

DRAFT Environmental Assessment for Pelekunu Preserve Natural Area Partnership

This document prepared pursuant to Chapter 343, HRS

Prepared by
The Nature Conservancy

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I. SUMMARY

CHAPTER 343, HAWAII REVISIED STATUTES (HRS) ENVIRONMENTAL ASSESSMENT

Project Name

Pelekunu Preserve Natural Area Partnership

Proposing Agency / Applicant

State of Hawai'i
Department of Land and Natural Resources
Division of Forestry and Wildlife
1151 Punchbowl Street
Honolulu, Hawai'i 96813

The Nature Conservancy
1116 Smith Street, Suite 201
Honolulu, Hawai'i 96817

Approving Agency

State of Hawai'i
Department of Land and Natural Resources
Division of Forestry and Wildlife

Project Location

Pelekunu Preserve, 5,759 acres in the District of Molokai, County of Maui,
State of Hawai'i.

Expected Determination

Finding of No Significant Impact (FONSI)

TMK Parcels

<u>Tax Map Key</u>	<u>Acreage</u>
<i>Owned in full:</i>	
5-4-3-32	460.822
5-9-7-17	.130
<i>Owned 83%:</i>	
5-9-6-11	5254.000
5-9-7-1	3.705
5-9-7-4	.282
5-9-7-11	2.920
5-9-7-14	.030
5-9-7-16	.040
5-9-7-21	.170
5-9-7-24	.890
5-9-7-30	.035
5-9-7-31	.180
5-9-7-32	.060
5-9-7-33	.250
5-9-8-5	7.170
5-9-8-6	4.700
5-9-8-7	13.240
5-9-8-10	5.000
5-9-8-12	4.980

Permits and Approvals Needed

Conservation District Use – permit already received

Special Management Area – permit not needed; no actions proposed in SMA

Board of Land and Natural Resources – approval needed after EA is done

Agencies Consulted During EA Preparation

(The individuals and agencies listed were provided with copies of the preserve long range management plan, and given 3–4 weeks to respond. All written comments received are included in Appendix 1.)

Federal

- US Department of Interior/Kalaupapa National Park
- US Department of Agriculture/ Natural Resource Conservation Services—Molokai Office
- US Department of Agriculture/ Natural Resource Conservation Services—Plant Materials Center
- US Department of Agriculture/Molokai Irrigation System
- US Department of Agriculture
- US Fish & Wildlife Service
- US Geological Survey
- National Marine Fisheries Service

State

- Department of Hawaiian Home Lands
- DLNR/Division of Aquatic Resources —Maui District
- DLNR/ Division of Conservation and Resources Enforcement—Maui District
- DLNR/ Division of Forestry & Wildlife—Maui District
- DLNR/ Division of Land Management—Maui District
- DLNR/DOFAW Natural Area Reserve System--Honolulu
- DLNR/ State Historic Preservation Division
- Na Ala Hele Molokai Advisory Council
- Office of Hawaiian Affairs
- UH Cooperative Extension Service
- Office of Planning
- Research Corporation of the University of Hawaii
- Department of Health, Environmental Planning
- Department of Environmental Services
- State Council on Hawaiian Heritage
- Molokai Public Library

County

- Planning Department—Maui County
- Maui County Council—Molokai Councilperson
- Molokai Planning Commission
- Department of Water Supply
- Office of Economic Development

Private

- Alu Like
- Conservation Council For Hawaii
- Historic Hawaii Foundation

Earth Justice Legal Defense Fund
Hui Malama O Mo`omomi, Kelson Poepoe
Kamehameha School, Molokai
Kamehameha School, Oahu
Kapualei Ranch, Kimo Austin
Kawela Plantation Homeowners Association
Maui Invasive Species Committee
Moana's Hula Halau
Molokai Chamber of Commerce
Molokai Earth Preservation Org.
Molokai Enterprise Community, Ke Aupuni Lokahi
Molokai Land Trust
Molokai/Maui Invasive Species Committee
Native Hawaiian Advisory Council
Native Hawaiian Legal Corporation
Billy Akutagawa
Bobby Alcain
Emmett Aluli
Judy Caparida
Steve Eminger
Adolph Helm
Noelani Joy
William Kaholoa`a, Sr.
Joyce Kainoa
Moses Kim
Vanda Hanakahi
Kauai Manera
Penny Martin
Walter Mendes
Walter Naki
Mikiala Pescaia
Russell Phifer
Bill Puleloa
Ron Rapanot
Walter Ritte
Eugene Santiago
Claud Sutcliffe

II. PROJECT DESCRIPTION

In 1986 The Nature Conservancy purchased the area that is now Pelekunu Preserve from a number of private land owners (primarily Moloka‘i Ranch Ltd.) This 5,759-acre preserve in the Northeast sector of Molokai encompasses the majority of Pelekunu Valley and also the adjacent Waioho‘okalo Valley. Pelekunu Preserve contains one of Hawai‘i’s last remaining intact, perennial stream ecosystems.

The state’s Natural Area Partnership Program (NAPP) provides matching funds (\$2 state to \$1 private) to managers of qualified private lands. Pelekunu was approved for NAPP funding in 1992, 1998 and 2004 the existing contract is scheduled to be renewed in 2010. The renewal procedure includes the preparation of a new 6-year management plan, and public review via the Environmental Assessment process. Previous management work was conducted under a Conservation District Use Permit (number SH-5/7/87-2028). Approximately \$700,000 in state funds, distributed over 6 years, will be needed to implement the work outlined in this document.

Summary Description of the Affected Environment

Location

Pelekunu Preserve covers 5,759 acres in Northeast Moloka‘i, and is bordered by four other managed natural areas: state-owned Pu‘u Ali‘i and Oloku‘i Natural Area Reserves (NARs), Kalaupapa National Historic Park, and the Conservancy’s Kamakou Preserve. These managed areas protect more than 22,000 acres of contiguous ecosystems that range from sea level to 4,970 feet in elevation. The topography of Pelekunu Preserve is spectacular, with 3,000-foot valley walls dissected by a series of convoluted steams and ridges. This isolated preserve no roads and only a few rough trails. The Conservancy also cooperates with the state to undertake joint management projects in areas adjacent to Pelekunu.

Native Natural Communities

Pelekunu Preserve contains 14 native natural communities. Of these, the Hawaiian Continuous Perennial Stream community is considered rare, as it is found in fewer than 20 sites worldwide. The other communities are more widespread aquatic and terrestrial communities, including a variety of coastal, lowland, and montane grassland, shrubland, and forest types.

Pelekunu Stream is an exemplary Hawaiian Continuous Perennial Stream, characterized by the presence of native diadromous species whose life cycle requires an oceanic phase. The stream and its tributaries contain a variety of native aquatic insects and healthy populations of four native gobioid fish species (collectively referred to as ‘o‘opu) and one hardy fish, ‘o‘opu owao (*Eleotris sandwicensis*) that is not a true goby. The freshwater mollusk hīhīwai (*Neritina granosa*) and other invertebrates such as the shrimp ‘ōpae kala‘ole (*Atyoida bisulcata*), and the native prawn ‘ōpae ‘oeha‘a (*Macrobrachium grandimanus*) (Appendix 3) are found in the streams as well.

Native Flora

Twenty-seven rare plant taxa have been reported from Pelekunu Preserve; seven of these are endemic to eastern Moloka'i. Of the 27 rare plant taxa reported from the preserve, 8 are federally listed as endangered species and 1 is listed as threatened.

Native Terrestrial Fauna

Vertebrates

Five endemic forest birds have been reported from Pelekunu Preserve and adjacent areas. These include two federally listed endangered birds: the kakawahie (Moloka'i creeper, *Paroreomyza flammea*), which is probably extinct, and the oloma'o (Moloka'i thrush, *Myadestes lanaiensis rutha*), which may also now be extinct. The Moloka'i and O'ahu populations of 'i'iwi (*Vestiaria coccinea*) are considered endangered by the state. Two common endemic forest bird species are also found in Pelekunu Preserve, 'apapane (*Himatione sanguinea*) and 'amakihi (*Hemignathus virens wilsoni*). Endangered sea birds noted from the valley include the Newell's shearwater (*Puffinus newelli*) and the 'ua'u or Hawaiian Petrel (*Pterodroma sandwichensis*). Common shorebird species include the indigenous 'auku'u, or black-crowned night heron (*Nycticorax nycticorax hoactli*), and the migratory 'ulili, or wandering tattler (*Tringa incana*), have been reported along the main branch and tributaries of Pelekunu Stream. Koa'e kea, or the white-tailed tropicbird (*Phaethon lepturus dorotheae*), an indigenous seabird, can often be seen along the sea cliffs in the back of the valley. It is also likely that the endangered Hawaiian hoary bat (*Lasiurus cinereus semotus*) may exist in the valley, though currently this is unconfirmed.

Invertebrates

Terrestrial arthropods include some of the most diverse taxonomic groups at Pelekunu, and are known to perform important ecosystem functions. These function include pollinating native plants and serving as a food resource for insect-eating forest birds. However, most of Pelekunu's terrestrial invertebrate species have not been studied and are not well documented; work in this area needs to be conducted.

Two endemic achatinellid land snail species, *Partulina mighelsiana* and *Partulina tessellata*, have been reported within or near the boundary of the preserve. These rare snails are also known from Kamakou Preserve, Pu'u Ali'i and Oloku'i NARs. In May 2002, aquatic ecologist of the Bishop Museum, Ronald Englund, observed two rare damselflies, *Megalagrion xanthomelas* and *M. pacificum*, which are now extinct on O'ahu and Kaua'i and are currently being considered for listing under the Endangered Species Act. Englund also observed one of the most rare aquatic insects in Hawai'i, *Campsicnemus ridiculus*.

Historical/Archaeological and Cultural Sites

A cultural impact assessment of Pelekunu Preserve (attached) was completed by Garcia and Associates in June 2008. The assessment, as noted by Hawai'i State Historic Preservation Division (SHPD) in 1992 has determined that the Conservancy's proposed management activities will not affect significant cultural sites.

In 1992, SHPD reviewed its historic reports, maps, and aerial photographs for the Pelekunu area; no field inspection was made of the preserve. According to SHPD, at least eight historic sites form what is called the Pelekunu Valley Agricultural Complex. This is a large pre-western contact taro agricultural complex. It appears that two of the sites that comprise the complex are within Pelekunu Preserve: Hekilikahi or Kekilikaha Heiau, and the Pu'u honua of Kukaua. The State Historic Preservation Division (SHP) determined that, in general, the proposed activities will have no effect on significant historic sites.

The Nature Conservancy makes every effort to hire people with experience working with the local Molokai Community and an understanding of Hawaiian culture. Our current staff is primarily made up of people that were born and raised on Molokai and/or of Hawaiian descent. Cultural awareness and respect is encouraged through trainings led by the Conservancy's Cultural Advisor and other cultural experts. Personnel are instructed not to tamper with known or suspected cultural sites during the course of their management activities in the preserve.

Adjacent Natural Resources

Pelekunu Preserve is bordered by four other managed natural resource areas: state-owned Pu'u Ali'i and Oloku'i Natural Reserve Areas (NARs), Kalaupapa National Historic Park, and the Conservancy's Kamakou Preserve and is a part of the East Molokai Watershed Partnership (EMoWP). The EMoWP protects more than 30,000 acres of contiguous ecosystems that range from sea level to 4,970 feet in elevation.

About half of the natural communities found in Pelekunu are also known from Pu'u Ali'i and Oloku'i NARs (Appendix 2). Ten of Pelekunu's 27 rare plant taxa, both of the rare snail species, and all of the three rare birds reported from Pelekunu have also been reported (currently or historically) from the adjacent NARs.

Sensitive Habitats

The habitats and resources listed above and in the appendices are regarded as sensitive, and are found both within and adjacent to Pelekunu Preserve. The intent of all proposed management activities is to provide long-term protection to these habitats and resources. Potential negative effects of management activities such as introduction of new weeds along newly constructed fences, trails, or monitoring transects are recognized and special precautions will be taken to minimize these risks. Management activities that affect adjacent sensitive habitats such as Pu'u

Ali‘i NAR, Oloku‘i, and Kalaupapa National Historic Park will be coordinated with appropriate staff from these organizations to reduce any potential negative impacts.

General Description of the Action’s Technical, Socio-Economic and Environmental Characteristics

Technical Characteristics

This project is long term, consisting of several different phases. The primary goal is to maintain native natural communities, particularly aquatic communities, and protect the habitat of rare plants and animals in the designated area. In addition to the NAPP contract currently in place, the Conservancy has entered into a number of agreements related to its management at Pelekunu Preserve. These are summarized below.

- From 1992 -1997 The Nature Conservancy and the National Park Service signed a Memorandum of Understanding (MOU) to allow the National Park to conduct a hydrological and biological attributes study comparing the Waikolu and Pelekunu Stream systems.
- Pelekunu Preserve is covered under a state-wide MOU with the state Department of Land and Natural Resources for wildfire suppression.

Management Considerations

1. Pelekunu Preserve is extremely remote and the terrain is very rugged. There are no roads to the valley; access is only by boat, helicopter, or a long and hazardous foot trail. To accomplish management objectives, the Conservancy relies on helicopters for year-round access. Boats serve only the front of the valley, and only during the summer months, when seas are calm. Foot access is impractical due to the long (12-hour) hike over terrain too rugged to carry necessary supplies.
2. A number of landowners retain a total of more than 350 acres in the valley. These people and other members of the Moloka‘i community exercise traditional access, gathering, and other rights within the valley, as recognized by law. Conservancy management does not alter these rights.
3. Pelekunu Preserve is part of the East Moloka‘i Watershed Partnership (figure 2). Along with the Kamalo/Kapualei project of this partnership (their boundary is the mountain divide between north and south East Moloka‘i), these two projects form the only known island profile managed for conservation of the natural resources from coast to coast. The Partnership helps to leverage effort over a larger landscape by combining resources and expertise. Our primary management activity to protect the preserve’s native plants, animals, and natural communities is by protecting the watershed through the reduction of feral ungulate damage, limiting the spread of non-native, habitat-modifying plants, and preventing the introduction of other invasive species.
4. Because the majority of the lower valley is dominated by non native vegetation, Conservancy management focuses on the upper valley.

Management Units

The preserve is divided into three *management areas*: upper Pelekunu Valley, lower Pelekunu Valley, and the Waioho‘okalo Valley area. The upper Pelekunu Valley management area is further divided into four *management units*, as described below.

The Kipapa and Pohaku‘ula‘ula Ridges separate Upper Pelekunu Valley from the lower valley area. The upper valley area is divided into four place name units: Pilipililau, Lanipuni, Kawainui, and Kapuhi. To date, the upper valley area (with the exception of Kapuhi unit and the upper reaches of Kawainui and Lanipuni units) is where we have focused most of our management. We will continue to concentrate on this area to maintain and improve the integrity of the upper watershed and to prevent ungulates from entering the adjacent Oloku‘i Natural Area Reserve.

Humans have substantially altered Lower Pelekunu Valley. Historically, the lower valley had the most inhabitants and was the most heavily cultivated part of Pelekunu Preserve. This is mainly due to this area’s proximity to ocean resources and the fact that the wider valley floor is well suited for taro cultivation. Management in this area consists mainly of informal monitoring of the impacts of present-day humans. Ungulate populations in this area can get very high due to limited hunting. Therefore, we will involve community hunters as needed to prevent large-scale migration into the upper valley area.

Management Goals

Although the following management programs are described separately, they form an integrated management approach. For each program listed in the following section, we have indicated a major goal and described the management methods chosen. Also included are highlights of past and current achievements and key management issues.

Program 1: Non-native Species Control

Ungulate Control

Program Goal

Develop and implement an ungulate control program that will ensure ungulate control coverage of all areas and identify hotspots of ungulate activity.

Discussion of Methodology

Ungulates that threaten the integrity of the native natural resources in and near Pelekunu Preserve include feral pigs, goats and deer. The Conservancy’s ungulate control priority in Pelekunu is to prevent ungulates from moving into Oloku‘i NAR from Kolo Ridge. Oloku‘i is thought to be the only place in Hawai‘i that has never been damaged by feral ungulates.

In 1991 we began ungulate control efforts in the valley with a combined approach of using snaring and ground hunting in accessible areas and aerial shooting conducted by the State in the more remote and inaccessible areas, like along steep cliffs and in the far reaches of the valley. Animal activity was reduced to less than 10% as measured by our ungulate activity surveys. (See monitoring and research section of this plan.) While this approach was successful in achieving low ungulate activity levels, it also caused significant controversy about the use of snares and

aerial shooting in an area accessed by community hunters who said that these methods resulted in “wasting meat”.

In April of 1993, land managers met with a group of Molokaʻi community members that were opposed to snaring and aerial hunting and agreed to remove all snares from the valley and test a program using volunteers hunting with dogs to determine if they could achieve the same results as the snares and aerial shooting had. At the same time, the State ceased aerial shooting and removed their snares from within Puʻu Aliʻi NAR and installed ground and aerial monitoring activity transects and checkpoints around Olokuʻi NAR. After five years of using volunteer community hunters with dogs and recording rising activity levels on the ground and on aerial transects and at aerial checkpoints it was deemed that this approach was not successful, particularly in inaccessible cliff areas. As a result of these findings, aerial shooting resumed only in the steep cliff areas in 1998, in conjunction with continued ground hunting by volunteers and staff using pack dogs. The combined use of aerial shooting and ground hunting reduced activity levels but the low level of 10% was not achieved.

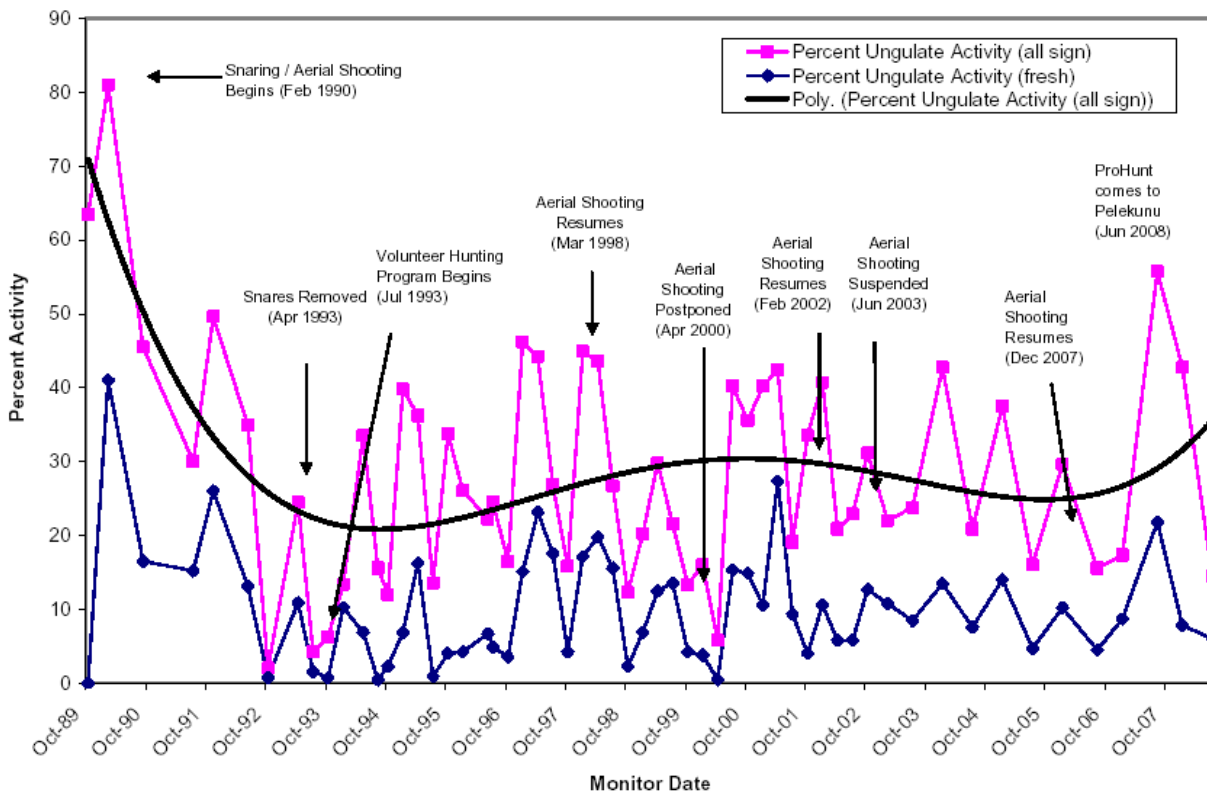
In the year 2001, aerial shooting was suspended by the State as they went through a series of policy reviews. Aerial shooting resumed from February 2002 until April 2003 and was suspended again for further policy review until December 2007. During that period we continued ground hunting and ungulate activities fluctuated but never went as low as 10% (see graph below).

In December 2007 the State’s aerial shooting program was resumed with monthly shoots scheduled until April 2008. A State shooter, knowledgeable with the shoot area and animal activity levels going back to 1991, reported significantly more pigs were seen higher up in the valley in December 2007 than in hunts conducted prior to the suspension of aerial shooting. This confirmed staff reports that although the ungulate activity levels had shown some decreases there were still many animals in the valley in the high upper reaches of the valley and along the cliff areas where it was unsafe to conduct ground hunts or put in ground transects to measure ungulate activity levels. Aerial shooting is considered the most effective and efficient way to remove ungulates from the steep rides in Pelekunu and prevent possible egress to Olokuʻi NAR via Kolo Ridge. We will continue to encourage and support the State’s efforts to conduct aerial shoots in the valley.

In 2007, the Conservancy contracted with Pro Hunt, a hunting firm from New Zealand, to complete a series of projects in the State of Hawaii. In Pelekunu, they were contracted to hunt in the upper valley to determine if and how the steep cliffy areas could be hunted. Additionally they were asked to collar and monitor the movement of pigs and goats in the valley to answer questions about how they move within the valley and if they are able to cross natural barriers into Kamakou Preserve. ProHunt uses systematic hunting and systematic recording. Over the next six years, we intend to implement a ProHunt style hunting strategy in Pelekunu. This includes having helicopter support during the hunts, beginning from high elevations and hunting down, using the one-dog/one-hunter method, tracking all hunter and dog activities using GPS/GIS technology, and being systematic and disciplined in our hunting coverage. The Conservancy is in the process of improving the capacity of their ungulate crews to implement this style of hunting. Maui Program acquired 2 trained adult dogs from ProHunt and the Molokaʻi Program has

2 puppies from ProHunt and may purchase adult dogs. Using the ProHunt methodology will provide us with documentation of areas we have covered with ground hunting and will allow us to provide useful information to the State when they implement aerial shooting as they will be able to use our maps to clearly identify the areas that the ground hunters were not able to access. When possible, trails and new helicopter landing sites, established by ProHunt, will be utilized to insure systematic sweeps of the valley for ungulates. Collar data from Judas pigs and goats will be used to identify “hotspots” of animal activity which are prime for hunting and will most benefit the native natural resources. Preserve staff, volunteers under staff supervision and/or contractors will implement an ungulate control program, utilizing a variety of best practices to bring feral ungulate populations down. Examples of these practices include construction of fences to aid in control efforts, staff and contract animal control with dogs, surveying, trapping and snaring. As needed, we will employ other control techniques as they become available and feasible for preserve management.

**Ungulate Activity in Pelekunu Preserve
(1989-2007)**



Activities

1. Develop an ungulate control plan.
2. Maintain key trails and facilities used for ungulate control.

Weed Control

Program Goals

Implement weed strategies to eliminate incipient habitat-modifying weeds and prevent the spread of key established weeds.

Discussion of Methodology

Habitat-modifying weeds are alien plants that have demonstrated the ability to suppress regeneration of, or displace, native vegetation. Many weeds become established when an area is disturbed by ungulates, which may also carry and spread seeds. In many areas, including Pelekunu Preserve, eliminating ungulates may be the most effective means of slowing the spread of habitat-modifying weeds.

In Pelekunu Valley, much of the valley floor was altered by human habitation and agriculture prior to the 1950s. The land was terraced for agriculture, and the streams were diverted to irrigate crops. Much of the vegetation in the lower valley was introduced by Polynesians and later by European settlers.

Our weed control program focuses on preventing the spread of habitat-modifying weeds in the upper valley, where native plant communities are still relatively intact. Our weed control program has four components: 1) developing and implementing a feasible, long-term control strategy for *Clidemia*; 2) identifying, mapping, setting management priorities and implementing control for other established habitat-modifying weeds; 3) preventing the establishment of new habitat-modifying weeds; and 4) Supporting Moloka'i/Maui Invasive Species Committee (MoMISC) activities on Moloka'i.

Clidemia hirta, a habitat-modifying weed that has extensively invaded other natural areas in Hawai'i, remains our primary and immediate concern. *Clidemia* occurs throughout Pelekunu Preserve. Manual and chemical control of *Clidemia* would be difficult to apply on a large scale in Pelekunu's rugged terrain; moreover, these methods have not been effective in other natural areas in Hawai'i due to the seed bank created on the ground once a plant has fruited. In May of 1990 (prior to writing the FY1992–1997 long-range plan), we began a biocontrol trial using the fungal agent *Colletotrichum gloeosporioides*. This work was done in cooperation with the state Division of Forestry and Wildlife and the University of Hawai'i Cooperative Extension Service. To date, this agent has not been effective controlling *Clidemia* in Pelekunu. After releasing the fungal agent, we learned that the Conservancy has a nationwide policy that prohibits introducing non-native species into Conservancy preserves without in-house approval. If reports become available documenting that the most recently studied biocontrol moths, *Mompha* and *Carposina* are successful and safe biocontrol agents, then we will seek approval from the Conservancy's Worldwide Office to release them.

Table 1. Priority Weed Species in Pelekunu Preserve.

Scientific Name	Common Name
<i>Clidemia hirta</i>	Koster's curse
<i>Tibouchina herbaceae</i>	Glory Bush
<i>Fucraea foetida</i>	Mauritius hemp, sisal
<i>Psidium cattleianum</i>	Strawberry guava

<i>Schinus terebinthifolius</i>	Christmas berry
<i>Syzigium jambos</i>	Rose apple
<i>Spathodea campanulata</i>	African tulip

Additional priority weeds (Table 1) may be controlled with manual (pulling or cutting), chemical methods and/or other alternative methods that may be developed. Herbicide use will be strictly limited, and in full compliance with the state Department of Agriculture's pesticide branch. (Please note that at least one staff on Moloka'i is certified by the state Department of Agriculture's pesticide branch as a restricted herbicide applicator.) If herbicides are needed, staff will operate in strict compliance with the label and will use pesticides that are approved for aquatic sites and in limited quantities to reduce potential negative impacts to non-target plants and animals. Staff may seek to use additional herbicides as appropriate, under the direction of the state Department of Agriculture's pesticide branch. Heavy equipment is not used for weed control in Pelekunu valley.

Preventing the spread of established weeds such as *Clidemia* into intact areas is of a primary importance to The Nature Conservancy. Weed seeds from weed infested areas may "hitch-hike" on animal or human hosts, become deposited in more intact native forested areas, and may become established there. To reduce the risk that native and endangered species will suffer further habitat loss due to humans, weed and ungulate control staff have adopted a "top-down" approach to management, working from more intact upper elevations to lower, more degraded systems. Staff are required to clean boots, backpacks, and other gear prior to entering the valley. Staff have dedicated gear for use in the valley to prevent weed seeds from moving in and out of the valley.

Examples of habitat-modifying weeds that have not yet made it to Pelekunu Preserve or to Moloka'i (as of 2008) are *Miconia calvescens*, *Passiflora mollissima* (banana poka), and *Schefflera actinophylla* (octopus tree). As part of our community outreach program, during events like Earth Day and through our quarterly newsletter *Nature's Newflash*, we educate the community about the threat these habitat-modifying weeds pose to Moloka'i's natural areas. Also, as part of our prevention program, we enforce a protocol for alien species that includes cleaning gear and clothing prior to and after entering the preserve, and conducting annual inspections of helipads for new weeds. We also look for new weeds as part of our monitoring programs through aerial and ground scouting and monitoring.

The Conservancy led the creation of the MoMISC partnership of government and private organizations in FY2001. MoMISC prevents the establishment of incipient pest populations through field activities and public education.

Activities

1. Complete Pelekunu Weed Management Plan.
2. Conduct annual aerial surveys over portions of the valley to look for incipient habitat modifying weeds and monitor established priority weed species.
3. Keep apprised of other agencies' *Melastome* biocontrol monitoring efforts and if success is documented, seek in-house approval to release.

4. Eliminate African tulip trees. (Currently this is the only known occurrence of an incipient weed that is feasible to eliminate)
5. Explore feasibility of eliminating the one known strawberry guava occurrence.

Small Mammal Control

Rats are not known to be an immediate threat to the preserve's rare species. However, if rare species monitoring data indicate a need to control rats, we will implement such control as needed. Currently, the most effective means available to natural area managers in Hawai'i involves using bait boxes to deploy bait containing the anti-coagulant diphacinone. Diphacinone has been approved for use in natural areas in Hawai'i under a Section 24c registration (also known as a special local use registration). Any diphacinone use at Pelekunu will be in accordance with the special local use registration. Bait will be deployed in tamper-proof or tamper-resistant bait boxes. All areas baited will be posted in accordance with requirements. Once approved for use in Hawaiian natural areas, we may also deploy other types of rodenticides that are shown to be safe and effective. Other methods of deploying rodenticides may also be used, including aerial rodenticide application, as they become feasible for preserve management.

Program 2: Monitoring and Research

Program Goal

To track the biological and physical resources and critical threats in the preserve and evaluate changes in these resources and threats over time to guide management programs.

Discussion of Methodology

There are basically two types of monitoring, health and threat monitoring. Health monitoring tracks biological changes, while threat monitoring tracks threats to the biological resources that management is trying to protect and preserve.

One type of health monitoring focuses on detecting changes in the stream system. The Conservancy will conduct stream monitoring bi-annually.

Another type of health monitoring focuses on rare plants. Pelekunu's known rare plants (Appendix 3) have been mapped and most exist in steep, treacherous areas. The National Tropical Botanical Gardens (NTBG) has been actively collecting rare plant propagules since the early 1990's and now works cooperatively with the Plant Extinction Prevention Program (PEPP) Maui Nui Coordinator. The Conservancy will rely on PEPP and NTBG to survey and monitor Pelekunu preserve's rare plants and make management recommendations.

Threat monitoring focuses on invasive weeds and feral ungulates. Weeds will be monitored through aerial surveys (see weed section). Feral animals are currently monitored by eleven 500 meter ungulate activity transects throughout the valley. Ungulate monitoring will be accomplished using tools such as transect surveys or remote photomonitoring for plots and traps. Other types of monitoring may be developed using the "Prohunt /Landcare" methodologies. Other monitoring

tools may be used to look at the health and threat status of our natural resources, as they are developed and become available.

Activities

1. Complete stream macrofauna monitoring bi-annually.
2. Subcontract stream macrofauna monitoring analysis.
3. Conduct Rare Plant monitoring on an ad hoc basis as provided by partners.
4. Monitor existing nine upper valley threat monitoring transects (bi-annually) and two lower valley transects (annually).

Program 3: Community Outreach

Program Goal

To build community support and awareness concerning the conservation of native natural resources, and to implement effective conservation practices that are also culturally sensitive.

Discussion of Methodology

The Conservancy's Moloka'i community outreach programs go far beyond the boundaries of any single conservation site. We have taken a multi-faceted, comprehensive approach towards community outreach on Moloka'i. The Conservancy has evolved from being a site-specific conservation manager, to an organization that does conservation on a landscape scale. The population of Moloka'i is approximately 7,000 and outreach activities help educate the community about the importance of preserving the natural resources of Moloka'i, along with the Conservancy's role in managing those resources.

We work with a variety of conservation partners, schools, community groups, government and private funders, employment training organizations and programs, and individual volunteers and volunteer groups.

Monthly, guided hikes are conducted at Kamakou and Mo'omomi Preserves (the Kamakou hike includes a scenic overlook into Pelekunu, and provides an opportunity for us to teach hike participants about Pelekunu's important stream ecosystem), and work with the public schools to provide conservation/environmental education through field trips and slideshows.

A quarterly newsletter, called "*Nature's Newsflash*" is produced by our office staff and mailed to every address on Moloka'i to inform the local community about conservation news and activities on Moloka'i.

On Moloka'i our annual "big" event is the Moloka'i Earth Day Celebration. The Earth Day Celebration is a way of bringing together conservation agencies/organization to display their mission and accomplishments to the local community. The event is interactive and is geared to provide basic environmental education to the public. The event draws at least 10% of Moloka'i's population.

We will continue these programs as it is important to keep the Moloka‘i Community involved and informed about the island’s native natural resources and the effort needed to manage them. The development of new outreach programs or, the deletion of any of the above will be determined on an annual basis. We do not promote the public use of Pelekunu Valley due to its remoteness and our inability to provide any emergency facilities, communication, or logistical assistance to the public users. We request that any public camping remain restricted to the beach.

Activities

1. Recruit annually as needed to provide field support from programs like AmeriCorps, Moloka‘i summer intern, Youth Conservation Corps (YCC), Alu Like and other intern/volunteer programs.
2. Continue to engage the Molokai community through community and school group activities.
3. Conduct monthly and special community group hikes at Kamakou and Mo‘omomi Preserves.
4. Continue production and distribution of *Nature’s Newsflash*.
5. Coordinate and organize annual Moloka‘i Earth Day Event.
6. Maintain and develop docent and volunteer participation and conduct training sessions as needed.
7. Support MoMISC (Moloka‘i Subcommittee of Maui Invasive Species Committee) activities.

Program 4: Fire, Emergency and Safety

Program Goal

Provide staff with training and equipment that will allow them to assist primary fire and rescue agencies during a fire or emergency on or adjacent to the preserve.

Discussion of Methodology

To provide the safest possible environment for staff; interns and volunteers, all full time staff are trained in first aid, CPR and fire suppression. As classes become available and needs warrant, training is also provided for advanced wilderness first aid, fire suppression and pre-suppression, helicopter safety, and hunters’ education. Complete first aid kits are provided to each field staff. Fully stocked first aid kits are kept in each vehicle and in preserve cabins and camps. Full personal protective gear is provided to field staff once they have completed basic fire training so that they will be equipped to assist in the event of a fire.

The Moloka‘i Fire Task Force was formed in 2004 in an effort to provide leadership to develop a response plan that will coordinate interagency cooperation during the pre-suppression and suppression stages of a wildfire. The Conservancy is a key supporting and coordinating member of the task force. Maui County Fire Department, the State Division of Forestry and Wildlife (Maui District) and the Molokai/Lāna‘i Soil and Water Conservation District are the co-leaders of the task force.

Activities

1. Update Wildfire Management Plan.
2. Provide emergency training opportunities for staff including but not limited to keeping First Aid and CPR certifications current.

3. Update staff fire suppression training.
4. Purchase equipment as needed to allow immediate response to fire threats.
5. Respond to emergencies or fire threats.
6. Participate on the Moloka‘i Fire Task Force including annual assessment of fire breaks and communication exercises.

Program 5: Watershed Partnership

The East Moloka‘i Watershed Partnership (EMoWP) was formed in 1999 when a grass roots strategic planning effort produced an application for the USDA Empowerment Zone program. Stewardship of the islands' watersheds is one of the priorities of the application's strategic plan. Pelekunu Preserve is part of The East Moloka‘i Watershed Partnership. Along with the Kamalō/Kapuālei project of this partnership (their boundary is the mountain divide between north and south East Moloka‘i), these two projects form the only known island profile managed for conservation of the natural resources from coast to coast. The Partnership helps to leverage effort over a larger landscape by combining resources and expertise. Our primary management activity to protect the preserve's native plants, animals, and natural communities is by protecting the watershed through the reduction of feral ungulate damage, limiting the spread of non-native, habitat-modifying plants, and preventing the introduction of other invasive species. Management plans and progress for the East Molokai Watershed Partnership are reported in a separate document.

Equipment & Facilities

We will operate equipment and facilities necessary to conduct many of the activities described above. For example, staff and volunteers may maintain and develop management infrastructure such as foot trails, signage, small-scale shelters, and small storage facilities. We will continue to maintain the two existing cabins (USGS and Kawaiki). Operation and landing of helicopters on designated LZs will be a necessary component of control programs for non-native species, and for maintenance of safety and fire-suppression programs. New LZs may be created, as necessary.

Socio-Economic Characteristics

Three primary socio-economic benefits will result from the proposed project: stream protection, continued preservation of an important recreational and cultural resource, and public education. This project will also create conservation jobs on Moloka‘i.

The adult life forms of amphidromous animals such as ‘o‘opu, ‘ōpae, and hīhīwai are, by definition, adapted to live and reproduce in fresh water streams. Their larvae, by contrast, are washed downstream into the ocean, where they live in this marine setting until they encounter and colonize a suitable freshwater stream. Healthy, perennial streams such as those still found at Pelekunu Preserve produce an abundance of planktonic marine larvae. Protection of these streams is a socio-economic benefit because these larvae are believed to be an important food source for marine fishes (utilized by Moloka‘i fisherman). In addition, larvae produced in Pelekunu streams help to colonize other streams on Moloka‘i and, perhaps, on other islands. This can also be

considered a socio-economic benefit because Moloka‘i residents commonly harvest stream animals from many of the islands north shore streams.

Management actions such as ungulate control will also help reduce erosion, therefore maintaining good water quality in the streams and the near-shore environment. This is another benefit to those who are utilizing Moloka‘i’s marine resources.

Pelekunu Preserve is an important recreational resource for Moloka‘i residents. Visitors prize this exceptionally remote, scenic area, and utilize it for camping, hiking, and gathering. This experience can be particularly meaningful for Native Hawaiians, some of whose ancestors once lived in his region. The Conservancy’s management will preserve these uses.

Pelekunu Preserve staff routinely give presentations to community and school groups on the importance of protecting natural resource areas in Hawai‘i, and Pelekunu’s important biota. Conservancy staff will also provide some hiking opportunities to the general public (the Kamakou Preserve boardwalk hike includes a scenic overlook of the adjacent Pelekunu Preserve).

Environmental Characteristics

This project has benefited, and will continue to benefit the environment, by maintaining and enhancing native ecosystems, preserving biological diversity, and promoting improved water quality.

Numerous rare plants, rare animals, and native natural communities found in Pelekunu Preserve are better protected as a result of this project. Pelekunu Preserve contains one of Hawai‘i’s last remaining intact, perennial stream communities. This community contains the full suite of native, diadromous fauna, including five species of fish (‘o‘opu), two species of crustaceans (‘ōpae), and a mollusk (hīhīwai). By reducing the potential for rapid runoff from ungulate-damaged areas, a stable water regime will be promoted.

III. SUMMARY OF MAJOR IMPACTS

Major Impacts - Positive

- Reduce ungulate activity in the upper valley to a level that will promote and sustain recovery of native vegetation in the preserve.
- Limit the spread of habitat-modifying weeds and prevention of introduction of new problem weeds.
- Maintain water quality and natural flow regimes within a stream system known for its biological importance.
- Reduce likelihood of extinction of rare species.
- Preserve a rare component of Hawaiian culture.

Major Impacts - Negative

No major negative impacts are expected to result from the proposed activity. However, there are several *potential* negative impacts. One of these is the accidental introduction or spread of new weeds or other pest species by staff, volunteers, or other visitors. Because herbicides might sometimes be used to control habitat-modifying weeds in the preserve, there is a remote possibility of localized soil contamination. If we opt to use diphacinone or other rodenticides, there will be a small chance that non-target animals will be poisoned. Occasionally there will be an increase in noise levels from helicopters, which are required for management access. The “prop wash” of low-flying helicopters also might disturb animals such as tree snails and birds.

There is also the potential for visitors to harm Pelekunu’s natural resources. As mentioned earlier in this assessment, a number of landowners retain several hundred acres within the preserve. These landowners and others members of the Moloka‘i community exercise traditional access, gathering, and other rights within the valley, as recognized by law. These users might harm Pelekunu’s resources in several ways. Potential detrimental activities include dumping trash, introducing weeds or alien invertebrates, starting fires, over collecting, trampling rare plants, and planting marijuana or other illegal plants.

IV. ALTERNATIVES CONSIDERED

A non-action alternative would promote the loss of a rare Hawaiian ecosystem, and of numerous rare plants and animals. Furthermore, erosion of fragile forest tops soils would continue at an accelerated rate, affecting water quality and degrading nearshore reefs and fisheries.

Although we (the Conservancy) considered a variety of alternatives involving lower levels of management, we decided that the actions outlined in this assessment are all necessary to assure the continued protection of rare species and valuable habitat. Slowing the pace of management could jeopardize progress made in controlling feral animals.

V. PROPOSED MITIGATION MEASURES

To prevent the accidental introduction or spread of weeds or alien invertebrates, staff and volunteers entering the preserve are required to clean their clothing, boots, equipment, and camping gear of soil, plant material, and insects. Wherever possible, helicopter flights into the preserve will originate from weed-free areas such as wooden platforms or pavement, and all materials hauled in will be inspected and cleaned to remove soil, plant material, and insects. Helicopter landing sites and areas frequented by staff will be inspected for weeds. To prevent contamination of soil or water with herbicides, all field staff will be trained in the safe application of chemicals. Weed control staff are licensed by the state Department of Agriculture’s pesticide branch, and herbicides are used selectively, and according to label instructions. Similarly, the rodenticide diphacinone will be used in accordance with the label information, which includes notifying the Department of Agriculture before planned use of this pesticide. We will utilize

tamper-proof or tamper-resistant bait boxes designed to minimize the chances of non-target animal poisoning. The Nature Conservancy will continue to work with the informal Toxicant Registration Working Group to employ the safest, most effective rodent control techniques.

Helicopter landings are restricted to seven designated landing zones. Furthermore, to reduce noise and prop wash, we ask local helicopter pilots to fly higher than 1,000 feet above the forest canopy when traveling over the preserve. The Conservancy reports illegal helicopter landings and low-level overflights to the state Division of Conservation and Resources Enforcement.

With respect to the potential for visitors to harm Pelekunu by over collecting, trampling rare plants, starting fires, etc., we have taken several steps to minimize or prevent such damage. When possible, we provide visitors with an information sheet that outlines the preserve rules, identifies sensitive resources, and requests that all visitors clean their gear before entering the preserve. Visitors are asked to restrict camping to the beach. We also ask that visitors not litter. Enforcement of criminal activity such as poaching is the responsibility of the state Division of Conservation and Resources Enforcement. We also work with the public to foster a strong sense of community, and to date, the Moloka'i community has used Pelekunu responsibly.

VI. DETERMINATION

No significant negative impacts to the environment are expected to result from the implementation of the proposed activities.

VII. FINDINGS, AND REASONS SUPPORTING DETERMINATION

In summary, all activities are expected to be beneficial, or to have no negative effect. The proposed activities are expected to benefit native species (including rare plants and animals) and native natural communities, both in the project area and on adjacent lands.

(1) Involves an irrevocable commitment to loss or destruction of any natural or cultural resource; Proposed management actions will not involve irrevocable commitment to loss or destruction of any natural or cultural resource. Proposed actions will instead conserve and enhance existing natural resources by reducing populations of feral ungulates and invasive weeds whose presence in the preserve is known to degrade existing native habitats.

(2) Curtails the range of beneficial uses of the environment; By addressing multiple threats to the preserves native natural resources in a comprehensive manner, management actions aim to conserve and enhance overall current uses of the environment by protecting stream and ocean resources, native habitats and native species for future generations. Ungulate control will protect rare plants and native natural communities from browsing and other types of ungulate damage (including the spread of certain weeds). Feral ungulate management (specifically animal removal which would reduce availability of game for hunting in these areas)

will be focused primarily in the upper valley where community hunters rarely go due to the steep rugged terrain. Ungulate control will be conducted in the lower valley however, the preserve will remain open for recreational hunting. Active weed control in the project area will also help protect rare plants and natural native communities, and will indirectly help rare and other native animals. Active management of Pelekunu Preserve will also promote a more stable water regime within the project area by reducing the potential for rapid runoff from disturbed or degraded areas. Proposed actions do not curtail, but rather keep intact the range of beneficial uses of the environment by protecting the stream and other native natural resources found in the preserve.

In addition, beneficial uses of the environment that have not yet even been identified by science or socio-economic fields will be kept intact and could add to the range of future beneficial uses of the environment.

(3) Conflicts with the state's long-term environmental policies or goals and guidelines as expressed in Chapter 344, HRS, and any revisions thereof and amendments thereto, court decisions, or executive orders;

The proposed action is consistent with the environmental policies established in Chapter 344, Hawai'i Revised Statutes (HRS) and contributes to the conservation of threatened and endangered species, as covered by Chapter 195D, HRS. Management actions also support the purpose of the State land use designation of Conservation District under Chapter 13-5 by "conserving, protecting, and preserving the important natural resources of the State through appropriate management and use to promote their long-term sustainability and the public health, safety, and welfare." It is also consistent with Section 4 of the County of Hawai'i General Plan (2005), which sets goals and policies for maintaining environmental quality. The actions are consistent with goals and objectives of the East Molokai Watershed Partnership and with the policies outlined in the Memorandum of Understanding of the Hawai'i Association of Watershed Partnerships. In addition, the proposed management actions support the obligation of the State and its agencies to protect the reasonable exercise of customarily and traditionally exercised rights of Native Hawaiians to the extent feasible, in accordance with *Public Access Shoreline Hawaii versus Hawaii County Planning Commission* and subsequent case law.

(4) Substantially affects the economic or social welfare of the community or state;

There will be no substantial negative affects on the economic or social welfare of the community or State. Management actions will be keeping intact or enhancing current economic and social welfare by conserving the watershed so that it can continue to provide the existing benefits of water, native habitats and species, culture, recreation, economic livelihoods, and education.

(5) Substantially affects public health;

By continuing to provide high quality water and the climate and air filtering benefits of a healthy forest, public health will continue to benefit from management of the native natural resources of Pelekunu Valley. Additionally, in managing for feral pigs (which create wallows where water collects and produces habitats for mosquitoes which can carry the West Nile Virus) and feral goats (which, like pigs, have been identified as carriers of Leptospirosis and other diseases), public health may be improved through decreasing potential vectors and spread of such diseases. The risk of herbicidal contamination is low because 1) only small volumes of approved herbicides would be used, 2) staff are well trained in herbicidal application, and 3) all chemical use will be in compliance with the state Department of Agriculture's pesticide branch. Compliance with the

requirements of the state Department of Agriculture will also minimize the chances of non-target animal poisoning resulting from the use of rodenticides .As such, no substantial negative affects to public health are anticipated.

(6) Involves substantial secondary impacts, such as population changes or effects on public facilities;

The proposed management actions are not anticipated to create substantial secondary impacts such as population changes or effects on public facilities given that there are no full-time residents or existing public facilities in Pelekunu Valley.

(7) Involves a substantial degradation of environmental quality;

The goal of the management actions is to keep intact and enhance the existing watershed, its native habitats and species and hydrological elements and features. Therefore, proposed actions will not substantially degrade environmental quality, but rather will conserve and enhance the existing high level of environmental quality found in the area for the long-term.

(8) Is individually limited but cumulatively has considerable effect upon the environment or involves a commitment for larger actions;

Proposed management actions are to conserve and enhance existing conditions and prevent further degradation to Pelekunu valley therefore negative cumulative effects are not anticipated.

(9) Substantially affects a rare, threatened, or endangered species, or its habitat;

Proposed management actions are intended to mitigate existing threats to rare, threatened, or endangered species and habitats. Fencing, animal removal, surveying and monitoring, trail management, and invasive weed and non-native animal management are aimed at protecting and propagating native species and habitats. Several of the management actions also support existing plans (e.g. State Comprehensive Wildlife Conservation Strategy, U.S. Fish and Wildlife Service Recovery plans) that are geared for the protection and perpetuation of rare, threatened, or endangered species and their habitats. Therefore, anticipated affects are positive and no substantial negative affects are anticipated

(10) Detrimentially affects air or water quality or ambient noise levels;

The protection of the native forest and watershed for their air and water quality services are one of the main goals of the proposed management actions. Healthy forests absorb carbon dioxide and provide oxygen as well as filter water and mitigate sedimentation in streams. Therefore, impacts to air and water quality will be positive, not detrimental. Temporary disturbance of ambient noise levels may occur during helicopter transportation of materials or staff, however, given that proposed areas for such activity are far from communities, will occur during daylight hours and are for short durations impacts are not anticipated to be detrimental.

(11) Affects or is likely to suffer damage by being located in an environmentally sensitive area such as a flood plain, tsunami zone, beach, erosion-prone area, geologically hazardous land,estuary, fresh water, or coastal waters;

The purpose of several of the proposed management actions is to protect sensitive areas through

invasive ungulate and weed control, as well as mitigate impacts posed by threats on fresh and coastal waters. As such, management actions are geared toward conserving such sensitive areas and actions are not anticipated to create any damaging affects to areas.

(12) Substantially affects scenic vistas and viewplanes identified in county or state plans or studies; or,

Management actions are geared toward conserving the socio-economic value of Pelekunu Valley's watershed by keeping intact scenic vistas and viewplanes. No buildings or large structures are being proposed. The upper most range of any fencing height will only be six feet and any fences will be constructed in remote areas where people rarely go.

(13) Requires substantial energy consumptionEnergy consumption of the management actions will be derived mainly from the use of helicopters for transporting staff and materials and any hand power tools for trail clearing, invasive weed management, fence construction, and other management activities. However, such energy consumption is linked with individual projects that are short term or temporary in nature. No infrastructure or similar elements that require on-going energy consumption is being proposed. As such, management actions are not anticipated to require substantial energy consumption.

VIII. EA PREPARATION INFORMATION

This document was prepared by staff of The Nature Conservancy, in consultation with Randy Kennedy and Betsy Gagné, staff members in the Department of Land and Natural Resources, Division of Forestry and Wildlife, Natural Area Reserves System program. The primary EA preparer is:

Kathleen Tachibana
Molokai Program Assistant Director
The Nature Conservancy
1116 Smith Street, Suite 201
Honolulu, Hawai'i 96817
(808) 537-4508

This environmental assessment incorporates many sections and figures from the Pelekunu Preserve Long Range Management Plan (e.g., all maps, descriptions of resources, and proposed activities).

IX. APPENDICES

APPENDIX 1 COMMENTS RECEIVED DURING CONSULTATION (AND RESPONSES)



United States Department of the Interior

U.S. GEOLOGICAL SURVEY
Pacific Islands Water Science Center
677 Ala Moana Blvd., Suite 415
Honolulu, HI 96813
Phone: (808) 587-2400/Fax: (808) 587-2401

October 22, 2008

Ms. Kathleen Tachibana
Molokai Program, Assistant Director
The Nature Conservancy of Hawai'i
Maui Field Office
P.O. Box 1716
Makawao, Hawai'i 96768

Dear Ms. Tachibana:

This is in response to your letter of October 16 regarding the preparation of an Environmental Assessment for the management of Pelekunu Valley, Molokai.

As shown in the table below, the U.S. Geological Survey (USGS) has operated five stream gages at various locations in Pelekunu Valley. Although there are currently no active stream gages in Pelekunu Valley, historic information from these stations may be useful in your management and planning activities. Daily data from these gages can be viewed and downloaded from the internet by going to <http://waterdata.usgs.gov/hi/nwis/sw> and entering the station number.

Name	USGS Station #	Lat (Old Hawn)	Long (Old Hawn)	Period of Record
PELEKUNU	16404000	21°08'11"	156°52'43"	1918-1982
PILIPILILAU	16404200	21°08'08"	156°53'09"	1968-1997
KAPUHI	16403600	21°07'58"	156°52'56"	1968-1970
KAWAINUI	16403900	21°07'59"	156°52'38"	1968-1996
LANIPUNI	16405000	21°08'38"	156°52'26"	1919-1957

Please feel free to contact Ronald Rickman of my staff at 808-587-2407 if you have any questions.

Sincerely,

Gordon Tribble
Center Director

November 19, 2008

Gordon Tribble
Center Director
USGS
Pacific Islands Water Science Center
677 Ala Moana Blvd., Suite 415
Honolulu, HI 96813

Dear Mr. Tribble;

Thank you for the information you provided regarding the five stream gages that were formerly active in Pelekunu valley. The historic information from these gages may provide useful in our management planning activities. The link to your website and access to this information is especially appreciated.

We appreciate your support of our management efforts on Molokai.

Much Aloha,


Kathleen Tachibana
Molokai Program, Assistant Director



United States Department of the Interior



FISH AND WILDLIFE SERVICE

Pacific Islands Fish and Wildlife Office
300 Ala Moana Boulevard, Room 3-122, Box 50088
Honolulu, Hawaii 96850

In Reply Refer To:
2009-TA-0018

NOV -7 2008

Ms. Kathleen Tachibana
Assistant Director
The Nature Conservancy Molokai
P.O. Box 220
Kualapuu, Hawaii 96757

Subject: Comments on the Draft Environmental Assessment for the Pelekunu Preserve
Long Range Management Plan

Dear Ms. Tachibana:

Thank you for the opportunity to comment on the draft Environmental Assessment (EA) for the Pelekunu Preserve Long Range Management Plan. The main objective of the 5-year plan is to document the management programs to be undertaken during the years 2010-2015. The plan identifies five major programs on which the Nature Conservancy plans to focus: non-native species control, monitoring and research, community outreach, emergency and rescue, and watershed partnership.

To assist you in identifying and avoiding potential impacts to species listed and critical habitat designated under the Endangered Species Act (ESA), we recommend the items below be incorporated into the final EA.

- The Resources Summary (pp. 2-3) does not list all of the species shown in Appendix 4, in particular, the endangered Hawaiian petrel (*Pterodroma sandwichensis*) and the threatened Newell's shearwater (*Puffinus auricularis newelli*) are not in the summary. Additionally, it is likely that the endangered Hawaiian hoary bat (*Laiurus cinereus semotus*) may also occur in the preserve. The two damselflies mentioned in this section, *Megalagrion xanthomelas* and *M. pacificum*, have been proposed for listing under the ESA.
- The Non-native Species Control section describes the benefits to listed species and native ecosystems that will result from management activities. We recommend describing measures that will be undertaken to avoid and minimize any potential adverse impacts to listed species from the implementation of these actions.
- The Monitoring and Research section does not clearly specify the purpose of the stream monitoring. Please clarify the purpose of the monitoring.

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With regard to protection of species listed under the ESA, the Long Rang Management Plan is programmatic in nature and is a planning document. If, as project planning progresses, you determine the project may adversely impact federally listed species or critical habitats, please contact our office for further assistance. If you have questions regarding these comments, please contact Megan Laut, Fish and Wildlife Biologist, Consultation and Technical Assistance Program (phone: 808-792-9400, fax: 808-792-9581).

Sincerely,

A handwritten signature in blue ink, appearing to read "Patrick Leonard".

for Patrick Leonard
Field Supervisor

November 19, 2008

Patrick Leonard
Field Supervisor
US Fish and Wildlife Service
Pacific Islands Fish and Wildlife Office
300 Ala Moana Blvd., Room 3-122, Box 50088
Honolulu, Hawaii 96850

Dear Mr. Leonard:

Thank you for your very thoughtful response to our request for input on the Pelekunu Long-Range Management Plan for fiscal years 2010-2015.

We will incorporate a listing of all species in Appendix 4 into the resource summary section of the LRMP and the EA document. We don't have confirmation of the hoary bat being found in Pelekunu Preserve, however, if we are able to confirm that it is found there, we will list it in the resource summary and in the appendix.

We will include text in the resource summary that clarifies that the two rare damselflies, *Megalagrion xanthomelas* and *M. pacificum*, have been proposed for listing under the ESA.

In the Non-native Species Control section, we will expound upon the precautions we take to avoid or minimize any potential adverse impacts to listed species as a result of our management actions.

Stream monitoring is done to determine the distribution and abundance of aquatic macrofauna and to document any changes over time. We will include text in the plan and the EA that clarifies the intent of this management action.

Thank you again for your comments on the plan and your offer of assistance with our management efforts in regards to protecting federally listed species or critical habitats found in the preserve.

Much Aloha,


Kathleen Tachibana
Molokai Program, Assistant Director

CHARMAINE TAVARES
Mayor

JEFFREY S. HUNT
Director

KATHLEEN ROSS AOKI
Deputy Director



COUNTY OF MAUI
DEPARTMENT OF PLANNING

November 20, 2008

Ms. Kathleen Tachibana, Assistant Director
The Nature Conservancy, Molokai
P.O. Box 220
Kualapuu, Hawaii 96757

Dear Ms. Tachibana:

SUBJECT: PRE-CONSULTATION COMMENTS IN PREPARATION OF A DRAFT ENVIRONMENTAL ASSESSMENT (DEA) FOR CONTINUED ONGOING MANAGEMENT OF THE PELEKUNU PRESERVE LOCATED IN NORTHEAST MOLOKAI, ISLAND OF MOLOKAI, HAWAII (EAC 2008/0049)

The Department of Planning (Department) is in receipt of the above-referenced request for early consultation comments on the Pelekunu Long Range Management Plan DEA. The Department understands the proposed action includes the following:

1. Pelekunu Preserve has been owned and managed by The Nature Conservancy since 1986;
2. The Nature Conservancy – Molokai will conduct primary management activities, and has done so since 1986;
3. The State's Natural Area Partnership Program (NAPP) has funded management of Pelekunu Preserve since 1992; and
4. The Long Range Management Plan covers fiscal years 2010-2015.

Based on the foregoing, the Department provides the following comments in preparation of the Draft EA:

1. The Land Use designations for the project area are as follows:
 - a. Designations cannot be determined exactly without a TMK or multiple TMK numbers; please provide these in the DEA. It appears from the maps that the Preserve has a State Land Use designation of Conservation, with a mix of the subzones Resource and Protective. It also appears from the maps that the Molokai Community Plan land use designation is Conservation and the County Zoning is Interim, but this is subject to verification based on actual TMK numbers;

2. The Department concurs that the use of land classified as Conservation District by State law is a "trigger" that requires compliance with Chapter 343, Hawaii Revised Statutes (HRS);
3. If the Preserve encompasses lands within the State Land Use Agricultural District Boundary, a Land Use Commission Special Use Permit or a District Boundary Amendment/Change in County Zoning may be required;
4. Under "Program 3, Community Outreach," expand discussion of efforts to increase cultural sensitivity of TNC personnel and other mitigations of potential cultural impacts due to TNC programs; and
5. Provide a Cultural Impact Assessment, as a required component of the DEA, that includes information about and from Molokai families that are connected with Pelekunu Valley gathered through oral histories and interviews, traditional practices, *wahi pana* and *wahi kapu* (storied and sacred sites), any potential impacts to native Hawaiian cultural and traditional practices and access and gathering rights caused by TNC programs and proposed mitigations for those impacts.

Thank you for the opportunity to comment. Should you require further clarification, please contact Staff Planner Nancy McPherson at nancy.mcpherson@mauicounty.gov or at 646-0406.

Sincerely,



CLAYTON I. YOSHIDA, AICP
Planning Program Administrator

For: JEFFREY S. HUNT, AICP
Planning Director

xc: Nancy McPherson, Staff Planner
2008 EAC File
General File

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November 21, 2008

Clayton Yoshida
250 S. High St.
Wailuku, HI 96793

Dear Mr. Yoshida:

Thank you for your very thoughtful response to our request for input on the Pelekunu Long-Range Management Plan for fiscal years 2010-2015.

We are in the process of completing the draft Environmental Assessment (EA) for Pelekunu Preserve. The document is being written to fulfill the State Natural Area Partnership Program (NAPP) requirements, as well as the Conservation District Use requirement. A CDUP is in place already covering our work in Pelekunu. I will be sending another letter with a link to the address where you will be able to view the draft EA online. The TMK numbers are included in the EA so you will be able to verify the county zoning. Pelekunu Preserve does not encompass any Agriculture State Land Use Designation. Therefore, a LUC Special Use Permit or District Boundary Amendment / Change in County Zoning is not needed.

The Community Outreach section of the long-range management plan addresses how we communicate our mission and conservation practices on native ecosystems to the local community on Molokai so that would not be the most appropriate section to address the cultural sensitivity of TNC personnel. The EA does have a Historical/Archeological and Cultural sites section so we will address your comments there. The Nature Conservancy makes every effort to hire people with experience working with the local Molokai Community and an understanding of Hawaiian culture. Our current staff is primarily made up of people that were born and raised on Molokai and/or of Hawaiian descent. Cultural awareness and respect is encouraged through trainings led by the Conservancy's Cultural Advisor and other cultural experts. Personnel are instructed not to tamper with known or suspected cultural sites during the course of their management activities in the preserve.

Finally, as part of the EA process we completed a Cultural Impact Assessment and that will be included as an appendix to the EA.

Thank you again for your comments on the draft long-range management plan. They are very helpful as we move forward with completing the draft EA.

Much Aloha,


Kathleen Tachibana
Molokai Program, Assistant Director



STATE OF HAWAII
OFFICE OF HAWAIIAN AFFAIRS
711 KAPI'OLANI BOULEVARD, SUITE 500
HONOLULU, HAWAII 96813

HRD08/4039

November 12, 2008

Kathleen Tachibana
The Nature Conservancy Moloka'i
P.O. Box 220
Kualapu'u, HI 96757

RE: Pre-consultation for the Environmental Assessment for management activities in the Pelekunu Preserve, Moloka'i.

Aloha e Kathleen Tachibana,

The Office of Hawaiian Affairs (OHA) is in receipt of the above-mentioned letter dated October 16, 2008. The Environmental Assessment (EA) will assess the impact of the Nature Conservancy's proposed management activities, which include ungulate removal and control, invasive plant removal and prevention, resource monitoring and prevention of rare species extinction. OHA has reviewed the project and offers the following comments.

Chapter 343 of the Hawaii Revised Statutes (HRS) requires that the Draft EA include a Cultural Impact Assessment (CIA). The CIA shall include information relating to the traditional and customary practices and beliefs of the area's Native Hawaiians, and the community should be involved in this assessment.

OHA requests that a comprehensive archaeological inventory survey for the project area be conducted and submitted to the Department of Land and Natural Resources – Historic Preservation Division for review and approval. OHA should be allowed the opportunity to comment on the criteria assigned to any cultural or archaeological sites identified within the archaeological inventory survey. Consideration must also be afforded to any individuals accessing the project area for constitutionally protected traditional and customary purposes, in accordance with the Hawai'i State Constitution, Article XII, section 7.

We request the applicant's assurances that should iwi kūpuna or Native Hawaiian cultural or traditional deposits be found during the construction of the project, work will cease, and the appropriate agencies will be contacted pursuant to applicable law.

Thank you for the opportunity to comment. If you have further questions, please contact Sterling Wong by phone at (808) 594-0248 or e-mail him at sterlingw@oha.org.

'O wau iho nō me ka 'oia'i'o,



Clyde W. Nāmu'o
Administrator

C: OHA Moloka'i CRC Office

December 2, 2008

Clyde Nāmu'o
State of Hawaii
Office of Hawaiian Affairs
711 Kapi'olani Blvd., Suite 500
Honolulu, Hawaii'i 96813

Dear Mr. Nāmu'o:

Thank you for your response to our request for input on the Pelekunu Long-Range Management Plan for fiscal years 2010-2015.

We are in the process of completing the draft Environmental Assessment (EA) for Pelekunu Preserve. The document is being written to fulfill the State Natural Area Partnership Program (NAPP) requirements, as well as the Conservation District Use requirement. As part of the EA process we completed a Cultural Impact Assessment and that will be included as an appendix to the EA. Another letter will be sent to your agency with a link to the draft EA for your review and comments.

Although we value the importance of the cultural sites, our mission is to preserve the native biological resources. With existing funding it is not possible for us to conduct a comprehensive archeological survey at this time and also achieve our conservation goals. However, staff cultural awareness and respect is encouraged through trainings led by the Conservancy's Cultural Advisor and other cultural experts. Personnel are instructed not to tamper with known or suspected cultural sites during their management activities in the preserve.

In accordance with the Hawai'i State Constitution, Article XII, section 7, consideration is afforded to individuals accessing the project area for constitutionally protected and customary purposes.

Thank you again for your comments on the draft long-range management plan. They are very helpful as we move forward with completing the draft EA.

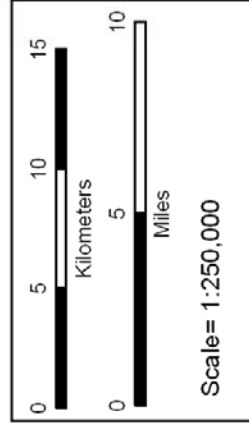
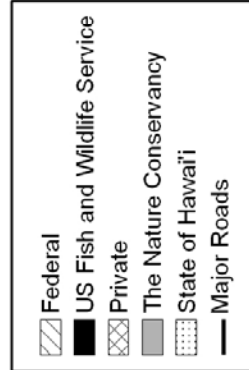
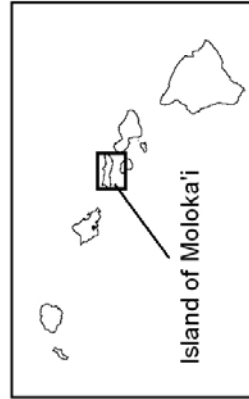
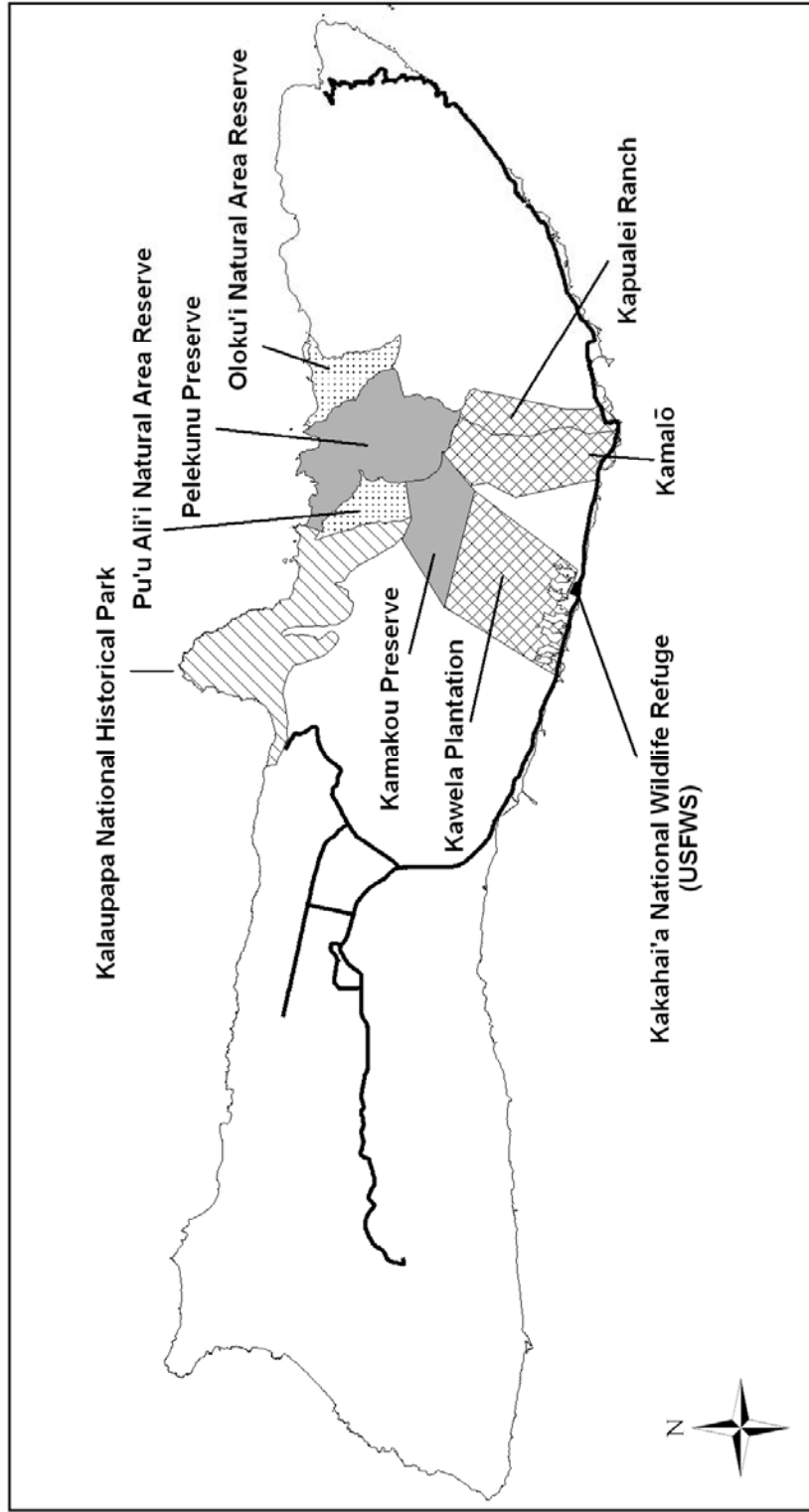
Much Aloha,


Kathleen Tachibana
Molokai Program, Assistant Director

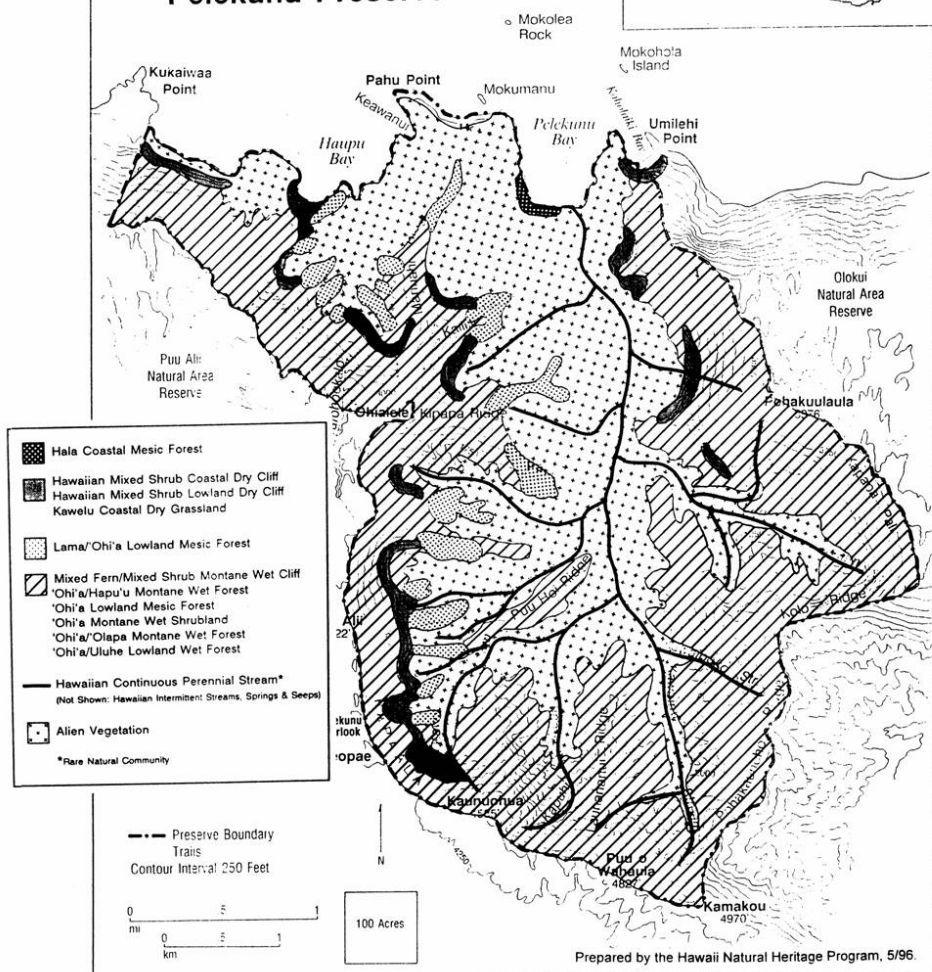
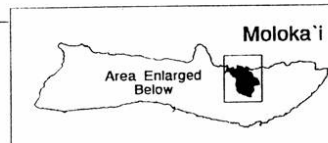
APPENDIX 2
PELEKUNU PRESERVE MAPS

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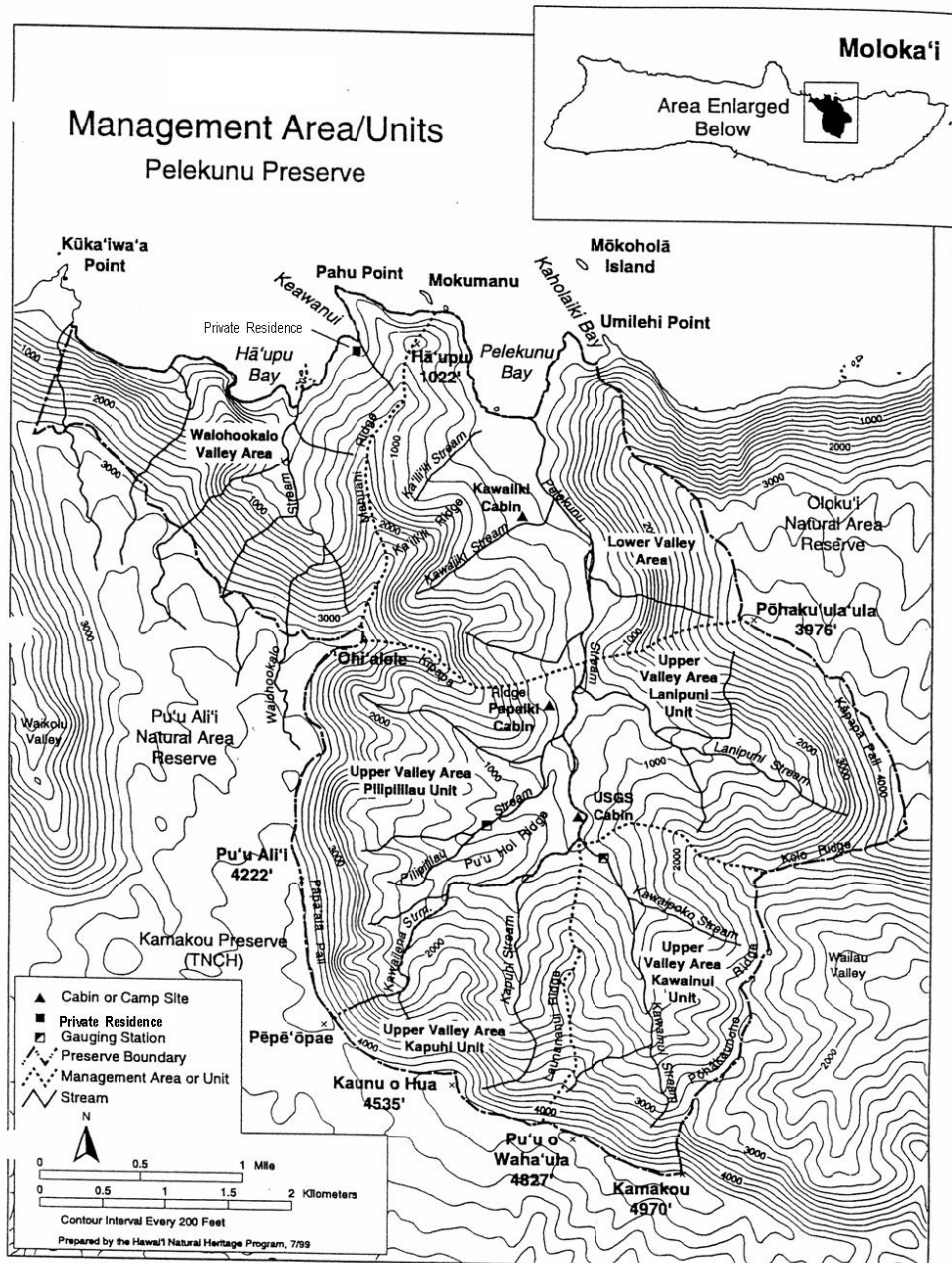
Prepared by the Hawai'i Natural Heritage Program, 5/96.



Natural Communities Pelekunu Preserve



Prepared by the Hawaii Natural Heritage Program, 5/96.



APPENDIX 3
PELEKUNU PRESERVE NATURAL RESOURCES

NATIVE NATURAL COMMUNITIES OF PELEKUNU PRESERVE

NATURAL COMMUNITY	GLOBAL RANK (a)
Coastal	
Hala (<i>Pandanus</i>) Coastal Mesic Forest	G3
Hawaiian Mixed Shrub Coastal Dry Cliff#	G3
Kawelu (<i>Eragrostis</i>) Coastal Dry Grassland	G3
Lowland	
Lama/‘Ohi‘a Lowland (<i>Diospyros/Metrosideros</i>) Mesic Forest	G3
‘Ohi‘a (<i>Metrosideros</i>) Lowland Mesic Forest	G3
‘Ohi‘a/Uluhe (<i>Metrosideros/Dicranopteris</i>) Lowland Wet Shrubland	G3
Montane	
Mixed Fern/ Shrub Montane Wet Cliffs#	G3
‘Ohi‘a/Hapu‘u (<i>Metrosideros/Cibotium</i>) Montane Wet Forest#	G3
‘Ohi‘a (<i>Metrosideros</i>) Montane Wet Shrubland	G3
‘Ohi‘a/‘Olapa (<i>Metrosideros/Cheirodendron</i>) Montane Wet Forest#	G3
Aquatic Communities	
Hawaiian Continuous Perennial Stream	G1

= Known also from adjacent NARs

(a) Key to Global Ranks as defined by the Hawai‘i Natural Heritage Program, Mar 2008:

- G1 = Critically imperiled. At very high risk of extinction due to extreme rarity (often 5 or fewer populations), very steep declines, or other factors.
- G2 = Imperiled. At high risk of extinction due to very restricted range, very few populations (often 20 or fewer), steep declines, or other factors.
- G3 = Vulnerable. At moderate risk of extinction due to a restricted range, relatively few populations (often 80 or fewer), recent and widespread declines, or other factors.
- G4 = Apparently Secure. Uncommon but not rare; some cause for long-term concern due to declines or other factors.
- G5 = Secure. Common; widespread and abundant.

**CONSPICUOUS NATIVE AQUATIC ANIMALS (EXCLUDING INSECTS)
OBSERVED IN PELEKUNU STREAM AND ITS TRIBUTARIES**

TAXON	SCIENTIFIC NAME	COMMON NAME	GLOBAL RANK (a)	FEDERAL STATUS (b)
FISHES				
Eleotridae	<i>Eleotris sandwicensis</i> ¹	‘o‘opu akupa, ‘o‘opu okuhe		
Gobiidae	<i>Awaous guamensis</i> ¹	‘o‘opu nakea	G4	
	<i>Lentipes concolor</i> ¹	‘o‘opu alamo‘o	G3	
	<i>Sicyopterus stimpsoni</i> ¹	‘o‘opu nopili	G2?	
	<i>Stenogobius hawaiiensis</i> ²	‘o‘opu naniha		
Kuhliidae	<i>Kuhlia sandwicensis</i> ¹	aholehole		
Mugilidae	<i>Mugil cephalus</i> ²	‘ama‘ama		
CRUSTACEANS				
Atyidae	<i>Atyoida bisulcata</i> ¹	‘opae kala‘ole (shrimp)	G4?	
Palaemonidae	<i>Macrobrachium grandimanus</i> ²	‘opae ‘ohea‘a (prawn)	G3?	
MOLLUSKS				
Ancylidae	<i>Ferrissia sharpi</i> ¹	limpet		
Lymnaeidae	<i>Erinna aulacospira</i> ¹	pond snail	GH	SOC
	<i>Pseudisidora rubella</i> ¹	pond snail		
Melanidae	<i>Melanoides tuberculata</i> ²			
Neritidae	<i>Neritina granosa</i> ¹	hihiwai, wi	G1G2	SOC
	<i>Neritina vespertina</i> ¹	hapawai		

¹ = Endemic

² = Indigenous

Source: Adapted from J. Ford and A. Yuen 1988. Natural History of Pelekunu Stream and its Tributaries. Island of Moloka‘i, Hawai‘i. Part I, Summary Report.

(a) Key to Global Ranks as defined by the Hawai‘i Natural Heritage Program, Mar 2008:

GH = Possibly Extinct (species)— Missing; known from only historical occurrences but still some hope of rediscovery.

G1 = Critically imperiled. At very high risk of extinction due to extreme rarity (often 5 or fewer populations), very steep declines, or other factors.

G2 = Imperiled. At high risk of extinction due to very restricted range, very few populations (often 20 or fewer), steep declines, or other factors.

G3 = Vulnerable. At moderate risk of extinction due to a restricted range, relatively few populations (often 80 or fewer), recent and widespread declines, or other factors.

G4 = Apparently Secure. Uncommon but not rare; some cause for long-term concern due to declines or other factors.

G5 = Secure. Common; widespread and abundant.

(b) Key to Federal Status:

SOC = Taxa that available information does meet the criteria for concern and the possibility to recommend as candidate.

RARE NATIVE PLANTS OF PELEKUNU PRESERVE

SCIENTIFIC NAME	COMMON NAME	GLOBAL RANK (a)	FEDERAL STATUS (b)
<i>Bidens molokaiensis</i>	ko'oko'olau, koko'olau	G1	SOC
<i>Bidens wiebkei</i> [^]	ko'oko'olau, koko'olau	G1	LE
<i>Brighamia rockii</i> *	alula, puaupaka, 'olulu	G1	LE
<i>Canavalia molokaiensis</i> [^]	'awikiwiki, puakauhi	G1	LE
<i>Clermontia oblongifolia</i> ssp. <i>brevipes</i>	'oha, 'oha wai	G3T1	LE
<i>Cyanea solanacea</i> *	'oha, haha, 'oha wai, popolo	G1	SOC
<i>Cyanea solenocalyx</i> ^{#^}	'oha, haha, 'oha wai	G2	SOC
<i>Cyrtandra halawensis</i> ^{*^}	ha'iwale, kanawao ke'oke'o	G1	SOC
<i>Cyrtandra hematos</i> ^{*^}	ha'iwale, kanawao ke'oke'o	G1	SOC
<i>Diellia erecta</i>		G1	LE
<i>Eurya sandwicensis</i> ^{#*}	anini, wanini	G2	SOC
<i>Gardenia remyi</i>	nanu, na'u	G1	C
<i>Hedyotis elatior</i>		G1	SOC
<i>Hedyotis littoralis</i>		G1	SOC
<i>Joinvillea ascendens</i> ssp. <i>ascendens</i> *	'ohe	G5T1	C
<i>Lobelia hypoleuca</i>	'opelu, liua, mo'owahie	G3	
<i>Lysimachia maxima</i> ^{#^}		G1	LE
<i>Melicope hawaiiensis</i>	alani	G2	SOC
<i>Peucedanum sandwicense</i>	makou	G2	LT
<i>Phyllostegia hispida</i> [^]		G1	C*
<i>Plantago princeps</i> var. <i>laxiflora</i> *	ale	G2T1	LE
<i>Pritchardia lowreyana</i> [^]	loulu	G1	
<i>Schideia diffusa</i>		G1	SOC
<i>Schiedea globosa</i> *		G2	
<i>Schideia pubescens</i> var. <i>pubescens</i>		G2T1	C*
<i>Stenogyne bifida</i> ^{#^}		G1	LE
<i>Tetramolopium sylvae</i>		G1	SOC
<i>Zanthoxylum hawaiiense</i>	hea'e, a'e	G1	LE

Number of rare plants in Pelekunu Preserve: 28 taxa

Appendix 3 continued.

* = Known from Oloku'i NAR

= Known from Pu'u Ali'i NAR

^ = Endemic to East Moloka'i

(a) Key to Global Ranks as defined by the Hawai'i Natural Heritage Program, Mar 2008:

- GH = Possibly Extinct (species)— Missing; known from only historical occurrences but still some hope of rediscovery.
- G1 = Critically imperiled. At very high risk of extinction due to extreme rarity (often 5 or fewer populations), very steep declines, or other factors.
- G2 = Imperiled. At high risk of extinction due to very restricted range, very few populations (often 20 or fewer), steep declines, or other factors.
- G3 = Vulnerable. At moderate risk of extinction due to a restricted range, relatively few populations (often 80 or fewer), recent and widespread declines, or other factors.
- G4 = Apparently Secure. Uncommon but not rare; some cause for long-term concern due to declines or other factors.
- G5 = Secure. Common; widespread and abundant.
- T1 = Subspecific taxa critically imperiled globally.

(b) Federal Status:

LE = Taxa formally listed as endangered.

LT = Taxa formally listed as threatened.

C = Candidate taxa for which substantial information on biological vulnerability and threat(s) support proposals to list them as endangered or threatened.

SOC = Species of Concern that available information does meet the criteria for concern and the possibility to recommend as candidate.

RARE NATIVE BIRDS REPORTED FROM PELEKUNU PRESERVE

SCIENTIFIC NAME	COMMON NAME	GLOBAL RANK (a)	FEDERAL STATUS (b)
<i>Moho bishopi</i>	Bishop's 'O'o	GH	SOC
<i>Myadestes lanaiensis rutha</i> #	Oloma'o, Moloka'i thrush	GHTH	LE
<i>Palmeria dolei</i>	'Akohekohe, Crested honeycreeper	G2	LE
<i>Psittirostra psittacea</i>	'O'u	G1	LE
<i>Pterodroma sandwichensis</i>	'Ua'u, Hawaiian dark-rumped petrel	G2T2	LE
<i>Puffinus newelli</i>	'A'o, Newell shearwater	G2T2	LT
<i>Paroreomyza flammea</i> #	Kakawahie, Moloka'i creeper	GH	LE
<i>Vestiaria coccinea</i> #	'I'iwi	G4T1	E, -

#=Known also from adjacent NARs.

(a) Key to Global Ranks as defined by the Hawai'i Natural Heritage Program, Mar 2008:

- GH = Possibly Extinct (species)— Missing; known from only historical occurrences but still some hope of rediscovery.
- G1 = Critically imperiled. At very high risk of extinction due to extreme rarity (often 5 or fewer populations), very steep declines, or other factors.
- G2 = Imperiled. At high risk of extinction due to very restricted range, very few populations (often 20 or fewer), steep declines, or other factors.
- G3 = Vulnerable. At moderate risk of extinction due to a restricted range, relatively few populations (often 80 or fewer), recent and widespread declines, or other factors.
- G4 = Apparently Secure. Uncommon but not rare; some cause for long-term concern due to declines or other factors.
- G5 = Secure. Common; widespread and abundant.
- T1 = Subspecific taxa critically imperiled globally.
- T2 = Subspecific taxa imperiled globally.
- TH = Subspecific taxa historical. No recent observations, but there remains a chance of rediscovery.

(b) Federal Status:

- LE = Taxa formally listed as endangered.
- LT = Taxa formally listed as threatened.
- SOC = Species of Concern that available information does meet the criteria for concern and the possibility to recommend as candidate.
- E = Moloka'i population considered endangered by the state only.
- = No federal status.

RARE NATIVE INVERTEBRATES OF PELEKUNU PRESERVE

SCIENTIFIC NAME	COMMON NAME	GLOBAL RANK (a)	FEDERAL STATUS (b)
<i>Campsicnemus ridiculus</i> *	Aquatic fly		
<i>Megalagrion pacificum</i>	Pacific Megalagrion damselfly	G2	C
<i>Megalagrion xanthomelas</i>	Orange-Black Megalagrion damselfly	G2G3	C
<i>Partulina mighelsiana</i> #	Achatinellid Land Snail	G1	SOC
<i>Partulina tessellata</i> #	Achatinellid Land Snail	G1	SOC

#=Known also from adjacent NARs.

*=Source: Hawai'i Biological Survey, July 2001.

(a) Key to Global Ranks as defined by the Hawai'i Natural Heritage Program, March 2008:

G1 = Critically imperiled. At very high risk of extinction due to extreme rarity (often 5 or fewer populations), very steep declines, or other factors.

G2 = Imperiled. At high risk of extinction due to very restricted range, very few populations (often 20 or fewer), steep declines, or other factors.

G3 = Vulnerable. At moderate risk of extinction due to a restricted range, relatively few populations (often 80 or fewer), recent and widespread declines, or other factors.

UNK = Rank unavailable

(b) Federal Status:

C = Candidate taxa for which substantial information on biological vulnerability and threat(s) support proposals to list them as endangered or threatened.

SOC = Species of Concern that available information does meet the criteria for concern and the possibility to recommend as candidate.

Cultural Impact Assessment for Pelekunu Valley



Prepared For:

The Nature Conservancy
Moloka'i Program
P.O. Box 220
Kualapu'u, HI 96757



Prepared By:

Garcia and Associates
146 Hekili St., Suite 101
Kailua, HI 96734

GANDA Report No. 2141-1



June 2008

Cultural Impact Assessment for Pelekunu Valley

Ko'olau District, Moloka'i Island, Hawai'i

Prepared For:

The Nature Conservancy
Molokai Program
P.O. Box 220
Kualapu'u, HI 96757



Prepared By:

Steven Eminger
and
Windy K. McElroy, PhD

Garcia and Associates
146 Hekili St., Suite 101
Kailua, HI 96734

GANDA Report No. 2141-1



June 2008

MANAGEMENT SUMMARY

A cultural impact assessment was completed for The Nature Conservancy's 5,759-acre Pelekunu Preserve on the island of Moloka'i, County of Maui, State of Hawai'i. This preserve encompasses almost all of Pelekunu Valley, as well as the entire smaller valley of Waiaho'okalo just to the west. The cultural impact assessment consists of background research on land use, *mo'olelo*, previous archaeology in the area, a site visit summary, and an ethnographic survey.

The current projects being carried out by The Nature Conservancy in Pelekunu include ungulate control, weed suppression, and stream health maintenance and monitoring. Results of this study indicate that the cultural impact of The Nature Conservancy's present activities in the valley is negligible. Several of these activities, such as weed suppression and ungulate control, help to preserve archaeological remains by slowing the erosion of surface architecture. However, the cultural resources, and by extension the practices and beliefs, of Pelekunu are at risk of being impacted by uninformed visitors to the valley, particularly in those areas of easy accessibility along the coast. Many potentially important and valuable cultural sites are present here. Since no formal work has been done in the valley to locate, identify, and record such sites, there is currently no way to determine the magnitude of potential negative impact to these resources.

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INTRODUCTION

At the request of The Nature Conservancy, Garcia and Associates conducted a cultural impact assessment of the 2,304 hectare (5,759 acre) Pelekunu Preserve on the island of Moloka‘i, Maui County, Hawai‘i.

This report meets the requirements and standards of state environmental law, as stated in Section 343-2 of the Hawai‘i Revised Statutes. This includes the Office of Environmental Quality Control’s requirement for environmental impact statements to consider effects on cultural resources or cultural practices. The format and content of this cultural impact assessment are in compliance with the following guiding documents: The Hawai‘i Environmental Council’s Guidelines for Assessing Cultural Impacts (Appendix B), A Bill for Environmental Impact Statements (Appendix C), and Act 50 (Appendix D).

The report begins with a synopsis of the methodology employed in the literature review and ethnographic survey and continues with a description of the project area and an historical overview of land use, Hawaiian traditions, and archaeology of the area. The next section presents the results of a brief site visit to the valley by the authors. Following this are the ethnographic survey results and cultural impact assessment. Project results are summarized in the final section. Definitions of foreign words, plant and animal species, and technical terms are provided in the glossary, and a full listing of Māhele Land Claim data and documents associated with the ethnographic survey can be found in the appendices.

Methods

Background research and ethnographic survey were carried out from February to June, 2008. Personnel included Windy McElroy, PhD, who served as the principal investigator, Steven Eminger, lead ethnographer and archival research specialist, and Amanda Sims, BA, transcriptionist. McElroy and Eminger participated in a site visit to Pelekunu, guided by The Nature Conservancy’s Brian Naeole, on March 22, 2008. All photos were taken by Steven Eminger, unless credited otherwise.

Archival Research

Extensive original background research for Pelekunu Valley was conducted, including the entire period of human occupation in the area from traditional Hawaiian times to the early Twentieth Century. The major task of the background research was a literature review which included a thorough review of Native Hawaiian historical accounts, legends, and traditions, Māhele documents, previous oral history projects, and previous archaeological studies. Research also included examination of the maps, historical photos, and other documents on file at the Hawai‘i State Archives, the Bernice P. Bishop Museum, the State Historic Preservation Division, the State Survey Office, the University of Hawai‘i at Mānoa’s Hamilton Library, and the Bureau of Conveyances.

Hawaiian Newspaper Translation

Hawaiian language newspapers were published between 1834 and 1948 and are an important source of information for this and earlier time periods. The digital collection of these publications, though not complete, is extensive and accessible digitally.

Ulukau.org, a “Hawaiian Electronic Library,” is a searchable web-based database that provides its users with the ability to access a variety of Hawaiian language materials. One of the purposes of Ulukau is to strengthen and support Hawaiian language education and enrichment.

This website, particularly the Hawaiian language newspaper database, served as the initial research step in gathering pertinent Hawaiian language materials associated with significant cultural and historical areas which lie within the project area. A key word search was conducted to identify newspaper articles relating to the areas of interest, the articles were previewed online to determine relevance, and the citations of articles that were deemed relative were listed. In order to assure accuracy, the articles themselves were printed at high resolution from the microfilm collection at the University of Hawai‘i.

Other sources were sought in this process to enable the translator to acquire background information, geography of place, cultural practices, histories, and context, in order to provide an all-encompassing translation of each article.

According to accepted Hawaiian language translation practices, translations were reviewed by a second party¹ and any edits, if necessary, were discussed and incorporated into the final version.

Newspaper Translations Used in the Report

English translations of various Hawaiian language newspaper articles were utilized in this report and are always preceded by “[*translated from Hawaiian*]”. Unfortunately, because of time and budget limitations, Hawaiian transcriptions from the actual text of the newspaper articles could not be made (which would have included the addition of appropriate diacritical marks) and will have to await future projects. Also, under the same constraints, not all of the relevant articles could be accessed and translated. Most notable among these is the Kana legend which continued for a number of issues in the Hawaiian language newspaper Ke Au Okoa in the late 1860s. Nevertheless, the authors believe that these limitations do not diminish substantially the present report.

Ethnographic Survey Methodology

Concurrent with background research, we also identified two oral history informants who are knowledgeable about the project area’s cultural setting, land-use, and historical development. Interviews were conducted in a respectful and professional manner to the highest current oral history standards. Standardized ethnographic instruments were used to document the interview process, generate content, and secure authorization to use collected material. With the informant’s permission, we: 1) digitally recorded the interviews, 2) transcribed them, 3) presented them to the informant for editing/concurrence, and 4) included these interviews and summary analyses in this report.

Interviewees were taped using a digital voice recorder and notes were taken throughout the interviews. During the interviews, consultants were provided with an Agreement to Participate (Appendix F) and Consent Form and briefed on the purpose of the ethnographic survey. Research categories were addressed in the form of open questions which allowed the consultant to answer in the manner that she was most comfortable. Follow-up questions were asked based on the

¹ Mahalo iā Kumu Lelepa Koga no ke kāko‘o mai ia‘u no kēia mau unuhi ‘ana.

I would like to thank my teacher, Kumu Lelepa Koga, for his support and guidance in the translations of Hawaiian language newspapers for this project.

consultant's responses or to clarify what was said. The idea was to have an interview based on a "talk-story" form of sharing information, although questions were asked more directly when necessary. A formal Ethnographic Instrument was used as a guiding document (Appendix E).

Transcribing was completed by listening to the tapes and typing what was said. Each transcript was then edited by the lead ethnographer. A copy of the edited transcript was sent to each consultant for review, along with the Transcript Release Form and a self-addressed stamped envelope for returning edited materials. The Transcript Release Form provides 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. When the forms were returned, transcripts were corrected to reflect any changes made by the consultant.

The ethnographic analysis process consisted of examining each transcript and organizing information into research themes, or categories. Research themes included pre-Christian Pelekunu, the transition from pre-Christian to post-Christian, post-Christian Pelekunu, the valley in the present, and the future of Pelekunu. A full transcript of one of the interviews is presented in Appendix G. The other interview was rescinded, and is therefore not included, although the feedback provided in that interview was considered in forming the conclusions and recommendations of this report.

ENVIRONMENTAL AND CULTURAL BACKGROUND

Environment

Pelekunu is one of four valleys on the remote windward, or north, shore of Molokaʻi, which extends from Hālawā Valley on the east to Kalaupapa Peninsula on the west (Figure 1). The project area encompasses almost the entire *ahupuaʻa*, or traditional Hawaiian land division, of Pelekunu (Figure 2). A relatively unique feature of this *ahupuaʻa* is that two valleys are located within it, the larger of the two is Pelekunu Valley on the east (Figure 3) and the smaller is Waiahoʻokalo Valley on the west (Figure 4). Several perennial streams flow down the sides and back of the main valley, emptying into Pelekunu Stream, which flows to the sea. A similar situation exists in Waiahoʻokalo, with secondary drainages on the valley sides and Waiahoʻokalo Stream flowing to the ocean.

Geologically, Pelekunu and the neighboring Wailau Valley are the eroded remains of the ancient caldera of the east Molokaʻi volcano. The caldera-filling lavas of Hawaiian volcanoes are typically thick and dense and tend to resist erosion. Molokaʻi is one of the cases where the opposite is true, however, where gases moving through rocks of the east Molokaʻi caldera have softened them and caused them to erode more rapidly than the surrounding shield (the valley walls) (MacDonald 1972:299). The formation of the great sea cliff along Molokaʻi's north shore is the subject of some debate, but it is generally agreed that it has been largely modified by wave action (MacDonald et al. 1983). It is probable that the north shore cliff is the result of a combination of faulting and erosion (Clague 2002).

With rugged sea cliffs on either side, access to Pelekunu Valley is difficult, but can be accomplished through a long and dangerous hiking trail, a short helicopter ride, or by boat during the summer months when calm seas occasionally allow passage into the treacherous bay. Because of the valley's inaccessibility, very little modern development has affected the natural and cultural landscape of Pelekunu. The only infrastructure includes a series of helicopter landing pads and a *mauka-makai* trail, both maintained by The Nature Conservancy, with a few simple cabins along the trail. There are no current residents in the valley proper, although Joyce Kainoa maintains a homestead on a ridge top to the west (see Figure 4).

The Pelekunu Preserve contains 5,759 acres (2,304 ha). The Nature Conservancy owns 100% of two parcels totaling a little over 460 acres (TMK 5-4-3-32 and 5-9-7-17), and an 83% share in 17 other parcels ranging in size from .030 acres (TMK 5-9-7-14) to 5,254 acres (TMK 5-9-6-11). A number of other landowners retain a total of more than 350 additional acres within Pelekunu Valley (The Nature Conservancy 1997).

Rainfall ranges from an average of 127–190 cm (50–75 inches) at the coast to as much as 635 cm (250 inches) annually at the back of the valley (Anderson 1982; Juvik and Juvik 1998). The soil of Pelekunu is predominantly classified as Rough Mountainous Land-Amalu-Olokui Association, with the Rough Mountainous land making up about 81% of the association. The Amalu soils, making up about 5% of the area, are described as having “6 to 15 inches of peat and mulch over about ten inches of dark-grey silty clay” overlying a soft weathered rock (Anderson 1982:94). Olokui soils are similar to Amalu soils, but exhibit four inches or less of peat and mulch (Anderson 1982:94).

The Preserve contains 14 native natural communities, including a Hawaiian Continuous Perennial Stream found in fewer than 20 sites in the world and, as such, is considered rare. The other communities are of coastal, lowland, and montane grassland, shrubland, and forest varieties (The Nature Conservancy 1997:5). Several rare and endangered plants and animals are found

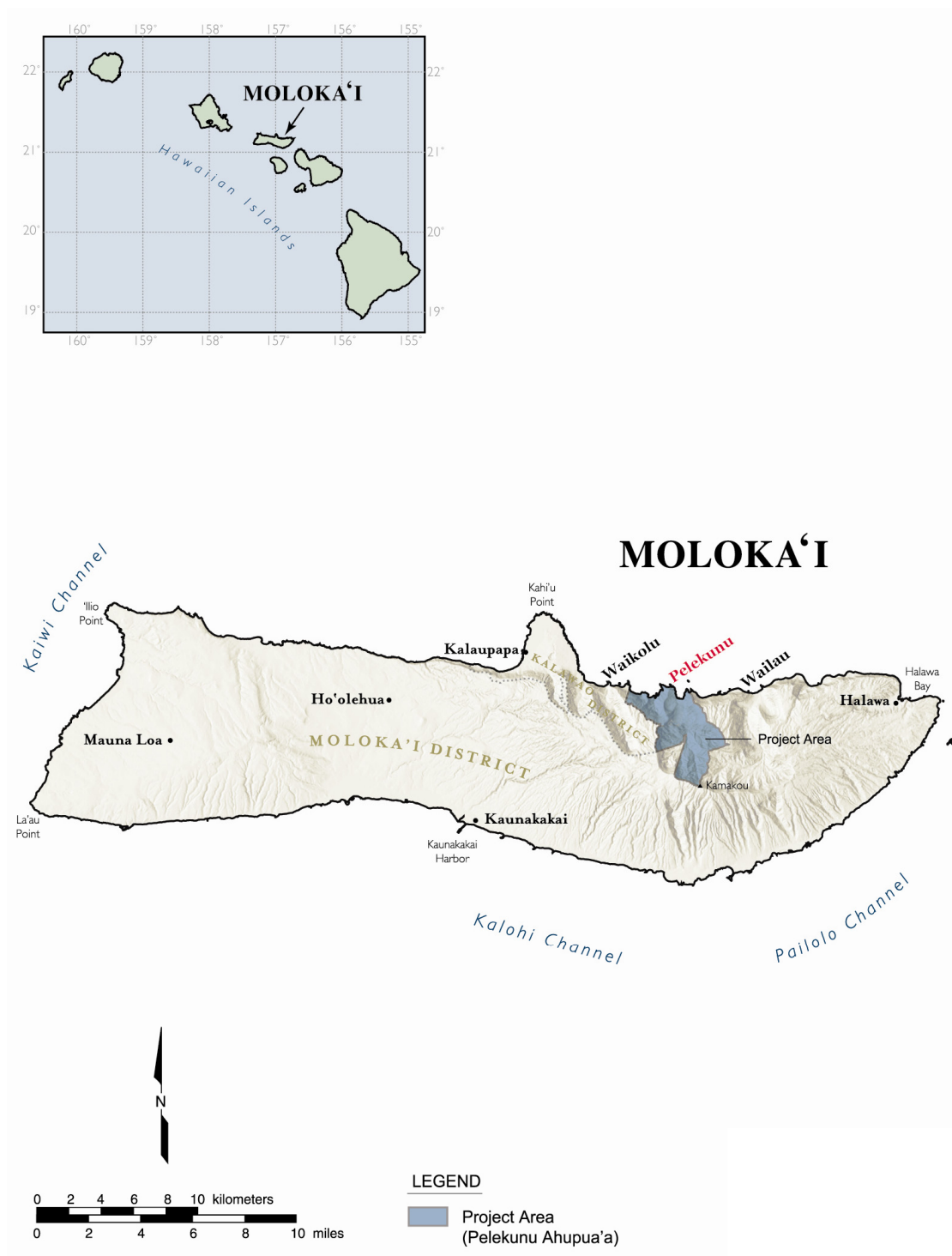


Figure 1. Island of Moloka'i, showing *ahupua'a* boundaries and project location.



Figure 2. Project location on 7.5 minute USGS Pelekunu Quadrangle (USGS 1983).



Figure 3. Pelekunu Valley from the air. View is to the south.



Figure 4. Waiaho'okalo Valley from the air. Note Joyce Kainoa's residence on the ridge in the bottom left of the photo. View is to the south.

within the Pelekunu Preserve, including eight plants that are federally listed as endangered species and one listed as threatened. There are two birds federally listed as endangered within the Preserve; one is probably extinct while the other may possibly be extinct (The Nature Conservancy 1997:9). Ford and Yuen produced a comprehensive unpublished report on the natural history of Pelekunu focusing on the stream and the native biota therein (1988).

Cultural Background

Pelekunu Valley has a rich cultural history, and this is reflected in place names, *mo'olelo*, Māhele testimony, historic literature, historic maps and photographs, and archaeological studies. A wealth of place names are found within Pelekunu Valley, and a list and table are provided in the following section to summarize these. Note, however, that place name spellings differ between the various sources. *Mo'olelo* are also abundant for the valley and include explanations of the name Pelekunu, the valley mentioned in song, *'ōlelo no'eau*, or wise sayings, that refer to Pelekunu, as well as several legends that took place in the vicinity. During the Māhele, a total of 44 land claims were submitted to the Land Commission by 42 individuals. These are summarized in this section and a full listing of Land Commission testimony is provided in Appendix A. Historic literature is relatively plentiful for Pelekunu, with sources such as missionary accounts and Hawaiian language newspaper articles recounting the details of life in the valley. Early maps and photographs were more limited, although those that were located provide priceless information. Archaeological studies were also very limited, with one early survey supplying all the information on archaeological sites of Pelekunu (Stokes 1909). The surrounding North Shore valleys of Hālawā, Wailau, and Waikolu have received more recent archaeological attention, however, and summaries of these studies are provided.

Place Names

Place names often shed light on traditional views of an area and can provide important contextual information. The following is an alphabetical list of place names that lie within the project area, as cataloged by Soehren (2004). Information about each location includes elevation, use of the area, and/or LCA numbers. Following the place name list, Table 1 presents place names from two maps: the USGS quadrangle (2003) and Monsarrat's (1895) historic-era map. These include places along the coast, from the coast inland, and stream names.

Hekilikahi

Ahupua'a: Pelekunu

Features: *heiau*

Comments: Summers "Site 278. Hekilikahi or Kekilikaha heiau...located among the taro patches on the southern border of the former village. From Haupu [trig. station] it bears 315–27, approximately 3900 ft....a low platform built largely of beach stones... 'thought to have been for prayer.' Thrum listed a heiau in Pelekunu called Kekilikaha...probably the same heiau Stokes called Hekilikahi." Elev. <20 ft.

Kaamola

Ahupua'a: Kaamola

Features: *ahupua'a*

Comments: Of the six parts of Ka'amola, four were returned by Kekukahiko and retained by the Government; 1/2 of Ka'amola 5 was returned by Halualani and 1/2 retained (LCAw 3979, TMK 5606:4); 1/2 of one was returned by D. Malo and 1/2 retained (no LCAw but later purchased by Malo, RPG 1141, TMK 5606:3). Misspelt "Kamola" in IN 672, Coulter 1935:147. "Kaamola had a lele, Kiloa, in Pelekunu." (Summers 1971:104,179; TMK 5908:11)

Kahawaipoko

Ahupua'a: Pelekunu

Features: *'ili 'āina*

Comments: LCAw 6355 to Kekua: "Pelekunu ili Kahawaipoko..." Also LCAw 6648 to Uenaole. TMK 5908:16.

Kaholaiki Bay

Ahupua'a: Wailau

Features: bay

Comments: The Wailau/Pelekunu boundary divides this bay.

Kaiamiki

Ahupua'a: Pelekunu

Features: *lele*

Comments: LCAw 6628 to Niu: "Maloko o ka ili o Kaiamiki, Pelekunu..." TMK 5908:14. "Ili Kaiamiki a lele of Kumueli." (FT) Also LCAw 6521B.

Kailiili

Ahupua'a: Pelekunu

Features: *'ili 'āina*

Comments: LCAw 6371 to Kaopua: "Kuleana aina...e waiho ana ma ka ili o Kailiili, i Pelekunu" TMK 5907:28,29. Also 18 more kuleana.

Kailiili Ridge

Ahupua'a: Pelekunu

Features: ridge

Comments: Between Kailiili Stream and Kawaiiki Stream on the W side of Pelekunu Valley.

Kamakou

Ahupua'a: Kumueli

Features: *pu'u*

Comments: The mauka corner of Wailau/Pelekunu and highest point on the island. Elev. 4970 ft.

Kamoa

Ahupua'a: Wawaia

Features: *pu'u*

Comments: The east boundary of Wawaia runs "to top of mountain peak called Kamoa and thence to mountain ridge above Pelekunu." Elev. 4275 ft. at head of Puaahala and West Ohia.

Kanipuakala

Ahupua'a: Pelekunu

Features: *lele*

Comments: LCAw 6556 to Pihi: "Maloko o ka ili o Kanipuakala Ahupua'a Pelekunu..." TMK 5908:9. "Ili Kanipuakala a lele of Pua[a]hala." (FT) Also LCAw 6370 to Kaawa, TMK 5908:12.

Kapapa Pali

Ahupua'a: Pelekunu

Features: *pali*

Comments: The eastern wall of Pelekunu Valley, between Olokui and Pohakuulaula; from 2000 ft. to 4000 ft. in elevation.

Kapuhi Stream

Ahupua'a: Pelekunu

Features: stream

Comments: Rises at 3800 ft. elevation, joins Kawailena at 920 ft. and Kawainui at about 645 ft. to form Pelekunu Stream.

Kaunuohua

Ahupua'a: Kawela

Features: boundary point, *pu'u*, triangulation station

Comments: At the head of Pelekunu valley, the NW corner of Kamalō. A trail from Kawela to Pelekunu passed over this hill. Elev. 4535 ft.

Kawainui Stream

Ahupua'a: Pelekunu

Features: stream

Comments: Rises at 3500 ft. elevation, joins Kawaipaka at 950 ft. and Kapuhi at 645 ft. to form Pelekunu Stream.

Kawaiiki Stream

Ahupua'a: Pelekunu

Features: stream

Comments: Rises at about 1025 ft. elevation, enters Pelekunu Stream at 75 ft. Written “Kowaiki” on HGS 1897, Coulter 1935:149.

Kaweea

Ahupua‘a: Pelekunu

Features: boundary point, place

Comments: A place above Pu‘u Hoi on the Kawela/Pelekunu boundary.

Kawela

Ahupua‘a: Kawela

Features: *ahupua‘a*

Comments: Retained by Wm C. Lunalilo at the Mahele, LCAw 8559-B:28. A *lele* of Kawela, named Papakea, extends into Pelekunu valley, TMK 5403:32.

Keanapuhi

Ahupua‘a: Pelekunu

Features: cave

Comments: “Large cave, Pelekunu... (A shark who lived here went to Kahiki and on returning found an eel occupying the cave. He covered the cave’s mouth, but the eel bored a hole and got out....)”

Kiloa

Ahupua‘a: Pelekunu

Features: *lele*

Comments: “Ka‘amola had a lele, Kiloa, in Pelekunu.” (Summers)

Kolo Ridge

Ahupua‘a: Wailau

Features: ridge

Comments: Kolo Ridge is the boundary between Wailau and Pelekunu valleys, from Olokui to Pohakaunoho Ridge.

Lanipuni Stream

Ahupua‘a: Pelekunu

Features: stream

Comments: Rises at 2000 ft. elevation, enters Pelekunu Stream at 300 ft.

Manuahi Ridge

Ahupua‘a: Pelekunu

Features: ridge

Comments: Rises from Haupu to Ohialele on W rim of Pelekunu Valley.

Nahiuenta

Ahupua‘a: Kawela

Features: boundary point, *pu‘u*

Comments: BC 57 course 3: “Akau 40 Hikina e holo ana ma ke kualapa a hiki i ka puu i kapaia o Nahiuenta”. From here a trail continued into Pelekunu Valley, while the Makolelau boundary turns seaward. This point is called Kakakawawai (q.v.) on USGS.

Olokui

Ahupua‘a: Wailau

Features: boundary point, *pu‘u*, triangulation station

Comments: On the Wailau/Pelekunu boundary, elev. 4602 ft. "One source referred to Oloku'i as a pu'u kua, a fortress; others credit it as having been a pu'uhonua..." (Summers) See PEM for story. In the legend of Hiiaka, Papalaua and her husband, Olokui, were among the Kikipua band of *mo'o*. (Summers 1971:171)

Onini

Ahupua'a: Pelekunu

Features: *'ili 'āina*

Comments: LCAw 6354 to Keawe: "Ap. 1. Pelekunu ili Onini..." TMK 5907:7. Also LCAw 6367, TMK 5907:9; LCAw 6253, TMK 5907:6.

Papaala Pali

Ahupua'a: Pelekunu

Features: *pali*

Comments: *Pali* at the head of Pelekunu Valley along S and W sides.

Pepeopae

Ahupua'a: Kawela

Features: boundary point, *pu'u*

Comments: Elevation 4350+ ft. on rim of Pelekunu Valley. Course 5 of Kawela/Pelekunu boundary runs "to top of ridge called Pepeopai [sic]"; called Papaala Pali on USGS 1952.

Puu Hoi Ridge

Ahupua'a: Pelekunu

Features: ridge

Comments: Extends mauka from Pu'u Hoi in Pelekunu Valley to base of *pali* under Pu'u Alii.

Puu Hoi

Ahupua'a: Pelekunu

Features: boundary point, *pu'u*

Comments: Elev. 850+ ft. A point on the Kawela/Pelekunu boundary.

Pohakuulaula

Ahupua'a: Wailau

Features: boundary point, *pu'u*

Comments: Elev. 3976 ft. on the ridge between Wailau and Pelekunu valleys.

Pelekunu

Ahupua'a: Pelekunu

Features: *ahupua'a*

Lexicology: pelekunu. PEM: smelly for lack of sunshine.

Pelekunu Bay

Ahupua'a: Pelekunu

Features: bay

Comments: "Pelekunu Landing is on the westerly side of the cove...Vessels have anchored in the cove, which affords some protection from the trade winds, but it is unsurveyed and cannot be recommended." Lexicology: pelekunu. PEM: smelly (for lack of sunshine).

Pelekunu Gulch

Ahupua'a: Manawai (in leeward Moloka'i, along the southeast coast)

Features: stream

Lexicology: pelekunu. PEM: smelly (for lack of sunshine).

Pelekunu Stream

Ahupua'a: Pelekunu

Features: stream

Lexicology: pelekunu. PEM: smelly (for lack of sunshine).

Pilipililau Stream

Ahupua'a: Pelekunu

Features: stream

Comments: Rises at 1750 ft. elevation, joins Kawainui Stream at 400 ft. to form Pelekunu Stream. Written "Pilipilau" in BC 17 (1:60, course 5).

Pohakaunoho Ridge

Ahupua'a: Wailau

Features: ridge

Comments: Pohakaunoho Ridge is the boundary between Wailau and Pelekunu valleys from Kamakou to Kolo Ridge.

Puaahala

Ahupua'a: Puaahala

Features: *ahupua'a*

Comments: Returned by Kaaiawaawa at the Māhele, retained by Aupuni. Frequently written "Puahala". The *lele* of Wawaolepe in Pelekunu Valley (TMK 5908:17) and Kanipuakala (TMK 5908:12) belonged to Puaahala.

Punalei

Ahupua'a: Pelekunu

Features: boundary point, *pu'u*

Comments: Course 5: "following up Pilipilau over the top of hill called Punalei to top of ridge called Pepeopae" between N corner of Kawela and Pu'u Ali'i on the Kawela/Pelekunu boundary.

Puu Alii

Ahupua'a: Kawela

Features: boundary point, *pu'u*

Comments: On the rim of Pelekunu valley; corner of Kalawao County and District with Maui County/Moloka'i District. Elev. 4222 ft.

Uapa

Ahupua'a: Kamalo

Features: boundary point, *pu'u*

Comments: The corner of Kamalō/Kapulei/Pelekunu. Elev. 4850+ft. Spelling uncertain. Written "Mapa" in BC 86, course 7 (2:74). See Kanupulehu.

Umilehi Point

Ahupua'a: Pelekunu

Features: point

Comments: "Point near Pelekunu Bay, north Moloka'i." Same as Umiumilehilehi Point, a corruption of Umeumelehelehe (q.v.).

Citations:

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[IN] Indices of Awards, Land Commission

[LCAw] Land Commission Award

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[RPG] Royal Patent Grant No. ____

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Table 1. Pelekunu Place Names from Recent and Early Maps

USGS (2003)	Monsarrat (1895)	Comments
Moving east to west along the coast		
Umilehi Point	Umeumelehilehi	point
Kaholaiki Bay	Kaholaiki	small bay just east of Pelekunu Bay
Mōkohōla Island	Mokohola	off-shore rock east of Pelekunu Bay
Kāneʻaimoa	Kaneaimoa	northeast point of Pelekunu Bay
Anakaʻiolē	Anakaiole	
Lelekoaʻe	Lelekoai	
	Ananakuli	
Nāninini	Naninini	
Waʻaʻula	Waaula Landing	
Pauʻeono	Paueono	
Mōkōlea Rock	Mokolea	off-shore rock west of Pelekunu Bay (farthest out to sea)
Mokumanu	Mokomana	off-shore rock west of Pelekunu Bay (nearest to shore)
Pahu Point	Laeokapahu	point of land along coast west of Pelekunu Bay
Keawenui	Keawenui	bay west of Pelekunu Bay
Kīpū	Kipu	point

Table 1. (continued)

USGS (2003)	Monsarrat (1895)	Comments
Moving east to west along the coast (continued)		
Hauko‘i	Haukoi	
Pā‘ūonu‘akea	Pauonuakea	off-shore rocks
Kui	Kui	
	Kaaloa	
Kapailoa	Kapailoa	
Anapuhi	Anapuhi	sea cave
Wainēnē	Wainene	
Moving into Pelekunu Valley		
	Taro	
	Kailiili	
	Taro	
	Kapaloa	
Ka‘ili‘ili Stream		
Ka‘ili‘ili Ridge		
Kawaiiki Stream	Kawaiki	small side stream
Wawaeolepe	Wawaeolepe	
	Kanipuakala	
Kīloa	Kiloa	
Kaiamiki	Kaiamiki	
‘Ōhi‘alele	Ohialele	
Kīpapa Ridge	Kipapa	
Pu‘u o Ko‘eke	Puuokoeke	
Papaiki	Papaiki	hill/peak
	Koolani	falls?
Pu‘uhoi	Puu Hoi	
Pu‘uhoi Ridge		
	Lanipuni	
Kaweea	Kaweea	
	Kawaipoko	
	Papaala	
	Papakea	
	Kauleolehuula	
	Launananui	ridge
	Trail	over Kaunuohua from Kamalō to Pelekunu
	Papakea	ridge
Streams		
Pelekunu Stream	Stream	
Kawaipoko		
	Kukuikea Stream	
Kapuhi Stream	Kapuhi	
Kawailena Stream	Kawailena	
Pilipililau Stream	Pilipililau	

Mo'olelo

Literally defined, the word Pelekunu means “smelly for lack of sunshine” (Pukui et al. 1974:183). Being that it is such a tall and narrow valley, the sun is out for only about seven hours a day (Anderson 1982:44). Short days coupled with the windward tendency for rain creates a generally damp condition in Pelekunu. Harriet New elaborates on the origin of the name:

Pelekunu means smelly, because the shell fish there, the *highway* used to creep out from under the big boulders, trying to make it to the top of the boulders before the sun got out, because they like to bask in the sun. They can only creep slowly, so by the time they got to the top of the boulders, the sun had come and gone already. So the shell fish would just drop in the water. But many of them died on top of the boulders. The dead shell fish smelled and that is where Pelekunu got its name, smelly. (Kelly 1988a:1 “Notes from Interview: Harriet New, 1/29/88”)

Marion Kelly gives an alternate possibility:

Another explanation for the name Pelekunu is to relate it to Pele, the goddess of the volcano. The area is said to be sensitive to very light earthquakes that are felt by the inhabitants of the area, thus the name, Pelekunu, “coughing” or “grumbling” Pele. (Kelly 1988a:1)

The Hawaiians named the winds of different places and the name of the wind given for Pelekunu is the Pu‘upilo (Kanepuu 1867a). One of the meanings for *pilo* in Hawaiian is “swampy, foul odor, as of a swamp;” it is also the name of a native shrub whose leaves are bad-smelling when crushed (Pukui 1986:331).

Pu‘upilo is also celebrated in song. *Nā Makani ‘Ehā*, or “The Four Winds” pays tribute to the winds of each of the north shore valleys: The name of the fierce north wind of Hālawā is “Ho‘olua;” the wind of Wailau is “‘Ekepue,” which translates to secretive, or to bend or crouch; the wind of Pelekunu is Pu‘upilo, which connotes a damp scent; and the Kilio‘opu wind blows through Waikolu, swaying the grass in a rhythmic fashion (Martin 1997). The third verse of the song features the Pu‘upilo wind of Pelekunu:

<i>He wahine ‘oe no Pelekunu mai</i>	You are a woman from Pelekunu
<i>He nani maoli no</i>	A true beauty indeed,
<i>Ka heke no ‘oe i ka ‘u ‘ike la</i>	You are the choice in my sight,
<i>He wehi no ku‘u nui kino</i>	An adornment for my whole being,
<i>Ho‘i mai au i ane‘i</i>	I return here
<i>I ka uluwehi o ke Ko‘olau</i>	To the verdure of the windward side,
<i>Me ka lei I ka makani Pu‘upilo.</i>	Like the garland in the Pu‘upilo wind.

(Kamakahi 1980)

Four ‘*ōlelo no ‘eau* for Pelekunu are recorded by Mary Kawena Pukui:

A aloha wale ‘ia ka ho‘i o Kaunuohua, he pu‘u wale no. *Even Kaunuohua, a hill, is loved.* If a hill can be loved, how much more so a human? (Pukui 1983:3)

Ahuwale na pae pu‘u o Hā‘upukele. *The row of Hā‘upukele’s hills are in full view.* Said of anything that is exposed or very obvious. (Pukui 1983:5)

Ka moe kau a Moi, ke kahuna mana o Hā‘upukele. *You sleep like Moi, the powerful kahuna of Hā‘upukele.* Said to one who oversleeps. The *kahuna* Moi, of Hā‘upukele, Molokai, had a long, prophetic dream of misfortune to befall his chief.

The chief paid no attention and kidnapped a chiefess of Hilo. This led to a war with her sons, Niheu and Kana. (Pukui 1983:161)

No Pelekunu mai paha? *From Pelekunu perhaps?* Said of one who is not clean. A play on pelekunu (musty odor). Refers to Pelekunu, Molokai. (Pukui 1983:255)

The Kana legend is probably the most well known of the stories relating to Pelekunu on Molokai with the first printed version of it appearing in the Hawaiian language newspaper Ke Kumu Hawaii in 1836 (Hitchcock 1836c). This was a short telling of the Kana legend and was included in Harvey Rexford Hitchcock's account of a canoe trip he took along the north shore of Molokai, Hitchcock being the first resident missionary on the island. Other versions were recorded by Kanepuu (1867b), Forbes (1882), Thrum (1907:63), Fornander (1916–1917:436), Rice (1923:93), Mokumaia (1927), Reppun (1950), and Pukui et al. (1974:42–43). These various versions are summarized in the following rendition of the legend:

Hina became something of a willing captive to Kapepeekauila when she was abducted by him (Kapepeekauila in the Fornander version and Kape'ekauila in Pukui et al.). Kapepeekauila was the chief of Hā'upu Hill, just west of Pelekunu, and it was there where the two dwelt. Kapepeekauila's chief priest Moi prophesied the impending rescue of Hina by her sons, Kana and Nīheu, but was discounted by Kapepeekauila. When the rescue party arrived a large rock was rolled down the cliff at them, but Kana caught it and halted it in its path by placing a smaller rock as a wedge under it and it is said to be there to this day. Nīheu attempted to rescue his mother but was unsuccessful. Kana had the strange ability to elongate his body and as he stretched up to the top of the hill the hill rose also, as the hill was the back of a turtle. Upwards the two went stretching to the highest heaven until Kana broke off the flippers of the turtle-hill which collapsed it and sent it crashing back down to earth. The rocks which stand along that stretch of coast are said to have been formed thus and are referred to as "The Rocks of Kana." The hill being defeated, Hina was rescued and reunited with her first husband Hakalanileo.

Mokumaia's 1927 Hawaiian version of the Kana story appeared in Ka Nupepa Kuokoa and included some unique details not related in earlier versions:

- Nīheu had a war club by the name, Wawaikalani. "*Lalau aku la oia i kana laau palau o Wawaikalani...*"
- Kahonunuimaeleka was the name of a turtle of Hā'upu. "*O Kahonunuimaeleka ka inoa o Haupū, he honu...*"
- Halehuki is the name of the house of the chief Kapepeekauila of Hā'upu. "*...aole e komo ka makani iloko o ka hale o ke alii, o ia o Halehuki.*"
- Nīheu had twisted hair and its name was Wilikalinoamohalaiekaeka. "*O ia ka wili lauoho o ke poo o Niheu, o Wilikalinoamohalaiekaeka ka inoa...*"
- The canoe that Kana and Nīheu sailed to Hā'upu with belonged to that of Kaumaielieli. "*Ia wa ku ae la o Kana iluna o na waa, o Kaumaielieli ma...*"
- Kana stretched till he reached the height of Lanikuakea which is the distant sky. "*Ma keia oni ana o Kana, ua hiki i Lanikuakea, ka lani lipolipo...*"

The Hawaiians of old were generally skilled in climbing very steep trails like the ones running in and out of Pelekunu and Wailau valleys, while those individuals who climbed the steepest cliffs were celebrated and remembered in story. Fornander tells the tale of one such famous cliff-climber and the cliffs he scaled near Pelekunu:

Kawaaiki was noted for his dexterity in cliff climbing. Kawaaiki was a resident of Molokai, and the cliffs that he climbed in Molokai were those at Pelekunu. These cliffs are very precipitous and very high, measuring about two hundred fathoms from the base to their crest. The top of the cliffs careened outwards, making a curve inwards at the base. Just a little below the summit of the cliffs, there stood a palm tree, and this was the object that allured Kawaaiki to climb that precipice.

During his ascent the sea below was covered with canoes, because the cliffs rose abruptly from the sea. Kawaaiki's hold against the cliffs was made with his chin, his toe-nails and his finger-nails. In this way he ascended till he came to the trunk of the palm tree. Near by where the palm tree was growing was a cave, and in it was the home of a demi-god of olden days, which was Koloea by name. When Kawaaiki reached the mouth of the cave, he held on to it with his chin, his body and limbs hanging down. He then seized hold of the trunk of the palm tree and climbed up. As he landed, in the mau sphere perhaps, he observed that Koloea had the body of a bird with a human head. He took hold of the palm tree, cut it and threw it down. After cutting the palm tree he descended. (Fornander 1919–1920:496)

In the legend of Ai Kanaka, a priest's two sons were killed by the chief of the district (Mapulehu on Moloka'i's southeast coast). The priest went looking for help in revenging their death and was ultimately directed to the cave Anapuhi, along the Pelekunu coastline (Figure 5), where dwelled the shark god Kauhuhu. The cave was watched over by Kauhuhu's two *kahu*, or attendants, named



Figure 5. Anapuhi Cave on the west side of Pelekunu Bay. View is to the south.

Waka and Mo'o. The two warned the priest to stay away or be killed by Kauhuhu when he returned from fishing, but they ended up helping the grief stricken father by hiding him. The priest ultimately enlisted the aid of Kauhuhu who agreed to help impose revenge upon the chief. It is implied that the shark god sent the flood which washed the evil chief and all his people out to sea where they were eaten by sharks (Thrum 1907:186).

Another shark legend relating to the cave Anapuhi was recounted by Anna Duvauchelle Goodhue in the local Moloka'i newspaper Ka Leo o Molokai:

The story of Anapuhi: It was not uncommon among the very early Hawaiians for a shark to be born of perfectly normal parents. Such a shark was born to a couple living at Waialua. This shark was wrapped in ti leaves and taken to the ocean, where it was tenderly cared for. As a result of such tender care the shark child grew rapidly.

Meanwhile, two normal children were born to this couple, but they continued their care of the eldest, going down to the ocean daily before dawn to feed it.

One day the couple expected to be away from home for the whole day, so they gave the two children the responsibility of feeding their brother. Very early the next day the couple set off, satisfied that all would be well at home.

The children however, being left for the first time without supervision were soon so engrossed in play that they forgot their older brother. Just about sunset they suddenly remembered and left their play to hasten to the ocean with his food. The shark, having waited since early morning, was so famished and furious at the delay that he devoured the two children.

When the parents learned the fate of their two children, they immediately sent word to all the island that the shark was not to be fed, but was to starve to death in his punishment for his horrible crime. He had devoured his own flesh and blood! A tabu was then put on all sharks in these Hawaiian waters. All sharks were forbidden to eat of human flesh.

Meanwhile the outcast shark traveled from island to island, seeking food, in vain. He finally returned to Molokai, taking refuge in a huge cave in Pelekunu. This cave belonged to an enormous eel (or *puhi*) which had been out seeking food. When the eel returned and found his cave occupied, he attacked the intruder and a furious battle followed. So huge were the two fighters, they thrashed their way through the solid rock of the cave, breaking clear through to the other side, thus forming another opening to the cave.

Although the shark fought a gallant battle, the eel was the victor. He bound the body of his foe with strong cord and hauled it up along the side of the cliff, where it was left to rot in the hot sun. A streak of dark red dirt remains at this spot today, where the blood of the shark was supposed to have spilled over the cliff.

In Pelekunu today stands the cave "Anapuhi", large enough to admit a fairly large boat, which can enter the mouth of the cave and pass clear and out the other end. And as a result of that old tabu put on all sharks, the old time Hawaiians firmly believe that sharks will never attack a human, and consequently they have no fear of sharks. (Goodhue 1952:2)

This sea cave, located just west of Waiaho‘okalo Valley, is a beautiful thing to experience and was described in detail by the Moloka‘i missionary Harvey Hitchcock in 1836:

[*translated from Hawaiian*] We sailed away from Pelekunu and the magnificence of the cliffs did not decrease. We had not sailed long when we reached three caves inside of the cliff. The ocean waves followed one after the other heading into these aforementioned caves, rolling outside again, causing a roaring sound sort of like the sound of thunder. We sailed and explored until we arrived to the cave, Anapuhi. Indeed, it was a very large cave. From that aforementioned cave emerged a headland that stood high. As we came closer, I became afraid that the mast of the canoe could not enter [into the cave]. However, we entered and stopped. Upon entering we saw that the cave was very long inside. It appeared to be 180 feet in length. When we entered the cave, the place to exit could not be seen. And when we entered, there it was [the exit]! Below us the sea was deep and above us the top of the cave was high. Some areas of the cave were 60 feet, while other areas were less than that. From above freshwater fell down, just like a rain. The inside was so spacious that it was not a problem for four large individuals to sail inside like we did. From one opening of the cave to the opposite opening, the length of the cave appeared to be nearly 240 feet. The surface of the ocean extending to the highest point in the cave was painted [by the light]. The cave was spotted and speckled with colors of red, white, dark grey, greenish-gray, yellow, and black all over the cave. [The colors] were obscure in some places [of the cave]. All the areas above were superior. The cave was covered with the sooty terns. It is a wild bird. They were not happy about our exploration [of] their home. Upon exiting the cave, I thought of the greatness of the divine’s power and God’s intelligence in his creation of this place. We left the cave and sailed away. We saw many strange things [there]. And I have not finished explaining them. (Hitchcock 1836b)

Though the story is about Wailau, the next valley to the east of Pelekunu, the legend of ‘Ai‘ai illustrates the consequence of stream mismanagement and resource abuse. The legend is included here because of its geographic proximity to Pelekunu and the message it conveys regarding the important resources of North Moloka‘i and the care they deserve:

When ‘Ai‘ai landed at Wailau, he saw both sides of the valley covered with men, women, and children engaged in closing up the stream and diverting its water to another course where they could scoop up the ‘o‘opu (goby fish) and ‘opae (shrimp). The water being low, the gourds of some of the people were full from their catch.

‘Ai‘ai noticed their wanton method of fishing, whereby all the ‘o‘opu and ‘opae were caught without any thought of conservation for their propagation, so he called on his parents to take all the fish away. The prayer was granted, for suddenly all the ‘o‘opu and ‘opae disappeared; those in the water went up the stream to a place called Koki, while those in the gourds were turned into lizards which scampered out and ran all over the rocks. The people were much surprised at this change and felt sorely disappointed at the loss of their food supply. Because of his regard for a certain local lad named Kahiwa (“The chosen one”), ‘Ai‘ai revealed to him the place of the ‘opae up the steep cliff of Koki. The youth followed ‘Ai‘ai’s directions and found the ‘o‘opu and ‘opae where they are still found today. This incident established the noted saying of the old people of that land: “Koki-o-Wailau is the ladder of the ‘opae.” The cliff is also known as the “Pali of Kahiwa.” (Manu 2006)

During the time that Kualii was the ruling chief of O'ahu a conflict arose on Molokai over resources:

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 was in Hilo when news of this trouble was brought to him and he set out for Molokai where he ultimately met one of the chiefs of Kekaha, Paepae. Kualii agreed to help the leeward Molokai chiefs and they all set out for Mo'omomi, some by land and some by canoe. From there they all went on to Kalaupapa by canoe where the battle was to be fought. This is Fornander's account of the windward Molokai battles which culminated off of Pelekunu with the defeat of the Ko'olau chiefs:

When the chiefs of Koolau heard that the war was to be carried into Kalaupapa, the war canoes were put out from Halawa and from all the Koolau side to go to battle. But Kualii and his chief warriors, Maheleana and Malanaihaehae, with two other warriors had already encountered the chiefs residing at Kalaupapa and had defeated these chiefs. But other chiefs of Koolau and Kona with their men arrived soon after this who were prepared to continue the battle against the chiefs of Kekaha. In this battle Paepae was very conspicuous both in strength and bravery, so much so that he and his force surpassed the chief warriors of Kualii. When Kualii and his followers were victorious over all the chiefs of Molokai all the lands on the Koolau side came into Paepae's possession. This victory was not, however, gained through the use of the war clubs, but through the use of Kualii's stone axe named Haulanuiakea. Following is the story of the destruction of the enemy by Kualii with the blade of the axe.

While Kualii and his followers were floating in their canoes over the sand bar at Kalaupapa the soldiers from Koolau swam out to the canoes of Kualii with the intention of capturing them; there were some forties in number. When they got to the canoes they took hold of them and lifted them onto their shoulders. While this was being done Kualii rose with his axe in hand and swung it along one side of the canoes killing those on that side, which caused the canoes to lean toward that side as the canoes were then on the shoulders of the men. When Malanaihaehae saw that the people on one side of the canoes were all slain, he rose and reached for the axe which was being held in Kualii's hand and swung it along the other side of the canoes, which slew all the people on that side; and the canoes again fell on even keel in the sea and floated as before.

Not very long after this some more of the enemy came along, equal in number to those that had been slain, and again lifted up the canoes of Kualii just as the others had done, without any signs of fear, although the others were floating around dead. Again the axe was used with deadly effect and again Kualii and his followers were victorious by the use of the blade of Haulanuiakea. This was kept up until the whole army was slain.

At the final battle which was fought at Pelekunu, Kualii left the fighting to Paepae and Malanaihaehae. Again Paepae showed his quality by routing the whole army. After this great slaughter at Pelekunu, Paepae stood up in the canoe and spoke to the

people in a boastful manner saying: "You are all slain by the war club of Kualii." At these words the people were for the first time made aware of the fact that it was Kualii that had killed their men. The chiefs of Koolau then gave up to Kualii the whole of Molokai.

...After Kualii had made a new division of the lands, he then left Paepae and Manau his wife in charge of the island of Molokai subject to his further pleasure. Kualii then returned to Oahu and went to live in Kailua, Koolaupoko, in his palace called Kalanihale. (Fornander 1916–1917)

Excursions by the people of Pelekunu out of the valley to better fishing grounds to the west as far as Mo‘omomi continued into historic times, though without the conflict of earlier forays:

Older Hawaiians, formerly dwellers in the deep gorge of Pelekunu Valley where no inhabitants can be found today, still tell how a summer migration usually occurred to help out the meager food supply and to see distant neighbors, as well as to be on the move. After putting up bundles of paiai, or hard poi, children and all would take off in canoes to the good fishing grounds and drying beaches of Kalawao or Kalaupapa, and often much farther westward to the white sands of Moomomi across the rolling plains of Kaiolohia. Here they would spend busy, profitable weeks laying in provisions against winter months when Pelekunu would be shut out from the rest of the world by high winds and towering surf.

Mrs. Jennie Wilson, wife of Honolulu’s present mayor, 1948, once spent several years in Pelekunu Valey and gives animated accounts of these summer excursions. (Damon 1948:27)

About the year 1738, according to Kamakau, the ruling chief of O‘ahu, Pele-io-holani, helped the Maui chief Ka-uhi defend Maui against the invasion by Alapa‘i from Hawai‘i island. “At the end of the war Kamehameha-nui became ruling chief of Maui. Pele-io-holani retired to Ko‘olau on Molokai with his adviser Na-‘ili and his chiefs and fighting men” (Kamakau 1992:75). While Kamakau does not say if they settled in Pelekunu, Wailau, or both, it is interesting to note that the O‘ahu chief and his men retired to windward Moloka‘i.

According to several accounts there is a lava tube that runs from Kamalo on the leeward side of Moloka‘i, through the island northward and comes out somewhere in Pelekunu. George Cooke, who was the Moloka‘i Ranch manager for most of the first part of the Twentieth Century and was a collector of Hawaiian stories, wrote the following account regarding this lava tube:

In the land of Kamalo (not on ranch property), it is said that there is a lava tube going through the island from Kamalo gulch to Pelekunu. The story is that it was used in the very early days by the Chief of the island, who communicated by runners between the leeward and windward sides of the island. I am told that Mrs. Kuahulu, of Pelekunu, is the only person living who knows the location of this tube. All attempts to have her reveal the location have failed. In the highlands of Kawela, “Toots” Minvielle, who assisted Hugh Howell in surveying our Kawela intake, discovered a lava tube between the hill Lehuula and the edge of Pelekunu gulch. This may have been the legendary tube between the leeward and windward sides of the island. (Cooke 1949:100)

Harriet Ne recorded a more romantic account of this lava tube:

This tale was told to me by Akoni Keaka, who heard it from his mother when he was young. She lived in Pelekunu with her family and Akoni, her lover, lived in Kamalo.

When the weather was bad, he used to walk the Kamalo Trail to Pelekunu to court her. However, when the weather was fair, he would go over to Pelekunu from Halawa by canoe.

On one trip, he paddled to Pelekunu to visit her but could not return home. The ocean was too rough to go by canoe and the trail had been washed out by the rain. But he had to go home, for he had promised to help his father with the fishpond. He was so determined to get back to Kamalo that he made a desperate decision. Many tales were told of a tunnel between Pelekunu and Kamalo. People were afraid of it and its mystery, and its exact location had been lost.

"I will walk the tunnel trail," he announced.

His beloved pleaded with him not to go, but his resolution did not waver. Thus, she did her part by going to every family to ask if anyone knew where the tunnel entrance was. Kaleihoolau, a kama'aina, at last said, "Yes, I know where it is, but I do not know whether it is still in use. If you are determined, I will show you where it is."

Akoni, followed by his love, went to the northeastern part of the valley, and there on the side of the cliff they saw a cave. "That is the entrance to the tunnel," Kaleihoolau told them.

Akoni kissed his love aloha and entered the cave.

For the first 250 feet, light gleamed in from the entrance, dimmer, dimmer, and then sheer darkness. He lit his torch and slowly groped his way through the tunnel. He walked for hours.

He began to feel dizzy and nauseated, so he sat down to rest. As he rested, he realized that he was having difficulty in breathing. He knew that he had to get air, so he lurched to his feet and staggered on, on and on, how long he could not tell. He knew that the torch was burning up the oxygen in the tunnel, but the thought of blowing it out and going forward in the dark was a nightmare to him.

Finally, he saw a glimmer of light ahead. Quickly he blew out his torch and kept moving toward the light. He stumbled often and fell several times, but he moved on. The light grew brighter, and the fresh air blowing into the cave gave him the vigor to move faster. When he came to the exit, he stumbled through and leaned, panting, against the rocks, grateful to be alive and able to think at last about what it might mean that the tunnel was there and could still be used.

Turning again to the cave, he cried, "Mahalo," thanking whatever spirit had guided him through the tunnel.

As he moved into the warm sunlight, he realized that he was on the west end of his own property just south of Ioli Gulch. His parents were astonished to see him.

His father said, "I have been watching the ocean to see you paddling your canoe, but I had given up hope that you could come today. How is it that you come now and from this direction?"

With great excitement Akoni cried, "There is a tunnel to Pelekunu, and it comes out on our property. Now I can go to Pelekunu through the tunnel whenever I wish." (Ne 1992)

In sum, *mo'olelo* offer intimate details of information and events that transpired in Pelekunu. From the Pu'upilo wind, to the epic battle of Kualī'i, to a love story and a lava tube, Pelekunu's vibrant past comes alive with the recounting of these oral traditions.

Traditional Land Use

The windward valleys of the Hawaiian islands provided the early Polynesian settlers with the environmental conditions they needed to cultivate the crops that they brought with them from their homeland, including taro, bananas, and breadfruit, among others (Kirch 1985:31). Pelekunu, with its perennial stream and open valley floor, is the type of location that these early settlers could have exploited, and as such Pelekunu may have been occupied relatively early in the overall settlement sequence. However, two features of Pelekunu make it less attractive than the neighboring Wailau and Hālawā valleys. One is that Pelekunu exhibits seasonally large surf which prevents ocean access for about half the year, especially as compared with Hālawā Valley not far down the coast. Also, Pelekunu is a smaller valley than both Wailau and Hālawā and would not have provided as much easily accessed agricultural land.

At what point Pelekunu was settled cannot be estimated at this time, but because there has been essentially no disturbance to the landscape of the coastal valley, there remains an excellent opportunity to investigate that question archaeologically. Very early settlement sites have been studied in Hālawā Valley a few kilometers to the east (Kirch and Kelly 1975), and relatively early radiocarbon dates have been obtained from agricultural terraces in neighboring Wailau Valley (McElroy 2007a, 2007b).

Pelekunu is an unusual *ahupua'a* for several reasons. Within the Pelekunu *ahupua'a* are three *lele* that belong to *ahupua'a* on the other side of the island in the Kona District. Another unusual feature is that the *ahupua'a* of Kawela actually extends up and over the mountains at the back of Pelekunu and runs into the valley. Additionally, the *ahupua'a* of Pelekunu includes not only most of the valley itself (less the extension of Kawela at the back and the *lele* within), but also the land of Honoka'upu to the west as well as the small valley of Waiaho'okalo just beyond.

Pelekunu was extensively terraced for irrigated wetland agriculture:

The material remains connected with planting, the taro patch walls, show that these valleys were well populated in the old days. Every possible square yard was utilized for growing taro as the patches go nearly to the beach and even up the small ravines which cut the sides of the valleys. (Phelps 1937:41)

Handy goes into a little more detail regarding the terraces in Pelekunu:

Pelekunu is a picturesque deep valley, the seaward lowlands and lower valley slopes of which are corrugated with compact terraces, now unused. Here and at Wailau there is said to be high terracing of valley sides comparable to that on the Napali coast of Kauai. (Handy 1972:516)

The testimony given in support of various Land Commission Awards in Pelekunu details various aspects and classes of land use including house lots, taro lands, *kula* lands, areas for growing *olonā*, and places where *hala* was growing.

Ritual or religious sites were also common in Pelekunu, as elsewhere in Hawai'i. When Stokes conducted his archaeological survey of Moloka'i he recorded several *heiau*, a *pu'uhonua*, and a shrine with an *'o'opu* god-stone.

Historic Period Land Use

This section includes a brief overview of Māhele land tenure and how it relates to Pelekunu, as well as an historical narrative, which incorporates written accounts, maps, and photographs of the valley.

Māhele Land Tenure

In traditional Hawaiian culture, there was a reciprocal relationship between the farmer-tenant and the land which embodied a deeply ingrained cultural understanding that if you cared for the land, then the land cared for you. This concept is reflected in the Hāloa stories and traditions. The chiefly class had political control of the land and, perhaps more accurately, it was the chiefs who had ultimate control of the *resources* of the land.

In the late 1840s and early 1850s the institution of private property rights was introduced and the land was essentially divided up between the Government, the chiefs, and the common people. The people living in Pelekunu during this time period submitted claims for the land they were working by describing what the land was used for, what the property boundaries were, how the present tenant obtained the land, and who the associated *konohiki*, or lesser chiefs of the district, were.

While the term Māhele most properly refers to the Great Māhele in 1848 where King Kamehameha III along with 252 of his chiefs, or *konohiki*, divided up the lands of the islands, it has generally come to apply to the whole process in which fee simple title was granted to the people. About 10,000 *maka‘āinana*, or common farmers, ultimately received land which amounted to a total of only about one percent of all the lands of the kingdom. The lands received by the common people were house lots and land actually being cultivated even though in the past these same people had always maintained gathering rights *mauka–makai*, that is from the mountain to the sea, within their traditional land unit (*ahupua‘a*). In Pelekunu, no fewer than 42 individuals presented claims for land to the Land Commission. These individuals each presented a letter to the Land Commission describing their claim which was transcribed and became part of the “Native Register.” Patrick Kirch and Marshall Sahlins recognized that the letters “usually follow the same formula, which was more or less standard throughout the Islands. Politely addressing the honorable land commissioners, the landholder would list each of his or her pieces (*apana*) by name, type (according to natural characteristics or use), and boundaries” (Kirch and Sahlins 1992:9). This common format was followed in Pelekunu as well.

The “Native Testimony” and “Foreign Testimony” is evidence of the various claims given by witnesses recorded in Hawaiian (Native Testimony) and English (Foreign Testimony), though in practice the procedure varied. The land is described and the claim verified by the witness.

Time constraints prevented a thorough analysis of all the Pelekunu claims, though valuable information regarding land use, land tenure, and agricultural practices was evident during the transcription process. In Pelekunu, it appears that 44 claims to land were submitted to the Land Commission by 42 individuals (Table 2). Of these 40 were awarded and at least 35 Royal Patents were obtained on these awards whereby the claimant paid a commutation fee (usually one-fourth to one-third the value of the unimproved land at the time) and the Government relinquished all of its rights or interests in the claim. There was apparently some confusion with one Keawe’s claim. He was awarded one LCA for three separate parcels (LCA 6354) and subsequently three separate Royal Patents (RP 2969, 4652 and 5058). It appears that another individual named Keawe received LCA 6374 in Honokaupu. A complete accounting of all claims is provided in Appendix A, although this does not include LCA 6521 by Kahookano, which was not awarded. No testimony could be found for this claim.

Table 2. Summary of Māhele Data

Claimant	LCA #	Awarded	RP #
Kapuaipoopoo	5575	yes	7262
Keawe	6354	yes	2969
Keawe	6354	yes	4652
Keawe	6354	yes	5058
Kekua	6355	yes	4240
Kalua	6355-B	yes	3723
Kaleo	6357	yes	none listed
Kawelo	6358	yes	6294
Keawe	6359	no	n/a
Kauhiakanamu	6360	yes	4175
Kahaleki	6361	yes	5063
Kahalekapu	6362	yes	6282
Kailiala	6363	yes	4166
Kiau	6364	yes	4176
Kahuna	6365	yes	2435
Kuku	6366	yes	2330
Kaiwipilia	6367	yes	6290
Kahawai	6368	yes	6282
Kailimeau	6369	no	n/a
Kaawa	6370	yes	6983
Kaopua	6371	yes	4158
Kauhainalu	6372/6253	yes	none listed
Hunakai	6373	yes	4730
Keawe	6374/6253	yes	none listed
Kahapuu	6375	yes	6274
Kaunuku	6376	no	n/a
Aiai	6511	yes	none listed
Waipio	6515	yes	6217
Kahookano	6521	no	8154?
Pou	6555	yes	6273
Pihi	6556	yes	5549
Kaleo	6557-B	yes	none listed
Nika	6627	yes	6043
Niu	6628	yes	6263
Uenaole	6648	yes	4239
Uewai	6649	yes	4280
Ua	6650	yes	5443
Makaholo	6664	yes	6312, 6405
Mahoe	6658	yes	none listed
Mahi	6665	yes	8134
Lokomaikai	6689	yes	6023
Lolo	6690	yes	6265
Ieiea	6702	yes	2350

Historical Narrative

The earliest first-hand account of Pelekunu appeared in the newspaper *Ke Kumu Hawaii* and was written in Hawaiian by Harvey Rexford Hitchcock, a missionary stationed at Kalua‘aha on the opposite side of the island. In the summer of 1836 he ventured by canoe along the north shore of Moloka‘i and made a stop in Pelekunu, staying there about a week:

[translated from Hawaiian] When we sailed the magnificent things increased. The cliffs we saw afterwards were not cliffs, they were merely hills. However, the cliffs near Pelekunu are indeed true cliffs. Their summits disappeared into the clouds. We sailed until we reached the headland of Pelekunu. When that side of the headland was found by us, there was a sight of a cliff as it was a thing quickly growing at that time to nearly 3000 feet. It stood straight up, some places were shaded. The entire cliff from top to bottom was stone and there was not even a little bit growing on it. Here’s the name of this aforementioned cliff, Kaakuakaapohaku. When I looked above, I was frightened by the great height. Therefore, I urged the return lest the large rocks roll and kill us. And when that place was passed and came to anchorage in Pelekunu. The anchors were thrown into the sea. I climbed aboard a small canoe and landed on shore. However, I almost died from the huge waves of that said place. The people from there were shocked when they saw us. Greetings were given and hands were shaken. We entered the schoolhouse. It was a beautiful building and was not dirty. There was no canoe inside, no net, no calabash, no stove, the sleeping mats were spread out. The young scholars were organized. There were 50 of them perhaps with 150 adults. I spoke the word of God to them. They all gazed carefully and I greeted them. They did not think of height of the cliff that they frequently ascended and descended to Kaluaaha during the week. At the week’s end, we returned towards the ocean escorted by the commoners. Lots of waves broke the canoe and it was nearly swamped. I thought that it would be better to board again on the large canoe not much time passed and time for Lakalo and company to board the hallow of the front of the canoe. The prow of the canoe stood straight above majority of the waves and fell down below into the sea and they did not die, floated again. (Hitchcock 1836a)

Periodically, members of the different congregations around the island would journey to the missionary church at Kalua‘aha on the southeast coast of Moloka‘i for a *hō‘ike*, or “show, or exhibit” (Pukui and Elbert 1986). At one such *hō‘ike* in 1838, 45 people made the trip from Pelekunu to the church at Kalua‘aha and the results of the *hō‘ike* were listed in the Hawaiian language newspaper *Ke Kumu Hawaii*: “20 men came and 25 women, 8 people could read and 11 could read well, 19 people could add to four numbers, and 5 people were improved” (Mana 1838).

It seems that at other times people from Pelekunu would make their way to Kalaupapa for church services. In August of 1839, when Harvey Rexford Hitchcock visited Kalaupapa during another tour of the island, he wrote that a “part of the people who compose the congregation at Kalaupapa live in a valley so deep that there is no getting to meeting except by sea, which is often so bad that they dare not attempt it. Pelekunu is this valley” (Damon 1948:50–51). According to the same account, Hitchcock had just sent a man and his wife to Pelekunu as missionaries, though he doesn’t say who they were (Damon 1948:51).

An 1846 untitled and unsigned newspaper article in *Ka Nonanona* listed the achievements of the students from the various schools on Moloka‘i, including Pelekunu. In Pelekunu there was one teacher and 56 students, 21 of the students could do simple math, 15 could do mental arithmetic, 15 could read and 8 could write (Ka Nonanona 1846).

The 1848 report of the missionary station at Kalua‘aha, on Moloka‘i’s southeast shore, lists meeting houses built during the previous year, including one at Pelekunu. In general, these meeting

houses were described as “permanent and commodious” (American Board of Commissioners for Foreign Missions [ABCFM] 1937:25). It was reported that in Pelekunu, more so than in Wailau, the “word of god has seemed to take root and to flourish like the vegetation of nature in their fruitful valley” (ABCFM 1937:29). The same report gives the population of Pelekunu as roughly 100 people, with about 40 of them being “members of the church” (ABCFM 1937:29).

In the “Report of Kaluaaha 1848–9” more detail is given regarding the structures, as well as the missionary’s opinion of the valley and condition of the inhabitants:

They have been remarkably alive & self-denying in erecting large and pleasant places of worship. 3 of these have been dedicated since Gen. Meeting. One of them is 60 feet by thirty—stone laid up in mud-mortar, plastered & whitewashed; with substantial roof pannel [*sic*] doors, glass windows & fine clean mats. The whole of this was done by their own labor & expense, with the exception of a few dollars & now it is delightful to meet with them & see how they enjoy the fruits of their labors. In Pelekuna [*sic*] & Wailau, two deep dismal vallies [*sic*] with only about 100 or 150 inhabitants each, by dint of hard labor they have each a house of the same kind, but of less size & the cleanliness & pleasantness of these sanctuaries of God, compared the miserable habitations of the people, allure many to public worship who otherwise would probably not attend. (ABCFM 1937:43)

The French naturalist Jules Remy visited Pelekunu in the summer of 1854. Remy wrote briefly of his explorations of the valley:

After the rain let up, I went on past rich taro patches to the lowest part of the valley where I had the pleasurable experience of collecting several rupestrian plants as precious as they are difficult to find: *Kadua* [*Hedyotis*], *Labordia*, *Peperomia*, *Clermontia*, *Lobelia*, *Scaevola*, *Sapota* [*Pouteria*], *Lysimachia*, *Cyrtandra*, *Plantago* of the ligneous type, *Gunnera*, aka ‘aka ‘a [‘aka ‘aka ‘awa] (only the leaves), etc., etc. (Remy 1893)

Remy reported that “everywhere the inhabitants were busy making baskets of *ki* leaves [*kī*, or *ti*]...” The baskets were used to hold and carry *pa ‘i ‘ai*, or steamed and pounded taro which was taken as far as Maui, presumably for bartering or sale. That night Remy was served roast pig, along with fish and *poi* (Remy 1893).

In 1856 there was one horse belonging to Kahalekii being taxed in Pelekunu. The following year, 1857, three horses belonging to Makaholo, Kahaleki[i], and Kahalekapu were reported and taxed. Six horses and 14 dogs were recorded in tax records for 1858, and between 1860 and 1870 the number of horses reported for purposes of taxation in Pelekunu ranged from a low of 16 in 1865 to a high of 27 in 1867, but never less than 24 between 1866 and 1870 (Kelly 1988b:25). Interestingly, the names of these individuals—Kahalekii, Makaholo, and Kahalekapu—appear in the records of the Land Commission and were ultimately granted Royal Patents in Pelekunu (Hawaii Commission of Public Lands 1929).

It was reported in the September 22, 1866 issue of *Ka Nupepa Kuokoa*, that 17 year-old Pelekunu native J. Puhene had gone to Pierce City in the Idaho Territory (at that time Idaho was not yet a state) (1866:3). Ten years later it was reported in the same newspaper that John Puhene, originally from Pelekunu, had died in the Idaho Territory:

[translated from *Hawaiian*] John Puhene has died—From the letter of G.B. Kahinano of Moose City, Idaho Territory of the 19th day of April. It was known that the person to whom the name belongs to above has died. Pelekunu, Molokai was his birthplace.

He was caught in the cold because of the long road that he was surrounding by in the silver mines when returning home. (Ka Nupepa Kuokoa 1876b:2)

Ka Nupepa Kuokoa also reported that on July 28, 1866 two women from Pelekunu—Pihuhu and Kaheewahine—were sent to Kalawao as leprosy patients (Ka Nupepa Kuokoa 1868:4).

Sometime in the 1870s, the Catholic priest Father Damien became friends with a Pelekunu native by the name of Joseph Manu, one of about a half-dozen Catholics living in the valley at that time. During a visit to Pelekunu, Father Damien held mass in Manu's house with his son serving as altar boy since there was no Catholic church in the valley (Schoofs 1978:351).

In 1887 and 1888 there were four people registered to vote in Pelekunu: Kaaikike (age 26) who was born in Kāneʻohe but was a farmer in Pelekunu, Kahimalani (age 28), Kamaewaewa (age 25), and Akoni Kuhele (age 32) who were all farmers born on Molokaʻi (Kelly 1988b:26).

An 1895 map (Monsarrat 1895) depicts place names, the Land Commission Award to Kapuaipoopoo, and locations that were planted in taro (Figure 6).

A total of 18 people from Pelekunu signed the Petition Against Annexation that was sent to President McKinley and the Senate of the United States in 1897 “earnestly protesting against the annexation of the said Hawaiian Islands to the said United States of America in any shape or form.” Hookano (age 34), Solomon Kawaihoa (age 33), Akoni Keaka (age 50), P. Nauka (age 40), Joseph Makalei (age 15), Kalima (age 40), Kahihikolo (age 25), Kaimahi (age 70), Naeole (age 15), D. Hai (age 62), W. Himeni (age 64), Kuahulu (age 28), Konahao (age 33), Joseph Kahai (age 20), David (age 18), Nakuina (age 14), and Keke (age 14) all signed in their own handwriting on September 11, 1897 (Minton 1998).

In 1898, Johnny Wilson began to seriously investigate the possibility of growing rice in Pelekunu and even building a mill in the valley (Krauss 1994:64–65). Johnny Wilson's uncle, George Townsend, introduced him to Pelekunu when he was young since George Townsend's Hawaiian wife, Luukia, lived in Pelekunu and he went there to visit her as often as he could and he often brought Johnny along with him. Johnny loved the valley and turned his interest there in later life, first investigating rice growing, then taro cultivation, and eventually building a home there. It was during the time that he was investigating rice and taro agriculture in the valley that he constructed the first landing at Waʻaʻula consisting of a derrick with a boom that extended out over the ocean for raising and lowering items to and from a boat below (Krauss 1994:66).

Johnny Wilson brought Jennie Kini Kapahu to Pelekunu to live in 1902. The entry in Johnny's diary for Tuesday, April 8, 1902, reads, “Arrived Pelekunu & occupied Koehana's house.” Auntie Harriet [Ne] said it was half cliff cave, a dugout extended by boards (Krauss 1994:84). According to Bob Krauss, Kini was “one of Hawaiʻi's premier hula dancers” (1994:84) and not used to country life:

Auntie Harriet [Ne] said the Hawaiians in the valley wondered how long Kini would stick it out.

This seems a fair question. Kini had just come from the bright lights of vaudeville theaters. She had dined in restaurants, bathed in bathtubs, snapped on electric lights at the flick of a switch, relieved herself in commodes that flushed. None of these conveniences existed in Pelekunu Valley. Few places in Hawaii were more primitive. (Krauss 1994:84)

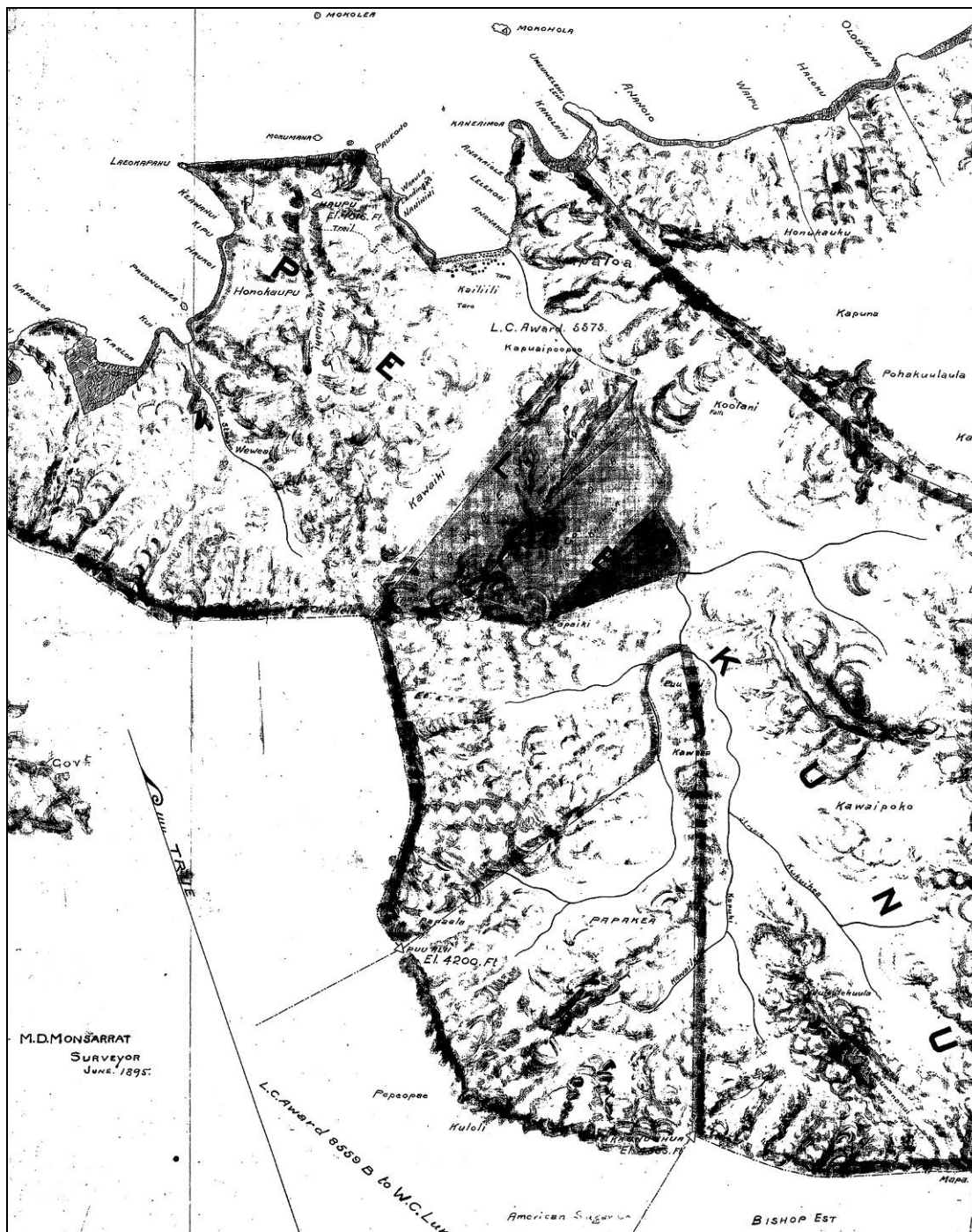


Figure 6. Pelekunu Valley at the turn of the century (Monsarrat 1895). Note place names, Land Commission Award, and locations marked “taro”.

In the beginning Johnny and Kini lived at the shore, but sometime after the 1903 tsunami Johnny built Kini a house farther back in the valley. The location of their new house farther inland agrees with the location of the house site described by Phelps (n.d.:15) and in Summers (1971:182) so the possibility exists that the site is, indeed, Johnny and Kini's Pelekunu house described here:

At least, we know he built such a house after the tidal wave. It stood on a rock foundation overlooking a stream and facing a waterfall. From the sea, the white house peeked out through the tropical foliage of the valley. ... Later, Johnny bought Kini a piano, the only one in Pelekunu, and it stood in the place of honor in their house. (Krauss 1994:87)

Kini did stick it out for quite a while. She helped teach the children in Pelekunu, was the postmistress in the valley, and ran their taro operation while Johnny was away. Eventually, however, Kini did leave the valley:

In Pelekunu in the summer of 1914, Kini finally got tired of the rain. She staged a one-woman mutiny and moved to a drier place on Moloka'i at Kamalō, where Johnny had a cattle ranch. Johnny found out about it when the steamer carrying supplies to Nāhiku arrived late at his construction camp. The captain presented Johnny with a note from his wife. She had commandeered the vessel at Pelekunu and loaded it with chickens, pigs, and household furniture, including the piano. (Krauss 1994:137)

In 1903 F.W. McKinney, "Searcher of Records," made a compilation detailing chain of title for 37 *kuleana* in Pelekunu spanning a period from 1852 through 1903. This document is located in the archives of the Bernice Pauahi Bishop Museum and is in a very fragile state making a thorough examination difficult. However, after reviewing this record, no reason could be found as to why the compilation had been made.

A strange sickness which claimed several lives in Pelekunu in March of 1905 was thought by some in Pelekunu to be the work of *kahuna* (Pacific Commercial Advertiser 1905a:1, 1905b:1, 1905c:1; The Hawaiian Star 1905:1).

Such a mortality rate in a village containing but fifteen huts was depopulating the place and the survivors were frightened into believing that the dread power of kahunas was being exercised over them. In fact, in the delirium of one of the boys, now dead, he "conversed" with a kahuna, giving his name, and he showed, unmistakably, that the imprint of the old Hawaiian superstition was strong upon his mind. (Pacific Commercial Advertiser 1905b:1)

People were still living in the valley in 1909, as evidenced by photographs taken during a site visit by Bernice P. Bishop Museum archaeologist J.F.G. Stokes (1909) (Figure 7 to Figure 9).

Harriet Ne, in an interview with Marion Kelly, described how the people of Pelekunu used to catch eels in the cave called Anapuhi. She detailed how the eels were attracted and brought to the surface with a type of urchin called *hā'uke'uke*. The urchin was smashed and used as a chum, a bamboo pole was shoved into the mouth of the eel when it came up to eat the chum, and the eel was then flipped up onto the shore. She mentioned several ways of preparing the eel for eating (Kelly 1988a:1 of "Notes from Interview: Harriet Ne, 1/29/88").

Harriet Ne noted that the people who came from Kalaupapa to attend Sunday school in Pelekunu brought watercress with them. The watercress was planted by the waterfalls in the valley and went wild (Kelly 1988a:2 of "Notes from Interview: Harriet Ne, 1/29/88").



Figure 7. Pelekunu Village, ca. 1909. View is to the west (Stokes 1909, courtesy of the Bernice P. Bishop Museum).



Figure 8. Pelekunu residents, ca. 1909 (Stokes 1909, courtesy of the Bernice P. Bishop Museum).

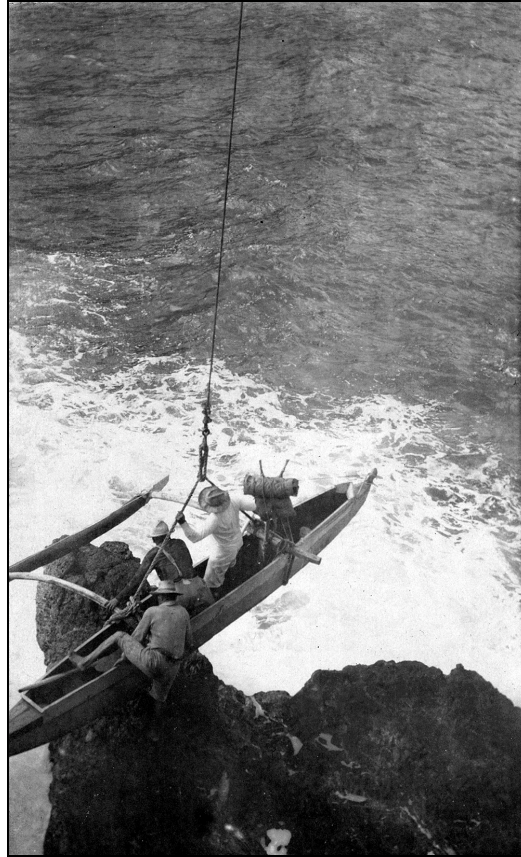


Figure 9. Canoe landing at Pelekunu, ca. 1909 (Stokes 1909, courtesy of the Bernice P. Bishop Museum). This is the old Wa'aula Landing on the west side of Pelekunu Bay.

There is a lime called a Pelekunu lime that is sweet smelling and very green. They grew right there in the valley. There might be some still growing there. ... We had a lot of watercress. We could always depend on taro leaves; and we had tomatoes growing wild. Everyone planted their own green onions.

We didn't have many fruits because mountain apples don't grow in the valley. There were lots of guavas and people got some papayas and planted them. But they didn't acquire a taste for papayas. They loved the bananas, the cooking bananas growing in the valley. They were known as *popo'ulu* (Kelly 1988a:2 of "Notes from Interview: Harriet Ne, 1/29/88").

Kō, or sugar cane, was brought to Pelekunu from Maui by Harriet Ne's grandmother. This was a medicinal sugar cane variety that was mixed with herbs, but it was also served as a treat when the juice was pounded out and poured over taro (Kelly 1988a:2 of "Notes from Interview: Harriet Ne, 1/29/88").

Harriet Ne's grandmother, Lu'ukia Holau, was in charge of the valley when the chief was absent. The chief's name was Keko'olau, and at that time (1916–1920) there were only eight families living in Pelekunu. The families all took turns making the weekly *poi* (Kelly 1988a:2, 10 of "Notes from Interview: Harriet Ne, 1/29/88").

According to Harriet Ne, a man from Kaua'i provided the Naki family with a boat and nets with the agreement that all the fish caught be sold to him. He in turn sold the fish in Honolulu and took

the money to pay for the boat. When winter came and the ocean got rough no fish could be caught for three months, so the Naki family could not pay for the boat. The Kaua'i man not only took the boat away, but their land as well. "So because he had the land, he brought goats over and let them eat up the grass" (Kelly 1988a:4 of "Notes from Interview: Harriet Ne, 1/29/88").

In the November 1916 issue of the Mid-Pacific magazine, Kenneth Emory wrote of a trip he made to Pelekunu. He described the nine houses that made up the village as "rather dilapidated, old-fashioned and crudely built..."

Along the front of the village and a little back from the wide stony beach, an ancient stone wall ran, and here the natives in groups were fast gathering to meet us. To the rear of the village and squeezed into the narrow valley far back, were taro patches, rudely cultivated, and almost neglected. Not a tree worthy of the name stood about the dwellings. (Emory 1916:446)

Emory went on to say that the villagers in Pelekunu were "dressed in the very simplest way, but were clean. Their manners and actions showed them shy, but their faces were always wreathed in smiles, and they stood ever ready to lend a hand" (1916:446). Emory continued describing the village, the valley, the lifestyle, and the people:

There were no roads, stores, shops, or any of those comforts (or discomforts) that we are accustomed to associate with the word "town" or "village"—only houses and people with the bare comforts of civilization, such as kerosene lamps, tin and iron ware, matches, etc. though these people had just enough to keep them alive, everything of their's that we could use was our's while we stayed there. The little school house was our's for the night, and they brought us poi, dried fish, and felt hurt when we most emphatically refused one of their few hogs, the most highly prized of their possessions.

Our life that night and the next day was one chain of interesting incidents, from our camp-fire dinner in the school house, where we had to hold our plates high to keep off an impudent chicken, a rascal of a puppy, or a scrawny cat; to a trip into the valley, where we found miles and miles of huge stone terraces, witnesses of a once thriving population that must have run into the thousands. (Emory 1916:446)

In 1917 John Wilson contracted Kim Ye Song, of Honolulu, to go to Pelekunu to grow taro on John's lands in the valley. Kim Ye Song wrote in a contractual letter to John Wilson:

Confirming our verbal agreement, I hereby agree to go to Pelekunu, Molokai, within a week for the purpose of planting taro on your land or land controlled by you for a term of three (3) years or two crops.

I further agree to supply all labor free of cost to you during the term of our agreement for the cultivation of taro at Pelekunu. If given the opportunity to plant on your lands, I will use the best methods or will care for all taro planted under my control in a manner fully satisfactory to you or your representative. Will see that the taro is kept well supplied with water at all times and also well weeded. (Ye Song 1917)

In their agreement Wilson was to supply not more than 20 acres, all of the tools needed, at least two mules or horses "for the carrying of taro to the landing," \$5 per month per man for food, as well as \$1 a man per day when outside help was needed. Wilson agreed to give Ye Song half of all proceeds from the sale of the taro. In accepting Ye Song's offer John Wilson wrote back:

I accept the above terms on this 4th day of May, 1917, and reserve the right to have you removed from the land should you not plant and care for the taro in a

workmanlike manner. That is, the land must be cultivated in the usual manner as practised [*sic*] in Pelekunu and any of the Koolau's of Molokai. All I desire of you to do, is to be industrious and get as much as you can get out of the land. [signed] John H. Wilson. (Ye Song 1917)

Around 1918, Tahitians came on a double-hulled canoe and settled in Pelekunu:

The Tahitians landed and they wanted to stay in the valley. The chief told them no, because they didn't want to mix the Hawaiians with the Tahitians. But he said they could stay on the other side of the river, which is a narrow strip... They were confined between the river and the ridge, just in that one spot. (Kelly 1988a:10 of "Notes from Interview: Harriet Ne, 1/29/88")

A legal notice titled "E Nana Mai I Keia" ran in the Hawaiian language newspaper Ka Nupepa Kuokoa in 1924 inviting people to leave their Pelekunu land claim to Mrs. Leialoha Whaley [*translated from Hawaiian*]:

Should Pay Attention To This

All the people are invited who have claim inside of the Land Association of Pelekunu, Molokai, to leave their claims-share ["kuleana-share" in original text] to the person whose name is below, in a written letter, or, perhaps in another way.

Archie E. Kahele,
One of the lawyers of Mrs. Leialoha Whaley
(Kahele 1924)

In 1925, shortly after the Hawaiian Homes Commission Act was passed by the U.S. Congress, a proposal was made to obtain the lands of Pelekunu and Wailau for the Hawaiian Homes Commission:

[*translated from Hawaiian*] Inside of the House of the Representatives yesterday, his excellency, L.L. Joseph of Maui entered a decision. If [it] is passed by the two legislative houses; then the lands of Pelekunu and Wailau will be the power of the Commissioner of the Hawaiian Homelands in the capacity of Hawaiian Homelands for Hawaiians.

The main importance of that decision is clarifying that Charles H. Merriam and Charles A. Brown are the owners of the lands in Pelekunu and Wailau and they have the rights to all the water of those valleys.

The places' utilization will be turned over of those lands of the two to the Commission of Hawaiian Homelands. It is the correct right thing for the nation's legislature to buy those lands to become government [property]. Then, [it shall] be left under the Commission of the Hawaiian Homelands, for the rehabilitation of the nation of Hawai'i. (Ka Nupepa Kuokoa 1925a)

In the following article it was reported that the bill was killed and that the real motivation in acquiring Pelekunu and Wailau had been for their water rights:

[*translated from Hawaiian*] Decision no. 21 of the house through which was entered by legislative representative, Joseph who was requesting that the lands of valleys of Pelekunu, Wailau, and the water rights owned by Charles Merriam II and Charles A. Brown be restored under the usage of the Commission of the Hawaiian homelands. [It] was nipped off at the bud by the committee of the government lands of the house, chaired by Francis I'i Brown, and passed on Wednesday. In the testimony of the

committee the restoration was clarified concerning the placement of the decision on the floor, and was approved by the house for the rightful reasons of the aforementioned committee that knew and was clarified below as follows:

“It was testified to your committee [expressed by the] thoughts of the Commission of the Hawaiian Homelands [with] great importance. Indeed regarding the procurement of the water inside of those valleys on the northeast of Molokai and take that aforementioned water for the lands of the commission to the west side.

The Committee truly feels that this is a qualified matter, however in the thought that this important task is a right thing [it] is being thought in a complete way and here again the hesitance in the reason of this type of work explained inside of the decision. And the belief was reached, not beneficial to obtain at this time the approval of this decision. (Ka Nupepa Kuokoa 1925b)

A 1929 aerial photograph depicts terracing in the large flats along the stream in the lower valley (Figure 10). The vegetation that now chokes the Pelekunu landscape is conspicuously absent. It is not clear whether the valley was still inhabited at this time. Wailau Valley, to the east, was abandoned by the 1930s, due to a combination of factors, including poor economic conditions for taro export and a devastating flood (McElroy 2007a), and it is possible that a similar situation occurred in Pelekunu.

In 1937 the old landing at Wa‘aula was rebuilt by A.E. Minvielle, Jr., which included a shack for five people and new derrick system with a catwalk (Kelly 1988b:29). This landing was again rebuilt in 1954 as an aid in bringing water development supplies into the valley (Kelly 1988b:30).



Figure 10. Aerial view of Pelekunu Valley, September 1929. Note terracing in the lower valley and lack of overgrowth (U.S. Department of the Interior 1941, courtesy of the Hawai‘i State Archives).

Four families moved into Pelekunu Valley in 1978 and 1979: Ritte, Sawyer, Soares, and Hanchett, but by 1981 three had left leaving only the Sawyers, who remained until 1983 (Kelly 1988b:31).

...the Sawyers lived near the landing (on the west side of the bay); Hanchetts lived mauka of the trail to Haupū; Soares lived on a ridge on the west side of the valley; and Ritte and his family lived near the small stream on the left side of the valley. (Kelly 1988a:1 of “Interview with Walter Ritte, Molokai, 1/29/88”)

Walter Ritte was interviewed by Ron Mortimore in 1988 and Marion Kelly was allowed to sit in. Reporting on that interview, Marion Kelly wrote regarding what Walter had said, “...while Wailau Valley was larger, he believed that Pelekunu was a more spiritual valley. He said that no one was raising illegal crops in Pelekunu, or raiding the streams there, whereas things were different in Wailau.” (Kelly 1988a:1 of “Interview with Walter Ritte, Molokai, 1/29/88”).

Similar to an account given by Harriet Ne, Ritte went on to give a reason for the abandonment of Pelekunu which Marion Kelly recorded:

Many years ago, Ritte said, people in Pelekunu grew taro commercially. They tried to get a boat in order to be able to get their crop out to market it, but because they didn’t have any ready cash, they had to mortgage the land as collateral for the cost of the boat. A tsunami came into the valley and took away the houses along the shoreline. When they couldn’t get enough money to pay the mortgage, their land was taken. Chinese moved into the valley after the Hawaiians left, and they raised taro commercially for a while. (Kelly 1988a:1 of “Interview with Walter Ritte, Molokai, 1/29/88”)

Previous Archaeology

While there has been no formal archaeological work done in Pelekunu Valley, a number of individuals have recorded and described some of the material culture found in the valley (Table 3; Figure 11). John F.G. Stokes (1909), in his survey of the religious sites on Moloka’i, has

Table 3. Archaeological Sites Documented in Pelekunu Valley

Site Number (Summers 1971)	Description	Reference
276	Oloku’i Pu’ukaua or Pu’uhonua	Pogue n.d.: 32; Summers 1971:178
277	Trail from Wailau to Pelekunu, including Malihini Cave	Summers 1971:178
278	Hekilikahi or Kekilikaha Heiau	Stokes 1909:21; Summers 1971:180; Kelly 1988a
279	Pu’uhonua of Kukaua	Stokes 1909: 20–21; Summers 1971:180; Kelly 1988a
280	Shrine of the <i>O’opu</i> God	Stokes 1909:21–22; Summers 1971:181
281	House Site	Phelps n.d.:15; Summers 1971:182
282	<i>Heiau</i> at Hā’upu	Stokes 1909:22–23; Summers 1971:182
283	Ka’aiku Heiau	Stokes 1909:23, 85; Cartwright 1933:7; Summers 1971:182
284	Manini’aiake Heiau	Kanepuu 1868; Kamakau 1870; Summers 1971:183; Kelly 1988a:41
285	Cave of Anapuhi	Summers 1971:184
None	<i>Ko’a</i>	Stokes 1909:23; Summers 1971:183



Figure 11. Locations of several ceremonial sites in Pelekunu derived from Stokes' (1909) compass bearing and distance data.

contributed the most to the current inventory of what we know and his work is quoted here at length as published in Summers (1971):

Oloku‘i, Wailau. Oloku‘i, "tall hill," is a peak between Wailau and Pelekunu. One source referred to Oloku‘i as a pu‘ukaua, a fortress; others credit it as having been used as a pu‘uhonua, as did Pogue:

“Olokui was another puuhonua on Molokai. It is situated north of Pelekunu on a hill where some men escaped in time of battle. It was said that before Maui and Molokai were united the men of Maui sailed to Molokai and fought with those of Molokai until they reached Pelekunu, and the people of that place fled and climbed the hill but when the victors saw the men climbing they pursued them, but the men rolled down stones from above and killed those who were climbing after them and so all escaped. Hence the hill was called a puuhonua” (Pogue, n.d.:32).

Puuhonua of Kukaua, land of Kawailoa, Pelekunu valley, Molokai; on the east side of the main stream [Figure 12 and Figure 13]. This place was called by the local natives a puuhonua, but it has much the appearance of a fort. The term used by the natives was puuhonua but they could give no description of its use. I got the idea also that the name given me “Kukaua” is a modern corruption for Puukaua, a fort.

The main portion is a small enclosure with low walls, and an earth floor. The interior measurements are approximately 13 by 33 feet. It is situated on a leveled portion of a ridge, which curves and continues to the west. The ridge is very steep on both sides,



Figure 12. Pu‘uhonua of Kukaua, ca. 1909. A terrace and people can be seen just below and right of the lowest waterfall; view is to the east (Stokes 1909, courtesy of the Bernice P. Bishop Museum).



Figure 13. Closer view of the Pu'uhonua of Kukaua, facing north (Stokes 1909, courtesy of the Bernice P. Bishop Museum).

and its continuation is very narrow. Near the curve it has been cut across, I believe, artificially. The ridge to the south-east of the cut has been erased by digging into the bank, and the facings of the terraces near the enclosure have been made of stone. On the south-west of the lower terrace, the ground drops almost vertically for about 40 feet, into an amphitheatre of flat land. On the north and east, the ridge is bounded by a running brook, and here the slope is not so steep. The place would seem to have been prepared for an attack from the south, or interior, while danger would be expected in general from the sea on the north. From its situation near the junction of two lateral ridges in the middle of the valley, it would control the passage up and down the valley.

Heiau of Hekilikahi, land of Kailiili, Pelekunu valley, Molokai; among the kalo patches on the southern border of the village. A low platform built largely of beach stones, with a depression in the eastern half. Nothing was known of its uses, but it was thought to have been a heiau for prayer.

An incident of the stay at Pelekunu might be mentioned here. While at Halawa. I heard that a stone representing the Oopu god in the ko'a of Hoomilianuhe, was to be found at Pelekunu. At Pelekunu, I was told that the stone had been stolen by the Halawa people. Constant quizzing on the subject brought results. One day, while the Kukauapuuhonua was being cleared, a Pelekunu native (engaged for the clearing) begged me to go with him towards the south. A Wailau native, engaged as a guide, went with us. We proceeded along the east bank of the stream for about a mile, traveling mostly in swamp and thick vegetation, the Pelekunu native leading. Once when the Pelekunu was about twenty feet ahead, the Wailau man suddenly called my attention to a native plant and began to describe certain qualities. The dissertation was rather unusual and out of place, so I pretended to be absorbed in the description, and

endeavoured to observe the other man. I saw him, through the reeds, stoop over an object and remain in that position an appreciable time, - one to two minutes.

At a moment when I was not observing the Pelekunu man, the Wailau man suddenly stopped his discourse and told me to proceed. I then noticed that the Pelekunu man was standing erect alongside a shelter formed by a heap of stones, which on nearer approach proved to be the shrine or domicile of the Oopu god. I believe that the delay by the Wailau man had been conceived by the Pelekunu man in order to give the later an opportunity to explain to the Oopu god that the foreigner soon to arrive was a friend, who would behave properly, or to offer some other appropriate explanation of our visit.

The shelter was on the edge of the swamp and facing it. It was composed of a large rock resting on small boulders. The face of the rock was whitened, as though by paint, but the light color proved to be a growth, perhaps lichen. The small natural stone set up in the centre of the shelter was the god. It was 7 inches high and 4.5 in diameter. Proper respect was shown and permission first asked to take photographs. Fearing the light, which was poor, was not strong enough for the photographs, I asked if it would be in order to place the god in the open. After a brief conversation between the two natives, they decided that it would do no harm. Two views of the stone are shown in photographs M.113 [Figure 14] and M.172, giving also a side view of the shrine. There was no sign of any human handiwork on the stone, and the Oopu god is still at work, as far as I know, making the small oopu grow so that the supply of fish in the stream may not diminish.

Heiau of Haupu, on the ridge of Haupu hill, on which is situated the survey station of that same name. While it was stated in Pelekunu that there was a heiau built by the chief of Haupu, Keoloewa, the only structure found on the summit was a platform or mound of stones 13 feet long and 6 feet wide. Some of the natives said this was a



Figure 14. *O'opu* god, Pelekunu Valley ca. 1909. The *o'opu* god is represented by the small stone in the center of the photo (Stokes 1909, courtesy of the Bernice P. Bishop Museum).

grave of later times. Haupū has been made famous by the oft-repeated legend of Kaupeepē-nui-kauila which has been many times published. All the versions refer to it as a stronghold where Hina, the Helen of Hawaii, was held captive for twenty years.

The ridge top is about 200 feet long, running east and west in a slightly crescentic line. It is fairly level for 130 feet on the west, but on the east the ground declines 25 feet in 70 to a point where the ridge continues over a sharp edge, and falls away rapidly. In this eastern portion of 70 feet, however, the upper surface has been terraced off transversely in three places, the heights of the sloping faces varying from 2 to 4 feet. The mound of stone mentioned is at the western extremity of the ridge. To the west of the stone mound and continuing along the south the full length is a lower terrace, which follows the contour of the ridge at an average elevation of 3 feet less. It extends 17 feet to the west of the stone mound, and is here 22 feet wide. South of the mound it is 13 feet wide, and diminishes in width until it joins the lowest terrace on the east.

From the western end of the part described, the ridge bends to the south-west, and along this portion (Photograph M.120) access to the top is gained without difficulty. I doubt very much if the top could be reached by any other route. The mound of stones has been placed in a position to meet travelers along the south-west ridge, and would thus be the position chosen for a heiau, but its size would indicate that, at most, it was but the private heiau of a chief, and not one of the higher class.

Heiau of Kaaiku, land of Honokaupu, Pelekunu, Molokai; near the sea and to the north of the last heiau. The ground here had been cut away as in Maniniāiake, but a stone terrace had been built, facing the north. This side was 21 feet long and the depth 20 feet. It is an inconspicuous structure, and no satisfactory information could be obtained. The best informed man in Pelekunu village thought that Kaaiku heiau was built by Kuaihelani, the chief of Haupū, who seduced the sister of Keoloewa and was killed.

On the point north-west of Kaaiku was said to be a ko'a with a stone image called Kuhaimoana. The stone was reported as carved, with head, face and legs.

Passing by canoe from Pelekunu to Waikolu, the cave of the god-shark Kauhuhu was seen but the sea was so rough that the native boatman would not approach it. In calm weather, they said, a row-boat could enter it. It cannot be reached from the land side. The name of the cave is Anapuhi...

Heiau of Maniniāiake, land of Honokaupu, Pelekunu, Molokai; on the western slope of the mountains bordering Pelekunu valley on the west; Maniniāiake heiau is celebrated in traditions on account of Moi the seer who built it. All that can be seen today is an artificial cutting in the earth of the side of the ridge. Near the western corner is an angle of stones on edge, the western line being 5 feet and the southern 6 feet long. The usual accumulations of stones were absent.

Southwick Phelps spent about four months on Moloka'i during the latter part of 1937 investigating "those aspects of culture which are most intimately involved in material structures..." (Phelps n.d.:1-2). He spent two more months researching the existing literature before writing up his

findings in an unpublished paper (Phelps n.d.:1–2, 15). Phelps' limited time did not allow for a thorough survey in Pelekunu, but he did go into detail regarding a house site he found there:

There is a small one [house site] at Site 37 on the west side of Pelekunu Valley about a mile inland. This platform is of smooth, water-worn stones, all nearly alike in size. The surface is 2 feet above that of the ground and the dimensions are about 12 by 14 feet. There are, of course, many taro patches in the vicinity besides a bamboo grove. (Phelps n.d.:15)

USGS employee Hajime Matsuoka went into Pelekunu after WWII to record stream flow. He reported having seen "agricultural terraces up the side valleys of Pelekunu, even right up to the perpendicular cliffs" (Kelly 1988b:30).

Marion Kelly visited the valley and located a house site across the Pelekunu Stream from Ko'olani Falls in June 1988, "possibly in the 'ili of Kiloa." She described a terrace with a row of cut stones in front of it. (Kelly 1988:26–33). This is probably the same house site described by Phelps (n.d.:15). She also found a large flat stone in the upper valley along the west bank of the stream with two large smooth depressions, "possibly made by the stone having at one time been used as a grinding stone to smooth or sharpen stone tools" (Kelly 1988b:32).

In June 1988 Marion Kelly went into Waiaho'okalo Valley with two of Joyce Kainoa's sons to see the terraces there:

The trail led us over several small streams before the terraces were seen, and then onward to the larger stream from which the valley takes its name. The author had been told previously by Catherine Summers that there were extensive taro gardens in the area, a fact that was confirmed by Joyce Kainoa and by the author observing them at the site (Kelly 1988b:33).

Harriet Ne said that Maniniaiake Heiau was more like a shrine than a *heiau*:

It's a great big stone in the middle of the stream. Down below is a big, dark pool. And that is where the manini fish are down there, and they call it Maniniaiake. They are fed daily with the lungs (internal organs) of other fish, and that is why they call it Manini'ai-ake. It is a shrine for fishermen, ko'a. It was in the stream by the pool close down to the shore (Kelly 1988a:11 of "Notes from Interview: Harriet Ne, 1/29/88").

Like Pelekunu Valley, very little archaeology has taken place elsewhere on Moloka'i's north coast. Hālawa Valley is the easternmost of the north shore valleys and was the focus of archaeological investigation during the 1970s (Riley 1973; Kirch and Kelly 1975). A settlement pattern study was conducted, focused on the south side of Hālawa. Excavation of agricultural, residential, ceremonial, and midden sites indicated nucleated settlement at the coast as early as AD 650, with dispersed settlement and cultivation of inland areas occurring later, from ca. AD 1250–1750. A wide array of artifacts, including fishhooks and fishhook manufacturing implements, ornaments, weapons, adzes and other tools, a large assemblage of basalt and volcanic glass flakes, and a variety of food remains were recovered. Excavation of irrigated agricultural fields indicated two horizons of agricultural use, the most recent consisting of surface architecture associated with irrigated *kalo* farming with an earlier episode of shifting cultivation (Kirch and Kelly 1975:113–114). Riley's (1973) dissertation details the excavations of the agricultural complexes.

Wailau Valley lies between Hālawā and Pelekunu, and has received the most recent archaeological attention (McElroy 2004, 2007a, 2007b, 2008; McElroy and Eminger in press). For McElroy's (2007a) dissertation, 105 ha (260 acres) were covered in reconnaissance surveys and 19 irrigated agricultural complexes, or *lo'i* systems, were documented, including 667 individual terraces. A *heiau*, historic and traditional habitation complexes, hearth features, and the *ahupua'a* boundary wall were investigated as well. A series of 20 radiocarbon dates for the valley indicate a chronology beginning with the construction of large irrigated agricultural complexes around AD 1200, with *lo'i* construction continuing into the historic era. The largest, most productive systems were established earliest in time, and large amounts of effort were invested in these early systems. Historic literature and a relative dearth of habitation sites suggests that much of Wailau's taro was grown for export.

Waikolu Valley, to the west of Wailau was the focus of a smaller scale archaeological investigation (Kirch 2002). This two-day reconnaissance noted an extensive network of irrigated fields to 1.5 km inland and a large *heiau* overlooking one of the field complexes. An agricultural terrace near the coast dated to the Thirteenth Century AD, roughly the same time period as the earliest agricultural fields of Wailau.

PELEKUNU SITE VISIT

On Saturday, March 22, 2008, a site visit of Pelekunu Valley was conducted by Garcia and Associates' archaeologist Steven Eminger, Principal Investigator Windy McElroy, PhD, and Nature Conservancy guide Brian Naeole. We flew in to a Nature Conservancy landing zone located toward the back of the valley by helicopter and spent approximately five hours hiking down the valley to the coast, a distance of roughly 5 km by trail (Figure 15). The weather consisted of heavy cloud cover with a very steady drizzle, at times becoming a solid rain and at other times letting up and stopping for only short durations. Eminger shot more than 100 high resolution digital photos and took 71 GPS points with a handheld GPS (Garmin e-Trex) to record the route and plot selected sites. McElroy shot an additional 74 high resolution digital photos and took five GPS points with a sub-meter accurate handheld Trimble Geo XT. Satellite reception in the valley was surprisingly good with a reported accuracy of within 10 m or less on the Garmin, while very heavy over-story in a few places occasionally prevented GPS use.

Landing Zone

The helicopter landing site was an isolated set of small, low terraces (perhaps three or four) set one above the other, at roughly a 300 m elevation in the vicinity of Kawaipoko Stream. The surface of one of the terraces had been cleared of trees by The Nature Conservancy to function as a helicopter landing pad in this part of the valley. The terraces are located some distance above the stream on a ridge and had at least partial stone facings, however, heavy overgrowth prevented a thorough investigation. An upright stone was reported by Naeole to be in the terrace where we landed and was subsequently relocated and photographed, the stone being about 50 cm tall (Figure 16).

We made our way off of the terraces and headed down, and across, the slope through invasive clidemia plants. Travel was slow, wet and done mostly in a crouched position to stay below the tangle of clidemia branches overhead. Along the slope we observed a flake of fine-grained basalt which was evidently cultural, and by all appearances of local material, very similar in appearance to the typical material utilized in neighboring Wailau (McElroy 2007b:Appendix C). More isolated flakes in seemingly random locations were noted by both McElroy and Eminger as we made our way down the trail to the shore. None of the flakes seen were in a location to attribute natural processes to their occurrence (e.g., rockfall from above resulting in a chipped flake), nor did they match the general geology of the various rocks scattered about where they lay, as the flakes were of denser material.

No other terraces were seen in the area, though Naeole reported that there were stone-faced terraces about 100 m up a small drainage that we traversed. These were not visited because of time constraints.

We crossed Kawainui Stream just south of where it joins Kawaipoko Stream and headed up and around the nose of Launananui Ridge before dropping back down and crossing Kapuhi Stream (Figure 17). From here we headed upslope and passed the USGS Camp, but did not visit it. The trail from the USGS Camp is well-cleared yearly by volunteers and made for easy walking along this section, though the ascent was fairly steep. A few more random fine-grained basalt flakes were observed along this section of the trail.

Pu'uhoi Ridge

At the top of the climb was a relatively open under-story area where we found growing very large ti plants, sisal, coffee, and a mature orange tree bearing fruit. A low stacked wall was noted forming a poorly defined terrace to the west of the orange tree and there was an alignment of spaced boulders (approximately eight of them, roughly 1 m in diameter each, stretched out forming an alignment about 20 m long) toward the south side of this ridgetop area.

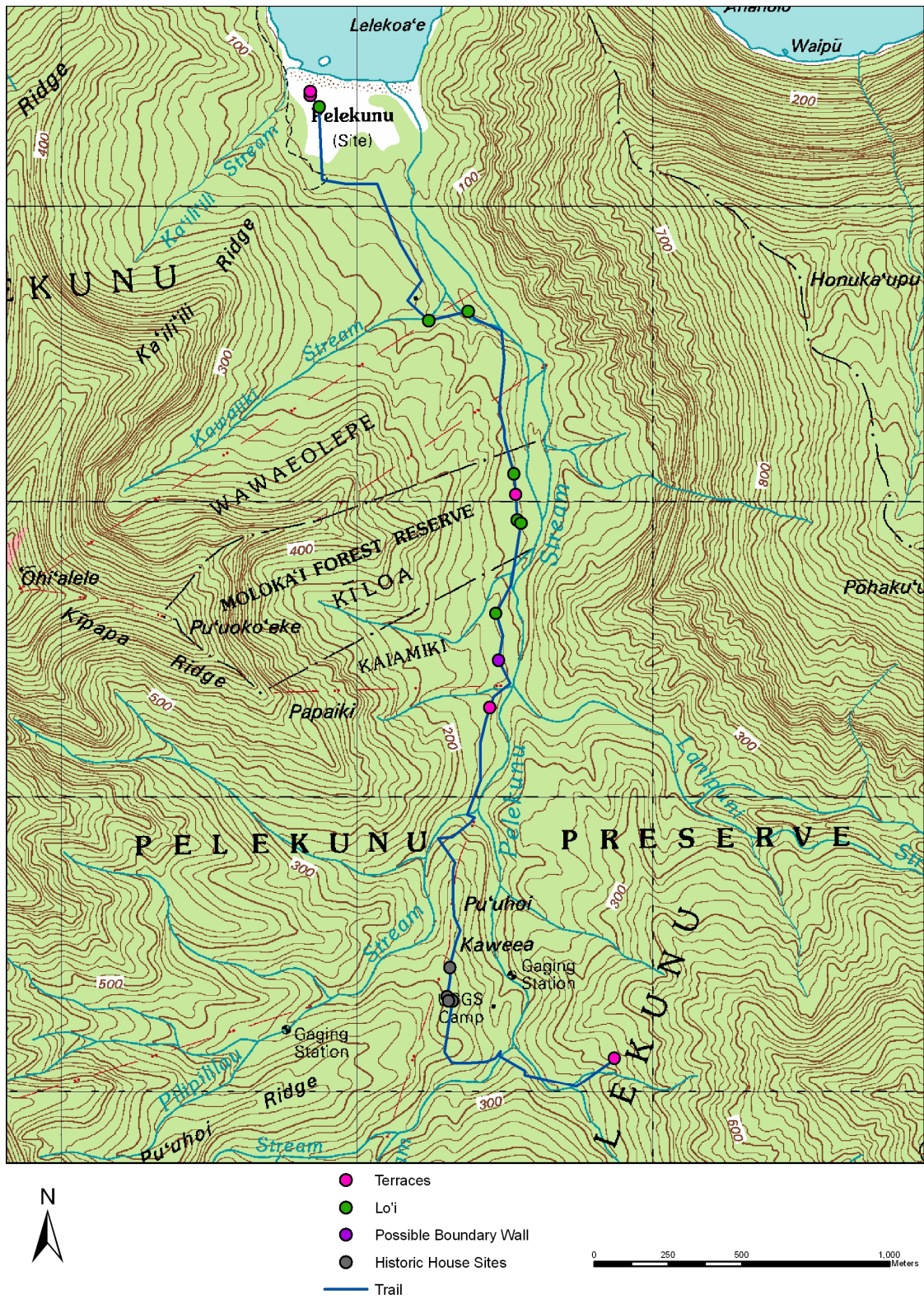


Figure 15. Trail route of March 22, 2008 site visit and archaeological sites observed.



Figure 16. Upright stone (lower right) on a terrace in the upper valley, view to the north. This terrace functions as a helicopter landing pad for The Nature Conservancy in this part of the upper valley.



Figure 17. View down the valley from the lower end of Launananui Ridge near Kawainui Stream. Note the helicopter landing pad (cleared grassy area) on the ridge in the lower center of the photo. View is to the north.

Leaving this area, we walked along the narrow ridgeline trail to the nose of the ridge. Looking below and to the east we noticed relatively flat and clear areas fairly close to the stream that looked to be agricultural terraces (Figure 18). From here we began to descend the small trail. As we walked down and across the north side of this ridge the trail was obviously at least partly artificially cut into the bank and switch-backed down the steep side of the ridge in an obvious fashion. There were huge old mango trees growing along this section, suggesting possible historic use of the area. After the mango trees, the slope moderated and the trail continued in a straighter line and was still obviously partially hewn from the bank.

Mauka Lo‘i

After dropping down to almost the valley bottom, the trail leveled off somewhat and passed to the west of what appeared to be a few old *lo‘i*, or irrigated agricultural terraces. The flat areas were relatively close to the main stream, of fairly large extent, and covered with fern and ginger. Just off of the trail in this area we photographed a hammerstone and a fine-grained basalt flake (Figure 19).

We then passed through a somewhat swampy area and what appeared to be another area of *lo‘i* terracing, though these appeared to be smaller in area than those just previously seen, as well as having relatively high and steep facings, from what could be seen through the overgrowth. In short order, the trail headed up and we ultimately arrived at the Nature Conservancy’s “Middle Camp.”

Middle Camp, or Papaiki Camp

The location where The Nature Conservancy has established their “Middle Camp” is a cleared area of flat ground high above the stream (Figure 20). There are indications of terracing, but it was impossible to determine whether they were stone faced, given our limited time and the thick tangle of undergrowth.



Figure 18. Relatively clear and flat area toward the back of the valley as seen from the trail above, thought to be an agricultural terrace. View is to the southeast.



Figure 19. Hammerstone (center of photo) and fine-grained flake (below scale, indicated by arrow) near a terrace system in the middle-valley area. Flake is typical of those seen during the site visit. The scale is marked in 1 cm increments.



Figure 20. Naeole and McElroy at Middle Camp, also known as Papaiki Camp (Papaiki is the name of a peak just west of here). View is to the southeast.

The trail led down off of the flat highland of Middle Camp and we continued north along the old trail, though still high above the river. We passed more mango trees that were massive in their old age. After a little walking the view pictured in one of Stokes' 1909 photographs of Pelekunu was recognized (See Figure 12). Stokes' photo shows the Pu'uhonua of Kukaua just below Ko'olani Falls, though this area is heavily overgrown today and no sign of the walled flat could be seen (Figure 21).

Further Terracing

From here the old trail led through more mango trees and bamboo. Below the mango trees, and below the trail to the east, was a small clearing in the bamboo revealing a very well preserved section of *lo'i* terracing. The extent of this system was impossible to determine due to the heavy cover of bamboo and the need to continue pushing on for the coast, but our estimated distance to the stream and general topography suggested a fairly large terraced area. The terraces are remarkable in their relatively high and steep facing walls and narrow planting areas (Figure 22).

From here our route headed uphill through a tangle of *hau* and continued along the old trail, which in places is bordered with unmodified, but well-selected, curbstones.



Figure 21. Ko'olani Falls, view to the east from across Pelekunu Stream. These are the same waterfalls pictured in Stokes' 1909 photograph of the Pu'uhonua of Kukaua (Figure 12). The *pu'uhonua* would be in the vicinity of the lowest falls in this photo.



Figure 22. Tall and narrow terraces in the Pelekunu *mauka* region. View is to the northwest; the scale is marked in 10 cm increments.

Lo‘i Along Kawai‘iki Stream

Passing next through a small side tributary to the Pelekunu Stream, Kawai‘iki Stream, more *lo‘i* were seen, along with other surface architecture of undetermined function (enclosures and walls most notably).

We climbed a steep, narrow trail to the high flat area north of these streams where Clifford Soares’ old cabin is situated. Stone walls running up and down the slope (east/west), as well as miscellaneous terracing, were seen to the west of his cabin, but the area is badly overgrown and not easily scouted. Another small and steep trail led off of this high flat land to the north.

Coastal Flat

At the bottom of the slope, we picked up the old road again and continued north toward the coast through a thicket of *hau* and, in a few places, bamboo. After walking a ways and approaching the coastal flat land, we left the old trail and entered a section where the ground became very swampy. This area was covered with *hau* and if you could not find a branch to step on you often as not ended up sinking past your knee in mud.

Passing a small stand of relatively young coconut trees, the ground became drier and solid again, and we came across impressive stone-faced terraces (Figure 23). These terraces were of larger area with relatively lower facings than those observed in the higher reaches of the valley. In one of these terraces was seen a dense scatter of *‘ili‘ili*, or water-rounded pebbles. A series of these



Figure 23. A typical stone faced terrace of the *makai lo'i* system. Note how the base of the wall ends above the present ground level, as opposed to those in neighboring Wailau which typically extend well below ground level (McElroy 2007b). View is to the west; the scale is marked in 10 cm increments.

terraces were passed before coming out in the open of the Pelekunu shoreline just behind the boulder beach on the west side of the valley. There was about an hour to pass until the helicopter was slated to arrive to pick us up, so we spent the time examining this coastal area.

In loosely surveying this western portion of the coast it was found that the terracing on the west side of the valley extends almost to the shoreline, and between the terracing and the cobble shore are located other cultural sites including enclosures (Figure 24 and Figure 25), uprights (Figure 26), platforms, alignments (Figure 27), a trail (Figure 28), and artifacts. In several areas were seen accumulations of *'ili 'ili*, including sites among the terraces and one small flat area being affected by erosion along the little side stream that emerges from the valley along that west wall. Evidence of turn-of-the-century life was also seen in the form of rusted metal artifacts (Figure 29), broken BIMAL² bottles and ceramic sherds. Also associated with this area of the terraces and coastal strip are the remains of more recent habitations including campsites, trail segments, a water line and refuse piles.

The helicopter arrived at approximately 2:30 pm and we left the valley.

² BIMAL: Blown In Mold, Applied Lip



Figure 24. One of the many stacked walls and features of the coastal landscape, view to the southeast.



Figure 25. Low enclosure on the west side of coastal Pelekunu. Note the flat stone in the center of the terrace. View is to the south.



Figure 26. One of two possible shrines on the west side of coastal Pelekunu. Note the elongated upright stone with a pounder or pestle fragment beside it. A similar shrine lies just north. View is to the east.



Figure 27. An east to west alignment of stones (~ 50 cm diameter each) located near the shore, view is to the west. It is undetermined whether this feature is traditional, historic, or recent.



Figure 28. A probable trail segment of recent construction located just *mauka* of the boulder beach. View to the southwest.



Figure 29. A rusted piece of metal (~1 m long) with an eyebolt in one end, of undetermined age and function, located in the coastal area.

SUMMARY OF FINDINGS

Pelekunu Ahupua‘a is unusual for several reasons. Regardless of its apparent geographic definition, the neighboring district of Kawela to the south actually runs over the mountain and down into Pelekunu Valley. Several other *ahupua‘a* along the south coast have *lele* in Pelekunu Valley, as well. Finally, the *ahupua‘a* of Pelekunu encompasses not only the main valley, but extends beyond the edge of the valley westward to include the lesser valley of Waiaho‘okalo.

While sharing some important attributes with the neighboring valleys of Wailau and Hālawā that made them attractive to early settlement—a perennial stream, adequate rainfall, arable agricultural lands—Pelekunu has some definite drawbacks that may have delayed initial settlement relative to Wailau and Hālawā. The north-facing bay of Pelekunu, like that of Wailau, is subject to very consistent winter swells from the north and west making travel in and out of the valley by sea almost impossible for much of the winter season. Also, Pelekunu is a relatively narrow valley compared with the other two, providing less valley floor for agriculture. Finally, the narrowness of the valley and the height of the valley walls delays the rise of the sun in the morning and hastens its setting in the evening, drastically reducing the time that the sun is in the sky daily.

Following settlement, Pelekunu was ultimately almost completely built-out and terracing constructed in practically every suitable location. The agricultural terraces in Pelekunu have been reported to be smaller in area with higher walls due to the steeper slope of the valley walls and side tributaries. Religious sites, house sites, agricultural lands, and storied areas are all part of the landscape in the valley and reflect a lengthy occupation and rich settlement history.

The limitations of the valley, coupled with possible population increase, are expressed in the stories of the desire of the people from the north shore valleys to take the abundant fisheries of leeward Moloka‘i for themselves and the conflict this caused. Later in time, these same resources were still being accessed by the Pelekunu people though without the earlier conflict.

The Māhele testimony illustrates a continuation of lifestyle from the earlier time with most of the claims being taro land. It seems that Pelekunu resisted change, whether intentionally or not, beyond even the more country areas of the rest of the islands. Even with the delay, however, Pelekunu was still very much influenced by the outside world with western style buildings and lifestyles, churches, a school, diseases (including leprosy), emigration, immigration, politics of the kingdom, and enterprising people all having a hand in writing the valley’s history. Through it all, however, it remained by all accounts *kua ‘āina*, or country, and genuinely Hawaiian.

While the reasons for the abandonment of Pelekunu are not perfectly clear at this point, the valley was basically depopulated by around 1920 and remained that way until a short, and very limited, resettling of the valley in the 1980s. During the century since Pelekunu was operating as a thriving *ahupua‘a*, the remains of the former population, lifestyle, and ecosystem have been progressively diminishing—terrace walls are crumbling around spreading tree roots, invasive species are displacing native plants, and the old stories are being forgotten.

ETHNOGRAPHIC SURVEY

Ethnographic survey was conducted to collect information about The Nature Conservancy landholdings in Pelekunu Valley and the Pelekunu area in general, through interviews with individuals who are knowledgeable about Pelekunu, or can provide information about cultural practices, legends, songs, or chants. The goal of this study is to identify and understand the importance of any traditional Hawaiian and/or historic cultural resources or traditional cultural practices carried out in Pelekunu and to identify any effects of The Nature Conservancy's management practices in the valley.

Consultants were selected because they are knowledgeable about Pelekunu Valley. In seeking candidates for the oral history interviews, a common theme was repeatedly expressed by potential interviewees, "You should have done this project years ago." All of the *kūpuna* who knew the valley are gone, and so we have had to rely heavily on literature and other sources of information. A long list of organizations and individuals were contacted (Table 4), and two interviewees were eventually identified. The interview of Joyce Kainoa, however, was rescinded, and is therefore not included here, although her *mana'o* was taken into consideration when forming the conclusions and recommendations of this report.

Consultant Background—Michelle "Mikiala" Pescaia

Mikiala was born in Kaunakakai, Moloka'i in 1975 (Figure 30). Her parents are Reynette Igarta and Reynolds Ayau, she was born the ninth child of ten and raised on a Ho'olehua Homestead. She went to Kualapu'u Elementary School, then intermediate school at Moloka'i High and Intermediate, and finally finishing her schooling at, and graduating from, Kamehameha School at Kapālana. Mikiala pursued a degree in Hawaiian language at the University of Hawai'i at Mānoa and is presently finishing her studies at the Maui Community College campus on Moloka'i while working for Nā Pua No'eau, the Center for Gifted and Talented Native Hawaiian Children at the Moloka'i Education Center. Mikiala is married to Keoki Pescaia and they reside on Keoki's Ho'olehua Homestead with their extended family.

Mikiala's grandmother, Reynolds Ayau's mother, was Harriet Ayau. Harriet Ayau was born to Olivia Kaleialohokalāhui Townsend and Edward Ayau in Honolulu, but was raised during her early years in Pelekunu Valley.

Topical Breakouts of Oral History Interviews

This section organizes the oral history data by era and topic, including pre-Christian Pelekunu, the transition from pre-Christian to post-Christian eras, post-Christian Pelekunu, the valley in the present, and the future of Pelekunu. Topics within the pre-Christian era consist of traditional Hawaiian sites, traditional practices and beliefs, diet, activities, and the naming of the valley. Traditional practices and diet are also included in the transition era. In the post-Christian era, the main village and agriculture are among the themes discussed, and topics of interest in the present include Pelekunu as a special and spiritual place, change through time, The Nature Conservancy's management practices in the valley, and Pelekunu's resources. A full transcript of Mikiala Pescaia's interview is provided in Appendix G.

Table 4. List of Organizations and Individuals Contacted for Oral History Interviews				
Name of Contact	Contact Method	Referred By	Results of Contact	Referred To
The Nature Conservancy (Moloka'i)	visit	Garcia and Associates & TNC	referrals to others	Billy Akutagawa (Moloka'i); Joyce Kaimoa (Moloka'i); John Dudoit (Moloka'i); Walter Naki (Moloka'i); Leimana Naki (Moloka'i)
Billy Akutagawa (Moloka'i)	visit	TNC	family information for Pelekunu	Noelani Joy (Moloka'i); Neuhart (Moloka'i); Conally
Williamette Neuhart (Moloka'i)	telephone conversation	Billy Akutagawa	no Pelekunu knowledge	-
Noelani Joy (Moloka'i)	telephone conversation	Billy Akutagawa	no Pelekunu knowledge, said her son Marshall Joy did some Pelekunu research years back...	Marshall Joy (Honolulu)
Wilhelmina Conally	unable to contact	Billy Akutagawa	-	-
Marshall Joy (Honolulu)	telephone conversation	Noelani Joy	referral to others	Jimmy Naki (Moloka'i); George "Georgie Boy" Onaha (Moloka'i/Mau)
Jimmy Naki (Moloka'i)	visit	Marshall Joy	only learned about Wailau from Rachel Labela Naki	-
George "Georgie Boy" Onaha	unable to contact	-	-	-
Reynolds Ayan	telephone conversation	self - he is son of Harriet Ne	no Pelekunu knowledge	-

Table 4. (continued)

Name of Contact	Contact Method	Referred By	Results of Contact	Referred To
AnnaLou Arakakai	telephone conversation	self - she is daughter of Harriet Ne	no Pelekunu knowledge	-
Leimana Naki	visit	self/TNC - family from Wailau, Moloka'i	nothing specific to Pelekunu, mostly Wailau	he said his cousin (in Lahaina) knows Pelekunu
Timmy Leong	visit & telephone conversations	self - family from Pelekunu	no personal Pelekunu knowledge	-
Walter Mendes	visit	self - former Wailau resident	no personal Pelekunu knowledge	-
Moke Kim	visit	self - cultural practitioner, used to stay in Pelekunu	referred to others above	-
Joyce Kainoa	visit	self /TNC - Pelekunu resident	oral history interview, later rescinded	-
Mikiala Pescaia	visit	self - granddaughter of Harriet Ne	oral history interview	-
Lani Sawyer	telephone conversation	self - former resident of Pelekunu	continuing discussions	-
Bill Pueloa	visit	self - marine biologist	claimed no historical knowledge	-



Figure 30. Mikiala Pescaia

The Past: Pre-Christian Pelekunu

Traditional Hawaiian Sites

The only one I can really remember her mentioning was there used to be a stone at the mouth of the river. It was the *manini* stone. It was one of the *'aumakua* for the families there. When they went *holoholo*, they would always offer *ho'okupu*. After they would clean the *manini*, they would leave the guts on this stone. The interesting thing about it was that it was a large flat rock and it had moss growing on it with green and black stripes, like a *manini*. My grandmother told me that no matter how many times it flooded or high surf that rock was never washed away. It just remained. I asked her if it was still there after the tidal wave. She said she didn't know what happened but it wasn't there. [Mikiala Pescaia]

When we went in the 1980s, she told us to go look for the stone. I told her that I looked high and low and passed a lot of flat rocks with moss on them, but I didn't know which one it was. She said that it would have been really obvious. She told me that if it was there that I would have known. [Mikiala Pescaia]

As you walk around Pelekunu you can see walls and platforms. [Mikiala Pescaia]

It was a natural lava tube. There is a lava tube tunnel that passes through the island. She talked about it. Actually, I have to think about that story a little bit more before I say it. She did talk about a lava tube and people coming back and forth from Kamalō. [Mikiala Pescaia]

I don't recall too many sacred sites being mentioned. Then again talking about my grandma who lived in this transition era, post-Christianity, they probably do exist but they weren't in practice. That is up to each individual as to which they choose to *ho'omana* and which ones they leave. [Mikiala Pescaia]

Traditional Practices and Beliefs

I have it written down somewhere she told me all the 'aumakua of each district. They are very interesting. People tend to think that 'aumakua are only animals, but one is a ----- and one is a stone. [Mikiala Pescaia]

They are inanimate objects. It is the yellow *kapa* that is their 'aumakua. This one is an egg. People think that only animals can convey messages but I can see where miracles can happen in the presence of inanimate objects. She said that at the time they would all bring their 'aumakua with them. [Mikiala Pescaia]

She always said that there was a turtle, a *honu* 'ea, with a white diamond on its back in the middle of its shell. That *honu* 'ea used to come and lay eggs in Pelekunu every year. They would always *mālama* that *honu*. Nobody would eat turtle. They would always respect them. She said that after the families all moved out that no one has seen them anymore. [Mikiala Pescaia]

Nobody has seen or knows what happened to those ----- . It is like they only exist in legend. Walter Naki told me that he had seen one out in the open ocean. It was far out. It was a big turtle. It was really odd because it had a white spot on the middle of its back. He remembers hearing that story from my grandma and he thought that was the one from Pelekunu. He just said hi and it went on. He felt that one day they were going to come back. The turtles are there. It is kind of like the *hīhīwai*. The people would come back. [Mikiala Pescaia]

Diet

Everybody ate fish. That goes back. That is tradition. Pig was reserved for special occasions. It wasn't an everyday occurrence, like now. [Mikiala Pescaia]

Activities

She told a story about going to Nā'iwa. Because the *makahiki* season is in the winter time around January, the north side is rough. Because of the rain and land slides, they never went over the mountain. That was considered more dangerous than going by ocean. They would paddle out to Mōkapu Island and come onto the lee side of the island. [Mikiala Pescaia]

They would hike around the short coastline to Kalaupapa and then hike up. There was a trail. I don't know if it is the same trail as it is now. [Mikiala Pescaia]

The one that she went to was the last of the traditional *makahiki*. Molokai observed *makahiki* that entire time. [Mikiala Pescaia]

The Name Pelekunu

My grandmother said the name Pelekunu came from being smelly. Sometimes the *hīhīwai* would come up. Because the valley is so narrow, the sun was only shining in the valley for a limited amount of time during the day. Things didn't dry very well, like *kapa* and fish. A lot of times when they tried to dry fish, things would rot or spoil because they didn't have enough sun for a part of the year. [Mikiala Pescaia]

Other people used to tease them that they were stinky people. They would tell them that their valley was stinky and that they were stinky. So that is where the word Pelekunu comes from. It means smelly. She said that you could go visit if you could

handle the smell. Then you were special. She said it deterred a lot of people from stopping by so that was good. So no one really bothered them. [Mikiala Pescaia]

The Past: Transition from Pre-Christian to Post-Christian Eras

Traditional Practices

I know that there was a men's *hālau*. Her uncle Ka'umu was the *kumu*. She had another uncle who was crippled. All the uncles danced because it was men's *hālau*. [Mikiala Pescaia]

I'm not sure where but it didn't seem like it was near the living quarters. It was someplace because the common people weren't really allowed to hang out around there. I imagine you could hear the chanting but it was someplace that was separate. In a valley your voice can travel pretty far. This is just a guess. It was far enough away that what they were learning was allowed to be kept *kapu*. It wouldn't be interrupted by anyone or by other people talking or playing outside. It had to be someplace that was separated. [Mikiala Pescaia]

The other thing is there is a pre-Christian era and a post-Christian era. Certain things could have been transformed in purpose. The original purpose is no longer there. Even though they were all Calvinists, they still offered *manini*. [Mikiala Pescaia]

Diet

She said they ate a lot of fish and shellfish on a regular basis. That was most of their diet. [Mikiala Pescaia]

They had a vegetable similar to watercress but it grew wild in the *lo'i*. They ate a lot of that. They didn't really have taro. They would *holoholo* in the river. They rarely ate *pua'a*. That wasn't a common meal. [Mikiala Pescaia]

She said that in her time they already had mountain apples and other food growing wild. They didn't have to cultivate. [Mikiala Pescaia]

She said in the winter time the ocean is horrible so in the summer months they would try to dry fish and things like that. Also the river is unpredictable because of the rains. Sometimes it wasn't safe to go *holoholo*. They had to preserve food. [Mikiala Pescaia]

My grandma would talk about how they didn't need much. They were very self-sustaining. [Mikiala Pescaia]

The Past: Post-Christian Pelekunu

Main Village at the Front of the Valley

From what I remember my grandma saying is that most of their time was spent on the bottom portion of the valley, closer to shore. They had their taro patches in her time. [Mikiala Pescaia]

She said that when she was there, she remembers there were eight families left. [Mikiala Pescaia]

Agriculture

They did have a water buffalo or ox. I think it was a big Chinese water buffalo. It was a Chinese animal plow. They planted rice in the taro patch as well. [Mikiala Pescaia]

Pelekunu Not Visited (Modern Era)

When I was younger, I used to go to Pelekunu a lot. Then they closed the valley down. Everybody shifted over. The ones who never went to Wailau were now forced to go to Wailau and spend time there because the valley was shut. People kind of never went back to Pelekunu. [Mikiala Pescaia]

I believe they shut it down because we were told that there was a lot of pig hunting and the river was contaminated with some really bad bacteria, maybe leptospirosis, in high concentrations. It got shut down. I believe it had to do with pig eradication. I guess there were a lot of pig carcasses that contributed to this build up of bad bacteria. Then the water was unsafe. They didn't want people to get sick so they shut it down for a couple of years to flush itself out. In the meantime, the families that used to make an annual trip back there in the summer months stopped going or transferred to Wailau. I know the majority of the people go to Wailau now. [Mikiala Pescaia]

Pelekunu as a Teacher

I had a teacher who wanted to take us and we went. It is probably the inspiration for why I do what I do because of the core values I learned through those experiences. I think it is important for other youths to know. Let that be the foundation and they navigate the rest of their life decisions around it. [Mikiala Pescaia]

Each time I have gone behind it has only been for a week or so, but in that one week you see how blessed you are to live on this island. It is not in this capitalistic thinking, like how can I work this to my advantage. When you come back on this side, you realize why it is important to not catch all the lobsters out of season or why you're not going to throw your rubbish out the window, or why you're going to pick up someone else's rubbish when you walk by. [Mikiala Pescaia]

I want my children and my peers to realize what you do on one side affects the other. This is my favorite quote. If you don't go then you aren't going to know. [Mikiala Pescaia]

Coming back to Pelekunu, getting these kids to experience it and put their hands in the dirt and feel the water and lay on the rocks, they have a real sense of connectedness. No matter where they go in the world, they will know that back home I have someplace special. Everything else that they experience in life is anchored or tethered to this *piko*. This is what is at home. This is who I am. This is where I come from. It is this island. Everything else that they view they compare or borrow. It is my education philosophy, too. *Piko*. This is Hawaiian. [Mikiala Pescaia]

My Molokai kids need to go to every corner of this island so that no matter where they go in the world this is their standard of living. This is their yardstick. They come back and appreciate Molokai even more. [Mikiala Pescaia]

You have to see with your own eyes how the plants and animals worked together and were connected. It isn't just scientific terminology but it is very practical. [Mikiala Pescaia]

There is so much to be learned in a practical sense, like soil composition. People do studies all over. You can try and borrow but we don't have the time. We don't have the degrees it takes to understand and read these scientific reports. That is just the nature. We are practical people. I'm going to guess that this dirt is the same as that dirt because it is the same color, it feels the same, and when you add water it has the same stickiness. I don't need a microscope to break down the organic compound and tell me how much millionths is in this one as opposed to the charcoal in this one. I don't know the scientific words but I can tell you it feels the same. Our bodies are computers and microscopes. Because of the way the Western education system is designed, it has made invalid our natural instincts. Just knowing is not enough. [Mikiala Pescaia]

The Present

Pelekunu as Special, Spiritual

Wailau is bigger and more accommodating. Pelekunu is a very unique and small place. It's intimate. [Mikiala Pescaia]

At the same time, Pelekunu is a little more *kapu* in a sense. It is an intimate place; I think it is not for everybody to have access to. Wailau is so open with lots more water and more space to do things. Pelekunu is a little bit different. [Mikiala Pescaia]

Changes in Pelekunu

I think the kinds of plants growing in there are different now. I haven't gone onto the land but I have been past there by boat a couple of times in the last couple of years. [Mikiala Pescaia]

Every time I go past all I see is hippies. I don't know of too many families, maybe a handful, continue to go there. [Mikiala Pescaia]

You go back there and see all the rubbish that washes up from Japan. If we are getting Japan's rubbish, where do you think our rubbish is going? That Ziplock that you let wash away, where do you think that will end up? In Brazil. So what do you think the Brazilians are saying about us? They see all the Hawaiian writing on top. Our kids laugh but then we make them seriously think about it and then they understand. Someplace in America has a whole pile of Hawaiian rubbish. The trash is running over here or over there. [Mikiala Pescaia]

The Nature Conservancy's Management Practices

I'm not really sure what their management practices are. [Mikiala Pescaia]

I don't know what they are doing. It kind of seems like they aren't really doing anything. I'm sure that's not true. I do know that there is a lot more that could be done. [Mikiala Pescaia]

There is this false sense of exclusivity that people are not allowed into Pelekunu. They don't go. I think there is a lot of old information out there that people hold onto grudges. This is the era of change. I am advocating for people to empty out their bowls of their rocks that they have acquired over the years. Start anew and move forward. [Mikiala Pescaia]

I'm not sure what their policies are. I think the valley has been dormant enough and that it has rested. I appreciate the good things that have been done to maintain that. Some people might say that it is best to leave it *kapu* and leave it inaccessible. At the same time, every time someone goes out to the boardwalk at Kamakou or down to the Mo'omomi Dunes they are having this experience where they realize things, like there are treasures on this island that they don't even realize. I kind of get fussy because I see people come from all over the world. They come to admire the beauty and the fragile ecosystem of this island. Yet we are not doing enough education to our own people about why these things are important. [Mikiala Pescaia]

Resources

What you do on one side affects the other. We drink all the water that comes out of Waikolu and Waikolu is drying out because we are sucking it all up. They realized what they were doing when they left the water running on this side and how it is affecting the other side. It is important for them to see their island as a whole. When you are responsible for something, you need to know it intimately. If you don't have the big picture, then you can't be a good steward. [Mikiala Pescaia]

The Future

The Future of Pelekunu

I envision that there is a water source and an isolated controlled area. You could be propagating a lot of Hawaiian plants in there. You aren't tapping into the water resources on this side. You aren't competing with the farmers and everyone else, like the regular people on this side. You have a natural water source right there. You can do so much as far as producing food for the island or just cultivating native plants. You can just clear out big sections from invasive things, like plants and insects. You could have it really organic in there. I'm not to say that farming, like large scale ag, should be in Pelekunu. [Mikiala Pescaia]

There is a lot of room for education. Because it is small enough, you can control the access of people coming in and out and over. I think it is most powerful as an educational space. [Mikiala Pescaia]

But it is small enough that you could create a true *ahupua'a* model in this entire valley. You could use it to teach the rest of the island and the rest of the islands. It would be all from this one resource. In a sense it is still pristine. There are no structures. You do not have to exclude anyone or change anything that doesn't already exist. It is not theirs. You can take it slow. You can do things and if you don't like it then you can take it back. It is easier. A lot of other places are populated already. Somebody has to give up something in order to create this bigger picture. This is truly a blank slate. I think it is easier to accomplish. [Mikiala Pescaia]

I would like to see a space kind of like Kaho'olawe. They took this Hakioawa, this little bay, but they kept it as simple as possible. When you go there you have this experience that you tie into the rest of the island. Right in that space is modest accommodations. It is very humbling. You go out into the elements. They learn so much from that experience. A lot of times it is life changing because they see the bigger picture from this little space. I envision that you could do the same thing with Pelekunu. [Mikiala Pescaia]

There are a lot of people that have *aloha* for that place that they would do it without expecting to be paid. There is a lot of room for organizing community stewardship. [Mikiala Pescaia]

Summary

The consultant broke down the time periods in Pelekunu as Pre-Christian and Post-Christian and shared information about both periods. According to the informant, Pelekunu is a very unique and special place, still very much undisturbed by the outside world and thereby presents many opportunities. At the same time it deserves our utmost respect and care. Pelekunu is not immune from change and has been affected by littering, invasive species, and the growing demands of the modern world. She furthermore believes that Pelekunu has great potential as a source of native plants, traditional agriculture, cultural practice, and especially education.

Cultural Impact Assessment

The structure and content of this cultural impact assessment is in compliance with several guiding documents including: The Hawai'i Environmental Council's Guidelines for Assessing Cultural Impacts (Appendix B), A Bill for Environmental Impact Statements (Appendix C), and Act 50 (Appendix D). This cultural impact assessment meet the standards for all of the above documents, and therefore is in accordance with Chapter 343, HRS, regarding Hawai'i Environmental Impact Statements.

Cultural Resources, Practices, and Beliefs Identified—Location and Significance

All of the sources consulted during this research indicate that Pelekunu was a thriving *ahupua'a* throughout the Nineteenth Century, complete with all of the resources needed for that community. All of the natural resources required by that population were encompassed in the area presently being studied, such as fresh water, land for agriculture, native and Polynesian-introduced plants, and native animals in the streams and ocean. These resources are still present throughout the study area and represent a very important potential contribution towards the perpetuation of Hawaiian culture.

At one time, all of the practices associated with these natural resources were being carried out in the valley, such as gathering plants for building materials, medicine, and food, growing taro and other food plants, gathering fish and shellfish from the stream and ocean, utilizing the local basalts for tools, and carrying out religious practices. Vestiges of these activities are evident in the archaeological remains that occur throughout the valley, such as habitation sites, *lo'i* terrace systems, and religious or ceremonial sites. The religious sites so far identified in Pelekunu are scattered throughout the study area and represent a very important aspect of Hawaiian culture. The significance of these sites is seen in their context as well as in their inherent importance to the culture.

The complete spectrum of pre-contact Hawai'i life was, and is, present at Pelekunu. Although some of these traditional practices have in some cases been absent for more than a hundred years, there is no reason to think that they may not become important again to Hawaiians today or in the future. In fact, there is good reason to suspect that in today's rapidly changing world the last few remaining strongholds of cultural resources, such as Pelekunu Valley, will become critical in the perpetuation of Hawaiian culture. This places an even greater importance and significance on these same resources.

Effects of the Proposed Project

The current projects being carried out by The Nature Conservancy in Pelekunu include ungulate control, weed suppression, stream health maintenance and monitoring, and simply the preservation of the valley in its present state. These particular projects should have little impact on the known cultural resources, practices, and beliefs of the valley and several even have the potential to

enhance the cultural resources of the valley (e.g., invasive weed suppression, stream protection, etc.).

However, the cultural resources, and consequently the practices and beliefs, of Pelekunu are at risk of being impacted by uninformed and uncaring visitors to the valley, particularly in those areas of easy accessibility along the coast. Many potentially important and valuable cultural sites were observed by the authors on a site visit to the valley on March 22, 2008. Since no formal work has been done in the valley to locate, identify, and record such sites, there is presently no way to determine the potential negative impact to these resources.

Confidential Information Withheld

During the course of researching the present report, no sensitive or confidential information was discovered in the background literature or communicated by informants. All results of this effort are therefore presented without hesitation or withholding.

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 present projects being undertaken by The Nature Conservancy in Pelekunu—ungulate control, weed suppression, stream maintenance/monitoring, preservation—present very little potential to physically alter the known cultural resources in the valley. However, there exists the very real, and almost imminent, potential for physical alterations to take place as a result of other activities in the valley, such as campers rearranging the rocks that make up cultural sites at the front of valley. If such activities take place, part of the traditional Hawaiian cultural context for *all* the other cultural resources of the valley will be seriously compromised.

The primary factor contributing to the current isolation of cultural resources is one of nature. Invasive plants have become established in the valley subsequent to abandonment in the early part of the Twentieth Century and severely inhibit free movement within the valley. Some varieties of these invasive plants pose a potential threat to cultural sites due to the destructive nature of their root systems and/or branches. Without a comprehensive survey and identification of cultural sites, it is impossible to determine the extent of the threat from newly established vegetation. Again, this threat highlights the potential for losing a portion of the valley's cultural context permanently.

Recommendations/Mitigations

It is recommended that this Cultural Impact Assessment be revisited should the activities of The Nature Conservancy in Pelekunu change substantially.

It is further recommended that a plan be developed to *mālama*, or care for, the resources associated with the material culture of Pelekunu, especially those most threatened along the coastal strip. Such a plan should address threats to cultural sites posed by people, animals, and the environment (including flooding, landslides, erosion, and destructive plants), thereby creating a comprehensive and long-term plan. The proper foundation for this plan would be a baseline archaeological survey of the valley, since its cultural resources are currently poorly documented and many, if not most, are yet to be discovered. The truism applies: “you cannot protect what you do not know you have.”

CONCLUSION AND RECOMMENDATIONS

This report presents the results of the Cultural Impact Assessment study that was conducted for The Nature Conservancy, encompassing almost the entire *ahupua'a* of Pelekunu on the north shore of Moloka'i. This *ahupua'a* includes the valley of Pelekunu as well as the smaller valley called Waiaho'okalo immediately to the west. Small political exclusions to the land division include a small section at the back of the valley belonging to the *ahupua'a* of Kawela, and three *lele* in the mid-valley area belonging to different land divisions on the leeward side of the island.

Pelekunu Valley is rich in traditional Hawaiian history and represents a landscape virtually untouched by modern culture, with some limited exceptions. Although the natural environment has been displaced to a large degree, especially in the lower valley, by introduced invasive species, there are still thriving populations of native plants throughout the study area. The stream, in particular, represents one of the few remaining Hawaiian Continuous Perennial Streams in the archipelago. These factors all contribute to making Pelekunu a very valuable cultural resource in regard to cultural practices, beliefs, and the material remains of former Hawaiians who lived in the valley prior to the introduction of western culture in the late 1820s or very early 1830s. After initial settlement, an extensive network of agricultural terraces were constructed, encompassing almost the entire valley. Religious sites, house sites, agricultural lands, and storied places are all part of the landscape in the valley and reflect a lengthy occupation and rich settlement history. Even after exposure to western culture, Pelekunu remained very traditional right up to the time it was abandoned in the early Twentieth Century.

Māhele testimony illustrates a continuation of lifestyle from earlier times, as most of the claims were for taro land. It seems that Pelekunu resisted change, whether intentionally or not, beyond even the rural areas of the other islands. Even with this delay, however, Pelekunu was still very much influenced by the outside world with western style buildings and lifestyles, churches, a school, diseases (including leprosy), emigration, immigration, politics of the kingdom, and enterprising people all having a hand in writing the valley's history, though through it all they remained by all accounts *kua'āina*, or country, and genuinely Hawaiian.

While the reasons for the abandonment of Pelekunu are not perfectly clear, the valley was depopulated by around 1920 and remained that way until a few settlers arrived in the early 1980s for a short, and very limited, resettling of the valley. Over the course of the almost one-hundred years since Pelekunu was last occupied and functioning as an *ahupua'a*, the vestiges of the former population, lifestyle, and ecosystem have been progressively diminishing—terrace walls are being displaced by tree roots, invasive plants are overwhelming native species, and *mo'olelo* are being forgotten.

Trajectories for Future Research

Pelekunu Valley has a rich history, all of which could not be included in this study. Several avenues for future work have been identified during the course of this research, including additional Hawaiian translations, an in-depth analysis of the Land Commission data, an exploration of traditional ecological knowledge, and archaeological reconnaissance and inventory surveys.

Several lengthy pieces of Hawaiian language literature were identified that pertain to Pelekunu, but due to time and budget constraints, were not translated. These include a detailed version of the Kana and Nīheu legend that ran for approximately seven issues in the Ke Au Okoa newspaper in the late 1860s. Translation of this legend would certainly provide valuable information regarding the *mo'olelo* of Pelekunu.

Land Commission data for Pelekunu is provided in full in Appendix A of this report, however, a comprehensive analysis was not possible at this time. These data provide a wealth of information, including place names, boundary locations, names of people associated with Pelekunu, and land use. In addition, more research could be conducted for LCA 6521. This claim was made by Kahookano but was not awarded, and no testimony was found during this preliminary work.

Traditional ecological knowledge, or TEK, is another area of future work for Pelekunu. TEK rose to the forefront of modern ecological research as pharmaceutical companies began to recognize the economic value of indigenous knowledge of plants and their uses (Western Pacific Regional Fishery Management Council 2008). TEK is now recognized to “contribute to the conservation of species, conservation of biodiversity and protection of the environment...[and] is now being seen as a complex, rational approach to adaptive management, conservation and utilization of natural resources” (Western Pacific Regional Fishery Management Council 2008:18). Possible applications of TEK in Pelekunu include explorations of stream life, such as *o’opu* and *hīhīwai*, native plants and their uses, as well as methods of *kalo* farming and *lo’i* construction.

Finally, the possibilities for future archaeological research in Pelekunu are endless. The valley has not been affected by the modern development that has destroyed or altered so many of the archaeological resources in other parts of Hawai‘i. This has left us with an entire valley of relatively intact surface and subsurface archaeological features, a condition virtually unheard of in our islands. It is critical to document these features before they are lost to erosion, natural disaster (e.g., flooding, tsunami, earthquake), or human modification. A reconnaissance-level archaeological survey is a proposed first step in recording surface architecture, such as *lo’i* systems, house sites, and *heiau*. This would record the kinds of features that occur in Pelekunu and their locations. A follow-up archaeological inventory survey would contribute further by providing detailed descriptions and maps of surface architecture. Subsurface testing could be employed on selected features to identify buried cultural deposits, collect additional data on the function of surface structures, and obtain charcoal for radiocarbon dating. After these basic surveys are completed, specialized studies could be undertaken, such as a detailed examination of *lo’i* agriculture in Pelekunu, as was done for the neighboring Wailau Valley (McElroy 2007a).

Recommendations

The current projects being carried out by The Nature Conservancy in Pelekunu include ungulate control, weed suppression, stream health maintenance and monitoring, and simply the preservation of the valley in its present state. The cultural impact of The Nature Conservancy’s present activities in the valley is negligible, especially since they are promoting the well-being of the native communities of flora and fauna within the valley. Several of these activities, such as weed suppression and ungulate control, help to preserve archaeological remains by hindering erosion of surface architecture. The real potential threat to the Hawaiian cultural resources, beliefs and practices in the valley is from negligence.

It is recommended that a plan be developed to protect and preserve the cultural resources of Pelekunu, especially those along the coast, which are most threatened. The plan should address threats to cultural sites posed by people, animals, and the environment, thereby creating a comprehensive and long-term plan. This, however, must be preceded by at least a reconnaissance-level archaeological inventory survey, as threatened sites must be identified before plans can be made for their protection.

The continuing practice by The Nature Conservancy of recognizing the traditional and customary rights of Native Hawaiians is to be commended. An excellent example is the funding of the work presented here, which identifies and addresses the effects of The Nature Conservancy's land management actions on native Hawaiian cultural sites and practices, and assesses the cultural benefits and impacts of The Nature Conservancy's stewardship of the Pelekunu Preserve. This work has enhanced our understanding of the history of the valley and its cultural resources and underscored the importance of documenting and preserving that knowledge not only for management purposes but for the benefit of future generations.

GLOSSARY

<i>ahupua‘a</i>	Traditional Hawaiian community territory or land division, typically running from the mountains to the sea.
<i>‘āina</i>	Land, earth.
<i>‘alaea</i>	Red ocher.
<i>ali‘i</i>	Chief, chiefess, monarch.
<i>‘au‘au</i>	To bathe.
<i>‘aumakua</i>	Family or personal gods. The plural form of the word is <i>‘aumākua</i> .
bamboo	The shrub or tree <i>Dendrocalamus</i> , <i>Phyllostachys</i> , <i>Schizostachyum</i> , or <i>Bambusa</i> . The species native to Hawai‘i are <i>Bambusa vulgaris</i> and <i>B. aureovariegata</i> . These were traditionally used for many items, including knives, hula implements, nose flutes, water containers, and tapa-decorating equipment.
clidemia	<i>Clidemia hirta</i> , also known as Koster’s curse, an introduced, invasive shrub.
ginger	The plant <i>Zingiber</i> , that produces fragrant flowers.
guava	The invasive tree or shrub <i>Psidium guajava</i> , which forms dense thickets in disturbed areas.
<i>hala</i>	The pandanus, or screw pine (<i>Pandanus odoratissimus</i>), growing at low latitudes, both cultivated and wild, which had a variety of uses in traditional times.
<i>hālau</i>	Meeting house or long house for canoes.
<i>hale</i>	House.
<i>hānau</i>	To give birth.
<i>hapawai</i>	The shellfish <i>Theodoxus vespertinus</i> .
<i>hau</i>	The indigenous tree <i>Hibiscus tiliaceous</i> , which had many uses in traditional Hawai‘i. Sandals were fashioned from the bark and cordage was made from fibers. Wood was shaped into net floats, canoe booms, and various sports equipment and flowers were used medicinally.
<i>hā‘uke‘uke</i>	The sea urchin <i>Colobocentrotus atratus</i> , or helmet urchin, whose teeth were used in Hawaiian medicine.
<i>heiau</i>	Place of worship and ritual in traditional Hawai‘i.
<i>hīhīwai</i>	The endemic freshwater gastropod, <i>Neritina granosa</i> , which is usually eaten cooked, though sometimes raw.
<i>hō‘ike</i>	To show, exhibit.

<i>holoholo</i>	To go out or go for a walk or ride.
<i>honu</i>	The general name for a turtle or tortoise.
<i>honu ‘ea</i>	The hawksbill turtle, or <i>Chelonia</i> , the shell of which was used to treat a disease called ‘ea.
<i>ho‘okupu</i>	Tribute, offering, religious gift.
<i>ho‘omana</i>	To empower, place in authority, or to worship.
<i>‘ili</i>	Land section, usually a subdivision of an <i>ahupua‘a</i> .
<i>‘ili‘ili</i>	Waterworn cobbles often used in floor paving.
<i>kāhea</i>	To call, cry out, or invoke.
<i>kahu</i>	Honored attendant, guardian, nurse, keeper, administrator, pastor.
<i>kahuna</i>	Priest, sorcerer, minister.
<i>kalo</i>	The Polynesian-introduced <i>Colocasia esculenta</i> , or taro, the staple of the traditional Hawaiian diet.
<i>kapa</i>	Tapa cloth.
<i>kapu</i>	Taboo, prohibition; special privilege or exemption from ordinary taboo; forbidden; sacred.
<i>keiki</i>	Child.
<i>kī</i>	<i>Cordyline terminalis</i> , or ti, the leaves of which were traditionally used in house thatching, raincoats, sandals, whistles, and as a wrapping for food.
<i>kō</i>	The Polynesian-introduced <i>Saccharum officinarum</i> , or sugarcane, a large grass traditionally used as a sweetener and for black dye.
<i>ko‘a</i>	Fishing shrine.
<i>kōkua</i>	Help, assistance, helper, co-operation.
<i>konohiki</i>	Headman of an <i>ahupua‘a</i> land division under the chief.
<i>kua ‘āina</i>	The country, or a person from the country.
<i>kula</i>	Plain, field, open country, pasture.
<i>kuleana</i>	Right, title, property, portion, responsibility, jurisdiction, authority, interest, claim, ownership.
<i>kumu</i>	Teacher.
<i>kupuna</i>	Grandparent, ancestor; <i>kūpuna</i> is the plural form.

<i>launa</i>	Friendly, sociable.
<i>lehua</i>	The native tree <i>Metrosideros polymorpha</i> , the wood of which was utilized for carving images, as temple posts and palisades, for canoe spreaders and gunwales, and in musical instruments.
<i>lele</i>	A detached part or lot of land belonging to one <i>‘ili</i> , but located in another <i>‘ili</i> .
<i>lo‘i</i>	Irrigated terrace for the cultivation of taro.
Māhele	Land division of 1848.
<i>makahiki</i>	A traditional Hawaiian festival starting in mid-October. The festival lasted for approximately four months, during which time there was a <i>kapu</i> on war.
<i>makai</i>	Toward the sea.
<i>mālama</i>	To care for, preserve, or protect.
mango	Trees of the genus <i>Mangifera</i> , introduced to Hawai‘i in the Nineteenth Century and well known for their edible fruit.
<i>manini</i>	The surgeonfish <i>Acanthurus triostegus</i> , common in Hawaiian waters.
<i>Mau</i>	Name of a region on the sides of the mountain next below the <i>waoakua</i> (dwelling place of the gods), also called <i>waokanaka</i> , place where men may live.
<i>mana‘o</i>	Thought, opinion, mind.
<i>mauka</i>	Inland, upland, toward the mountain.
<i>moku</i>	District, island.
<i>mo‘o</i>	Lizard, dragon, water spirit.
<i>mo‘olelo</i>	A story, myth, history, tradition, legend, or record.
<i>‘ōlelo no‘eau</i>	Proverb or wise saying.
<i>olonā</i>	A native shrub (<i>Touchardia latifolia</i>). Formerly the bark was valued as the source of a strong, durable fiber for fishing nets, for nets to carry containers, and as a base for ti leaf raincoats and feather capes.
<i>o‘opu</i>	Fish of the families <i>Eleotridae</i> , <i>Gobiidae</i> , and <i>Bleniidae</i> .
<i>‘opihi</i>	Limpets, four types of which are endemic to Hawai‘i: <i>Cellana exarata</i> (‘opihi <i>makaiauli</i>), <i>C. melanostoma</i> , <i>C. melanostoma</i> (‘opihi <i>alinalina</i>), and <i>C. talcosa</i> (‘opihi <i>ko‘ele</i>).
<i>pa‘i‘ai</i>	Undiluted <i>poi</i> , left in a hardened state for ease in transport.
<i>Pākē</i>	Chinese.

<i>pali</i>	Cliff, steep hill, precipice.
<i>piko</i>	Navel, umbilical cord, center, summit.
<i>pohō</i>	Loss, damage, out of luck.
<i>pua‘a</i>	Pig.
<i>pule</i>	Prayer.
<i>pu‘u</i>	Hill, mound, peak.
<i>pu‘uhonua</i>	Place of refuge.
<i>pu‘ukaua</i>	Fortress, stronghold.
<i>rupestrian</i>	Made of or written on rock, or living on or in rocks.
<i>tutu</i>	Grandmother, grandma.
<i>‘ūniki</i>	Graduation ceremony.
<i>wai</i>	Water or liquid other than salt water.

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APPENDIX A: LCA CLAIMS

Kapuaipoopoo

L.C.A. 5575 (Book 10, Page 327)

R.P. 7262 (Book 22, Page 523)

p.78 v.5 Native Register

Helu 5575 Kapuaipoopoo

Honolulu, Oahu February M.H. 1848

Aloha oukou e na Luna Hoona [?],

Kuleana. Ke haike pono aku nei au ia oukou iko'u Kuleana Aina. Eia malalo nei ka inoa o ko'u Aina Pelekunu Ahupuaa Koolau i Molokai.

Eia malalo nei ko'u mau kuleana pea [? paa?] maluna ou a Aina la. He mau Loi Kalo. He mau Pali Mahi [Maki?]. He kahawai. He ia hoomalu. He Laau hoomalu. Ua loaa ia'u keia mau Kuleana mai ka Moi mai.

Aloha oukou. O wau no me ka mahalo.

Na Kapuaipoopoo.

p.318 v.10 Native Testimony

October 13, 1853

Helu 5575 Kapuaipoopoo

(kope) [?]

Ke Kapuaipoopoo aina mahele Pelekunu, Ahupuaa, Koolau, Molokai.

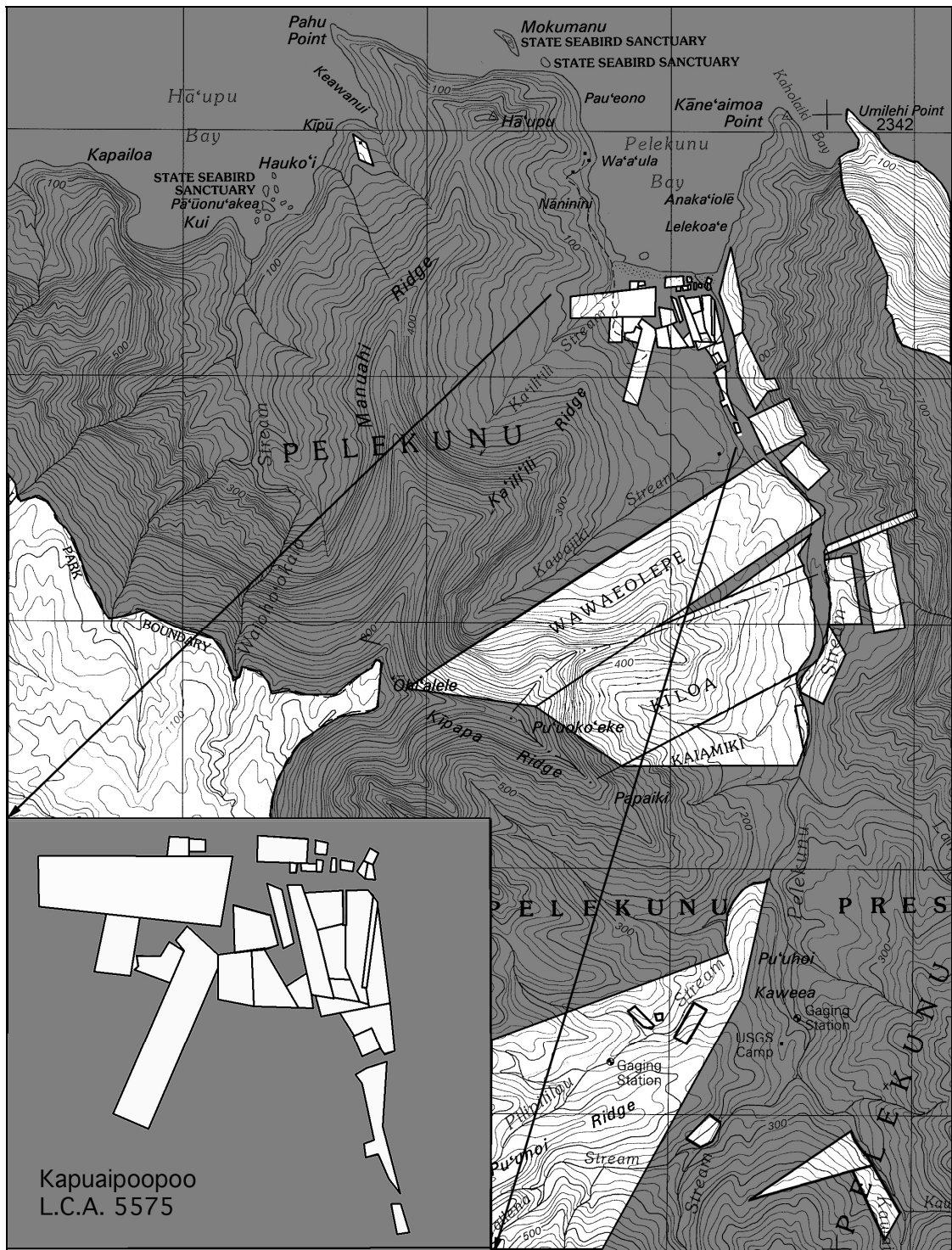
Kope oiaio

A.G. Thurston [G?]

Kakauolelo

Keena [? Kuna?] Kalai)

Okat 7, 1853)



Keawe

L.C.A. 6354 (Book 8, Page 724), R.P. 2969 (Book 13, Page 421) - ili of Kailiili, Pelekunu

L.C.A. 6354 (Book 3, Page 676), R.P. 4652 (Book 19, Page 177) - ili of Papakea, lele of Kawela, Pelekunu

L.C.A. 6354 (Book 7, Page 144), R.P. 5058 (Book 20, Page 341) - ili of Onini, Pelekunu

p.181 v.7 Native Register

No. 6354 Keawe

He wahi kuleana ko'u iloko [loko?] o kekahi ili aina ma ke ahupuaa o Pelekunu ma ka mokupuni o Molokai o Kaonini i ka inoa, he pali mauka, o Ahalau no Kaiwipilia ia ili makai ma ka aoao Hikina o Nimiki no Paunani ia ili ma ke Komohana o Nininui no Kauhainalu ia ili.

He 62 Anana ka loa, he 40 a me elua kapuai anana ka laula, he aina kalo keia a he kula kauwahi mai ka wa o Kamehameha III mai ko'u komo ana iloko o keia kuleana o Nakapuai ke Konohiki hou keia wa a nana i haawi mai ia'u i keia kuleana.

Ke nonoi aku nei au ia oukou ina he oiaio keia a kupono ia'u keia kuleana e hoopaa loa ia keia kuleana ia'u ana [o na?] keia hope aku a mau aku.

Na Keawe.

p.120 v.15 Foreign Testimony

No. 6354 Keawe

Kuku sworn. Knows the land claimed by Keawe it is kalo and kula land situated in the Ili of "Kailiili," Pelekunu.

The kalo land is bounded Mauka by the Pali, Wailau by Paulani's & the Konohiki's land, Makai by Kaiwipilia [?] & the Konohiki's land & Kalaupapa by Kaikaunalu's land.

The kula land (or house lot) is bounded Mauka by the Konohiki's land, Wailau by the Iwipilia's land, Makai by the Konohiki's hog pen & Kalaupapa by the church lot (or yard).

Claimant inherited these pieces of land from his parents who had possession of it in the time of Kamehameha I. It has always been held without dispute. The Konohiki has two kalo patches in this land.

Kapihi sworn confirms in full the testimony of the former witness.

See Page 129

p.56 v.6 Foreign Testimony

6354 Keawe

m pali - nae ____? - Kai Aiai - lalo Kauhainalu AD 1832 " " 3 Hak

p.195 [116?] v.6 Native Testimony

6354 Keawe

Mauka Pali. Manae Paulani. Makai Aiai. Malalo Kauhainalu.

I ka 1832.

3 poalima.

p.129 v.15 Foreign Testimony

Helu 6354 Keawe

___[?] P.120

Kahalekapu Hoohikiia. Ua ike au i na Apana aina ma, ma ka Ili o Papakea, Kawela, Pelekunu.

Apana 1. aina kalo

" 2. Kahuahale maluna o ka pali

Apana 1. Mauka, aina o Konohiki, Halawa he pali, Makai na loi o Konohiki, Kalaupapa he kahawai.

Apana 2. Aia puni [?] i ka aina o Konohiki.

Ua loa ia ia keia aina no Kiau [?] mai kena makuakane i ka ___[? page cut off]mamua i ka wa o Kamehameha I a ua noho oluolu no a hiki i keia wa aole mea keakea.

Ili Papakea a lele of Kawela

___? Kiau Kon. & other residents of Pelekunu

p.57 v.6 Foreign Testimony

6354 Keawe

m pali - nae Kailimeau - Kai Kiau - lalo river [?] 1819 " " " no Hak

Kekua or Kekia

L.C.A. 6355 (Book 7, Page 137)

R.P. 4240 (Book 17, Page 477)

p.181 v.7 Native Register

6355 Kekia

Auheha oukou e ka poe ko ona [hoona?] kuleana aina he wahi kuleana ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Keauhou ka inoa Akau 15 Anana Hema 20 anana Kikina 20 anana, Komohana 15 anana he aina kalo keia a hekula kauwahi a kuahiwi olona kahi.

Mai ka wa ia Kamehameha III ko‘u komo ana iloko o keia kuleana o Nakapuai ke Konohiki hou e noho nei nana i haawi mai ia‘u keia kuleana.

Ke nonoi aku nei au, ina oiaio keia kuleana a kupono ia‘u e hoopaa loa no‘u.

Na Kekia.

p.138 v.15 Foreign Testimony

Helu 6355 Kekia

Sept. 30, 1853

Kahinamaka [? Nahinamaka? Wahinamaka?] Hoohikiia, a olelo mai la, ua holo o ____ [?] i ka M. H. 1851, hooili oia i kona aina ma ka Ili o "Kahawaipoko" Pelekunu, ia Keko kena kaikaina, a make o Keko me ka kauoha ole, a o Kailimeeau [?], kona makuakane, a nana i hoihoi mai i keia kuleana no ke Konohiki, a eia no ma ka lima o Konohiki a hiki i keia wa.

These [?] all own a moo each in ili Kailiili & Kapuai confirms their claims

Ili Kahawaipoko

p.57 v.6 Foreign Testimony

6355 Kekua

m Uenaole - nae river - kai pali - lalo pali 1847 is date of this claim 2 Hak

p.196 [117?] v.6 Native Testimony

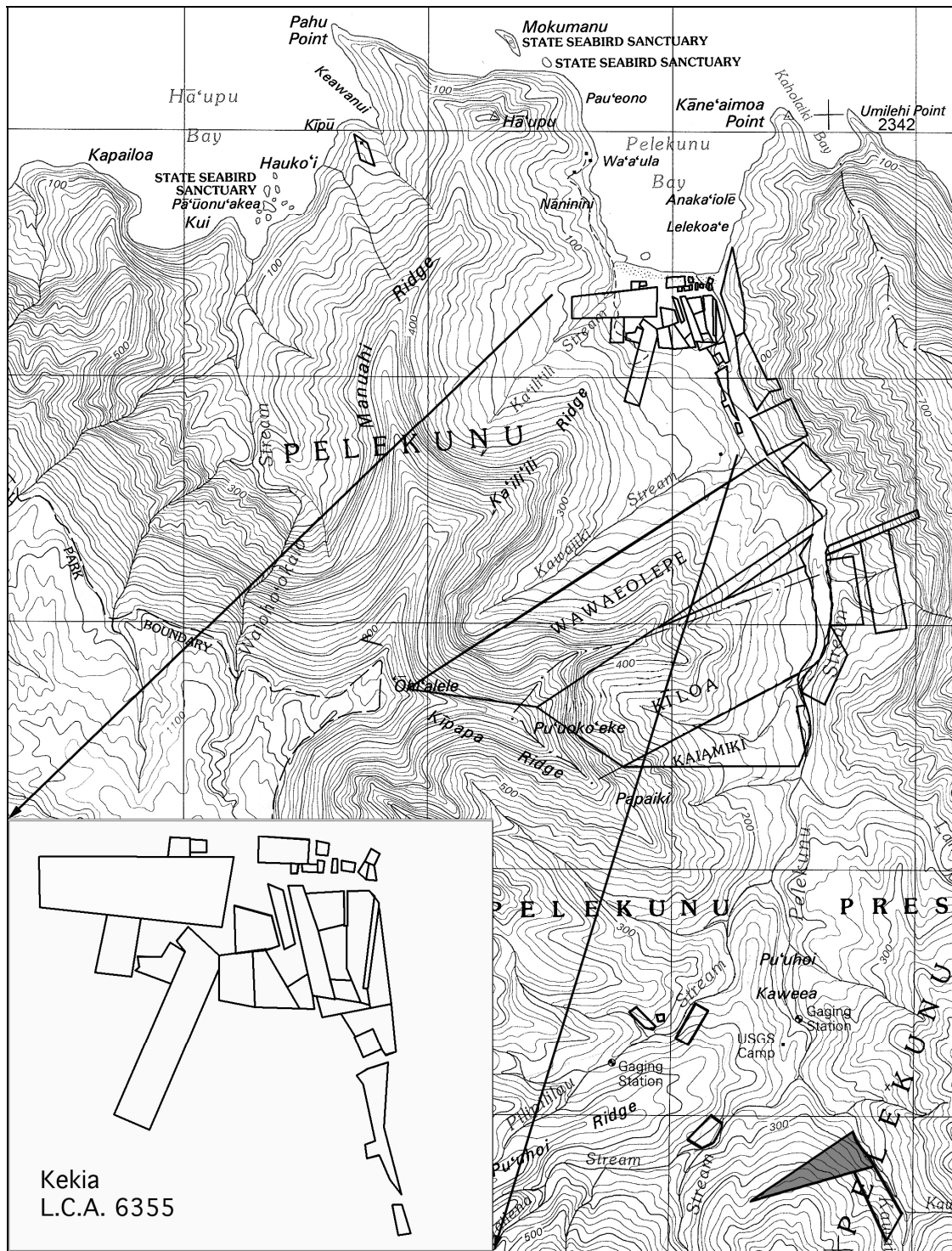
6355 Kekia

Ili o Kahawaipoko ma Pelekunu.

Mauka Uwenaole. Manae Kahawai. Makai Pali. Malalo Pali.

I ka 1847.

2 poalima.



Kalua

L.C.A. 6355-B (Book 3, Page 675)

R.P. 3723 (Book 16, Page 205)

p.182 v.7 Native Register

Kalua 6355B

Auheia oukou e ka poe homa [?] kuleana aina he wahi kuleana ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kaioniloa [?] ka inoa. Hikina 136 Anana, Komohana 135 Anana, Akau ewalu anana, ma ka Hema 20 Anana.

He aina kalo keia he kula kaunohi [?] a ke kuahiwi kahi wahi. Mai ka wa o Kamehameha I kou noho ma keia aina. Na Naeole ke Konohiki i haawi mai ia'u i keia kuleana o Kapuai ke Konohiki hou e noho nei i keia wa.

Ke nonoi aku nei au ia oukou ina he oiaio keia kuleana a kupono ia'u, e [i] hoopaa loa no'u keia kuleana ia'u ma keia hope aku.

Na Kalua

p.125 v.15 Foreign Testimony

No. 6355B Kalua

Pelekunu, September 28, 1853

Kamoku sworn. Knows the land claimed by Kalua it consists of kula and kalo land, it is situated in the Ili of Kapuloa, Pelekunu.

It is bounded Mauka by Pua's [?] land, Wailau by the Pali, Makai by the Konohiki's land and Kalaupapa the water course.

Claimant inherited this land from his parents in ancient times, and has held quiet possession of it up to the present time. The Konohiki has two kalo patches in this land, part of the kula land has not been cultivated by claimant.

Kapihi sworn. Is Konohiki of the Ili of Kapuloa and confirms what has been stated by the former witness.

p.56 v.6 Foreign Testimony

6355B Kalua

page 132 [?182?]

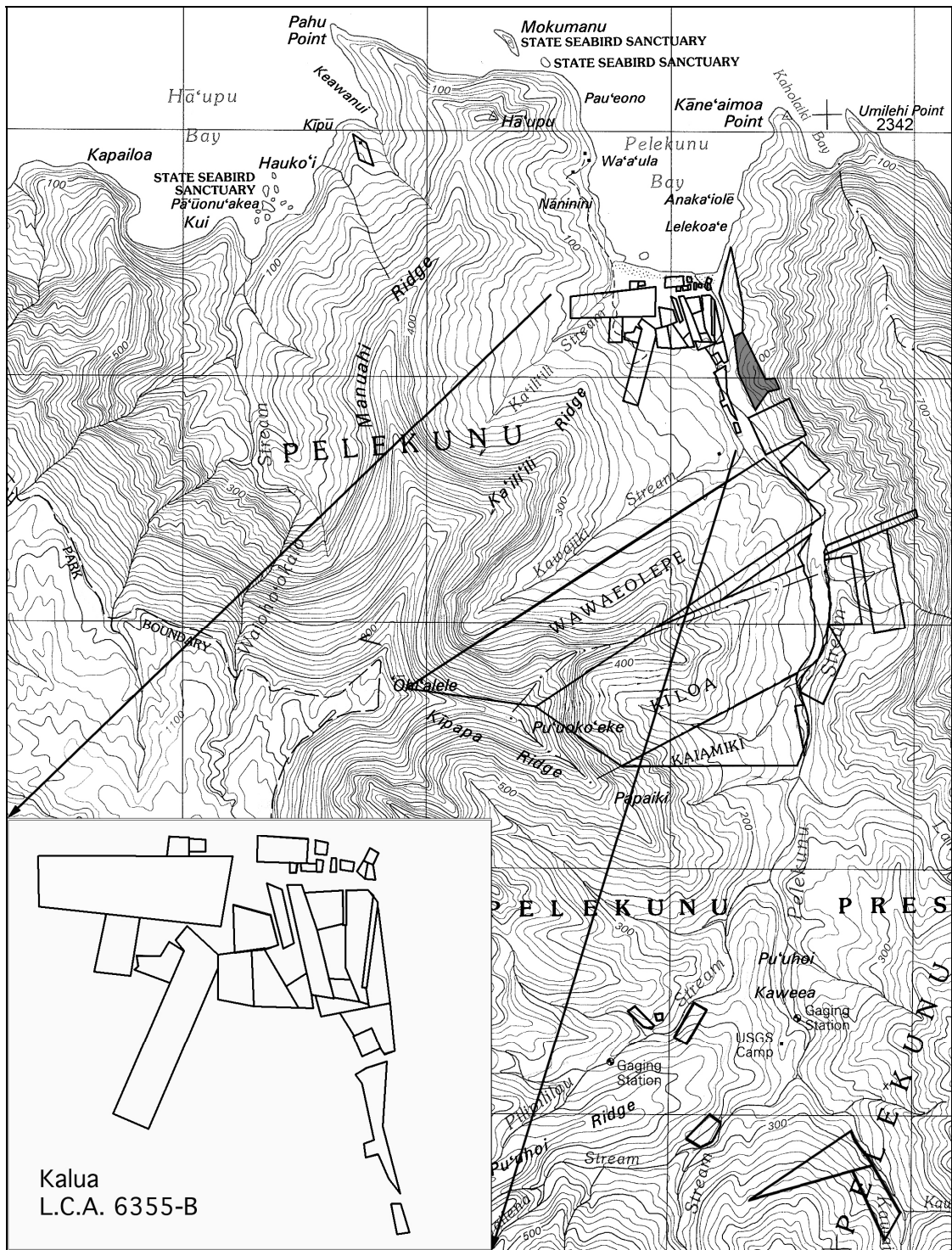
's moo in Kapaloa is bounded m Ieiea - Kai, Mahi, Pland is inherited from parents who lived on it from old. 2 Hak. K. Kapuai confirms the claim.

p.193 [114?] v.6 Native Testimony

6355B Kalua

Moo - Kapaloa ili

Uka Ieiea. Nae - kai - Mahi. I ka A.D. Kalua, a ua hoopaa ia 2 poalima.



Kaleo

L.C.A. 6357 (Book 7, Page 147)

R.P. - none -

p.182 v.7 Native Register

6357 Kaleo

Auheha oukou e na luna hoona kuleana aina. He wahi kuleana ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Puaanui ka inoa he kahawai ma ka Hikina, ma ke Komohana o Puaaiki no Makaholo ia ili ma ka Akau he Ahupuaa no Kailiala ia ili, he kahawai ma ka Hema, he 91 Anana ka loa, he 21 Anana ka laula, he aia kalo keia aina.

Mai ka wa mai ia Kamehameha I mai Ko'u komo ana iloko o keia kuleana Na Kaaeai [?] kekahi konohiki mua i haawi mai i ko'u mau makua ua pau lakou i ka make ua ili mai ka aina ia'u i keia wa o Kapuai ke Konohiki hou i noho nei i keia manawa.

Ke nonoi aku nei au ia oukou ina oiaio keia kuleana a kupono ia'u e hoopaa loa keia aina no'u ma keia hope aku a me kou mau hooilina.

Na Kaleo.

p.126 v.15 Foreign Testimony

No. 6357 Kaleo

Pelekunu, Molokai. Sept. 29th 1853

Makaholo sworn. Knows the two pieces of land claimed by Kaleo.

Piece No. 1 is bounded Mauka by Iliala's land, Wailau by the water course, Makai by the Konohiki's hog pen, Kalaupapa by witness land.

Piece No. 2 Is bounded Mauka by Paehewa's land, Wailau by Aiai's land, Makai by Iliala's land and Kalaupapa by the Konohiki's land.

Claimant inherited these pieces of land from his parents who possessed them in ancient times and has lived uninterrupted up to the present time. The Konohiki has four kalo patches in lot No. 1.

Kapihi sworn witness confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

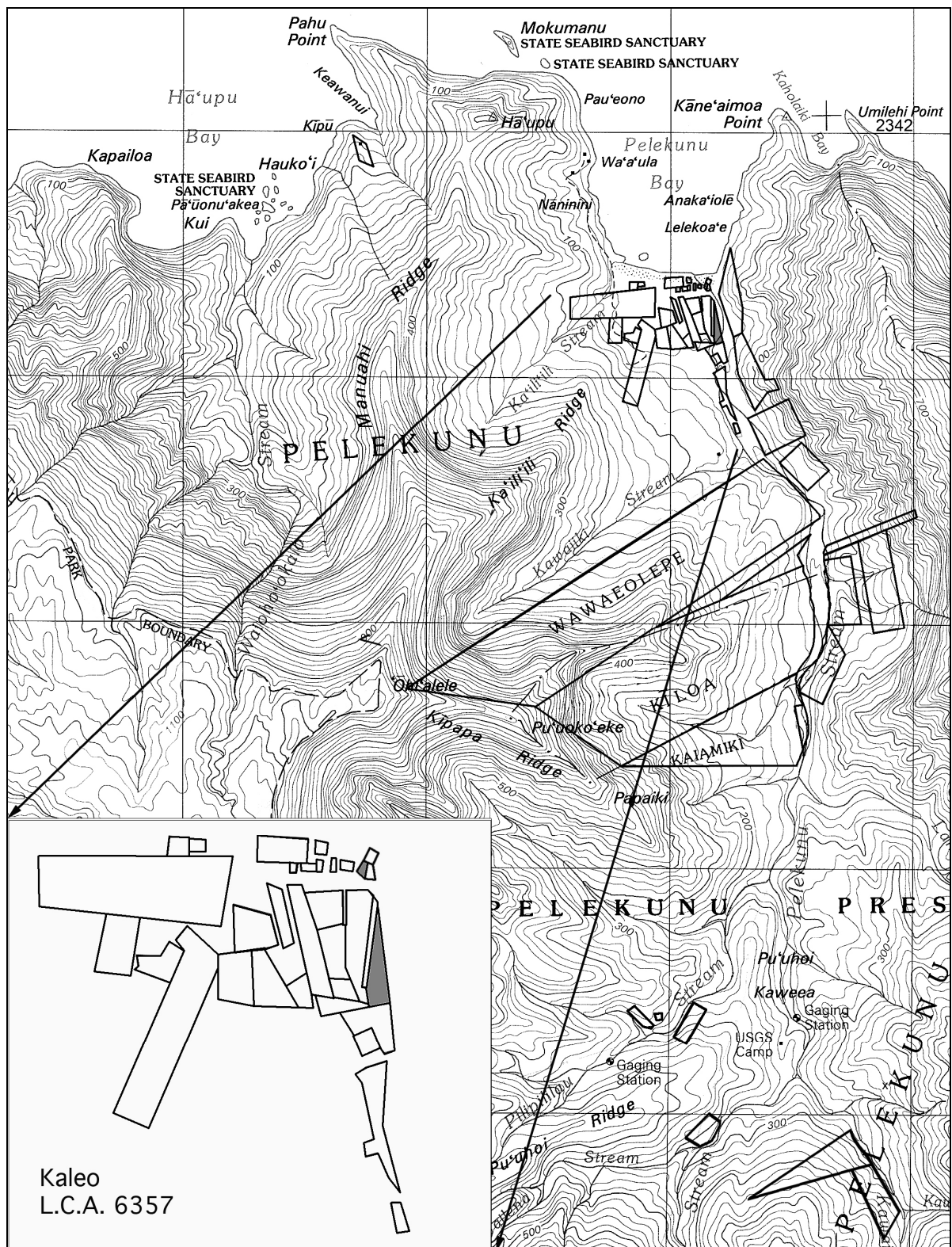
6357 Kaleo

claims a moo m Makaholo - Kai sea. AD 1832 [1838?] is commencement of this...

p.193 [114?] v.6 Native Testimony

6557B Kaleo

Mauka Makaholokai, Kai Kekai. I ka 1833 ua hoopaa ia, 1 poalima.



Kawelo

L.C.A. 6358 (Book 7, Page 143)

R.P. 6294 (Book 23, Page 757)

p.183 v.7 Native Register

6358 Kawelo

Auheā oukou e ka poe hoona [koona?] kuleana aina he wahi ili aina ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kumanawa ka inoa o ua ili la ma ka Hikina 49 Anana ka loa ma ke Komohana 24 anana ma ka Akau 26 anana ma ka Hema 26 Anana.

Ke aina kalo keia mai ka wa ia Kamehameha I mai ko‘u komo ana i keia kuleana o Kaaiaē [?] ke Konohiki nana i haawi mai ia‘u keia kuleana.

Ua makeia [ma keia?] o Kapuai ke Konohiki i keia wa. Ke noi aku nei au ua oiaio keia kuleana a kupono ia‘u ma keia hope aku a me ko‘u mau hoilina

Na Kawelo

p.126 v.15 Foreign Testimony

No. 6358 Kawelo

Kaapua sworn. Knows the piece of land claimed by Kawelo it is situated in the Ili of Kailiili, Pelekunu, and bounded Mauka by Kauhinalo's [Kauhainalu?] land, Halawa by Kaiwipilia, Makai by the Konohiki's land & Kalaupapa by Kuku's land.

Claimant inherited this land from his ancestors in the time of Kamehameha I, his title has never been disputed up to the present time. There is one kalo patch belonging to the Konohiki in this land.

Kapihi sworn. Confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6358 Kawelo

nae Kaiwipilia - Kai paakao [??] - Kuku AD 1819 " " 4 [?] Hak

p.195 [116?] v.6 Native Testimony

6358 Kawelo

Mauka Kauhai. Manae Kaiwipilia. Makai Paahao [? Pa ahu? Pa ahee?]. Malalo Kuku.

I ka wa o Kaahumanu ka noho ana 1819.

2 poalima.

Keawe

L.C.A. 6359 - not awarded -

R.P. - not applicable -

p.183 v.7 Native Register

6359 Keawe

Auheā oukou e na luna hoona kuleana aina He wahi kuleana ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Papakeiki ka inoa. Ma ka Akau ke [he] 45 Anana ka loa ma ka Hema 45 anana ma ka Hikina 23 anana ma ka Komohana ke [he?] 24 anana ka loa i keia la.

Ke aina kalo keia a he kula no kauwahi kuuhiwi kauwahi mai ka wa kahiko mai ko‘u komo ana iloko o keia kuleana Na Muau [? Meeau?] Konohiki ia ia keia kupono i haawi mai ia‘u i keia kuleana.

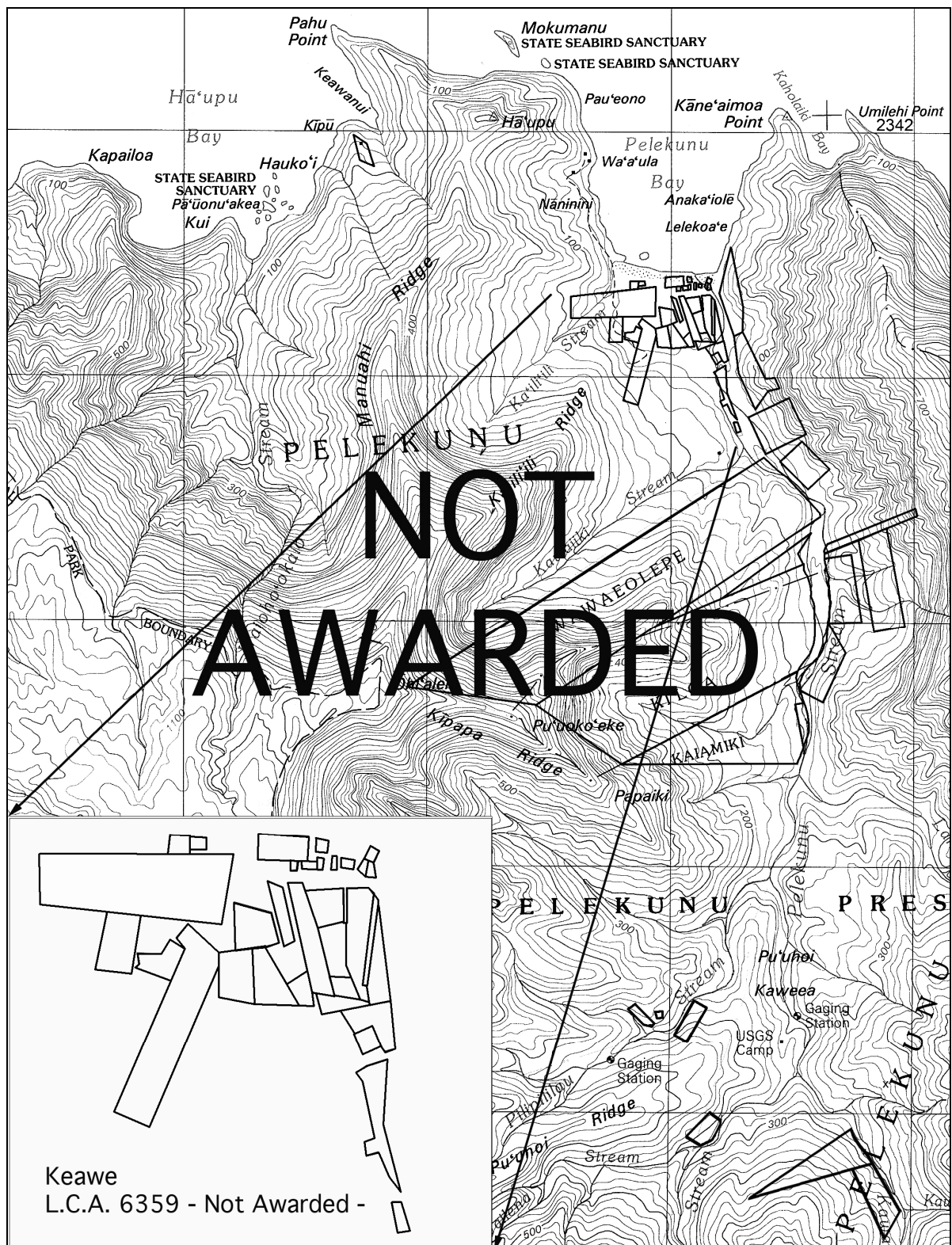
Ke nonoi aku nei au ia oukou ina kupono a oiaio keia aina no‘u a hopaa loa keia aina no‘u a me ko‘u mau hooilina

Na Keawe

p.197 [118?] v.6 Native Testimony

6359 Keawe

Mauka Pali. Manae Kailimeau. Makai Kiau. Malalo Kahawai. I ka 1819.



Kauhiakanamu or Kauhiakamanu

L.C.A. 6360 (Book 7, Page 124)

R.P. 4175 (Book 17, Page 347)

p.184 v.7 Native Register

No. 6360 Kauhiakamanu

Auheā oukou na luna hoana kuleana aina he [ke?] wahi aina ko‘u iloko o ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Papakea ka inoa, ma ka Hikina 36 anana, ma ke Komohana 36 anana, ma ka Akau ke [he?] 32 anana, ma ka Hema ke Kanakolu Kumamalu anana.

He aina kalo keia mai ka wa ia Kamehameha III ko‘u komo ana i loko o keia aina. Na Kapuai ke Konohiki hou e noho nui.

Ke nonoi aku nei au ia oukou ma he oiaio keia a kupono ia‘u ma keia hope aku a me ko‘u mau hooilina a me na hope o hoi a mau loa aku.

Na Kauhiakamanu

p.131 v.15 Foreign Testimony

No. 6360 Kauhiakamanau [Kauhiakamanaee? Kauhiakamane?]

Kaleo sworn. Witness knows the land claimed by Kauhiakamanaee it is kalo land and situated in the Ili of "Kailiili," Pelekunu and bounded Mauka by Pou's land, Wailau by Paehewa's land, Makai by the Konohiki's land and Kalaupapa by Kahalekii's [?] land.

Claimant inherited this land from his parents who held possession of it in the time of Kamehameha I and has lived undisturbed up to the present time. The Konohiki has seven kalo patches in this land.

Kapihi sworn. Confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6360 Kauhiakamanu

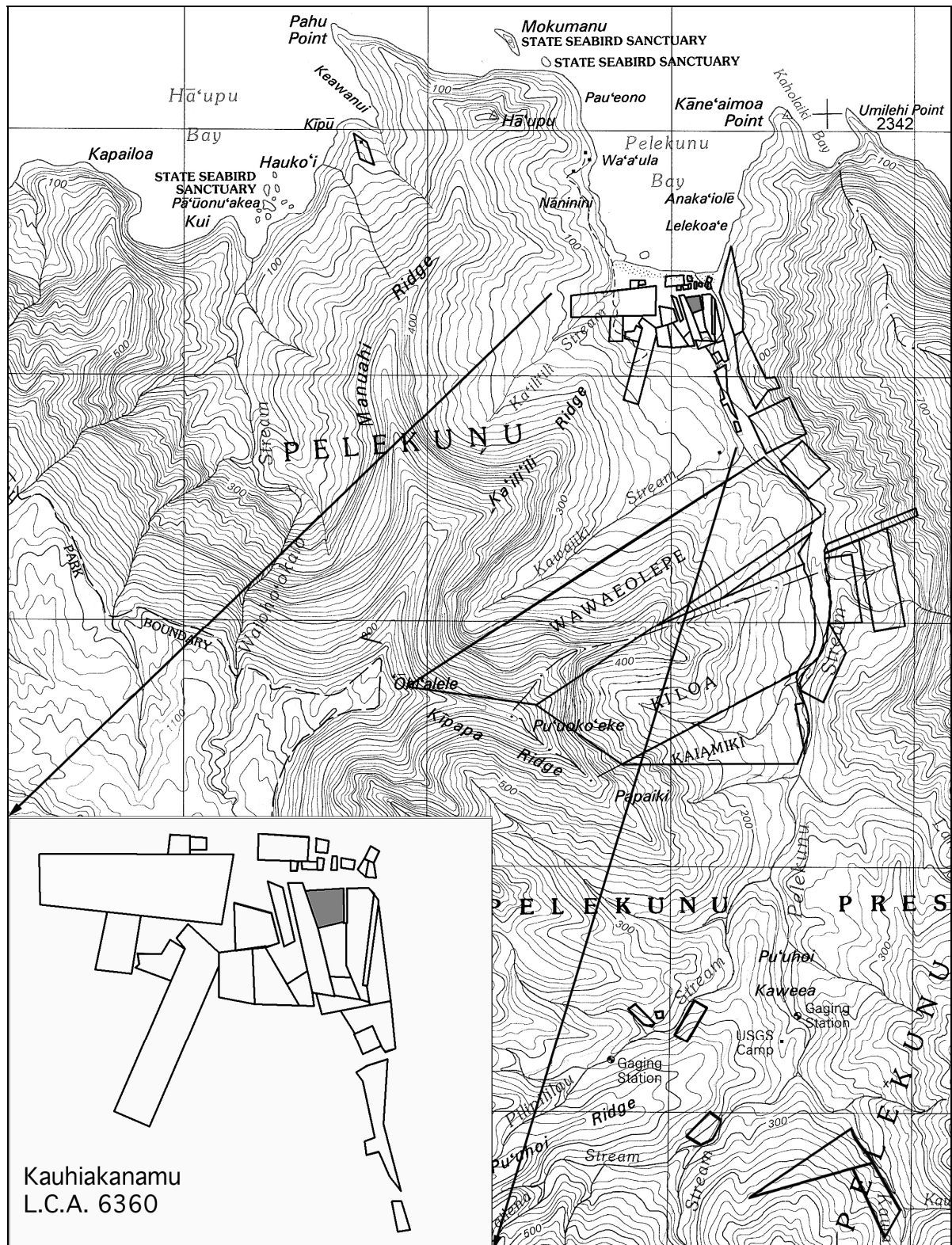
m Pou - nae Paihewa - Kai sea - Lalo " AD 1842 " " 4 Hak

p.194 [115?] v.6 Native Testimony

6360 Kauhiakanamu [Kauhikamanu?]

Mauka Pou. Manae Paehewa. Malalo Kahaleki.

I ka 1842. 2 poalima.



Kahaleki or Kahalekii

L.C.A. 6361 (Book 7, Page 139)

R.P. 5063 (Book 20, Page 351)

p.185 v.7 Native Register

6361 Kahaleki

Auheā oukou e ka poe hoona kuleana aina he wahi aina ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Papakea ka inoa, ma ka Akau he [ke?] 21 anana, ma ka Hema he 10 anana, ma ka Hikina 136 anana, ma ke Komohana 136 anana.

He aina kalo keia mai ka wa ia Kamehameha III ko‘u komo ana iloko o keia aina. Na Kapuai ke Konohiki i noho nei i keia wa a nana no i haawi mai ia‘u i keia aina.

Ke nonoi aku nei au ia oukou na luna hoona kuleana ina [?] oiaio keia kuleana a kupono ia‘u keia kuleana e hoopaa loa no‘u keia.

Na Kahaleki

p.131 v.15 Foreign Testimony

No. 6361 Kahalekii

Kaleo sworn. Knows the land claimed by Kahalekii it is kalo land and situated in the of [*sic*] "Kailiili" Pelekunu.

It is bounded Mauka by the water course, Wailau by Lolo's & Pou's & Kauhiakamae's lands, Makai by the Konohiki's land and Kalaupapa by Aiai's, the Konohiki & Ua's lands.

Claimant inherited this land from his parents who held it in the days of Kamehameha I he has held uninterrupted possession up to this time. There are four kalo patches belonging to the Konohiki in this land.

Kapihi sworn. Is Konohiki of the Ili o "Kailiili," and confirms in full the testimony of the former witness.

Keawe sworn. Two kalo patches mentioned as belonging to the Konohiki in claimant's land were taken by Ilai (the Lunaauhau) about the year 1840 from claimant and given to the Konohiki, the kalo patches were cultivated for the Konohiki for two years from which time claimed has cultivated them for himself, when Ilai took the kalo patches from claimant and gave them to the Konohiki claimant made no objection.

p.56 v.6 Foreign Testimony

6361 Kahalekii

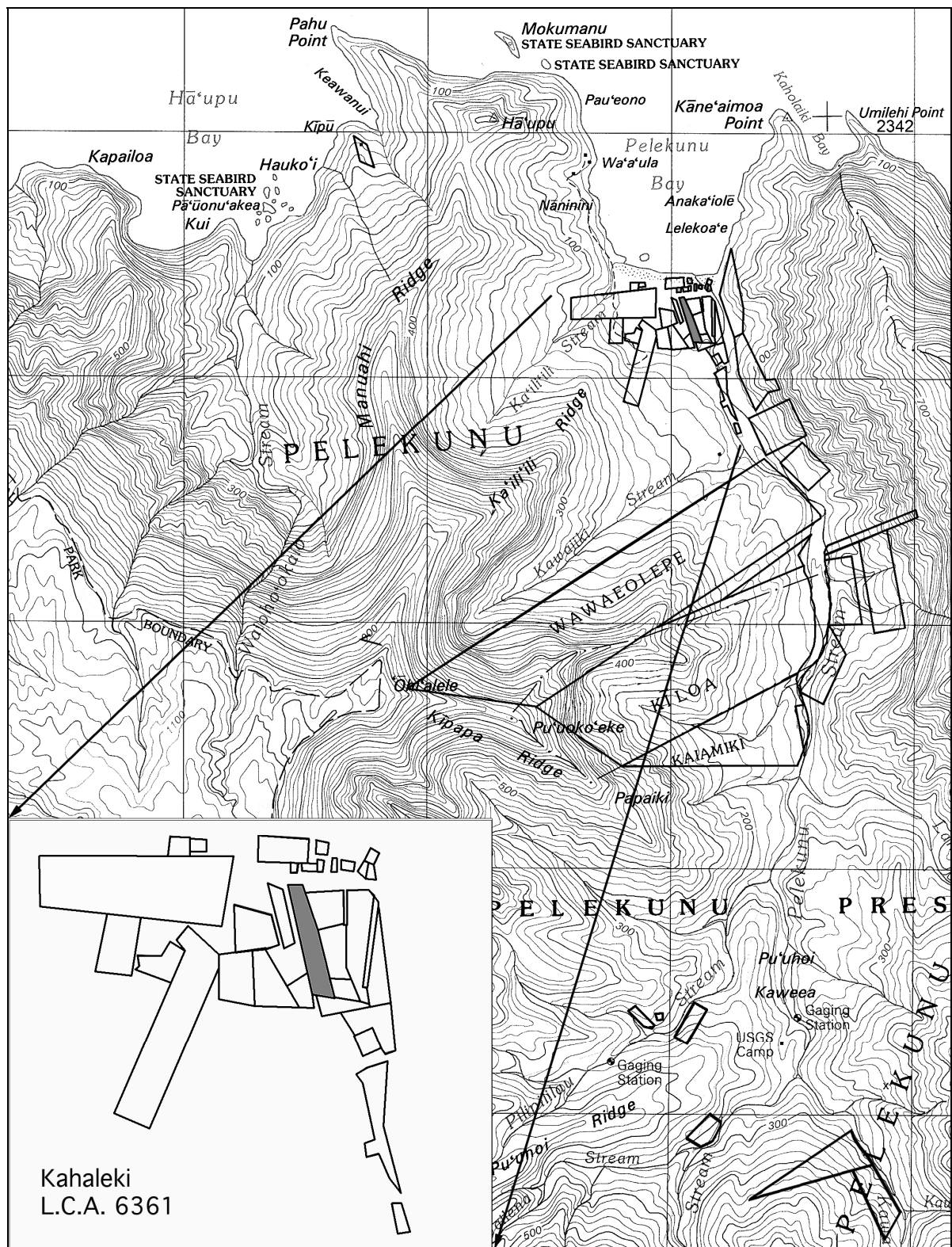
m Paulani [?] - nae ___? & Kauiki [?] - Kai sea - Lalo Ua AD 1832 " " 3 Hak.

p.194 [115?] v.6 Native Testimony

6361 Kahaleki

Mauka Paulani. Manae Pou. Makai Kauhi [Kauhikanamu]. Malalo Ua.

I ka 1832. 3 poalima.



Kahalekapu

L.C.A. 6362 (Book 8, Page 743)

L.C.A. 7136

R.P. 6282 (Book 23, Page 733)

p.185 v.7 Native Register

6362 Kahalekapu

Auhea oukou e ka poe hoona kuleana aina he wahi ili aina ko‘u iloko o kekahi ili aina ko‘u ma ke Ahupuaa o Pelekunu o Auhauumi [?] ka inoa, ma ke Komohana 20 anana, ma ka Hema 20 anana, ma ka Hikini 20 anana, ma ka Akau 20 anana, he aina kalo keia a hiki loa aku i ke alona a me ke kula.

Ua komo au i keia kuleana i ka wa ia Kamehameha III, ua ke Konohiki ma keia aina o Kapuai. No ka oiaio o keia ke kakau nei au i ko‘u inoa a me na hoike malalo nei.

Na Kahalekapu

p.223 v.7 Native Register

7136 Kahalekapu

Pelekunu Molokai Feb. 21, 1848

Auhea oukou e na Luna Hoona kunui Kuleana aina. O wau o Kahalekapu, ke hai aku nei au i ko‘u kuleana i loko o ka aina, he moo aina malalo o ke konohiki. Aia ma ka Mokupuni o Molokai, ma ke Ahupuaa o Pelekunu; eia ka inoa o ua moo aina nei o‘u, o Auhauunui. Eia ka nui mai ka pahale a hala i ke kuahiwi, he kahawai oopu no, he olona, ha aio, he maia no, oia ka nui la a me na wahi e ae a‘u i mahi ai malalo o ke konohiki. Oia ko‘u la ia oukou.

Na Kahalekapu

p.127 v.15 Foreign Testimony

Helu 7136 & 6362 Kahalekapu

Pelekunu, Molokai. Sept. 28, 1853

Kuku Hoohikiia. Ua ike au i keia Apana aina he kalo me kula me kahuahale ma ka ili o Kapaloa, Pelekunu. Hookahi Apana.

Penei na palina, Mauka aina o Konohiki, Halawa aina o Ieiea, Makai ke kahawai, Kalaupapa ke kahawai.

Ua loaia ia ia keia aina no kona mau makua mai i ka wa o Kamehameha I, a ua mahi hapa [kapa?] oia ma keia Apana aina, aole nae i keakea ia kena mau wahi i mahi pono [penoi?] ai - aole nae he loi o Konohiki ma kona kuleana, aole nae maopopo ia‘u ___ [? ink blot] keakea ma o ke Konohiki i ka aina kula.

Kapihe (Konohiki) Ua oiaio no na olelo a pau ma luna ma kona ___ [?] mahi, aka, keakea au i kona aina kula.

Hooholoia i [e?] pii e nana pono i ka aina, alaila mahele pono a kaawale.

p.56 v.6 Foreign Testimony

7136, 6362 Kahalekapu

had a moo in ili Kapaloa, m Kon. - nae Pali - Kai Ieiea, Lalo WCourse, Pclaim dates back to Kam I.

1 Hakuone. Kon. confirms this claim.

p.192 [113?] v.6 Native Testimony

7136)

6362) Kahalekapu

Puhene & Kapuai Hoohikiia

Moo - Kapaloa ili -

Uka Kon. [Konohiki?] Nae Pali. Kai Ieiea, Lalo Kahawai.

I ka wa ia Kamehameha I ua hoopuaia [hoopaaia? hoopaa ia?]

1 poalima.

Kailiala

L.C.A. 6363 (Book 7, Page 150)

R.P. 4166 (Book 17, Page 329)

p.186 v.7 Native Register

6363 Kailiala

Auheā oukou e ka poe homa kuleana aina ke [he?] wahi aina ko‘u ilko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma Mokupuni o Molokai o Keahupuaa ka inoa, ma ka Akau 42 anana ka loa, ma ka Hema 13 anana.

Ke aina kalo keia mai ka wa mai ia Kamehameha III ko‘u komo ana iloko o keia kuleana. Na Kapuai ke Konohiki hou e noho nei i keia wa a nana no i haawi mai i keia kuleana ua hemo [?] au i ka makapo aole poalima, aole hooku kino.

Ke nonoi aku nei au ia oukou i na lima hona kumu kuleana aina ina ua oiaio keia kuleana a kupono ia‘u, e hoopaa loa no‘u keia kuleana ma keia hope.

Na Kailiala

p.118 v.15 Foreign Testimony

No. 6363 Kailiala

Kaopua sworn witness knows the land claimed by Kailiala; is of a piece of kalo land and a house lot they are situated in the Ili of Kailiili, Pelekunu.

The kalo land is bounded mauka by Nika's land, Wailau by the water course, makai by Kaleo, Makaholo & Paehewa's land and Kalaupapa by the Konohiki's land.

The house lot is bounded mauka by Kaleo's land, Wailau by Aiai's land, makai by the Konohiki's hog pen & Kalaupapa by witness land.

Claimant inherited this land from his forefathers who possessed it in the time of Kamehameha I, he has always held it without interruption

Kapiki sworns [*sic*] witness confirms the testimony of the former witness.

p.57 v.6 Foreign Testimony

6363 Kailiala

m Nika - nae river - Kai Kaleo - lalo Kon [?] AD 1832 is date of beg of this claim [?]

p.195 [116?] v.6 Native Testimony

6363 Kailiala

Mauka Nika. Manae Kahawai. Makai Kaleo. Malalo Konohiki.

I ka 1832.

L.C.A. 6364 (Book 7, Page 513)
R.P. 4176 (Book 17, Page 329)

6364 Kiau

Ua komo au iloko kuleana mai ka wa ia Kamehameha I mai, o Kuakapu ke Konohiki ia wa, ua make ia, owau o Kiau ke Konohiki i keia wa, ma ka Akau 25 anana, he [ke?] 15 anana, ma ka Hikina 25 anana, ma ke Komohana 15 anana.

Na Kiau

Helu 6364 Kiau

Apana 1. Aina kalo.

Apana 2. Ua puniia i ke Konohiki me ko Keawe.

Ili Papakea a lele of Kawela

p.57 v.6 Foreign Testimony

m Keawe - nae Ah. Pelekunu - Kai Kahapuu - lalo river 1819 [ink blot] beg of this claim 6 Hak

Ua hoohiki ke konohiki o Kiau oiaio.

6 poalima.

Kahuna

L.C.A. 6365 (Book 8, Page 725)

R.P. 2435 (Book 11, Page 31)

p.187 v.7 Native Register

6365 Kahuna

Auheha oukou na luna hoona kuleana, he wahi kuleana ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Eiuweai [??] ka inoa, ma kahi aoao he pali, ma kahi aoao he kai, ma kahi aoao he kahawai, kuahiwi ma kahi aoao. 101 anana ka loa, he 32 anana ka laula.

He aina kalo keia, a he kula kauwahi, a he kuahiwi kauwahi, mai ka wa ia k i ko'u komo ana iloko o keia kuleana. Na Kulaahilo ke Konohiki mua o Pelekunu i haawi mai i ko'u makua, ua pau lakou i ka make a ili mai ka aina ia'u i keia wa, o Kapuai ke Konohiki hou e noho nei.

Ke nonoi aku nei au ia oukou na luna hoona kuleana aina o ko Hawaii Pae Aina, ma oiaio keia kuleana a kupono ia'u, e hoopaa loaia keia aina no'u ma keia hope aku a mau aku e na hooilina.

Na Kahuna

p.143 v.15 Foreign Testimony

No. 6365 Kahuna

Kakaholo Sworn. Knows the piece of land claimed by Kahuna. it is kalo land and situated in the Ili of "Honokaupu" Pelekunu, and bounded on all sides by the Konohiki's land.

Claimant inherited this land from his parents who possessed it in the time of Kamehameha I. Claimant has always held it without dispute. The Konohiki has seven kalo patches in this land.

Kapihi Sworn. Is Konohiki of this land and confirms in full the testimony of the former witness.

p.57 v.6 Foreign Testimony

6365 Kahuna

" Kon - " " - " sea - " pali AD 1819 4 Hak

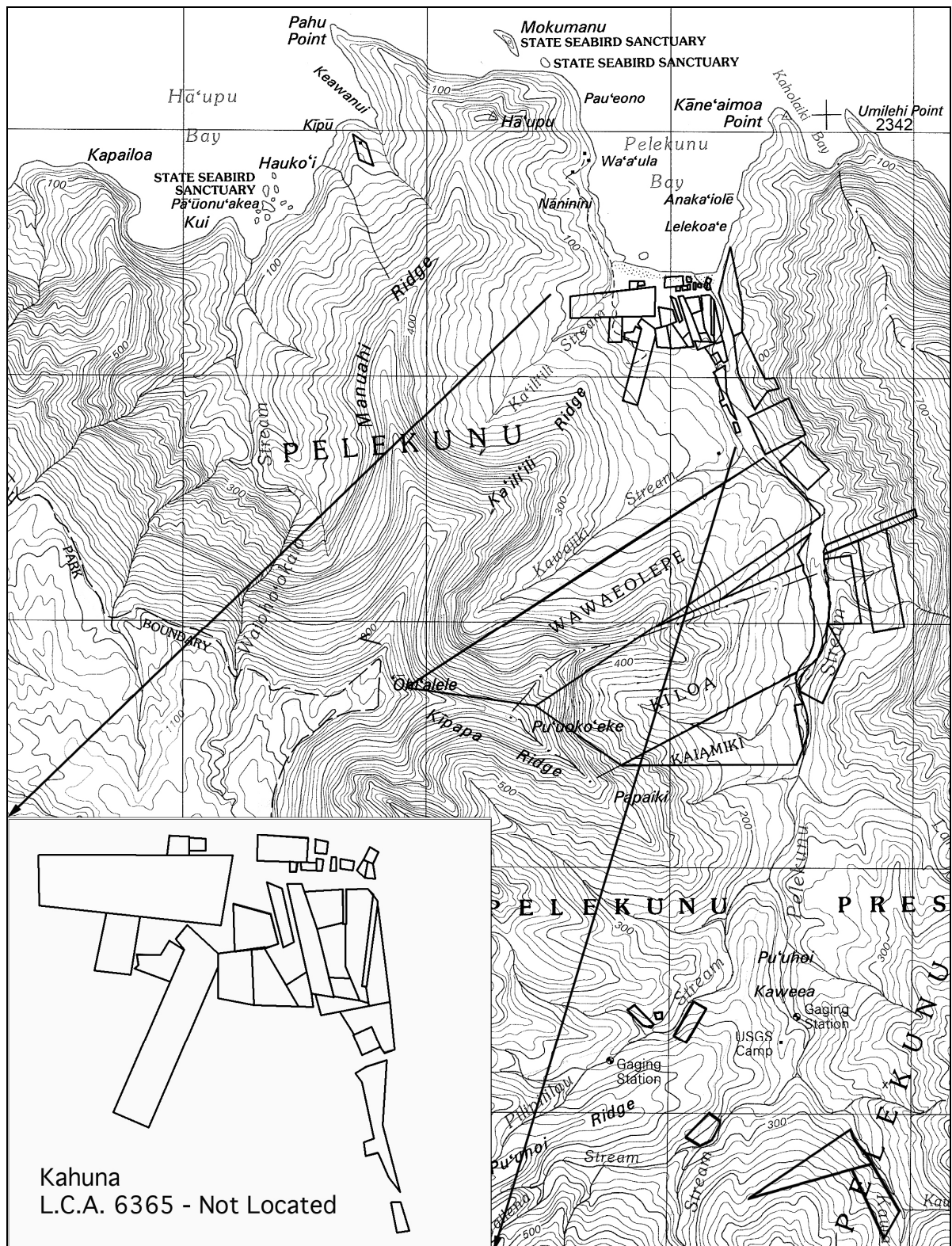
p.196 [117?] v.6 Native Testimony

6365 Kahuna

Mauka Konohiki. Manae Pali. Makai Kai. Malalo Pali.

I ka 1819.

4 poalima.



Kuku

L.C.A. 6366 (Book 8, Page 149, 577)

R.P. 2330 (Book 10, Page 301)

p.187 v.7 Native Register

6366 Kuku

Auheā oukou e na luna hoona kuleana, he wahi kuleana ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kanehe ka inoa, ma ka Akau he poalima, ma ka hema he poalima, ma ka Hikina o Ahalau no Kawele [?] ia ili ma ke Komohana he loi paahao, he 56 anana ka loa, he 48 anana ke laula.

He aina kalo keia, he kula kauwahi, a he kuahiwi olona kauwahi, mai a Kamehameha III mai ko‘u komo ana iloko o keia kuleana. Na Kaaeae kekahi Konohiki mua o Pelekunu nei i haawi mai i ko‘u makua ua pau lakou i ka make, a ua ili mai ka aina ia‘u i keia wa, o Kapuai ke Konohiki hou e noho nei i keia manawa.

Nolaila ke nonoi aku nei au ia oukou na luna hoona kumu kuleana aina o ko Hawaii nei Pae Aina, ma oiaio keia kuleana a kupono ia‘u, hoopaa loa nou keia kuleana a me ko‘u mau hooilina ma keia hope aku a mau loa aku no.

Na Kuku

p.143 v.15 Foreign Testimony

No. 6366 Kuku

Kaleo Sworn. Knows the two pieces of land claimed by Kuku, one a piece of kalo land and the other a house lot situated in the Ili of "Kailili" Pelekunu.

The kalo land is bounded, Mauka by the Konohiki's land, Wailau by Kawelo's land, makai by the Konohiki's land & Kalaupapa by the same.

The house lot is bounded, Mauka by Lokomaikai's land, Wailau by the school house, makai by the Konohiki's land and Kalaupapa by the same.

Claimant inherited these pieces of land from his parents who possessed it in the time of Kamehameha I and has held undisturbed possession up to the present time.

Kapihi Sworn. Is Konohiki of this land and confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6366 Kuku

" Kawelo - " Kaiwipilia - " Kon - " Mahoe - 1833 " " 4 Hak

p.195 [116?] v.6 Native Testimony

6366 Kuku

Mauka Kawelo. Manae Kaiwipilia. Makai Konohiki. Malalo Mahoe.

I ka 1823.

4 poalima.

Kaiwipilia

L.C.A. 6367 (Book 7, Page 139)

R.P. 6290 (Book 23, Page 749)

p.188 v.7 Native Register

6367 Kaiwipilia

Aloha oukou na luna hoona kuleana aina, he wahi kuleana ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Ahalau ka inoa, ma ka Hikina 49 anana, ma ke Komohana 49 anana, ma ka Akau 27 anana, ma ka Hema he 27 anana.

He aina kalo keia, he kula kauwahi, Mai a Kamehameha II mai ko'u komo ana iloko o keia kuleana o Kaaeae [?] ke Konohiki ia manawa ua [ia?] makua [ma keia?] o Kaupai ke Konohiki i keia manawa, a nolaila ke nonoi aku nei au ia oukou, ina kupono keia ia'u e hoopaa loa no'u.

Na Kaiwipilia

p.132 v.15 Foreign Testimony

No. 6367 Kaiwipilia

Kahalekii Sworn. Knows the land claimed by Kaiwipilia it is a piece of kalo land situated in the Ili of "Kailiili," Pelekunu and bounded Mauka by the water course, Wailau by Aiai's & the Konohiki's land, Makai by the Konohiki's land, Kalaupapa by Kawelo's land.

Claimant inherited this land from his parents who it in [sic] the days of Kamehameha I it has always been held without dispute up to this time. The Konohiki has one kalo patch in this land.

Kapihi Sworn confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6367 Kaiwipilia

m pali - Aiai - Kon [?] - Lalo Kawelo - AD 1819 " " 4 Hak

p.195 [116?] v.6 Native Testimony

6367 Kaiwipilia

Mauka Kaainalu. Manae Aiai. Makai Konohiki. Malalo o Kawelo.

I ka 1819.

4 poalima.

Kahawai

L.C.A. 6368 (Book 3, Page 656)

R.P. 6282 (Book 23, Page 733)

p.188 v.7 Native Register

6368 Kahawai

Auhea oukou e ka poe hoona kumu [?] kuleana aina, he wahi kuleana ko'u iloko o kekahi ili aina ma ke ahupuaa o Pelekunu ma ka Mokupuni o Molokai o ko Hawaii nei Pae aina.

O Kapuhi ka inoa o keia aina. Ma ka Hikina he 26 anana, ma ke Komohana 27 anana, ma ka Akau elima no anana, ma ka Hema elima no anana.

He aina kalo keia a he kula no a he kuahiwi olona kekahi. Mai ka mai o Kamehameha I mai ko'u komo [?] ana i keia kuleana. Na Haole kekahi konohiki o Pelekunu nei. Nana i haawi mai i ko'u makua. Ua pau lakou i ka make ua ili mai ka aina ia'u, o Kapuai ke Konohiki e noho nei.

Nolaila, imua o oukou na [?] luna hoona kumu kuleana aina. Ke nonoi aku nei au ia oukou, ina oiaio keia kuleana a kupono no'u e hoopaa loa ma keia hope aku a i ko'u mau hooilina hoi.

Na Kahawai

p.125 v.15 Foreign Testimony

No. 6368

Kahawai

Kanuku [?] sworn. Knows the land claimed by Kahawai, it is kula land situated in the Ili of "Kapuloa," Pelekunu.

It is bounded on all sides by the Konohiki.

Claimant inherited this land from his parents who held it before the year 1825. It has always been held without interruption.

Kapihi sworn. Witness confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6368 Kahawai

's claim is bounded m pali - " WCourse. Kam I is date of this. no [?one?] Hak

p.193 [114?] v.6 Native Testimony

6368 Kahawai

Moo - Kapaloa ili

Uka Pali. Kai Konohiki. I ka wa o K-I aole keakea.

Kailimeau

L.C.A. 6369 - not awarded -

R.P. - not applicable -

p.189 v.7 Native Register

6369 Kailimeeau

Auheia oukou e na luna hoona kumu kuleana aina, he wahi aina ko'u iloko o kekahi ili aina me ka Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kawaiilena II ka inoa, ma ka Hikina 20 anana, ma ke Komohana 20 anana, Akau 15 anana, a ma ka ao a [? aoa?] Hema hoi he 11 anana.

He aina keia he kula kawahi, a he kuahiwi olona kauwahi. Na Nalaalau i haawi mai keia aina, oia hoi ka manawa o Kamehameha III. Nolaila, ke nonoi aku nei au, ina kupono keia kuleana a pili mai ia'u, e hoopaa loa no'u a me ko'u mau hooilina mahope aku.

Na Kailimeau

Ili Papakea a Iele of Kawela

_____? *Kiau Kon. & other residents of Pelekunu*

p.57 v.6 Foreign Testimony

6369 Kailimeau

m pali - nae Ah. Pel. - Kai Kiau & Keawe - lalo pali 1819 " " " " 1 Hak

p.197 [118?] v.6 Native Testimony

6369 Kailimeau

Mauka Pali. Manae Konohiki. Makai Keawe. Malalo Pali. A.D. 1832, 1 poalima.

Kaawa

L.C.A. 6370 (Book 7, Page 141)

R.P. 6983 (Book 26, Page 393)

p.190 v.7 Native Register

6370 Kaawa

Auhea oukou i ka poe kuleana aina, he wahi kuleana ko'u iloko o kekahi ili aina ma ke ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Wawaiolepe ke inoa, ma ka Akau he 60 anana, ma ka Hema he 74 anana, me 1 [?] Kapuai, ma ka Hikina 42 anana, ma ke Komohana 26 anana a me na Kapuai lua [?] ka loa o ia aoao.

He aina kalo keia a he aina kula no kawahi [?kauwahi?], a he kuahiwi olona kahi wahi, Mai a Kamehameha III mai ko'u komo ana iloko o keia kuleana, Na Puhiahi i haawi mai ia'u keia kuleana. [?] Manoha ka mea hou e noho nei i keia wa.

Ka nonoi aku nei au ia oukou ina kupoo keia kuleana no'u, e hopaa loa no hoi no'u a me ko'u mau hoilina [?] a mau hope paha [?paka?] ma keia hope aku a mau loa aku.

Na Kaawa

p.119 v.15 Foreign Testimony

No. 6370 Kaawa

Kuku sworn. Know [*sic*] the land claimed by Kaawa one piece consists of kalo & kula land situated in the Ili of "Wawaiolepe" a lele of Puahala and a house lot situated in the Ili of "Kailiili" Pelekunu.

Piece No. 1 is bounded Mauka by the Pali, Wailau by the watercourse & Pali, Makai by the Konohiki's land & Kalaupapa by the same.

Piece No. 2 (houselot) bounded Mauka by the Konohiki's land, Wailau by Kahalekii's land, Makai by the Konohiki's land & Kalaupapa by Mahoe's land.

Claimant inherited piece No. 1 from his parents who possesses it in the days of Kamehameha I and has held it without disputed [*sic*] up to the present time.

Piece No. 2 (the houselot) was given to claimant in the year 1847-1848 by the Konohiki (Kapihi) he has lived there without interruption up to the present time.

Kapihi sworn. Is the Konohiki of the Ili "Kailiili" and confirms in full the testimony of the former witness.

Ili Kanipuakala a lele of Puahala Wit. Pihiluna Kon. & others

p.57 v.6 Foreign Testimony

6370 Kaawa

m Pihi - nae river - kai Ah. Pel. - lalo Pali AD 1832 is date of this claim 3 Hak

p.189 [110?] v.6 Native Testimony

6370 Kaawa

Mauka Pihi, Manae kahawai, Makai Pelekunu, Malalo Pali. 3 poalima, A.D. 1832.

Kaopua

L.C.A. 6371 (Book 3, Page 657)

R.P. 4158 (Book 17, Page 313)

p.190 v.7 Native Register

6371 Kaopua

Auhea oukou na luna hoona kuleana aina, he wahi kuleana ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kauoiki ka inoa, ma ka Akau he 31 anana, me ka Hema 105 anana, ma ka Hikina 177 1/3 anana, Komohana 150 anana ma ia aono o keia aina.

He aina kalo keia, a he kula kawoahi [?]. Mai ka wa ia Kamehameha I mai ko'u komo ana iloko o keia kuleana Na Kulaahila ke Konohiki imua o Pelekunu i haawi mai i ko'u mau makua ua pau lakou i ka make, ua ili mai ka aina ia'u i keia wa, a o Kapuai ke Konohiki hou e noho nei.

Ke nonoi aku nei au ia oukou ina oiaio keia a kupono ia'u keia kuleana e hoopaa loa ia keia kuleana ia'u ma keia hope aku.

Na Kaopua

p.128 v.15 Foreign Testimony

Helu 6371 Kaopua

Sept. 30, 1853

Puhene [?] Hoohikiia. Ua ike au i kona aina kalo ma ka Ili o Kawaiiki, Pelekunu. Hookahi no Apana.

Penei na palena, Mauka aina o Konohiki, Halawa ke kahawai, Makai aina o Konohiki, Kalaupapa he pali o Konohiki.

Ua loa ia keia aina no kona mau makua mai i ka wa o Kamehameha I, a ua noho oluolu oia ma keia wahi, aohe [?] mea keakea; 9 Loi no Konohiki ma loko o keia Kuleana - a he Auwai nae ke mea hoopaapaa - Ua ike no au he auwai kahiko no ke waiho nei maloko o keia kuleana mai ka wa kahiko mai, a me ke poowai kahiko, a i ka M. H. 1852, no ka nui o ka wai, a nahaha [nahaka?] ke poowai [?] kahiko, kue [koe?] no nae ka auwai wai e kahe ai, a maloo ka aina o na kanaka a pau, aole wai, a maia hpe iho mamua [??] makou, a hui na kanaka imi i ka mea a pono ai ka lehulehu, a ma[? ink blotch] makou e nonoi [?] ia Kaopua i poowai maloko o kona aina a ia noi ana, a e oluolu mai au [?] ia me ke keakea olua, a hana na kanaka apau o ka aina me na la o Konohiki a paa ka auwai, a kahe [kahi?] ka wai, a ma ia hope iho ua nui ka hoopaapaa no ke poowai, aole hemo pono [?] ka wai i mea e pono ai ka lehulehu.

Kahalekii Hoohikiia. Ua oiaio no na olelo a pau maluna, ua like loa ko'u ike me ko Puhene.

Hooholoia e ana kaawalua ka auwai aole komo pu iloko o ka aina mahi o Kaopua.

p.57 v.6 Foreign Testimony

6371 Kaopua

" Kon - " " - " Nika - " pali AD 1819

p.196 [117?] v.6 Native Testimony

6371 Kaopua

Mauka Konohiki. Manae Kahawai. Makai Nika. Malalo Pali.

I ka 1819.

12 poalima

Kauhainalu

L.C.A. 6372 *see award 6253*

R.P.

p.191 v.7 Native Register

6372 Kauhainalu

Auheā oukou na luna hoona kuleana aina, he wahi kuleana ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu Mokupuni [*sic*] o Molokai o Onini ka inoa, ma ke Komohana 40 anana, ma ka Hikina 27 anana, ma ka Akau 32 anana, ma ka Hema 40 anana.

He aina kalo keia a kula no kauwahi Mai a Kamehameha III mai ko‘u komo ana iloko o keia kuleana Na Eia kekahi konohiki i haawi mau ia‘u i keia kuleana o Kapuai ke konohiki hou e noho nei i keia manawa.

Ke nonoi aku ne au ia oukou ina he oiaio keia a kupono ia‘u keia kuleana e hoopaa loa keia kuleana ia‘u ma keia hope aku i paaloa.

Na Kauhainalu

p.56 v.6 Foreign Testimony

6253 /6372 Kauhainalu

nae [?] Keawe - Kai Kaiwipilia - lalo pali AD 1832 " " 3 Hak

p.195 [116?] v.6 Native Testimony

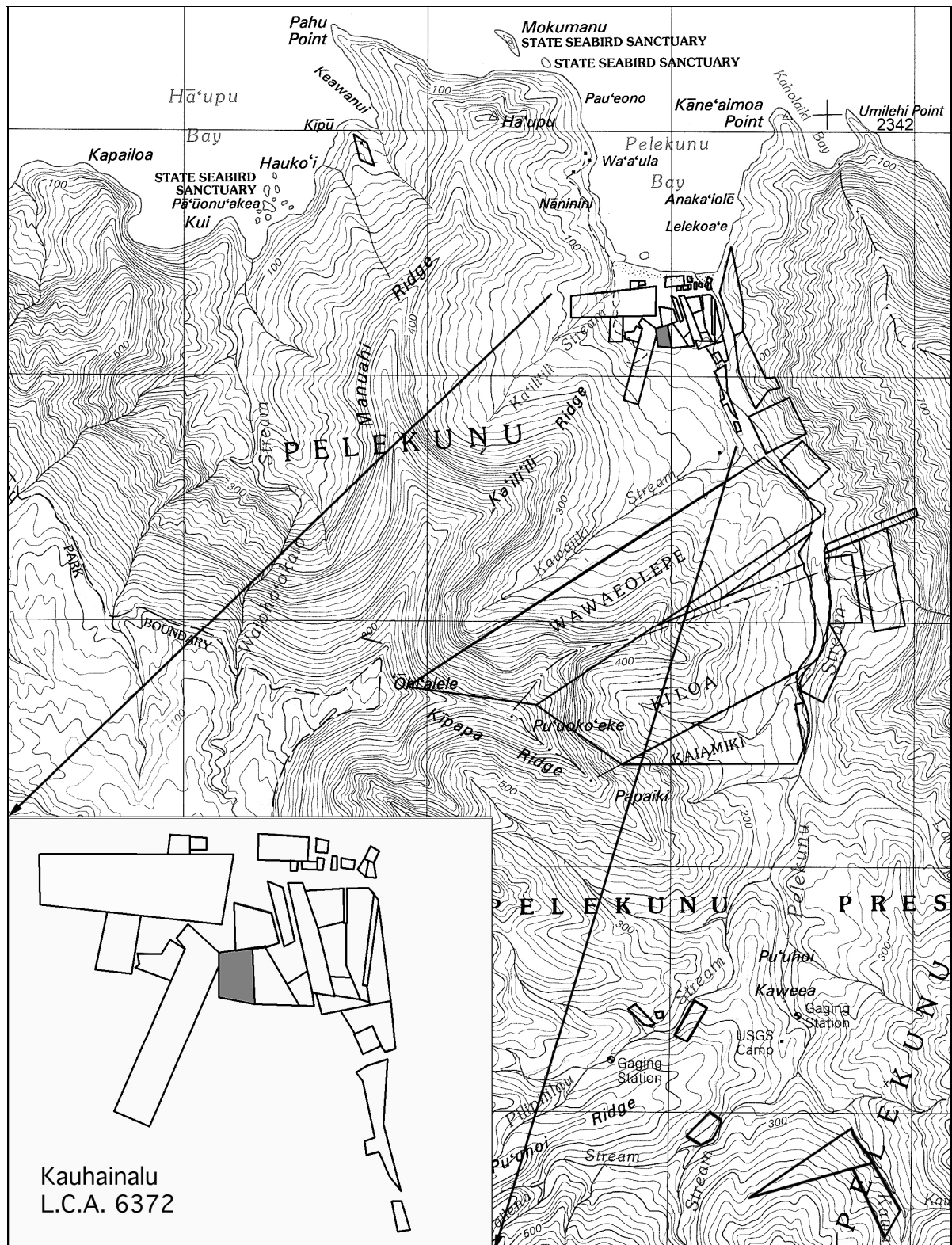
6372)

6253) Kauhainalu

Mauka Pali. Manae Keawe. Makai Kaiwipilia. Malalo Pali.

1 ka 1832.

2 poalima.



Hunakai or Nahunakai

L.C.A. 6373 (Book 7, Page 134)

R.P. 4730 (Book 19, Page 337)

p.191 v.7 Native Register

6373 Nahunakai

Auheā oukou e na luna hoona kuleana aina, he wahi kuleana ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Lahau [?], ma ka Akau 23 anana, ma ka Hema 32 anana, ma ka Hikina 98 anana, ma ke Komohana 98 anana, ka loa o ia mau aoao.

He aina kalo keia a he kuahiwi olona kauwahi a he kula no kauwahi. Mai a Kamehameha III mai ko‘u komo ana iloko o keia kuleana Na Kapuai ke Konohiki hou e noho nei i haawi mai keia kuleana ia‘u.

Ke nonoi aku nei au ia oukou na luna koona [koona?] kuleana aina o ko Hawaii Pae Aina ina oiaio keia kuleana a kupono ia‘u e hoopaa loa no‘u ana [ona?] keia hope aku.

Na Nahunakai

p.125 v.15 Foreign Testimony

No. 6373B Nahunakai [Hunakai]

Kaapua sworn. Knows the land claimed by Hunakai, it consists of kula & kalo land. It is situated in the Ili of "Kapuloa," Pelekunu. and bounded mauka by Mahi's land, Wailau by the Pali, Makai by the Konohiki's land & Kalaupapa by the water course.

Claimant received this land from Kapihi (the Konohiki) in the year 1846 and has held uninterrupted possession up to this time. The Konohiki has three kalo patches in this land. Claimant never cultivated the kula land.

Kapihi sworn. Is Konohiki of the Ili of Kapuloa and confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6373 Nahunakai

‘s moo in Kap [Kapaloa] m Mahi - Kai Kon. 1848 is date of this claim. 1 Hak.

p.193 [114?] v.6 Native Testimony

6373 Nahunakai

Moo - Kapaloa ili

Uka Mahi. Kai Konohiki. I ka A.D. 1846 ua hoopaa ia aole keakea, 1 poalima.

Keawe I

L.C.A. 6374 *see award 6253*

R.P.

p.193 v.7 Native Register

6374 Keawe I

Auheā oukou na luna hoona [koona?] kuleana aina he wahi kuleana ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Honokaupu ka inoa, ma kahi aoao ke kai, ma kahi aoao he pali, ma ka Hikina he puu o Haupū, ma ke Komohana he pali no. Eia na nana o ka loa 181 anana, he 81 ka laula [?].

He aina kalo keia a he kula no hoi a he mau kuahiwi olona kauwahi, he kai kahi wahi. Mai ka wa ia Kamehameha I mai ko‘u komo ana iloko o keia kuleana. Ma Kulaahia kekahi Konohiki mua o Pelekunu i haawi i ko‘u mau makua, ua pau lakou i ka make, ua ili mai ka aina ia‘u i keia wa, o Kapuai ke Konohiki e noho nei.

Mamua ua hana poalima a ua hemo [?] i keia wa i na keiki. Nolaila Ke nonoi aku nei au e hoopaa loa keia aina no‘u ma keia hope aku.

Na Keawe I

p.57 v.6 Foreign Testimony

6374 Keawe

" Kon - " pali - " sea - " Kon AD 1819 1 Hak

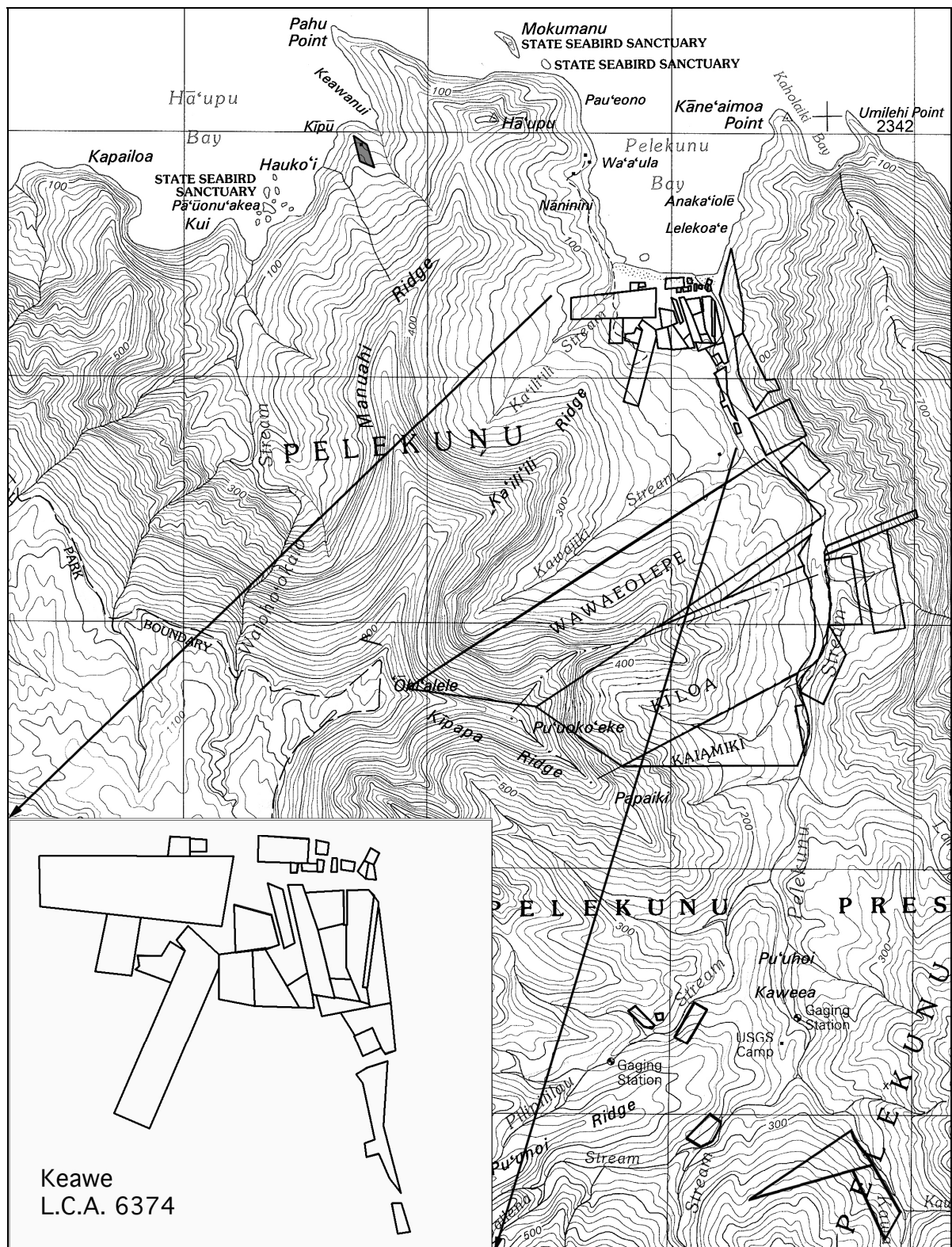
p.196 [117?] v.6 Native Testimony

6374 Keawe

Mauka Konohiki. Manae Pali. Makai Kai. Malalo Konohiki.

I ka 1819.

1 poalima.



Kahapuu

L.C.A. 6375 (Book 7, Page 656)

R.P. 6274 (Book 23, Page 715)

p.193 v.7 Native Register

6375 Kahapuu

Auheha oukou na luna hoona kuleana aina, he wahi kuleana ko‘u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Pumaia ka inoa, ma ka Hikina 20 anana, ma ke Komohana 20 anana, ma ka Akau 1 anana, ma ka Hema hoi hookahi no anana.

He aina kalo keia a he kula kauwahi, a he kuahiwi Olona kahi. Mai ka wa mai o Kamehameha I ko‘u komo ana iloko o keia kuleana. Na Kiau i haawi mai ia‘u i keia kuleana, ke hele nei no au i ka poalima i keia manawa e noho nei.

Na Kahapuu

p.129 v.15 Foreign Testimony

Helu 6375 Kahapuu

Sept. 30, 1853

Kahalekapu Hoohikiia. Ua ike au i kona mau Apana aina ma Papakea, Kawela, Pelekunu.

Apana 1. Aina kalo.

" 2. Kahuahale e ku ana ka niu.

Apana 1. Mauka aina o Konohiki, Halawa he pali, Makai he kula, Kalaupapa he kahawai.

Apana 2. Ua puni i ka aina o Konohiki.

Ua loa mai ia ia keia aina no Kiau mai i ka wa o Kamehameha I a ua noho oluolu o keia wa, aole keakea.

p.57 v.6 Foreign Testimony

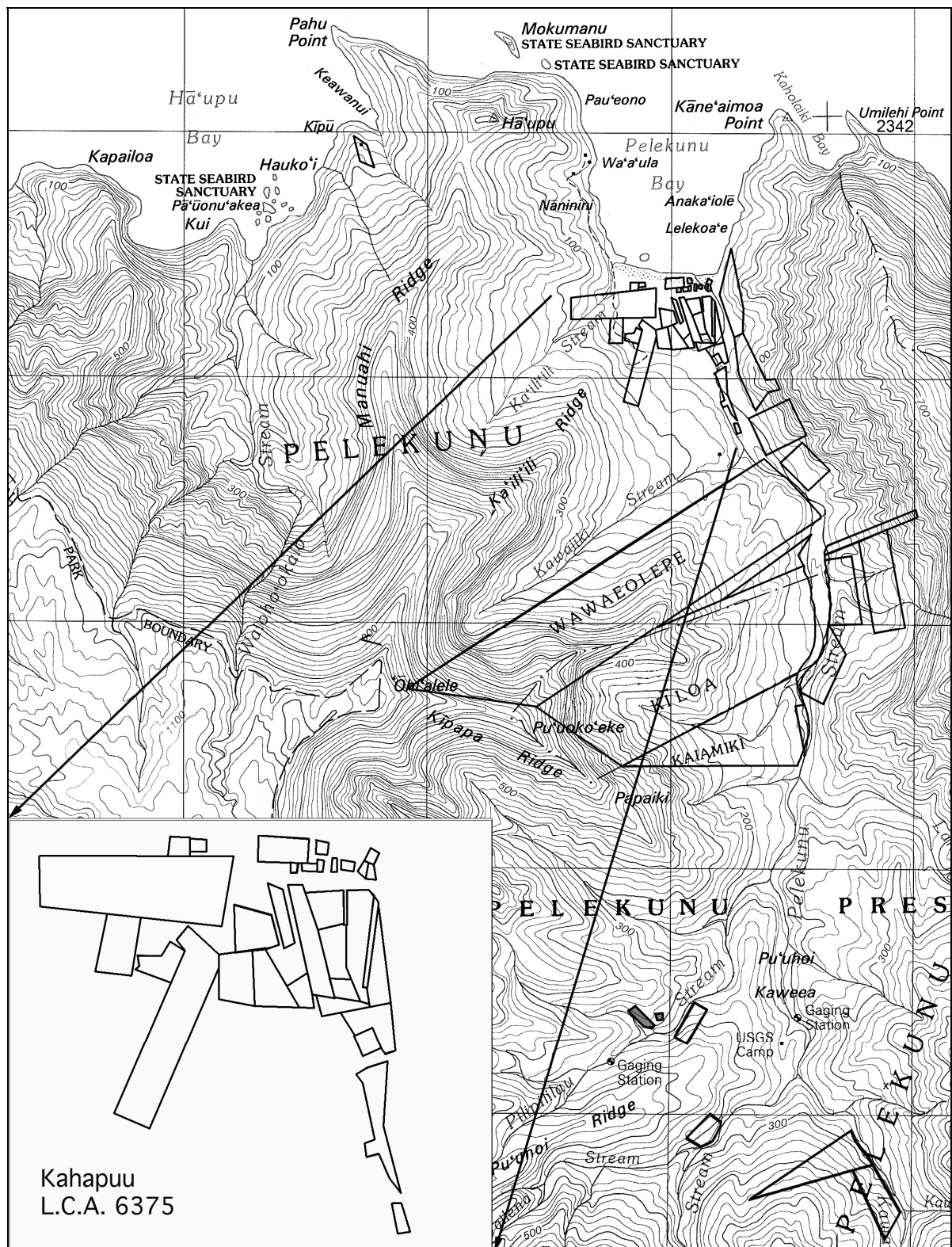
6375 Kahapuu

m Kiau - nae Ah. Pel. - Kai Ah. Pel. - lalo river 1819 " " " " no Hak

p.197 [118?] v.6 Native Testimony

6375 Kahapuu

Mauka Kiau. Manae a Makai Pelekunu. Malalo kahawai. A.D. 1819.



Kanuku

L.C.A. 6376 - not awarded -

R.P. - not applicable -

p.193 v.7 Native Register

6376 Kanuku

Auheā oukou na luna hoona kuleana aina, he wahi kuleana kou iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kawaiena ka inoa, he 28 anana ma ka hikina, 22 anana ma ke Komohana, 6 anana ma ka Akau, 3 anana ma ka Hema.

He aina kalo keia a kuahiwi Olona ma kauwahi. Ma ka wa ia Kamehameha III ko‘u komo ana iloko o keia kuleana. Na Kapuai ke Konohiki hou e noho nei. Nana i haawi mai keia kuleana Ke hele nei no au i ka poalima a me ka paaha o oai ko‘u kuleana.

Na Kanuku

p.136 v.15 Foreign Testimony

No. 6376 Kanuku

Kanuku sworn witness give up all claim to his kuleana to the Konohiki.

p.57 v.6 Foreign Testimony

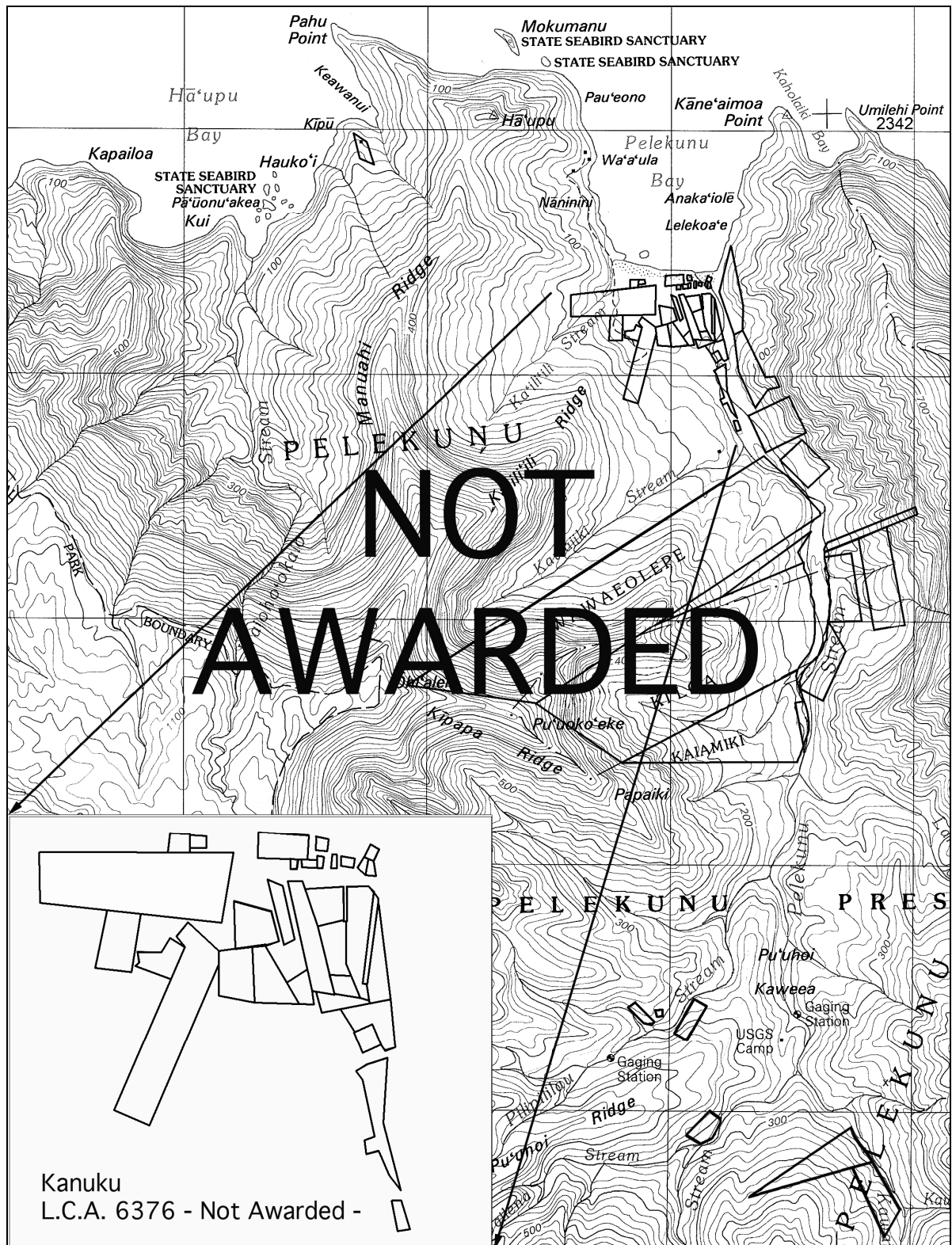
6376 Kanuku

m has no kuleana claim Kon confirms all the above claim

p.188 [109?] v.6 Native Testimony

6376 Kanuku

Papakea Ili aina lele no Kawela ma Koolau. Aole ona kuleana oiaio, ua noho oia malalo o na Konohiki.



Aiai

L.C.A. 6511 (Book 7, Page 578)

R.P.

p.194 v.7 Native Register

6511 Aiai

Auheā oukou e na luna hoona [koona?] kuleana aina, he wahi ili aina ko'u iloko o kekahi ili aina iloko ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai.

Eia ka inoa o ua [?] ili o Alaalaiki ka inoa, 44 anana ma ka Hikina, he 44 anana ma ka aoao Komohana, he 26 anana ma ka aoao Akau, he 26 anana ma ka aoao Hema.

No Kahaleki ka ili makai e pili ana me ka Hikina. No Kaiwi pili a ka ili aina e pili ana ma ke Komohana.

He aina kalo keia mai ka wa mai Eia ko'u noho ana i keia kuleana oia ke konohiki i keia wa e noho ana a hiki mai i ka wa ia Kapuai, oia ke Konohiki e noho nei.

Ke nonoi aku nei au ia oukou na luna hoona kunui [?] kuleana aina, e hoopaa loa keia aina nou ma keia hope aku, a mau loa aku i ko'u mau hooilina a me ko'u mau hope ma keia hope aku.

Na Aiaia

p.119 v.15 Foreign Testimony

No. 6511 Aiai

Kahalekii sworn. Knows the land claimed by Aiai it consists of a piece of kalo land and a house lot situated in the Ili of "Kailiili" Pelekunu.

The kalo land is bounded mauka by Paulani's [?] land, Wailau by witness land, Makai by the Konohiki's land & Kalaupapa by Keawe's land.

The houselot is bounded mauka by Paulani's land, Wailau by the water course, Makai by Kailiala's land & Kalaupapa by the Konohiki's land.

Claimant inherited this land from his parents who possessed it in the time of Kamehameha I. Claimant has always held undisputed possession of this land. The Konohiki has three kalo patches in this land. Kapihi sworn witness confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6511 Aiai

" Keawe - nae Kahalekii [ink blot]Kai Ua - lalo Kaiwipilia AD 1830 " " 5 Hak

p.195 [116?] v.6 Native Testimony

6511 Aiai

Mauka Keawe. Manae Kahaleki. Makai Ua. Malalo Kaiwipilia.

I ka 1830.

5 poalima.

Waipio

L.C.A. 6515 (Book 7, Page 132)

R.P. 6217 (Book 23, Page 601)

p.195 v.7 Native Register

6515 Waipio

Auheia oukou e ka poe hoona kuleana aina he wahi kuleana ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Onini [Omini?] ka inoa, ma ka Hikina 46 anana, ma ke Komohana 48 anana, ma ka Akau 24 anana, ma ka Hema eha no anana o ia aoao.

He aina kalo keia mai ka wa ia Kamehameha I. Na Kaaeai [?] kekahi konohiki mua [?] o Pelekunu nei, a nana i haawi mai ia'u i keia kuleana, a ua makeia [*sic*] o Kapuai ke konohiki hou o keia aina i keia e noho nei i keia manawa.

Ke nonoi aku nei au ia oukou na luna hoona kunui kuleana o ko Hawaii nei Pae aina, ina oiaio keia kuleana a kupono ia'u, e hoopaa loa no'u a me ko'u mau hooilina ma keia hope aku.

Na Waipio

p.126 v.15 Foreign Testimony

No. 6515 Waipio

Kilio [? Kelio?] sworn. Knows the land claimed by Waiio, it is kalo land it is situated in the Ili of "Kailiili," Pelekunu. and.

Bounded. Mauka, by the Konohiki's land, Wailau by Iliala's land, Makai by the water course & Kalaupapa by Keawe's land.

Claimant received this land from her parents who held it in the year 1819. She has lived on the land undisturbed up to the present time. The Konohiki has one kalo patch on this land.

Kapihi sworn witness confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6515 Waipio

" Kon - " Kailiala - Kai Kahalekii - lalo Keawe AD 1819 " " 2 Hak

p.195 [116?] v.6 Native Testimony

6515 Waipio

Mauka Konahiki. Manae Kailiala. Makai Kahaleki. Malalo Keawe.
I ka 1819.
2 poalima.

Paehewa

L.C.A. 6554 (Book 7, Page 148)

R.P. 4196 (Book 17, Page 389)

p.199 v.7 Native Register

not located

p.130 v.15 Foreign Testimony

Helu 6554 Paehewa

Makaholo Sworn. Knows the land claimed by Paehewa situated in the Ili of Kailiili Pelekunu, it consists of a piece of kalo land and a house lot.

The kalo land is bounded, Mauka by the water course, Wailau by Makaholo & Kaleo's land, Makai by the Konohiki's land & Kalaupapa by Pou & Lolo's land.

The house lot is bounded Mauka by the Konohiki land, Wailau by Paehewa's land, Makai by Kaleo's land & Kalaupapa by Kauhiakamanu's land.

Claimant recieved this land from his parents who possessed it in the time of Kamehameha I and has always lived on it in quietness and without disputed [*sic*]. The Konohiki has eight kalo patches in this land.

Kapihe Sworn. Witness confirms in full the statement made by the former witness.

p.56 v.6 Foreign Testimony

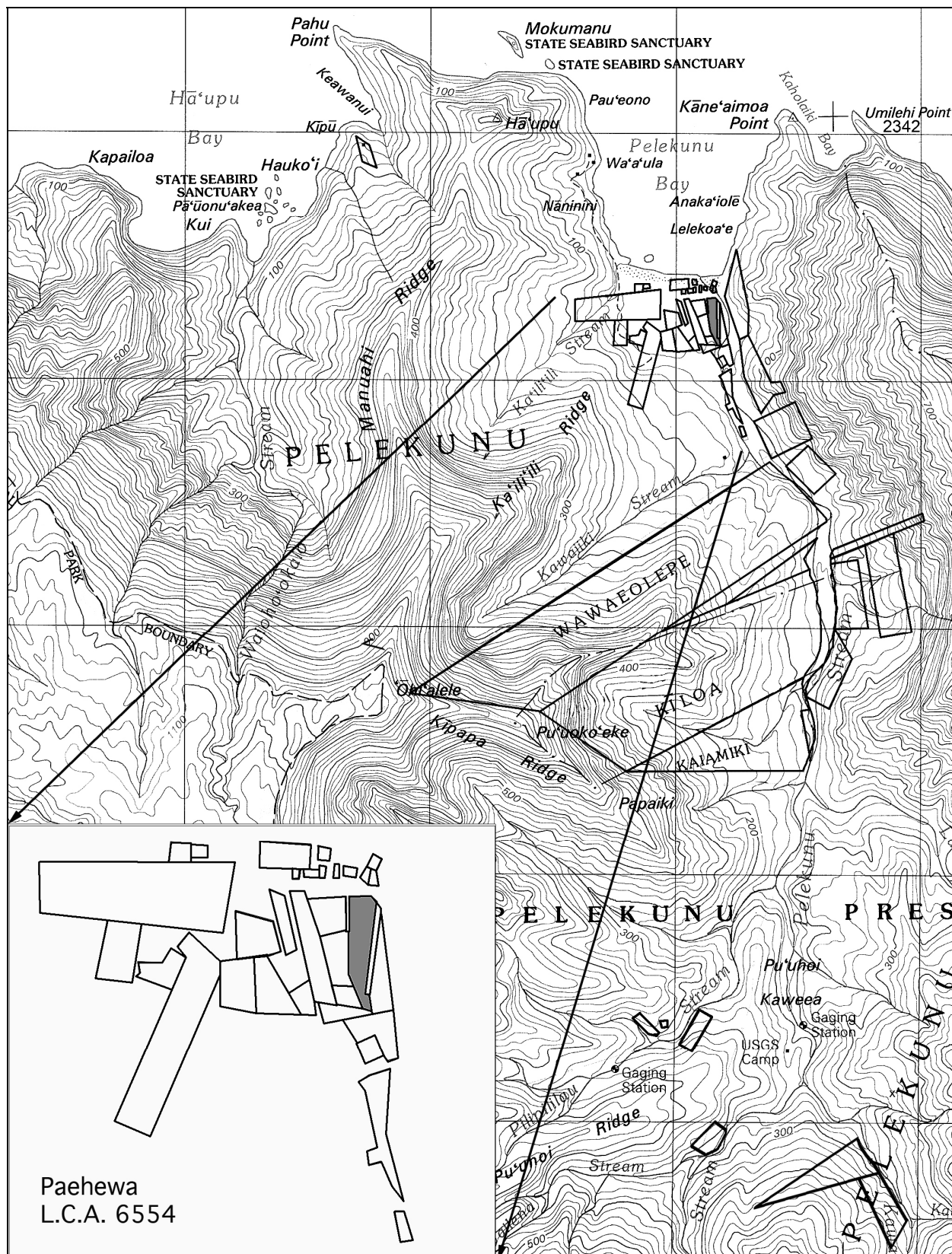
6554 Paehewa

m Kaopua - nae Makaholo - " Pou AD 1833 " " 2 Hak

p.194 [115?] v.6 Native Testimony

6554 Paehewa

Mauka Kaopua. Manae Makaholo. Malalo Pou. I ka 1843 ka noho ana a ua [na?] paa, 2 poalima.



Pou

L.C.A. 6555 (Book 7, Page 145)

R.P. 6273 (Book 23, Page 713)

p.199 v.7 Native Register

not located

p.130 v.15 Foreign Testimony

Helu 6555 Pou

Kaleo Sworn. Knows the two pieces of land claimed by Pou, they are situated in the Ili of Kailiili Pelekunu.

Piece No. 1 is kalo land and bounded, Mauka by Lolo's land, Wailau by Paehewa's land, Makai by Kauhikamanu's land & Kalaupapa by Kahalekii's land.

Piece No. 2 is a house lot and bounded Mauka by the Konohiki land, Wailau by Kaupua's land, Makai by the Konohiki's hog pen, Kalaupapa by Nika & Puhene's land.

Claimant inherited this land from his parents who possessed it in the time of Kamehameha I and has always had quiet possession of it. The Konohiki has two kalo patches in Piece No. 1.

Kapihi Sworn. Witness confirms in full the statement made by the former witness.

p.56 v.6 Foreign Testimony

6555 Pou

" Paulani [?] - " Paehewa - " Kahalekii AD 1833 1 Hak

p.194 [115?] v.6 Native Testimony

6555 Pou

Mauka Paulani. Manae Paehewa. Makai Kauhikanamu [Kauhikamanu?]. Malalo Kahaleki. I ka 1832. 1 poalima.

Pihi

L.C.A. 6556 (Book 3, Page 656)

R.P. 5549 (Book 21, Page 753)

Native Register 200v7

not located...

p.136 v.15 Foreign Testimony

No. 6556 Pihi

Pelekunu, Molokai, Sept. 30, 1853

Kuku sworn witness Knows the land claimed by Pihi it is a piece of kalo land situated in the Ili of "Puahala," Pelekunu and is bounded Mauka by David Malo's land, Wailau by the main stream, Makai by the Konohiki's land & Kalaupapa by the Pali.

Claimant inherited this land from his parents who held it in the days of Kamehameha I. Claimant held this land undisturbed up to the time of his death in the year 1850 and his son (Daniela) up to the present time.

Kaawa Sworn Confirms in full the testimony of the former witness.

Ili Kanipuakala a lele of Puahala Wit. Pihiluna Kon. & others

p.57 v.6 Foreign Testimony

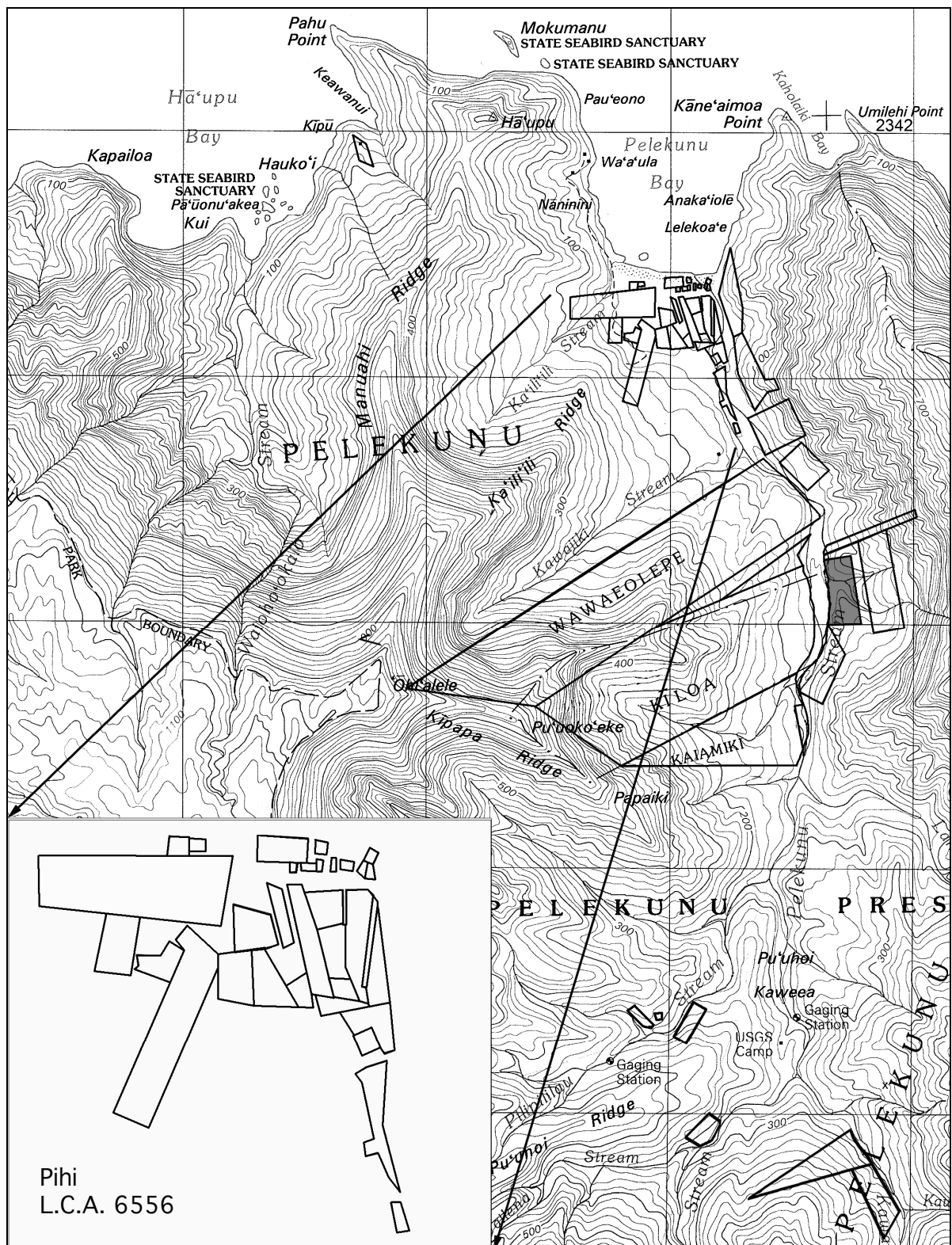
6556 Pihi

m Ah. Kaamola - nae river - Kai Keawe [?] - lalo pali AD 1825 is date of this claim

p.189 [110?] v.6 Native Testimony

6556 Pihi

Ili aina o Kanipuakala ma Puaahala, Mauka Kaamola, Manae kahawai, Makai Kaawa, Malalo Pali.
A.D. 1823.



Kaleo

L.C.A. 6557-B - not awarded -

R.P. - not applicable -

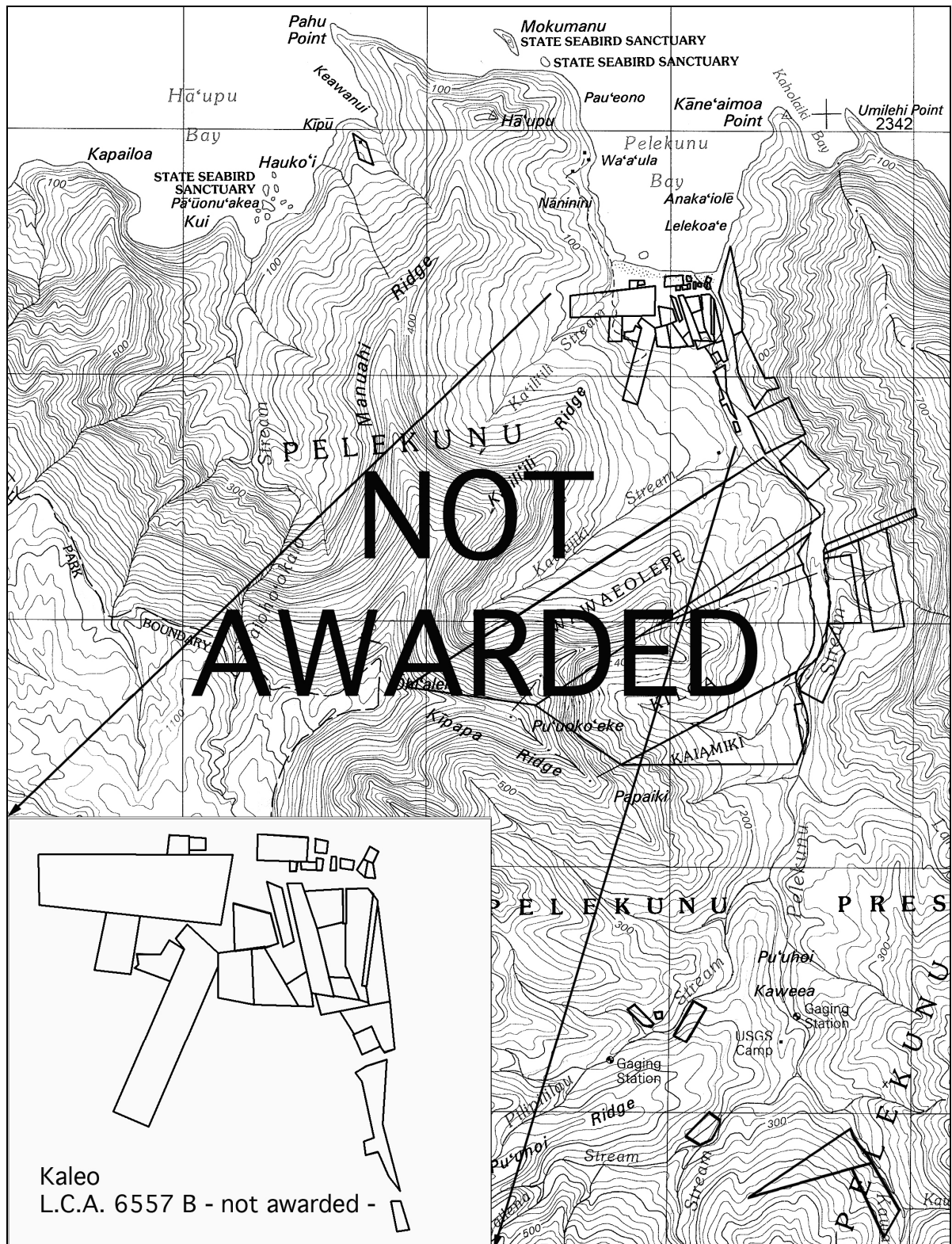
Pelekunu Ahupuaa o Molokai.

No ka moe [?] like ana o na kanaka ma keia ili aina o Kailiili, a ua ae pono mai ka mea nona ka aina, ua kuleana oiaio lakou apau, a ua moe like ona [?] moo.

p.193 [114?] v.6 Native Testimony

6557B Kaleo

Mauka Makaholokai, Kai Kekai. I ka 1833 ua hoopaa ia, 1 poalima.



Nika

L.C.A. 6627 (Book 7, Page 122)

R.P. 6043 (Book 23, Page 251)

p.206 v.7 Native Register

6627 Nika

Auhea oukou na luna hoona kunui kuleana aina, he wahi kuleana kou iloko o kahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Eliwahine ka inoa, he auwai ma kahi aoao a makahi aoao he auwai no, ma kahi aoao he pali, ma kahi aoao o ke Ahupuaa No Kailiala. He 25 a me elua kapuai ka loa, he 14 a me hailima anana ka laula.

He aina kalo keia a he kula kauwahi. Mai ka wa ia Kamehameha ekolu ko'u ko nei [?] ana iloko okeia kuleana. Na Kapuai ke konohiki hou e noho nei i haawi mai ia'u i keia kuleana.

Ke nonoi aku nei au ia oukou, ina oiaio keia kuleana o kupono, e hoopaa loa no'u ma keia hope loa.

Na Nika

p.142 v.15 Foreign Testimony

No. 6627 Nika

Kuku Sworn. Knows the two pieces of land claimed by Nika they are situated in the Ili of Kailiili, Pelekunu.

Piece No. 1 is kalo land and bounded Mauka by Iliala, Wailau by the same, Makai by the same & Kalaupapa by the Konohiki's land.

Piece No. 2 is a house lot and bounded Mauka by the Konohiki, Wailau by Pou's land, Makai by the Konohiki's hog pen & Kalaupapa by the Konohiki's land.

Claimant received these pieces of land from Kapihi (the Konohiki) about the year 1843 and has had uninterrupted possession up to the present time.

Kapihi Sworn. Is Konohiki of the Ili "Kailiili" and confirms in full the testimony of the former witness.

p.57 v.6 Foreign Testimony

6627 Nika

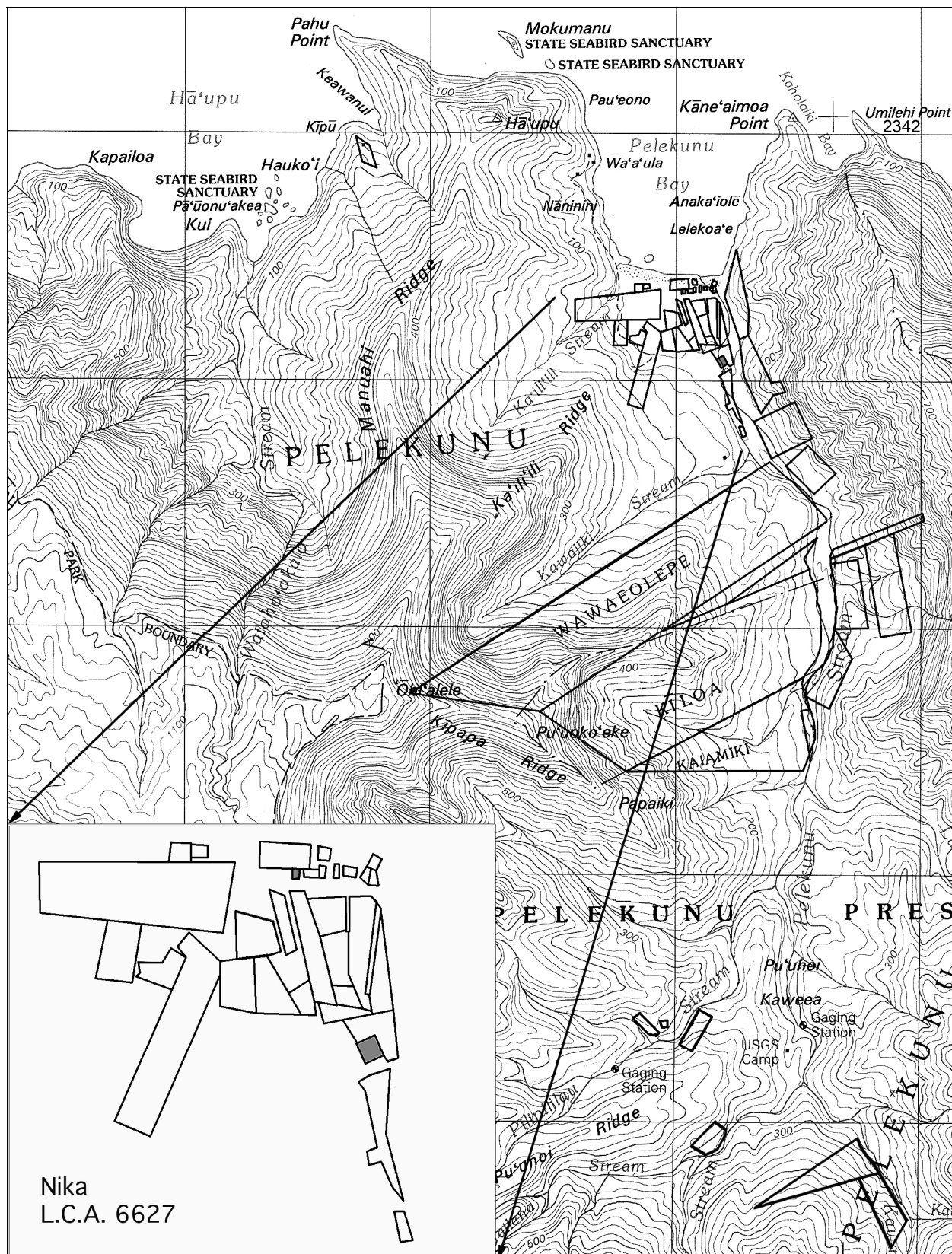
" Kaopua - " " - " Kailiala - " Kon AD 1842 [?] all this claim is Hak [?] / ____?

p.196 [117?] v.6 Native Testimony

6627 Nika

Mauka Kaopua. Manae Kahawai. Makai Kailiala. Malalo Konohiki.

I ka 1840.



Niu

L.C.A. 6628 (Book 3, Page 655) & 6521-B

R.P. 6263 (Book 23, Page 251)

p.207 v.7 Native Register

6628 Niu

Auheha oukou e na luna hoona kuleana aina. He wahi ili aina ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu i Molokai.

O Kaiamiki ka inoa. Ma ka Hikina 15 [*sic*], ma ke Komohana 15 anana, ma ka Akau 10 anana, ma ka Hema 10 anana. Ua komo au ma keia kuleana mai ka wa ia Kamehameha III ko'u komo ana, he aina kalo keia a hala loa aku i ke kula, a no ka oiaio o keia mau mea ke kakau nei au i kuu inoa malalo.

Na Niu

p.137 v.15 Foreign Testimony

Pelekunu, Molokai, Sept. 30, 1853

6628 & 6521B Niu

Kaleo Hoohikiia. Ua ike au i kona Apana aina kalo, ma ka ili o "Kaiamiki," [? page cut off] Kumueli, Pelekunu.

Penei na palena. Mauka aina o Konohiki, Halawa ke kahawai, Makai aina o Kahookano, Kalaupapa he pali.

Ua loa ia ia keia aina no kona mau makua mai i ka wa o Kamehameha I, a ua noho oluolu oia [? ink blot] ma keia wahi a hiki i kena [?] make ana i ka M. H. 1851. Hooili [?] no kawele kana kaikamahine me Kahalekapu kona kaikunane, a ua noho oluolu a keia wa, aole mea keakea. 7 [? 1?] no Konohiki ma keia Apana.

Kahalekapu Hoohikiia. Owau no ka hope Konohiki, ua oiaio ka olelo a Kaleo, pela no ko u ike.

Ili Kaiamiki a Iele of Kumueli _____ ?

p.57 v.6 Foreign Testimony

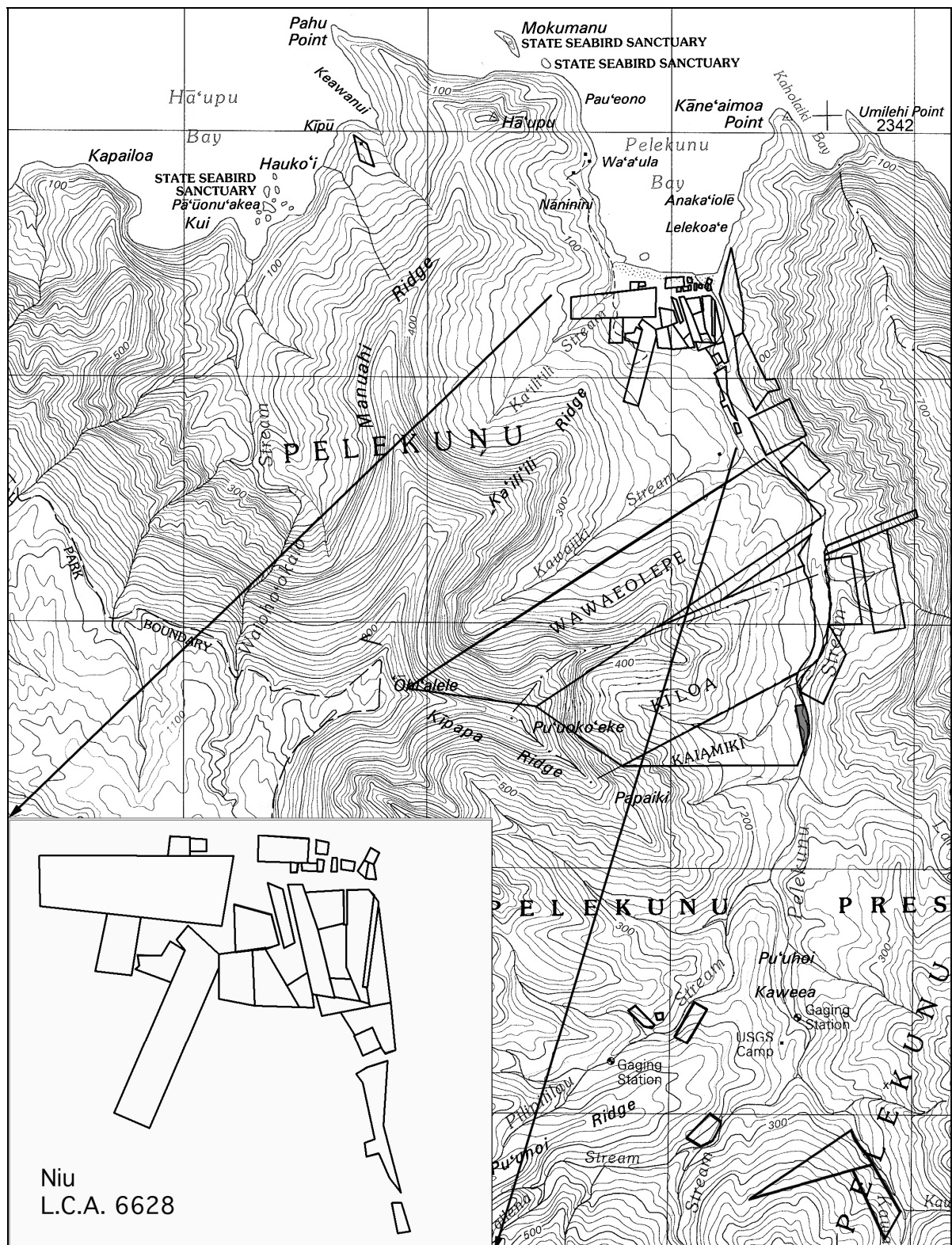
6628 Niu & 6521B Kahookano

m Ah. Pel. - nae river - Kai Ah. Kaamola - lalo pali AD 181- is date of this claim 8 [?] Hak

p.188 [109?] v.6 Native Testimony

6628 Niu 6621 Kahookano.

Kahookano Hoohikiia. Kaiamiki ili no Kumueli ma Koolau, Mauka Pelekunu. Nae kahawai, Kai Kaamola, Lalo Pali. 8 poalima, 1819.



Uenaole or Uwenaole

L.C.A. 6648 (Book 7, Page 580)

R.P. 4239 (Book 17, Page 475)

p.212 v.7 Native Register

6648 Uenaole

Auheia oukou e ka poe hoona kuleana. He wahi kuleana ko'u iloko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kahala ka inoa o ua kuleana la. Ma ka Hikina 60 anana, ma ke Komohana 60 anana, ma ka Akau 20 anana, ma ka Hema 20 anana.

Na komo au i loko o keia kuleana mai ka wa ia Kamehameha I mai o Kaaeae [? Kaaiai? Kaaei?] ke konohiki__ [?] wa nana i haawi mai ia'u ua makeia [sic] o Kapuai ke konohiki i keia wa. No ka oiaio i [o?] keia ke kakau nei au i ko'u inoa malalo iho a me na Hoike. [?]

Na Hoike [?]

Kiau

Hapinu [??]

Kailimeeau [?]

Na Uenaole

Pelekunu Molokai

Januari 21, 1848

p.136 v.15 Foreign Testimony

No. 6648 Uenaole

Kahalekapu Sworn. Knows the land claimed by Uenaole, it is a piece of kalo land situated in the of [sic] "Kahawaipoko," Pelekunu.

It is bounded Mauka by the Konohiki's land, Wailau by the main stream, Makai by the Konohiki's land & Kalaupapa by the Pali.

Claimant inherited this land from his parents who possessed it the [sic] time of Kamehameha I. Claimant has always lived without interruption on this land up to the present time - The Konohiki has three kalo patches in this land.

Kapihe Sworn. Is Konohiki of this land and confirms in full the testimony of the former witness.

These [?] all own a moo each in ili Kailiili & Kapuai confirms their claims
Ili Kahawaipoko

p.57 v.6 Foreign Testimony

6648 Uenaole

m pali - nae river - kai Kekua [?] - lalo pali 1819 is the date of this claim 3 Hak

p.196 [117?] v.6 Native Testimony

6648 Uwenaole

Mauka Pali. Manae Kahawai. Makai Kekia. Malalo. [sic]

I ka 1819.

3 poalima.

Uewai or Uwewai

L.C.A. 6649 (Book 7, Page 134)

R.P. 4280 (Book 17, Page 557)

p.213 v.7 Native Register

6649 Uwewai

Pelekunu Molokai Jan 19, 1848

Auheia oukou e ka poe Hoona Kuleana aina. He wahi kuleana ko'u i loko o kekahi ili aina, ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Alaalanui ka inoa. Ma ka Akau he kai, Ma ka Hema o Alaalaiki ka ili no Aiai, no Ua, ka ili ma ka Hikina o Ahalau, no Kaiwipili ka ili ma ke Komohana. He 53 anana ka loa, he 23 anana ka laula.

[sketch]

He aina kalo keia. Mai ka wa ia Kamehameha III ko'u komo aina i loko o keia kuleana. Eia kekahi konohiki o Pelekunu i haawi mai ia'u, ua make ___? [nei?] oia. O Kapuai ke konohiki e noho nei i keia wa.

Ke nonoi aku nei au ia oukou, i na he [?] oiaio a kupono ia'u keia kuleana, e hoopono loa ia ia'u keia kuleana ana keia hope aku.

Eia na Hoike

Kawelo

Ua

Na Uwewai

p.131 v.15 Foreign Testimony

No. 6649 Uewai

Kaleo sworn. Knows the land claimed by the Uewai it is kalo land and situated in the Ili of "Kailiili" Pelekunu and bounded Mauka by the Konohiki's land, Wailau by the same, Makai by the same & Kalaupapa by the Konohiki's & Kahiapilia [Kaiwipilia?].

Claimant inherited this land from his parents who held possession of it in the time of Kamehameha I, he has had uninterrupted possession of it to this time. The Konohiki has four kalo patches in this land.

Kapihi Sworn confirms the testimony of the former witness.

p.56 v.6 Foreign Testimony

6649 Uewai

" Aiai - " Ua - Kai sea - " Lokomaikai /Kon 182- " " 3 Hak

p.194 [115?] v.6 Native Testimony

6649 Uwewai

Mauka Aiai. Nae Ua. Malalo Konohiki.

I ka 1823.

3 poalima.

Ua

L.C.A. 6650 (Book 7, Page 579)

R.P. 5443 (Book 21, Page 541)

p.214 v.7 Native Register

6650 Ua

Pelekunu Molokai Januari 19, 1848

Auhea oukou e ka poe Hoona Kuleana. He wahi kuleana ko'u i loko o kekahi ili aina, ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Alaalanui ka inoa. Ma ka Akau he kai, Ma ka Hema o Alaalaiki no Aiai ia Ili, ma ka Hikina o Papakea no Kahaleki ia ili. O ka loa 63 anana ka loa, he 23 anana ka laula, he aina kalo keia. Mai ka wa ia Kamehameha III ko'u komo ana i loko o keia kuleana, eia ke konohiki o Pelekunu nei i haawi mai ia'u, ua makeia [sic] o Kapuai ke konohiki e noho nei i keia wa.

Ke nonoi aku nei au ia oukou, i na he oiaio keia, a kupono ia'u keia kuleana. E hoopaa loa ia ia'u keia kuleana ana keia hope aku.

Eia na Hoike

Uwaiwai [sic]

Mahoe

Na Ua

p.142 v.15 Foreign Testimony

No. 6650 Ua

Pelekunu, Molokai, Sept. 30th 1853

Kaleo Sworn. Knows the two pieces of land claimed by Ua it consists of a piece of kalo land and a house lot. The kalo land is situated in the Ili of "Kapuloa," Pelekunu & the house lot in the Ili of "Kailiili," Pelekunu.

The kalo land is bounded Mauka by the Konohiki land, Wailau by the water course, Makai by the Pali and water course, Kalaupapa by the water course.

The house lot is bounded Mauka by the Konohiki's land, Wailau by Kuhene's land, Makai by the Konohiki's hog pen & Kalaupapa by Wailau's land.

Claimant recieved the kalo land in exchange with the Konohiki (Kapihi) for a piece of land which Claimant inherited from his parents who held it in the time of Kamehameha I.

The house lot Claimant inherited from his parents who possessed it in the time of Kamehameha I. Claimant has held undisturbed possession of pieces up to the present time.

Kapihi Sworn. Confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6650 Ua

" Aiai - " Kahalekii - Kai sea - " Uewai AD 182- " " 3 Hak

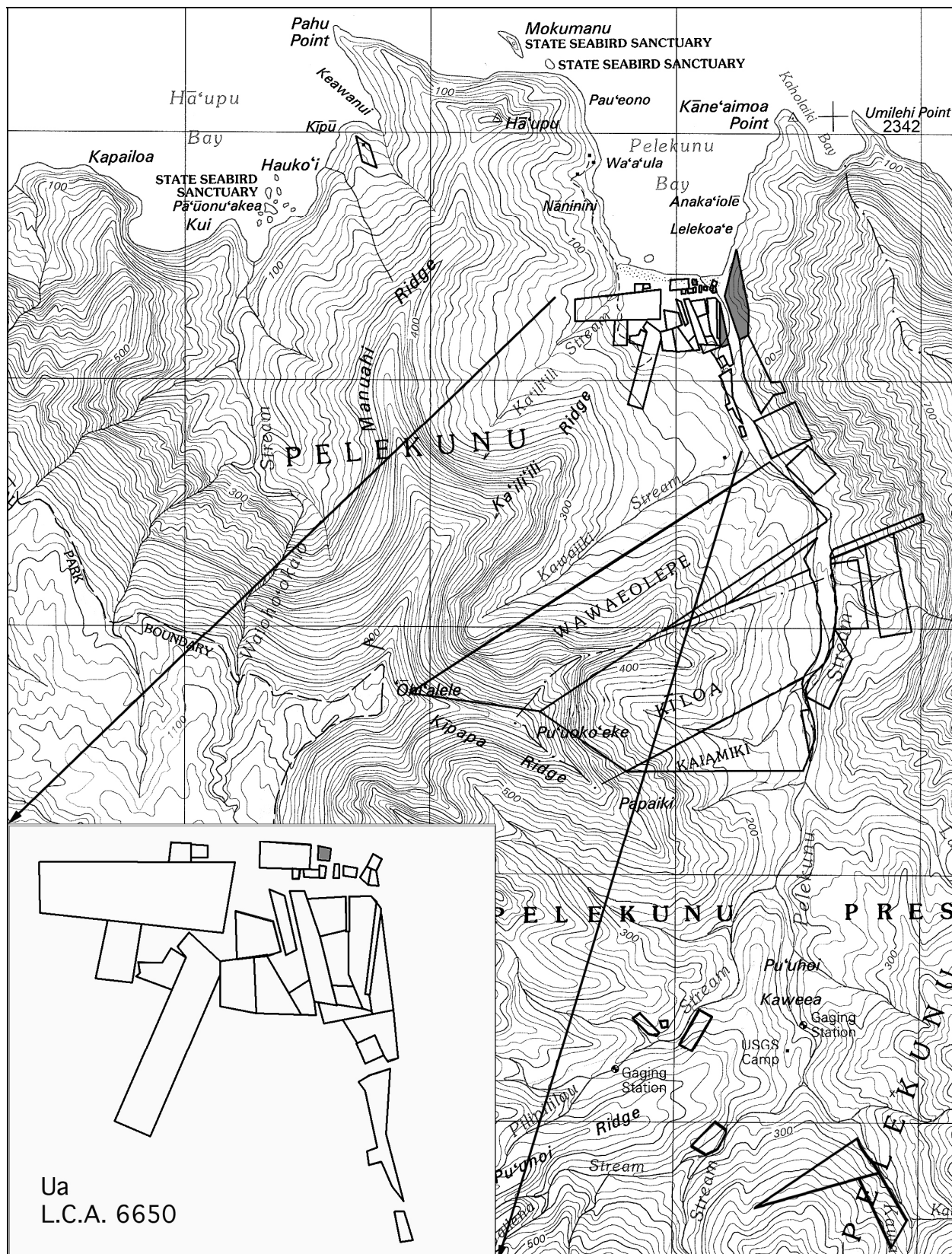
p.194 [115?] v.6 Native Testimony

6650 Ua

Mauka Aiai. Manae Kahaleki. Makai kai. Malalo Uwewai.

I ka 183..

3 [2?] poalima.



Mahoe

L.C.A. 6658 (Book 7, Page 144)

R.P.

p.214 v.7 Native Register

6658 Mahoe

Pelekunu Molokai Januari 20, 1848

Auheha oukou e ka poe Hoona Kuleana aina. Ke wahi kuleana ko'u i loko o kekahi ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai o Kapai ka inoa. Ma ka Akau Wawaekia [Nawaekia?], no Lokomaikaia ia ili, ma ka Hema o Kaunele [Kaunili?] no Kuku ia ili, ma ka Hikina he mau loi paahao, ma ke Komohana he pali. He 36 Iwilei anana ka loa, he 25 anana ka laula, he aina kalo keia a kula kauwahi. Mai ka wa ia Kamehameha III ko'u komo ana i loko o keia kuleana, Na Kapuai ke konohiki hou e noho nei, na ua i haawi mai ia'u i keia aina.

Ke nonoi aku nei au ia oukou, i na he oiaio keia, a kupono ia'u keia kuleana. E hoopaa loa ia ia'u keia kuleana.

Na'u na Mahoe

p.132 v.15 Foreign Testimony

No. ~~6685~~ 6658 Mahoe

Keawe Sworn. Knows the land claimed by Mahoe it consists of a piece of kalo land and a house lot, it is situated in the Ili of "Kailiili," Pelekunu.

Piece No. 1 is bounded Mauka by the Pali, Wailau by the Konohiki & Kuku's land, Makai by Lokomaikai's land & Kalaupapa by the Pali.

The house lot is bounded Mauka by the Konohiki's land, Wailau by Kauwa's [Kaawa's?]land, Makai by the Konohiki's land & Kalaupapa by Uiwai's land [Uwewai?].

Claimant inherited these pieces of land from his parents who lived on, and possessed them in the days of Kamehameha I, the land has been held without disputed [*sic*] up to this time. The Konohiki has one kalo patch in this land.

Kapihi Sworn witness confirms in full the testimony of the former witness - witness is Konohiki of the Ili of "Kailiili," Pelekunu, and relinquishes his claim to the Konohiki's kalo patch in favor of Mahoe (the claimant).

p.56 v.6 Foreign Testimony

6658 Mahoe

m Kuku - nae paehew [?] - Kai Lokomaikai - Lalo pali 1847 " " 3 [?] Hak

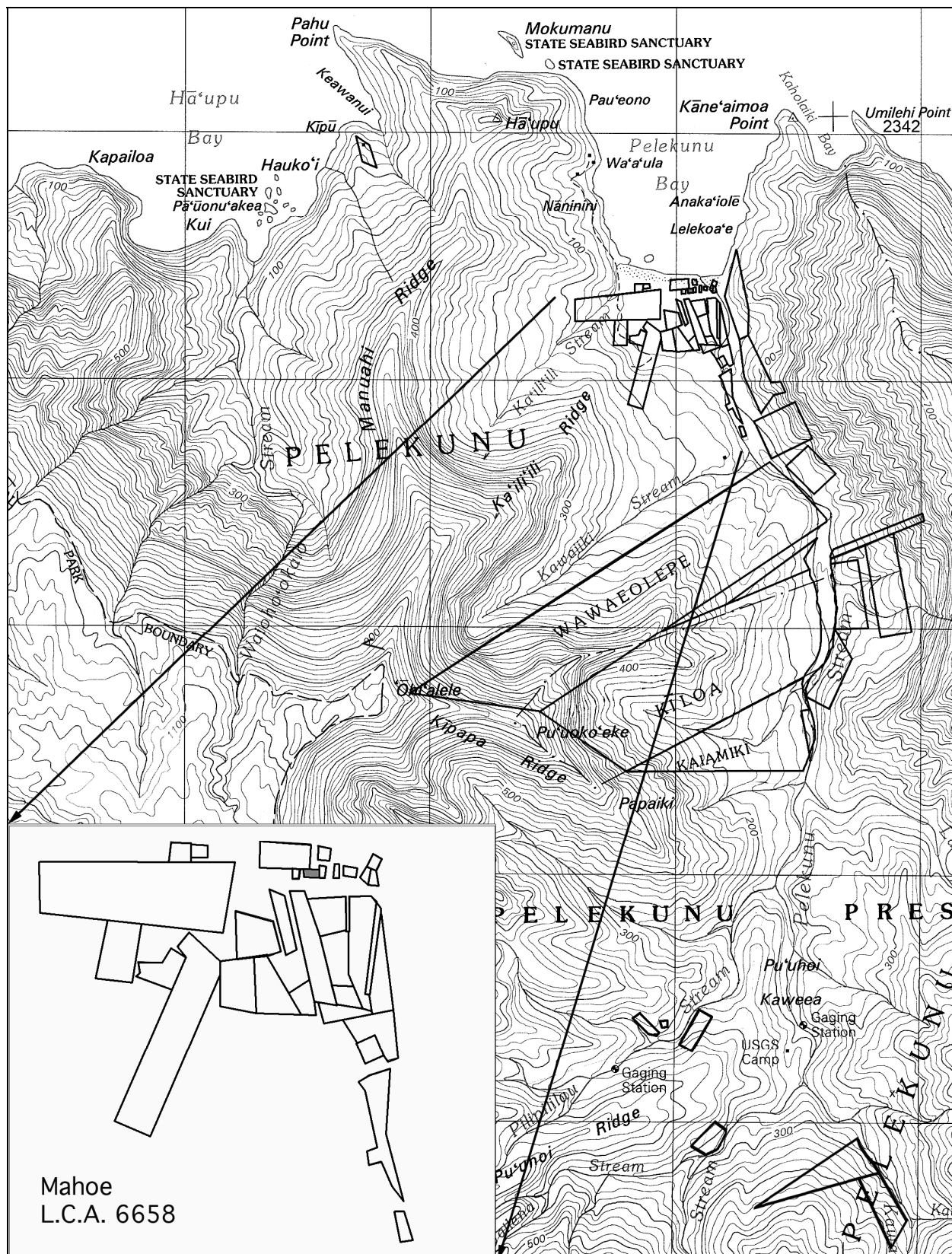
p.194 [115?] v.6 Native Testimony

6658 Mahoe

Mauka Kuku. Manae Paehao. Makai Lokomaikai. Malalo Pali.

I ka 1847.

3 poalima.



Makaholo

L.C.A. 6664 *see award 6654*

L.C.A. 6654 (Book 7, Page 121)

R.P. 6312 (Book 23, Page 793)

and R.P. 6405 (Book 24, Page 181) (NT 193v6)

p.215 v.7 Native Register

6664 Makaholo

Pelekunu Molokai Jan. 19, 1848

Auheha oukou e ka poe Koonā [Hoona?] Kuleana aina. Ke wahi kuleana ko‘u i loko o kahi kuleana aina. Ili aina ma ke Ahupuaa o Pelekunu ma ka Mokupuni o Molokai, o Puai [?] ka inoa. He auwai me kekahi aoao, he kahawai ma kekahi aoao, a he lalani pohaku ma kahi aoao, he 87 anana ka loa, he 10 anana ka laula.

He aina kalo keia. Mai ka wa ia Kamehameha III ko‘u komo ana i loko o keia kuleana, O Kapuai ke konohiki e noho nei, i haawi mai i ko‘u mau makua. Ua pau lakou i ka make, a ua ili mai ka aina ia‘u i keia wa.

Ke nonoi aku nei au ia oukou, i na he oiaio keia a kupono ia‘u keia kuleana. E hoopaa loa keia kuleana ia‘u ma keia hope aku.

Na Makaholo

p.127 v.15 Foreign Testimony

No. ~~6654~~ 6664 Makaholo

Kaleo sworn. Knows Makaholo's land it is kalo land situated in the Ili of Kailiili, Pelekunu, and bounded Mauka by Paehewa's land, Wailau by witness land, Makai by the Konohiki's hog pen & Kalaupapa by Paehewa's land.

Claimant inherited this land from his parents who held it in the time of Kamehameha I. Claimant has held uninterrupted possession up to the present time. The Konohiki has one kalo patch in this land.

Kapihi sworn witness confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

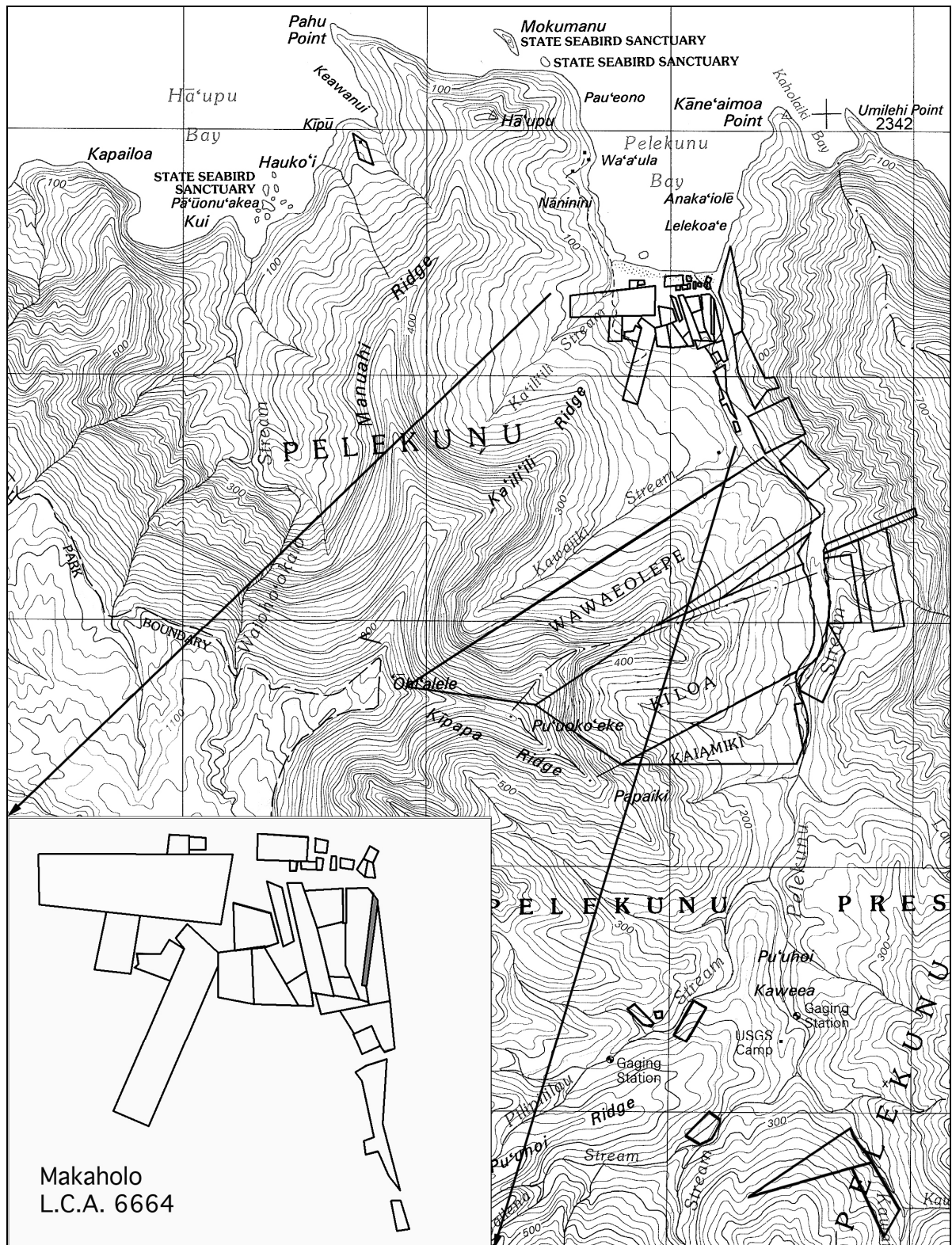
6664 Makaholo

m Kaopua - nae - Kai sea [?] - Lalo Paihewa AD 1833 date of this claim. 1 Hak

p.193 [114?] v.6 Native Testimony

6664 Makaholo

Mauka Kaopua, Nae Kaleo, Makai Kauhale, Lalo Paehewa. I ka 1833 a na hoopaaia.



Mahi

L.C.A. 6665 (Book 8, Page 744)

R.P. 8134 (Book 35, Page 161)

p.216 v.7 Native Register

6665 Mahi

Pelekunu Molokai Jan. 21, 1848

Auheā oukou e ka poe Kōona [Hoona?] Kuleana. Ke wahi kuleana ko‘u i loko o kekahi ili aina ma ke Ahupuaa o Pelekunu o Kapapaiki ka inoa o keia kuleana. Ua komo au i loko o keia kuleana mai a Kamehameha III. O Kapuai ke konohiki, 15 anana ka Hikina, 10 anana me ke Komohana, 11 anana ma ka Akau, 12 anana ma ka Hema. No kaaiio keia: ke kakau nei au i ko‘u inoa malalo iho.

Na Koike

Kuku

Lokomaikai

Na□u na Mahi

p.127 v.15 Foreign Testimony

Helu 6665 Mahi

Kaopua Hoohikiia. Ua ike au i kona Apana aina kalo ma ka Ili o Kapapaiki, Pelekunu, Molokai.

Penei na palena, Mauka aina o Kalua, Halawa aina o Konohiki, Makai aina o Nahunakai [Hunakai?], Kalaupapa ka aina o Konohiki.

Ua loa ia ia keia aina no Kapihe mai mahope mai o ka make ana o Kinau, a ua noho oluolu no oia ma kona wahi i mahi [maki?] ai a hiki i keia manawa i make ai i ka M. H. 1851 hooili [?] i keia aina no Pupuka kana kaikamahine, a ke noho oluolu nei [?] no a hiki i keia wa, aole keakea. I. loi wauke o Konohiki iloko.

Kapihe (Konohiki) Hoohikiia. Ua pono no kona kuleana ma ka aina kalo i mahi ai a o ka aina kula me kahawai ka□u keakea.

See P.144

p.56 v.6 Foreign Testimony

6665 Mahi

's moo in Kap [Kapaloa] is bounded m by Kalua - Kai Nahunakai. This & the above claims were given by Kaaee, an old Konohiki of Kam I & Kapuai confirms it. no Hak.

p.193 [114?] v.6 Native Testimony

6355B Kalua

Moo - Kapaloa ili

Uka Ieiea. Nae - kai - Mahi. I ka A.D. Kalua, a ua hoopaa ia 2 poalima.

Lokomaikai

L.C.A. 6689 (Book 9, Page 376)

R.P. 6023 (Book 23, Page 211)

p.218 v.7 Native Register

6689 Lokomaikai

Pelekunu Molokai Jan. 10, 1848

Aloha oukou e ka poe Koona [Hoona?] Kuleana aina. Ke mau wahi kuleana ko'u 2 ma kekahi ili aina i loko o ke Ahupuaa o Pelekunu. Eia ka inoa oka mua o ka ili aina, o Nawakea [Wawakea?], ma ka Hema 78 anana, ma ka Akau 66 anana, ma ke Komohana 60 anana, ma ka Hikina 60 anana.

Eia ka lua o ko'u ili aina. O Helelani [Kelelani?] ma ka Hema 60 anana, ma ka Akau 60 anana, ma ka Hikina 17 anana, ma ke Komohana 18 anana.

Na [?] paa keia mau ili i ko'u ua [?] noho konohiki nei ma Pelekunu nei, o Kapuai nae [?] ke konohiki nui maluna iho ou, oia no hoi he konohiki a ke alii i haawi ai i ka aina. Ke [He?] mau aina kalo keia, he kula no kau wahi. Ke nonoi aku nei au ia oukou me ka oiaio, ua kupono ia'u keia mau kuleana ma keia hope aku. Nolaila, ke kakau nei au i ko'u inoa malalo iho. Eia na Hoiike.

Wahineai [Nahineai?]

Mahoe

Na'u na D. Lokomaikai

p.137 v.15 Foreign Testimony

No. 6689 Lokomaikai

Kaleo Sworn. Knows the land claimed by Lokomaikai it is kalo land and situated in the Ili of "Kailiili," Pelekunu and bounded as follows, Mauka by Mahoe's & the Konohiki's land, Wailau by the water course, Makai by Kuku's land and Kalaupapa by the Pali.

Claimant received this land from the Konohiki (Kapihe) in the year 1848 and has held it without dispute up to the present time.

The Konohiki has three taro patches in this land.

Kapihe Sworn. Knows the land claimed by Lokomaikai, it does not belong to him it appears he put in a claimed [*sic*] to this land without the knowledge of witness he never worked for the Konohiki on the Poalima days and has no title to the land.

See Page 236.

p.56 v.6 Foreign Testimony

6689 Lokomaikai

" ____? - " Uewai /Kon - " - Pali AD 1848 [? ink blot] " " 2 Hak

p.194 [115?] v.6 Native Testimony

6689 Lokomaikai

Mauka Mahoe. Manae konohiki. Malalo Pali.

1 ka 1847.

2 poalima.

Lolo

L.C.A. 6690 (Book 7, Page 123)

R.P. 6265 (Book 23, Page 697)

p.118 v.15 Foreign Testimony

No. 6690 Lolo

Nika sworn knows the land claimed by Lolo it is kalo land and situated in the Ili o [sic] "Kailiili" Pelekunu - and is bounded mauka by Paulani [? or Paalani?] & the Konohiki land, Wailau by Paehewa's land, Makai by Pou's land & Kalaupapa by Kahalekii's land.

Claimant inherited this land from his parents who possessed it in the time of Kamehameha I, he has lived on it without dispute up to the present time. The Konohiki has one kalo patch in this land.

Kapihi sworn witness confirms in full the testimony of the former witness.

p.220 v.7 Native Register

6690 Lolo

Pelekunu Molokai Jan. 22, 1848

Aloha oukou e ka poe Koona [Hoona?] Kuleana aina. He wahi kuleana ko□u i loko o kekahi ili aina ma ke Ahupuaa o Pelekunu o Napohomahana ka inoa. Ma ka Hikina 100 anana, ma ke Komohana 30 anana, ma ka Akau 9 anana, ma ka Hema 20 anana.

Ua komo au i loko o keia kuleana mai a Kaaeae mai ke konohiki, a make ia, o Kapuai ke konohiki i keia wa. Ke aina kula keia, a he kuahiwi olona kau wahi. No ka oiaio o keia ke kakau nei au i ko'u inoa malalo iho o na Hoike.

Eia na Hoike

Keawe

Kahuna

Na□u na Lolo

p.57 v.6 Foreign Testimony

6690 Lolo

" pali - nae Kon - Kai sea - lalo Kahuna [?] 1819 no Hak

p.196 [117?] v.6 Native Testimony

6690 Lolo

Mauka Pali. Manae Konohiki. Makai Kai. Malalo Kahuna.

I ka 1819.

Ieiea

L.C.A. 6702 (Book 7, Page 135)

R.P. 2350 (Book 10, Page 381)

p.220 v.7 Native Register

6702 Ieiea

Auheia oukou e ka poe Hoona Kuleana. He wahi kuleana ko'u i loko o kekahi ili aina ma ke Ahupuaa o Pelekunu, o Lanipuni ka inoa. Ma ka Akau 8 anana, ma ka Hema 30 anana, ma ka Hikina 30 anana, ma ke Komohana 30 anana. Ua komo au i loko o keia kuleana mau a Kamehameha mai ko'u komo ana o Kaaeae ke konohiki, ua makeia [sic] a o Kapuai ke konohiki i keia manawa.

No ka oiaio o keia, ke kakau nei au i ko'u inoa malalo iho a me ua Hoike. Ua hala loa aku keia kuleana i ke kula, a i ke kuahiwi olona kekahi. O Mahi ka hoike.

Na'u na Ieiea

Pelekunu Molokai

Januari 21, 1848

p.142 v.15 Foreign Testimony

No. 6702 Ieiea

Kuku Sworn. Knows the land claimed by Ieiea it is a piece of kula land situated in the Ili of Kapuloa, Pelekunu, and bounded Mauka by the water course, Wilau by the Pali, Makai by the Konohiki & Kalaupapa by the same.

Claimant inherited this land from his parents who possessed it in the time of Kamehameha I, he has held uninterrupted possession of it up to this time.

Kapihi Sworn. Confirms in full the testimony of the former witness.

p.56 v.6 Foreign Testimony

6702 Ieiea

claims a moo in Kapalooa - m Kahalekapu - Kai Kalua. This claim dates back like the other to Kam I, no Hak. Kon. confirms this claim.

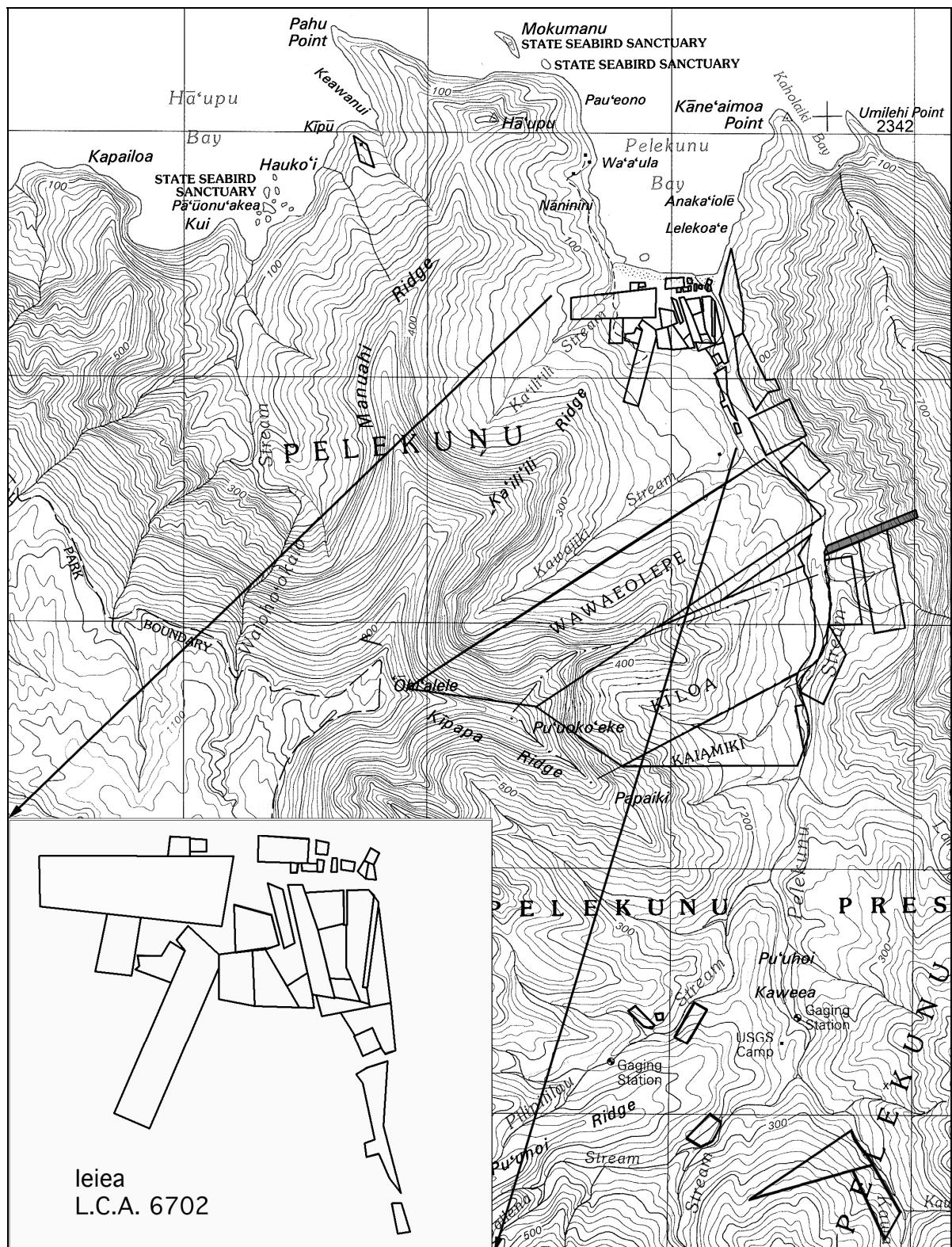
p.192 [113?] v.6 Native Testimony

6702 Ieiea

Moo - Kapalooa

Uka Halekapu. Nae Pali. Kai Kalua. Lalo Kahawai.

I ka A.D. Kam. I ua hoopuaia [hoopaaia? hoopaa ia?]. 2 poalima.



APPENDIX B: GUIDELINES FOR ASSESSING CULTURAL IMPACTS

Guidelines for Assessing Cultural Impacts

Adopted by the Environmental Council, State of Hawai‘i

November 19, 1997

1. INTRODUCTION

It is the policy of the State of Hawai‘i under Chapter 343, HRS, to alert decision makers, through the environmental assessment process, about significant environmental effects which may result from the implementation of certain actions. An environmental assessment of cultural impacts gathers information about cultural practices and cultural features that may be affected by actions subject to Chapter 343, and promotes responsible decision making.

Articles IX and XII of the State Constitution, other state laws, and the courts of the state require government agencies to promote and preserve cultural beliefs, practices, and resources of native Hawaiians and other ethnic groups. Chapter 343 also requires environmental assessment of cultural resources, in determining the significance of a proposed project.

The Environmental Council encourages preparers of environmental assessments and environmental impact statements to analyze the impact of a proposed action on cultural practices and features associated with the project area. The Council provides the following methodology and content protocol as guidance for any assessment of a project that may significantly affect cultural resources.

Background

Prior to the arrival of westerners and the ideas of private land ownership, Hawaiians freely accessed and gathered resources of the land and seas to fulfill their community responsibilities. During the Mahele of 1848, large tracts of land were divided and control was given to private individuals. When King Kamehameha the III was forced to set up this new system of land ownership, he reserved the right of access to privately owned lands for Native Hawaiian ahupua‘a tenants. However, with the later emergence of the western concept of land ownership, many Hawaiians were denied access to previously available traditional resources.

In 1978, the Hawaii constitution was amended to protect and preserve traditional and customary rights of Native Hawaiians. Then in 1995 the Hawaii Supreme Court confirmed that Native Hawaiians have rights to access undeveloped and under-developed private lands. Recently, state lawmakers clarified that government agencies and private developers must assess the impacts of their development on the traditional practices of Native Hawaiians as well as the cultural resources of all people of Hawaii. These Hawaii laws, and the National Historic Preservation Act, clearly mandate federal agencies in Hawaii, including the military, to evaluate the impacts of their actions on traditional practices and cultural resources.

If you own or control undeveloped or under-developed lands in Hawaii, here are some hints as to whether traditional practices are occurring or may have occurred on your lands. If there is a trail on your property, that may be an indication of traditional practices or customary usage. Other clues include streams, caves and native plants. Another important point to remember is that, although traditional practices may have been interrupted for many years, these customary practices cannot be denied in the future.

These traditional practices of Native Hawaiians were primarily for subsistence, medicinal, religious, and cultural purposes. Examples of traditional subsistence practices include fishing, picking opihi and collecting limu or seaweed. The collection of herbs to cure the sick is an example of a traditional medicinal practice. The underlying purpose for conducting these traditional practices is to fulfill one's community responsibilities, such as feeding people or healing the sick.

As it is the responsibility of Native Hawaiians to conduct these traditional practices, government agencies and private developers also have a responsibility to follow the law and assess the impacts of their actions on traditional and cultural resources.

The State Environmental Council has prepared guidelines for assessing cultural resources and has compiled a directory of cultural consultants who can conduct such studies. The State Historic Preservation Division has drafted guidelines on how to conduct ethnographic inventory surveys. And the Office of Planning has recently completed a case study on traditional gathering rights on Kaua'i.

The most important element of preparing Cultural Impact Assessments is consulting with community groups, especially with expert and responsible cultural practitioners within the ahupua'a of the project site. Conducting the appropriate documentary research should then follow the interviews with the experts. Documentary research should include analysis of mahele and land records and review of transcripts of previous ethnographic interviews. Once all the information has been collected, and verified by the community experts, the assessment can then be used to protect and preserve these valuable traditional practices.

Native Hawaiians performed these traditional and customary practices out of a sense of responsibility: to feed their families, cure the sick, nurture the land, and honor their ancestors. As stewards of this sacred land, we too have a responsibility to preserve, protect and restore these cultural resources for future generations.

2. CULTURAL IMPACT ASSESSMENT METHODOLOGY

Cultural impacts differ from other types of impacts assessed in environmental assessments or environmental impact statements. A cultural impact assessment includes information relating to the practices and beliefs of a particular cultural or ethnic group or groups.

Such information may be obtained through scoping, community meetings, ethnographic interviews and oral histories. Information provided by knowledgeable informants, including traditional cultural practitioners, can be applied to the analysis of cultural impacts in conjunction with information concerning cultural practices and features obtained through consultation and from documentary research.

In scoping the cultural portion of an environmental assessment, the geographical extent of the inquiry should, in most instances, be greater than the area over which the proposed action will take place. This is to ensure that cultural practices which may not occur within the boundaries of the project area, but which may nonetheless be affected, are included in the assessment. Thus, for example, a proposed action that may not physically alter gathering practices, but may affect access to gathering areas would be included in the assessment. An ahupua'a is usually the appropriate geographical unit to begin an assessment of cultural impacts of a proposed action, particularly if it includes all of the types of cultural practices associated with the project area. In some cases, cultural practices are likely to extend beyond the ahupua'a and the geographical extent of the study area should take into account those cultural practices.

The historical period studied in a cultural impact assessment should commence with the initial presence in the area of the particular group whose cultural practices and features are being assessed. The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs.

The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man made and natural, including submerged cultural resources, which support such cultural practices and beliefs.

The Environmental Council recommends that preparers of assessments analyzing cultural impacts adopt the following protocol:

1. identify and consult with individuals and organizations with expertise concerning the types of cultural resources, practices and beliefs found within the broad geographical area, e.g., district or ahupua'a;
2. identify and consult with individuals and organizations with knowledge of the area potentially affected by the proposed action;
3. receive information from or conduct ethnographic interviews and oral histories with persons having knowledge of the potentially affected area;
4. conduct ethnographic, historical, anthropological, sociological, and other culturally related documentary research;
5. identify and describe the cultural resources, practices and beliefs located within the potentially affected area; and
6. assess the impact of the proposed action, alternatives to the proposed action, and mitigation measures, on the cultural resources, practices and beliefs identified.

Interviews and oral histories with knowledgeable individuals may be recorded, if consent is given, and field visits by preparers accompanied by informants are encouraged. Persons interviewed should be afforded an opportunity to review the record of the interview, and consent to publish the record should be obtained whenever possible. For example, the precise location of human burials are likely to be withheld from a cultural impact assessment, but it is important that the document identify the impact a project would have on the burials. At times an informant may provide information only on the condition that it remain in confidence. The wishes of the informant should be respected.

Primary source materials reviewed and analyzed may include, as appropriate: Mahele, land court, census and tax records, including testimonies; vital statistics records; family histories and genealogies; previously published or recorded ethnographic interviews and oral histories; community studies, old maps and photographs; and other archival documents, including correspondence, newspaper or almanac articles, and visitor journals. Secondary source materials such as historical, sociological, and anthropological texts, manuscripts, and similar materials, published and unpublished, should also be consulted. Other materials which should be examined include prior land use proposals, decisions, and rulings which pertain to the study area.

3. CULTURAL IMPACT ASSESSMENT CONTENTS

In addition to the content requirements for environmental assessments and environmental impact statements, which are set out in HAR §§ 11-200-10 and 16 through 18, the portion of the assessment concerning cultural impacts should address, but not necessarily be limited to, the following matters:

1.A discussion of the methods applied and results of consultation with individuals and organizations identified by the preparer as being familiar with cultural practices and features associated with the project area, including any constraints or limitations which might have affected the quality of the information obtained.

2.A description of methods adopted by the preparer to identify, locate, and select the persons interviewed, including a discussion of the level of effort undertaken.

3. Ethnographic and oral history interview procedures, including the circumstances, under which the interviews were conducted, and any constraints or limitations which might have affected the quality of the information obtained.

4. Biographical information concerning the individuals and organizations consulted, their particular expertise, and their historical and genealogical relationship to the project area, as well as information concerning the persons submitting information or interviewed, their particular knowledge and cultural expertise, if any, and their historical and genealogical relationship to the project area.

5. A discussion concerning historical and cultural source materials consulted, the institutions and repositories searched, and the level of effort undertaken. This discussion should include, if appropriate, the particular perspective of the authors, any opposing views, and any other relevant constraints, limitations or biases.

6.A discussion concerning the cultural resources, practices and beliefs identified, and, for resources and practices, their location within the broad geographical area in which the proposed action is located, as well as their direct or indirect significance or connection to the project site.

7. A discussion concerning the nature of the cultural practices and beliefs, and the significance of the cultural resources within the project area, affected directly or indirectly by the proposed project.

8. An explanation of confidential information that has been withheld from public disclosure in the assessment.

9. A discussion concerning any conflicting information in regard to identified cultural resources, practices and beliefs.

10.An analysis of the potential effect of any proposed physical alteration on cultural resources, practices or beliefs; the potential of the proposed action to isolate cultural resources, practices or beliefs from their setting; and the potential of the proposed action to introduce elements which may alter the setting in which cultural practices take place.

11. A bibliography of references, and attached records of interviews which were allowed to be disclosed.

The inclusion of this information will help make environmental assessments and environmental impact statements complete and meet the requirements of Chapter 343, HRS. If you have any questions, please call 586-4185.

APPENDIX C: BILL FOR ENVIRONMENTAL IMPACT STATEMENTS

A BILL FOR AN ACT RELATING TO
ENVIRONMENTAL IMPACT STATEMENTS
[UNOFFICIAL VERSION]

HOUSE OF REPRESENTATIVES H.B. NO, 2895 H.D.1
TWENTIETH LEGISLATURE, 2000
STATE OF HAWAII

A BILL FOR AN ACT
RELATING TO ENVIRONMENTAL IMPACT STATEMENTS.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:

SECTION 1. The legislature finds that there is a need to clarify that the preparation of environmental assessments or environmental impact statements should identify and address effects on Hawai'i's culture, and traditional and customary rights.

The legislature also finds that native Hawaiian culture plays a vital role in preserving and advancing the unique quality of life and the "aloha spirit" in Hawai'i. Articles IX and XII of the state constitution, other state laws, and the courts of the State impose on government agencies a duty to promote and protect cultural beliefs, practices, and resources of native Hawaiians as well as other ethnic groups.

Moreover, the past failure to require native Hawaiian cultural impact assessments has resulted in the loss and destruction of many important cultural resources and has interfered with the exercise of native Hawaiian culture. The legislature further finds that due consideration of the effects of human activities on native Hawaiian culture and the exercise thereof is necessary to ensure the continued existence, development, and exercise of native Hawaiian culture.

The purpose of this Act is to: (1) Require that environmental impact statements include the disclosure of the effects of a proposed action on the cultural practices of the community and State; and (2) Amend the definition of "significant effect" to include adverse effects on cultural practices.

SECTION 2. Section 343-2, Hawai'i Revised Statutes, is amended by amending the definitions of "environmental impact statement" or "statement" and "significant effect", to read as follows:

"Environmental impact statement" or "statement" means an informational document prepared in compliance with the rules adopted under section 343-6 and which discloses the environmental effects of a proposed action, effects of a proposed action on the economic [and] welfare, social welfare, and cultural practices of the community and State, effects of the economic activities arising out of the proposed action, measures proposed to minimize adverse effects, and alternatives to the action and their environmental effects.

The initial statement filed for public review shall be referred to as the draft statement and shall be distinguished from the final statement which is the document that has incorporated the public's comments and the responses to those comments. The final statement is the document that shall be evaluated for acceptability by the respective accepting authority.

"Significant effect" means the sum of effects on the quality of the environment, including actions that irrevocably commit a natural resource, curtail the range of beneficial uses of the environment, are contrary to the State's environmental policies or long-term environmental goals as established by law, or adversely affect the economic [or] welfare, social welfare[.], or cultural practices of the community and State."

SECTION 3. Statutory material to be repealed is bracketed. New statutory material is underscored.

SECTION 4. This Act shall take effect upon its approval.

Approved by the Governor as Act 50 on April 26, 2000.

APPENDIX D: ACT 50 [STATE OF HAWAI‘I 2000]

Act 50 [State of Hawai‘i 2000]. H.B. NO. 2895 H.D.1 was passed by the 20th Legislature and approved by the Governor on April 26, 2000 as Act 50. The following excerpts illustrate the intent and mandates of this Act:

The legislature also finds that native Hawaiian culture plays a vital role in preserving and advancing the unique quality of life and the “aloha spirit” in Hawai‘i. Articles IX and XII of the State constitution, other State laws, and the courts of the State impose on government agencies a duty to promote and protect cultural beliefs, practices, and resources of native Hawaiians as well as other ethnic groups.

Moreover, the past failure to require native Hawaiian cultural impact assessments has resulted in the loss and destruction of many important cultural resources and has interfered with the exercise of native Hawaiian culture. The legislature further finds that due consideration of the effects of human activities on native Hawaiian culture and the exercise thereof is necessary to ensure the continued existence, development, and exercise of native Hawaiian culture.

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APPENDIX E: BASIC RESEARCH INSTRUMENT FOR ORAL HISTORY INTERVIEWS

BASIC RESEARCH INSTRUMENT FOR ORAL HISTORY INTERVIEWS

Project 2141: Pelekunu Cultural Impact Assessment

This research instrument includes basic information as well as research categories which will be asked in the form of open questions which allow the interviewee (herein referred to as “Consultant”) to answer in the manner that he/she is most comfortable. Follow-up questions will be asked based on the Consultant’s responses or to clarify what was said. The idea is to have an interview based on a “talk-story” form of sharing information. Questions will not be asked in an interrogation style, nor will they necessarily be asked in the order presented below. This research instrument is merely a guide for the researcher and simply reflects general categories of information sought in a semi-structured format. Questions will be asked more directly when necessary.

Selection of Consultants

Consultants were selected because they met one or more of the following criteria: 1) was referred by Garcia and Associates 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 cultural resource people.

Research Categories

- Pre-contact traditions – *mo’olelo*, chants, songs, etc.
- Hekilikahi Heiau, Kukaua Pu’uhonua, and other Traditional Hawaiian ceremonial sites
- Traditional Hawaiian *lo’i* and other subsistence or resource procurement sites/practices
- Other traditional Hawaiian uses of the area/cultural sites – trails, caves, etc.
- Place names
- Recollection of the landscape itself
- Change through time
- Historic land use – taro/rice cultivation, historic house sites, etc.
- Current land use – fishing (ocean & stream), hunting, etc.

Start of the Interview

After the researcher first turns on the tape recorder, the following information will be recorded:

- Day/Date/Time/Place of Interview
- Name of Consultant (if authorized by Consultant)
- Name of Researcher
- Have you read the Agreement To Participate?
- Do you have any questions before we begin?
- Will you please sign the Consent Form.
- The researcher will again explain the purpose of the interview.

Interview Questions:

- *To start please tell me about yourself...Name? Where/When you were born? Where you grew up? Where you went to school?*
[This general compound question allows the Consultant to share as much or as little as he/she wants without any pressure. Most of the information may already be known to the researcher.]
- *History: Your ‘ohana/family background; Hawaiian connection (if any)?* [This may have been answered earlier]
- *Youth: Where lived? Grew up?* [This may have been answered earlier]
- *Schooling: Where? When?* [This may have been answered earlier]

[NOTE: The next part of the interview reflects information sought for the following research categories: Land, Water, Marine, Cultural Resources and Use as well as Significant People, and Events. The questions are open-ended so as NOT to “put words in the mouths” of the Consultants. The answers will help in assessing if any cultural properties or practices will be impacted by the proposed project. The researcher should have maps ready for marking.]

- *Can you tell me what you know about Pelekunu?*

[NOTE: Generally when people share information about a specific topic/place, they usually state where their information came from. If it isn't volunteered, it is asked as a follow-up question. A map of the project area should be available to confirm that researcher and consultant are talking about the same place. Photos would also help if a field trip is not possible.]

- *What are your recollections and/or personal experiences of this area?*
- *Do you know any stories/legends/songs/chants associated with Pelekunu?*

[NOTE: Possible follow-up questions:

- How are you or your family connected to the lands of Pelekunu?
- What year(s) were you and/or your family associated with these lands?
- Can you describe what the area looked like – what kinds of natural and/or man made things?
- To your knowledge what kinds of activities took place in this location?
- Do you know of any traditional gathering of plants, etc. in the area?
- Please describe any other land/water use? Resources?
- What was the historic land use? Agriculture? Habitation?
- Do you know about any burials in Pelekunu?
- Do you know of any cultural sites in Pelekunu?]

- *Do you know of any Traditional Hawaiian sites in Pelekunu?*
- *Do you know of any Historic-period sites in Pelekunu?*
- *How has Pelekunu changed over the course of your lifetime?*
- *How is Pelekunu used today?*
- *How do the management practices of The Nature Conservancy affect Pelekunu and the cultural practices that are carried out there today?*
- *Is there anyone you know who can also tell me about the project area?*

[NOTE: Usually in the course of the interview, Consultants suggest other people to interview.]

- *As soon as the tape of this interview is transcribed I will send you two sets. Please review your transcripts and make any corrections and/or additions, then sign both copies of the Release Forms thereby allowing the information to be used by the researcher, Garcia and Associates and The Nature Conservancy. Then mail one set back in the enclosed stamped-addressed envelope.*
- *If your revised transcript is not returned within two weeks of date of receipt, it will be assumed that you are in concurrence with the transcript material and your information will then be incorporated into any draft reports. However, you can still make changes during the draft review process.*

APPENDIX F: AGREEMENT TO PARTICIPATE

Agreement to Participate in the Pelekunu Cultural Impact Assessment
Steven Eminger, Lead Ethnographer, Garcia and Associates

You are invited to participate in a Cultural Impact Assessment of Pelekunu Valley in the Ko‘olau District of Moloka‘i Island (herein referred to as “Project”). The Project is being conducted by Garcia & Associates, a cultural resource management firm, on behalf of The Nature Conservancy, who manages the Pelekunu Preserve. 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 Pelekunu Valley on Moloka‘i Island through interviews with individuals who are knowledgeable about this area, and/or about information including cultural practices, legends, songs, or chants. The goal of this Project is to identify and address the effects of The Nature Conservancy’s land management actions on native Hawaiian cultural sites and practices and to assess the cultural benefits and impacts of The Nature Conservancy’s stewardship of the Pelekunu Preserve. This Project further our understanding of the importance of traditional Hawaiian and historic cultural resources and traditional cultural practices conducted in Pelekunu Valley.

Procedures

After agreeing to participate in the Project and signing the Consent Form, the ethnographer will record your interview on audio tape and have it transcribed. The transcript will be sent to you for editing and final approval. Data from the interview will be used as part of 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 and may influence the way that the Pelekunu Preserve is managed.

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. Please note that you will be given an opportunity to review your transcript, and to revise or delete any part of the interview.

APPENDIX G: INTERVIEW WITH MIKIALA PESCAIA

Transcript Compact Disc Mikiala Pescaia 05/28/08

Transcribed by Amanda E. Sims.

----- undeciphered

_____ CD stops then starts again

Steve Eminger (S): Today is Wednesday, May 28, 2008. We are at Maui Community College's conference room in Kaunakakai. This is an interview with Mikiala Pescaia. My name is Steve Eminger. Have you read the agreement to participate?

Mikiala Pescaia (M): Yes.

S: Do you have any questions before we begin?

M: No.

S: Will you please sign the consent form?

M: Sure.

S: Ok, that is done. I'll explain the purpose of the interview. This cultural impact assessment is being conducted to collect information about Pelekunu Valley on Moloka'i Island through interviews with individuals who are knowledgeable about this area and/or about information including cultural practices, legends, songs, or chants. The goal of this project is to identify and address the effects of the Nature Conservancy's land management actions on native Hawaiian cultural sites and practices and to assess the cultural benefits and impacts of the Nature Conservancy's stewardship of the Pelekunu Preserve. This project furthers our understanding of the importance of traditional Hawaiian and historic cultural resources and traditional cultural practices conducted in Pelekunu Valley. That is what they are presenting as their description of the project. To start the formal part of the interview, could you tell me about yourself? What is your name, where and when you were born, where you grew up, and where you went to school?

M: Ok. My real name is Michelle Ayau. I was born here in Kaunakakai, Moloka'i in 1975 to Reynette Igarta and Reynolds Ayau. I'm the ninth child of ten. I was raised in Ho'olehua Homestead. My father's real mother, Harriet Ayau, was born in Pelekunu. She was actually raised in Pelekunu. I attended elementary school at Kualapu'u. I spent part of my intermediate years at Moloka'i High and Intermediate then I transferred to Kamehameha Schools at Kapālama. I graduated from the school there.

S: Did you attend college at all?

M: I pursued a degree in Hawaiian language at the University of Hawai'i at Mānoa. I am continuing my studies here on Moloka'i.

S: Now you are working here at MCC?

M: I work here for Nā Pua No'eau, Center for Gifted and Talented Native Hawaiian Children, which is a program for kindergarten through 12th grade students under the University of Hawai'i. My office is located here at the Moloka'i Education Center.

S: What kind of projects do you do with the kids?

M: Our center has several programs under its umbrella. We give Hawaiian children the opportunity to have experiences that expand their awareness of careers and their own potential

and raise their aspirations. It gives them the foundational framework to achieve their dreams. Growing up on an island, especially being Hawaiian, there are a lot of cultural barriers to success in Western education. We work as a sort of bridge to bring the math and sciences together into a context that is more *launa*. I can't think of a good English word for it. It is just more comfortable and more meaningful for Hawaiian children. It is anchored in making things Hawaiian and giving them people. It is about putting them at the center of their education and forming the world around them in a way that they can view the world.

S: It is kind of like bridging the gap between cultures?

M: It is especially hard with No Child Left Behind, because you send them to school and there is this entire curriculum developed abroad. They try to force these kids into the box. The curriculum doesn't conform to them. They are forced to conform to it. With a lot of them, because they fail once, then they just don't want to learn anymore. They get turned off and we can't have that. We try to put Hawaiian children into people of their education.

S: One of the practical projects was the Wailau trip. You brought the kids to Wailau.

M: Right. Even though we support our students in their pursuit of higher education, sometimes for whatever reason they can't do it. They can't leave or they have obligations over here. The goal with that particular project was to empower them with the means to support themselves without having to turn to growing *paka lōlō*, stealing from their neighbors, or wallowing in despair when they are doing drugs and alcohol because they want to escape their problems. To empower them to know that I can feed myself, I can take care of myself, and I can do it in a respectful and responsible manner that doesn't impact my island and the limited resources I have here. I can do things that will perpetuate the resources so that the next person who comes along can eat as well. They know their sense of *kuleana* to that, to the history, to the natural resources, and to the practices and honoring their *kupuna*. A lot of times there is a disconnect because so much emphasis is placed on making money, making a living, and keeping up with the material standards set in life through things like media. There are a lot of pressures that we yield to and we don't realize the God given gifts that we have on this island. We inherit stewardship and *kuleana* for the rest of our life. It is not just a privilege and a right to access them. We also inherit the right to look after them. In that particular Wailau project, we were introducing our youth to a side of Moloka'i that is pretty inaccessible for the majority of the year. It is such a flip side of the town side that most of the people are familiar with. It is another world. When they think of their ancestors, they realize that the island does have a lot of resources. What you do on one side affects the other. We drink all the water that comes out of Waikolu and Waikolu is drying out because we are sucking it all up. They realized what they were doing when they left the water running on this side and how it is affecting the other side. It is important for them to see their island as a whole. When you are responsible for something, you need to know it intimately. If you don't have the big picture, then you can't be a good steward.

S: As far as what you are doing with your kids in Wailau with the resource management, stewardship, and *kuleana* versus rights, it seems that would apply to Pelekunu, too. It kind of applies to the whole side the island.

M: Yes, it does. When I was younger, I used to go to Pelekunu a lot. Then they closed the valley down. Everybody shifted over. The ones who never went to Wailau were now forced to go to Wailau and spend time there because the valley was shut. People kind of never went back to Pelekunu.

S: Do you know when and why they shut it down?

M: I don't know but this might be a rumor.

- S: That's ok.
- M: I believe they shut it down because we were told that there was a lot of pig hunting and the river was contaminated with some really bad bacteria, maybe leptospirosis, in high concentrations. It got shut down. I believe it had to do with pig eradication. I guess there were a lot of pig carcasses that contributed to this build up of bad bacteria. Then the water was unsafe. They didn't want people to get sick so they shut it down for a couple of years to flush itself out. In the meantime, the families that used to make an annual trip back there in the summer months stopped going or transferred to Wailau. I know the majority of the people go to Wailau now.
- S: Wailau seems to be the focus now, except to Lani's side [Lani Sawyer].
- M: Wailau is bigger and more accommodating. Pelekunu is a very unique and small place. It's intimate.
- S: When was that? Do you remember how old you were when you stopped going?
- M: We stopped going in the early 1990s because by 1994 or 1995 we were already in Wailau.
- S: So that was after the trip with Moke Kim?
- M: Yes. Those trips were in 1987 and 1988 and 1989. The last time we went to Pelekunu would have been 1989 or 1990.
- S: Do you remember if there was *hīhīwai* at that time?
- M: Yes, there were. Why, is there no *hīhīwai* now?
- S: When I went with Moke Kim the first few times, there was no *hīhīwai* like Wailau. There were small ones, like the *hapawai*. They attributed it to landfall/landslide in the back. I forgot the circumstances. One of the follow-up questions is what are your recollections and/or personal experiences of this area if there is anything more than what you have shared already?
- M: I always wanted to go because my family was from there. I heard all these stories when I was growing up. My grandmother passed away in 1991 so I was a sophomore in high school. Up until that point she would share about her life. I can't remember how old she was when they moved out but she was little though. I would say she was 7 or so when they moved out of the valley. She loved it back there. When I was growing I heard these stories and always wanted to go. So as soon as I had the opportunity, she was older and couldn't go with me. I had a teacher who wanted to take us and we went. It is probably the inspiration for why I do what I do because of the core values I learned through those experiences. I think it is important for other youths to know. Let that be the foundation and they navigate the rest of their life decisions around it.
- S: For the record, what was your grandmother's name?
- M: Harriet Ahiona Ayau. She was born to Olivia Kaleialohokalāhui Townsend and Edward Ha'ani'ani Ayau. She had an interesting birth. When her mother was pregnant with her, she was hemorrhaging. There was a Chinese family living in Pelekunu at that time. She would always say "my Pākē godfather." I don't even know his name. I just know him as the "Pākē godfather." They were arguing over what *lā'au* to give her. He wanted his *lā'au* and the Hawaiian side wanted their *lā'au*. They think they gave her '*alaea*. She took it under the tongue and it stopped the bleeding. Her father, George Townsend, was kind of famous because he helped Lili'uokalani in the revolution. He helped smuggle guns for the Robert Wilcox and the rebels. He had a ship and it was parked outside of Pelekunu. They took her. They were all worried about *tutu* so they took her to O'ahu. She gave birth on O'ahu so technically my

grandma wasn't born in Pelekunu. She started her labor in Pelekunu but they wanted to take her to O'ahu. Then they came back.

S: Back to the valley of Pelekunu?

M: Yes. They came right back. They were living in Pelekunu. She was kind of bummed out about that because all the other siblings can say they were born there. She technically wasn't born there.

S: She got her start there though?

M: Yes. Her mom, Kaleialohokalāhui, had an interesting birthing story which was also in Pelekunu. When her mother, -----, was pregnant with this particular daughter, she had a difficult time giving birth as well. All the people in the valley came together. They were all Calvinists. That was the religion that came to them. They all came together and stood in a circle around her *hale*. They prayed for three days. As much as she labored, the baby still couldn't come out. She couldn't *hānau*. At first her family feared that they would lose her. The people said no. They had been taught that if 2 or 3 of them came together in His name and prayed then a miracle would come to be. There He is in our presence. They got together in this circle with this idea that if they prayed in the name of Jesus Christ then He will be in the presence of this circle and He will not let her die. They did that. For three days they prayed. On the third day the baby was finally born. They name her Kaleialohokalāhui, the lei of love of the Hawaiian people.

S: That is beautiful.

M: Their *pule* was what brought her to be. She was their testament of faith. After that they were really staunch Calvinists. They really felt the testimony of the gospel had come to them. It was so much so that she married a minister. Her husband was a minister. There is a legacy of ministry work that comes down through both lines. The Townsend line.

S: Was the man she married from Pelekunu as well?

M: No, I want to say he was from O'ahu. He was Chinese and Hawaiian. His grandfather was a Pākē off the boat. We don't even know his real name because he changed his name when he got here. From what we can gather, his name was Tam Yao. It changed over to Ai Yau but it retained the Y. A lot of the Chinese names that have "ah" were Hawaiianized, like the Akanas, Akinas, -----.

S: Yes, with the A-H.

M: Yes, the A-H. His had the Y. A lot of people spell Ayau as A-I-A-U.

S: Hawaiianized.

M: Yes. Ayau sounds Hawaiian.

S: Do you know of any traditional Hawaiian sites in Pelekunu during your time there walking the valley or experiencing the place?

M: Not too many. From what I remember my grandma saying is that most of their time was spent on the bottom portion of the valley, closer to shore. They had their taro patches in her time. The only one I can really remember her mentioning was there used to be a stone at the mouth of the river. It was the *manini* stone. It was one of the *'aumakua* for the families there. When they went *holoholo*, they would always offer *ho'okupu*. After they would clean the *manini*, they would leave the guts on this stone. The interesting thing about it was that it was a large

flat rock and it had moss growing on it with green and black stripes, like a *manini*. My grandmother told me that no matter how many times it flooded or high surf that rock was never washed away. It just remained. I asked her if it was still there after the tidal wave. She said she didn't know what happened but it wasn't there.

S: It wasn't following the 1946 tidal wave.

M: I'm not sure at what point she had gone back in and realized it wasn't there anymore, but it was after the tidal wave. When we went in the 1980s, she told us to go look for the stone. I told her that I looked high and low and passed a lot of flat rocks with moss on them, but I didn't know which one it was. She said that it would have been really obvious. She told me that if it was there that I would have known.

S: And you didn't see it?

M: No, I didn't see it. I even told it to call to me and that I wouldn't get scared if this little voice told me that this was it. It never happened.

S: Maybe when the time is right it will come back.

M: In my lifetime I have seen significant rocks disappear and it is sad.

S: What about more historic/modern era, not campsites today but house sites and *lo'i* from your grandma's time?

M: She said that when she was there, she remembers there were eight families left. I have some of their names. She said that she recited the names of the families. I know that there was a men's *hālau*. Her uncle Ka'umu was the *kumu*. She had another uncle who was crippled. All the uncles danced because it was men's *hālau*. She told me that one time they were doing their *oli kāhea* to start practice. After everyone went in, she stood by the door and made her voice really low and did the entrance chant exactly like how the men did it. They couldn't see her and so they *kāhea*'ed her to come in. When she came around and they realized it was her, he had already extended the invitation to her so he couldn't take it back. She had been invited. In the *oli* had invited her to come and learn. There she was. At first the uncles were like no way and this is a little girl.

S: I can imagine.

M: She would stand outside and watch through the doorway. She memorized so many things that when she went in she knew what she was doing. They were so impressed that they allowed her to stay and keep learning.

S: That is heavy-duty.

M: There were no other women dancers or *hālau* at that time.

S: She even tricked her way in.

M: Yes. She tricked her way in.

S: Do you know where in the valley the *hālau* was located or where the houses were?

M: I'm not sure where but it didn't seem like it was near the living quarters. It was someplace because the common people weren't really allowed to hang out around there. I imagine you could hear the chanting but it was someplace that was separate. In a valley your voice can travel pretty far. This is just a guess. It was far enough away that what they were learning was

allowed to be kept *kapu*. It wouldn't be interrupted by anyone or by other people talking or playing outside. It had to be someplace that was separated.

S: It seems like that would be something to be aware of as people go in the valley. They don't have the awareness that things like that were there. People were living there and practicing like that. There should be that awareness and respect as you go back. There are sites like that around in the place.

M: Yes. As you walk around Pelekunu you can see walls and platforms. If you really think awhile, I think you could figure out the practicality of why certain places would be here or there. Work areas. The other thing is there is a pre-Christian era and a post-Christian era. Certain things could have been transformed in purpose. The original purpose is no longer there. Even though they were all Calvinists, they still offered *manini*. They still held to certain observations, *kapu*, or practices. They did all kinds of stuff. She said they ate a lot of fish and shellfish on a regular basis. That was most of their diet. They did have a water buffalo or ox. I think it was a big Chinese water buffalo. It was a Chinese animal plow. They planted rice in the taro patch as well.

S: They did?

M: Yes. I forget what it is called. They had a vegetable similar to watercress but it grew wild in the *lo'i*. They ate a lot of that. They didn't really have taro. They would *holoholo* in the river. They rarely ate *pua'a*. That wasn't a common meal.

S: In general or for her family?

M: In general for the valley. Everybody ate fish. That goes back. That is tradition. Pig was reserved for special occasions. It wasn't an everyday occurrence, like now.

S: Now we eat it all.

M: She said that in her time they already had mountain apples and other food growing wild. They didn't have to cultivate. I know there were tree ferns up in the back that they used to hang glide. Those were my favorite stories. When she was really little, her mom used to strap her on. They would go hiking. They would hike all the way back. Her mom would carry her on her back. She would have pieces of cloth, like flour sacks. They would fill it up with all kinds of fruits coming around the ridge. Her mom would pick the tree fern or fronds and hang glide down to the beach. They would do it all the time. They would hike up.

S: And come back down.

M: Yes. She told a story about going to Nā'iwa. Because the *makahiki* season is in the winter time around January, the north side is rough. Because of the rain and land slides, they never went over the mountain. That was considered more dangerous than going by ocean. They would paddle out to Mōkapu Island and come onto the lee side of the island. They would climb up and pick the fern on top of there and hang glide across to Kalawao.

S: To the valley onshore there.

M: To Kalawao side. They would hike around the short coastline to Kalaupapa and then hike up. There was a trail. I don't know if it is the same trail as it is now.

S: To Nā'iwa, which is on the top of the island.

M: Yes. They would come across down to ----- . That was how they got down to Nā'iwa.

- S: That was in your grandma's time?
- M: Yes. She said that was the first time she ever jumped by herself. They gave her the fern then she had to jump by herself. Her mom was one of the trainers for the athletes. She was allowed to go. She was also close with the uncles. The ones who were competing were also the ones who danced.
- S: The same group of people in the *hālau*?
- M: Yes, because they were the athletic ones. It was the first time she had to jump and glide by herself. She was so glad she made it. One of the other uncles fell into the water. He had to swim in and it was rough.
- S: They were on their way to participate in the *makahiki* at that time?
- M: Yes. That was the last. The one that she went to was the last of the traditional *makahiki*. Moloka'i observed *makahiki* that entire time.
- S: Up until the last one that she went to?
- M: Yes. The ranch fenced it in and ran cattle in there.
- S: So that shut it down.
- M: Eventually it was converted into pineapple and other farmlands. When we were little, she used to take us up there to all the different sites. She would tell us where things happened.
- S: Up in Nā'iwa?
- M: Yes. She told us, "If you got hurt, this was like the infirmary."
- S: There were other areas?
- M: Yes. There are a lot of stones, like the medicine stones. If you got hurt really bad, they would have to put down. ----- . Where the dancing happened, where the '*ūniki* happened, and all kinds of different things. It is kind of comprehensive in a sense. I have it written down somewhere she told me all the '*aumakua* of each district. They are very interesting. People tend to think that '*aumakua* are only animals, but one is a ----- and one is a stone.
- S: They are gaming objects and inanimate objects. Interesting.
- M: Yes. They are inanimate objects. It is the yellow *kapa* that is their '*aumakua*. This one is an egg. People think that only animals can convey messages but I can see where miracles can happen in the presence of inanimate objects. She said that at the time they would all bring their '*aumakua* with them.
- S: To the *makahiki*?
- M: Yes. Because you have families coming from different places, a lot of the '*aumakua*, besides the *manini*, were sometimes guardians that existed over an area or sometimes guardians that existed over the people or particular family. Sometimes you can have someone who didn't any family and lived someplace a long time. When they passed on, their spirit remained because it aloha that place. That is their thing. Sometimes people are family. She always said that the there was a turtle, a *honu* '*ea*, with a white diamond on its back in the middle of its shell. That *honu* '*ea* used to come and lay eggs in Pelekunu every year. They would always *mālama* that

honu. Nobody would eat turtle. They would always respect them. She said that after the families all moved out that no one has seen them anymore.

S: They don't come back to the valley?

M: No, they don't come back to the valley. Nobody has seen or knows what happened to those ----. It is like they only exist in legend. Walter Naki told me that he had seen one out in the open ocean. It was far out. It was a big turtle. It was really odd because it had a white spot on the middle of its back. He remembers hearing that story from my grandma and he thought that was the one from Pelekunu. He just said hi and it went on. He felt that one day they were going to come back. The turtles are there. It is kind of like the *hīhīwai*. The people would come back.

S: Like the song. They are just waiting.

M: Yes.

S: So the people from Pelekunu wouldn't eat turtle?

M: No.

S: It was respected.

M: I thought, "Well, you're eating *manini*!" But they ate the *manini* and left the turtle.

S: It was a practice.

M: I never knew why. They just said not to eat the turtle.

S: Talking about things changing like that. Since your experiences began in Pelekunu how has it changed, if at all? How have the valley changed and the people coming and going? How has Pelekunu changed?

M: I think the kinds of plants growing in there are different now. I haven't gone onto the land but I have been past there by boat a couple of times in the last couple of years. I don't know if its a mental thing but I'm afraid of the dirty water. It might have been true. Nobody wants to go over there. I want to go but nobody ever wants to go with me. I should just go by myself. It is kind of hard now because I have a family and obligations. At the same time, Pelekunu is a little more *kapu* in a sense. It is an intimate place; I think it is not for everybody to have access to. Wailau is so open with lots more water and more space to do things. Pelekunu is a little bit different. Oh, I know what I wanted to share. My grandmother said the name Pelekunu came from being smelly. Sometimes the *hīhīwai* would come up. Because the valley is so narrow, the sun was only shining in the valley for a limited amount of time during the day. Things didn't dry very well, like *kapa* and fish. A lot of times when they tried to dry fish, things would rot or spoil because they didn't have enough sun for a part of the year. She said in the winter time the ocean is horrible so in the summer months they would try to dry fish and things like that. Also the river is unpredictable because of the rains. Sometimes it wasn't safe to go *holoholo*. They had to preserve food. But at the same time, even in the summer months the sun was so short. Other people used to tease them that they were stinky people. They would tell them that their valley was stinky and that they were stinky. So that is where the word Pelekunu comes from. It means smelly. She said that you could go visit if you could handle the smell. Then you were special. She said it deterred a lot of people from stopping by so that was good. So no one really bothered them. They came around by boat or hiked over. I guess coming down into Wailau is easier than coming down into Pelekunu. She said that everyone went the easier way. There were a lot more visitors to host on the Wailau side. They had a little bit more of a commercial thing going on in Wailau for a while, too. Nobody ever really bothered them.

S: Did she ever talk about the trail into the valley?

M: Yes. I don't know whether it is Wailau or Pelekunu. There was a tunnel.

S: Oh, I saw that mentioned someplace in a book.

M: There was a tunnel that you could pass through. It wasn't a water tunnel.

S: It wasn't a water tunnel like they built here in Kaunakakai town.

M: It wasn't like that. It was a natural lava tube. There is a lava tube tunnel that passes through the island. She talked about it. Actually, I have to think about that story a little bit more before I say it. She did talk about a lava tube and people coming back and forth from Kamalō.

S: Kamalō to Pelekunu. Did she ever walk the trail herself?

M: Yes, she did. Her Townsend family, her mom's side, had estates in Kamalō.

S: Basically, Kamalō is right on the other side of Pelekunu. That was convenient for them.

M: Yes. They would come to the front side and do different things.

S: How is Pelekunu being used today? Where is it at now?

M: Yes, where is it at?! Every time I go past all I see is hippies. I don't know of too many families, maybe a handful, continue to go there. I think there is a lot of room for, not so much conservation. I envision that there is a water source and an isolated controlled area. You could be propagating a lot of Hawaiian plants in there. You aren't tapping into the water resources on this side. You aren't competing with the farmers and everyone else, like the regular people on this side. You have a natural water source right there. You can do so much as far as producing food for the island or just cultivating native plants. You can just clear out big sections from invasive things, like plants and insects. You could have it really organic in there. I'm not to say that farming, like large scale ag, should be in Pelekunu. I'm saying there is a lot you can do to just start stuff because it is so wet. Ok, we are back to the sunlight thing. There is still light. There are plenty of plants that don't need direct sunlight or limited direct sunlight. Anything that grows under a canopy would be about the amount of sun the plants could handle. There is a lot of room for education. Because it is small enough, you can control the access of people coming in and out and over. I think it is most powerful as an educational space. I don't recall too many sacred sites being mentioned. Then again talking about my grandma who lived in this transition era, post-Christianity, they probably do exist but they weren't in practice. That is up to each individual as to which they choose to *ho'omana* and which ones they leave. I think there is room for everything. But it is small enough that you could create a true *ahupua'a* model in this entire valley. You could use it to teach the rest of the island and the rest of the islands. It would be all from this one resource. In a sense it is still pristine. There are no structures. You do not have to exclude anyone or change anything that doesn't already exist. It is not theirs. You can take it slow. You can do things and if you don't like it then you can take it back. It is easier. A lot of other places are populated already. Somebody has to give up something in order to create this bigger picture. This is truly a blank slate. I think it is easier to accomplish. I would like to see a space kind of like Kaho'olawe. They took this Hakioawa, this little bay, but they kept it as simple as possible. When you go there you have this experience that you tie into the rest of the island. Right in that space is modest accommodations. It is very humbling. You go out into the elements. They learn so much from that experience. A lot of times it is life changing because they see the bigger picture from this little space. I envision that you could do the same thing with Pelekunu. Each time I have gone behind it has only been for a week or so, but in that one week you see how blessed you are to live on this island. It is not in this capitalistic thinking, like how can I work this to my advantage. When you come

back on this side, you realize why it is important to not catch all the lobsters out of season or why you're not going to throw your rubbish out the window, or why you're going to pick up someone else's rubbish when you walk by. You go back there and see all the rubbish that washes up from Japan. If we are getting Japan's rubbish, where do you think our rubbish is going? That Ziplock that you let wash away, where do you think that will end up? In Brazil. So what do you think the Brazilians are saying about us? They see all the Hawaiian writing on top. Our kids laugh but then we make them seriously think about it and then they understand. Someplace in America has a whole pile of Hawaiian rubbish. The trash is running over here or over there.

S: How do the management practices of the Nature Conservancy affect Pelekunu and the cultural practices that are carried out there today? Or how do the management practices of the Nature Conservancy affect Pelekunu in general?

M: I'm not really sure what their management practices are.

S: Or what they are doing as far as you know?

M: I don't know what they are doing. It kind of seems like they aren't really doing anything. I'm sure that's not true. I do know that there is a lot more that could be done. There are a lot of people that have *aloha* for that place that they would do it without expecting to be paid. There is a lot of room for organizing community stewardship. It comes back to awareness about this whole island. I want my children and my peers to realize what you do on one side affects the other. This is my favorite quote. If you don't go then you aren't going to know. There is this false sense of exclusivity that people are not allowed into Pelekunu. They don't go. I think there is a lot of old information out there that people hold onto grudges. This is the era of change. I am advocating for people to empty out their bowls of their rocks that they have acquired over the years. Start anew and move forward. I cannot hold against anyone what they did to my grandfather. It is over. To concern ourselves with the future, we have different people getting involved and different ideas. There is a forum. I see a lot of different people with a different attitude that are willing to accept change or work toward change. I'm not sure what their policies are. I think the valley has been dormant enough and that it has rested. I appreciate the good things that have been done to maintain that. Some people might say that it is best to leave it *kāpu* and leave it inaccessible. At the same time, every time someone goes out to the boardwalk at Kamakou or down to the Mo'omomi Dunes they are having this experience where they realize things, like there are treasures on this island that they don't even realize. I kind of get fussy because I see people come from all over the world. They come to admire the beauty and the fragile ecosystem of this island. Yet we are not doing enough education to our own people about why these things are important. Every time my sons come home with an excursion slip to go and ---- somewhere, I am so glad that they are doing that. She is out there doing that. There are people like her who are taking out children because when you get to be an adult, it is hard to train them. They have their mind set and made up. They are holding onto the rocks in their bowl, saying "I don't want to go over there with so-and-so to do this because they said this to me a long time ago. I don't like her." That is so *pohō*. That is education. That is having our *keiki* grow up realizing it lies with them and all the money in the world cannot buy that. This is my philosophy now as far as adding this. My retirement plan for my children and for other people's children is why I teach and I teach values. Because it doesn't matter how much money I have in the bank when it runs out then it's done. When I get old, I'm not going to pay for a bank account for someone else to feed me, help me 'au'au, and do all these things. When the money runs out, so does that care. If I live to be 90 and my retirement only covers me until I'm 85, then what am I going to do for the last 5 years? My retirement plan is my *keiki*. In each of them I leave gifts so that in their adulthood they can provide for themselves and a little bit extra for *mālama* and give back to me. It is not selfish. I have left the seeds of *aloha* so it isn't an obligation. They truly want to *mālama* me. I hear it from them all the time. My sons are growing up and they want to learn this and they want to learn this. They want to do this. I have one son who wants to be a pilot so bad and he's 5. He

says, "I want to go places and I want to see things. I want to take you with me, mom." Every time he sees someplace cool, he says, "Let's go. I'm going to fly the airplane and take you over there. Mom, I'm going to take you everywhere with me."

S: That is exactly the idea. That is what he is saying. He has that attitude.

M: Exactly. My other son wants to be a fireman because his dad is a fireman and my dad is fireman. He likes saving people. It is so weird. When he was really little, every time we would see a fire he would cry. I used to think that he was afraid of the fire. Then he told me that he could feel Moloka'i crying. He would cry because he felt the pain of the island. He was only 4 or 5 years old. He asked, "Who started the fire?" I said, "I don't know. Someone smoking a cigarette and they threw it out the window." He asked, "Why would they do that? They are hurting her, mom." It was like he was watching someone being abused. He would cry uncontrollably. Those little things really build character. Coming back to Pelekunu, getting these kids to experience it and put their hands in the dirt and feel the water and lay on the rocks, they have a real sense of connectedness. No matter where they go in the world, they will know that back home I have someplace special. Everything else that they experience in life is anchored or tethered to this *piko*. This is what is at home. This is who I am. This is where I come from. It is this island. Everything else that they view they compare or borrow. It is my education philosophy, too. *Piko*. This is Hawaiian. When you grow up on Moloka'i, everything that you know on this island is Hawaiian. That is what you thought. This is all Hawaiian. The minute you put that child on the plane for the first time and take them to O'ahu and you get to the runway and you walk into the terminal and there are these magic sliding doors and loud speakers and people and buses going by all of a sudden it is not Hawaiian to them. Then they come to realize that it is still Hawai'i. O'ahu is Hawaiian. Then they see all the pockets of Hawaiian-ness in the city. The minute you get on the plane and go to California, then you realize that O'ahu is really Hawaiian compared to L.A. As Hawaiians have moved around the globe and lived in Germany, Africa, or wherever they are, then they find their pockets of Hawaiian-ness. It is anchored in the Hawai'i that they know. In another country they may eat *kalo* but a Hawaiian is going to eat it a little bit different from them because that is Hawaiian to them. Our definition of Hawaiian grows with us. ----- grow up being secure in his definition that this is the people and the places by which all other things are measured and anchored to. It is Moloka'i. My Moloka'i kids need to go to every corner of this island so that no matter where they go in the world this is their standard of living. This is their yardstick. They come back and appreciate Moloka'i even more. I remember taking my summer time kids, who were in the 8th and 9th grade, to Hālawā and Mo'omomi and for some of them it was the first time ever to go there.

S: Moloka'i kids?

M: Yes. They were born and raised on Moloka'i and have never been to the end of the road. They have never been in the water at Hālawā until we got on that boat to go to Wailau. They had never been to Mo'omomi. They had never been to Hale o Lono. They were 12, 13, and 14 years old. It is unbelievable. How can you expect someone like that to know how their actions are tied in to everybody else around them? They haven't been to the end of the road. But some of them had been to Maui and the Big Island.

S: They missed their backyard.

M: Yes. They missed their backyard. How are you going to appreciate anything else? Four years ago we took Auntie Charlotte with us. She was in her 50s at least. She had never been to behind the island.

S: Charlotte Seales?

M: Yes. That was the first time she had ever gone. She said that she had always missed her opportunity. Her kids had gone. She had never had the chance to go. My mom has never been and she's 50. There are plenty of people who have never been back there. The Moloka'i they know is this dry side. They kind of get the east end but they don't realize that this whole front side used to look like the back side. It was just as green. You go back to the chants and this was covered with *lehua* forests. If you dig down deep, you might find land snail shells and tree snails on this side. There were living forests. We had forests here. The chants say of all the water that used to flow on the west end that is why they all have *wai* names. They all have *wai* names because they used to have *wai*. What happened? We don't know. Something happened. We cannot work towards one vision of bringing it back if we don't know what it used to look like. That is why we go behind here and look at the model, Pelekunu. Then you have a picture and imagine what Moloka'i looked like green. You bring that idea back to the front. You have to see with your own eyes how the plants and animals worked together and were connected. It isn't just scientific terminology but it is very practical. It makes sense so how are you going to bring that to the front? If you can't see the picture, then you can't see the dream. You cannot work towards it. That is why people are going in different directions about what they think is important and what they think is the right thing to do for the island. They don't all seem the same potential and vision. Some really fall short. My grandma would talk about how they didn't need much. They were very self-sustaining. Even the folks that first visited to the Ho'olehua area, they worked hard but they were self-sustaining. They didn't depend on all these imported goods. Even my husband when he was young he said they used to drink goat milk. That didn't cost anything. Now you go to the store and it is over \$9 a gallon. That is so insane, and it is only going to get worse, especially right now. So go back. How do these fruit trees just grow on their own? Nobody is back there tending them but they're all happy. How much water does it really take? There is so much to be learned in a practical sense, like soil composition. People do studies all over. You can try and borrow but we don't have the time. We don't have the degrees it takes to understand and read these scientific reports. That is just the nature. We are practical people. I'm going to guess that this dirt is the same as that dirt because it is the same color, it feels the same, and when you add water it has the same stickiness. I don't need a microscope to break down the organic compound and tell me how much millionths is in this one as opposed to the charcoal in this one. I don't know the scientific words but I can tell you it feels the same. Our bodies are computers and microscopes. Because of the way the Western education system is designed, it has made invalid our natural instincts. Just knowing is not enough.

(End of CD)