No more nothing else to do down there.

PL: Do you know any of the currents in that area? Or which way the currents run?

KH: Yeah. You know all that.

PL: You know the names of them?

KH: No.

PL: No, you just know the way the thing runs.

KH: Yeah. I don't know names of all these places. I never did care to know them anyway.

PL: As long as you know where you going. [laugh]

KH: Yeah [laugh] And then it's nice that all the young guys know the names now. They know all the points and all the bays and it's kinda like good for them. But for me it's not necessary, you know.

PL: So do you guys use markers to know where specific things are?

KH: Just natural adaptation if you go every time.

PL: And same thing? Still there?

KH: Yeah.

PL: Oh wow, that says a lot. You go for generations and...

KH: I think so, that whole coastline is rich. The only thing you need to do in my case is just stay healthy so you can go down there and have fun yeah.

PL: What about the guys from O'ahu? You don't see them coming over...

KH: Oh yeah we see them all the time.

PL: Does that change the ecosystem down in Mo'omomi?

KH: Well, people just mad now. Yeah they mad. But I no care.

PL: Nothing much you can really do that's why.

KH: Yeah. You know people go down there to get good luck. So, I don't wanna give them no bad luck. [laugh] But some guys they do. They go down there and tell the guys get out of here. That's alright too.

PL: It's for you guys that's why. Not for them to take back and go sell. [both laugh] So you guys pack out everything?

KH: Yeah.

PL: How you guys pack out everything? That's plenty equipment.

KH: I know. We just do 'em.

PL: How much miles do you think that is?

KH: Um, maybe about, from the gate maybe about 8 miles. 4 miles one way.

PL: Okay, okay. And this is from the gate that they are planning on putting up or...

KH: No, from way over here. Then we just kinda like walk over here and you no more the other part. But get one part we walk up the cliff. Walk up the cliff and go down.

PL: Oh, okay, okay.

KH: But over here we dive like that. Pick *limu*.

PL: You don't gotta tell me your spots. [both laugh]

KH: All over there! That whole coastline.

PL: How far from here this way? How much miles do you think is Mo'omomi Beach

KH: About a mile. Yeah from that point.

PL: About a mile, oh okay, okay. And that's all dunes or...

KH: No, all rocky coastline after that, after that sand it's all rocky. Yeah get sand dunes on the high side, but not that bad.

PL: Okay. So let me see. I guess you kinda talked about that, the spiritual aspects of Mo'omomi. Or anything that you learned?

KH: Oh yeah. All the kine small stuff. No whistle. No talk. You know the kine real Hawaiian stuff. Simple. Just shut up, just go down there and do what you gotta do and watch. If you don't have the lead, you gotta watch and you gotta *kokua*, you know, help.

PL: What is that? The lead?

KH: Oh the lead is kinda like, when you throwing the net... You know if you go with one group, you going have some '*opih*i pickers, you going have some *limu* pickers and you going have some throw net guys. So you like the throw net guys go ahead, so you know, you no chase away the fish. So you gotta plan that. Who going throw net, who going pick '*opih*i and so that's how you pack your things accordingly, you know.

PL: How big usually is the group?

KH: About two guys [both laugh]

PL: Oh!

KH: Usually me, Imua or me, or me, one of my nephews or some of the kids around here.

PL: Imua, what is his last name? Mawae?

KH: Yeah

PL: Okay. I remember he's my cousin's classmate that's why.

KH: Yeah that's some of the young guys over here.

PL: Okay, yeah sorry I don't know that much about fishing.

KH: You no need. Just that it's '*ono*. [laugh]

PL: Just be quiet and follow.

KH: Yeah. That's how was. You cannot find that in a book nowadays. All small stuff. Like no put your hands behind the back. No whistle.

PL: How come they say that? No put your hands behind the back?

KH: I don't know. I never did ask. I never did ask. And usually, you know what happens? You get good luck. You know after you reflect, you think about it and yeah we had good luck. And then sometimes you go over there, you say things and then hard luck. So when you never talk about 'em that's alright, but when you talk about 'em, that's when they no like.

PL: The fish get ears.

KH: [laughs] Yeah, the fish get ears. And then you cannot enjoy the other stuff. Me, when I go beach, when I no catch, I don't care because the exercise is so valuable. You know, just that whole practice. So, there's a lot of things, lot of stuffs that Mo'omomi gives. Yeah, just a nice place to cruise. Nobody around.

PL: Yeah. I think that's one of the unique things too about Mo'omomi in particular. Do you know of any other 'ohana, besides you guys that still goes down? Or walk that same coastline as you guys?

KH: I don't know.

PL: You don't see them?

KH: No, I don't see the guys. That's a long walk. It's a long walk. A lot of guys not geared for walking.

PL: Yeah, I can see that. [both laugh] Especially in the sun. I give you guys credit!

KH: Nah, it's shady here and there. You just gotta do what you gotta do and then come home.

PL: And you guys go just as subsistence base or mostly when get events, parties?

KH: Yeah, mostly when get events. When we 'ono like that we don't go far. Just right outside Mo'omomi.

PL: Oh okay, okay. But when you guys need plenty, you go different spot.

KH: Yeah, when get parties, or whatever. I don't wanna sell 'em though. I just give 'em.

PL: That's bad luck you sell 'em that's why. [laughs]

KH: I know, I never try yet. [both laugh]

PL: I don't think you like risk 'em. I don't think you like risk 'em. So let me see. What are your thoughts about the fenceline, the project and the purpose?

KH: I don't know. They get their ways down there. I wish I had my ways.

PL: What would your ways be like?

KH: Oh just get one key, 'cause I know plenty guys get keys down there.

PL: Oh, for the ranch gate?

KH: No, the Nature Conservancy key. A lot of guys got keys and they go in there whenever they like. They take their friends in there.

PL: So, this not the only fence then? Get other gates?

KH: No, get the gates up here. The gate for go inside here. And that key, you gotta go Nature Conservancy, you gotta give 'em 25 dollars and you can borrow the key for 3 days.

PL: Oh okay. That's why you guys walk from all the way over here.

KH: Yup. Every time.

[talk about kids playing nearby]

KH: So yeah, would be nice to have a key. [both laugh] I got no problem with that fence gate.

PL: Yeah. Why? Is it because they're saying that it's more of a predator fence for the vegetation?

KH: I don't know, it is what it is. They doing some good stuffs over there, get all the birds and whatever get down there. So, you know it's their *kuleana*, it's just...

PL: Just make sure you guys can still gather.

KH: Yeah, yeah. You know what I mean, we don't bother the birds. [both laugh] So, I get no problem with that, but it's just that having one means to get way over here or any place in there.

[talking to kid making noise]

PL: So what about any recommendations about site management or protection. I mean for this area.

KH: I don't know man. I no like put my two cents in that part. Just the fishing part. This is how I do it. It is what it is, kinda like I get 'ono, I go down there. When somebody make party and ask me for whatever I can get down there, I go down there, the rest of the stuffs...aah I just look at 'em, but I no pay attention to 'em. Whatever going on down there. I know a lot of stuffs going on down there.

PL: But that's not what you're down there for.

KH: Yeah, that's not what I'm down there for. I'm down there to practice fishing. All that spiritual parts and all that, it's just part of the norm I guess, you know what I mean? I'm still doing it, so it's kinda like it's working, you know what I mean? Whatever's meant to be and whatever is now.

PL: And you guys still teach that spiritual stuff to your grandsons or the young bucks that you guys take?

KH: My grandsons, you know everything gotta be inside of you because everything nowadays is outside of you. So it's just something between you and the ocean or whatever, you know.

PL: If you can remember, how old were you the first time you went?

KH: Down the beach? Gee maybe about 2 years old, man.

PL: 2 years old? How old you was the first time you did you...

KH: Maybe about 5 years old.

PL: 5 years old! And you when walk the shoreline! With your grandpa and your uncles.

KH: With my grandpa and my uncle them. That's why I still doing 'em 'cause I remember the guys used to do 'em. And they used to be happy. One, they used to be happy because had plenty fish and had plenty fish down there and two, they used to just love the exercise, you know just going. It was almost like a camping trip, you know. They had lunch, they caught all their fish, went to one spot, eat, go home.

PL: And you guys pretty much just do the same thing too then.

KH: Yeah, yeah. You know it's kinda like all this stuffs. Today man, you gotta keep it very simple. 'Cause guys get carried away man. You know, I know what I gotta do. I guess everybody know what to do.

PL: You know, you would be surprised how much people don't know what you're supposed to do. You know like the spiritual kine stuffs that you mentioning. Not much people know that kine stuff and they don't really see the cultural, spiritual side of things I guess.

KH: Yeah. I think you gotta kinda be able to observe that. Observe what's going on and just figure 'em out. Figure 'em out your own self.

PL: How much species you think get down there?

KH: What kine species? Fish?

PL: Yeah. Plenty?

KH: Plenty. Any kine. It all depends what you like eat.

PL: What is the main fishes that you guys see down there?

KH: *Enenuē, moi, 'āholehole, kāmū*, any kine. Plenty fish down there.

PL: And then what about the *limu*?

KH: Plenty *limu* down there. *Limu kohu*. Plenty turtle. What else get plenty down there? Plenty crabs. Black crab, 'a'ama crab.

PL: And you guys catch crab too?

KH: Yeah. That's kinda what I do. I kinda like 'opihi, crab, and *limu*.

PL: That's the three.

KH: Yeah, and diving. I don't throw net. I no like throw net because aahhh. I used to follow the guys, I don't like throw net. So just dive.

PL: Well net you have to carry. [laugh]

KH: Well different too yeah, you still outside the water.

PL: Oh, so you'd rather be inside.

KH: Yeah. Certain stuffs I like be in the water. But everybody get their preference. Some guys they like do all, throw net, dive.

PL: All in the same day?

KH: [laugh] Sometimes.

PL: Oh man, that sounds like work.

KH: Yeah it is work, but it's not. You gotta have it you know. If you know what to do then you going do 'em.

PL: How far off the coast do you guys usually dive? Or you just stay right by the shoreline?

KH: Yeah right by the shoreline. Maybe about 100 yards out.

PL: 100 yards?

KH: You never been down there yeah? It's nice down there.

PL: No. I don't think I would survive the hike. I'm not in good shape like you. [laugh]

KH: Just take your time.

PL: How often, or I guess you don't know how often people go down there then.

KH: I don't know. I don't know what kind of reasons they go down there for.

PL: Yeah. Let me see what other questions. Oh sorry, if you don't mind me asking, when is your birthday? [laugh]

KH: Why?

PL: They would like to know how long, through generations. You can just give an estimate.

KH: My birthday is 6-29-47

PL: Oh pretty soon your birthday! What you guys going do? Party?

KH: I don't know. Go Vegas.

PL: Oh Vegas [laugh].

KH: Nah I don't know. They don't drink beer.

PL: Do you ever go with Uncle Yama? I'm supposed to talk to him too.

KH: Yeah. Sometimes. He's got his own way he do things, you know. I used to go with my brother-in-law, you know Joe Mawae?

PL: Yes

KH: He's a great fisherman. I learned plenty stuffs from him.

PL: That's your brother-in-law?

KH: Yeah my brother-in-law.

PL: The Mawaes is homestead family too?

KH: Yeah.

PL: But he's not the same area as you?

KH: Yeah that was the guys that used to do 'em before me.

PL: Oh before you? His '*ohana*?

KH: Yeah.

PL: Is there any other comments or *mana'o* you want to add?

KH: No [laugh]

PL: Anything else you feel you gotta share in particular? No? What about the tradition of fishing like 50 years from now, how do you hope to see fishing in Mo'omomi?

KH: I don't know. You like to see more guys doing 'em like me. I don't know, gas is so expensive. I don't know, the thing work for me.

PL: Gas?

KH: No, no. Just the way I do 'em.

PL: What is unique about the way that you do it?

KH: The exercise. The whole deal. That's the whole thing. Getting exercise, that mental part. The mental part. The physical part, you know you get 'em, but the mental part to kinda like keep it motivated. You know what I mean, keep yourself motivated. That's the hardest thing. You think you get motivated by being hungry. Nah. You want motivation where you think the whole process, you know. And so you grow with it. So every time you go, you getting more efficient, more efficient, and then it's automatic.

PL: So I guess through that trail too you kind of form that connection with the land.

KH: With the land, yeah.

PL: Kind of embody everything.

KH: Yeah, something like that. But you know, you spend so much hours walking and then packing everything. And I don't know. It's kinda like you're working for what you getting. You not just going down and taking 'em.

PL: Yeah. Well that's nice to know.

KH: That's what you get when you do 'em that way. But young guys, I don't know, whatever. Whatever they going do. Nature Conservancy, they gotta know how to play ball with those guys too.

PL: Okay, that's it. Thank you.

**APPENDIX G: INTERVIEW WITH GODFREY AKAKA, YAMA KAHOLOA‘A, SAM MAKAIWI,
AND JOSEPH MAWAE**

TALKING STORY WITH

Godfrey Akaka (GA), Yama Kaholoa‘a (YK), Sam Makaiwi (SM), and Joseph Mawae (JM)

Mo‘omomi Cultural Impact Assessment Interview by Pūlama Lima (PL)
Keala Pono Archaeological Consulting
05/21/2014

PL: Today is May 21, 2014 and we are here at the Akaka residence at Ho‘olehua, Moloka‘i.

YK: Aloha, my name is Yama Kaholoa‘a. I am a native Hawaiian. ¾ blooded native Hawaiian and I’m a homesteader and a beneficiary of DHHL and I oppose the fence project. I oppose this proposal made by The Nature Conservancy for various reasons. We need to have The Nature Conservancy and DLNR to look into the constitution of the United States and to address our Native Hawaiian rights and gathering rights. Thank you.

JM: I’m Joe Mawae, born and raised on Moloka‘i and I oppose these things. I go with my family. What my family says goes.

SM: Aloha, I am Uncle Sam known as Kamuela Makaiwi. Born and raised on Moloka‘i and I too oppose this project. Thank you.

GA: Aloha, my name is Godfrey Akaka. I’m also native Hawaiian and I also concur, I oppose this project for the fence. I oppose the deer fence, I oppose eradication of the deer, I oppose any sort of eradication and fencing and also of the blockage of denying us access for us to exercise our gathering rights as native Hawaiians. This area that is being fenced and the deer. The deer in this area was here before The Nature Conservancy. It was a gift to the Hawaiian people. It was given to the King Kamehameha and is a very important resource for us here on Moloka‘i and we continue to utilize this resource, the deer. By fencing off this area you gonna throw off the ecosystem and the route of the deer and it’s going to throw us off in gathering the deer, so when you talk about putting up this type of fenceline just to save one bird, that doesn’t make sense to us and when we have treehuggers that come inside and they like save certain things. As us as Hawaiians, we look at things as food and when we practice our gathering rights we take care the ‘āina. We take care the land. We take care the ocean. We do not do any damage because as Hawaiians we are conservationists. We know a lot about conservation. We could probably teach Nature Conservancy conservation by the way we practice our gathering rights.

The turtle is used for consumption. It’s not used for us look at. Turtle is for us to eat. The only reason why it’s illegal is because the state made it illegal and because of the commercialization of turtle being sold to the hotels and so as native Hawaiians, it has never been illegal for us to go and gather and catch turtle. So all of these things that I just talked about is very important to us in our survival, in the way we live, in feeding our families, and also practicing our culture as Hawaiians. You take away my gathering rights, it’s the same thing as taking away my right to speak Hawaiian and dance hula and all of these things. So for us as Hawaiians this is very important, our culture, and I think Nature Conservancy needs to try and work with the community instead of trying to block us out every time because that seems to be their agenda. When Ed Misaki is not willing to work with us, but rather work against us and shut us out, along with other Hawaiians in the area, to have exclusive rights to the area, and that’s not what we all about. So we oppose this project. Thank you.

Okay. One more thing I need to say regarding the deer and when I say throwing off the deer, what I mean is, this area that is being fenced off, the deer utilize this area to hide. And so you’re throwing off the ecosystem. So as Nature Conservancy, if they was to use their head, when you put up one fence like this

you're throwing off the ecosystem and so that is something very important and we as Hawaiians, it's common sense for us. It's something that they really need to consider. Thank you.
Okay so this area that is being proposed by The Nature Conservancy, in fact the whole land vast that we're looking at is all archaeological site. All of it. We talk about our *kūpuna* and I think Uncle Yama gonna touch up on this.

YK: Okay, *aloha*. When we think back of all our *kupunas* that who when sacrifice all that they had given us and we as individuals today, as *kamali'i*, it's disrespectful to our *kupunas* if we support a project like this because all of our *kupunas* is buried there. Everything that we learned, that we were taught. How to gather. It was given to us by our *kupunas* and it's disrespectful for us to disobey the spirit that lives there and it's our responsibility to teach our children and grandchildren that they need to perpetuate their culture because that's what your *kupunas* have left for you. Each one of us here on this earth. *Mahalo*.

GA: Okay I'm going to continue. Aloha, Godfrey Akaka again. I'm touching up on the archaeological sites of this area. This whole place is archaeological to us because as Uncle Yama had mentioned, our *kupunas*, generations before us have been surviving off of this land from the resources and currently today, the generation, it continues to perpetuate our culture by surviving off of the resources in this area. And also we talk about our *keiki* and the generations after us gonna continue perpetuating the culture. So we're talking about generations and families. We not talking about individuals trying to take care of this place, we're talking about families taking care of this place. We taking care of this place for our families. And we want to preserve this for our families. So this is very important. A lot of people are being affected by this. And from what we see all of these proposals are just excuses to have exclusive rights for only certain individuals and we strongly oppose that. Again, this entire area is archaeological. It's very important to us and yeah, that's it. Thank you.

APPENDIX H: HAWAIIAN LANGUAGE NEWSPAPER ARTICLES

The following list of Hawaiian language newspaper articles is organized by place name. Note: that articles appearing in the Hawaiian newspapers generally did not contain diacritical marks (*‘okina* and *kahakō*), and are presented here as found. Only the briefest of excerpts is presented here as a very general guideline for further research. These excerpts are derived by “optical character recognition” (OCR) and are imperfect. The reader is therefore cautioned and referred to the original article as cited for the complete text.

KAILOHIA

Ka Hoku o ka Pakipika, Volume 1, Issue 3, 10 October 1861, Page 1
e lono?e, o lonokaiolohia, ua nui no ko leimakani mele ana i keia mau mele, me ka uwe, no ke keiki

Ka Hoku o ka Pakipika, Volume 1, Issue 21, 13 February 1862, Page 4
o ka lipo ko kaiolohia, he anoano ia i ka la, o a'u lehua i wini wai e, o kai peleiliahi, kai ilikia

He Kanikau aloha no Kaneelele a me Kahololio.

Ka Hoku o ka Pakipika, Volume 1, Issue 32, 1 May 1862
ka lehua popohe la i kaana, o'u kaikaina mai na kalo o waikane, aloha ke kula o kaiolohia me ke one o

He kanikau aloha no Nuholani.

Ka Nupepa Kuokoa, Volume 1, Issue 49, 1 November 1862
ka la ike kula o kaiolohia. he lai aloha i luahine haele, i hele ka iki oe makani o hoolehua, | waiho

Ka Nupepa Kuokoa, Volume 1, Issue 49, 1 November 1862, Page 1
kukalia, alia oe e ke aloha e hana nei, hana ka la i ke kula o kaiolohia. he lai aloha i luahine haele

He [Illegible] Kakala.

Ka Hoku o ka Pakipika, Volume 2, Issue 16, 29 January 1863
iima ia e kaiolohia, maemae ke kino o ke hoa ke ike aku, 1 ke koia hele ia e ka noe makooi, mohala ka

Ka Nupepa Kuokoa, Volume 2, Issue 24, 13 June 1863, Page 3
waa @ 1 kaa @ hanau. mei 28, ma waikane, oahu, hanau o kaanaana k. na kaiolohia me l

He inoa no Samuela Kalili.

Ka Nupepa Kuokoa, Volume 2, Issue 26, 27 June 1863
nani kaiolohia wawalo ke kula, af ^af na pua, palupalu i ka ua ia e ka im, lie ua ko waho nei. he uwe i

Ka Nupepa Kuokoa, Volume 2, Issue 44, 31 October 1863, Page 3

ke ala o ke kupukupu, hihiu kaiolohia ka papa o malama, malama ka puulena i ka nani o wahinekapu

He Inoa no H. W. Auld.

Ka Nupepa Kuokoa, Volume 3, Issue 36, 3 September 1864

maunaloa, ke kuahiwi o molokai, ke nana iho i na lehua o kukalia, e kaunu ana me ke kai o kaiolohia, e a-o

Ka Nupepa Kuokoa, Volume 3, Issue 36, 3 September 1864, Page 4

na lehua o kukalia e kaunu ana me ke kai o kaiolohia, e a-o-a-o ana me ke kai o kaiehu, i hoa ka-ana

Kanikau Aloha no M. J. Nowlien.

Ka Nupepa Kuokoa, Volume 3, Issue 52, 24 December 1864

la e kaiolohia, mai ka i-a opu lepolae palaa, mai ka imakani kuehu kai jah#kaeleioli, : aloha ke

Ka Nupepa Kuokoa, Volume 3, Issue 52, 24 December 1864, Page 4

mai ke onelele la o moohalaia, mai ke kula wela la e kaiolohia, mai ka i-a opu lepo la e palaa, mai

He Kanikau no ka Moi Iolani Kamehameha IV.

Ka Nupepa Kuokoa, Volume 4, Issue 13, 30 March 1865

lepo aka makam, honumua i apuakalamauia, ikeaku inanao ia ukulelua, hea mai kaiolohia e hoi maua, oia

Ka Nupepa Kuokoa, Volume 4, Issue 13, 30 March 1865, Page 4

ka lai ka lepo a ka makani, honumua i apuakalamaula, ikeaku manao ia ukulelua, hea mai kaiolohia e

Ka Nupepa Kuokoa, Volume 4, Issue 13, 30 March 1865, Page 3

makolea na kuaaina me kahinalo. feb. 15, ma waikane, oahu, hanau o kuia w, na kaiolohia me luika. ian. 27

He kanikau aloha no J. Paulo.

Ka Nupepa Kuokoa, Volume 4, Issue 15, 13 April 1865

mai la i ke kula o kalae, hai wawa iho la ka nahele o kamaomao, waiho la ke kula o kaiolohia i ka la

Ka Nupepa Kuokoa, Volume 4, Issue 15, 13 April 1865, Page 3

kuehu mai la i ke kula o kalae, hai wawa iho la ka nahele o kamaomao, waiho la ke kula o kaiolohia i ka

Ka Nupepa Kuokoa, Volume 4, Issue 46, 18 November 1865, Page 2
manao ia'u ku elua, ea mai kaiolohia, e hoi maua, uwe aku o'u hoa i ka ana, he ane aloha ka uka o

Ka Nupepa Kuokoa, Volume 5, Issue 12, 24 March 1866, Page 4

Kanikau aloha no Kahananui.

Ke Au Okoa, Volume 2, Issue 35, 17 December 1866

kaiolohia ho la, kona hnlē ko hno la i ka makani he kaelololi waiho walo kn koa ahu o mamala e, 1
ka miilama

HE WAHI MANAO PAIPAI

Ka Nupepa Kuokoa, Volume 6, Issue 1, 5 January 1867, Page 3

manua. kahehuna, dekemaba 26, 1866. "aloha maunaloa he ano na ka la, he weliweli ke kula o
kaiolohia, he

Kaahēle ma Molokai.

Ke Au Okoa, Volume 3, Issue 26, 17 October 1867

**HE MAU MELE KOIHONUA A ME NA HELE NO KAUILANUIMAKEHAIKALANI
KAMAIALII. Na S. M. Kamakau. Mokuna VIII.**

Ka Nupepa Kuokoa, Volume 7, Issue 44, 31 October 1868

kaiolohia, he anoano ke kula o mnohelai;^a, i noho aloha i ka mnlū o ka laau, 0 lakou no ka poe i
luahinehale

Ka Nupepa Kuokoa, Volume 7, Issue 44, 31 October 1868, Page 1

1. aloha maunaloa he ano na ka la, he weliweli ke kula o kaiolohia, he anoano ke kula o maohelaia,
i

**KA MOOLELO NO KA MAKAIKAI ANA A PUNI KA HONUA. I KAKAUIA E
WILLIAM HOAPILI KAAUWAI.**

Ka Nupepa Kuokoa, Volume 7, Issue 45, 7 November 1868

ia lakou, me ka oiēlo aku, j ike a kuu manao ia uku-le-lua, s hea mai kaiolohia e hoi maaa uwe aku
o

AHA MELE NUI!

Ke Au Okoa, Volume 4, Issue 32, 26 November 1868

"...E hea mai ana o Hakekoa ia kaiolohia."

**KA MOOLELO NO KA MAKAIKAI ANA A PUNI KA HONUA. I KAKAUIA E
WILLIAM HOAPILI KAAUWAI.**

Ka Nupepa Kuokoa, Volume 7, Issue 49, 5 December 1868.

i o oukou nei. oka mea paha ika paaia noi. ina la ua > a like a like me kaiolohia, i ka hapala o

Ka Nupepa Kuokoa, Volume 7, Issue 49, 5 December 1868, Page 1

ka pa hia nei, in a la ua a like a like me kaiolohia, ka hapala o ke kea na ka ele ka ai

Page 3 Advertisements Column 1

Ke Au Okoa, Volume 4, Issue 37, 31 December 1868

i ka malu, e hea mai ana o hakekoa ia kaiolohia." ilaila e ike maka ai oakou i ka nani o aipo, e ii

Make i Aloha nui ia.

Ka Nupepa Kuokoa, Volume 8, Issue 16, 17 April 1869

aloha, aloha o kukaiia me kaana, aloha o kaiolohia me niniwai, i O ka waiwai nui no iu o ka waimaka o ke

Make i aloha nui ia.

Ka Nupepa Kuokoa, Volume 9, Issue 19, 7 May 1870

o ke kuia o kaiolohia, oia kuia e hele ai, mea ole ia kula i ka ihu o na lio, auwe! kuu kaikuahine

KA MOOLELO O KAMAAKAMAHIAI, KA NIUHI AI HUMUHUMU O KAHULUI I MAUI, KE PUHI NAU OKAOKA HOI O KONA MAU LAKOA. KAHILUHILU HOI O KONA WA UL.

Ka Nupepa Kuokoa, Volume 9, Issue 46, 12 November 1870

ke ao makani, | ke ao opua Mahele ana, j ke lualai la me kaiolohia, j eia au la ua kupanaha, ua

Ka Nupepa Kuokoa, Volume 9, Issue 46, 12 November 1870, Page 1

ao makani, ke ao opua i mahele ana, ke lualai la me kaiolohia, eia au la ua kupanaha, ua lawe aku ka

Heaha ka waiwai o ka huaolelo HooPIOPIO, A ME KA PAHIUHIU?

HE LIKE ANEI LAUA ME KA ANAANA?

Ka Nupepa Kuokoa, Volume 10, Issue 40, 7 October 1871

kaiolohia, e hoi maua, uwe aku o na lehua i kanno, &c." aole no he wahi mohai e pili ana ina ke pahiuhiu

HEAHA KA WAIWAI O KA HUAOLELO HOOPIOPIO, A ME KA PAHIUHIU?

Ka Nupepa Kuokoa, Volume 10, Issue 40, 7 October 1871, Page 2

Olelo Pane ia Z. Kalai o Kohala.

Ka Nupepa Kuokoa, Volume 10, Issue 40, 7 October 1871

kaiolohia ina paha kela ua olelo mai. "a like a like me kaioi lohia." i ka wa hea la ka baibala i ao mni

No Makela.

Ka Nupepa Kuokoa, Volume 11, Issue 4, 27 January 1872

makani, hoonuanoa i apua ka laenaula, ike aku kuu manao ia'u kuu eioa, he maikai kaiolohia e hoi maua, uwe

Ka Nupepa Kuokoa, Volume 11, Issue 38, 21 September 1872, Page 2

o kaiolohia, ma keia hele ana, aole nui na hale oia wahi, o kahaulehale, hookahi hale, o kahue elua

Make i Alohaia.

Ka Nupepa Kuokoa, Volume 12, Issue 21, 24 May 1873

kanaha e waiho nei, aloha ke kula o kaiolohia, i ka hulili no- i pu wela i ka la, a^h na lai eloa a ka

He Lei no W. C. Lunalilo.

Ko Hawaii Pono, Volume 1, Issue 8, 6 August 1873

komo'kuau i kapolii kahimehana, oeaónei e,~ ¶ kai^aei.; lei maunnioa kiihi i ka waikai, hanohano kaiolohia i

He Mele Halelu no ka Lani W m. C. Lunalilo.

Ko Hawaii Pono, Volume 1, Issue 10, 20 August 1873

kaiolohia ; haaluln na lehua o nininiwai eó j 0 ka mapu ieo a ka mann. * ke oe 'la ike kaele loli; ' j hoene

Ka Nupepa Kuokoa, Volume 14, Issue 32, 7 August 1875, Page 1

o ka uka waokele, ke huli pono aku e nana i ke kula o kaiolohia a me puukapele, he nani okoa no laua

Ka Nupepa Kuokoa, Volume 14, Issue 34, 21 August 1875, Page 2

waiho kahela mai a ke kula o kaiolohia a me ke kula o kaiolohia a me ke kula o ula

Ka Haiolelo a ke Keiki Alii. Palapala ano nui mai Molokai.

Ka Nupepa Kuokoa, Volume 14, Issue 34, 21 August 1875

i na lio i lum o ke kula o moohalaia e nana auu hoi i ka waiho kuhela mai a ke kula o kaiolohia a me

Ka Nupepa Kuokoa, Volume 16, Issue 13, 31 March 1877, Page 2

kuai mau apana helu i me 1@ ma kuluaopalena, \$150 no kaiolohia, kuai elua mau apana ma

Ka Nupepa Kuokoa, Volume 16, Issue 18, 5 May 1877, Page 2

ma kaluaopalena, \$71, no s. paaiuhi. kuai mau apana helu 4 me 16 ma kuluaopalena, \$150 no kaiolohia

Ka Lahui Hawaii, Volume 3, Issue 35, 30 August 1877, Page 1

me ko pelekunu ma molokai, e hookahe ma kalae, kela kula nui a hiki i moomomi, ke kula o kaiolohia a

He makua i aloha nuiia.

Ka Nupepa Kuokoa, Volume 16, Issue 36, 8 September 1877

lehua o kaiaa, he aoa liae uuh me kaiolohia, £ bo >h h> aua i ke oue hanau, 1 kn i'lu o k^a eoakaoi

Ka Nupepa Kuokoa, Volume 16, Issue 36, 8 September 1877, Page 1

laua me kaiolohia, e h@ h@ ana i ke one hanau, i ka @l@ o ka makani he lawelawe malie, o ko aloha ka'u

Ka Nupepa Kuokoa, Volume 16, Issue 38, 22 September 1877, Page 4

na lehua o kahana, he ana like laua me kaiolohia, e hooihi ana i ke one hanau, i ka olu o ka makani

He makua i aloha nuiia.

Ka Nupepa Kuokoa, Volume 16, Issue 38, 22 September 1877

kahiko mai la i oa lehua o kaiaa, he aoa like laua me kaiolohia, e hooihi ana i ke one hanau, 1 ka

HUAKAI A KA MOIWAHINE KAPIOLANI

Ka Nupepa Kuokoa, Volume 16, Issue 47, 24 November 1877, Page 4

apua a kalamaula. ike aku mananao ia, u kula elua. hea mai kaiolohia e hoi maua. & c."

Ke Melo Kanikau no David Kaha Iepouli Piikoi.

Ko Hawaii Pae Aina, Volume 1, Issue 51, 21 December 1878

puahiehe ia uo nininiwai, poliee ka haiu^a o kaiolohia i ka makani, i lupea e ka la ke kuha o iloli, j\le ka

[Illegible] ke Aloha.

Ko Hawaii Pae Aina, Volume 2, Issue 17, 26 April 1879

o kaiolohia kuu keiki mai ka makani lawe kapa o : nihoa wehe inai nei oe ia i ka pili'la kanwele

HE INOA NO KAONOHIULAOKALANI.

Ka Nupepa Kuokoa, Volume 20, Issue 6, 5 February 1881

ili laau ke kuka olelo a ka la i ke kula wa olelo iho la lohe makou lono ha ka kini o kaiolohia cja

KUU LEI ONAONA MAE OLE, UA HALA.

Ko Hawaii Pae Aina, Volume 4, Issue 14, 2 April 1881

maunaloa he ano na kn la he weliweli ke kula o kaiolohia he anoano ke kula o maoliclaifi 1 np]]o aloha i

KUU LEI PIKAKE UA MAE.

Ko Hawaii Pae Aina, Volume 4, Issue 16, 16 April 1881

[ne l'opohe aku la ka maka o kuu kuikamahii kaiolohia o noho ai kuu kaikamahine e kaena ana paha mo

KUU LEI ROSE, UA HALA.

Ko Hawaii Pae Aina, Volume 4, Issue 23, 4 June 1881

malie molale ke kula 0 mooholaia 1 ka hooholuia e kaikioe hoolana hoomahui ia kaiolohia i ka paia mai e

Ka Nupepa Kuokoa, Volume 21, Issue 40, 7 October 1882, Page 1

kupunakane, wahi a leimakani, niau hou mai la o lono kaiolohia penei, ka ke lohe nei au i ko'u kupuna wahie

Ka Nupepa Kuokoa, Volume 24, Issue 16, 18 April 1885, Page 3

o halehaku, --a kuu aloha ia oe e--. kuu hoa hele i ke kula o kaiolohia ia ka la;-- mai ke kuahiwi o

HE MOOLELO KAAO NO LEINAALA, KA IPO HOOMAHIE A NA UI EKOLU, KA NANI E HINA AI KA MANAOIO: KA UI E HAULE AI KE KUPAA O KE Kihapaipua o Elenale KA MAHINAAI I PIHA I KE ALOHA.

Ko Hawaii Pae Aina, Volume 9, Issue 33, 14 August 1886

kuahiwi, ka waiho uiahe a ke kula o kaiolohia, ka lele maopu ika wai aka niuulu." eka mea heluheiu, ma kok

HE MOOLELO KAAO NO KE Kaikamahine Alii LEINAALA, Ka ipohoomahie a na Ui Ekolu KA NANI E HINA AI KA MANAOIO KA UI E HAULE AI KE KUPAA, O KE KIHAPAI PUA O ELENALÉ, Ka Mahinaai i piha i ke aloha KE ANIANI LILII O TUBERINA.

Ka Nupepa Elele, Volume 8, Issue 8, 21 August 1886

kula o kaiolohia, Iva lele maopu i ka nanla." e ka mea heluhela, ma keia wahi e w'jho iha kana i oa ui

HE MOOLELO NO Lonoikamakahiki KA Pua Alii Kiekie na Kalani. Ke Alii Nui o Hawaii.

Ka Nupepa Kuokoa, Volume 26, Issue 16, 16 April 1887

kahelaheia i ka lai na kaha[wai, waiho kaka ke kula o kaiolohia, i ka lele maopu i ka wai a ka na[ulu, i ka

Ka Nupepa Kuokoa, Volume 26, Issue 31, 30 July 1887, Page 4

me keia a'u e hooheno ae nei: hea mai kaiolohia e hoi maua, uwe aku o'u hoa i kaana, he aneane aloha

HE MOOLELO NO Lonoikamakahiki KA Pua Alii Kiekie na Kalani. Ke Alii Nui o Hawaii.

Ka Nupepa Kuokoa, Volume 26, Issue 36, 3 September 1887

na i.'hua puakea o kaaiu, a o keli wahi ae e waih) palahalaha mai la, o ke kuh no hoi ia o kaiolohia

Ka Nupepa Kuokoa, Volume 26, Issue 36, 3 September 1887, Page 4

-loa ke lele `la ke one lele i moohelaia inoino wale no ka hoi kaiolohia i ka makani o na hoe-waa o ke

HE MOOLELO NO WALAKA RARE, KA ILIO AHIU O NA KUALONO, A I OLE KA HIENA OPIO O NA HILANA.

Ka Nupepa Kuokoa, Volume 30, Issue 21, 23 May 1891

nui, a ma ka olelo pokole ana ae no kaua e ka makamaka heluhelu, Hea kaiolohia hoolale kaana,

He ane aloha ia'u ke kula o Niniwai

Ka Nupepa Kuokoa, Volume 30, Issue 21, 23 May 1891, Page 1

ma ka olelo pokole ana ae no kaua e ka makamaka heluhelu, hea kaiolohia hoolale kaana he ane aloha

Page 3 Advertisements Column 2

Ka Leo o ka Lahui, Volume 2, Issue 701, 9 May 1893

kaiolohia walu kekahuna mahe 'noa. : ..¶ mana. luhai; 4 'e. kanaaka. manamana. haliaka 2 * m. k

HE LETA MAI NA ALE HALILUA MAI O PAILOLO.

Ka Nupepa Kuokoa, Volume 32, Issue 37, 16 September 1893, Page 3

kuu manao ia u kula elua. e hea mai kaiolohia e u hoi maua, uwe aku o u hoa i kaana. he ana aloha ia

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 856, 17 January 1894

mai o ka leo oii o maohelaia me kaiolohia' o na lehua wale i kaana ke luia ala ua lawa he lei no ka

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 857, 18 January 1894

kaiolohia 1 hooneno ae ai ia mafeaniket^ae: pehea hoi oe ke lawe aku i kekahi o mau i hoa kaana nou no keia

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 3, 19 January 1894

liuliu mahope iho, ua lohe ia aku la ke poha ana mai o ka leo oli 0 maohelaia me kaiolohia--0 na lehua

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao-Hoko o KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 4, 26 January 1894

iioho niai au i, a "ia hoi ka kaiolohia. 1 iio-mk-ho ao ft ia makamke ^ae: no hoi ke lawe aku i kekahi o

Ka Oiaio, Volume 6, Issue 4, 26 January 1894, Page 4

kahi poe e noho @ ana, a oia hoi ka kaiolohia i hooheo ae a ia makanikeoe: pehea no hoi oe

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 878, 16 February 1894

maalo ae la o makanimamua o ko maohelaia ma mau inaka a nalowale aku la, a oia ka kaiolohia ma i hoouo

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Wapio Hawaii.

Ka Oiaio, Volume 6, Issue 8, 23 February 1894

inanlua o ko maohelaia ma man maka a nalowale aku la, a ota j ka kaiolohia ma i hooho 'leo nui ae > ai

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 886, 27 February 1894

mai ai o makanikeoe ma ma maunaloa, a no ka iiii afria ia kaiolohia nia ka hula ana, a oia ka ua m^au

Ka Oiaio, Volume 6, Issue 9, 2 March 1894, Page 4
helu mua ae nei, i ka manawa i hiki mai ai o makanikeoe ma ma maunaloa, a no ka lilo ana ia kaiolohia

Ka Nupepa Kuokoa, Volume 33, Issue 12, 24 March 1894, Page 5
663 kama, est of j p 6 00 664 kaiolohia, est of 11 50 665 kauai, est of

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 925, 23 April 1894

Ke Kino Kamahao Iloko O KA Puno ... huaelelo ua hoono mai la oi'ia maohelaia me kaiolohia a me kaulaiahawane ma kahi hookahi, a o lihau rue

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 17, 27 April 1894

o ua lioono mai la oia ia ma- ! helaia me kaiolohia a me kau'a- ' nihawane ma kahi i ookahi. a o

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 974, 2 July 1894

kalkamahine mahoe o maohelaia me kaiolohia na ahkanana o maunaloa, ua mea mea iluna e ha-
ai, a o kaohaiula

Ka Oiaio, Volume 6, Issue 27, 6 July 1894, Page 4

mea kani, e like me ka mea i maa ia lakou, a o na kaikamahine mahoe o maohelaia me kaiolohia na

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 28, 13 July 1894

helaia ine kaiolohia na eueu o m ¶ kuahiwi. j ¶ aia i keia wa o ua fo nei, ua ike ' u ua paihi katl a

Ka Oiaio, Volume 6, Issue 28, 13 July 1894, Page 1

kaikamahine o maunaloa molokai no ka mea ua lilo na lealea mua o ka po ia laua o maohelaia me kaiolohia na

HE HOOMANAO KANIKAU NO MRS. AKIU. M. KEALAKAI I HALA.

Ka Leo o ka Lahui, Volume 2, Issue 1016, 30 August 1894

ke hea mai nei kaiolohia iau eia aku ko lei ke kaili mai la a kalae .au i ka lepo a ka makani

HE HOOMANAO KANIKAU NO MRS AKIU M. KEALAKAI I HALA.

Ka Oiaio, Volume 6, Issue 35, 31 August 1894

ike ia oe ke hea mai nei kaiolohia iau eia aku ko lei ke kaili mai la a kalae au i ka lepo a ka makaoi

Ka Oiaio, Volume 6, Issue 35, 31 August 1894, Page 2

Ka Oiaio, Volume 6, Issue 36, 7 September 1894, Page 1

hoomaka ana e lealea hula, aia o maohelaia me kaiolohia i kahi i haai, oia no ka mao ana'e o ka noe e uhi

Ka Oiaio, Volume 6, Issue 51, 21 December 1894, Page 2

luna kiekie o maunaloa a he loa ke kula o kaiolohia a e pili nei me maohelaia ai ae ko lei alii kaimana

Ka Nupepa Kuokoa, Volume 36, Issue 18, 30 April 1897, Page 3

UA IKEMAKA IA "MAUNA LOA."

Ka Nupepa Kuokoa, Volume 36, Issue 18, 30 April 1897

manao ia'u kuaiua hea mai kaiolohia ea hoi maua uwe akn o na hoa i kaana he aneane nloha ia'u ke kul^a o

KA MOOLELO O NA KEIKI ALII AUWANA Elua.

Ka Lei Rose o Hawaii, Volume 1, Issue 7, 15 May 1898

o ka ana i i ka Jeo tc hanehane o ka iwai o kaiolohiaoe-ae-a/' o^aai ua keiki alii nei h huli aiia i

ALO! F. S. MANOKALANIPO!

Ka Nupepa Kuokoa, Volume 38, Issue 7, 17 February 1899

ka:io. kuhila ua hala na kahawai, waiho kaka ko luna o kaiolohia i ka lele maopu i ka wai a ka naulu

HE KAAO HAWAII NO HAINAKOLO Ka Ui Nohea o Waipio.

Ke Kai kamahine Nana i Wawahi i na Pani Paa o Kuaihelani a Haule Kona Kapu Ihihi.

Ke Aloha Aina, Volume 6, Issue 29, 21 July 1900

like me knna 1 kuena ai. ma keia kaula ana ua unakila o lom kaiolohia, aka, aole pae oia 1 hoopoino ia

HE KAAO HAWAII NO HAINAKOLO Ka Ui Nohea o Waipio.

Ke Kai kamahine Nana i Wawahi i na Pani Paa o Kuaihelani a Haule Kona Kapu Ihihi.

Ke Aloha Aina, Volume 6, Issue 35, 1 September 1900

koe na kuu akua e hooko aku in [mea. o'ia hoi # kuu moopuna o lonoi kaiolohia. no ka mea, he kobna ko

HE KAAO HAWAII NO HAINAKOLO Ka Ui Nohea o Waipio.

Ke Kai kamahine Nana i Wawahi i na Pani Paa o Kuaihelani a Haule Kona Kapu Ihihi.

Ke Aloha Aina, Volume 6, Issue 41, 13 October 1900

moopuna no ko laua aopuni. | a he mau la mahope iho o ke] kaawale ada o kuahailo a me lonoi- i kaiolohia

HE KAAO HAWAII NO HAINAKOLO Ka Ui Nohea o Waipio.

Ke Kai kamahine Nana i Wawahi i na Pani Paa o Kuaihelani a Haule Kona Kapu Ihihi.

Ke Aloha Aina, Volume 6, Issue 43, 27 October 1900

no laua. . | a ma keia kaawale ana o lonoi- j | kaiolohia, ua pane hope aku ke | kaikuahine imua o l

Ka Nupepa Kuokoa, Volume 40, Issue 15, 11 April 1902, Page 4

e ku'u kane mai ke kula o kaiolohia, mai ke kai leo nui o puhi kani. mai ka la wela o maohelala

Page 4 Advertisements Column 4

Ka Nupepa Kuokoa, Volume 41, Issue 40, 2 October 1903

home mau. [ma ka hora 4o ka wanaao poak-^ah^a nel i pauaho mai ai i kela ola ana o , mr*: kina kaiolohia PERSONAL NAME

Ka Nupepa Kuokoa, Volume 41, Issue 40, 2 October 1903, Page 4

kina kaiolohia o waiialua, oahu. ua hanauia oia ma waimea, oahu a ua piha na makahi he @ i kona Manawa PERSONAL NAME

HE HOOMANAO ALOHA NO BENJ. NAUKANA.

Ka Nupepa Kuokoa, Volume 42, Issue 33, 16 August 1907

makuakane. ua mare hou oia ia miss loheakawai uilama kaiolohia, aole nae he keiki, aka he hanai, oia ame ka

Ka Moololo Kaa o Hiiaka-i-ka-Poli-o-Pele.

Kuokoa Home Rula, Volume 6, Issue 13, 27 March 1908

maunaloa kilo.hi i ka maikai, hanohano kaiolohia ka makani, ke ike aku i ka lawelawe malie, waiho malie

He Hoomaikai.

Kuokoa Home Rula, Volume 6, Issue 23, 5 June 1908

la--1 ma nla. 'ua ikoa kuu manao; ia'n 1 ky lehuu, hea mui kaiolohia e hoi 5 maua. uwe nku o na 'hoa

HAINA NANE.

Ka Nupepa Kuokoa, Volume 46, Issue 42, 21 October 1910

lepo a ka makani, i s . - ikea kuu inaaao ia uku lehua, hea mai kaiolohia e hoi maoa me knu kane, uwe

MOOLELO HOONAUE PUUWAI NO KAMA. A KA MAHIAI. KA HI'APA'IOLE O KA IKAIKA O KE Kai Huki Hee Nehu o Ka hului.

Ke Aloha Aina, Volume 16, Issue 31, 5 August 1911

hoolailai ana ke ao makani, ke ao opua 1 m&heleana, ke lual&i la me kaiolohia, eia au la

KA HUAKAI A NA SULONA KAUKANAWAI NO MOLOKAI.

Ka Nupepa Kuokoa, Volume 51, Issue 12, 28 March 1913

panoa laula o kaiolohia ame ka iepo ula o kalae, a e waiho kaheia mai ana hoi ke kula uliuli o kalaupapa

HE NANE.

Ka Nupepa Kuokoa, Volume 51, Issue 13, 4 April 1913

lei lau onaona: lau onaona iluna o luaohelaia, maikai i ka la kaiolohia. pua na lehua o kaona i kala e

IKE HOU I KA LULU O MOIKEHA I KA LAULA O KAPAA.

Ka Nupepa Kuokoa, Volume 51, Issue 17, 2 May 1913

ropohe nka la ka maka o ka ukiuki kaiolohia, koae a kan iluna o ka pali elua ia, | loaa aku olua ia'u i – [KAUAI?]

HE MOOLELO NO ELA WEINE Ka Opio i Opea Waleia a i Pii Aku ma ke Kulana Kiekie.

Ka Nupepa Kuokoa, Volume 52, Issue 31, 31 July 1914

poe haku mele. "maemae kaiolohia he hiwahiwa na ka lai luahine, a pela aku' óe oluolu oe mai hookahua

HE HAINA NANE.

Ka Nupepa Kuokoa, Volume 54, Issue 2, 14 January 1916

paha ka maka o ka ukiuki. kaiolohia ia ahelahama. <) kou 7, he huaolelo hawaii no oe, u ua maa i 'o

HE LEI NO LILIUOKALANI.

Ka Nupepa Kuokoa, Volume 55, Issue 47, 23 November 1917

ka luna kiekie o maunaloa; a he loa ke kula o kaiolohia, a e pili ana i maohelaia. eia ae ko lei alii

KUU AIKANE ALOHA MRS. HOKELA HOLT, UA HALA.

Ka Nupepa Kuokoa, Volume 56, Issue 49, 6 December 1918

kuu hoa hele hoi o ke kula loa maopu wela i ka la o kaiolohia. aloha wale i'a walii a kaua i alo ai, u

HE MELE HOOAEAE.

Ka Nupepa Kuokoa, Volume 57, Issue 23, 6 June 1919

nianao ia ukulelua, hea mai kaiolohia ia'u e u hoi maua. I.'we ako o'u hoa i kaane, t ka aneane aloha

Ka Nupepa Kuokoa, Volume 57, Issue 23, 6 June 1919, Page 3

ukulelua, hea mai kaiolohia ia'ú e u hoi maua. ume aku o'ú hoa i kaane, i ka aneane aloha ia'ú ke'í kula o

Ka Nupepa Kuokoa, Volume 58, Issue 10, 5 March 1920, Page 3

he elua puua, hookahi pipi, i'á no hoi kekahi, opihi. limu lipoa aala o kaiolohia. na waimomona

HE KANIKANIAULA NO MRS. JULIAN KANUIOKALANI NAKI.

Ka Nupepa Kuokoa, Volume 58, Issue 18, 7 May 1920

kalaelo; ke (kueihu mai la i ko kapa ula a ka lepo i kaiolohia, xojnomoe pu aiku la 110 uie kuu lei i ke

Ka Nupepa Kuokoa, Volume 58, Issue 18, 7 May 1920, Page 2

a ka lepo i kaiolohia, momomoe pu aku la no me kuu lei i ke kai o kiliaa; aloko i ke ahi kuni a ke

KE HOALOHALOHA NO MRS. WAHINEAEA.

Ka Nupepa Kuokoa, Volume 59, Issue 10, 11 March 1921

lanaula i ke kula o kaiolohia. I>utilca wale hoi au i ko aloha e, l ua i kanwiki ka ua paiolopaoa. hf

Ka Nupepa Kuokoa, Volume 59, Issue 10, 11 March 1921, Page 8

kuia. i pua iamaula i ke kula o kaiolohia. luuuluu wale hoi au i ko aloha e, pua i kanwiki ka ua

AEKAI O WAIKIKI.

Ka Nupepa Kuokoa, Volume 59, Issue 26, 1 July 1921

ia'u kulehua, , he maikai kaiolohia e hoi maua, i t we aku o'u hoa i kan.na, ane nloha ke kula o

Ka Nupepa Kuokoa, Volume 59, Issue 26, 1 July 1921, Page 2

hoomanua i apua kalamaula, ike aku manao iau kulehua, he maikai kaiolohia e hoi maua

HE AKUA E KE KANE E, HE IKEOLE E KA WAHINE E!

Ka Nupepa Kuokoa, Volume 59, Issue 40, 7 October 1921

na olelo, hu no hoi, i ke kula o kaiolohia ka le'ale'a o ke alo o na alii o kalae, ka hele ia o

Ka Nupepa Kuokoa, Volume 59, Issue 40, 7 October 1921, Page 2

ko lakou wahi, me ka haanou ana o na olelo, hu no hoi i ke kula o kaiolohia ka le'ale'a o ke alo'o na

**HE KANIKANIAULA EHINA I KA MANAWA, HE MANEWANEWA WAIMAKA OPUA
NO KA ONOHILANI A HAWAII I NEWA AKU LA KUANALIPO, NO
KALANIANAOLE.**

Ka Nupepa Kuokoa, Volume 61, Issue 4, 27 January 1922

kaiolohia, hoopapa i uh' hulu o maoholaia, i <kui e-e i k' polf o kaikioe; hfe pahu kalele ia na

Ka Nupepa Kuokoa, Volume 61, Issue 4, 27 January 1922, Page 2

he waimaka uwe no kalanianaole, no kalani hele loa a hawaii e! hele hehi ka la i ke kula o
kaiolohia

KA AINA HOOPULAPULA MA MOLOKAI.

(Kakau ia no ka Hoku o Hawaii e ka Rev W. E. Edmonds.)

Ka Hoku o Hawaii, Volume 16, Issue 12, 17 August 1922

he panlo ka -aloanq' i o a o bof t hoi aku la ua ll ula o kaiolohia, o kabi ke^a au e fke

Ka Nupepa Kuokoa, Volume 61, Issue 45, 9 November 1922, Page 7

ke kula o kaiolohia i ka la i luahine, a ike aku la oia i keia keiki hapa kaleponi e moe ana ma ka

NA AINA HOOPULAPULA O MOLOKAI.

Ka Nupepa Kuokoa, Volume 63, Issue 19, 8 May 1924

kalaupapa ika waiho kahela ae i kumupali. he u'i okoa 110 hoi ke kula paheehee o kaiolohia, 1 ke
kamoe a

NANI KA AINA HOOPULAPULA O MOLOKAI.

Ka Nupepa Kuokoa, Volume 63, Issue 24, 12 June 1924

kaiolohia, a kiei iho nei i kahi ki'o ikl laia nei e walea ana i ka nani palena ole o ia wahi ki'o, leie
mai

KUU WAHINE ALOHA UA HALA.

Ka Nupepa Kuokoa, Volume 63, Issue 42, 16 October 1924

O wai alala, ia wai nuu pu .me ka lepo wai akika moomoni ame kaiolohia, pau ko olua, ike hou ana iaia, mrs

Ka Nupepa Kuokoa, Volume 63, Issue 42, 16 October 1924, Page 5

nuu pu me ka lepo wai akika moomoni ame kaiolohia, pau ko olua ike hou ana iaia, mrs. hattie k. ni

HE MOOLELO KAAO NO HIIAKA-I-KA-POLI-O-PELE KA WAHINE I KA HIKINA A KA LA, AO KA U'I PALEKOKI UWILA O HALEMAUMAU.

Ka Hoku o Hawaii, Volume 18, Issue 22, 23 October 1924

lalani mele kahiko o hawaii nei. lei maunaloa kilohi i ka maió kai, _ hanohano kaiolohia i ka mŕó kani

HOOLAA LUAKINI MA HOOLEHUA.

Ka Hoku o Hawaii, Volume 21, Issue 25, 22 November 1927.

pulapula o hoolehub, ai o!e ia q "kaiolohia pnha ka pololei loa.**" na ka oia baca 0 kela la i na hana mna

KALUAKOI

No ka poe Lawaia.

Ka Nupepa Kuokoa, Volume 1, Issue 1, 1 October 1861

hoopiha pono i na lumi o uiakoheo, aka, i keia manawa, o kaluakoi ka mea nana e !awe mai nea i ka uhu, i

KAWAALOA

Make i Alohaia.

Ka Nupepa Kuokoa, Volume 12, Issue 21, 24 May 1873

lauawa o ka nahele, k»u wihine mai i molokai, ke kai hawanaw ni o kapalaoa, mai ke one poho o kawaaloa

MAOHELAIA

He mele no Kawaikini.

Ka Hoku o ka Pakipika, Volume 1, Issue 4, 17 October 1861

kuahiwi, ke nana iho ia maohelaia, he nani ke kula pili o kalaeloa, ka moialelaie i apua kalamaula, 1 ka

Ka Hoku o ka Pakipika, Volume 1, Issue 4, 17 October 1861, Page 1

iho ia maohelaia, he nani ke kula pili o kalaeloa, ka molalelale i apua kalamaula, i ka hoomea e ke

Ka Nupepa Kuokoa, Volume 6, Issue 1, 5 January 1867, Page 3

anoano ke kula o maohelaia, i noho aloha i ka malu o ka laau, o lakou no ka poe i
luahinehae&mdash

Ka Nupepa Kuokoa, Volume 7, Issue 44, 31 October 1868, Page 1
aloha maunaloa he ano na ka la, he weliweli ke kula o kaiolohia, he anoano ke kula o maohelaia, i

KA MOOLELO HAWAII. NA S. M. KAMAKAU.

Ke Au Okoa, Volume 6, Issue 25, 6 October 1870
pao ole. he wahi i oleloia ko na uhane auwana, o kamaomao ko maui, o lanai, o maohelaia ko
molokai, o

He Lei no W. C. Lunalilo.

Ko Hawaii Pono, Volume 1, Issue 8, 6 August 1873
kioea, ku ka peai holoa ka la i kc kula, l ulili e mapu i kataujaa, enaena ke alo o maohelaia, hihina

Untitled.

Ko Hawaii Pono, Volume 1, Issue 22, 12 November 1873
nolaila ua hookaulua ta ka holo ana o i' lele anoanoiluna o maohelaia oi haalolo na lehua o
niolniwai e

HEMOOLELO KAAO NO KEANINIULAOKALANI!

KA NANI LUA OLE MOKU O KUAIHELANI

**Ka mea naaa I Hoonaeue KUKULU O KAHIKI A O Ke Pukonakona O NA LA I AU
WALE AKU LA.**

Ka Nupepa Kuokoa, Volume 21, Issue 48, 2 December 1882
ana i maohelaia ohai ku i maunaloa aloha mai kaulanau eia ka ub !eo he waimaka he mohai na'u
ia oe

Ka Nupepa Kuokoa, Volume 21, Issue 48, 2 December 1882, Page 1
ka uluwehiwehi ku ana i maohelaia ohai ku i maunaloa aloha mai kaulanau eia ka ula leo he

HE MOOLELO KAAO NO KEAOMELEMELE.

Ka Nupepa Kuokoa, Volume 24, Issue 3, 17 January 1885
ana kapo i ka uluwehiwehl ku ana iluna o maohelaia. ohia ku i maunaloa, alohamai kaulanau la^a
eia mai

Ka Nupepa Kuokoa, Volume 24, Issue 3, 17 January 1885, Page 1
maohelaia, ohia ku i maunaloa, aloha mai kaulanau---la, eia mai ka ula la---he ula leo, he
waimaka---he

Ka Nupepa Kuokoa, Volume 24, Issue 16, 18 April 1885, Page 3

maunaloa ke hele;-- o ke ola, a no kanaka ole o kealaakahewahewa, o ia kuala one lele o maohelaia i ka

Ka Nupepa Kuokoa, Volume 32, Issue 34, 26 August 1893, Page 1

he like no nae na moolelo. o ko maui ao auwana, o kamaomao, o uehana ko lanai, o maohelaia ko

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 855, 16 January 1894

na hoochiehie] a maohelaia i me kaiolohia aia i k^aia wa a iakou e haupa nei, aia ke keiki kamaaina

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 856, 17 January 1894

ono o kuu pwu la i ka ulmi naalo i kuu maka la. ikeiamaoawa a lamnr kukai aia no o maohelaia ma ke

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 857, 18 January 1894

ahiahi, jia hlo ia * ie mea nune nui ia } e maohelaia ma me kahi poe e noho mai ana, a oia hoi ka

Ka Oiaio, Volume 6, Issue 3, 19 January 1894, Page 1

leo oli o maohelaia me kaiolohia: o na lehua wale i kaana ke kuia ala ua lawa he lei no ka wahine o

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluuumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 3, 19 January 1894

liuliu mahope iho, ua lohe ia aku la ke poha ana mai o ka leo oli o maohelaia me kaiolohia--0 na lehua

Ka Oiaio, Volume 6, Issue 4, 26 January 1894, Page 4

mamuli o ka hiu ana aku la o na manu o kaula ua ahiahi, ua lilo @ he mea @une nui ia e

maohelaia ma me

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 4, 26 January 1894

manawa a e kukai olelu nei. aia no o maohelaia ma ke kikaha ala k.i iwa i na i>ah. 1 ka hlki ana ae o

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 878, 16 February 1894

maalo ae la o makanimamua o ko maohelaia ma mau inaka a nalowale aku la, a oia ka kaiolohia ma i hoouo

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 881, 21 February 1894

maohelaia ma, ' ke kokolo iho la ke a-i o ko laua mau lae me ka hookuekue makanui ana iho a ke hoanp iho la

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileol'a o ke Kuluaumoe o na Pali o Wapio Hawaii.

Ka Oiaio, Volume 6, Issue 8, 23 February 1894

inanlua o ko maohelaia ma man maka a nalowale aku la, a ota j ka kaiolohia ma i hooho 'leo nui ae > ai

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 887, 28 February 1894

hula a maohelaia ma, a luana iho la no ka papaaina hope lea me na; kuka olelo ana, a pau ko lakou pa

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileol'a o ke Kuluaumoe o na Pali o Wapio Hawaii.

Ka Oiaio, Volume 6, Issue 9, 2 March 1894

noho moana. 'ua ku mai la o maohelaia ma iluna me na oiwi o ke kulana ano hula. a oia hoi ka kaana i ku

Ka Oiaio, Volume 6, Issue 9, 2 March 1894, Page 4
pupukanioe ma puhi lai ana, ua lilo ae la ka lealea hope ia maohelaia ma. i ka meha ana iho o ke anaina noho

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 913, 5 April 1894

maohelaia me kaiolohia i ko iaua mau ko me iie la ka hololiolo i ka i<te kahakai'ó ó ;\¶ 11 :u;n:i o

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 15, 13 April 1894

ana iho o keia uiau leo j ! oli a maohelaia ma; ! he manawa j ole, ku ana ka moku laau lehua mahope

Ka Oiaio, Volume 6, Issue 15, 13 April 1894, Page 1

maohelaia ma; he manawa ole, ke ana ka moku laau lehua mahope o laua, a hooiaka mai la e haa, me ka oni ana

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o [Illegible] Pali.

Ka Leo o ka Lahui, Volume 2, Issue 925, 23 April 1894

inoa. lihau maohelaia, kaiolohia: koiahi, kaulaihawae, ku oukou a) hele mai maanei nei. i ua

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 928, 26 April 1894

kaulaihawaue uiau makua kekahi me kona ohana, a pela pu no hoi me kooahu nei puukani keka-Ñ hi, ano maohelaia

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 17, 27 April 1894

oukou mau !noa. lihau, maohelaia. kaiolohia: koiahi, ka.ulanihawiiie, ku oukou a,) hele mai mannei nei

Ka Oiaio, Volume 6, Issue 23, 8 June 1894, Page 4

lawelawe ana a maohelaia me kai lohia na hueu o maunaloa.
onioni ae

mahope iho o ka ai ana, ua

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 974, 2 July 1894

kalkamahine mahoe o maohelaia me kaiolohia na ahikanana o maunaba, ua mea mea iluna e ha-a ai, a o kaohaiula

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 977, 6 July 1894

noho ana oke anaina holoo-' koa a pau v ua iilo ua lealea mua o ka po ia maohelaia me kaiolohia u' eneu

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Oiaio, Volume 6, Issue 27, 6 July 1894

mahoe o maohelaia tne aa ahikaiuna o maunaioa,-; o laua. , aa mea niea ilui e ha-a 'ai, a o j kaohaiula

Ka Oiaio, Volume 6, Issue 28, 13 July 1894, Page 1

pau, ua lilo ua lealea mua o ua po ia maohelaia me kaiolohia ku eueu o maunaloa molokai, o keia ka po i

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileol'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 1015, 29 August 1894

iar 1* ud.ukan*o"(9* ke alukai ana i ke mele, aia ma keia hoomaka ana e leaiea hula, aia o' maohelaia

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileol'a o ke Kuluaumoe o na Pali o Wapio Hawaii.

Ka Oiaio, Volume 6, Issue 36, 7 September 1894

aia pupukanioe a' me maohelaia ka ho<>paft o lalo ma ka hula i maa ovai ko laua aina mai o kauai

Ka Oiaio, Volume 6, Issue 36, 7 September 1894, Page 1
me maohelaia ka hoopaa o lalo ma ka hula i maa mai ko laua aina mai o kauai. he mau kaeaea wale
no

He Lei No Liliuokalani.

Ka Leo o ka Lahui, Volume 2, Issue 1079, 17 December 1894
o k&iolohia a e pili nei me maohelaia ai ae ko lei alii kaimana 1 kuia mai e loko o kahiki

He Lei No Liliuokalani.

Ka Oiaio, Volume 6, Issue 51, 21 December 1894
alii . . ka luna kiekie o maunalo* a he ioa ke kula o kaiplohi* a e pili nei me maohelaia .. ai ae ko

Ka Oiaio, Volume 6, Issue 51, 21 December 1894, Page 2
luna kiekie o maunaloa a he loa ke kula o kaiolohia a e pili nei me maohelaia ai ae ko lei alii
kaimana

KA MOOLELO O Hiiaka-i-ka-poli-o-Pele.

Ka Nai Aupuni, Volume 2, Issue 10, 13 June 1906
maikai ka nana akala i ke kula, . 1 uliuli e mapa i ka lau laau, enaena i ke alo o maohelaia, hihina
ka

Ka Nai Aupuni, Volume 2, Issue 10, 13 June 1906, Page 3
uliuli e mapa i ka laa laan, enaena i ke alo o maohelaia, hihina ka uwahi moe i ke pili, i walea i

Ka Moolelo Kaa o Hiiaka-i-ka-Poli-o-Pele.

Kuokoa Home Rula, Volume 6, Issue 13, 27 March 1908
uliiiali e mapu i ka lau laau, enaena i ke alo o maohelaia, hihina ka uwahi noe i ka pi|i ; i

Ka Moolelo Kaa o Hiiaka-i-ka-Poli-o-Pele.

Kuokoa Home Rula, Volume 7, Issue 7, 12 February 1909
kapoulakinau, ke alu, 30. he mea-e ua kapo o oukou, 31. noho ana kapo i ka uluwehiwehi 32. ku
ana i maohelaia

Ka Moolelo Kaa o Hiiaka-i-ka-Poli-o-Pele.

Kuokoa Home Rula, Volume 7, Issue 22, 28 May 1909
mea aloha-e, 7 noho ana kapo ika ulu wehiwehi, 8 ku ana i luna o maohelaia, 9 ka ohai i maunaloa,
10

HE LEI NO LILIUOKALANI.

Ka Nupepa Kuokoa, Volume 55, Issue 47, 23 November 1917

ka luna kiekie o maunaloa; a he loa ke kula o kaiolohia, a e pili ana i maohelaia. eia ae ko lei alii

Ka Nupepa Kuokoa, Volume 57, Issue 50, 12 December 1919, Page 3

ke homo nei e hopu i ke kai o hilia, ke hilikau mai nei na lima o maohelaia. ke olezzo nei no kuu

MOOHELAI

Eia kou Keia Inoa o Kauikeaouii.

Ka Hoku o ka Pakipika, Volume 1, Issue 21, 13 February 1862

kakou, na kianuiiufu* 1. kuu la i moohelaia, 0 na mauna o maunaloa, 0 ka lipo ko kaiiohia, he anoano ia

Ka Hoku o ka Pakipika, Volume 1, Issue 21, 13 February 1862, Page 4

milimili, o ka hulu auanei o ka mea nani a kakou. na kaahumanu i. kuu la i moohelaia, o na mauna o maunaloa

KA MOOLELO O KAMAAKAMAHIAI, O KAHULUI I MAUI, KE PUHI NAU OKAOKA HOI O KONA MAU LAKOA. KAHILUHILU HOI O KONA WAUI.

Ka Nupepa Kuokoa, Volume 9, Issue 33, 13 August 1870

iki, ke kuuna aku no, ka, " oahu ku ke kai o moohelaia i ka iuku a ka makani kaeieioii, moe waie iho

He Lei no W.C. Lunalilo.

Ko Hawaii Pono, Volume 1, Issue 5, 16 July 1873

aaa, ia e na lehua » kaana. £ ke ano wale o moohelaia, ua noho iu ke kula o kaiolohia, kapa mai ia i

HE MOOLELO NO Lonoikamakahiki KA Pua Alii Kiekie na Kalani. Ke Alii Nui o Hawaii.

Ka Nupepa Kuokoa, Volume 26, Issue 36, 3 September 1887, Page 4

loa ke lele `la ke one lele i moohelaia inoino wale no ka hoi kaiolohia i ka makani o na hoe-waa o ke

HE HOOMANAO POINA OLE I KA LEI MOMI O KUU A-I.

Ka Nupepa Kuokoa, Volume 58, Issue 29, 16 July 1920

maikai luna o kalae me ke onelele, aloha kaana me moohelaia. aloha ke kula o kalae wela i ka la, wela ke

MOOMOMI

Ka Hae Hawaii. Buke 3, Ano Hou.---Helu 28, Aoa 109. Okatoba 13, 1858. ao'ao 111

Waialua, Oahu, make o Moomomi.

Ka Hae Hawaii. Buke 5, Ano Hou.--Helu 45, Aoa 185. Feberuari 6, 1861. 'ao'ao 184

He io honu no Moomomi, a ua niele aku au, a ua hu mai ka haina he io bipi

Ka Hae Hawaii. Buke 6, Ano Hou.--Helu 7, Aoao 25. Mei 15, 1861. 'ao'ao 25
Hoolehua,Ma ke kuapa maluna mai o Moomomi,Kamakani kiola

Ka Lahui Hawaii. Buke 2, Helu 27, Aoao 1. Iune 29, 1876. 'ao'ao 2
a ia makou i kaa pono ae ai maluna o Moomomi, ike pono aku la makou ia

Ka Lahui Hawaii. Buke 3, Helu 35, Aoao 1. Augate 30, 1877. 'ao'ao 1
Kalae, kela kula nui a hiki i Moomomi, ke kula o Kaiolohia a hiki i Palaau,

Ka Makaainana. 6, Helu 23, Aoao 1, Dekemaba 7, 1896. 'ao'ao 7
ae la makou mawaho o ke kaikuono o Moomomi, a o ke aa hauliuli wale no ke ikeia

NININIWAI

He mele no Kawaikini.

Ka Hoku o ka Pakipika, Volume 1, Issue 4, 17 October 1861

aohe nana wale iho ia luahinehaele, i ka pau o ka mana o ia nininiwai, owai la kona kuleana o laila, e i

Ka Hoku o ka Pakipika, Volume 1, Issue 4, 17 October 1861, Page 1
luahinehaele, i ka pau o ka mana o ia nininiwai, owai la kona kuleana o laila, e i aku o
makuaakaahewahewa

Ka Nupepa Kuokoa, Volume 11, Issue 38, 21 September 1872, Page 2
ai mai palawai mai, kealii a me pulehulua, kihamanienie, kiekie, nininiwai, a oia ko lakou wai auau

He Mele Halelu no ka Lani W m. C. Lunalilo.

Ko Hawaii Pono, Volume 1, Issue 10, 20 August 1873

kaiolohia ; haalulu na lehua o nininiwai eó j 0 ka mapu ieo a ka mann. * ke oe 'la ike kaele loli; ' j
hoene

Ke Melo Kanikau no David Kaha lepouli Piikoi.

Ko Hawaii Pae Aina, Volume 1, Issue 51, 21 December 1878

puahiehie ia uo nininiwai, poliee ka haiu^a u kaiolohia i kn makani, i lupea e ka la ke kuha o iloli,
j\le ka

HE MOOLELO NO EMALAINA MOATANA A I OLE Ke Kaikamahine i Hoehaehaia.

Ka Nupepa Kuokoa, Volume 52, Issue 14, 3 April 1914

aloha ia'u ke kula o nininiwai, o'u hoa i ka lai a ka manu, manu-a wale i ka hoa lau kona 1 ke kee
lau

NINIWAI

Ka Hoomana Kahiko.

Ka Nupepa Kuokoa, Volume 4, Issue 46, 18 November 1865, Page 1-2

ane aloha ka uka o niniwai, o'u hoa i ka iai a ka manu e. \lanu-n wale i ka hoa lati-kanaka, i k< 4

Ka Nupepa Kuokoa, Volume 4, Issue 46, 18 November 1865, Page 2

niniwai, o'u hoa i ka lai a ka manu e. manu-a wale i ka hoa lau-kanaka, i ke ke lau awa ia e ka moe,
e

Make i Aloha nui ia.

Ka Nupepa Kuokoa, Volume 8, Issue 16, 17 April 1869

aloha, aloha o kukaiia me kaana, aioha o kaiolohia me niniwai. i O ka waiwai nui no iu o ka
waimaka o ke

Ka Nupepa Kuokoa, Volume 14, Issue 21, 22 May 1875, Page 3

hanau o ema w., na puhi a me aweka. apr--6 ma niniwai, lanai, hanau he keikikane, na j

Ka Nupepa Kuokoa, Volume 26, Issue 31, 30 July 1887, Page 4

ia'u ke kula o niniwai, o'u hoa no ia i ka lai a ka manu, a manuwa wale i ka hoa laukona, i ke kee

Ka Nupepa Kuokoa, Volume 30, Issue 21, 23 May 1891, Page 1

ia'u ke kula o niniwai o keia manawa a ke keikialii walaka e hoomano nei me na olelo hoolana o ka
wiwo

He Leta mai na Ale Hulilua Kai o Pailolo.

Ka Nupepa Kuokoa, Volume 32, Issue 37, 16 September 1893, Page 3

u ke kula o niniwai, o u hoa i ka lai a ka manu-a, manu-a wale i ke hoa lau kena, i ke kelau-a-ua

HE MOOLELO KAAO HAWAII NO LAUKAIEIE.

Ke Kino Kamahao Iloko O KA Punohu Ua-koko.

Ke Kahulileole'a o ke Kuluaumoe o na Pali o Waipio Hawaii.

Ka Leo o ka Lahui, Volume 2, Issue 854, 15 January 1894

e hoi maua uwe aku o na hoa i kaana he ane aloha ia'u ke kula o niniwai o'u hoa 'ni a ka manu a 1

Ka Oiaio, Volume 6, Issue 3, 19 January 1894, Page 1

ia'fu ke kula o niniwai o'fu hoa ika lai a ka manu a i ka manawa a na kamahela e @ana ana maluna o

Ka Nupepa Kuokoa, Volume 36, Issue 18, 30 April 1897, Page 3

iau ke kula o niniwai o'fu hoa i ka lai a ka manu ua manu@@ waie i ko hoa lau ko@na i ke kela u-
an-a ia

AEKAI O WAIKIKI.

Ka Nupepa Kuokoa, Volume 59, Issue 26, 1 July 1921

niniwai, o'u hoa ia ika la'i aka nianu e! i ke ke laau ana ia e ka iioe, "e kuhi ana ia'u he .kanaka e

Ka Nupepa Kuokoa, Volume 59, Issue 26, 1 July 1921, Page 2

uwe aku ou hoa i kaana,ane aloha ke kula o niniwai, ou hoa ia i ka lai a ka

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