

Testimony of Naea Stevens

1. My name is Dashiell Naea Stevens. I currently work on Maunakea. I was born in San Francisco in 1994.
2. I graduated with my degree in linguistics from Ka Haka 'Ula o Ke'elikōlani, the College of Hawaiian Language at the University of Hawai'i at Hilo in May of 2016. My ancestry is of mixed Hawaiian and European descent; Hawaiian on my father's side and European on my mother's. I came to Hawai'i island years ago to learn about my heritage, to be with family, and to study at the University of Hawai'i.
3. My father's family is Hawaiian, hailing from Hawai'i island. My great grandfather, Robert Naea Stevens Jr., was born in 1896 in Kamuela, in the Republic of Hawai'i; his father before him, in 1875 also in Kamuela (known as Waimea in my family records) in the Kingdom of Hawai'i. His wife, Luka Kaualokuokamaile Lincoln was born in Kamuela in 1877; I can trace her lineage back to Keawema'uhili, ali'i nui of the Hilo ahupua'a during the 18th C. CE, half-brother to Kalani'ōpu'u (mō'ī of Hawai'i island) and cousin of Keōua Kalanikupuapa'īkalaninui Ahilapalapa (father of Pai'ea, or Kamehameha Nui); and before that to 'Umi-a-Līloa, the man who first unified Hawai'i island whose father was Līloa: ali'i nui of the Hāmākua ahupua'a. My great grandfather, and his father before him, were *paniolo* with Parker Ranch.

4. My family, being ali'i and ali'i nui on Hawai'i island, has deep ties to Maunakea. In fact, one of my ancestors bore the name of Kekaulikeikawēkiuonālani, which referenced the summit of Maunakea itself. During, and in the time preceding, the Kingdom of Hawai'i, the ali'i and kahuna were the only Hawaiians allowed to go to the summit of Maunakea. Even the workers who quarried and shaped the adzes at Keanakāko'i were almost exclusively kahuna, as the class included expert craftsmen. It was after the breaking of the *ai kapu*, or the kapu placed on eating, when Kalaninui kua Liholiho i ke kapu 'Iolani (Alexander Liholiho, Kamehameha II) ate a woman's meal prepared by his mother (Keōpūolani) and father's favorite wife (Ka'ahumanu), that the kapu system broke down and the maka'āinana were allowed to travel to the summit area of Maunakea.
5. Maunakea holds a special place in my heart. In my initial trips there, I learned a great deal with regards to astronomy and I was sparked by an intense, burning passion to learn of my ancestry and the ancient ways of wayfinding and navigation. If it weren't for the access offered by the astronomy community (proper roads, etc.), my ability to travel and experience the mana on the mountain would be greatly decreased. In fact, it is thanks to the astronomy community and the decision to bring astronomy to Hawai'i island that people can easily, freely, and safely travel to Maunakea to practice cultural practices and share in the grandeur of the mountain. As well, when I was young, my mother taught me to

share; being able to share astronomy, a fundamental science aimed not only to the future but at the past, is a great and intense joy of mine and I take great pride that Hawai'i is seen in the science community as the premier spot to practice astronomy (as well as geology, entomology, archaeology, and botany) - something that would have been restricted under the old ways because commoners were not allowed near the summit. Astronomy, as mentioned, is a way of looking back as well as forward. Modern astronomy is able to look back at Pō, the primordial night from whence sprung all of creation in Ke Kumulipo, the Hawaiian creation chant, and study the heavens above just like the kilo hōkū (star watchers) of antiquity.

6. That we here in Hawai'i are able to practice our culture is a joy to behold when so many native practices the world over have been restricted by various groups: we are able to take the traditional Humu'ula trail to the summit and pray at the ahu and bask in the sight of beautiful Lake Waiau. Astronomy in a way is spiritual as well, and not just to modern scientists: my ancestors placed heiau at clear spots so the kilo hōkū could observe the heavens and help the ho'okele to navigate across the vast and empty Pacific Ocean. Modern day practitioners are allowed easy access to Maunakea because of the roads maintained by the astronomy community. If anything, astronomy has managed to be a fantastic boon to the Hawaiian community by not only introducing a stable element to the economy but

continuing to grant access so that we, as Hawaiians, may safely enjoy the grandeur
of Maunakea.