

October 24, 2014

**To: Board Members, Department of Land and Natural Resources
& Division of Aquatic Resources**

From: Kepā & Onaona Pomroy Maly

Re.: Hā'ena Community-Based Subsistence Fishery Area Designation

Aloha 'oukou me ka ha'aha'a,

We are submitting our support of the efforts of the 'ohana and interested parties in the designation of the Hā'ena Community-Based Subsistence Fishery Area. Our support, and request that this important action be taken, is based on more than 35 years of research and oral history interview documentation with kūpuna and elder kama'āina lawai'a practitioners. In 2003-2004, we conducted a major ethnographic research project documenting traditions, history, practices, beliefs, and changes in the Hawaiian Fisheries from Hawai'i Island to Nā Moku Manamana (North Western Hawaiian Islands). As a part of the larger ethnographic research, a 592 page study of the Halele'a (Hanalei-Hā'ena) region was published in November 2003 (Kumu Pono Associates LLC).



Maniniholo Bay and Pali o Makana, Hā'ena, Kaua'i (2003)

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Support for Hā'ena Community-Based Subsistence Fishery Area

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The study, Titled “Hana ka Lima, ‘Ai ka Waha” — A Collection of Historical Accounts and Oral History Interviews with Kama‘āina Residents and Fisher-People of Lands in the Halele‘a-Nāpali Region on the Island of Kaua‘i” include Hawaiian language resource materials translated to English for the first time, historical accounts, and oral history interviews with fifteen community elders in fourteen separate interviews. The interviewees were born between 1905 to 1936, and possessed personal knowledge of resources, changes in the environment and well-being of the regional fisheries, and all were practitioners.

The ‘ike (knowledge) and mana‘o a‘o (instructive thoughts) of the natives of the land provided native guidance in the planning processes for establishment and implementation of management protocols for the Hā'ena Community-Based Subsistence Fishery Area. While the study will require more time than this board has at present, we wish to share with you a summary of selected topics and recommendations made by the kama‘āina in regards to community/place-based management of resources. This “manana‘o” identifies traditional practices and is extremely important in helping formulate plans for long-term, place-based management and restoration of resources, while allowing for the continuation of cultural subsistence.

Interestingly, nearly all of the interviewees commented on changes they had observed in the quality of the fisheries, and the declining abundance of fish—noting that there were significant declines in almost all areas of the fisheries, from near-shore to the deep sea. The interviewees attribute the changes to many factors, among the most notable are:

- Loss of the old Hawaiian system of konohiki fisheries; adherence to seasons of kapu fisheries (managed by ahupua‘a and island regions); and lack of respect for ahupua‘a management systems and tenant rights.
- Too many people do not respect the ocean and land—they over harvest fish and other aquatic resources, with no thought of tomorrow or future generations. It was observed that taking more than one needs, only to freeze it for later use, removes viable breeding stock from the fisheries, and as a result, leads to depletion of the resources.
- Sites traditionally visited by families, having been developed and/or traditional accesses blocked; thus putting greater pressure on fewer collection sites.
- Changes in the environment—near shore fisheries destroyed by declining water flow and increasing pollution. This is particularly attributed to the tourist boats which ply the waters between Hanalei and Nāpali destinations.

Interviewee recommendations included, but are not limited to:

- Return to a system patterned after the old Hawaiian ahupua‘a, kapu and konohiki management practices.
- Enforce existing laws and kapu (don't need to keep making new ones); but, ensure that penalties for infractions are levied and paid.
- Take only what is needed, leaving the rest for tomorrow and the future.

- Teach people the values and practices of old, and use the traditional place names of areas to ensure perpetuation of that knowledge.

Reference notes on customs and fishery practices, and noted sites named in association with fisheries (page citation from 2003 study).

**Annie Tai Hook-Hashimoto
and Violet Hashimoto-Goto (in later part of interview)
February 10, 2003 – at Limahuli, Kaua'i
Oral History Interview with Kepā Maly and Chipper Wichman
(also with Takashi Harada, Onaona Maly and Hau'oli Wichman)**

Selected Topics Discussed During the Interview:	Page
• Describes working the lo'i kalo, 'auwai and māno in Wainiha; the poi mill was situated in Wainiha.	134
• Families went mauka to gather wī and 'ōpae.	138
• Discusses fishing and types of fish caught in Wainiha and Hā'ena—akule, 'ō'io, moi and pāpio.	144
• Family fished along the Nāpali coast for moi during the summer.	146
• Families regularly fished in Maniniholo Bay; La'a Mahuiki, would kilo from the pali.	147
• Used to walk into Hanakāpī'ai to gather ti leaves for hukilau.	147
• Discusses lau fishing and division of fish; father had a fish stick used to attract the fish.	149
• Before it was only kama'āina families who fished in the region, not like today.	151
• Discusses fishing between Wainiha, Hā'ena and Nāpali; sharks thought of as guardians.	152
• Discusses types of fish caught, and limu and shell fish gathered at Limahuli, Hā'ena Wainiha and Hanalei.	154
• Pūpū gathered from various locations; used for making lei and medicines.	155
• Discussing fishermen in the Hā'ena-Wainiha region, during the 1930s-1950s.	156
• Fishing today, not like it was before. There are fewer fish. There has been a decline in the limu as well. This is in-part attributed to the tour boats (fuel leaks) and people breaking the rocks.	156
• Discussing fisheries, the need to make kapu, like in the olden days, to restore areas; and the need for education.	162
• Discussing honu, and imbalance in marine systems – noting that tumors are growing on the honu.	164
• Discusses he'e fishing at Hā'ena.	167
• Discusses the importance of native place names on the landscape.	168
• Discussing Naue and the hala trees that formerly grew there; and fish caught along the 'āpapa.	169

Thomas Hashimoto
February 10, 2003 –at Limahuli, Kaua'i
Hā'ena-Nāpali Fisheries and Historical Recollections
Oral History Interview with Kepā Maly & Chipper Wichman (Interview 1)

Selected Topics Discussed During the Interview:	Page
• Speaks of the importance of passing on the traditional names of locations along the coast.	173
• Begins giving detailed descriptions of 'āpapa, ku'una, and other fisheries between Kē'ē and Wainiha; marking them on the aerial photo; also names the types of fish caught and limu gathered at the various locations.	175
• It was always the custom to share the fish among families in the community.	180
• Only catch what you need and can give away, don't catch and put fish in the freezer.	180
• It is the traditional practice to take the fish you need, and let the rest go.	197
• Catch always shared with families in community.	198
• "Hana ka lima, 'ai ka waha!"	198
• Fished in Kalalau and other Nāpali locations.	199
• Discusses imu and trap fishing methods.	205
• Discusses experiences fishing by canoe from Hā'ena; and deep sea fishing from a boat for 'ahi and aku.	207
• 'O'opu caught in the kahawai and 'auwai.	214

Thomas Hashimoto (Interview 2)
February 11, 2003 Ko'ōnohi to Kē'ē– Field Interview with Kepā Maly, Chipper and Hau'oli Wichman, and Takashi Harada

Selected Topics Discussed During the Interview:	Page
• Before, every 'āpapa, and fishing site along the shore had a name, but many have been lost.	253
• Pūpū were gathered by family members for making lei.	259
• During World War II, the beach was fenced off, families had to get permission to go fishing.	260
• When he was young, there were plenty of fish, not like today.	261
• Kapu were observed, mullet, moi and pālā moi were caught.	261
• Kanahā.	262
• Kanahā to Mākua.	263
• Mākua, Lemopī and Kaluapūhi.	264
• Nahiala'a and Kaluaweoweo (Kalua'āweoweo).	265
• Kalali'ilii.	266
• Kapaiki, Muliwai and Papalooa.	267- 269
• Papalooa.	269

- Discusses shifting sands; comments on cycle of sands between Lumaha'i and Nāpali. 276
- Maniniholo and Nāmoku. 277-281
- La'a Mahuiki would kilo the akule school from atop the cliff overlooking Maniniholo. 279
- Discusses misuse of Hawaiian place names; it is important to keep the old names. 282
- Halepōhaku. 282
- Keaomele. 283
- Hauwā (Pōhakuloa and Pōhaku Kāne). 285-286
- Families cared for one another; sharing was a way of life. 288
- Paweaka (Manji Pond) and Hauwā. 290
- Families exchanged fish and kalo and other items among themselves, for supplies. 292
- Wele'ula and Kaloli (Double Ditch). 294
- Pu'u Kahuaiki. 295
- Koia. 295
- Pu'u Kahuanui. 295
- Pouhau. 297
- Kuahine. 300
- Puakala, Lae Koholā and Poholokeiki. 301-303
- Ka'Ōlio Point. 303
- Kaleina Kauila. 305
- Puka'ulua and "Honu Point" (Honu Point is a contemporary name given to the area as many honu are seen there). 305
- Discusses fishing sites along the Nāpali coast. 306

Valentine K. Ako
February 14, 2003 – at Wailua, Kaua'i.
Recollections of Kaua'i Fisheries and Native Practices
Oral History Interview with Kepā Maly

Selected Topics Discussed During the Interview:	Page
• Fishing from Wainiha to Kalalau with Barlow Chu.	320
• Regularly went to Kalalau every May to go fishing; hinana came down the Kalalau stream by the millions.	320
• Kama'āina of the area had no problem with the sharks.	321
• Discusses method of collecting and preparing 'ōpihi and pūpū from Nāpali.	321
• Fished for various species along Nāpali, May through August.	325

- Nenuē were plentiful along Nāpali, and were an important fish to be served at pā'ina on Kaua'i. 325
- Through the 1950s, it was mostly only kama'āina who fished along Nāpali; the moi grounds were highly valued. 326
- Discusses impacts of pollution on the Nāpali and Kekaha fisheries. 327
- Preparation of 'ōpihi. 327
- Before, the kama'āina families regulated the picking of 'ōpihi; seasons were observed and the stock allowed to replenish itself. Outsiders did not impact the grounds. 329
- Barlow Chu used to use the Hawaiian names of the places where they fished together. 330
- Hā'ena noted for the ka'ala, a large 'āweoweo. 331
- When large schools of 'āweoweo ('alalauwā) come in, it is a bad omen. 332
- Discussing fisheries outside of Maninihola. 333
- Lobster fishing at Hā'ena Kū'au. 333
- Discusses honu fishing. 334
- The first time he noticed tumor growths on honu was outside of the Kalaeloa-Barber's Point area. 335
- Fishing for kawele'ā out of Wainiha. 339
- Akule came into the Hā'ena-area coves. 340
- Kama'āina families knew the seasons and locations to fish for various species in the Hā'ena region; discusses season in which fish were caught. 340
- Describes paiea crab fishing. 342
- Discusses various types of limu. 343
- Recalls the kina'u tuna used to come in to Hanalei; also the mainland mackerel. 346
- Discusses Hawaiian values and conservation ethics. 350
- It's not enough to keep making regulations; existing regulations must be enforced. 351
- Revive the old Konohiki system to restore the fisheries. 356
- Discusses a ko'a aku, fished outside of Hanakāpī'ai, Nāpali. 357
- The shark gods Mākua and Kaluaikaikona. 358
- Describes the Hā'ena style of making lāwalu fish. 359

**Charles Kininani Chu (with Susan Chu) Recollections of Hā'ena and Kē'ē
 March 7, 2003 – at Kāne'ōhe, O'ahu
 Oral History Interview No. 1
 with Kepā Maly and Val Ako**

- Selected Topics Discussed During the Interview:** **Page**
- Fished for 'o'opu, goldfish and pūpū in the Limahuli Stream. 450
 - Traveled with grandmother into Limahuli Valley to gather 'o'opu; wild cattle roamed the valley. 451

- Family regularly made “pani wai” to direct the stream flow, and trap ‘o’opu and ‘ōpae. 452
- Also made kahe from bamboo to trap the ‘o’opu. 452
- Recalls Pa’ikulu – he was consulted for right times to fish. 461
- Never saw anyone hula at the hula platform; though they did go gather ‘ōpihi on the rocks below it. 464
- Gathered limu from Kanahā. 465
- Hailama launched his canoe from opening in ‘āpapa fronting Limahuli, would go kā’ili (line) fishing. 466
- Hailama would fish for lobster on the ‘āpapa fronting Limahuli; mother was an expert ‘ō he’e fisherwoman. 468
- Families would share their catch, and always took only what was needed. 468
- Hanohano Pā was a lead akule fisherman; La’a Mahuiki would kilo fish from atop Maniniholo. 469
- Fish would be kept in the net for a couple of days, and taken as needed, then released. 470
- Names various locations on the ‘āpapa between Maniniholo and Limahuli. 470
- Family worked the land, rotated kalo planting times, and sustained itself from the land and ocean. 471
- Fished with Hanohano Pā along the Nāpali coast line, at Hanakāpī’ai, Kalalau, Honopū, and Nu’alolo. 475
- Turtle fishermen would travel as far as Nu’alolo for turtles. 476
- Never saw tumors growing on honu when he was young. 477
- Hailama generally fished from Pu’u Kahua to Paweaka. 477
- As a youth, traveled to Hanakāpī’ai to gather wī from the stream. 479

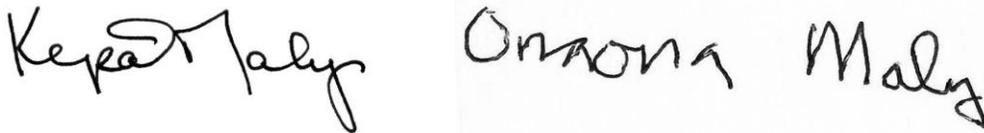
**Charles Kininani Chu (with Susan Chu),
 Agnes Leinani Kam Lun Chung,
 Thomas Hashimoto and Annie Tai Hook-Hashimoto
 Violet Hashimoto-Goto
 Kapeka Mahuiki-Chandler
 Mary “Lychee” Kamakaka’ōnohi’ulaokalā Tai Hook-Haumea
 July 8, 2003 – at Limahuli
 Oral History Interview with Kepā Maly and Chipper Wichman**

Selected Topics Discussed During the Interview:	Page
• Fished in the Nu’alolo-Kalalau vicinity with Hanohano Pā.	545
• Recalls Tūtū Pa’ikulu and Hailama observing phases of the moon, and consulting on the best time to fish.	563
• Group discusses elder members of the Mahuiki family.	564
• Group discusses hukilau at Maniniholo; entire community was involved and fish were always shared.	565

- Hā'ena, Wainiha and Hanalei all had their own hukilau and fishing locations; people fished where they were from, not going to other people's areas. "Take only what you need, and tomorrow, it's still there." 566
- Group discusses differences in respect for the ocean and land, between earlier times and the present-day; earlier way was respectful, and you always asked and gave thanks for what you got. 566
- Group discusses customs and practices associated with fishing. 569
- Ka'ala and Kalei were the turtle fishermen in the Kē'ē vicinity; turtles were taken from as far as Nu'alolo. 571

We humbly ask your support of the Hā'ena Community-Based Fishery Area initiative. Success at Hā'ena, based on traditional knowledge, customs and practices, will serve as a model for the restoration of healthy systems across the Hawaiian Islands. 'Ohana of Lāna'i are also looking to a similar designation for Lāna'i where the fisheries are critical to the sustenance of many residents. Lāna'i's fisheries have been significantly diminished as a result of extensive erosion and environmental issues. Adding to the continued decline is that the fisheries are always being hit by others from off-island—having negatively impacted their own moku resources—in their pursuit of economic opportunities which are naturally unsustainable.

Māua no me ke aloha,

Handwritten signatures of Kepā Maly and Onaona Maly in black ink.

Kepā & Onaona Maly
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