

**ASSOCIATION OF HAWAIIAN
CIVIC CLUBS**

A RESOLUTION

13-52

**URGING THE STATE OF HAWAI‘I, GOVERNOR, BOARD OF LAND AND
NATURAL RESOURCES, AND UNIVERSITY OF HAWAI‘I TO RECOGNIZE THE
SACREDNESS OF MAUNA KEA**

WHEREAS, Mauna Kea, also referred to by the *inoa* (name) Mauna a Wākea (Mountain of Wākea) in traditional accounts; and Wākea (Sky Father) is personified in the broad expansive atmosphere and heavenly realm that envelops Papahānaumoku (Mother Earth) who gave birth to these islands; and Hawai‘i Island is their *makahiapo* (eldest child); and Mauna Kea is also referred to as the sacred eldest child of Wakea, regarded as a *kupuna*, a revered and respected elder, our ancestor; and

WHEREAS, Mauna Kea is described as a spiritual landscape, *ka piko o ka moku*, the navel of the island; and as the tallest mountain in the world from the sea floor, its physical prominence stationed nearest to the heavens holds a spiritual significance for Kanaka Maoli, a significance that can be expressed in likening the mountain to a sacred altar, the mountain altar of Wākea; a place where the heavens and earth converge; and

WHEREAS, Mauna Kea, is a *wahi pana*, a storied and celebrated place from antiquity, that holds *mana* (spiritual and divine powers) for Kanaka Maoli; it is most revered and respected as the highest *mauna* (mountain) situated in the middle of the Pacific; a home of ancestral gods, goddesses, deities, and divine beings and where shrines were erected and consecrated; a focal point of spiritual and cultural significance; a place of spiritual connection with one’s ancestors, energy and life forces, and the ancestral realms; and

WHEREAS, Kanaka Maoli ancestors knew and had an unwavering connection to their ancestral *akua*, *kupua*, and *‘aumākua* (gods, goddesses, deities, guardians) recognized by such names as Poliahu, Kukahau‘ula, Lilinoe, Mo‘oinanea, and Kāne who dwell on the mountain summit and who are physically manifested in the earthly forms within the Mauna Kea landscape as various *pu‘u* and water sources, and as such, they are revered and looked to for spiritual guidance in cultural practices and traditions; and

WHEREAS, Poliahu, “*ka wahine i ke kapa hau*” (the woman in the mantel of snow), is at times referred to as an *akua wahine*; she is a part of the cultural landscape with a highly evolved consciousness who creates the rain, snow, hail, and sleet on this mountain; she serves as a caretaker and guardian for the mountain and has two attendants assisting her, Lilinoe and Lihau; and Poliahu is a revered and significant figure in both oral and written traditional accounts that have documented her connection to Mauna Kea; and

WHEREAS, Mo'oinanea, *mo 'o wahine* and guardian of Lake Waiau, is at times referred to as a *kupua*; she was born on the summit and assumed the responsibility as guardian of this sacred body of water from her mother, Melemele, who was the former guardian; and assisting Mo'oinanea are her two female *mo 'o* attendants, Kīpu'upu'u and Kupukupu as well as others, including spirit attendants; and Mo'oinanea is a revered and significant figure in both oral and written traditional accounts that have documented her connection and genealogical ties to Mauna Kea; and

WHEREAS, Kanaka Maoli still remember their ancestral connections to Mauna Kea and their *akua*, *kupua*, and *'aumākua*; and Kanaka Maoli still continue their cultural practices and traditions connected to this sacred mountain; and Mauna Kea is associated with former and on-going cultural practices, traditional beliefs, events, and oral history accounts; and the mountain landscape is rooted in antiquity and remains important in the lives of Kanaka Maoli today who attribute spiritual and cultural values to Mauna Kea; and as it was in ancient times, Mauna Kea is today considered by many to be the most sacred and culturally significant location on the island of Hawai'i, if not in the whole of the Hawaiian Archipelago; and

WHEREAS, Mauna Kea is known as the *piko* (umbilical connection to the Universe) of Hawai'i with many families continuing to bury the umbilical cords of their children on the mountain as a way of certifying indigenous birth; and likewise, many families continue to establish family shrines on the mountain to serve as a portal for direct spiritual communication and ancestral connection through this *piko*; and

WHEREAS, it has been documented through oral histories that the waters of Mauna Kea, suspended high above in the realm of Wākea, including all *wai* forms of liquid, rain, mist, ice, and snow, are known to be pristine and are considered pure and life giving; and

WHEREAS, Lake Waiau is noted to be a significant natural resource and a sacred site, a source of sacred water used in healing and cultural practices and is used as a sacred repository for the *piko* of babies born to families connected to the mountain; and that *ali'i* (royalty) such as Queen Emma traveled to Lake Waiau for "physical and spiritual healing"; and

WHEREAS, many traditional Hawaiian eulogies speak to the "*ho 'i i Ka-houpo-o-kāne*," or returning into the heart of Kāne referring to burials of the most sacred chiefs on Mauna Kea, who were known as the descendants of Wākea and Papahānaumoku; and

WHEREAS, Mauna Kea remains a place for traditional and customary practices of Kanaka Maoli which includes, but is not limited to, spiritual pilgrimages, religious ceremonies, erection of family *ahu* or altars, gifting of offerings, collection of basalt, depositing of *piko*, interment of *'ohana* remains, gathering of plant materials, and hunting; and

WHEREAS, Kanaka Maoli have an intimate relationship with their environment; and a cultural attachment (relationship to environment and practices) is integral to their physical and spiritual well-being and that this attachment to the cultural landscape of Mauna Kea remains strong

amongst Kanaka Maoli today; and for this reason, many Kanaka Maoli have deeply expressed that activities on Mauna Kea that lead to visible and physical alterations of the landscape not only have a significant effect on the mountain itself, but also have a damaging effect on everything and everyone that is physically, genealogically, spiritually, and culturally tied to Mauna Kea; and

WHEREAS, from a cumulative perspective, the impact of past and present actions on the cultural, archaeological, historic, and geologic resources as the result of existing development on Mauna Kea has been substantial, significant, and adverse; and

WHEREAS, this is an integral time for us as Kanaka Maoli to raise our level of consciousness and understanding that the care and protection of our *'āina*, from the mountain to the sea is part of our *kuleana*; and that we have a responsibility to *mālama* our sacred *piko*, Mauna Kea.

NOW, THEREFORE BE IT RESOLVED by the Association of Hawaiian Civic Clubs at its 54TH Annual Convention at Kalapaki Beach, Kaua'i, Hawai'i this 16th day of November 2013, urging the State of Hawai'i, Governor, Board of Land and Natural Resources, and University of Hawai'i to recognize the sacredness of Mauna Kea; and

BE IT FURTHER RESOLVED, that a certified copy of this resolution be given to the Governor of Hawai'i, State Senate President, State Speaker of the House, State Senate Committee on Hawaiian Affairs, State House Committee on Hawaiian Affairs, Office of Hawaiian Affairs Board of Trustees, All County Mayors, Board of Regents of the University of Hawai'i, President of the University of Hawai'i, and Chancellor of the University of Hawai'i at Hilo.



The undersigned hereby certifies that the foregoing Resolution was duly adopted on the 16th day of November 2013, at the 54th Annual Convention of the Association of Hawaiian Civic Clubs at Kalapaki Beach, Kaua'i, Hawai'i

Annelle C. Amaral, Acting President