

**MAUNA KEA SCIENCE RESERVE
AND HALE PŌHAKU COMPLEX
DEVELOPMENT PLAN UPDATE:**

**ORAL HISTORY AND CONSULTATION STUDY,
AND ARCHIVAL LITERATURE RESEARCH**

***Ahupua'a of – Ka'ohē (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i
(various TMK)***

BY

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EXECUTIVE SUMMARY

At the request of Group 70 International, cultural resources specialist, Kepā Maly (*Kumu Pono Associates*), conducted oral historical interviews and developed an overview of archival and historical literature in conjunction with the update of the Complex Development Plan of the Mauna Kea Science Reserve and Hale Pōhaku for the University of Hawai'i (UH). The primary UH study area is situated in the *ahupua'a* (land divisions) of Ka'ōhe (Hāmākua District) and Humu'ula (Hilo District), on the island of Hawai'i; and encompasses the summit region of Mauna Kea. This study was conducted to help document some of the traditions and practices associated with Mauna Kea, and to identify some of the significant features of the landscape, including natural and man-made cultural resources on Mauna Kea so that they can be protected, preserved, and appropriately managed in the future.

The work conducted as a part of this study was developed and performed in consultation with the Department of Land and Natural Resources-State Historic Preservation Division, native Hawaiian organizations and community members, and the consulting firm of Paul H. Rosendahl, Ph.D., Inc. (PHRI), a sub-consultant to Group 70 International for the master plan update project.

Mauna Kea is one of the most significant land features of the Hawaiian Archipelago. Because of its prominence on the landscape of Hawai'i Island, Mauna Kea has been and continues to be viewed from afar by many people who attribute spiritual and cultural values to the mountain. Thus, Mauna Kea's place in the culture and history of the Hawaiian people is significant, and extends beyond physical sites or particular features which have been previously identified in archaeological site studies. The present study area contains approximately 11,000 acres and includes a portion of the southern flank of the mountain, and the entire summit region (the zone at approximately the 11,500 foot elevation and higher) of Mauna Kea.

Oral History Interviews and Consultation

In the period between September 25th to December 21st, 1998, Maly (the author) conducted a total of fifteen tape recorded and supplemental oral history interviews with twenty-two participants. The interviews were transcribed and returned to each of the interviewees and follow up discussions were conducted to review each of the typed draft-transcripts. The latter process resulted in the recording of additional narratives with several interviewees. Following completion of the interview process, all of the participants in the tape recorded oral history interviews gave their written permission for inclusion of portions of their transcripts in this study (*Appendix A*). Additionally three historic interviews (recorded between 1956 to 1967) were translated from Hawaiian to English by the author and transcribed. With those interviews, representing three primary interviewees, the total number of interviewees represented in this study is twenty-five.

Also, during the process of preparing for, and conducting the formal recorded interviews, the author spoke with more than 100 individuals who were known to him, or were identified as: (1) having knowledge about Mauna Kea; (2) knowing someone who could be a potential interviewee; or (3) who represented Native Hawaiian organizations (i.e. *Hui Mālama i nā Kūpuna o Hawai'i Nei*, the Island of Hawai'i Council of Hawaiian Civic Clubs, and the Office of Hawaiian Affairs) with interest in Mauna Kea. Several of those contacts resulted in

the recording of informal documentation regarding Mauna Kea, or generated written responses as formal communications. Notes written up during some of those conversations, which add information to the historical record of Mauna Kea, are cited as personal communications in *Appendix B*. The notes paraphrase key points from individual conversations, but were not reviewed by the individuals identified. Thus, they represent informal communications which could be followed up on at a later date as a part of further work to be undertaken on Mauna Kea. The formal letter communications are also reproduced from the original transmittals in their entirety in *Appendix B*.

It is also noted here that several potential participants in the interview or consultation process were unavailable or did not wish to participate in the formal oral history interview study. All but one of those individuals were identified when they spoke at one or more of three formal public hearings held by the Mauna Kea Advisory Committee (MKAC) on August 31st, September 1st and 3rd, 1998. By agreement with hearing participants, the hearings were recorded on tape. Those tapes were transcribed by Group 70 International (with final transcript preparation by this author), but because of technical difficulties, not all of the testimonies were recorded. Portions of the testimonies made by individuals who did not participate in the oral history program, but which include cultural-historical narratives are cited verbatim in *Appendix C* as they provide readers with further information on issues and concerns raised about Mauna Kea.

Documentary Research

In the period between August 1996 and May 1998, the author conducted and reported on the findings of detailed archival research for the Mauna Kea study area (Maly, published May 1998). As a result, the present scope of work for this study focused on oral history interviews, limited archival research, and development of an overview of several recent studies which provide important historical documentation on Mauna Kea (reported in *Appendix D* of this study). Archival documentation was researched in the collections of the Hawai'i State Archives, Land Management and Survey Divisions, and Bureau of Conveyances; collections of the Bernice Pauahi Bishop Museum and Hawaiian Historical Society; and the University of Hawaii-Hilo Campus, Mo'okini Library. Also, while the scope of work for this study did not include conducting a detailed review of previous archaeological work performed on Mauna Kea, the author did review several key studies. Archaeologists with the Department of Land and Natural Resources-State Historic Preservation Division and the consulting firm of Paul H. Rosendahl, Ph.D., Inc. (PHRI) are preparing reports on past and present archaeological studies on Mauna Kea.

Overview of Research and Primary Recommendations made by Interviewees and Consultation Participants

The archival literature and oral historical accounts cited in this study provide resource managers, UH planners, DLNR-SHPD, consultants, and members of the community with several forms of information. They include: (1) historical accounts of practices on, and travel to Mauna Kea, as experienced by elder native Hawaiians and others with personal knowledge—learned from elders or through actual travel upon the mountain; an overview of the pre-history and early historic period of Mauna Kea; (2) through the recollections and stories of the interviewees—some of whom trace their connection to Mauna Kea back to the 19th century—readers gain an overview of their sentiments regarding the impacts attributed to

the present uses of Mauna Kea and proposed further development of observatory facilities on Mauna Kea; and (3) an overview of the pre-history and early historic period of Mauna Kea.

In regards to item # 2 referenced above, sixteen of the interviewees expressed the opinion that the proposed development of additional observatory complexes on Mauna Kea was inappropriate. Two of the interviewees expressed hesitancy at further development—based on a deep respect for Mauna Kea. One interviewee felt that the benefits of the work done by the observatories far outweighed other concerns, and that the research conducted on Mauna Kea provided important knowledge to all mankind.

All individuals spoken with as a part of the consultation and information collection process felt that further development of observatories on Mauna Kea was inappropriate. All participants in the study shared a common love for the mountain and encouraged that any activity on Mauna Kea be done in a way that is respectful of the past and the natural resources, and that all activities need to be monitored to ensure protection of the resources.

Study Organization

As noted above, this study presents readers with the findings of two phases of work — (1) oral historical interviews and consultation records (in this volume); and (2) documentation recorded in archival and historical literature (*Appendix D*). Because this project represents the first detailed oral history program for Mauna Kea — focusing on the area extending from the *piko* (summit) to the *kula* (flat lands) surrounding Mauna Kea — the oral history and consultation records are presented in the main body of the document. In the area of archival-historical literature, there has been more extensive work conducted and reported, thus, the overview of that documentation is presented following the interview and consultation records.

CONTENTS

INTRODUCTION	• 1
Background	• 1
Project Setting: A Cultural Landscape	• 1
Overview: Study Guidelines and Presentation	• 3
Oral History Interviews and Consultation Records of the Mauna Kea Study	• 4
Archival Research	• 5
MAUNA KEA ORAL HISTORY INTERVIEWS AND CONSULTATION PROGRAM (September-December 1998)	• 6
Study Background	• 6
Development of the Oral History–Consultation Program	• 7
Interview Methodology	• 10
Overview of Information Recorded Through Interviews and Consultation	• 11
Heiau (Ceremonial Sites) and Spiritual Significance	• 14
Trails and Access	• 16
Burial Practices and Sites	• 18
Waiau	• 19
Keanakākoʻi (or Kaluakākoʻi) – Adze Quarries	• 22
Landscape	• 23
Development	• 25
Cultural Attachment – Cultural Properties and Practices in the lives of Hawaiian Practitioners	• 27
Cultural Assessment	• 27
Overview of Recommendations Made by Interviewees and Consultation Participants	• 34
REFERENCES CITED	• 36
TABLES	
Table 1. Interviewee Background	• 12
Table 2a. Traditional Cultural Properties	• 29
Table 2b. Traditional and Customary Cultural Practices	• 32
Table 2c. Contemporary Cultural Practices	• 33
ILLUSTRATIONS	
Figure 1. Mauna Kea, Island of Hawaiʻi (with Districts of Hilo, Hāmākua and Kohala)	• 2
Figure 2. Annotated Interview Map (Showing Approximate Locations of Sites Referenced During Interviews)	• at end of study

Figure 3. Mauna Kea Oral History Study List of General Questions	• 8
Figure 4. Public Notice of Undertaking of Oral History Study and Request for Input	• 10

APPENDICES

Appendix A: Mauna Kea Oral History Interview Transcripts and Release of Interview Transcripts (with an Index to Selected Subjects Discussed in the Oral History Interviews)	• A-1	(AVAILABLE UPON REQUEST)
Appendix B: Mauna Kea Oral History Study and Consultation – Contact Log	• B-1	"
Appendix C: Excerpts of Information Recorded as a Part of the Mauna Kea Advisory Committee Public Hearings	• C-1	"
Appendix D: Mauna Kea — An Overview of Archival and Historical Documentary Research	• D-1	
Appendix E: Limited Overview of the Hawai'i Loa Traditions	• E-1	

INTRODUCTION

BACKGROUND

At the request of Group 70 International, cultural resources specialist, Kepā Maly (*Kumu Pono Associates*), conducted a two phased study in conjunction with the preparation the Complex Development Plan update of the Mauna Kea Science Reserve and Hale Pōhaku for the University of Hawai'i (UH). The primary UH study area is situated in the *ahupua'a* (land divisions) of Ka'ōhe (Hāmākua District) and Humu'ula (Hilo District), on the island of Hawai'i (TMK Overview Sheets: 3-8-01 & 4-4-15); in the summit region of Mauna Kea (*Figure 1*). This study was conducted in two primary phases. One phase of the study entailed conducting a detailed oral history interview and consultation program. The other phase of work included a limited review and preparation of an overview of archival and historical literature. The work conducted as a part of this study was developed and performed in consultation with the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD); native Hawaiian organizations and community members; the Mauna Kea Advisory Committee; and the archaeological consulting firm of Paul H. Rosendahl, Ph.D., Inc. (PHRI).

Overall, this study was conducted to help document some of the traditions and practices associated with Mauna Kea, and to identify some of the significant cultural features of the landscape and other resources on Mauna Kea so that they can be protected, preserved, and appropriately managed in the future. Additionally, the interview component of the study specifically elicited recommendations from interviewees regarding present and future uses of Mauna Kea. As a result, the oral history interviews cited in this study provide readers with detailed documentation about Mauna Kea and an introduction to some of the people who have been a part of the mountain's history. This study also provides those interested in conducting further research and interviews with leads to contacts and resources for undertaking such work.

Importantly, the information cited herein, presents the UH, Department of Land and Natural Resources-State Historic Preservation Division, native Hawaiians, and community organizations with historical information that will be helpful in the creation of a partnership by which to continue learning about Mauna Kea and developing a comprehensive integrated resources management program for Mauna Kea's varied resources (development of such a partnership is one of the interviewee recommendations discussed at end of this study).

Project Setting: A Cultural Landscape

Mauna Kea is the focal point of a number of native Hawaiian traditions, beliefs, customs, and practices. With its summit peak reaching 13,796 feet above sea level, Mauna Kea is one of the most significant land features of the Hawaiian Archipelago. In the summit region of Mauna Kea—an area extending from around the 10,000 foot elevation to the summit peak, including a plateau-like feature above the 11,500 foot elevation—and on its slopes extending down to an area once covered in dense forest growth (approximately the 9,000 foot elevation), are many *pu'u* (hills) and other natural features. A number of the place names recorded for this mountain landscape are associated with Hawaiian gods. Other place names are descriptive of natural features and resources, or document events that occurred on the mountain.



Figure 1. Mauna Kea, Island of Hawai'i (with Districts of Hilo, Hāmākua and Kohala)
 Portion of U.S. Army Map – surveys up to 1932; in collection of DLNR-DOFAW

Perhaps as a result of its prominence, isolation, and extreme environmental conditions, Mauna Kea's place in the culture and history of the Hawaiian people is significant. This "cultural significance" extends beyond a physical setting, sites or particular features which have been previously identified in archaeological site studies. Mauna Kea is a prominent feature on the cultural landscape of Hawai'i which has been and continues to be, viewed from afar, and to which spiritual and cultural significance is attributed.

Archaeological surveys (see DLNR-SHPD and PHRI documentation cited in the Master Plan) have recorded a number of significant cultural sites in the summit region of Mauna Kea. Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) archaeologists note that nearly all of the identified sites are shrines, burials, or are associated with adze manufacture practices. This "cultural landscape" has been determined to be eligible for the National and State Register of Historic Places, under multiple criteria, including cultural significance to the native Hawaiian people (cf. letter of D. Hibbard to R. Evans, September 12, 1991). As a result, archaeologists with DLNR-SHPD have referred the summit region of Mauna Kea as a "ritual landscape," with all of the individual parts contributing to the integrity of the whole summit region (pers comm. P. McCoy and H. McEldowney; Group 70 meeting of September 10, 1998).

The present study area contains approximately 11,000 acres. It includes a portion of the southern flank (Hale Pōhaku vicinity) of the mountain and the entire summit region—the zone at approximately the 11,500 foot elevation and higher—of Mauna Kea. Documentation found in native traditions, historic accounts, and oral history interviews (cited in this study), and the presence of cultural features on the ground all speak to the uniqueness of, and significance of Mauna Kea. Yet, while there is much that has been recorded, there is more that remains unanswered. Thus, it is in this light, that wise use of, and care for Mauna Kea takes on a greater urgency in these times of change. A number of participants in the oral history and consultation phases of this study, recommend that the DLNR and University form a partnership with knowledgeable individuals descended from families with generations of experience on Mauna Kea and others, who can help protect and interpret the landscape that is Mauna Kea.

Overview: Study Guidelines and Presentation

The oral historical and archival research conducted for this study was performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the referenced laws and guidelines were the National Historic Preservation Act (NHPA) of 1966, as amended in 1992; the Advisory Council on Historic Preservation's "Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review" (ACHP 1985); National Register Bulletin 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); the Hawai'i State Historic Preservation Statute (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:274-4,5,6; 275:6 – Dec. 12, 1996); and guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997).

While the scope of work for this study did not include conducting a detailed review of, and writing a summary of previous archaeological work performed on Mauna Kea, the author met with state and project archaeologists on several occasions. The author also reviewed several primary archaeological studies as a part of the research. Archaeologists with the Department of Land and Natural Resources-State Historic Preservation Division, who have been working on Mauna Kea for more than 15 years, and the consulting firm of Paul H. Rosendahl, Ph.D., Inc. (PHRI) present detailed documentation on past and present archaeological studies on Mauna Kea. *It is further noted that information collected as a part of this study will be, taken into consideration by the archaeologists in determining recommendations for site protection, interpretation, and treatment* (see reports prepared by DLNR-SHPD and PHRI as a part of the present Master Plan project).

In summary, this study presents readers with information collected from two primary resources — oral historical and consultation narratives, and archival literature. Cited documentation has been recorded over a period of more than 170 years, and covers many centuries of traditions. It will be seen that there is continuity and a number of similarities shared between both forms of documentation. The continuity in the written and oral historical accounts, suggests that there is time-depth in many aspects of the cultural knowledge expressed and practiced by members of the present generation.

Oral History Interviews and Consultation Records of the Mauna Kea Study

Oral history interviews for the Mauna Kea study were conducted between September 25th–December 21st, 1998. Maly (the author) conducted a total of fifteen tape recorded and supplemental oral history interviews with twenty-two participants. The interviews were transcribed and returned to each of the interviewees and follow up discussions were conducted in review each of the typed draft-transcripts. The latter process resulted in the recording of additional narratives with several interviewees. Following completion of the interview process, all of the participants in the tape recorded oral history interviews gave their written permission for inclusion of portions of their transcripts in this study (*Appendix A*). Additionally three historic interviews (recorded between 1956 to 1967) were translated from Hawaiian to English by the author and transcribed. Those interviews were located in the collection of the Bernice Pauahi Bishop Museum and personal collection of Larry Kauanoie Lindsey Kimura, Chairman of the Hawaiian Studies Department, University of Hawai'i-Hilo. With those interviews, representing three primary interviewees, the total number of interviewees represented in this study is twenty-five.

Also, as a part of the present study, more than 100 individuals and representatives of native Hawaiian organizations were contacted, told about the present study, and invited to provide input into development of the study and its report of findings¹. Narratives recorded as a part of the interview program and references from the consultation process are presented in the following section of the study. The detailed communications of the consultation program are cited in *Appendices B & C*. During the interviews and other communications, several historic maps were referenced, and when appropriate, the general locations of sites referenced were

¹ Also, for several years, the author has been speaking with various individuals about the history of Mauna Kea, and selected references from those communications are cited in the consultation records as well.

marked on the maps. That information was in turn compiled on one map, which is cited as *Figure 2*, an annotated interview map at the end of this study.

Archival Research

The primary sources of archival literature were five previously published studies, which in turn cited primary sources of historical documentation. One of the most recent studies that included detailed historical documentation recorded by native Hawaiian authors and historic documentation compiled in the late 1800s and early 1900s, was researched and written by the author of the present study (Maly, published May 1998). Titled "*Mauna Kea – Kuahiwi Ku Ha'o i ka Mālie: A Report on Archival and Historical Documentary Research; Ahupua'a of Humu'ula and Ka'ohē, Districts of Hilo and Hāmākua, Island of Hawai'i*," the study was conducted at the request of Lehua Lopez, President of the Native Lands Institute. That work was conducted primarily in the period from August 1996 to March 1997, with supplemental information added through final publication in May 1998. As a result of having undertaken that study, the author has compiled and referenced a significant collection of archival literature on Mauna Kea².

An overview of the archival and historical documentary research is reported in *Appendix D*. In preparing *Appendix D*, I have not attempted to rewrite all that has been previously reported in literature on Mauna Kea. Instead, I have cited verbatim and annotated excerpts of the original documentation. The original studies (McEldowney and McCoy 1982; Cordy 1994; Kanahēle and Kanahēle 1997; Langlas {draft-February 1997}; and Maly 1998) provide readers with a foundational understanding of various facets of the history and cultural significance of Mauna Kea. The full reports should be referenced for a complete record of their archival resources.

Finally, as a part of this work, I have conducted further limited archival research, in follow up to leads revealed during the oral history interview phase of the study. That research was conducted between October 5th and November 24th, 1998, in the collections of the Hawai'i State Archives, Bishop Museum, Bureau of Conveyances, and Land Management Division.

² Primary repositories of documentation cited in the study was found in the collections of the Hawai'i State Archives, Land Management and Survey Divisions, and Bureau of Conveyances; collections of the Bernice Pauahi Bishop Museum and Hawaiian Historical Society; and the University of Hawaii-Hilo Campus, Mo'okini Library.

MAUNA KEA ORAL HISTORY INTERVIEWS AND CONSULTATION PROGRAM (SEPTEMBER – DECEMBER 1998)

Study Background

This section of the study presents readers with the following information: (1) an overview of how the Mauna Kea Oral History Study was designed and undertaken; (2) an overview of the interviewee-released accounts recorded through interviews and consultation; (3) communications received from Native Hawaiian organizations and individuals regarding Mauna Kea; and (4) an overview of primary recommendations made by interviewees and others who participated in the consultation process. As noted in the release of interview record forms (at the end of each interview — *Appendix A*), the transcripts in this study may supersede the recorded narratives. This is the result of the review process—when interviewees may make corrections or additions to their transcripts, and/or also ask that certain sensitive family information be removed from the public record.

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Mauna Kea and vicinity, the documentation is incomplete. In the process of conducting oral history interviews and consultation, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

- (1) recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
- (2) they reflect localized or familial interpretations of the particular history being conveyed;
- (3) with the passing of many years, sometimes that which was heard from

elders during one's childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;

- (4) in some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
- (5) some aspects of an interviewee's recollections may be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that the few differences of history and recollections in the cited interviews are minor. If anything, they help direct us to questions which may be answered through additional research, or in some cases, pose questions which may never be answered. Diversity in the stories told, should be seen as something that will enhance interpretation, preservation, and long-term management programs on Mauna Kea.

The author also notes here that reconciliation of information among informants is inappropriate within the interview process and is inconsistent with the purpose of oral historical research. *The main objective of the oral history interview process is to record the ideas and sentiments personally held by the interviewees as accurately and respectfully as possible, without judgement.* Adhering to these standards ensures both the quality and quantity of information obtained from individual interviewees, and facilitates the recording of information that will be of benefit to present and future generations. The oral history process also has another value to contemporary issues. It provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

Development of the Oral History-Consultation Program

While conducting, and writing the previously mentioned archival literature study on Mauna Kea (Maly, published May 1998), the author also prepared a general list of names of potential interviewees who might be contacted as a part of an oral history study. During that period, Dr. Langlas of the University of Hawai'i-Hilo Campus, was contracted to conduct the Saddle Road Realignment study (Langlas draft - February 1997). At that time, Dr. Langlas and this author discussed potential interviewees—several of whom were interviewed by Langlas—and that list was revisited with Dr. Langlas in August of 1998. In the 1996-1997 period, and subsequently as a part of the present study, I elicited further recommendations of interviewee candidates from the Mauna Kea Advisory Committee (MKAC), DLNR-SHPD, Lehua Lopez (Native Lands Institute), Mililani Trask (*Kia 'āina - Ka Lāhui Hawai'i*), and *kūpuna* and families known to myself.

During the 1996-1997 period, and leading up to the present work, I also prepared—in consultation with members of Hawaiian organizations and community members—a basic questionnaire format which could be used to develop the oral history interview discussions. Between August 31st to September 4th, 1998, that questionnaire was reviewed by staff of Group 70 International and DLNR-SHPD, and was modified in conjunction with their recommendations. *Figure 3* is the Mauna Kea Oral History Study List of General Questions, that was used to set the framework for conducting the interviews. The question outline was

Mauna Kea Oral History Interviews — List of Topics

Overview

The Mauna Kea oral history study is being conducted in conjunction with the development of the Mauna Kea Complex Development Plan, Master Plan and EIS being prepared by the State of Hawaii and University of Hawaii. During the oral history interviews, I hope to identify significant places, sites, features, or resources on Mauna Kea so that they can be avoided, preserved, or appropriately managed in the future. In the interviews, I also hope to document:

- (1) how was Mauna Kea being used during your life time and in the lifetimes of your grandparents;
- (2) cultural perceptions of Mauna Kea as seen from a distance; and
- (3) how historic properties and cultural resources found on Mauna Kea should be treated.

For Discussion:

- ✓ Family background (self and elders).
- ✓ How did you become familiar with sites, history, and/or practices associated with Mauna Kea.

Reference Interview Map No. 1 (HTS Plat 613) and Map No. 2 (Island of Hawai'i, 1928)

- ✓ What activities took you to Mauna Kea — cultural and/or religious practices; resources collection; ranching; forestry; hunting; recreation... other?
- ✓ Besides your family, do you know of other families (individuals) who traveled to Mauna Kea, and participated in activities on the mountain?
- ✓ How did you go to Mauna Kea — what trails were used, and approached from where?
- ✓ What are the significant sites and features that you have learned about on Mauna Kea?

Place Names: Pu'u Kūkahau'ula; Pu'u Poli'ahu; Pu'u Lilinoe; Waiiau; Keanakāko'i/ Kaluakāko'i; Ka-wai-hū-a-Kāne; Pōhakuloa; Houpo-o-Kāne; Pu'u Lepeamoia; Hale Pōhaku; Keonehe'ehe'e; Mākanaka; Pu'u Papa; One o Wakiu; Kamakahālau; Pu'u-o-kihe; Pu'u Kālepa; Ahuopo'opua'a... others.

- ✓ How would you describe Mauna Kea — what regions or areas do you use to define Mauna Kea? Where did you view Mauna Kea from, and did you hear stories of Mauna Kea when viewed from afar — its place in the cultural and natural landscape and relationship to other Hawaiian places?
- ✓ Do you know of cultural sites / historic properties on Mauna Kea (for example – shrines, *ilina*, adze quarries, habitation shelters) — can you describe them and their locations?

There are a number of *kūahu* or altar like features, many with upright stones on Mauna Kea, that encircle the summit region; there are also a number of *ahu* that encircle Lake Waiiau. Did you hear about any of these sites, and what they were used for?

Did you ever hear about the methods of internment on the *pu'u* and slopes of Mauna Kea?

- ✓ What do you think about the use of cultural-historic sites on Mauna Kea? Should they be protected as is? Should native Hawaiian practitioners continue using the sites, thus changing them from how they were left by the early Hawaiian visitors to Mauna Kea?
- ✓ What do you feel about the telescopes on Mauna Kea; and further development of telescope facilities on Mauna Kea?
- ✓ What steps would you recommend be taken to protect the summit area and cultural sites on Mauna Kea?

HiMk21-OHQ.doc2
(group70-SHPD – September 4, 1998)

Figure 3. Mauna Kea Oral History Study List of General Questions

forwarded to some of the interviewees at their request prior to the interview, and was referenced during all of the interviews.

Additionally during the process of preparing for, and conducting the formal recorded interviews, the author spoke with more than 100 individuals who were known to him, or who were: (1) identified as having knowledge about Mauna Kea; (2) knew some one who should be contacted as a potential interviewee; or (3) who represented a Native Hawaiian organizations (i.e. *Hui Mālama i nā Kūpuna o Hawai'i Nei*, the Office of Hawaiian Affairs {as mandated in the NHPA and NAGPRA}, and the Island of Hawai'i Council of Hawaiian Civic Clubs). Several of the contacts referenced above resulted in the informal recording of documentation regarding Mauna Kea, or generated written responses as formal communications from individuals and Native Hawaiian organizations. Notes written during some of those conversations, which add information to the historical record of Mauna Kea, are cited in *Appendix B*. The expanded notes summarize the discussion and paraphrase key points from individual conversations. Because the expanded notes were not reviewed by the individuals, they do not represent formal documentation, but provide an overview of selected information and may provide guidance for further work in the future. The formal letter communications received in response to inquiries are also reproduced from the original transmittals in their entirety, in *Appendix B*.

In accordance with Federal and State guidelines, one additional inquiry and request for public participation was made as a part of this study. An announcement and inquiry for assistance was developed in consultation with DLNR-SHPD and the Mauna Kea Advisory Committee, and was published in three local newspapers (*Figure 4*). During the first two weeks of September, an advertisement and articles regarding the Mauna Kea study were published in The Hawaii Tribune Herald and West Hawaii Today. That advertisement was also published in the October 1998 issue of the newspaper of the Office of Hawaiian Affairs, "*Ka Wai Ola o OHA*." One call was generated as a result of the advertisement, and that call did not result in the recording of an interview.

In selecting interviewees, the author followed several standard criteria for selection of who might be most knowledgeable about the study area. Among the criteria were:

- a. The interviewee's genealogical ties to early residents of lands within or adjoining the study area. In this case, because of the remoteness of the study area, an individual's descent from families who traveled to, and/or worked the Mauna Kea region, either as a part of on-going native practices and customs, or historic period land management and ranching operations;
- b. Age. The older the informant, the greater the likelihood that the individual had had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents;
- c. An individuals' identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area; and
- d. Recommendations from Native Hawaiian organizations.

It is also noted here, that several potential participants in the interview or consultation process were unavailable, or did not wish to participate in the formal oral history interview study. All but one of those individuals were identified when they spoke at one or more of three formal public hearings held by the Mauna Kea Advisory Committee on August 31st, September 1st and 3rd, 1998. By agreement with hearing participants, the hearings were recorded on tape. Those tapes were transcribed by Group 70 International (with final transcript preparation by this author), but because of technical difficulties, not all of the testimonies were recorded. Portions of the testimonies made by individuals who did not participate in the oral history program, but which include cultural and historical information are cited verbatim in *Appendix C* as they provide readers with further information on issues raised about Mauna Kea.

**Please Kōkua – Oral Historical Information Sought
For Mauna Kea on the Island of Hawai'i**

The University of Hawaii is updating its 1983 Master Plan of the Mauna Kea Science Reserve and Hale Pohaku—lands situated within the *ahupua'a* of Ka'ōhe, Hāmākua District; and Humu'ula, Hilo District, on the island of Hawai'i (see map below). Cultural Resources Specialist, Kepā Maly (*Kumu Pono Associates*), of Hilo, will be conducting archival-historical research and an oral history study to help in the development of the Master Plan.

Mauna Kea
Study
Area

HAWAII
1983-1985 SHOWN BOUNDARIES
Prepared by Hawaii Surveying Survey
1983
Scale in Miles

The goal of the oral history study is to identify culturally significant sites and native practices associated with Mauna Kea, and formulate recommendations for the protection of cultural resources on Mauna Kea. If you, or someone you know, is knowledgeable about the history, traditional sites, native practices, and cultural resources of Mauna Kea, or if you are knowledgeable about historic land use on Mauna Kea, please contact Kepā Maly at (808) 981-0196, or by mail at 554 Keonaona St., Hilo, HI 96720.

**Figure 4. Public Notice of Undertaking of Oral
History Study and Request for Input**

Interview Methodology

As noted in the preceding section of this study, a general list of interview topics (*Figure 3*) was developed in consultation with staff of DLNR-SHPD, Group 70 International, the University of Hawai'i's Mauna Kea Advisory Committee (MKAC), and various members of the Hawaiian community. That form was used during all of the interviews and, at the request of some interviewees, was forwarded to them prior to conducting their individual interviews.

Also, in the process of initiating contact with potential interviewees and introducing them to the oral history study, each individual was told about the nature of the study—the kinds of information being sought. Everyone was told that the study was being conducted as a part of the Mauna Kea Science Reserve Complex Development Plan Update and EIS. When the interviewees indicated their willingness to participate in a formal interview arrangements were made to meet and conduct the interview.

During the interviews several maps were referenced to identify, when appropriate, mark various locations being discussed. The maps included Register Maps 1641, 1718, 2785; the USGS Quad – Lake Waiau (1926); the HTS Survey – Island of Hawai‘i (1928); and HTS Plat 613. *Figure 2* (at the end of this study) is an annotated map, identifying the approximate locations of sites referenced during the interviews. During each of the interviews clean copies of the maps were used, so that the interviewees would be able to mark locations they discussed, based on their own memory of historic sites and features.

The taped interviews were recorded on a Sony TCS-580V cassette recorder, using TDK D90 High Output standard cassette tapes. The interviews were transcribed and returned to the interviewees and follow up discussions were conducted to review the draft-typed transcripts of each interview. The latter process resulted in the recording of additional narratives with several interviewees. Following completion of the interview process, all of the participants in the tape recorded oral history interviews gave their written permission for inclusion of portions of their transcripts in this study.

The primary goals of the oral history study were to record —

- (1) traditional and historic knowledge—as handed down through families—about the summit region of Mauna Kea;
- (2) information pertaining to land-use, traditional sites, religious and cultural practices, traditional values;
- (3) historic events in the lives of native Hawaiians and other individuals who share first-hand experiences on Mauna Kea (resulting from generations of cultural affiliation with the landscape and mountain resources; or are the result of extensive personal travel upon, or work upon the mountain); and
- (4) community views regarding activities, including development of observatories on Mauna Kea.

As a result of the follow up interview transcript review process, the final released interviews supercede the original tape recorded interview. Because of the personal and sensitive nature of certain information recorded on tape, some of the interviewees withheld release of the interview tapes. Several interviewees also placed restrictions on the curation of the interview records. The releases provide specific requirements as to the release of tapes and records (*Appendix A*).

Upon completion of the agency review process, all interview participants and several consultation participants are to receive full copies of this study in order to help perpetuate the history in their respective families (cf. K. Maly and F. Oda, August 19 & 26, 1998:#6). Released interview records and other documentation will be curated in the Hawaiian Collection of the University of Hawai‘i-Hilo Mo‘okini Library.

Overview of Information Recorded Through Interviews and Consultation

The “summit region” study area contains approximately 11,000 acres, including a portion of the southern flank of the mountain (a roadway and the Hale Pōhaku facilities), and the entire summit region (the zone at approximately the 11,500 foot elevation and higher) of Mauna

Kea. The specific tasks of the oral history study sought to focus on sites and resources in the summit region of Mauna Kea. In conducting the study, limited—yet important—site-specific information for the summit was recorded. This fact is not surprising, and can be attributed in part to the remoteness, environmental conditions, and nature of the Mauna Kea summit region. Also, by the time of undertaking this study, nearly all of the elders (i.e., the parent and grandparent generations of the interviewees—who were born in the period between 1850 to 1900) who traveled to Mauna Kea with their own elders had passed away. In reading the interviews, it will be seen that a significant portion of the information recorded for Mauna Kea focuses on the mountain as a whole feature in the cultural and natural landscape, rather than focusing on specific regions or zones. This attachment to the mountain landscape is rooted in antiquity and remains important in the lives of native Hawaiians today, who attribute spiritual and cultural values to Mauna Kea. It will also be seen that non-Hawaiians assign spiritual significance to Mauna Kea.

The following overview provides readers with summaries of the primary information recorded about several of the resources on Mauna Kea, considered to be significant by interview- and consultation-participants. The site, resource, cultural significance, and documentation on practices has been separated into several general categories below. These categories provide readers with immediate access to key points raised by interviewees and consultation participants. Each of the primary topic categories are also divided into two sub-categories—information recorded in a formal interview, and information recorded in consultation. Please note that while the information below provides readers with an overview of the cultural-historical information that was recorded as a part of this study, the full interview transcripts (*Appendix A*), and consultation records (in *Appendices B & C*), should be read for further details and to understand the context in which the information was discussed. Additionally, at the end of *Appendix A*, readers will find an “*Index to Selected Subjects Discussed in Oral History Interviews*.” The index will help readers access various areas of interest raised in the interviews.

Table 1. Interviewee Background
Previously Recorded Interviews:

Name of Interviewee	Ethnicity	Year Born	Birth Place	Male (M) Female (F)	Place of Residence	Comments
Kaleohano Kalili	Hawaiian	ca. 1884	n/a	M	Honolulu	1956 participant in Bishop Museum interview.
James Kahalelaumāmane Lindsey	Hawaiian	1882	Waimea Hawai'i	M	Waimea	1966 participant in family interview.
Kalani Ka'apuni Phillips	Hawaiian	1902	Waimea Hawai'i	F	Waimea	1967 participant in family interview.

Interviews of 1998:

Name of Interviewee	Ethnicity	Year Born	Birth Place	Male (M) Female (F)	Place of Residence	Comments
Toshi Imoto	Japanese	1928	Pu'u 'Ō'ō	M	Pāpa'ikou	Retired Cowboy.
John Ah San	Chinese-Portuguese	1907	Laupāhoehoe	M	Laupāhoehoe	Retired Mauna Kea Forestry employee.
Coco Hind	Part Hawaiian	1923	Honolulu (Raised in Waimea)	F	Hōlualoa	Descendant of Hawaiian ranching family.

Table 1. Interviewee Background (continued)

Name of Interviewee	Ethnicity	Year Born	Birth Place	Male (M) Female (F)	Place of Residence	Comments
Teddy Bell	Part Hawaiian	1923	Waimea	M	Waimea	Retired Cowboy and Construction worker.
Sonny Kaniho	Part Hawaiian	1922	Kawaihae uka	M	Waimea	Retired Cowboy.
Daniel Kaniho Sr.	Part Hawaiian	1932	Waimea	M	Waimea	Retired Cowboy.
Judge Martin Pence	Caucasian	1904	Kansas	M	Honolulu	Federal Judge; Mauna Kea Hunter.
Pete L'Orange	Part Hawaiian	1933	Waipahu	M	Waimea	Retired Parker Ranch/Humu'ula Manager; Land Use Planner.
Alika Lancaster	Part Hawaiian	1930	Hilo	M	Keaukaha	Mason; Hawai'i Loa Descendant; Hawaiian practitioner.
Anita (Kamaka'ala-Poli'ahu) Lancaster	Part Hawaiian	1942	Moloka'i	F	Keaukaha	Poli'ahu-Hawai'i Loa descendant.
Tita Spielman	Part Hawaiian	1924	Waiākea	F	'Ōuli	Parker-Low family descendant.
J.K. Spielman	Part Hawaiian	1959	Honolulu	M	'Ōuli	Son of Tita Spielman; fisherman.
Hannah Kihalani Springer	Part Hawaiian	1952	Kona	F	Ka'ūpūlehu	Hawaiian Practitioner; historian; OHA Trustee.
Albert Kahiwahiwaokalani Haa Sr.	Hawaiian	1930	Kapoho	M	Waiākea	Retired from Military and State Corrections program; Hawaiian ranching family with ties to Mauna Kea.
Albert K. Haa Jr.	Part Hawaiian	1953	Honolulu	M	Waiākea	Son of A. Haa Sr.; Hawaiian Practitioner.
Lloyd Case	Part Hawaiian	1949	Waimea	M	Waimea	Construction worker; Hawaiian practitioner; and subsistence hunter.
Pualani Kanaka'ole-Kanahele	Hawaiian	1937	Hilo	F	Pana'ewa	Hawaiian Educator, cultural practitioner; Ho'opa'a Kumu Hula.
Irene Lindsey-Fergerstrom & Romona Fergerstrom-Kalalau and family members	Part Hawaiian	1932 1960	Waimea	F F	Waimea	Descendants of families with generations of practice on Mauna Kea.

Heiau (Ceremonial Sites) and Spiritual Significance

In Hawaiian culture, natural and cultural resources are one and the same. Native traditions describe the formation of the Hawaiian Islands and the presence of life on and around them, in the context of genealogical accounts. All forms of the natural environment, from the skies and mountain peaks, to the watered valleys and plains, and to the shore line and ocean depths were the embodiments of Hawaiian gods and deities. One Hawaiian genealogical account, records that Wākea (the expanse of the sky) and Papa-hānau-moku (Papa—Earth-mother who gave birth to the islands)—also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again)—and various gods and creative forces of nature, gave birth to the islands. Hawai‘i, the largest of the islands, was the first-born of these island children. As the Hawaiian genealogical account continues, we find that these same god-beings, or creative forces of nature who gave birth to the islands, were also the parents of the first man (Hāloa), and from this ancestor, all Hawaiian people are descended (cf. David Malo 1951:3; Beckwith 1970; Pukui and Korn 1973).

In some genealogical chants, Mauna Kea is referred to as “Ka Mauna a Kea” (Wākea’s Mountain), and it is likened to the first-born of the island of Hawai‘i (Pukui and Korn 1973). A *mele hānau* (birth chant) for Kauikeaouli (Kamehameha III) describes Mauna Kea in this genealogical context:

*O hānau ka mauna a Kea,
‘Ōpu‘u a‘e ka mauna a Kea.
‘O Wākea ke kāne, ‘o Papa,
‘o Walinu‘u ka wahine.
Hānau Ho‘ohoku he wahine,
Hānau Hāloa he ali‘i,
Hānau ka mauna, he keiki mauna na Kea...
(Pukui and Korn 1973:13-28)*

*Born of Kea was the mountain,
The mountain of Kea budded forth.
Wākea was the husband, Papa
Walinu‘u was the wife.
Born was Ho‘ohoku, a daughter,
Born was Hāloa, a chief,
Born was the mountain, a mountain-son of Kea...*

In Hawaiian practice, elders are revered—they are the connection to one’s past—and they are looked to for spiritual guidance (Interview with Tita and JK Spielman; Pua Kanahale pers comm. Dec. 1, 1998 and interview Dec. 11, 1998; and Handy and Pukui 1977). In this case, Mauna Kea, the landscape itself is a sacred ancestor.

In regards to specific features, native traditions such as the Boundary Commission Testimonies collected as early as 1873; field survey work conducted by W.D. Alexander and party in 1892; and an archaeological survey (Hudson ms. 1930), provide specific documentation of worship or sites of worship on Mauna Kea, including the presence of *heiau* in the summit region (see historical documentation in *Appendix D*). Also, a 1926 photograph in the collection of Bishop Museum (No. CP 14969) shows Willie Kaniho sitting on what appears to be a stone platform on the summit plateau of Mauna Kea (see interview with Sonny and Daniel Kaniho). Detailed documentation of the “ritual landscape” of Mauna Kea as recorded in archaeological surveys is documented in studies presently being prepared by the State Historic Preservation Division (DLNR-SHPD).

Interview participants

- None of the interviewees recalled hearing the names of *heiau* or other ceremonial sites on Mauna Kea.

- Lloyd Case, and Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line) do describe various *kūahu* (altar) and platform features with upright stones that archaeologists have identified around the 10,000 foot elevation, and in other areas of Mauna Kea. The other interviewees did not recall seeing the features.
- Most had never heard any *kūpuna* or old timers speak of specific *heiau* on the Mauna Kea.
- Johnny Ah San, Toshi Imoto, Daniel Kaniho Sr., Tita Spielman, and Lloyd Case all stated they had seen a stone *ahu* or platform on the summit peak of Mauna Kea (still visible from ca. 1947 to 1969).

Based on family history, Lloyd Case specifically associates the platform with navigational practices.

- Theodore Bell Sr., recalls seeing a stone *ahu* or mound at Waiau, in the vicinity of the Humu'ula-Mauna Kea Trail. In his youth, a bottle with the names of visitors to Mauna Kea was set on the stone mound.
- Alike Lancaster (as a participant), Albert K. Haa Sr. (and Jr.), and Lloyd Case (being told by elders) share accounts learned from elders of individuals going to the summit region of Mauna Kea to offer prayers.
- Members of the Haa family specifically describe the work of their *kupuna*, Ioane, on Mauna Kea as being work of *Akua*. He retreated to Mauna Kea to worship in secrecy (in the old way), because to do so publicly was *kapu*.
- Alike and Anita Lancaster, and Lloyd Case describe the practice of gathering water from Waiau, which was used for ceremonial and healing practices.
- Alike Lancaster describes Mauna Kea as a sanctuary in ancient times. The area above the forest line was so sacred that once in the upper region, your enemies could not pursue you.
- Other interviewees feel that it is likely that worship occurred on Mauna Kea.
- All interviewees attributed spirituality and healing qualities to being on Mauna Kea; and several stated that they still go to Mauna Kea for prayer and restoration.

Pua Kanaka'ole-Kanahale provides readers with detailed narratives of the spiritual significance of Mauna Kea, the Mountain of Wākea in Hawaiian traditions of creation. She observes that Mauna Kea is considered to be *kupuna* (elder), the first born, and is held in high esteem. In native traditions, Mauna Kea is identified as "*Ka mauna a Wākea*" (The Mountain of Wākea—traditional god and father of Hawai'i—who's name is also written "Kea"). There are many *mele ali'i* (chiefly chants) that identify Mauna Kea as foremost in the genealogies of the *ali'i*. Mauna Kea is the source of a high sense of spirituality. It is the *'aha ho'owili mo'o* (genealogical cord that ties earth to the heavens). (MKAC meeting Dec. 1, 1998 and interview of December 11, 1998)

- Alike Lancaster and Hannah Kihalani Springer described their on-going

customs of travel to Mauna Kea to worship and pray.

Consultation Records (see Appendices B & C)

- Many individuals who were contacted about Mauna Kea report being told by their elders that worship occurred on Mauna Kea—with practices occurring at specific sites and other areas as the spirit moved them.
- Emma Kauhi, Pua Kanaka'ole-Kanahele, Larry Kauanoë Kimura, and Leina'ala Teves, all described Mauna Kea as a sacred and spiritual place.
- Kealoha Pisciotta, Maile Akimseu, Leina'ala McCord, Ed Stevens, Reynolds Kamakawiwo'ole, and Kaliko Kanaele offer personal knowledge of *ahu* (altars) and the on-going practices of worship on Mauna Kea, including worship at specific sites or features.

Trails and Access

In the period leading up to the mid 1800s, travel to Mauna Kea was done on foot, along a system of trails that crossed the mountain. By the later nineteenth and early twentieth centuries, those trails were often traveled on horseback, and while fewer of the trails were used, travel still generally occurred on traditional trails. The trails of Mauna Kea are unique features that linked communities and cultural and natural resources together. To reach the summit, people departed the near-shore and plains lands, and traveled the mountain slopes to the summit region. Thus, the signature or evidence of visitation and site use from pre-contact and through the historic periods, has been recorded across the mountain. Family traditions pertaining to journeys on the mountain trails, and knowledge of Mauna Kea—handed down by elders—are still retained as important family history today. A number of the interview participants still travel to Mauna Kea for spiritual well-being and recreational opportunities.

Interview Participants

- Interviews with James K. Lindsey, Johnny Ah San, Theodore Bell, Sonny and Daniel Kaniho, Alike and Anita Lancaster, Albert K. Haa Sr. (and Jr.), Lloyd Case, and Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line) provide descriptions of trail systems that approach the summit of Mauna Kea from all sides of the mountain. Several of these trails were still traveled by the interviewees in their youth, or were described by their elders who still used the trails through the 1930s. Two of the trails, the Makahālau-Kemole-Waiiau Trail, Waiki'i-Pu'u Lā'au-Waiiau Trail (see interviews with Kahalelaumāmane Lindsey and Theodore Bell Sr.) are generally unknown to most people today. Another important trail described in the interviews is the Laupāhoehoe-Waipunalei-Keanakolu Trail to the summit of Mauna Kea (see the interview with Johnny Ah San).
- Of particular interest to the history of trail use is the fact that many of the trails converge at Waiiau (reference interviews cited above). The trails ascend the slopes of Mauna Kea from nearly all the major, and many smaller *ahupua'a* which lie upon Mauna Kea. Testimonies gathered by the Commission on Boundaries from native informants in the 1870s (see excerpts in *Appendix D*), describe *ahupua'a*-specific rights of use and collection of resources on the summit and slope regions of Mauna Kea.

However, the number of trails leading up the mountain indicate that people from various regions of the island had reasons to visit Mauna Kea as well.

- Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line, including elders recorded in 1966 & 1967) share family traditions of travel along the trails of Mauna Kea. They also shared accounts of a visit made by Queen Emma to Mauna Kea in ca. 1881. The Queen was led by William Seymour Lindsey, and as a result of his help to her, the Queen named one of the Lindsey children "Ka-hale-lau-māmane" (The house made of *māmane* leaves.) The name commemorates an event that occurred on the ascent to Mauna Kea.
- Albert K. Haa Sr. (and Jr.), Alika and Anita Lancaster, and Lloyd Case, shared information that their elders traveled the Mauna Kea trails to worship in the summit region and gather water from Waiau. The water was used for healing and ceremonial practices.
- Theodore Bell, Sonny and Daniel Kaniho, Tita Spielman (with JK), Albert K. Haa Sr. (and Jr.), and Alika Lancaster, provide information they learned from their elders about travel to Mauna Kea to procure stone for adze making, which occurred in ancient times.

Johnny Ah San also recalls information about the practice as he learned of it from old native informants.

- Toshi Imoto, Tita Spielman (with JK), Daniel Kaniho, Johnny Ah San, and Lloyd Case provide information about the use of the Mauna Kea-Humu'ula Trail (later the Mauna Kea Road) for the purpose of taking individuals ash remains to the summit of Mauna Kea for release.
- Martin Pence, Johnny Ah San, Sonny and Daniel Kaniho, Theodore Bell, Toshi Imoto, Albert K. Haa Sr. (and Jr.), Alika Lancaster, Pete L'Orange, and Lloyd Case provide detailed discussion of their own use of trails on Mauna Kea. Use was primarily associated with Territorial Forestry operations, ranching, hunting, and recreational activities.
- Access – many of the interviewees express various concerns about access to Mauna Kea. Most believe that the rights of access by native Hawaiians must be protected. But several interviewees express concerns about unmonitored and uninformed access. Nearly all interviewees believe that everyone who visits Mauna Kea needs to have information that can help them be responsible for their actions on Mauna Kea. See interviews with Tita Spielman (with JK), Albert K. Haa Sr. (and Jr.), Pete L'Orange, Hannah Kihalani Springer, Lloyd Case, Pua Kanaka'ole-Kanahele and members of the Lindsey family.

Consultation Records (see Appendices B & C)

- William Akau, a Kawaihae native, learned from his elders of the traditional use of a Mauna Kea trail. The trail was situated on the north-western slope of the mountain, and reached by individuals from other islands, who landed their canoes in the Kiholo vicinity and went to Mauna Kea to gather adze making stones from the summit region.

- John Hale and Gabriel Kealoha, native residents of the Puna District, learned from their elders that families of Puna traveled to the upland *koa* forests on Mauna Kea and made canoes there. They then returned to the shore with the canoes, and traveled back to Puna by sea.
- Ed Stevens describes the use of trails ('Umikoa and Waipunalei) by priests traveling to Mauna Kea for ceremonies.
- Maile Akimseu testified that her *kūpuna* walked the trails on Mauna Kea (noting that part of her genealogy ties back to 'Umi-a-Liloa; with whom the 'Umikoa-Mauna Kea Trail is associated).

Burial Practices and Sites

All of the interviewees who were asked about their feelings of the treatment of *ilina* (burial sites), expressed their desire that *ilina* be protected in place. While none of the interviewees reported knowing of specific locations of burials in the immediate area of the Mauna Kea summit, many spoke of *ilina* in cinder cones, and other natural features in the region extending from about the 12,000 to 7,000 foot elevation. The presence of burials on Mauna Kea, ranging from the summit region to the forest zone was recorded as early as 1873 in testimonies before the Boundary Commission, with subsequent documentation in the 1880s and 1890s by surveyors and historic visitors (see historical documentation in *Appendix D*). Knowledge of the occurrence of burials on Mauna Kea has been handed down through present times.

Interview Participants

- Alika and Anita Lancaster, Sonny and Daniel Kaniho, Albert K. Haa Sr. (and Jr.), Lloyd Case, and Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line) shared their understanding that the individuals buried on Mauna Kea were of an elite class, and considered sacred.
- Alika Lancaster further records learning from his elders that all the high mountain *pu'u* contain *ilina* (burials).
- Johnny Ah San, Sonny and Daniel Kaniho, Alika Lancaster, and Lloyd Case share first hand knowledge of the presence of *ilina* at several of the *pu'u* on Mauna Kea, including but not limited to—Mākanaka, Kaupō, Pu'u Loa, Kanakaleonui, Keanakolu, Pu'u Kihe, Pu'u Kālepa, Pu'u Mali, and Kemole.

A Bishop Museum Photograph (No. CP 14970) discussed in the interviews with Sonny and Daniel Kaniho, and Johnny Ah San, shows Lester Bryan and Willie Kaniho sitting outside of a small cave identified as a burial site by H. Gregory (BPBM Field Notes and Photograph; July 24, 1926)

- Albert K. Haa Sr. (and Jr.), and Pete L'Orange have heard of the presence of *ilina* on Mauna Kea from elders.
Albert K. Haa Sr. (with his son), expressed the thought that his great grandmother (the wife of Ioane) was buried somewhere on Mauna Kea.
- Tita Spielman (with JK), Toshi Imoto, Johnny Ah San, Sonny and Daniel Kaniho, Theodore Bell, and Lloyd Case stated that since 1954 several

family members or close friends of theirs have had their cremated remains taken to the summit of Mauna Kea for release.

The ashes of Tita Ruddle-Spielman's grandfather (Eben Low) and her mother and father (Annabelle and Albert Ruddle), were taken to the summit of Mauna Kea to be released. Tita (with JK) stated that until a few years ago she was going to have her ashes taken there as well. But because of the amount of development on the summit, Tita changed her plans and so notified her children.

While cremation of remains is not a traditional Hawaiian practice, the practice of taking loved one's remains to special landscapes—considered to be the realm of the gods—is an ancient Hawaiian custom. Today, the burial of family remains at a place such as one of the *pu'u* of Mauna Kea may not be feasible. Yet the depth of and on-going cultural attachment to landscape remains strong. Thus, the traditional practice of interment in special landscapes has been adapted to allow for its continuation (see also the interview with Pua Kanaka'ole-Kanahele for further discussion on the cultural significance of this practice).

- Johnny Ah San and Theodore Bell have it written in their wills that upon their passing away their ashes are to be taken to Kalua Kauka and Pu'u Nānā (respectively), on the slopes of Mauna Kea.
- All interviewees who were asked (16 out of 19) specifically stated that burial remains should be protected in place, and that present activities in the vicinity of the sites should be relocated, or if in the future tense, planned actions should be relocated.
- Both Teddy Bell and Alikea Lancaster worked on the original road and telescope pads in the mid 1960s, early 1970s. They stated that during that time, they did not see, or hear of burial sites being disturbed as a part of construction activities.

Consultation Records (see Appendices B & C)

- Leina'ala McCord, Maile Akimseu, Ed Stevens, Iopa Maunakea, and Kealoha Pisciotta recounted hearing from elders that the individuals buried atop Mauna Kea were sacred personages, possibly even the progenitors of the Hawaiian race.
- Iopa Maunakea's *kūpuna* taught him that the reason people were buried atop Mauna Kea was because they desired to be close to *Akua* (God).
- Maile Akimseu, Leina'ala McCord and Kealoha Pisciotta stated that the burials sites and individuals in them were so sacred, that to speak of them outside of family members could mean death.
- Maile Akimseu, Kealoha Pisciotta, and Luana Adams report that they have heard of burial sites being destroyed in the summit region as a part of observatory development.

Waiau

Waiau is one of the significant features on Mauna Kea that also has an important role in the traditions of the mountain. Of particular importance in traditions and some of the oral history

interviews are accounts that associate the water of Waiau with the god Kāne and documentation that the water is important to the on-going practices of native healers and practitioners (see historical documentation in *Appendix D* for further details).

Interview Participants

- Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line, including elder family members recorded in 1966 & 1967) recorded that in ca. 1881, Dowager Queen Emma ascended Mauna Kea on a journey of spiritual and physical well-being. On that visit, one of the Queen's primary desires was to swim across the waters of Waiau, which she did with the help of William Seymour Lindsey and Waiau Lima who accompanied her on the journey.

Traditions passed down through descendents of the Lindsey family also describe that it has been the custom of their family to take the *piko* (umbilical cords) of children born in the family to Waiau and the summit peak of Mauna Kea (see interviews with the above family members and consultation records with Larry Kauanoë Kimura).

- Pua Kanaka'ole-Kanahēle described the waters of Waiau as the most spiritually and culturally significant in all the islands.
- Alika and Anita Lancaster and Lloyd Case stated that their elders regularly traveled to Waiau to collect water to be used for healing purposes. Lloyd Case also describes customs associated with collection of water from Waiau to be used for healing purposes.
- Johnny Ah San, Theodore Bell, Tita Spielman (with JK), Toshi Imoto, Sonny and Daniel Kaniho, Coco Hind, Alika Lancaster provide descriptions of visits to Waiau in the period between 1932 to 1954.
- Theodore Bell, Toshi Imoto, and Tita Spielman (with JK) describe specific features in the vicinity of Waiau.

Theodore Bell recalled that in his youth, there was an *ahu* near Waiau, close to the Mauna Kea-Humu'ula Trail, in which a glass bottle was kept. In that bottle were placed papers on which the names of visitors to Mauna Kea were kept.

Toshi Imoto and Tita Spielman describe a memorial plaque which was set in place on ca. January 16, 1954, commemorating the life of Eben Low and his love for Mauna Kea.

Consultation Records

- Larry Kauanoë Kimura and Pua Kanaka'ole-Kanahēle learned that the waters of Waiau are perhaps the most sacred in all Hawai'i. The water was (and still is) collected for use in ceremonies and for healing. Kimura also stated that it is the custom of his mother's family (descendants of Kaluna Lindsey) to have taken the *piko* (umbilical cords) of newborn children to be placed in Waiau. (MKAC meeting Dec. 1, 1998)
- Barbara (Ka'apuni) Phillips-Robertson (daughter of Kalani Ka'apuni-Phillips, interviewed by Kimura in 1967), noted that her mother discussed

the custom of taking *piko* to Waiau on Mauna Kea. Her mother described it as a unique custom of the people of Waimea—there was (and remains) a strong connection between the native families of Waimea and Mauna Kea (pers comm. December 22, 1998).

As noted above, Hawaiian members of the Lindsey family have a tradition of taking the *piko* of their children to Waiau and the summit of Mauna Kea. This custom was first brought to the author's attention in 1997, by aunty Emma Kauhi (a native of Kapa'ahu, Puna), who provided the author with a historical account about Waiau, published as a part of a special insert of the Hawaii Tribune Herald. Titled "*Mauna Kea (Past, Present and Future)*" (January 27, 1980), one of the articles was authored by Pat McCoy (now of the DLNR-SHPD), who wrote that "there are reports of certain families depositing the umbilical cord (*piko*) of newborn babies in Lake Waiau at the 13,020 foot elevation" (McCoy in the Hawaii Tribune Herald, 1980:B-3). Aunty Emma found the reference very interesting, but had not personally heard of the practice (pers comm.).

On November 24, 1998, the author located a 1956 Bishop Museum interview recorded in Hawaiian by Kaleohano Kalili. Kalili documented that in the old days, people used to take "*piko*" (umbilical cords) of newborn children to a "*punawai*" (spring) on Mauna Kea; he also observed that the people who did this were worshippers of Pele (Bishop Museum audio recording, April 21, 1956 – HAW 60.1). The author subsequently translated and transcribed the Kalili interview, and learned that members of Kalili's parent to great grandparent generation had lived on the island of Hawai'i (at the time of the interview, Kalili was residing on O'ahu), and many of the *piko* of various generations of the family had been taken to Mauna Kea. Also, while Kalili did not specifically name Waiau as the *punawai*, he did note that it was situated near the top of Mauna Kea (see interview transcript in *Appendix A*).

During several of the interviews, or in follow up discussions with several of the participants in this oral history study (i.e., Toshi Imoto, Johnny Ah San, Tita Spielman, Sonny and Daniel Kaniho, Albert Haa Sr., Alike Lancaster, and Irene Lindsey-Fergerstrom et al.), interviewees were asked if they had heard of the practice. None of the interviewees except for the Lindsey descendants had. Irene Lindsey Fergerstrom and her family have continued the customs of taking children's *piko* to the summit of Mauna Kea to the present-day. The *piko* of *mo'opuna* (grandchildren) of Mrs. Fergerstrom have been taken to Mauna Kea within the last ten years.

Others interviewees who had not heard of the practice of taking *piko* to Mauna Kea all felt that it was likely to have occurred, and they shared similar stories from their own families of the custom at various localities. The interviewees suggested that Lake Waiau was a likely location of such a practice as well. When asked about Kaleohano Kalili, none of the interviewees had personal knowledge of him (he was not known as a Waimea or Hilo vicinity native).

On December 1st, 1998 (following initial write up of this study), the author was given an opportunity to review his findings with members of the MKAC and the special panel that provided committee members with an overview of Hawaiian spirituality. In regards to the custom of *piko* being taken to Mauna Kea and Waiau, Larry K. Kimura noted that in his immediate family, this practice was still discussed and possibly occurring. His own *piko*, and that of other siblings was to have been taken to Waiau by his mother (pers comm. Dec. 1,

1998). At the December 1st, MKAC meeting, Larry Kimura also provided the author with audio copies of two recorded interviews he had conducted with elder family members in the 1960s. The interviews recorded the family's traditions of William Lindsey's having guided dowager Queen Emma and her party to Mauna Kea and Waiau in ca. 1881. As recorded in the interview with James Kahalelaumāmane Lindsey, his name, given at the request of Queen Emma, is still carried by family members, and commemorates the journey.

Keanakāko'i (or Kaluakāko'i) – Adze Quarries

In 1964, the Mauna Kea Adze Quarry was placed on the National Register of Historic Places and designated a National Historic Landmark. It is the largest prehistoric quarry in the world, extending at least seven miles across the summit region of Mauna Kea. Many sites, including, but not limited to shrines, habitation features, and burials are associated with the adze quarries. In the period from the 1860s through the 1880s, Ka-lua-kā-ko'i (The adze making pit – quarry) was recorded as a name for the quarries, with a specific named location identified near the Mauna Kea-Humu'ula Trail. By the 1890s, and subsequently through modern times, the name has been written as Ke-ana-kā-ko'i (The adze making cave). Traditions and historical accounts describe the protocols and customs associated with the collection of stone and manufacture of adze, which was still practiced through the early 1800s—stone adze eventually gave way to metal tools. Many of the interview participants traveled to Mauna Kea in the 1930s to 1940s with their elders, and the adze quarries were pointed out to them as being one of the significant cultural features on Mauna Kea.

Interview Participants

- Johnny Ah San, Theodore Bell, Sonny and Daniel Kaniho, Coco Hind, Alika Lancaster, Tita Spielman, Lloyd Case, and Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line) all traveled to Mauna Kea with members of their family and visited the adze quarries. On those visits, they heard short accounts of the process of making adze on Mauna Kea, and the value of the stone to the ancient Hawaiians.
- Alika Lancaster describes customs associated with collection of stone for adze making as learned from his elders.
- Other interviewees also visited the quarries in the company of friends.
- Johnny Ah San, Albert K. Haa Sr. (and Jr.), Hannah Kihalani Springer, Lloyd Case, and Pua Kanahale specifically express concerns about the impacts of collectors on the traditional quarry sites, and discuss possible protocols for on-going practices.

Consultation Records (Appendix B)

- As noted above, under the heading of "*Trails and Access*," as a child, William Akau heard his elders talking about visits made by people from other islands to Hawai'i. In ancient times, canoes would land in the Kiholo vicinity, and people walked the trails along the gentle slopes of Mauna Loa-Mauna Kea to the summit to harvest and shape stone. Mr. Akau knows the location of a stone just inland from the shore of Kiholo, that was reportedly used as a polishing stone for adze brought from Mauna Kea.

Landscape

There is an ancient Hawaiian saying “*Mauna Kea kuahiwi ku ha’o i ka mālie*” (Mauna Kea is the astonishing mountain that stands in the calm) (Pukui 1983: No. 2147), that suggests that Mauna Kea is a source of awe and inspiration for the Hawaiian people. Mauna Kea figures in a number of traditional accounts, and many of its place names are directly attributed to the interaction of gods with the land and people. The discussion under the heading of “*Heiau (Ceremonial Sites) and Spiritual Significance*,” provides readers with an introduction to native Hawaiian beliefs surrounding the birth of the islands, and the prominence of Mauna Kea in Hawaiian genealogies—the mountain is a respected elder, a spiritual connection to one’s gods. Thus, landscape can be interpreted as a significant facet of a Hawaiian’s identity. Also, the discussions above, under the heading of *Waiau*, add further insight into the relationship of land to cultural practices, customs, and beliefs.

There are people today who tie the name Mauna Kea to that of the Wākea, the forefather of the Hawaiian race and liken the mountain to one of his body forms (see the historical documentation in *Appendix D* for further details). Native families also retain names such as Maunakea, Poli’ahu, Lilinoe, and Waiau, which in some cases are directly tied to the mountain landscape. All of the interview participants, regardless of cultural affiliation, expressed deeply rooted sentiments about seeing Mauna Kea. Everyone spoke of their sense of spiritual well-being in either viewing, or being on Mauna Kea. And a number of the interviewees affectionately refer to Mauna Kea as “my mountain.”

During the interviews, several interviewees lamented that their parents or grandparents had passed away before an interview process was undertaken. The families recounted that their elders knew the names of every *pu’u*, the trails, various sites and features, and traditions of Mauna Kea. But because of the remoteness of the summit region and historic changes in native Hawaiian land tenure and practices associated with resource usage, the interviewees noted that their primary experiences in the summit region of Mauna Kea came from infrequent visits made with elders, or later on their own. Thus, only limited site specific documentation of summit sites and place names was recorded. As a result of historic ranching, forestry, and hunting activities much of the information recorded as a part of the present oral history study pertains to the elevations below the summit and into the forest zone.

Interview Participants

- All interviewees expressed a spiritual connection to Mauna Kea when viewing it from afar, or walking upon it.
- Pua Kanaka’ole-Kanahele describes the summit region of Mauna Kea as a “sacred landscape.” Indeed for some people it was so sacred, that there was no desire to even walk upon it. Mauna Kea – the Mountain of Wākea and first born of Hawai’i, is *kupuna* (an elder or ancestor). Just seeing Mauna Kea from afar provided Hawaiians with a sense of well-being and security. Pua states that seeing Mauna Kea today with construction upon it is hurtful and shameful.

Pua Kanahele further explained, that one did not need to physically touch the mountain to benefit from this spiritual connection. Simply looking at Mauna Kea from afar, seeing it standing there reaching to the heavens, gave the Hawaiian spiritual strength. She also stated that today, each time

she looks at Mauna Kea with the observatories built upon it she feels pain, and cannot look at it because she is ashamed that she did nothing to stop the desecration of Mauna Kea.

- Anita (Kamaka'ala) Lancaster, a descendant of the Poli'ahu line; and Lloyd Case, also tied to the Poli'ahu line associate their lineage with features of the Mauna Kea landscape. Likewise, Alika and Anita Lancaster trace their genealogies through the line of Hawai'i Loa—in some accounts, named as the original settler of Hawai'i and progenitor of the Hawaiian race (see *Appendix E* for an overview of the Hawai'i Loa traditions). The Lancasters and many other native Hawaiians associate a number of the natural and cultural features on the landscape of Mauna Kea with their ancestor's activities and as repositories of their remains.
- People from the eastern side of the island describe Mauna Kea's beauty at sunrise and value the changing of the mountain's colors. Likewise, people from the northwestern side of the island describe the mountain's beauty and changing colors as lit in the sunset.
- Tita Spielman recalled that an elder fisherman and relative of hers, always instructed her when they were out fishing from Keawaiki, to watch a *pu'u* on the upper slopes of Mauna Kea for signs of shifting clouds (thought to be Ahumoa). When the clouds moved onto the *pu'u*, it was time to return to the shore as the winds would rise and the ocean become rough.
- Johnny Ah San, Martin Pence, Theodore Bell, Sonny and Daniel Kaniho, Tita Spielman (with JK), and Lloyd Case describe changes in vegetation on Mauna Kea in the period between 1930 to the present day.
- Theodore Bell, Tita Spielman (with JK), Sonny and Danny Kaniho, Toshi Imoto, Albert K. Haa Sr. and Jr., Alika and Anita Lancaster, Coco Hind, Hannah Kihalani Springer, Lloyd Case, Pua Kanaka'ole-Kanahale, and Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line) all express the sentiments that the observatories are painful to see on the landscape of the summit.
- Albert K. Haa Sr. (and Jr.) specifically describe the landscape of Mauna Kea as belonging to *Akua* (God).

Consultation Records (see Appendices B & C)

- Hannah Akau-Bowman, Sister Thelma Parrish, Wm. Billy Paris, Katherine Kahe'e, Martha Lancaster, and Marjorie Kaholo-Kailianu (in personal communications prior to undertaking the present study); and Maile Akimseu, Luika Pereira, Arthur Mahi, Leina'ala McCord, Kealoha Pisciotto, Abe and Reynolds Kamakawiwo'ole, Ed Stevens, and Iopa Maunakea attribute sacredness and healing qualities to Mauna Kea.
- As noted above, in the section under the heading of "*Heiau (other Ceremonial Sites) and Spiritual Significance*," Emma Kauhi, Pua Kanaka'ole-Kanahale, Larry Kauanoa Kimura, and Leina'ala Teves, ascribe spiritual-cultural significance to the landscape of Mauna Kea (MKAC meeting of Dec. 1, 1998).

Larry K. Kimura also noted that it was the tradition of the old agricultural families of the Waimea-Kohala region (and still practiced today among ranchers and others), to discern the nature of the upcoming growing season by the amount of snow fall seen upon Mauna Kea. Viewing heavy snow fall on the mountain prior to what we now call the New Year, indicated that there would be good rainfall in the coming season. The rains would in turn bring life to the crops in the spring. (MKAC meeting Dec. 1, 1998)

- Leina'ala McCord stated her line descended from Poli'ahu; and Ed Stevens and Kealoha Pisciotta trace their lines through the Hawai'i Loa genealogy and thus state that they share a familial relationship with named features of the Mauna Kea landscape (see interviews with Alike and Anita Lancaster and Pualani Kanaka'ole Kanahale, and *Appendix E* for an over view of the Hawai'i Loa traditions).
- Some of the individuals cited in the above paragraphs likened natural phenomena such as cloud formations to omens of coming events or natures way of lamenting the passing of an individual of high rank.
- All of the individuals cited above, express strong sentiments about the impacts of observatory development on the landscape of Mauna Kea.

Development

Sixteen of the interviewees expressed the opinion that the proposed development of additional observatory complexes on Mauna Kea was inappropriate and not acceptable. Two of the interviewees expressed hesitancy at further development—based on a deep respect for Mauna Kea. One interviewee felt that the benefits of the work done by the observatories far out weighed other concerns, and that the research conducted on Mauna Kea provided important knowledge to all mankind.

Thus, nearly all the interviewees and all others who participated in the consultation process (*Appendices B and C*) called for a moratorium on any further development on the summit of Mauna Kea. In *Appendix B*, it will be noted that on November 14th, 1998, the Association of Hawaiian Civic Clubs (AHCC) voted in support of and passed the Hawai'i Island Caucus' Resolution No. 98-16, calling for a moratorium on further construction on Mauna Kea (*Appendix B*).

On October 27th, 1998, Mililani B. Trask, Kia'āina of *Ka Lāhui Hawai'i* submitted a packet of documentation to Kenneth Mortimer, President, University of Hawaii, the Mauna Kea Advisory Committee (and other organizations), which included communications from several agencies, public organizations, and individuals documenting both cultural and natural resources on Mauna Kea (see communications in materials present by Group 70 International). The communication set forth nine recommendations regarding protection and use of Mauna Kea. Recommendation # 5 observed that "future development of astronomy on Mauna Kea should not occur." (Trask to Mortimer et al. Oct. 27, 1998:9 # 5)

As a part of the work undertaken as a part of this study, a letter was sent to *Hui Mālama i Nā Kūpuna o Hawai'i Nei* on October 6th, 1998 (*Appendix B*). While no answer was received, Pua Kanaka'ole Kanahale, one of the founding members of this nationally recognized Native

Hawaiian organization did participate in the oral history interview program (see also *Appendix D* for an overview of historical information compiled by Pualani Kanahela regarding Mauna Kea). Also, on October 6th and November 18th, 1998, letters were sent to the Office of Hawaiian Affairs (OHA)—with telephone conversations in between—requesting that OHA consider submitting comments to this study (*Appendix B*). While no answer was received, it is noted that Trustee Springer participated in the interview program (as a *kama'āina* – native practitioner), and that Mililani Trask (recently elected as a Trustee of OHA) has for years, taken an active role in the issues on Mauna Kea.

CULTURAL ATTACHMENT – CULTURAL PROPERTIES AND PRACTICES IN THE LIVES OF HAWAIIAN PRACTITIONERS

“*Cultural Attachment*” embodies the tangible and intangible values of a culture. It is how a people identify with and personify the environment (both natural and manmade) around them. Cultural attachment is demonstrated in the intimate relationship (developed over generations of experiences) that people of a particular culture share with their landscape—for example, the geographic features, natural phenomena and resources, and traditional sites etc., that make up their surroundings. This attachment to environment bears direct relationship to the beliefs, practices, cultural evolution, and identity of a people. In Hawai‘i, cultural attachment is manifest in the very core of Hawaiian spirituality and attachment to landscape. The creative forces of nature which gave birth to the islands (e.g., Hawai‘i), mountains (e.g., Mauna Kea) and all forms of nature, also gave birth to *nā kānaka* (the people), thus in Hawaiian tradition, island and humankind share the same genealogy (see page 14 above for further discussion of this genealogical connection).

Cultural Assessment

In considering projects that will modify a cultural landscape, government agencies, land managers, and the public are provided a series of Federal and state laws and guidelines (cited on page 3 in this study) that set forth criteria for identifying cultural values, properties and resources, and for assessing the impacts of actions on the same. The Advisory Council on Historic Preservation (ACHP 1985) provides the following definition of *cultural value*:

...the contribution made by an historic property to an ongoing society or cultural system. A traditional cultural value is a value that has historical depth... (ACHP 1985:3)

The ACHP guidelines also note that “[a] property need not have been in consistent use since antiquity by a cultural system in order to have traditional cultural value...” (ACHP 1985:7)

The National Register Bulletin 38 “*Guidelines for Evaluating and Documenting Traditional Cultural Properties*” (Parker and King 1990), provides agencies with further guidance for assessing the importance of traditional cultural beliefs or practices (or cultural attachment) while assessing cultural resources and proposed actions that will affect their integrity. In defining “*traditional cultural properties*,” the National Register explains:

“Traditional” in this context refers to those beliefs, customs, and practices of a living community of people that have been passed down through the generations, usually orally or through practice. The traditional cultural significance of a historic property, then, is significance derived from the role the property plays in a community’s historically rooted beliefs, customs, and practices...

...A traditional cultural property, then, can be defined generally as one that is eligible for inclusion on the National Register because of its association with

³ “Cultural Attachment: Assessment of Impacts to Living Culture” (James Kent, September 1995).

cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community (Parker and King 1990:1).

As described in interviews of the present Mauna Kea oral history study, readers learn that sometimes a traditional cultural property may not have physical boundaries which are easily understood, valued, or defined, yet the property continues to be valued in the Hawaiian cultural system. In "Protecting Traditional Cultural Properties Through the Section 106 Process," Sebastian (CRM Volume 16 - 1993) discussed the importance of oral history in determining and evaluating the historical importance of traditional cultural properties:

Although many traditional cultural properties have physical manifestations that anyone walking across the surface of the earth can see, others do not have this kind of visibility, and more important, the meaning, the historical importance of most traditional cultural properties can only be evaluated in terms of the oral histories of the community (Sebastian 1993, CRM - Vol. 16:22)

By way of claims made, and information shared in the Mauna Kea oral history interviews and consultation program, it is possible to develop assessment categories which may be used to evaluate the impacts of observatories and development on Mauna Kea. Generally described, these categories would include:

- (1) *Traditional Cultural Property* claims which are within the purview of Federal and state historic preservation review processes;
- (2) *Traditional and Customary Cultural Practice* claims which are within the purview of Article XII, Section 7, of the Hawaii State Constitution; and
- (3) *Contemporary Cultural Practice* claims. These claims, while perhaps not within the purview of traditional cultural properties or traditional and customary cultural practices as defined by agencies, do relate to current practices and beliefs of cultural practitioners.

In the section of this study titled "*Overview of Information Recorded Through Interviews and Consultation*" readers were provided with a narrative overview of the primary documentation pertaining to sites, cultural landscape, and practices described during interviews and consultation. *Tables 2a, 2b, & 2c* presents that information in a format that assigns the claims to one or more of the three categories described above. In reading the overview and interviews, it will be seen that at times, there is no fine line between certain customs, practices, and beliefs. For example, one interviewee may discuss going to a traditional site to offer prayers as taught by his or her elders, and may offer prayers that are to native gods and Christian in manner. Other interviewees describe the significance of ancient burial sites and the sanctity of Mauna Kea as a place for burial, and continue the practice through cremation, which is not an ancient Hawaiian practice. These intermixings and variations in traditional and contemporary practices are to be expected, and are a result of the significant impacts of foreign cultures and values on the native Hawaiians over the last 180 years.

Table 2a. Traditional Cultural Properties

Property	Source of Identification	Comments
<p>Ka Mauna a Wākea or Mauna Kea, also referred to as “Ka piko kaulana o ka ‘āina” (The famous summit or center of the land).</p>	<p>Historical literature.</p> <p>Oral history interviews with all Hawaiian interviewees (particularly – J.K. Lindsey, K.K. Phillips, A. & A. Lancaster, A.K. Haa Sr. & Jr., L. Case, and P. Kanahele).</p> <p>Consultation records of: Association of Hawaiian Civic Clubs (AHCC), Ed Stevens, Iopa Maunakea, L. McCord, K. Pisciotta, L.K. Kimura, E. Kauhi, L. Teves, and B. Robertson.</p> <p>Interviews with Tita & JK Spielman, H.K. Springer, A.K. Haa Sr. (& Jr.), C. Hind, L. Case, and P. Kanahele; and consultation Appendices B & C.</p> <p>Oral history interview with Lloyd Case.</p> <p>Consultation records of K. Pisciotta and L. McCord.</p>	<p>See Appendix D.</p> <p>Generally described as the mountain region from approximately the 6,000 foot elevation to summit. Described as a sacred landscape that is a physical and spiritual connection between one’s ancestors, history, and the heavens.</p> <p>Many of the pu’u (hills) and other topographic features on Mauna Kea are named for Hawaiian gods and deities. Also, many of the pu’u, particularly those of the upper region, are believed to be burial sites of ali’i and other important ancestors.</p> <p><u>Viewplain:</u> The upper mountain region is described as a sacred landscape; for some interviewees ascending the mountain and viewing its features is important, for other families, the mountain is so scared that there is no desire to ascend it, but seeing it from afar—feeling its presence—is sufficient.</p> <p><u>Mountain landscape in navigational traditions:</u> Hawaiian Navigational It is noted that while none of the archival-historical literature cited has made specific references to sites or features on Mauna Kea that were recorded as being associated with navigational practices and customs, the gods and deities associated with Mauna Kea have celestial body forms and some were evoked for navigational practices.</p> <p>Ms. Pisciotta was invited to provide the interviewer with a report she has prepared on the navigational-practices—to be included as an appendix under her name with the present study—but at the time of this writing, the report has not been received.</p> <p>(It is likely that Rubellite Kawena Johnson, Clay Bertlemann and Nainoa Thompson could provide the University with additional documentation on native practices and lore of Hawaiian navigation.)</p>

Table 2a. Traditional Cultural Properties (continued)

Property	Source of Identification	Comments
Pu'u Kūkahau'ula – the summit peak of Mauna Kea.	<p>Historical literature.</p> <p>Oral history interviews with all interviewees (particularly–I. Lindsey-Fergerstrom et al., A.K. Haa Sr., A. & A. Lancaster, L. Case, Tita Spielman et al., and P. Kanahele).</p> <p>Consultation records of: Ed Stevens, Iopa Mauna-kea, L. McCord, and K. Pisciotta.</p>	<p>See Appendix D.</p> <p>Generational repository of: <i>piko</i> (umbilical cords of children); ashes of individuals with strong attachment to Mauna Kea; and locations of an <i>ahu</i> (possibly more than one over time) associated with navigational practices and historic surveys.</p>
Pu'u Poli'ahu	<p>Historical literature.</p> <p>Oral history interviews with all Hawaiian interviewees (particularly – A. & A. Lancaster, L. Case, and P. Kanahele).</p> <p>Consultation records of: Ed Stevens, L. McCord, K. Pisciotta, and AHCC.</p>	<p>See Appendix D.</p> <p>As an important cultural-geographic feature, and for its association with the Hawaiian goddess and ancestress of some interviewees.</p>
Pu'u Lilinoe	<p>Historical literature and oral history interviews with all Hawaiian interviewees (particularly – A. & A. Lancaster, A.K. Haa Sr., and P. Kanahele).</p> <p>Consultation records of: Ed Stevens, L. McCord, K. Pisciotta, and AHCC.</p>	<p>See Appendix D.</p> <p>As an important cultural-geographic feature, and for its association with the Hawaiian goddess and ancestress of some interviewees.</p>
Waiau	<p>Historical literature.</p> <p>Oral history interviews with all Hawaiian interviewees (particularly – K. Kalili, J.K. Lindsey, K.K. Phillips, A. & A. Lancaster, A.K. Haa Sr., L. Case, P. Kanahele, and I. Lindsey Fergerstrom et al.).</p> <p>Consultation records of: Ed Stevens, L. McCord, K. Pisciotta, L.K. Kimura, B. Robertson, and AHCC.</p>	<p>See Appendix D.</p> <p>As an important cultural-geographic feature – a repository of <i>piko</i> of children; and a source of sacred water used for ceremonial and healing practices.</p>

Table 2a. Traditional Cultural Properties (continued)

<i>Property</i>	<i>Source of Identification</i>	<i>Comments</i>
	Historical literature.	See <i>Appendix D</i> .
Pu'u Mākanaka and Kaupō vicinity.	Oral history interviews – particularly J. Ah San, S. & D. Kaniho, and P. L'Orange.	Particularly noted as burial sites.
Trails —	Historical literature.	See <i>Appendix D</i> .
<ul style="list-style-type: none"> • Kūka'iau-'Umikoa to Mauna Kea Trail. <p>There are also other trails which are potential Traditional Cultural Properties; documentation was recorded for the following trails:</p>	Oral history interviews: particularly – J. Ah San, T. Imoto, S. & D. Kaniho, T. Bell Sr., A. Lancaster, A.K. Haa Sr. (& Jr.), M. Pence, L. Case, I. Lindsey Fergerstrom et al., and A.K. Haa Sr. (& Jr.).	Trail generally known to all interviewees, and remains in use by some who travel to Mauna Kea in present times. A portion of the trail which connects with the lower Mānā-Laumai'a Trail (around the base of Mauna Kea) was also known as "Ioane's Trail" (Ioane was the great grandfather of A.K. Haa Sr.)
<ul style="list-style-type: none"> • Humu'ula to Mauna Kea Trail. 	Oral history interviews: particularly – J. Ah San, T. Imoto, S. & D. Kaniho, T. Bell Sr., A. Lancaster, M. Pence, and P. L'Orange.	Trail generally known and traveled on by all individuals who went to Mauna Kea prior to opening of the summit road alignment in the 1960s.
<ul style="list-style-type: none"> • Laupāhoehoe-Waipunalei-Kanakaleonui to Mauna Kea Trail. 	Oral history interviews: particularly – J. Ah San, & L. Case.	Trail generally known to individuals who traveled to Mauna Kea up to ca. 1930.
<ul style="list-style-type: none"> • Makahālau-Kemole to Waiau Trail. <li style="text-align: center;">& • Waiki'i-Pu'u Lā'au to Waiau Trail. 	Oral history interviews with: J.K. Lindsey, T. Bell Sr, and L. Case. Oral history interviews with: J.K. Lindsey, and Teddy Bell Sr.	These two trails are not generally known to most people who have traveled to the summit region of Mauna Kea. The two elder interviewees last traveled on them in the 1930s, Lloyd Case still travels the trails. In the interviews, it was also noted that most of the trails rising to the summit of Mauna Kea converge in the vicinity of Waiau, with a trail then rising to the summit peak.
<ul style="list-style-type: none"> • 10,000 ft. elevation trail/road around Mauna Kea. 	Oral history interviews with: I. Lindsey Fergerstrom et al., and L. Case	Of particular interest to this trail/road feature at approximately the 10,000 ft. elevation are references to: (1) stone platforms and up-rights that mark the contour of the trail (Mrs. Fergerstrom et al., associate them with the work on the alignment—there are burials and other features near by which they have personally seen); and (2) the walled enclosures in the region above Pu'u Lā'au.

Table 2b. Traditional and Customary Cultural Practices

Practice	Source of Identification	Comments
Prayer and ritual observances	<p>Historical literature.</p> <p>Oral history interviews with – A. & A. Lancaster, A.K. Haa Sr. (& Jr.), H.K. Springer, P. Kanahele, I. Lindsey-Fergerstrom et al.,</p> <p>Consultation records of: Ed Stevens, Iopa Mauna-kea, L. McCord, K. Pisciotta, L.K. Kimura, E. Kauhi, and AHCC.</p>	<p>See Appendix D.</p> <p>Several interviewees discuss past practices as learned from their elders, and others document that such observances remain important to their Hawaiian spirituality.</p>
Collection of water from Waiau for ritual purposes	<p>Historical literature.</p> <p>Oral history interviews with A & A Lancaster, A.K. Haa Sr. (& Jr.), L. Case, and P. Kanahele.</p>	<p>See Appendix D.</p> <p>Described as the most sacred of Kāne's waters in all the Hawaiian Islands.</p>
Depositing of <i>piko</i> (umbilical cords) at Waiau and the summit peaks of Mauna Kea.	<p>Oral history interviews with – K. Kalili, I. Lindsey-Fergerstrom et al., and P. Kanahele.</p> <p>Consultation records of – L.K. Kimura, and B. Robertson.</p>	<p>Members of the Lindsey-Fergerstrom family describe the practice as on-going. Barbara (Ka'apuni) Robertson, was told by her elders that it was a custom that was unique to people of the Waimea region, who shared a particularly close affinity with Mauna Kea.</p>
<p>Burial Practices:</p> <ul style="list-style-type: none"> • Interment of remains – 	<p>Historical literature.</p> <p>Oral history interviews with – J. Ah San, T. Imoto, S. & D. Kaniho, A. Lancaster; A.K. Haa Sr. (& Jr.), L. Case, I. Lindsey-Fergerstrom et al.</p> <p>Consultation records of: Ed Stevens, Iopa Mauna-kea, L. McCord, K. Pisciotta, and AHCC.</p>	<p>(see Appendix D)</p> <p>Describing specific knowledge of ancient burial sites, and belief that burials occurring in the upper elevations are those of <i>ali'i</i> and other sacred personages – the ancestors of some interviewees.</p>
<ul style="list-style-type: none"> • Releasing of ashes at the summit and other locations on Mauna Kea. 	<p>Oral history interviews with – T. Imoto, J. Ah San, T. Bell Sr., S. & D. Kaniho, Tita & JK Spielman, and P. Kanahele.</p>	<p>Described as a continuation of the traditional practice of taking loved ones remains to Mauna Kea.</p>

Table 2c. Contemporary Cultural Practices

Practice	Source of Identification	Comments
Prayer and ritual observances – including construction of new <i>kūahu</i> (altars) as a part of ceremonial observances.	Consultation records of: K. Pisciotta and L. McCord.	See Appendix C.
Keanakāko'i – This complex of adze quarries, shrines and numerous associated features is already a property listed on the National Register of Historic Places.	Historical literature. Oral history interviews with all interviewees (particularly – J. Ah San, A. Lancaster, A.K. Haa Sr., H.K. Springer, P. Kanahele and I. Lindsey-Fergerstrom et al.). Consultation records of Wm. Akau.	See Appendix D. All interviewees had knowledge of the adze quarries and various caves associated with the practice of collection of stones for adzes, (only I. Fergerstrom et al.,—the result of years of traveling on Mauna Kea with Harry Fergerstrom who worked for the Territorial/State Forestry Div.) had knowledge of the platforms and uprights. None of the other interviewees could recall hearing of, or seeing the shrines in the vicinity of the quarry sites. There is also on-going contemporary practice of collection of stone from adze quarry sites for various purposes. While present-day collection of stone from traditional quarry sites compromises the integrity of the cultural resources, the practice is claimed as a traditional right. This is one of the important management issues which cultural practitioners, the Department of Land and Natural Resources, and the University will need to address. The interviews with J. Ah San, L. Case, H.K. Springer, and P. Kanahele include introductory discussions on protocols for collection of adze stones.
Subsistence and recreational hunting.	Oral history interviews with J. Ah San, and T. Imoto, M. Pence, S. & K. Kaniho, T. Bell Sr., I. Lindsey-Fergerstrom et al., and L. Case.	Described as important to the well-being of practitioner families, and important in maintaining a balance in an already disturbed environment on Mauna Kea.

Further assessment of the status and significance of cultural properties and practices—in conformance with Federal and State criteria—will occur under the guidance of DLNR-SHPD. That assessment will be based upon archaeological work undertaken by staff of the State Historic Preservation Division, and will be developed when the information becomes available. At that time, the findings and recommendations cited in this study will be taken into consideration for development of a historic properties-site preservation plan for Mauna Kea (pers comm. J. Overton – Group 70 International; Jan. 26, 1999).

OVERVIEW OF RECOMMENDATIONS MADE BY INTERVIEWEES AND CONSULTATION PARTICIPANTS

Below, readers are presented with summaries of the key recommendations of interview and consultation participants, paraphrased by the author from the original documentation. The full released transcripts and consultation records should be read to understand the significance and context of the recommendations.

- All but one interview-consultation participant stated that they would prefer no further development of observatories on Mauna Kea. A few others expressed reservations about further development, but did not rule out the possibility. High visibility of observatory features and impacts on *pu'u* were raised as issues by many interviewees.

[Note: the scope of work for this study focused on current and any proposed observatory development on Mauna Kea, neither interviewees or consultant participants were asked about any other forms of development on Mauna Kea.]

- Protection of the landscape and view planes (e.g. *pu'u* to *pu'u* and cultural resources) needs to be addressed.
- The general consensus of all other participants—often voiced with deep emotion—was that the State of Hawai'i – UH should be thankful for what they have been able to use, and they should use what they have wisely.
- Before trying to establish guidelines for native Hawaiian use and practices on Mauna Kea, the State-University and other facilities users of Mauna Kea must establish and adhere to their own guidelines and requirements for use of Mauna Kea.
- When addressing the varied resources in the summit of the Mauna Kea, the State-University and other agencies and users must look beyond the summit. In a traditional Hawaiian context, Mauna Kea is comprised of two major land units that extent from sea level, through the mountainous region and on to the summit of Mauna Loa. Mauna Kea is Hawai'i—there would be no Hawai'i had Mauna Kea not first been born. What occurs on the summit of Mauna Kea, filters down to, and has an impact on what is below.

The native system of *ahupua'a* management (which may be likened to an integrated resources management planning approach) needs to be incorporated into planning for any future activities on Mauna Kea.

- Complete work and studies that were required as a part of the original master plan, and keep commitments.

Protocols for the collection of cultural data, data analysis, and any resulting recommendation should be stated, including recommendations will be implemented. Sampling of sites should be limited and plans developed in consultation with knowledgeable cultural practitioners.

- Use of existing facilities and infrastructure needs to be monitored to ensure that further damage (e.g. impacts to *pu'u*, viewplains, cultural sites and practices, and geological resources) to the cultural-natural landscapes does not occur.
- A plan for access to, and use of traditional sites and resources (e.g., Keanakāko'i) needs to be formulated in consultation with native practitioners and families who share generational ties to Mauna Kea, and who still practice their culture and religion on Mauna Kea.
- The State of Hawai'i, University of Hawai'i-Institute for Astronomy, and other sub-lessees and users of the Mauna Kea facilities and resources should form a sustainable partnership⁴ with community members.

Key participants in this partnership should include knowledgeable native Hawaiian families who share generational ties to Mauna Kea, and other individuals known to be knowledgeable about Mauna Kea's various resources.

Such a partnership should have more than an "advisory role," and would focus on formulating culturally sensitive management guidelines and protocols for users of Mauna Kea. Partnership programs could also implement further literature research and oral history documentation for Mauna Kea; develop site preservation and resource monitoring plans; and design educational-interpretive programs for Mauna Kea.

- Restore documented traditional Hawaiian place names to appropriate features and use.
- Develop a plan for the restoration of the natural environment on Mauna Kea. For many interviewees, this includes maintaining hunting populations of introduced herbivores which can help keep alien plant species under check.
- Seek out and speak with members of the Hawaiian community who have generational ties to Mauna Kea, prior to undertaking any new projects. Then take their beliefs, practices, feelings, and recommendations into account in reaching management decisions.

⁴ Models for such partnerships can be found in the State's curatorship programs coordinated through the DLNR-State Parks and Historic Preservation Divisions. Also, the author prepared a detailed community partnership program for the Department of Defense-Marine Corps Base Hawaii at Mōkapu, which explores a wide variety of stewardship programs and sets forth options for program development and operations (Maly 1997). During the MKAC meeting of Dec. 1st, 1998, it was also suggested that the Kaho'olawe Commission Plan could provide a good foundation for development of a Mauna Kea plan.

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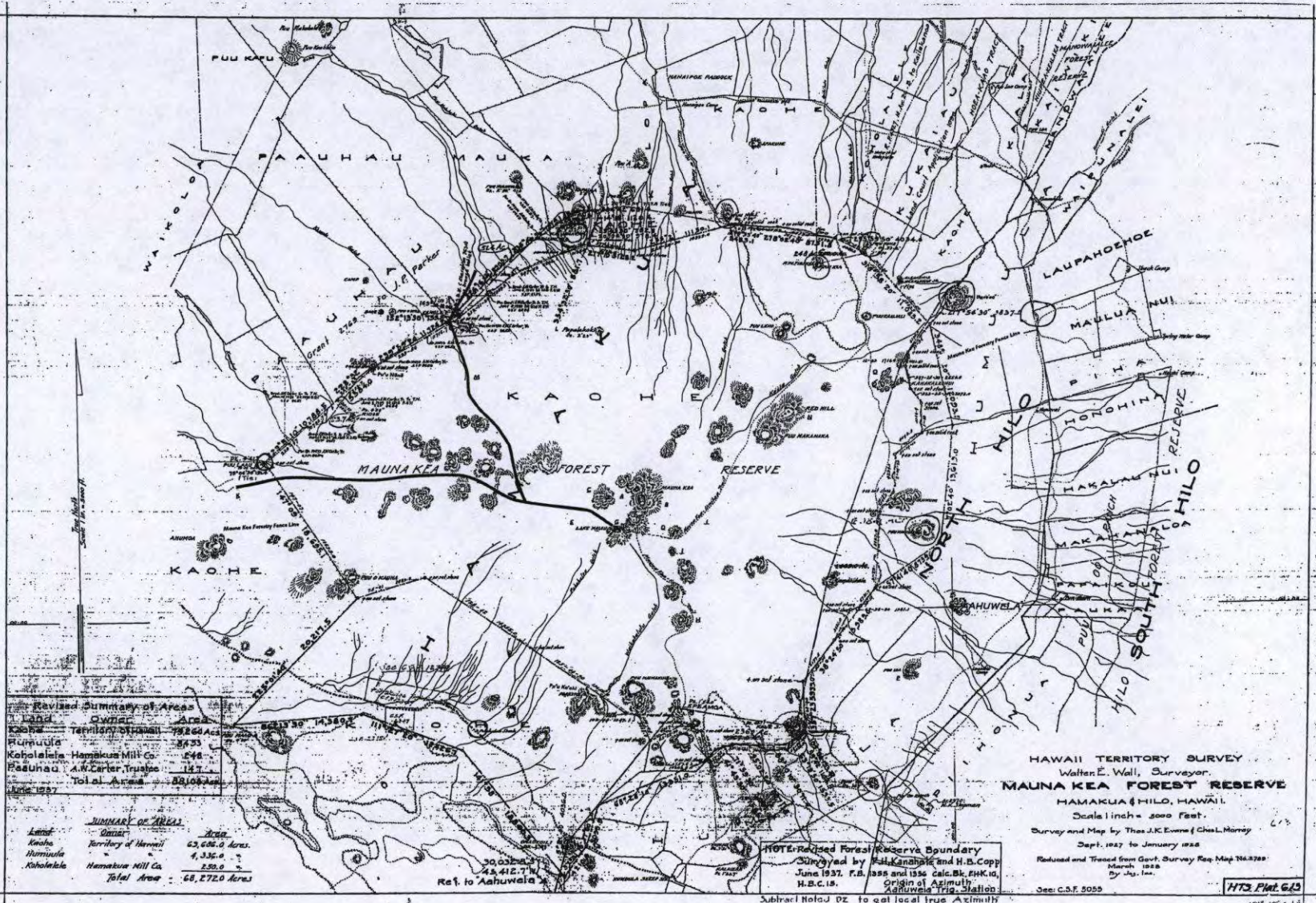
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Figure 2. HTS Plot 612, March 1928 (State Survey Division)
 Annotated as Interview Map Showing
 Approximate Locations of Selected Sites
 Referenced During Oral History Interviews
 Kumu Pono Associates Report No. H00021 (01/1/19)



**APPENDIX A:
MAUNA KEA ORAL HISTORY
INTERVIEW TRANSCRIPTS
AND RELEASE OF INTERVIEW
TRANSCRIPTS
(with an Index to Selected Subjects
Discussed in the Oral History Interviews)**

**MAUNA KEA SCIENCE RESERVE
AND HALE PŌHAKU COMPLEX
DEVELOPMENT PLAN UPDATE:**

**ORAL HISTORY AND CONSULTATION STUDY,
AND ARCHIVAL LITERATURE RESEARCH**

**Ahupua'a of – Ka'ohē (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i**



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Cultural Resources Management • Developing Preservation Plans and Interpretive Programs*

APPENDICES — B, C, D, & E

**MAUNA KEA SCIENCE RESERVE
AND HALE PŌHAKU COMPLEX
DEVELOPMENT PLAN UPDATE:**

**ORAL HISTORY AND CONSULTATION
STUDY,
AND ARCHIVAL LITERATURE
RESEARCH**

*Ahupua'a of – Ka'ohē (Hāmākua District) and
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**APPENDIX B:
MAUNA KEA ORAL HISTORY STUDY
AND CONSULTATION – CONTACT LOG**

**MAUNA KEA SCIENCE RESERVE
AND HALE PŌHAKU COMPLEX
DEVELOPMENT PLAN UPDATE:**

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DEVELOPMENT PLAN UPDATE:**

**ORAL HISTORY AND CONSULTATION STUDY,
AND ARCHIVAL LITERATURE RESEARCH**

***Ahupua'a of – Ka'ohē (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i
(various TMK)***

BY

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February 1, 1999

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APPENDIX B:

**MAUNA KEA ORAL HISTORY STUDY
AND CONSULTATION CONTACT LOG**

During the process of preparing for, and conducting the formal recorded interviews documented in this study, the author spoke with more than 100 individuals who were known to him, or were identified as: (1) having knowledge about Mauna Kea; (2) knowing some one who could be a potential interviewee; or (3) who represented Native Hawaiian organizations (i.e. *Hui Mālama i nā Kūpuna o Hawai'i Nei*, the Island of Hawai'i Council of Hawaiian Civic Clubs, and the Office of Hawaiian Affairs). Several of those contacts resulted in the recording of informal documentation regarding Mauna Kea, or generated written responses as formal communications. Notes written up during some of those conversations, which add information to the historical record of Mauna Kea, are cited here as personal communications. The notes paraphrase key points from the conversations, but were not reviewed by the individuals speaking. Thus, they represent informal communications which could be followed up on at a later date as a part of further work to be undertaken by UH-IfA and/or DLNR-SHPD. The formal letter communications are reproduced from the original transmittals in their entirety (chronologically) in this appendix.

While conducting literature research on Mauna Kea between 1996 to early 1998, the author also spoke with several *kūpuna* who shared a few comments on Mauna Kea. Excerpts of those comments are included here as well.

Name	Date	Location	Comments
P. McCoy H. McEldowney	8/31/98	Letter	Asking DLNR-SHPD for input on OH program and suggestions on questions to be asked.
Ed Stevens	9/3/98	Hilo MKAC meeting	Hawai'i Loa descendant (expresses knowledge of cultural practices and resources, and <i>ilina</i>). Resides in Kona. Known his family for 25 years, he wants to talk.
Maile Akimseu	9/3/98	Hilo MKAC meeting	Hawai'i Loa affiliation as with Ed Stevens; and member of Ka Lāhui Kūpuna Council. Resides in Hilo.
Nāmāhana Kino, Ms. McCord, or Leina'ala McCord	9/3/98	Hilo MKAC meeting	Spoke at all three MKAC community hearings. Discusses personal knowledge of the sacred worshipping places (shrines, <i>pu'u</i> , and caves), burial sites of the progenitors of the Hawaiian people (the Hawai'i Loa genealogy), and great spiritual significance of Mauna Kea to the Hawaiian people. I approached Mrs. McCord and introduced myself, and she thanked me for coming to speak with her. She had seen the Mauna Kea oral history study announcement but explained that other than what she had said above, she could not speak to me about Mauna Kea. "It is too sacred. Like Kealoha said, 'to reveal these things, and the places of our ancestor's burials is death to those who speak it.' I'm not ready to die yet. I can only speak of these things to someone of my line."

Name	Date	Location	Comments
Leina'ala McCord (continued)	9/3/98		She mentioned that she had spoken briefly with Charles Langlas, but, "I only told him surface things and said nothing to him about the sacred things." She apologized, and said "I feel you have a good heart, but I cannot talk to you about Mauna Kea." She also mentioned that she "represented 150 <i>kūpuna</i> —of the Hawai'i Loa and Poli'ahu lines—perhaps one of them may be willing to speak with you..."
L. Kimura re: Kaoru Sunada	9/3/98	Hilo MKAC meeting	At the suggestion of Larry Kimura. Mr. Sunada called Larry in response to the MKAC advertisement. Mr. Sunada's father worked on the mountain in the 1920s-1930s with a silver sword project (perhaps with L. W. Bryan, Territorial Forester). Phone 959-8225.
Pat McCoy	9/4/98	Telecomm.	Requesting comments on letter of Aug. 31 st . and discuss approach of OH program. 3:55 p.m. unsigned/undated fax from DLNR-SHPD replying to letter of Aug. 31 st .
D. Hibbard, H. McEldowney, P. McCoy	9/5/98	Letter	Letter responding to DLNR-SHPD fax letter of 9/4/98. (cc. w/attachment to J.O./Grp 70)
J. Overton, C. Ruotola, F. Oda, P. McCoy, H. McEldowney, B. Rechtman	9/10/98	Honolulu Meeting	Review current status of: (1) DLNR-SHPD archaeological survey work on Mauna Kea (see handout); and (2) approach to OH program (referring to ltrs. of 8/31, 9/4, & 9/5). P. McCoy describes the summit plateau as a "Ritual landscape — nearly all of the sites/features are shrines and burials, or associated with adze collection. DLNR's position (at the time of the meeting) is that the entire summit plateau would be placed within a historic district, with all sites being contributing members to the single district." DLNR-SHPD has no comprehensive maps; is interested in questions on: trails and access; cairns around Waiau; knowledge of burials and how to be treated. Noted that following the 9/3 community meeting, I spoke with several individuals (see above entries for date), noting specifically that L. McCord indicated that she could not speak with me about Mauna Kea. In discussion with Holly & Pat — The first priority for interviews should be those that have first-hand experience with their <i>kūpuna</i> on the mountain...

Name	Date	Location	Comments
Bucky Leslie President - Kona Hawaiian Civic Club	9/11/98	Telecomm.	Called him regarding the 9/12 Mauna Kea site visit (ref'd. in telecomm. with C. Langlas). He will mention to Kona & Waimea HCC members and participants that I am conducting the OH study and get names of anyone suggested as a possible interviewee. (Mable Tolentino is the WHCC president.)
Bucky Leslie	9/14/98	Meeting in Kona	At meeting regarding Ka'ūpūlehu, Bucky confirmed that he had information to discuss regarding the 9/12 site visit; we will talk the week of 9/21.
Bucky Leslie	9/21/98	Telecomm.	KHCC has prepared a resolution for the Hawaiian Civic Clubs recommendations regarding Mauna Kea. A copy of that resolution will be forwarded to me to be included in the study as consultation. I will also be asked to attend the HCC Conference in October to hear about the clubs position and meet with participants. The 9/12/98 Mauna Kea trip went well. Reynolds Kamakawiwo'ole provided the most detailed narrative regarding the importance of protecting Mauna Kea. He will be at the HCC conference
Papa Auwae (via Stephanie)	9/21/98	Tele-msg.	Spoke with Stephanie (at Tutu's House). Told her, "I am conducting the oral history study for Mauna Kea, doing interviews with <i>kāipuna</i> . I spoke with Papa Auwae on Moloka'i (Nov. 20, 1996) and he said that he wanted to speak with me about Mauna Kea." Stephanie said she would pass the message on and my number.
Kaoru Sunada	9/21/98	Tele-comm.	Mr. Sunada was born at Pāpa'ikou in 1912. During his youth, his father was involved in silversword protection projects on Mauna Kea. At that time, the elder Sunada would catch the train from Pāpa'ikou to Hilo, and then ride a car up to the 5 mile camp-Kaūmana. From there he and his gang would walk up to Pu'u 'Ō'ō and on to the head of the Wailuku River. Because of his father's trips to Mauna Kea, and his stories about the silverswords, Kaoru Sunada became very interested in the plant and the history of botany on Mauna Kea. Kaoru made his first trip to Mauna Kea in 1932. He recalled that at that time there were perhaps 40,000 sheep on Mauna Kea, and when he went to the silversword area at around the 9-10,000 foot elevation (an area on the cliffs between Kanakaleonui and the Wailuku river head - Pu'u Hinahina), the sheep were having a significant impact on the plants.

Name	Date	Location	Comments
Kaoru Sunada (continued)	9/21/98		Kaoru Sunada became very interested in working to protect the "beautiful" Mauna Kea Silverswords. His interest in the silver swords has been a life-long passion, and has taken him to the Mauna Loa, Haleakalā, and Pu'u'eke silversword habitats as well. During his career, Mr. Sunada worked for the Territorial Forestry Division, and later in his life he volunteered in silversword propagation projects with State and Federal agencies Mr. Sunada's interest is not solely biological. During the conversation, he also recounted historical narratives from the journals of Goodrich, Macrae (noting that Macrae ascended Mauna Kea via a Laupāhoehoe trail route), Douglas, and his own work with Degner, Rock, Neal and others regarding the silverswords and landscape of Mauna Kea. Mr. Sunada feels strongly that there is a need to protect the native habitats of Mauna Kea. He also noted that he was one of the early people to work towards game control on the mountain. He observed "The native plants have a right to be there. They were there first, and we must work to protect them." The work of Mr. Sunada's father—and others of the period—with the Territorial Forestry Division is written up in the annual reports. Mr. Kaoru Sunada has written articles himself about the Mauna Kea Silversword. He did not feel that he had much information about cultural or historic sites.
Ed Stevens	9/23/98	Telecomm.	Ed has been going to MK every year since 1961. While he did not know about the shrines that were around the mountain at the time, he was drawn to Waiau and the adze quarries, and the significance of Mauna Kea in Hawaiian history and on the landscape. Ed, Alike Lancaster, and Reynolds Kamakawiwo'ole were on Mauna Kea on 9/21, and they have begun planning their approach to how they will work towards protection of the mountain. Ed feels strongly that it is important to share some of the history and significance of the mountain so that other people can understand its importance. Ed will speak with Alike and Reynolds and once they are ready, he will make arrangements to meet for an interview.

Name	Date	Location	Comments
Ed Stevens (continued)			Ed will send me a copy of a letter he's written, compiled from his testimony at the MKAC hearings regarding making the history known, and sent to the newspapers. I will send him a copy of the study I prepared.
Henry Auwae	9/24/98	Letter	Hand delivered a letter to Papa Auwae at Tutu's House (Parker Ranch Shopping Center); given to Susan Maddox (Tutu's House coordinator). She said she would be seeing Papa Auwae on Fri. 9/25/98.
Ed Stevens	9/25/98	Letter (in)	Received copy of letter sent to newspaper editors, regarding Mauna Kea. (see letter at end of this appendix)
Ed Stevens	9/28/98	Letter (out)	Received his letter, and pursuant to telecomm. Of last week, forwarded copy of Mauna Kea report (Maly 1997). Also forwarded copy of general oral history questionnaire outline, and request to meet with A. Lancaster and he for interview.
Haunani for: Henry Auwae	9/28/98	Telecomm. 4:10 p.m.	<p>Haunani received my 9/21 message for Papa Auwae. Haunani had not gotten the letter of 9/24, from S. Maddox (Tutu's House), was on her way there this p.m. Haunani asked the following questions and I responded:</p> <p><u>Why is the work being done?</u> To ensure that culturally sensitive sites, features, and landscape are given better care, and to elicit recommendations regarding the future use Of Mauna Kea.</p> <p><u>Who doing the interview?</u> Myself.</p> <p><u>For whom?</u> the DLNR & UH, as a part of the Mauna Kea Master Plan update.</p> <p><u>Where would interviews be repositied?</u> First, each of the interview participants would receive full copies of all work; then the University, and other agencies involved with the master plan development would receive copies.</p> <p><u>Do you work for the University or DLNR?</u> No.</p> <p><u>Will you sign a statement assuming responsibility for interview documentation that is released with out permission?</u> Yes. My practice is that the interview is completely confidential, no one sees it until the interviewee has given permission for it's release. Example - say a one hour interview is done, and 25 to 30 pages of transcript are prepared, and the interviewee wishes to only release a few of those pages, or perhaps only a few specific paragraphs, that is what will be reported.</p>

Name	Date	Location	Comments
Henry Auwae (continued)	9/28/98		<p>Haunani explained that Papa Auwae had participated in other interviews, and some of the information had been misused, thus he is hesitant to participate in the process.</p> <p>She said that Papa Auwae and his assistant are busy (off-island), and that it would probably be one or two weeks before I hear back from anyone. Haunani also told me that she was only the first line of individuals with whom I would need to speak, before meeting with Papa Auwae.</p>
Kealoha Pesciotta	9/29/98	Brief meeting (KTA)	Kealoha will prep a paper regarding her research on Hawaiian astronomy; and her practices on Mauna Kea, and call me to discuss as a formal part of the consultation process.
Ed Stevens	10/1/98	Telecomm.	Received the Mauna Kea study I sent him. Has begun reading it and feels that I have covered many of the cultural concerns which he has expressed. Will complete read through and is planning to meet with A. Lancaster and R. Kamakawiwo'ole, to finalize arrangements for our meeting. Asked for about two weeks to prep arrangements.
John Hansen	10/1/98	Telecomm.	<p>(Is 84 now.) He and Violet did limited work on Mauna Kea; he thinks that Bill Bonk may have some records, as he was a part of the crew. After Violet passed away, John gave all of her papers to BPBM, and he suggests that there may be something of interest in the records.</p> <p>In regards to burials on Mauna Kea, John new that a number of people had their ashes taken to the summit region, Eben Low and others, among them, he thinks that Bill (Lester) Bryan's ashes were also scattered up there.</p> <p>I mentioned to John that I had just been with Johnny Ah San and that I would see him tomorrow, he suggested that I ask him about Bill Bryan and guy he took around the Mauna Kea Trails who may have written a booklet and included a number of photos. Give aloha to Johnny A. (done 10/2)</p> <p>In speaking about his recollections of their time on Mauna Kea, and his daily view of it from his home near Kilauea, Mr. Hansen commented: "To see all those white domes up there, it makes me think that they were careless in their development."</p>

Name	Date	Location	Comments
Dr. Severance Craig	10/3/98	Meeting	Discussed UH-H artifact collection and archaeological records. He has gone through the entire collection, and does not believe that the Eben Low plaque is in the UHH collection; nor does UHH have any records of burial remains or funerary items for Mauna Kea. Wm. Bonk kept all his field notes (try to call). Violet Hansen's notes were all turned over to BPBM. Craig will check curatorial register for any Mauna Kea references.
Wm. Bonk	10/4/98	Telecomm.	He worked two projects on Mauna Kea. The first was under contract to Bishop Museum in 1955 – for a survey of the Waiau-Adze Quarry vicinity. At that time, they recorded a number of sites, including shrines, habitation caves, and quarry sites. During that time, he did speak with Chester Wentworth about Mauna Kea, but the work did not include any interviews. Mr. Bonk had not heard of Eben Low's ashes being placed at the summit of Mauna Kea, and he never saw a plaque at Waiau, commemorating E. Low. The second project was during the 1980s, when he conducted a survey for the power line. The survey area extended from the 6000 to 9500 ft. elevation. Excavations revealed quite a number of fish bones, charcoal and mollusks. During that survey he made field surveys running up the power line route and for a proposed rest site (the site he surveyed wasn't used). The survey identified a number of camp sites. When asked about burial sites or funerary items – Pōhakuloa or Waiau to Summit region—Mr. Bonk said he never heard of any remains being located. When Mr. Bonk went with Violet Hansen, it was to a petroglyph cave on the plain, five or six miles in, on Kona side of the Saddle Road. The cave was in the PTA live fire range, and they were escorted by a range sergeant.
Ulu Garmon	10/4/98	Tele-msg.	Please call if you can re: follow-up to our discussions last year, about Mauna Kea OH, and possible interviewees.
Jim Juvik	10/5/98	Tele-msg.	In follow up to our meeting of Aug. 25 th . Please call to discuss Mauna Kea—progress of interview contact and research.

Name	Date	Location	Comments
Ed Stevens	10/6/98	Telecomm.	His Mauna Kea Shrines letter was published in the H. Advertiser. He has not met with Alike Lancaster yet to discuss our possible interview.
Lynn Lee	10/6/98	Letter	Requesting input from Office of Hawaiian Affairs regarding cultural matters and oral history documentation.
Kūnani Nihipali	10/6/98	Letter	Requesting input from Hui Mālama i nā Kūpuna o Hawai'i nei, regarding cultural matters and oral history documentation.
Jim Juvik	10/7/98	Tele-msg.	A.M. call a-machine not on; p.m. msg – please call regarding Mauna Kea work.
B. Rechtman	10/7/98	Telecomm. (in)	OH update, and asked if I had heard of an organization called "I". Haleakalā Hew Len spoke with Bob on a flight to Honolulu, having seen a Waiau photo that Bob was looking at. H. Hew Len subsequently wrote a letter, expressing interest in Waiau and Mauna Kea, and his group's beliefs regarding the mountain. I gave Bob a copy of the public notice and asked him to forward it to Mr. Hew Len with an invitation to write up a statement and/or call me to discuss further.
Mililani Trask	10/7/98	Meeting (at Concept Printing)	Regarding OH program – I mentioned to her: (1) L. McCord had told me that she could not speak with me regarding Mauna Kea; (2) and Kealoha P. and I had spoken, and that I asked her to put her <i>mana'o</i> in writing so that I could include it in the study. Mililani felt that the best I can do, is to invite participation.
Wm. Akau	10/8/98	Meeting (Kawaihae)	During a previous interview with Mr. Akau, he shared that his elders had told him that people from other islands landed their canoes in the Kiholo vicinity, and traveled to Mauna Kea to collect adze making material. Mr. Akau, confirmed that he had learned of this practice, and specifically mentioned travelers from Maui landing at Kiholo. They traveled the trails from the sea to the mountain, traveling along the gentle sloping contours of the land. Collected stone was also apparently worked at Kiholo. Mr. Akau had been told that there was a large grinding and polishing stone near the shore where adzes were finished. When asked his opinion about the present uses of Mauna Kea and possible cultural concerns, he noted that he "Was not <i>kama'āina</i> to that area, and really did not know much about the mountain."

Name	Date	Location	Comments
Lorna Akima	10/8/98	Meeting (Pu'u Koholā)	Hawai'i Island Hawaiian Civic Clubs meeting will be held on Oct. 17 th at 9 a.m.; Ka'ū.
Jeff Overton	10/9/98	e-mail	OH program communications.
Jim Juvick	10/9/98	e-mail	Request for communication regarding his Mauna Kea documentary resources
Lynn Lee	10/12/98	Meeting (Honolulu)	Reviewed letter request of Oct. 6 th , (Maly to Lee) for comments from OHA regarding cultural matters, oral history, and future of Mauna Kea.
J. Overton	10/12/98	Meeting (Honolulu)	Reviewed OH program status; noting that final schedules of interviews and releases are dependent upon interviewee schedules. Reviewed general consensus of interviewees to-date, similar as that of individuals who testified at 3 public hearings.
Ulu Kanaka'ole-Garmon	10/15/98	Telecomm.	Tentative arrangements for interview on 10/21/98 in p.m. Will do what she can to help.
Bucky Leslie	10/16/98	(above meeting)	Hawai'i Island Hawaiian Civic Clubs meeting on 10/17/98 set; meet in Ka'ū at 9:00 a.m.
Island of Hawai'i Council of Hawaiian Civic Clubs	10/17/98	Meeting with 50 HCC members (Ka'ū)	Presented an overview of the Mauna Kea oral history study; gave members copies of the general questionnaire and public notice. Requested input regarding Mauna Kea. The HCC Board and convention delegates gave me a draft copy of AHCC Resolution 98-16 regarding Mauna Kea; and will forward the final to me (following the Nov. 14 th , convention on Kaua'i; see pages 32-33 in this Appendix), as their formal statement regarding management and protection of Mauna Kea. The AHCC resolution which will be forwarded to the State Legislature, also calls for moratorium on any further construction on Mauna Kea. Members felt that the individuals who I'd interviewed or contacted to date were among the most qualified. <u>Arthur Mahi</u> (retired from the Army and a contractor; and Hawaiian practitioner - member of KHCC) wants to discuss Mauna Kea - He traveled to the mountain with his grandfather in the 1930s - early 1940s for ceremonial practices; and later, he worked on the road construction. I will call him to make arrangements. <u>Luika Pereira</u> (an elementary school teacher and member Ka'ū HCC) shared an account of an experience she'd had about four years ago in relation to Mauna Kea:

Name	Date	Location	Comments
Island of Hawai'i Council of Hawaiian Civic Clubs	10/19/98	(continued)	She was with a group of Scouts at Pōhakuloa; one evening the moon rose over the mountain, and she watched the moon rise. She then heard a voice call out to her "Look up." Looking around, there was no one around, and she thought she'd been hearing things. The voice called to her again, and once again no one was around. The third time, the voice commanded her "Look up!" She then looked to the summit region of Mauna Kea and saw a line of warriors on the horizon. They ranged in age from young, to parents, and kahiko (ancient ones); they were dressed in all kinds of ancient attire, and armed for war. The voice then told her, "Tell them they stand upon sacred ground. You must tell them, though they don't see us, we are always here, above, below and on all sides. This is sacred ground and they must respect it." Luika feels strongly that Mauna needs to be protected from further development. <u>Ruby Keana'aina McDonald</u> (OHA Liaison-Kona Office and KHCC member). Gave me a copy of her Aug. 1 st , 1998 memo regarding the Mauna Kea Field trip set for Aug. 29 th (took place 9/12). Asks several questions of members; similar to those developed in present OH questionnaire.
J. Overton	10/20/98	Telecomm.	OH program update; review interview schedule and upcoming contacts.
Ulu Kanaka'ole Garmon	10/21/98	Tele-msgs.	In follow up to conversation of 10/15; must not have returned from Honolulu. Two messages left -depending on her schedule, Thursday or Friday can work out; please call.
J. Overton	10/21/98	Telecomm. (in)	Project update from Grp. 70. Also updated him on recent calls and interview progress.
Ulu Garmon	10/28/98	Meeting	Interview rescheduled for Nov. 3, at 2 p.m., at Laehala (gave her a copy of the general questions).
Iopa Maunakea	10/29/98	Tele-msg. (x2)	Iopa M. was at DOFAW meeting last night, got number; message with wife this a.m. working on Mauna Kea OH, would like to speak with Iopa to discuss family name. She will ask him to call me. (Has been out all day)
Jeff Overton	10/29/98	e-mail (in)	Request for update on project etc. (see file).
Jeff Overton	10/30/98	Fax and letter (out)	Reply to above - noted present Grp. 70/KPA status.
Jeff Overton	11/2/98	Telecomm. (out)	Reviewed status of communication sent 10/30/98. No change -will need to push deadline back.

Name	Date	Location	Comments
Iopa Maunakea	11/2/98	Telecomm. (in)	<p>Returned call – overview of present project and one recently completed for Puna, including area once owned by his family (KPA Report HiPu15). Iopa shared that his kupuna (Katherine Maunkea) had told him that there is a family connection with their name and Mauna Kea; it is a name that has been handed down from generation to generation.</p> <p><i>Kupuna</i> also told him that there are very important people buried on top of Mauna Kea, and that one of the reasons they were buried there was so that they could be closer to <i>Akua</i> (God).</p> <p>Iopa said that he would like to meet, is concerned about past impacts of development on Mauna Kea. Wants to get a sense of the kind of work that I do, and will get a sense as to whether or not he can share some of the mo'olelo. I will send him a copy of the HiPu15 report as it includes references to his family in Puna (done 11/3/98).</p>
Ulu Garmon	11/3/98	Telecomm. (in)	Cannot get back from Waimea today, please call Thursday (11/5) in morning to see about meeting that day.
Henry Auwae (Susan Maddox)	11/4/98	Msg. At Tutu's House	Met Susan at Tutu's House. Gave her my card and asked her to please forward it and my request to meet with Papa Auwae regarding the Mauna Kea oral history study. Susan said the Papa Auwae had received the other messages, he has been very busy. He is presently in seclusion, preparing for a healing seminar, and won't be available until Monday Nov. 9 th . Susan asked about the school of the study, and I told her that I was working on a deadline for interviews through the end of November. She said she would pass the card and message to Haunani.
Ulu Garmon	11/5/98	Telecomm.	Tentative arrangements made to meet Fri. Nov. 6 th in afternoon, or definite time set for Tues. Nov. 10 th , 9 a.m.
Ulu Garmon	11/6/98	Telecomm. (in)	<p>Called to say that she could not make the time presently to speak about Mauna Kea. Inquired of my knowledge about the Nā Ala Hele program in Puna, noting that there are some very important and personal issues for her in Puna.</p> <p>She suggested that I look at Pua's Mauna Kea report (I noted that it was one of the documents I would be referencing). I asked her if she thought I might try to at least touch bases with Pua, and she gave me phone numbers to do so.</p>
Pua Kanahele	11/6/98	Tele-msg.	Spoke with Hōkūlani at E.K.F. left message asking if Pua might call me regarding the Mauna Kea Oral History Study.

Name	Date	Location	Comments
J. Overton	11/6/98	Tele-msg.'s (out and in)	Re: Update on their accounting and project work. Jeff said he'd been working on all week, and the B. McLaren had processed paper work. Action should be taken by next week.
Virginia Goldstein	11/9/98	Meeting	<p>Reviewed her work with Violet Hansen – no burials identified in summit region during those limited surveys.</p> <p>Virginia noted that an architect in the late 1970s (Woolsey), had designed environmentally sensitive road and pad approaches for the Mauna Kea summit region; those plans were set aside for the existing infrastructure.</p> <p>Virginia also noted, how as a child, Mauna Kea was always a significant and spiritual feature on the landscape. She described the rosy tones of the sun on the mountain, and she observed the mountain from her family home on a daily basis.</p> <p>I shared with her the place name Pu'u Kūkahau'ula and what it described; also shared with her an overview of interviewee and DLNR-SHPD (9/10) comments on Mauna Kea. In regards to the occurrence of individuals having their ashes taken to Mauna Kea, Virginia noted that it is her plan to go to Mauna Kea as well.</p> <p>Virginia suggested that Donn Carlsmith and Libert Landgraf were both knowledgeable about some of the history and sites on the mountain.</p>
J. Overton	11/10/98	e-mail (out) Telecomm. (in)	<p>Re: status of project and need for project participant meetings. Jeff will forward documentation to me (<i>Ka Lāhui</i> packet received 11/12/98).</p> <p>MKAC proposing a elder advisory committee made up of P. Bacon, L. Teves, E. Kauhī, and P. Kanahele to help committee understand depth of cultural documentation. Possible MKAC meeting date of Dec. 1st, and 8th. Jeff will check to see if I can be given time to do update and inquire for feed back.</p> <p>Try one more communication with OHA and Hui to see if either has any input at this time.</p> <p>Grp.70/KPA issues still not resolved.</p>
Pua Kanahele	11/10/98	Telecomm. – Fax.	Letter-fax and questionnaire overview forwarded with request to call regarding study.

Name	Date	Location	Comments
Jeff Overton	11/16/98	Telecomm. (msg.)	MKAC meeting set for Dec. 1 st , I am to provide overview of OH program and can ask for recommendations. P. Bacon et al., expected to participate as well. Additional Grp. 70/KPA matter to be taken care of.
Lenningrad Elarionoff	11/17/98	Meeting	County Councilman elect-Kohala; cousin of Kaniho's. Spoke to him about study and individuals interviewed to date, asked him contact me if he thought of any possible individuals who might be contacted as part of OH study.
Winona Matsuzaki	11/18/98	Telecomm. (in-out)	Winona works under Sebastian Allut, new director of Land and Natural Resources at OHA. She heard of and requested a copy of the Mauna Kea (Maly). She will forward letter request for comments on Mauna Kea OH program to director. (Packet mailed express with two copies of study and Oct. 6 th letter to Lynn Lee.)
Lehua Lopez (Henry Auwae)	11/18/98	Telecomm. (in)	Lehua received word from one of Papa Auwae's <i>haumāna</i> - He is so upset with the treatment of his oral history work on the saddle road and its release prior to his approval, that he will not participate in any further interviews.
Jeff Overton	11/18/98	Telecomm. (msg.)	Returned call left message; confirmed that I would be available for MKAC meeting of Dec. 1 st .
Jeff Overton	11/19/98	Telecomm. (in)	Returned call - confirmed Dec. 1 st meeting, 4 p.m. at UH-H. Prep overview of OH documentation and interview participants. Jeff also wants to set up meeting between Grp 70/PHRI & I to formulate plan for PHRI's work. I provided update of OH status. Prep review copies of released interviews and get to Jeff.
J. Overton C. Ruotola F. Oda	11/24/98	Meeting at Group 70	Discussed OH program status - thirteen interviews completed, one more (I believe to be an important one) scheduled for Dec. 5 th ; overview of study presentation of key resource documentation and recommendations brought up in interviews. Group 70 would like to see overview of above ASAP. I am expected at the Dec. 1 st , MKAC meeting, to provide overview of above. It is not necessary to provide written documentation. Jeff was unable to facilitate completion of previously submitted cycle.
Pila Wilson (MKAC)	11/25/98 11/26/98	e-mail (in/out)	Requesting that I present overview of OH findings to MKAC on Dec. 1 st . Responded that I am prepared to do so.
Maile Akimseu	11/27/98	Telecomm. (in)	In follow up to Sept. 3 rd MKAC Hearing; called to say <i>aloha</i> and inquire about the status of the oral history work. Their Hawai'i Loa group has conducted several meetings and sites visits to Mauna Kea (more scheduled).

Name	Date	Location	Comments
Maile Akimseu (continued)			She asked if I had been able to speak with Alika Lancaster and Ed Stevens (yes to both). Ed is the group's historian and has been gathering a lot of information. Aunt Maile suggested that Sam Ka'ai be brought over to walk on Mauna Kea and describe the landscape in a cultural context as he sees and feels it should be—he can sense and feel the <i>pōhaku</i> ...
J. Overton	11/30/98	Letter-fax-email	Project update draft Grp70-Overvw.doc, excerpted from larger study forwarded for internal review; and month of Nov. 98 work completed documentation.
MKAC Meeting			Panel - <i>kūpuna</i> /cultural practitioners discussion on Hawaiian spirituality (excerpts): Looking at, being on, and touching the <i>piko</i> of Mauna Kea is awe inspiring; no words can describe the feelings that one experiences. Mauna Kea and Mauna Loa are both considered to be <i>kupuna</i> ; the first born, and are held in high esteem. Mauna Kea is identified in tradition as " <i>Ka Mauna a Wākea</i> ." Mauna Kea is the source of a high sense of spirituality. Mauna Kea is like the ' <i>aha ho'owili mo'o</i> ' (the genealogical cord) that ties earth to the heavens; and the water of Waiau is perhaps the most sacred of any water in the islands. <i>Piko</i> is both umbilical and summit - Mauna Kea is the <i>piko</i> , the center of spirituality; referred to by L.K.'s uncle (J. Lindsey) as " <i>Ka piko kaulana o ka 'āina</i> ." Lindsey family has tradition of taking <i>piko</i> to Waiau. Larry gave me tape of interviews he conducted with J. Lindsey and Kalani Phillips (listen to and can reference). In response to a committee question regarding identifying "authentic" native customs and sites, and establishing controls for use, Pua Kanahele responded: Before trying to establish guidelines for native Hawaiian use and practices on Mauna Kea, the State-University and other facilities users of Mauna Kea must establish, and adhere to their own guidelines and requirements for use of Mauna Kea.
Panel participants: Emma Kauhi, Leina'ala Teves Pua Kanahele Larry Kimura	12/1/98	Meeting UH-H	

Name	Date	Location	Comments
MKAC (continued)	12/1/98		<p>The special panel also commented that when addressing the varied resources in the summit of the Mauna Kea, the State-University and other agencies and users must look beyond the summit. In a traditional Hawaiian context, Mauna Kea is comprised of two major land units that extent from sea level, through the mountainous region and on to the summit of Mauna Loa. Mauna Kea is Hawai'i—there would be no Hawai'i had Mauna Kea not first risen. What occurs on the summit of Mauna Kea, filters down to, and has an impact on what is below. The native system of <i>ahupua'a</i> management (an integrated resources management approach) needs to be incorporated into planning for any future activities on Mauna Kea.</p>
Pat McCoy			<p>Following panel, I provided group with overview of all interviews to-date; noting many similarities in interviewee's cultural and historical documentation to that just discussed by panel; and cited a few of the recommendations made by interviewees.</p> <p>Said it sounded like the oral history program had brought to light some interesting historical documentation. Noting the "Rawhide Ben" petroglyph is in the adze quarry area, and that there are also several other names. Pat also noted that the remains of the ahu-feature on the top of the Mauna Kea peak is still visible though it has been impacted. He is uncertain of it's function, noting there is one slab, similar to a feature near Waiau, thought to contain a burial.</p> <p>DLNR-SHPD work is incomplete, several months behind; MOA between SHPD and UH-IfA near finished, so that they will be able to hire some one to cover work.</p> <p>As shared with MKAC, I told Pat that there was only limited site-specific documentation of features in the summit region, with broader documentation of the mountain on a whole, and for the lower slopes. He noted that that is what he would have expected.</p> <p>In MKAC and our discussion about the nature of sites on the summit plateau, he observed that the area was primarily a ritual landscape, and that is how he and Holly Mc., are approaching their work.</p>

Name	Date	Location	Comments
MKAC (continued) J. Juvik			Apologized – hasn't been avoiding my calls, has been too busy; will try to make time to call and get together.
Pua Kanahale	12/1/98		Following panel, I spoke with Pua about my letter and request for her to consider participating in OH process; Pua agreed and said to call next week for day and time.
Hannah K. Springer			We can do a review and release over phone, call her office to make arrangements.
Leimana Damate	12/2/98	Telecomm. (out)	Association of Hawaiian Civic Clubs Resolution regarding Mauna Kea passed and is available. Call Arthur Hoke in Hilo for original copy.
Arthur Hoke	12/2/98	Telecomm. (out)	The Association of Hawaiian Civic Clubs resolution regarding Mauna Kea will be e-mailed to me for incorporation into the study. (Received Dec. 18 th , 1998; see pages 32-33 below.)
Christine Ruotola	12/2/98	Fax (in)	Requesting photos for Grp 70's use in plan.
Christine Ruotola J. Overton	12/3/98	E-mail (out/in/out)	Advising her to check with UH-IfA and discussing my requests for review and discussion of work and time frame. (see file)
Romona Kalalau	12/3/98	Telecomm.	Grp. 70 still looking for Dec. turn in (see letter file).
H. Kihalani Springer	12/4/98	Meeting	We're still set for Saturday – no word on uncle's funeral yet, if those arrangements are made for 12/5, we'll need to reschedule. Romona will call me to confirm a time and location.
Pua Kanahale (w/ Hōkūlani)	12/8/98	Telecomm. (out)	Reviewed general comments on Mauna Kea OH interview and approach to larger study – how to take data collected and incorporate recommendations into planning process (cf. interview). Hannah will finish review and high light specific recommendations to be brought forward.
Bob Rechtman J. Overton	12/7/98	Telecomm. (in)	Interview set for 4 p.m. Friday Dec. 11 th .
Bob Rechtman	12/8/98	Meeting	Reviewed 12/3/98 draft report; discussed points for possible modification (cleaning up of language). Reviewed with J. Overton; I will get revised copy to Bob R. for Grp.70/PHRI /DLNR-SHPD meeting on Dec. 8 th .
			Gave him report draft of Dec. 8, 1998 – first portion of study, up to OH; for distribution to Grp. 70 – and possibly DLNR-SHPD.

Name	Date	Location	Comments
B. Ka'imiloa Chrisman	12/8-9/98	Telecomm. (in/out)	<p>Has hunted and traveled much of Mauna Kea, spoken with a number of old-timers, and researched a great deal of the literature. Primary points of discussion included the following areas:</p> <ul style="list-style-type: none"> * Manu Gay traveled with aunty Edith Kanaka'ole to a number of <i>wahi pana</i> on Hawai'i - speaks of the grave site of Poli'ahu; which he described. Manu should be contacted to discuss what he and aunty spoke of. * Has researched adze making and visited many of the Mauna Kea sites, noting shrines associated with features. * In vicinity of Pu'u Nanaha (portion of Skyline Road) located two caves-looking towards Waimea side. Caves show some signs of temporary habitation with charcoal and 'ua'u remains. In one of the caves, the 'ua'u bones showed signs of having been cleaned as a part of a meal (the ends had been chewed up) (confirmed in 1998 site visit with Jon Giffin and DLNR-SHPD archaeologist [P. McCoy?]). A third cave is in area, but situated on an old pāhoehoe flow (also contains bird bones). Also at the c. 9,000 foot elevation where the terrain levels off into a flat cindery zone is the old trail and stone corral area—thought to be from sheep ranching days. * Has noted an interesting system of 'auwai that form at the upper elevations of 'Auwaiakeke - and that feed through the La'au lease paddock at c. 7,000 ft., and feed 'auwai to an old field system at Waiki'i. He posits that there was once more water coming off of the mountain—and more regularly—than presently see. * Knows of 9 stone mound burials atop Ahumoa; was there fairly recently with archaeologists. * Not too long ago, was on Mauna Kea and met Alan Kusonoki (works with Smithsonian), who was out in the field near an adze workshop. A. Kusonoki showed him photographs he had taken of the remains of a sheep/mouflon in a small cave. Kusonoki told him that the remains had recently been reported as being human by certain individuals.

Name	Date	Location	Comments
B. Ka'imiloa Chrisman	12/8-9/98 (continued)		<ul style="list-style-type: none"> * In response to questions of historical events raised in interviews, had seen no references to: Queen Emma's trip to Mauna Kea; Piko being taken to Mauna Kea; had seen no burials in summit; had not heard of a Russian presence on Mauna Kea - did note historical accounts of individuals living in vicinity of Douglas' Pit. * Feel that on all levels, respectful visitation to and use of Mauna Kea is critical.
Pete L'Orange	12/9/98	Telecomm. (out)	Reviewed his thoughts on care and use of Mauna Kea; with recommendation of an advisory panel to help address cultural resources.
B. Rechtman	12/9/98	Telecomm. (out)	Meeting with DLNR-SHPD/Grp 70 was interesting. Grp. 70 did not distribute OH Rpt. draft. DLNR-SHPD discussed traditoinal cultural properties what might qualify and what might not qualify (e.g., cremation, yes; prayers to non-traditional gods, no)...
Christine Ruotola	12/10/98	Telecomm. (out)	Review project and report status; repeated request for review and finalization of prefinal before broad release. P. Kanahele interview set for 12/11, and Lindsey-Fergerstrom set of 12/19. I anticipate have everything completed and released shortly after that. Would like to complete this phase of the study and then focus on limited synthesis in Jan. 99...
Pua Kanaka'ole Kanahele	12/11/98	EKF Office	Recorded interview conducted; following and expanding up general discussion of Dec. 1 st , 1998 at MKAC.
Christine Ruotola	12/11/98	E-mail (in)	They will conduct review, set up time to discuss analysis with B. Rechtman, and anticipate DLNR-SHP Review by end of month.
Pua Kanaka'ole- Kanahele	12/12/98	Office delivery	Transcript completed and packet delivered to office with letter and release form.
H. Kihalani Springer	12/14/98	Meeting at Pu'u Wa'awa'a	Has completed review, and is making additions/clarifications to documentation.
J. Overton	12/15/98	Hilo	Brief review of OH project status; suggested that we meet with PHRI/Grp. 70 to review documentation and identify appropriate manner for them to incorporate findings into larger project documents and plans. Agreed
Pua Kanaka'ole- Kanahele	12/15/98	Telecomm. (out)	Has begin review of transcript. Call next week to check.
Arthur Hoke	12/18/98	Telecomm. and e-mail (in)	Received formal communication regarding Assoc. Of Hawaiian Civic Club - Mauna Kea Resolution No. 98-16.
			To be included in consultation records.

Name	Date	Location	Comments
Irene Fergerstrom & Romona	12/19/98	Interview	Recorded interview completed. Recorded on-going family practice of <i>piko</i> being taken to Mauna Kea – in this case, at the instruction of her grandmother, <i>piko</i> taken to the summit of Mauna Kea... Feel strongly that further development should not occur.
Irene Fergerstrom & Romona	12/21/98	Mail & Delivery	Draft interview transcript mailed to Mrs. Fergerstrom, hand delivered to Romona.
Eva Lindsey-Kealamakia & Moses Kealamakia Romona Kalalau	12/21/98	Telecomm. (out)	Reviewed information on naming of Kahalelaumāne and <i>piko</i> traditions. Will incorporate notes into Dec. 19 th interview transcript.
Barbara Phillips-Robertson	12/21/98	Telecomm. (out)	Daughter of Kalani Ka'apuni Phillips (1967 interview participant). Meet Dec. 22 nd , at her office.
Barbara Robertson	12/22/98	Meeting	<p>Discussed her family history – on mother's side, descended from families with generations of residency in the Waiaka-Waimea and Pu'u Anahulu vicinity. Mrs. Robertson was born in 1936 at Waiki'i. She traveled much of the Mauna Kea region with her mother and father (father was also a surveyor for the Parker Ranch lands).</p> <p>Mrs. Robertson grew up with the <i>mo'olelo</i> recorded in the 1967 interview with her mother. She also shared that her mother discussed the custom of taking <i>piko</i> to Waiau on Mauna Kea. Her mother described it as a unique custom of the people of Waimea—there was (and remains) a strong connection between the native families of Waimea and Mauna Kea.</p> <p>Mrs. Robertson noted that while her mother shared these cherished <i>mo'olelo</i> with her, her grandfather, John Ka'apuni, had become a Christian, and the family did not continue some of the old practices.</p> <p>(with tears rising to her eyes) Mrs. Robertson expressed deep love for Mauna Kea and Mauna Loa – they were places that her grandfather Ka'apuni always traveled, and that her mother loved. When she travels on the mountains, or looks at them from afar, she noted that she feels the presence of her grandfather <i>mā</i>.</p> <p>Mrs. Robertson suggested that the surveyor Jimmy Murray (son of James Murray who her father worked with on the Parker lands), could be a good contact for Mauna Kea and the Parker lands.</p>

Name	Date	Location	Comments
Barbara Robertson		(continued)	<p>Mrs. Robertson is the principle of an elementary school on Hawai'i; when asked her thoughts about development of observatories on Mauna Kea, Mrs. Robertson noted:</p> <p>"I understand the requirements of the location and the need to learn and gather knowledge, it is worthwhile. But, what they have now on Mauna Kea is enough."</p>
K. Chrisman	12/22/98	Telecomm. (in)	Shared copy of " <i>Mauna Kea Kuahiwi ku Ha'o...</i> " with R. Kamakawiwo'ole at the solstice observance on Dec. 21 st . About 75 people participated in the observances, including Na Koa, Royal Order of Kamehameha, <i>Hālau o Kekahi</i> , and Vicky Holt-Takamine <i>mā</i> . There were on-the-hour observances and recounting of the <i>Kumu Lipo</i> .
H. Kihalani Springer	1/8/99	Tele-msg.s (out)	Review completed and released with revisions.
H. Kihalani Springer	1/9/99	Mail	Input revisions and forwarded revised interview to Kihalani.
Bob Rechtman	1/6/99	Telecomm. (in)	Awaiting final word on PHRI's SOW for the Mauna Kea assessment study. Understands that DLNR-SHPD & Grp 70 are still trying to finalize their plan for P. McCoy's schedule of completion.
B. Rechtman	1/13/99	Telecomm. (in)	Met with J. Overton in Hilo yesterday, still trying to finalize SOW.
Group 70	1/12/99	Letter	Project status.
J. Overton	1/13/99	Telecomm. (in)	<p>Got letter — I reviewed current status of OH program and report preparation. Explained approach to appendices, with body of document being about 40 pages. Upon receipt of final releases, I will be ready to turn over study – less historical synthesis.</p> <p>Grp. 70 hoping to be able to finalize next steps to take in PHRI's development of traditional cultural properties assessment. Grp. 70 hopes to have the draft EIS out by end of April. My work is the only one near completion at the present time. JO asked for assistance in the PHRI review process... (see additional notes)</p> <p>E-mailed current draft to J. Overton, and delivered hardcopy to B. Rechtman for internal review.</p>
J. Overton Bob Rechtman	1/19/99	Meeting & Conference call	Reviewed Jan. 13, 1999 draft of report. Minor modification; add text and table of claims of TCPs, Traditional Practices, and Contemporary Practices.
J. Overton	1/22/99	Mail (in)	Received review comments on Dec. 8 th , 1998 version of report from Group 70 – minor corrections and clarifications incorporated into body of report.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
Pua Kanahale	1/24/99	Meeting	Reviewed and released oral history interview transcript of Dec. 11 th .
B. Rechtman J. Overton, P. Rosendahl	1/26/99	Meeting	Reviewed OH report Tables 2a-c and preparation for agency review. JO and BR will coordinate review schedules for Development of PHRI's synthesis of documentation with DLNR's archaeology and preservation/management plan.
Romona Kalalau	1/26/99	Telecomm (out)	Reviewed transcript, made requested changes, verbal release given; signed release will be picked up this weekend.
B. Rechtman	1/27/99	Telecomm. (out)	Discussed TCP tables – organization completed.



KUMU PONO ASSOCIATES

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September 24, 1998

Mr. Henry Auwae
c/o Tutu's House
Parker Ranch Shopping Center

E kupuna Auwae — Aloha mai kāua,

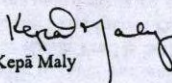
Pehea 'oe? Maika'i paha? O Kepā ko'u inoa, a ua hālāwai mua kāua ma kekāhi wahi like 'ole. O ka manawa hope a kāua i hālāwai aku ai, aia ma Moloka'i, a ua kama'ilio wau me 'oe e pili ana Mauna Kea, kēlā kuahiwi ku ha'o i ka mālie.

O ka'u papa hana i kēia manawa, o ka 'imi mo'olelo kūpuna e pili ana kēlā mauna, a me ka mana'o a nā kūpuna no ka pono o kēlā kuahiwi. Maopopo wau, ua pa'a hana 'oe, akā inā hiki kāua ke hālāwai i ka manawa ku pono, e hiki iā kāua ke kūkā kama'ilio (ma ka lipine ho'okani paha) e pili ana kou mana'o a me kou aloha no Mauna Kea.

Eia ma loko o kēia wahi leka kekāhi mana'o no ke kūkākūkā ana. Inā maika'i ka mana'o, e 'olu'olu 'oe, e kahea mai ia'u a hiki iā kāua ke hui hou. Ka'u helu telepona ma Hilo, o 981-0196.

Mahalo nui i kou no'ono'o ana mai ia'u a me ka'u noi ha'aha'a iā 'oe. Na ke Akua pū me 'oe a me kāu po'e kākō'o.

O wau no me ka ha'aha'a,


Kepā Maly

Attachment.

*Integrated Cultural Resources Management Planning • Historical & Archival Documentary Research
Oral History Studies • Development of Preservation and Interpretive Plans*

Letter delivered to Papa Henry Auwae on September 24, 1998

KEPA - ENCLOSED IS COPY
YOU REQUESTED.

Ed

Edward G. Stevens
76-6335 Leone Street
Kailua-Kona, Hawaii 96740
Phone: (808) 329-9255

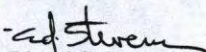
September 10, 1998

September 10, 1998

West Hawaii Today
P. O. Box 789
Kailua-Kona, Hawaii 96745

To The Editor:

On 9/4/98 I sent in a commentary via your FAX line covering my response to a request by the Mauna Kea Advisory Committee for public input on a new General Plan being drafted for Mauna Kea Summit. I later realized I sent it in without my signature; and therefore would like to resubmit it with signature. A copy is enclosed. After you have read it, I hope you will feel it is worth printing. My intention in submitting this is to educate both the general public, and the Astronomy community as to why the Hawaiian segment objects to uncontrolled expansion and construction of observatories on the mountaintop. It is our Sacred Domain, and we would like to preserve as much of it as we possibly can. Thank you.


Edward G. Stevens

attachment

sent to: Honolulu Advertiser, Honolulu Star Bulletin, Hawaii Tribune Herald

Letter received from Ed Stevens on September 25, 1998:1

Mauna Kea Oral History Study
and Archival Literature

Appendix B
B-23

Kumu Pono Associates
February 1, 1999

To The Editor:

Subject: Response to Mauna Kea Advisory Committee's request for public input

All Islands in the Hawaiian Group have their Sacred Places which were used since early times for spiritual communion. The most sacred of these places were the highest peaks of each Island. On the four major islands, there was Mount Waialeale on Kauai; Mount Kaala on Oahu; Haleakala on Maui; and Mauna Kea on Hawaii. Mauna Kea being the highest point throughout Polynesia had special significance because it was considered to be the "Gateway" to Heaven. When the ancient Kaula (priest, prophet) made their treks to the summit, it was to be nearest to Akua (Divine Creator), where prayers could be offered in the highest reverence.

Oral history and traditions tell us that burial sites are many at the higher elevations. The bones of very special personages were placed in Puu's (cinder cones) at or near the summit for safekeeping -- their sacred sanctuaries. It is said that some of these have since been violated by the construction of observatories now in existence.

We are beginning to hear horror stories of what the "un-sensitive" ones are planning for this, our spiritual domain. At the risk of obliterating all traces of our spiritual past, they want to cover our mountain top with shiny domes. Puu Ma Kanaka is in the danger zone; the Kaula Trail is in the danger zone; Puu Poliahu and Puu Lilinoe are in the danger zone; Shrines and special Pohaku's placed by our ancestors of the distant past in much of the area now designated as "Science Reserve" are in the danger zone.

Stop this madness --- our cultural ties to the spiritual past are on the ENDANGERED List. Even endangered weeds and bugs get more attention than our Sacred Mountaintop. We the people of Hawaii have up to present been quiet but disturbed about what has been going on up there. We thought co-existence was possible, because the knowledge gained through astronomy is most beneficial to mankind. It seems that co-existence is falling on the wayside and proliferation wants to take over.

To the Kupuna's (Elders), keepers of tradition and oral history, I offer this reminder: Yesterday we were the Children; today we are the Kupuna's; tomorrow we will be the Ancestors --- the Spiritual Aumakua's. As today's Kupuna's, we carry the knowledge passed to us. Certain knowledge we pass on; certain knowledge we retain. Then there is certain knowledge we traditionally guard dearty; knowledge we pass on selectively to only special ones who have been chosen to hold these secrets.

We look to our successors, the younger generations, as future Kupuna's --- Kupuna's in training. It is to these people we pass our knowledge. In failing to pass important cultural

Letter received from Ed Stevens on September 25, 1998:2

Mauna Kea Oral History Study
and Archival Literature

Appendix B
B-24

Kumu Pono Associates
February 1, 1999



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and spiritual knowledge, we depart our earthly realm with unfulfilled purpose.

We need to reassess traditions of the ancient past, if and when it becomes necessary to divulge certain bits of information, in order to protect that which we hold to be precious -- our Sacred Domain. Western culture and their belief system take lightly our claims of the specialness of Mauna Kea. We need to come forward to express our feelings; to document our knowledge of what will be destroyed or obliterated by the uncontrolled expansion of "Observatory City".

Most of the many shrines and special "Pohaku's" placed in the upper elevations between 11,000 and 13,000 feet, were put there by family groups of the distant past and used as a means to channel their prayers to the Divine Creator; much the same way as statues of Jesus and Mother Mary are being prayed to by various religions of today. Descendants of these family groups are still here among us, and some continue to hold their ties with these shrines. Mauna Kea is our Church --- Mauna Kea was; Mauna Kea is; and Mauna Kea will always remain our SACRED place.


Edward G. Stevens
76-6335 Leone Street
Kailua-Kona, Hawaii 96740
Phone: (808) 329-9255

September 28, 1998

Mr. Ed Stevens
76-6335 Leone St.
Kailua-Kona, Hawai'i 96740

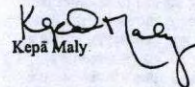
Ed - Aloha mai,

Mahalo for talking with me last week, and for sending me your letter. I hope that I will have the opportunity to speak with you and Mr. Lancaster mā. As we discussed, I am enclosing a copy of the recent historical research that I prepared on Mauna Kea. The oral history studies will add significant details to the historical research, and I will be making additions to the historical documentation as a part of the present study for the DLNR and University.

I am also enclosing a copy of the general outline for the oral history interviews that I am conducting. The questionnaire in no way seeks to limit the discussion, but gives some background for beginning the process. The personal knowledge, experience and interests of the interviewees will give shape to the over all interview.

If you have any questions, or if we can make arrangements to meet as a group and conduct some level of an interview, please call me (981-0196). If I am off island, please leave a message, and I will return your call as soon as I can. Mahalo!

Me ka ha'aha'a,


Kepā Maly

Enclosures: *Mauna Kea - Kuahiwi Ku Ha'o i ka Mālie* (Maly 1997)
Mauna Kea oral history interview questionnaire outline

*Integrated Cultural Resources Management Planning · Historical & Archival Documentary Research
Oral History Studies · Development of Preservation and Interpretive Plans*

Letter sent to Ed Stevens on September 28, 1998

Mauna Kea Oral History Study
and Archival Literature

Appendix B
B-26

Kumu Pono Associates
February 1, 1999

Letter received from Ed Stevens on September 25, 1998:3

Mauna Kea Oral History Study
and Archival Literature

Appendix B
B-25

Kumu Pono Associates
February 1, 1999



KUMU PONO ASSOCIATES

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October 6, 1998

Ms. Lynn Lee
Land and Natural Resources Division
Office of Hawaiian Affairs
711 Kapi'olani Boulevard, Ste. 500
Honolulu, Hawaii 'i 96813

Dear Ms. Lee:

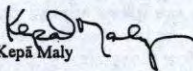
Aloha nui nō – My name is Kepā Maly, we have met on several occasions in the past, perhaps most recently, during a c. 1995 walk along the shore of Ka'ūpūlehu to discuss cultural and archaeological sites and concerns. Since that time, I have been working on a number of cultural resource management and oral history study projects around Hawaii'i (as an independent consultant), and as a part of that work, I've had the privilege of doing oral history-consultation interviews with Madam Chair Frenchy DeSoto and Trustee H. Kihalani Springer.

With this letter, I wish to inform you that I have been contracted by Group 70 International, to conduct an oral history study and prepare an archival-historical summary report on Mauna Kea. The work is being conducted as a part of the State of Hawaii'i's program to update the 1983 Master Plan for the Mauna Kea Science Reserve and Hale Pōhaku. (Should you have any questions regarding the larger master plan work, you may contact Jeff Overton at Grp. 70 – 523-5866, ext. 111.) As a part of the study, I have initiated contact with a number of *kūpuna*, *mākaua* and others who have personal knowledge of, and experience on Mauna Kea. Those contacts have resulted in my beginning the process of recording oral history interviews.

Following discussions with DLNR-SHPD, the Mauna Kea Advisory Committee (Trustee Springer is a participant in the committee), and community members, I have prepared a general oral history questionnaire outline to help in the interview process. I am enclosing a copy of the questionnaire for you with this letter. I would like to request that the Office of Hawaiian Affairs (OHA) consider preparing a statement that would help document OHA's thoughts on Mauna Kea's place (both past and present) in native traditions and practices; concerns, if any, on the present uses of Mauna Kea; and recommendations for the future management of Mauna Kea.

I would be very happy to meet with you and others at OHA to discuss this further, at your earliest convenience. I may be contacted at the phone number and/or e-mail address above. Presently, I am tentatively scheduled to be at your offices on October 13th (10:00a.m.) for a meeting regarding the historical-archival and oral history study I conducted at Ka'ūpūlehu, and the resulting Integrated Resource Management Plan. Please let me know if we could meet to discuss the Mauna Kea work some time that day as well.

O wau nō me ka ha'aha'a,


Kepā Maly

enc.

*Integrated Cultural Resources Management Planning · Historical & Archival Documentary Research
Oral History Studies · Development of Preservation and Interpretive Plans*

Letter sent to Office of Hawaiian Affairs – October 6, 1998

*Mauna Kea Oral History Study
and Archival Literature*

Appendix B
B-27

*Kumu Pono Associates
February 1, 1999*



KUMU PONO ASSOCIATES

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October 6, 1998

Kūnani Nihipali, Po'o
Hui Mālama I Nā Kūpuna 'O Hawaii'i Nei
P.O. Box 190
Hale'iwa, Hawaii'i 96712-0190

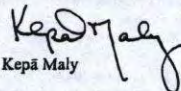
Dear Mr. Nihipali:

Aloha mā nō – I met you briefly in Hilo on August 25th, with Aunty Pua mā. Since that time, I have been contracted by Group 70 International, to conduct an oral history study and prepare an archival-historical summary report on Mauna Kea. The work is being conducted as a part of the State of Hawaii'i's program to update the 1983 Master Plan for the Mauna Kea Science Reserve and Hale Pōhaku. (Should you have any questions regarding the larger master plan work, you may contact Jeff Overton at Grp. 70 – 523-5866, ext. 111.) As a part of the study, I have initiated contact with a number of *kūpuna*, *mākaua* and others who have personal knowledge of, and experience on Mauna Kea. Those contacts have resulted in my beginning the process of recording oral history interviews.

Following discussions with DLNR-SHPD, the Mauna Kea Advisory Committee, and community members, I have prepared a general oral history questionnaire outline to help in the interview process. I am enclosing a copy of the questionnaire for you with this letter. I would like to request that *Hui Mālama I Nā Kūpuna 'O Hawaii'i Nei* consider preparing a statement that would help document Hui Mālama I Nā Kūpuna 'O Hawaii'i Nei's thoughts on Mauna Kea's place (both past and present) in native traditions and practices; concerns, if any, on the present uses of Mauna Kea; and recommendations for the future management of Mauna Kea.

I would be very happy to meet with you and members of *Hui Mālama I Nā Kūpuna 'O Hawaii'i Nei* to discuss this further, at your earliest convenience. I may be contacted at the phone number, address, and/or e-mail address above. Please let me know if we could meet to discuss the Mauna Kea work some time soon.

O wau nō me ka ha'aha'a,


Kepā Maly

enc.

*Integrated Cultural Resources Management Planning · Historical & Archival Documentary Research
Oral History Studies · Development of Preservation and Interpretive Plans*

Letter sent to Hui Mālama i Nā Kūpuna o Hawaii'i Nei – October 6, 1998

*Mauna Kea Oral History Study
and Archival Literature*

Appendix B
B-28

*Kumu Pono Associates
February 1, 1999*

KONA HAWAIIAN CIVIC CLUB
Government Relations Committee
Chair: Ruby Keanaaina-McDonald
August 1, 1998

Madame Chair, Martha, members of the Island of Hawaii Council of Hawaiian Civic Clubs...Aloha kakahiaka. Mahalo for allowing me the opportunity to expand on Kona's Government Relations Committee efforts to you all.

As a follow-up to previous reports to my Kona club, I'd like to extend an invitation to members of this island council to visit the summit of Mauna Kea with us on Saturday, August 29, 1998.

Arrangements have been made with personnel from the State Historic Preservation Division; Pat McCoy, who has spent many years documenting and studying archaeological and cultural sites on Mauna Kea; Holly McEldowney, state historian/archaeologist and Marc Smith, Island of Hawaii archaeologist. Also, Bob McClaren of the Institute for Astronomy.

Weather permitting...we are to meet at 9:00 a.m. at Hale Pohaku. Please pack a lunch and liquid refreshments. Lunch and refreshments will not be provided. Additional information is attached for your comfort and safety. (IFA Information bulletins 3 & 5)

Below are options for tour stops. The number of and length of stops will depend on the interests of the individuals attending and their health. For instance, we might do Lake Waiau towards the end of the tour so that those who are not up to the walk can go home.

1. Hale Pohaku - shrine, octopus lure manufacture site
2. Shrine (near road, Site 1)
3. Adze Quarry work areas
4. Summit Region - overview of the areas surrounding summit cones and distribution of shrines
5. Keck Observatory
6. Lake Waiau

The Historic Preservation Division staff is currently preparing an historic preservation plan for the Mauna Kea Science Reserve leased to the Institute for Astronomy (c. 11,000 acres) and for the Mauna Kea Ice Age Natural Area Reserve. The plan will address the long-term management and treatment of historic sites within these areas. Thus far we know that this large area includes at least 70 shrines scattered throughout portions of the Science Reserve, burial sites located on some *pu'u* in the summit region, places that may be of traditional, religious or legendary significance to the Hawaiian community and a large quarries area where stone adzes were made. The Institute for Astronomy is also in the process of preparing an Environmental Impact Statement (EIS) and Master Plan for the future development and use of the Science Reserve.

Communication received from Ruby Keanaaina-McDonald - October 17, 1998:1

Mauna Kea Oral History Study
and Archival Literature

Appendix B
B-29

Kumu Pono Associates
February 1, 1999

The HP division staff would appreciate any mana'o and/or concerns Hawaiian Civic Club members would have on the following:

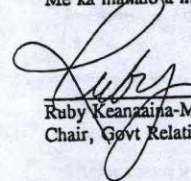
1. Do you know of areas in the summit region that are of importance?
2. Do you know of any individuals or family that have ties to the mountain who may want to be consulted on the long-term management of the summit region?
3. Do you have any ideas on how the historic sites in the summit region should be protected and, if appropriate, should some be interpreted for the public?
4. Should identified pre-contact sites be used and altered by native Hawaiians and, if so, how should they be used? Examples: members of the Hawaiian community collecting stone from the quarry work areas or practitioners modifying shrines.

The above are just "food for thought" as you prepare yourself for an educational, cultural, spiritual and archaeological experience.

This *hua ka'i ka'a hele* (tour) is a joint partnership with the Kona Hawaiian Civic Club, state Historic Preservation Division, and the Office of Hawaiian Affairs- West Hawaii.

Should you have any questions, please contact me at 329-7368 (w), or 325-5372 (h).

Me ka mahalo a nui loa,


Ruby Keanaaina-McDonald, KHCC
Chair, Govt Relations Committee

Communication received from Ruby Keanaaina-McDonald - October 17, 1998:2

Mauna Kea Oral History Study
and Archival Literature

Appendix B
B-30

Kumu Pono Associates
February 1, 1999

ASSOCIATION OF HAWAIIAN CIVIC CLUBS

A RESOLUTION

URGING THE PROTECTION AND PRESERVATION OF THE CULTURAL, RELIGIOUS,
AND ENVIRONMENTAL RESOURCES OF MAUNA KEA

WHEREAS, Mauna Kea, Hawai'i is a place of unique cultural, religious and historic significance and is sacred to the native people of Hawai'i; and

WHEREAS, located on Mauna Kea is Lake Waiiau, Keanakāko'i Adze Quarry, many *ahu*, and located on the summit and lower regions are the sole habitation of some of the most rare and endangered plant and animal species on earth - among them, the Native Hawaiian ecosystem called the *Māmane/Naio* forest where the endangered *Palila* bird lives, in the upper regions of the summit area where the endangered Dark-Rumped Petrel or 'ua'u, a high altitude bird dwells, and numerous insect, the most famous of which is the *Wekiu* bug; and

WHEREAS, in 1968, the Board of Natural Resources (BLNR) leased 13,321 acres of ceded lands to the University of Hawai'i Institute of Astronomy (IFA) for a science reserve for a term of 65 years; and

WHEREAS, the 1985 Mauna Kea Science Reserve Development Plan Environmental Impact Statement (EIS) allowed for a total of thirteen (13) telescopes inclusive of the six (6) observatories previously built; and

WHEREAS, in November of 1984, the BLNR approved a Conservation District Use Permit (HA-2728) to the Smithsonian Astrophysical Observatory for a Submillimeter Array Telescope (SMA) or Interferometer that would consist of an array of six (6) 8-meter telescopes which would cover an area nearly ½ mile across and would impact important historic cultural sites; and

WHEREAS, a much larger Interferometer known as the Millimeter Array (MMA), comprised of at least 40 telescopes, each greater than 8-meters (or 24 feet) is in the planning stages to built on Mauna Kea summit; and

WHEREAS, in the 1997 Legislature, at the urging of the Hawaiian people who were dismayed and outraged at the desecration of cultural and historic sites on Mauna Kea, Senator Malama Solomon authored SCR 109, which called for an audit of the management of Mauna Kea and the Mauna Kea Science Reserve; and

WHEREAS, the Audit Report to the Governor and to the Legislature, completed in February of 1998, pointed out that the University of Hawai'i's management of the Mauna Kea Science Reserve was inadequate to ensure the protection of cultural or natural resources, and further, that historic preservation was neglected, and that the UH repeatedly violated terms of leases, permits and various agreements and regulations intended to protect the summit environment and resources; and

WHEREAS, the Legislative Auditor 1) requested that the University begin the process for the next "Master Plan", 2) recommended that DLNR review the EIS, 3) complete and implement the Historic Preservation Plan, and 4) adopt rules for the plan; and

WHEREAS, in response to the legislative audit, the University of Hawai'i has assembled a committee to aid in the assemble of a new management plan for the Mauna Kea Summit; and

WHEREAS, this committee will address, among others, the areas of endemic insect habitat, litter problems, plans for further development on the mountain, criticism by environmentalists, Hawaiian culture advocates, and political issues as they relate to ceded lands; and



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November 18, 1998

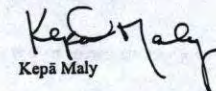
Ms. Winona Matsuzaki
Office of Hawaiian Affairs
Division of Land and Natural Resources
711 Kapi'olani Blvd., Ste. 500
Honolulu, Hawai'i 96813

Aloha kāua:

Thank you so much for calling and speaking with me this morning, regarding Mauna Kea. Pursuant to your request, I am enclosing two copies of the historical report I prepared "*Mauna Kea Kuahiwi Ku Ha'o i ka Mālie...*" (Maly 1997) — copies furnished by Native Lands Institute. I am also enclosing a copy of an October 6th, 1998 letter I sent to Lynn Lee regarding the Mauna Kea oral history study I am presently conducting as a part of the master plan up-date project for DLNR/UH-IFA—I am a sub-consultant to Group 70 International, and Jeff Overton should be contacted for any detailed information on the larger master plan project. With the letter is a copy of the general oral history questionnaire which I am using as a part of the present study. The questionnaire gives you an overview of the kinds of information being sought from knowledgeable *kīpuna* and *mākua*. To-date, I have conducted 12 interviews with 14 participants, ranging in ages from 49 to 93 years in age. I am drawing near to the end of the time allotted for the oral history interview process, but I feel that it is important to at least explore some general approaches to management, long-term protection, and recommendations that might be made by OHA in regards to Mauna Kea.

If you have any questions, or would like to forward some material to me, please contact me at your earliest convenience (numbers and address above).

O wau no me ka ha'aha'a,


Kepe Maly

enclosures.

*Integrated Cultural Resources Management Planning · Historical & Archival Documentary Research
Oral History Studies · Development of Preservation and Interpretive Plans*

Letter sent to Office of Hawaiian Affairs - November 18, 1998

WHEREAS, although the Association of Hawaiian Civic Clubs has participated actively in the preservation of Mauna Kea and in bringing forward many of the current issues, there is not a representative on the Mauna Kea Task Force.

NOW THEREFORE, BE IT RESOLVED, by the Association of Hawaiian Civic Clubs in convention at Nukoli'i, Kaula'i, this 14th day of November, 1998, that it protect and preserve the cultural, religious, and environmental resources of Mauna Kea by requesting a moratorium on all construction until the Mauna Kea Task Force can update and complete a revised management plan for Mauna Kea; and

BE IT FURTHER RESOLVED, that the University of Hawai'i appoint the Chair of the AHCC Standing Committee on Benefits and Entitlements, as a representative of the Association of Hawaiian Civic Clubs, to the Mauna Kea Task Force so that timely input and reports can be communicated to the component clubs of the Association; and

BE IT FINALLY RESOLVED, that certified copies of this Resolution be transmitted to the Honorable Benjamin Cayetano, Governor of Hawai'i, to the Senate President, the Speaker of the House of Representatives, the Board of Regents of the University of Hawai'i, the UH-Institute for Astronomy, and the Dept. of Land and Natural Resources, Historic Preservation Council, the Natural Area Reserve Commission and the Mauna Kea Task Force.

The undersigned hereby certifies that the foregoing Resolution was duly adopted on November 14, 1998 at the 39th Annual Convention of the Association of Hawaiian Civic Clubs at Nukoli'i, Hawai'i

[signed - Arthur Hoke] _____
President
Attest: December ____, 1998

[signed - Lily Pā] _____
Corresponding Secretary
98-16

**APPENDIX C:
EXCERPTS OF INFORMATION
RECORDED AS A PART OF THE
MAUNA KEA ADVISORY COMMITTEE
PUBLIC HEARINGS**

**MAUNA KEA SCIENCE RESERVE
AND HALE PŌHAKU COMPLEX
DEVELOPMENT PLAN UPDATE:**

**ORAL HISTORY AND CONSULTATION STUDY,
AND ARCHIVAL LITERATURE RESEARCH**

**Ahupua'a of – Ka'ohē (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i**



Kumu Pono Associates

*Historical & Archival Documentary Research · Oral History Studies · Partnerships in
Cultural Resources Management · Developing Preservation Plans and Interpretive Programs*

**MAUNA KEA SCIENCE RESERVE
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**Ahupua'a of – Ka'ohē (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i
(various TMK)**

BY

Kepā Maly • Cultural Resources Specialist

PREPARED FOR

**Group 70 International
925 Bethel Street, Fifth Floor
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February 1, 1999

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Kepā Maly, Consultant**

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APPENDIX C:

EXCERPTS OF INFORMATION RECORDED AS A PART OF THE MAUNA KEA ADVISORY COMMITTEE PUBLIC HEARINGS

The documentation and comments below were recorded at public hearings of the Mauna Kea Advisory Committee. The hearings were held in Waimea; Kealahou, Kona; and Hilo (UH-Hilo Campus Center), on August 31st, September 1st and 3rd, 1998. Following an introduction to the goals and scope of the hearings, participants were notified that the hearings would be recorded and the proceedings transcribed. The texts below come primarily from the typed transcripts, with paraphrased notes from staff of Group 70 International, where problems occurred during the recording process (full transcripts in the collection of Group 70 International).

In undertaking the oral history study for the Mauna Kea Master Plan Project, Maly contacted several of the individuals, or the organizations they belonged to, as a result of their testimony in the hearings process. Those individuals who expressed cultural concerns, but were unable to participate in interviews or further consultation, are quoted below. Documentation pertaining to traditions, practice, cultural values, and recommendations on further development on Mauna Kea are noted in the main part of the oral history study.

Speaker	Testimony
Kealoha Pisciotta ¹ :	(Has written testimony – handed out color picture of her shrine) Native Hawaiian. Citizen of <i>Ka Lāhui Hawai'i</i> . Employee of James Clerk Maxwell Telescope. I'd like to voice concerns regarding sacred burials, the abridgement of right to worship, destruction of ahu, violations of the 1983 plan. The upper regions of Mauna Kea are sacred. It is the zenith of our ancestral roots. We venture there in reverence. It is the sacred temple of our supreme being. Mauna Kea is related in oral traditions throughout the Pacific. Astronomy is a noble endeavor. It asks the same questions today as our ancestors asked many years ago. The development on Mauna Kea represents a colonization and occupation of the mountain. The State has approved Commercial Activity Use Permits... [end of allotted testimony time; continued at end of hearing]

With the Commercial User's Permit there are up to 100,000 persons accessing the mountain. There is no enforcement personnel on site. The Institute for Astronomy allowed construction without completing archaeology studies. The dots on this map represent shrines. The activities on Mauna Kea have reached a new height in desecration. It is enough to wage war. Beyond the cultural class, there are jurisdictional and legal issues. There have been violations of the 1983 plan which called for 13 telescopes including 11 major and 2 minor facilities. There are now 25 telescopes, light collecting instruments, antenna and other structures.

You must understand interferometry to understand the impact. The components of interferometry are the number of elements (antenna), the

¹ See further contact documentation in *Appendix B*.

number of pads, and the space between the elements. The State and the Institute for Astronomy argue that the Smithsonian array is one facility. It is 24 pads and 8 antenna in a area 1/2 mile in diameter. It cannot be counted as one facility. This is a picture of what an array looks like. With an interferometer, there is no physical limit to expansion, you can just add antenna and foundations. Therefore counting is useless. Counting violates the spirit of the master plan. Not a single condition of the 1983 master plan has been adhered to and we are going to make another master plan. What assurances do we have that conditions will be adhered to? Developers are the stakeholders. Native Hawaiians are the right-holders to the land.

I am a native practitioner. This is a photo of my *pōhaku* which was taken down by an IfA employee and taken to the Hilo dump. I found the *pōhaku* and set it back up, put my Grandmother's birthday offering on it, and it was taken down again. I placed it back again and in April it was taken down again and has not been found. The Institute for Astronomy has apologized.

Mililani Trask wanted to appoint me to the Advisory Committee but Regent Stan Roehrig did not want me on the committee. My first amendment rights have been violated. The Institute for Astronomy has asked me to move my place of worship. The Advisory Committee must look at this – I was doing a simple thing, praying on Mauna Kea. Roehrig asked Mililani, why not litigate? Ka Lāhui wants to work with the Advisory Committee. My basic questions to the State and the Institute for Astronomy are what are the basic protections? The man who destroyed the *ahu* is still employed by the IfA. We need State enforcement officers. Maybe the State cannot afford this because leases are \$1 each. All of the lands at Mauna Kea are ceded lands – 20 percent of revenue should be given to OHA. The land needs *kahu*-ship not just stewardship. In summary, I am not in support of any further development until protections are in place. The limit has been reached. There has been dubious stewardship under the State and Institute for Astronomy. Who is to be cited for going beyond the limit? We must assess impact in another way because of the nature of interferometry. Who is punishable? We have to live with the development that happened. I have worked on Mauna Kea for 10 years. I love the mountain and cannot support further development. (MKAC Public Hearing at Waimea – August 31, 1998)

Okay. The other thing I want to say is that in 1983, a committee was formed and in fact Group 70 participated in this process in 1983 and that committee was basically the same thing you guys are here. Hear input and integrating policies and regulations. One of those regulations was to limit the number of telescopes on the mountain to thirteen by the year 2000 in the Science Reserve. My concern is that since 1983 until now, the number of telescopes that was allowed based on recommendations and findings of the committee and the decision between all parties concerned, which is the University, the Department of Land & Natural Resources and the Institute for Astronomy, was that in order to protect the public trust and still a lot of expansion to allow for thirteen. 'Cause in 1983, there were already six

telescopes built. So that limit was inclusive of the six already built. With the introduction of interferometry the limit has been allowed to be violated by twice the number, there's 25 up there. So I just want to impress upon the committee that there was a committee who did this and violations occurred. And now again, we have to go into the same process all over again. What insurance will we have that further violations won't occur after the findings and recommendations that's put together by this committee? I mean, ultimately if it's no secret that the University and IfA have both announced that they want to continue the expansion, honestly, violating the law, in this case, the rules and regulation means to the public and the right of the native Hawaiian take... Rights were not maintained. The public trust interest was not maintained in that violation, and so I think the committee needs to be looking about, not only how for the violation would not occur, but actually is there a deterrent. How should those bodies be punished in the short term for violations? For not protecting everybody's interests... [end of allotted testimony time; continued at end of hearing]

Aloha, I'd like to show everybody some pictures of shrines. It's not a complete survey ...[inaudible]... I wanted to confirm what these people over here said. This site, all of these sites are still completely unprotected. And this is only a partial survey, not completed. And yet all of these telescopes are either completed, under construction or on the way to being under construction. All being built before the archeological survey was done. I want to say to Group 70, you have hired Rosendahl, I'd like to object to that individual's qualifications. I participated with some of his employees on the oral history study, and actually, it disturbs me when I looked over the actual ...[inaudible]... Because I want to say in regards to cultural protection of the mountain, is that the fundamental problem, I know is their understanding. In order to protect our sites under Western law, we must violate our own laws. So the issue comes down to if you know where *iwi* is, if you know where sites are, funerary sites, what have you. If we reveal that, we will go against our own law. But if you don't, will it be disturbed?

Now there are some archaeologists who are attempting to put together a plan whereby they simply identify people with the knowledge as a resource. And if they are participants in the planning process for further development, they can see the blueprint of where it is going to be and they would have the right to say - It is going to disturb something that I know of. Because from a spiritual standpoint, if you are designated to keep knowledge, that yours to keep. And if you violate our spiritual law, then you forfeit your life. And like me, I walk this *'āina*. My genealogy connects me to this *'āina*, from Kaua'i. And so I have a responsibility to *mālama* that *'āina*, and in my case, I was one of the particular special cases whereby my religious site was desecrated. Where my shrine was removed twice. But I put the shrine there, 'cause I walk the *'āina* so that I have place where laid offerings and pray for my own safekeeping and my own "poneness." And so I have to object to Rosendahl, because there is to many

conflict's. Up here is a burial ground and that is surely going to come up as an issue.

These sites are all unprotected. For years, we have asked for more protection and what that translates to is State enforcement personnel, and we would like to participate as Hawaiians, *kia 'āina*, to help to identify sites that should be protected. Some sites need to be more protected than others. They have all these technical terms. The National Parks talks about interpretive programs and things like that. But that works in some cases with cultural themes but not spiritual themes and *kahu*-ship is a different thing than custodian or stewardship. I think the Hawaiian community has asked me... I have participated with the Institute for Astronomy, DLNR, and other private institutions, help to revolve the issues. Because I hear a lot of people talking about economics. And Hawaiians are not asking anyone to take a loss. We are asking the public to understand how the loss is affecting us. How we are taking a loss. No Hawaiians are advocating throw these telescopes off the mountain. Like the brother said in Waimea, we have to live with what has happened. Probably if we had more understanding of what impacts... no, *a'ole*. No! And in the process, they are our community also. The people, the astronomy community. We can absorb them, we can take them in. But for me, my group, if I worship... I don't even know why it should be a question because there is twice as much development as should be allowed by law. Nobody's taking a loss. In the future maybe, they want to build more, but by the same token, I don't want to see the polarization occurring because it is not necessary. What is necessary, is for the State and the Institute for Astronomy to stop ignoring the Hawaiians, the Hawaiian concerns. Because they will polarize it, they will protest. Mauna Kea's slopes are sacred, people don't *wala'au* about it, that's the problem. Because they are scared. The Institute of Astronomy has to be responsible, they have the burden of proof to prove that they have not desecrated a burial. So that's my *mana'o*. (MKAC Public Hearing at Kealakehe - September 1, 1998)

Aloha. Hello to the committee. I've seen you for three nights in a row, I know you're sick of me, but I'm happy to still come. I have some handouts on the front counter...this is before my time starts, right...and it basically has the number of letters that I participated in writing in, pictures of the shrines on Mauna Kea and one of them which was the shrine that was taken down that belonged to me and my family, by the Institute for Astronomy.

My name's Kealoha Pisciotta. I'm a native Hawaiian and a citizen of Ka Lāhui Hawai'i, but I'm also an employee of the James Clark Maxwell submillimeter radio telescope. I've worked on Mauna Kea since I was 17 years old. I'm here to voice my concerns regarding Mauna Kea as a sacred mountain and my people most renowned *wahi pana*, or sacred place. I'm concerned about a number of things. The first is the sacred burial ground and the bones of our ancestors. The abridgement of my rights as a native Hawaiian to worship, by the Institute for Astronomy, to the desecration, destruction and removal of my shrine from Mauna Kea on two separate

occasions. And the violations to the provisions set forth in the original 1983 Mauna Kea Master Plan, regarding the number of telescopes to be built in the Science Reserve.

But first, I'd like the record to reflect, that I am opposed to any further development atop of Mauna Kea. In 1983, the Advisory Committee, just like this committee was formed to create the Mauna Kea Complex Development Plan, or the Master Plan. It was this committee that established the policies and regulations not only that governed development of astronomy, but also were meant to protect the resources and interests of the public and the native Hawaiians because of Mauna Kea's ceded lands. One of those regulations or laws was the limit set on the number of telescopes allowed at the top of Mauna Kea by the year 2000. That number was 13. Today however, there are over 25 telescopes, observatories, antennas, mirrors or light collecting surfaces that have been built or are under construction. Not even including the foundations or the pads or support buildings of the interferometers. If we include those, that number would be over 50.

A lot of people don't understand what interferometers or arrays are, this is a picture of a typical interferometer. The State and IFA continue to assert that it's one telescope observatory facility. Anyway, in light of that fact, I think it's safe to say that the astronomical community has not only exceeded its quota of telescopes for this millennium, but also for the next. Another one of the rules that was established by the 1983 Mauna Kea Advisory Committee required that a comprehensive historic preservation plan be completed and implemented. However to date, that Plan remains unfinished. I hear the beep. In other words, over two times the number telescopes has been allowed to be built without a completed archeological survey. I just wanted to speak to Dr. Steiger...Hi, I know him from a long time ago. His comment made about no opposition from the native Hawaiian community way back when. There's hardly any opposition now and the only reason is because of the sacred nature of Mauna Kea. It's of the highest esoteric order and part of the provisions in that is silence and secrecy. The highest born of our ancestors are buried there. To reveal that, by Hawaiian law, means that you must forfeit your life. Those are the rules. So we either follow the rules of the Hawaiian law or spirituality or we follow the laws of the Western way.

Now, I'm not opposed to astronomy in general, but I'm opposed to further expansion because of these violations and because I don't think anyone here will be punished. The State, IFA or anyone else who's accountable. The last thing is that I just want to point out, this map shows all the shrines on Mauna Kea, but they're not completed. This is just a general uncompleted survey. There are many. (MKAC Public Hearing at UH-Hilo - September 3, 1998)

Nāmāhana Kino²: I am known as *kupuna* Nāmāhana Kino, and also by other names. My ancestors go way back to the beginning of time to Papa and Wākea. I don't have to prove my genealogy to any of you because we have already done so in my own family. We do...I heard what this young man just said...yeah to open it up to everybody. Portions perhaps, but not all portions. Our mountain is sacred to us. And you, or those who are not of Hawaiian nature or in the spirit, will not every understand what connection we have with the *'āina*, with the land, with the water, with the elements, because that is not the Western mind. Thinking. And you can go "Hmm! Ohh!" It doesn't matter to you. 'Cause what I am trying to say is all of you who are on the committee I find *hewa*! Because you have not included, in your determination, out of the 24 people that sit here, you have not included the grass roots people.

I do not see...you have 24 people and how many of them are of the *koko*? How many of them are of the Hawaiian people? Maybe 9, 10? They're even still outnumbered, even if they still put in their suggestions to you, they are, according to the Western world, outnumbered. I am concerned of what is being done to the destruction of the *'āina* itself. Now those of you Hawaiians, even though you are Hawaiians, and those of you who are Hawaiians in the audience, if you are not aware that that mountain was used, and is being used, and does contain our *iwi*, then you are more blinded and you do not know your history. We have people that have their pikos, their na'aus in Lake Waiau. We have burials in many of the pu'us and we as Hawaiians do not have to tell you where they are because that is not your concern, and it is not your business! Now my suggestion is like the young man, the other young man, said stop what you're doing. Please get the input from those who have the *koko* and have the genealogy, and who know their history, and who have been receiving dreams and visions because you have not taken that into consideration. So I look at this committee as a big *hewa*. And I cannot just take that, and it makes me angry. I am very filled with anger but I realize things can be worked out because our ancestors looked at the heavens, that is part of their way that is how we navigated. And I know that something can be arranged, but not like this. So my suggestion is include the grass roots people. (MKAC Public Hearing at Waimea - August 31, 1998)

Leina'ala. That is my legal name [chuckles]... [inaudible] ... Excuse me. Time on. I don't have much more to say other than... You heard my *mana'o*. The giving of the sacredness...The sacredness was given by this young man. I, naturally, am against the expansion of the mountain, mainly because of the damage it's going to do to many of the pu'us and to the *'āina*. I do understand that the archeological examination; what do they call these things? Survey. Has not been fully completed. And lo and behold, they are not pointing out the areas that are sensitive to our people.

² See further contact documentation in *Appendix A*.

I don't know what it is going to take to coexist, other than, perhaps coming together and trying to find a solution of what, I really don't know. I heard the young man saying of the science with the domes and the astronomy and it lifts my heart because I say this is what we are all about. Our ancestors did look in the heavens and they use some of the tools up there to look up to where our god came from, where we could meet and connect and hold this uplifting of the hearts and the soul. So this young man who said excuse him for being *haole*. Oh please, I hope we didn't give you that impression that we are against haoles. Because we as Hawaiians, are very loving people and we embrace. It's the hearts of the individuals that we look at. It is not the color of your skin or the slant of your eyes, because we, as Hawaiians, we also have those that are terrible. They sell us out. They sell one another out. Okay so it is not the color of the skin. I feel like that is what we Hawaiians are all about – giving the love and I hope truly that something can be done for those who are in the science area, like Kealoha, who understands the impact of this mountain, who has worked. People like her that do understand the nature of how you can damage the 'āina and therefore disturb all of us.

It is a sensitive thing. I do not envy the committee. And last night when I said to the committee you are *hewa*, I meant that only because of your lack, of not having the input of the grass root people. You need to hear from the native Hawaiian groups and those who do have connections to that land up there. And I still hold firm to that, so my suggestion is, hopefully, that you will get those people who have grouped. At this moment, I do speak for about 151 of my people. I have their permission and that is only part of them 'cause I haven't notified all. But I do have their permission to speak on their behalf, so I am representing 151 people and they do have ties to Poli'ahu. And that's all I've got to say. Thank you very much. (MKAC Public Hearing at Kealakehe – September 1, 1998)

Good evening, I'm Leina'ala McCord, known as *kupuna* Leina'ala. Of course, my interest is based on native Hawaiian viewpoint. I am against the expansion of telescopes that are against what my people have held sacred for many years at the mountain. Based on all the details, we're not saying that we are against people looking at the heavens. My ancestors have done this for generations, thousands of years. It is a balance that must be obtained and gotten by talking to the people that have influence on the mountain and who's duty and responsibility is theirs and theirs alone and this is the native Hawaiian.

Now have attended both meetings, both in Waimea and in Kona for this particular committee so they have heard my *mana'o*. But I also wanted to advise the public that I can consider this group of Advisory Committee as *hewa*, for they have performed a gross faux pas by not including in their group, and in their comprising of the members sitting on the board, native Hawaiians. Because who does the mountain...what jurisdiction does the mountain have, but the Hawaiian people have that jurisdiction. It belongs

to them. It is a trust, it's ceded land, etc., etc., you can go on and on. But, as I said we're not against people looking at the heavens.

This is part of our God head, so there has to be a solution that people can work towards and yet not ignore the desecration that has occurred and we do have witnesses as to where bones have been buried, they have been dug up and buried in places hiding, so that...You see, if the contractors would let us know, it would be a delay. So, I'm not talking out just the top of my hat. We Hawaiians are very particular, where they dig. And with so many telescopes that I have heard...Now nobody has come and said this...90 telescopes on top of the mountain is just a little bit too much. They have already gone over their amount right now, based on their original 1983 master plan. So, yes I am against the expansion without the input of native Hawaiian people, who have genealogical ties to this mountain and do worship and have their traditions and culture based there.

So, if you have observed the mountains for 15 years, that's wonderful. We have been doing it for centuries. Okay, thank you. (MKAC Public Hearing at UH-Hilo – September 3, 1998)

Abe Kamakawiwo'ole:

My name is Abe Kamakawiwo'ole and I look at the stakeholders. But you know, we are talking about something else. As the astronomers look out into the sky, they look at something sacred. But yet the people who give you that job are not looking at what is sacred. Before I forget, I have to acknowledge who I am here — *E aloha e ke Akua. E aloha e nā Akua. E aloha e nā aumākua. E aloha e nā kūpuna*. The mountain is part of us and we are part of that mountain. What is gone here is sacred. When you look up there you can look at life of man. Life is sacred. Some of the things that have not been mentioned yet, here, is that as Hawaiians look to *kalo* as our family. The mountain is a source of water. And everything that happens to that water goes over the land, underneath the land, and finally we get it as it goes out to the sea. Myself, how I look at it is this, the people that I am talking to, you might work for the federal government, you work for companies, you can work for the State, County, but what is gone here is you are dealing with the wrong people.

Look at development now. What are the Hawaiians doing? What do we have to gain from it? In fact, what do our people out in the communities have to gain from it? Everything is tourism, everything is business. In order for things to work, I do not look down upon the scientific community and the people who actually do the work. I look at how this is being done. Number one, this is not your land. So whatever you do you are stealing. Is this what...so when we go out in the schools now we have to tell the people this. Why should we? everyone is supposed to be grown up. And this is what persists here. I don't like when I go to a place and I see Hawaiians sitting on a committee and I don't know how they feel. I know how it feels, people need jobs. What if I was to ask you outside this room, who you are. I believe that certain things can be done as long as you respect us.

How can you do it when you don't respect us. In not respecting us if you don't respect the life that we have and you are living on the land that has life.

I don't know what else I can say and I don't know how to resolve it, but that is the basic problem. It is a problem for everything because I am also involved in Hāmākua. Actually I can say that as a job, the mountain, when I was up in Pā'auhau *mauka*, they gave me orientation, I looked up and you know, not like when I went to Florida later on...no mountains. I know where I am, I know who I am, and so do the people here. There are things up there that are sacred and should be respected. But you will not learn it because it is not for you to learn. The only people you can learn it through...I think that the scientific community can do it...but if you look at from a business perspective, that's *hewa*. Thank you... [end of allotted testimony time; continued at end of hearing]

The thing is what we have is the right mountain for the wrong country. And for the people who...some of the things that's supposed to happen. I think we have a French company up there, right? On that mountain? And the State, during the time that they were dropping bombs down on Tahiti, which are also our brothers, how come those people still stayed up there on the mountain? Hawaiians wouldn't let that happen. (MKAC Public Hearing at Waimea - August 31, 1998)

Luana Adams:

Is 22 years old. Just finished a degree in anthropology and has returned to Hawai'i. What is happening on Mauna Kea is typical of the paternalistic Western world. It is not universal for every cultural group to seek the answer to the basis of its existence. For many cultures it is *kapu* to ask. What the *kupuna* says goes. In Hawai'i, there is no question who the *'āina* belongs to. Astronomy does not perpetuate history. Tourism is not the only way to survive. People survived before visitors arrived. Science is not the only way to make a living. You must consider the views of other people. Mauna Kea does not belong to you or to Hawaiians. It belongs to the Gods, whichever you believe... [end of allotted testimony time; continued at end of hearing]

(asks a question about the archaeology and notes): I spoke with someone involved with the other master plan. He recalled six bundles of bones were removed from the site where the first observatory was constructed on. What was done with those bundles? Were they repatriated, do you know? Six individuals, in fetal positions, wrapped. (MKAC Public Hearing at Waimea - August 31, 1998)

Sheri Adams:

I am Luana's mother. We recently returned to Hawai'i, so I am behind the times on news. I lived for 8 years on the mainland for my children's education. I want to comment on the request to get oral history. Tutu would be the best to share. Fifty years ago my *tūtū* shared his knowledge of planting customs, out of *aloha*. The Hawaiian planting calendar relayed by him was printed by others for profit. My question is, what is the

purpose of the oral history being sought? Will it be used to develop more for a small portion of the community? If the reason is for the tourism industry, the money does not trickle down. With development, land is rezoned, taxes are raised and people must sell their land. (MKAC Public Hearing at Waimea - August 31, 1998)

Kaliko Kanaele:

I have been to a lot of these meetings. The excuse for everything is the economic situation. Sugar just left. The Kanaka Maoli Church will be having services on Mauna Kea. We are researching *ahu*. Things get watered down in the name of doing it all together. The annexation was not correct. The land is ours. You will soon be negotiating with Hawaiians. It will be good when Hawaiians run things. It is for our people to do this planning. (MKAC Public Hearing at Waimea - August 31, 1998)

Ed Stevens³:

I am Ed Stevens. I might add that I fully concur with Senator Solomon's recommendations. I think that's great. Before you start my time, can I just say something? [chuckles] Could I have another minute extra? I am disappointed that the full committee is not here because this is to me a very sensitive subject that I intend to cover. Three minutes is a very short time for something that would probably take 4 hours, but being in a rush, I will try to be as clear as possible and read fast. I would like to leave this copy. It is addressed to the committee. Could I ask that copies to given to each member? Thank you.

(Adds further documentation to his testimony and responds to other comments from attendees)

All islands in the Hawaiian group have their sacred places which were used since early times for spiritual communion. The most sacred of these places were the highest peaks of each island. On the four major islands, there was Mount Wai'ale'ale on Kaua'i, Mount Ka'ala on O'ahu, Haleakalā on Maui and Mauna Kea on Hawai'i. Mauna Kea being the highest point throughout Polynesia, had special significance because it was considered to be the gateway to heaven. When the ancient *kāula*...these were the priests, the prophets. When the ancient *kāula* made their treks to the summit, it was to be nearest to *akua* where prayers could be offered in the highest reverence.

Oral history and traditions tell us that burial sites are many in the higher elevations. The bones of very special personages were placed in the pu'au at or near the summit for safekeeping, for their sacred sanctuaries. These were things that were done in ancient days. Now it is said that some of these have already been violated by the construction of the now existing observatories. The observatories that are there now when under construction, it has been said, that there were violations. We are beginning to hear horror stories about what the unsensitive ones are planning for this,

³ See further contact documentation in *Appendix A*, and the interview with Alika and Anita Lancaster (October 21, 1998).

our spiritual domain. At the risk of obliterating all traces of our spiritual past, they want to cover our mountain top with shiny domes.

Pu'u Mākanaka, very special place for those who know it is in the danger zone. See this outline. The Kāula Trail is in the danger zone. The Kāula Trail which went down along side Pu'u Mākanaka on down to Keanakolu, etc. It is in danger, in the danger zone. Pu'u Poli'ahu and Pu'u Lilinoe and both in the danger zone. Shrines and special pohakus placed by our ancestors of the distant past in much of the area, now designated as the Science Reserve are in the danger zone.

I ask the committee, I ask the University, I ask the Department of Land & Natural Resources, look into your hearts, stop this madness. Our culture and ties to the spiritual past are on the endangered list. Even endangered weeds and bugs get more attention than our sacred mountain top. In conclusion, I say that we, the people of Hawai'i, have up to the present, been quiet, but disturbed about what has been going on up there. We thought coexistence was possible because the knowledge gained through astronomy was most beneficial to mankind. It seems, however, that coexistence is failing, is falling on the wayside and proliferation wants to take over. Thank you. [end of testimony time; continued at end of hearing]

Regarding the desecration, if things are done in a positive spiritual environment, the things are made right, that in point of time, when these eye witnesses come forward. There are eyewitnesses to this desecration. They are afraid to come forward because of the implications, what it can do to them., the harm that come happen to them. So al I can say is that we hope that some day they will come forward and bear witness of what had happened, not for the sake of punishing the perpetrators, but for the sake of finding the *iwi* and putting them there were they belong. To reinter them with the dignity that they deserve. Once done, the atmosphere will turn positive. The mountain top will take on a more positive energy. And I thank you for your comments.

It's very important that all those who make the decision, understand what she said. In that those who know what's up there are reluctant to come public because, as we said, it is violating the law of Polynesia. And even for myself, I just scratched the surface of what is there in my mind and I had a reluctance to divulge it here, because I know will be some Hawaiians who will be offended by my even coming out tonight. We need to get over that if we are going to correct the problem. We need to come out and begin to testify as Hawaiians, so that people can understand it. That is going to take a while to happen.

That the Polynesian people begin to embrace that idea of coming out. Otherwise, you take the consequences. So I think that was a very important statement that she made. I know this is the statement that I can make by the Institute of the Astronomy, "but they don't care. Nobody is making a ruckus about what we are doing." We do care but we don't come out

because of our own sacred thoughts. So it is kind of a Catch-22 how we resolve it.

I see one way, as I mentioned in my talk here, coexistence. We can still coexist, but they have to get rid of some of the crazy ideas they get up there. What they want to put up there. Because where they want to put them is in the areas that are marked here. The places that shouldn't have those developments. So where do we have agreement as to where to go, we they need observers up there when they start excavating. We have, up until this very date, never had a representative of the Hawaiian community up there to observe excavation, and because of that lack of observers, you don't know how many things have really happened that should not have happened.

I can see the point of the contractors up there. If you don't report it, you don't get delayed. Once you report an excavation, you can get held up for months and they don't want that 'cause they lose money. So up there is so easy to hide. A couple of bones might shut down the job where they are digging and then the employees come back say, they are pig bones. Pig bones, my eye. Pigs don't go up 13,000 feet, so a cover up is going on. [pointing to an individual] I am not here to say something to dispute what I am saying. (MKAC Public Hearing at Kealakehe - September 1, 1998)

I had made testimony 2 days ago in Kona and I submitted my testimony. Tonight I was prepared to address the Polynesian segment of the audience, but I've changed my mind. I would like to go back to my first testimony because I feel the need to educate the audience here. I reach out to you. I ask that you hear what I say, because I may use the words sacred again. I don't mean to beat it to death, but I need to use those words to emphasize what I'm trying to say to you, so that you will understand what's the big deal? What's the matter with the Hawaiians? Well, I intend to, try to explain to you why it is a big deal.

All islands in the Hawaiian group have their sacred places which were used since early times for spiritual communion. The most sacred of these places were the highest peaks of each island. On the four major islands, there was Mount Wai'ale'ale on Kaua'i; there was Mount Ka'ala on O'ahu; Haleakalā on Maui; and Mauna Kea on Hawai'i. It has been said, that in earlier times, there were ahus, stone platforms which represented the altars for the community. Some still remain. I believe, Haleakalā still has, I believe Wai'ale'ale still has. Mauna Kea looks like rubble right now, where it should be. But anyway, Mauna Kea being the highest point throughout Polynesia, had special significance because it was considered to be the gateway to heaven. When the ancient *kāula*, these are the Hawaiian prophets, priests. When they made their treks to the summit, it was to be nearest to *akua*, the creator, where prayers could be offered in the highest reverence.

Oral history and traditions tell us that burial sites are many at the higher elevations. The bones of very special personages were placed in the *pu'us*, the cinder cones at or near the summit. These were the special ones, as Alikea mentioned a few names, Hawai'i Loa, our hero, was placed up there among many of the other heroes that we revere. They were placed at or near the summit for safe keeping. These were their sacred sanctuaries. And, it has been said, that some of these have already been violated by the construction of the now existing telescope sites. We are beginning to hear horror stories of what the unsensitive ones are planning for this, our spiritual domain. At the risk of obliterating all traces of our spiritual past, they want to cover our mountain tops with shiny domes.

Special places, and I refer to those maps there, the one on the left. See that perfect circle with, pardon the expression, three nipples? Why a perfect circle with nipples, those are significant sites for the observatory, perfect places for new sites to be built. Pu'u Mākanaka is on the danger list. Don't touch Pu'u Mākanaka. It is too special. We will not accept that desecration. Leave Mākanaka alone. Coming up between Pu'u Mākanaka and the summit, that plain in the east and southeast plain, are pok-a-dot with shrines and special *pōhaku*, special stones. It's dotted. That area between Pu'u Mākanaka and the summit has been said, is designated for that sub millimeter array of 90 antennas.

Bad... The Kāula Trail... *kāula* was again I say was the priest, the prophets, our spiritual personages who went up that mountain to do their homage to God. That trail, what remains, is mainly the essence of that trail. Those of us who know, we know the path. It's been deteriorated from lack of use. When energy walks up there, you don't need trail. Anyway, that trail is a major significance to the Polynesian people because of what it was intended and used for. It will be obliterated if this madness continues. Pu'u Poli'ahu, unfortunately was scarred several years when they cut the road of her face, right up to her crown. People drive up there now, randomly for just recreational. And, its like I would say, how would you like if these people drove on you mothers grave? Same thing, this is how we feel about that desecration. Pu'u Poli'ahu represents what was said earlier. We revere the essence of Poli'ahu who is one of God's angels.

The danger zone, which includes the shrines and the special *pōhaku* that I mentioned earlier are subject for demolition if this madness continues. So, I ask the people to bear with what we say when the Hawaiians speak of sacredness. We're not speaking out of hollow thoughts. We speak because it's from our heart. That place is a special place and we need to preserve it for our descendants. I would classify those special sites as being on an endangered list. We hear testimony about endangered weeds and endangered plants. They get more attention than our sacred domain. And, I think we ought to give a little more respect to our sacred domain.

In conclusion, I say, that we, the people of Hawai'i have up to the present, been quiet, but disturbed about what's been going on up there. Somebody

mentioned earlier, "Oh, nobody cares." We care, but we're quiet about it. We've manage to maintain our composure up until now. We thought coexistence was possible because the knowledge gained through astronomy was most beneficial to mankind. We acknowledge that. We think its great having the observers, the astronomers up there doing their work. But, we need control. Control can be done, but it seems coexistence is falling on the wayside and proliferation wants to take over. Thank you. (MKAC Public Hearing at UH-Hilo - September 3, 1998)

Reynolds Kamakawiwo'ole⁴:

Aloha mai, tonight is a very important time for our people to share their *mana'o*, to all that is present. When I speak in this testimony, I allow myself receive all the spirits that are gathered from [inaudible]. So, therefore listen to what I'm about to tell you, what is felt about the management of Mauna Kea. First of all, to just to address the spirituality. It is the home of Poli'ahu, the Snow Goddess and she tells me that she has been desecrated. If continued, she will show her power. This is not a threat, this is her will. You must listen to the people, especially the native Hawaiians who are culturally and spiritually connected to Mauna Kea.

This mountain is the one and only. Many of our people will not allow more desecration by constructing new telescope facilities. However, I've been told that no matter what, the plans are to go ahead. Spiritually, this information is shared to those in the physical so that they may approach this in a manner to awaken our people. I remember how the sugar plantations, here in the area, just plowed, to many of our sites and now observatories upon our Mauna Kea. They look like mushrooms and I say enough is enough. Now this is another statement received spiritually.

"You know as you come to do what you want with my mountain, but in whose interest? I have felt the destruction that negligent people who wants me. Those that believe that I exist are blessed, so that they can practice their rights and know there's much more about Mauna Kea. Several people have disappointed me, but I have forgiven them. Now, I see the support from people and I reveal myself through this statement. No more can you do this. You must stop or I'll stop you. What is on me, will stay until forever. I feel for you as you do not get it. Hawaii is not an ordinary place. It has many powerful sites. These sites which have been desecrated, are revealing itself to its people throughout the Earth. Not only are Hawaiians in the picture, but many of the races are spiritually called upon to stop further development. It's like candy. It's hard to stop the desire until you know that it could hurt you and cause you decay. Do not decay me for I have provided the beauty. If I was a woman in the physical, would you desecrate me? Sleep on it tonight."

⁴ See further contact documentation in *Appendix A* (in communications with Ed Stevens and the oral history interview with Alikea and Anita Lancaster - Oct. 21, 1998).

Therefore, I Reynolds Kamakawiwo'ole, strongly oppose further development on Mauna Kea as a native Hawaiian. As a member of the Royal Order of Kamehameha, as a Nā Koa of Pu'u Koholā, as a citizen of the Kingdom of Hawai'i. As far as I'm concerned, the activities of Mauna Kea, to continue development is not acceptable. And is not spiritually acceptable to our Hawaiian people. Further, I feel this is similar to the overthrow of the Hawaiian Government, but in this case, Mauna Kea, Poli'ahu will speak to others as soon you will have an army to deal with. Then what? You must be in tune, what is the truth. Do not be influenced by money and material, for it will take you down. Be receptive to our culture, and *ho'olohe*, for she has spoken. Let these thoughts be received and blessed. *Mahalo nui loa*. (MKAC Public Hearing at UH-Hilo - September 3, 1998)

Maile AkimSeu⁵:

Mahalo nui for this *kuleana* that I have to stand before you. I represent many *kūpuna*, from many groups because they are unable to be here tonight. These are just some of the questions that may have been answered but these are the questions they want to be presented tonight.

Number one, who has the title to the land that is being discussed and who gave U of H the entrustment to decide what is to be done to this property?

Number two, what guaranty is there that no violation to artifacts, to old ancient bones in ground will be done in the area of consideration?

Number three, what is to stop a group of people consisting only Hawaiians that has the expertise and credentials, the decisions of the use of our very own Mauna Kea?

Number four, where will the funding for the advisory suggestion for the use of the land come from?

Number five, what is the environmental impact on this area and the land surrounding it?

Number six, What is the economic impact on this area and the land surrounding it, both costs and benefits, to Hawaiians?

Nui ko'u ha'o i kēia mauna o Mauna Kea. These were the grounds that my *kūpuna* walked and sleep. As a young *keiki* of my *kūpuna* I was always told by her that "the *mauna* needs to have more respect." As people of Hawaii nei and *kanaka maoli* I also embrace the concept of Ka Lāhui. I am a citizen. And I also embrace the knowledge and understanding of Hawai'i Loa, who is our progenitor. I thank Alexander Lancaster to make mention of this Hawai'i Loa. 'Cause many of our ancestral bones are buried there. We know for a fact that many bones were removed and we were not informed. I have had many encounterment with the State archaeologist, I

⁵ See further contact documentation in *Appendix A*.

will not name names because I have been in...the responsibility of protecting and preserving our *heiau*. We are now trying to get many people and many Hawaiians involved in the protection of our many *heiau* and *pu'u*.

My Hawaiians, many of them don't quite understand but the old people are now coming forward and they are very *hūhū*, very angry, very upset of what is happening on that mountain.

If it was said earlier that were called upon to sit and *kūkākūkā*, even if it was done by the President of the University of Hawai'i, I don't think you would need to have this public hearing here tonight. And I agree with many of my Hawaiian people, if we do not protect what we have now... We have lost so many, so many things in our life and in our history. I speak for my generation, of the clan of 'Umi-a-Liloa. I also speak for some of my *kūpuna*, with the Keōua clan. I represent my *kūpuna* here tonight.

My Hawaiian people don't show their anger. But, we are called upon to make decisions. We have this public hearing tonight and I attended one advisory meeting that I was told I should not be there. I traveled throughout the different parts of the country and I love going to New Zealand because they respect their mountains, they respect their history, they respect their culture and they respect their language. They keep telling us, "you Hawaiians, what are you doing? Protect your *āina*, protect your mountains, protect your ocean. So many people are coming and doing too much *hewa* and we see that."

So, what happened to our children, who we sent to be educated in the different parts of the world. They're not home here, 'cause they're gone. If you asked me tonight, If we could have made a plan together with President Mortimer and the people here on the advisory team. I know many of them. I know their hearts. I know where they are. I know what they want to do. They want to help. Many of them want to help. We need to help one another. The *kūpuna* are the expertise of our *āina*, of our *mauna*. Don't shut us down. Give us the benefit that we can do for ourselves as Hawaiians. *Na ke Akua e ho'opōmaika'i iā 'oukou*.

I'd like to tell you a story and this is a story in the '60's and '70's. I lived in Keaukaha and a decision was made for Keaukaha that we were gonna develop it...or someone was gonna develop it or someone was gonna develop it into industrial and commercial area. Heavy and light industry. The people came together because a small area of Keaukaha was going to be residential. If any of you know Keaukaha, Ka'uhane [Street], all the way down to Todd [Street], was only gonna be the residential area. The rest if the area was gonna be heavy and light industry. The *kūpuna* again, came forward and said, "Who are these *kolohe* people, want to displace us again from our *āina* that was given to us that was not good. The land was not good. We made it flourish, we made it good and now they want it?"

All of you Hawaiians who are in this room tonight. We need to join forces. We need to say to these people on these kinds of committees, that we need to be part of their committee. *Mahalo.* (MKAC Public Hearing at UH-Hilo - September 3, 1998)

***APPENDIX D:
MAUNA KEA — AN OVERVIEW OF ARCHIVAL
AND HISTORICAL DOCUMENTARY RESEARCH***

***MAUNA KEA SCIENCE RESERVE
AND HALE PŌHAKU COMPLEX
DEVELOPMENT PLAN UPDATE:***

***ORAL HISTORY AND CONSULTATION STUDY,
AND ARCHIVAL LITERATURE RESEARCH***

***Ahupua'a of – Ka'ōhe (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i***



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*Historical & Archival Documentary Research · Oral History Studies · Partnerships in
Cultural Resources Management · Developing Preservation Plans and Interpretive Programs*

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*Ahupua'a of – Ka'ohē (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i
(various TMK)*

BY

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**APPENDIX D:
MAUNA KEA — AN OVERVIEW OF ARCHIVAL AND
HISTORICAL DOCUMENTARY RESEARCH**

Table of Contents

Introduction	• D-1
1. A Regional Synthesis of Hāmākua District, Island of Hawai'i (Cordy 1994)	• D-2
Historic Information on General Site Patterns	• D-2
1. The Māmane Lands	• D-2
2. The Higher, Subalpine Lands	• D-3
3. Post-Contact Patterns	• D-5
Summary	• D-6
2. Archaeological Inventory Survey and Historic and Traditional Cultural Assessment for the Hawai'i Defense Access Road A-AD-6(1) and Saddle Road (SR 200) Langlas et al. (Draft Feb. 1997)	• D-9
Cultural Context	• D-10
Pohakuloa Training Area (PTA)	• D-11
Mauna Kea Adze Quarry	• D-11
Trails	• D-12
Adze-making and Bird-catching	• D-13
Cattle-hunters	• D-15
Summary	• D-16
3. A Social Impact Assessment (Kanahele and Kanahele 1997) Traditional And Spiritual Native Hawaiian Environment	• D-18
The Environmental Impact Statement, A Hawaiian Cultural Perspective	• D-18
Vertical Land and The Importance of Place Names	• D-18
The Hiapo	• D-20
Conclusion	• D-21
Recommendations Regarding: Traditional And Spiritual Native Hawaiian Environment	• D-22
Native Hawaiian Cultural Protocol Milieu	• D-23
Overall Conclusions	• D-23

4. "Mauna Kea – Kuahiwi Ku Ha'o i ka Mālie" (Maly 1998)	• D-24
Mauna Kea—Overview of a Cultural Landscape	• D-24
Kekāhi Inoa Āina a me nā Wahi Pana 'o Mauna Kea (Some Place Names and Storied Places of Mauna Kea)	• D-25
Conclusion	• D-28
He Wahi Mo'olelo Kupuna (An Elder's Traditions)	• D-30

References Cited	• D-35
-------------------------	---------------

Figures

Figure 1. Photograph of shrine with upright and paving extending to right (G28-59; 16,183) (Cordy 1994:93)	• D-7
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Introduction

The primary source of archival literature cited in this Appendix are five previously published studies—McEldowney and McCoy (1982), Cordy (1994), Kanahale and Kanahale (1997), Maly (1998), and Langlas et al., (draft - February 1997). Combined, these studies reference much of the archival literature known to be available for Mauna Kea. This overview of archival and historical literature pertaining to Mauna Kea, focuses on several of the outstanding documentary components of the referenced studies. Of particular interest, it will be seen that at several points the historical records coincide with information—thus, demonstrating continuity and time-depth in knowledge—recorded as a part of this oral history study and information collected by Charles Langlas of the University of Hawai'i-Hilo Campus (Langlas et al., Draft Feb. 1997).

Rather than rewriting the information of past authors, this appendix includes verbatim and annotated excerpts of the original documentation. The original studies provide readers with a foundational understanding of various facets of the history and cultural significance of Mauna Kea. *The full reports should be referenced for a complete record of their archival resources.*

It is noted here, that Pat McCoy, Ph.D., and Ms. Holly McEldowney Ph.D., (both of whom are presently with the State Historic Preservation Division) have been working on Mauna Kea for a period that covers more than 20 years. McEldowney's 1982 report, "Cultural Resources Reconnaissance of the Mauna Kea Summit Region" (Report 1. Ethnographic Background of the Mauna Kea Summit Region), was conducted as a part of the original work for development of the Mauna Kea Master Plan. Because of the detailed nature of her study, it has been cited by most Mauna Kea—vicinity researchers that have followed her (this author included). Thus, primary citations of McEldowney's work are cited in several more recent studies, which also comment on the subsequent relationship of further research. At the present time, McEldowney and McCoy are preparing the State's cultural assessment and archaeological analysis of data they and other researchers have compiled (title and date of publication presently unavailable).

Additionally, it is noted here that one of the most recent Mauna Kea—vicinity studies completed, provides readers with important cultural documentation specifically from the perspective of native practitioners—noted authorities of Hawaiian customs, beliefs, practices, and culture — and is titled "A Social Impact Assessment - Indigenous Hawaiian Cultural Values of the Proposed Saddle Road Alignments" (Kanahale and Kanahale 1997). In it, readers are introduced to Hawaiian cultural values, protocols, and practices; attachment to landscape; and the importance of nature in Hawaiian ritual and life. Co-author, Mrs. Pualani Kanaka'ole Kanahale also participated in the oral history and consultation phases of the larger study to which this appendix is attached. Thus, only selected excerpts of her 1997 assessment study are cited below. Readers are urged to read her contributions to the oral history study and the full assessment study prepared by her and her husband.

Lastly, a recent study on Mauna Kea, with specific emphasis on traditions and history of the summit region, was prepared by this author (Maly 1998). That study includes detailed historical documentation recorded by native Hawaiian authors and historic documentation compiled from the middle 1800s to the early 1900s by various surveyors and visitors to Mauna Kea. Portions of that study are repeated here as well.

Ross Cordy Ph.D., of the State Historic Preservation Division researched and prepared a cultural synthesis for the Hāmākua District, including the summit of Mauna Kea (Cordy 1994). In his work, he cites McCoy, McEldowney and many other earlier researchers, and includes important observations and recommendations in regards to Mauna Kea. The following excerpts are cited verbatim from his study:

I. A Regional Synthesis of Hāmākua District, Island of Hawai'i (Cordy 1994)

Historic Information on General Site Patterns

Archival data on traditional land use patterns for this subregion of Hāmākua are quite sparse. This area again was above the 'ōhi'a-koa forest and included two vegetation zones: the open *māmane* forests and scrub, alpine tundra vegetation at higher elevations above treeline. The Boundary Commission records clearly indicate that most *ahupua'a* ended at the 'ōhi'a-koa forest borders, while a very few extended into the *māmane* zone. These few seem to have been Kamoku, Honokaia, Nienie, Pā'auhau, Kalōpa, Ka'ohē, Koholālele, and Kūka'iau (north-south). Pā'auhau and Ka'ohē encompassed vast areas of the *māmane* forest, and Ka'ohē included the higher areas above the tree-line. It is important to repeat, however, that the archival records show that the houses, major *heiau* and farmlands of these and the other East Hāmākua *ahupua'a* were on the lower slopes below the 'ōhi'a forest — in the Mauna Kea Windward Slopes subregion. These *ahupua'a* also gathered resources from the 'ōhi'a forests.

Ka'ohē's southern borders, which lay within this subregion, ran primarily along a series of cinder cones. Ka'ohē cut-off Koholālele at Pu'u'ukea and Pu'u o Kihe, then ran south to 'Iolehaehae, and then across the island above Hilo to [Pu'u] Kanakaleonui to [Pu'u] Kaupakuhale to Pu'u Kōle and to Pu'u Kalepeamao or Kalepe a Moa near today's observatory camp at Hale Pohaku (BCB Hawaii: Ka'ohē *Ahupua'a*).

I. The Māmane Lands

Special resources within the *māmane* zone are implied in the records. Border testimonies for Humu'ula *ahupua'a*, the *ahupua'a* in Hilo which extended inland along side part of Ka'ohē, note:

The *mamani* and *pili* are on Humu'ula, the woods on the *makai* lands.

(1873 testimony of Hanioa)
(BCB, Hawai'i, B:44)

where ever the *mamani* grew above the woods was Humu'ula, and the land below the *mamani* belonged to the *makai* lands.

(1873 testimony of Parker) (BCB, Hawai'i, B:32)

Similar borders and resource use rights would appear likely for the few *ahupua'a* in Hāmākua which entered the *māmane* forest and cut-off the others at the 'ōhi'a-koa woods.

Unfortunately, these resources are not clearly specified. "Pili grass" may have been a

generic term for grass, but it may have been a special resource for thatching certain structures. *Māmane*, itself, was important, being preferred for adze handles (McEldowney 1979: 32; Judd n.d.) and also being used for house posts and *holua* sleds (Buck 1957:83, 383). Meat birds—the *nēnē* goose and the 'u'au or dark-rumped petrel (*Pterodroma phaeophylla*) — may have been special resources found in these *māmane* forests. The nestling petrels evidently were a delicacy restricted to chiefs, with the other age ranges available for all ranks to eat (Hommon & Ahlo 1983:22; McEldowney 1979:32–3; Henshaw 1902; Lyons 1875: 111). The petrel is a pelagic seabird whose primary food is the *māmane* seed and whose breeding season is May to October (Stemmerman–Kjargaard 1985:3). The 'u'au is presently in more inaccessible areas, but it once may have been fairly common (Stemmerman–Kjargaard 1985:3; McEldowney 1982:1.8), and this factor needs to be considered in relation to exploitation patterns, Hawaiian sites, and *ahupua'a* borders. So "hardwoods and birds" may have been the major resources of the lower parts of this subregion (cf. McEldowney 1979:32). Other resources of the *māmane* zone are unclear. [Cordy 1994:86]

Exploitation of the above resources suggest short-term camps would have been used when Hawaiians were in the area, but the archival documents reviewed are silent on this matter. McEldowney's (1982:1.13) research, which included Hilo *māmane* areas, revealed that "native guides" for visitors in the 1800s did "have knowledge of shelter caves, overhangs, and water sources".

Only two kinds of sites are clearly documented in the accounts for the *māmane* zone. One was a major trail on the seaward side of Manna Kea, running parallel to the sea above the 'ōhi'a-koa forest. It connected at least the Kohala–Waimea–Waipi'o areas to the Hilo area, descending down the Wailuku River to Hilo (cf. McEldowney 1979:29–30). This seems to have been "the trail of Poli'ahu" which 'Umi's army took in their conquest of Hilo District (Kamakau 1961:16–17). It also was the "mountain road" on which Rev. Baldwin and his guides got lost in the fog (March 26, 1834 letter to Chamberlain), and it seems to have also been the Laumaia Road shown far inland on the 1864 Wiltse map of Koholālele *ahupua'a* and mentioned in some Boundary Commission testimonies (BCB, A: Ahp. of Koholālele, B: Ahp. of Kuka'iau). This trail seems to be close to today's Mānā–Humu'ula Road, built between 1874–1894 as a wagon road to the Humu'ula Sheep Station (Hommon & Ahlo 1983: 28). [But see McEldowney's, 1982:1.13, analysis indicating shifts of the trails in the late 1800s.] Clusters of short-term camps along this trail would be expected, as well as rest areas (*o'io'ina*), shelters, water sources, and trail markers (McEldowney 1982:1.6).

[It should also be noted that, within forest lands, another major trail skirted the base of Mauna Loa on its inland side — very roughly approximating the Saddle Road. This trail is discussed under the Interior Plateau subregion. The trail rose from Hilo, with Puna and Ka'ū branches, skirted the mountain and then descended to Waimea with branches then leading off to coastal Hāmākua and Kohala.]

Branch trails leading off these major routes to higher elevations were not identified by Hawaiians in the Boundary Commission records or other sources studied by McEldowney (1982) or this author. Landmarks seem to have been focal points for travelling, rather than trails (McEldowney 1982:1.6, 1.13).

The second site type documented was burials. In the Kūka'iau and Ka'ohe *ahupua'a*, there are several cinder cones near the 7,500 foot elevation — Pu'u Kihe (7,821 feet)

and adjacent 'Iolehaehae. Witnesses testifying on Kūka'au's borders noted the following:

[On 'Puuokihe]...pile of stones on sand and *aa*, a burying place of Hamakua people in olden times.

(1880 testimony of Kauahipaula)
(BCB, Hawai'i, B:443)

[Pu'uokihe]...it belongs to Kaohē [*ahupua'a*] and above that is where people were buried in old times, when people used to make fishhooks from the bones.

(1880 testimony of Kahue)
BCB, Hawai'i, B:444)

Formerly, when any one died, on all those lands, Kaao, Kaawikiwiki, etc. would not wait at night wrap up, and take into the mountain and bury secretly, lest the bones be used to make fishhooks.

(1880 testimony of Kahue)
(BCB, Hawai'i, B:444)

There are graves on Puuokiha, and also at Iolehaehae, and many other places... used to carry body secretly and bury in mountains.

(1880 testimony of Nainoa,
who was "very old")
(BCB, Hawai'i, B:447)

This evidence indicates that in some East Hāmākua *ahupua'a*, burial was common on the cinder cones, or above, on Mauna Kea. This area seems to be in the upper *māmane* zone or even above the treeline. Although burial was secret, piles of stone (whether carefully built or mounded is unclear) probably marked some of these graves. [Cordy 1994:87]

2. The Higher, Subalpine Lands

The lands above the *māmane* treeline belonged to Ka'ohe *ahupua'a* alone at European contact. Myths, although few are recorded, reveal that this zone was sometimes associated with Poli'ahu, a goddess associated with this snow-covered mountain and an occasional rival of Pele (Beckwith 1940:222; McEldowney 1982). And indeed, with cold, fog, and snow being common and impressive natural phenomena in contrast to the otherwise semi-tropical Hawai'i Island, it is quite logical that many place spirits of importance would be associated with the area.

The only traditional land use clearly documented historically for this area is the quarrying of stone for adzes. Although stone adzes were rapidly replaced by metal after European contact, elderly people were aware of adze quarrying on Mauna Kea.

Kaluakaakoi a cave where they used to get stone adzes out.

(1873 testimony of Haiki on the Humu'ula-Ka'ohē border)
(BCB, Hawai'i, B:41)

My parents told me Humuula went to Kaluakaakoi and Poliahu. We used to go there after adzes for Humuula people.

(1873 Haiki testimony)
(BCH, Hawai'i, B: 41)

It is suggested that this knowledge from the prior generation or two indicates quarry use could have lasted to between the 1770s-1840s (McEldowney 1982:1.7). Further specifics are lacking in this archival material.

As noted above, in leaving the major inland trails and travelling up into these elevations, no trails were mentioned by Hawaiians in the 1870s Boundary Commission records, nor do any appear on the 1862 Wiltse map (McEldowney 1982). Indications suggest landmarks were used for directions, rather than following a specific path (McEldowney 1982). [Note: Trails on today's U.S.G.S. maps are recent — cf. McEldowney 1982.]

Accounts by travellers in the late 1800s identified burial areas in these higher elevations (McEldowney 1982:1.8). In 1892 Alexander saw burials on Pu'u Lilinoe and stated:

Here, as at other places on the plateau, ancient graves are to be found. In olden times, it was a common practice of the natives in the surrounding region to carry up the bones of their deceased relatives to the summit plateau for burial.

(Alexander 1892 in McEldowney 1982:1.8).

3. Post-Contact Patterns

After European contact, land use in the Upper Slopes of Mauna Kea changed. Adze quarrying rapidly halted with the availability of metal. Cattle were introduced and soon ran wild. In the 1820s-1830s, bullock hunters entered the area (e.g., A. Simmons, S. Parker) and shot wild cattle which lived above the 'ōhi'a-koa forest or woods. These hunters lived in places above the woods for short periods (Simmons 1873 testimony in BCB, Hawai'i, B:28). A result of the presence of cattle was severe destruction of the upper limits of the 'ōhi'a-koa forest, becoming noticeable in the 1850s (Sandwich Islands Monthly Magazine 1856:44-47 in Barrera & Kelly 1974:Exhibit D).

the woods do not extend so far mauka as they did twenty years ago...[because the cattle had been] barking the trees and destroying the underbrush.

(Simmons 1873 testimony)
(BCB, Hawai'i, B:30)

This damage did not directly impact habitation and agricultural areas as in Waimea (Kelly & Nakamura 1981; Clark 1983:4849), because these lands in East Hāmākua were far away from the shore, but the damage evidently did increase the grasslands of upper Mauna Kea. After the 1840s, the Parker Ranch spread into these grasslands, with the ranch's headquarters being established in Mānā (Kelly 1974:44) in the inland Hāmākua *ahupua'a* of Kamoku near Waimea. In brief, traditional land use of this subzone very rapidly declined after European contact and appears to have ended well before the end of traditional patterns on the Lower Slopes of Mauna Kea. [Cordy 1994:88]

Summary

Clearly the historical and archaeological information indicate that this subregion of Hāmākua was used repeatedly — for short periods of time — to extract special high elevation resources, bury the dead, and make offerings at the summit shrines to deities associated with the mountain. Collection of forest products (e.g., *mamane*) and hunting of birds (petrel and *nēnē*) appear likely to have occurred in the *māmane* forests up to the edge of the treeline at aa. 8,500-9,000 feet. Campsites for such collection have yet to be found, but survey in the forest is extremely restricted. The quarry campsites near the treeline and above do contain petrel in large amounts. These campsites, however, seem related to the quarry activities primarily taking place above the treeline at cold, high elevations where work is difficult even in modern conditions.

Quarrying, while focusing on adze basalt, also included extraction of volcanic glass and dunnite/gabbro for cutting tools and octopus fishing gear sinkers. Archaeology has shown the details of the quarrying work — workshops of differing types and associated shelters and importantly occupational shrines to obtain the aid of deities. The craftsmen seem to have worked in sets of two, with those more skilled working in the escarpment areas. How large an overall team of workers and their support personnel were is still unclear. Initial study of the distribution of finished adzes around the island suggests the completed adzes were exchanged through personal exchange systems, not through organized central control. So, perhaps each quarry team was relatively small and headed by a single craftsman or two. How many teams would have representatives on the mountain in any one summer season is also uncertain and awaits further archaeological analyses.

Burials have been found scattered about this subregion. Some *ahupua'a* used special cinder cones in the lower *māmane* forest for burying their dead. A few burials have been found on cinder cones at extremely high elevations — even up on the mountain's summit. Whether these high elevation burials were places where quarryers who died on the mountain were buried, or whether these were special burial places, is yet unknown [sic].

Most striking, archaeologists have found small shrines encircling the summit of the mountain. Without adze material, these shrines seem not to be related to the slightly lower quarries. Rather, they seem connected to other deities associated with the mountain's highest reaches — where snow, storms and elevation sickness are most pronounced and where one can see over vast areas of the island. Whether users of the quarries made special trips up to these shrines while working on the mountain or whether other people came up the mountain solely to make offerings to these deities

is currently unknown. Campsites have not been found near these shrines, so visitors apparently came during the day and soon departed.



Figure 1. Photograph of shrine with upright and paving extending to right (G28-59; 16,183) (Cordy 1994:93)

These sites on Mauna Kea — shrines, burials, quarries, campsites, and presumably forest collection/bird bunting sites — are far, far away from their users' homes. The residents of Ka'ohē and Pā'auhau *ahupua'a*, within which this subregion lies, had their permanent houses and farms down near the shore of East Hāmākua, below the 'ōhi'a forest and far below the *māmāne* forests. Any users not from these *ahupua'a* would have had somewhat similar coastal house and farm patterns. Only those who have been up on Mauna Kea can clearly appreciate the point of the mountain's distance from the shore. Additionally, the use of this subregion can only be completely visualized after visiting the mountain and walking about its *māmāne* forests and up above the treeline. This mountain is immense — and at its higher elevations, cold and harsh and awesome. The shrines — to now unknown deities — seem in an appropriate place. The quarryers must have constantly felt the presence of the gods. [Cordy 1994:102-103]

In closing his study, Cordy (1994) sets forth several recommendations for ensuring long-term protection of the unique cultural resources of Mauna Kea. Summarized, these include:

- A. Expand the preservation area on Mauna Kea to include the best sinker quarry sites and shrines near Kalepuumoa [sic-Pu'u Kalepeamoā], to include the summit shrines, to include the quarry sites extending down below the Natural Area Reserve and the National Historic Landmark, and to include burials found on surrounding cinder cones...
- B. Include historic preservation concerns directly into the management operations of these lands — including the Natural Area Reserve...

C. Enforcement to prevent accidental damage... The sites are fairly fragile and not easily visible, so they can be damaged by uncontrolled vehicle and pedestrian access... [Cordy 1994:131-132]

2. Archaeological Inventory Survey and Historic and Traditional Cultural Assessment for the Hawai'i Defense Access Road

A-AD-6(1) and Saddle Road (SR 200) Langlas et al. (Draft Feb. 1997)

This study was prepared in conjunction with the proposed realignment of the Saddle Road (Highway 200). While the specific focus was the "saddle" region at the base or lower elevations of lands around Mauna Kea, documentation cited herein does provide readers with important information on land use and some of the mountain-based traditions. Of particular interest, one elderly native Hawaiian with whom Langlas spoke (the interviewee's name was not released), described several traditional Hawaiian cultural sites in the vicinity of the Saddle Road Study area. This interviewee was the only one with whom Langlas spoke that had first hand knowledge of ceremonial sites in the Saddle region (Langlas et al. Draft Feb. 1997:136). Langlas does not provide any documentation that may have been discussed, about the higher mountain elevations, but the following descriptions do offer some insight into the significance of landscape and beliefs, practices, and customs of the ancient people.

The elder interviewee described a total of six ritual sites, they are:

Papa Hemolele, a flat area *mauka* of the old trail from Waimea to Humu'ula, on the south side of Waiki'i Gulch. It was stated that there were many altars at this location, where people offered prayers for peace, rain, and various things, and there may also have been human sacrifice offered at certain features in the vicinity (Langlas et al., Draft Feb. 1997:130);

'Āina Kao, a ritual site in Pi'ihonua, near the horse trail and southwestern corner of Puu Oo Ranch. Rituals associated with this location were performed in ceremonies for ordaining warriors (Langlas et al., Draft Feb. 1997:132);

'Āina Hānau, a ritual site in Pi'ihonua, near the vicinity of the present-day 13 milepost. Women went there to give birth. It was believed that children born at 'Āina Hānau would grow up to be healthy and strong (Langlas Draft Feb. 1997:133);

'Āina 'Ākau, a ritual place perhaps in the uplands of Punahoa. There were platforms in the area that were associated with the kings of the land. The platforms were changed with the kings. There was also reportedly a large platform which was used for preparation of bodies for burial (Langlas et al., Draft Feb. 1997:133);

'Āina Kahukahu, a ritual site near the present-day Saddle Road (mileposts 8 and 9), in the land of Ponahawai. There were reportedly several altars at this location, and prayers were offered here for safety while traveling. Other rituals were also observed at 'Āina Kahukahu, one included the offering of prayers to ensure that spirits of the dead found their way home (Langlas et al., Draft Feb. 1997:133-134);

Pu'u Kamokumoku was given as the original name for Pu'u Kalai'cha. It was a place where powerful *kāula* (prophets) lived, and where they offered prayers to the god 'Io. The *kāula* offered prayers to 'Io to help fulfill the prophecies and plans of the *ali'i* (Langlas et al., Draft Feb. 1997:134).

The interviewee also provided Langlas with information pertaining to burial sites and former homesteads in the Saddle region. Efforts to locate the exact locations of the ritual sites and other features discussed by the interviewee were unsuccessful (Langlas et al., Draft Feb. 1997:135-136). Langlas reported that —

...none is presently being used by Hawaiian religious practitioners. In general, however, Hawaiians believe that *heiau* and other ritual sites still have *mana* (religious power) because of their previous use. In Western terms, they are still sacred sites (Langlas et al., Draft Feb. 1997: 136).

Further descriptions of history, practices, and occurrence of features are excerpted below from the work of Langlas et al.:

Cultural Context

The project area was used by Hawaiians long before Western contact began. Prehistoric trails crossed the Saddle from west to east and from south to north, both for ease of travel between districts and for access to interior resources. On the West Side, the project area has been thought too dry to have been exploited by Hawaiians for agriculture. The dry upland forest was mainly exploited by birdcatchers hunting birds valued for their feathers. However, there may have been some Hawaiian agriculture at about 1,200 to 1,500 m (4,000 to 5,000 ft) in the "fog belt" of Waikōloa *ahupua'a*, because there is evidence of prehistoric and historic Hawaiian agriculture at that elevation in Pu'uānāhulu *ahupua'a* directly to the south.

The Saddle itself was exploited especially by birdcatchers. They sought the 'ua'u (dark-rumped petrel), *nēnē* (Hawaiian goose) and *kōloa* (Hawaiian duck) for meat, and various smaller birds for their feathers. The Saddle also provided access to the adze quarry at the summit of Mauna Kea to the north. The Mauna Kea quarry was the source of the best-quality basalt for adzes in the Hawaiian islands. Adzes made from Mauna Kea basalt were distributed over the whole of Hawaii Island and beyond. Shelter caves in the Saddle area were evidently used both by birdcatchers and by workmen going up to the quarry and back.

The forested East Side, downslope from the Saddle, was again exploited mainly by birdcatchers, who sheltered in caves or built houses. From about 2500' on down (from milepost 9), the forest was also used to obtain *koa* logs to carve canoes and to plant bananas in forest clearings. Near the eastern end of the project area, yams were planted in forest clearings as well. The permanently cleared *kula* (open land), which was heavily used by Hawaiians for agriculture, began just below the project area at about 330 m (1,100 ft) (milepost 5).

During the nineteenth century, traditional Hawaiian use of these interior resources gave way to Western-inspired exploitation. Herds of wild cattle, sheep and goats multiplied on the grasslands of the West Side and Saddle. Western settlers and Hawaiians began to hunt these wild herds, and later they established ranches. The whole area eventually came under Parker Ranch, centered at Waimea. By the late nineteenth century, a wagon trail connected Waimea to Humu'ula in the Saddle. In the twentieth century automobiles used the old wagon trail to reach the Saddle from Waimea, until it was replaced by the Saddle Road during World War II.

The forested East Side was less valuable to Westerners, although there was some lumber milling of *koa* and *'ōhi'a*. The middle elevation forest (from 1,800 m to 450 m) was little used in the nineteenth century and was turned into a forest reserve in the twentieth. The trail which had passed through the forest and connected Hilo with the Saddle became little-used in the twentieth century. The upper elevation forest (above 1650 m) was cleared for ranching, and became Pu'u 'Ō'ō Ranch, owned by the Shipman family of Kea'au. The lower elevation forest (below 420 m), including the lower parts of Kaūmana and Pōnahawai, was cleared for growing sugar cane, which was carried by a flume system to Hilo to be milled. [Langlas et al., Draft Feb. 1997:7]

Pohakuloa Training Area (PTA)

Caves and trails dominate the archaeological sites in the PTA. The first recorded research in the area resulted in documenting two small caves (Site 5000 and 5001) (Hansen nd. IN Cordy 1994:108). Subsequently, an extensive aerial survey with some surface sampling encountered more late-prehistoric and historic period occupation caves and trails (P. H. Rosendahl 1977). Later, David Cox of the Corps of Engineers examined the route of another firebreak road and located additional small caves probably associated with Site 5000 (Cox 1983a). Streck (1984, 1986), Streck and Watanabe (1986), and Watanabe (1986) located additional habitation caves in the western portions of the PTA. Radiocarbon samples from the caves yielded age ranges of AD 900-1700 (Streck 1986:36).

Several caves were located and tested by Athens and Kaschko (1989). Radiocarbon results indicate the sites were initially occupied between AD 1000 and 1200, and were heavily used from AD 1400 to 1450. Bird bone was recovered from the sites; the assemblage indicated that activities at the sites consisted primarily of obtaining juvenile petrels and collecting birds for feathers. The younger birds are thought to have been exclusively reserved for high-ranking *ali'i* (Henshaw 1902:120).

An inventory survey along the route of SR 200 through the PTA encountered previously recorded sites (5002, 5003, 7119) and one new site (14638) (Welch 1993). Site 14638 is a lithic scatter with three associated small caves. Test excavations in the cave at Site 5003 revealed deposits containing large amounts of faunal material (both birds and mammals), lithic material, wood samples, and charred matter.

There have been several surveys associated with a power line, firebreaks, and the middle area of the Saddle Road (Barrera 1983, 1987; Cox 1983b; Kam 1982, 1983; Kalima and Rosendahl 1991; Rosendahl and Rosendahl 1986). No archaeological sites, however, were encountered during these surveys. [Langlas et al., Draft Feb. 1997:12]

Specific references to the Mauna Kea summit regions include the following discussion about the Mauna Kea adze quarry complex:

Mauna Kea Adze Quarry

The prehistoric basalt quarries near the summit of Mauna Kea were identified as early as the early 1800s (Goodrich 1833 IN McCoy 1977). The quarries have since been an area of interest (Alexander 1982; Brigham 1902; Cordy 1994; Emory 1938; Loo and Bonk 1970; Wentworth et al. 1935). The Mauna Kea Adze Quarry Site (4136) is listed on the NRHP and is a National Historic Landmark.

Significant research investigations have taken place at the quarries within the last two decades. Excavations in the quarry locality (Cleghorn 1982; McCoy 1977, 1982, 1990; McCoy and Gould 1977) have revealed layers containing midden, lithic reduction materials, and artifacts. Midden remains include... [Langlas et al., Draft Feb. 1997:11] ...shellfish and plants brought from lower elevations. Food plants included taro (Allen 1981, McCoy 1990) presumably brought from lower elevations. Radiocarbon dates in the quarry complex indicated initial use by about AD 1100 with more intensive use after AD 1400 (Cleghorn 1982). Use of the quarry diminished substantially prior to Western contact.

Shrines, consisting of large upright stone slabs, are present near the quarries (McCoy 1981, 1990). These features reflect the importance of ritual in association with the quarrying. Most of the shrines were conspicuously located, near the workshops and above the entrances to rockshelters. Shelters were found in association with springs on the southern slope of the mountain (McCoy 1990). Tests at these sites encountered flakes, midden, and hearths, suggesting that the occupations were temporary. The shelters may have been occupied while obtaining water, wood, and food, and may have also served to acclimate people for the rigorous conditions to be encountered above that level (McCoy 1986:91). Radiocarbon dates indicate that these sites were occupied between AD 1100-1800... [Langlas et al., Draft Feb. 1997:12]

Trails

It is difficult to determine where prehistoric trails ran through the northern interior, or even how many trails there were. McEldowney (1979:29) makes this point after examining the evidence for trails running up into the Saddle from Hilo. Neither historic accounts nor archaeological surveys provide firm evidence for the prehistoric trails. Some prehistoric trails have surely been covered by historic lava flows... [Langlas et al., Draft Feb. 1997:16] ...and others have been replaced by historic trails or roads, so that historic accounts of trails used don't necessarily reflect the prehistoric trails in the area. Archaeological surveys have been limited in extent. Moreover, the physical evidence of a "trail" is often itself limited. Judging by the accounts of those who have taken old trails in open country (Paris and Ah Sam Ints.; Eric Pearthree, personal communication) the evidence is discontinuous. There was probably no built trail over grassland or *pāhoehoe* lava flows, only a route between known land marks. That is presumably the reason why early travelers (e.g., Bird 1974 [1890]: 231) sometimes say there was "no trail." Where the trail goes over a rougher *'a'ā* flow, the trail becomes evident because it was cleared to make for easier travel... [Langlas et al., Draft Feb. 1997:19]

Langlas et al. continue their discussion by providing readers with descriptions of the following trails — "Waimea to Kala'i'ehā/Pu'u 'Ō'ō Trail; Kala'i'ehā to Pu'u 'Ō'ō to Keanakolu Trail; Hilo to Kala'i'ehā/Pu'u 'Ō'ō Trail; Pu'u 'Ō'ō to Volcano Trail; Kona to Pu'u Ke'eke'e Trail; Hualālai-Waiki'i Trail; Mid-PTA Trail; and Kona-Volcano Trail" (Langlas et al., Draft Feb. 1997:19-21). Because his study area focused on the Saddle and lower elevations of Mauna Kea, Langlas does not give specific descriptions of the trails that ascend the mountain and reach the summit region.

Work conducted for the present oral history study included discussions on the mountain trails and also added further details to accounts of transition from native and historic trails to

Saddle Road. Of particular interest to the mountain trails, interviews with Johnny Ah San, Theodore Bell, Sonny and Daniel Kaniho, Alike and Anita Lancaster, Albert K. Haa Sr. (and Jr.), Lloyd Case, and Irene Lindsey-Fergerstrom (with Romona Fergerstrom-Kalalau and relatives of the Lindsey-Kealamakia line) provide descriptions trail systems that approach the summit of Mauna Kea from all sides of the mountain. Several of these trails were still traveled by the interviewees in their youth, or were described by their elders who still used the trails through the 1930s. Two of the trails, the Makahālau-Waiāu Trail, Waiki'i-Pu'u Lā'au-Waiāu Trail (see interviews with Kahalelaumāmane Lindsey and Theodore Bell Sr.) are generally unknown to most people today. Another important trail described in the interviews is the Laupāhoehoe-Waipunalei-Keanakolu Trail to the summit of Mauna Kea (see the interview with Johnny Ah San).

Adze-making and Bird-catching

The trails were also used by those who exploited the interior to make adzes or to catch birds. At the summit of Mauna Kea is the well-known adze quarry, which was extensively worked by Hawaiians because its dense basalt provided the best rock for making adzes. Adze preforms were chipped out at the quarry and then were further processed at various workshop/habitation sites. Many processing sites near the quarry have been investigated; also investigated were two other sites a bit lower, on the south side of Mauna Kea, at Hopukani Spring and Liloe Spring (Cordy 1994:85-103.) All of the sites lie outside the project area to the north. In the Saddle itself, most of the cave shelters investigated lie on the west side of PTA. An argument was made by Hommon and Ahlo (1983:48) that the shelters were occupied by people bringing basalt from the quarry and working it in the shelters. However, later research has failed to discover any appreciable number of basalt fragments or adze blanks. Most researchers now assume the west PTA sites have no connection with the adze quarry, and were used instead to exploit birds (Athens and Kaschko 1989:54; Cordy 1994:114). Recently, Welch (1993:passim especially pp. 85-87) has reported on a cave shelter (SIHP Site 5003), in the Saddle Road corridor (Ex-2) just south of Mauna Kea State Park, which does seem connected with the quarry. Excavation recovered numerous basalt flakes, indicating that the Hawaiians who used the cave were processing adzes. Welch's interpretation is that Hawaiians used the cave shelter on their return from the quarry to the lowlands, and did some processing while they stopped. There may be other such shelter-cave sites connected to use of the quarry in the area. The adze quarry presumably was in the *ahupua'a* of Ka'ohē, and all the processing sites so far reported lie within Ka'ohē. However, there is some evidence that not only Ka'ohē people exploited the quarry. Waiki, one of the witnesses to the Boundary Commission stated that his parents told him that Humu'ula people used to go up to the quarry to get adzes.¹ Local informants familiar with the Pu'u 'Ō'ō area told me of a couple of caves there which contain adze fragments, including one called Ioane's cave (Bergin Int.).

The interior of the island in general was exploited for birds, especially perhaps the relatively large *nēnē*, *kōloa*, and *'ua'u*, valued for their meat. The *'ua'u* nested in burrows or under rocks in the saddle area in great numbers in the nineteenth century.

¹ Note however that Waiki's testimony might be considered suspect. He was on of the men who guided the first survey of Humu'ula by Wiltse and who claimed that the boundary of Humu'ula went up to the adze quarry at the summit of Mauna Kea. Other witnesses denied that claim.

Lyons (1903: 25) indicates that it was mainly Ka'ohē where they nested, and Henshaw (1903:130-31) was told that they nested "in the lava." The plump juveniles were considered a delicacy by Hawaiians. They were pulled out of their burrows, carried down and presented to the *ali'i*. Archaeologist Eric Pearthree (personal communication) reported finding a "layered, easily broken" lava flow in the central part of PTA which appears to have been a nesting place for *'ua'u*, exploited by Hawaiians. The flow seems to have been dug up, and a habitation cave in the area contains *'ua'u* bones. By 1900, the *'ua'u* were practically gone from the Saddle, having been eliminated by mongoose (Henshaw 1903:131). Although the PTA area may have been the richest area for *'ua'u* it was probably not the only one. In 1954, Richardson and Woodside (1954) found nesting sites and recently killed birds on the east and south slopes of Mauna Kea, at 2,740-3,050 m (9,000-10,000 ft) elevation.

Athens and Kaschko (1989:85-90) investigated 16 archaeological sites in the western part of Ka'ohē (MPRA section, Pohakuloa Training Area), south of the Saddle Road. They argue that the sites were occupied on a short-term basis by birdcatchers. They recovered a large quantity of *'ua'u* bone, and lesser quantities of *nēnē* and of forest birds. Forest birds caught for their feathers – the *mamo*, *'o'o*, *'i'iwi*, *'o'u*, *'apapane*, and *'amakihi* – were probably commoner in the windward *'ōhi'a* forest than in the Saddle, but were also caught in Humu'ula and Ka'ohē. Scott et al. (1986:106-7,159,164) note that three of the feather birds, the *mamo*, the *'o'o* and the *'i'iwi*, moved into *māmāne* forest (found in both Humu'ula and... [Langlas et al., Draft Feb. 1997:22] ...Ka'ohē) to feed during the blooming season. According to Athens and Kaschko (1989:24-5) ornithologist Kjargaard states that *'i'iwi*, *'apapane*, and *'amakihi* are still found in the Pohakuloa Training Area, mainly in *'ōhi'a* forest.

Historical evidence as well as archaeological evidence indicates that Ka'ohē and Humu'ula were exploited by birdcatchers, just as the uplands of the East Side and West Side were. An early map refers to a story about Naohuleelua at the southeast corner of Ka'ohē, said to be the "scene of battle between Hāmākua and Kona birdcatchers, settled with bows" (Map Reg. 1641, 1891). The Boundary Commission testimonies make clear that birdcatchers were active in Humu'ula, on the *pili* and *māmāne* lands situated above the woods that lay on the *makai* (shoreward) side of Humu'ula.

I used to go bird catching on Pi'ihonua with Malo and others. Humuula people catching birds outside of the woods, and Pi'ihonua people catching them to the *mauka* edge of the woods. That was the boundary and my kupuna told me fights used to occur if the Humuula men went below the edge of the woods or if the Pi'ihonua people went above them. (Testimony of Kamalo, BC Book B: 22-23)

[I] used to go onto Humuula after birds. If folks from the *makai* lands came after birds in the *māmāne*, the Humuula people would take them from them, and if we went into the bush after birds, the people of the *makai* lands would take them away from us. (Testimony of Hanioa, BC Book B: 44-45)

In olden times only three men [the men of three lands?] ran after Uau on the mountain along the side up Kaohe above, Humuula below and Piihonua the foot of the mountain. (Testimony of Hoakimoa, BC Book D: 53)

The historical evidence is not specific as to the birds that Hawaiians caught in the Saddle, aside from the last reference to *'ua'u*. It seems likely that the larger meat

birds were a more important resource than the feather birds. In addition to the *ua'u*, *kōloa* (Hawaiian duck) and *nēnē* (Hawaiian goose) were also present in the area. G. T. Allan (Anon 1847b) describes hunting for *nēnē* in the eastern saddle area, where they fed on wild strawberries near pools of water. W. D. Alexander (1892) says that both the *nēnē* and the *kōloa* were found near Kala'i'ichā in the "Middle Ground," the name used then for Kipuka 'Aināhou. Probably *kōloa* frequented some of the upland ponds because they were called *wai kōloa* (duck ponds) (see BC Book B: 34 for ponds in Hakalau, near the Humu'ula boundary; see McEldowney [1979:29] for ponds in Pi'ihonua near the Humu'ula boundary.)...

Cattle-hunters

As the mid-elevation slopes of Mauna Kea were covered with *pili* grass mixed with *māmane* trees, they provided a natural pasture where wild cattle multiplied. Cattle (along with sheep and goats) were first released by Vancouver in 1792. Ellis (1963[1827]: 291) indicates that wild cattle were already numerous on Mauna Kea when he traveled Hawaii Island in 1823. They became a target for "bullock hunters" who killed them for their hides and tallow, usually leaving the meat to rot. They were shot, trapped in pits, or driven into corrals that had long wings to entrap them. The earliest hunters seem to have been Westerners, such as John Parker, who was already hunting cattle for the king when Ellis passed through (Ellis 1963 [1827]:274). On his 1834 ascent of Mauna Kea, botanist David Douglas met two partners from Hilo, James Castle and a Mr. Miles, who had a lodge in Humu'ula above the forest near Pu'u 'O'o. Castle and Miles were engaged in killing cattle and drying the meat (Hooker 1839:400). [Langlas et al., Draft Feb. 1997:23]

While Castle and Miles operated at Pu'u 'O'o in the 1830s G.A. Simmons and Ned Gurney operated at Lahohinu, near Keanakolu (BC Book B:30). In his 1873 testimony to the Boundary Commission (BC Book B:30), Simmons says that the cattle are killing the trees and have pushed the forest line shoreward in the last twenty years.

Native Hawaiians became cattle hunters a bit later, including Waikīlīlīlī and Hoakīmoa, natives of Humu'ula who gave testimony to the Boundary Commission in 1873 and 1891, respectively (BC Book B:53, Book D:52). In 1841, Pickering (n.d.:170-1), while climbing Mauna Kea from Hilo, came across Hawaiians drying beef. This was at about 1,520 m (5,000 ft) and probably in Pi'ihonua. Farther on he reported seeing a ruined cattle pen near a "bed of clinkers" and Castle's now-abandoned lodge near Pu'u 'O'o. Probably the cattle-hunting business was no longer so productive by that time; 1841 was the year that Governor Kuakini placed a five-year *kapu* on killing wild cattle because so many had been killed (Brundage 1971:9). Castle was again shooting wild cattle "a great deal of the time" in 1853-54, according to testimony of Frederick Lyman (BC Book B:58-59).

Ranching began in Waimea in the mid-nineteenth century, but many wild cattle were still being killed for their hides up to 1900 (Brundage 1971:15; Wellmon 1969:1834). When the Waimea Grazing... [Langlas et al., Draft Feb. 1997:24] ...Company leased Humu'ula from Kamehameha III in 1862 (Map Reg. 668), it bought the right to kill the wild cattle there (LF, R. A. Lyman letter, Nov. 9, 1869). Isabella Bird (1974:233) wrote that on her 1873 journey there were many wild cattle on Mauna Kea and many men, "...who live half savage lives in the woods, gaining their living by lassoing and shooting these animals for their skins." Still later, Eben Low described the killing of

wild bulls for their hides up on Mauna Kea in the 1900s (Hobbs 1939:97-101). By that time, the animals were roped from horseback and killed with a knife. Low said that rifles were "prohibited" because they would scare the animals away and spoil the hides by making holes in them. Even today, the wild cattle have not been completely eliminated and some still roam the forested ranch land east of Puakala (Olivera Int. 2)... [Langlas et al., Draft Feb. 1997:25]

Summary

In concluding their analysis of information collected during their studies, Langlas et al., observed:

The history of the general project area has been previously described by several writers, most importantly by Wellmon (1969) for the West Side and Saddle, by McEldowney (1979) and Kelly et al. (1981) for the East Side. The present study adds to our understanding mainly by providing detail on the... [Langlas et al., Draft Feb. 1997:137] ...twentieth-century use of the area, derived from interviews with individuals [who] lived and worked there. For example, the study describes in detail Parker Ranch's farming operation at Waiki'i between 1920 and 1950, and documents the establishment of a largely Japanese farming community in upper Kaūmana at the turn of the century.

Ranching played a significant role in shaping the historic landscape of the West Side and the Saddle, which came under the control of Parker Ranch, and the upper East Side, which came under Shipman's Pu'u 'O'o Ranch. Pasture lands were marked out with barrier walls made of stone. The historic southern boundaries of the Humu'ula Sheep Station occur within the project area. Trails were co-opted or built and maintained, to facilitate the movement of cowboys and stock across the island, from pasture to market and between pasture areas. The old wagon road between Waimea and Humu'ula was created to carry wool from Humu'ula Sheep Station to the harbor at Kawaihae west of Waimea. In the era of automobile traffic, it became the main route to the Saddle, used even by cowboys and tourists going up there from the east coast.

Transportation across the Saddle has taken a variety of forms over the past. During prehistory, foot travel took place over unmodified *pāhoehoe* and grassland, and on stepping stones over rough 'a'a flows. Trails were modified and/or built with basalt cobbles in thin, meandering pathways during historic times, to facilitate the movement of horses, mules and cattle. Carts and wagons required different paths. The portion of the old wagon road to Humu'ula, investigated during the archaeological survey, is notably different in morphology than the prehistoric or historic stone trails. The deep and wide path in the soil at the base of Mauna Kea was likely created as the result of the passage of wagons, rather than created prior to their passage. Multiple parallel tracks are common, probably created as the result of expeditious maneuvering around temporary obstacles.

Further development of roads in the area was stimulated by World War II and the need to travel through the interior in case of a Japanese attack which might hinder travel along the coast. Roads capable of carrying cars, trucks, and tanks were created by bulldozing. The path chosen for the World War II-era Saddle Road included portions of the old wagon road to the west, some previously unmodified areas in the

Saddle, and portions of the Hilo- Pu'u 'Ō'ō trail on the east. Historic walls associated with earlier ranching activities were breached. Later, maintenance and upgrading of the Saddle Road resulted in some deviation from the original World War II route... [Langlas et al., Draft Feb. 1997:138]

3. A Social Impact Assessment

(Kanahele and Kanahele 1997)

Pualani Kanaka'ole Kanahele² and her husband Edward L.H. Kanahele were contracted to prepare a cultural assessment study in conjunction with the proposed realignment of the Saddle Road (Highway 200) (Kanahele and Kanahele 1997). The authors are noted authorities of Hawaiian customs, beliefs, practices, and culture, and they provide readers with important cultural documentation from the perspective of native practitioners. The study, titled "*A Social Impact Assessment - Indigenous Hawaiian Cultural Values of the Proposed Saddle Road Alignments*" presents readers with detailed discussions of Hawaiian cultural values, protocols, and practices; attachment to landscape; and the importance of nature in Hawaiian ritual and life.

The following narratives are excerpted verbatim from the report by Kanahele and Kanahele (1997). While the work focused on the narrow study area corridors of the Saddle Road realignment, in a very Hawaiian manner, the authors looked at the broader relationships of cultural and natural landscapes, extending from the *piko* (summit) of Mauna Kea, to the sea.

TRADITIONAL AND SPIRITUAL

NATIVE HAWAIIAN ENVIRONMENT

The Environmental Impact Statement, A Hawaiian Cultural Perspective

Vertical Land and The Importance of Place Names

The projected alignment of the Saddle Road on Hawai'i *mokupuni*¹ traverses the 'āpana² of Hilo, Hāmākua and Kohala. The other land sections impacted by the Saddle Road corridor are the *ahupua'a*³ of Waimea, Waikoloa Uka, Pā'auhau Uka, Ka'ohe, Humu'ula, Pi'ihonua, Ka'umana, Punahoa and Ponahawai. The most prominent, celebrated and sacred of all areas traversed is the natural land feature and *wahi pana*,⁴ Mauna Kea.

The road alignment involves minimal land space from within these land sections however it travels through the upper region of this island and this area is considered sacred for many reasons. These land sections and land features represents half of the island of Hawai'i despite the insignificant amounts of land the selective features actually use.

An initial investigation into place names will reflect on the reasons for the names and the relationship of this area of concern with the indigenous people, their philosophy of life and their gods. The popular interpretation of Mauna Kea is "white mountain". Mauna Kea is known world wide and is regarded by many as the highest island mountain, the highest mountain in the world from below sea level and the best

1 *Mokupuni*; island.

2 'āpana; political and vertical land sections or districts.

3 *Ahupua'a*; political and vertical land section within an 'āpana. An old tax land section,

4 *Wahi pana*; a special or sacred physical place.

² Mrs. Kanahele also participated in the oral history and consultation phases of the present study to which this appendix is attached (see consultation and interview records dated December 1st and 11th, 1998.

mountain from which outer space can be viewed. To the native Hawaiian Mauna Kea is a *Kupuna*⁵ and an *one hānau*⁶ and therefore is very personal and not just a mountain mass. The following chant reveals the source from which the name Mauna Kea originated... [Kanahele and Kanahele 1997:5]

...White mountain is very descriptive and literal translation of the mountain however the mountain is afforded dignity and a sense of family to be named in honor of Wākea⁸ or Sky Father. When considering the mountain as a namesake of Wākea it takes on that persona and philosophically it personalizes the mountain giving it deep roots and a genealogy. The genealogy goes back to the "Wākea of time" or the beginning. Therefore "Ka Mauna a Kea" or "Mauna Kea" allows the sacred and common name to assimilate without forgetting one or the other.

Lono-nui-ākea⁹ was the original name for this island and eventually the name was usurped by Hawai'i. Lono-nui-ākea is the sacred name of the god Lono. Lono is the god of stormy weather, dark clouds and rain. Throughout Polynesia, two islands were honored as "Ka inoa akua"¹⁰ which are Lono-nui-ākea-Hawai'i and Kanaloa¹¹-Kaho'olawe. To our ancestors these two islands were endowed with godly *mana*¹² befitting the name.

Hāmākua, according to our oral history was a name given by Hawai'iloa¹³ to his youngest son [See *Appendix F* for an overview of the Hawai'i Loa legends]. The 'āpana of Hāmākua houses the very top of Mauna Kea and stretches to Mauna Loa. The *ahupua'a* of Ka'ōhe is within Hāmākua and like this 'āpana envelopes the very top of Mauna Kea and stretches to Mauna Loa. The word "Ka'ōhe" simply means "the bamboo". Bamboo was a vegetable manifestation of the primordial god Kāne and were used as water carriers. Sometimes water became trapped in the upright green bamboo and this was given as offering to the gods or used medicinally. Ka'ōhe was perhaps a description of the many river beds which time and water carved through that section of Hāmākua because of the process of erosion. These are the land sections on which the very top of Mauna Kea rests...

The *ahupua'a* of Humu'ula parallels Ka'ōhe on the Hilo side of the mountain. Humu'ula was a kind of hard reddish, brown, yellow or green rock. The reddish and brown rock was probably more commonly found in the Humu'ula *ma uka*¹⁴ area.

5 *Kupuna*; grandparent ancestor.

6 *One hānau*; sands of my birth. birth place, home.

8 Wākea; the original father of all Polynesians, known also as Sky Father, thought to be the god of light, and husband of Papa.

9 Lono-nui-ākea; the greater form of the god Lono who was god of storm rains, dark clouds and the makahiki.

10 "Ka inoa akua"; literally "the god name" or namesake.

11 Kanaloa; the god of the ocean, ocean travel and navigation.

12 *Mana*; power, inner source or outward acquisition, sometime this power is inherited.

13 Hawai'iloa; a legendary navigator who traveled the great ocean for many generations and touched on many islands in the Pacific as well as the large continents.

14 *Ma uka*; upland, a towards the mountain location.

Another landmark within the reach of the Saddle Road corridor... is Ka Pu'u-a-Pele⁵. The top of this cinder cone marks the joining of the 'āpana of Kona, Kohala and Hāmākua. These large cinder cones served their purpose well in distinguishing land boundaries. [Kanahele and Kanahele 1997:7]

The Hiapo

Mauna Kea is the *piko*¹⁶ of the island and this is another reason this area is considered sacred. This *piko* is the initial provider of the land mass of Hawai'i *mokupuni*. Hawai'i was also the first child of Papa and Wākea as stated in "*Mele a Paku'i*":

'O Wākea-kahiko-luamea
'O Papa, Papa-hānau-moku-ka-wahine
Hānau kahiki-kū, kahiki-moe
Hānau ke-a-papa-nui
Hānau ke-a-papa-lani
Hānau Hawai'i ka moku makahiapo
Keiki makahiapo a lāua
'Wākea lāua 'o Kāne
'O Papa Walinu'u ka wahine⁷

It was Wākea-kahiko-luamea
It was Papa, Papa-hānau-moku-ka-wahine
(Papa the woman who gives birth to islands)
Born was the upper horizon, the lower horizon
Born was the lower heavens
Born was the upper heavens
Born was Hawai'i the first-born island child
The eldest, first-born child of theirs
Of Wākea together with Kāne
And Papa of Walinu'u was the woman

According to this *mele* Hawai'i was the *hiapo*¹⁸ or the eldest island child of theirs. There is a definite connection to the eldest child, Hawai'i, and the mountain of Wākea as significant in their relationship to the *hiapo* philosophy of the Hawaiians as to the Polynesians. The birthright and responsibilities of first-born did not diminish with Mauna Kea or Hawai'i just because they... [Kanahele and Kanahele 1997:8]

15 Ka Pu'u a Pele; the cinder cone, a specific cinder cone just west of Pohakuloa Military Camp and south of the existing Saddle road, this cinder cone marks the comers for the districts of Kona, Kohala and Hāmākua.

16 *Piko*; the navel, the center of a beginning or ending.

17 *Mele a Paku'i*; Song of Paku'i which is one of the poetic history of our island's birth.

18 *Hiapo*; the eldest child of any family, the child was responsible for the traditions of the family and usually received the family's birthright.

...are in animate land features. Their responsibilities and resources are needed for the growth and well-being of the island and all living forms of this moku-puni.

Wākea and Papa are our original parents. Mythologically they are the marriage of sky and earth. Wākea, Sky Father and Papa, Earth Mother. Between the two all things were born. The *kalo*¹⁹ was their first food child and our elder brother who fed all *kanaka maoli*²⁰ from the Wākea of beginning time until today. During the time of *ali 'i'i*²¹ it was important for them to trace genealogy to the *kalo* and eventually to Wākea and Papa. When the genealogy could prove the connection they received the extremely high status of the senior line or *hiapo* line.

Mauna Kea falls in the senior line genealogy. During the 1880's, Emma Rooke, the wife of the late Alexander Liholiho Kamehameha and David La'amea Kalākaua were in competition for the position of ruling chief for this kingdom of Hawai'i. Both of them needed to prove their connection to the senior line and connect back to a *wahi pana*. David La'amea Kalākaua went to Kanaloa-Kaho'oiawe to bathe in the waters of the ocean god Kanaloa. Emma went to the top of Mauna Kea to bathe in the waters of Waiāu. The ceremony was to cleanse in Lake Waiāu at the piko of the island. The water caught at Lake Waiāu was considered pure water of the gods much like the water caught in the *piko* of the *kalo* leaf is thought of as being pure therefore it was used medicinally. Two other critical points for this ceremonial decision is the fact that Mauna Kea is the highest peak on the islands and therefore possess the highest esteem when considering *wahi pana*. Mauna Kea is also first-born mountain child of Papa and Wākea and this fact will then make the connection to the senior line... [Kanahale and Kanahale 1997:9]

Conclusion

The native Hawaiian was a creature of the land and his environment was his life line. He recognized and practice respect for hierarchy or *hiapo* for man and land alike. The mountain is sacred because it is the sacred child of Wākea. It is also the nourishment source for our land. The mountains and land were genealogically connected to him through the original ancestor, Wākea and Papa. The mountains or land, water and sky were a necessary part of life cycle. The taro was his older brother of the land and provided sustenance. The coral was also an older brother (of the sea) and was the means through which other food could be acquired. The hierarchical system of practice instill the sense of rank of man and god and height of land as most sacred. Within the hierarchical food system another set of rules apply. The older or larger trees are primary and most sacred. The others animals who find their residence or food source on these trees are secondary.

The *lōkahi*^(*) system complements and maintains the well being of the whole entity. Therefore everything is important because each has a function.

19 *Kalo*; taro, *colocasiurn esculenta*, this is our staple food and is raised in the best possible soil conditions.

20 *Kanaka maoli*; indigenous native.

21 *Ali 'i'i*; chiefs, elite of the society.

(*) *Lōkahi*; described by the authors as "a system of working in unity and harmony" (1997:13)

Water was and is necessary for all life forms. Laws for water and the use of water were formulated so all had exposure to water. Water that did not touch ground was highly prized. Such as the water in the lake on Mauna Kea and the water in the *piko* of the taro leaf. Water that moved underground or over land from the mountain to the sea was sometimes funneled into irrigation channels and fed the older brother *kalo* and was also treasured. The mountain and the *waoma 'ikele* attracted the atmospheric water and we are fortunate to benefit from this natural cycle of water flow.

These points provide a sense of the most important beliefs and values that were practices by our Hawaiian ancestors and are the beliefs and values that are integral to our modern Hawaiian culture... [Kanahale and Kanahale 1997:16]

Kanahale and Kanahale (1997) also included a series of recommendations in their assessment study regarding the proposed Saddle Road action. While the recommendations were focused on the proposed Saddle Road realignment, the implications and applicability of the recommendations to the present Mauna Kea study can be appreciated. For specific discussions and recommendations pertaining to Mauna Kea, see the consultation and oral history interview records provided by Mrs. Kanahale in this study.

RECOMMENDATIONS REGARDING: TRADITIONAL AND SPIRITUAL NATIVE HAWAIIAN ENVIRONMENT

It is strongly recommended that the following not be disturbed but in any case if the preferred alignment can not avoid disturbance then extreme mitigation should occur:

- * Any *heiau* found along the alignments
- * Any grave site along the alignments
- * Any water source along the alignments
- * Any disruptive action which will cause harm and disturbance to any water source
- * Any large or old tree stands and *kīpuka* along the alignments
- * Any infringement upon the sanctity of the mountain top because of the alignments
- * Any disfigurement of natural land features such as cinder cones.

The Saddle Road alignment, again, will be using minimal amount of land however it impacts upon half the land sections of this island. The new corridor in terms of the Hawaiian culture almost touches the top of Mauna Kea. I am not aware at this time of any *heiau* sites or burial sites which the road will impact directly upon. However the forest is directly inline with the alignment. The *mamane* forest...is very old and perhaps the last stand of *mamane* left. According to the hierarchy system the important entity is the food source not the one who feeds off of it. The *mamane* forest is the consideration not the *palila*. The forest is not mobile and therefore this cultural resource is the focus.

Cultural impact can be "softened or mitigated" in this case. If there is not the opportunity of planting a new forest or acquiring and dedicating other *mamane/naio* forest as an extreme mitigation then accommodating the old forest as an absolute preserve is the culturally correct Hawaiian protocol that one must follow to avoid a negative cultural impact. To do otherwise violates and negates proper Hawaiian protocol and creates a negative Hawaiian cultural impact! [Kanahale and Kanahale 1997:17]

NATIVE HAWAIIAN CULTURAL PROTOCOL MILIEU

This cultural impact assessment did not discover any cultural protocol that were directly concerned with the proposed Saddle Road topographical corridor alignments. However, there are concerns that negative cultural impacts generated by the development will be created because of the belief by native Hawaiians that within the Saddle Road area there are detrimental or other such residual forces that exist. Other beliefs indicate that intrusion in areas not heretofore despoiled or developed will result in the release of negative energy. These beliefs left unaddressed by not instituting the proper protocol of "release" or "sanctification" can result in a negative public image of the development. Proper cultural protocol can be completed in order to generate an atmosphere of positive thought or feeling. Nevertheless not all negative impacts can be mitigated by the use of cultural protocol since there are actions that are so culturally negative or culturally detrimental that it can not be mitigated by the use of cultural protocol.

Another point of consideration is that if cultural protocol is done by the developer then only appropriate individuals should be consulted. For instance, if the beliefs or area are associated with native Hawaiians and the "old" culture then a native Hawaiian who follows the ways of the "old" culture should practice the desirable protocol. As an example an ethnic German and follower of Calvinism would not perform a ritual in an Iranian Islamic mosque nor would an ethnic Japanese follower of Buddha perform a ritual in a fundamentalist Christian church. Indeed, it does no good to mix one's metaphors or mix one's protocol practitioners.

OVERALL CONCLUSIONS

This cultural impact assessment reaches the following conclusions:

1. Negative cultural impacts regarding all proposed Saddle Road alignments were not found except for these potential areas:
 - a. First and foremost we find that there shall be Negative Cultural Impact if the alignments that traverse the *Mamane/Nai'o* forest are developed with out the possibility of cultural impact mitigation.
 - b. An alignment that is constructed through the *Mamane/Nai'o* forest or its boundaries can diminish its cultural viability due to proximity of disturbance should be avoided. However, with extreme mitigation that can meet the requirements of the *lokahi* concept then negative cultural impact can be severely diminished or avoided altogether.
2. The developer should be aware that unplanned or unregulated forest or natural area access will result in a Negative Cultural Impact after the proposed Saddle Road improvements are completed... [Kanahele and Kanahele 1997:21]
3. Any construction activity within a Kipuka or activity that will diminish the cultural viability of a Kipuka will result in a Negative Cultural Impact. We see no possibility of cultural impact mitigations if an alignment is constructed through a Kipuka or if construction diminishes the Kipuka's viability due to proximity of disturbance... [Kanahele and Kanahele 1997:22]

4. "Mauna Kea -

Kuahiwi Ku Ha'o i ka Mālie" (Maly 1998)

In August 1996, Lehua Lopez, President of the Native Lands Institute: Research & Policy Analysis, Inc., working cooperation with several Native Hawaiian organization and environmental groups, contracted this author to prepare a historical report on Mauna Kea. Work for that study was conducted primarily in the period from August 1996 to March 1997, with supplemental information added through final publication in May 1998. The study provides readers with detailed historical narratives recorded by native Hawaiian authors and informants, and historic period visitors, and covers the period from about 1820 to 1930'. The primary documentation coming from the period of 1860 to 1917. The study, titled "*Mauna Kea - Kuahiwi Ku Ha'o i ka Mālie: A Report on Archival and Historical Documentary Research; Ahupua'a of Humu'ula and Ka'ohe, Districts of Hilo and Hāmākua, Island of Hawai'i,*" is the source of the following narratives.

Mauna Kea—Overview of a Cultural Landscape

Native traditions describe the "birth" of the Hawaiian Islands and the presence of life on and around them, in the context of genealogical accounts. One Hawaiian genealogical account, shares that Wākea (the expanse of the sky) and Papa-hānau-moku (Papa—Earth-mother who gave birth to the islands)—also called Haumea-nui-hānau-wā-wā (Great Haumea—Woman-earth born time and time again)—and various gods and creative forces of nature, gave birth to the islands. Hawai'i, the largest of the islands, was the first-born of these island children. As the Hawaiian genealogical account continues, we find that these same god-beings, or creative forces of nature who gave birth to the islands, were also the parents of the first man (Hāloa), and from this ancestor, all Hawaiian people are descended (cf. David Malo 1951:3; Beckwith 1970; Pukui and Korn 1973).

In some genealogical chants, Mauna Kea is referred to as "*Ka Mauna a Kea*" (Wākea's Mountain), and it is likened to the first-born of the island of Hawai'i (Pukui and Korn 1973). A *mele hānau* (birth chant) for Kauikeaouli (Kamehameha III) describes Mauna Kea in this genealogical context:

*O hānau ka mauna a Kea,
Ōpu'u a'e ka mauna a Kea.
Ō Wākea ke kāne, 'o Papa,
'o Walinu'u ka wahine.
Hānau Ho'ohoku he wahine,
Hānau Hāloa he ali'i,
Hānau ka mauna, he keiki mauna na Kea...
(Pukui and Korn 1973:13-28)*

*Born of Kea was the mountain,
The mountain of Kea budded forth.
Wākea was the husband, Papa
Walinu'u was the wife.
Born was Ho'ohoku, a daughter,
Born was Hāloa, a chief,
Born was the mountain, a mountain-son of Kea...*

Through genealogical accounts like the ones above, readers today, begin to understand that in Hawaiian culture, natural and cultural resources are one and the same. All forms of the natural environment, from the skies and mountain peaks, to the

³ Primary repositories of documentation cited in the study was found in the collections of the Hawai'i State Archives, Land Management and Survey Divisions, and Bureau of Conveyances; collections of the Bernice Pauahi Bishop Museum and Hawaiian Historical Society; and the University of Hawaii-Hilo Campus, Mo'okini Library.

watered valleys and plains, and to the shore line and ocean depths are the embodiments of Hawaiian gods and deities.

In both its genealogical associations and its physical presence on the island landscape, Mauna Kea is a source of awe and inspiration for the Hawaiian people. Many of the traditions of Mauna Kea are directly attributed to the interaction of gods with the land and people. In Hawaiian practice, elders are revered—they are the connection to one's past—and they are looked to for spiritual guidance. Because of its place in the Hawaiian genealogies, Mauna Kea, the landscape itself is a sacred ancestor.

On the island landscape of Hawai'i, Mauna Kea is a mountain on which three major land districts rest (they are Hilo, Hāmākua, and Kohala). Within these large districts, are many smaller land divisions or *ahupua'a*, which are also supported by the resources of Mauna Kea. Two *ahupua'a*, Ka'ōhe in the district of Hāmākua, and Humu'ula, in the district of Hilo, embrace the upper slopes and highest elevations of Mauna Kea. In 1875, Curtis J. Lyons, son of Reverend Lorenzo Lyons, of Waimea, and one of the foremost surveyors of the Hawaiian Kingdom, authored a paper on "Hawaiian Land Matters" (Lyons 1875). In his discussion, he provided important references to Mauna Kea and its relationship to the *ahupua'a* of Ka'ōhe and Humu'ula and neighboring lands (underlining is used to emphasize selected points):

The ordinary *ahupuaa* extends from half a mile to a mile into this [forest] belt. Then there are larger *ahupuaas* which are wider in the open country than others, and on entering the woods expand laterally so as to cut off all the smaller ones, and extend toward the mountain till they emerge to the open interior country; not however to converge to a point at the tops of the respective mountains. Only a rare few reach those elevations, sweeping past the upper ends of all the others, and by virtue of some privilege in bird-catching, or some analogous right, taking the whole mountain to themselves... The whole main body of Mauna Kea belongs to one land from Hamakua, viz., Ka'ōhe, to whose owners belonged the sole privilege of capturing the *ua'u*, a mountain-inhabiting but sea-fishing bird. High up on its eastern flank, however, stretched the already mentioned land of Humu'ula, whose upper limits coincide with those of the *mamane*, a valuable mountain *acasia*, and which starting from the shore near Laupahoehoe, extends across the upper ends of all other Hilo lands to the crater of Mokuaweoweo... (Lyons 1875:111)

Kekāhi Inoa 'Āina a me nā Wahi Pana 'o Mauna Kea ***(Some Place Names and Storied Places of Mauna Kea)***

There are many place names on the landscape of Mauna Kea that remind us of the broad relationship of natural landscape to the culture and practices of the Hawaiian people. The occurrence of place names extending from the shore line to the summit of Mauna Kea, is important in that it demonstrates the Hawaiian familiarity with the sites and features, and varied elevations of the mountain. History tells us that named locations were significant in past times, and it has been observed that "Names would not have been given to [or remembered if they were] mere worthless pieces of topography" (Handy and Handy with Pukui, 1972:412; and Coulter 1935). In ancient times, named localities served a variety of functions, including — (1) triangulation points such as *ko'a* (land markers for fishing grounds and specific offshore fishing localities); (2) residences; areas of planting; (3) water sources; (4) trails and trail-side

resting places (*o'io'ina*), such as a rock shelter or tree shaded spot; (5) *heiau* or other features of ceremonial importance; (6) may have been the source of a particular natural resource or any number of other features; or (7) the names may record a particular event or practice (e.g., use for burials, or making of *ko'i* {adzes}) that occurred in a given area.

Through a study of historic literature it is seen that the landscape of Mauna Kea has played an important role in the growth and evolution of the Hawaiian traditional narratives and the cultural significance of Mauna Kea to the Hawaiian people. Early traditional and historic accounts, as well as a number of historic survey maps from ca. 1862-1892 identify several sites and features that bear the names of Hawaiian gods and goddesses that are intimately associated with the history of the mountain (such maps include Register Maps No.s 668, 1210, 1641, 1718, and 1860). In the summit region of Mauna Kea (from approximately 11,000 feet and above) and on the lower mountain slopes are found several features associated with Hawaiian gods and deity. Among the identifiable place names—deity names are the following:

Mauna Kea –

May be literally translated as "White Mountain," because during the winters, the summit is often covered with snow. The peak of Mauna Kea (Pu'u Kūkahau'ula) stands 13,796 feet above sea level. Also, early native accounts (cf. Malo 1951 and Kamakau 1991) suggest that other translations are appropriate. One such account, recorded by an elderly Hawaiian source in c. 1917 by researcher and translator, Theodore Kelsey tells us that "Mauna Kea" may also be translated as "Wakea's Mountain." Wakea, also written and pronounced as Akea and Kea, was the god-father of the island of Hawai'i. The island child was born by Papa or Haumea, the goddess who gave birth to islands. Mauna Kea as a place name, can be traced to the earliest written and cartographic resources of the Hawai'i; for examples see the Journals of Captain James Cook (Beaglehole 1967) and S.C. Wiltse (in Register Map No. 668).

Houpo-o-Kāne *also written*

Ka-houpo-o-Kāne –

May be literally translated as "The chest (bosom) of Kāne." The god Kāne is believed to be foremost of the Hawaiian gods, and is credited with creation, procreation, light, waters of life, abundance, and many other attributes. A land being likened to the chest of Kāne, can imply that the land was cherished and blessed by the god Kāne. S. N. Hale'ole's tradition of Lā'ie-i-ka-wai (In *Kū 'Oko'a* 1862-1863), records that "Kahoupokane" was one of three companions of Poli'ahu. The other two companions were Lilinee and Waiau.

The area identified as Ka-houpo-o-Kāne is situated below Waiau, on the southwestern slopes of Mauna Kea, in the land of Ka'ōhe (see Register Map 1641). One of the primary attributes of Kāne are the *wai ola* (life giving waters), sacred springs and water sources made by Kāne around the islands, to provide for the welfare of the people and the land (cf. Kamakau 1976 and Beckwith 1970). Interestingly, at Ka-houpo-o-Kāne are found the waters of Pōhakuola, Hopukani, and Waihū (also known by the name "Ka-wai-hū-a-Kāne").

Pu'u Lilinoe – Lilinoe hill (Interpretive): named for the goddess Lilinoe (Mist), a goddess of mists and sister of Poli'ahu (Pukui and Elbert 1971:392). Traditional accounts (cited in Maly 1998) also identify Lilinoe as having been a chiefess, who secluded herself on Mauna Kea, and upon her death, she was also buried in a cave near the summit. Lilinoe is a hill that rises to 12,956 feet above sea level, and situated to the southeast of the summit peak. As a place name, Lilinoe is cited in accounts dating back to at least the 1500s (cf., Kamakau 1961:215, 285), and is cited in surveys and testimonies in 1873 (Lyons Reg. Map No. 1641).

During the course of conducting this study, it was found that the original field survey books of W.D. Alexander, identify the presence of a *heiau* or possible burial platform near Lilinoe, on the Lilinoe side of a trail and the "axe maker's caves" (1892 – Reg. No. 429 in the collection of the State Survey Division).

Pōhaku-a-Kāne – May be literally translated as the "Stone made by Kāne." A traditional Hawaiian account recorded in the early twentieth century tells us that Pōhaku-a-Kāne, also called *Ka-paepae-kapu-a-Kāne* (the sacred platform of Kāne), was named for a form taken by the god Kāne. A platform near Waiau was named for and dedicated to this deity (see the historical narratives in Maly 1998).

Kū-ka-hau-'ula – Kū of the red hewed dew or snow: named for a male deity form of the god Kū and lover of Poli'ahu, goddess of the mountain. Kūkahau'ula is identified in the Boundary Commission testimonies of 1873 as the highest peak on Mauna Kea (now generally identified as Mauna Kea peak or Pu'u Wekiu) and is recorded by C. Lyons in his 1884 survey the summit peaks of Mauna Kea (cf. Register Map 1210 of 1884; in the collection of the State Survey Division).

Ka-lua-kā-ko'i – The cave (or pit) for making adzes (Literal). Kaluakāko'i was identified by native informants as early as 1862, and recorded by Wiltse on his survey map of the *ahupua'a* of Humu'ula (Register Map 668). The site is identified in oral testimonies of native Hawaiians ("Kaluakaakoi" cf. Boundary Commission Testimonies of 1873; in Maly 1998), who's families had collected the dense stone for making *ko'i* or adzes. By the 1890s, the name was being written as "Ke-ana-ka-ko'i" (translated similarly to the earlier name). Though the name, Kaluakāko'i is not directly associated with a deity, the god Kū, in a variety of his forms, was evoked in the rituals and observances associated with procuring the stone and making the adzes (cf. Malo 1951; cited in this study).

Pōhaku-loa – May be literally translated as the "Long Stone." A traditional account recorded in the early twentieth century tells us that Pōhaku'loa was named for a deity who was a guardian of *Ka-wai-kapu-a-Kāne* (The sacred water of Kāne) at Waiau. The name Pōhaku'loa is applied to a land area, gulch, and water source situated on the slopes of Mauna Kea and making up a portion of the saddle between Mauna Kea and Mauna Loa. As a place name, Pōhaku'loa can be traced back to at least the Boundary Commission testimonies of native informants in the 1870s.

Pu'u Poli'ahu – Poli'ahu hill (Interpretive): named for Poli'ahu (Clothed or garment covered breast), goddess of the snows of Mauna Kea. A hill that reaches 13,612 feet above sea level, Pu'u Poli'ahu is to the west of the summit peak. Poli'ahu is recorded as a place name in accounts dating back to at least the 1500s (e.g., Kamakau 1961:16-17), and is cited in surveys as early as the 1860s (Wiltse Reg. Map No. 668).

Waiau – Is literally translated as "Water current," or "Swirling water." In 1862-1863, S. N. Hale'ole penned the traditional account of "Lā'ie-i-ka-wai" in the Hawaiian newspaper, *Kū 'Oko 'a*, translated by Martha Beckwith (1919 and 1970). In Hale'ole's original account (viewed by the author in the microfilm collection of the University of Hawai'i-Hilo, Mo'okini Library) the place name was printed "Waiau." Hale'ole recorded that "Lilinoe, Waiau, and Kahoupokane" were three god-companions of the goddess Poli'ahu (Hale'ole Jan. 24, 1863).

In 1873, ten years after Hale'ole's writing, native informants (some of whom were close to 90 years old), testifying before Boundary Commission, identified the pond as being named Waiau (see Maly 1998).

Two other early historic accounts also reference the site, simply identifying it as the spring or pond of Poli'ahu. In 1870, Samuel Kamakau recorded that in the 1500s, the already "ancient mountain trail between Hāmākua and Hilo passed Poli'ahu's spring at the summit" (Kamakau 1961:16). During his mapping survey of Humu'ula in 1862, Wiltse cited the presence of "pond Poli'ahu" (Register Map No. 668). Wiltse did not personally see the pond of Poli'ahu (Waiau), but was provided information from native informants who guided him through the Humu'ula region.

Another traditional account recorded in the early twentieth century tells us that the crater and lake known by the name Waiau, were named for a goddess chiefess "*Ka-piko-o-Waiiau*," who was the ward of Poli'ahu and Lilinoe (see account from the story of Ka-Miki, translated by this author – Maly 1998). Indeed, Waiau is situated to the southwest of the summit at an elevation of 13,007 feet above sea level, and is figuratively watched over by the higher peaks.

Conclusion

Since 1900, several studies of historic sites have been conducted on lands that rest upon the slopes of Mauna Kea. Among the studies were those of Thos. G. Thrum (1908), and J.F.G. Stokes in 1906-1907 (Stokes and Dye 1991), who reported on *heiau* of the island of Hawai'i. Unfortunately, the studies did not include documentation of sites in mountainous region of Mauna Kea. In between 1930 to 1932, Alfred E. Hudson conducted a survey of archaeological sites of east Hawai'i (Hudson ms. 1932) for the Bishop Museum. While working in Puna, Hudson met with a Mr. Kaomea of Pohoiki. In their discussion of

⁴ Relying upon Beckwith's 1919 and 1970 translations of Hale'ole's "Lā'ie-i-ka-wai" texts, previous writers have perpetuated a typographical error in the name of Waiau. Typed as "Waiaia" in Beckwith's manuscripts, later writers assumed that Hale'ole had not used the name "Waiau," thus crediting later authors with use of the name (cf. McEldowney 1982:A-6). As a part of the present study, the author reviewed Hale'ole's texts in the Hawaiian newspaper *Kū 'Oko 'a* (1862-1863), and found that Hale'ole had indeed used the name "Waiau," not "Waiaie."

Mahinaakaaka Heiau in Keahialaka, Mr. Kaomea informed Hudson that there was another heiau of the name Mahinaakaaka, on Mauna Kea. Mr. Kaomea told Hudson that:

"The stones for this heiau were carried to Mauna Kea from Waikahaheka [Puna]." (Hudson ms. 1932:370)

No further documentation was recorded.

Holly McEldowney's 1982 report (prepared in conjunction with an Archaeological Reconnaissance Survey by P. McCoy) on ethnographic resources for Mauna Kea and environs (cited earlier in this study), provides readers with perhaps the first detailed study of historical accounts for Mauna Kea. In his part of the 1982 study, Patrick McCoy observed:

The construction and operation of new telescopes and proposed improvements associated herewith, such as paved roads, constitute a potential adverse effect on the integrity of the archaeological resource base and the fragile alpine environment in which it exists... For immediate planning purposes, the following alternative mitigative measures should be adopted as minimal requirements:

- (1) An intensive archaeological survey should be undertaken prior to the construction of any new telescopes in a specified area.
- (2) Avoidance of construction and related activities on or in proximity to known archaeological sites; if this is not feasible in terms of telescope location requirements, then alternative measures should be discussed and agreed upon by the SHPO and the Hawai'i Institute for Astronomy.

Finally, the proposed Mauna Kea Science Reserve Master Plan should include provisions for the development of a cultural resource management plan. [McCoy 1982:2.34]

The primary authors cited in this appendix provide readers with a wide range of documentation pertaining to Mauna Kea. The material spans generations, culture, and perspectives, with sources ranging from native historians and practitioners to ethnographer and anthropologists. Regardless of background, all writers find common ground when acknowledging the significance of Mauna Kea in the history of the Hawaiian people.

The native traditions and historical accounts, the Boundary Commission testimonies and articles and journals cited in the various studies demonstrate the depth of native Hawaiian knowledge of the natural and cultural landscapes of Mauna Kea. The *cultural attachment*—relationship to environment and practices were, and remain, integral to the physical and spiritual well-being of the native residents of Hāmākua and Hilo, and all who viewed Mauna Kea.

Indeed, Mauna Kea is awe-inspiring. There is a spiritual well-being in seeing, and being upon Mauna Kea. Uniformly, every Hawaiian interviewee that I have

spoken with, about Mauna Kea, a strong attachment to Mauna Kea, and nearly everyone feels disheartened about the highly visible presence and impact of the telescopes and development in the summit region of Mauna Kea.

He Wahi Mo'olelo Kupuna

(An Elder's Traditions)

The cultural attachment that many Hawaiians share with their landscape is difficult for some people to understand. It is a relationship born of centuries of residency in these islands which some believe to be the offspring of ancient gods. During a recent stay in Hilo, Tūtū Lilia Hale, an 86 year old native Hawaiian cultural practitioner was reminiscing with the author about her upbringing with her *kūpuna* (elders). In our conversation she commented, "*The Hawaiians are an earthy people. We relate everything back to our relationship with the earth around us.*" She then shared her recollections of going to the upland forests with her grandfather Samuel Kekino Kanahale, to gather *lā'au* (plants – herbs) for medicinal purposes, and the protocols which she grew up with in this practice.

The following narratives are excerpted from an interview we recorded, and her story helps put into native perspective, the depth and significance of the relationship that Hawaiians share with the earth. Her rich story may help some people further appreciate the Hawaiian attachment to place. As will be seen below, native beliefs, customs, and practices are important in all aspects of Hawaiian life, and it is difficult, if not impossible to separate nature and earth from the life of the *kānaka Hawai'i* (Hawaiians). Spirituality permeates everything.

Lilia Wahinemaika'i Ka'apuiki Kanahale Keli'inohomoku Hale (LH)

An account pertaining to the customs of her grandfather going to the forest; collecting herbs for medicinal purposes; and the love and relationship of the Hawaiians for the land.

(Recorded on the 24th day of January 1999, 2:30 p.m., with Kepā Maly)

Tūtū Lilia Wahinemaika'i Ka'apuiki-Hale is a cherished Hawaiian elder who was born at Kapālama (Pālama), O'ahu. Immediately after birth, she was taken in the custom of *hānai* (adoption) by her maternal grandfather Samuel Kekino Kanahale. During the first 16 years of her life, Tūtū Hale lived at Māla'e, Molokai; Wailuku, Maui; Kekaha, Kaua'i; and Wai'ōhinu (Ka'ū), Hawai'i. Today, Tūtū Hale is well known around the Hawaiian islands for her love of God, and for her knowledge of her *'ālelo makuahine* (mother tongue – Hawaiian language) and some of the traditions of her ancestors. We first met on Lāna'i in the 1970s when she was visiting her cousin Daniel Ka'ōpūiki Sr. (my adoptive grandfather) and family.

The interview was conducted in Hawaiian, the translations are verbatim from the original recording.

KM: ...Yesterday, you shared some stories about your grandfather.

LH: Yes.

KM: His manner of going to the uplands, and about the relationship of the Hawaiians with the earth. Could you perhaps share some of those stories now?

LH: Yes, I can remember some of the things of my youth.

KM: Yes.

LH: See, the Hawaiian people, they didn't greet one another with a kiss, they drew close breathed out [and also took in the other's breath]. [gestures the greeting] They breathed out to you, and you breathed out to them — this is "hā." When we say "aloha," the true pronunciation is "alo-hā," which means, "in-the-presence-of-the-breath-of-life." The breath of life, hā, comes from God, and in saying aloha, we mean that we are in the presence of God. And that is how the ancient Hawaiians greeted one another.

KM: Hmm.

LH: By breathing, that was how they could...by your breath, the nature of your breath, they could discern if you were ill.

KM: Hmm.

LH: One time in my youth [about 5 or 6 years old], a woman came, one of my elders, an aunty. She greeted my grandfather with the breath. Breathing [gestures her grandfather breathing in], at the time that he breathed, (he said) "Oh my! You are ill..." But they didn't say what the nature of the illness was.

KM: Hmm.

LH: They knew just by breathing in, the nature of the illness. Grandfather said, "You need to go and make it right [spiritually], and then come back."

KM: Hmm.

LH: So this aunty left. My grandfather said, "Lilia we two are going to the forest." I took his basket and things, and I went with my grandpa. My grandfather didn't just go. He traveled with care, watching each place he stepped. That's how we traveled...the Hawaiians, in the forest. My grandfather stood, and he prayed, asking permission to enter into the forest. And then once in there, he would know which medicine to gather for this aunty.

KM: Hmm.

LH: I asked him, "Why are you praying here?" (My grandfather said) "Because, this forest was before us. God made the forest, therefore, it is necessary to ask 'may we travel here?' Before you step on and crush something in this place." My grandpa moved very carefully, observing all that was around him. Arriving at one place, there were a lot of the plants growing, but he didn't gather from there. He went and searched out a place where only one of the plants was growing and he took that. They [the Hawaiians] also didn't just pull out the plants [gesturing with her hands], they took it carefully.

KM: Hmm.

LH: I asked him, "Why are you doing it like that?" (My grandfather said) "Because this is a family, afterwards, the (plants) will grumble among themselves, and the medicine will not work." They likened the plants to a family. If you take only one child, the others will want to go as well.

KM: Yes, yes.

LH: It's exactly the same with the plants, because they are the children. Therefore, take only the single ones. Now, if it is only one herb, like my grandfather was gathering, that was called *lapa'au*. If it was two, three, or some different amount, it was called an *'apu*.

KM: An *'apu* [a mix of various herbs into one medicine].

LH: Now, while looking, he didn't make any sound, no noise. He went and looked, he pulled from here, from there—if it was an *'apu*—and he would pick with care. Then we returned home. Not speaking, he was not talkative at all. If I spoke [gesturing hand to mouth] "Keep the voice quiet." I understood, so I wasn't nosy. So we'd go home, and he would wash the herbs...

But, I've forgotten something. Before we would go, my grandpa would take a bath, he would cleanse himself outside. He would also clean inside, spiritually, if there were bad thoughts, or what. Those things were cut. Because (he would say) "Rubbish can't help rubbish."

KM: Hmm.

LH: If you aren't clean, you can't help the one with the rubbish." That is the way the Hawaiian people think. So as I said, we would go. The Hawaiian people of that time, were very respectful and careful of what they did. They didn't just step anywhere. No!

KM: Hmm.

LH: Their work was done with respect. When we went, there were no loud voices. The plants were the important thing that we desired to go and gather. And he didn't make like this [gestures, yanking out the plants], he gathered carefully. Then we would go home. Now my job was to light the fire and heat the stones. My grandpa, he would pound the herbs, and strain them into a bowl...

... Now if it is a severe illness, the medicine would be taken twenty-five times [holding her hand in front of her], *'elima kualima*.

KM: Hmm.

LH: If it was severe.

KM: Yes.

LH: If it was an illness...sick but not too bad, just five times (*piha ke kualima*), a full hand [holding her hand in front of her], was good.

KM: Yes, a full hand (*piha ke kualima*).

LH: Yes, illness for five [days of medicine]. For the Hawaiian people, five was the number... What is the word? Complete.

KM: Complete.

LH: Then it was done. Not four or three, but five, like the hand.

KM: Yes.

LH: So it was done like this by the people [hold her hand in front of her, gesturing with her fingers], with people and the animals. You have a head, two arms, two legs.

KM: Hmm.

LH: Complete. [gesturing with her hand] It's the same with the animals, five, a head, and four legs, complete. The birds, the head, wings, and feet, five. The fish are the same, the nose, tail (with two points) and fins, five. That was their formula [smiling].

KM: Yes.

LH: The count is the formula. They took it in the night and day.

KM: Hmm, so in the night and day. Two times a day for five days?

LH: Yes. Then you rest two days. That's how they did it—my grandfather, five times, night and day. Then you rest two days. If the illness persists, you begin again. If it's not too strong, the one set is enough, five times is enough.

KM: So intelligent, the ways of the elders.

LH: Because they likened themselves, the body to the earth. The body was not separate by itself, and the earth was not separate, we came from the dirt. We are the same. There is nothing else, we live by the things of the soil.

KM: Yes, it's like you said the other evening, "The Hawaiians are an earthy people..."

LH: It's so. The Hawaiians are of the earth, all things are connected to the earth.

KM: Yes... Thank you so much for sharing this story. It is a treasure for the people of this land.

LH: You know, Kepā, I am happy. If you ask me something, like this, it is a great pleasure for me to tell you because you are one who cherishes things Hawaiian.

KM: Hmm. And like you said, the Hawaiians are an earthy people.

LH: Oh yes, they are. [smiling] That's why we are called the brown race.

KM: And everything relates back to the earth, everything that they did.

LH: Oh yes, everything went back to the earth. And you know that.

KM: Yes.

LH: We Hawaiians have to respect the earth because it was made before us.

KM: Yes.

LH: You know, they say, [gesturing with her hand] "Lay the palm of the hand out to the sun, you'll be hungry! Turn the hand down and work, you'll be satisfied!"

KM: Yes, do good work. And Tūtū papa Ka'ōpūiki said, "When the hands do good work, the mouth will eat good food!"

LH: Yes.

KM: The elders were so wise.

LH: Yes.

KM: It's so interesting!

LH: You know, our Hawaiian people...this is not simply smart, this something that is natural to those who are native to a land. The natives of the land. They lived here, they ate of it, and slept upon the land. It is the land that gave them their wisdom.

KM: Hmm!

LH: This is the reason that the Hawaiians prayed like this [gesturing with both hands lifted up to the heavens]. They understood, that God was in heaven. And the things of the land, we give thanks to God for all the things of the land...

What *kūkū* Lilia Wahinemaika'i Hale shared above, is rooted in the traditions of her *kūpuna*, and is a way of life for her. While not everyone may be able to express the thoughts in the same way—a privilege of her age and experiences—it will be seen that the cultural attachment to Mauna Kea is strong among all the individuals who were asked. While the words spoken in the Mauna Kea interviews are expressed in different ways, the thoughts remain consistently focused.

Mauna Kea, kuahiwi ku ha'o i ka mālie
Mauna Kea [is the] astonishing mountain that stands in the calm.
 (cf. Pukui 1983:2147)

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**APPENDIX E:
LIMITED OVERVIEW OF THE
HAWAI'I LOA TRADITIONS**

**MAUNA KEA SCIENCE RESERVE
AND HALE PŌHAKU COMPLEX
DEVELOPMENT PLAN UPDATE:**

**ORAL HISTORY AND CONSULTATION STUDY,
AND ARCHIVAL LITERATURE RESEARCH**

**Ahupua'a of – Ka'ohē (Hāmākua District) and
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(various TMK)**

BY

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APPENDIX E:

LIMITED OVERVIEW OF THE HAWAI'I LOA TRADITIONS

In the process of conducting the oral history and consultation program for the present study, the author was told of the association of a legendary figure, Hawai'i Loa, with Mauna Kea. Hawai'i Loa, according to legend, was an ancient chief who came with his retinue to settle the Hawaiian Islands. Legend has it that Hawai'i Loa was the original founder of the Hawaiian race, his accounts at times usurping the native traditions of Wākea and Papa (Sky-father and Earth-mother). Below, are two synopses of the legend recorded by Martha Beckwith (1970):

- (a) Fornander version. Hawaii-loa is born on the east coast of a "Land of the yellow sea of Kane. He makes long fishing excursions, sometimes of months at a time, with his chief navigator Makali'i (Eyes of the chief) who is an expert in star lore (*kilo-hōkū*), and on one of these they steer east and find a fertile land where coconuts and *awa* grow. Sometime after their return he migrates with his family and a great following, but as he alone takes his wife and children, the whole Hawaiian race is descended from the one stock. From time to time he voyages south to bring back mates for his children out of his brother Ki's¹ family. He brings Ki's oldest son Tu-nui-ai-a-te-atua as husband for his favorite daughter Oahu, and their son Tu-nui-atea is born at Keauhou on Hawaii and the district of Puna named for the father's district, Puna-auia, in Tahiti. He brings Te-arii-tinorua [the chiefess with dual forms] from Tahiti to become a wife for Tu-nui-atea; Ke-alii-maewa-lani (Kauai) is their son, from whom the Kona people are descended. Hawaii-loa's wife Hualalai bears her last child Hamakua and is buried on the mountain of Hawaii that bears her name... (Fornander IN Beckwith 1970:363-364).
- (b) Kepelino version. Hawaii-nui [another name for Hawai'i Loa] is a fisherman from lands adjoining Kahiki-honua-kele. He knows the sea called "Sea where the fish run..." which used to lie where these islands now lie. He sailed from Kahiki-honua-kele and discovered these islands, first Kauai, then Oahu, the Maui group, then Hawaii, which he named after himself. The other islands he named after his children, and various land divisions after his eight navigators who sailed with him, of whom Makali'i was chief. To return to Kahiki they sailed west guided by the star Hoku-loa (Kepelino IN Beckwith 1970:364).

In 1969, Dorothy Barrere, Bishop Museum ethnographer and editor, investigated the origin of the legends. She carefully detailed the circumstances around the evolution and publication of the Hawai'i Loa legends. Barrere noted:

¹ Ki, also written as Tii in Fornander's texts, is a name also handed down in Tahitian legends as an ancestral chief (Fornander 1969:161). The name Tii is written as Ki'i in its Hawaiian form, and in Fornander's Kumuhonua genealogical chart, he identifies Ki'i as one of the sons of Hawai'i Loa and Hualalai; among the names of Ki'i's siblings are found Kanaloa (Kaho'olawe), Maui, O'ahu, and Kawa'i (ibid.:183).

In the Hawaii Loa legend(s) Fornander's informants departed from Biblically-inspired tales and entered into the realm of pure invention in their attempts to account for the peopling of the Hawaiian Islands. Kepelino's story as written in 1868 is a plausibly told legend, but the "biographical" material found in Fornander's notes (1919-1920, 6(2):271, 275, 278-279, 280-281) reveal the extent of the invention. They also disclose a knowledge of Pacific geography and of an ethnic relationship among Polynesian peoples that were unknown to the Hawaiians before western contact, and so could hardly have been incorporated in an authentic tradition (Barrere 1969:37).

In 1995, the author spoke with Mrs. Barrere about the Hawai'i Loa traditions and she shared some insights into the origins and context of the accounts. Mrs. Barrere noted that the story was collected by Fornander while he was superintendent of schools and was spending a great deal of time on Maui. During this time (c. 1850s-1860s), Hawaiian historian Samuel Kamakau was also living on Maui, and was in regular communication with Fornander. She first suspected the legends' antiquity because Fornander recorded it in English, and even noted that it had not been written out in Hawaiian. It is Barrere's opinion that the intention behind using the name "Hawai'i Loa" in the legend in the c. 1860s was to celebrate a Hawaiian legacy of chiefs and navigators. In this context, *Hawai'i Loa was not named after one man, but with the memory of the fact that ancestral people had migrated from Kahiki to Hawai'i* (see also the interview with Pualani Kanahale for further elaboration in this regard). Barrere also noted that it was Fornander who inserted the name Hawai'i Loa into the authentic Hawaiian genealogies, as recorded by Kamakau and others, and it is at that point that the name became a person—the progenitor of the Hawaiian race (pers. comm. Dorothy Barrere; March 11, 1995). Thus, Barrere contends that the legends are of historic origin, intertwined with aspects of ancient knowledge and lore (Barrere 1969:37).

Barrere (1969) notes the Kepelino legend is "clearly patterned on Genesis 1:1-10" (Barrere 1969:6). Of Fornander's account, Barrere concludes that "there are few points of similarity between Kamakau's and Kepelino's own written stories and... [Fornander's] ...adaptation" (Barrere 1969:16). Barrere also indicates that various "Hawaiian" legends have a remarkable similarity to stories of the Bible, and are filled with contradictions to the vast body of Hawaiian lore and historical accounts published during the 19th century. Barrere's 1969 study documents how Hawaiian history may have been modified in order to facilitate a higher degree of acceptance of Hawaiian "traditions" by the foreign residents and evolving powers; she notes that "In writing about the Kumuhonua legends in the c. 1860-1870s, Kamakau and Kepelino were working on fitting themselves [and their histories] into the Christian concept" (pers. comm. Barrere and Maly, March 11, 1995).

Another former staff member at the Bishop Museum, Kenneth Emory, wrote an article entitled "Origin of the Hawaiians" in which he critically examines the legend of Hawai'i Loa. Emory states that, though Kamakau mentions Hawai'i Loa, neither the writings of Malo nor Ellis "a quarter of a century earlier" mentioned Hawai'i Loa (Emory 1959:32). He states:

Kamakau's oft quoted 'tradition' incorporates much knowledge of geography gained by the Hawaiians through European contact and runs counter to earlier recorded traditions. It has every appearance of a post-European neo-myth, of which there are many composed in answer to questions and suggestions made

by foreigners. As representing reliable ancient Hawaiian traditions, and therefore as having significance for historical reconstruction, it is valueless (Emory 1959:32).

As Barrere implies above, the similarity of Hawaiian legends to biblical stories does not mean that the entire legends are fabrications, but rather, that the original legends have been modified. The legend of Hawai'i Loa² the navigator is perhaps related to earlier Polynesian legends. S.P. Smith, writing in 1913, discusses the relationship between Maori, Hawaiian, and other Polynesian legendary accounts of a legendary chief-navigator and settler of Polynesian islands:

Seeing how ancient this canoe 'Uruao' is, according to Maori traditions, it is not surprising that we have so little about it and the voyages of its Captain Tama-rereti. It is, nevertheless, the case that he is renowned as a voyager, and taking all other things into considerations we are justified in concluding that Indonesia, at any rate, if not other lands in eastern Asia, was the scene of his nautical exploits. I have already hinted at the possibility of Tama-rereti being identical with Hawaii-loa (Hawaiki-roa in Maori). According to both the Hawaiian and Maori traditions there were the earliest known voyagers of the Polynesian race, Fornander says of him (loc. Cit. Vol. I, p. 25):—"This chief was a noted fisherman and great navigator, and on one of his maritime cruises, by sailing in the direction of the star Iao (Jupiter, when a morning star) and of the Pleiades, he discovered land which he called after his own name [Hawaii], and other islands after his children. Delighted with the country, he returned to his native land after his wife and family, and having performed the same eastern voyage in the direction of the morning star and the Pleiades, crossing the ocean which is called by the diverse names of Kai-holo-o-ka-ia [Tai-horo-o-te-ika in Maori] 'the sea where the fish do run,' Ka-Moana-kai-maokiokia-Tane [Te-Moana-tai-maotioti-a-Tane in Maori] 'The spotted, many coloured ocean,' and also Moana-tai-popolo [Moana-tai-poporo in Maori] 'the blue, or dark green sea'—he arrived the second time at the Hawaiian Islands, and he and his family and followers were their first human inhabitants... (Smith 1913:21).

In 1929, Bruce Cartwright of the Bishop Museum, wrote an article in which he also supported the idea that the legend(s) of Hawai'i Loa had its roots in earlier traditions of Polynesia. He observed:

Judge Fornander says that the translation of the legend of Hawaii-loa was "compiled and condensed in English from Kepelino and S.M. Kamakau." This legend seems to be a summary of statements contained in many other Hawaiian legends and genealogies. At the time it was recorded in writing many Hawaiians had become Christianized and were familiar with Biblical history. The temptation to interpret certain incidents similar to those in

² In the Hawaiian Ethnological Notes of the Bishop Museum are a few references from the work of Thos. Thrum, among the papers are found the following hand written notes: "Hawai'i—Ha-wai-'i, old water flume; Ha-wai'i (Hawaii-loa) is the Noah of the Hawaiian Race, ask Fred Beckley to explain further" (nd. Thrum Place Name File H-106).

Biblical history as being in fact the Hawaiian rendering of Biblical events seems too have influenced the translators. This unfortunate condition has more or less discredited the ancient Hawaiian legends on which the legend of Hawaii-loa is based, branding them, in the opinion of many modern students, as "doctored accounts, influenced by Christianity." On the other hand the fact that many of the persons mentioned are and have been accepted by Hawaiians of chieftain rank as their ancestors, warrants a thorough study of the history of these chiefs and of whatever ancient definite statements can be gathered... (Cartwright 1929:105).

Cartwright proposed that Hawai'i Loa indeed reached Hawai'i and established people under him who were responsible for peopling and governing the islands, and that Hawai'i Loa himself left the Hawaiian Hawai'i for another Hawai'i or "Hawaii" (Cartwright 1929:115). Cartwright notes that:

Hawaii (Invoked space that filled) was of undisputed prestige among the islands in ancient times and is still the proudest island in all the Society group, being the center of their history, their religion and their heraldry... Hawai'i exercised a political and moral sway as the emporium of all the Maori tribes of Polynesia [cf. Ancient Tahiti, by Teuira Henry, JPS Bull. 48, p.116, 1928]... The Hawai'i Loa legend seems then in fact to be a scrap of the ancient history of Ra'iatea and Tahiti which has been preserved in Hawaii although apparently lost in Tahiti and Raiatea (Cartwright 1929:119).

As evidenced in the interviews with Mr. and Mrs. Alike Lancaster and Pualani Kanaka'ole-Kanahale, the traditions of Hawai'i Loa, are an important linkage between traditional Hawaiian genealogies and those found in the Christian Bible. Indeed, portions of the Hawai'i Loa tradition and genealogy are commonly cited in genealogical accounts of the Mormon Church in Hawai'i and tie back to the Book of Mormon.

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