

State of Hawai'i • Department of Land and Natural Resources • Protecting Our Past

WAHI PANA • TRADITIONAL CULTURAL PLACES • 1998



The Honorable Benjamin J. Cayetano
Governor of Hawai'i

Sponsors

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Bibliography

For more information on Traditional Cultural Places see:

- 1990 • *Guidelines for Evaluating and Documenting Traditional Cultural Properties*, U.S. Department of the Interior's National Register Bulletin 38.
- 1993 • *Traditional Cultural Properties, What You Do and How We Think*, National Park Service, Special Issue, CRM Bulletin, Volume 16.
- 1996 • *Public Access Shoreline Hawai'i v. Hawai'i County Planning Comm'n*, 79 Hawai'i 425, 903 p.2d 1246, cert. denied, 116 S.Ct. 1559.

Hualalai Mountain, Hawai'i Island

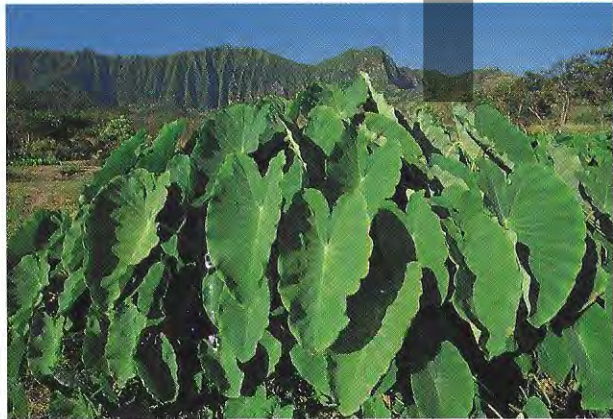
A lone 'ōhi'a tree sits above the clouds near the summit of Hualalai on Hawai'i Island. The 'ōhi'a blossoms, sacred to the fire goddess Pele, reconfirms her dominion over this land that she herself designed and gave birth to.

TRADITIONAL CULTURAL PLACES

Aloha mai au i ku'u 'āina • How I love my Homeland

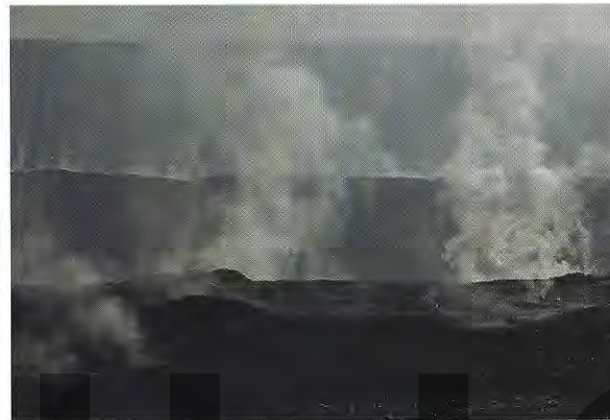
This simple opening line used in many Hawaiian chants and songs, reflects the intimate bond that Hawaiians have kept with their islands for over two thousand years.

Through the millennia this place, alive with nature's forces has been worshiped and celebrated with profound awe.



Taro plants, Wai'anae, O'ahu.

Many Hawaiian chiefly lines are called, "*kalo kanu o ka 'āina*" or taro planted in the land. This is making reference to the sons of Wākea by Ho'ohōkūlani. They were both called Hāloa. The first was born in a peculiar shape and he was tossed out of the house where he sprouted as the first taro plant. The second brother Hāloa was a normal child and he became the ancestor of many chiefs including King Kalākaua.



Volcanic Eruption, Puna, Hawai'i Island.

*'Uahi Puna i ka 'āloka'a pōhaku,
Huna pe'a 'ia e Ka Wahine.*

*Puna smokes amidst rolling rocks
Reduced to ashes by The Woman (Pele).*

AN HISTORICAL OVERVIEW

Shortly after their arrival in Hawai'i, our Polynesian forebearers began dramatically changing the landscape. Alluvial valley floors were cleared for the construction of elaborate irrigated *lo'i* terraces. Places of cultural importance soon emerged as over the following centuries generations of Hawaiians empowered these islands with their sweat, prayers and rituals, leaving their indelible mark on the landscape.

In time, all discernible features of the landscape were named. Every stream, pool, boulder, ravine, cliff, beach, wave, reef, wind or rain were given special names thus bringing them within the realm of Hawaiian consciousness.

These elements of nature provided the foundations of Hawaiian creativity and were often used as

metaphors in Hawaiian chant and storytelling. A gentle wind could be an embracing lover, while a flock of loud birds could symbolize the criticism and disdain of society towards an individual. Eventually the Hawaiian culture and landscape became entwined as one.

HAWAIIAN CULTURE

Traditional Hawaiian society had no form of writing until a western orthography was developed and introduced by missionaries in the early 1820's. Prior to this, all traditional knowledge including knowledge of special places were passed from one individual to another. Even today, places of local significance may have legends and stories associated with them that have not yet been committed to writing.

All parts of the Hawaiian's living world have a dual nature. They are made up of the physical and the spiritual. To deal with humans or any other part of this living environment one must look at the spiritual landscape as well as the physical landscape.

TRADITIONAL CULTURAL PLACES

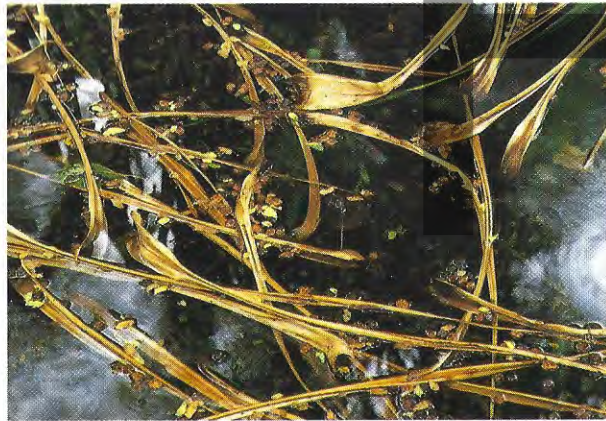
Traditional Cultural Places are locations or objects connected to the beliefs, customs and practices of the native Hawaiian community through the generations. These places are usually associated with the traditional beliefs of the native Hawaiian people and are rooted in the community's past. These properties are important in that they provide vital links to the cultural identity of the community.

These places could be a location where the community has traditionally carried out economic, artistic



Kūkaemoku, 'Īao Valley, Maui.

Standing at 2,500 feet, Kūkaemoku, is the guardian of 'Īao's many secrets that have been hidden here since antiquity. 'Īao Valley was a celebrated dwelling place of chiefs both alive and deceased. The *makahiki* grounds or Tableland, *mauka* of this needlepoint was the site of the ancient *makahiki* harvest celebration.



Floating *hala* leaves, Ka'ūpūlehu, Hawai'i Island.

According to Joe Maka'ai who was born and raised at this village, this stone lined spring once provided water as well as a place to wash clothes for the last community of Hawaiians who left this place in 1936.

and other cultural practices. These places could also be natural formations such as mountains, rocks, streams and waterfalls or they could result from human endeavor such as a battle ground or a palace.

PROTECTING OUR PAST MANAGING THE SACRED

To a traditional Hawaiian, who sees a sacred element everywhere in the environment, it is difficult to separate the sacred from the secular or most importantly to attach legal gradations of sanctity or importance in identifying and evaluating the traditional cultural places of the past. This is the job that cultural specialists and ethnographers face today as more and more of the traditional landscape is developed out of existence.

Federal laws are making important attempts at managing traditional cultural places within the historic preservation process. These statutes attempt to recognize the profound cultural differences between the oral communal Hawaiian mind and the literate western approach to life.

The State's Historic Preservation Law, HRS 6-E, was recently enhanced by a 1996 Hawai'i Supreme Court ruling called the PASH/Kohanaiki decision which reaffirmed Native Hawaiian access rights to public and private land for traditional and customary cultural, religious and subsistence practices. Through this decision State and County agencies have the power to accommodate the interests of landowners and practitioners, but traditional and customary practices cannot be regulated out of existence.



Reburial Ceremony, Honokahua, Maui.

Native Hawaiians joined together in prayer at Honokahua where 1,100 Hawaiian remains were excavated in 1989 for the construction of a hotel. This ceremony marked the successful return of these ancestral iwi to their original resting place.

Traditional cultural places are at a critical crossroads today. Given the limited amount of usable land and Hawai'i's ever increasing population with its development needs, many traditional places have already been or are likely to be destroyed. While government agencies can assist in managing and educating Hawai'i about these places, ultimately it will be the combined efforts of today's community that will make the final decision on what we choose to keep of our past.

ON THE COVER: Snow Capped Mauna Kea from Mauna Loa, Hawai'i Island. The fiery mantle of the volcano goddess Pele has turned into a rigid black lava field on the summit of Mauna Loa (*foreground*), providing a stark contrast to the home of her rival, Poli'ahu, the snow goddess, who can be seen at a distance on Mauna Kea.



HHHC

He kalana helo 'o Kalawao • Kalawao is a red district, hit early by the sun

JANUARY



Hawaiian Electric Company, Inc.



Nou e Lāna'i, 'āina ho'ohie a ka pu'uwai • For you, Lāna'i, distinguished place of the heart

FEBRUARY

KANAMIKAWA & CHUN ARCHITECTS



'O ka nani laulā o Waiaiu e waiho nei • The expansive beauty of Lake Waiau lying here

MARCH

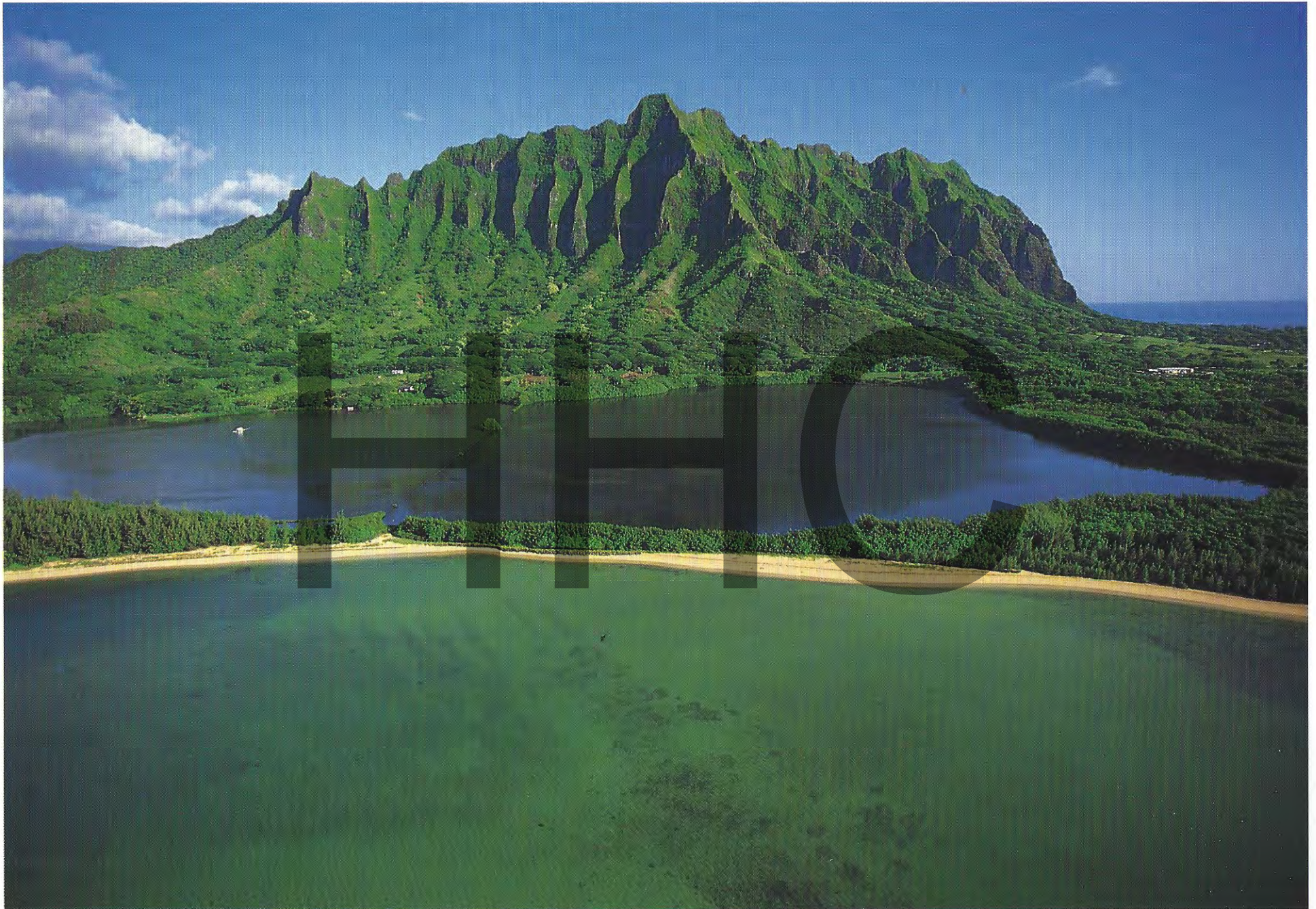
MOVIE MUSEUM



Ua kani ka aka Nānāhoa • The Nānāhoa image stands strong



Kilakila 'o Haleakalā, kuahiwi nani o Maui • Majestic Haleakalā, beautiful mountain of Maui



'A'ohe wahi kīnā o Kualoa, He hemolele i ka lau o ka pali • Without blemishes is Kualoa, Sacred to the tip of the pali

UINIE





‘O Nanina ke awa hāmama i nā ‘ale holu o Kaulakahi • Nanina is exposed to the ocean swells of Kaulakahi (Channel)

JULY

A&B
ALEXANDER & BALDWIN



Kūmaka ka 'ikena iā Hi'ilawe, Ka papa lohi mai a'o Maukele • All eyes are on Hi'ilawe, In the sparkling lowlands of Maukele

AUGUST

First
Hawaiian
Book



Kaulilua i ke anu o Wai'ale'ale • Wai'ale'ale stands haughty and cold

SEPTEMBER





'Upu a'e ka mana'o e 'ike iā Kilo, ho'opulu i ka 'ehukai • A longing arises to see Kilo, drenched by the ocean spray

OCTOBER





Ua kāhea 'ia 'o Lono i ka makahiki hou, Ma ka Hale Mua o Lono i kāhea 'ia ai • Lono was summoned for a new year, At the Hale Mua o Lono he was called

NOVEMBER





HIHIC

Pae akula i ke one lā o Luahinewai, Wai hu'ihu'i i ka mana'o lā • Landed at the sands of Luahinewai, Water so chilling to the mind

DECEMBER

