

From: [Mills, Kamao](#)
To: [Buto, Arthur J](#)
Subject: Sorry I cant make the meeting ... Info regarding Pu'u 'O'o
Date: Friday, May 5, 2017 1:02:09 PM
Attachments: [Exerpt Cordy.pdf](#)
[Exerpt Maly.pdf](#)

Aloha Arthur,

My apologies, but I cant make the meeting next week. I have a contract negotiations meeting at that same time in Kapolei. I do owe the group a report on Pu'u 'O'o. The synopsis version is below.

Pu'u 'O'o at Hawaii Volcanoes National Park.

The hill was initially nicknamed "Pu'u O" by volcanologists, as its position when marked on a map of the area coincided with an "o" in "Lava flow of 1965". Later, the elders of the village of [Kalapana](#) were asked to name the new hill, and chose Pu'u 'O'o, meaning hill of the digging stick.^[1] The name is also often translated as "Hill of the ['O'o Bird](#)".

Note: Info below are not original sources. Was looking up Archaeological inventory surveys, EAs etc. to hopefully find leads to original sources.

Pu'u 'O'o at Humu'ula

Not much info. Not much sources. Was able to find an appendix to a U.S. Army Garrison report. See attached pdf. In the appendix, they discuss place names of the area around Pohakuloa. They call it Pu'u 'O'o and reference Cordy. I haven't had a chance to look up Cordy's sources.

Also found a reference in He Mo'olelo 'Aina from Maly (Kumu Pono Associates LLC).
"Ola'a and Pi'ihonua are the lands of bird catchers. The(re) are many 'o'o birds at Pu'u 'O'o."

Pu'u 'O'o near Kuki'o

Found an EA for the West Hawaii Veterans Cemetery (1994 CSH) Refers to the pu'u as Pu'u 'O'o. Offers no interpretation or sources. CSH uses kahako in their report(Manini'owali), but did not use them for Pu'u 'O'o. Dead end.

Pu'u 'O'o near Hawi

Could find no info.

Place	Knowledge of place	Importance	Report	Original source
	<p>Kona and dropped down to the shore.”</p> <ul style="list-style-type: none"> • The trail was called “Umi’s road to Waimea” in Boundary Commission testimony. • See notes under Ahu a ‘Umi <i>heiau</i> for description of shelter caves used by travelers along this trail. • A second major trail followed approximately the same route as today’s Saddle Road through the plateau. “Branches,” Cordy says, “rose from Hilo (up the Wailuku River, the Hilo to Pu’u Ō’ō trail) and from Puna and Ka’ū (the Volcano to Pu’o Ō’ō trail), and joined near the Waikoloa Ponds. From here a trail crossed the Saddle and joined the Kona-Waimea trail and descended into Waimea.” <p>Camps were found along this trail in the 1840s. It may be the trail Kamehameha used to attack Ka’ū and Hilo in early 1780s; he was defeated by Hilo.</p> <ul style="list-style-type: none"> • A third major trail came north from Ka’u and connected with the Waimea-Kona trail at the Ahu a ‘Umi <i>heiau</i>. This trail was known as “Umi’s Road.” At least a part of it was “paved with flat rocks” in 1874; it was “very distinct in olden times.” <p>[These accounts may overlap. The bulleted items in this column correspond to the bulleted items in the “source” column.]</p>			258, 268, B:312)
Mauna Kea	<ul style="list-style-type: none"> • Mauna Kea is a <i>wahi pana</i> (sacred place). “To the native Hawaiian Mauna Kea is a <i>kupuna</i> [grandparent/ ancestor] and an one <i>hānau</i> [birth place] and therefore is very personal.” • Mauna Kea is the <i>piko</i> (navel; place of beginning or ending) of the island of Hawai’i, which was the first child of Papa and Wākea. • A name chant for the chiefess Victoria Kaiulani Kawekiu o Lunalilo, regarding Mauna Kea and how it got its name: <i>‘O hānau ka mauna a Wākea</i> <i>‘Ōpu ‘u a ‘e ka mauna a Kea</i> <i>‘O Wākea ke Kupuna kāne ali ‘i</i> <i>‘O Papavelinu ‘u ke kupunavahine</i> <i>Hānau kēlā lani koa lau a hāloa</i> <i>Hānau o Kawekiu he ohi no ka moku</i> <i>Hānau ka mauna, He keiki mauna na Kea</i> <i>Kuamū ‘ia e Kāne, Kuawa ‘ia e Lono</i> 	<p>A very sacred place near (but not on) the project site.</p> <p>Seen as the [place of emergence?] for the Big Island [and thus for the whole archipelago].</p>	<ul style="list-style-type: none"> • 61:D-19 • 61:D-20 • 63:6 	<ul style="list-style-type: none"> • 63:5 • 63:8

Place	Knowledge of place	Importance	Report	Original source
	<ul style="list-style-type: none"> • With caveats on lack of conclusive evidence for early trails and their location, this author lists some likely early trails: <ol style="list-style-type: none"> 1. Waimea to Kala'i'ehā/ Pu'u 'Ō'ō Trail 2. Kala'i'ehā to Pu'u 'Ō'ō to Keanakolu Trail 3. Hilo to Kala'i'ehā/Pu'u 'Ō'ō Trail— this was built on top of 1855 lava flow but there is some evidence of two earlier trails in the area. 4. Pu'u 'Ō'ō to Volcano Trail 5. Kona to Pu'u Ke'eke'e Trail 6. Hualālai-Waiki'i Trail 7. Mid-PTA Trail 8. Kona-Volcano Trail 9. a number of trails crossed the Saddle both north/south and east/west 			33 3. 76 B23-24, 163, 81:169-172, 78-29 4. 76 A 4 5. 56 42-44, 53 6. 60:110, 112 7. - 8. -

Reports summarized for Table 1 (column four):

- Belt Collins Hawaii et al. 2000: *Schofield Barracks Cultural Resource Management Plan*
- Belt Collins Hawaii et al. 2000: *Wheeler Army Airfield Cultural Resource Management Plan*
- Cordy 1994: *A Regional Synthesis of Hāmākua District*
- Kanahele and Kanahele 1997: *A Hawaiian cultural impact assessment of the proposed Saddle Road alignments*
- Langlas et al. 1997: *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, districts of South Kōhala, Hāmākua, North Hilo, and South Hilo, Island of Hawai'i.*
- Maly, Kepā 1999: *Mauna Kea Science Reserve and Hale Pōhaku Complex: Oral History and Consultation Study, and Archival Literature Research.*
- Reinman et al. 1998: *Historic Preservation Plan for Pōhakuloa Training Area (1998)*
- Robins and Spear 2002: *Cultural Resources Inventory Survey and Limited Testing, Phase II, of the U.S. Army Schofield Barracks Training Areas.*
- Social Research Pacific 2001: *Oral Historic Studies for the Determination of Traditional Cultural Places at the U.S. Army Schofield Barracks Military Reservation*
- Social Research Pacific 2002: *Planning Level Oral History Survey of Traditional Cultural Properties on U.S. Army Pōhakuloa Training Area*
- Tomonari-Tuggle 1997: *Upland Settlement, Leilehua Ranch, and the Military: An Assessment of the Archaeology of the Schofield Barracks Cantonment*
- Tomonari-Tuggle Bouthillier 1994: *Archaeology and History on the Central O'ahu Plateau: A Cultural Resources Assessment of Wheeler Army Airfield.*
- Tuggle and Tomonari-Tuggle 2001: *Identification of Native Hawaiian Traditional Cultural Properties, Navy Region Hawai'i.*

Snaring Birds on Branches.

The (decoy) branch is perhaps three or four fathoms long. *Lehua* blossoms are placed on this branch, from one side of the branch up to the tip of the branch. Two men do this job, one at one (end of the) branch and one at the other. Bird lime is placed on top of the branch along with many *lehua* blossoms in between this bird lime—this is a bird catchers (*kia manu*) branch [drawn] I_____. 'Ōla'a and Pi'ihonua are lands of bird catchers. There are many 'ō'ō birds at Pu'u 'Ō'ō. It is there that the bird catchers go to get the feathers for adornments (*lei*) of the chiefs. Pana'ewa is also a place of the bird catchers.

The bird catchers (decoy) branch is pulled in between the 'ōhi'a *lehua* trees. One (person) uses the net. The net is pulled up, one branch is above, one branch is below. It is an open (wide) meshed *olonā* net ('*upena olonā maka hakahaka*), and *olonā* cordage at the tip. It is a soft (pliable) net perhaps five, four, or three fathoms long. As the birds fly their feet are caught, or their wings caught. Now if there are one or two birds, they are left, these are the birds that call out to the other birds. When there are many birds the net is let down (the birds taken), then the net is pulled up again. 'Ōhi'a growth is all around. So this is the work of the "bird-fishers," or *lawai'a manu*. They return to the house and then remove the feathers of the *manu* 'ō'ō. When the container is filled with feathers, a *lei* is made. Below the wing-pit is where the male 'ō'ō bird feathers are, and above on the back by the tail, are the pale yellow feathers. [Nalimu in Kelsey; Bishop Museum, Archives—SC Kelsey; Box 1.5; Maly, translator]

Places on the Mountain Lands

Commemorated in a Mele of the Early 1900s

In 1918, members of the Kainapau-Lindsey family—with generational attachments to the lands of the Kohala and Hāmākua Districts—lamented the passing away of George Lindsey, a son of William and Kaluna Lindsey. He had been born January 26, 1880, and passed away on December 19, 1917. He was eulogized in a very traditional Hawaiian style by his mother Kaluna Lindsey, in a "*Kanikau*" (chant of lament), published in *Ka Hoku o Hawaii* (May 9, 1918). In the chant, Mrs. Lindsey recalled many of the special places that had been traveled to, and were important to the family, and in the life of George Lindsey. Many of the places named are situated in on the mountain lands of Pu'ukapu and neighboring lands. Excerpts from the *kanikau* (translated by Maly), follow here with reference to many of the *pu'u*, and mists and rains which frequented these lands (see Register Map No.'s 872 & 2785 for locations of the named sites):

He Puolo Waimaka no Kuu Kelki Hele Loa o Geo. Lindsey

...Kuu keiki i ka luna o Haumea

I ka uka noe anu o Holokaiea...

...Hoomaha i ka luna o puu Palailai
(a hill in Momoualoea next to Kino)

Kau aku ka manao no Kino

I ka nēe a ka ohu i ka liko o ka lehua...

...Kuu keiki mai ka ua Eelekoa

Ka ua haliī mai i ka lau o ke Koaie...

...Kuu keiki mai ka luna o Laēlae

Ka waiho mai a Puu Pueo

...My son at the heights of *Haumea*
In the cool misty uplands of *Holokaiea*...

...Resting on the heights of *Pālaillai* hill

With thoughts of *Kino*

(in the heights of Momoualoea)

Where the mists move across the
Budding *lehua*...

My son from the '*E'elekoa* rain showers
(*E'elekoa* is a name of Waimea storms)

The rain which spreads out the leaves
of the *Koaie*...

My son from the heights of *La'ela'e*
(the plain across Wai'aka-Kauniho,
and a *pu'u*)

Pu'u Pueo is exposed in the distance
(*Pu'u Pueo* is in the uplands of Mānā)