

CULTURAL SURVEYS HAWAII

ARCHAEOLOGICAL, CULTURAL, AND HISTORICAL DOCUMENTATION SERVICES - SINCE 1982



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Tom Lenchanko

Subject: Cultural Impact Assessment for the Proposed In-Vessel Composting Facility, Kamananui Ahupua'a, Waialua District, O'ahu Island (TMK: [1] 6-5-002:026)

Enclosed: Summary of Interview



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Thomas Joseph Lenchanko, Spokesperson for 'Aha Kūkaniloko/Koa Mana, Hawaiian National Lineal Descendants, met with Cultural Surveys Hawai'i on January 17, 2011 at the *ka'anani'au* (beautiful period of time) O'ahu nui, ka lua a'a hu, Waikakalaua Stream, aka Launani Valley, in Wahiawā, and on February 17, 2011 at Kūkaniloko to share his traditional comprehension, *mo'olelo*, and *mana'o* of the enduring cosmological, spiritual, and cultural significance of Kūkaniloko, since time immemorial, time eternal, the creation of the island of O'ahu, and the descent of the first people from the gods. Traditionally, Kūkaniloko extends geographically to encompass the island of O'ahu within (*iloko*) and without (*iwaho*) a network of *ka'anani'au*, superimposed upon the six territorial *moku* land divisions of Kona, Ewa, Wai'anae, Waialua, Ko'olauloa and Ko'olaupoko.

According to traditional practice and learning from our *kūpuna mā* (those we choose to follow), Kūkaniloko is the most sacred site on O'ahu; however, it is much larger in total land mass and traditional significance than the current State of Hawai'i five-acre park site noted to be Kūkaniloko Birthstones State Monument, located about one mile southeast of the proposed composting facility. Mr. Lenchanko shares a *mo'olelo* of the genesis of the island of O'ahu. Two islands: Wai'anae, the *wahine* (woman), and Ko'olau, the *kāne* (man), spiritually united, connecting and centering their issue at Kūkaniloko, the *piko* of our Nation, Ko Hawaii Pae 'Āina.

The land of O'ahu is divided by a concentric alignment of *ka'anani'au* that demarcates the area of Kūkaniloko. Mr. Lenchanko describes that these series of rock pilings conservatively demarcates an area of 36,000 acres known to be Lihue, Wahiawā, Halemano... that somewhat resembles the constellation Orion. Through land navigation and the confirmation of their continued existence, the *ka'anani'au* include, but are not limit to: O'ahunui, Paupala'i, Hālawa, Hāwea, Kou, Maunauna, Ku'ua, Kulihemo, Kānewai, Halahape, 'Ō'io, Halemano... *Kūpuna mā* taught us that these lands are those of the LoAli'i, whom were like gods, unseen, resembling men; for they lived here continually, guarded their *kapu* (sacredness, special privileges) and from whom a guaranteed *ali'i* (managers of people, land, and resources) could be obtained (*loa'a*).

The *ka 'ānani 'au* O'ahu nui, several ahu, rock pilings totaling three thousand stones, is located on the hill, Wahiawā side of Waikakalaua Stream. Two large *pōhaku*, noted to be O'ahu nui and an associate named O'ahu iki, are sill located within the stream and upon the bank, Honolulu side of Waikakalaua stream (close to a Pele rock formation). *Mo 'olelo* teaches that O'ahu nui and O'ahu iki were brother and sister who once ruled in common. *Ali 'i* who viewed upon the *ka 'ānani 'au* Oahu nui are said to have managed all of O'ahu. According to Mr. Lenchanko, the Kumulipo, a Hawaiian creation chant, describes how the people of O'ahu are originally descended from the gods at ka lua a'a hu "the pit from where we descend." He elaborates *o 'a*, the intertwining and interweaving of the blood lines of La'ila'i, the woman who stood down from the heavens, and Ki'i, the image, issued forth those people known to be the hu, thus O'a-hu. Mr. Lenchanko shared photographs of O'ahu nui in a narrow section of the stream, O'ahu iki in a broad area overlooking the stream, and a rock formation resembling La'ila'i within the streambed. To Mr. Lenchanko, these stone features confirm the enduring validity of who we are. In fact, someone attempted to air-drill the *pōhaku* O'ahu nui to destroy our Hawaiian National Treasure, our visual and spiritual connection and traditional comprehension to our epochal Kumulipo. Small holes can be seen in the photograph of *pōhaku* O'ahu nui, adversely impacted and broken, yet maintaining its *mana*... Noting testimony from *kūpuna mā*: "...a little pool somewhere up in Wahiawā, called ka lua a'a hu. If you bath in that pool you have seen O'ahu..." From the Kumulipo, ka wā ewalu (The Eighth Epoch), "The Dawn of Day" "Born were men by the hundreds, Born was man for the narrow stream, Born was woman for the broad stream."

Mr. Lenchanko describes *ali 'i* as managers of the people with divine status, *ikū pau*, a genealogy highest of them all, *hoa ali 'i*, descendant of Kāne, akua, ali 'i, ho'ano, kapu, wela, moe, ahi... Those special privileges were issued at the birth for those of divine descent whom are known to be LoAli'i. Kūkaniloko since time immemorial, time eternal, begins with ka lua a'a hu at *ka 'ānani 'au* O'ahu nui, then to be found within kapa ahu (unapproachable, child only one of whose parents are ali 'i) at *ka 'ānani 'au* Halemano and to the contemporary site kapa ahu awa (prescribed birth rite, unapproachable, child only of whose parents are ali 'i) Kūkaniloko, aka Kūkaniloko Birthstones State Monument. It is taught that A.D.1060, *ali 'i kapu* Nanakaoko, *kāne*, and *ali 'i kapu* Kahihioalani, *wahine*, made kapa ahu awa Kūkaniloko for the birth of their son, Kapawa. This hallowed place remained in ceremonial rite until the liloe kapu birth of Kakuhihewa, the last such practiced at Kukaniloko. Keopuolani and Kamehameha I, were hopeful for the birth of his heir, Liloliho (Kamehameha II), at Kūkaniloko; however, a fate that some attribute to Kamehameha's practice of human sacrifice disallowed this distinguished birth rite to continue within the Kamehameha lineage.

The birth rite was one of a multiple of disciplines attributed to the region of Kūkaniloko. It is also the first learning center established within and beyond the *ka 'anani 'au* that is maintained by its *kāhuna*. According to Mr. Lenchanko, John Papa 'Ī'i was the agent for the Department of Instruction under Kauikeaouli (Kamehameha III) and managed these Kingdom properties as traditional school lands.

To highlight the connectivity among cultural sites within the broad region of Kūkaniloko, Mr. Lenchanko describes how a trail runs from a site of several *pōhaku* about a half mile south of the Project area (close to the northern edge of Schofield Barracks) across the plain toward the community rest stop for travelers, a pool within Kaukonahua stream, and ku uwaki uha keanianiulaokalani.. From these *pōhaku*, one can view several peaks, including, in descending order from north to south, Ka'ala, Kalena, and Makali'i. The latter contains a corridor and view plain to site Makali'i (Pleiades). An astronomical alignment between

the *pōhaku* on the plain and Pu'u Makali'i illuminates the setting of the cluster of seven stars, of which are etched upon one pohaku. Traditionally the land areas of Kamananui and Halemano were known to be the general locations for pahu heiau 'Opuku and pahu heiau Hawea, respectively, sounded at the birth and during the purification ceremonial rites within the waihau heiau Ho'olonopahu, associate heiau of Kukaniloko.

Mr. Lenchanko's expansive view of Kūkaniloko integrates the creation of land and people with land divisions, ceremonial practices, and instruction of *ali'i*. He summarily states that "O'ahu is the temple, Kūkaniloko its mana (essence), and we are all connected to it." For Mr. Lenchanko, the *'āina* itself is the *heiau*, and every component of the land is contiguous to itself. From this perspective, every proposed development project will create an adverse impact, footprint, upon the land, and since the land is contiguous, the entire island of O'ahu is adversely impacted. Of critical note is that the mana of a traditional cultural site remains despite the removal of its physical features and structures. For example, the mana within our land justifies the reason it was chosen to be O'ahu. Thus, asking how the proposed composting facility impacts Kūkaniloko? They cleared our Hawaiian National Treasures from the land for affrontive industrialized farming, to buffer the military and affording the State of Hawai'i to minimize the land area of Kūkaniloko to five acres (Kūkaniloko Birthstones State Monument). Query: "How does the footprint of a development, e.g., this composting project, adversely impacts or disjoins Kūkaniloko from the temple O'ahu?" Mr. Lenchanko's response is that the land of Kūkaniloko, which is our inheritance, contains our family's *iwiawaloa*, ancestral burial places, its learning center and its traditional comprehension. Any disturbance to the land will disrupt the perpetuation of our inheritance. Mr. Lenchanko maintains to not merely preserve our family's traditional comprehension but to perpetuate the integrity of the generations upon generations upon generations of Hawaiian Nationals domiciled and buried within Lihue, Wahiawā, Halemano... the lands of the LoAli'i, Island of O'ahu, Ko Hawaii Pae 'Āina.

The cosmological, spiritual, and cultural worldview articulated by Mr. Lenchanko derives from the erudition of our Hawaiian creation chant. From such a deep ancestral connection to the genesis of the land, Mr. Lenchanko questions how developers today claim landownership. He politely queries whether the United States Federal Government, the State of Hawai'i, its agents and public citizens (i.e., Hawaiian Earth Recycling LLC) can demonstrate and prove their clear unbroken chain of land ownership and/or "exclusive territorial jurisdiction" over the land in Hawai'i.

So it is, this is known, there it is... *he pule ho'ola'a ali'i* "nothing is older than Kūkaniloko and those whom are buried in our land, Ko Hawai'i Pae 'Āina."

*'a'e ku
ua 'a'e lako i luna o kahi la'a
ho'ohewahewa mauiauhonua malama o'pa 'oe
aloha pau pele pau mano
'oia ua 'ike a 'aia la*

For the wind farm project and all other concerns which affect our 'āina, family:

Mr. Lenchanko's greater concern with the proposed wind farm Project and all programmed developments are their deliberate trespass upon our family's inheritance.

Note: Ke Au 'Oko'a, Ka'aona 13, 1869 *"In old days the inheritance of the family burial place, the caves and secret burial places of our ancestors was handed down from these to their descendants without the intrusion of a single stranger unless by consent of the descendant, so that whenever a death occurred the body was conveyed to its inheritance. These immovable barriers belonged to burial rights for all time. The rule of kings and chiefs and their land agents might change, but the burial rights of the families survived on their lands..."*

Mr. Lenchanko also raises the issue of "exclusive territorial jurisdiction" for all land in Hawai'i and to prove clear unbroken chain of land ownership for these lands. These massive wind turbines will forever impact the traditional cultural properties of the *mauka* sections of Kuokala, Kawaihapai, Waialua, Kawailoa, and Ka'ala. These wind turbines and transmitters will not only impede our vision of our traditional natural landscape, but they will interfere with the view plain of those whom are buried in our land, *he lani i luna, he honua i lalo...* heaven above, earth below... whom have secured a beautiful period of time, *ka'anani'au*.