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OFFICE OF CONSERVATION  
AND COASTAL LANDS

APPLICATION

KAHU KŪ MAUNA COUNCIL

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Handwritten notes and stamps, including a date stamp: JUN - 1 2014

DEPT. OF LAND &  
NATURAL RESOURCES  
STATE OF HAWAII

First Name: Keahi

Last Name: Tajon

Address: P.O. Box 412

City: Pepe'ekeo

Zip Code: 96783

Day Phone: 896-2880

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Email: Keahi@kahalekakoo.com

Briefly describe your experience and knowledge of the cultural significance and sacredness of Mauna Kea (please type or print clearly):

My experience is that Mauna a Wākea is the most sacred of all of the mauna in the pacific. Of paramount importance to the people living here, on Moku o Keawe, Mauna a Wākea provides defense from hurricanes as well as provide the source of all life, wai. Were it not for the benevolence of the point where Wākea touches Pāpā, we would not be able to exist on these lands. Daughter of Wākea, Poli'ahu, is who I give my reverence to for the creation of the valleys of Hāmākua, supporting our lo'i and our savior from the fires of Pele. If not for this mauna, with the mana to push its peak so high, we would not have enjoyed the gifts of abundance that were once prominent in my moku. Mauna a Wākea is where I go for guidance when I lose my path in the darkness.

Briefly describe your knowledge of the traditional and customary use of Mauna Kea (please type or print clearly):

Found on its peaks are pohaku of quality found nowhere else in the pacific. Obsidian that came from the sacred quarries atop its peaks were of such superior quality, it is said that peoples from all over the pacific came in search of this special pohaku. It is with such high quality material that tools crafted by the masters we no longer see were traded to brother and sister cultures, creating a reputation for the highest standards of craftsmanship. Flowing makai from the magnificence of the peak of Mauna a Wākea, Laka dances into the heart of Hilo and is prevalent among hula practitioners who often collect 'ohi'a lehua as kinolau for worship in their hālau. Lono, Kū, Kāne, and Kanaloa are also present in their various forms to those who are cognizant of them and without the wao akua to gather from, how can we practice our culture? It makes one long for the days when value was placed on the forest, simply being a forest.

Please mail application along with cover letter and resume to:  
University of Hawaii at Hilo  
Office of Mauna Kea Management  
640 N. A'ohoku Place, Room 203  
Hilo, Hawaii 96720

EXHIBIT A-144a

Handwritten notes at the bottom right of the page.

'o Emily Ka'iuokalani Palau Kahopukane he wahine, 'O Keli'ihaleoli he mō'i,  
Noho pū lāua i Umauma a hānau 'ia 'o Emily Kamana'onui, he wahine.  
'o Emily Kamana'onui, he wahine, 'o Charles Keahi Pawela Ka'aua he kāne,  
Noho pū lāua i Umauma a hānau 'ia 'o Elizabeth Mana'onui Ka'aua.  
'o Elizabeth Mana'onui Ka'aua, he wahine, 'o Ulpiano Martinez Tajon he kāne,  
Noho pū lāua i Hākālau a hānau 'ia 'o Parley Keahi Ulpiano Tajon, he kāne.  
'o Parley Keahi Ulpiano Tajon, he kāne. 'o Sandra Lee Malan, he wahine,  
Noho pū lāua i Pepe'ekeo a hānau 'ia 'o Benjamin Keahiokealohanui Tajon, he kāne.

Aloha mai kākou,

My name is Benjamin Keahiokealohanui Tajon. I am a cultural practitioner from the 'ahapua'a Umauma in the moku o Hāmākua. All I can say is that the totality of my life experiences given to me by my kupuna and 'aumakua have led me to dedicate the rest of my life to the restoration, advocacy and protection of our natural, cultural and ecological resources here in Hawai'i nei. To that end that I relentlessly continue to educate myself of sources that can provide answers to the questions that face my generation while maintaining the standards of *mālama 'āina*.

With the recent announcement by The National Climate Assessment that climate change is real and it is here, it has become alarmingly apparent that we must be very mindful of our actions now and how they will affect the future. This is echoed by the voices of our past, who have taught us to try and think 7 generations ahead to answer how we should act today.

Priority to the aforementioned information should belong to Mauna a Wākea, where Hī'iaka and Laka were once in reach of each other's touch, but have now been separated, and currently Wākea is balded by ungulates and with pimpled peaks that have become surrounded by deserts. Lake Waiau is now dry and dusty, exposing the past and revealing our future at the same time. We can no longer endure the abuse of our resources and the time has come for us to kū pa'a.

The message I bring is dire, but does not travel alone. I breathe truth and optimism in the same breath. The truth is, there are many things out of balance. Yet we have been given the secrets of agriculture by our ancestors, and it is in this realm that we are able to recreate balance.

The 'ahapua'a system, one of five completely self-sustainable systems developed over the history of mankind, is the model for us today. Combining this with the restoration of native trees and soil restoration techniques from indigenous peoples from around the world means that we put back our culture and our dignity while securing our food supply once again and leading our culture back into pono. Malama 'āina is the mantra, Ua mau ke 'ea o ka 'āina i ka pono.