



Ku Kia'I Mauna – Maunakea is Sacred!

May 18th, 20016

To: Lukela Ruddle & Kahu Ku Mauna

***From: Mililani. B. Trask, Damien Marie Onaona Trask and
Brittany Kualii***

***Re: Consultation of Kahu Ku Mauna re: Hookupu & Protocols Maunakea
May 21, 2016***

Aloha Lukela,

Thank you for the invitation to attend the KKM Consultation on Maunakea Protocols. I am unable to attend and will be at a retreat in Kona for cultural practitioners during that time. I am sending this communication in behalf of myself and the Hawaiian women whose names appear below. Please forward this to the KKM and others attending the hui so they will know our mana'o. We look forward to working with you folks on this in the future. I will be forwarding this on to Wally directly, and also to the DLNR.

Aloha,
Kumu Damien Marie Onaona Trask,
Brittany Kualii, Mililani B. Trask
Maunakea Practitioners

L. Maunakea Practitioners overseeing the Ahu a Papalani, located at Hale Pohaku:

Nearly 20 years ago, Hawaiian Cultural Practitioner, including some of our group, constructed an Ahu on the site that was later developed as the Maunakea Visitors Center, Hale Pohaku. This site was chosen in keeping with Hawaiian practice "Komo Ke Akua, A'oe Komo Ke Kanaka". It is named Ahu a Papalani.

This site has been maintained and continues to be maintained by a group of Hawaiians, primarily women, who use the site regularly for purposes described in this document. Other Hawaiian Practitioners facilitated construction of the Ahu including members of the Royal Order of Kamehameha and Maunakea Anaina Hou. We advise KKM to contact them directly and consult with them regarding their cultural practice and concerns.

II. Nature and Regularity of Cultural Use of Ahu & Mauna:

Women worship at the Ahu monthly, and also clean and dress the Ahu monthly. These ceremonies usually occur on the cycle of the full moon. During cleaning & dressing, old hookupu are removed and disposed of under cultural protocols.

The women who practice at the Ahu also engage in ceremony at other locations on the Mauna, including Hale o Umi, the Puu of the summit, Lake Waiau, Ka Po Kane and elsewhere depending on the nature of the ceremony and season of the year.

A. Hookupu:

The most sacred of Hoopuku brought by our women are: #1. Sacred waters of the Mauna, #2. Sacred waters of Hawaii Aina and #3. Sacred waters of Ka Pae Aina Hawaii. Other Hookupu including appropriate greenery and items gathered for this purpose are also used.

Kane Alaka'i have facilitated our women practitioners by assisting us in gathering the waters of the Mauna. This task requires strength and long hours of hiking. While younger women have made the trek, it is too difficult for our older practitioners. At the present time there is no location in the vicinity of the Ahu where Sacred Waters can be stored. Because of ongoing vandalism, Sacred Waters are kept by gatherers or by the woman until they are brought to the Ahu for Hookupu.

The Sacred waters are collected and kept separately in containers. When placed on the Ahu, the waters may be poured over the stones or placed in an appropriate vessel (coconut apu) and left on the Ahu.

The placing of Hookupu is accompanied by the reciting of Hawaiian traditional chants & prayers, (oli, mele). The Mohai hula may be performed and the Pu and other are also instruments sounded.

B. Dressing & Cleaning:

Every month women return to the Ahu to dress it with new greenery and remove the old. At this time, old traditional hookupu are also removed and are taken to a designated area near the Ahu for internment.

Appropriate Hookupu remain on the Ahu for 1 month and are removed the next month when the women return to dress and clean the Ahu. Objects used as containers for offerings are cleaned and placed on the side of the structure for other practitioner's future use.

At the present time there is no place or appropriate procedure to remove inappropriate offerings and trash, these materials are usually taken to the trash bin next to the visitors center.

C. Broader Cultural Use of Mauna:

The women who are Hawaiian cultural practitioners at Ahu a Papalani also conduct religious ceremony at other locations on the Mauna.

Women gather the waters from the Mauna as well as adz, kuni stone and other implements and materials, some of which have ceremonial uses. It is well known throughout Hawaii, that Hawaiian women take their children's piko & I'ewe to special places located on the Mauna. These are 'family areas' that have been used by the same ohana for hundreds of years.

While the Mauna serves as a ceremonial gathering place for Hawaiian women collectively, some of our individual women practitioners also conduct private ceremony on the Mauna, including the women who have signed this document.

Ceremony undertaken on the Mauna by our women and many other Hawaiian practitioners, may be part of a larger spiritual and religious activities, for example, practitioners circumnavigating the island for ceremonial purposes may need to go to the Mauna as part of a larger event.

The Mauna is the appropriate location for the transmittal and teaching of ceremonial practices including the pule, mele and oli for the Mauna and her female deities. No location is provided for these cultural needs and women are forced to meet & retreat at other locations.

Some ceremonies require that women remain on the Mauna for 24 hours or longer. (Sunset to Sunrise) In 2015, we worked with State personal obtain the use of the facilities at Hale Pohaku for a full-moon ceremony. We want to work with the State to create a procedure that ensures that Hawaiian practitioners like ourselves and our Kupuna, can use these facilities for such activities. These facilities are built on Hawaiian ceded lands with State public trust funds.

When no accommodation is made for these religious uses, women have camped in cars, and slept on the ground risking arrest for participating in these events.

The women practitioners with oversight of Ahu a Papalani support and encourage the removal of invasive species and the planting of endemics on the Mauna, including the propagation of the Silversword (Hinahina) at the Ahu and summit. We are currently working with other practitioners to achieve these goals and we support the volunteer efforts for the reforestation of the Mauna in this respect.

D. Pilikia:

1. Deliberate vandalism and desecration of the Ahu, Hookupu and surrounding area have been and continue to be a problem at Hale Pohaku location and elsewhere on the Mauna. This problem was described in detail in the testimony of the Maunakea Rangers at the Keck hearings. They filed with their testimony photos of an Ahu before and after it was desecrated, referring to it as “vandalism”. In earlier years, Maunakea Anaina Hou practitioners and county workers implicated employees of the Science reserve in these crimes, but no corrective action has ever been taken.

The testimony of the Maunakea Rangers is remarkable in another respect in that it identifies Hookupu marking stones left by practitioners as “creative stacking of rocks”. This misunderstanding and inaccurate characterizing of hookupu underscore the need for the University and DLNR to work with practitioners to protect areas of worship rather than destroying them or mistakenly identifying them as childish artistic expressions.

2. Tourists taking Photos during ceremony:
Recently, while a Hawaiian Woman was praying at the Ahu, a group of tourists came in to take photos. They said that their tour guide had shared with them the fact that a sacred Hawaiian altar was behind the building & they could take photos there. These activities are disrespectful of practitioners right to privacy and should not be tolerated as an entitlement acquired by commercial license holders. We have also had problems with tourists taking hookupu, including lei and apu from the ahu.
3. Inappropriate Hookupu:
Hawaiian Women coming to clean and dress the Ahu continue to find inappropriate Hookupu on the Ahu these include, beer & liquor bottles, plastic flowers, crystals, photos, chicken feathers, incense, beadwork, and other objects and materials.
4. Lack of Protective Measures for Practitioners:
Failure of the State DLNR and Science Community to work with practitioners to design and implement protective measures to ensure that the rights of cultural practitioners can be accommodated remains a big problem. As long as this is the case, problems will continue. The State Constitution calls for the State to “accommodate” our cultural & religious practice. Restrictions can only be imposed for health and safety reasons.

II. Concluding Observations and Request for Follow-Up

The Hawaiian women submitting this document are requesting follow-up and proposing a more solution oriented effort be made by the KKM and DLNR to provide for and address cultural needs and rights for practitioners.

Protective measures are badly needed at this time include to stop desecration of the wahi pana and address the need to educate & inform the public and science community about Hawaiian cultural rights on the Mauna.

These Protective Measures should include:

- A. Interpretive signs informing tourists and non-practitioners of the rights Hawaiians have to sacred places & ceremonies, including their right of privacy. Our attorneys will prepare language for signage free of charge;
- B. Requirements that commercial users must inform tourist and others about Hawaiian rights and to distribute to them a brochure regarding these rights. Our attorneys will prepare language for the brochure free of charge;
- C. A procedure for the arrest and prosecution of persons deliberately vandalizing Ahu & other wahi pana. Our attorneys will work with the Prosecutor on this language under the existing criminal code;
- D. Procedures providing for the use of the Hale Pohaku facilities to accommodate practitioners overnight ceremonial use and for retreats and educational sessions, and procedures for overnight ceremony a sites;
- E. Cultural mapping and broader community consultations so that the data needed for a cultural resource planning, protection and management can be undertaken.
- F. Funding for interpretive signs & printing of materials informing and educating people about the cultural relevance of the Mauna, the spiritual and cultural uses of Hawaiians of the Mauna and the constitutional responsibility of the Sate to accommodate these rights.

We are concerned that the proposed protocols and rules prepared by the KKM purport to place us on notice that State employees will now be removing & destroying our Hookupu and other sacred offerings on our Ahu. Please do not impose these rules in our area of worship & practice. Please work with us to accommodate our cultural and religious rights.

When Cultural Resource planning is undertaken in earnest, it begins with a broad Consultation with native practitioners so that all cultural resources (tangible and intangible) and their uses can be identified and their locations mapped. This has never been done for Maunakea.

We look forward to your response and to meeting with the KKM,

Sincerely,

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