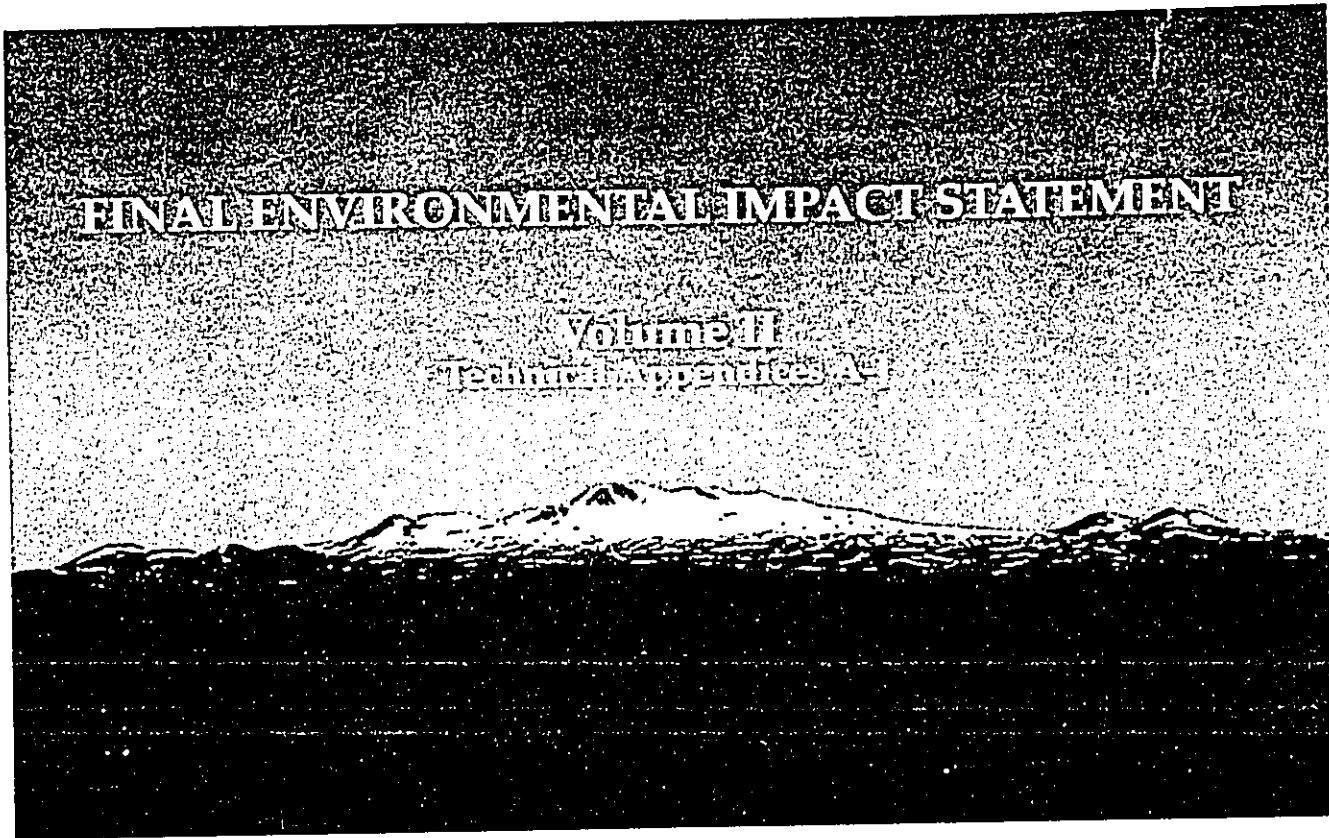


1999 FEIS HAWAII
MAUNA KEA SCIENCE RESERVE MASTER PLAN
2 OF 2 MAUNA KEA SCIENCE RESERVE
MASTER PLAN

JAN - 8 - 2000
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Prepared for:

The University of Hawai'i

Prepared by:

Group 70 International, Inc.

December 1999



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INSTITUTE FOR ASTRONOMY
University of Hawaii



Mauna Kea Science Reserve
Astronomy Research Development Plan 2000-2020--Summary
UH Institute for Astronomy
August 1999

I. Mission

The University of Hawaii, through its Institute for Astronomy, is actively and creatively advancing mankind's understanding of the physical Universe, and our place within it, through the operation and development of astronomical research and training facilities on Mauna Kea. These facilities are known collectively as the Mauna Kea Observatories. The astronomical activities in the Mauna Kea Science Reserve enrich the educational and research mission of the University, while at the same time expanding mankind's knowledge of the Universe, in the spirit of the early Hawaiian explorers.

II. Background

In January 1982, the UH Board of Regents approved the Institute's first Research Development Plan (RDP) for the Science Reserve. The basic goal of the RDP was to develop the Science Reserve as a pre-eminent State, national, and international resource for astronomical observations in cooperation with other State agencies and constituencies. For nearly 20 years, the RDP has served as the master plan for the development of astronomy research and related activities on Mauna Kea. The RDP identified the areas of the Science Reserve which were most suitable for the various types of telescope facilities, while making it clear that most of the Science Reserve was intended to remain undeveloped, as a buffer zone. The RDP foresaw the establishment of thirteen telescope facilities on the mountain by the year 2000, a number which was based on projected demand, not on physical capacity. That section of the RDP concludes with the following statement:

"It should be emphasized that the actual number of telescopes on Mauna Kea will be shaped by a wide variety of factors, many of them beyond the scope of this plan. However, this plan is clearly achievable and does not approach the capacity of Mauna Kea for telescopes nor does this plan compromise, in any way, the other uses of the mountain."

Thirteen is, in fact, the number of telescope facilities on Mauna Kea today. That the actual scope of development should end up being so close to the RDP projection is quite amazing, in view of the time span and uncertainties involved. The RDP also foresaw the need for several major infrastructure improvements including: provision of commercial electric power; improvements to and paving of the access road; and expansion of the mid-level facilities. Commercial power is now in place, together with fiber-optics communications infrastructure of essentially unlimited capacity. The upper half (~4 miles) of the access road has been paved, and the addition of Dormitory D has expanded the astronomer bedroom count at the mid-level facilities to 72.

The purpose of this document is to extend the astronomy development component of the RDP for the next 20-year period. In doing so, we retain the underlying philosophy and methodology of the original plan. One of the basic goals of the 1982 RDP was the preservation and protection of the multi-use objectives of Mauna Kea. This goal is the dominant theme in the current master planning process. Another goal was to ensure that the potential sites for astronomy facilities were reserved for the highest and best use. The Institute's astronomy development plan for Mauna Kea for the period 2000-2020, as presented below, is strongly guided by these two top-level goals. As was true for the 1982 RDP, the scope of proposed development is not constrained by physical capacity, but rather by an analysis of the projected demand for appropriate facilities, combined with the need to avoid adverse impacts on environmental and cultural resources and on other uses.

III. Astronomy Development 2000-2020

III.1. Introduction

In the early decades of the next millennium, we expect that astronomy will focus on the questions posed in NASA's Origins program, which has the goal of understanding how our Universe evolved, how galaxies and the stars within them form, and how many stars contain planetary systems—most importantly planets like our own Earth, where life could have developed. Major space missions such as the 8-m Next Generation Space Telescope and various interferometric missions will be launched by NASA to address these questions, but much of the work will be done from the ground using the next generation of large optical and millimeter/submillimeter wave telescopes. It has already been decided that the next major millimeter/submillimeter telescope, the Atacama Large Millimeter Array, will be built in Chile by a consortium of the U. S., Europe, and possibly Japan. As a result, proposals for further development of major submillimeter facilities on Mauna Kea during the next 20 years will probably be limited to expansion of the existing Submillimeter Array. In the optical and infrared wavebands, however, we can expect that several international consortia, and possibly some private university groups, will want to build powerful 30-m class optical/infrared telescopes and possibly interferometers. With their much larger collecting areas, and in the case of interferometers, very high angular resolution, these powerful new instruments will complement the space missions. In addition, existing observatories will need to replace or refurbish their aging facilities with new technology. If Mauna Kea is to remain as the world's pre-eminent location for astronomical observations in the face of increasing competition from developing sites such as those in Chile, and if UH is to continue to maintain a world-class astronomy program, then our plans for the next two decades must include the elements outlined below.

III.2. Redevelopment of Existing Observatory Sites on the Summit Ridge

All nine of the optical/infrared telescopes at the Mauna Kea Observatories are located on the ridgeline of the summit cinder-cone complex (we count Keck I and II separately here). They extend in an arc counter-clockwise from the UH 24-inch (0.6-m), the

smallest and oldest, around to Subaru, one of the largest and newest. The RDP identified this area as the most suitable for optical/infrared facilities, and indeed the Mauna Kea summit ridge is almost universally regarded by astronomers as the best location on the face of the earth for this type of telescope.

The most common type of development over the next 20 years will be the replacement or major upgrading of optical/IR facilities at existing sites on the summit ridge. There are two basic reasons for this. First, two of the nine existing facilities (UH 2.2-m and 0.6-m) are 30 years old, and three more (United Kingdom Infrared Telescope (UKIRT), Canada-France-Hawaii Telescope (CFHT), NASA Infrared Telescope Facility (IRTF)) are 20 years old. By historical standards, these telescopes would still be considered young, but the recent dramatic advances in telescope technology (thin mirrors, space-age materials, computer-assisted design, thermal control) and enclosure design have rendered them old beyond their years. The four organizations operating these telescopes will soon be very eager to replace them with modern state-of-the-art technology, so as to get the full benefit of the site conditions and to maximize the return from the substantial operational expenditures. The CFHT community is already discussing the possibility of replacing the existing 3.6-m telescope with a new-technology facility in the 8-m range, but with an enclosure of approximately the same size. Similarly, IfA, at the request of NASA, is exploring the scientific and technical aspects of replacing the 3.0-m IRTF with a 6.5-m New Planetary Telescope (NPT). The increased aperture and improved technology will dramatically increase both the sensitivity (ability to study faint objects) and angular resolution (ability to discern fine detail in images) for these facilities.

Any national or international organization wishing to develop a new world-class optical/infrared telescope of "conventional" size (4-12 m aperture) will almost certainly want to locate on the Mauna Kea summit ridge, unless a location in the southern hemisphere is preferred for programmatic or other reasons. This leads to the second reason for expecting substantial demand for the reuse of existing sites, as the summit ridge is already nearly filled to capacity. It would be possible to add one, or perhaps two modest-sized telescopes, but a large facility would require the replacement of an already existing one.

We expect that over the next 20 years, proposals will be developed to upgrade or replace each of the five telescopes mentioned above. As was true for the 1982 RDP, it is very difficult to predict the actual scope of development that far into the future. At present, we estimate that at least three, but perhaps all five of these aging telescopes will be upgraded or replaced within this time frame. Such replacement upgrades, with their minimal impact, must be a very high priority for future development.

We also expect to see a trend toward specialization for these conventional-size optical/infrared telescopes. For example, one facility may decide to concentrate on wide-field imaging, while another focuses on using adaptive optics to achieve the highest possible angular resolution over a small field. The NPT, mentioned above as a

possible replacement for the NASA IRTF, is designed to minimize scattered light in order to study faint objects which lie close to bright ones (e.g., a planet in orbit around a star). Specialization will allow the telescope facility to achieve the ultimate in performance within the chosen area of research, while at the same time simplifying the operation and thereby reducing costs. Specialization will provide a strong incentive for joint operating arrangements and shared use among the observatory organizations. In this way, each affiliated astronomer community will have access to a wide range of observing capabilities, without the need to provide them all on any one telescope.

III.3. Expansion of Existing Observatories

Expansion of two of the existing facilities, the W. M. Keck Observatory and the Submillimeter Array (SMA) is planned for the period 2000-2020.

III.3.a. W. M. Keck Observatory

At Keck, the expansion will be the addition of four to six 1.8-m "outrigger" telescopes to create a powerful infrared interferometer on the existing Keck site. This is primarily a NASA project, with funding for four of the six outriggers already in hand. The primary scientific mission is to search for and study planets around nearby stars. This is an important step in answering the fundamental questions of how unique our Earth is and whether there may be life elsewhere in the Universe. The Keck Interferometer is a stepping stone to future NASA space-based interferometry missions such as the Space Interferometry Mission (SIM) and the Terrestrial Planet Finder (TPF), which are aimed toward these questions. It will also test the feasibility and capability of large-aperture ground-based optical/infrared interferometry. This information will be extremely valuable in assessing the scientific potential for a large-scale optical/infrared interferometer array (see III.6 below). The Keck Outrigger Project is the only new project for which a detailed proposal exists at present. Because of the link with space missions, for which the planning is already well underway, this project is on a tight schedule and needs to start construction in 2000.

III.3.b. Submillimeter Array

The SMA is a collaborative project of the Smithsonian Astrophysical Observatory and the Institute of Astronomy and Astrophysics of Taiwan. The SMA is the world's first submillimeter-wavelength radio interferometer. Consisting of up to 12 interconnected 6-m antennas which can be arranged in various configurations on 24 antenna pads, the SMA will provide sub-arcsecond resolution in the submillimeter region of the spectrum. The SMA is expected to be in operation with eight antennas by 2001. During the ensuing 20 years, there will be a strong scientific need to enhance both the angular resolution and the imaging power of the array. The former is achieved by adding additional pads to provide longer baselines. Imaging power is directly related to the number of

distinct baselines (antenna pairs) in the array. For N antennas, the number of baselines is $N(N-1)/2 \approx N^2/2$. Since the imaging power increases roughly as the square of the number of antennas, a modest increase in antenna count can produce a dramatic enhancement in scientific capability. The expansion plan for the SMA includes 24 additional antenna pads, increasing the maximum baseline by at least a factor of two, and the addition of 12 antennas for a total of 24. This will increase the imaging power by a factor of 4 and the angular resolution by more than a factor of 2.

III.4. New Sites for Conventional Optical/Infrared Telescopes

As explained previously, the preferred location for any new conventional optical/infrared telescope will be the summit ridge because of its proven superb astronomical quality and the already existing infrastructure. Space is limited there, however, and major new telescopes can be accommodated only by replacing existing ones. We expect that over the next 20 years, there will be one or two proposals for new conventional optical/infrared telescopes which have excellent scientific potential and offer strong benefits for the UH astronomy program, but for which there is no site on the summit ridge. In our master planning, we need to identify new sites for optical/infrared telescopes which are not on the summit ridge, but which have excellent observing conditions. Detailed seeing measurements will be particularly important.

III.5. Next Generation Large Telescope

The world astronomy community is just now completing the giant step from the 4-m class telescopes that have been its mainstay for the past 40 years to the 8-10 m class instruments such as the Kecks, Gemini, Subaru, and the European Southern Observatory's Very Large Telescope. It will be several years before we know the real impact of this major advance in both aperture size and technological sophistication. Nonetheless, astronomers are already beginning to discuss what the next step beyond the 8-10 m class will be (i.e., the Next Generation Large Telescope). Some of the impetus for this discussion comes from NASA's plan to launch the Next Generation Space Telescope (NGST) within the next decade. With an aperture diameter of 8m, NGST will have eleven times the collecting area of the Hubble Space Telescope. We know already that the current 8-10m telescopes are an excellent complement to Hubble, for example providing spectroscopy of objects which are discovered in Hubble images. The Next Generation Large Telescope (NGLT) is seen as playing the analogous role for the NGST. During the coming two decades, Earth-based telescopes will continue to retain some very substantial advantages over space telescopes in spectral regions which can be observed from the ground. First and foremost, they can be made larger, and for a given size, are 10-100 times less expensive to build and operate. In addition, they are much easier to service and upgrade; this is particularly important for the instrumentation attached to the telescope. Finally, recent major advances in adaptive optics allow ground-based telescopes to achieve angular resolution equaling or exceeding that from space telescopes in the infrared region of the spectrum.

Once every ten years, the U. S. National Academy of Sciences appoints a blue-ribbon panel to survey astronomy goals for the coming decade and to set priorities for new facilities. The latest Decadal Survey is currently underway, with its report due early in 2000. There is widespread expectation that the report will recommend some type of NGLT, possibly in the 25-50 m range. Only the most preliminary of design concepts exists at present, with most of them employing some type of segmented mirror.

We consider it likely that a NGLT will be proposed for Mauna Kea within the next ten years, with the expectation that such a facility could be completed before the year 2020. We need to identify a suitable site in our master plan. As with the new conventional optical/infrared telescopes, any final site selection would be contingent on detailed seeing studies.

III.6. Site for Optical/Infrared Interferometer

Another possibility for a next-generation ground-based optical/infrared facility is a distributed aperture telescope (i.e., an interferometer array). Currently there is a vigorous debate among astronomers concerning the relative merits of the interferometer and the filled-aperture NGLT. Roughly speaking, the former would emphasize high angular resolution, while the latter would emphasize sensitivity to faint objects. It appears likely that this debate will continue for at least five years and probably longer. During this period, a number of modest-sized interferometers, including the Keck (see III.3.a. above) and the European Southern Observatory's Very Large Telescope Interferometer will begin operation. These facilities are expected to inform this debate by providing a wealth of practical information about the feasibility and scientific potential of ground-based optical/infrared interferometry.

Should a large-scale optical/infrared interferometer be proposed for Mauna Kea, it would require a large and relatively flat area of up to 1 km in diameter. Such an area should be identified in the master plan. The number and size of the individual apertures cannot be accurately predicted at present, although an array of six 3-m apertures would appear to be a minimum. The light collected by each aperture would be transported to a central location and then combined with the light from the other apertures, after path-length compensation, to produce a high-resolution image of the object being studied. In current-day interferometers, light transport is achieved by directing collimated beams through pipes located either above or below ground. This approach appears both impractical and environmentally problematic for a large-scale interferometer such as might be proposed for Mauna Kea. Similarly, path-length compensation is currently accomplished with optical delay lines whose dimensions are similar to the size of the array. This also would be problematic for a large array on Mauna Kea. At present the most promising solution to these two problems appears to be the use of fiber optics. With fiber optics, light transport could be incorporated into the small utility line to each aperture, and the delay line system could be reduced to a manageable size.

For present planning purposes, we should reserve a suitable location in case we may wish to consider an optical/infrared interferometer during the coming 20-year period. Whether or not

such a proposal will be forthcoming and favorably considered will depend on the scientific and technical issues outlined above.

III.7. Temporary Facilities

We also expect to receive over the 20-year period several strong proposals for temporary facilities. A recent example of a temporary facility is the Optical Test Sites installation at the W. M. Keck Observatory. This system, comprising two siderostats and underground light pipes, will be used for testing and debugging the beam-combining equipment for the Keck Interferometer. Once the Interferometer is operational, in 2002, the temporary test sites will be removed.

Taiwanese astronomers are currently developing a proposal for a temporary facility called the Array for Microwave Background (AMIBA). AMIBA would measure the spatial variations in the microwave background radiation which originated with the Big Bang and which allow us to understand the earliest stages of the formation of our Universe. In its current concept, AMIBA consists of 19 1-m antennas mounted on a single steerable platform measuring about 10 meters across. AMIBA would have an operational lifetime of approximately five years.

IV. Conclusion

The Institute's Astronomy Research Development Plan 2000-2020 extends the astronomy development component of the 1982 Research Development Plan for the Mauna Kea Science Reserve, while retaining the fundamental philosophy and methodology of the original plan. The scope of the planned development is based not on physical capacity, but rather on the expected demand for facilities which would make the highest and best use of the Mauna Kea site, combined with the need to accommodate other uses and minimize adverse impacts. Although this plan is based on the best information currently available, it must be kept in mind that there are many large scientific and technological uncertainties outstanding, especially in view of the 20-year planning horizon. This plan will probably require adjustment as new information and scientific priorities arise.

APPENDIX B

Botanical Resources, Hale Pōhaku Mid-Elevation Facilities

Botanical Resources, Mauna Kea Summit, Hawai'i

Char & Associates

July, 1999

**BOTANICAL RESOURCES
HALE POHAKU MID-ELEVATION FACILITIES**

by

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July 1999

BOTANICAL RESOURCES
HALE POHAKU MID-ELEVATION FACILITIES

INTRODUCTION

The University of Hawai'i mid-elevation astronomy support facilities are located at the 9,200-foot elevation of Mauna Kea. This intermediate elevation allows scientists, support staff and construction workers a place to acclimatize before continuing on to the summit to work. The mid-level facilities provide sleeping accommodations, offices, eating, and lounge areas (Group 70, Inc. 1979; MCM Planning 1985).

The first botanical study of the Hale Pohaku site was conducted by Gerrish in June 1979 for the permanent facilities as well as the Hale Pohaku State Park. Prior to the new facilities, the University had temporary buildings on a portion of the site. Gerrish also evaluated two alternate sites. The first near the Humu'ula Sheep Station (between 6,000 and 6,800 feet elevation), and, the other, at about the 8,000-foot elevation, east of the Mauna Kea Access Road.

A survey of the areas proposed for the construction camp site and staging areas was made by Char in May 1985. The first area was on relatively flat terrain with scattered clumps of mamane trees; it consisted of parts IA and IB. The other area was located on the slopes adjacent to and above the mid-level facilities' maintenance area. This site was not recommended due to the steep slopes and increased soil erosion hazard. The site was also heavily vegetated and much of the vegetation would have to be removed.

A survey of the dormitory area was made in 1990 by Char for the Japan National Large Telescope (JNLT) project since a new dormitory would be constructed within the existing mid-level facilities to accommodate the JNLT personnel.

DESCRIPTION OF THE BOTANICAL RESOURCES

The following description is drawn largely from the three botanical studies conducted for the facilities and from personal observations. A list of plant species recorded from the site is presented at the end of this report.

The vegetation on the mid-level facilities consists of open-canopied mamane forest; this has also sometimes been referred to as mamane parkland. Mamane (Sophora chrysophylla), a member of the pea family (Fabaceae), has bright yellow clusters of flowers and somewhat woody, knobby seed pods, brown to tan when mature; leaves and young shoots are covered by fine, golden brown hairs. The mamane trees occur in scattered clumps, from 6 to 18 feet tall. Smaller saplings less than 3 feet tall are also common.

Ground cover consists of a mixture of bunch grasses, these form upright tussocks or clumps rather than low, running mats. The most abundant grasses are two native species, Deschampsia nubigena and pili uka (Trisetum glomeratum), and the introduced needlegrass (Stipa cernua). Other grasses and herbaceous species found in this vegetation type include ripgut grass (Bromus diandrus), orchardgrass (Dactylis glomerata), hairy cats-ear (Hypochoeris radicata), afillaria (Erodium cicutarium), sheep sorrel (Rumex acetosella), woolly mullein (Verbascum thapsus), and common groundsel (Senecio vulgaris). The plants tend to be denser under and around the mamane trees where there is more moisture available because of fog drip.

Shrubs of 'aweoweo or 'aheahea (Chenopodium oahuense) are occasional. A few shrubs of pukiaawe (Styphelia tameiameia) and nohoanu (Geranium cuneatum), a native woody geranium with attractive white flowers and silvery leaves, are also found on the site; these plants are usually associated with the more rocky areas. Two native members of the mint family (Lamiaceae), Stenogyne microphylla and ma'ohi'ohi (Stenogyne rugosa), are fairly common and can be observed growing at the base of the mamane trees. Sometimes the long stems of these Stenogyne climb up into the mamane and form dense tangles.

In the open areas between the clumps of mamane trees, ground cover is less dense with bare areas of fine soil or rocky outcroppings prominent. Scattered patches of the introduced California poppy (Eschscholzia californica) are locally common on some open areas, especially near the stone cabins.

A small grove of Eucalyptus trees and saplings is found just above the information station parking lot. A few shrubs of tagasaste (Cystisus palmensis) also occur here.

DISCUSSION

The vegetation on the mid-level facilities has been surveyed at least three times. No threatened and endangered species or species of concern (U.S. Fish and Wildlife Service 1999) were found.

In the last studies conducted for the facilities (Char 1990), it was recommended that efforts should be directed to managing the natural resources on and around the site. This included increasing plantings of native species and removing some of the introduced or alien species such as the California poppy. Increased visitor

traffic would result in more weedy species being brought up to the site. Thus, monitoring of the site for new alien species was recommended. It would be easier to remove these plants when their numbers were low.

The recommendations outlined in the 1990 report as well as in the earlier reports are still valid today.

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PLANT SPECIES LIST -- Hale Pohaku Mid-Elevation Facilities

A list of all the vascular plant species recorded from the Hale Pohaku mid-elevation facilities follows. The list is drawn from the three botanical surveys (Gerrish 1979; Char 1985, 1990) which have been made for the construction of the various facilities on the site. The taxonomy and nomenclature of the ferns follow Lamoureux (1988), and Wagner *et al.* (1990) for the flowering plants (monocots and dicots). Recent name changes for some of the flowering plants are in accordance with those reported in the Hawaii Biological Survey series (Evenhuis and Miller, eds., 1995-1998).

The following information is provided for each species:

1. Scientific name with author citation.
2. Common English and/or Hawaiian name(s), when known.
3. Biogeographic status. The following symbols are used:
 - E = endemic = native only to the Hawaiian Islands.
 - I = indigenous = native to the Hawaiian Islands and also elsewhere.
 - I? = questionably indigenous = data unclear if dispersal by natural or human-related mechanisms, but weight of evidence suggests probably indigenous.
 - X = introduced or alien = all those plants brought to the Hawaiian Islands by humans, intentionally or accidentally, after Western contact, that is, Cook's discovery of the islands in 1778.

<u>Scientific name</u>	<u>Common name</u>	<u>Status</u>
FERNS		
ASPLENIACEAE (Bird's-nest fern family)		
Asplenium adiantum-nigrum L.	'iwa'iwa	I
Asplenium trichomanes L.	'oali'i, 'owali'i	I
SINOPTERIDACEAE (Cliffbrake fern family)		
Pellaea ternifolia (Cav.) Link	kalamoho, lau-kahi	I
GYMNOSPERMS		
PINACEAE (Pine family)		
Pinus sp.		X
FLOWERING PLANTS		
DICOTS		
ASTERACEAE (Daisy family)		
Achillea millefolium L.	common yarrow, milfoil	X
Cirsium vulgare (Savi) Ten.	bull thistle, pua kala	X
Conyza bonariensis (L.) Cronq.	hairy horseweed, ilioha	X
Heterotheca grandiflora Nutt.	telegraph plant	X
Hypochoeris radicata L.	hairy cats-ear, gosmore	X
Pseudognaphalium sandwicense (Gaud.) A. Anderb.	'ena'ena	E
Senecio vulgaris L.	common groundsel	X
Sonchus oleraceus L.	sowthistle, pualele	X
BRASSICACEAE (Mustard family)		
Lepidium africanum (N.L. Burm.) DC		X
Lepidium bonariense L.		X
CARYOPHYLLACEAE (Pink family)		
Polycarpon tetraphyllum (L.) L.	allseed	X
Silene struthioloides A. Gray		E
CHENOPODIACEAE (Goosefoot family)		
Chenopodium oahuense (Meyen) Aellen	'aweoweo, 'aheahea	E
EPACRIDACEAE (Epacris family)		
Styphelia tameiameia (Cham. & Schlechtend.) F.v. Muell.	pukiawe, maiele	I

<u>Scientific name</u>	<u>Common name</u>	<u>Status</u>
FABACEAE (Pea family)		
<i>Cytisus palmensis</i> (Christ) Hutch.	tagasate	X
<i>Medicago sativa</i> L.	alfalfa, lucerne, 'alapapa	X
<i>Melilotus indica</i> (L.) All.		X
<i>Melilotus</i> sp.		X
<i>Sophora chrysophylla</i> (Salisb.) Seem.	mamane, mamani	E
<i>Trifolium arvense</i> L.	rabbit-foot clover	X
GERANIACEAE (Geranium family)		
<i>Erodium cicutarium</i> (L.) L'Her.	alfilaria, pin clover	X
<i>Geranium cuneatum</i> ssp. <i>hololeucum</i> (A. Gray) Carlq. & Bissing	nohoanu, hinahina	E
LAMIACEAE (Mint family)		
<i>Stenogyne microphylla</i> Benth.		E
<i>Stenogyne rugosa</i> Benth.	ma'ohi'ohi	E
MALVACEAE (Mallow family)		
<i>Malva parviflora</i> L.	cheese weed	X
MYRTACEAE (Myrtle family)		
<i>Eucalyptus</i> spp.	eucalyptus, gum tree	X
ONAGRACEAE (Evening primrose family)		
<i>Epilobium billardierianum</i> ssp. <i>cinereum</i> (A. Rich.) Raven & Englhorn	willow herb	X
PAPAVERACEAE (Poppy family)		
<i>Eschscholzia californica</i> Cham.	California poppy	X
POLYGONACEAE (Buckwheat family)		
<i>Rumex acetosella</i> L.	sheep sorrel	X
SCROPHULARIACEAE (Figwort family)		
<i>Verbascum thapsus</i> L.	woolly mullein, common mullein	X
<i>Verbascum virgatum</i> Stokes	virgate mullein, wand mullein	X
SOLANACEAE (Night-shade family)		
<i>Solanum americanum</i> Mill.	popolo, glossy night-shade	I?

<u>Scientific name</u>	<u>Common name</u>	<u>Status</u>
MONOCOTS		
CYPERACEAE (Sedge family)		
Carex macloviana ssp. subfusca (W. Boott) T. Koyama		I
IRIDACEAE (Iris family)		
Iris sp.	iris	X
LILIACEAE (Lily family)		
Aloe vera L.	aloe	X
POACEAE (Grass family)		
Agrostis sandwicensis Hillebr.		E
Anthoxanthum odoratum L.	sweet vernalgrass	X
Bromus diandrus Roth	ripgut grass	X
Dactylis glomerata L.	cocksfoot, orchardgrass	X
Deschampsia nubigena Hillebr.		E
Holcus lanatus L.	velvet grass	X
Lolium sp.		X
Poa pratensis L.	Kentucky bluegrass	X
Rytidosperma pilosum (R. Br.) Connor & Edgar	hairy oatgrass	X
Rytidosperma semiannulare (Labill.) Connor & Edgar	wallaby grass	X
Stipa cernua Stebb. & A. Love	needlegrass	X
Trisetum glomeratum (Kunth) Trin.	pili uka, he'upueo, mountain pili	E
Vulpia bromoides (L.) S.F. Gray	brome fescue	X
Vulpia myuros (L.) C.C. Gmelin	rat tail fescue	X

**BOTANICAL RESOURCES
MAUNA KEA SUMMIT, HAWAI'I**

by

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Prepared for: **GROUP 70 INTERNATIONAL, INC.**

July 1999

BOTANICAL RESOURCES MAUNA KEA SUMMIT, HAWAI'I

INTRODUCTION

A summary of the botanical resources found on the Mauna Kea summit above 13,000 feet elevation is presented. The information is drawn largely from the earlier survey by Smith *et al.* (1982) for the Mauna Kea Science Reserve Complex Development Plan, Final Environmental Impact Statement (Group 70 1983), and from the botanical resources study for the Smithsonian Submillimeter Array site (Char 1992). A reconnaissance-level field survey was also made on the slope beyond the summit ridge and to the northwest of the summit ridge. These are the areas proposed for the Next Generation Large Telescope (NGLT) site and the Optical Interferometer Array site. The field survey was conducted on 21 June 1999; a map of the transect locations is attached.

The information presented in this report will be incorporated into the Mauna Kea Science Reserve Complex Development Plan Update. A description of the habitat and the plant communities found at the summit is provided. The impact of the proposed facilities on the north and northwest slopes as well as around the existing facilities is discussed.

HABITAT AND PLANT COMMUNITIES

The Mauna Kea Science Reserve is characterized by its severe climate with extremes of moisture and temperature and by its rugged landscape, alternating between massive andesite lava flows and large cinder cones of volcanic ash, loose cinder, and other

interbedded volcanic material.

The distribution of the plant communities at the summit is driven primarily by substrate type. The cinder cones do not provide suitable habitat for most plants because of their loose, unstable nature and high porosity. The andesite (Hawaiite-mugearite) lava flows consist of dense rock with numerous pits, fissures, small caves, overhangs, and deeply shaded pockets and crevices. These less exposed areas of the flow provide habitat for the lichens and mosses found at the summit. The vascular plants tend to occupy the areas at the base of the rock outcrops where there is an accumulation of soil and somewhat moister conditions. There are numerous deposits of eolian or colluvial material scattered throughout the lava flows in low lying, swale areas. Like the cinder cones, these deposits of loose material provide only a poor to marginal habitat for the plants.

A discussion of the lichen, moss, and vascular plants found at the summit follows. The algae were not inventoried during the earlier survey (Smith et al. 1982) since Lake Waiau was not considered a part of the study area. However, one algae species, Haematococcus sp., was observed on almost all the snow banks investigated during the 1982 survey; this algae stains the snow a blood red.

Lichens

A list of the lichen species identified from the 1982 survey by Smith et al. is presented in Appendix 1 at the end of this report. The list does not include those species which were uncollectable, about 5; these were crustose, rock-colonizing species imbedded deeply in the andesite flows. About half of the lichens identified are endemic to the Hawaiian Islands, that is, they are native only to the Hawaiian Islands.

Lichens can be found throughout the summit area, but reach their highest density and greatest diversity on the north and west facing andesite rocks where they are not exposed to the sun for long periods of time. Some south facing rock faces can also support lichen communities if protected from exposure to the sun.

The lichen community on almost vertical north facing rocks is characterized by an association of Umbilicaria hawaiiensis and Pseudephebe pubescens. Lecanora muralis is commonly found under both species. Candelariella vitellina and Lecidea skottsbergii are often associated with these species. These north facing rock faces are often exposed to the prevailing winds. On vertical west facing andesite rocks, the lichen community is a mixed association of Acarospora depressa, Candelariella vitellina, Lecanora muralis, Lecidea skottsbergii, Lecidea vulcanica, Physcia dubia, Rhizocarpon geographicum, and Umbilicaria hawaiiensis.

The lichen community on south facing rocks is characterized by an association of Umbilicaria pacifica and Physcia dubia. Lecanora muralis, Candelariella vitellina, and Lecidea skottsbergii are common.

The areas within the Mauna Kea Science Reserve with massive andesite lava flows which could provide suitable, potential habitat for the more diverse lichen communities have been identified. The habitat distribution map is based on the U.S. Geological Survey (1998) maps of Mauna Kea lava flows.

The cinder cones and the deposits of eolian or colluvial material on lava flows are species poor. Only the most ubiquitous lichen species occur here. Lecanora muralis is the most abundant lichen and can be found throughout the summit on all substrate types.

Candelariella vitellina and Lecidea skottsbergii are found on

small rocks or cobbles scattered throughout the cinder and colluvial material.

Mosses

About 12 species of mosses were inventoried during the 1982 survey (see Appendix 1). The Grimmia sp. material collected may represent 2, or possibly 3, different species. Less than a quarter of the mosses are endemic. All of the mosses are related to members which are temperate in origin.

The mosses are found in the more protected areas such as under rock overhangs and in deeply shaded pockets and crevices on north-northeast facing sides of rocky mounds, as well as south-southwest facing sides of these mounds. The mosses are nearly always associated with small run-off channels where greater moisture is available from snow melt. Small caves and rocky overhangs can harbor pockets of compacted snow for some time, providing much needed moisture.

Mosses occur only on rock mounds and in ash-filled crevices. Mosses were not observed on loose cinders or on the eolian or colluvial fields.

The most frequently observed mosses are the species of Grimmia; these form silvery-gray clumps in run-off channels on semi-exposed rock faces. The second most frequently encountered moss is Pohlia cruda, a bright green-colored moss associated with the deeply shaded and well protected sites. The other moss species are not common. They occupy habitats somewhat intermediate between the relatively exposed Grimmia habitats and the well protected niches favored by Pohlia.

Vascular Plants

Six species of vascular plants are found within the Mauna Kea Science Reserve area (see Appendix 1). The plants tend to be associated with the rocky outcrops, usually at the base of the large outcroppings or among large boulders, where there is an accumulation of soil or ash and moisture. The plants rarely are found on the loose, less stable cinder cone areas.

Two species of fern, Asplenium adiantum-nigrum (common name 'iwa'iwa) and Cystopteris douglasii, are known from the summit. Asplenium is found in well protected areas at the base of rock outcrops or tucked in among the large boulders. The Mauna Kea Cystopteris douglasii is unusual in that it prefers to grow in open, exposed areas on weathered rock facing the tradewinds. Other members of this genus grow in more protected situations. The Mauna Kea Cystopteris douglasii also differs from its East Maui relatives in its narrower, linear fronds. The Mauna Kea taxon may represent a new variety or, perhaps, a new species of Cystopteris, but more studies are needed (D. Palmer, pers. comm.). Cystopteris douglasii is considered a species of concern by the U.S. Fish and Wildlife Service (1999).

Two members of the grass family (Poaceae) are found at the summit. Agrostis sandwicensis is the more commonly encountered of the two grasses, where it is sparingly distributed among boulders on loose substrate or at the base of rocky outcroppings. Trisetum glomeratum (common names pili uka, he'upueo, mountain pili) is similar to Agrostis in appearance. It forms erect, dense clumps but has fewer flower spikes. It is uncommon at the summit.

The Agrostis, Trisetum, and Cystopteris are endemic. The Asplenium is indigenous, that is, it is native to the Hawaiian Islands and also elsewhere. The other two species found at the summit are

introduced, common, weedy, temperate species; these are Hypochaeris radicata (hairy cat's ear or gosmore) and Taraxacum officinale (common dandelion).

DISCUSSION AND RECOMMENDATIONS

The areas with andesite lava flows and large rock outcrops provide habitat for a number of lichen and moss species as well as a few vascular plants. Less than a quarter of the mosses are endemic. The mosses are widely dispersed over the summit area in crevices and deeply shaded pockets on rocky mounds. The 1982 study by Smith et al. concluded that any proposed construction above 13,000 feet would not endanger any of the moss species or their entire habitat.

While the lichens are found throughout the summit area, there are areas where lichen diversity and numbers are high. Approximately half of the lichen species identified are endemic; some such as the Umbilicaria and Pseudephebe pubescens are unique to Mauna Kea. Smith et al. (1982) identified two areas of high lichenological interest. The first is the slope of Pu'u Wekiu cinder cone below the switchback where there are numerous large rocks. The second region encompassed their Intensively Studied Areas 2,3, and 4; this is the site proposed for the NGLT, Optical Interferometer, and Submillimeter Array (SMA) expansion on the northwest slope.

Five of the six vascular plants are widespread throughout the islands. The Agrostis, Trisetum, and Cystopteris are endemic. Agrostis and Trisetum are also common at lower elevations on Mauna Kea, and they also occur on Mauna Loa and Maui. Cystopteris douglasii is known only from high elevation areas on East Maui (Haleakala) and Hawai'i where it is rare. It is considered a species of concern by the U.S. Fish and Wildlife Service (1999). Species of concern are plants for which there is a need for more

biological and/or taxonomic information to determine if a particular species might require conservation actions. Species of concern do not receive legal protection under the Federal and State Endangered Species laws. Use of the term does not mean that the species will eventually be listed as threatened or endangered. There are a number of morphological and habitat differences which separate the Mauna Kea Cystopteris from other Cystopteris douglasii populations. The Mauna Kea population may represent a new taxon, but further studies are needed.

Given the information above, the following recommendations are made concerning the botanical resources and the different types of facility development projects proposed.

Expansion of Existing Facilities

The addition of four to six outriggers on the existing W.M. Keck Observatory site is not expected to have an impact on the botanical resources as the site is located on a cinder cone. Cinder substrate provides poor habitat for plants at the summit.

Expansion of the existing Smithsonian SMA may impact some of the lichen colonies. It is recommended that a site survey be conducted prior to any construction to locate areas with high lichen concentrations and to recommend suggestions for placement of the pads and antennae as well as roads. A survey similar to that conducted for the existing SMA (Char 1992) should be made. For the 1992 study, the presence of Umbilicaria was used as an indicator for high lichen densities and diversity; the three Umbilicaria species are major components of the lichen communities identified by Smith et al. (1982). In addition to being associated with rich lichen concentrations, the relatively large Umbilicaria thalli are easily identified in the field.

Redeveloped Facility Site

This would involve replacement or upgrading of facilities at existing sites such as U.H. 2.2-m., CFHT, UKIRT and IRTF. No impacts to the botanical resources are anticipated as these existing sites are already disturbed and are located on areas with cinder substrate.

Expansion Areas: North and Northwest Slopes

The north slope beyond the summit ridge is proposed for Conventional Optical/IR. An existing unimproved dirt roadway will be used to access the site and should minimize site disturbance. This proposed expansion area is located primarily on a very weathered lava flow with large fields of eolian or colluvial deposits. The fields of loose ash/ colluvial deposits make up about 60 to 70% of the surface while rock mounds or outcrops occupy about 30 to 40% of the surface. Fairly large colonies of lichens were observed on the more exposed ends of the rock outcrops during our reconnaissance survey in June. Three patches of Cystopteris douglasii were found along our transect 5.

The northwest slope of the summit ridge is proposed for the NGLT and Optical Interferometer Array site, as well as the SMA expansion area which was discussed earlier. Rock outcrops cover about 50 to 60% of the surface, while ash or colluvial material occupies about 40 to 50% of the somewhat younger lava flow. Large and fairly diverse colonies of lichen were found scattered throughout the rocky outcroppings on north and west faces during our field studies.

It is recommended that structures and roadways be placed on the ash or colluvial fields which are found at both locations. These fields occupy the low lying areas among the rock outcroppings.

Areas with rock outcrops should be avoided. Structures should not be placed where they would block tradewind flow to any nearby colonies of lichens or Cystopteris. It is recommended that the roadways be paved to prevent excessive dust dispersal onto nearby lichen colonies or Cystopteris ferns. A survey similar to that conducted for the existing Smithsonian SMA (Char 1992) should be made to map areas of high lichen concentrations.

The impact on the botanical resources is expected to be minimal if the recommendations above are followed.

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APPENDIX 1. List of species recorded from Mauna Kea summit,
Hawai'i (from Smith et al. 1982).

Scientific name	*Status	Abundance
NON-VASCULAR PLANTS		
LICHENS		
Acarospora depressa Magn. apud Malme	I	Uncommon
Acarospora pyrenuloides Magn.	E	Rare
Acarospora sp.	I?	Single
Bacidia sp.	I?	Single
Caloplaca lithophila Magn.	E	Occasional
Candelariella insidiata Magn.	E	Single
Candelariella vitellina (Ehrh.) Muell.-Arg.	I	Abundant
Lecanora muralis (Schreb.) Rabh.	I	Abundant
Lecidea skottsbergii Magn.	E	Common
Lecidea vulcanica Zahlbr.	E	Uncommon
Lepraria sp. (white)	I?	Common
Lepraria sp. (green)	I?	Common
Physcia dubia (Hoffm.) Lett.	I	Common
Placopsis sp. (?)	I	Single
Pseudephebe pubescens (L.) Choisy.	I	Locally common
Rhizocarpon geographicum var. hawaiiensis Raes.	E	Locally common
Rinodina cf. cacuminum (Th.f.) Malme	I	Single
Rinodina interrupta Magn. (?)	E	Single
Umbilicaria hawaiiensis Magn.	E	Common
Umbilicaria magnussonii Llano	E	Common
Umbilicaria pacifica Magn.	E	Uncommon
MOSSES		
Amphidium tortuosum (Hornsch.) Robins.	I	Occasional
Andreaea acutifolia Hook.f. & Wils.	I	Occasional
Bryum caespiticium Hedw.	I	Uncommon
Bryum hawaiiicum Hoe	E	Uncommon
Grimmia apocarpa var. pulvinata (Hedw.) Jones	I	Occasional
Grimmia cf. pilifera P. Beauv.	I	Uncommon
Grimmia sp.	I?	Occasional
Pohlia cruda (Hedw.) Lindb.	I	Common
Pohlia cf. mauiensis (Broth. ex Bartr.) Schultze-Motel	E	Uncommon

Scientific name	*Status	Abundance
Tortella humilis (Hedw.) Jenn.	I	Uncommon
Zygodon tetragonostomus A. Br.	I	Uncommon
VASCULAR PLANTS		
FERNS		
Asplenium adiantum-nigrum L.	I	Uncommon
Cystopteris douglasii Hooker	E	Rare
DICOTS		
Hypochaeris radicata L.	X	Uncommon
Taraxacum officinale Weber	X	Uncommon
MONOCOTS		
Agrostis sandwicensis Hillebr.	E	Common
Trisetum glomeratum (Kunth) Trin.	E	Uncommon

***Status**

E = endemic = native only to the Hawaiian Islands.
 I = indigenous = native to the Hawaiian Islands and also elsewhere.
 X = introduced or alien = all those plants brought to the Hawaiian Islands by humans, intentionally or accidentally, after Western contact, that is, Cook's discovery of the islands in 1778.

APPENDIX C

**1999 Mauna Kea Science Reserve and Hale Pōhaku Complex
Development Plan Update: Oral History and Consultation Study,
and Archival Literature Research. Ahupua‘a of – Ka‘ohe
(Hāmākua District) and Humu‘ula (Hilo District), Island of Hawai‘i
(various TMK)**

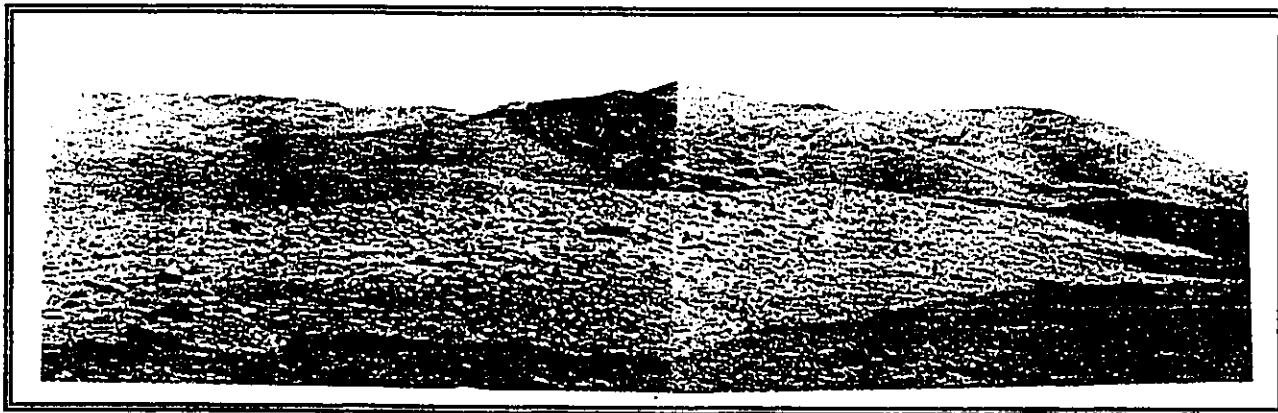
Kepā Maly

February, 1999

**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***



Mauna Kea Summit Region:

***"Panorama showing lateral moraine in contrast with unglaciated a-a surface
compound summit cone of Mauna Kea in background."***

(C.J. Krabel Collection; 1922 - Bernice Pauahi Bishop Museum Negative No. 14985 – A)



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(various TMK)**

BY

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February 1, 1999

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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'ohe (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 out weighed 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.

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INTRODUCTION

BACKGROUND

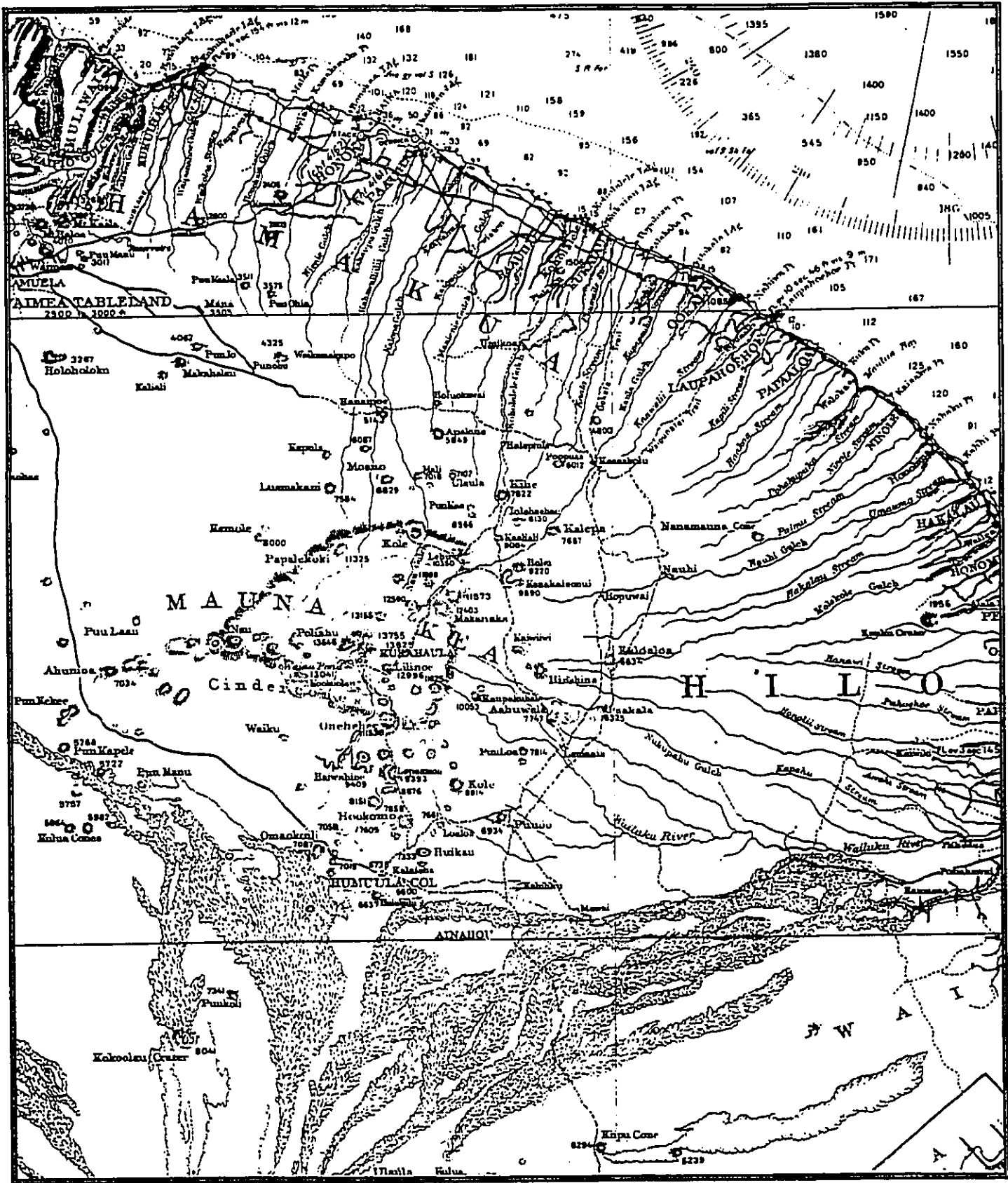
At the request of Group 70 International, cultural resources specialist, Kepā Maly (*Kumu Pono Associates*), conducted a two phased study in conjunction with the preparation the Complex Development Plan update of the Mauna Kea Science Reserve and Hale Pōhaku for the University of Hawai'i (UH). The primary 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 Kauanoe 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; Kanahele and Kanahele 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; Waiau; Keanakāko'i/Kaluakāko'i; Ka-wai-hū-a-Kāne; Pōhakuloa; Houpo-o-Kāne; Pu'u Lepeamoā; Hale Pōhaku; Keonehe'ehe'e; Mākanaka; Pu'u Papa; One o Wakiu; Kamakahālanu; 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 Waiau. 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.

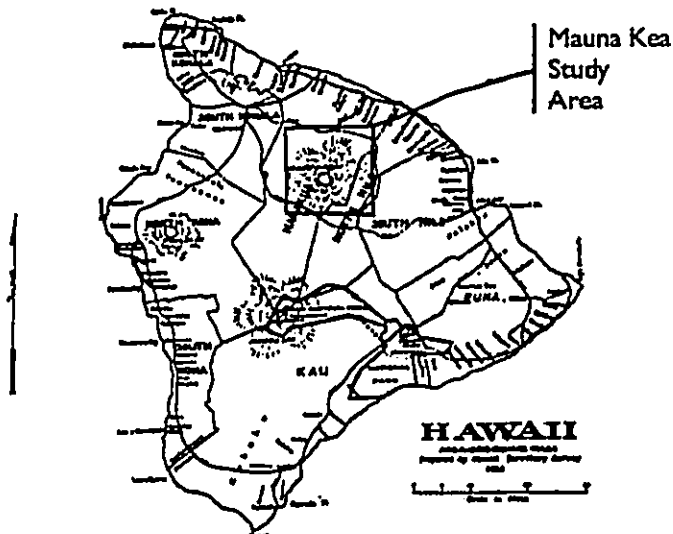
In selecting interviewees, the author followed several standard criteria for selection of who might be most knowledgeable about the study area. Among the criteria were:

- 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'ohe, 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.



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 Waiiau (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 'O'o	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 Kahiwaikiwaokalani 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 Kamehameha III (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 alii,
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 Waiiau, 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.
- Alika 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*.
- Alika and Anita Lancaster, and Lloyd Case describe the practice of gathering water from Waiiau, which was used for ceremonial and healing practices.
- Alika 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-Kanahele 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)

- Alika 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-Kanahale, Larry Kauanoe 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.), Alike 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 Alike 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.), Alike 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 Alike 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.

Waiiau

Waiiau 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 descendants 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 Kauanoe Kimura).

- Pua Kanaka'ole-Kanahale described the waters of Waiau as the most spiritually and culturally significant in all the islands.
- Alike 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, Alike 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 Kauanoe Kimura and Pua Kanaka'ole-Kanahale 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, Alike 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.
- Alike 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 *Waiiau*, 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 Waiiau, 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-Kanabele 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 Kanabele 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, Alike 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., Alike 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 Pisciotta, 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 Kauano'e 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 Kanabele, 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 Kanabele, 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 Kanahale 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 Kawera 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. Kanahale).</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. Kanahale).</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. Kanahale).</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. Kanahale, 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)

Property	Source of Identification	Comments
	Historical literature.	See Appendix D.
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 Appendix D.
<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> <ul style="list-style-type: none"> • Humu'ula to Mauna Kea Trail. • Laupāhoehoe-Waipunalei-Kanakaleonui to Mauna Kea Trail. • Makahālau-Kemole to Waiau Trail. & • Waiki'i-Pu'u Lā'au to Waiau Trail. <p>—</p> <ul style="list-style-type: none"> • 10,000 ft. elevation trail/road around Mauna Kea. 	<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.).</p> <p>Oral history interviews: particularly – J. Ah San, T. Imoto, S. & D. Kaniho, T. Bell Sr., A. Lancaster, M. Pence, and P. L'Orange.</p> <p>Oral history interviews: particularly – J. Ah San, & L. Case.</p> <p>Oral history interviews with: J.K. Lindsey, T. Bell Sr, and L. Case.</p> <p>Oral history interviews with: J.K. Lindsey, and Teddy Bell Sr.</p> <p>Oral history interviews with: I. Lindsey Fergerstrom et al., and L. Case</p>	<p>Trail generally known to all interviewees, and remains in use by some who travel to Mauna Kea in present times.</p> <p>A portion of the trail which connects with the lower Mānā-Laumai'a Trail (around the base of Mauna Kea) was also known as "loane's Trail" (loane was the great grandfather of A.K. Haa Sr.)</p> <p>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.</p> <p>Trail generally known to individuals who traveled to Mauna Kea up to ca. 1930.</p> <p>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.</p> <p>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.</p> <p>Of particular interest to this trail/road feature at approximately the 10,000 ft. elevation are references to: (1) stone platforms and uprights 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.</p>

Table 2b. Traditional and Customary Cultural Practices

Practice	Source of Identification	Comments
Prayer and ritual observances	Historical literature.	See Appendix D.
	Oral history interviews with – A. & A. Lancaster, A.K. Haa Sr. (& Jr.), H.K. Springer, P. Kanahele, I. Lindsey-Fergerstrom et al., Consultation records of: Ed Stevens, Iopa Mauna-kea, L. McCord, K. Pisciotta, L.K. Kimura, E. Kauhi, and AHCC.	Several interviewees discuss past practices as learned from their elders, and others document that such observances remain important to their Hawaiian spirituality.
Collection of water from Waiau for ritual purposes	Historical literature.	See Appendix D.
	Oral history interviews with A & A Lancaster, A.K. Haa Sr. (& Jr.), L. Case, and P. Kanahele.	Described as the most sacred of Kāne's waters in all the Hawaiian Islands.
Depositing of <i>piko</i> (umbilical cords) at Waiau and the summit peaks of Mauna Kea.	Oral history interviews with – K. Kalili, I. Lindsey-Fergerstrom et al., and P. Kanahele. Consultation records of – L.K. Kimura, and B. Robertson.	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.
Burial Practices: • Interment of remains –	Historical literature.	(see Appendix D)
	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. Consultation records of: Ed Stevens, Iopa Mauna-kea, L. McCord, K. Pisciotta, and AHCC.	Describing specific knowledge of ancient burial sites, and belief that burials occurring in the upper elevations are those of <i>alii</i> and other sacred personages – the ancestors of some interviewees.
• Releasing of ashes at the summit and other locations on Mauna Kea.	Oral history interviews with – T. Imoto, J. Ah San, T. Bell Sr., S. & D. Kaniho, Tita & JK Spielman, and P. Kanahele.	Described as a continuation of the traditional practice of taking loved ones remains to Mauna Kea.

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. Kanahale 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. Kanahale 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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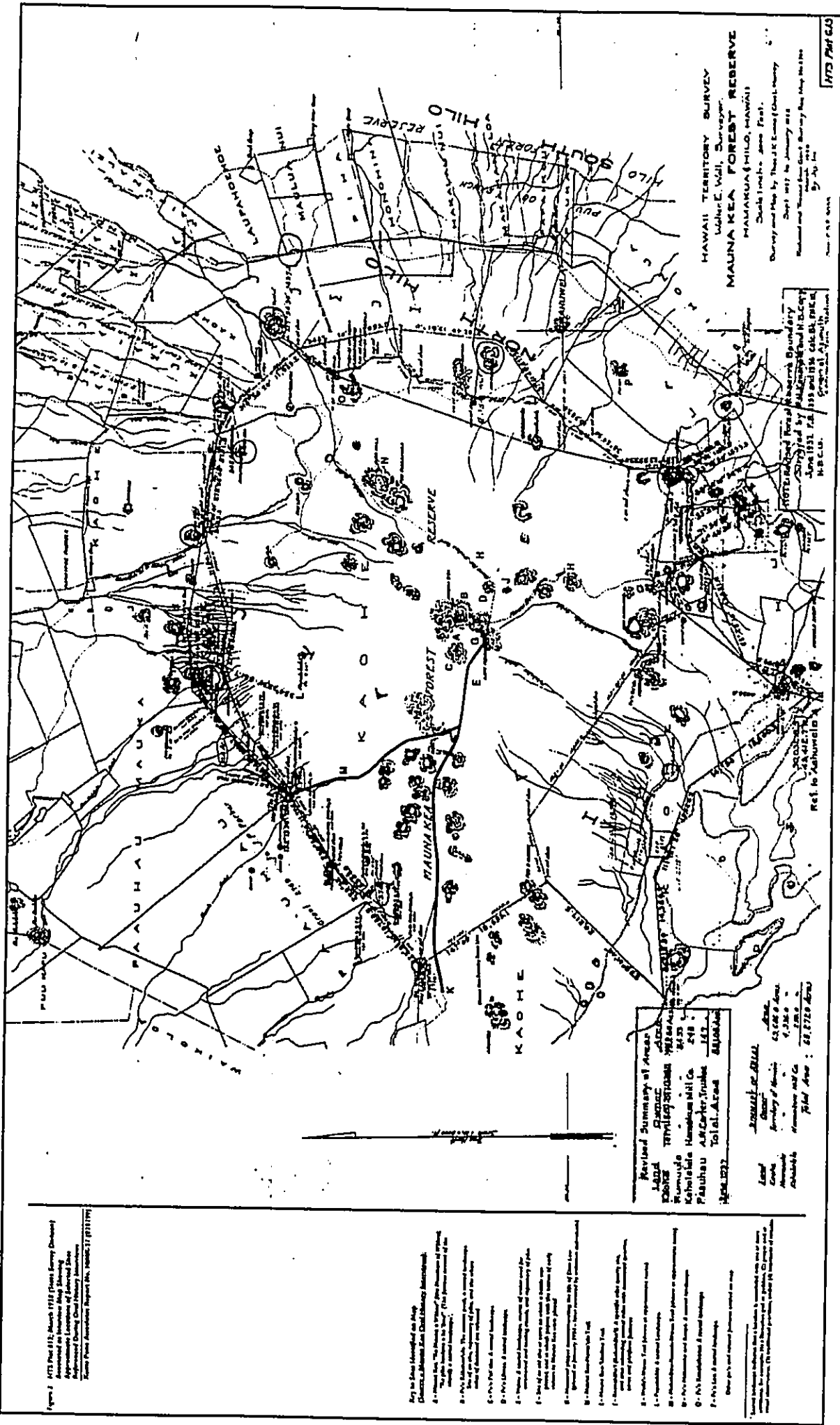
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Annotated Interview Map (Kepe Maly)
 Mauna Kea Science Reserve
 Environmental Impact Statement

APPENDIX A NOT INCLUDED (800+ PAGES OF TRANSCRIPTS) AVAILABLE UPON REQUEST

***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,
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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:***

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

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**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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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.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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."

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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...

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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>kūpuna</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.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
Kaoru Sunada (continued)	9/21/98		<p>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</p> <p>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.</p> <p>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."</p> <p>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.</p> <p>He did not feel that he had much information about cultural or historic sites.</p>
Ed Stevens	9/23/98	Telecomm.	<p>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 Waiiau and the adze quarries, and the significance of Mauna Kea in Hawaiian history and on the landscape.</p> <p>Ed, <u>Alika Lancaster</u>, and <u>Reynolds Kamakawiwo'ole</u> 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 Alika and Reynolds and once they are ready, he will make arrangements to meet for an interview.</p>

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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>

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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>

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
Dr. Severance Craig	10/3/98	Meeting	<p>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.</p> <p>Wm. Bonk kept all his field notes (try to call). Violet Hansen's notes were all turned over to BPBM.</p> <p>Craig will check curatorial register for any Mauna Kea references.</p>
Wm. Bonk	10/4/98	Telecomm.	<p>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.</p> <p>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.</p> <p>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.</p> <p>Excavations revealed quite a number of fish bones, charcoal and mollusks.</p> <p>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.</p> <p>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.</p> <p>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.</p>
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.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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."

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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)	<p>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. 14th, convention on Kaua'i; see pages 32-33 in this Appendix), as their formal statement regarding management and protection of Mauna Kea.</p> <p>The AHCC resolution which will be forwarded to the State Legislature, also calls for moratorium on any further construction on Mauna Kea.</p> <p>Members felt that the individuals who I'd interviewed or contacted to date were among the most qualified.</p> <p><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.</p> <p><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:</p>

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
Island of Hawai'i Council of Hawaiian Civic Clubs	10/19/98	(continued)	<p>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."</p> <p>Luika feels strongly that Mauna needs to be protected from further development.</p> <p>Ruby Keana'āina McDonald (OHA Liaison-Kona Office and KHCC member). Gave me a copy of her Aug. 1st, 1998 memo to regarding the Mauna Kea Field trip set for Aug. 29th (took place 9/12). Asks several questions of members; similar to those developed in present OH questionnaire.</p>
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.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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. Kauhi, and P. Kanahale 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 Kanahale	11/10/98	Telecomm. – Fax.	Letter-fax and questionnaire overview forwarded with request to call regarding study.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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).

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
Maile Akimseu (continued)			<p>She asked if I had been able to speak with Alikea Lancaster and Ed Stevens (yes to both). Ed is the group's historian and has been gathering a lot of information.</p> <p>Aunty 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>...</p>
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 participants: Emma Kauhi, Leina'ala Teves Pua Kanahale Larry Kimura	12/1/98	Meeting UH-H	<p>Panel – <i>kūpuna</i>/cultural practitioners discussion on Hawaiian spirituality (excerpts):</p> <p>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.</p> <p>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.</p> <p>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.</p> <p><i>Piko</i> is both umbilical and summit – Mauna Kea is the <i>piko</i>, the center of spirituality; referred to by LK'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).</p> <p>In response to a committee question regarding identifying "authentic" native customs and sites, and establishing controls for use, Pua Kanahale responded:</p> <p>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.</p>

Name	Date	Location	Comments
<p data-bbox="379 1133 631 1168">MKAC (continued)</p> <p data-bbox="379 1421 520 1456">Pat McCoy</p>	<p data-bbox="651 1133 751 1168">12/1/98</p>		<p data-bbox="1054 648 1663 1168">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> <p data-bbox="1054 1196 1663 1398">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 data-bbox="1054 1427 1663 1744">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 data-bbox="1054 1773 1663 1917">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 data-bbox="1054 1946 1663 2148">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 data-bbox="1054 2177 1663 2321">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>

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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 Kanahele	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) Grp. 70 still looking for Dec. turn in (see letter file).
Romona Kalalau	12/3/98	Telecomm.	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.
H. Kihalani Springer	12/4/98	Meeting	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 highlight specific recommendations to be brought forward.
Pua Kanahele (w/ Hōkūlani)	12/8/98	Telecomm. (out)	Interview set for 4 p.m. Friday Dec. 11 th .
Bob Rechtman J. Overton	12/7/98	Telecomm. (in)	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 .
Bob Rechtman	12/8/98	Meeting	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 'Auwaiakekea – 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 Kusunoki (works with Smithsonian), who was out in the field near an adze workshop. A. Kusunoki showed him photographs he had taken of the remains of a sheep/mouflon in a small cave. Kusunoki told him that the remains had recently been reported as being human by certain individuals.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
B. Ka'imiloa Chrisman	12/8-9/98 continued)		* 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. Kanahale 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 Kanahale	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- Kanahale	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- Kanahale	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 Assc. Of Hawaiian Civic Club - Mauna Kea Resolution No. 98-16. To be included in consultation records.

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
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>

<i>Name</i>	<i>Date</i>	<i>Location</i>	<i>Comments</i>
Barbara Robertson		(continued)	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: "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."
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 Kekuhi</i> , and Vicky Holt-Takamine mā. 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)	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. 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) E-mailed current draft to J. Overton, and delivered hardcopy to B. Rechtman for internal review.
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 Kanahele	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.



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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,

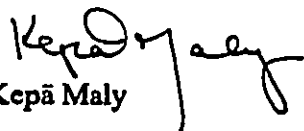
Pehea 'oe? Maika'i paha? O Kepā ko'u inoa, a ua hālāwai mua kāua ma kekāhi wahi like 'ole. O ka manawa hope a kāua i hālāwai aku ai, aia ma Moloka'i, a ua kama'ilio wau me 'oe e pili ana Mauna Kea, kēlā kuahiwi ku ha'o i ka mālie.

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 kāko'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

*Mauna Kea Oral History Study
and Archival Literature*

*Appendix B
B-22*

*Kumu Pono Associates
February 1, 1999*

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

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:

*Mauna Kea Oral History Study
and Archival Literature*

*Appendix B
B-23*

*Kumu Pono Associates
February 1, 1999*

September 10, 1998

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 dearly; 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

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

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

*Mauna Kea Oral History Study
and Archival Literature*

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*Kumu Pono Associates
February 1, 1999*



KUMU PONO ASSOCIATES

Kepā Maly, Consultant · 554 Keonaona St. · Hilo, Hawai'i 96720
(ph/fax call first) 808.981.0196 · (pager) 808.327.7189 · (e-mail) kupa@interpac.net

September 28, 1998

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

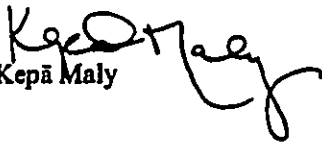
Ed -- *Aloha mai,*

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*

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*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:

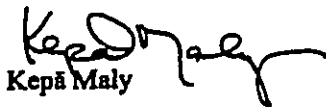
Aloha nui nō – My name is Kepā Maly, we have met on several occasions in the past, perhaps most recently, during a c. 1995 walk along the shore of Ka'ūpūlehu to discuss cultural and archaeological sites and concerns. Since that time, I have been working on a number of cultural resource management and oral history study projects around Hawai'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 Hawai'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 *kāpuna*, *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*

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*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 Hawai'i Nei
P.O. Box 190
Hale'iwa, Hawai'i 96712-0190

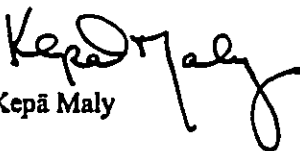
Dear Mr. Nihipali:

Aloha nui 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 Hawai'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*, *mākua* 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 Hawai'i Nei* consider preparing a statement that would help document Hui Mālama I Nā Kūpuna 'O Hawai'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 Hawai'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 Hawai'i Nei – October 6, 1998

*Mauna Kea Oral History Study
and Archival Literature*

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*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

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

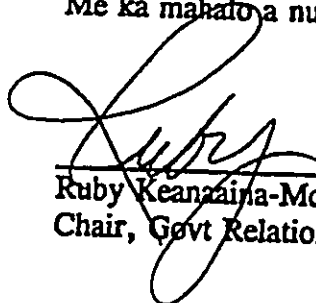
1. Do you know of areas in the summit region that are of importance?
2. Do you know of any individuals or family that have ties to the mountain who may want to be consulted on the long-term management of the summit region?
3. Do you have any ideas on how the historic sites in the summit region should 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*

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*Kumu Pono Associates
February 1, 1999*



KUMU PONO ASSOCIATES

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November 18, 1998

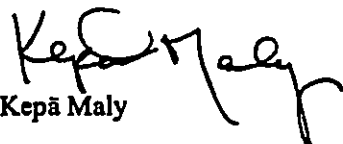
Ms. Winona Matsuzaki
Office of Hawaiian Affairs
Division of Land and Natural Resources
711 Kapi'olani Blvd., Ste. 500
Honolulu, Hawai'i 96813

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 *kūpuna* 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,


Kepā 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

*Mauna Kea Oral History Study
and Archival Literature*

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*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 Waiau, 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/Nai'o* 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

*Page 2 – Copy of Final AHCC Resolution (No. 98-16)
Received as e-mail communication from
AHCC President, Arthur Hoke on December 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, Kaua'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‘ohe (Hāmākua District) and
Humu‘ula (Hilo District), Island of Hawai‘i***



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Cultural Resources Management • Developing Preservation Plans and Interpretive Programs*

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

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

***Ahupua'a of – Ka'ohe (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
Honolulu, Hawai'i 96813-4307***

February 1, 1999

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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.

<u>Speaker</u>	<u>Testimony</u>
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 ½ 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 stilled 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 "pononess." 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 Kanae:

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'us 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 Alike 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 Alike 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 Alike 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 *kupuna* walked and sleep. As a young *keiki* of my *kupuna* 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'ohe (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i***



Report HiMK21 (020199)

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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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February 1, 1999

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Cultural Resources Management • Developing Preservation Plans and Interpretive Programs***

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

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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'ohe, Koholālele, and Kūka'iau (north-south). Pā'auhau and Ka'ohe encompassed vast areas of the *māmane* forest, and Ka'ohe 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'ohe's southern borders, which lay within this subregion, ran primarily along a series of cinder cones. Ka'ohe cut-off Koholālele at Pu'u'kea 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 Kole and to Pu'u Kalepeamoia or Kalepe a Moa near today's observatory camp at Hale Pohaku (BCB Hawaii: Ka'ohe *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'ohe, note:

The *mamani* and *pili* are on Humuula, the woods on the *makai* lands.

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

where ever the *mamani* grew above the woods was Humuula, 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 phaeopygia*) — may have been special resources found in these *mamane* 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 *mamane* seed and whose breeding season is May to October (Stemerman–Kjargaard 1985:3). The 'u'au is presently in more inaccessible areas, but it once may have been fairly common (Stemerman–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 *mamane* 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'ohē *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 Kūkai'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 Kaohe [*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, Kaa, Kaawikiwiki, etc. would not wail 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'ōhe *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'ohe 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.

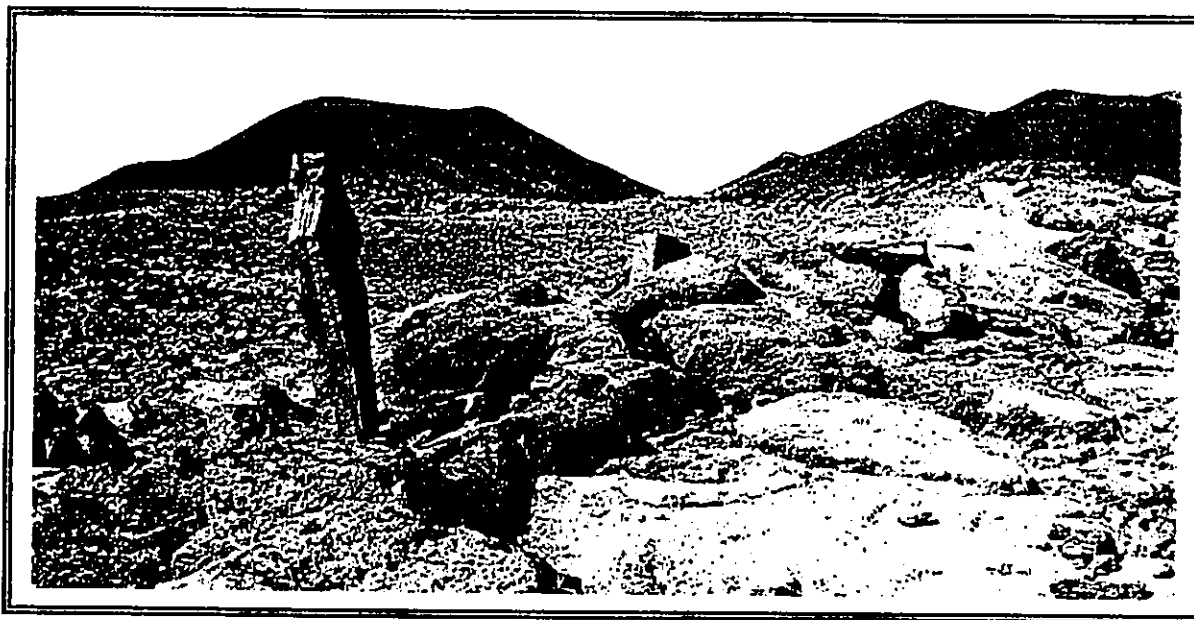


Figure 1. Photograph of shrine with upright and paving extending to right (G28-59; 16,183) (Cordy 1994:93)

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 *māmane* 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 *mamane* 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 quarriers 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'eha. 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'uanaulu *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 Ponahawai, 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-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).

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'ohe, and all the processing sites so far reported lie within Ka'ohe. However, there is some evidence that not only Ka'ohe 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 one 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 'amakahi – 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 *māmane* 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 'amakahi 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 *māmane* 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 *mamane*, 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 Kaohē above, Humuula below and Pi'ihonua 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'ehā in the "Middle Ground," the name used then for Kīpuka '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 *māmāne* 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 'Ō'ō. 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 'Ō'ō 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 Waikiililii and Hoakimōa, 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 'Ō'ō 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 'ā'ā 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 (Kanahale and Kanahale 1997)

Pualani Kanaka'ole Kanahale² and her husband Edward L.H. Kanahale were contracted to prepare a cultural assessment study in conjunction with the proposed realignment of the Saddle Road (Highway 200) (Kanahale and Kanahale 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 Kanahale and Kanahale (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, Waikoioa Uka, Pā'auhau Uka, Ka'ohē, 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. Kanahale 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... [Kanahale and Kanahale 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'ohe is within Hāmākua and like this 'āpana envelopes the very top of Mauna Kea and stretches to Mauna Loa. The word "Ka'ohe" 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'ohe 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'ohe 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-Pele¹⁵. 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. [Kanahale and Kanahale 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 wahine"

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... [Kanahale and Kanahale 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 mokupuni.

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 rnaoli*²⁰ from the Wākea of beginning time until today. During the time of *ali'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'olawe to bathe in the waters of the ocean god Kanaloa. Emma went to the top of Mauna Kea to bathe in the waters of Waiau. The ceremony was to cleanse in Lake Waiau at the piko of the island. The water caught at Lake Waiau 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... [Kanahele and Kanahele 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* ^[1] 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*; chiefs, elite of the society.

[1] *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 'ūkele* 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... [Kanabele and Kanabele 1997:16]

Kanabele and Kanabele (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. Kanabele 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 kipuka 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! [Kanabele and Kanabele 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 a 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/Naio* forest are developed with out the possibility of cultural impact mitigation.
 - b. An alignment that is constructed through the *Mamane/Naio* 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 1930³. 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:

<i>O hānau ka mauna a Kea,</i>	<i>Born of Kea was the mountain,</i>
<i>Ōpu'u a'e ka mauna a Kea.</i>	<i>The mountain of Kea budded forth.</i>
<i>'O Wākea ke kāne, 'o Papa,</i>	<i>Wākea was the husband, Papa</i>
<i>'o Walinu'u ka wahine.</i>	<i>Walinu'u was the wife.</i>
<i>Hānau Ho'ohoku he wahine,</i>	<i>Born was Ho'ohoku, a daughter,</i>
<i>Hānau Hāloa he ali'i,</i>	<i>Born was Hāloa, a chief,</i>
<i>Hānau ka mauna, he keiki mauna na Kea...</i>	<i>Born was the mountain, a mountain-son of Kea...</i>

(Pukui and Korn 1973:13-28)

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'ohe 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'ohe 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., Kaohe, 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 Humuula, 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.” Wākea, also written and pronounced as Ākea 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 Lilinoe and Waiiau.

The area identified as Ka-houpo-o-Kāne is situated below Waiiau, on the southwestern slopes of Mauna Kea, in the land of Ka‘ohe (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 Pōhakuloa, 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 ("Kaluakaako'i" 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 Pōhakuloa was named for a deity who was a guardian of *Ka-wai-kapu-a-Kāne* (The sacred water of Kāne) at Waiau. The name Pōhakuloa 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, Pōhakuloa can be traced back to a 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).

Waiiau –

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 "Waiiau".⁴ Hale'ole recorded that "Lilinoe, Waiiau, 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 Waiiau (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 (Waiiau), 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 Waiiau, 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, Waiiau 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 Waiiau. Typed as "Waiiaie" in Beckwith's manuscripts, later writers assumed that Hale'ole had not used the name "Waiiau," 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 "Waiiau," not "Waiiaie."

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 Waikahekahe [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 Kell'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'ohe (Hāmākua District) and
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Kumu Pono Associates

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

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(various TMK)***

BY

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February 1, 1999

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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-auiā, 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 Kaua'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 Polynesia 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-Tāne 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 "Havaii" (Cartwright 1929:115). Cartwright notes that:

Havaii (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... Havai'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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APPENDIX D

An Arthropod Assessment within Selected Areas of the Mauna Kea Science Reserve – Final Report

Francis Howarth, Gregory Brenner, and David J. Preston

May 7, 1999

**AN ARTHROPOD ASSESSMENT WITHIN SELECTED
AREAS OF THE MAUNA KEA SCIENCE RESERVE**

FINAL REPORT

Prepared for

**THE UNIVERSITY OF HAWAII
INSTITUTE FOR ASTRONOMY**

APRIL 1999

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AN ARTHROPOD ASSESSMENT WITHIN SELECTED
AREAS OF THE MAUNA KEA SCIENCE RESERVE

FINAL REPORT

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July 1997, a sampling plan was statistically designed to adequately sample all areas of interest, and to allow for valid comparisons to the 1982 study. Sampling began in August 1997 at the summit areas of Pu'u Wekiu and Pu'u Hauoki and ended in September 1998 with a final reconnaissance and sampling of buffer areas.

Significantly fewer Wekiu bugs were captured in the 1997-98 pitfall study than during the 1982 study, corroborating incidental observations that the bug has declined. Furthermore, there was strong evidence that the Wekiu bug capture rate during the 1982 study was significantly greater than the Wekiu bug capture rate during the 1997-98 study. Lycosid spiders were also less abundant, but the difference was not significant, and observational data suggest that its population is comparable to its 1982 level. The endemic moth, *Agrotis* sp., appears to have expanded its range within the MKSR since 1982.

There was little significant seasonal variation in the number of traps that captured Wekiu bugs. Trap captures were always much lower on Pu'u Wekiu relative to Wekiu bug trap captures on Pu'u Hauoki. Seasonal peaks occurred in May and July but were not significant. No Wekiu bugs were seen or captured during the January trapping. Lycosid spider activity did not vary significantly with season.

Several "Type 2" (Scoria slopes) and "Type 5" (Talus deposits) areas were located in the buffer zone of the MKSR, including potentially suitable Type 2 habitat as low as the lower boundary of the MKSR, at about 11,800 feet. We recommend that these areas be further sampled to determine the lower limits of the Wekiu bugs. Several prospective sampling sites within the "buffer zone" were determined in consultation with the IfA.

Only six Wekiu bugs were seen during the survey of the buffer zone areas. All were in "Type 2" habitat. There was convincing evidence that Wekiu bugs are more likely to occur in the summit area than in the sampled buffer areas. The odds of finding a Wekiu bug in a summit area pitfall trap was estimated to be 4 times greater than finding a Wekiu bug in a buffer area pitfall trap. The lycosid wolf spider was widespread but not abundant. A few were seen or trapped in every area sampled. There was no evidence that lycosid spiders are more likely to occur in the summit area than in the sampled buffer areas.

III. INTRODUCTION

After a series of observational reports listing invertebrates collected from the summit areas of the highest volcanoes in Hawai'i (Guppy 1897, Bryan 1916, Bryan 1923, 1926, Swezey and Williams 1932, Wentworth et al. 1935, Beardsley 1966, Gagné 1971), the existence of a resident community of native Hawaiian arthropods living near the Summit of Mauna Kea on the Island of Hawai'i was identified in 1980 (Howarth and Montgomery 1980). The resident species seemed to be able to cope with the stressful environments above 4,000 m (ca. 13,000 ft.). One long-legged, black, nearly wingless true bug, of the genus *Nysius* received substantial interest and was given the common name "Wekiu bug", *wekiu* being Hawaiian for summit or highest (Mull and Mull 1980). The Wekiu bug was one of several species new to science that were collected from the Mauna Kea summit area.

The discovery of this high-elevation, resident arthropod community generated considerable interest among biologists because of the scientific value of comparative studies in ecology, ethology, physiology, and morphology between high elevation aeolian organisms and their lowland relatives (Mull and Mull 1980, Papp 1981, Anonymous 1981, Gagné and Howarth 1982, Howarth and Stone 1982, Edwards 1987, Dumand and Montgomery 1991). Additionally, the discovery raised concerns about the impact of telescope construction in the summit area within the Mauna Kea Science Reserve (MKSR) to this newly described native ecosystem (Mull 1980).

In 1982 the Institute for Astronomy (IfA) funded a team of scientists to conduct an assessment of the arthropod fauna and aeolian ecosystems near the summit of Mauna Kea (Howarth and Stone 1982). The scientific team collected a large number of arthropod species. At least eleven of these species were native to Hawai'i and do not occur outside of the Hawaiian island chain. Enough information was gathered about two endemic species, the Wekiu bug and a lycosid spider (*Lycosa* sp.), to draw distribution maps. A large number of species captured were considered transient, aeolian waifs, blown upslope by the daily mountain winds. These latter species were thought to be a food source for the resident species.

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sampling. Live capture and release is the best method for measuring Wekiu bug activity rates. This method assures that the research procedures have minimal effect on the rare summit-resident arthropods of the MKSR.

In an effort to reduce the impact of sampling on Wekiu bugs, three different live traps were designed and tested for effectiveness in capturing Wekiu bugs, survival of the trapped Wekiu bugs, and comparability to traps used in the 1982 study. After testing, a modified pitfall trap was selected as the most efficient design comparable to traps used in the 1982 study. Further modifications, including the addition of a water reservoir, were made to the new pitfall trap design to increase Wekiu bug survival. The trap design used is shown in Figure III-1.

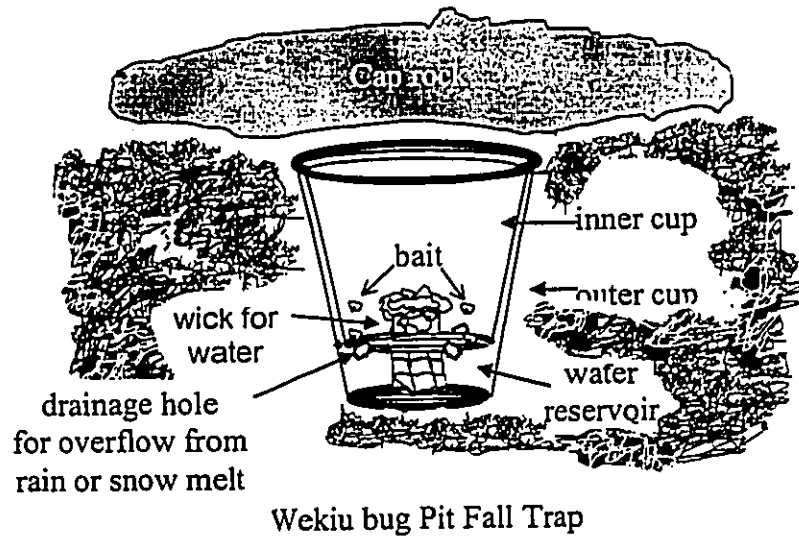


Figure III-1

After two reconnaissance trips in June and July 1997, a sampling plan was statistically designed to adequately sample all areas of interest, and to allow for valid comparisons to the 1982 study. Sampling began in August 1997, at the summit areas of Pu'u Wekiu and Pu'u Hau'Oki and ended in September 1998, with a final reconnaissance and sampling of buffer areas.

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A total of 44 days (179 person days) were spent in the field for sampling and reconnaissance. Several more person days were spent in the laboratory sorting and identifying specimens. Preliminary reports for each task were submitted to the IfA. In March 1999, principal investigators Frank Howarth and Greg Brenner met with Dr. Robert McLaren of the IfA and George Atta of Group 70 to discuss management strategies for the protection of summit-dwelling arthropod species.

This document represents the final report of all activities undertaken in 1997-98 to assess the status of arthropods occurring within the MKSR.

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AN ARTHROPOD ASSESSMENT WITHIN SELECTED AREAS OF THE MKSR
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Hau'OKi Crater Transects (Map 2):

- 1) Crater Floor: 5 traps placed at random across the crater floor.
- 2) Undisturbed Inner Slope: A vertical transect on undisturbed talus slope with 5 traps.
- 3) Disturbed Inner Slope: A vertical transect on disturbed talus slope with 5 traps.
- 4) Outer North Slope: 5 traps placed longitudinally across the outer north slope of Hau'OKi crater.
- 5) Outer East Slope: 5 traps placed longitudinally across the outer east slope of Hau'OKi crater.

North Plateau Road (Map 3):

- 1) Talus: 5 traps were placed in zones of gently sloping talus selected at random.
- 2) Blocky Lava: 5 traps were placed in zones of blocky lava selected at random. Blocky lava was medium- to large-sized (10-40 cm) rocks in a mosaic of volcanic substrates.
- 3) Periglacial Pavement: 5 traps were placed in zones of periglacial pavement selected at random.
- 4) Ashy Periglacial Pavement: 5 traps were placed in zones of ashy periglacial pavement selected at random.
- 5) Caves: Traps were placed in 5 shelter caves selected at random.

The traps on Pu'u Wekiu were set along the same transects used in the 1982 study, and in some cases, set in the same location. All were set in sites comparable to the specific sites used in the 1982 study. Because of the construction of the Keck and Subaru telescopes on Pu'u Hau'OKi, it was not possible to duplicate the 1982 transects exactly. However, transect 3 above ("Hau'OKi Disturbed Inner Slope") was approximately along the same transect into the crater used in the 1982 study. Also, transect 4 ("Hau'OKi Outer North Slope") was in a comparable location and habitat to a few traps set there in 1982. The other transects on Pu'u Hau'OKi were chosen in an attempt to investigate the effects of recent disturbance on arthropod abundance.

AN ARTHROPOD ASSESSMENT WITHIN SELECTED AREAS OF THE MKSR
 TASK 1. A COMPARISON OF 1982 AND 1997-98 ARTHROPOD CAPTURE RATES

Statistical Methodology:

Log-linear Poisson regression was used to model the relationship between the rate of Wekiu bug captures and the year the captures were made. Year, locality, and disturbance were tested for statistical significance as indicator explanatory variables in the regression model. The year indicator variable represented the 1982 and 1997-98 studies; the locality indicator variable represented 7 localities. Localities not sampled during both studies were not included. The disturbance indicator variable represented relatively disturbed and undisturbed localities.

Results:

A full model with all interactions was tested first, and non-significant explanatory variables were eliminated step-wise from the model. The final model was:

$$\text{Log}(\mu) = \beta_0 + \beta_1 \text{ year} + \beta_2 \text{ locality} + \beta_3 \text{ disturbance}$$

Regression Summary:

Coefficients	Value	Std. Error	t value
(Intercept)	3.41	0.044	76.80
year	-6.64	0.38	-17.32
locality1	-0.44	0.076	-5.81
locality2	0.098	0.03	3.19
locality3	-0.82	0.03	-23.86
locality4	-0.21	0.04	-4.99
locality5	0.05	0.01	3.36
locality6	-0.21	0.03	-7.24
locality7	0.29	0.0	38.94
disturbed	1.12	0.45	2.50

Deviance Residuals:

Min	1Q	Median	3Q	Max
-21.20893	-0.8559877	-0.3044401	-0.08634431	32.87128

Null Deviance: 14057.1 on 202 degrees of freedom
 Residual Deviance: 3211.176 on 193 degrees of freedom

Over all localities, the average capture rate of Wekiu bugs during the 1982 study was 60 bugs per 3 days of sampling. The average capture rate of Wekiu bugs during the 1997-98 study was 0.16 bugs per 3 days of sampling (Table III-1). There was strong

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evidence that the Wekiu bug capture rate during the 1982 study was significantly greater than the Wekiu bug capture rate during the 1997-98 study (p-value < 0.0001).

The capture rates for 3 days of sampling in various localities are presented in Table III-1 along with standardized 3 day capture rates of the 1982 study for comparison. While the capture rates were significantly lower for each locality during the 1997-98 study, it is interesting to note the relative ranks of localities for each year. In 1982, the upper crater of Pu'u Wekiu had the greatest Wekiu bug capture rate. This locality fell dramatically to the 6th ranked locality in 1997-98. All other localities held their approximate relative rank.

Locality	1982	1982 rank	1997-98	1997-98 rank
WEKIU UPPER CRATER BOTTOM	644.48	1	0.07	6
WEKIU SUMMIT RIDGE	225.04	2	0.23	2
HAU'OKI INNER TALUS SLOPES	105.61	3	0.36	1
HAU'OKI OUTER S-E SLOPE	92.25	4	0.17	3
BOTTOM OF HAU'OKI CRATER	44.48	5	0.14	4
WEKIU COL TRAIL	35.24	6	0.05	7
HAU'OKI OUTER N SLOPE	10.92	7	0.13	5
WEKIU NORTH RIDGE	6.55	8	0.00	9
NORTH PLATEAU	2.85	9	0.04	8
MEAN 3-DAY CAPTURE RATES	60.09		0.16	

Table III-1. 1982 and 1997-98 3-day capture rates for the Wekiu bug. Table III-1 displays the standardized 3-day capture rate for Wekiu bugs in pitfall traps for the 1982 and 1997-98 studies. The table also contains the rank of the locality for Wekiu bug capture rate for each study.

There was strong evidence that the Wekiu bug capture rate in disturbed areas was greater than the capture rate in undisturbed areas (p-value < 0.0005). For a discussion of this result see Chapter VII. Task 4 (Page 26).

Discussion:

Significantly fewer Wekiu bugs were captured in the 1997-98 pitfall study than during the 1982 study. The cause of the difference could be due to any of several factors. For example, live traps were in place for only three days in 1997-98, compared to death

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TASK 1. A COMPARISON OF 1982 AND 1997-98 ARTHROPOD CAPTURE RATES

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traps set for more than three weeks in 1982. Because of the shorter period they are in place, live traps are less likely to reflect arthropod response to variations in weather. Additionally, live traps may not have been as attractive as death traps to animals that make their living scavenging on recently dead or dying animals. Although our tests showed that the Wekiu bug could not escape once inside the trap, other trapped arthropods may have escaped from the live traps, thus reducing the total catch. Furthermore, the 1982 study was conducted during a period of exceptional snowfall that may have favored Wekiu bug activity. A change in the Wekiu bug population due to climate, introduced species, or habitat disturbance is difficult to determine without more frequent monitoring.

Several factors can affect pitfall trap capture rates. First, the rim of the trap can create a barrier to foraging insects. To prevent this from happening, pitfall traps were carefully buried so that their rims were flush with or even a little below the surface. In periglacial environments, such as on Mauna Kea, frost can push the trap upwards, or wind, rain, and frost can remove surface material surrounding the trap. These processes can expose the rim and compromise trap effectiveness. A cap rock was used to minimize this problem, and the condition of each trap was noted for additional disturbance information when visited for capture counting and release. No trap during this study experienced significant disturbance.

Second, the size of the trap can affect the capture rate. Size is usually considered to be the average diameter, because it is the trap width that is presented to an approaching insect. Baits may offset the size effect, because the range of attractiveness of the bait is thought to be more important than trap size. In both the 1982 and 1997-98 studies, the traps were baited with shrimp or fish paste.

Third, captured animals can attract or repel additional animals approaching a trap. Thus, the length of time the trap is left in place may affect the capture rate. Leaving traps open for several weeks during the 1982 study allowed for a buildup of dead insects in the traps, which may have been an additional attractant to scavenging Wekiu bugs.

It is important to note that pitfall traps measure activity rates of foraging animals. Although for many insect species the percentage of the population that are foraging may

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be roughly constant over time, in general the size of animal populations can only be determined from additional studies such as mark-and-recapture experiments.

The 1982 study captured a sufficient number of lycosid spiders to determine spatial distribution information on the summit. Capture rates in the 1997-1998 study were lower, but this seems most likely due to the shorter times that the traps were in place. The behavior of lycosid spiders suggests that a higher percentage of traps would contain spiders the longer the traps were in place. Once trapped, some lycosid spiders may escape the traps if they attached silk drag-lines as they fell into the trap. Observational data collected during the 1997-1998 study suggest that the lycosid spider population is comparable to what it was in 1982.

The endemic moth, *Agrotis* sp. has expanded its range since 1982, perhaps resulting from the different climatic conditions or additional food. The 1982 trap data and direct observations suggested that the moth larvae were most common on blocky lava substrates and that they fed on lichens. In the current study, we captured a few larvae in traps on the summit ridges far from blocky substrate and known lichen growths. On the summit, the larvae were feeding on dead arthropod remains, and in the buffer area, we found them feeding on the skin of a mummified sheep.

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 TASK 2. AN ASSESSMENT OF ARTHROPOD SEASONAL FLUCTUATION
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the number of Wekiu bugs captured was much larger in the May, 1997 and July, 1998
 sampling periods than any other period.

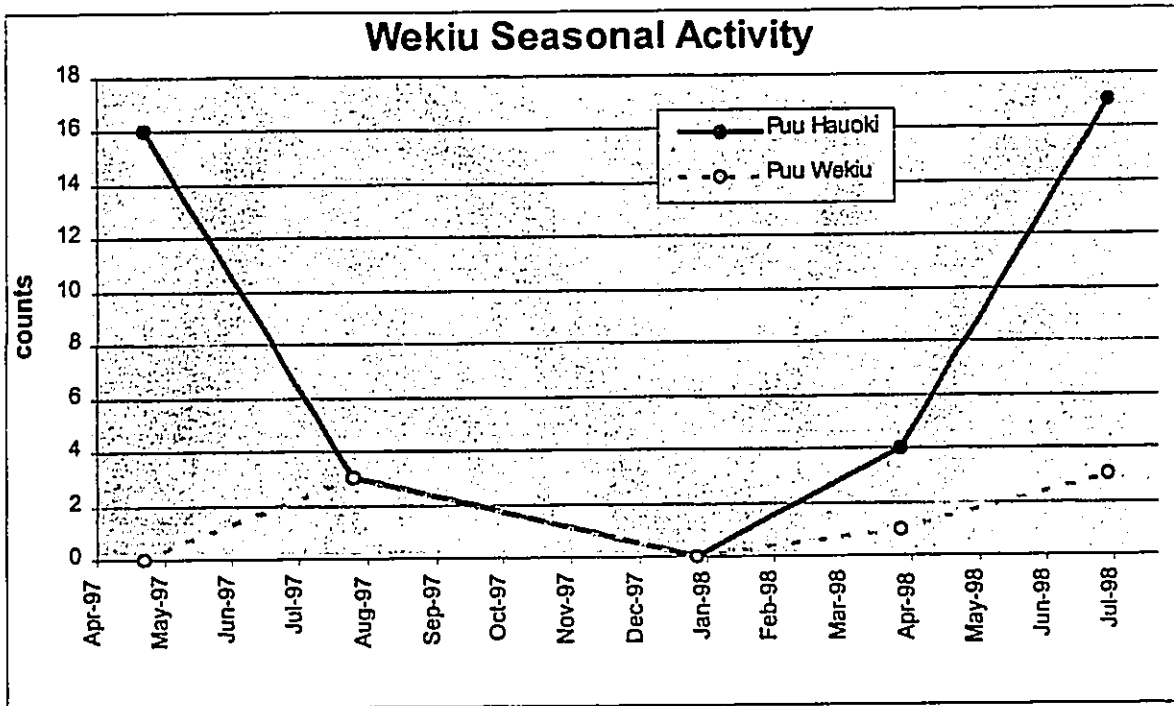


Figure V-1. Wekiu Bug Seasonal Activity. The graph shows the number of Wekiu bugs captured in Pu'u Wekiu and Pu'u Hau'Oki for five sampling periods in 1997 and 1998.

Lycosid spider activity did not vary significantly with season (p -values > 0.13) (Figure V-2). When snow was present, May 1997 and January 1998, lycosids were not active. Peak lycosid activity was not associated with peak Wekiu bug activity. Peak captures of the two species did not occur on the same sampling dates, nor was a significant lag period detected.

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have been present but were not as attracted to the traps as when the temperatures were warmer.

Inactive lycosid spiders were found within their silken nests beneath large rocks frequently during cold periods, and occasionally at other seasons. This may indicate that they avoid harsh climatic conditions by seeking and remaining in sheltered habitats. The contemporaneous presence of different age classes of spiders during most of the sampling periods may indicate that reproduction is not synchronized with the seasons.

A hypothesis generated from 1982 study was that Wekiu bugs are adapted to exploit the margins of melting snow patches, and therefore, their activity and populations should be expected to be strongly correlated with seasonal and climatic events. The current study did not find evidence to support that hypothesis. The peak of Wekiu bug activity occurred in May 1997. At this time melting snowfields were present. Wekiu bug activity also reached a similar peak in July 1998, a time when no snow was present at the summit of Mauna Kea, and reached a low in January 1998, when snow was present. This evidence suggests that some factor other than the presence of snow may be influencing Wekiu bug activity. However, the conflicting results may reflect differences in the magnitude of snowfall during the two studies.

The 1982 study was conducted in the summer months. Snowfall had been heavy, and large patches still occurred on the summit throughout the entire sampling period. Further, 1982 followed several years of greater than average snowfall. Snowfall on Mauna Kea has been relatively light since about 1990, and the 1997-98-winter season was one of the lightest snowfall years in recent memory. Either no snow or only ephemeral patches were present during the 1997-1998 study. In the winter of 1982, most of the known Wekiu bug habitat near the summit was under a meter or more of snow. It is likely that the bugs were inactive when their habitat was snow-covered, but they emerged as the snow retreated and the substrate warmed. Thus in both the 1982 and 1997-1998 studies the bugs were active during the warmer spring and summer months. The current study found only suggestive evidence that they were less active during the both colder winter and drier autumn periods.

**Table VI-1. Potential Wekiu bug habitats (i.e., Type 1 and Type 2)
within the buffer areas of the Mauna Kea Science Reserve.**

Talus Habitats:

1. **North Slope:** An accessible area of talus habitat lies near the end of the road along the north base of Pu'u Hau'Oki and Pu'u Kea. This habitat is composed of two areas about 300 meters apart more or less connected by a series of discontinuous islands of talus on blocky lava outcrops. These blocky ridges are narrowly separated by an irregular patchwork of periglacial pavements. The first talus area is on the ridge from Pu'u Kea, and the second area is downslope from the first area and west of Pu'u Mahoe. It was not possible to measure the size of the talus habitat directly, but the two areas probably total about 20 hectares of which about 25% is suitable habitat. The blocky lava flow continues eastward downslope about 2 kilometers, but the outcrops of talus are relatively small and modified by glaciers.
2. **South Slope:** A relatively large area of good talus habitat occurs between the Summit Road and Pu'u Lilinoe. The talus habitat connects with broken lava habitat on the south face of Pu'u Wekiu and continues downslope nearly to the access road to the VLBA facility. The total area of the blocky outcrop is about 29 hectares of which between 40 to 50% appear to be suitable talus habitat. Blocky lava flows and glacial till make up the remaining substrate. The talus habitat also connects with the excellent scoria (cinder) habitat on Pu'u Lilinoe.
3. **West Slope:** The south facing cliff of the northwest lava plateau has many small but good patches of talus along nearly its entire length from Pu'u Poliahu west to near the edge of the Science Reserve. Crevices in the blocky lava increase the connectivity among these patches. About one half of the upper part lies within the Ice Age NAR and outside the study area. The talus near the upper end connects with the scoria habitat on the northwest slope of Pu'u Poliahu. The cliff is 10 to 30 meters high and about 1.5 kilometers long. Most of the habitat is nearly vertical, and it was not possible to measure its area from the aerial photograph or map.

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Lycosid wolf spider:

The number of traps in which lycosid spiders occurred are tabulated for summit and buffer areas (Table VII-2).

Location	present	absent
Summit Area	2	38
Buffer Area	2	23

Table VII-2. Lycosid spider occurrence in pitfall traps during the 15-25 July 1998 sampling period.

There was no evidence that lycosid spiders are more likely to occur in the summit area than in the sampled buffer areas (p-value = 0.69).

Disturbed vs Undisturbed:

The average capture rate of Wekiu bugs in disturbed areas was 0.27 bugs per 3 day sampling period. The average capture rate of Wekiu bugs in apparently undisturbed areas was 0.11 bugs per 3 day sampling period. There was strong evidence that the Wekiu bug capture rate in disturbed areas was greater than the capture rate in undisturbed areas (p-value < 0.0005).

Location	present	absent
Disturbed	18	52
Undisturbed	9	71

Table VII-3. Wekiu bug occurrence in disturbed and undisturbed Pu'u Hau'Oki habitats during the 1997-98 study.

The odds of finding a Wekiu bug disturbed habitat was estimated to be 2.7 times greater than finding a Wekiu bug in an undisturbed habitat (95% C.I.: 1.1 to 6.6).

Discussion:

Wekiu bugs appear to be rare in the buffer zone surrounding the summit area. Only six Wekiu bugs were collected throughout all of the sampling periods from buffer areas, five from Pu'u Mahoe and one from Pu'u Makanaka. No other collectors

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summit area. Generally, these flies and other weak flying aeolian waifs, which are carried wind currents, may be more common near ridge crests and other areas where wind eddies tend to drop their particulate load. Snowfields chill and trap alighting insects and preserve these for foraging resident scavengers. In the absence of snow, wind-deposited insects can remain active on warm days and possibly avoid scavenging species such as the Wekiu bug.

Lycosid spiders appear to inhabit both summit and buffer areas. There was no statistically significant difference in lycosid occurrence between the areas, (Table VII-2). The capture rates were so low in both areas that statistical comparisons may not reveal true differences. Since lycosids generally feed on active prey, hypothetically they are not as tied to snow fields as the Wekiu bug is thought to be.

The current level of overall arthropod activity is significantly less than that measured in the 1982 Bishop Museum study. The cause of this decline in activity remains unknown. In 1982, and during brief visits in the few years following, Wekiu bugs could be easily observed on Pu'u Wekiu. More recent observations found Wekiu bug activity in decline. Possible causes for the decline include changing weather patterns, habitat disturbances, presence of harmful alien species, and long-term population cycles.

In all but one case, arthropod activity on Pu'u Hau'Oki was greater than or equal to that found on Pu'u Wekiu. Pu'u Wekiu is supposedly less disturbed, although substrate disturbance was evident, apparently caused by the greatly increased foot traffic along the ridge and within the crater since the 1982 study. Trap capture rates for Wekiu bugs were significantly higher in disturbed areas than in undisturbed areas. The highest trap capture rates occurred in Pu'u Hau'Oki, where inner crater walls and the crater bottom have been modified by observatory construction activity. These results raise the possibility that observatory construction and other human activities have not impacted Wekiu bug or lycosid spider distributions at the summit, outside of the immediate vicinity of the paved and covered areas. It has been hypothesized that Wekiu bugs prefer habitat with loose tephra over ashy substrate (Howarth and Stone 1982). Earth-moving activity may create these conditions in some cases. It should be, understood however, that cause-

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Table VIII-1. Checklist of Arthropods Species Collected Within The MKSR During 1997-98. Summit Type 2 habitats (scoria habitats) include Pu'u Wekiu and Pu'u Hau 'Oki; Summit Type 5 habitats (talus habitats) include the Northslope Plateau. Buffer zone Type 2 habitats include Pu'u Mahoe and Pu'u Lilinoe; Buffer zone Type 5 habitats include North Pu'u Kea Ridge to Pu'u Mahoe and the base of Pu'u Lilinoe.

TAXON	REGIONAL STATUS	RESIDENCE STATUS	HABITAT OCCURRENCE
FAMILY			TYPE 2 TYPE 5
SPECIES			SUMMIT BUFFER SUMMIT BUFFER
Acari			
Bdellidae			
Undetermined species	unknown	resident	X
Acaranae			
Clubionidae			
<i>Meriola arcifera</i>	adventive	resident	X X ?
Linyphiidae			
<i>Leptthyphantes tenuis</i> (Blackwall)	adventive	resident	X X ?
More than one undetermined species	unknown	resident	X X ?
Lycosidae			
<i>Lycosa</i> sp.	endemic	resident	X X X
Salticidae			
One undetermined species	adventive	unknown	X
Collembola			
Entomobryidae			
More than one undetermined species	endemic?	resident?	X X X

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TAXON	REGIONAL STATUS	RESIDENCE STATUS	SUMMIT BUFFER	HABITAT OCCURRENCE TYPE 2	SUMMIT BUFFER	TYPE 5
FAMILY SPECIES						
Sciaridae						
<i>Bradysia</i> (?) species 1	unknown	aeolian	X	X	X	
<i>Bradysia</i> (?) species 2	unknown	aeolian	X	X		
<i>Sciara</i> sp.	unknown	unknown		X	X	
Sepsidae						
<i>Sepsis thoracica</i> (Robineau-Devoidy)	adventive	aeolian	X	X	X	X
<i>Sepsis</i> species 1	adventive	aeolian	X	X	X	X
<i>Sepsis</i> species 2	adventive	aeolian	X	X	X	X
Sphaeroceridae						
<i>Copromyza equina</i>	adventive	aeolian	X	X	X	X
<i>Leptocera</i> spp.	unknown	aeolian	X	X	X	X
More than one undetermined species						
Syrphidae						
<i>Allograpta</i> species	purposeful	aeolian	X	X	X	
Tachinidae						
<i>Gonia pallens</i> Stal	adventive	aeolian	X	X	X	X
<i>Phasiormia pallida</i> Townsend	adventive	aeolian		X	X	
Heteroptera						
Anthocoridae						
<i>Lasioclitus</i> sp.	purposeful	aeolian	X			
Lygaeidae						
<i>Geocoris pallens</i> Stal	adventive	resident	X	X		X
<i>Neacoryphus bicrucis</i> Say	adventive	aeolian	X			
<i>Nysius wekiuicola</i> Ashlock & Gagné	endemic	resident	X	X	X	X
<i>Nysius</i> (more than one undetermined species)	endemic ?	aeolian	X		X	X

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temperature fluctuations thus may be associated with preferred habitat. Wekiu bugs may require loose tephra or similar deposits for refuge, but may actively forage in neighboring habitats. The significantly different capture rates between disturbed and undisturbed habitats may have resulted from the greater efficiency of traps set in ash compared to those set in blocky tephra. Low levels of snow occurring during our study may also be associated with spatial distribution, and apparent population decline. Long-term studies could be useful in characterizing the optimal temperature and moisture regimes, as well as habitat-trap efficiency.

Alien species have been hypothesized to have significant impacts on Wekiu bug populations. Several parasitoid species have been released for biological control of pests in lowland areas, and some of these species were common in our trap collections. We found in our diversity studies that alien species occur in both the summit and buffer areas. New traps, specifically designed to capture alien arthropods, should be developed, and studies implemented to answer questions about alien and predator populations.

A species closely related to the Wekiu bug lives near the summit of Mauna Loa. A reconnaissance of the northern slopes of Mauna Loa during 1998 found the Mauna Loa bug, *Nysius aa* Polhemus (1998), to be apparently much more abundant than its relative on Mauna Kea. The factors causing the decline of the Wekiu bug population on Mauna Kea may not have occurred on Mauna Loa. There is a need to concurrently study Mauna Loa arthropods to determine population changes of the Mauna Loa bug, and differences between Mauna Loa and Mauna Kea habitats. The invasive alien predator *Meriola arcifera* (family Clubionidae), first collected on Mauna Kea in 1995 (Beatty et al. in press), is now abundant within the MKSR and may be impacting native species populations. If these spiders have been not yet invaded Mauna Loa, this may be evidence that alien predator species are associated with Wekiu bug decline. This type of information could be gathered with a properly designed and implemented long-term environmental monitoring program.

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d. Dust control:

Strict dust control measures should be initiated and enforced. Ash and other dust are easily moved and distributed by wind. These substances are most likely to be deposited in the same protected pockets in which most of the aeolian food resources for resident arthropod species are found. Excessive dust may reduce the structure and porosity of the scoria habitat used by arthropods

2. Mitigation of Visitor activity:

a. Restricted access:

Areas where Wekiu bug populations are the highest, or where they occur during periods of extremely low population levels, should be placed off-limits to visitors to the MKSR. These areas should be clearly marked and delineated. These areas should include, in the summit area, portions of the outer scoria slopes of Pu`u Hauoki and Pu`u Wekiu and, in the buffer area, Pu`u Mahoe and Pu`u Makaanaka.

b. Limit Skiing activity on Mauna Kea:

Skiing and snow play on Mauna Kea should be discouraged and/or restricted to specific sites and times when the snow is deep and impacts would be minimal. Wekiu bug activity is hypothesized to be linked to availability of snow patches. Disturbance of snow-patch habitats during periods of bug high activity, including mating and foraging may be detrimental to the survival of the Wekiu bug.

c. Public outreach:

Efforts should be made to educate the public about the sensitivity of these unique species to disturbance and how the public can contribute to their protection. IfA representatives should participate in more public outreach and education about their efforts to manage the natural resources of the MKSR. News releases of the findings of this and other studies can be helpful in building an image of cooperation and caring for the IfA. Outreach may also include news releases about efforts to protect the summit flora and fauna.

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Clarity of purpose is important in planning a monitoring program. While the most general purposes of monitoring are to learn about environmental changes and to increase understanding of the impacts of management activities on native systems, the IfA may have one or more of the following specific purposes for monitoring natural resources within the MKSR:

- To provide historical records of environmental phenomena, attributes, and characteristics.
- To detect threshold events, or critical levels of environmental phenomena, attributes, and characteristics.
- To detect hazards and risks to valued ecosystem attributes and functions.
- To detect specific changes in the environment.
- To detect trends and/or patterns in those changes.
- To correlate auxiliary attributes and characteristics with trends and patterns of change.
- To predict future changes in environmental functions, attributes, and characteristics.
- To evaluate management activities and provide information useful in modifying management actions.

All these monitoring purposes apply to management and conservation of the natural resources within the MKSR. The MKSR has a unique environment with rare endemic plants and animals. Like most Pacific islands, Hawaiian ecosystems have sustained significant impact from human beings over the last few centuries. These impacts have resulted in alterations, extinctions, and introductions of populations of plants and animals. Detection, prediction, and modification of these environmental changes is vitally important to long-term management of Hawaiian natural resources.

The IfA's management of natural resources needs to be an iterative process of monitoring and management actions on a continuous basis. Observational monitoring, and monitoring of experimental treatments, will increase understanding of ecosystem dynamics and the effects of management actions. Monitoring will serve as a feedback mechanism to promote better integration of conservation efforts. As knowledge accumulates, management strategies will be adjusted, and management will become more effective at achieving their goals. Because of this adaptive benefit, monitoring of long-

6. Develop of a reporting system

The sixth step in monitoring planning is the development of a plan for the reporting the results. The new knowledge acquired through monitoring should be communicated to responsible IfA personnel and interested agencies for use in determining management decisions. Charts, tables, and maps may be the immediate products of analysis but do not stand alone. Reports should be carefully planned and clearly written with consideration of the intended audience and the appropriate application of the findings. The reports should clearly explain the results of data analysis and the implications to natural resource management. Monitoring reports need to be produced on time and updated on a regular schedule.

7. Develop a monitoring sustainability plan

The seventh step in monitoring planning is development of a monitoring sustainability plan. Institutional commitment must be developed to secure annual budgetary planning for future monitoring efforts. Monitoring happens in the context of time. Environmental changes, and trends in those changes, are often detected only after several years of data collection. The IfA must consider the LTEMP to be a permanent part of it management strategy. Involving other stakeholders will help to build community commitment to the LTEMP. Planning for sustainability and commitment is a necessary element in long-term environmental monitoring.

In summary, monitoring of ecosystems and natural resources within the MKSR should be comprehensive, cost-effective, statistically designed, executed with analytical integrity, presented to decision makers by way of meaningful reports, charts, and maps, and updated regularly over many decades. Consideration and application of the seven steps will improve efficiency and effectiveness of knowledge acquisition and guarantee managers, regulators, scientists, and citizens useful information on which rational management decisions may be based. Conscientious planning and implementation of a properly designed monitoring plan will provide the IfA the necessary prerequisites for continued good stewardship of its properties.

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 LITERATURE CITED
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XII. LITERATURE CITED

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Map 1. Pu'u Wekiu

1" = 200 feet
Contour Interval = 5 feet

Wekiu Bug Trap Locations

May 1997 = X

August 1997 = ⊙

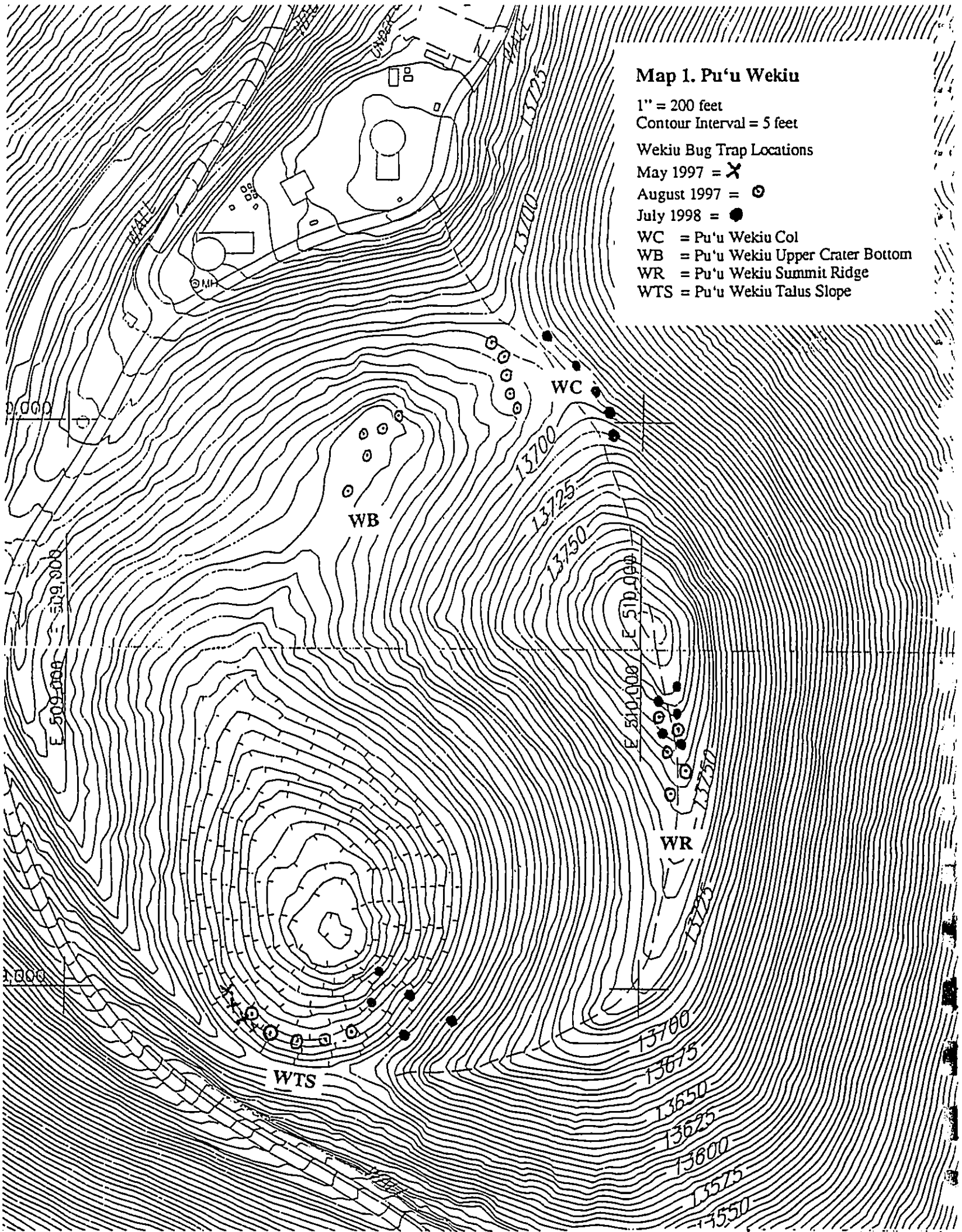
July 1998 = ●

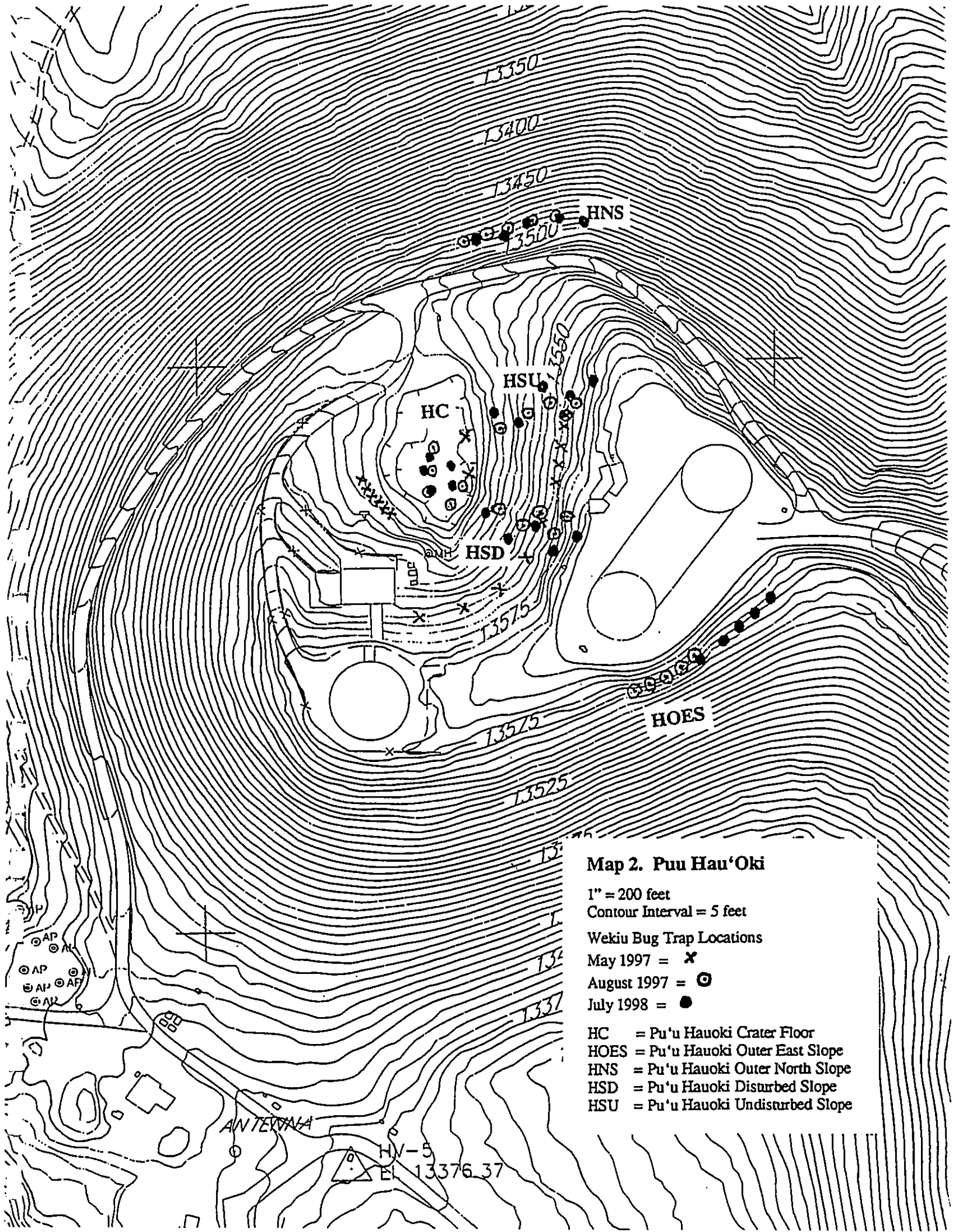
WC = Pu'u Wekiu Col

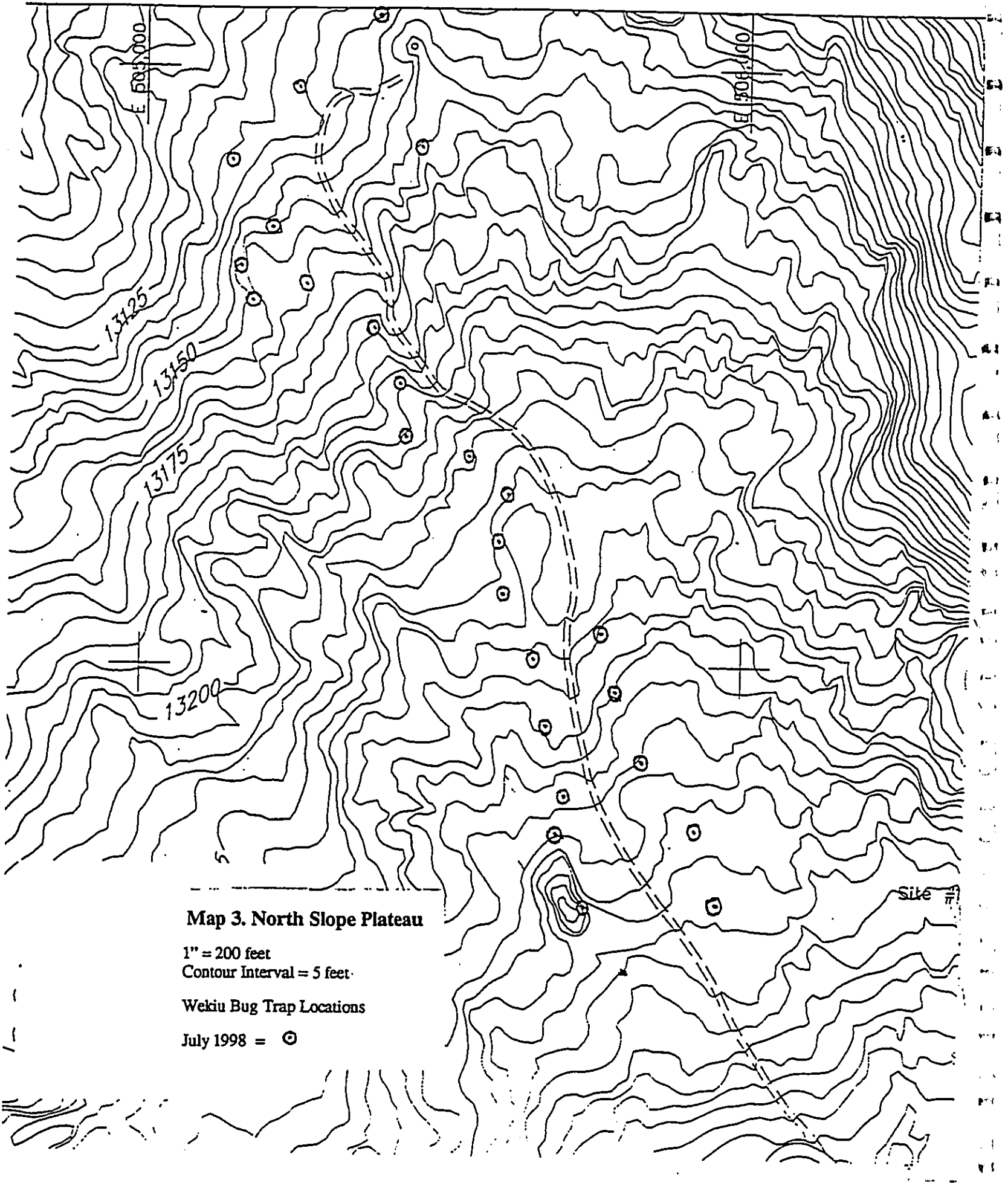
WB = Pu'u Wekiu Upper Crater Bottom

WR = Pu'u Wekiu Summit Ridge

WTS = Pu'u Wekiu Talus Slope







Map 3. North Slope Plateau

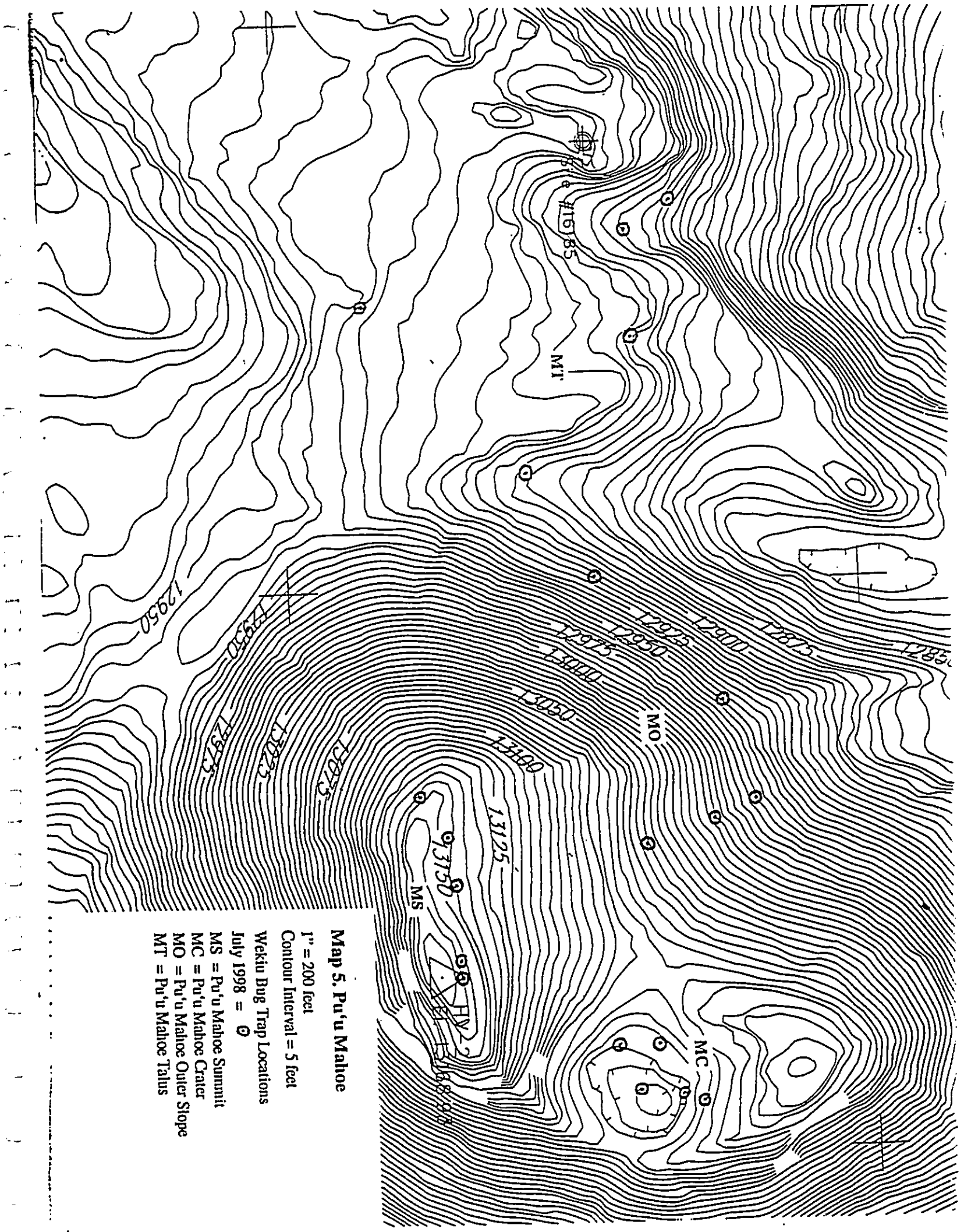
1" = 200 feet


Contour Interval = 5 feet

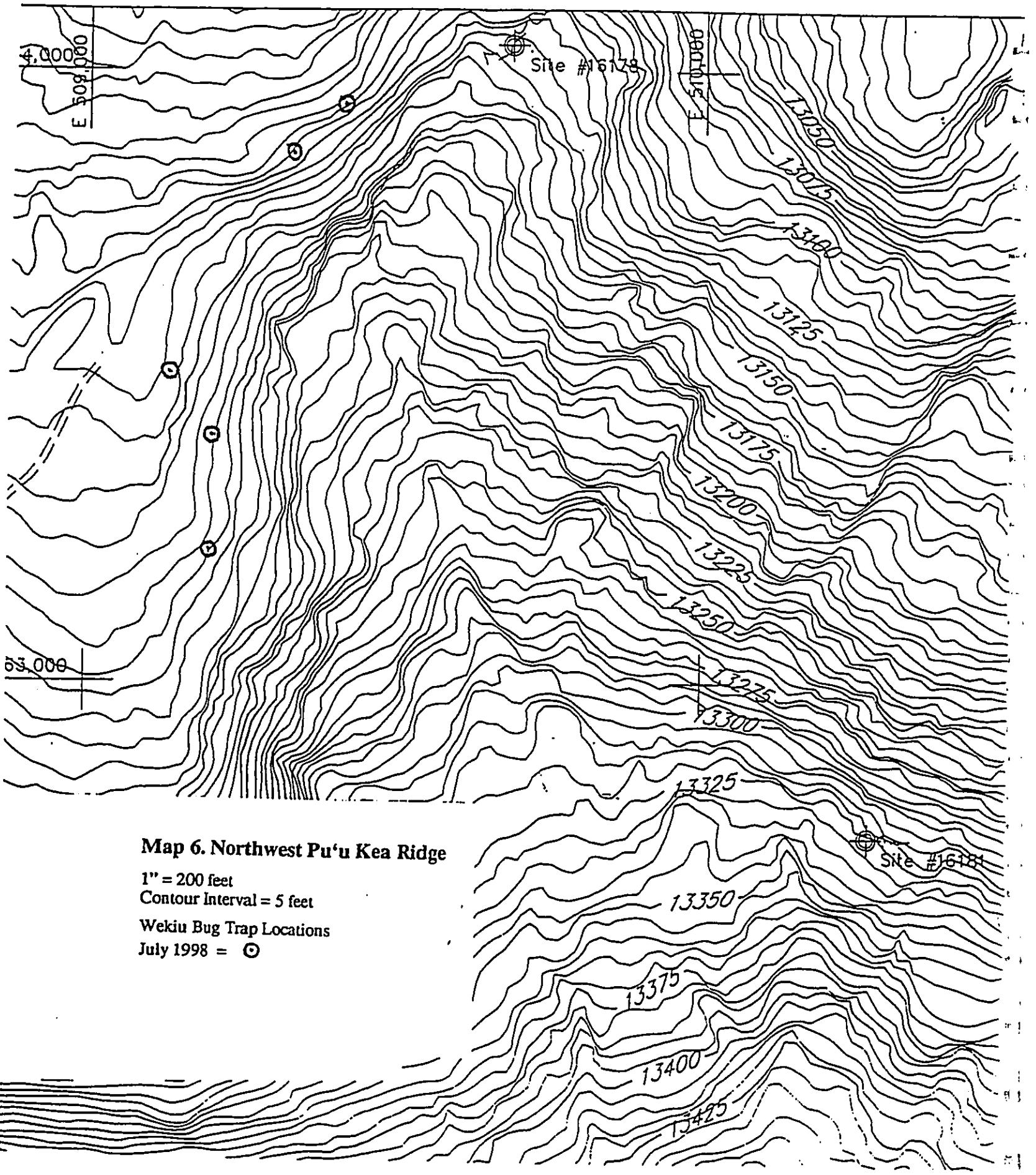
Wekiu Bug Trap Locations

July 1998 = ⊙

Site #1



Map 5. Pu'u Mahoe
1" = 200 feet
Contour Interval = 5 feet
Wekiu Bug Trap Locations
July 1998 = 
MS = Pu'u Mahoe Summit
MC = Pu'u Mahoe Crater
MO = Pu'u Mahoe Outer Slope
MT = Pu'u Mahoe Talus



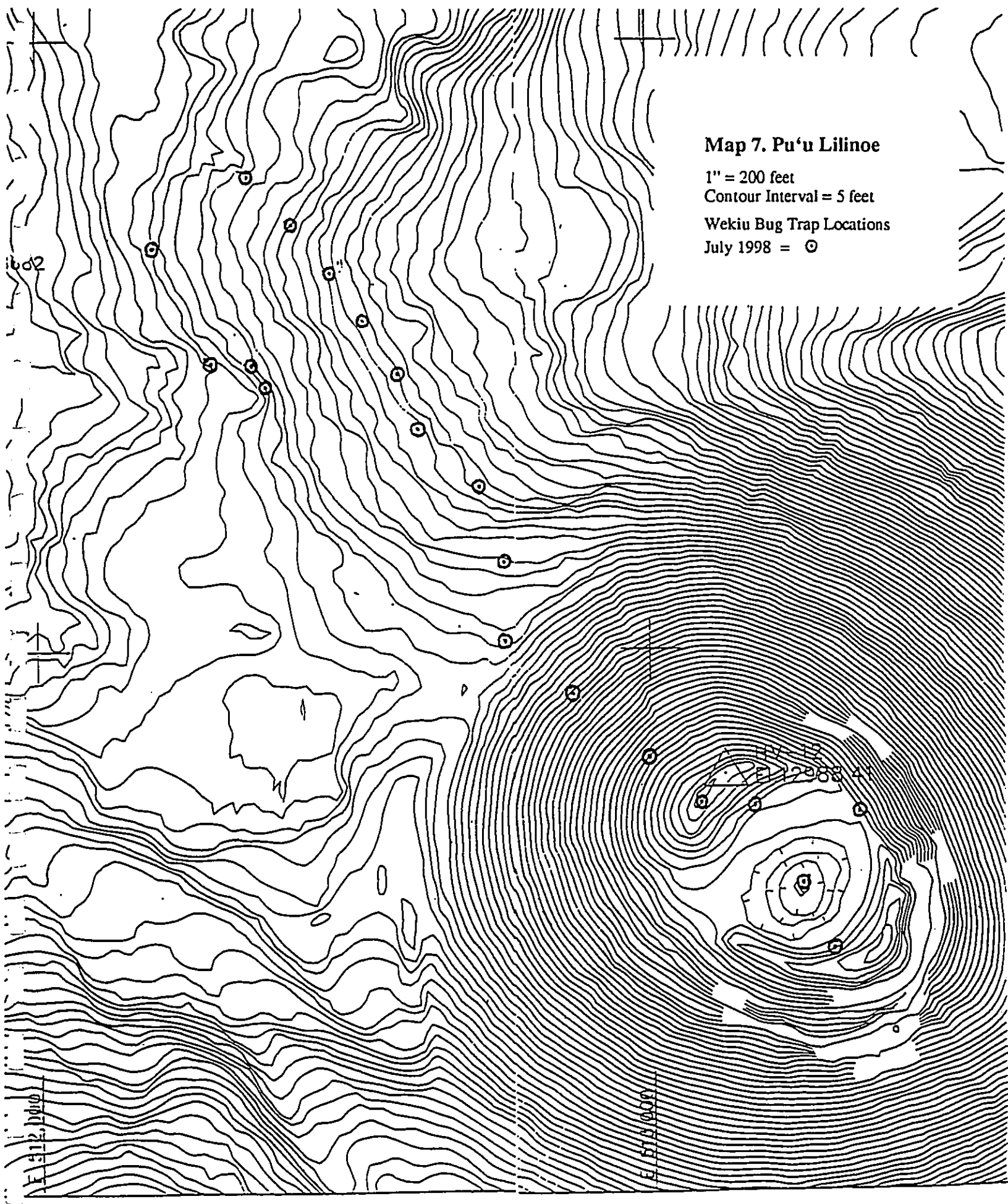
Map 6. Northwest Pu'u Kea Ridge

1" = 200 feet

Contour Interval = 5 feet

Wekiu Bug Trap Locations

July 1998 = ⊙




Map 7. Pu'u Lilinoe

1" = 200 feet

Contour Interval = 5 feet

Wekiu Bug Trap Locations

July 1998 = 

APPENDIX E

Mauna Kea Science Reserve Archaeological Site Inventory: Formal, Functional, and Spatial Attributes

Patrick McCoy

1999

**MAUNA KEA SCIENCE RESERVE ARCHAEOLOGICAL SITE
INVENTORY: FORMAL, FUNCTIONAL, AND SPATIAL
ATTRIBUTES**

Patrick C. McCoy
State Historic Preservation Division
February, 1999.

INTRODUCTION

Archaeological surveys undertaken between 1975 and 1997 in the Mauna Kea Science Reserve have identified a total of 93 sites (McCoy 1975, 1977, 1982, 1990; in press; McCoy et al in preparation; Hammatt and Borthwick 1988) in an area encompassing some 3000 acres, which represents almost 27% of the 11, 215 acre Reserve (Fig. 1 and Table 1). Sites have been found in all of the areas surveyed to date, except for Area A and Area B (Fig. 1). The survey of Area B, which encompasses a cinder cone called Pu`u Poepoe, was limited, however, to the base of the cone. Two previously identified sites (16183 and 11078) were deleted from the inventory during the work undertaken by the State Historic Preservation Division in 1995. A reassessment of Site 16183, recorded in 1982 as an open-air shelter with modern rubbish on the floor (McCoy 1982), convinced us that the walls are also modern. Site 11078, a rock overhang recorded during the survey of the Very Long Base Array (VLBA) observatory site in 1988 (Hammatt and Borthwick 1988), was removed from the inventory because there is no evidence of human use.

Five of the 93 sites are of unknown function. The other 88 sites include: (1) 76 shrines; (2) 4 adze manufacturing workshops; (3) 1 positively identified burial site and 4 possible burial sites with an unknown number of interments at each site, and (4) 3 cairns

that appear to be markers built either by surveyors or visitors to commemorate a visit (Table 1). Each class of sites is briefly described below in terms of its defining characteristics and spatial distribution patterns. Functional inferences are based on formal attributes, locational context, and comparative data (ethnographic and archaeological) from Hawai'i and other areas of East Polynesia.

The following formal and functional terms, some of which have already been used above, are employed in this report:

Cairn--A pile or heap of stones of generally circular to oval shape at the base; there are two varieties in the survey area--loosely constructed pyramidal forms with no facings that tend to be of nearly equal diameter and height, and well-constructed cylindrical piles with facings

Mound--A pile or heap of stones that is more irregular in construction and form than a cairn; the linear variety has sloping sides and a generally irregular upper surface

Pavement--A roughly flat to level surface of placed stones that may vary considerably in size, form and compaction; a term commonly applied to the upper surfaces of platforms and terraces; can also occur alone

Platform--A free-standing stone structure two or more courses high and with faced sides; the fill can be made up of stone and/or soil; usually rectangular or square in shape

Wall--A free-standing linear arrangement of stones that is longer than it is wide and at least two stones high; the sides and top are normally level in contrast to linear mounds

Upright --An archaeological term for what are inferred to be god stones that the Hawaiians called *'eho* or *pohaku 'eho*; this same term was also used for stone boundary markers and bird cooking stones (cf. Pukui and Elbert 1971; Buck 1957; Emory 1938; McCoy 1991); most of those on Mauna Kea are angular slabs set on end ("upright")

Lithic Scatter--A rarely used term in Hawaiian archaeology which means nothing more than all of the stone tool residues found at a given locality; these may include tools or implements, unfinished tools, manufacturing waste and hammerstones or some combination of all of these; lithic scatters are activity areas where one or more of the following activities may have taken place-- tool manufacture, tool use, tool discard

Enclosure --An area partially or fully circumscribed by a wall or an alignment of stones; often free-standing, but one or more sides may be bedrock

Shrine--In common usage a place of worship; the distinction, if one existed in the past, between shrines and temples (*heiau*) is not altogether clear and the present study follows

Buck (1957:527-528), who defined a shrine as "a convenient term to designate a simple altar without a prepared court. They were made by individuals or small family groups who conducted a short ritual which required no priest."

Workshop--The functional equivalent of a lithic scatter where there is evidence of tool manufacture and/or use; though rarely defined in the literature, this term normally implies in the case of reduction technologies, such as stone tool manufacture, a coherent structure amongst the various by-products of work [cores, waste flakes, rejected tools, etc.] that constitute this category of archaeological remains

Burial--A deliberate or intentional interment of human remains; all of the known and suspected burials in the Science Reserve are located in cairns situated on the tops of cinder cones

Marker--A general term applied to cairns believed to have been built by either surveyors to visitors for the purpose of commemorating

Unknown Function--Applies to remains where the function cannot be determined on available evidence

No excavations have been undertaken at any of the 93 sites, which are thus undated. The prospect of dating any of the sites seems remote at the present time since none of them appear to contain organic deposits or datable material of any kind. The only sites where artifacts have been found on the surface are the four adze manufacturing workshops.

FUNCTIONAL SITE CLASSES

SHRINES

Defining Characteristics and Terminology

Of the 93 sites identified in the Science Reserve 76 or 81.72% are classified as shrines. An additional 8 shrines are present on four adze manufacturing workshops, one each on Sites 11079, 16203, and 21211 and five on Site 16204. The total number of shrines recorded to date within the boundaries of the Science Reserve is thus 84.

The quintessential characteristic of all the remains identified as shrines is the presence of one or more upright stones. A number of shrines consist of just a single

upright, while others are characterized by multiple uprights arranged in different patterns on a variety of different kinds of foundations. Kenneth Emory, who was the first one to describe the shrines on Mauna Kea and note their East Polynesian affinities, was of the opinion that the uprights represented or symbolized separate gods. Emory made the following comments about the shrines he saw in the nearby adze quarry, during a brief reconnaissance of the main quarry area in 1937:

The adze makers, clinging to the ancient form of shrine at which to approach their patron gods, have preserved a most important link with their ancestral home. Each upright stone at a shrine probably stood for a separate god. The Hawaiian dictionary describes *'eho* as "a collection of stone gods" and this is the term which the Tuamotuans, the neighbors of the Tahitians, used to designate the alignment of upright stones on the low and narrow platform at their maraes, or sacred places. (Emory 1938:22)

The word *'eho* has various other meanings, some of which point to the need to exercise some caution in assuming that all upright stones were shrines. According to Mary Kawena Pukui and Samuel H. Elbert (1971:35) *'eho* is a term for a single stone image as well as a stone pile, particularly of the kind used to mark land boundaries. The latter information may have come from Samuel M. Kamakau, who noted that "Boundary markers (*kukulu 'eho'eho*) of tall stones (*oeoe pohaku*) were set up to identify the boundaries." (Kamakau 1976:7). The use of a stone to represent a god and mark a land boundary are not necessarily incompatible, however, since the construction of religious structures in Polynesia was a common way of making a claim to a piece of land (Handy 1927; Emory 1947:10). Elsewhere, McCoy has suggested that some of the upright stones found in both the Mauna Kea adze quarry and in the Pu'u Moiwi adze quarry on Kaho'olawe may have been *kapu* markers of the kind called *lahui* (McCoy 1990, 1993). The primary reason for thinking that most, if not all, of the single uprights in the Science Reserve are shrines is their locational context and association with rows of upright stones that are unquestionably shrines, based on ethnographic information for similar structures throughout East Polynesia (e.g. Emory 1933, 1947, 1970).

In addition to uprights, some sites have other elements that are widely found on religious stone structures (variously called by such names as *marae*, *ahu* or some cognate term) throughout East Polynesia. The ethnographies and archaeological survey reports written in the early to mid part of the century for many areas of East Polynesia commonly referred to these elements as "parts" (e.g. Emory 1933). The present report uses the same basic approach in describing the shrines in the Science Reserve in order to facilitate comparison with the religious structures in Hawai'i and elsewhere in East Polynesia described by Emory and others. The Mauna Kea shrines include one or more of the following elements or "parts": (1) uprights, (2) pavements, and (3) prepared courts. Significant variability exists in the presence/absence of pavements, courts, and artifacts, and in attributes such as , the number of uprights and manner in which they were set and arranged. Whether or not all of the observed variability can or should be subsumed by the term "shrine," as it is commonly understood, is a thorny issue that needs to be briefly addressed.

In an earlier report on the archaeological sites of the Mauna Kea summit region McCoy (1982) followed Sir Peter Buck in referring to the architecturally simpler and generally smaller structures as shrines (*kuahu*), which Buck (1957:527) considered "a convenient term to designate a simple altar without a prepared court." Some of the larger, more complex structures, including those with courts, McCoy called *marae* , following Emory, who had used this term to describe structures on the island of Necker that he believed bore close resemblances to the so-called "inland" type of Tahitian *marae* (Emory 1921, 1928, 1933, 1943, 1970). Though some of the stone remains in the Hawaiian Islands, including those on Necker and Mauna Kea, do in fact appear to more closely resemble some of the simpler forms of *marae* in Tahiti and the Tuamotus than any known form of Hawaiian *heiau*, it is probably best to discontinue using the term *marae*, which has no cognate in the Hawaiian language.

If one accepts the distinction that Buck (1957) made between shrines and temples, then the sites with prepared courts should be called temples. This report uses the generic term "shrine" to describe all of the religious structures that exist in the summit region of Mauna Kea, including both the Science Reserve and the adze quarry. Some may object and argue that they should instead be called *heiau*, but a review of the literature indicates that there is no agreement on what that term included and excluded in the past and how it should be used today. Kamakau (1964:33), for example, is very clear in saying that the *Pohaku o Kane* were family shrines and not a kind of *heiau*, whereas some archaeologists, such as Patrick Kirch (1985: 260), hold to the view that the *Pohaku o Kane* was a *heiau*.

Topographic Location and Orientation

The vast majority of shrines are conspicuously sighted in the landscape, either on a ridgetop, or at a break in the slope, which generally seems to correspond to either a lava flow margin or a change in the slope of a glacial moraine. The few exceptions are located in an area of low relief on the southeast flank of Pu'u Lilinoe. The preference for prominent locations with commanding views of the landscape mirrors the pattern described by Gilbert McAllister and Buck for *heiau*. They made the following observations about *heiau* location and orientation:

Heiaus were usually built on some commanding site, such as a hill top, the seaward end of a range, or a promontory of higher land which overlooked valleys, villages, or the sea. According to McAllister (1933a, p. 9) the orientation depended only upon the slope of the land. Heiaus face in all directions of the compass, the only generalization being that most of them face the sea. (Buck 1957:516)

While *heiau* may be found on hilltops elsewhere, there are no known shrines in the Science Reserve located on top of a cinder cone. Some could be found in the future, but on current evidence the tops of cinder cones were reserved for burial (see discussion of burial sites below).

McAllister and Buck were not the first to recognize the relationship between topographic location and site orientation in Hawaiian *heiau*. John Stokes came to similar conclusions even earlier, at the turn of the century. His observation about sites that seem to be oriented to cardinal points fits the Mauna Kea shrines perfectly:

Orientation of the *heiau* platform was controlled by the situation. If situated on the shore, the temple lay parallel or at right angles to the immediate shoreline (not the overall lay of the coast). If slightly inland, the orientation would seem to depend primarily on the contour of the ground and secondarily on the lay of the coast; however, on the account of the form of the volcanic islands, either factor would seem to produce the same result. Farther inland, it would be only the contour of the ground which would be considered. I could find no evidence in the foundations of the orientation to cardinal points. It is true that some of them did lie almost true north-south or east-west, but this was because the situation required it. (Stokes 1991:35-36)

Shrines located on lava flows (ridges) are generally oriented parallel to the long axis of the flow, rather than perpendicular to it.

Uprights

As already noted, there is good reason to believe that each upright on a shrine stood for a separate god. Ethnographic information indicates that stones such as these provided a place for the gods to inhabit when they were needed. Adrienne Kaeppler has written, for example, that:

Gods could be invoked in the abstract or they could be called to natural or fabricated objects, which in turn acquired power and served as suitable places into which the gods might be lured when next needed. These objects retained residual mana and power, which might be passed on from generation to generation. (Kaeppler 1982:83)

Ethnographic data also indicate that the interaction between humans and gods took many forms. The gods were not worshipped as images or icons, however.

Raw Material Type, Form and Size

There are two general classes of uprights: (1) angular slabs and (2) rounded boulders of generally elongated form. The latter are uncommon, occurring on sites where slab material does not seem to have been readily available. The vast majority of uprights are naturally occurring, unaltered slabs of tabular rock of long-narrow shape that were universally set on end (i.e., the long axis of the stone is vertical). The origins of these slabs and their abundance in some places is noted in this description of the glaciated areas on Mauna Kea:

Over the glaciated area of Mauna Kea the wedge-work of ice is conspicuous. The bed rock has been shattered, and spalls and slabs by thousands are strewn over the surface. In addition to the little-weathered, light gray fragments transported by glacial ice, large quantities of broken rock talus lie at the bases of cliff ledges, and, in many places stand in great stacks of flat or curved slabs only little removed from the bedrock itself. Some of the frost slabs are chunky or roughly columnar in form. Especially at the sides and downslope ends of thick lava flow or tube masses, the rock has spalled off in straight or slightly curved slabs, one to several inches thick and several square feet in area. (Gregory and Wentworth 1937:1738)

The lateral edges of a few of the slab uprights bear flake scars, but with a couple of isolated exceptions these appear to be generally of natural rather than human origin. The use of unmodified or minimally worked stones to represent gods appears to have been more common in Hawaii (Cox and Davenport 1988:25) than some other areas of East Polynesia where stone sculpture was more developed (e.g. Easter Island and the Marquesas). This could vary, though, as Buck noted in this description of Hawaiian stone gods:

However, stone was used a good deal to represent family or craft gods (*`aumakua*). Some individuals were content to use pieces of unworked stone, whereas others made rough representations of the human figure. It should be remembered that it was not the workmanship but the prayers and offerings which gave a material object power (*mana*) and converted it into a god, no matter what the form. (Buck 1964:495)

While most of the uprights are unworked, the attribute data on form and size indicate that the procurement of slabs to be used as god stones (*`eho*) was not arbitrary or

random (that not just any slab was picked up off the surface). If it had been then the slabs used in shrine construction should be representative of the wide range of shapes and sizes found in the source areas. They are not. The data demonstrate, rather, that the procurement process was deliberative and characterized by a conscious search for slabs of certain shapes and sizes that fall within a range that is much narrower than what exists in the environment as a whole. In a culture with a long tradition of using stones for various purposes and in which there was apparently a good deal of individual freedom of expression, the selection process was presumably more habitual than rule-bound.

Most uprights range between 50 and 70 cm in length or height. A few are over 1 meter high. Width normally ranges between 15 cm and 35 cm, and thickness between 5 cm and 20 cm. Cross-sections are commonly either triangular or rectangular since most of the uprights are tabular pieces of rock. The vast majority of uprights taper from the bottom to the top to end in a point (see Fig. 11 for an example), or less commonly an angled surface. One variety of pointed slabs resembles a gabled roof (see Fig. 18 for an example). Less common are slabs with parallel sides from top to bottom that are flat, angled, or notched on top. Even less common are slabs that are narrower at the bottom than the top, which in most instances is flat or slightly angled (see Fig. 18 for an example). Some uprights when viewed in profile are more curved than straight-sided. As already noted, some of the non-slab uprights have rounded contours.

Ethnographic evidence suggests that these different upright forms or shapes are likely to be manifestations of the attributes of different gods or classes of gods, such as male and female. Things in nature that are high and straight, for example, were believed to be manifestations of the god Ku's virility. Sexual symbolism of this kind was

widespread throughout Polynesia, including Hawai'i. Martha Beckwith noted, for example, that in Hawai'i:

A slab-shaped or pointed stone (pohaku) which stands upright is called male, pohaku-o-Kane; a flat (papa) or rounded stone is called female, papa-o-Hina or pohaku-o-Hina, and the two are believed to produce stone children. So the upright breadfruit (ulu) tree is male and is called ulu-ku; the low, spreading tree whose branches lean over is ulu-ha-papa and is regarded as female. These distinctions arise from the analogy, in the shape of the breadfruit blossom and of the rock forms, with the sexual organs, an analogy from which Hawaiian symbolism largely derives and the male expression of which is doubtless to be recognized in the conception of the creator god, Kane." (Beckwith 1970:13)

Rocks have sex: the solid rock, columnar in shape, is male; the porous rock, loaf-shaped or split by a hollow, female. Chiefs and priests worshipped these rocks and poured awa over them as representatives of the god. If a stone of each sex was selected, a small pebble would be found beside them which increased in size and was finally taken to the heiau to be made a god. (Beckwith 1970:88)

Based on information such as this McCoy (in press) has suggested that the pointed uprights might represent male gods and the flat-topped uprights, female gods.

Settings or Foundations

The method or manner in which uprights were set varies considerably, sometimes even within the same site where, for example, some uprights may be found resting on bedrock and others on a platform. Five different kinds of settings or foundations have been distinguished (Table 2). They include both natural surfaces (bedrock and boulders) and constructed foundations (mounds, cairns and platforms). The general characteristics, frequency of occurrence, and spatial distribution patterns for each variety is briefly described below, along with the numbers for sites with multiple kinds of foundations.

(1) *Bedrock*--The most common method was to simply set the uprights on top of an outcrop and brace them with a few stones. In many instances the uprights were set into a crack in the bedrock. There are 48 sites (57.83% of the total) in this category, which is predictably widespread.

(2) *Boulder*--The next most common method was to set the uprights on top of a boulder. In some instances the upright was braced by other stones; in other cases it appears that an upright might have been set into a heap of stones. There are 16 sites (19.27% of the total) where a boulder surface was used as an upright foundation. The majority of these are located on the north and east slopes where there appears to be a larger number of naturally occurring boulders of the right size. They constitute a distinctive class of remains that for comparative purposes could be called "boulder shrines."

(3) *Mound*--On 12 sites (14.45% of the total) the uprights are set into a low rubble heap or pile of stones. In the case of some of the smaller heaps, which are low and circular to oval in shape, it may be that the mound was built up around the uprights. The larger mounds are linear and are found on sites with a larger number of uprights. Sites in this category occur over a large area on the north, east and south sides of the Science Reserve.

(4) *Cairn*--There are only 4 sites (4.81% of the total) where the time was taken to build a cairn on which to set an upright. The cairns were made using cobble to small boulder size stones of generally sub-rounded to rounded shape. Three of the four sites (16170, 16175 and 21421) are located on the north slope close to the 13,000 ft elevation. The fourth site (16203) is an adze manufacturing workshop located on the south flank of the summit (Fig.1).

(5) *Platform*--There are 14 sites (16.86% of the total)) where a low, rectangular platform was constructed to seat one or more uprights. The platforms are made of the same kinds of stones used in the cairns. On some sites there are two platforms and thus two groups of uprights. Shrines with platforms are found in various areas (Fig.2), but the only areas with more than one are located: (1) on the south flank of the summit in the midst of a large cluster of sites; (2) in the adze quarry workshop and ritual complex designated Site 16204, and (3) the south side of Pu'u Lilinoe where there are two sites

(11077 and 21213). The latter has adze manufacturing debitage on the surface and like Site 16204 is a part of the adze quarry site complex.

(6) Multiple Settings--Of the 83 sites there are 9 (10.84% of the total) with uprights set on more than one kind of foundation or base (Table 2).

Location on the Structure

On some of the more complex sites uprights are found in locations that correspond to what are generally referred to as the "altar" and the "court" in much of the earlier literature on East Polynesian religious structures (e.g. Emory 1933, 1947).

Ethnographic information indicates that the meaning of the uprights varied with their location. Emory had the following to say about the uprights on Society Island *marae*:

The *marae* of the Society Islands follow a pattern of a rectangular court with a stone platform (*ahu*) at the head serving as a raised seat for the gods. Stone uprights designate the position of the worshippers on the court. When they occur on the *ahu*, they seem to designate the position of gods invoked. (Emory 1970:91)

It is probably reasonable to assume that this same distinction held true for the shrines on Mauna Kea, though there is no known firsthand knowledge of it as far as we know.

Number

In some cases it is difficult to accurately determine the number of uprights on a shrine because of (1) the effects of natural processes, such as erosion and perhaps windshear, that have might have resulted in breakage and the displacement of the stone from its original position, and (2) uncertainty regarding whether a particular stone had been utilized as an upright, a bracing stone or a paving stone. Given a situation such as this, where there are different degrees of confidence, a decision was made to present minimum and maximum numbers (see Table2). The numerical frequency calculations that follow is based on 83 rather than 84 shrines because of uncertainty about the

presence of an upright on the shrine on one of the adze manufacturing workshops (Site 11079).

The number of uprights on a shrine varies from 1 to 24 and possibly 25, but 54 of the 83 shrines (65.07%) have just 1 to 3 uprights. Single upright shrines are the most common (30 or 36.14% of the total) and in fact constitute a separate category or type (see the discussion of groupplan below). Pairs of uprights are also common (13) making up 15.66% of the total. Almost as common are shrines with three uprights (11 or 13.25%). Shrines with four or more uprights number 29 (34.93% of the total).

Shrines with 2 Uprights

Pairs of uprights are quite common, with a total of 13 having been identified (15.66% of the total shrines). They occur in all areas of the Science Reserve, but nowhere is there any cluster of them (Fig.3).

Pairs of uprights appear to be widespread, though not necessarily common, in the Hawaiian Islands. It is possible that they might represent an emic type that heretofore has not been described, though there are numerous ethnographic accounts relating to pairs of gods, such as Ku and Hina, which are widely recognized as symbolizing the male and female principles:

Ku and Hina, as well as their varied aspects, function as man and wife in daily rites performed by the populace. With his sister-wife Hina (whose name means "prostrate"), Ku ("upright") united the people into a single stock, for Ku and Hina represented the male and female reproductive principles. Ku also symbolized the east, sunrise, and the right hand; Hina the west, sunset, and the left. Such antithesis was common. (Luomala 1987:217)

This pair of gods (male-female or husband-wife) has in fact been identified

archaeologically at least at one location where the stones are of different lithology, color and size:

Stokes...has recorded two upright stones connected with, though not on, a *koa* at Pearl Harbor, Oahu. One is a dark stone, 4.5 feet high, representing Kuula, a patron of fishermen, the other a coral stone slab 2.5 feet high, representing his wife, Hina. (Emory 1928:107)

A pair of rounded upright stones have been identified as the gods Kane and Kanaloa in a photograph included in the revised edition of *Ruling Chiefs* (Kamakau 1992). Pairs of pointed upright stones occur on some of the Mauna Kea shrines and are inferred to symbolize two male gods.

Shrines with 3 uprights

Shrines with three uprights occur in almost the same numbers as pairs (11 sites; 13.25% of the total), but the distribution pattern is much more restricted. There are in fact only two general areas of occurrence--on the north slope at and just below the 13,000 ft elevation, and on the south flank of the summit above Pu`u Lilinoe (Fig.4).

Shrines with 4 or more uprights

The 29 sites that fall into this category (34.93% of the total) are found in all sectors of the Science Reserve (Fig.5). A closer examination of the distribution map shows several areas with clusters of these sites, including the north slope, the northeast slope, the south flank of the summit and the adze workshop-ritual complex (Site 16204).

Pavements

There are 16 shrines (Table 2) with crude pavements comprised of one to two courses of irregular and poorly fitted stones. The upper surface of most of them also tends to be irregular, as does the shape or form of the pavement in planview. The size (area) is likewise highly variable. The largest pavements are found on shrines with courts (Sites 16168, 16204, 21214, 21420, and 21431), and indeed the pavement is commonly the best indicator of a court. Smaller pavements are a feature of some of the small

“boulder shrines” (e.g. Site 21418) which is a category defined by multiple, dispersed uprights located on top of a boulder and on the ground surface below. The ground level uprights in such cases frequently rest on the pavement.

The small number of shrines with pavements (19.27%) indicates that they were not a common feature. They are widely distributed (Fig.6), but the only places where they occur with any frequency are: (1) on the north flank of the mountain ; (2) on the south flank of the summit; and (3) in the adze workshop/ritual complex (Site 16204). This distribution pattern is similar in many respects to the “platform shrines” discussed above.

The function or uses of these pavements is unknown, but based on what is known about the function of stone pavements found on *heiau* it is reasonable to suggest that they were probably built as a place to lay offerings as indicated in this account by Buck:

Stone pavements termed *kipapa* were laid in front of the images on the floor of the court...According to Malo (1951, p. 162), the temple offerings (*mohai*) were placed upon the offering pavements temporarily, until the priest was ready to go through the ceremony of presenting them to the gods. Some pavements were made in the space between two images for a similar purpose. (Buck 1957:522)

Courts

There are only seven sites (8.43% of the total shrines) with courts (Table2), which as previously noted are oftentimes identified by the presence of a crude pavement to one side of a row of uprights. Not all of the sites with courts have pavements, however (see Table 2). In cases such as this, it is the presence of one or more uprights on a flat area opposite a row of “altar” uprights that defines the court. None of these courts, which may have been called *kahua* like those on *heiau* (Buck 1957:516), are enclosed, but in several instances the court area is clearly demarcated by the local topography (lava flow margins or ledges).

The location of the court at Sites 16168, 16190, 21214, 21420 and 21431 indicates that the approach to the shrine was from the uphill side, so that the back of the

celebrants would have been to the mountain (i.e., the sites faced the sea). Site 16184, which consists of two parallel rows of uprights and a possible intermediate upright at the uphill end between the rows, is an exception. Another exception is shrine 4 of Site 16204, where the court is located on the downhill side of a raised platform, so that the celebrants would have been facing the top of the mountain when performing rituals. A possible explanation for this unusual orientation is given elsewhere (McCoy in press).

Sites with courts occur in all sectors of the Science Reserve, except for the southwest quadrant where the surveyed area is limited to just one transect, however (Fig. 7). The seven sites with courts are structurally and visually among the most impressive religious structures in the summit region. If one accepts the distinction Buck made between shrines and temples, these seven sites should be classified as small temples that according to Buck would have been made by a family group or lesser chief (Buck 1957:516). There are several more sites with courts in the adze quarry, where the functional association is clearly linked to occupational specialization.

Groundplan

The ultimate expression of variability is in the groundplan or layout. The following five "categories" are provisionally recognized: (1) single upright; (2) a single row of aligned uprights; (3) a row of uprights and one or more off-set uprights; (4) multiple rows of uprights, and (5) dispersed uprights. The frequency of each category is summarized in Table 3.

Table 3--Summary of Groundplan Category Characteristics

Category	Defining Characteristics	No.	% Total
1	single upright	30	36.14
2	single row of two or more uprights	33	39.76
3	row of uprights and off-set uprights	10	12.05
4	multiple rows of uprights	6	7.23
5	group of dispersed uprights	4	4.82

There is a general progression in structural complexity from simple to complex in the move from one category to the next. There is no indication, however, that this is necessarily an evolutionary sequence, with the more complex shrines developing from the simpler ones and dating to a later time period. It is highly likely that the various groundplans all existed at the same time, and that the differences are to be explained in social terms.

Category 1

The simplest or most elementary kind of shrine, but at the same time the most problematical for reasons outlined above, is the single upright stone. A total of 30 or 36.14% of the shrines in the Science Reserve fall into this category (Table 3). In 16 or 53.33 % of the cases the upright was set on bedrock, either in a crack or on the surface, and supported by bracing stones. As nothing more than a point, a simple mark on the landscape, shrines such as these clearly have no ground plan. There are 9 sites (30% of the total) where the upright was set on top of a boulder. Rarely, was the time taken to construct a mound, cairn, or platform for a single upright (Table 2). One of the few examples is Site 16202, which has an unusual crescent-shaped upright set on a small platform (Fig. 9). It is located at the 13,006 ft elevation amongst a group of shrines on the south flank of the summit.

Though small, it is unlikely that the boundaries of these simple shrines were defined by the upright alone. How large of an area would have been regarded as a "sacred precinct" is difficult to know.

Single upright shrines have been found everywhere, except for Transect 2, where no shrines were found at all (Fig. 8). Elsewhere these simple shrines are widespread, but the distribution is uneven. The largest number are found on the north slope, including Transect 3. There is one loose grouping of 5 sites (16171, 16172, 21199, 21200 and 21198) on the northwest slope centered around the 13,000 ft elevation. Five single

upright shrines were found in Transect 3, two of which (21421 and 21428) are in close proximity, forming one of the paired groupings mentioned above. The second largest number of single upright shrines are found on the northeast-east slope, south and east of Pu`u Mahoe. A total of eight sites were found in this general area. Further south, there are two clusters, each comprised of three sites, located in the general environs of Pu`u Lilinoe. The cluster on the northwest side of Pu`u Lilinoe includes Sites 16202, 16197 and 16199). The three sites in this category on the southeastern side of Pu`u Lilinoe are 11077, 21210 and 21213.

Category 2

The most common category of shrines in the Science Reserve are those consisting of a series of uprights aligned in a single row. There are 33 sites in this category, which makes up 39.73% of the total shrines (Table 3). There is considerable variability within this category in terms of both (1) the number of uprights that form the rows, and (2) the spacing between the uprights. The simplest and most common kind of row is a pair of uprights (see discussion above). The data have not been completely analyzed, but one could recognize, for example, small, medium and long rows. A good example of a long row is Site 16194, which has a total of 12 and possibly 14 uprights (Figs. 10 and 11). It is located at the 12,673 ft elevation on the east slope.

Single row shrines are widely but unevenly distributed, and were found in all of the survey areas, except for Transect 2. Their distribution is more restricted than the Category 1 shrines (Fig. 12). There are only two on the northwest slope, for example (Sites 16165 and 16169). The largest number are found on the north and northeast slopes to the west and south of Pu`u Mahoe. Further south, there is a sizable loose cluster of 5 sites (16176, 16185, 16180, 16179 and 21202) on the northwest side of Pu`u Mahoe and three more (Sites 21211, 21212 and 21214) on the south flank of that prominent cinder cone. Three of the shrines (1, 2 and 5) that are found on Site 16204, the site located on

the eastern fringe of the Mauna Kea adze quarry (McCoy in press) , fall into this category.

Category 3

The defining characteristic of this category of shrines, which distinguishes it from Category 2, is the presence of additional uprights located on one side of the primary row. There are 10 sites in this category (12.05% of the total, Table 3). In some cases these uprights are located on a clearly defined court and can, following the established practice in describing East Polynesian *marae*, be called "court uprights." The probable function of these uprights as backrests for persons of honor has been noted above in the discussion of upright locations. A good example of a site in this category with uprights on the court is Site 16190 (Figs.13 and 14) which is located on the east slope at the 12,956 ft elevation. In other cases there is no clearly defined court. It could be argued, however, that because they occupy a different space than the row ("altar") uprights, they are essentially the same thing as "court uprights."

Shrines comprised of a row of uprights and other, presumably secondary uprights to one side of the row, are less numerous and of more restricted distribution than either Categories 1 and 2. None were found in Transects 1 and 2 (Fig. 15). There is, however, one site in this category (Site 16168) on the southern border of Transect 2, where it adjoins the Natural Area Reserve on Pu'u Pohaku (Fig. 15). Most of the sites in this category are found on the north and east slopes close to the 13,000 ft elevation. One notable fact about the Category 3 sites on the northwest, north and eastern slopes is that they are roughly equidistant from one another (Fig.15). Three more sites in this category are located on the south side of the summit, above Pu'u Lilinoe.

Category 4

There are only 6 sites (16166, 16184, 16198, 16204-3, 16204-4 and 21420) in this category, which includes shrines with more than one row of uprights. Though small in number (7.23% of the total, Table 3) there is considerable variability in the plan or layout. In some cases, such as shrines 3 and 4 on Site 16204, the rows parallel one another. On Site 21420 the rows intersect to form two sides of a structure that has the general appearance of an enclosure, though the other two sides are natural boulders and cobbles. Many of the sites in this category have pavements and/or courts.

One of the two sites located in the southern half of the Science Reserve is located on the northwest side of Pu`u Lilinoe (Site 16198). The other two examples in this area, shrines 3 (see Figs. 16, 17 and 18) and 4 on Site 16204, are located on a long whaleback ridge that includes a number of other remains related to the Mauna Kea adze quarry (McCoy in press). Two of the four are found in the northern half of the Science Reserve, one (Site 16166) on the western flank of Pu`u Hau Oki and the second just below Pu`u Mahoe (Fig.19).

Category 5

This is a rare form of shrine with only 4 examples (4.82% of the total, Table 3). The defining characteristic is a small number of uprights that do not appear to be aligned in any obvious way, but are rather dispersed.

All four sites (16173, 16174, 16175 and 16180) are located in a relatively small area on the north flank of the mountain at or near the 13,000 ft elevation (Fig. 20). The localization to just one area is highly unusual. It is possible that all of them may have been made by one small family group or related families.

Offerings

Apart from a single *`opih*i shell of questionable age on shrine 2 of Site 16204 and the adze rejects found on the shrines at the adze manufacturing workshops associated

with the quarry (Sites 11079, 16203, 16204, and 21211) no other obvious offerings of any kind--coral, shell, bone, stone, have been found on the shrines in the Science Reserve. It is hard to imagine that nothing was offered to the gods, thus leading to the obvious supposition that the offerings must have all been perishable materials, such as strips of pandanus that might, for example, have been tied around the uprights.

An account of a shrine and associated remains dedicated to Pele at a place called Puu o Umi on Mauna Loa (see Emory 1943; 1970) indicates that the uprights themselves should perhaps be considered offerings:

An old road of Umi's from his heiau between the mountains in Kona to Kau, is mentioned in the article "Ahua a Umi" in the 1917 Annual. A most interesting discovery of another section of this road was made by Professor Jaggar on visiting the source of the 1919 lava flow. Near the source of the flow were many small horse-shoe shaped stone shelters at different parts of the trail, and one large stone platform with long stones erected at the back, and further along a smaller stone platform. It has been learned from the Hawaiians that these platforms were for the priests, and the upright stones were offerings erected whenever there was a flow in this especially Pele-ridden section of Mauna Loa, to avert disaster. The shelters were against the prevailing wind, and would hold from one to several men, sheltering quite a company in all." (Baker 1920: 85)

It may never be possible to corroborate this statement, but the idea that a stone erected for the purpose of averting a disaster is regarded as an offering to the god Pele makes sense and is not inconsistent with the generally accepted view that uprights and other material objects were places for the gods to inhabit when they were needed.

Functional Variability and Use

On current evidence there are at the minimum two functional classes of shrines represented in the 84 shrines located in the Science Reserve---(1) the 8 occupational specialist shrines that are part of the adze quarry, and (2) all the others, which on current evidence appear to be "non-occupational." Morphologically, there is nothing to distinguish these two classes, each of which exhibits considerable variability in groundplan, number of uprights, etc. The Mauna Kea shrines are in this regard no

different from Hawaiian shrines in general. According to Buck, "Shrines varied considerably in construction, and similar forms were distinguished merely by their function." (Buck 1957:528). The only thing that distinguishes the occupational shrines from all the others are the associated lithic scatters that represent the remains of specialized workshops, and the adze manufacturing byproducts (offerings) found on the surfaces of these shrines.

In the report on the 1982 survey of the central summit area and north slope McCoy (1982) suggested the possibility of variability in the function and use of the non-occupational shrines. The contrast between the simple shrines with a small number of uprights and the more complex structures with courts and larger numbers of uprights (called *marae* in the 1982 report) led to the conclusion that the former were probably made by one or a few individuals and the latter by a larger kin group.

To expand and refine the earlier speculation, it now seems likely that the simple shrines were built and used by small family groups as originally thought, but that the larger, more complex structures were built and maintained by a priesthood. There are two initial reasons for thinking this may be the case. First, on the assumption that each upright stands for a separate god, the larger number of uprights on these sites points to a larger pantheon of gods (major and minor gods) that probably most Hawaiians would not have known. Second, many of the sites in this category are isolated from the main areas of worship (see Fig. 7). The separation has to have been deliberate. It implies, as physical separation often does, a meaningful social boundary and, in this case, status differences.

We will never know what kind of rites were conducted at any of the shrines or the names of the gods that were invoked. The uprights on the larger, more complex sites, those which are inferred to have been built and used by priests instead of the heads of

small family groups, may have possibly functioned in a way similar to that described by Raymond Firth for the stone symbols on the *marae* of Tikopia:

The material symbols also gave a kind of chart for navigation in ritual behaviour. The ritual of *Marae Lasi* in Uta had an intricate ground plan, and by reference to the stone symbols of the gods the performers could constantly orient themselves for assembly and individual action. The stones were also of great importance as mnemonics, serving to remind generation after generation of what had to be done, where and for whom. (Firth 1970:126)

Age

As noted in the Introduction, none of the shrines have been dated and it is unlikely that any ever will be unless some organic material is found buried beneath an upright or paving stone, or some new dating technique is developed in the future. Some of the shrines are potentially quite early, and may even date to the early colonization period, if McCoy's theory about the meaning and origins of the summit region shrine complex is true.

McCoy (1982, 1990) has interpreted the shrine complex in the summit region as the remains of an historically undocumented and apparently unknown pattern of pilgrimage to worship the snow goddess, Poliahu, and other mountain gods and goddesses. In a paper on the adze quarry, he commented briefly on the probable origins of the pilgrimage process (McCoy 1990:113-114):

A large shrine complex located above the quarry suggests that the earliest activity on the top of the mountain was related to the worship of local gods and goddesses. This complex, which is interpreted as a 'pilgrimage center', is inferred to have had its origins in what would have been for the first colonists from east Polynesia a natural history anomaly--snow--which because it was 'matter out of place' must have been regarded as mystically dangerous. As Lewis (1976:109) points out, 'anomalies are always situational and relative, never or very rarely absolute.' The shrine complex, though undated, suggests that this anomaly was not avoided, but rather than it was quickly given a place in the local cosmology (Douglas 1966:38).

While a few shrines could date to perhaps as early as AD 700-800, most were probably constructed at a later time, coinciding with the rise in population and intensification of adze manufacture in the adze quarry circa AD 1400-1600. It is

important to note in this regard that the shrines in the Science Reserve and those in the adze quarry are stylistically indistinguishable. A good number of shrines are therefore probably coeval with the quarry industry, which is roughly dated to circa AD 1100 to AD 1800 (McCoy 1990).

ADZE MANUFACTURING WORKSHOPS

There are four sites in the Science Reserve (11079, 16203, 16204 and 21211) that are classified as adze manufacturing “workshops “ based on the presence of one or more of the following kinds of manufacturing byproducts---flakes, cores, adze rejects, and hammerstones. These are “workshops” of a different kind than those found in the adze quarry, however. First of all, there is no naturally occurring stone-tool quality raw material on any of these sites, which means that all of them are located outside of the quarry proper. Both the raw material used for the manufacture of adzes and the tools (hammerstones) employed in the manufacturing process had to have been brought from the quarry. Second, there seems to be a disproportionate number of adze rejects compared to the number of flakes, thus pointing to the high probability that some of the adzes were flaked elsewhere and/or transported to these localities at a later stage in the manufacturing process. This, combined with the small size of the assemblages, suggest that these were not ordinary workshops. Site 16204 differs from the others in the presence of a number of small open-air enclosures (Fig.21).

Associated with each of these workshops is one or more shrines. All of them have one or more uprights, with the possible exception of Site 11079 where there is reason to believe that one existed but was removed before the site was recorded. What is inferred to have been the shrine at this site is a large boulder with a number of cobble-size rocks and one adze reject on top (Hammatt and Borthwick 1988). The rocks would have supported at least one upright and the adze is in a location that suggests it was an offering because of the deliberate placement on a boulder. Adze rejects , flakes and occasionally

other manufacturing byproducts were found on the shrines at the other three sites. These assemblages, like those found on many shrines in the quarry, are interpreted as offerings to the tutelary gods of adze making (Malo 1951 McCoy 1990, in press).

All of these sites, but Site 16204 in particular, are highly significant for the information they convey about the quarry as a social process. McCoy (in press) has interpreted this site as the locus of initiation rites for apprentice adze makers.

BURIALS AND POSSIBLE BURIALS

There are numerous references to human burials on the northern and eastern slopes of Mauna Kea, some at elevations that would fall within the boundaries of the Science Reserve (see discussion in McEldowney 1982). The practice of burying the dead in remote, high elevation areas may have been a common practice, based on the information collected by Thomas Thrum:

The use of the craters within Haleakala as burial places, far removed from places of habitation, is quite in keeping with ancient Hawaiian practice. Distances and difficulties were no bar to faithful execution in carrying out the instruction of a dying relative or friend. (Thrum 1921:258)

One reason, but undoubtedly not the only one, for taking the dead to remote areas was the fear that the bones might be used to make fishhooks. A person named Nainoa gave such an explanation in testimony before the Boundary Commission:

In old times, if anyone died, could not wail, but people come and steal shin bones for fishhooks, so used to carry body secretly and bury in mountains (quoted in McEldowney 1982:1.9)

To date the only positively identified human remains found in the Science Reserve are located at Site 16248 on the summit of Pu'u Makaanaka (Fig. 1). Jerome Kilmartin, a surveyor with the United States Geological Survey, noted the presence of human remains on this prominent cinder cone in 1925. A popular account of his

experiences on the mountain, written many years later, contains some interesting information regarding this site:

To set up Camp Four at 12,400 feet near Puu Makaanaka, we had difficulty finding a small flat area for the tents. Makaanaka is the largest and most perfectly formed cone in the summit area, 1,500 feet in diameter at the rim and 300 feet deep, while the base is more than 600 feet below the rim at one point. On the rim I found a partially uncovered grave, eroded by high winds, with an incomplete human skeleton. This was unknown, as far as I could discover, to anyone familiar with the area. The name Puu Makaanaka means "Hill crowded with many people" and the grave must have been ancient. (Kilmartin 1974:15)

In 1991 Patrick McCoy, Holly McEldowney, and Marc Smith made an effort to record the burials at this site, but the onset of cold, rainy weather prevented them from accomplishing the task. Human bones were observed at that time within several cairns (Fig.22) on the southern rim. Several other spatially discrete groups of cairns, each comprised of two to three individual cairns, were found on the southern and eastern rim. On current evidence Kilmartin probably only saw one part of this site. The reference to an incomplete skeleton is potentially quite significant. Without more information one can only speculate, but it is possible, if not highly likely, that the remains represent a secondary burial.

There are four other sites in the surveyed areas of the Science Reserve that have been identified as possible burials (Sites 16195, 21413, 21414 and 21416). In each case there are compelling reasons to believe that the site is indeed a burial, but because human remains were not seen at the time the site was recorded it has been called a possible burial.

There are several reasons for thinking that the four sites in question are burials. First, the cairns are morphologically similar to those on Pu'u Makaanaka and at the well known burial center at Kanakaleonui and unlike other cairns, such as the one at Site 21412, which is more cylindrical in shape. It is also possible that these cairns are another form of shrine, one without an upright. A common practice is for visitors to such remote and generally inaccessible places is to build a cairn to commemorate a visit, to

record the ascent of a peak. While it is possible that all of these possible burial cairns may be markers erected to commemorate a visit to the top of a cinder cone, it is significant that they are all located, like those on Pu`u Makaanaka, on the eastern and/or southern rim of each cone. The same is true of a small group of cairns on the eastern rim of Pu`u Waiau that are also believed to be burials. The probability that all visitors would construct the same kinds of cairns at the same locations on a cinder cone seems remote. In summary, the morphological characteristics, and locational setting of these cairns suggest that they are more likely to be burials than markers.

Site 16195 consists of two adjacent cairns located on the eastern rim of Pu`u Lilinoe. The site was initially recorded in 1975 during McCoy's research project in the adze quarry. At that time some doubt existed as to whether the cairns were historic or modern, partly because a piece of milled wood was found in one of them. The wood suggested that they might be surveyor markers. Both cairns were in poor condition at that time and appear to have been disturbed. After seeing the cairns on Pu`u Makaanaka and at Kanakaleonui and reviewing the historic period literature on Mauna Kea, there is good reason to suspect that these may be the graves that W.D. Alexander's surveying party saw on the top of Pu`u Lilinoe in 1892. Alexander wrote:

The same afternoon [July 25, 1892] the surveyors occupied the summit of Lilinoe, a high rocky crater, a mile southeast of the central hills [the 'summit'] and a little over 13,00 feet in elevation. 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)

If the cairns that were recorded in 1975 were in fact the same graves, the remains had been removed sometime prior because no human bone was visible at that time.

Sites 21413, 21414 and 21416 are located on the southern and eastern rim of a large unnamed cinder cone on the northwestern edge of the Science Reserve ((Fig. 1). They were found during the survey in 1997. Each consists of a single cairn, that unlike

the two cairns on Pu`u Lilinoe, appear to be undisturbed. There appear to be a few more cairns of the same kind on the eastern rim.

There is good reason to expect that more burials are to be found in the Science Reserve on the tops of cinder cones, either in cairns or in a small rockshelter or overhang. The basis for this prediction is that all of the known and suspected burial sites on the summit plateau are located on the tops of cinder cones and, more particularly, on the southern and eastern sides. No burials have been found on the sides or at the base of a cone, or on a ridgetop amongst any of the shrines. There in fact appears to be a clear separation between burial locations and shrine locations.

The apparent restriction of the higher elevation burials to the apex of cinder cones is in sharp contrast to many of the burials found at Kanakaleonui, a well-known burial center located not too far outside of the Science Reserve, just below Pu`u Makaanaka and the summit plateau, which is the lower boundary of the proposed Mauna Kea Summit Historic District. Reconnaissance of this area indicates that there are indeed a great number of structural remains at this locality. There are platforms on the top of the cone and a great number of smaller cairns at the base. On current evidence there are more burials in the general environs of Kanakaleonui than probably exist higher on the mountain, possibly on all of the summit plateau. The disproportionate number of burials in the environs of Kanakaleonui suggests that the edge of the plateau might have been a major social boundary, with the area below reserved for commoners and the plateau for persons of higher social status (chiefs and priests). If the very top of the cones were reserved for higher status individuals and the ground below for commoners, then Kanakaleonui must have both.

MARKERS

Three sites (21411, 21412, and 21423) are classified as either survey markers or markers left by unknown visitors. Sites 21411 and 21412 are cairns and Site 21423 a less

formal pile of rocks on top of a boulder. The cairns are quite unlike those which have been interpreted as burials (compare with Fig. 22). The cairn at Site 21412, for example, is more cylindrical in shape and faced (Fig.23).

The first mention of a cairn on Mauna Kea was made by the Rev. Goodrich, who found one on the summit in 1823 (Goodrich 1826). This site, which appears to have been either destroyed or extensively modified over time, has been designated Site 21209 because of its obvious importance as the first mentioned historic site on the mountain. The function is presently listed as unknown (Table 1). It is possible that it could have been a shrine, a burial, or a memorial to some unknown event or person.

There are other references to cairns on the summit, including one by Jarves in 1844, one by Alexander in 1892 and another one that was published in the *Mid-Pacific Magazine* in 1911:

My companions, not having seen the snow, disbelieved the guide's statement the evening previous, and started themselves to seek the summit. Having ascended the hill which the guide had pointed out, they found another arising two hundred or more feet above that, which, after great labor, they scaled. These hills are composed of loose sand, into which one slips knee deep at every step. The second one was frozen hard. This was found to be the highest point; it was covered with slag, lava, and gravel. The snow, or rather ice, lay in chasms, in a few spots, in masses ten feet deep, fourteen wide, and three hundred long...Having piled a cairn, as a memorial of their success, they returned in all haste to the camp. (Jarves 1844: 228)

On Monday, the 25th, the thermometer stood at 20 deg. at sunrise. Messrs. Muir and Alexander ascended the second highest peak on the northwest, overlooking Waimea, 13645 feet height to continue their survey. In the cairn on the summit a tin can was found, which contains brief records of the visits of five different parties from 1870 to the present time, to which we added our own. A party of eight girls from Hilo, "personally conducted" by Dr. Wetmore and D.H. Hitchcock, Esq., in 1976, must have been a merry one. Cpt. Long of H.B.M.'s Ship Fantome had visited this spot in 1876, and Dr. Arning with several Kohala residents in 1885. (Alexander 1892)

At the highest point, an elevation of 13,825 feet, a mound of rocks is built, and in this a can lines that contained lists of the names of those who, in recent years, had climbed the mountain, and deposits of silver money made toward a fund for a monument there, and divers [sic] articles, the leaving of which had suited the taste and fancy of the depositor. One had left a small compass, another a bunch of sulphur matches, another a brass button, another a penny.

We copied the names of those who had been there before us, and left our own and gave each of a bit of silver the Summit Monument. Then we be-thought ourselves that as the sum in the can had reached the amount of \$4.05, it was time some steps were taken looking to the carrying out of the purposes of the contributors. And so we then and there perfected the organization of the Mauna Kea Association, Limited, and elected Joseph G. Pratt, president, Eben P. Low secretary and collector, and A.L.C. Atkinson treasurer. The amount of the collection was turned over to the treasurer, and it was determined that any person who has made the ascent of Mauna Kea, the highest point in the Hawaiian Islands, shall be eligible for membership upon proof that he has been on top of the mountain, and that each member contributing to the monument fund shall receive a certificate stating the date of his ascent and acknowledging the amount of his contribution. (Anonymous, Mid-Pacific Magazine 1911:408)

Some things that could possibly be interpreted as markers have been built in modern times. Jerome Kilmartin, who was in charge of the topographic mapping of the Lake Waiau quadrangle for the United States Geological Survey, in 1925, mentions building an *ahu* to retard the wind (Kilmartin 1974:15).

One would expect that there would be more markers in the summit area of the mountain than this, and it is indeed possible that some of the simple stacked-stone constructions that we thought were of modern age, may be memorials of the kind described by Thomas Thrum in Haleakala:

It was a recognized custom of Hawaiians to erect stone piles--pile is one meaning of the word *ahu*--as way marks, memorials of parties traveling or resting, division points of survey, and also guides to most accessible routes of travel. One such marks the safest of three ridges leading from the rim of the crater to the district of Nu'u. That some *ahu* mark burial places is in accord with the present practice in certain districts of Maui and of Hawaii, and perhaps elsewhere. Most, if not all, of the *ahus* of three stones, one upon the other, are tributes to the deity of the locality and are designed by travelers to assure safety in their journey. (Thrum 1921:259)

The number of markers could thus change with a closer examination of the survey data.

UNKNOWN FUNCTION

There are five sites of uncertain or unknown function, including the summit cairn (Site 21209) that was just mentioned above. Three of the other sites (21204, 21417, and

21434) are either cairns or piles of rocks that could be markers. Site 21427 is a terrace with a possible upright; it may be an unfinished shrine.

MACRO-LEVEL SITE DISTRIBUTION PATTERNS

Archaeological sites have been found in all areas that have been surveyed to date (totalling some 3000 acres). There are significant differences, however, in the number, types, and density of sites in given areas and on different landforms. (Fig. 1). Burials, for example, have been found nowhere else than on the tops of cinder cones and never together with shrines. Some of the other more obvious differences in site distribution patterns and the implications these have for understanding the development of the Mauna Kea summit region into a ritual center are discussed below. A more detailed analysis of the spatial data will undoubtedly change and refine some of the conclusions that have been reached at this time.

Summit Cones

The most important observation to be made about the summit (Kukahauula) is the meager evidence of human activity prior to the historic period. Indeed, with the single exception of the cairn (Site 21209) that the Rev. Goodrich found in 1823, there are no other known sites on the series of cinder cones that comprise the "summit" of Mauna Kea. While no archaeological surveys were conducted prior to the construction of the summit road in 1965, there is no indication that any archaeological sites on the "summit" were destroyed at that time, or at any time thereafter in the construction of the existing observatories. The "summit" cairn is, moreover, the only site mentioned in the historic literature and publications of early scientific expeditions.

The virtual absence of archaeological sites on the very top of the mountain may mean different things and is potentially open to a number of different interpretations. In the early to mid-19th century the opinion seems to have been that Hawaiians avoided the

top of the mountain because of the cold environment and superstitious beliefs. The following accounts provide an indication of the thinking at that time:

The natives have no passion for high mountains, or cold weather. (Jarves 1844:222)

Rev. Joseph Goodrich, who, on this occasion, was unfortunately laid up with mountain sickness, had on 26th August, 1823, reached the summit of Mauna Kea. This is the first recorded instance of the ascent of this mountain, although Mr. Goodrich mentions that on reaching the top of one of the terminal cones that encircle the main plateau of Mauna Kea, he discovered a heap of stones, probably erected by some former visitor. Who this former visitor was is unknown, but he was probably one of the white men that in the early years of the nineteenth century got a living by shooting wild bullocks that roved on the side of Mauna Kea. It is very unlikely that any native had reached the top of the terminal cones on the summit, owing to being unprovided with warm clothing to resist the great cold and also to the fact that the natives had a superstitious dread of the mountain spirits or gods. About six months after the date of the first ascent of Mauna Kea by Mr. Goodrich the peak was scaled by Dr. Abraham Blatchley and Mr. Samuel Ruggle, both connected with the American Mission. (Macrae 1922:55)

The snow on the summit of the mountain, in all probability, induced the natives to call it Mouna-Kea, (mountain white), or, as we should say, white mountain. They have numerous fabulous tales relative to its being the abode of the gods, and none ever approach the summit---as, they say, some who have gone there have been turned to stone. We do not know that any have been frozen to death; but neither Mr. Goodrich, nor Dr. Blatchely and his companion, could persuade the natives, whom they engaged as guides up the side of the mountain, to go near its summit. (Ellis 1979:292)

The lack of warm clothing was clearly not a deterrent to reaching the top of the mountain, as the numerous shrines located only a few hundred feet below the summit demonstrate. The repeated references to the top of the mountain being the "abode of the gods" and to the fear of these mountain gods indicate why the early expeditions could not persuade their Hawaiian guides to go all the way to the summit. The top of the mountain was clearly a sacred precinct that must, moreover, have been under a *kapu* and accessible to only the highest chiefs or priests. The virtual absence of sites on the summit cones suggests that the same belief system had been adhered to and strictly enforced in the more remote past.

Northern and Eastern Slopes

The primary concentrations of sites in the Science Reserve are found on the northern and eastern slopes just above and below the 13,000 ft elevation (Fig.1). This pattern, which was discussed at some length in the report on the 1982 survey (McCoy 1982) suggests that most of those who journeyed to the summit area came from the Hamakua and Hilo sides of the mountain. The sizable number of sites found in the Transect 3 survey add more support to this interpretation. More sites were seen in the distance outside of the transect.

While there appear to be many more sites on the northern flank of the mountain, the same would not seem to hold true for the eastern slope. Reconnaissance of the area south of Pu`u Poepoe and Pu`u Makaanaka, suggests that there there is a sharp drop off in the number of sites below the 12,500 ft elevation.

Western and Southwestern Slopes

Few sites of any kind have been found on the western and southwestern slopes, which have not been as thoroughly surveyed as the other areas, however. Only five shrines were found in the survey of Transect 1 and none in the survey of Transect 2 (Fig.1). The focal point of human activity in this area may have been the use of the large cinder cone located below the Natural Area Reserve for burial.

While the small number of shrines on this side of the mountain suggest the possibility of people coming from the Kona and South Kohala districts, the number would appear to have never been high. The implications are quite interesting. It suggests that while the mountain may have been viewed from a distance by people from everywhere on the island as a sacred mountain, in practice those who made the journey and worshipped there did not represent an even cross-section of the island populace. The implication is that access to the summit region was under the political control of the east Hawaii chiefdoms, a conclusion that is consistent with all of the other data.

Southeastern Slope

The site distribution map (Fig. 1) shows several discrete clusters of sites on the southeastern slope. The largest and, inferentially most important cluster, is located directly below the summit, which is not visible from this locality, however. The number of sites at this one locality suggests that it was a specific destination point for large numbers of people over a lengthy period of time, and in fact this location is about as close as one can get to the summit without actually climbing the side of the cinder cone. Contained within this cluster is one adze manufacturing workshop (Site 16203), thus pointing to the possibility that some of the other shrines in this area may have been built by adze makers.

A second, smaller cluster of sites, also with adze manufacturing debris, is located on the lower side of Pu`u Lilinoe. The third obvious cluster, which is well separated from all the others, is the Site 16204 complex that has been previously described (Fig. 1).

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**Table 1
LIST OF ARCHAEOLOGICAL SITES LOCATED IN THE MAUNA KEA SCIENCE
RESERVE**

State Site No.	Elevation (ft. asl)	Description	Function
11077	12320	single upright	shrine
11079	12313	lithic scatter of adze manufacturing byproducts and 2 associated cairns	"workshop" and possible shrine
16163	12880	platform/pavement with 14 uprights	shrine
16164	13397	3 to 5 uprights on platform and 1 isolated upright	shrine
16165	13362	single row of 2 uprights	shrine
16166	13422	2 rows of uprights, 8 to possibly 9 total	shrine
16167	13395	single row of 2 uprights	shrine
16168	13098	semi-enclosure with 21 to possibly 25 uprights	shrine
16169	13210	single row of 2 uprights	shrine
16170	13139	2 cairns with 3 to possibly 4 uprights	shrine
16171	13087	single upright	shrine
16172	13218	single upright	shrine
16173	13009	7 dispersed uprights	shrine
16174	13075	boulder with 1 to possibly 8 uprights on the side	shrine
16175		5 cairns with 1 upright each	shrine
16176	13078	single row of 3 uprights	shrine
16177	13118	platform with 3 uprights	shrine
16178	13236	single upright	shrine
16179	13122	single row of 3 uprights	shrine
16180	13086	boulder with 3 uprights	shrine
16181	13401	single upright	shrine
16182	13155	3 to 5 uprights	shrine
16184	13072	semi-enclosure with 24 uprights	shrine
16185	13008	single row of 3 uprights	shrine
16186	13076	single row of 2 and possibly 3 uprights	shrine
16187	12775	single row of 9 uprights	shrine
16188	12857	single upright	shrine
16189	12902	single row of 3 and possibly 4 uprights	shrine
16190	12956	single row of 10 uprights and off-set uprights	shrine
16191	12889	single row of 4 uprights	shrine
16192	12842	2 sets of uprights, 6 total	shrine

Table 1, continued
LIST OF ARCHAEOLOGICAL SITES LOCATED IN THE MAUNA KEA SCIENCE
RESERVE

State Site No.	Elevation (ft. asl)	Description	Function
16193	12843	single upright	shrine
16194	12673	single row of 12-14 uprights	shrine
16195		2 cairns	possible burial
16196	12953	single row of 2 uprights	shrine
16197	12953	single upright	shrine
16198	12930	2-tiered platform with 7 uprights	shrine
16199	12991	1 and possibly 4 uprights	shrine
16200	12975	single row of 5 and possibly 6 uprights	shrine
16201	12990	single row of 3 uprights	shrine
16202	13006	single upright	shrine
16203	13145	single row of 2 and possibly 3 uprights and a lithic scatter of adze manufacturing byproducts	adze "workshop" and shrine
16204	12332	5 shrines, 26 stone-walled enclosures and a lithic scatter of adze manufacturing byproducts	adze "workshop" and shrine complex
16248		series of cairns	burial
18682	12955	single row of 3 uprights	shrine
18683	13012	single row of 2 uprights	shrine
21197	13052	2 platforms with a total of 5 uprights	shrine
21198	13043	single upright	shrine
21199	12876	single upright	shrine
21200	13165	single upright	shrine
21201	13087	single row of 2 uprights	shrine
21202	13048	single row of 6 to possibly 7 uprights	shrine
21203	13034	single row of 2 uprights	shrine
21204	12925	3 areas of stacked rock	unknown
21205	13484	single upright	shrine
21206	12754	single upright	shrine
21207	12787	single upright	shrine
21208	12799	1 to 2 uprights on a boulder	shrine
21209		cairn on summit	unknown
21210	12233	single upright	shrine
21211	12275	single row of 2 uprights on a platform and a lithic scatter of adze manufacturing byproducts	adze "workshop" and shrine
21212	12385	single row of 2 uprights	shrine
21213	12249	3 piles of rocks with 1 upright	shrine

Table 1, continued
LIST OF ARCHAEOLOGICAL SITES LOCATED IN THE MAUNA KEA SCIENCE RESERVE

State Site No.	Elevation (ft. asl)	Description	Function
21214	12241	single row of 5 and possibly 7 uprights	shrine
21406		single upright	shrine
21407	12952	single row of 2 uprights	shrine
21408	12913	single upright	shrine
21409	12984	single upright	shrine
21410	12801	single row of 5 uprights	shrine
21411	12815	cairn	marker?
21412		cairn	marker?
21413		cairn	possible burial
21414		cairn	possible burial
21415	13130	cairn on a boulder	unknown
21416	12792	cairn	possible burial
21417	12974	cairn	unknown
21418	12889	3 and possibly 4 uprights on top and to the side of a boulder	shrine
21419	12495	single upright	shrine
21420	12152	enclosure with 11 and possibly 12 uprights and a nearby stone platform	shrine
21421	12731	2 cairns, one with a possible upright and an isolated upright	shrine
21422	12847	single upright	shrine
21423		stones on boulder	marker?
21424	12320	4 to 5 uprights on a platform and boulder	shrine
21425	12523	single upright	shrine
21426	12568	single row of 4 uprights	shrine
21427	12635	terrace with possible upright	unknown
21428	12720	single upright	shrine
21429	12719	single upright	shrine
21430	13111	single row of 3 uprights	shrine
21431	12532	semi-enclosure with 7 to 10 uprights	shrine
21432	13044	single row of 2 uprights	shrine
21433	12579	single upright	shrine
21434	12551	8 stones on a boulder	unknown
21435	12564	cairn and boulder with 1 upright	shrine

Table 2 Shrine Attributes

SITE NO.	CATEGORY NO. UPRIGHTS		BEDROCK	UPRIGHT FOUNDATION			PAVEMENT	COURT
	MIN	NO. UPRIGHTS		MAX	BOULDER	MOUND		
11077	1	1					+	-
16171	1	1	+					-
16172	1	1	+					-
16178	1	1	+					-
16181	1	1	+					-
16188	1	1	+					-
16193	1	1		+				-
16197	1	1			+			-
16199	1	4					+	-
16202	1	1					+	-
21198	1	1	+					-
21199	1	1	+					-
21200	1	1	+					-
21205	1	1	+					-
21206	1	1		+				-
21207	1	1		+				-
21208	1	2		+				-
21210	1	1						-
21213	1	1			+			-
21406	1	1	+					-
21408	1	1	+					-
21409	1	1	+					-
21419	1	1	+					-
21421	1	2	+				+	-
21422	1	1	+					-
21425	1	1		+				-
21428	1	1		+				-
21429	1	1		+				-
21433	1	1	+					-
21435	1	1						-
16165	2	2	+					-
16167	2	2	+					-
16169	2	2	+					-
16176	2	3	+				+	-

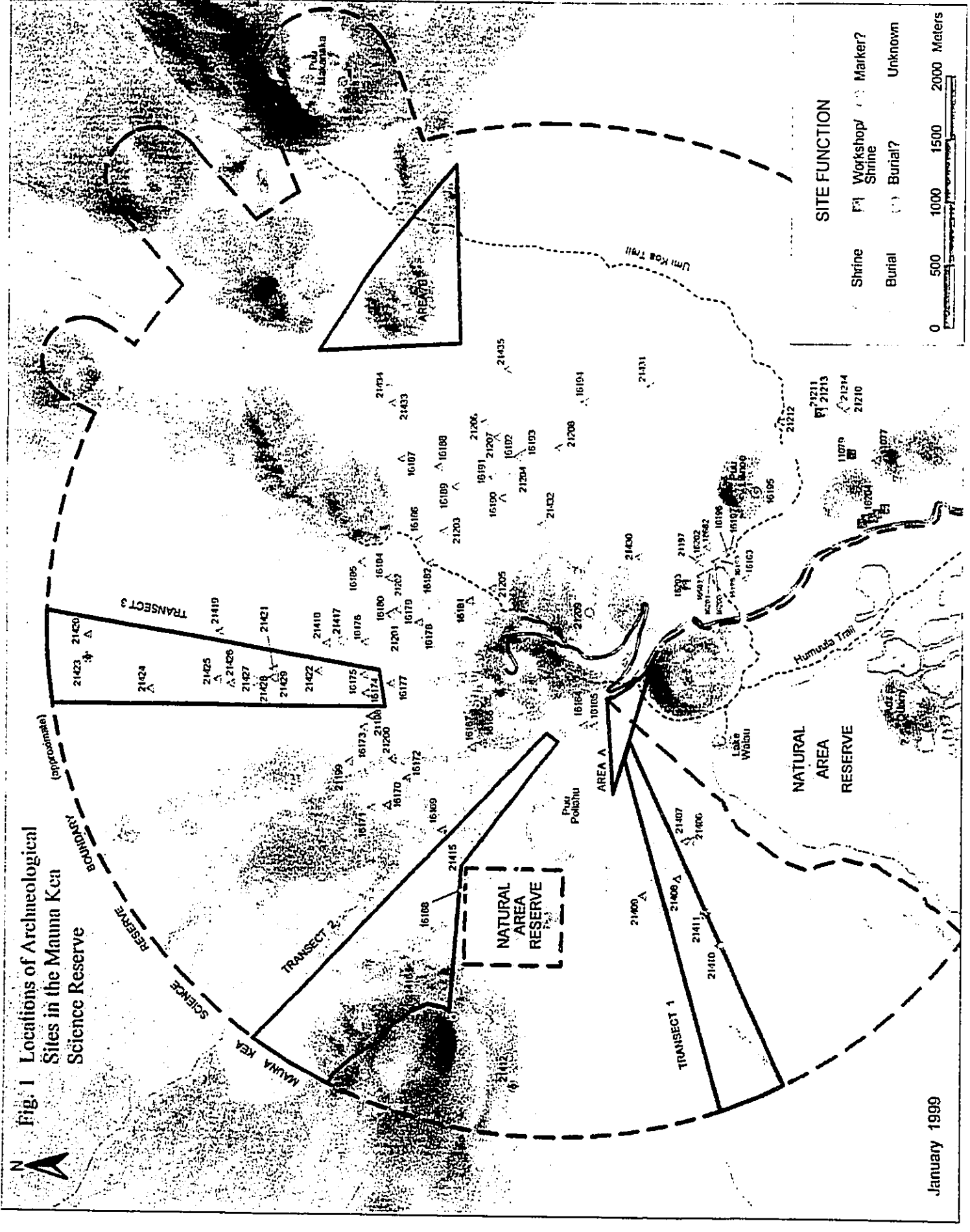
Table 2 Shrine Attributes

SITE NO.	CATEGORY NO. UPRIGHTS		BEDROCK	UPRIGHT FOUNDATION		PAVEMENT	COURT
	MIN	MAX		BOULDER	MOUND		
16179	2	3	+			-	-
16185	2	3	+			-	-
16186	2	3	+		+	-	-
16187	2	9	+			-	-
16189	2	3	+			-	-
16191	2	4	+			-	-
16192	2	11	+			-	-
16194	2	12	+			-	-
16196	2	2	+		+	-	-
16201	2	3	+	+		-	-
16203	2	3	+		+	-	-
18682	2	3	+		+	-	-
18683	2	3	+		+	-	-
21201	2	2	+			-	-
21202	2	6	+		+	-	-
21203	2	2	+		+	-	-
21211	2	2		+		-	-
21212	2	2		+		-	-
21214	2	5			+	+	-
21407	2	2	+			-	+
21410	2	5		+		-	-
21424	2	5	+	+		+	-
21426	2	4	+	+		-	-
21430	2	3	+	+		-	-
21431	2	7	+			-	+
21432	2	2	+			-	-
16204-1	2	9	+			-	-
16204-2	2	6			+	-	-
16204-5	2	2	+		+	+	-
16163	3	14	+		+	+	-
16164	3	4	+		+	+	-
16168	3	22	+		+	+	-
16170	3	4			+	+	+
16177	3	3				+	-

16179 16185 16186 16187 16189 16191 16192 16194 16196 16201 16203 18682 18683 21201 21202 21203 21211 21212 21214 21407 21410 21424 21426 21430 21431 21432 16204-1 16204-2 16204-5 16163 16164 16168 16170 16177

Table 2 Shrine Attributes

SITE NO.	CATEGORY	NO. UPRIGHTS		NO. UPRIGHTS	BEDROCK	UPRIGHT FOUNDATION		CAIRN	PLATFORM	PAVEMENT	COURT
		MIN	MAX			BOULDER	MOUND				
16182	3	4	5	+					+	+	-
16190	3	10	10						+	-	+
16200	3	5	6						+	-	-
21197	3	5	5						+	-	-
21418	3	3	4						+	+	-
16166	4	8	9		+				+	+	-
16184	4	24	24		+				+	+	-
16198	4	7	7		+				+	-	+
21420	4	11	12						+	+	-
16204-3	4	8	10				+		+	+	+
16204-4	4	14	15		+				+	+	-
16173	5	7	7		+				+	+	+
16174	5	8	8		+				+	-	-
16175	5	6	6						+	-	-
16180	5	3	3			+		+		-	-



January 1999

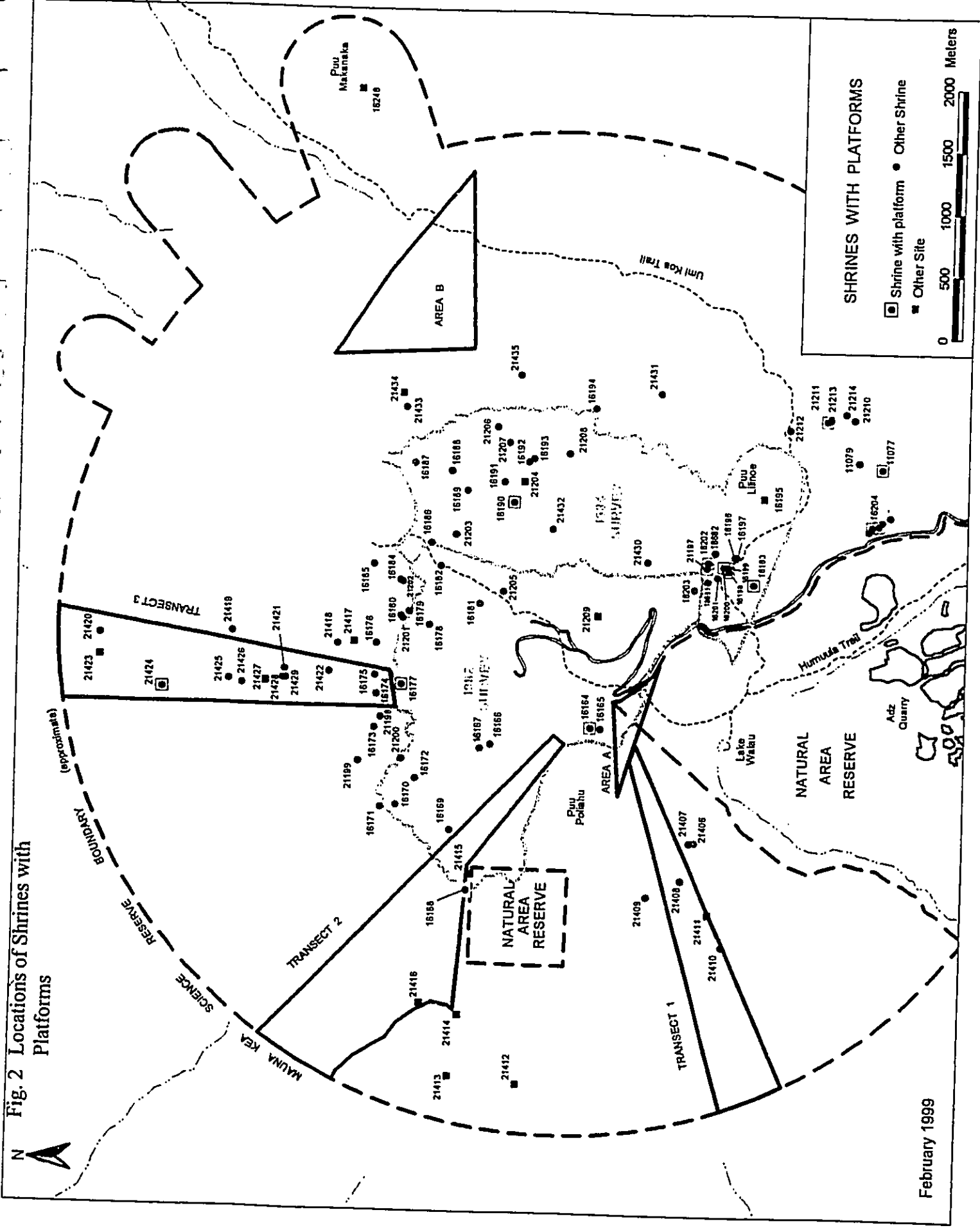
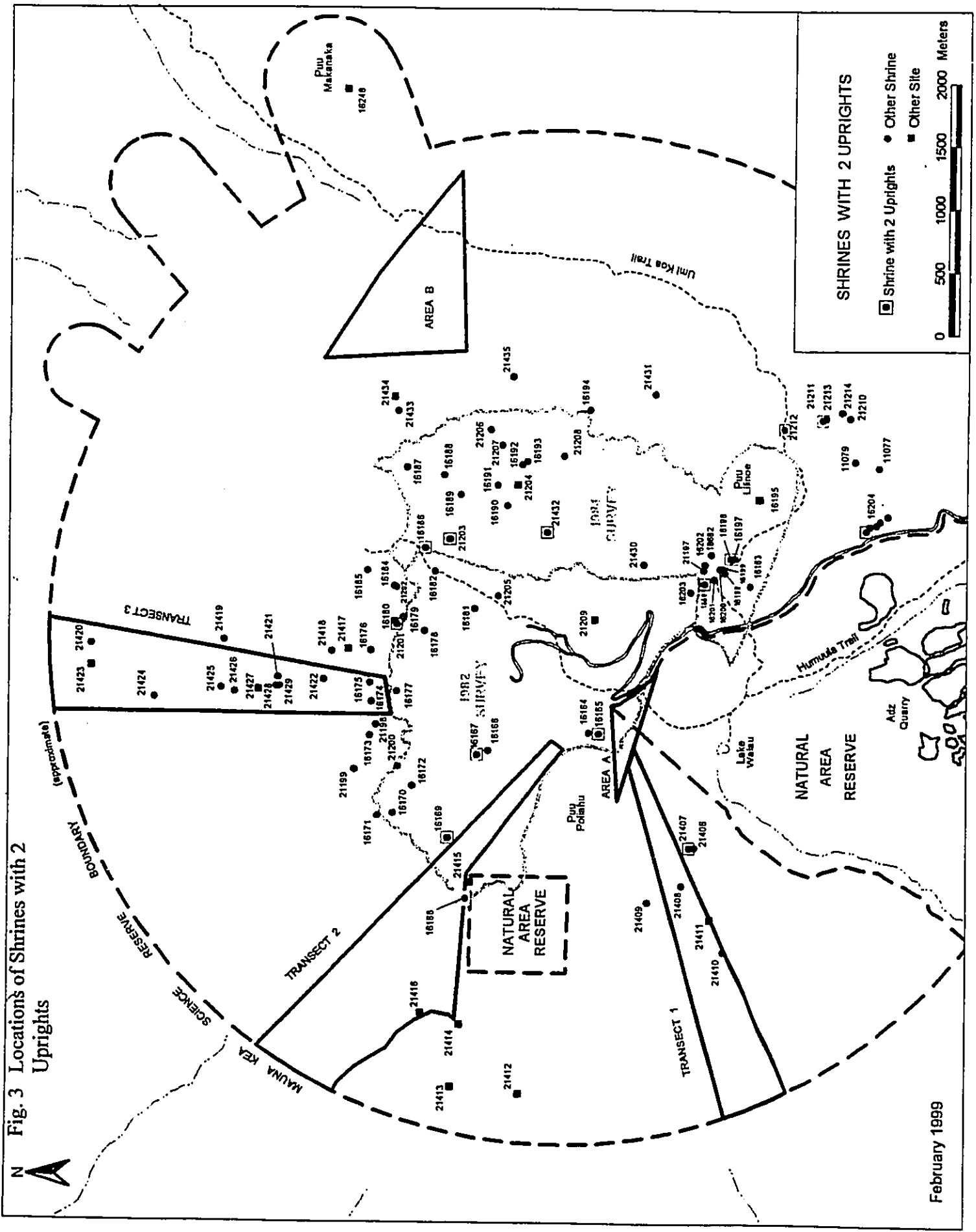
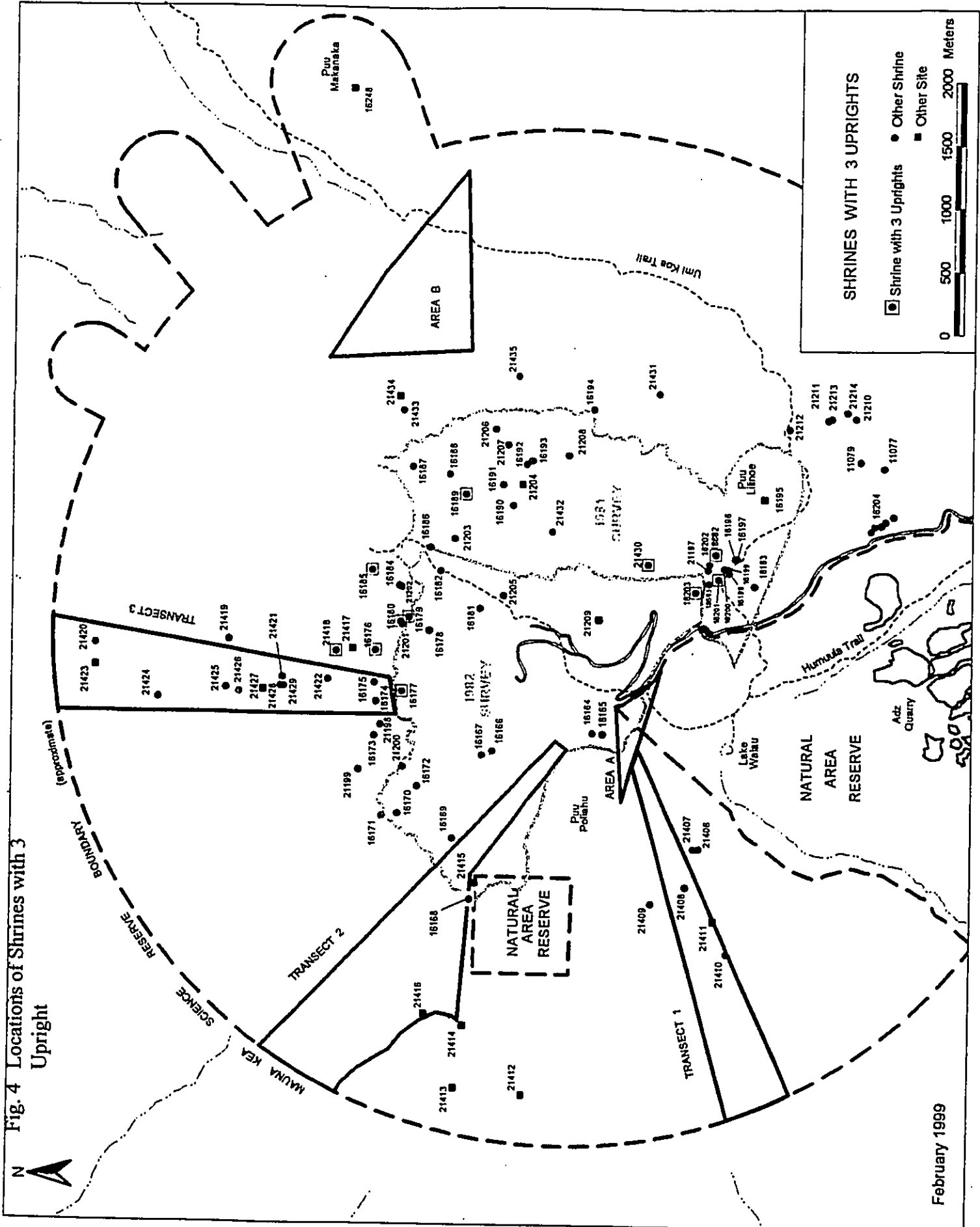
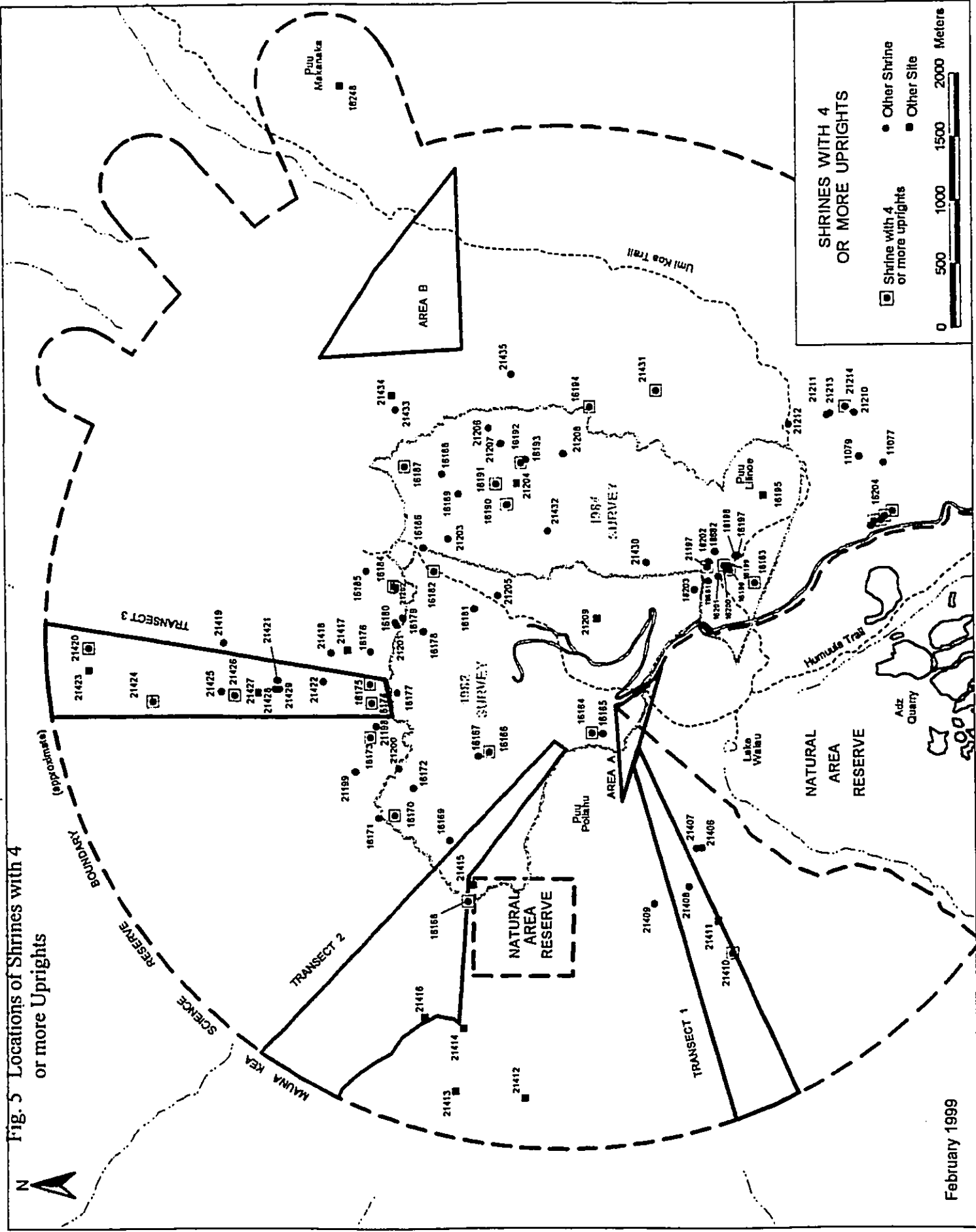


Fig. 2 Locations of Shrines with Platforms



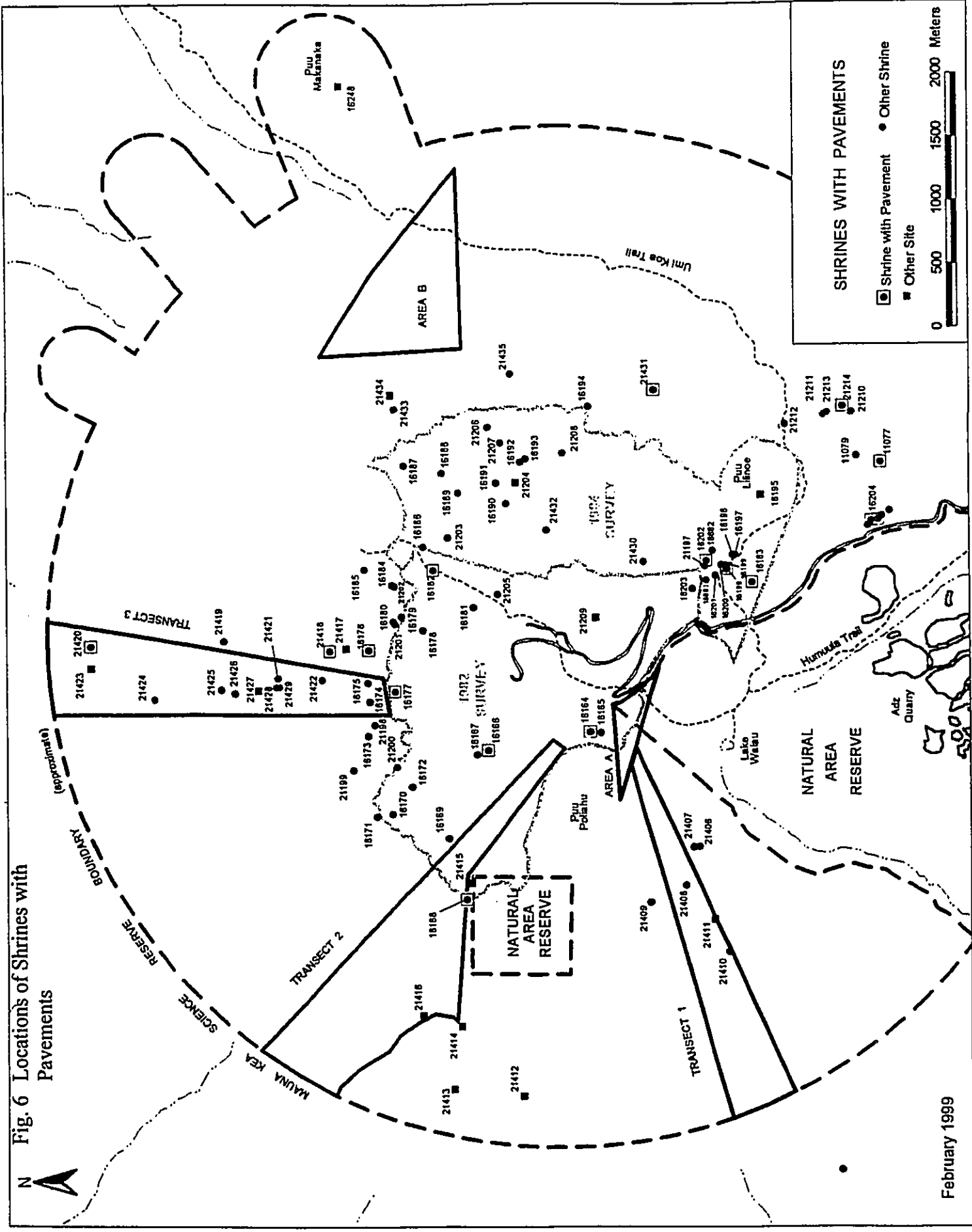
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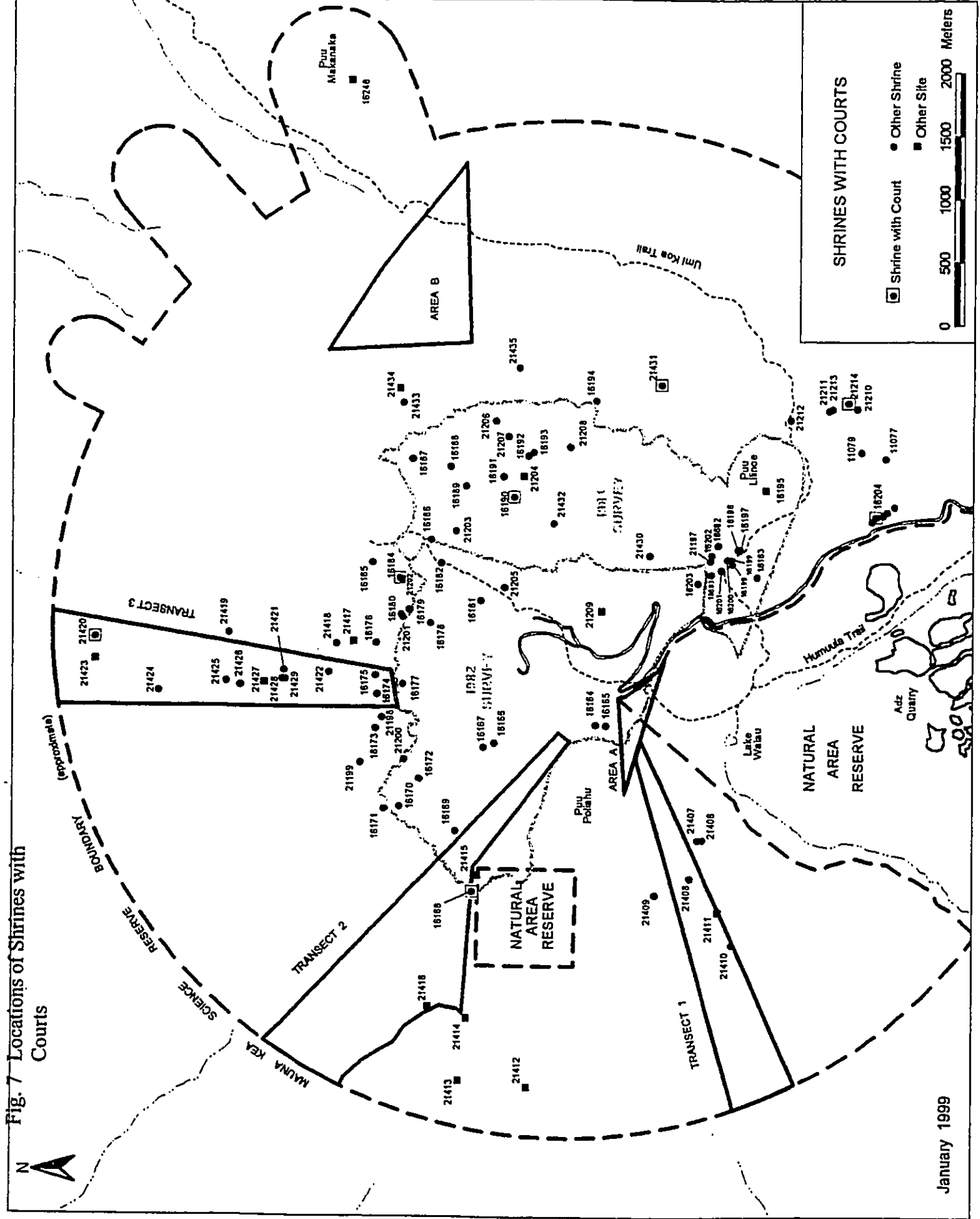


1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Fig. 6 Locations of Shrines with Pavements

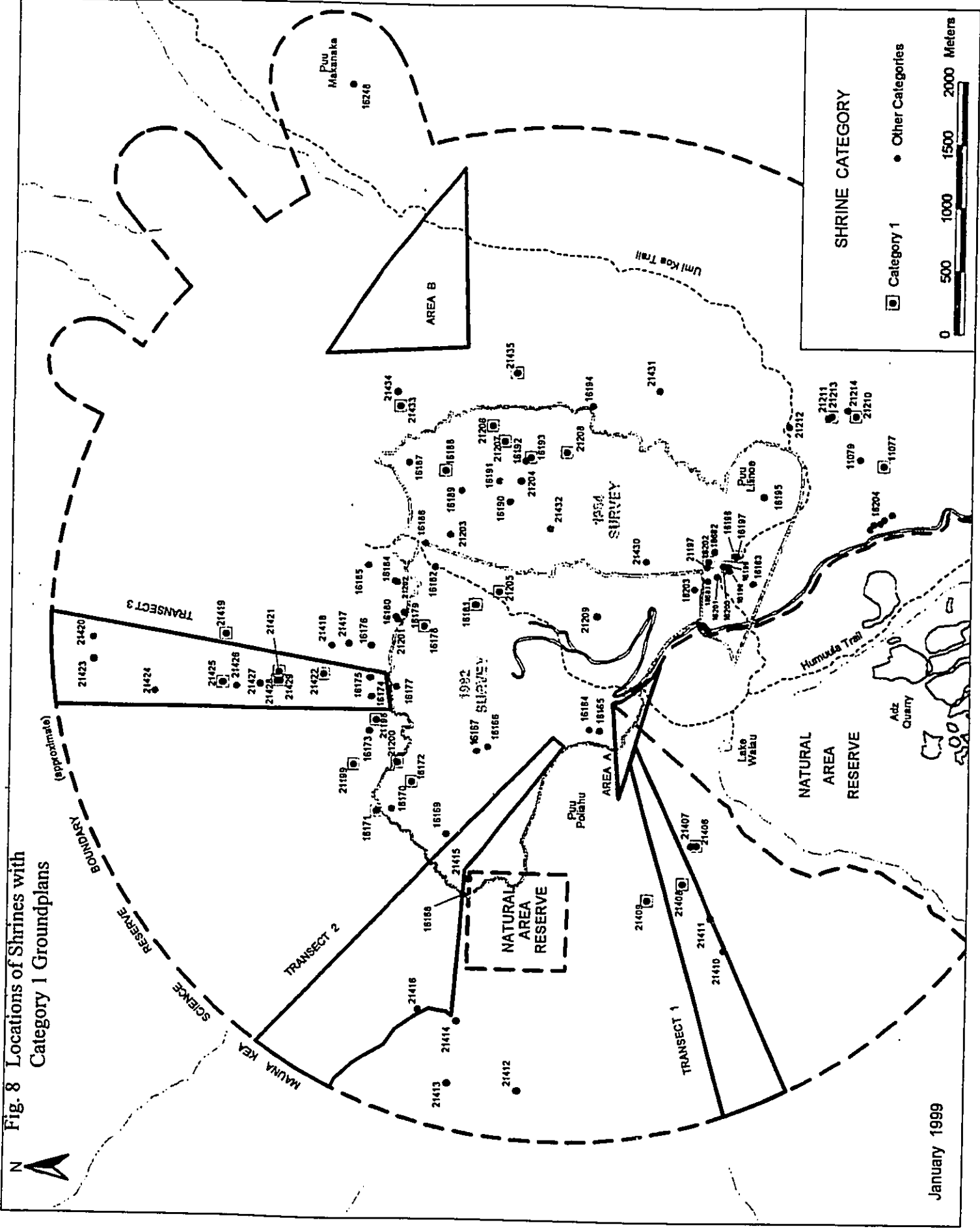


February 1999



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Fig. 8 Locations of Shrines with Category 1 Groundplans



January 1999



Fig. 9 Single Upright Shrine (Site 16202)

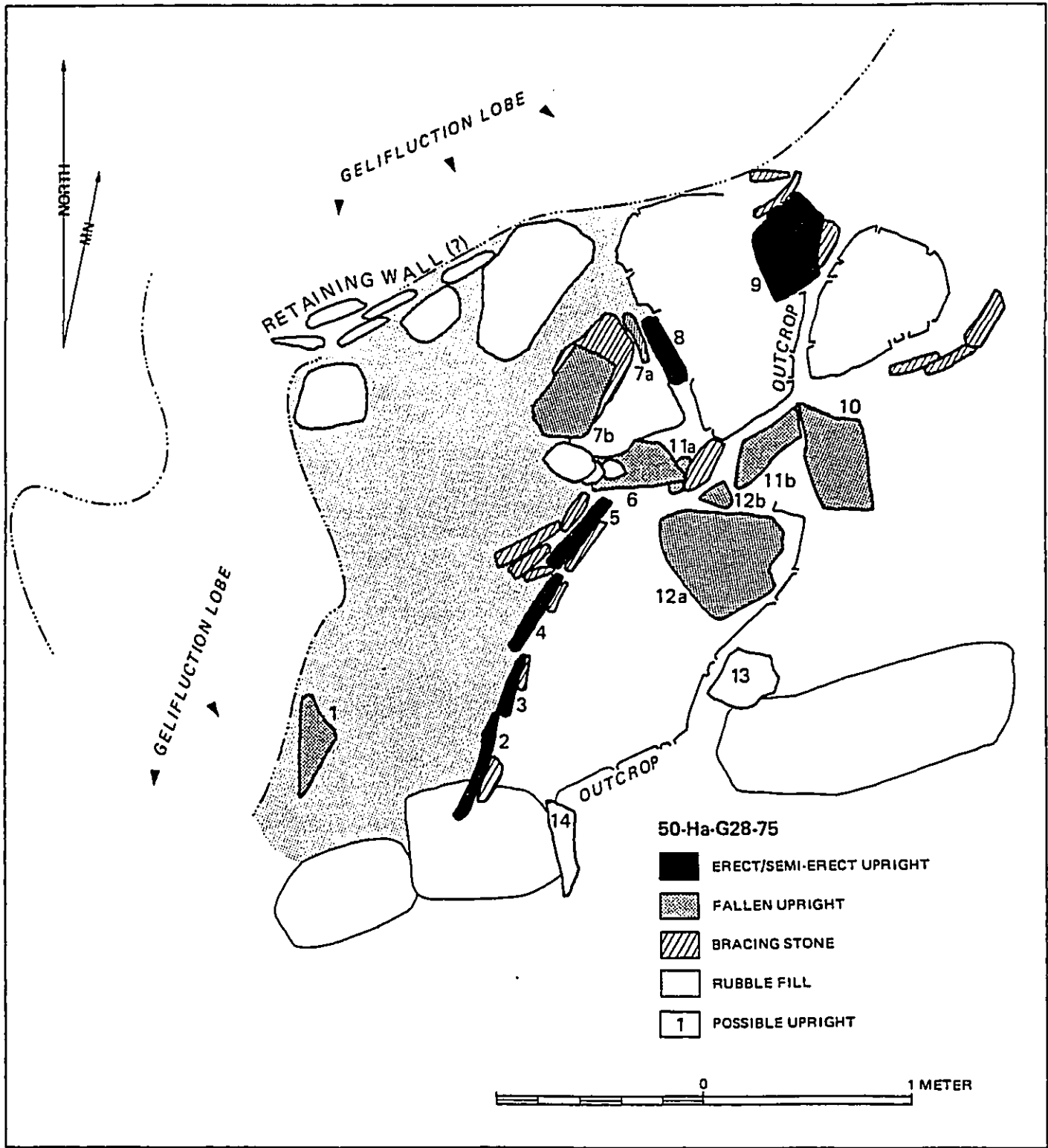


Fig. 10 Planview Map of Site 16194 (BPBM No. 50-Ha-G28-75)



Fig. 11 Front Side of Site 6194 Looking West-Southwest toward the Summit

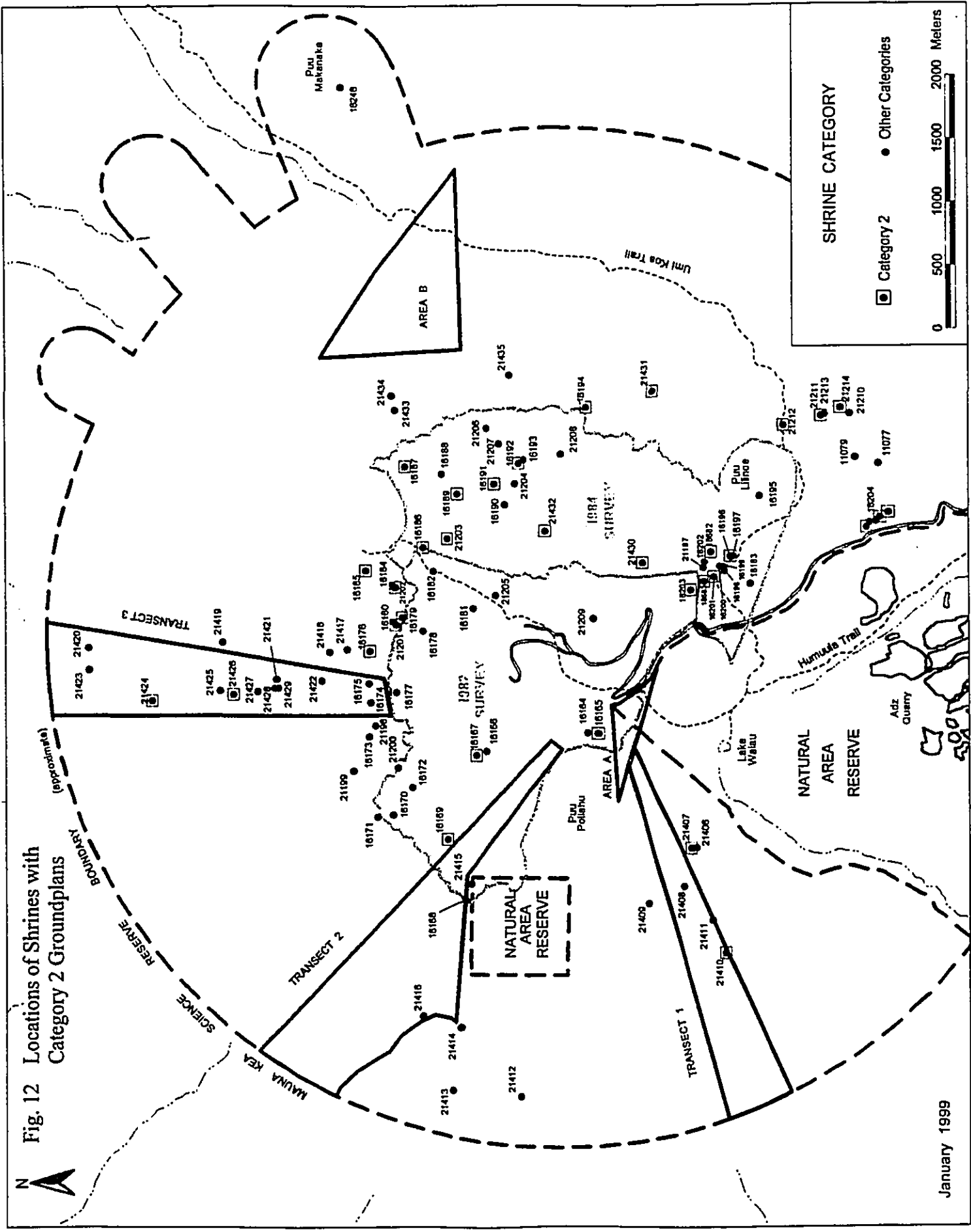


Fig. 12 Locations of Shrines with Category 2 Groundplans

January 1999

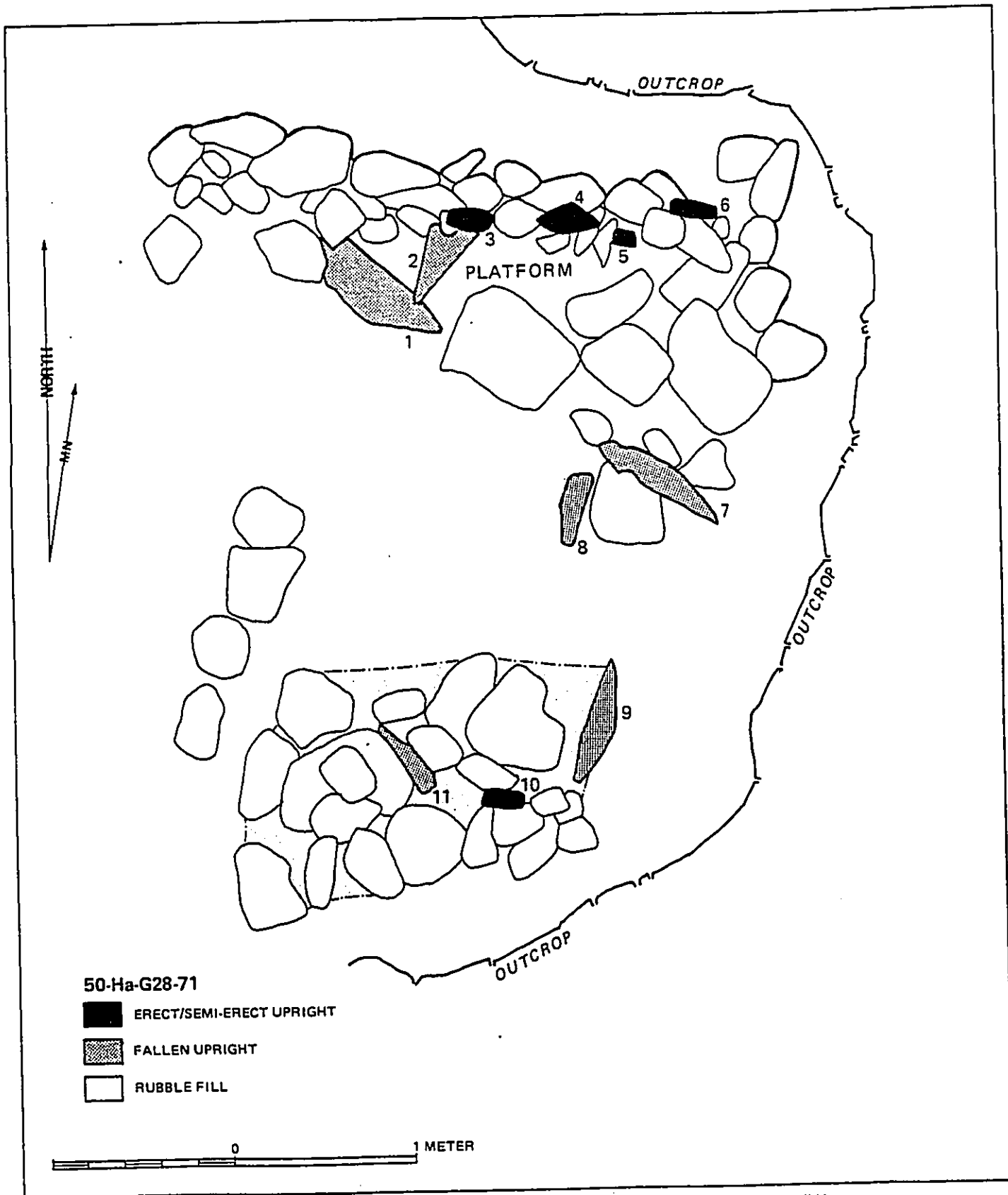


Fig. 13 Planview Map of Site 16190 (BPBM No. 50-Ha-G28-71).



Fig. 14 Site 16190 Looking North toward Pu'u Mahoe [Judy McCoy is standing on the court]

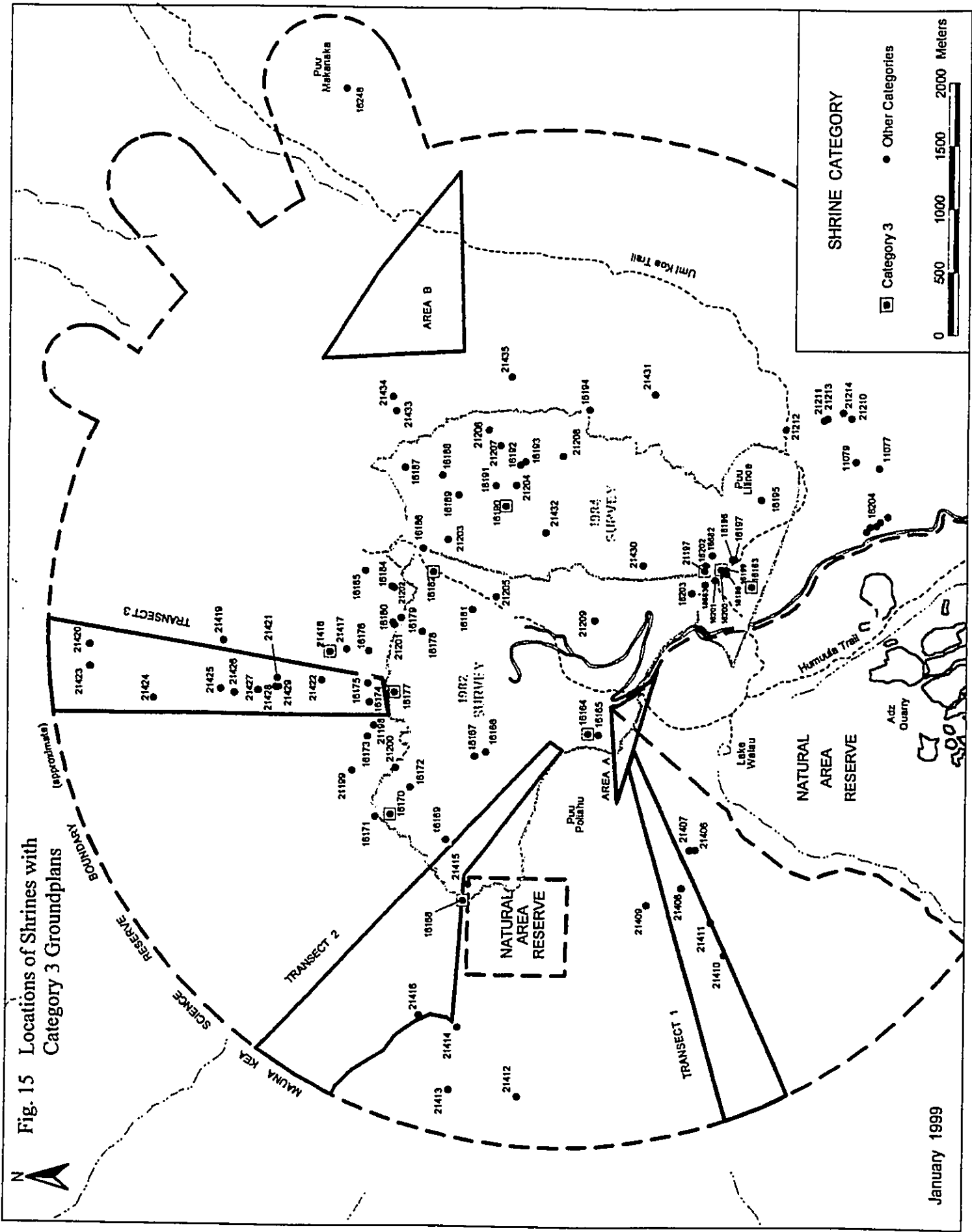


Fig. 15 Locations of Shrines with Category 3 Groundplans

January 1999

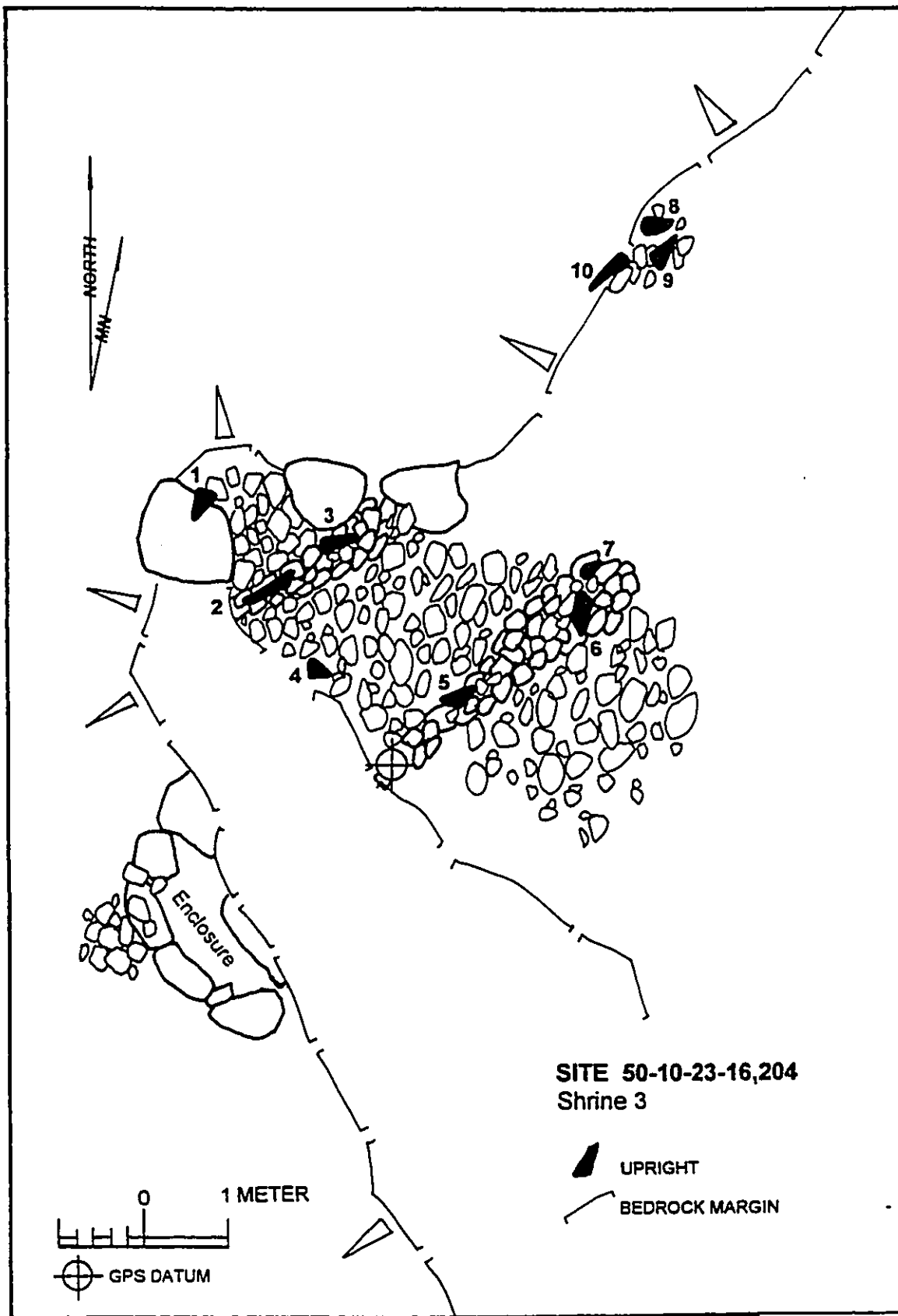


Fig. 16 Planview Map of Site 16204, Shrine 3



Fig. 17 View of Site 16204, Shrine 3 Looking South Toward the Adze Quarry

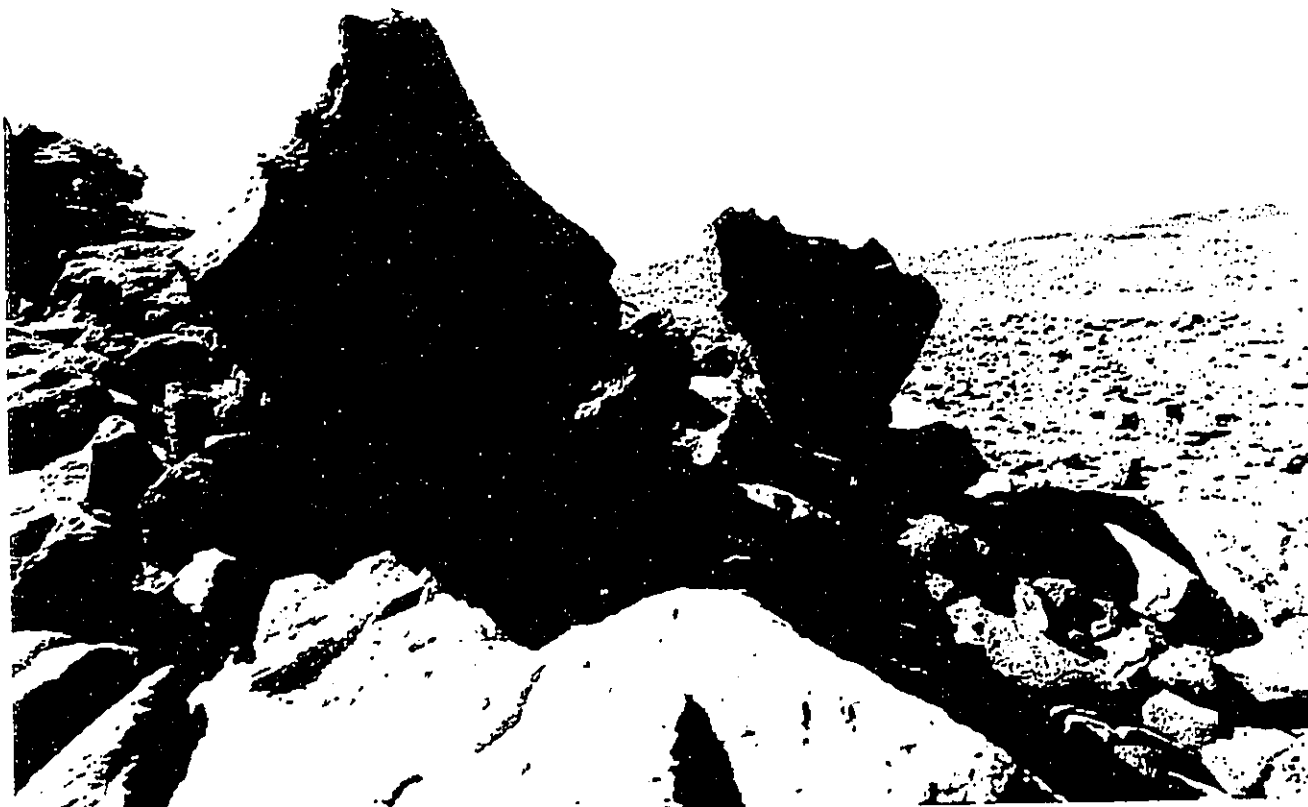
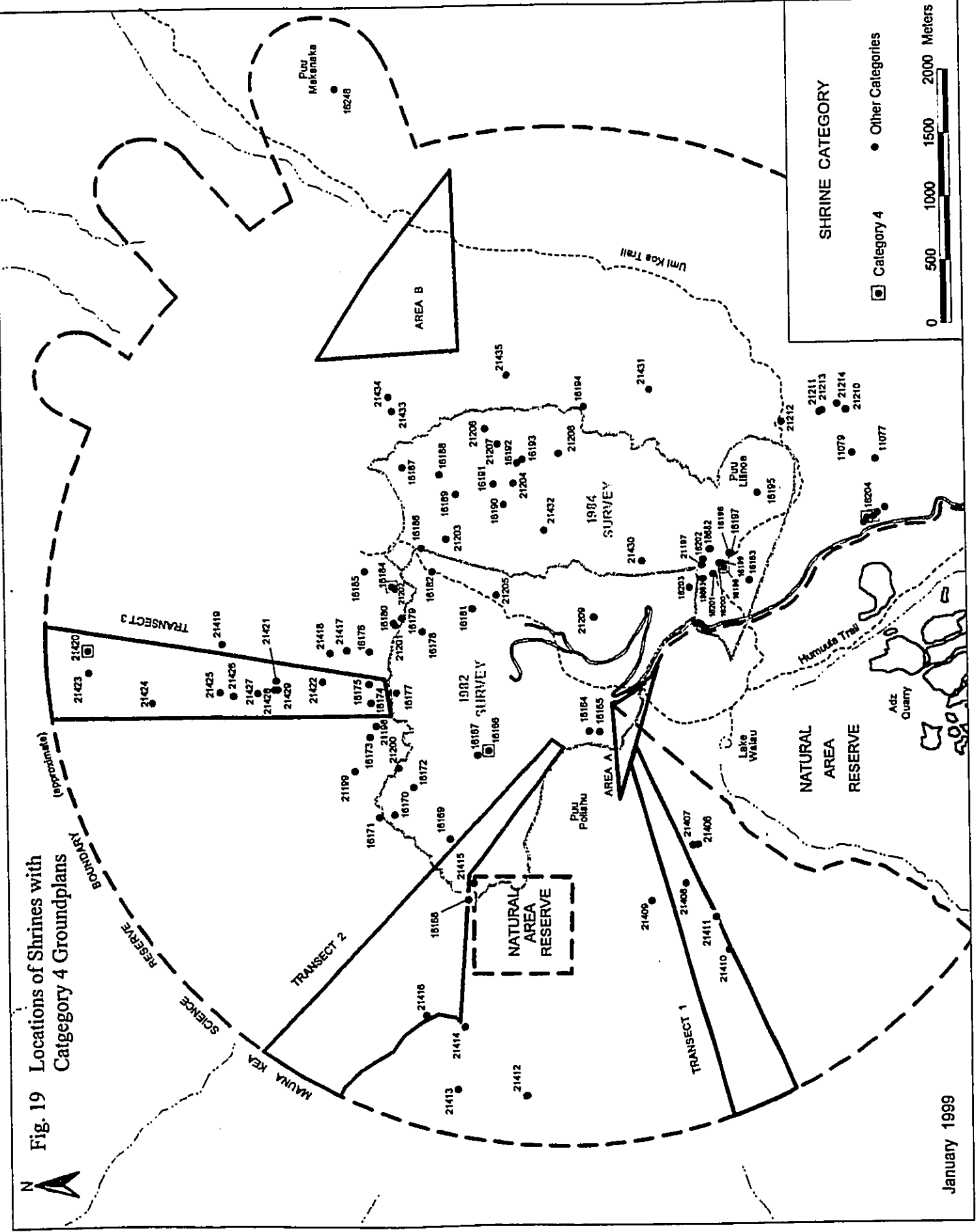
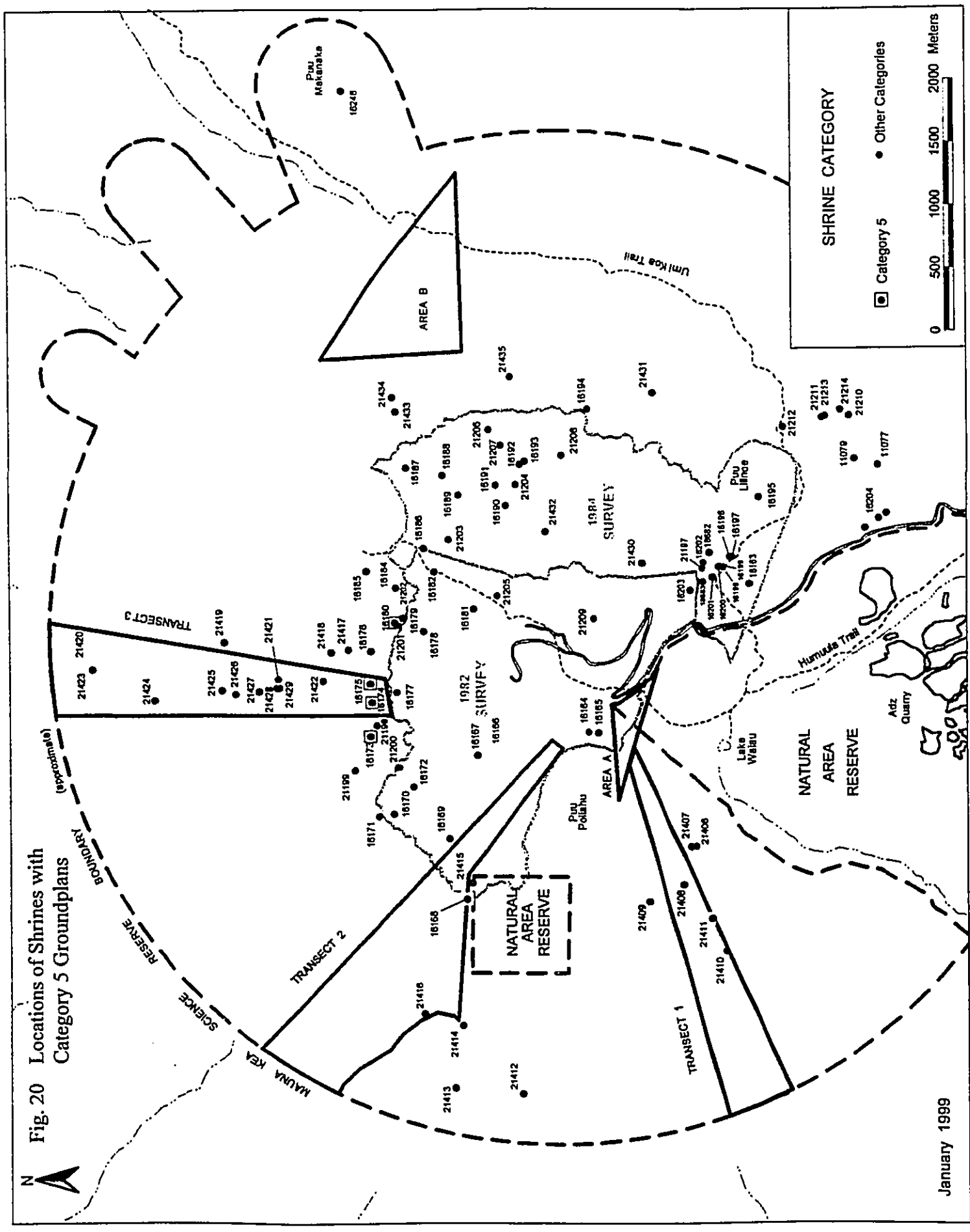


Fig. 18 Closeup of Uprights 2 (gabled) and 3 (flat to slightly angled top) on Site 16204, Shrine 3

Fig. 19 Locations of Shrines with Category 4 Groundplans





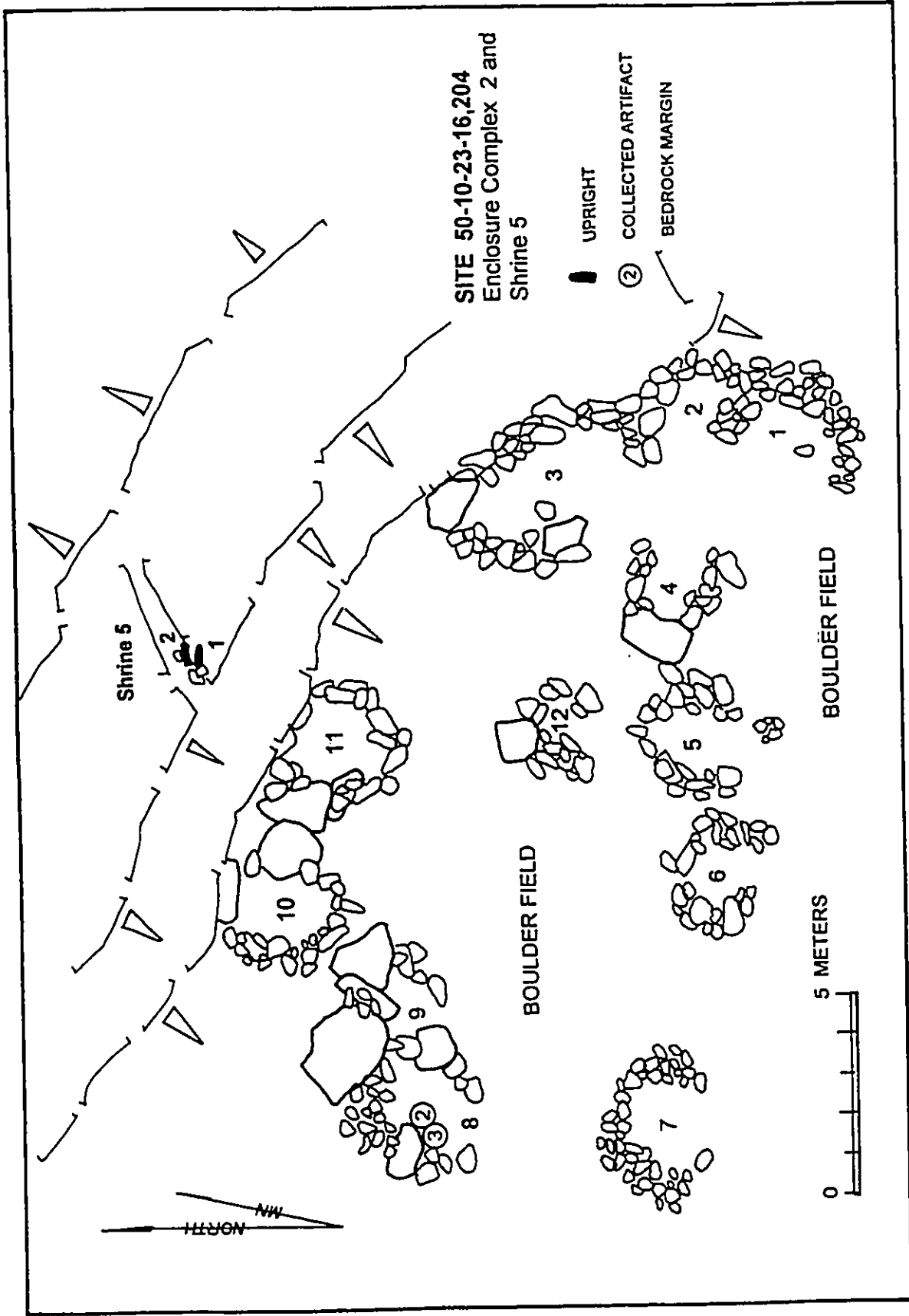


Fig. 21 Planview Map of Some of the Open-Air Enclosures on Site 16204



Fig. 22 Burial Cairm (Site 16248) on the top of Pu'u Makaanaka



Fig. 23 Site 21412 Looking West-Southwest

Mauna Kea Science Reserve Site Descriptions – DRAFT
(122 pages – Available upon Request)

Patrick McCoy

June 29, 1999

APPENDIX F

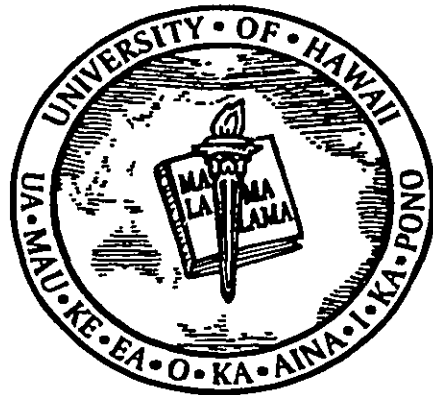
**Mauna Kea Complex Development Plan Update: Roadway and
Utilities Report**

Sam O. Hirota, Inc.

July, 1999

Mauna Kea

Complex Development Plan Update



Roadway and Utilities Report

Prepared For:
Group 70 International

Sam O. Hirota, Inc.
Engineers & Surveyors
Honolulu, Hawaii 96813



July, 1999

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1.1 Introduction

This report is a study of the existing roadways and utilities which service the University of Hawaii Management Areas located on MaunaKea. Included in the study is an assessment of future demands for the proposed "Conventional Optical/IR" and "Optical Interferometer & SMA Expansion" sites (see Figure 1).

2.1 Roadways

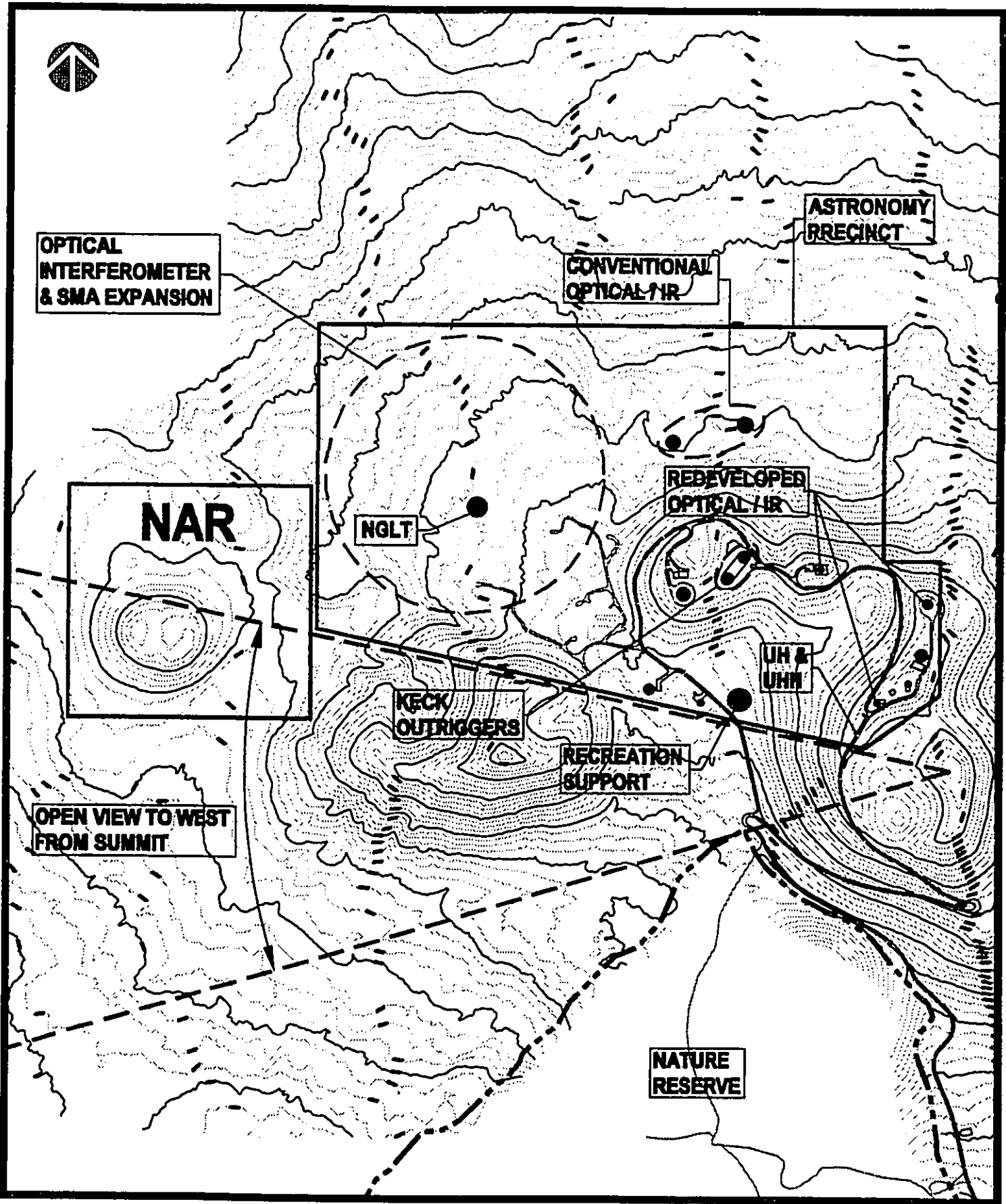
2.1.1 Existing Roadway Facilities

The roadway from Saddle Road to Hale Pohaku is an asphaltic-concrete paved roadway approximately 20 feet in width. This stretch of roadway is from approximately 6,700 ft to 9,200 ft in elevation, and is approximately 6 miles in length. The pavement structure consists of approximately 7 inches of asphaltic concrete over a compacted subgrade. There is no base course layer within the pavement structure. Currently the roadway is in fairly stable condition (Ref. 2). The existing roadway has shoulders on both sides.

At the time of the 1983 Complex Development Plan, the existing roadway from Hale Pohaku to the summit was approximately 15 feet in width, and a gravel material. The 8.3 mile stretch was considered dangerous and difficult to maintain. Several studies were completed to analyze the design process necessary to pave a roadway to the summit (Ref. 3).

In 1985, the State of Hawaii Department of Transportation started the design process on a 20-ft wide roadway beginning at Hale Pohaku and looping around the summit facilities. The design was broken up into six (6) phases (see Figure 2). They are as follows:

Phase I	Access Road from Sta 0+00 to 52+37.19 Spurs 1 (1050 ft), 2 (2850 ft), 3 (2120 ft), & 4 (575 ft)
Phase II-A	Access Road (2.5 mi) from the end of Phase I (elev 13,240) to elev 11,800. Includes construction of 2 parking areas; Parking area 2 (elev 12,800) with 22 stalls, and Parking area 4 (elev 11,855) with 12 stalls
Phase II-B	Access Road (1.1 mi) from end of Phase II-A (elev 11,800) to elev 11,100. Includes construction of 2 parking areas; Parking area 5 (elev 11,390) with 18 stalls, and Parking area 1 (elev 13,240, located off Spur 3) with 50 stalls
Phase III-A	Access Road (4,700 ft) from end of Phase II-B (elev 11,100) to elev 10,690
Phase III-B	Access Road (1.7 mi) from end of Phase III-A (elev 10,690) to elev 9,870. Includes a runaway truck ramp
Phase III-C	Access Road (1,550 ft) from end of Phase III-C (elev 9,870) to Hale Pohaku. Includes a runaway truck ramp

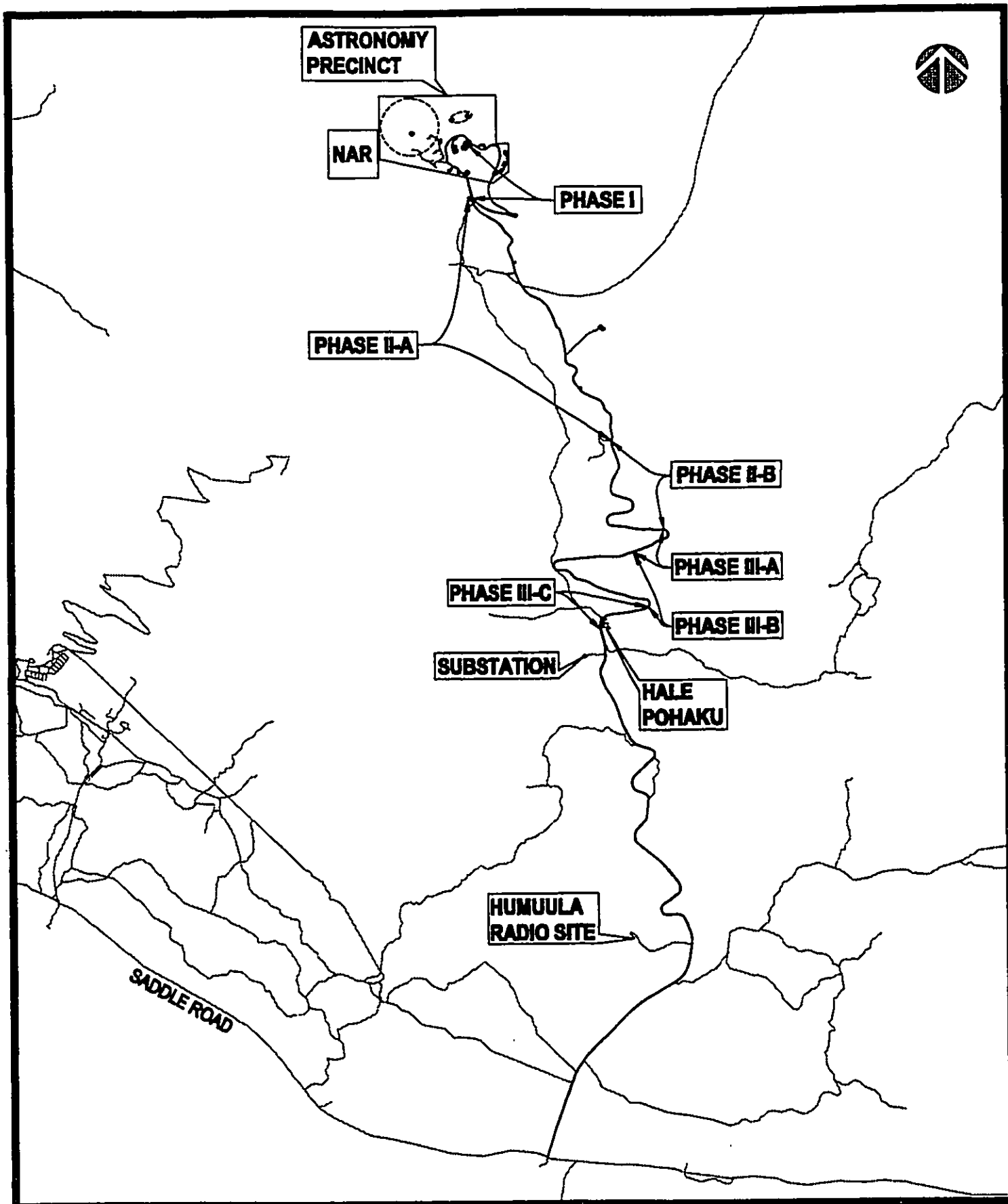


**FIGURE 1:
PROPOSED EXPANSION**

PREPARED BY:  SAM O. HIROTA, INC.

SOURCE: USGS MAUNAKEA & PUU OO QUADRANGLE MAPS





**FIGURE 2:
ROADWAY FACILITIES**

PREPARED BY:  SAM O. HIROTA, INC.

SOURCE: USGS MAUNAKEA & PUU OO QUADRANGLE MAPS



Phase I of construction has been completed. This paved roadway makes a complete loop at the summit, with the exception of a portion of gravel roadway between Keck and JNLT telescopes. The roadway is 20 feet in width, and is approximately 7 inches of asphaltic concrete over a compacted subgrade. A prime coat was applied to the surface of the subgrade and a tack coat was applied to the surface of the a.c. pavement.

Other roadway improvements were also made within the loop at the summit. Shoulders are prevalent on the roadway, either consisting of base course material or a.c. pavement. The shoulders vary in width from 4 feet to 9 feet. Asphaltic concrete and concrete gutters have been installed. The concrete gutters are 5 feet in width with side slopes of 2:1. While the a.c. gutters are also 5 feet in width, the side slopes are 6:1 and 2:1, making them shallower than the concrete gutter. Along most of the outer edges of the roadway, standard metal guardrails have been installed to prevent cars from leaving the road. Portions of the roadway were cut into the existing slope of the summit, which required the construction of retaining walls along portions of the roadway. A majority of the retaining walls are located along the access road, where grades had previously fluctuated.

Phase II-A of construction has also been completed. This portion of roadway is from the end of Phase I, exiting the loop, to an elevation of 11,800. The roadway is similar to the summit, with a 20-foot wide a.c. travelway, shoulders, gutters and standard metal guardrail. The pavement structure is the same as Phase I, with 7 inches of a.c. pavement over compacted subgrade, with a primecoat and tackcoat.

Currently, these pavements are in good condition. No evidence has been seen to show deterioration of the pavement structure. Considering the pavement is less than 12 years old, the current conditions are to be expected.

Currently the roadway, between elevations 11,800 and Hale Pohaku, is approximately 20 feet in width and a cinder material. There are six (6) culvert crossings, in which the width allows only one (1) car to traverse at a time. Signage warns drivers of the crossings and sharp turns (Ref. 2).

2.1.2 Proposed Roadway Construction

Phases II-B to III-C have not been constructed at this time. It is anticipated that construction will begin, as funding becomes available. Once these phases are complete, a paved roadway will exist from Saddle Road to the Summit, including the Summit loop.

It is anticipated that as the future "Conventional Optical/IR" and "Optical Interferometer & SMA Expansion" sites are developed outside of the existing Summit Loop, the existing unpaved roadways will be utilized. Over a period of time, it is anticipated that the unpaved roadways will deteriorate due to increased vehicular traffic and natural erosion. In the future may be necessary to pave these roadways to continue to permit safe passage to these proposed sites.

2.2 Parking Areas

Near Hale Pohaku, there are a series of parking areas. The Visitor's Information Station has an asphaltic concrete paved parking lot with approximately 20 stalls and is open to the public. At the main building of Hale Pohaku, there are two (2) a.c. paved parking areas, restricted to official vehicles, which have 35 and 23 stalls. In addition, there is another parking area near the construction camp. This is a gravel lot with approximately 20 stalls. The parking in this lot is not designated, and is often used by visitors during nightly stargazing trips (Ref. 2).

During the construction of Phases I and IIA, two parking areas were constructed. Parking area 2 (elev 12,800) consists of 22, 90 degree parking stalls. Parking area 4 (elev 11, 855) has 12 stalls. The pavement structure of each parking area is 6-1/2 inches of a.c. pavement over a compacted subgrade, including a prime coat and a tack coat.

As mentioned earlier, during the construction of Phase II-B, it is proposed to add two (2) additional parking areas along the access road, providing approximately 68 additional parking stalls.

2.3 Utilities

2.3.1 Water Supply

Water supply for Hale Pohaku and the summit is trucked from Hilo. Two 40,000 gallon water tanks are located at Hale Pohaku. Currently, 25,000 gallons per week are trucked to the mid-level facility (Ref. 1). The water is brought to Hale Pohaku and the summit by means of 5,000 gallon capacity tanker trucks. The loads are delivered during regular business hours, Monday through Friday (Ref. 4).

An additional 15,000 gallons per week are trucked to the summit to supply the various facilities. Each of the telescope facilities have a water tank, and the loads are distributed based on the demand of each facility (Ref. 4).

These quantities have remained fairly consistent throughout the development of the telescope facilities. However, during heavy construction periods, the construction crews consumed additional water.

As new facilities are constructed, expansion would require new water tanks to be installed at each additional facility. Water would be delivered to the site in a similar means as for the existing sites. It would be anticipated that demands would be greatest during the construction periods due to the increased number of personnel on the summit.

2.3.2 Sewerage

At this time all sewer disposal and treatment is handled by individual wastewater systems (cesspools and septic tank/leaching field) servicing each facility. There is no plan for construction of a sewer collection system to serve the summit area (Ref. 1).

Future development would require new individual wastewater systems to be constructed at each new site. Past Complex Development Plans have gone into great discussion about the feasibility of adding new systems, and determined it a safe means of wastewater treatment for Mauna Kea.

2.3.3 Drainage

Erosion has been a major concern on Mauna Kea and was expressed within the 1983 Complex Development Plan. Stormwater runoff has caused extensive erosion, including the creation of gullies within the existing gravel roadways. The extent of the drainage facilities a.c. and concrete gutters and roadway culverts.

The existing gravel road from Hale Pohaku to elevation 11,800 has six (6) culverts within 4.5 miles of roadway. These culverts divert water from areas surrounding the roadway and carry it to a lower elevation.

The new a.c. roadway construction in Phases I and II-A has 11 culverts that were installed, two(2) located on Spur 3 and nine(9) located on the access road. In most cases, water is collected within the gutters and enters an intake located above the roadway. The culvert pipe carries the water underneath the roadway and outlets it below the surface of the roadway. Riprap was used as a dissipation device.

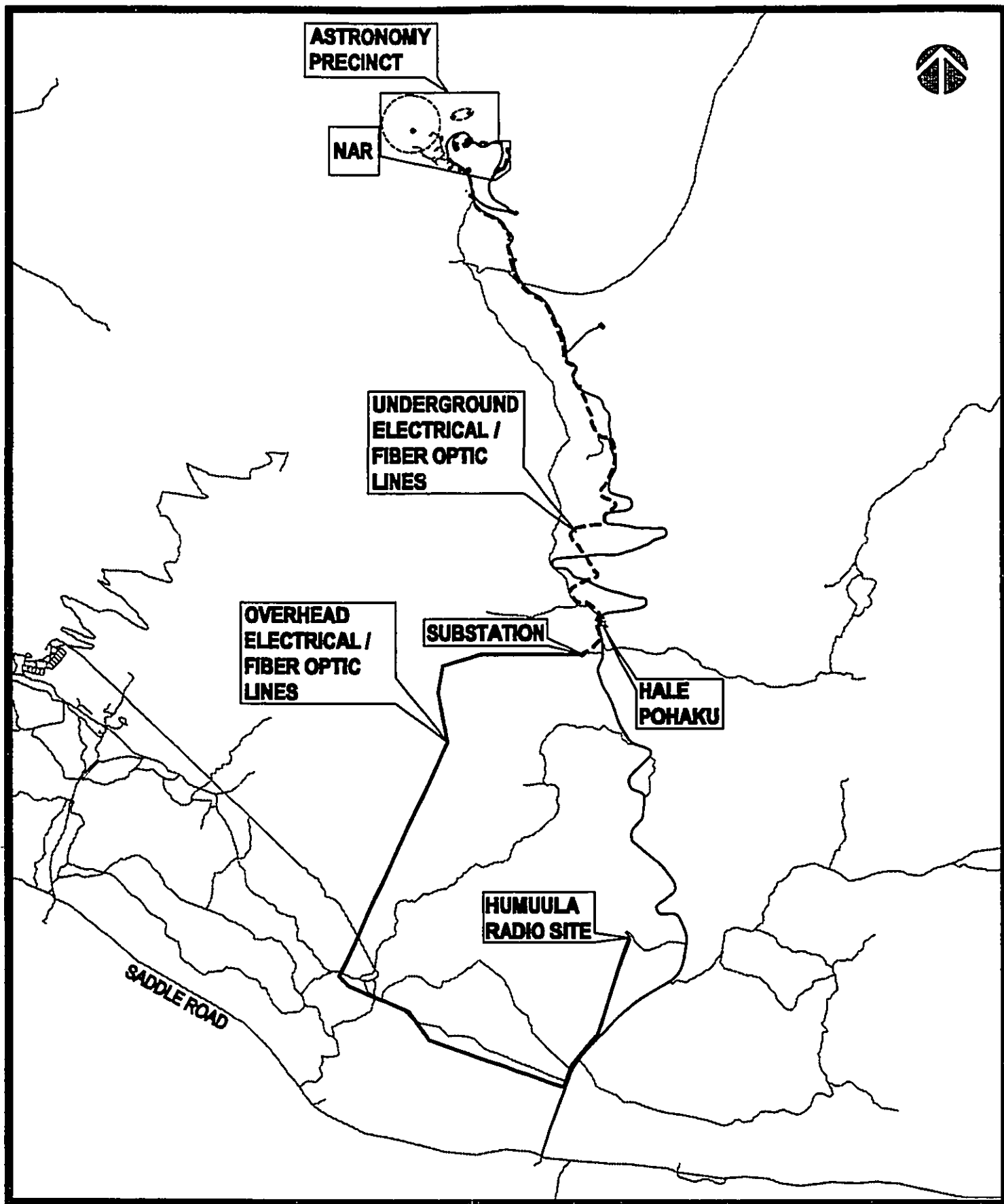
2.3.4 Proposed Drainage Improvements

During the construction Phases II-B through III-C, the six (6) existing culverts located between Hale Pohaku and elevation 11,800 would be replaced with 25 new culverts. The water would be directed into a.c. and concrete gutters and would flow into inlet structures. The outlet structure would be located below the road surface. To prevent erosion, riprap would be installed at the outlet to dissipate the stormwater runoff.

2.3.5 Existing Electrical Power Facilities

The 1983 Complex Development Plan went into great detail to discuss the power requirements for the summit and its future development. Over the past 15 years, many improvements have been made to provide adequate power to the summit and Hale Pohaku (see figure 3).

The first phase of bringing power to the summit began in 1985 with the construction of a 69KV overhead system from the Humuula Radio Site to the mid-level facilities. The decision was made to construct the overhead system because of the increased expense and the lack of experience of HECO in installing 69KV lines underground. Another consideration was the increased maintenance expense associated with an underground system. Due to the selected routing, visibility of the wooden poles would be kept at a minimum (Ref. 3).



**FIGURE 3:
POWER / COMMUNICATIONS**

PREPARED BY:  SAM O. HIROTA, INC.

SOURCE: USGS MAUNAKEA & PUU OO QUADRANGLE MAPS



Once power reached a substation located just below the mid-level facilities, the voltage was reduced to 12.47KV, and the system was constructed in an underground distribution system up to the summit. The decision was made to construct distribution system to the summit underground because of the following considerations: the weather conditions at the summit and limited vegetation to cover the sight of wooden poles. By reducing the voltage, the construction and maintenance of the distribution system became more feasible in terms of cost. Once the distribution system was constructed at the summit, transformers were installed at each telescope facility. This electrical distribution system construction was completed in 1988.

In 1995, an upgrade of the electrical system, from HH 1 to HH24, began. This upgrade completed the loop at the summit, providing new service to JNTL. The upgrade was completed in 1998.

The Mauna Kea Summit is presently fed via a 69KV overhead radial feed system to the Hale Pohaku Substation. This substation consists of two 3000 KVA transformers, for a total capacity of 6000 KVA. From this substation, there is an underground 12.47KV, dual-radial-radial feed system which essentially loops around the Mauna Kea Summit. The existing demand load at this substation is approximately 1100 KVA, which essentially leaves approximately 4900 KVA of spare capacity. For comparison purposes, the existing worst case demand load of a single telescope is from the KECK telescope site, which registers approximately 428 KVA at peak demand.

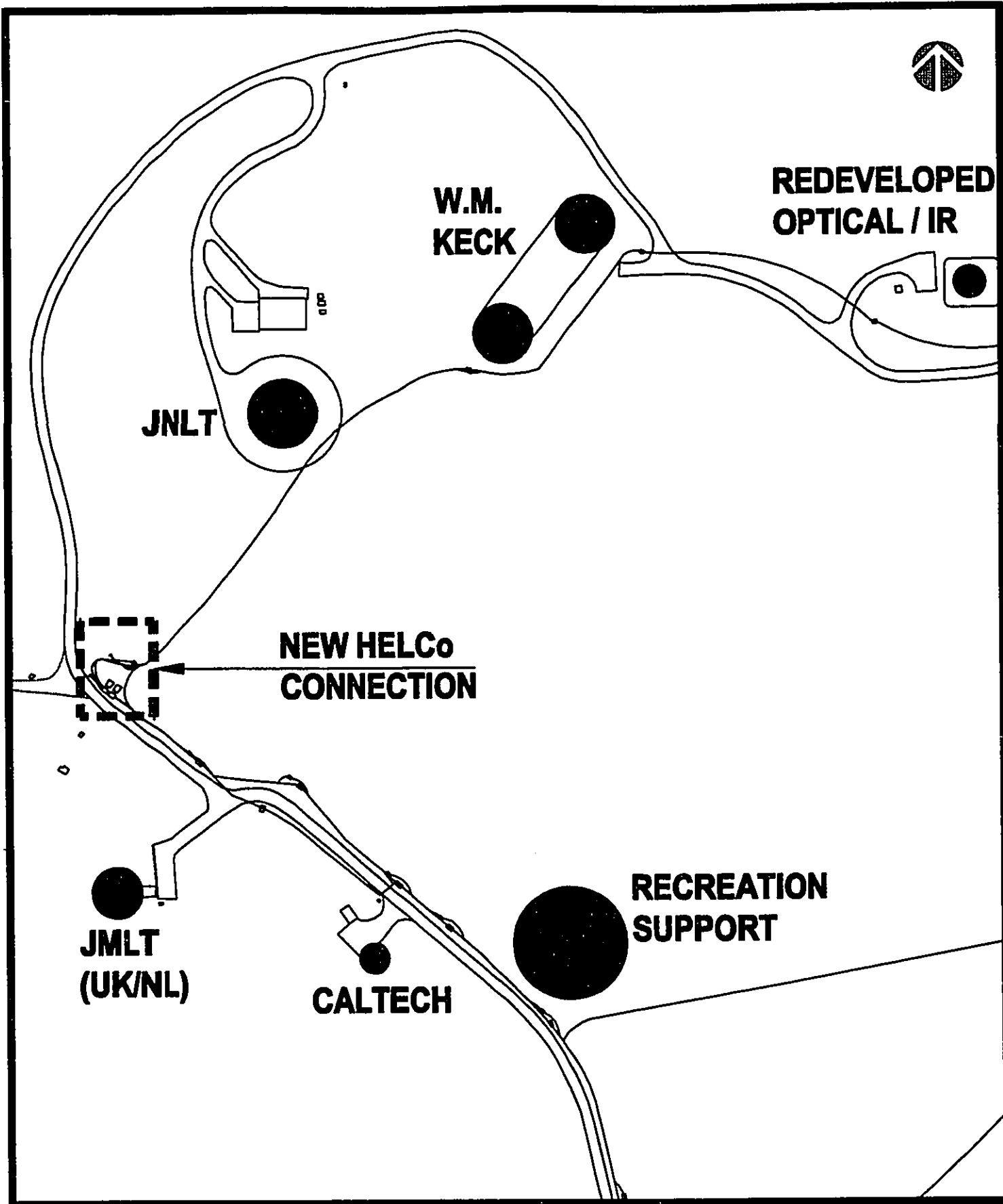
2.3.6 Proposed Electrical Power Expansion

Based on the above data received from HELCo, the site has sufficient spare capacity to accommodate the proposed sites, assuming the loads of the new sites reflect that of a typical telescope facility presently at Mauna Kea.

The probable HELCo connection point to serve the proposed facilities would be at a primary switch (PME 9) located at the vicinity of the Smithsonian Site (see Figure 4). The existing underground system would be intercepted and extended to the proposed sites, and terminated at new HELCo transformers at each site.

Summary of Load at Hale Pohaku Substation

Total Substation Capacity	6000 KVA
Total Existing Demand Load	1253 KVA
Available Spare Capacity	4747 KVA



**FIGURE 4:
PROPOSED POWER/COMMUNICATIONS EXPANSION**

PREPARED BY:  SAM O. HIROTA, INC.

SOURCE: USGS MALINAKEA & PUU OO QUADRANGLE MAPS



2.3.7 Communications

The addition of the communications system took many phases of construction to complete. The first phase began during the construction of the underground power distribution system. Two (2) additional empty PVC conduits were installed along with the other three (3) conduits for the power system to prepare for the addition of a communications system. The addition of summit communications system continued into the 1990's, with the installation of fiber optic lines.

In 1995, the project to add fiber optic lines to the existing 69KV overhead power system began. The lines were added to the existing system of poles from the Humuula Radio Site to the substation near Hale Pohaku.

One final phase of construction was necessary to complete the fiber optics system on Mauna Kea. During the initial phase of the underground power distribution system, a series of the two (2) empty PVC conduits was omitted between the substation below Hale Pohaku (at elevation 9225) and an existing handhole located at an approximate elevation of 9325. In 1996, the construction began to complete the final phase of the fiber optics communication system. This work was completed in 1998.

Future expansion at the "Conventional Optical/IR" and "Optical Interferometer & SMA Expansion" sites are would require the communications system to be extended to the new sites. This extension would most likely begin near the Smithsonian site and run parallel to the electrical power extension. It is not anticipated that new upgrades to the communications system would be required to adequately service the new sites.

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1. B. McLaren, Institute for Astronomy, meeting and personal conversation, December 1998.
2. R. Koehler, Mauna Kea Support Services, personal conversation, December 30, 1998.
3. "Mauna Kea Science Reserve Complex Development Plan", Group 70, September 1983.
4. G. Forbes, Mauna Kea Support Services, personal conversation, January 20, 1999.

APPENDIX G

**Economic Impact of Mauna Kea Observatories, Hawai'i County,
State of Hawai'i.**

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July, 1999



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**ECONOMIC IMPACT OF
MAUNA KEA OBSERVATORIES,
HAWAI'I COUNTY,
STATE OF HAWAI'I**

July 1999

Prepared for:

Group 70 International

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1: INTRODUCTION

Mauna Kea is home to the most powerful collection of astronomical observatories on the surface of the earth. The summit offers an exceptional basis for astronomy – so much so that planning is needed to be sure that space is allocated appropriately to respond to scientific demand, to follow environmental safeguards, and to make culturally sensitive land use of some or all of the summit area possible.

The University of Hawai'i's Institute for Astronomy is the scientific landlord for the summit on behalf of the State of Hawai'i. Currently, a master plan process is under way, to develop scientifically, ecologically and culturally appropriate ways to use the summit and lower parts of Mauna Kea. Group 70 International is serving as professional planners for this effort.

In support of the planning process, Group 70 contracted with SMS Research & Marketing Services, Inc. to conduct an economic impact study of the Mauna Kea observatories and prepare this memo.

1.1 SCOPE OF STUDY

For this study, SMS Research conducted a survey of the observatories and collected secondary data. SMS used its version of the Hawai'i Input-Output Model, which incorporates the 1992 transaction table developed by the State Department of Business, Economic Development and Tourism's Research and Economic Analysis Division (1997) to identify indirect and induced impacts of astronomy on Mauna Kea at the statewide level. SMS further adapted the Input-Output model, adapting the County level multipliers (based on data from the US Bureau of Economic Analysis) in line with the difference between the corresponding multipliers in the DBEDT and BEA state models.

The observatories have both quantifiable and more general impacts on the Big Island and State economies. In this short report, attention is paid first to the specific impacts that can be estimated using the Input-Output model. Other current impacts are then discussed.

Future impacts possible under the Master Plan are discussed in the third section of the memo. That analysis identifies low and high growth projections, sketching out the range of impacts that could occur.

1.2 ASTRONOMY AS AN INDUSTRY IN HAWAII

Astronomy has blossomed on the Big Island of Hawaii because Mauna Kea offers exceptionally clear viewing conditions. The State and County have protected those conditions through management of the summit of Mauna Kea and concern over changes in land use (e.g., urban lighting) that could affect viewing.

Astronomers and scientific organizations throughout the world have responded by investing in observatories on the summit. In addition, the University of Hawaii developed a strong graduate program at Manoa and the ability to create scientific instruments for viewing.

As an industry, astronomy begins with a renewable natural resource. It then draws on several distinct sorts of physical and human resources. Physical resources include:

- ◆ *Telescopes:* These vary greatly in size and in the type of light they capture. The smallest of the optical telescopes on Mauna Kea has a mirror with a 0.6 meter diameter, while the largest are over eight meters in diameter. The new Smithsonian Submillimeter Array will consist of eight installations gathering data together. Even more complex is the Very Long Baseline Array, with one installation on Mauna Kea and nine others on the Mainland United States and in the Caribbean. (In this document, SMS follows the convention of treating telescope arrays as single instruments, since the difference does not affect the economic issues under study.) The Mauna Kea telescopes have been erected over a thirty-year period, from 1969 to the present.
- ◆ *Instrumentation:* Instruments are lenses and similar equipment used to gather the light collected in the telescopes. The Mauna Kea telescopes all have more than one instrument, allowing different kinds of observations to be made in response to scientific interest. Moreover, while the telescopes cannot easily be changed, instrument-making can take advantage of ongoing technical developments, and increase the value of particular telescopes. Because instrument-making is a continuing activity of the observatories, capital investment does not end with the erection of a telescope.
- ◆ *Summit buildings and infrastructure:* Telescopes need solid housing, to protect equipment and minimize changes in wind, heat and other conditions that could disrupt viewing. The infrastructure has been developing over the past decades, to include roads, power, and communications systems. Housing for astronomers is provided at Hale Pohaku, at the 9,200-foot level.
- ◆ *Facilities in Hilo and Waimea:* These are increasingly complex. Several observatories have headquarters with much office space, machine shops, and

computing resources which allow astronomers to analyze great amounts of data away from their home institutions. New facilities are being planned for the UH Institute for Astronomy and the Smithsonian observatory.

The human capital needed includes astronomers, a wide range of engineers and engineering technicians (mechanical, electrical, and electronic), software programmers, staff able to maintain and direct equipment under the extremely difficult conditions of the summit, and administrative personnel.

Some 400 full-time positions in Hawai'i will be supported by Mauna Kea observatories astronomy as of 2000. These are continuing jobs, since the observatories need skilled personnel to maintain and use the telescopes, and make the most of the data gathered. In addition, the observatories attract visiting astronomers. A few are on rotation in Hawai'i for months or a few years. Most are in Hawai'i to conduct observations for a few days. They come to the Big Island, acclimatize for a day or so, and use the telescopes. Many then stay for a few more days to review the data and conduct preliminary analyses.

With the development of sophisticated controls off the mountain and improving communications from the summit to the Big Island towns and overseas, it is often possible for astronomers to direct and analyze their observations away from the summit. At least one observatory will encourage many astronomers to stay home, and monitor their observation runs by teleconference. Arguably, the result will be more efficient scheduling of observations, and hence greater productivity. As a by-product, growth in the number of visitors attracted to the Big Island to conduct experiments will likely slow.

Astronomy is an export industry. It produces observations for further use by the global scientific community. Because it is funded by government institutes, it minimizes reliance on monetary values in allocating its scarcest resource – viewing time on the telescopes. Viewing time is typically allocated on the basis of scientific review of proposals. The observatories do not explicitly place a dollar value on viewing time, much less identify profitability levels in economic terms. Still, they strive to maintain their standing as sites where research of high quality is conducted, and invest new resources to keep or increase market share, much like other industries.

2: IMPACTS OF ASTRONOMY, TO 1999

2.1 TERMINOLOGY

Major economic impacts of any industry consist of employment, output and income. All of these can be estimated both as direct impacts – changes in the people and cash flows directly associated with the operation of the industry – and in terms of indirect and induced impacts. Indirect impacts are brought about as firms buy goods and services from other firms in the region. Induced impacts are due to spending by the workforce. Direct and indirect spending support jobs. Workers in those jobs in turn spend their pay locally, patronizing stores and paying local taxes.

Indirect and induced impacts can be estimated for any region, given information about the goods and services created and used in the local economy. In Hawai'i, the Input-Output Model used by the State is based on local and national studies of the relations among local industries.

The SMS version of the model uses software developed by the Minnesota Implan Group. The original version included county and state models based on data supplied by the US Bureau of Economic Analysis. The State's model is in many respects more accurate than the BEA version, so SMS has imported the DBEDT estimates of transactions among industries. County models can be adjusted in proportion to the difference in the BEA and DBEDT State models, either using global weights or specific adjustments for particular coefficients and multipliers. For the present study, SMS has taken the latter course.

This study focuses on the economics of astronomy on Mauna Kea in 1999-2000. The "current" situation is defined in the near future because three major telescopes – the Subaru, the Gemini Northern telescope, and the Smithsonian Astronomical Observatory – will soon be operational. Development of these and existing telescopes can be seen as a full-scale realization of earlier Mauna Kea Science Reserve plans, as distinct from the plan revision now being considered.

2.2 QUANTITATIVE IMPACTS

2.2.1 Direct Impacts

The thirteen observatories constitute a medium-size industry. The continuing development of new telescopes provides a conservative indicator of growth,

shown in Exhibit 1. (It is conservative because the observatories built in recent years have had larger staffing and budgets than the older ones.)

Exhibit 1: NUMBER OF TELESCOPES ON MAUNA KEA, BY YEAR

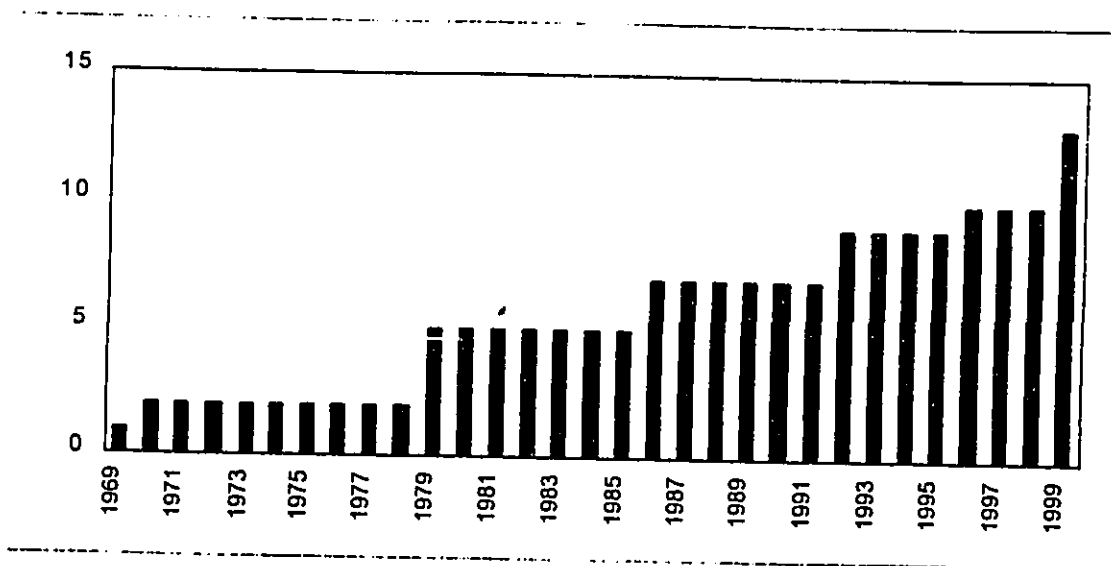


Exhibit 2: DIRECT IMPACTS, ASTRONOMY ON MAUNA KEA

Operating Budget (1)	\$51.9 million
Workforce	397
Visiting researchers (Number of trips/year)	3,755
Visitor spending (minimum)	\$0.7 million

NOTES: Summary by SMS, based on interviews and IfA reports.
(1) Excludes all capital improvement funds.

The totals shown in Exhibit 2 are conservative:

Budgets: These are for Hawai'i operations and Hawai'i-based personnel only. Separation of the Hawai'i budget from larger institutional budgets is sometimes difficult. The budgets do not include capital improvements spending, either on construction or on instrumentation.

Workforce: This total includes O'ahu personnel who work for the observatories. It excludes overseas staff of the observatories, Institute for Astronomy (IfA) personnel not tasked to a specific observatory, and, on the Big Island, Mauna Kea Support Services (MKSS) staff. (The last supplies the observatories with utilities, housing and such services as road clearing to the summit. It is treated here as a vendor to the observatories, not as a direct part of the industry.)

Visiting Researchers and Visitor Spending: Visitor spending is modest in relation to the number of researchers who visit, because much of the cost of researchers' stay is covered by the observatories.

A few come to Hawai'i for months at a time. Most come to conduct observations on a single telescope. They go to Hale Pohaku to become acclimatized, then stay on the mountain for a few days. Some then stay on-island for the first analysis of their data (for "data reduction").

Visiting astronomers resemble tourists in bringing capital to Hawai'i to spend – but only when they move outside the facilities established for them. Researchers who stay in hotels while they review data are estimated here as spending about as much as the average tourist from their home area. (Average daily spending figures for 1997 for tourists from the United States, Japan and Europe were used to estimate spending by such researchers.) When on the mountain, or in the dormitory maintained by the Keck Observatory in Waimea, researchers have little chance to spend, and the cost of their lodging is already included in the observatory budgets. For researchers who spend nearly all their time on the mountain, a modest expenditure on food and souvenirs has been assumed.

Since the University of Hawai'i has rights to use the various telescopes, a significant portion of the visiting researchers consists of astronomers from Honolulu. Their travel costs are treated here as part of the Big Island astronomy industry.

The Mauna Kea observatories' direct spending is nearly all concentrated on the Big Island. Exhibit 3 shows in detail the allocation of jobs and spending.

Exhibit 3: DIRECT ECONOMIC IMPACTS, HAWAII COUNTY AND STATE OF HAWAII

	Hawaii County	State of Hawaii
Direct Impacts, Mauna Kea Observatories		
Spending		
Annual Operations Spending (1)	\$51.0	\$51.9
Annual Share, Construction Spending (2)	\$9.4	\$9.4
Annual Spending on Instruments in Hawaii (3)	\$0.0	\$1.0
Visitor Spending (4)	\$0.7	\$0.7
Total	<u>\$61.1</u>	<u>\$63.0</u>
Employment		
Research Operations	383	397
Construction (5)	73	73
Instruments (3)	-	10
Visitor Spending (6)	7	7
Total	<u>463</u>	<u>487</u>
Personal Income		
Research Operations (7)	\$24.4	\$25.3
Construction (8)	\$3.7	\$3.7
Instruments (3)	\$0.0	\$0.3
Visitor Spending (6)	\$0.2	\$0.2
Total	<u>\$28.2</u>	<u>\$29.4</u>

NOTES All dollar values are in millions of dollars.

- (1) State figure from Exhibit 2. County figure reached by separating out payroll costs for Oahu-based employees.
- (2) Based on observatory construction costs from 1979 to present. Earlier dollar figures were adjusted to current dollars using the Consumer Price Index for Honolulu for the year construction was finished. Costs were averaged over a 22-year period -- 1978 through 1999. After discussion of examples with observatory personnel, SMS took 25% of construction value as, on average, spent in Hawaii (on construction of buildings at the summit and at lower levels, on infrastructure, and on local transportation).
- (3) Based on cost of four instruments now being developed, averaged over two years.
- (4) State figure as shown in Exhibit 2. County figure is somewhat smaller, when half of interisland travel costs and of per-trip expenses for astronomers who only stay in research housing are treated as spent outside Hawaii County.
- (5) Employment estimated on the basis of ratio between statewide construction jobcount and construction spending, 1997.
- (6) Based on State estimates of jobs and personal income supported by visitor spending statewide, for 1997.
- (7) From interviews.
- (8) From statewide average wage, heavy construction, 1997.

2.2.2 Indirect and Induced Impacts

Total impacts of astronomy on Mauna Kea on output, employment and wages are estimated for Hawaii County and for the State in Exhibit 4.

Exhibit 4: DIRECT, INDIRECT AND INDUCED ECONOMIC IMPACTS, HAWAII COUNTY AND STATE OF HAWAII

	Hawaii County	State of Hawaii
Output		
Research Operations	\$110.8	\$118.8
Construction	\$18.7	\$19.7
Instruments	\$0.0	\$1.7
Visitor Spending	\$1.3	\$1.5
Total	\$130.9	\$141.7
Employment		
Research Operations	582	619
Construction	158	173
Instruments	-	15
Visitor Spending	12	13
Total	753	820
Personal Income		
Research Operations	\$37.5	\$41.4
Construction	\$6.6	\$7.0
Instruments	\$0.0	\$0.5
Visitor Spending	\$0.4	\$0.4
Total	\$44.5	\$49.3

NOTES:

Multippliers (Type II) from SMS ImPlan Pro Input Output models, using both model based on DBEDT transaction table for 1992 and State and County models based on Bureau of Economic Analysis estimates. The DBEDT model was taken as the best available, and the BEA County multipliers were adjusted in proportion to the differences between the DBEDT and BEA State multipliers. Visitor spending multipliers were developed for this study, based on average of hotel, eating and drink and miscellaneous retail multipliers. Instrument-making was classed as miscellaneous manufacture.

	State		
	Output	Jobs	Income
Research	2.29	1.56	1.64
Construction	2.10	2.37	1.91
Instruments	1.69	1.49	1.71
Visitor Spending	2.05	1.76	1.93
	County		
	Output	Jobs	Income
Research	2.17	1.52	1.54
Construction	1.99	2.17	1.81
Visitor Spending	1.95	1.70	1.81

The Hawai'i County jobs listed in Exhibit 4 amount to 1.5% of the total jobcount in the county. The total wages amount to 3.6% of the wages of Hawai'i County employees. The income level is higher than the jobcount, since many of these jobs pay above the average wage in Hawai'i County.

The multiplier effects for the highly specialized activities – research and instrument making – are not particularly large. However, the County-level multipliers for research are nearly as large as the State ones. These industries purchase less from other local firms than do less specialized industries, but pay their workers well, leading to strong spending in the local consumer economy. In other words, astronomy has fairly low indirect effects, but high induced effects.

2.2.3 Emerging Trends

The historical trend shown in Exhibit 1 is for continuing growth in the number of telescopes on Mauna Kea. The likely economic trend is, then, for continuing growth in spending on astronomy on the Big Island. However, three issues deserve note:

First, telescopes do not automatically bring a large workforce and continuing spending – observatories do. The distinction is obvious in the case of the VLBA, for which Mauna Kea is simply an outlying part – and the local staff is small. The newest telescopes now being finished all are backed by Hawai'i personnel and equipment. The Big Island is becoming an important site for scientific work, not just a field outpost from which data is collected. The administrative center of the Gemini project is in Hilo – operation of its second telescope (in Chile) will be supervised from, and could be fully directed from Hawai'i.

It makes good sense to locate a headquarters near the best viewing site, in Hawai'i. But the technology involved is changing quickly, making it far from certain that Hawai'i will continue to attract well-staffed observatories.

Secondly, changes in telecommunications, that have allowed much of the control of the telescopes to be done from Hilo and Waimea, can make it less and less necessary for researchers to come to the Big Island at all.

Third, the role of University of Hawai'i could change. Its telescopes are the oldest on the summit, and leading candidates for replacement. If those sites are ceded to others, the University would have viewing rights on all telescopes, but exclusive rights to none. Perhaps a more important trend arises with IfA's work on instrumentation. IfA personnel are developing devices for the new telescopes, and could continue to be well placed to modify and adjust instruments. (The

actual manufacture of instrument parts largely takes place outside Hawai'i , even for IfA.) The economic impact of these trends would be growth in the overall effects of astronomy in Hawai'i .

2.3 FURTHER IMPACTS

The economic impacts of an industry are evidently greater than those measured in an input-output model. An industry can create a climate in which others – in related industries or very different ones – can flourish. This may be because it provides a crucial source of sales or personnel. Alternatively, it may provide free resources for the other industry.

2.3.1 Impacts on Industry

For this study, attention was paid to indications that astronomy had affected four other industries. Anecdotal information about impacts on the communities surrounding Mauna Kea was also noted. Our tentative finding is that astronomy does not have a large enough presence to support specialized vendors. Its impact on higher education is strong, but its consequences for tourism have not yet been developed to a significant extent.

Computer Services. Observatory personnel were asked about the availability of computer parts and services. While some use Hawai'i suppliers and service personnel, most depended on staff resources and US Mainland suppliers far more than on Hawai'i firms.

Machine shops. Again, since the observatories need custom-made equipment, we asked whether machinists and similar services were available. Observatory personnel were positive about the skills of staff – mostly local hires from the Big Island – but did not mention local vendors as important.

Education. The observatories have extensive impacts on education. They provide speakers for schools and the University of Hawai'i at Hilo. They have sponsored courses in Waimea. Work-study students from local high schools and interns from UH Hilo gain experience in the observatories, and may go on to permanent jobs in them.

While these local impacts are important, the larger impact is on astronomy as an educational and research activity, in Hawai'i and across the world. In Hawai'i, the development of telescopes on Mauna Kea has given UH astronomers preferential access to a wide range of telescopes. The Institute for Astronomy, founded in 1967, now has some 46 faculty members, four post-doctoral researchers, and 23

graduate students. It is one of the few research departments at the University generally recognized as of high quality.

Tourism. Hundreds of tourists visit Hale Pohaku or the Keck headquarters, and the Gemini headquarters includes an entry area that will be welcoming to visitors. Some 30,000 to 50,000 visitors come to Hale Pohaku annually. This tourist traffic is, however, very modest in comparison to the Big Island's total visitor count (1.2 million visitors annually; on average, about 20,000 visitors on island daily). Special events such as eclipses bring many more visitors to the island.

With construction of the Subaru telescope, for the National Astronomical Observatory of Japan, there has been speculation that large numbers of Japanese tourists will come to Hilo to visit. It is simply too early to know whether there will be much impact.

Improvement of the Saddle Road over the next few years will make Hale Pohaku much more accessible for visitors. Currently, standard auto rental contracts bar use of the Saddle Road, so nearly all tourists cannot reach the mountain. When the road improves, it will become a major crossing, and Hale Pohaku will easily become part of the itinerary taken by tourists. Visitor counts could easily increase to the level seen at Lava Tree State Monument in Puna (143,000 counted in 1994) or the Lapakahi State Park Historical Site (336,000 in 1994).

Construction of new observatories has created events of interest to visitors, including opening ceremonies and First Light observations. These have attracted specialists and supporters to the Big Island.

Currently, a few tourism operators on the Big Island and Moloka'i promote skywatching as a visitor activity. Arizona has seen greater tourist activity, both at observatories and at resorts which provide telescopes and "star parties" for guests (DeVoss, 1998). Hawai'i can claim comparable viewing conditions, and hence can treat astronomy as not just an interest of tourists, but as an attraction that will bring a niche market to the islands.

2.2.3 Impact on Communities

The two towns most affected by astronomy on Mauna Kea are Hilo, long the center of government and commerce on the Big Island, and Waimea. Astronomy has had little evident effect in Hilo. In Waimea, the headquarters of the Canada-France-Hawai'i and Keck observatories have stood out as a new venture, quite different from the town's ranching past. Waimea has gained a reputation as a town with many professionals, who patronize its upscale restaurants and boutiques. Astronomers hardly form a large enough base for the retail economy.

Instead, their importance has been to contribute to the image of Waimea as more sophisticated than nearby communities.

Observatory staff contribute time to non-profit groups including the Chamber of Commerce, sports organizations, and charities. The impact goes beyond the towns of Hilo and Waimea. For example, an observatory employee developed websites for a cooperative and small businesses in South Hawai'i.

3: IMPACTS OF GROWTH ALLOWED UNDER THE MAUNA KEA MASTER PLAN, TO 2020

This section deals with economic impacts of changes anticipated under the Master Plan. Potential astronomy-related growth factors independent of the Master Plan are noted, then two scenarios – low and high growth estimates – for new development are studied. Education and management activities are estimated, along with astronomical research, since the Master Plan emphasizes the integration of astronomy into systematic management of Mauna Kea as a complex resource area.

3.1 POTENTIAL IMPACTS INDEPENDENT OF THE MASTER PLAN

Two trends may have much larger effects than seen to date:

- ◆ With continuing support of science education and internships, and continuing need for staff, the observatories will encourage a local pool of skilled technical personnel. The results could well include not only jobs with good pay for some residents, but also experience leading to similar jobs elsewhere for some, or the creation of start-up businesses by a few others.
- ◆ Tourism on the Big Island may draw more extensively on astronomy as a resource. East Hawai'i marketers are very much aware of the need for more and varied attractions (Visitor Industry Working Group, 1998). When and if astronomical work is shown at a site that can be integrated easily into the trips of many tourists, the tourist industry will explore ways to include astronomy, as a separate attraction or simply as part of the association between the Big Island and spectacular natural events.

A "Mauna Kea Center" Science Education Center is being planned for the UH Hilo University Park area. It could contribute to both trends, providing technical jobs and a convenient venue for displaying astronomy to visitors and Hawai'i residents.

3.2 DEVELOPMENT UNDER THE MASTER PLAN

The Master Plan discusses new development of three kinds:

- Access management (ranger station on road);

- Visitor facilities (expanded Visitor Information Station; use of cabins by groups); and
- Observatories.

For the purposes of this report, road access management is treated as mandated by the Plan, and new visitor facilities are viewed as programmed and likely to be built in the course of the 20-year Plan period. The Plan permits, but does not mandate, increases in the number of observatories. Replacement of existing observatories and construction of new ones will depend on scientific, funding and planning decisions. Two estimates of new activity are used here, to underline the fact that the extent of future development is uncertain.

Strictly speaking, the "Low Estimate" is a Low Growth estimate, anticipating new construction that may or may not occur. Again, the "High Estimate" is a high estimate within the framework of the Master Plan. Alternative scenarios, with more and faster expansion of scientific work, are conceptually possible but excluded as not in keeping with the Master Plan.

3.2.1 Construction

The construction that will most affect the human presence on Mauna Kea consists of new facilities for rangers near and at the Visitor Information Station (VIS), and expansion of the VIS. The Plan calls for continuous control of access to the upper elevations of the mountain, and increased educational activity, by rangers and by guides at the VIS.

The Master Plan directs observatories to plan new operations at the sites of older existing telescopes, in preference to new sites at the summit. Replacement of older telescopes will demand coordination among many parties, notably the operators of older telescopes and developers of new ones. The Low Estimate also allows for some construction at new sites, notably for the Next Generation Large Telescope. The size of that facility could vary, so cost and operations estimates under the Low Estimate are smaller than under the High Estimate. In both cases, this project is expected to involve a larger footprint, complex engineering issues, and hence a major construction effort.

Exhibit 5 lists construction on Mauna Kea under the Master Plan, for the entire period (to 2020). It is likely that construction would be spread out during the period, not concentrated in one or two years. As Exhibit 6 shows, the construction jobcount on the Big Island would average from 80 to 120 direct jobs annually.

Exhibit 5: POSSIBLE CONSTRUCTION UNDER MASTER PLAN, BY 2020

	<i>Development Costs</i>	
	Total	HI (est.)
LOW ESTIMATE		
New management and visitor facilities	\$2.0	\$2.0
On-site replacement of older facilities (1)		
1 Instructional, UH 0.6	\$0.1	\$0.1
2 Optical/IR replacement	\$120.0	\$12.0
Expansion of existing observatories		
4 Auxiliaries, Keck	\$20.0	\$5.0
SMA (about 12 pads/6 new antennae)	\$12.5	\$3.1
New facilities		
1 New instructional telescope, UH Hilo	\$0.5	\$0.5
1 Optical/IR	\$100.0	\$25.0
1 Next generation large optical/IR telescope	\$800.0	\$160.0
Lower Estimate Total	\$1,055.1	\$207.7
HIGH ESTIMATE		
New management and visitor facilities	\$2.0	\$2.0
On-site replacement of older facilities (1)		
1 Instructional, UH 0.6	\$0.1	\$0.1
3 Optical/IR replacement	\$180.0	\$36.0
Expansion of existing observatories		
6 Auxiliaries, Keck	\$30.0	\$7.5
SMA (about 24 pads/12 new antennae)	\$25.0	\$6.3
New facilities		
1 New instructional telescope, UH Hilo	\$0.5	\$0.5
2 Optical/IR	\$300.0	\$60.0
1 Next generation large optical/IR telescope	\$1,000.0	\$200.0
Higher Estimate Total	\$1,537.6	\$312.4

NOTES: All estimates are in constant 1999 dollars. Estimates are based on plans for new construction discussed in the course of the Master Plan Update process. Low and high assumptions are generated to describe the range of development that could occur under the Master Plan Update. Construction would occur over the length of the Master Plan period.

(1) Development costs include removal of older telescopes.

The total construction employment impact – direct plus indirect and induced jobs – would amount to about 190 to 290 jobs statewide annually, on average. Of those jobs, some 175 to 265 would be located in Hawai'i County. (Exhibits 6 and 7 depend on ratios and multipliers used in Exhibits 3 and 4.)

Exhibit 6: CONSTRUCTION EMPLOYMENT IMPACTS OF POSSIBLE NEW DEVELOPMENT ON MAUNA KEA

	Low	High
Value, all Hawaii construction	\$207.7	\$312.4
Direct jobs	1,613	2,426
Average annual direct jobcount over 20 years	81	121
Indirect and Induced Jobs		
Statewide, over 20 years	2,210	3,323
Statewide, annual average	111	166
County, over 20 years	1,885	2,835
County, annual average	94	142

Direct construction income would likely range from \$5.5 million to \$8.3 million (1999 dollars) annually. Total income associated with construction – for direct, indirect and induced jobs -- would come to \$10.6 million to \$15.9 million annually.

3.2.2 Operations

At the end of the Master Plan period, most of the observatories now on the Big Island would be active, along with some future observatories. It is assumed here than no current observatory would simply close, without being replaced, since demand for viewing times is strong. Accordingly, Exhibit 7 estimates new operations staffing as follows:

- Management and rangers: A small Hilo-based management would work with rangers and VIS educational specialists on the mountain;
- Existing observatories: not shown, since Exhibit 7 covers new activities;
- Replacement telescopes: small growth in numbers over those currently staffing observatories where replacements will occur;
- Expansion (of Keck and SMA): small increases to handle additional capabilities;

- New observatories: new staffing, comparable to those of the Keck, Gemini, and Subaru observatories;
- Visiting researchers: the number of trips, and hence the amount of visitor spending, is estimated for the new operations based on current levels of activity; and
- Instrumentation: This is increasingly a Hawai'i specialty, with scientists from IfA developing new optics for the Mauna Kea telescopes. This is an opportunity that could be missed (as shown in the Low Estimate) or seized.

**Exhibit 7: DIRECT OPERATIONS EMPLOYMENT IMPACTS OF POSSIBLE
NEW ACTIVITIES ON MAUNA KEA**

	Low	High
Management (Hilo)	2	2
Rangers (Mauna Kea)	3.5	6
Visitor Information Station	2	5
Direct Jobs for Observatories		
Replacement telescopes	2	15
Expansion	10	14
New observatories	117	172
Visiting Researcher Impacts		
Current level for viewing observatories (1)		
trips per observatory	469	
spending per observatory	\$0.1	
Future level for new observatories		
Trips	939	1,408
Spending	\$0.2	\$0.3
Direct employment impact	2	3
Instrumentation (Statewide)	0	20
Total direct employment	138	237

NOTES: Operations jobs are estimated for end of Master Plan period. Development is expected to occur throughout the 20-year period. Based on construction estimates and current operations of observatories. Low and High estimates differ not only in number of observatories but in size of facilities and operations.

(1) Does not include observatories under development in 1999 (Subaru, Gemini, Smithsonian) and the remotely operated VLBA. Current data shown on left side of table used to calculate future impact (below and right).

Visitor spending is estimated only for researchers using new telescopes. It seems likely, however, that improvements at the VIS and the rangers' monitoring of the upper slopes will correlate with, and could even stimulate, increased visitor traffic on the mountain.

Exhibit 8 shows direct employment and income impacts for operations and operations-related activities under the two Master Plan scenarios. It combines current and anticipated impacts in order to indicate the size of Mauna Kea-related activities in the coming years. (Construction was considered separately, since construction jobs are short-term, while operations jobs are potentially permanent, continuing from year to year.)

Exhibit 9 goes on to estimate direct, indirect and induced impacts. The row dealing with management services is small, since it does not count the existing support services as direct inputs. Instead, these are treated (as they were for Exhibit 4) as indirect employment associated with research on the mountain. Indirect and induced impacts are shown for statewide impacts, not County (although there will likely be little change in the allocation of jobs in Hawai'i County vs. other parts of the state).

When construction and operations data are viewed together, it is likely that, at the end of the Master Plan period, the total direct jobs will be in the range of 650 to 800 jobs (including the average annual construction jobs as well as the full range of operational jobs developed in the course of the Master Plan period). Total direct, indirect and induced jobs would then come to about 1,050 to 1,300 jobs (combining jobs associated with annual construction with operations jobs under the Low and High scenarios).

**Exhibit 8: DIRECT EMPLOYMENT AND INCOMES IN HAWAI'I ASSOCIATED
WITH MAUNA KEA DEVELOPMENT, AS OF 2020**

	Low	High
Employment		
Management, Rangers, VIS		
Existing (MKSS)	22	22
New	<u>8</u>	<u>13</u>
<i>Subtotal</i>	30	35
Observatories		
Existing	397	397
New	<u>129</u>	<u>201</u>
<i>Subtotal</i>	526	598
Visitor Spending		
Existing	7	7
New	<u>2</u>	<u>3</u>
<i>Subtotal</i>	9	10
Instrumentation (Statewide)		
Existing	10	10
New	<u>-</u>	<u>20</u>
<i>Subtotal</i>	10	30
TOTAL	574	673
Incomes (in millions of 1999 \$s)		
Management, Rangers, VIS		
Existing (MKSS)	\$0.8	\$0.8
New	\$0.3	\$0.5
<i>Subtotal</i>	\$1.0	\$1.2
Observatories		
Existing	\$25.3	\$25.3
New	\$8.2	\$12.8
<i>Subtotal</i>	\$33.5	\$38.1
Visitor Spending		
Existing	\$0.2	\$0.2
New	<u>\$0.1</u>	<u>\$0.1</u>
<i>Subtotal</i>	\$0.3	\$0.3
Instrumentation (Statewide)		
Existing	\$0.3	\$0.3
New	<u>\$0.0</u>	<u>\$0.6</u>
<i>Subtotal</i>	\$0.3	\$0.9
TOTAL	\$35.1	\$40.5

NOTES: New incomes estimated from existing levels.

Exhibit 9: DIRECT, INDIRECT AND INDUCED EMPLOYMENT AND INCOME IMPACTS

	Low	High
Employment		
Management, Rangers, VIS		
Direct (1)	8	13
Indirect and Induced	4	8
<i>Subtotal</i>	<u>12</u>	<u>21</u>
Observatories		
Direct	526	598
Indirect and Induced	294	335
<i>Subtotal</i>	<u>820</u>	<u>933</u>
Visitor Spending		
Direct	9	10
Indirect and Induced	7	8
<i>Subtotal</i>	<u>16</u>	<u>18</u>
Instrumentation (Statewide)		
Direct	10	30
Indirect and Induced	5	15
<i>Subtotal</i>	<u>15</u>	<u>45</u>
TOTAL	863	1,016
Incomes (in millions of 1998 \$s)		
Management, Rangers, VIS		
Direct	\$ 1.0	\$ 1.2
Indirect and Induced	\$ 0.1	\$ 0.2
<i>Subtotal</i>	<u>\$ 1.2</u>	<u>\$ 1.5</u>
Observatories		
Direct	\$ 33.5	\$ 38.1
Indirect and Induced	\$ 21.4	\$ 24.4
<i>Subtotal</i>	<u>\$ 54.9</u>	<u>\$ 62.4</u>
Visitor Spending		
Direct	\$ 0.3	\$ 0.3
Indirect and Induced	\$ 0.2	\$ 0.3
<i>Subtotal</i>	<u>\$ 0.5</u>	<u>\$ 0.6</u>
Instrumentation (Statewide)		
Direct	\$ 0.3	\$ 0.9
Indirect and Induced	\$ 0.2	\$ 0.6
<i>Subtotal</i>	<u>\$ 0.5</u>	<u>\$ 1.5</u>
TOTAL	\$57.1	\$66.0

NOTES: Existing support jobs on Mauna Kea are counted as indirect impacts of research on the mountain, and are excluded from the direct impact count in this table.

- (1) Wages estimated from average Hawaii County State wages, 1997, and (for indirect and induced jobs) from statewide average wages for employment covered by State insurance.

3.2.3 Fiscal Impacts of Growth

The projected growth of Mauna Kea facilities will affect State and County revenues. State revenues will increase mainly due to:

- Taxes associated with construction in Hawai'i: These include excise taxes on construction spending, excise taxes on construction-related workers' spending of their disposable income, and income taxes on the construction-related workers' wages. Based on annual average construction spending, these would likely amount to \$7.3 million to \$10.9 million (1998 dollars) annually during the Master Plan period accruing to the State of Hawai'i. (Calculations are based on current tax law and the spending and income figures shown earlier.)
- Taxes associated with operations workforce incomes and spending: The State would similarly gain revenues from incomes and spending by direct, indirect and induced operations-related workers. The annual taxes associated with operations would amount to \$4.9 million to \$5.7 million (1998 dollars) by the end of the Master Plan period, when new operations are fully developed.

New State revenues would accordingly be at least \$7 million annually and would grow to \$12.2 million to \$16.6 million (under the Low and High scenarios) at the end of the Master Plan period. (Some additional revenues would also be gathered through corporate income taxes and fees.)

County revenues are not easily estimated. The major source of County income, property taxes, would increase as operations workers invest in homes for their families. (Much or all of the direct construction for astronomy is for government and non-profit agencies and is dedicated to educational purposes – and accordingly is exempt from County property taxes.)

Some new jobs will be filled by in-migrants. With population growth, County and State spending is likely to grow. New spending associated with in-migrants will likely be small in relation to the new revenues discussed here.

3.2.4 Growth in Comparison to Historical Trends

Potential new activities during the Master Plan period can be compared to recent trends. Two major differences stand out:

- Average annual construction costs and jobcounts are somewhat higher than in the recent past (comparing the 73 direct construction jobs in Exhibit 3 with the 81 to 121 direct jobs during the Master Plan period). This is largely due to the NGLT project. If that project is smaller – or its Hawai'i construction share is

smaller – than estimated, the average costs and jobcounts could easily be smaller than in the last two decades.

- New astronomy operations employment amounts to 33% to 57% of current employment. The trend is, then, for much slower growth in the astronomy workforce than in the last two decades.

The picture that emerges is of a maturing local industry, with a significant local role but declining growth.

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APPENDIX H

Cultural Impact Assessment Study: Native Hawaiian Cultural Practices, Features, and Beliefs Associated with the University of Hawai'i Mauna Kea Science Reserve Master Plan Project Area

PHRI, Inc.

August, 1999

Report 1876-040199

Cultural Impact Assessment Study

Native Hawaiian Cultural Practices, Features, and Beliefs Associated with the University of Hawai'i Mauna Kea Science Reserve Master Plan Project Area

University of Hawai'i Mauna Kea Science Reserve Master Plan
Mauna Kea Science Reserve and Hale Pōhaku

Lands of Ka'ōhe (Hāmākua District) and
Humu'ula (Hilo District), Island of Hawai'i

Technical Report for Environmental Impact Study

The logo for Paul H. Rosendahl, Ph.D., Inc. (PHRI) consists of the letters 'PHRI' in a bold, sans-serif font. The letters are white and are set against a background of a dense, vertical grid of thin black lines that extends from the top of the page down to the logo.

Paul H. Rosendahl, Ph.D., Inc.

Archaeological • Historical • Cultural Resource Management Studies & Services

Cultural Impact Assessment Study

Native Hawaiian Cultural Practices, Features, and Beliefs Associated with the University of Hawai'i Mauna Kea Science Reserve Master Plan Project Area

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Lands of Ka'ōhe (Hāmākua District) and
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Technical Report for Environmental Impact Study

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SUMMARY

Consisting of the upper slopes and summit region of Mauna Kea, the University of Hawai'i Mauna Kea Science Reserve is an 11,288 acre parcel of land leased by the University from the State of Hawai'i since 1968 for development and use as a scientific complex devoted to astronomical research. This cultural impact assessment study has been prepared as a technical report for inclusion in the Environmental Impact Statement submitted by the University of Hawai'i in support of the University's Mauna Kea Science Reserve Master Plan. This new master plan is currently being prepared to provide guidance for the use and development of the Science Reserve into the next decades.

The overall objective of the present cultural impact assessment study was to identify any Native Hawaiian cultural practices, features, and beliefs currently associated with the Science Reserve Master Plan project area that might potentially be in some manner constrained, restricted, prohibited, or eliminated if the proposed Master Plan were to be approved. The nature of identified cultural practices addressed was not restricted; that is, claims for all three types of practices – traditional cultural property, traditional and customary cultural practices, and contemporary cultural practices – were identified and considered.

The principal source of information utilized by the present study was the oral history and consultation study carried out by Cultural Resources Specialist Kepā Maly, who made extensive efforts to identify and contact individuals potentially knowledgeable of Mauna Kea with regard to traditional and customary cultural practices, traditional cultural properties, and contemporary cultural practices. He conducted a total of fifteen recorded interviews with twenty-two different informants, and in the process of carrying out his study consulted with more than 100 individuals, a great number of whom had knowledge about Mauna Kea and were able to provide information which supplemented that obtained during the recorded informant interviews.

The number and variety of individuals and groups contacted and consulted by Maly demonstrates an adequate, appropriate, and reasonable good-faith effort to identify the full range of native Hawaiian cultural practices, features, and beliefs currently associated with the Science Reserve Master Plan project area on Mauna Kea. This documented effort indicates it is likely that the full range of current cultural practices, features, and beliefs associated with the Science Reserve Master Plan project area has been identified, even though in many instances only the general nature of these practices, features, and beliefs has been determined but not documented in any great detail.

Based on an evaluation of the findings of the present cultural impact assessment study, it is believed that with minor exceptions, most of the native Hawaiian cultural practices, features, and beliefs identified as being currently associated with the Mauna Kea Science Reserve Master Plan project area can be considered to be culturally and historically significant. Most, if not all, of the identified practices and beliefs would seem to qualify as traditional and customary cultural practices, while the principal *pu'u* (Kukahau'ula, Lilinoe) and the shallow lake with adjacent *pu'u* (Waiiau) would seem to satisfy the criteria for being regarded as legitimate traditional cultural properties. Finally, none of the identified practices and beliefs would seem to represent strictly contemporary cultural practices or beliefs lacking some measure of traditional connection.

Based on an evaluation of the Native Hawaiian cultural practices, features, and beliefs identified as currently associated with the Mauna Kea Science Reserve Master Plan project area, and a general consideration of the potentially adverse direct and indirect effects that might result from future development and use of the summit region, it is obvious that a comprehensive plan for both the short-term and long-term management of the Science Reserve Master Plan project area is vital for the protection and preservation of significant traditional cultural resources. The Master Plan minimizes potential direct and indirect impacts to cultural practices, features and beliefs through the careful limits set upon future development within the proposed Astronomy Precinct and restrictive design guidelines. The Management Plan proposes specific necessary actions to protect the cultural resources and traditional cultural access rights and uses.

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INTRODUCTION

Consisting of the upper slopes and summit region of Mauna Kea, the Mauna Kea Science Reserve is an 11,288 acre parcel of land leased by the University of Hawai'i from the State of Hawai'i since 1968 for development and use as a scientific complex devoted to astronomical research. In 1983, the University of Hawai'i adopted a complex development plan, the Mauna Kea Science Reserve Complex Development Plan, which projected development to the year 2000 and which has provided guidance for the use and development of the science reserve up to the present. To provide guidance into the next decades, a new master plan is currently being prepared by the Honolulu firm of Group 70 International for the University of Hawai'i; the Mauna Kea Science Reserve Master Plan (1999) for continued complex development incorporates the major directions and recommendations proposed by the University of Hawai'i's Mauna Kea Advisory Committee and Group 70.

STUDY IDENTIFICATION

The present cultural impact assessment study has been prepared as a supporting technical report for an appropriate Environmental Impact Statement (EIS) (In prep.) being prepared by Group 70 for the University of Hawai'i in connection with the Master Plan in accordance with "Chapter 343 - Environmental Impact Statements" (Haw.Rev.Stat.) and "Title 11, Chapter 200 - Environmental Impact Statement Rules" (Haw.Admin. Rules, Dept. Health). The basic purposes of the EIS are two-fold: (a) to permit adequate consideration of the potential environmental, social, and economic consequences of the proposed project; and (b) to provide for public participation in the planning of the project (OEQC 1997a:4).

STUDY PURPOSE

General Purpose

The general purpose of the present cultural impact assessment study would be to assess the potential impacts of the proposed complex development plan of the University of Hawai'i Mauna Kea Science Reserve Master Plan upon the cultural resources of the upper slopes and summit region of Mauna Kea in accordance with general guidance provided by OEQC guidelines for cultural impact assessment (OEQC 1997b). Generally speaking, cultural resources include a broad range of often overlapping categories of cultural items - places, behaviors, values, beliefs, objects, records, stories, and so on. For the purpose of this cultural impact assessment study, cultural resources would be defined more specifically as the cultural practices, features, and beliefs of Native Hawaiians that are associated with the defined University of Hawai'i Mauna Kea Science Reserve Master Plan project area atop Mauna Kea on the Island of Hawai'i.

One specific type of cultural resource that falls within the purview of the historic preservation review process is called a "traditional cultural property" (TCP). A traditional cultural property is a historic property or place that is important because it possesses "traditional cultural significance":

"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...[important/significant]. . . because of its association with 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).

In addition, it is important to realize that sometimes a traditional cultural property may not have a visible physical manifestation:

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 history of the community (Sebastian 1993:22).

Two significant differences distinguish traditional cultural properties as a subset within the larger sphere of cultural resources. First, while cultural resources such as practices and beliefs may be spatially associated with general types of geographical areas, such as the upper slopes of Mauna Kea, a traditional cultural property is a specific physical entity or feature with a definable boundary, such as a specific cinder cone, or *pu'u*, situated on the upper slopes of Mauna Kea. Second, while cultural resources such as practices and beliefs can include general cultural behaviors such as the use of a general area for the collection of natural resources, meditation and ceremonial purposes, or the conduct of religious activities, a traditional cultural property is a specific place or feature directly associated with specific cultural behaviors, the continuity of which over time can be demonstrated.

Given these two significant distinctions, there are three types of practitioner claims relating to cultural practices, beliefs, and features that are likely to be encountered in the course of conducting a cultural impact assessment study. These claims can be referred to as (a) traditional cultural property claims, (b) traditional and customary cultural practice claims, and (c) contemporary (or neo-traditional) cultural practice claims.

Traditional cultural property claims would be those which lie within the purview of the historic preservation review process; that is, they are claims involving the traditional practices and beliefs of a local ethnic community or members of that community that (a) are associated with a definable physical property (and entity such as a site, building, structure, object, or district), (b) are founded in the history of the local community, (c) contribute to the maintenance of the cultural identity of the community, and (d) demonstrate a historical continuity of practice or belief up to the present – through either actual practice or historical documentation (including both written and oral historical sources). Furthermore, a potential traditional cultural property must have demonstrable historical significance in terms of established evaluation criteria, such as those of the National Register of Historic Places and/or the Hawai'i Register of Historic Places, to qualify as a legitimate traditional cultural property within the historic preservation context.

Traditional and customary cultural practice claims would be those which lie within the purview of Article XII, Section 7, of the Hawai'i State Constitution ("Traditional and Customary Rights"), and various other state laws and court rulings, particularly as reaffirmed in 1995 by the Hawai'i State Supreme Court in the decision commonly referred to as the "PASH decision," and as further clarified more recently in its 1998 decision in *State of Hawai'i v. Alapai Hanapi*. The notable points of the decisions in PASH and in *Hanapi* can be summarized as follows: (a) the reasonable exercise of ancient Native Hawaiian usage is entitled to protection under Article XII, Section 7, of the Hawai'i State Constitution; and (b) those persons claiming their conduct is constitutionally protected must prove that they are a Native Hawaiian as defined in PASH, that the claimed right is constitutionally protected as a traditional and customary Native Hawaiian practice, and that the exercise of the right is occurring on undeveloped or less than fully developed property.

While traditional cultural property claims, as defined above, would certainly fall within the general domain of traditional and customary cultural practice claims, not all traditional and customary cultural practice claims would necessarily qualify as traditional and customary cultural property claims. Traditional and customary cultural practice claims subsume a broad range of cultural practices and beliefs associated with a general geographical area or region, rather than a clearly definable property or site – for example, the gathering of various plant products from an upland or forest area for traditional subsistence or ceremonial purposes, in contrast to the gathering of a specific plant species for a specific use by current generation members of a family that had obtained the same plant from the same recognized site for several generations.

Contemporary, or "neo-traditional", cultural practice claims do not necessarily overlap with either traditional property claims or traditional and customary practice claims. Contemporary cultural practice claims would be those made by cultural practitioners relating to current practices or beliefs for which no clear specific basis in traditional culture can be clearly established or demonstrated – for example, the conducting of ritual ceremonies at sites or features for which no such prior traditional use and associated beliefs can be demonstrated. In some cases, however, it may be possible to demonstrate the reasonable evolutionary development of a contemporary practice from an earlier traditional practice.

Specific Purpose and Objectives

The specific purpose of the present cultural impact assessment study was to assess the potential effects of the proposed Complex Development Plan of the University of Hawai'i – Institute for Astronomy (UH-IFA) upon Native Hawaiian cultural practices (including features and beliefs) associated with the defined University of Hawai'i Mauna Kea Science Reserve Master Plan project area atop Mauna Kea on the Island of Hawai'i. To accomplish this purpose, the following specific objectives were established:

1. Identify any traditional Native Hawaiian cultural practices currently being conducted by individual cultural practitioners or groups;
2. Collect information sufficient to define and document the nature, location, and authenticity of identified traditional cultural practices and practitioners or groups;
3. Assess potential impacts of the current project upon identified traditional cultural practices; and
4. Recommend appropriate mitigation measures for any potentially adverse effects upon identified traditional cultural practices.

Thus, the overall goal or objective of the present cultural impact assessment study was to identify any Native Hawaiian cultural practices currently being conducted within the defined project area that might potentially be in some manner constrained, restricted, prohibited, or eliminated if the proposed UH-IFA project were to be approved. The nature of identified cultural practices would not be restricted; that is, claims for all three types practices – traditional cultural property, traditional and customary cultural practices, and contemporary cultural practices – would be identified and considered.

CULTURAL IMPACT ASSESSMENT AND OEQC GUIDELINES

Background

To understand the cultural impact assessment issue, particularly as it is addressed in the present study, a concise consideration of the intent and evolution of the OEQC guidelines is necessary. The guidelines evolved out of what are commonly referred to as "PASH/Kohanaiki" issues – issues relating to Native Hawaiian traditional and customary access and land use rights as they were reasserted by a State Supreme Court decision

in August 1995 and further clarified in its 1998 decision in *State v. Hanapi* – and the need for appropriate means to address these issues within the State environmental impact review process. For a good discussion of the issues and options involved, the recently completed “Report on Native Hawaiian Traditional and Customary Practices Following the Opinion of the Supreme Court of the State of Hawai‘i in Public Access Shoreline Hawai‘i vs. Hawai‘i County Planning Commission” prepared by the PASH/Kohanaiki Study Group (1998) should be consulted.

Initial attempts to address various issues relating to Native Hawaiian traditional and customary access and land use rights within the framework of the State environmental impact review process were made in the form of proposed changes to the State EIS law as contained in Chapter 343 (HRS). These attempts to require a formal cultural impact assessment failed to pass the State legislature in 1996 and 1997.

A subsequent, second attempt to address various issues relating to Native Hawaiian traditional and customary access and land use rights was made in the form of proposed changes in the “Administrative Rules” for compliance with Chapt. 343 (DOH Title 11, Chapt. 200). This attempt to require an explicitly defined cultural impact assessment also failed, as the governor declined to approve the proposed amendments.

The third attempt to address various issues relating to Native Hawaiian traditional and customary access and land use rights within the State environmental impact review process has resulted in the current OEQC “Guidelines for Assessing Cultural Impacts” (OEQC 1997b). Draft guidelines were initially issued for public review and comment on September 8, 1997. The guidelines in their final form were formally adopted by the Environmental Council on November 19, 1997.

The relationship of the OEQC guidelines to the State Supreme Court “PASH” decision was clearly stated on front page of the September 8, 1997 issue of the OEQC bulletin, *The Environmental Notice*, when the draft guidelines were first issued for public review and comment:

For years, a controversy has simmered over developer’s responsibility to perform a “Cultural Impact Study” prior to building a project. The recent Supreme Court “PASH” decision reaffirmed the state’s duty to protect the gathering rights of Native Hawaiians. In light of these events, the Environmental Council has drafted a guidance document to provide clarity on when and how to assess a project’s impacts on the cultural practices of host communities.

It should be noted that the guidelines for cultural impact assessment are meant to include consideration of all the different groups comprising the multi-ethnic community of Hawaii; however, this inclusiveness is generally understated, and the clear emphasis is meant to be upon aspects of Native Hawaiian culture.

More than 20 letters were received by OEQC in response to the publication of the draft guidelines, and relevant comments were said to have been incorporated into a final version of the guidelines (OEQC n.d.). The final guidelines (OEQC 1997b) were formally adopted by the Environmental Council on November 19, 1997. The final guidelines are virtually identical to the draft guidelines initially published on September 8, 1997, and the degree to which any of the received comments on the draft guidelines were considered prior to issuance of the final guidelines is uncertain. In fact, the overall process through which the guidelines were prepared and adopted brings out several important questions relating to such topics as (a) the source or basis utilized for the content of the guidelines, (b) the background and qualifications of the preparer(s) of the guidelines, (c) the criteria to be used for the adequacy of cultural impact assessment studies prepared in response to the guidelines, and (d) the legal question of how compliance can be required when the standards are guidelines.

According to the Chair’s Report contained in The 1997 Annual Report of the Environmental Council, the guidelines were drafted by the Cultural Impacts Committee:

The Committee drafted guidelines recommending a methodology to assess the impact of proposed actions on cultural resources, including Native Hawaiian cultural resources, values, and beliefs. The guidelines also specify the contents of a cultural impact assessment.

To prepare the Guidelines, the Committee reviewed public testimony and solicited input from interested parties. Expertise from the DLNR's Historic Preservation Division as well as Federal regulations governing the "Protection of Historic Properties" were used to model the draft guidelines.

The draft cultural impact guidelines were published for review and comment in the Sept. 8 Environmental Notice, and over 20 letters were received. Relevant comments were incorporated into a final draft versions of the guidelines, which were adopted as a policy document by the Environmental Council on November 19, 1997 (OEQC n.d.:5).

Direct inquiries to OEQC (Gary Gill, Director) and SHPD (Dr. Holly McEldowney, Staff Specialist in the History and Culture Branch) provided additional background information relating to the formulation of the cultural impact assessment guidelines. The principal author or compiler of the guidelines was Arnold Lum, Esq., a member of the Environmental Council's Cultural Impacts Committee, and also a staff attorney at the Native Hawaiian Legal Corporation. OEQC staff also assisted in the preparation of the guidelines. Several internal drafts were prepared, reviewed, and revised. Preparation of the guidelines relied to some degree upon National Register Bulletin No. 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990) for basic content information. Other sources, including the SHPD draft rules for conducting ethnographic surveys and dealing with traditional cultural properties (DLNR n.d.), were consulted; in fact, a copy of the SHPD draft rules was provided to OEQC and the Cultural Impacts Committee by SHPD Administrator, Dr. Don Hibbard. Professional staff in the SHPD - History and Culture Branch took part in the preparation and review of the guidelines. Certainly the inclusion of such professional anthropological and historical expertise in the preparation of the guidelines was appropriate; however, much of the professional advice on the extent to which detailed expectations - regarding study scope, content, methodology, documentation, and impact assessment - should be explicitly addressed in the guidelines was apparently discounted.

Discussion

The OEQC guidelines consist of three basic sections. The first section is an introduction which notes the various statutory and other bases for addressing potential impacts upon cultural resources within the context of the environmental assessment review process, and "...encourages preparers of environmental assessments and environmental impact statements to analyze the impact of a proposed action on cultural practices and features associated with the project area" (OEQC 1997:1). The second section of the guidelines discusses methodological considerations for conducting cultural impact assessments, and presents a recommended six-step protocol to be followed by the assessment preparers. The third section of the guidelines outlines eleven topics or "matters" that a cultural assessment should address; these topics basically represent the proposed or desired content and organization of a cultural impact assessment report.

As "guidelines", the OEQC guidelines would seem to have neither the specific statutory authority of law, nor the regulatory authority of administrative rules. As guidelines, they should be regarded as providing general guidance; that is, they represent suggestions and recommendations as to how to approach the assessment of potential cultural impacts. The guidelines provide little or no guidance relative to many important questions, perhaps the most significant of which would be the following:

1. How would project-specific determinations be made as to whether or not a cultural impact assessment study might even be necessary or appropriate, given the specific nature and location of a proposed project;
2. If a cultural impact assessment study is to be conducted, how does one determine what would constitute an appropriate project-specific level of effort – that is, the general scope of work or objectives for the study, and the specific tasks or activities required to accomplish successfully the scope of work or objectives;
3. What criteria are to be used for determining the credibility and reliability of potential cultural information sources (generally referred to as “informants” or “knowledgeable individuals”);
4. If specific cultural practices, beliefs, or features are definitely identified as being associated with a project area, what criteria are to be applied for evaluating (a) the descriptive adequacy and (b) the cultural authenticity of the identified practices, beliefs, or features;
5. If specific culturally authentic practices, beliefs, or features are definitely identified as being associated with a project area, what criteria are to be used for assessing the nature and extent of potential impacts of a proposed project on the identified practices, beliefs, or features – “no effect”, “no adverse effect”, and/or “adverse effect”;
6. If a project were determined to have potentially adverse effects upon specific identified, culturally authentic practices, beliefs, or features, what criteria are to be used for evaluating the adequacy and appropriateness of alternative potential mitigation actions;
7. The review and acceptance or rejection of a completed cultural impact assessment study would legitimately fall within the purview of what regulatory office or agency; and
8. What standards or criteria are to be used to evaluate the overall adequacy or acceptability of a completed cultural impact assessment study?

Consideration of these questions, and their implicit implications, would have direct relevance to cultural impact assessment studies. These implications relate most importantly to (a) the level of study effort believed appropriate for the project-specific context, and (b) the rationale adopted for both the study overall, as well as for the identification and evaluation of identified cultural practice claims, the assessment of potential project-specific impacts, and the formulation of any specific recommendations for further study or other actions.

PRESENT STUDY SCOPE

Level of Study Effort and Rationale for Approach

Determination of the level of study effort appropriate in any project-specific context should involve the consideration of several factors, including the following:

1. Probable significance and number of known or suspected traditional cultural properties, features, practices, or beliefs within or related to the specific project area;
2. Potential number of individuals (potential informants) knowledgeable of the specific project area;
3. Availability of historical and cultural information on the specific project area or immediately adjacent lands;
4. Size, configuration, and natural history of the specific project area; and
5. Potential effects of the project on known or expected traditional cultural properties, features, practices, or beliefs within or related to the specific project area.

In some instances, consideration of these factors within the specific nature and context of a project might indicate that the most appropriate level of study for an adequate assessment of potential cultural impacts would be that which could be characterized as an identification study. The distinctive characteristics of an identification study are that it would be limited to (a) the identification of Native Hawaiian cultural practices currently being conducted by individual cultural practitioners or groups, and (b) the collection of information minimally sufficient so as to define the general nature, location, and likely authenticity of identified cultural practices. An identification study is believed to comprise a reasonable approach for the assessment of potential cultural impacts when the potential for a project to result in adverse impacts upon any current Native Hawaiian cultural practices, beliefs, or features would seem likely to be minimal or indeterminate; that is, given the specific details of a proposed project, it would be very unlikely that the continued exercise of any current practices would be in any way restricted, constrained, prohibited, or eliminated.

An identification study would not involve the considerably greater level of effort – both calendar months and hours of labor – needed to carry out what could be characterized as a documentation study. The distinctive characteristics of the latter, more commonly be referred to as a full ethnographic or oral history study would be (a) the collection of detailed information regarding identified Native Hawaiian cultural practices by means of formal oral history interviews which are usually tape recorded and transcribed, and (b) the analysis and synthesis of all collected data – from interviews, as well as relevant historical documentary and archival research – within the general cultural-historical context of traditional Native Hawaiian culture and the defined specific geographical area of a specific project.

The overall rationale guiding the present study has been that the level of study effort should be commensurate with the potential of the proposed project for making any adverse impacts upon any Native Hawaiian cultural practices currently conducted by cultural practitioners within the Science Reserve Complex Development Plan project area. Because the proposed project was believed likely to have potentially adverse impacts, the level of study effort referred to as a documentation study, or a full ethnographic or oral history study, was determined to be appropriate. Proposed future development within the Science Reserve Complex Development Plan project area would involve construction and operation of substantial and widespread, or dispersed, astronomy facilities and related support facilities and infrastructure, and would appear to have significant potential for both direct and indirect effects of short-term and long-term duration on current Native Hawaiian cultural practices associated with the project area.

Therefore, intensive efforts were made to seek out and interview knowledgeable informants and cultural practitioners in an effort to identify and document traditional and customary practices, traditional cultural properties, and contemporary cultural practices associated with the project area so that adequate and appropriate mitigation measures might be developed to minimize or eliminate adverse effects upon existing Native Hawaiian cultural practices, features, and beliefs. Adequate identification and documentation for the present study entailed considerable efforts to interview knowledgeable informants and cultural practitioners in order to collect and record the details of identified cultural practices, features, and beliefs. The study did not,

however, make any exhaustive efforts to evaluate the authenticity of identified cultural practices, or to determine whether such practices represented more recently established contemporary cultural practices rather than traditional and customary cultural practices. This position was taken for two reasons: (a) disagreement or argument with informants and practitioners as to the cultural authenticity of specific practices, features, or beliefs would seem to be both insensitive and presumptuous; and (b) efforts made to minimize or avoid potentially adverse effects upon identified Native Hawaiian cultural practices, features, and beliefs would seem to be the more productive and appropriate course of action.

Specific Scope and Work Tasks

While the specific purpose of the cultural impact assessment study was to assess the potential effects of the proposed Complex Development Plan of the University of Hawai'i - Institute for Astronomy (UH-IfA) upon Native Hawaiian cultural practices (including features and beliefs) associated with the defined University of Hawai'i Mauna Kea Science Reserve Master Plan project area, the specific scope and work tasks of the study were defined by several assumptions, constraints, and limitations. In order to accomplish the specific purpose and objectives outlined for the present study, the following specific tasks were formulated:

1. Review available historical documentary, traditional cultural property, and archaeological background research;
2. Review and evaluate available oral history informant interview summary and transcripts;
3. Prepare an appropriate cultural impact assessment report; and
4. Consult and coordinate with client and client representatives, regulatory agencies, advisory groups, and any other individuals or groups as necessary and/or appropriate.

Assumptions, Constraints, and Limitations

At the direction of the client and with the agreement of the SHPD, the present cultural impact assessment study was carried out in accordance with two specific assumptions that would constrain and limit the scope of work and tasks. First, no additional or new historical documentary, traditional cultural property, and archaeological background research would be conducted. Background review would utilize only available materials, particularly recently prepared ones, including (a) an archival literature research overview and oral history report prepared for the present Complex Development Plan project by independent Cultural Resources Specialist Kepā Maly (Maly 1999), (b) a compilation of traditional cultural property and current cultural uses information prepared by SHPD History and Culture Specialist H. McEldowney, (c) an archaeological inventory survey report prepared by SHPD Staff Archaeologist P. McCoy, and (d) a comprehensive historic preservation plan for the Mauna Kea Science Reserve prepared by SHPD staff (DLNR In prep.). Secondly, no additional oral history informant interview work was to be conducted. Review and evaluation of local informant interviews would utilize the available summaries and transcripts of the oral history interviews recently completed by independent Cultural Resources Specialist Kepā Maly (Maly 1999).

As indicated by the recent audit report on the management of Mauna Kea and the Mauna Kea Science Reserve (Auditor 1998), the protection and management of the natural resources of Mauna Kea, including the cultural resources, has generally been less than adequate. While several more or less comprehensive plans and reports for management and development have been prepared over the years since 1977, implementation of proposed measures to protect and manage significant natural resources has generally been weak; more specifically, the audit determined that historical preservation concerns had been neglected, and cultural preservation concerns largely unrecognized (Auditor 1998:15-23).

During the period 1986-1993, numerous discussions apparently took place between the University of Hawai'i and DLNR regarding the preparation of a historic preservation plan for the identification, protection, and management of historic properties on Mauna Kea and in the Mauna Kea Science Reserve. A detailed scope of work for the preparation of a historic preservation management plan (DLNR 1993) was finally completed and approved in 1993, and archaeological survey field work related to the preparation of the plan was subsequently carried out between 1995 and 1997 (McCoy 1999).

In February 1999, the University of Hawai'i and DLNR executed a formal Memorandum of Agreement under which the University would provide financial support to DLNR for the preparation by SHPD of a historic preservation management plan for Mauna Kea. This agreement, which incorporated the approved 1993 scope of work, called for DLNR to complete and submit a final plan within nine months (i.e., by the end of October 1999), with draft versions of different component sections of the plan to be completed and submitted within six months (i.e., by the end of July 1999).

A detailed outline for the organization and content of the historic preservation plan had been previously prepared by SHPD and finalized in December 1998. This outline conceptualized a comprehensive plan consisting of two essential major components: (a) an information component which described the significant historic properties of Mauna Kea and the Mauna Kea Science Reserve, and (b) a management component which identified potential impacts of proposed development and appropriate measures through which potentially adverse effects could be avoided or mitigated.

The information component of the historic preservation plan was organized to address the following topics:

1. Introduction, including plan objectives and background, geographic areas to be covered, and operational jurisdictions (applicable State and Federal laws and policies);
2. Environmental Setting;
3. Cultural-Historical Background, including overview of social-political context, prehistoric and early historic land use patterns (to 1850) of the summit region and Hale Pōhaku/mid-elevation forest zone, and historic period land use patterns of the summit region and Hale Pōhaku (c. 1830s to 1960);
4. Historic Property Inventory, including history and extent of past archaeological survey coverage, and results (property types, distribution patterns, analysis, traditional cultural properties);
5. Evaluations and Eligibility for the National Register, including definition of a Summit Region Historic District, and discussions of Kalepamoā Area (Hale Pōhaku area) historic properties and the Mauna Kea Adze Quarry);
6. Land Uses, Potential Threats, and Regulated Activities; and
7. Jurisdictions.

The management component of the historic preservation plan was organized to address the following topics:

1. Plans for Specific Development Projects and Related Activities, including maintenance and routine operations, and proposed development and construction projects, in terms of potential direct and indirect adverse effects, and proposed mitigation measures to avoid or minimize adverse effects; and
2. Long-Term Management Plan for Historic Properties within the Science Reserve, including plans for interpretive development, monitoring, routine consultation with Native Hawaiian organizations and individuals, cultural uses, and continued inventory of historic properties.

In addition to a Reference section and a Glossary of terms used in the plan, the historic preservation plan was to incorporate five technical Appendices:

1. Report of Archaeological Surveys Conducted by DLNR (1995 to 1997), including survey methods, areas covered, relocation of previously identified sites, and survey results;
2. Catalogue of Historic Properties, including descriptions of all historic properties identified between 1982 and 1997;
3. Annotated Bibliography of Archaeological and Related Studies in the Mauna Kea Science Reserve and Mauna Kea, including all archaeological studies and related scientific studies;
4. Annotated Bibliography of Historic and Ethnographic References to Mauna Kea, including associated cultural references (myths, legends, and traditions), historic period accounts of the upper regions, and historic period land use records of areas; and
5. Annotated List of Applicable Historic Preservation Laws and Regulations.

The scope of work and level of preparation effort agreed upon for the present cultural impact assessment study were formulated with the understanding and assumption that draft versions of major substantive sections of the historic preservation plan being prepared by DLNR would be available and would be utilized extensively in the preparation of the present cultural impact assessment study. With the exception of a detailed content outline and partial draft discussion of the management component of the historic preservation plan, and a draft summary inventory of archaeological sites identified within the Science Reserve (including short descriptions of individual sites), these expectations had not been fulfilled as of early August 1999.

This situation has resulted in limitations to the present study report, which have been dealt with as follows. First, intended overview sections on cultural-historical background and archaeology have been replaced by a single cultural-historical-archaeological overview section that has been taken from, with minor changes, the *Mauna Kea Science Reserve Master Plan - Draft #3* (Group 70 International 1999:V-1 thru 10). Second, an intended section on the proposed Mauna Kea Summit Region Historic District has been replaced by a short summary prepared on the basis of discussions with SHPD staff, and two draft maps provided by SHPD staff.

While these limitations have altered somewhat the original intended scope of the present study report, they do not prevent an adequate identification and evaluation of Native Hawaiian cultural practices, features, and beliefs associated with the Mauna Kea Science Reserve Complex Development Plan project area. Information sufficient for such identification and evaluation is provided by the oral history study and archival literature research report conducted by Kepā Maly (1999), and supported by additional documentary sources.

STUDY METHODOLOGY

Guidance Documents

Several documentary references were consulted and utilized for general guidance in the preparation of the present cultural impact assessment study. The principal sources were the following:

1. The recently adopted OEQC "Guidelines for Assessing Cultural Impacts" (OEQC 1997);
2. The "Native Hawaiian Rights Handbook" (MacKenzie 1991), and more specifically the discussions of traditional and customary rights contained in the chapters on access rights (Lucas 1991a), gathering rights (Lucas 1991b), religious freedom (Kau and MacKenzie 1991), and burial rights (Ayau 1991);
3. The recently completed "Report on Native Hawaiian Traditional and Customary Practices Following the Opinion of the Supreme Court of the State of Hawai'i in Public Access Shoreline Hawai'i v. Hawai'i County Planning Commission" prepared by the PASH/Kohanaiki Study Group (1998);
4. The Federal regulations of the Advisory Council on Historic Preservation for the National Register of Historic Places (CFR 1981) and the "Protection of Historic Properties" (CFR 1986);
5. National Register Bulletin No. 38, "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (Parker and King 1990); and
6. Recent versions of the State Historic Preservation Division (SHPD) draft administrative rules, including Chapter 275 - "Rules Governing Procedures for Historic Preservation Review for Governmental Projects Covered Under Sections 6E-7 and 6E-8, HRS" (DLNR 1998), and Chapter 284 - "Rules Governing Procedures for Ethnographic Inventory Surveys, Treatment of Traditional Cultural Properties, and Historical Data Recovery" (DLNR n.d.).

While the general nature and content of the first three referenced sources are self-explanatory, further comment should be made regarding the final three items. In the absence of any formally adopted administrative rules, the State Historic Preservation Division (SHPD) currently utilizes National Register Bulletin No. 38 (Parker and King 1990) as its principal source of guidance for reviewing and evaluating the adequacy and acceptability of traditional cultural property study reports prepared in connection with various permit applications for which SHPD regulatory review is required. Bulletin No. 38 provides detailed guidance for the assessment of traditional cultural properties within the framework of the National Register significance criteria evaluation process (NPS 1990).

The SHPD draft administrative rules relating to ethnographic surveys and traditional cultural properties (DLNR n.d.) have existed in finalized draft version since at least early 1997; however, they have never been circulated openly, much less formally provided for public review, comment, and eventual adoption by the Department of Land and Natural Resources. This situation is unfortunate because the draft rules go well beyond National Register Bulletin No. 38 in providing detailed guidance for conducting traditional cultural property studies, and more specifically for dealing with the identification, evaluation, and documentation of Native Hawaiian traditional cultural properties and their associated cultural practices and beliefs.

In the absence of any formally adopted administrative rules, SHPD can also be said to basically follow the Federal regulations of the Advisory Council on Historic Preservation for guidance in the evaluation of significance – as contained in Section 60.4 (“Criteria for evaluation”) of the “National Register of Historic Places (CFR 1981), and for guidance in the assessment of potential effects – as contained in Section 800.9 (“Criteria of effect and adverse effect”) of the “Protection of Historic Properties” (CFR 1986).

Information Sources

The principal source of information utilized by the present study was the oral history and consultation study carried out by Kepā Maly (1999). Maly made extensive efforts to identify and contact individuals potentially knowledgeable of Mauna Kea with regard to traditional and customary cultural practices, traditional cultural properties, and contemporary cultural practices. *Table 1* summarizes the background and qualifications of the knowledgeable informants and cultural practitioners whose interviews were used as the basis for Maly’s report:

In the period between September 25th to December 21st, 1998, Maly...conducted a total of fifteen tape recorded and supplemental 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... Additionally, three historic interviews (recorded between 1956 to 1967) were translated from Hawaiian to English...and transcribed. With those interviews, representing three primary interweaves, the total number of interviewees represented in [Maly’s] study is twenty-five (Maly 1999:ii).

Table 1. Interviewee Background: Summary of Informants and Identified Cultural Practitioners *

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 'O'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.

*from Maly (1999)

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	Waiakea	F	'Ouli	Parker-Low family descendant.
J.K. Spielman	Part Hawaiian	1959	Honolulu	M	'Ouli	Son of Tita Spielman; fisherman.
Hannah Kihalani Springer	Part Hawaiian	1952	Kona	F	Ka'upulehu	Hawaiian Practitioner; historian; OHA Trustee.
Albert Kahiwhiwaokalani Haa Sr.	Hawaiian	1930	Kapoho	M	Waiakea	Retired from Military and State Corrections program; Hawaiian ranching family with ties to Mauna Kea.
Albert K. Haa Jr.	Part Hawaiian	1953	Honolulu	M	Waiakea	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-Kanahelē	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.

In the course of conducting his oral history research, Maly attempted to contact and evaluate as many knowledgeable informants and cultural practitioners as possible:

[D]uring the process of preparing for, and conducting the formal recorded interviews, [Maly] 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..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 (Maly 1999:ii-iii).

Other sources of information consulted were various historical documentary and cultural studies, archaeological reports, and management reports pertaining to Mauna Kea. The principal additional references consulted included *A Social Impact Assessment: Indigenous Hawaiian Cultural Values of the Proposed Saddle Road Alignments* (Kanahele and Kanahele n.d.), *Supplement to Archaeological, Historical, and Traditional Cultural Property Assessment for the Hawai'i Defense Access Road...and Saddle Road...Project* (Langlas 1998), *Mauna Kea - Kuahiwi Ku Ha'o I Ka Malie: A Report on Archival and Documentary Research* (Maly 1998), *Archaeological and Historical Literature Search and Research Design: Lava Flow Control Study, Hilo, Hawai'i* (McEldowney 1979), *Report 1. Ethnographic Background of the Mauna Kea Summit Region* (McEldowney 1982), *A Regional Synthesis of Hamakua District* (Cordy 1994), several archaeological paper and reports by P.C. McCoy (1977, 1978, 1981, 1982, 1984a, 1984b, 1986, 1990, 1997, 1999a, 1999b, Ms.), *Revised Management Plan for the UH Management Areas on Mauna Kea* (DLNR and UH-IfA 1995), and *Mauna Kea Science Reserve Master Plan - Draft #3* (Group 70 International 1999).

UNIVERSITY OF HAWAI'I MAUNA KEA SCIENCE RESERVE MASTER PLAN

The following project description section summarizes project background and setting, and the major physical and master plan components of the University of Hawai'i Science Reserve Master Plan in connection with which the present cultural impact assessment study has been prepared. The principal source from which the following has been adapted is the *Mauna Kea Science Reserve Master Plan - Draft #3* (Group 70 International 1999).

PROJECT BACKGROUND

The Mauna Kea Science Reserve comprises the upper slopes and summit region of Mauna Kea. The Science Reserve is an 11,288 acre parcel of land leased by the University of Hawai'i from the State of Hawai'i since 1968 for development and use as a scientific complex devoted to astronomical research. The reserve was established by the Hawai'i State Board of Land and Natural Resources in 1968 when it approved a 65 year lease to the University of Hawai'i. Two summit region parcels excluded from the reserve are components of the Mauna Kea Ice Age Natural Area Reserve. Astronomy facility development has occurred primarily on the summit area above 13,200 feet elevation, while support facilities have developed downslope at Hale Pōhaku (9,800 feet elevation).

In 1983, the University of Hawai'i adopted a complex development plan, the Mauna Kea Science Reserve Complex Development Plan, which projected development to the year 2000 and which has provided guidance for the use and development of the science reserve up to the present. To provide guidance into the next decades, a new master plan is currently being prepared as an update to the Complex Development Plan by the Honolulu firm of Group 70 International for the University of Hawai'i. The Mauna Kea Science Reserve Master Plan (1999) for continued complex development incorporates the major directions and recommendations proposed by the University of Hawai'i's Mauna Kea Advisory Committee and Group 70.

PROJECT SETTING AND DESCRIPTION

Project Physical Components

The Complex Development Plan project area consists of four major physical components; the Mauna Kea Science Reserve, the Mid-Elevation Facilities at Hale Pōhaku, the Summit Road which provides access between Hale Pōhaku and the summit region, and the two Natural Area Reserve parcels (*Figure 1*). While the latter are not technically under the management control of the University of Hawai'i, they must be considered as part of the project area because they contain significant archaeological and cultural resources (e.g., the Mauna Kea Adze Quarry Complex and Lake Waiau) which might potentially be effected by development, operational, and recreational activities within the areas under University management control.

The 11,288 acre Science Reserve itself contains the majority of significant archaeological and cultural sites that have been identified to date. Most of the archaeological sites are situated in a band that circles the actual summit area, while the existing astronomy facilities are concentrated in the immediate summit area. This distribution of archaeological sites and astronomy facilities are shown in *Figure 2*, which also shows the location of a recently proposed 525 acre Astronomy Precinct within which all future development atop Mauna Kea would be restricted. The remaining 10,760 acres surrounding the Astronomy Precinct would become the Natural and Cultural Preservation Area.

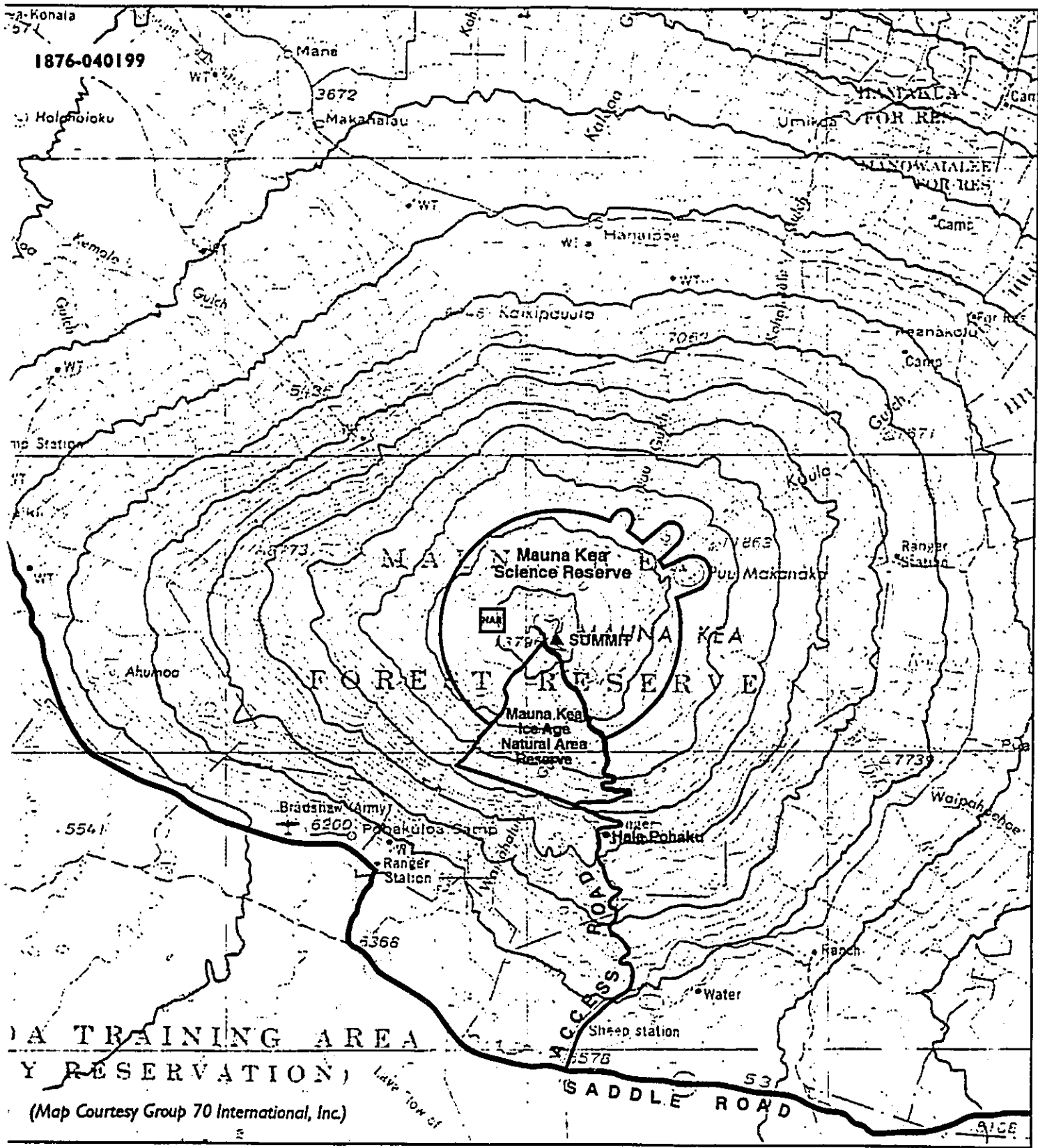
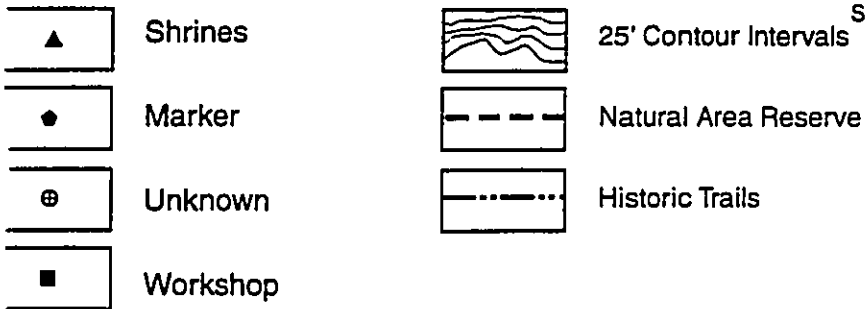
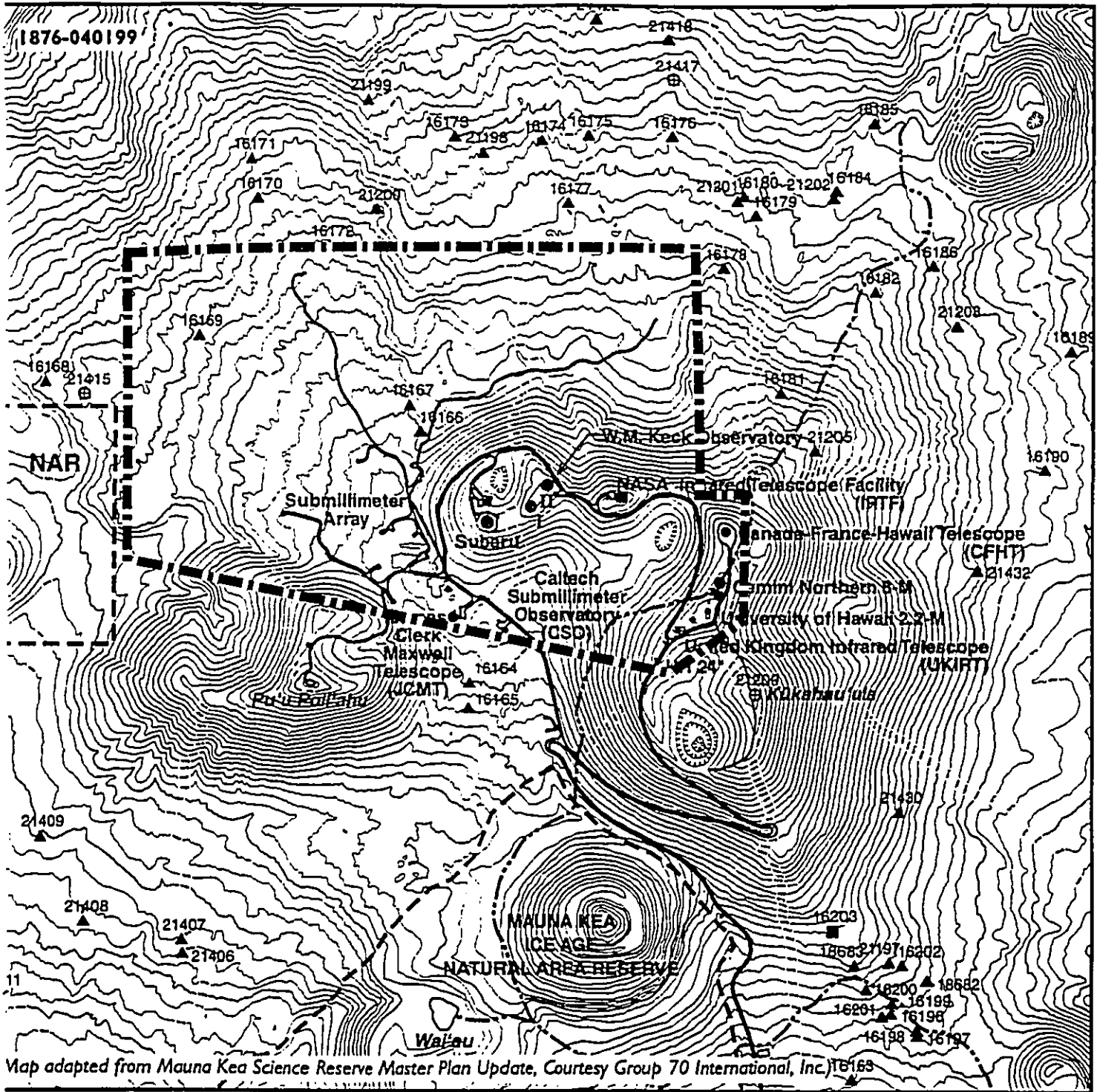


Figure 1. Mauna Kea Science Reserve and Hale Pohaku Project Area



Source: Hawaii Department of Land and Natural Resources
Historic Preservation Division, Feb. 1999



Figure 2. Archaeology Sites Map and Proposed Astronomy Precinct

Project Master Plan

The Master Plan prepared by Group 70 International (1999) for the update of the Complex Development Plan is structured into three major integral sections. The first section establishes the direction and process for the Master Plan; it provides an introduction to the project, outlines the goals and objectives, and summarizes the methodology used. The second section describes the various components that comprise the existing physical environment and background to the human utilization of Mauna Kea: the natural environment – including geology, flora and fauna, and the historic period destruction of native vegetation; and the cultural setting – including Native Hawaiian cultural concepts, occupation, and resource utilization, and early historic period land use patterns, as known through historical, archaeological, and ethnographic research. The second section also contains a component which discusses the range of management and use issues and opportunities that pertain to Mauna Kea. The third section contains physical and management plans, based on the analysis and integration of all available information relating to future educational, research, cultural, and recreational use of Mauna Kea.

CULTURAL-HISTORICAL- ARCHAEOLOGICAL OVERVIEW

[Note: this overview section has been taken from, with minor changes, the *Mauna Kea Science Reserve Master Plan - Draft #3* (Group 70 International 1999:V-1 thru 10)]

The ancient saying "*Mauna Kea kuahiwī ku ha 'o ika mālie*" (Mauna Kea is the astonishing mountain that stands in the calm) (Pukui 1983: No.2147), expresses the feeling that Hawaiians and non-Hawaiian alike have for this special place. Standing tall over the Island of Hawai'i, Mauna Kea is home to vast physical, natural, and cultural resources. From early adze makers to modern day astronomers, Mauna Kea has long been a special place for work, worship, and reflection.

THE FIRST ARRIVALS: NATIVE HAWAIIAN USES

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. All forms of the natural environment, from the skies and mountain peaks, to the valleys and plains, and to the shoreline and ocean depth are the embodiments of Hawaiian gods and deities. One Hawaiian genealogical account records that Wākea (the expanse of the sky) and Papa-hāna-moku (Papa – Earth mother who gave birth to the islands) 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. The account continues that the same god-beings were also the parents of the first man (Hāloa), and from this ancestor, all Hawaiian people are descended. 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 (Maly 1999).

Cultural attachment is demonstrated in the intimate relationship (developed over generations of experiences) that a 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, 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 *nākānaka kānaka nā kānaka* (the people), thus in Hawaiian tradition, island and humankind share the same genealogy" (Maly, 1999, p. 27).

According to Kanahale and Kanahale (n.d.), the first Hawaiians landed on the island's shores between 25 BCE and 125 CE. Many more Polynesians voyaged to Hawai'i and settled over the next thousand years. During this settlement period, the early Hawaiians developed stable water and food sources and adapted to their new environment (Kanahale and Kanahale n.d.). Hawaiians first settled near the shore where there was ready access to the ocean's plentiful resources. The forests provided plants and animals for food, tools, and shelter. Flightless birds, knowing no predators before, became easy prey for Hawaiian hunters. The mountain tops, the highest points of the land, were considered sacred. Mauna Kea is among the most sacred of these high points.

As early as AD 1100, adze makers came in reverence to the Mauna Kea adze quarry, Keanakāko'i (most of which is located in the Mauna Kea Ice Age Natural Area Reserve), to craft tools from the unique dense basalt found here. As part of the ritual associated with quarrying, craftsman erected shrines to their gods. Adze

makers came to the mountain for short periods of time to work on the basalt that formed from molten lava that erupted under the glacial ice cap. They chipped out chunks of basalt and then worked the stone to form refined tools in shelters and workshops they had built. Different areas were designated for chipping, rough-finishing, and fine-finishing. *Māmane* wood was preferred for adze handles. In addition to the quarrying of adze basalt, craftsmen also collected volcanic glass and dunnite/gabbro for cutting tools and octopus fishing gear sinkers (McCoy, various; and Maly 1999). Further down the mountain, near a spring, the adze makers erected shelters from which they would gather water, wood, and food to sustain them as they worked in the quarry (Langlas et al. 1999). Remnants of shelters, shrines, adze manufacturing, food and offerings remain today to tell of these early craftsmen. The adze makers are thought to have come from neighboring areas and the adzes they crafted were widely used. Keanakāko'i was an active place for hundreds of years, with intensive use after AD 1400 and eventual decline prior to Western contact.

Following the long period of initial settlement, an era of high culture ensued. The Hawaiian society advanced in all areas from the 1200s until the late 1700s. During this time political powers exerted their might and the structure of communities was refined (Kanahele and Kanahele n.d.). In the beginning of the 1600s, during the time of Umi, the Hawaiian Islands were divided into political regions. The larger islands (*mokupuni*) were divided into districts (*moku*). The *moku* were divided into *ahupua'a* and large *ahupua'a* were divided into 'ili. *Ahupua'a* were often entire valleys spanning from the top of the mountain ridge to the ocean. The *konohiki* managed the day-to-day operations of the *ahupua'a* with the aid of *luna* who were experts in various fields such as planting and fishing. Each *ahupua'a* contained nearly all of the resources Hawaiians required for survival from fresh water, plants, and a variety of animals, and was managed so that these resources could be sustained over time.

The *ahupua'a* of Ka'ohe spans the summit of Mauna Kea and includes the Mauna Kea Science Reserve. The lower slopes of Mauna Kea reach into the *ahupua'a* of Humu'ula and Ka'ohe. Hawaiians hunted and gathered in Mauna Kea's *māmane* forests, which were rich with vegetation and native birds including the 'ua'u (dark-rumped petrel), *nēnē*, and *palila*. So prized were the plump young 'ua'u that they could be eaten only by the *ali'i*. Hawaiians came to the *koa* and 'ōhi'a 'ōhi'a forest on the mountain's lower slopes to gather wood for canoe-making and to collect bird feathers. Above the *koa* forests was the open *māmane* forest where they may have hunted 'ua'u and *nēnē*.

All aspects of Hawaiian life were steeped in ritual. For the Hawaiian people, spiritual beliefs, cultural practices and all facets of daily life were intricately bound to the natural landscape of the islands. The lake, Wai'au, was believed to contain pure water associated with the god Kāne and was used in healing and worship practices. Archaeologist Pat McCoy suggests that shrines located at the edge of the summit plateau may mark the transition to a spiritual zone associated with the summit of Mauna Kea (McEldowney and McCoy 1982). The shrines may be associated with the snow line and thus represent shrines to Poli'ahu and/or other deities. Hawaiians also buried the bones of their dead on the slopes of Mauna Kea.

ARCHAEOLOGY AND ETHNOGRAPHIC RESEARCH

What we know today of Mauna Kea's ancient use and meaning we have learned from the physical clues left behind on the mountain. Ethnographic research explores more recent human activity and the traditions that have been handed down within families over time. For the past two decades archaeologists have conducted extensive field work on the slopes of Mauna Kea, with access made much easier with the construction of a road to summit area. Approximately 3,000 acres, or 27 percent, of the Science Reserve has been surveyed to date (McCoy 1999). Much of this archaeological work has been undertaken by Dr. Patrick McCoy. Currently with the State Historic Preservation Division, McCoy and colleague Dr. Holly McEldowney are in the process of preparing a Historic Preservation Management Plan for Mauna Kea. As part of this plan, McCoy has inventoried and summarized the archaeological sites that provide a wealth of knowledge of past use of the mountain (McCoy 1999).

In addition to the archaeological field work, several individuals have recently conducted ethnographic studies concerning Mauna Kea. Their research is summarized here. Dr. Charles Langlas of the University of Hawai'i-Hilo worked with Paul H. Rosendahl, Ph.D., Inc. to prepare an 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) Project (Langlas et al. 1999; Langlas 1998). Pualani and Edward Kanahele prepared a Social Impact Assessment of Indigenous Hawaiian Cultural Values for this same project (n.d.).

In association with the preparation of this Master Plan, cultural specialist Kepā Maly conducted an oral history interview and archival research effort in the later part of the 1998 to compile the thoughts and memories that those living today have of Mauna Kea (Maly 1999). Maly interviewed 22 individuals and structured his research into broad groupings that are helpful in organizing the often generalized feelings that individuals have toward Mauna Kea.

McCoy summarizes the most recent archaeological work within the Mauna Kea Science Reserve. Based on field work undertaken between 1975 and 1997, a total of 93 archaeological sites have been identified in surveys covering approximately 3,000 acres within the larger Science Reserve, including the immediate summit ridge areas. These sites tell us much about the history of man's association with Mauna Kea. Of the 93 sites, 76 are shrines, four are adze manufacturing workshops, and three are markers. One burial has been positively identified and four other possible burial sites exist. The function of five of the 93 sites is unknown (McCoy 1999).

Shrines

The term "shrine" is used by McCoy to describe all of the religious structures that exist in the summit region of Mauna Kea. The most common of the archaeological features on Mauna Kea, shrines are characterized by the presence of one or more upright stones. The shrines at Mauna Kea range from single uprights to more sophisticated complexes with pavements and prepared courts. The majority of shrines on Mauna Kea are located conspicuously on ridgetops or at breaks in the slope. It is not surprising that shrines were placed in prominent locations with commanding views of the landscape. Shrines have not been found on the tops of cinder cones.

McCoy suggests that each upright on a shrine may have stood for a separate god. The majority of uprights were made of angular slabs found in the glaciated area of Mauna Kea. These select stones were unmodified by their human gatherers and provided a place for the gods to inhabit when they were needed. Based on ethnographic information McCoy suggests that the pointed uprights might represent male gods and the flat-topped uprights, female gods. Stone uprights were typically set in a crack in the bedrock and braced with a few stones. In other shrines, most notably those in the north and east slopes, uprights were set on the top of a boulder. In shrines dispersed throughout the summit area, stone uprights were set into low rubble heaps or piles of stones. In only a few cases, cairns were built to support the stone upright. Platforms were also built to support one or more uprights.

McCoy suggests that the shrines on Mauna Kea were erected for one of two, and possibly more, functions. Though they are not distinguished from each other by physical characteristics, the shrines can be classified as occupational or non-occupational in function. The eight occupational shrines are identified by the remains of specialized workshops and adze manufacturing byproducts. The non-occupational shrines range in complexity from simple features with a small number of uprights to more complex structures with courts and larger numbers of uprights. Most of the shrines found on Mauna Kea have just 1 to 3 uprights, however, some have as many as 24 or 25 stone uprights. McCoy speculates that the simple shrines were built and used by small family groups and the larger, more complex structures were built and maintained by a priesthood. McCoy reasons that the larger number of uprights indicate a larger number of gods that most Hawaiians would

probably not have known. In addition, many of these more complex sites are isolated from the main areas of worship. McCoy has interpreted the shrine complex in the summit region as evidence of an historically undocumented pattern of pilgrimage to worship the snow goddess, Poli'ahu, and other mountain gods and goddesses.

Adze Quarrying and Manufacturing

The main adze quarry, Keanakāko'i, is located within the Mauna Kea Ice Age Natural Area Reserve. The majority of the workshops and shrines associated with adze manufacturing are located near the main quarry. Four additional adze manufacturing workshops have been found in the Science Reserve across the Summit Access Road from the adze quarry. However, these workshops are of a different kind than those found in the adze quarry. Manufacturing byproducts such as flakes, cores, adze rejects, and hammerstones have been found at these workshops, however, no stone-tool quality raw material is found. Thus it is likely that adzes were flaked elsewhere and transported to these localities at a later stage of the manufacturing process. Each workshop has one or more shrines upon which adze byproducts were offered to the tutelary gods of adze making. McCoy has identified one of these workshops as the location of initiation rites for apprentice adze makers (McCoy 1999).

Several of those interviewed by Maly have heard of or visited the adze quarry areas on Mauna Kea:

I went up once [to Mauna Kea], a long time ago, we went up to Lake Waiau. I remember feeling kind of weak when we got up there, and it was the thin air. I wasn't that old. We went up to Humu'ula and then we took horses. We rode horses up to Wai'au. I was with my father, my mother didn't go. My mother was afraid of horses, she wouldn't go near a horse."... "... we went up and dad showed us this...there were other people with us too, my uncle Allan and his son, and others. He showed us this place where there were 'ōpihi shells all over and it was where daddy said that they used to rough cut the adzes and then bring them down and finish them up, down below..." (Florence La'i-ke-aloha-o- Kamālu "Coco" Vrendenburg-Hind, p. A-118 in Maly 1999).

Trails and Access

In pre-contact times, it is suspected that travel to Mauna Kea was guided by individual knowledge of the landscape rather than by any distinct trails. It is possible that ridges were followed or that sources of water were known and visited along the way. Individuals going up the mountain likely visited the shrines erected by their family members to their gods. No evidence of pre-contact trails has been documented. (McEldowney 1982)

Maly reports that by the later nineteenth and early twentieth centuries, trails were created and often traveled on horseback. The trails of Mauna Kea linked communities and cultural and natural resources together. To reach the summit, people left the near-shore and plains lands and traveled the mountain slopes to the summit. The trails ascend the slopes of Mauna Kea from nearly all of the major, and many of the smaller *ahupua'a* which lie upon Mauna Kea's slopes. Traditions pertaining to journeys on the mountain trails, and knowledge of Mauna Kea are still retained as important family history today. Mauna Kea's trails, as told of in the oral and written histories, are depicted on the annotated interview map (Maly 1999, Figure 2). Significantly, many of these trails converge at Wai'au, in the Natural Area Reserve.

Interviewees told Maly of their elders travelling to Mauna Kea to worship in the summit region, gather water from Wai'au for healing practices, procure stone for adze making, and take individuals' ash remains to the summit area or to Wai'au for their return to the Earth. Teddy Bell describes one of the mountain trails to Wai'au:

And then we also went from Waiki'i . . . You go so far from Pu'u Lā'au . . . There used to be one pine tree forest. And from that reserve, there's a clump of pine trees. That's where they've got a lot of cones. From that pine trees, you look at Mauna Kea, the two sides, it's almost like a *pali* but wide. And then you right up through that hollow there, and you come up to Lake Waiau. Almost to the end of the *pali* on Mauna Kea (Theodore "Teddy" Bell, Sr., p. A-128 in Maly 1999) (This trail is indicated as K Waiki'i-Waiiau trail).

During the historic period, people have traveled the mountain for Territorial Forestry operations, ranching, hunting, and recreational activities. Lloyd Case describes game trails on the mountain:

You know one of the most amazing things, and I don't know if some of the old timers told you this. But a lot of these Hawaiian trails, a lot of them were used by the sheep, they became game trails after a while. The sheep would use some of these trails. Some of these trails we walked 'em, on the Kemole side, Pu'u Mali side. But a lot of them, they are still there, but you have to have a good trained eye to find 'em" (p. A-348 in Maly 1999).

Burials

As was mentioned earlier, no shrines have been identified on top of cinder cones in the Mauna Kea Science Reserve. McCoy believes that these high and remote places were reserved for burying the dead. Although there are references to human burials on Mauna Kea in oral histories, only one burial site has been positively identified in the mountain summit area. "To date the only positively identified human remains found in the Science Reserve are located at Site 16248 on the summit of Pu'u Makaanaka (Fig. 1). Jerome Kilmartin, a surveyor with the United States Geological Survey, noted the presence of human remains on this prominent cinder cone in 1925" (McCoy 1999). Four other sites within the Science Reserve have been identified as possible burials by McCoy:

There are four other sites in the surveyed areas of the Science Reserve that have been identified as possible burials (Sites 16195, 21413, 21414, and 21416). In each case there are compelling reasons to believe that the site is indeed a burial, but because human remains were not seen at the time the site was recorded it has been called a possible burial (McCoy 1999).

Of these four possible burial sites one consists of two adjacent cairns located on the eastern rim of Pu'u Lili'noe. The other three are located on the southern and eastern rim of a large unnamed cinder cone on the northwestern edge of the Science Reserve (McCoy 1999). McCoy notes that archaeological sites have been found in all areas that have been surveyed to date but the distribution and density of the various types of sites follows certain patterns. The one burial and four possible burials have been found only on the tops of cinder cones and never with shrines.

While none of the individuals interviewed by Maly reported knowing of specific locations of burials in the immediate area of the Mauna Kea summit, many spoke of *ilina* (burial sites) in cinder cones, and other natural features in the region extending from about the 12,000 down to the 7,000 foot elevation. In modern times several family members or close friends of interviewees have had their cremated remains taken to the summit of Mauna Kea for release.

Summit Area

A significant pattern is the virtual absence of archaeological sites at the very top of the mountain. McCoy states that the "top of the mountain was clearly a sacred precinct that must, moreover, have been under a *kapu* and accessible to only the highest chiefs or priests." Most of the shrines in the Science Reserve are found on the northern and eastern slopes just above and below the 13,000 foot elevation. This pattern suggests that most of those who journeyed to the summit area came from the Hāmākua and Hilo sides of the mountain. Discussing the scarcity of sites on the western and southwestern slopes, McCoy makes the following observations:

While the small number of shrines on this side of the mountain suggest the possibility of people coming from the Kona and South Kohala districts, the number would appear to have never been high. The implications are quite interesting. It suggests that while the mountain may have been viewed from a distance by people from everywhere on the island as a sacred mountain, in practice those who made the journey and worshipped there did not represent an even cross-section of the island populace. The implication is that access to the summit region was under the political control of the east Hawaii chiefdoms, a conclusion that is consistent with all of the other data (McCoy 1999).

All of those interviewed by Maly attributed spirituality and healing qualities to being on Mauna Kea; and several recorded that they still go to Mauna Kea for prayer and restoration. One described 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 (Maly 1999).

In addition to the sites identified within the Science Reserve, a wealth of physical evidence can be found in the Mauna Kea Ice Age Natural Area Reserve, outside of the Science Reserve. Within the Natural Area Reserve, the main adze quarry and numerous sites at Wai'au tell of the activity in this geologically and culturally unique area. Many of these sites have been inventoried but have yet to be fully analyzed and related to the other sites found on the mountain.

Cultural Landscape

The summit of Mauna Kea has been referred to as *wao akua* (region of the gods). The most common understanding of *wao akua* is that it was a remote desolate location where spirits, benevolent or malevolent, lived and people did not live. Usually these places were deep interior regions, inhospitable places such as high mountains, deserts and deep jungles. These areas were not necessarily *kapu* but were places generally avoided out of fear or respect. Different people and family had different protocols when they traveled through these remote regions (George Atta personal communication with Holly McEldowney and Pat McCoy, June 2, 1999):

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 siting, 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 (Maly 1999, p. 3).

The ancient 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), expresses the feeling that Mauna Kea is a source of awe and inspiration for the Hawaiian people. The mountain is a respected elder, a spiritual connection to one's gods.

Thus, the landscape can be interpreted as a significant facet of a Hawaiian's identity. Mauna Kea is the focal point of numerous traditional and historical Hawaiian practices and narratives recorded by both Native Hawaiians and foreign visitors.

A number of 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." (Maly 1999) "Native families also retain names such as Maunakea, Poli'ahu, Lilinoe, and Wai'au, which in some cases are directly tied to the mountain landscape" (Maly 1999).

The Kanahelas (n.d.) tell of Mauna Kea as the *piko* or origin point for the island of Hawai'i, and specifically the northern half of the island. Mauna Kea is, therefore, a place of great *mana*. Kanahela has also said that the three *pu'u*, Poli'ahu, Lilinoe, and Wai'au are named for three sister goddesses who are female forms of water. Poli'ahu is embodied in the snow, Lilinoe in mist, and Wai'au in the lake. These *pu'u* are where the goddesses manifest themselves. Of these three landforms two, Poli'ahu and Lilinoe, are located in the Science Reserve. Wai'au is located in the Natural Area Reserve.

Many of those interviewed by Kepā Maly expressed the significance Mauna Kea holds for them as Hawaiians and as individuals. John Spielman and Pualani Kanahela describe Mauna Kea in the context of the entire Island of Hawai'i and in Hawaiian ancestral history:

And I think too, what is important to understand and for people to realize is that it is all connected. Although we are talking about Mauna Kea, Mauna Kea and Paniau are connected. When you go fishing from Paniau, you look up to Mauna Kea and you check out the weather. You look to the mountain and see what the weather patterns are doing. The Kohala mountains. So the fishermen use the mountains as visual aids to help them in their fishing. And perhaps, I don't think as much, but from the mountain side down, but I would imagine that the farmers and the people that lived higher, would look down to the ocean to see if the weather was changing, the cloud patterns on the ocean. It's all connected. It is not separate. But Mauna Kea, I think, is the focal point of this island. It is the *piko*, the breath . . . (John K. Spielman, p. A-282 in Maly 1999).

Mauna Kea was always *kupuna* [an elder, ancestor] to us. Mauna Kea and Mauna Loa, the tips, they were always *kūpuna* [elders, ancestors], and there was no wanting to go on top. You know, just to know that they were there was just satisfying to us. And so it was kind of a hallowed place that you know is there, and you don't need to go there. You don't need to bother it. But it is there, and it exists. And it was always reassuring because it was the foundation for our island (Pualani Kanaka'ole Kanahela, p. A-366 in Maly 1999).

Alexander Lancaster and Tita Spielman relay the significance of Mauna Kea to each of their families:

Yes, my grandmother Alice. Her Hawaiian name is Kamahalo – she was named after her grandmother, my great, great, great grandmother. She said "When you go up there, you going feel the spirit." And you do feel the spirit (Alexander Kanani'alika Lancaster, p. A-234 in Maly 1999).

Regarding her family's relationship to Mauna Kea, Spielman explains:

Well, it was through my mother, because of course, she grew up in Kohala and spent a lot of time there. And at Pu'u Wa'awa'a and Kiholo, and always loved Mauna Kea. She used to say 'That's my mountain.' And so we got to know it and love it as we do. ("Tita" Elizabeth Kauikeōlani Ruddle-Spielman, p. A-265 in Maly 1999)

Teddy Bell and Lloyd Case relay their own personal feelings about Mauna Kea:

On the slopes of Mauna Kea, there is a ridge there called Pu'u Nānā. Pu'u Nānā, if it's a clear day, you can see all of this Waimea. So that's where I want my ashes to be scattered (Theodore "Teddy" Bell Sr., p. A-139 in Maly 1999).

Because the one thing I loved about it was just going up there and sitting down under the tree and looking out at space. Looking at everything. That is the most rewarding thing that I ever can say happens to me. When I go up there, it just heals me. That is a place for healing. I come back a different person (Lloyd Case, p. A-353 in Maly 1999).

A gentleman interviewed by Langlas was taught by his great-grandparents that there were two sites of ritual importance on Mauna Kea, the summit peak and the lake and surrounding *pu'u Wai'au*. According to this individual, the summit peak was a place to go and pray to the gods for *mana*, to cleanse the person and give him health.

Wai'au is a place of tradition and a source of inspiration. Located outside the Science Reserve in the Natural Area Reserve, *Wai'au* is a focal point for many visitors to the mountain. Many of the individuals interviewed by Kepā Maly discussed their own visits or visits by family members to *Wai'au*:

It [Mauna Kea] brings back memories, you know. But way back, people never used to go up there. They never did go to Mauna Kea except on horseback, and that was very few. And right at Lake Waiau, had a bottle there. Whoever went up, would write their name and the date, and put it in the bottle. . . Yeah. So, I don't know what happened to that bottle. My first trip to Mauna Kea was in 1934. And there were a few peoples names in that bottle already. (Theodore "Teddy" Bell Sr., p. A-123 in Maly 1999).

[In response to Kepā Maly's statement that Waiau was a favorite place of her grandfather Eben Low] A very favorite place. Yes, and that's why his plaque was put there. Because that was one of his favorite places. Although, his ashes were scattered at the top, the plaque was put at Waiau" ("Tita" Elizabeth Kauikeōlani Ruddle-Spielman, p. A-270 in Maly 1999).

In addition to feelings of *aloha* expressed for the place, numerous oral traditions of the importance of *Wai'au* have been handed down through families:

Kepā Maly, "So he [your father] would go *mauka* to Waiau and gather water there?" Anita Landcaster, "And he would bring it, and he had my mom and I drink that water. And if we had it for a week, it never went into the refrigerator, it stayed on the counter, but it was always cold. And that was the sweetest water. It was so pure. I thought nothing of it because I was so young. But as I grew older, I would always remember

it because my dad always had this gallon hanging, you know when he didn't go hunt, the gallon was always hanging in the house. In fact, the last time I saw it was just before he died, and then I don't know what happened to the gallon..." (Anita Leilani (Kamaka'ala) Landcaster, p. 245 in Maly 1999).

"The water they used...the *lā'au lapa'au*, the healers went to this particular place, and another place in the Kohala mountains, there is another spring up there which Papa Auwae uses." . . . "So, I've heard of the old ones getting water from Waiau to use for healing" (Lloyd Case, p. A-353 in Maly 1999).

"And so here, within the Mauna a Wākea, sits this *'apu wai* [water container] which is Waiau. What they are calling Lake Waiau. And as it hasn't had a chance to come down to the rest of us, then it is sacred water, like the water that is in the piko of *lau kalo* [taro leaf], and the water that is found in the *'ohe* [bamboo – interpreted as the meaning of the *ahupua'a* name Ka'ohe, within which the summit of Mauna Kea and Waiau are situated]. And the water that is found also in the *niu* [coconut]. So you have all of these different, sacred waters, but to me, that water, Waiau, is the most sacred because it isn't the water that has been spilled, it is still up there in the realm of Wākea." . . . "The most sacred of all the waters." (Pualani Kanaka'ole Kanahale, p. A-368 in Maly 1999).

In ca. 1881, Dowager Queen Emma ascended Mauna Kea on a journey of spiritual and physical well-being. At the time, Queen Emma was in competition with David Kalākaua for the position of ruling chief for the Kingdom of Hawai'i. Each of the two embarked on journeys to prove their connection to the senior line and connect back to a *wahi pana* (a sacred physical place). Emma went to the top of Mauna Kea to bathe in the waters of Wai'au, and cleanse herself in the *piko* of the island (Kanahale and Kanahale 1997).

For some, Wai'au has a special family tie. "...Hawaiian members of the Lindsey family have a tradition of taking the *piko* of their children to Wai'au and the summit of Mauna Kea." "Other 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" (Maly 1999).

Kanahale explains the importance of this tradition of taking the *piko* to a particular place:

I don't personally know any families [who took the *piko* to Waiau]. I know that people took *piko* there, I just don't know who. . . . Well, the *piko* is that part of the child that connected the child back to the past. Connected the child back to the mama. And the mama's *piko* is connected to her mama, and so on. So it takes it back, not only to the *wā kahiko* [ancient times], but all the way to *Kumu Lipo*. . . . So, it's not only the *piko*, but it is the extension of the whole family that is taken and put up in a particular place, that again connects to the whole family line. And it not only gives *mana* or life to the *piko* and that child, but life again to the whole family" (Pualani Kanaka'ole Kanahale, p. A-368, in Maly 1999).

THE FIRST EUROPEAN CONTACT TO THE ISLANDS

As evidenced by the archaeological evidence and though oral histories, Hawaiian adze-making and worship at Mauna Kea continued through the 1700s. In 1778, the first foreigner arrived in Hawai'i. In the decades that followed, life in Hawai'i changed dramatically with the introduction of new technologies, religion, diseases, animals, and industry. The population of Hawaiians was decimated by the effects of diseases that had

never been seen before in the islands. Port towns such as Kailua, Kealahou and Hilo developed into commercial centers accommodating Western ships. Adze quarrying on Mauna Kea ceased to exist as stone adzes were soon replaced by metal tools after European contact.

In the late 1700s and through the 1800s several Europeans led expeditions to Mauna Kea. The names Goodrich, Baldwin and Alexander are well-known to students of the mountain. Their maps and documents are the earliest written descriptions of Mauna Kea. Early in the 20th Century, the Board of Agriculture and Forestry designated the Mauna Kea Forest Reserve.

In 1793 the first cattle were brought to Hawai'i and offered by Captain George Vancouver to King Kamehameha. By the early 1800s more cattle had arrived and escaped to forested areas where, in the absence of natural predators, their populations multiplied (Juvik and Juvik 1984). In addition to wild cattle, sheep and goats thrived on the mountain. In 1809, John Palmer Parker settled in Hawai'i and became friends with King Kamehameha I. The king placed Parker in charge of the wild cattle. With a land grant from King Kamehameha III in 1845, Parker established a ranch, Parker Ranch, which has been in continuous operation until the present. Other ranches also operated in the mid-1800s, however, much of the cattle and sheep continued to run free on the mountain's slopes destroying the native vegetation. By this time, hunting had become a vital lifestyle for many island residents. Hunters continued to pursue the animals for their hides and meat which were consumed locally and bartered for goods from visiting ships.

After the decline in adze making on Mauna Kea, there was limited human activity on the mountain. On the lower portions of the mountain animals grazed and hunters pursued them. On the higher slopes a few Western explorers conducted expeditions up to the summit region. The next major phase of activity began in the early 1960s with the exploration of Mauna Kea as a potential site for astronomy observations.

The travel journals of the first Westerners to explore the mountain's summit region highlight some of the first information on the physical evidence of past activity. McCoy (1999) shares some of these earliest observations. The first documented trip to the summit of Mauna Kea was that of Reverend Joseph Goodrich in 1823. Later writings of this trip record some of the observations and thoughts about the summit region:

Rev. Joseph Goodrich, who, on this occasion, was unfortunately laid up with mountain sickness, had on 26th August, 1823, reached the summit of Mauna Kea. This is the first recorded instance of the ascent of this mountain, although Mr. Goodrich mentions that on reaching the top of one of the terminal cones that encircle the main plateau of Mauna Kea, he discovered a heap of stones, probably erected by some former visitor. Who this former visitor was is unknown, but he was probably one of the white men that in the early years of the nineteenth century got a living by shooting wild bullocks that roved on the side of Mauna Kea. It is very unlikely that any native had reached the top to the terminal cones on the summit, owing to being unprovided with warm clothing to resist the great cold and also to the fact that the natives had a superstitious dread of the mountain spirits or gods (Macrae 1922).

An account of Alexander's journey in 1892 mentions the presence of a cairn at the top of a cinder cone:

Messrs. Muir and Alexander ascended the second highest peak on the northwest, overlooking Waimea, 13,645 height to continue their survey. In the cairn on the summit a tin can was found, which contains brief records of the visits of five different parties from 1870 to the present time, to which we added our own (Alexander 1892).

Reflecting this notion, Ellis (1979) looked back to the travels of Goodrich and Blatchely, who ascended the peak about six months after Goodrich, and provided this description of Hawaiians' view of Mauna Kea:

The snow on the summit of the mountain, in all probability, induced the natives to call it Mouna-Kea (mountain white), or, as we should say, white mountain. They have numerous fabulous tales relative to its being the abode of the gods, and none ever approach the summit – as, they say, some who have gone there have been turned to stone. We do not know that any have been frozen to death; but neither Mr. Goodrich, nor Dr. Blatchely and his companion, could persuade the natives, whom they engaged as guides up the side of the mountain, to go near its summit (Ellis 1979).

CULTURAL PRACTICE TODAY

In their ethnographic work Maly, Langlas, and Kanahele and Kanahele describe some of the practices that individuals and families conduct on Mauna Kea today. Several of the individuals interviewed by Maly stated that “they still go to Mauna Kea for prayer and restoration”. All interviewees attributed spirituality and healing qualities to being on Mauna Kea (Maly 1999).

Dr. Langlas interviewed a woman of the Poli'ahu line, meaning that Poli'ahu is one of her family's 'aumakua. This family has designated an individual as their *kahu* for worship of Poli'ahu. This individual has constructed a shrine on Mauna Kea to worship Poli'ahu and has incorporated a stone given to her by the family. She considers the whole mountain to be sacred and feels that it is appropriate to worship anyplace on the mountain if one is spiritually guided there. Thus, worship should not be limited to traditional sites. The shrine placed by this *kahu* is not located in a traditional site but rather in a place that she was guided to.

Maly's interviewees also report of the practice of taking ash remains to the summit of Mauna Kea for release. Two of the individuals interviewed by Maly have instructed that upon their deaths, their ashes are to be taken to specific places on the slopes of Mauna Kea.

While the ethnographic research provides few accounts of actual cultural practices on the mountain, other individuals and groups may visit the mountain for worship on special occasions or on a regular basis. Many more carry with them an esteem and respect for Mauna Kea:

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. 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 (Maly 1999, p. D-25).

This is the spirit with which many view the mountain today.

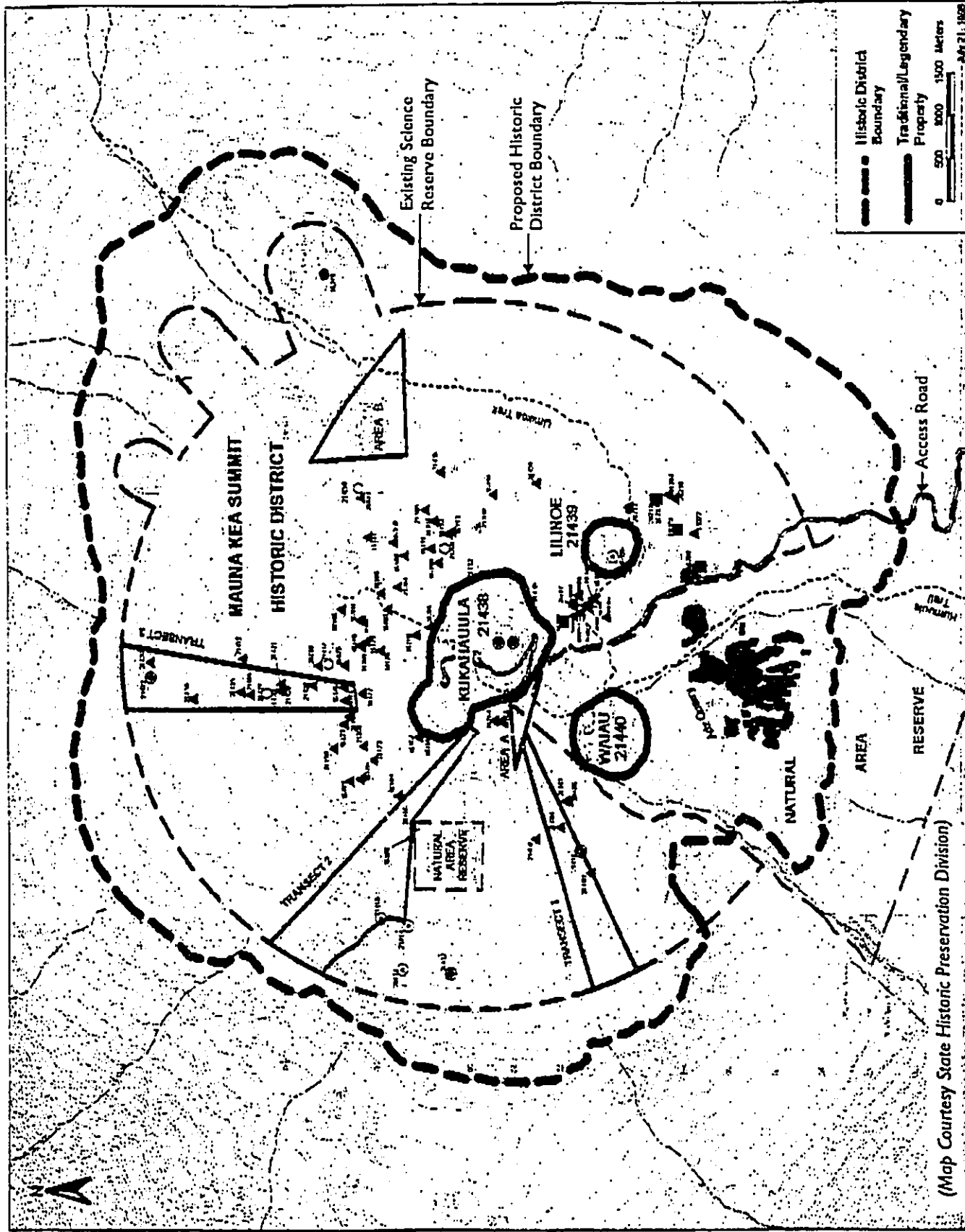
PROPOSED MAUNA KEA SUMMIT REGION HISTORIC DISTRICT NATIONAL REGISTER NOMINATION

SHPD staff have recently indicated that they will be proposing a historic district designation for the summit region of Mauna Kea which they believe will meet the eligibility criteria for inclusion in both the Hawai'i State and the National Register of Historic Places. This historic district proposal has evolved in the course of reviewing historical, ethnographic, and archaeological information for the preparation of a historic preservation plan for the protection and management of historic properties and cultural resources on Mauna Kea. Within the historic preservation domain, a historic district is defined as a historic property that "...possesses a significant concentration, linkage, or continuity of sites, buildings, structures, or objects united historically or aesthetically by plan or physical development" (NPS 1990:5).

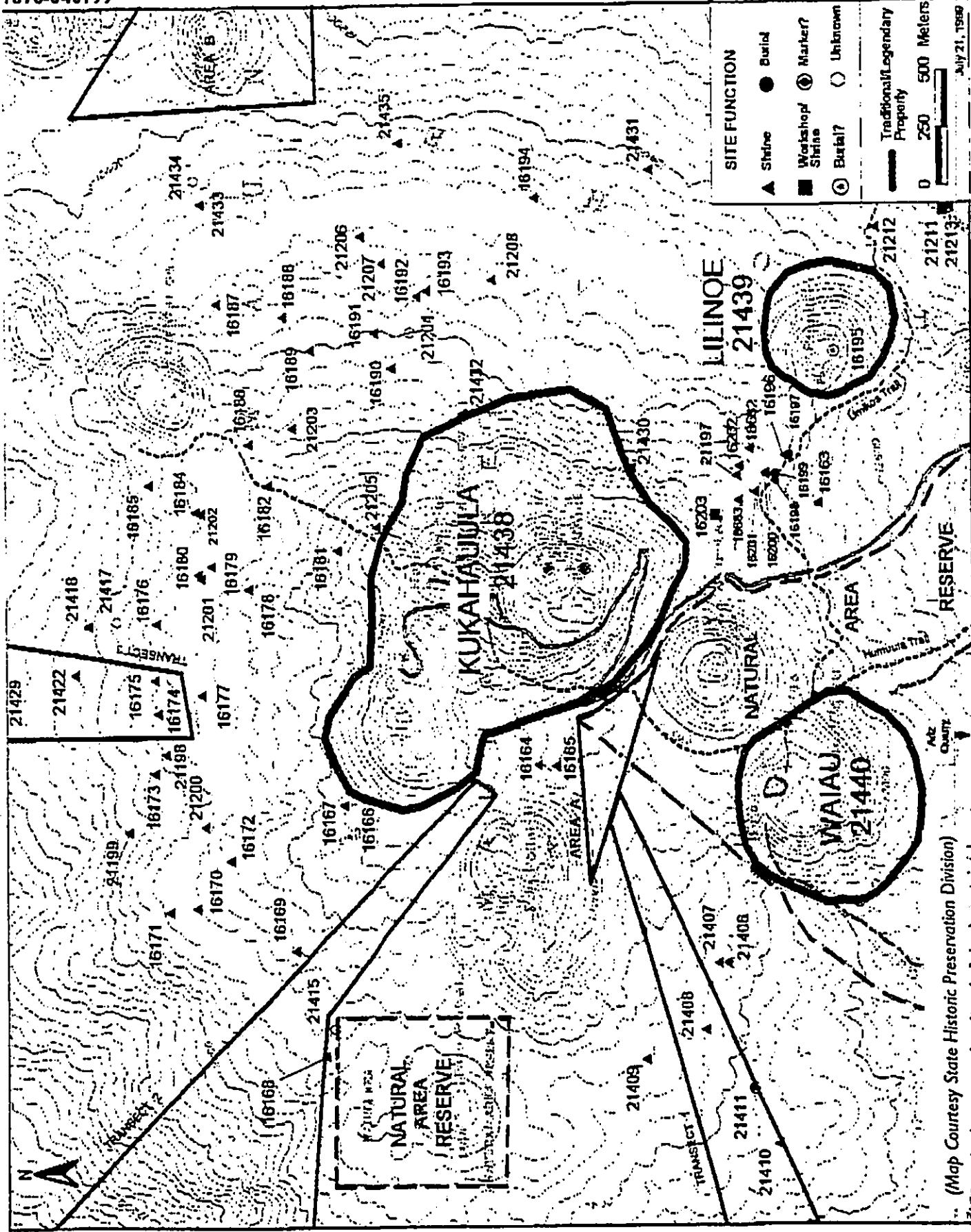
Figure 3 indicates the approximate boundary of the proposed district. Provisionally referred to as the "Mauna Kea Summit Region," the proposed historic district incorporates the virtually the entire Science Research summit area, extending beyond limits of the reserve, and also portions of the Natural Area Reserve. The district boundary has been tentatively set to correspond with the moraine fields and the incidence of topographic change which provides the general appearance of a summit plateau. The proposed district includes the total of 93 archaeological sites identified within the Science Reserve, three landscape features within the reserve believed to qualify as traditional cultural properties, and the Mauna Kea Adze Quarry Complex situated within the Natural Area Reserve. Of the 93 archaeological sites identified to date, 76 are shrines of varying complexity, four are adze manufacturing workshops, one is a confirmed burial, four are possible burials, three are marker cairns, and five are of undetermined function.

Figure 4 indicates the location and approximate boundaries of the three landscape features believed to qualify as traditional cultural properties on the basis of traditional Native Hawaiian cultural practices and beliefs associated with them. The boundaries of the properties have been set to coincide with the base of the component *pu'u*, or cinder cones. The largest of the three properties, "Kukahau'ula," refers to the cluster of three *pu'u* that merge and collectively make up the summit of Mauna Kea. The second property, "Waiiau," refers to the small lake and adjacent *pu'u* situated southwest of the summit and within the Natural Area Reserve. The third property, "Lilinoe," refers to a *pu'u* situated southeast of the summit and within the Science Reserve.

To be considered eligible for inclusion in the National Register of Historic Places, a potential property, such as the proposed Mauna Kea Summit Region Historic District, must demonstrate its historical significance by meeting the "National Register Criteria for Evaluation" contained within the Code of Federal Regulations, Title 36, Part 60 (CFR 1981). Generally speaking, this is accomplished through (a) association with an important historic context, and (b) retaining historic integrity of those aspects or elements needed to communicate significance. More specifically, to be found eligible for inclusion in the National Register of Historic Places, an entity of purported historical significance must satisfy a five-fold sequential test of (a) being one of a recognized category of tangible physical property, (b) being associated with an important historic context, (c) meeting one or more of the four basic National Register Criteria, (d) determining whether an otherwise ineligible property meets any of seven National Register Criteria Considerations which would make the property eligible, and (e) having integrity – the ability to convey significance. It is assumed that SHPD staff, in preparing the National Register nomination for the Mauna Kea Summit Region Historic District that is intended to be included in their Historic Preservation Plan for the Mauna Kea Science Reserve (DLNR In prep.) will adequately address all of these areas in making their argument for National Register eligibility.



(Map Courtesy State Historic Preservation Division)
Figure 3. Proposed Mauna Kea Summit Region Historic District (SHPD)



(Map Courtesy State Historic Preservation Division)
 Figure 4. Three Potential Traditional Cultural Properties Identified within the Proposed Mauna Kea Summit Region Historic District (SHPD)

NATIVE HAWAIIAN CULTURAL PRACTICES, FEATURES, AND BELIEFS ASSOCIATED WITH THE UNIVERSITY OF HAWAII MAUNA KEA SCIENCE RESERVE MASTER PLAN PROJECT AREA

The principal source of information utilized by the present study for the identification of Native Hawaiian cultural practices, features, and beliefs associated with the Science Reserve Master Plan project area on Mauna Kea was the oral history and consultation study carried out by Kepā Maly (1999). Maly made extensive efforts to identify and contact individuals potentially knowledgeable of Mauna Kea with regard to traditional and customary cultural practices, traditional cultural properties, and contemporary cultural practices. He conducted a total of fifteen recorded interviews with twenty-two different informants, and in the process of carrying out his study consulted with more than 100 individuals, a great number of whom had knowledge about Mauna Kea and were able to provide information which supplemented that obtained during the recorded informant interviews.

In the course of his study, Maly documented on the basis of his recorded informant interviews and informal consultations a wide range of traditional and contemporary cultural practices, features, and beliefs associated with Mauna Kea. Taken together, these manifest a quality which Maly has referred to as the "cultural attachment" between Native Hawaiians and Mauna Kea:

"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 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 *na kanaka* (the people), thus in Hawaiian tradition, island and mankind share the same genealogy (Maly 1999:27).

In his study report, Maly summarized the traditional and contemporary cultural practices, features, and beliefs in terms of three different categories: traditional and customary cultural practice claims, traditional cultural property claims, and contemporary cultural practice claims (Maly 1999:27-33). Maly's summary is presented in *Table 2*, which includes the name or designation of practice or property, the sources of information relating to the practice or property, and general comments about the practice or property.

TRADITIONAL AND CUSTOMARY CULTURAL PRACTICES AND BELIEFS

A number of practices and beliefs were identified by Maly in the course of his study as being traditional and customary practices and beliefs associated with the Mauna Kea Science Reserve Master Plan project area (see *Table 2a*). These include both those generally associated with the overall summit region of Mauna Kea, as well as those more directly associated with specific geographical locations within the Science Reserve project area (see *Table 2b*). Identified practices and beliefs included the following:

Table 2. Summary of Identified Native Hawaiian Cultural Practices, Features, and Beliefs Associated with the Mauna Kea Science Reserve Master Plan Project Area *

a. Traditional and Customary Practices

Practice	Source of Identification	Comments
Prayer and ritual observances	Historical literature.	See Appendix D.
	Oral history interviews with – A. & A. Lancaster, A.K. Haa Sr. (& Jr.), H.K. Springer, P. Kanahale, I. Lindsey-Fergerstrom et al., Consultation records of: Ed Stevens, Iopa Mauna-kea, L. McCord, K. Pisciotta, L.K. Kimura, E. Kauhi, and AHCC.	Several interviewees discuss past practices as learned from their elders, and others document that such observances remain important to their Hawaiian spirituality.
Collection of water from Waiiau for ritual purposes	Historical literature.	See Appendix D.
	Oral history interviews with A & A Lancaster, A.K. Haa Sr. (& Jr.), L. Case, and P. Kanahale.	Described as the most sacred of Kāne's waters in all the Hawaiian Islands.
Depositing of piko (umbilical cords) at Waiiau and the summit peaks of Mauna Kea.	Oral history interviews with – K. Kalili, I. Lindsey-Fergerstrom et al., and P. Kanahale.	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.
	Consultation records of – L.K. Kimura, and B. Robertson.	
Burial Practices: • Interment of remains –	Historical literature.	(see Appendix D)
	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.	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.
	Consultation records of: Ed Stevens, Iopa Mauna-kea, L. McCord, K. Pisciotta, and AHCC.	
• Releasing of ashes at the summit and other locations on Mauna Kea.	Oral history interviews with – T. Imoto, J. Ah San, T. Bell Sr., S. & D. Kaniho, Tita & JK Spielman, and P. Kanahale.	Described as a continuation of the traditional practice of taking loved ones remains to Mauna Kea.

*from Maly (1999)

Table 2b. 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>See Appendix D.</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>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>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>Many of the <i>pu'u</i> (hills) and other topographic features on Mauna Kea are named for Hawaiian gods and deities. Also, many of the <i>pu'u</i>, particularly those of the upper region, are believed to be burial sites of <i>ali'i</i> and other important ancestors.</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><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>Oral history interview with Lloyd Case.</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>Consultation records of K. Pisciotta and L. McCord.</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 2 b. 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 2b. Traditional Cultural Properties (Continued)

Property	Source of Identification	Comments
Pu'u Mākanaka and Kaupō vicinity.	Historical literature. Oral history interviews – particularly J. Ah San, S. & D. Kaniho, and P. L'Orange.	See Appendix D. Particularly noted as burial sites.
Trails — • Kūka'iau-Umikoā to Mauna Kea Trail. There are also other trails which are potential Traditional Cultural Properties; documentation was recorded for the following trails: • Humu'ula to Mauna Kea Trail. • Laupāhoehoe-Waipunalei-Kanakaleonui to Mauna Kea Trail. • Makahāhu-Kemole to Waiau Trail. & • Waikī'i-Pu'u Lā'au to Waiau Trail. — • 10,000 ft. elevation trail/road around Mauna Kea.	Historical literature. 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.). Oral history interviews: particularly – J. Ah San, T. Imoto, S. & D. Kaniho, T. Bell Sr., A. Lancaster, M. Pence, and P. L'Orange. Oral history interviews: particularly – J. Ah San, & L. Case. Oral history interviews with: J.K. Lindsey, T. Bell Sr., and L. Case. Oral history interviews with: J.K. Lindsey, and Teddy Bell Sr. Oral history interviews with: I. Lindsey Fergerstrom et al., and L. Case	See Appendix D. 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-Launai'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.) 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. Trail generally known to individuals who traveled to Mauna Kea up to ca. 1930. 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. 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 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.	<p>Historical literature.</p> <p>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.).</p> <p>Consultation records of Wm. Akau.</p>	<p>See Appendix D.</p> <p>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.</p> <p>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.</p> <p>The interviews with J. Ah San, L. Case, H.K. Springer, and P. Kanahele include introductory discussions on protocols for collection of adze stones.</p>
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.

1. Performance of prayer and ritual observances important for the reinforcement of an individual's Hawaiian spirituality;
2. Collection of water from Waiiau for a variety of healing and other ritual uses;
3. Deposition of *piko* (umbilical cords) at Waiiau and the summit peaks of Mauna Kea;
4. Use of the summit region as a repository for human burial remains, by means of interment, particularly on various *pu'u*, during earlier times, and more recently by means of releasing ashes from cremations;
5. Belief in the upper mountain region of Mauna Kea, from the Saddle area up to the summit, as a sacred landscape – as the personification of the spiritual and physical connection between one's ancestors, history, and the heavens; and
6. Association of unspecified traditional navigation practices and customs with the summit area.

TRADITIONAL CULTURAL PROPERTIES

In the course of his study, Maly identified a number of potential traditional cultural properties within the Mauna Kea Science Reserve Master Plan project area. These are historic properties that are of importance to Native Hawaiians because they possess traditional cultural significance derived from associated cultural practices and beliefs (*see Table 2b*). (See also Figure 2 in Maly 1999 for a map indicating the locations of identified properties.) Potential traditional cultural properties identified to Maly by knowledgeable informants and cultural practitioners as being present within the Science Reserve Master Plan project area included the following:

1. The entire mountain region of Mauna Kea, from approximately the 6,000 foot elevation (the Saddle area) to the summit;
2. Pu'u Kukahau'ula – a cinder cone that is the summit peak of Mauna Kea (sometimes also referred to by the modern name of Pu'u Wekiu);
3. Pu'u Poli'ahu – a prominent summit region cinder cone situated to the west of Pu'u Kukahau'ula;
4. Pu'u Lilinoe – a prominent summit region cinder cone situated to the southeast of Pu'u Kukahau'ula;
5. Waiiau – a shallow lake and its adjacent cinder cone situated in the summit region to the southwest of Pu'u Kukahau'ula;
6. Pu'u Makanaka and Kaupo vicinity – a cluster of two prominent cinder cones situated near the edge of the summit region to the northeast of Pu'u Kukahau'ula;
7. Mauna Kea-'Umikoa Trail – a foot and horse trail extending between Kuka'iau in Hāmākua to immediately south of the summit area;

8. Mauna Kea-Humu'ula Trail -- a foot and horse trail extending from the Humu'ula Sheep Station up to the summit area; and
9. A number of lesser foot and horse trails -- including the Mauna Kea-Laupahoehoe-Waipunalei-Kanakaleonui Trail, the Mauna Kea-Makahalau-Kemole Trail, and the Waiiau-Waiki'i-Pu'u La'au Trail.

CONTEMPORARY CULTURAL PRACTICES

Contemporary cultural practices and beliefs would be those of cultural practitioners for which no clear specific basis in traditional culture can be clearly established or demonstrated for example, the conducting of ritual ceremonies at sites or features for which no such prior traditional use and associated beliefs can be demonstrated. In some cases, however, it may be possible to demonstrate the reasonable evolutionary development of a contemporary practice from an earlier traditional practice.

In the course of his study, Maly identified several contemporary cultural practices and beliefs associated with the Mauna Kea Science Reserve Master Plan project area (see Table 2c). The following were related to Maly by knowledgeable informants and cultural practitioners:

1. Prayer and ritual observances -- including construction of new *kuahu* (altars) in connection with ceremonial activities;
2. Collection of raw material stone from quarry sites within the Mauna Kea Adze Quarry Complex; and
3. Subsistence and recreation hunting.

CURRENT NATIVE HAWAIIAN PERSPECTIVES ON MASTER PLAN PROJECT

As a consequence of conducting his recorded interviews and informal consultations with knowledgeable informants and cultural practitioners, Maly was able to formulate a series of general recommendations and comments that reflected current Native Hawaiian perspectives on the Science Reserve Master Plan project (Maly 1999:34-5). The most substantial of these may be summarized as follows:

1. The great majority of individuals expressed the desire that no further development of astronomy facilities on Mauna Kea. Visual impacts and physical impacts upon the *pu'u* were often mentioned as important concerns;
2. Protection of the general landscape and view planes, especially among the *pu'u* and other cultural resources, was regarded as very important;
3. The present lessee should appreciate the past opportunity for the use of Mauna Kea, honor prior commitments, complete studies and work that were called for by the original complex development plan, and establish and comply with its own guidelines and requirements for the use of Mauna Kea;
4. In terms of management planning, the Native Hawaiian model of *ahupua'a* management, which incorporates and integrates all aspects of the physical, cultural, and spiritual environments, should be utilized;
5. All users of Mauna Kea should enter into a sustainable partnership, with the Native Hawaiian and other components of the local community, that would provide for the future stewardship of Mauna Kea; and
6. Plans need to be formulated, in consultation with cultural practitioners and families having genealogical ties to Mauna Kea, for access to and use of traditional sites and resources.

CONCLUSION

The basic purpose of this concluding section is to assess the findings of the present cultural impact assessment study to determine if any of the Native Hawaiian cultural practices, beliefs, or features identified as being associated with the University of Hawai'i Science Reserve Master Plan project area represent traditional and customary practices or places which might potentially be affected by future development of any astronomy facilities or related uses. The specific objectives of this conclusion include the following:

1. Summarize the nature and variety of identified Native Hawaiian cultural practices, beliefs, and features;
2. Evaluate the significance of identified Native Hawaiian cultural practices, beliefs, and features;
3. Assess the potential effects that any further development or use of the Science Reserve might have upon identified Native Hawaiian cultural practices, beliefs, and features; and
4. Make recommendations for measures that might (a) mitigate any potentially adverse effects of future development or use upon identified Native Hawaiian cultural practices, beliefs, and features, or (b) be otherwise appropriate.

NATIVE HAWAIIAN CULTURAL PRACTICES AND PROPERTIES ASSOCIATED WITH THE UNIVERSITY OF HAWAI'I MAUNA KEA SCIENCE RESERVE MASTER PLAN PROJECT AREA

The number and variety of individuals and groups contacted and consulted by Maly during the present study, as evidenced by the twenty-two knowledgeable informants and cultural practitioners (*see Table 1*) who provided information in the form of fifteen tape recorded and transcribed interviews, and the more than 100 individuals and groups that provided additional information through more informal consultations (Maly 1999:Appendix B), demonstrates an adequate, appropriate, and reasonable good-faith effort to identify the full range of Native Hawaiian cultural practices, features, and beliefs currently associated with the Science Reserve Master Plan project area on Mauna Kea. This documented effort indicates it likely that the full range of current cultural practices, features, and beliefs associated with the Science Reserve Master Plan project area has been identified, even though in many instances only the general nature of these practices, features, and beliefs has been determined but not documented in any great detail.

An overview of the cultural practices – including the component behaviors, features, beliefs, and values – summarized in the preceding section of the present report, and presented more fully and in richer detail in Maly's oral history and consultation study (1999) illustrates a pervasive general theme which flows throughout native Hawaiian culture and binds it together. To Native Hawaiians, the natural elements of the physical environment – the land, sea, water, winds, rains, plants, and animals, and their various embodied spiritual aspects – comprise the very foundation of all cultural life and activity – subsistence, social, and ceremonial; to Native Hawaiians, the relationship with these natural elements is one of family and kinship.

The Native Hawaiian cultural practices identified as currently associated with the University of Hawaii Mauna Kea Science Reserve Master Plan project area can be categorized as two general types: (a) practices with active behaviors involving both observable activities with material results and their inherent values or beliefs; and (b) practices with more passive behaviors which seek to produce nonmaterial results. The former type of behaviors involves such activities as the gathering and collecting of natural resources for various

purposes, the deposition of *piko*, and the funerary release of cremated human remains. Uses such as these generally have associated beliefs and values, as indicated in the preceding section (*see Table 2*). The latter type of behaviors involves more experiential activities focused on "becoming one" with natural setting; that is, behaviors relating to spiritual communication and interaction that reaffirm and reinforce familial and kinship relationships with the natural environment.

Several potential traditional cultural properties were identified within the Science Reserve Master Plan project area. These included the entire mountain region of Mauna Kea, several of the distinctive *pu'u* that dominate the summit region, the shallow lake, and several foot and horse trails which access the summit region from the lower slopes of the mountain. Several of these properties comprise physical manifestations which reinforce cultural mythologies and relationships.

EVALUATION OF IDENTIFIED NATIVE HAWAIIAN CULTURAL PRACTICES AND PROPERTIES

Traditional and Customary Practices

For purposes of evaluating the significance of the Native Hawaiian cultural practices, features, and beliefs identified in association with the Science Reserve Master Plan project area, it would be useful to consider them in terms of the three types of informant claims that were defined earlier in the Introduction section of the present report. Information obtained by Maly in his oral history and consultation study (1999) suggests that several of the identified practices and beliefs would appear to fall within the category of traditional and customary practice claims. These would be claims which would lie within the purview of Article XII, Section 7, of the Hawaii State Constitution ("Traditional and Customary Rights"), particularly as reaffirmed in 1995 by the Hawaii State Supreme Court in the decision commonly referred to as the "PASH decision," and further clarified in the 1998 decision in "State v. Hanapi," and which would include various cultural practices and beliefs associated with the general geographical area of the summit region, rather than a clearly definable property or site. While certain other practices, such as prayer and ritual observances involving the construction of new *kuahu* (altars), or the releasing of cremated human remains rather than interment on *pu'u*, might seem to be contemporary cultural practices, they may as well be considered to be reasonable cultural developments evolving from earlier traditional practices.

A general familiarity with the content of traditional Hawaiian culture – both in its tangible material aspects and, perhaps to a somewhat lesser degree, its immaterial and behavioral aspects, indicated nothing unusual among the identified practices. While the geographical setting of the Mauna Kea, and especially the distinctive landscape of the summit region, may not be matched elsewhere within the Hawaiian Islands, none of the identified cultural practices would appear to be particularly unique to the Science Reserve Master Plan project area; similar practices traditionally took place in other settings throughout the islands.

Traditional Cultural Properties

Several potential traditional cultural properties were identified within the Science Reserve Master Plan project area, including the entire mountain region of Mauna Kea, several of the distinctive *pu'u* which dominate the summit region, the shallow lake, and several foot and horse trails which access the summit region from the lower slopes of the mountain. As defined earlier, traditional cultural property claims are the only ones strictly falling within the purview of the historic preservation process. Such claims would involve traditional practices and beliefs of Native Hawaiian informants and cultural practitioners that (a) are associated with a definable physical property (an entity such as a site), (b) are founded in the history of the local community, (c) contribute to the maintenance of the cultural identity of the community, and (d) demonstrate a historical continuity of practice or belief up to the present. Additionally, a potential traditional cultural property must be able to

demonstrate its historical significance in terms of established evaluation criteria, such as those of the National Register of Historic Places (CFR 1981) and/or the Hawaii Register of Historic Places, to qualify as a legitimate traditional cultural property within the historic preservation context.

The claims for several of the summit region *pu'u* – specifically for Kekahau'ula, Lilinoe, and Makaanaka, and for the shallow lake and adjacent *pu'u* collectively known as Waiau, certainly would seem likely to qualify them as traditional cultural properties which meet the National Register test for historical significance because the entities (a) are tangible physical properties, (b) appear to have sufficient integrity – that is, the ability to convey their significance, and (c) meet one or more of the four basic National Register criteria. As sites, all four have clearly recognizable and definable physical boundaries. While knowledgeable informants and cultural practitioners acknowledge that several of the *pu'u* have been damaged by past construction activities, they also appear to believe that the *pu'u* have not been so substantially damaged as to destroy their integrity. And finally, by reason of their association with significant figures in Hawaiian cultural mythology (Kukahau'ula, Lilinoe), and as acknowledged traditional areas for burials (Makaanaka) and ritual practices (Waiau), these four properties would seem to satisfy at least one or two of the four basic National Register Criteria: Criterion (A) by association with events that have made a significant contribution to the broad patterns of Hawaiian history, and Criterion (B) by association with the lives of persons significant in the Hawaiian past.

To satisfy Criterion (A), the direct association of a specific site with a significant event, or pattern of events, in Hawaiian history (either written documentary or oral traditional history) would have to be established. All four properties – Kukahau'ula, Lilinoe, Waiau, and Makaanaka – would appear to satisfy this criterion because of associated traditional cultural practices and/or the cultural values they represent, as indicated by information provided by many of the knowledgeable informants and cultural practitioners.

To satisfy Criterion (B), the direct association of a specific site with a person significant in Hawaiian history (either written documentary or oral traditional history) would have to be established. National Register Bulletin No. 38 notes that the terms "persons" can mean both "persons whose tangible, human existence in the past can be inferred on the basis of historical, ethnographic, or other research," as well as legendary and mythological "persons" who exist only in the cultural traditions of a group (Parker and King 1991:11). As the personification of important characters in local traditional Hawaiian mythological history, both Kukahau'ula and Lilinoe certainly would seem to meet the requirement of specific persons of significance in traditional Hawaiian legend and myth.

It should be noted that this evaluation of Kukahau'ula, Lilinoe, and Waiau as traditional cultural properties concurs with a preliminary determination of the SHPD staff (*see Figures 3 and 4, and related discussion*) that the three features, with the definition of Kukahau'ula expanded to incorporate the cluster of three *pu'u* which form the summit of Mauna Kea, are believed to qualify as traditional cultural properties on the basis of traditional Native Hawaiian cultural practices and beliefs associated with them. SHPD staff concurrence should also be noted with regard to another *pu'u*, Poli'ahu, that had been identified in the Maly study as a potential traditional cultural property. While the current name of the latter feature might seem to indicate association with a significant mythological personage, it has been pointed out that while Poli'ahu as manifest by snow has long been traditionally associated with the upper slopes of Mauna Kea, the named assignment to a specific *pu'u* was a relatively recent historic period designation made in 1892 by W.D. Alexander during the mapping of Mauna Kea (McEldowney 1982:A-21), and not an earlier Native Hawaiian designation. Thus the feature would not seem to meet the criteria for definition as a traditional cultural property.

Finally, with regard to the various named foot and horse trails that ascended to the summit region and which were identified in the Maly study (1999) as potential traditional cultural properties, it seems likely that they are primarily historic period routes and not specific features of Native Hawaiian tradition; rather than following specific established routes up the slopes of Mauna Kea, travelers in earlier times were apparently guided by distinctive features of the landscape such as *pu'u* and ridgelines (McEldowney 1982:A-15,16).

Contemporary Cultural Practices

With regard to the current practices identified by Maly (1999) as contemporary cultural practices, it would seem that they all bear close enough relationships to earlier traditional cultural practices associated with the upper slopes and summit region of Mauna Kea so that no purpose would be served by distinguishing them as something different. Furthermore, as has been pointed out previously, it is likely that they represent reasonable cultural evolution from earlier traditional practices.

Concluding General Evaluation

Based on an evaluation of the findings of the present cultural impact assessment study made in reference to (a) the known content of traditional Hawaiian culture and (b) the National Register Criteria as clarified by National Register Bulletin No. 38, it is believed that with the exceptions noted above, most of the Native Hawaiian cultural practices, features, and beliefs identified as being currently associated with the Mauna Kea Science Reserve Master Plan project area can be considered to be culturally and historically significant. Most, if not all, of the identified practices and beliefs would seem to qualify as traditional and customary cultural practices within the meaning of the Hawaii State Constitution, while the principal *pu'u* and the shallow lake with adjacent *pu'u* would seem to satisfy the criteria for being regarded as a legitimate traditional cultural property. Finally, none of the identified practices and beliefs would seem to represent strictly contemporary cultural practices or beliefs lacking some measure of traditional connection.

Mauna Kea Summit Region as a Cultural Landscape

As was discussed earlier, SHPD staff have recently indicated that they will be proposing a historic district designation for the summit region of Mauna Kea which they believe will meet the eligibility criteria for inclusion in both the Hawaii State and the National Register of Historic Places. A historic district is defined as a historic property that "...possesses a significant concentration, linkage, or continuity of sites, buildings, structures, or objects united historically or aesthetically by plan or physical development" (NPS 1990:5).

The approximate boundary of the proposed historic district, provisionally referred to as the "Mauna Kea Summit Region," incorporates the virtually the entire Science Research summit area, extending beyond limits of the reserve, and also includes portions of the Natural Area Reserve. The proposed district includes the total of 93 archaeological sites identified within the Science Reserve, three landscape features within the reserve believed to qualify as traditional cultural properties, and the Mauna Kea Adze Quarry Complex situated within the Natural Area Reserve.

Consideration of the properties included within this proposed historic district, and their associated practices and beliefs, suggests it to represent a type of historic property best referred to as a cultural landscape. A cultural landscape is a geographical definable area that clearly reflects patterns of occupation and land use over a long time period, as well as the cultural values and attitudes which guide and regulate human interaction with the physical environment. Based on the Native Hawaiian traditional cultural practices and beliefs associate with Mauna Kea, as documented in the Maly (1999) oral history and consultation study, the proposed historic district could perhaps even more appropriately be considered to be a special type of cultural landscape referred to by the National Park Service as ethnographic landscapes: "those landscapes imbued with such intangible meanings that they continue to be deemed significant or even sacred by contemporary people who have continuous ties to the site or area". Such an ethnographic landscape would seem to be embodied in the concept of "cultural attachment" used by Maly (1999:27) to describe the connection of many Native Hawaiians to Mauna Kea.

ASSESSMENT OF POTENTIAL PROJECT EFFECTS

The assessment of potential project effects upon the Native Hawaiian cultural practices, features, and beliefs, and potential traditional cultural properties identified as associated with the Mauna Kea Science Reserve Master Plan project area has been done in general accordance with the guidance documents cited in the earlier "Study Methodology" section of the present study. Of particular relevance were Part 800.9 ("Criteria of effect and adverse effect") of the federal regulations of the Advisory Council on Historic Preservation for the "Protection of Historic Properties" (CFR 1986), and Section 13-275-7 ("Determining effects to significant historic properties") of the DLNR draft administrative "Rules Governing Procedures for Historic Preservation Review" (DLNR 1998).

Discussion

The University of Hawaii Science Reserve Master Plan project focuses on the formulation of planning and management strategies to guide and regulate any proposed future development and use of the project area. The plan does not involve specific development projects with definable impacts, therefore discussion of potential effects and measures for the mitigation of potentially adverse effects must involve consideration of a range of possible effects and mitigation measures.

Direct effects are those caused by an action and which occur at the same time and place, while indirect effects are those caused by an action and are further removed in time and/or distance, but can still be reasonably foreseen. Cumulative effects are those which result from the incremental effect of actions which, taken together with similarly minor past, present, and future effects, over time become significant.

There are two principal types of actions the direct effects of which have potential to adversely effect the Native Hawaiian cultural practices, features, and beliefs associated with the Science Reserve Master Plan project area: (a) maintenance programs and routine operations, and (b) planned development and construction projects. Both types of actions could result in long-term effects that could damage, reduce, or destroy the integrity of the traditional cultural resources.

Planned development and construction projects are also the principal type of actions the indirect effects of which have potential to adversely effect the Native Hawaiian cultural practices, features, and beliefs associated with the Science Reserve Master Plan project area. This could potentially occur as the result of increased access to and use of the Mauna Kea summit region by the public for various recreation activities, and would also constitute long-term effects.

The integrity of the spiritual and sacred quality of the landscape of Mauna Kea's summit, and astronomy's relationship to the cultural landscape, appears to be a crucial issue with the future activities in the Science Reserve. Given the viewpoints expressed in the informant interviews, and research on the mountain's cultural importance, a common concern is the perceived lack of respect on astronomy's part for the Native Hawaiian cultural practices, features and beliefs. At Mauna Kea, however, a potential bridge may exist between the current study of astronomy and the Hawaiian cultural beliefs. Although the specific functions of the shrines clustered around the summit have not been identified through the interviews of knowledgeable informants, it is believed that they represent symbols of spiritual or heavenly worship offered by individuals or families closely linked to the mountain. It is known that the Polynesian voyagers studied and used the constellations as a navigational guide. A validation of Mauna Kea's astronomical and spritual importance was a recent visit to the summit shrine complex by some crew of the Hokuleia voyaging canoe, prior to their leaving for the South Pacific. Astronomers also share a deep respect for the natural elements and the heavens, but need to better understand the Native Hawaiian people's deep beliefs

tied to the physical landscape, its signs and meanings. The Master Plan and Management Plan propose to bring together the knowledge and values of the traditional culture to appropriately direct the future management of the Science Reserve, with ongoing involvement and wisdom of a kahu/kupuna council to be jointly involved in advising the management of the mountain.

The existence of both the shrine complexes and Keanakakoi Adze Quarry on the summit plateau region reiterates a fundamental aspect of Native Hawaiian culture; the integration of the spiritual and religious aspects of life with secular activities of daily living. The adze quarry is essentially a tool making activity, an equivalent of manufacturing or industry involving changing the landscape for functional purposes. That this activity co-existed side by side with what seem to be worship shrines indicates that all activities are imbued with spirituality and that issues of compatibility was resolved through the attitude and protocol with which activities were pursued. A protocol that includes requesting permission from the *aina*, *kupuna* and *akua*, expresses appreciation for the generosity and bounty of nature and follows practices of stewardship is the key to appropriateness. The basic conceptual difference between this indigenous use of the mountain's sacred summit area for a lithic industry, and the modern day use of the summit for the study of the stars by astronomers is the issue of appropriate protocol and respect. The Master Plan demonstrates respect for the resources of land, ecology, and culture, while the Management Plan can provide a new start for cooperative stewardship of the mountain's resources with the Native Hawaiian people.

Concluding Assessment

Based on an evaluation of the Native Hawaiian cultural practices, features, and beliefs identified as currently associated with the Mauna Kea Science Reserve Master Plan project area, and a general consideration of the potentially adverse direct and indirect effects that might result from future development and use of the summit region, it is obvious that a comprehensive plan for both the short-term and long-term management of the Science Reserve Master Plan project area is vital for the protection and preservation of significant traditional cultural resources. The Master Plan minimizes potential direct and indirect impacts to cultural practices, features and beliefs through the careful limits set upon future development within the proposed Astronomy Precinct and restrictive design guidelines. The Management Plan proposes specific necessary actions to protect the cultural resources and traditional cultural access rights and uses.

POTENTIAL MITIGATION MEASURES

SHPD Historic Preservation Plan

As mentioned earlier in the Introduction section of the present report, the staff of the SHPD are currently preparing for the University of Hawaii a Historic Preservation Plan for the Mauna Kea Science Reserve Master Plan project area. As presently conceived, this plan will consist of two major essential components: (a) an information component which described the significant historic properties of Mauna Kea and the Mauna Kea Science Reserve, and (b) a management component which identified potential impacts of proposed development and appropriate measures through which potentially adverse effects could be avoided or mitigated.

The management component of the preservation plan will deal two principal topics: (a) plans for specific development projects and related activities, and (b) plans for the long-term management of historic properties within the Science Reserve Master Plan project area. The former topic will address in detail the direct and indirect adverse effects that might potentially result from specific development projects and related activities, and propose a range of mitigation measures to avoid or minimize adverse effects. The latter topic will address in detail long-term management plans for interpretive development, monitoring,

routine consultation with Native Hawaiian organizations and individuals, cultural uses, and continued inventory of historic properties.

Potential Mitigation Measures

One general mitigation measure of value would be the preparation of an appropriate programmatic agreement which would provide a mechanism by which interested parties could reach a mutual understanding on what historic preservation review and compliance measures would be applicable to defined classes of development and use actions within the Science Reserve Master Plan project area. A vital component of any such agreement would close and meaningful consultation with the Native Hawaiian community, especially cultural practitioners who utilize the summit region for various purposes.

With regard to planned development and construction projects, procedures essentially the same as those presently contained in the draft SHPD administrative rules should be followed to assure that sufficient effort is given to the identification and evaluation of traditional cultural resources that might be effected by any specific proposed project. The procedures contained in the draft SHPD administrative rules generally parallel the federal historic preservation review process usually referred to as the "Section 106 Review." Basic elements of this review process would include the following: (a) inventory survey to identify all cultural resources within a specified project area; (b) evaluation of the significance of all identified cultural resources; (c) assessment of the potential effects of a project upon significant cultural resources; (d) determination of appropriate mitigation measures to avoid or minimize potentially adverse effects upon significant cultural resources; (e) identification and treatment of potential burial sites; (f) consultation with Native Hawaiian individuals and organizations; and (g) preparation of written agreements to project-specific preservation and management issues.

Perhaps the single most significant mitigation measure that could be implemented would be the restriction of virtually all future planned development and construction projects to the proposed 525-acre Astronomy Precinct. This area represents less than five percent of the entire Science Reserve. The Astronomy Precinct area has been carefully situated to exclude undeveloped *pu'u* and the concentrations of shrine features near the summit, so as to greatly minimize potential adverse direct effects upon the cultural resources of the summit region. All of the undeveloped *pu'u* in the Science Reserve are protected from future astronomy development, reflecting the stated wishes of many Native Hawaiians interviewed in the oral history process, that these culturally significant landforms be preserved. Further, only three shrines are located within the Astronomy Precinct, and these will not be directly affected by construction activities with a proposed minimum buffers of 200 feet from any proposed observatory locations. Importantly, the proposed siting for new observatories avoids interference with visual connections between the shrines and the significant *pu'u* cultural landforms.

With regard to the long-term management of cultural resources within the Mauna Kea Science Reserve Master Plan project area, a series of specific management plans could be formulated to address a wide range of issues. As with any other planning activities, close and meaningful consultation with Native Hawaiian individuals and organizations should be undertaken. Specific management plans could include the following:

1. Monitoring plan involving systematic strategies to monitor the condition of cultural resources to determine what activities and uses within the project area are effecting cultural resources, the nature and intensity of such effects, and appropriate mitigation measures to avoid or minimize any adverse effects;
2. Plan to complete the identification and documentation of cultural resources within the project area;
3. Burial treatment plan for the protection of known and suspected burials sites, and for the treatment of any burials inadvertently discovered during planned development

and construction projects. Preparation of a burial treatment plan should involve consultation with the Hawai'i Island Burial Council;

4. Cultural use plan to provide for access to and use of traditional cultural properties and other culturally significant areas by Native Hawaiian practitioners;
5. Interpretation plan that would designate sites and areas appropriate for public access for purposes of education and recreation, and could include such elements as self-guided and guided tours, informational signage, brochures, and displays; and
6. Enforcement plan to provide for protection of natural and cultural resources and systematic enforcement of all rules and regulations governing access to and use of the Science Reserve Master Plan project area.

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APPENDIX I

**Management Components of the Historic Preservation Plan for
Mauna Kea – Outline and Review Draft**

DLNR, Historic Preservation Division

Holly McEldowney, Ph.D.

November 1999

Outline
Management Components of the Historic Preservation Plan
Prepared by the State Historic Preservation Division

Introduction

I. On-Going Maintenance Activities, Construction Projects, and Planned Developments in IFA Leased Areas

A. Maintenance Programs and Routine Operations Performed by IFA or Observatories

1. Excluded Activities.
2. Activities Needing Prior Review and Potential Compliance Measures.
3. Emergency Activities.

B. Planned Development and Construction Projects

1. Inventory Survey.
2. Evaluation of Significance.
3. Evaluation of a Project's Effect on Historic Properties and Proposed Mitigation Measures.
4. Identifying and Treating Potential Burial Sites.
 - a. Identified Burials.
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 - c. Burial Treatment Plan Format.
5. Inadvertent Discovery of Historic Properties.
6. Consultation with Native Hawaiian Organizations.
7. Agreements.

II. Long-Term Management of Historic Properties in IFA Leased Areas and within the Mauna Kea Ice Age Natural Area Reserve

Introduction

A. Monitoring Plan

B. Complete Inventory and Documentation of Historic Properties within the Mauna Kea Summit Historic District

C. Burial Protection and Inadvertent Discovery Plan

D. Interpretation and Education

1. Interpretive Plan for Historic Properties.
 - a. Self-Guided Tours.
 - b. Guided Tours.
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2. Brochure.
3. Displays at Visitor's Center.
4. Informational Material.

E. Public and Commercial Uses

1. Recreational Use by the Public.
 - a. Snow-Related Activities.
 - b. Sightseeing, Hiking, and Educational Pursuits.
 - c. Extreme Sports.
 - d. Hunting.
 - e. Astronomical Observatories.
2. Commercial Uses Permitted
 - a. Snow-Related Commercial Activities.
 - b. Commercial Tours
 - c. Film Industry Activities
 - d. Commercial Use Permits (Miscellaneous)

F. Research

G. Cultural Practices and Access

1. Protocol for Access and Use of Historic Properties
 - a. Protocol for Access to Historic Properties
 - b. Restoration or Reconstruction of Ancient Shrines
 - c. Protocol for Offerings or Conducting Ceremonies
2. Construction of New Religious or Cultural Features
3. Extraction and Removal of Stone from the Mauna Kea Adz Quarry
4. Use of Lake Waiau

H. General Management Issues

1. Debris Removal, Monitoring and Prevention.
2. Off-Road Vehicle Use.
3. Public Access Issues.
4. Enforcement.

I. Consultation with Native Hawaiian Organizations and Individuals

J. Annual Review of Historic Preservation Plan

Outline
Management Components of the Historic Preservation Plan
Prepared by the State Historic Preservation Division

The following presents what we believe will be the major management components and recommendations of the historic preservation plan being prepared jointly by the Historic Preservation Division and the Institute for Astronomy. This document should be considered a working draft in that it primarily demonstrates the basic intent of the proposed management components which consider the current uses of Mauna Kea that can affect historic properties and measures that can be taken to avoid or minimize these effects. The uses and activities addressed include those that are on-going and routine as well as those occurring within the context of planned construction and development projects. The plan also considers proposals to educate the public on the history and prehistory and cultural significance of the mountain. In reviewing these proposals, it should be remembered that when we refer to historic properties, we will be considering both individual historic properties located within the various subject areas and the designation of the summit region as an historic district. This designation allows the significance of individual properties located within the district to be addressed collectively and within the context of the summit's natural landscape. It also allows the integrity of the district as a whole to be considered when the potential effects of particular activities or projects are considered.

The full development of the plan's management components remain contingent on a number of factors. First, other components of the historic preservation plan need to be completed before the management proposals can truly reflect a more thorough analysis of existing historical and archaeological information on Mauna Kea. Second, implementing the proposed management recommendations may depend, to some degree, on decisions and commitments made in the Master Plan and Environment Impact Statement currently being prepared for the Institute of Astronomy. Particularly important are commitments regarding jurisdictional and financial responsibility for the management of the mountain's resources. Third, consultation needs to occur with the native Hawaiian community and other interested parties which will inevitably result in some revision or refinement. Fourth, we need to consult with the Institute for Astronomy to define the kinds of routine activities undertaken by the Institute which could and could not have an effect on historic properties and to delineate areas which have already been significantly altered and are therefore devoid of historic properties.

Geographically, four areas are considered by the plan. The first and largest is the Mauna Kea Science Reserve which, as defined in a 1968 lease agreement (G.L S-4191, TMK: 4-4-15: 09), encompasses most of the land falling within a two-mile radius of the summit or a total of 13,000 acres. The boundary of the Reserve extends beyond this radius to include three cinder cones to the north east of the Reserve (Pu`u Makaanaka, Pu`u Hoaka, and an unnamed cone). In 1981, two sections of the Mauna Kea Ice Age Natural Area Reserve were excluded from the two-mile radius; one being the pie-shaped section on the southern flank of the summit region and the other a 149.5 acre rectangular area which set aside Pu`u Pohaku (Figure ??). The second area considered is the 19.3-acre parcel at Hale Pohaku which is the site of the Onizuka Center for International Astronomy, the Visitor Information Station, and the construction camp (TMK: 4-4-15: 12). Collectively this complex is often called Hale Pohaku or the mid-elevation facilities. The third area is the road leading from the mid-elevation facilities to the summit and a corridor extending 400 yards to either side of the road. All three of these major areas (i.e., the Science Reserve, the Hale Pohaku facilities, and the road corridor), fall under the joint jurisdiction of the Institute for Astronomy (IFA) and the Department of Land and Natural Resources (DLNR) as defined in the MOA of March 1995. Those sections of the corridor falling within the Natural Area Reserve (NAR) remain under the sole jurisdiction of the NAR.

The fourth area covered by the preservation plan includes the two sections of the Mauna Kea Ice Age Natural Area Reserve which lie within the two-mile radius of the summit. Both are administered by the Natural Area Reserve Systems of DLNR. Although neither come under the jurisdiction of IFA, the infrastructure developed and maintained by IFA to service the observatories has exposed these two sections of the NAR to a much higher level of public access and use than would have been feasible otherwise. In fact threats to historic properties within the large, pie-shaped section of the NAR are probably more acute than those to much of the Science Reserve because of the nature of the historic properties found within the NAR and the location of the summit road along the eastern boundary of the NAR. The Mauna Kea Adze Quarry is particularly vulnerable because it is within relatively easy walking distance of the summit road and artifacts can be easily carried away. Lake Waiau and features associated with the lake are also vulnerable because the lake itself is such a major attraction. For these reasons, we will ask that those proposals which address long-term management issues, particularly those designed to monitor and protect the integrity of historic properties, be implemented jointly for the NAR and the Science Reserve. This is appropriate given that the historic properties found

within the NAR and the Science Reserve share a unique landscape and history, face similar threats, and fall under the jurisdiction of DLNR in whole or in part. We will encourage the Natural Area Reserve Systems Commission and staff to help develop an historic preservation plan for the Mauna Kea Ice Age Natural Area Reserve that compliments that of the Science Reserve.

Our discussion of the historic preservation plan's management components is divided into two major sections. The first addresses on-going maintenance activities and any planned developments taking place within areas under lease to IFA (i.e., the Science Reserve, the summit road corridor, and the mid-elevation area at Hale Pohaku) which could potentially affect historic properties. The plan will identify those classes of on-going or anticipated activities which should be subject to historic preservation review and which should not. When review is needed, the plan will develop standard recommendations for the level of review necessary and potential mitigation measures for each class of activity.

Accompanying these discussions will be a guide to the applicable statutes or regulations (e.g., National Historic Preservation Act and Section 106 [36 CFR 800]; Chapter 6E-8, -42, -43 [HRS]). The second section discusses the long-term strategies needed to protect those historic properties which lie within the Science Reserve and the Natural Area Reserve but are unlikely to be affected by maintenance activities or construction projects. These strategies consider the effects of on-going uses of Mauna Kea such as recreational activities, access by the public, commercial use, debris removal, off-road vehicle use, cultural practices, research, and educational programs designed to raise awareness of the mountain's cultural and natural history.

The structure of these management proposals is taken, to some extent, from programmatic agreements prepared under the National Historic Preservation Act. In one form, these agreements provide a mechanism by which the various interested parties can reach an understanding on what historic preservation review and compliance measures will be applied to particular classes of action within a single, generally large, land holding which is actively used and managed by an agency. These kinds of agreements are most appropriate and effective when the effects of certain kinds of activities on historic properties are likely to be similar or repetitive; when the distribution of historic properties is relatively well known in the areas potentially affected; and when similar types of routine maintenance activities could have an effect on historic properties. Programmatic agreements were also prepared to implement provisions of historic preservation plans prepared for large land areas or historic districts. In this context, the agreement can set out procedures to

integrate the use and preservation of historic properties; to continue the process of identifying and evaluating historic properties in previously unsurveyed areas; to refine predictions on the distribution of unidentified historic properties; and to structure appropriate consultation with concerned individuals and organizations. One intent of these programmatic agreements is to reduce and expedite the need for repetitive and standard historic preservation compliance reviews and to make compliance more effective when potential effects are uncertain or could have the greatest impact.

I. Current Activities, Construction Projects, and Planned Developments in Areas Leased to IFA

A. Current Maintenance Programs and Routine Operations Performed by IFA or Observatories.

1. **Excluded Activities.** Many of the daily operations and routine maintenance activities performed by the Mauna Kea Support Services and the individual observatories will not affect historic properties and need not be subject to specific historic preservation review or compliance. This section of the management plan would review, characterize and group those activities which will not, or are highly unlikely to, affect historic properties. This would include, for example, water delivery, waste removal, transportation of observatory personnel, routine road maintenance, and actual use of the observatories. Generally all classes of activities that do not entail ground disturbance of any kind would be exempted from specific historic preservation review and compliance as would those occurring in highly altered areas. Classification of these activities will be compiled in consultation with IFA and maps will be prepared depicting those areas which have been highly altered. Defining disturbed areas and the degree of disturbance will be based on information drawn from aerial photographs, ground inspections, permitted construction plans and descriptions, and potentially the recollections of individuals involved in these projects.
2. **Activities Needing Prior Review and Potential Compliance Measures.** Any class of maintenance activity having the potential to alter previously undisturbed surfaces or subsurface areas should be subject to surface survey or monitoring by a qualified archaeologist. These classes of activities and the potential nature of their effect on historic properties will be developed in conjunction with IFA with

maps being prepared to delineate those areas in which classes of activities will be subject to review or specific restrictions. Examples of activities which could require compliance measures include any excavation occurring in the cinder cones found in the summit region, particularly if these occur within or along the rims of the cinder cones. These excavations should be monitored to ensure the immediate identification and, if necessary, recovery of any human remains or burials uncovered during excavation. This would include excavations needed to repair or replace existing underground utilities or infrastructure if there is a potential of affecting subsurface areas that were not previously altered during initial installation or construction. If, through time, no burials are uncovered during any of undertaking or planned developments in the summit cones, then this provision can be reassessed.

Road maintenance is an example. While most routine road maintenance activities, including snow plowing, are unlikely to affect individual historic properties, any activity that deviates from the current road alignment and shoulders (e.g., clearing soil or stones beyond the road alignment) or significantly changes drainage patterns could have an effect on historic properties if any were present in these areas. These concerns would be addressed by conducting surface surveys prior to these actions or making sure that systematic surveys had been conducted in all areas potentially subject to these kinds of disturbances. If such surveys are conducted, a map can be prepared delineating those areas along the road or near other areas requiring similar maintenance actions that are known to be free of historic properties. It would then be clear which areas need some form of compliance measure or restriction and which do not. The map would also depict the locations of known historic properties to ensure their avoidance and protection.

3. Emergency Activities. Contingency plans will be outlined to consider the steps needed if ground disturbing activities are required to remedy unforeseen or emergency situations. Examples could include the collapse of a road embankment or cinder cone face, the need to create a detour road, or having to retrieve large objects or vehicles that have, for whatever reason, become displaced from their normal locations. As with other routine or periodic activities, measures will be proposed to help those participating in the emergency effort to avoid known or potential historic properties in these situations. Of

particular concern are emergency actions taking place in unsurveyed and unaltered areas. If action must be taken quickly for health and safety reasons, the IFA personnel responsible for overseeing emergency efforts should have ready access to maps showing the distribution of known historic properties and should be familiar with the kinds of historic properties known to exist in the Science Reserve. When standard procedures have not been specified for a particular kind of situation and time allows, SHPD should be notified verbally so that it can comment on any proposed remedies. In preparing this portion of the plan, IFA will be consulted to realistically outline those emergency scenarios which have and could occur so that the plan can realistically define the areas in which they are most likely to occur and which contingency plans would be appropriate in particular areas and circumstances.

B. Planned Development and Construction Projects.

The following steps should be taken prior to the commencement of ground clearing or construction activities for any planned development or construction project. These procedures essentially follow those defined in the draft SHPD administrative rules which roughly parallel the process set out in the federal Section 106 (NHPA) review process. These steps will, however, include specific considerations for each of the three areas under the direct jurisdiction of IFA (i.e., the Science Reserve, the road corridor, and the mid-elevation facilities at Hale Pohaku) to help expedite project review by SHPD or the preparation of planning documents such as Environmental Assessments or Environmental Impact Statements. It should be noted that historic preservation compliance for any planned project funded, in whole or part, by the federal government or requiring a federal permit or license, must be conducted in compliance with Section 106 of the National Historic Preservation Act. In these cases, compliance is technically the responsibility of the federal agency providing the funding or issuing the permit or license. While this section is written primarily for the development of astronomy-related facilities and associated infrastructure, the following would also apply to any project undertaken by entities other than IFA or for non-astronomy purposes. An example might be parking areas or facilities established for public use. The results of work undertaken to fulfill most of the following steps in the historic preservation review process must be presented in a report or, where appropriate, in written plans that meet standards set forth in the SHPD draft administrative rules. These reports and plans must be submitted to SHPD for review and acceptance.

1. Inventory Survey. All projects areas which will be physically altered by the development of astronomical facilities and associated infrastructure should undergo an inventory survey to determine the presence or absence of historic properties in the project area. This survey should comply with the standards set by SHPD's administrative rules for inventory surveys and should systematically cover 100% of the area to be altered and the immediately surrounding area. The extent to which adjacent areas should be included in the survey can be determined in consultation with the SHPD on a case by case basis. Such developments would include new observatories, expansion of existing observatories, and any permanent and temporary facilities or infrastructure needed to support these developments. (At least one historic property will automatically be present for the expansion of any observatories or infrastructure on the cluster of summit cones [Pu'u Kukahau'ula] because these cones are collectively believed to be an historic property.)

This inventory survey could be accomplished in another way. If the Master Plan and the Complex Development Plan for the Science Reserve (i.e., those being currently developed) greatly reduce and clearly define the areas in which future development will be considered, IFA could conduct a systematic inventory survey of the entire area designated for development. This would preclude the need for individual inventories of each development within the proposed precinct. The only exception, and one that occurs rarely, would be the subsequent discovery of a new kind of historic properties which would not have been recognized and documented during the initial survey.

2. Evaluation of Significance. After the inventory survey is completed, the significance of each identified historic property is evaluated using criteria established to determine a property's eligibility for inclusion in the State and National Register of Historic Places. This step primarily creates the rationale for determining and justifying why and how identified properties should be treated (e.g., recorded and destroyed, preserved with specific conditions, etc.). The evaluation process for properties identified within the Mauna Kea Summit Historic District will differ somewhat from those identified in the road corridor lying downslope of the historic district or at the mid-elevation facilities. Within the historic district, the significance of individual properties will not be evaluated

because the summit region as a whole is considered eligible for inclusion in the National Register. Instead, the required assessments consider how each newly recorded or potentially affected property contributes to the significance of the historic district as a whole. Within the road corridor and the area leased at Hale Pohaku, the significance of potentially affected properties would be evaluated individually as is more commonly the case during the historic preservation review process. Determining that a property is significant and eligible for the State and National Register does not necessarily mean the property will be placed on the Register, only that it possess attributes and associations which would allow it to be considered eligible. Significance evaluation should conform with SHPD administrative rules or the National Register criteria (National Register Bulletin 15) if the project is federally funded or if the historic properties are located within the historic district.

3. Evaluation of a Project's Effect on Historic Properties and Proposed Mitigation Measures. Evaluating the effects of a project on historic properties will also differ for developments planned within the historic district (i.e., summit region) and those planned within the two areas outside the historic district (i.e., the road corridor and the mid-elevation facilities). Within the historic district, the effect of a project on the historic district as a whole needs to be assessed as well as the project's effect on individual historic properties located within or immediately adjacent to the project area. The effect of a project on the historic district must be addressed even if no individual historic properties are found within or immediately adjacent to the project area. Effects on a district would, for example, consider the visual impact of a facility on the surrounding landscape (i.e., the various land forms creating the setting and context of the multiple historic properties encompassed by the district) and on those individual historic properties which contribute to the significance of the district. Creating a network of roads would affect the historic district because it creates easier access to more areas in the historic district and thus increases the possibility of historic properties being damaged by visitors. For projects located outside the historic district, the effect of a project would be assessed on individual historic properties identified within or adjacent to a project area. Effects on individual properties can include the complete destruction of a property or the severe alteration of the terrain in which the property is located.

Once the project's effects are determined, treatment of the identified properties is proposed. Treatments, generally called mitigation measures, can include thoroughly documenting an historic property before it is destroyed or preparing a preservation plan to assure a property's protection during construction activities (i.e., monitoring, ample buffer zones) and during the long-term use of the constructed facilities or infrastructure. In all three areas leased by IFA, strong preference should be given to avoiding and preserving all individual historic properties whenever possible. For facilities located within the historic district, mitigation measures could be applied to the facilities themselves. These measures would attempt to minimize, for example, the visual or audible impacts of a facility on the historic district or any nearby properties. All mitigation measures would be set out in mitigation plans such as a data recovery plan (i.e., if the historic property needs to be documented and studied before being destroyed); an interim preservation plan (i.e., if the property is at risk of damage during construction); and a long-term preservation plan (i.e., measures insuring a property's protection in perpetuity). To help expedite the preparation of these individual plans, the historic preservation plan will include an outline of what we expect in such plans for the kinds of historic properties found on Mauna Kea. In general, we expect there to be a genuine effort to avoid all identified, individual properties.

4. Identifying and Treating Potential Burial Sites. Given that some native Hawaiians believe that human remains were uncovered during the construction of at least one observatory on the summit cones and burials are known to be present on other cinder cones in the summit region, the historic preservation plan will propose that any development or construction work requiring excavation near the summit rims of cinder cones be subject to archeological testing prior to ground disturbance. If the area is relatively small, testing may be sufficient to establish, with a high degree of certainty, that burials are either present or absent before construction begins. If burials are discovered or if the area is relatively large and testing is not exhaustive, then any excavation undertaken during construction should be monitored by an qualified archaeologist. If the Hawaiian community wishes, provisions could be made for a cultural monitor. These provisions can be reassessed if no burials are ever uncovered during numerous test excavations and monitoring efforts and it thus appears highly unlikely that any will be found in the future. This step would not be required if it can be

demonstrated that previous grading or extensive excavations of the proposed construction site effectively precludes the possibility of burials being present.

a. Identified Burials. If a burial is found during test excavations and it is determined to be a native Hawaiian burial site over 50 years old, it is considered an identified burial site and its disposition falls under the jurisdiction of the Hawaii Island Burial Council. The council will determine if the burial should be preserved in place or relocated. Whether it remains in place or is relocated, a burial treatment plan must be developed by either the entity undertaking the project or IFA. SHPD generally asks the burial councils to review the plan and will accept the council's recommendations. If the burial is to be preserved in place, the plan details measures that will ensure the stabilization and long-term protection of the burial site. If it is to be relocated, the plan will describe the proposed reburial site, reburial procedures, and measures to ensure the long-term protection of the reburial site. Although testing procedures are not recommended for areas beyond the cinder cones (i.e., the glaciated, stony terrain of the summit region), the same procedures would be followed should a burial be identified during the inventory survey for any project. The burial treatment plan must conform with §13-300-33 or, if the remains are believed to be non-Hawaiian, §13-300-34.

b. Inadvertent Burials. If human remains are uncovered when construction work is being monitored or anytime after construction commences, the procedures set out in Chapter 6E-43.6 (HRS) and administrative rule §13-300-40 must be followed. This includes notifying SHPD and the police department who will determine if the remains are native Hawaiian and if the burial site is over 50 years old. If the burial site appears to be over 50 years old, SHPD has jurisdiction over the disposition of the remains but will seek the advice of the Hawaii Island Burial Council or the appropriate council members if time allows. As with burials identified prior to construction work, a burial treatment plan will be prepared specifying how the burial will be protected in place or relocated and any appropriate procedures needed to carry out these actions. These procedures would apply to burials found inadvertently either in the cinder cones, stony terrain or along the rocky ridges.

- c. Burial Treatment Plan Format. To help expedite preparation of burial treatment plans should one be needed, the historic preservation plan will provide guidance on the general outline and contents of such plans and suggest some options for consideration. Many stipulations and procedures contained in these plans are relatively standard while others should consider the specific circumstances of the burial. These recommendation should be reviewed by the Hawaii Island Burial Council and other concerned members of the native Hawaiian community. Some options might include the designation of reburial areas to help assure the long-term protection of the remains or identifying those individuals or groups wanting to take responsibility for the care of these burial sites. This part of the historic preservation plan, as with the plan as a whole, should be reviewed periodically and revised when appropriate.
5. Inadvertent Discovery of Historic Properties. Despite a thorough inventory survey, historic properties can unexpectedly be discovered in a project area after construction begins. If this occurs, the plan will follow the draft administrative rule which deals with the inadvertent discovery of historic properties. This includes stopping all construction within the immediate vicinity of the property, notifying SHPD, having the significance of the property assessed, and proposing appropriate mitigation measures. If the property can not be avoided due to construction or design constraints, it should be thoroughly documented before being destroyed. If it can be saved, appropriate measures are needed to protect the historic property during the remainder of the construction phase and when the facility is in use. If time and circumstance allow, every effort should be made to consult interested members of the native Hawaiian community for properties believed to be associated with native Hawaiians.
6. Consultation with Native Hawaiian Organizations. Both federal regulations and the SHPD draft administrative rules, call for consultation with the native Hawaiian community in the process of identifying, evaluating, and treating historic properties. Procedures by which the native Hawaiian community may be consulted in these decisions will be outlined in the historic preservation plan after consultation with the community. Such procedures would need periodic review as we learn more about the nature and distribution of historic properties on Mauna Kea and the concerns and perceptions within the native Hawaiian community may change accordingly.

7. Agreements. The historic preservation plan will encourage IFA to incorporate, where appropriate, stipulations or conditions that address preservation and management issues in the written agreements it has with user organizations who construct and operate facilities on Mauna Kea. This would better define who is responsible for fulfilling specific management obligations, particularly if historic properties are located within or very near areas covered by sub-leases or actively used by the user groups. Some of these stipulations and conditions may be included in land use applications and permits.

II. Long-Term Management of Historic Properties under the Management Jurisdiction of IFA and within the Mauna Kea Ice Age Natural Area Reserve

As discussed in the introduction, the discussion of long-term management issues in the historic preservation plan will encompass both those areas leased by IFA and those adjacent lands administered by DLNR which are more vulnerable to disturbance because of the infrastructure created to support IFA and the participating observatories. The DLNR areas covered by these management proposals include those portions of the Mauna Kea Ice Age NAR which fall within the historic district (i.e., Pu'u Pohaku and the larger, pie-shaped parcel) and a management area extending to the west and south (downslope) of the mid-elevation facilities (Figure ??). Although we expect IFA to assume some responsibility for the proposed management tasks on these non-IFA leased lands, we do not necessarily expect them to perform all of the proposed management tasks with same degree of intensity or frequency as they would in IFA holdings. At this point, we can only identify those management tasks and obligations which we feel should be undertaken or considered. How these tasks will be implemented, by whom, and at what funding levels, can not be settled until an agreement is reached on the management structure of the IFA holdings on Mauna Kea. Some obligations may remain with DLNR or be held jointly with IFA.

- A. Monitoring Plan. The historic preservation plan will propose strategies to systematically monitor the condition of identified historic properties located within the different management areas and the historic district. The primary purpose of monitoring is to determine what uses, if any, are affecting historic properties, the degree and frequency of these effects, and ways to prevent or minimize their occurrence. In addition to providing information on the current conditions of

historic properties, monitoring also creates baseline information that can be used to track changes in these conditions through time. For individual properties, the monitoring strategy would focus on the periodic inspection of selected properties (i.e., shrines, known or suspected burial sites, significant cinder cones). Inspections would include qualitative descriptions of the condition of each property and notes on the presence or absence of any signs of disturbance or visitation. Comparisons would be based on existing photographs and maps of a property and new photographs would be taken to systematically document any changes.

Several criteria would be used to select properties for routine inspection. The most important would be a property's vulnerability given its relative proximity to roads, visibility from a distance, or past history of visitation or disturbance. Another criterion would probably be shrines and property types that are representative of particular types or geographic areas. Attempts should also be made to visit all known properties on a rotational basis over a five-year period. The properties visited and the strategy used should be reassessed and changed as needed, particularly if changes in the kind or intensity of use in the summit region changes. For the historic district, observations would note, for example, the distribution of debris, changes in any off-road vehicle use, scarring of cinder cones, and unexpected visual intrusion by constructed facilities. Given the number of known shrines, the potential burial features, the cinder cones, and the significant areas within the Mauna Kea Adze Quarry, such an annual monitoring program would probably take no more than a total of three weeks (i.e., 15 working days with a crew of at least two). The monitoring strategy for historic properties in the vicinity of Hale Pohaku could include more frequent inspections given their accessibility and the higher use of the area by the public.

- B. Complete Inventory and Documentation of Historic Properties within Management Areas. The historic preservation plan will propose the incremental and systematic survey of those sections of the Science Reserve, the historic district, and the management area at Hale Pohaku which had not been previously surveyed. This could be done in conjunction with the monitoring program if this proves feasible. The primary focus of these surveys in the summit region would be to complete the record of shrines and their distribution throughout the Science Reserve and to assess the distribution of potential burial sites on the rims of cinder cones located in the historic district. A complete inventory is needed not only to adequately manage all

the historic properties in the Science Reserve, but it would greatly enhance our ability to interpret how the summit region was used in the past, to discuss the possible functions of the shrines, and to assess their significance within this context. This in turn contributes to any on-going educational programs conducted on Mauna Kea. Methods used to document and locate these historic properties should, at a minimum, conform with that used for the 1995 and 1997 surveys and the resulting records should be added to the catalogue of historic properties being prepared and submitted with this historic preservation plan. A survey report should be written after each increment which clearly describes and locates the areas covered. In the case of properties found within the summit region, the report should also address how any new findings contribute to the description and significance of the historic district. It should also assess any potential impacts observed in the areas surveyed.

In addition to recording newly identified properties, an effort should be made to upgrade and standardize the descriptions and photographic record of previously recorded properties where needed and to verify their locations. This would be particularly important for some properties which were recorded over the last 30 years but have not been documented recently. This includes many of the properties and workshop areas located in the Natural Area Reserve. Even the descriptions of some shrines recorded since 1982 could be improved if they were initially recorded under weather or time constraints. Upgrading descriptions of recently identified properties could be done during the monitoring effort, but documenting and locating those identified many years ago or only briefly should be scheduled with the incremental inventory of previously unsurveyed lands. In general, priority should be given to identifying new properties because knowing the distribution historic properties is more crucial when dealing with many management issues.

- C. Burial Protection and Inadvertent Discovery Plan. The burial protection plan for known or suspected burial sites in non-project areas will be developed in consultation with the Hawaii Island Burial Council and other interested native Hawaiians. The plan will probably not propose taking any specific actions to protect these sites (i.e., constructed barriers, markers, signs) because it could be premature and potentially counter-productive to do so. Such measures could call attention to features that would otherwise be overlooked. There is currently no indication that known or potential burial sites are being actively disturbed or that any particular activities are causing such disturbances, but this could only be

established with greater certainty through routine monitoring. An exception would be the possible burials on the rim of Pu'u Waiau as the lake is visited by hikers more than any other area in the summit region. Despite this high rate of visitation, the potential burial mounds show no sign of on-going disturbance and anonymity may be the best form of protection. An important protective measure would be ensuring that enforcement or management personnel working in the Science Reserve pay particular attention to any signs that people may be visiting known or suspected burial areas.

Given the known presence of burials in the summit region and at lower elevations, it is possible that human remains could become exposed by natural processes (e.g., erosion). The historic preservation plan will include provisions for dealing with inadvertent burials found in these circumstances in accordance with §13-300-40 and will provide guidance on the preparation of an inadvertent burial treatment plan for these situations. As with other burial matters, the plan should be reviewed by the Hawaii Island Burial Council and members of the native Hawaiian community. The plan will emphasize the stabilization of exposed burial sites so that they can remain in place and be protected from further disturbance. If stabilization is not feasible, the burial would be relocated in accordance with a burial treatment plan prepared in consultation with the Hawaii Island Burial Council and other native Hawaiians requesting to be consulted in these matters. For all inadvertent discoveries that need to be removed for their protection before reburial occurs, the plan may propose finding a temporary repository in the summit region so that the remains need not be removed from the mountain while waiting for reburial. The plan could also consider designating reburial areas that would be more feasible to monitor and protect over time and identifying those individuals or groups wanting to take responsibility for the care of these remains.

All inadvertent burial sites and reburial sites should be recorded and their exact location plotted so they can be included in the on-going monitoring program and protected. This information should be added to the catalogue of known historic properties within lands administered by IFA or DLNR and maps showing these additional locations should be updated for use by land managers or enforcement personnel. Policies on confidentiality established for all burial site records would apply to these documents. Records of human remains exposed where there are no surface indications of a burial (i.e., mounds, platforms, in-filled cracks) are

particularly important because they would indicate the presence of burials in areas that were not previously known. These areas or type of areas could then be afforded greater attention in monitoring efforts. Some remains in the more remote areas may have been exposed for many years before being discovered as is indicated by surveyors' accounts which mention seeing eroding burials in cinder cones.

The plan will address the issue of confidentiality. A balance needs to be found between restricting information on the precise location of burial sites and having this information readily available for those with management responsibilities. Guidance will also be sought on how the presence of burials and known burial practices on Mauna Kea will be portrayed in educational and interpretive programs.

D. Interpretation and Education. The interpretation and educational components of the historic preservation plan will be included in a "Public Interpretation Plan" which addresses four major tasks. The first is a interpretive plan which designates those historic properties which are suited for public access and proposes ways in which visitation will be informative and cause the least amount of disruption to the historic properties. Second, a brochure will be prepared for distribution at the Visitor's Center at Hale Pohaku on the historic properties found within the summit region and in the area surrounding Hale Pohaku. The third task, according to the scope of work, was to prepare a display for the Visitors Center. Instead, the plan may only propose an appropriate display or display options because plans to renovate or expand the current center have been proposed. If this is the case, then it would be premature to produce a display that might not conform to the size or general lay-out of the rest of the Visitor's Center. The fourth task is to provide background materials that would help staff stationed at the Visitor's Center or in the field give informed presentations on the prehistory and history of Mauna Kea and to answer many of the routine questions asked by the public.

1. Interpretive Plan for Historic Properties. Subject to consultation and review, the plan will probably propose the development of three levels of interpretation and access to historic properties in the summit region. The degree to which these interpretive efforts will include historic properties in the NAR will be coordinated with the NARS Commission and can hopefully be done within the context of a management plan for the NAR. The levels of interpretation and access proposed include self-guided tours with stops at designated properties and vantage points;

guided tours to multiple properties and vantage points; and providing limited materials to inform and warn those who wish to hike independently in the summit region. In all cases, any signage, literature, and presentations would emphasize protocol in visiting historic properties and warn against altering or damaging historic properties.

- a. Self-Guided Tours. The plan will consider the development of three areas with shrines and four vantage points to accommodate those members of the public wishing to visit historic properties in the Science Reserve. The shrines that appear to be the most appropriate for visitation and interpretive development are in the complex located just East of the summit road between 12,200 and 12,260 ft. in elevation (Site No. 16204). Access to the five shrines in this complex is relatively easy because of their proximity to roads and their being at a lower elevation. A limited parking area could be developed to the side of the existing road to the VLBA where parked vehicles and pedestrians would not interfere with use of the summit road. A trail could be developed from this parking area to the lowest shrine where interpretive signs could lead visitors to the upper shrines in the complex. Their location on a solid, stone ridge is also an advantage because this surface would withstand pedestrian traffic better than areas with loose stones, glacial till, or cinders. Reconstruction of the shrines, mostly returning fallen shrine slabs to their apparent up-right positions, should also be considered in the plan. The plan will include provisions for the more detailed recording of the shrines in their present state before any reconstruction or site development is undertaken.

Two other areas with shrines may be amenable to this kind of interpretive development although priority should be given to Site No. 16204. A self-guided route could be established to visit five shrines located east of the VLBA observatory (Site No 11077, 11079, 21210, 21211, 21213, 21214). Two of these shrines have flaked material from the adze manufacturing process. This area has the advantage of being near an established access road that could accommodate limited parking and of being at a lower elevation (i.e., 12,200 ft. in elevation) where walking would be slightly easier for those not acclimated to high elevations. If this area is developed, adze material should be recorded and recovered prior to initiating public visitation. Trails to these scattered shrines and signage would also be established. The other shrines potentially amenable

to self-guided tours are two (Site No. 16166 and 16167) located on the western slope between the Caltech Submillimeter Observatory and the construction staging area and parking lot. Both are relatively near parking areas which could be improved without expanding already disturbed ground. Disadvantages to developing these properties for visitors is the higher altitude of their location (13,240 ft. in elevation), the uneven terrain that would need to be crossed to reach them, and the relative simplicity of the shrines themselves.

Establishing interpretive signs will also be recommended at four vantage points to give the public information on those landscape features which are historic properties because of their association with traditional and legendary characters and, possibly, an overview of the distribution of known shrines and adze workshops. Two interpretive points would be established on already existing parking lots. Although the positions of these parking lots is not ideal for viewing some of these historic properties, the judicious use of both is preferable to constructing additional parking or pull-off areas and the effect this would have on the historic district. The lower parking area (i.e., at 11,880 ft. in elevation), could be used to point out that portion of the adze quarry which is visible from this lot if the NARS Commission agrees. Some of the geological features, such as the terminal moraine, are well illustrated from this lot and would be an appropriate topic for interpretation as well. Signs at the upper parking lot (i.e., at approximately 12,800 ft. in elevation) would focus on the traditions of Lilinoe and Kukahau'ula as the lot is located between the two cinder cones bearing these names. Some discussion could also be devoted to the diverse and complex cluster of shrines located between the two cinder cones.

The other two vantage points should be on the crest of the summit cones; one interpreting the view of the summit plateau to the east of the summit and the other the plateau to west. Exact placement of these interpretive signs would be decided in conjunction with IFA and the adjacent observatories so that limited parking would be available without obstructing traffic or road maintenance. Interpretive themes could include the known distribution of shrines, suspected routes to the summit region, and the landscape features which contribute to the unique historic district. In preparing the text for these interpretive signs, Hawaii residents should be considered a primary audience. The availability of

four-wheel drive vehicles in the local community and the relatively high expense of renting them, makes it likely that Hawaii residents would make up a high percentage of visitors to the summit. Out-of-state visitors may be more likely to arrive with commercial tours.

A seventh historic property, Pu'u Waiau and its lake, is also a good candidate for self-guided tours because of its uniqueness, its significance, and the relatively high number of individuals already visiting the lake. Any consideration of formalizing access to Lake Waiau and providing interpretive signs at the lake would need to be done in conjunction with the NARS Commission and due consideration needs to be given to their primary mandates. Signage would also be useful in making visitors aware of the cultural significance of the lake itself and its waters.

- b. Guided Tours. Guided tours to some of the more remote shrine complexes may be appropriate if the future management entity for the IFA leased holdings includes staff who will act as rangers or management specialists. One of their responsibilities could be escorting small to moderate sized groups to three areas which are relatively accessible but not appropriate for interpretive development or high levels of visitation. The level of effort devoted to these tours would be similar to the star-gazing events sponsored by IFA at the Visitor's Center and the periodic facilities tours conducted by the individual observatories. These guided tours would not cater to companies having commercial use permits to transport visitors to the summit, but to community or school groups requesting tours and to individuals who would be welcome to participate in tours scheduled at specified intervals (e.g., once a month). These tours would also provide the rangers an opportunity to periodically monitor the condition of the shrines and the surrounding landscape.

The most accessible of the three potential areas is the cluster of 11 shrines located between Pu'u Lilinoe and the summit cones (Pu'u Kukahau'ula). In terms of shrine attributes (i.e., number and position of uprights, structural foundations, ground plan or layout), this grouping includes the most diverse examples of complex shrines within a relatively concentrated area. The location of this cluster between the two cinder cones also provides an opportunity to discuss traditions associated with the legendary characters Lilinoe and

Kukahau'ula whose names are born by these cinder cones. Visiting this cluster is relatively convenient given its proximity to the summit road and the existing parking lot at 12,800 ft. in elevation which could be used as a tour staging point. Depending on the number of shrines visited in the cluster, the tour could take between two and three hours. Proximity to the summit road is also advantageous for health and safety concerns, including the weather turning bad, visitor straying and becoming disoriented, or those who are overcome by the effects of altitude.

The second tour could visit a single shrine, Site No. 16168, which is an excellent example of a complex shrine and one of the most architecturally elaborate shrines found thus far in the summit region. Located on a flat promontory at the edge of a substantial flow margin, the shrine is composed of the three, discontinuous alignments with a total of 25 standing and fallen slabs. The configuration of these alignments and modifications to the base outcrop create the distinct impression of a court. In some respects it is the shrine that most closely resembles those recorded on Necker Island. An added attraction of this particular shrine is the commanding and aesthetically pleasing view from the shrine on a clear day. This expansive vista can include the Hamakua Coast, the Waimea Plains, the Kohala Mountains, and Haleakala on Maui. The shrine can be accessed from the road leading to lowest observatory platform of the Smithsonian Submillimeter Array. Tours would have to be coordinated with staff of the Submillimeter Array to make sure that parking or the timing of the tour did not interfere with their operations. The tour could take one and half to two hours. Prospective participants should be warned that the walk is moderately arduous and all above 13,000 feet in elevation.

The third tour, the most arduous and remote of the tours, would encompass the scattered shrines located to the west of Pu'u Mahoe. Many of the shrines within this relatively small area are good representative examples of the various shrine forms and display the range of shrine attributes found within the summit region. This includes the simplest shrine form which consists of a single upright propped by several stones; a relatively common form created by an alignment of three upright slabs, and a much more complex arrangement in which multiple alignments of uprights form a semi-enclosed, court-like area. Flexibility is one of the advantages of this tour as the number of shrines visited and the distances

covered could be tailored to the particular wishes or abilities of the participants. A convenient grouping of shrines for the tour would include Sites 16176, 16178, 16179, 16180, 16184, 16185, 21201, and 21202. Another advantage of this more remote tour is that it allows, to a greater degree, visitors to experience the isolation, quiet, and natural setting of the shrines. All participants should be warned that the hike, particularly the return to access road, can be fatiguing as these shrines all lie between 12,400 and 13,000 feet in elevation. Access would be from the jeep road that runs along the northern base of the summit cones at approximately 13,200 feet in elevation. The tour could take about four hours.

Consideration should also be given to conducting tours to the Mauna Kea Adze Quarry because supervised visits to this impressive and highly significant historic property would be preferable to self-guided tours or individuals wondering independently through the site. Of particular concern is the removal of artifacts or flakes from the quarry workshops or disturbance to the mounds of flaked material and rockshelter deposits. Before such tours are planned or recommended in the preservation plan, the NARS Commission and staff would need to be consulted. If conducted, these tours would preferably conform with an historic preservation plan prepared for the NAR.

- c. Independent Hikers. Given that the Science Reserve and the Natural Area Reserve are public lands, individuals may want to hike or independently explore the open, undeveloped areas of the summit region and may feel they have a right to do so. The level of guidance provided these individuals should, however, be seriously considered. Providing individuals with some level of information on the nature and distribution of shrines within the Science Reserve could either put the shrines at greater risk or reduce this risk. This information could serve as an incentive for individuals to intentionally visit a greater number of shrines or to search out those in the more remote areas of the Science Reserve. Increased visitation could, in turn, increase the vulnerability of the shrines to disturbance. If properly presented, however, this same information could make hikers aware of the shrines which they might not have recognized otherwise and could have damaged in ignorance. Particular consideration should be given to aiding native Hawaiians requesting information for independent hikes.

2. Brochure. The exact content of the brochure will not be prepared until the synthesis of archaeological and historical information gathered for the preservation plan has been completed. The main topics addressed in the text of the brochure will include the major prehistoric and historic activities known to have occurred on the mountain; legends and traditions associated with the Mauna Kea; and a chronology of what brought people to the mountain during the historic period (i.e., 1823 to present). For the prehistoric period, focus will be on adze manufacture, religious practices as represented by the shrines, access routes, and burial practices. The Hawaii Island Burial Council and other concerned native Hawaiians would be asked to review the discussion on burials. The collective significance of the historic properties representing these uses, as expressed in the designation of the summit as an historic district, would be noted. Also mentioned would be known uses of the lower mountain slopes, such as bird catching and travel from one side of the island to the other, and the kinds of resources needed to carry out these activities (water sources, bird distributions, wood). Some of the historic properties located near the mid-elevation facilities could be used to illustrate use of the lower mountain slopes. For legends and traditions, the text would discuss the major characters Poliahu, Lilinoe and Kukahau'ula and traditions alluding to Lake Waiau. The chronology of historic periods uses would begin with the ascent of the mountain by early visitors and explorers; use of the lower slopes for cattle hunting and later sheep and cattle ranching; efforts to manage the mountain's forests and wildlife; and scientific research.

The extent to which graphics or photographs can be dispersed throughout the brochure will depend largely on the size, lay-out, and printing specifications chosen for the brochure. Ideally at least one photograph or drawing of the adze quarry, a shrine, the lake, and a cinder cone associated with a traditional character should illustrate these significant historic properties. A map of the summit region would best convey the high number and wide-spread distribution of shrines throughout the summit region without providing sufficient detail to allow visitors to walk directly to the shrines. This or another map could depict the historic district and other historic properties which contribute to the significance of the district. The location of known and suspected burial sites would not be shown. If the proposed historic properties and vantage points have

been developed for self-guided tours by the time the brochure is produced, a map should be included to guide visitors to these interpretive sites.

Given that so much of what can be included in a brochure in terms of topics and illustrations will depend on the size and format of the brochure, the quality of paper used, and printing specifications (number color separations, etc.), consideration should probably be given to producing two brochures. One brochure could be produced quickly and cheaply in black and white and another, more expensive brochure could be printed in color, on higher quality paper, and in a larger format to accommodate more text. The cheaper brochure would be for visitors who have only a casual interest in the mountain's past and will probably throw it away once it serves its purpose as a guide. The other, more expensive brochure, would be for those who are more interested in the information presented and are more inclined to keep the brochure for future reference or as a souvenir.

Portions of the brochure would warn visitors against damaging or altering historic properties and removing artifacts. The penalties for disturbing historic properties on state land will be cited (Chapter 6E-11, a \$10,000 fine for each offense). The public would be cautioned about the need to control and remove any debris created during visits and reminded that use of vehicles off of established roads is prohibited. The effects of altitude and the dangers of unpredictable weather (i.e., high winds, snow, or thick mists) would be mentioned briefly as this topic is generally covered in more detail by IFA in other informational materials prepared for the public.

3. Displays. As noted earlier, it is pre-mature to prepare materials and specific text for a display until IFA or the proposed management entity develops specific plans for the Visitor's Center and its other displays. The possibility of expanding the Visitor's Center has been discussed and, if so, it would be appropriate to coordinate the planning and installation of a new display with this larger effort. If no such plans materialize, then the lay-out and content of the display should be adapted to the existing space. If these decisions are not made before the completion of this plan, the plan will at least include the conceptual components of a proposed display which could later be adapted to the available space.

Most of the themes and illustrations proposed for the brochure would form the core presentation of the display. Panels and text could focus on four major themes of Mauna Kea's cultural past: adze manufacturing at the Mauna Kea Adze Quarry (i.e., extraction of basalt, reduction of material, etc.); religious observances as illustrated by the distribution of the shrines throughout the historic district; use of inland, remote regions for burial; and traditions and legends associated with Mauna Kea. At least two panels should be devoted to creating a context for these activities. The first would describe the historic district as a means of integrating all the significant properties found in the summit region and should include a map showing the distribution of these properties within context of the landscape. The second would portray and describe the different environmental and topographic zones of the mountain's upper slopes that provide a context for discussing the resources that drew native Hawaiians to the mountain's slopes or sustained them while they were there. Some of the historic properties found in the vicinity of Hale Pohaku could be addressed within this context. A chronology of historic-period landuse and notable events could also draw on this environmental and topographic context. As with the brochure, historic-period themes would include ascents of the mountain by visitors and explorers; cattle hunting or ranching and sheep rearing, efforts to manage the mountain's forests and wildlife; and scientific research.

Although the displays would primarily be composed of text, photographs, maps, and other illustrations, two displays which include materials should be considered. In discussing adze manufacturing, artifacts and stone already removed from the quarry for various reasons could be displayed to illustrate the different implements and steps needed to take the fine-grained basalt extracted from the quarry and reduce it to the various forms of roughed-out adzes. A similar display could address the manufacture of octopus lure sinkers in the vicinity of Hale Pohaku and their use in fishing. For the use of shrines, a replica of a shrine could be constructed outside the Visitor's Center for those who are unable to visit a real shrine, for lack of a four-wheel drive vehicle or health concerns.

4. Informational Material. As part of the preservation plan, informational materials will be compiled to aid those giving presentations at the Visitor's Center or guided tours of the Science Reserve and/or NAR. These materials will primarily

outline information about the history and prehistory of Mauna Kea in more detail than would be available in the brochures or in displays. Also emphasized would be answers to some of the questions most commonly asked during site visits. The format of these materials should allow guides or rangers sufficient flexibility to adapt the information to different kinds of presentations and assist them in becoming better informed in general. The themes developed in the outline would include both archaeological topics as well as historic-period uses of Mauna Kea and would essentially expand on topics raised in the brochure or display. These materials could also be used by those giving tours of the individual observatories should they want to augment their presentation with information about past uses of the mountain.

E. Public and Commercial Uses. In addressing the affects of public uses on historic properties within IFA leased areas and the NAR, the historic preservation plan will follow the general categories of use discussed in the 1995 Revised Management Plan adopted by the Board of Land and Natural Resources and IFA. This includes a fundamental distinction between public uses which are generally considered recreational in nature and commercial uses which encompass any organized activity conducted on a fee-for-service basis. Public uses are largely unrestricted although the 1995 Revised Management Plan specifies a number of controls which can be enforced to manage these public uses. These controls are in addition to restrictions or procedures mandated by state laws and regulations. Commercial users must obtain permits for their operations and abide by a number of permit conditions which control and restrict certain types of activities during commercial operations.

Under the 1995 Revised Management Plan, DLNR assumes primary responsibility for managing and enforcing both commercial and public uses of the Science Reserve and other lands leased by IFA (i.e., excluding facilities or areas under sub-lease agreements). Specifically, the Land Division of DLNR is charged with issuing and monitoring commercial permits while the Division of Conservation and Resources Enforcement (DOCARE) of DLNR is responsible for enforcing permit conditions or other violations. IFA is charged only with assisting in these management and enforcement efforts, primarily through monitoring these uses and reporting infractions. Public activities occurring within the NAR remain under the jurisdiction of the Natural Area Reserve Commission which also calls upon DOCARE if enforcement action is needed. Commercial uses within the NAR are largely

prohibited and specific kinds of non-commercial activities require special use permits which, in addition to some general restrictions, can include specific conditions to prevent or minimize potential impacts of the activity proposed. Some of these defined responsibilities for dealing with public uses may be reconfigured if a new management structure is established for the Science Reserve as is proposed in the draft Master Plan.

The following discussion only addresses those public and commercial activities known to occur on IFA controlled lands and in the NAR which have the potential to affect historic properties. The general approach adopted to deal with the potential affects of these on-going uses is similar to that adopted for on-going or routine maintenance activities in that it involves identifying those areas in which public and commercial activities are most likely to occur; determining the presence or likelihood of historic properties in these areas; assessing the potential of these activities to affect historic properties in these areas; and proposing measures to prevent or mitigate any of these potential adverse affects. Essential to the effectiveness of this part of the plan is a program to systematically monitor these uses, to effectively inform users of any controls or restrictions imposed to protect historic properties, and to enforce restrictions when necessary. Monitoring would allow the potentially affected areas to be identified more realistically in the future and to be revised if patterns of use change through time.

1. Recreational Use by the Public. The treatment of public, non-commercial uses focuses on four major types of activities, most of which can be undertaken by individuals or groups. The first is snow-related activities which occur intermittently, usually seasonally, when sufficient snow falls on the mountain. The second type encompasses activities associated with visitors who are primarily interested in seeing and experiencing the mountain region and summit. This includes activities associated with learning about the natural and cultural history of the mountain, enjoying vistas possible from higher elevations, or seeing the telescopes independently of tours sponsored by IFA or individual observatories. The third is hunting which is allowed under 1995 Revised Management Plan if coordinated with IFA. The fourth is non-commercial tours organized by IFA or individual observatories in which the primary objective is to tour facilities or view the stars through optical telescopes.

a. Snow-Related Activities. Snow-related activities occurring in the summit region range from the simplest form of merely experiencing snow to more technical sports such as down-hill skiing on preferred slopes. This includes snow-play, snow-boarding, sledding, and cross-country skiing. The frequency, intensity, and distribution of these activities will always depend on the depth of snow accumulations, how long the snow cover lasts, and how far down the mountain slope the cover extends. These conditions can draw large numbers of people for relatively short periods (i.e., one or two days, a weekend, etc.) or cause only moderate increases in the routine number of visitors to the summit region. Despite this variability, most of these activities probably take place in relatively predictable areas. For down-hill skiing, the favored runs are well known to be particular slopes of Pu`u Poliahu, Pu`u Hau Kea, and the summit cones. In these areas, established roads allow a degree of vehicle access at the beginning and end of the runs. For other types of snow-related activities, factors such as proximity to access roads, convenient parking areas, and appropriate slopes for snow-boarding and sledding will influence where these activities are most likely to occur.

Most of the snow-related activities have the potential to directly affect historic properties. As we believe the cluster of summit cones (i.e., Pu`u Kukahau`ula) is an historic property, skiing on the slopes of this *pu`u* could adversely affect this historic property. For example, visibly scarring of the *pu`u* could occur if skiing-related actions take place on portions of the cinder cone which are not covered with a sufficient depth of snow to protect the cinder cone. If this is the case, skiers could be asked to confine their activities (i.e., walking, skiing) to slopes that are covered with a protective layer of snow. Long-term monitoring of the cinder cone slopes should be able to identify the magnitude of these or any other affects. Although we do not consider the other cinder cones historic properties, similar constraints should be applied to them as they are encompassed by the historic district and contribute to the setting and integrity of the district as a whole. IFA staff and other frequent users of the mountain should be able to identify areas most likely to be affected by the other types of snow-related activities. With this information, areas can be designated in which specific kinds of snow-related activities can and can not occur based, at least in part, on the known presence or absence of historic properties. Individuals could be shown which areas are appropriate and inappropriate in brochures, by

rangers patrolling these areas during times of heavy snow cover, and/or by temporary signs.

The indirect effects of the snow-related activities are similar to those resulting from other recreational uses except that their occasional intensity could dramatically increase their effect. These collateral effects can be caused by the generation of debris, a lack of rest room facilities, use of off-road vehicles, and emergency rescues. In all these cases, the general measures recommended to mitigate the potential effects of these actions (See Sections ???) would apply although some additional steps may be needed to accommodate periods of heavy usage such as increasing the presence of rangers or resource managers or controlling the number of users allowed on the mountain.

In the case of debris, snow-related activities create the same kinds of debris as other public uses (hats, food and beverage containers, pieces of plastic, etc.) except that they are primarily responsible for fragments of Styrofoam or fiberglass boards and cardboard sheets scattered over parts of the Science Reserve. Efforts to control debris, such as informing users of the problem and providing trash receptacles, could be intensified during periods of heavy snow. Temporary trash receptacles could be placed in areas where snow conditions are particularly favorable or use is high. This would be in addition to permanently installed receptacles. Once the snow cover has melted or when the winter season appears over, specific clean-up sweeps could be conducted in high use areas. The proposal in the draft Master Plan to construct permanent rest room facilities in a previously disturbed, level area between the summit cones and Pu'u Poliahu, would be particularly helpful in reducing the affects snow-related activities on the historic district. The presence of this facility and its location should be made clear to all users.

Off-road vehicle use, including off-road parking, could also increase during periods of heavy snow. Some individuals may be enticed to reach more remote areas where snow cover or slopes are amenable to snow-boarding.

Competition for limited parking areas during periods of heavy use could also compel users to venture off of established roads or parking areas. These problems could be reduced by increasing patrols by rangers during these periods and making it clear in information distributed to the public that off-road use is

prohibited. Temporary warning signs could be installed if off-road vehicle use becomes problematic in specific areas during particularly heavy snow falls. Emergency rescues also increase during these periods because of the potential danger inherent in snow-related activities and the high number of users. The need for rescues might be reduced if users are better informed, areas appropriate for snow-related activities are specifically designated, and rangers or management staff can direct the public to areas in which the snow is thickest and sledding or snow boarding would be the least dangerous (i.e., free of large rocks). More importantly, procedures recommended in the plan (See Section ??) to avoid damaging historic properties during emergency actions should be followed and the necessary materials made readily available to rescue crews.

d. Hunting. Currently hunting is allowed within the Science Reserve during the daylight hours although it must be coordinated with the IFA. Requests are apparently infrequent as there are few game animals or birds at these higher elevations. The areas that have been or are most likely to be used for hunting need to be determined for the final plan and when this is done, the potential of hunters affecting historic properties can be better assessed. In several respects, the effects of hunting on individual historic properties are probably similar to those of hikers in that damage would most likely be inadvertent because individuals do not recognize these features as historic properties which should not be disturbed. An exception would be damage to historic properties caused by ammunition that has missed its mark or been deflected. Hunters might also be tempted to use off-road vehicles to reach hunting areas that are future removed from human disturbance and thus more likely to have unsuspecting game. Off-road vehicle use could scar the landscape as well damage individual properties.

The potential effects of hunting could probably be reduced or prevented in two ways. First, those granted permission to hunt in the Science Reserve should be provided an information sheet that describes the types of historic properties they might encounter, that warns against disturbing these properties, that notes restrictions against driving off established roads, and designates areas in which hunters can park.

Note: The break in page numbers are intentional. This is a working draft. Portions of this document are pending completion.

H. General Management Issues

1. Debris Removal, Monitoring and Prevention. The wide-spread distribution of debris over the summit region has been recognized as a problem for a long time. During the archaeological surveys conducted for this preservation plan, it was clear that some areas within the summit region are more vulnerable to debris accumulations than others and that debris is generated by the full range of activities taking place on the mountain. Construction work, routine activities by observatory personnel, and uses by the public, particularly snow-related ones, all appear to contribute to the wide-spread and sometimes concentrated distribution of debris.

Debris can potentially affect historic properties in three ways. First, it could physically damage or deface individual properties such as shrines or burials. During the 1995 and 1997 surveys of the summit region, no instances were noted of such damage to individual properties other than debris lying on the slopes of the summit cinder cones. Second, debris can affect the visual integrity of the historic district and individual landscape features within the district. This potential effect is particularly high given the open and exposed landscape of the summit region. Third, systematic efforts to remove debris could, if not done appropriately, affect historic properties. Most vulnerable would be the shrines and the slopes of the summit cones. Individuals participating in the clean-up could inadvertently damage or alter a shrine if they were unaware of its significance or if collection points for the temporary stock-piling and removal of debris are placed too close to shrines or shrine complexes.

The plan will address steps that can be taken to avoid or reduce the initial creation and spread of debris as well as efforts to systematically remove that which will, inevitably, escape and accumulate. Many of the steps needed to minimize the chance of materials being carried away by high winds may already be practiced by IFA, the individual observatories, and contractors. These or other appropriate measures will be included in the plan in order to recognize their importance in terms of historic preservation and as a means to ensure their inclusion in future agreements or in permits. For the public, the plan will address educational efforts to raise awareness of the problem and recommend that unobtrusive trash receptacles be placed where visitors are most likely to

congregate. To avoid potential effects during debris clean-up efforts, all individuals participating in the clean-up should be briefed sufficiently to recognize shrines and instructed to avoid them. Preferably the locations of all collection points will be selected prior to the effort and will be placed at sufficient distances from any shrines. This would ensure the avoidance of shrines and the effective spacing of collection points. Efforts to remove debris from the slopes of the summit *pu'u* should be designed to avoid permanent or temporary scarring the slopes. Hopefully the need for large-scale clean-ups will decrease as preventative efforts increase and much of the debris which has accumulated over many years is removed.

2. Off-Road Vehicle Use. Historic properties and the district as a whole can be affected directly and indirectly by the use of vehicles off of established roads. Direct damage can be caused by vehicles running over or into historic properties. Most vulnerable to this kind of damage are relatively obscure flake scatters produced by adze manufacturing and cinder cones which can be scarred by vehicle tracks. Shrines are less vulnerable to these direct impacts given their frequent location on stone outcrops or outcrop ridges which are often inaccessible to vehicles or are avoided in cross-country travel. Vehicle tracks can also scar the landscape within the historic district as well as the cinders cones. While some scars may be obscured by natural forces through time, others could remain visible for long periods, particularly if repeated use occurs, and could be enhanced by erosional processes. More importantly, visible tracks tend to encourage others to follow the same route if only out of curiosity. Off-road vehicles have an indirect affect on historic properties because they allow individuals to visit a greater number of historic properties and more distant parts of the Science Reserve with greater ease during a single outing. This increase in accessibility to otherwise relatively remote properties can, in theory, raise the probability that historic properties or parts of the historic district could be altered or damaged.

The 1995 Revised Master Plan prohibits the use of off-road vehicles by the general public and commercial operators. The types of off-road vehicles specified as being subject to this prohibition include motorcycles, dune buggies, snowmobiles, and 4-wheel drive passenger vehicles, van, and trucks. Exceptions are allowed for emergency rescue and medical reasons. The administrative rule

for the Natural Area Reserve prohibits the operation of all motorized and unmotorized land vehicles within a NAR except on roads or trails specifically designated for this purpose. It also prohibits the use of "air conveyance of any shape or form" in the NAR. The NARS Commission can issue special use permits to allow otherwise prohibited activities for purposes such as research, education, and management. For historic preservation purposes, we would prefer that the stronger of the two conditions be applied to the entire Science Reserve in addition to the NAR and that similar provisions be included to deal with exceptions such as emergencies or special requests that would then be subject to review by the appropriate agencies. The terminology used for off-road vehicles in the NARS Commission rule is also preferable because it is broad enough not only to include the range of vehicle types in use today, but also those that have not been developed yet or have yet to become popular. In addition to keeping vehicles on designated roads or trails, the historic preservation plan will also address measures to restrict vehicles to designated parking areas such as those that are formalized and paved or those that are unpaved but marked for this purpose. The latter could include previously disturbed turning areas or stretches of road shoulders that have been previously disturbed and could accommodate parking safely. In all cases, these restriction would apply to public and commercial activities.

The plan will consider mitigation measures to prevent or deter off-road vehicle use and to obscure tracks or damage caused by authorized and unauthorized vehicles. Currently restrictions against off-road vehicle use are encouraged or enforced by signage and guardrails or boulder alignments that keep vehicles from departing the main road where exits are possible or have been used in the past. The proposed Master Plan recommends that guardrails be installed in potentially hazardous stretches of the summit road after a road safety study assesses where they are needed. We would prefer that physical barriers, including guardrails or boulder alignments, be used sparingly as they are a visual intrusion on the landscape although safety is still a primary consideration. Boulder barriers could be installed in areas that are identified as problematic only after monitoring suggests a need for them in particular places. Even these should be installed in a way that minimizes their visibility. Signs should also be used with constraint and be designed to certain specifications so that they do not distract from the landscape. Low markers, instead of tall or reflecting signs, could be used to

delineate unpaved parking areas or stretches along the road where parking is permitted. Preferably, all areas in which vehicle use or parking is restricted or allowed should be well illustrated in information distributed to all visitors and commercial operators. If presented effectively, this information could help reduce the need for distracting signs and markers. To restore areas that have been marred by vehicle tracks, experiments may be needed to determine which methods will best obscure the scars in differing slopes and substrate types. Those areas in which this has been attempted should be reexamined to see how effective these efforts were.

3. Public Access Issues. From the narrow perspective of preserving historic properties, the more access to the summit region is controlled and restricted, the less likely it is that historic properties will be damaged or destroyed. Preservation alone, however, is not the overriding or exclusive mandate of the historic preservation plan which must also consider native Hawaiian access concerns and public education as major objectives. When all three are considered, the plan would tend to support those options which emphasize monitoring access but do not restrict it except for snow clearance, health and safety reasons, controlling access during heavy usage periods or events, or for night-time observatory use (i.e., access restricted to one half hour before sunrise and after sunset). Many of the potential affects of uncontrolled access on historic properties can be reduced or minimized by providing users with information on historic properties; monitoring the condition of historic properties; having some level of staff or ranger presence in the area as a deterrent; enforcing the laws or regulations when needed; directing visitors to historic properties suitable for visitation; or informing them of the guided tours. Asking that all visitors register before going beyond Hale Pohaku would provide the opportunity to supply the public with the appropriate guidance and warnings. The ultimate decisions on access are beyond the scope or jurisdiction of this plan.
4. Enforcement. The plan will emphasize the importance of IFA and/or DLNR personnel having a greater presence, particularly in the summit region and during times of high usage, either in the role of enforcers or managers. While it is preferable to have individuals with full enforcement powers available, the presence of rangers or management specialists alone would probably help deter actions that could disturb historic properties or alter the landscape of the historic

district. Those rangers or management specialist who are not official enforcement personnel should be trained in standard procedures for documenting potential violations. In particular, they should receive training in recording damage to historic properties such as that given National Park rangers who need to document damage or vandalism to standards required when enforcing the Archaeological Resources Protection Act on federal lands.

Three components of the plan should make the enforcement effort more effective. First, the plan will include a catalogue of all known historic properties and their locations in the Science Reserve which can serve as baseline documentation against which any suspected alteration or damage can be compared. Second, the monitoring program would not only routinely up-date this comparative documentation, but it could identify patterns of disturbance or those areas or particular properties that are the most vulnerable to intentional disturbance. Enforcement activities could then be focused in these areas. Third, a section of the plan will address and outline the applicable laws and regulations which can be enforced to protect historic properties and the landscape which is part of the historic district. Adopting administrative rules specific to the Science Reserve, as was recommended in the Auditor's report, might help to simplify the overall enforcement effort in that all the required procedures, prohibitions, and penalties applicable to all the resources and uses on the mountain would be available in one document.

APPENDIX J

Master Plan Responses to Community Input
(Master Plan Draft 4 – Chapter XII)

Group 70 International, Inc.

November 1999

COMMUNITY INPUT: PROCESS, COMMENTS AND RESPONSES

The community-input process was multi-tiered and very involved. It began with the formation of a Mauna Kea Advisory Committee established by President Mortimer. Twenty-four members were appointed. Nine of these members were part Hawaiian. This committee met for 15 months (often twice a month), participated in field trips and heard expert testimony from IfA, advisory committee members and a panel of cultural experts.

The advisory committee held two series of public meetings. The first set of meetings were a preliminary set of informational hearings in September of 1998. These meetings were held in Hilo, Waimea and Kona. The committee held another series of public meetings at the same communities after a draft 2 of the Plan was developed in May of 1999. Input was received at both sets of public meetings.

Input from the committee played a major role in shaping the Master Plan. The committee approved draft 2 for circulation and review in the community. The committee later recommended the proposed new management structure but voted to withhold recommending the draft 3A version of the Plan till the management plans was in place and native Hawaiian cultural issues were addressed further.

A committee recommendation was drafted on June 2, 1999 and reiterated in a final letter to the Board of Regents in August 25, 1999. The final recommendation stated,

"Our committee was charged in June of 1998 to provide needed input to the University of Hawai'i regarding the conditions under which future development should occur on Mauna Kea on the Island of Hawai'i. Our committee has collected important input regarding Mauna Kea. A considerable portion of this information has been incorporated into Draft #3 of the Mauna Kea Science Reserve Master Plan developed by Group 70.

It is our recommendation that any future development on Mauna Kea be coordinated closely with the community. This coordination of community input should be via the Mauna Kea Advisory Board and the Kahu/Kupuna Advisory Committee in a formal and permanent manner. Along these lines, we reiterate our recommendation of June 2, 1999 that there be no further construction until a plan is approved, the Mauna Kea Management Authority is funded and the Mauna Kea Advisory Board is established. The Mauna Kea Science Reserve Master Plan might be approved by the Board of Regents upon further attention to Native Hawaiian concerns."

Throughout the planning period the project team met with other organizations and gave individual presentations as requested. Groups that were contacted included the Hawaiian Civic Clubs, DHHL homestead associations in Keaukaha, Waimea and Kona, Hawaii County Mayor's office, State and local units of the ILWU and Big Island Labor Coalition, Hawaii Environmental Coalition and business organizations such as the Hawaii Economic Development Board and the Kona Kohala Chamber of Commerce. The team also spoke to many individuals.

As part of the master planning process an ethnographic study was commissioned and an 800 ± page oral history report compiled representing 25 interviewees.

Additionally, the EIS process provided another avenue of input for public comments. The EIS is being completed prior to the finalization of the Master Plan.

Mauna Kea inspires all who work and live on the mountain, feel its shadow and view it from afar. This is true of those who favor development or oppose it.

While a detailed listing of the issues, questions, concerns and comments would be too voluminous, the following is a summary of major comments and how they were addressed in the planning process.

Cultural Sensitivity: Issues of cultural sensitivity was raised repeatedly. The sensitivity of the plan to Hawaiian cultural values was mentioned and questions were raised as to whether community voices would be heard. Also, the initial plans were criticized for showing the location of burial sites identified from studies conducted by the State Historic Preservation Division. Part of this criticism was based on the perception that native Hawaiian voices were not part of the advisory or decision making agencies. At the same time some native Hawaiians mentioned that the voices that were loudest did not necessarily represent the majority of the community.

The Master Plan responds to these concerns in many ways. First, responding to comments about the cultural and spiritual importance of the mountain the Plan reduced the potential area for astronomy development from the full Science Reserve of 11,288 acres to an astronomy precinct of 525 acres. Further, specific siting areas for telescopes were designated comprising 150 acres of land within the Science Reserve. This is a reduction of 10 acres from the areas specified in the 1983 Long Range Development Plan for telescope siting.

The remaining area is proposed as a natural cultural preserve where astronomy facilities would not be developed. The auditor's report had suggested a "no build" line but the initial view was that this would be excessively restrictive to astronomy. Upon further review and responding to the input on the cultural importance of the summit area, the idea of the precinct was developed. The precinct is essentially the boundaries of a no build line for astronomy to contain its impact on the cultural landscape of the summit. The shape of the precinct was specifically tailored to avoid historic sites, preserve view corridors related to possible cultural lines of sight and maintain the integrity of the cultural landscape as much as practicable. The southern boundary was moved northward to create greater distance from Lake Wai'au which is clearly one of the most significant sites in the summit region. The northern boundary was pulled back to avoid the ring of shrines at the 13,000 foot elevation. The line was adjusted to leave Pu'u Poli'ahu out of the precinct. The eastern boundary was pulled back to reduce the potential visual impact from the Hilo side of the mountain.

Second, the Master Plan gives greater sensitivity to historic sites, cultural values and Native Hawaiian issues. The designation of the vast majority of the Science Reserve as a natural cultural preserve is a recognition of the cultural resource value of the mountain. All designations of burials were removed from the Plan. Where known, earlier indigenous place names are used instead of English names or Hawaiian names of later derivation. An example of this is the use of the name Kūkahau'ula for the summit cone. Historic trails are identified and marked for preservation. Larger Shrine complexes are identified for better protection and management. An ethnographic study and archaeological study were specifically commissioned for the master planning process. Both studies were the most extensive studies of its kind on the mountain to date.

Third, the Plan protects all undeveloped summit pu'u. As mentioned previously, Poli'ahu was deleted out of the astronomy precinct even though it is recognized as an excellent observatory site and a roadway and test telescopes were previously placed on the cone. The Plan specifically identifies undeveloped pu'u as features that need special consideration. The recognition that these pu'u were seen as the kino, physical manifestation, of akua played a role in this special consideration. The potentially negative visual impact on the cultural landscape of development on the ridges and pu'u was also a consideration in this decision.

Finally, to maintain sensitivity to these issues the master plan proposes a Mauna Kea Advisory Board as an integral part of the management of the mountain. These community voices will play an important role in keeping a broad management perspective. Beyond the Advisory Board the Master Plan recommends that a Kahu/Kupuna Committee be established to assist the Office of Mauna Kea Management in addressing these issues. This is a recognition that Native Hawaiian concerns are of special value and require special knowledge and wisdom to address appropriately. This committee will be composed of experts in Hawaiian culture and practice and will advise the Office in developing appropriate protocols and programs for the mountain and its management. Docent programs and training sessions will be developed to improve the cultural management skills of staff and broaden the sensitivity of workers and visitors.

Land Ownership: The question of land ownership was brought up many times in different forms. The summit of Mauna Kea is State land controlled by the Department of Land and Natural Resources and leased to the University of Hawaii. Sometimes the comments would focus on the ceded lands issue and how this meant that OHA or some other representative organization of kanaka maoli should receive rent for the land and have decision making authority over the land. The comment that Mauna Kea is not "your" land; it is Hawaiian land and that ceded land is just a legal euphemism for stolen colonized lands.

The Master Plan does not respond to issues of sovereignty, ceded land revenues and the public trust because these comments represent issues that are larger than the Mauna Kea Science Reserve Plan or the University of Hawai'i. They are beyond the scope of the Plan. The Plan is based on the 1968 lease from the Department of Land and Natural

Resources (Lease No. S-4191) to the University of Hawaii and the provisions contained in that lease.

Regarding ceded land, current negotiations between OHA and the State of Hawai'i will set the tone for the manner and type of compensation. Also, the University, as an educational institution, is also a beneficiary of the trust and is exempt from the payment of the 20% revenues to Native Hawaiians. As a co-beneficiary, the University is also a recipient of public trust revenues. Additionally, the position that the land belongs to native Hawaiians and not the broader public as represented by the State of Hawaii is not addressed in the study because that issue is also beyond the scope of this plan.

Sacredness of the Mountain/Summit: Along with reverence for the beauty and grandeur of Mauna Kea there is a broad sentiment about the sacredness of Mauna Kea as the piko (highest point) in the Hawaiian Islands and the Pacific Basin. Also, the mountain's association with Wākea the sky father and the snow goddess Poli'ahu and her kin add to this belief. The shrines on the summit area enhance the sense of sacredness and the one known and three suspected burial sites in the summit area. There has also been oral testimony about burials of important ancestors in the summit area. Others have said that the region is wao akua, the realm or wilderness of the gods. Some have stated that construction on the summit should stop because it is a desecration of the sacred mountain. Some have claimed that development has disturbed the iwi of ancestors. As a comparison it has been questioned whether astronomers would build on the sacred sites of other people.

These sentiments have been some of the most difficult to resolve. Distinctions between the sacred and the profane are not the same in Hawaiian culture as they are in western societies. Wao aku is not heaven as the literal translation would imply. It did not mean people did not do things or build things in the sacred place. If this were so, the existence of Keanakāko'i in the summit region would not make sense. Keanakāko'i is the largest known paleolithic adz quarry in the world. The adz quarry is literally a manufacturing place for stone implements with shelters, work stations and shrines. What seems important is the protocol; the attitude of respect and appreciation for nature and gods. Worship and daily life were one in the ancient culture. One asked permission of the gods and the aina before one took or used the resource and then thanked the gods for their forbearance and generosity.

Process is as important as substance in this situation. Each situation must be viewed individually with the appropriate sensitivity. The Master Plan responds to these concerns by creating a new management office and Kahu/Kupuna Advisory Committee. The Office of Mauna Kea Management should develop new protocols that express this attitude. These protocols should be developed with the advice of the Kahu/Kupuna Committee and include broad representation from the Native Hawaiian community. These protocols are appropriately a part of the management rules and regulations that will be adopted pursuant to Chapter 91. The rule making process is separate from the Master Plan process and takes anywhere from one and a half to two years to complete. We already know that the values of aloha 'āina, lōkahi and malama pono need to be

respected. Ahupua'a management principles should also be used as guides where they are appropriate. The incorporation of these values into the rules and management structure of the mountain will be the responsibility of the Office of Mauna Kea Management.

Traditional Cultural Practices: Concerns have been expressed in public testimonies that traditional cultural will be restricted and sites desecrated. Some of this fear and anger stem from an unfortunate incident that occurred because of misdirected policy on the part of a member of the University of Hawai'i maintenance staff. A current cultural practitioner had created new ahu type shrines with special stones, pōhaku, in the summit region. Maintenance staff removed the rocks. Apologies have been made and the staff instructed to leave such features alone in the future but suspicion and hurt feelings remain. Other comments stem from the implications of the State Supreme Court's PASH decision and what this means for cultural resources in the Science Reserve. A specific example that has been raised is the modern day removal of adz material from Keanakāko'i to make adzes and other stone tools. Another example is the alternation of shrine sites in renovation and repair efforts as modern practitioners re-use these sites in revivals of earlier worship activities.

In early discussions there were suggestions that modern cultural practitioners be given designated areas to engage in cultural practices. This suggestion was rejected because it was felt that there was not reason to place such restrictions on cultural practitioners.

The Master Plan does not restrict traditional cultural practices anywhere in the Science Reserve. The single exception is to activities that may impact known historic sites. The responsibility for protection of historic sites rests with the State Historic Preservation Office and they are statutorily required to protect these sites. These procedures will be incorporated into rules and regulations that will be guided by Dr. Holly McEldowney's Historic Preservation Plan which was commissioned for the Master Plan. DLNR does not have enforcement personnel on the mountain and will rely on the management staff of the University of Hawai'i to assist in this mission. Additionally, staff training programs and docent programs will raise the awareness level of all people who would be involved in some aspect of the management of Mauna Kea. Finally, while the common perception is a fear of restrictions on traditional practices, in reality the Plan represents a restriction on astronomy development.

Historic Sites: Charges have been made that historic sites have been damaged and bones have been desecrated. Others have stated that only a portion of the summit area has been surveyed and a complete inventory is needed. The concept of viewing the summit region as a cultural landscape rather than scattered distributions of individual sites has taken on greater value. Comments have often noted that landforms are often significant features and that the relationships between forms is as important as the features themselves; including areas that are devoid of features.

One incident of the disturbance of a lithic scatter site near Hale Pōhaku has been documented. The State of Hawaii has not been able to verify charges relating to the

desecration of bones because the people making the statement have not disclosed the locations where the incidents took place. Also, no reports about bones being exposed were filed during construction of the observatories to verify the charge. Finally, the archaeological survey conducted by DLNR for the master plan did not identify any burial sites impacted by construction. Without information it has been impossible to verify or deny the charge. However, these comments have been persistent. The veracity of this criticism is difficult to assess since cultural protocols often prohibit knowledgeable people from disclosing this information.

The Master Plan response was to commission DLNR to conduct an archaeological survey, evaluate the cultural significance of the summit area and develop a management plan for the cultural resources. These studies were commissioned a year and a half ago. The completed inventory is the most extensive study of its kind done to date. The management plan is still in a preliminary draft stage. While a more comprehensive inventory would be good to have, due to limitations of time and funding the study focussed on the areas that have greater potential of being impacted. The university will institute a monitoring program for historic sites and encourage future studies in this area.

Based on the study commissioned for the Master Plan, DLNR is considering designating the summit region as a traditional cultural property, with appropriate regulatory criteria, which have not yet been developed. The Office of Mauna Kea Management will need to consider these criteria in developing their rules and regulations. The Master Plan recognized the concept of natural landforms being the kino or physical embodiment of gods and spirits and protects all undeveloped pu'u. The concept of the cultural landscape is recognized in the designation of the vast majority of the Science Reserve as a natural cultural preserve. The astronomy precinct was deliberately framed to maximize the visual panorama of the cultural landscape.

Environmental: Testimony of environmental mismanagement have covered a broad range of issues but centered mostly on three areas: the decline of the wēkiu bug population and the destruction of its habitat, the lack of adequate information and monitoring programs and the lack of carrying capacity studies of the summit. The decline of the wēkiu population has been noted in many comments. Some comments express concern about the Palila habitat at the Hale Pōhaku elevation.

Much of the known information about environmental resources is a result of studies commissioned for master planning efforts in the early 1980s and the current effort. Recent studies commissioned for the Master Plan show a significant decline in the population of the wēkiu bug. While the reason for the decline in population is not known (several theories have been postulated from lack of snowfall, loss of habitat to new alien predators) future monitoring programs are expected to provide more information that will address the question and suggest solutions. The habitat of the endemic wēkiu bug is the cinder cones in the summit plateau region. Destruction of some prime wēkiu habitat was expected to occur during the development of the ridge sites for observatories.

The Master Plan responds to the issue by minimizing the potential destruction of additional sites by protecting undeveloped summit cones (the primary wēkiu bug habitat) from future development. Additionally, within the existing developed summit ridge, construction will be limited to recycling of existing sites, which are already impacted to minimize areas of disturbance. It should be noted that in the most recent study, more wēkiu were found near disturbed sites close to the observatories than in relatively undisturbed sites along the summit cone.

Carrying capacity is a broad, vaguely defined concept that refers to the capacity of a place to receive or "carry" an activity or population. This capacity is often defined in terms of density related to the supporting infrastructure or resource base. The term derives its origins from biological population studies of animal and plant species, which proliferate till it expands beyond the ability of the resource base to support it and the population crashes. It is closely related to the notion of sustainable yield. Others have suggested measures such as social carrying capacity but these concepts are vague, culture bound and highly subjective. There is no clear consensus about what social or cultural carrying capacity should measure and how they should be measured. Without identified criteria or methodology it was decided that defining social or cultural carrying capacity would not be a fruitful exercise to pursue further. Therefore, a carrying capacity study was not conducted because it was clear that regarding physical carrying capacity; the mountain is huge, existing infrastructure has available capacity and the site's physical capacity far exceeded what was proposed for the mountain. The Plan responds to the concern behind the question by severely limiting telescope development well below physical limitations and regulating development of facilities.

Visual Impact: Many comments were made about the visual impact of the observatories. Some said they were ugly like pimples on the mountain. A few thought they were beautiful and inspiring. Others said the scale was inappropriate to the mountain and they alter the natural pristine quality of the landscape with an industrial look. Some suggested burying sections of the observatories to reduce visual impact.

The Master Plan responds to these issues by recommending color changes, directing material selections, recommending design solutions and other methods to reduce impact. Top scientists and technicians have been contacted and they have indicated a willingness to address the challenge of reducing the visual impact of observatory facilities. In addition, the master plan has set up design criteria and a design review process that will ensure designs that minimize visual impact. The criteria and guidelines that have been recommended are the most challenging in the world for astronomy facilities.

Commercial Activity: Some have expressed concern about commercialization of the mountain. People seem generally opposed to commercial uses of the Science Reserve. Some have stated that astronomy is a commercial activity. Others have said 20% of revenues from commercial uses should be given to OHA.

Other than minor concession operations and the possible periodic rental of cabins at Hale Pōhaku no commercial operations are proposed in the Master Plan. The University of

Hawai'i views astronomy as an educational and research activity; not a commercial activity. Under current DLNR licensing procedures, purely commercial uses will pay 20% to OHA.

The Master Plan establishes the Office of Mauna Kea Management to address commercial activities and their coordination with the Department of Land and Natural Resources.

Hunting: The Master Plan places no restrictions on hunting. It should be noted that DLNR continues to retain all jurisdiction over hunting from the forest reserve to the summit in the lease of the Science Reserve to the University. At an early stage in discussion there were suggestions of placing a fence around the summit at a certain elevation to reduce the impact of feral ungulates. However, this suggestion was not accepted as part of the Master Plan.

Positions on Development: Many voices in the public hearing and the oral history interviews expressed the sentiment that there should be no more expansion of facilities. A smaller number have supported expansion of quality facilities and the needs of astronomy. Some have called for the dismantling of what is there. Others have said it is a clean industry providing good jobs. Others have said that while astronomy is good development has been unbalanced toward astronomy and other disciplines not supported.

The goal of the Master Plan has been to balance the various interests and uses on the mountain. A no-build option would have a severe negative impact on astronomy. Like any high technology enterprise, astronomy must continually upgrade and innovate in order to remain competitive. On the other hand, the possibility of development occurring anywhere in Science Reserve (VLBA is an example) was also changed because that position unbalances the scale too much in astronomy's favor to the potential detriment of other interests such as cultural and environmental resources. The Master Plan response was to designate the remainder of the area outside the astronomy precinct as a natural and cultural preserve. During discussions in the Advisory Committee some people felt recreational snow play and skiing were inappropriate in a sacred area. However, the Plan accommodates recreational uses with a support facility near the "poi bowl" area of the summit. The Plan hopes to achieve a balance that protects resources and promotes valuable uses.

Management: Many concerns about management were raised in the various meetings. Issues ranged from poor trash removal to hours of operation of the visitor center, non management of cultural and environmental resources was raised. Most of the complaints were about what was not done and the lack of resources provided to achieve the management responsibilities. A related issue was a perception of confusing and overlapping jurisdictions resulting in certain functions being neglected. Inadequate safety measures and lack of enforcement of CDUA conditions and lack of oversight over construction practices and a number of similar issues were raised. Lack of local decision making authority was frequently cited in the early discussions. Some concern was raised about the mountain being controlled by foreign, national and international agencies.

Criticism was raised that IfA only took care of the interests of the astronomy community to the detriment of other interests.

The master planning process responded to the suggestion of alternative management schemes very early in the process. Due to multi-agency responsibilities a third party alternative that supercedes UH and DLNR was suggested. The independent third party commission modeled after the Kaho'olawe Commission was seriously considered and ultimately dropped as infeasible by the Advisory Committee because it would take legislation to authorize, create a whole new bureaucratic organization and require the agreement of the Board of Regents and the Land Board to implement. Also, preliminary discussions with the Board of Regents and the Board of Land and Natural Resources indicated that both Boards are not willing or able to delegate the authority necessary to create a new agency with the suggested authority. Other management options that were discussed included DLNR taking complete responsibility for management but this idea was dropped when it was pointed out that DLNR's Statewide responsibility made it unlikely that sufficient resources would be available and dedicated to Mauna Kea. The idea of the University of Hawai'i taking full responsibility was also suggested but objections related to off island decision-making and lack of accountability to the local community resulted in this option being dropped. There were suggestions of the UH hiring the equivalent of a third party land manager, like a property manager, to manage the land. RCUH and the Nature Conservancy were mentioned as possible management entities. Questions of accountability were raised and some of the agencies suggested were not eager to take on the responsibility. A final option mentioned was to treat the mountain like a park. Some even considered moving the mountain into the National Park Service jurisdiction and letting the Service manage the mountain like Volcanoes National Park. Committee members cooled to the idea when they considered the loss of local control and the change in the mission of the managing entity.

The Master Plan proposes the creation of the Office of Mauna Kea Management out of the Office of the Chancellor of UH Hilo. By placing the Office under the Office of the Chancellor it becomes a visible and integral part of the University system and represents a more permanent and direct commitment. The lack of funding commitment to management was addressed by President Mortimer in a letter to the advisory committee wherein the administration stated that \$400,000 dollars would be committed toward the establishment of the Office of Mauna Kea Management upon adoption of the Plan. The importance of managing the broad resources of Mauna Kea is now well understood. This was not the case earlier as management was conducted with a more narrow focus. This broadened focus also creates the potential for other revenue sources. The creation of the Mauna Kea Advisory Board also maintains a community voice that will insist on maintaining the proper funding priorities and commitments and retaining a broad view of the mountains resources.

The issue of local authority is addressed by placing the management office in the Office of the Chancellor of UH Hilo. While policy authority remains with the Board of Regents, management authority is now delegated to Hilo. Issues and concerns can now be addressed locally. Community input will have a clear and singular doorway through

which its concerns can be addressed rather than the amorphous and remote structure that is currently in place. The suspicions about foreign control of the mountain will be addressed when the public realizes that the Office has real authority on the mountain and the observatories develop more outreach programs into the community.

Lack of Trust: Lack of trust is a special problem closely related to management but different and associated with specific past experiences and history of relationship between the University of Hawai'i, DLNR and the public. Many comments expressed skepticism about the commitment of the responsible agencies to the task of managing the resources of Mauna Kea. Both the University of Hawai'i and the Department of Land and Natural Resources were faulted. Lack of funding commitment for management purposes raised skepticism about the current promises. The issue of local control is also connected with the issue of trust. Reasons cited for this lack of trust included the following:

- Prior advisory committee was never convened.
- Previously promised monitoring was not conducted.
- Prior ranger positions never funded and the positions were cut during budget cutbacks.
- Removal of old equipment, which was a condition of the previous CDUA was not done till nearly 15 years after the adoption of the 1983 plan.
- Trash control measures were not enforced and clean-up efforts were inadequate.

The Master Plan response is the creation of the Mauna Kea Advisory Board and the establishment of the Office of Mauna Kea Management on the Big Island. This should go a long way towards restoring trust as there will now be a face and physical presence with authority to address community concerns. The new agency exists outside IFA and has a broader mandate. The Advisory Board will be staffed and the Office will have rangers on the mountain to educate users and manage resources. The visitor center director will coordinate community programs on the mountain while the Hilo office will interface with the broader community. Additionally, trash clean-up has been greatly improved and the old equipment have been removed.

Access: The question of access has been raised many times; in committee, in public meetings and in individual presentations to special groups. Concerns included fears of restrictions for traditional practices, hunting and recreation.

In a rare unanimous vote the Advisory Committee recommended managed access as opposed to completely unrestricted access or restricted access. Unrestricted access was rejected because committee members clearly understood the safety issues involved when unformed people travel into the high altitude environment. They also understood the potential damage to cultural and natural resources; especially through the use of all terrain vehicles and recreational activities that take people off the summit road. Restricted access was not supported because members viewed the mountain as a resource

for all the people of Hawai'i and there was strong belief that it should remain open to the many interests that exist.

The Plan repeatedly states that access will be managed; not restricted. Managed access means that visitors will need to register at the visitor center, receive an orientation about safety issues and the value of the resources on the mountain, receive information about any applicable rules and then be sent on their way. The purpose of the managed access is to protect resources and enhance public safety. Rules are suggested for the use of off unauthorized off-road vehicles in sensitive places. Weather conditions, repairs and emergencies will also dictate some level of management. Suggestions for nighttime vehicular movement also indicate additional guidelines.

Hazards: The following concerns about hazards have been expressed:

- High altitude can make people sick; they should be informed.
- The summit road is steep and unsafe for normal cars; brake failure is common.
- Weather changes quickly and can kill.
- Hypothermia and snow blindness are real dangers.
- Fires around Hale Pōhaku can be hazards to people and natural resources.
- Construction at high altitudes have special hazards such as pulmonary edema and lack of concentration due to low oxygen.

The Master Plan responds to hazards with the registration/orientation program and an emergency response system implemented by rangers. Management of access will also help address these concerns. A single point of management authority will also allow for oversight into construction and operational safety practices in the Science Reserve.

Process: The master planning process was criticized as exclusive, confusing and insincere. Keeping the advisory committee meeting closed generated suspicion and resentment. The multiple drafts have been confusing and there have not been enough copies for review. Some have stated that the approval process should stop while the community discussions are taking place; otherwise the effort is not genuine. The credibility of the consultants has been questioned. Others have said the results were foregone conclusions.

The closed meetings of the advisory committee was a decision made by the committee early in its proceedings but the purpose was for manageability not exclusivity. The composition of the group is proof that it was not meant to be exclusive. The accessibility of documents was a problem and draft 3A was placed on the UH web page to increase its accessibility. The multiple drafts were the result of trying to keep the public informed of an evolving document. Normally, these would have been internal drafts not available for public review. Although some have viewed the process with suspicion, the efforts to create an open process added to the confusion.

Benefits to the Public: The benefits of the development on the mountain was the subject of a number of testimonies. People recognize the general economic, scientific and

research benefits of astronomy. Local residents, including part Hawaiians, increasingly fill these jobs as the workforce receives training. However, many Native Hawaiian speakers questioned the value of the development to Native Hawaiians. Some questioned the quality of jobs given to local people.

The Master Plan creates a physical plan and management structure that seeks to preserve a balance that allows astronomy to continue its evolution as a premier ground based viewing location and its associated economic benefits. At the same time the Plan protects cultural, environmental and recreational interests. It provides resource protection and improves safety on the mountain for all users by the placement of rangers on the mountain and opening Hale Pōhaku to more users.

Regarding direct benefits to the Native Hawaiian community, the Master Plan does not specifically address the issue as a separate topic. It is an area of ongoing discussion. The master planning process has heightened awareness about the need for more proactive programs in this area. Several are now being reviewed and considered. A positive note from the public testimony is the number of local people working in good jobs in the astronomy industry. Many young, part Hawaiian residents are part of this growing workforce. The October 1999 edition of National Geographic highlighted the role of local resident Gary Puniwai and his important role as operator (equivalent to ship's captain) of the Keck telescopes.

More work beyond the Master Plan needs to be done. This should be one of the major focus areas for the Office of Mauna Kea Management, UH Hilo, UH, astronomers and the Hawaiian community.