

**Pōkāneloa Report for
3 MAY 2013
Commission Meeting**

Pōkāneloa Report for 3 MAY 2013 Commission Meeting

At the December Commission Meeting, an approximate timeline was presented to the Commission as a means to present a possible pathway towards approving a mitigation plan for National Register Site Number 50-20-97-110 Feature BU, also known as Loa‘a or Pōkāneloa.

<p>AGREEMENT ON TREATMENT</p> <ol style="list-style-type: none"> 1. Leave as is 2. Stabilize in place 3. Relocate (temporarily/permanently) 	<p>To aid in the decision making process CRPC will provide a brief description of each possible plan. 3D imagery and High precision mapping can begin to aid in the data collection process (2 months)</p>
<p>DETAILED MITIGATION PLANS (SCOPES)</p> <ol style="list-style-type: none"> 1. Professional assistance 	<p>When the decision has been made, a detailed plan will be created with the help of an Archaeologist. (3 months)</p>
<p>PRELIMINARY APPROVAL (KIRC)</p>	<p>Depending on the timing of the next KIRC Commission Meeting, we will provide a draft plan for approval to present to the public for consultation.</p>
<p>PUBLIC CONSULTATION</p>	<p>Planning and confirmation of space will determine when public notice will be issued. (2-3 months)</p>
<p>FINAL APPROVAL (KIRC)</p>	<p>Depending on the timing of the next KIRC Commission Meeting, a final plan will be presented.</p>
<p>FINAL SUBMITTAL (SHPD)</p>	<p>The final plan will be submitted to the SHPD. (1 month)</p>

The options below are the main treatments proposed by the public and expert consultants who studied the site.

LEAVE AS IS

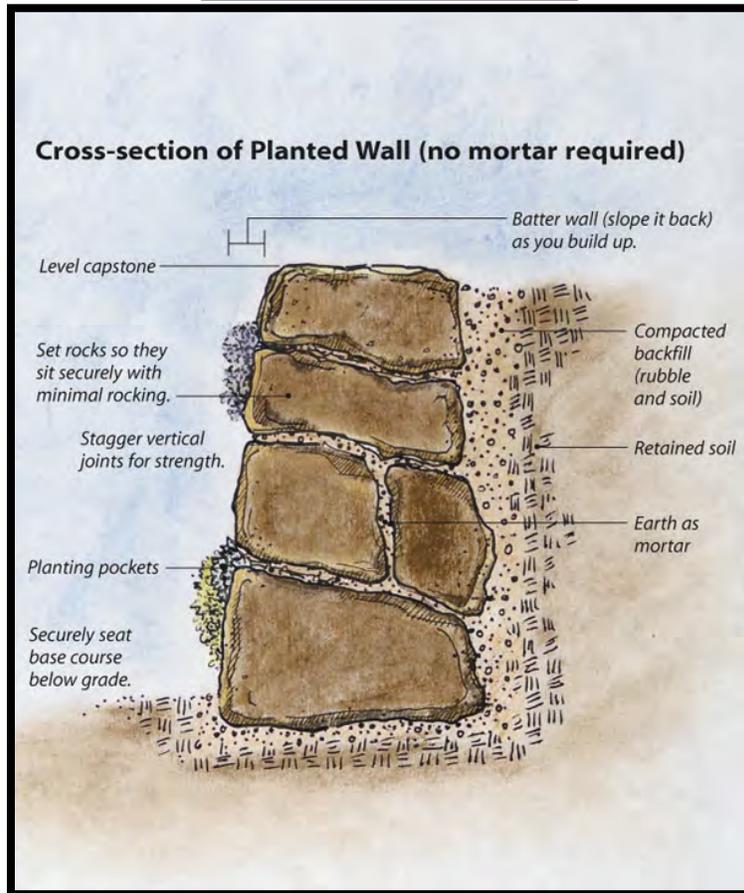
- Erosion control methods (in process).
- Regular site inspections and assessments.
- Create a replica of the stone (life-sized/scaled).
- Create final measurements of site using LIDaR and 3D imaging (in process).
 - LIDaR (LIght Detection and Ranging or Laser Imaging Detection and Ranging) is an optical remote sensing technology that can measure the distance to, or other properties of, targets by illuminating the target with laser light and analyzing the backscattered light.
 - LIDaR has many applications in the field of archaeology including aiding in the planning of field campaigns, mapping features beneath forest canopy, and providing an overview of broad, continuous features that may be indistinguishable on the ground. LIDaR can also provide archaeologists with the ability to create high-resolution digital elevation models (DEMs) of archaeological sites that can reveal micro-topography that are otherwise hidden by vegetation. LIDaR-derived products can be easily integrated into a Geographic Information System (GIS) for analysis and interpretation.

Simple avoidance of a site is not the same as preservation. ‘Leave as is’ doesn’t mean to walk away from the site completely. The site is destroyed as it is excavated. Therefore management of archeological sites should be conducted in a spirit of stewardship for future generations, with full recognition of their non-renewable nature and their potential multiple uses and public values.

STABILIZE IN PLACE

- Create measurements of site using LIDaR and 3D imaging (in process).
- Erosion control methods (in process).
- Create a replica of the stone (life-sized/scaled).
- Stabilization options:
 - Retaining Wall to support the gulch area in front of the stone.
 - “Anchor” the stone in place
 - "Passive" systems are those that hinder or control rock falls or avalanches to protect the infrastructure below the slope; such as roads, railways, buildings, etc.-. Passive systems include:-
 - Drapery system
 - Rock fall protection barriers
 - Catch fences
 - Rock fall protection embankments
 - "Active" systems are those that act to prevent rock detachments.
 - where different kinds of steel wire and steel cables form an armored mesh which is then anchored to the rock slope to prevent movement or possible detachment of rocks.
- Regular site inspections and assessments

Side view of Retaining Wall



RELOCATE (TEMPORARILY/PERMANENTLY)

- Create measurements of site using LIDaR and 3D imaging (in process).
- Erosion control methods (in process).
- Create a method to transport stone to new location.
 - Heavy lift options need to be discussed with HELO operators.
 - Stone can be moved 50 meters directly west
- Create a replica of the stone (life-sized/scaled).

When thinking about moving the stone, precise measurements must be made in order to preserve the site as it lay before excavation. This is where the LIDaR and 3D imaging are very important. The 3D model will provide a virtual layout of the site before excavation.

East to West line for Celestial Observations

To support the cultural practices of celestial observations, one must take in to account the proper alignment(s) of the site in order to observe change and patterns. The data collected from the mapping can be laid out on the 3D image to reflect different possibilities of gnomon and plane positioning.

The sky “changes” when moving north or south, but stays the “same” when moving east or west. When moving the stone, the replica(s) as well as the 3D image, could be used to find other possible locations that the stone can be situated at. The relationship will change if moved north or south of its current position, but this could be beneficial to create a new data set with a new site and new positioning.

Grid North: the direction of a grid line which is parallel to the central meridian on the National Grid.

True North: the direction of a meridian of longitude which converges on the North Pole.

Magnetic North: the direction indicated by a magnetic compass. Magnetic North moves slowly with a variable rate.

The next two pages show the slight change of declination from 1993 – 2013. Although the change seems to be minimal, this must be taken in to account in order to make accurate calculations.



NGDC Declination

Date 1993-04-25

Latitude 20.5500° N

Longitude 156.6000° W

Elevation 0.0 km

Model Used IGRF11

Declination 10.46° E changing by
0.06° W per year



Compass shows the approximate bearing of the magnetic north (MN)

Magnetic declination is the angle between true north and the horizontal trace of the local magnetic field. In general, the present day field models such as the IGRF and World Magnetic Model (WMM) are accurate to within 30 minutes of arc for the declination. However, local anomalies exceeding 10 degrees, although rare, do exist.

Document created: 2013-04-26 01:49 UTC

Questions: geomag.models@noaa.gov



NGDC Declination

Date 2013-04-25

Latitude 20.5500° N

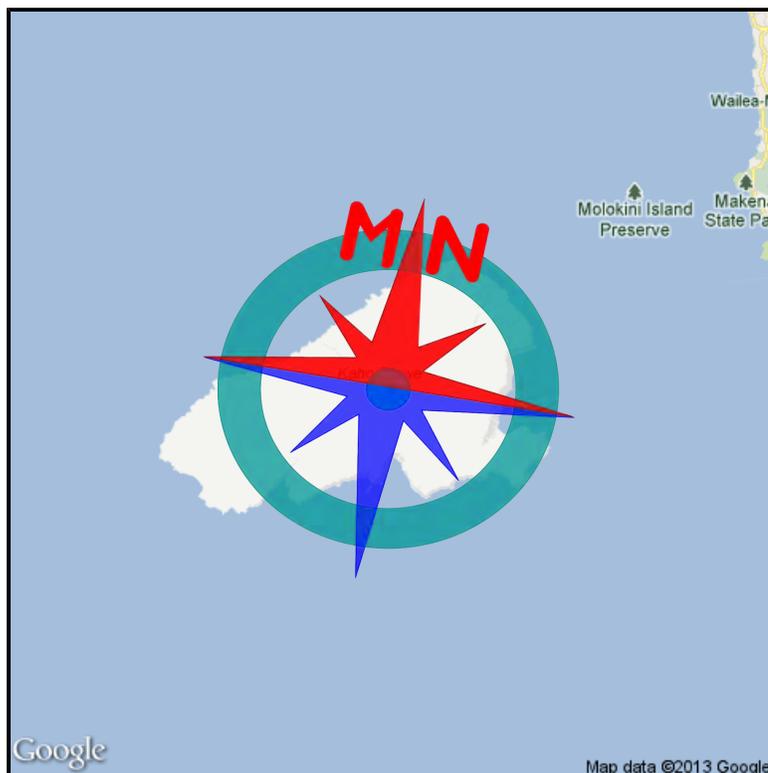
Longitude 156.6000° W

Elevation 0.0 km

Model Used IGRF11

Declination 9.68° E changing by

0.03° W per year



Compass shows the approximate bearing of the magnetic north (MN)

Magnetic declination is the angle between true north and the horizontal trace of the local magnetic field. In general, the present day field models such as the IGRF and World Magnetic Model (WMM) are accurate to within 30 minutes of arc for the declination. However, local anomalies exceeding 10 degrees, although rare, do exist.

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**Recommended Approach for Consultation on Recovery of Significant Information from
Archeological Sites
ADVISORY COUNCIL ON HISTORIC PRESERVATION**

The following recommendations are simply that. Section 106 is a federal process which does not need to be taken into account since there are no Federal agencies involved.

Background

Sections 800.5 and 800.6 of ACHP's revised regulations, "Protection of Historic Properties" (36 CFR part 800) detail the process by which Federal agencies determine whether their undertakings will adversely affect historic properties, and if they will, how they are to consult to avoid, minimize, or mitigate the adverse effects in order to meet the requirements of Section 106 to "take into account" the effects of their undertakings on historic properties.

One such category of historic properties is comprised of prehistoric or historic archeological resources. The National Register of Historic Places defines an archeological site as "the place or places where the remnants of a past culture survive in a physical context that allows for the interpretation of these remains" (National Register Bulletin 36, "Guidelines for Evaluating and Registering Historical Archeological Sites and Districts," 1993, p. 2). Such properties may meet criteria for inclusion in the National Register of Historic Places for a variety of reasons, not the least of which may be because "they have yielded, or may be likely to yield, information important to prehistory or history" (*National Register Criteria for Evaluation*, 36 CFR 60.4).

In the context of taking into account the effects of a proposed Federal or federally assisted undertaking on any district, site, building, structure, or object that is included in or eligible for inclusion in the National Register, potential impacts to archeological sites often need to be considered. Appropriate treatments for affected archeological sites, or portions of archeological sites, may include active preservation in place for future study or other use, recovery or partial recovery of archeological data, public interpretive display, or any combination of these and other measures

Archeological Sites and Their Treatment

The nature and scope of treatments for such properties should be determined in consultation with other parties, but in ACHP's experience they generally need to be guided by certain basic principles:

- The pursuit of knowledge about the past is in the public interest.
- An archeological site may have important values for living communities and cultural descendants in addition to its significance as a resource for learning about the past; its appropriate treatment depends on its research significance, weighed against these other public values.
- Not all information about the past is equally important; therefore, not all archeological sites are equally important for research purposes.
- Methods for recovering information from archeological sites, particularly large-scale excavation, are by their nature destructive. The site is destroyed as it is excavated. Therefore management of archeological sites should be conducted in a spirit of stewardship for future

generations, with full recognition of their non-renewable nature and their potential multiple uses and public values.

- Given the non-renewable nature of archeological sites, it follows that if an archeological site can be practically preserved in place for future study or other use, it usually should be (although there are exceptions). However, simple avoidance of a site is not the same as preservation.
- Recovery of significant archeological information through controlled excavation and other scientific recording methods, as well as destruction without data recovery, may both be appropriate treatments for certain archeological sites.
- Once a decision has been made to recover archeological information through the naturally destructive methods of excavation, a research design and data recovery plan based on firm background data, sound planning, and accepted archeological methods should be formulated and implemented. Data recovery and analysis should be accomplished in a thorough, efficient manner, using the most cost-effective techniques practicable. A responsible archeological data recovery plan should provide for reporting and dissemination of results, as well as interpretation of what has been learned so that it is understandable and accessible to the public. Appropriate arrangements for curation of archeological materials and records should be made. Adequate time and funds should be budgeted for fulfillment of the overall plan.
- Archeological data recovery plans and their research designs should be grounded in and related to the priorities established in regional, state, and local historic preservation plans, the needs of land and resource managers, academic research interests, and other legitimate public interests.
- Human remains and funerary objects deserve respect and should be treated appropriately. The presence of human remains in an archeological site usually gives the site an added importance as a burial site or cemetery, and the values associated with burial sites need to be fully considered in the consultation process.
- Large-scale, long-term archeological identification and management programs require careful consideration of management needs, appreciation for the range of archeological values represented, periodic synthesis of research and other program results, and professional peer review and oversight.

Resolving Adverse Effects through Recovery of Significant Information from Archeological Sites

Under 36 CFR 800.5, archeological sites may be "adversely affected" when they are threatened with unavoidable physical destruction or damage. Based on the principles articulated above, ACHP recommends that the following issues be considered and addressed when archeological sites are so affected, and recovery of significant information from them through excavation and other scientific means is the most appropriate preservation outcome.

If this guidance is followed, it is highly unlikely that ACHP would decide to enter the consultation process under 36 CFR 800.6 or raise objections to the proposed resolution of adverse effects in a given case, unless it is informed of serious problems by a consulting party or a member of the public.

- The archeological site should be significant and of value chiefly for the information on prehistory or history it is likely to yield through archeological, historical, and scientific methods of information recovery, including archeological excavation.
- The archeological site should not contain or be likely to contain human remains, associated or unassociated funerary objects, sacred objects, or items of cultural patrimony as those terms are defined by the Native American Graves Protection and Repatriation Act (25 U.S.C. 3001).
- The archeological site should not have long-term preservation value, such as traditional cultural and religious importance to an Indian tribe or a Native Hawaiian organization.
- The archeological site should not possess special significance to another ethnic group or community that historically ascribes cultural or symbolic value to the site and would object to the site's excavation and removal of its contents.
- The archeological site should not be valuable for potential permanent in-situ display or public interpretation, although temporary public display and interpretation during the course of any excavations may be highly appropriate.
- The Federal Agency Official should have prepared a data recovery plan with a research design in consultation with the SHPO/THPO and other stakeholders that is consistent with the *Secretary of the Interior's Standards for the Treatment of Historic Properties*, the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation, and the *Advisory Council on Historic Preservation's Treatment of Archeological Properties: A Handbook*. The plan should specify: (a) The results of previous research relevant to the project; (b) research problems or questions to be addressed with an explanation of their relevance and importance; (c) the field and laboratory analysis methods to be used with a justification of their cost-effectiveness and how they apply to this particular property and these research needs; (d) the methods to be used in artifact, data, and other records management; (e) explicit provisions for disseminating the research findings to professional peers in a timely manner; (f) arrangements for presenting what has been found and learned to the public, focusing particularly on the community or communities that may have interests in the results; (g) the curation of recovered materials and records resulting from the data recovery in accordance with 36 CFR part 79 (except in the case of unexpected discoveries that may need to be considered for repatriation pursuant to NAGPRA); and (h) procedures for evaluating and treating discoveries of unexpected remains or newly identified

historic properties during the course of the project, including necessary consultation with other parties.

- The Federal Agency Official should ensure that the data recovery plan is developed and will be implemented by or under the direct supervision of a person, or persons, meeting at a minimum the *Secretary of the Interior's Professional Qualifications Standards* (48 FR 44738-44739).
- The Federal Agency Official should ensure that adequate time and money to carry out all aspects of the plan are provided, and should ensure that all parties consulted in the development of the plan are kept informed of the status of its implementation.
- The Federal Agency Official should ensure that a final archeological report resulting from the data recovery will be provided to the SHPO/THPO. The Federal Agency Official should ensure that the final report is responsive to professional standards, and to the Department of the Interior's *Format Standards for Final Reports of Data Recovery Programs* (42 FR 5377-79).
- Large, unusual, or complex projects should provide for special oversight, including professional peer review.
- The Federal Agency Official should determine that there are no unresolved issues concerning the recovery of significant information with any Indian tribe or Native Hawaiian organization that may attach religious and cultural significance to the affected property.
- Federal Agency Officials should incorporate the terms and conditions of this recommended approach into a Memorandum of Agreement or Programmatic Agreement, file a copy with ACHP per Sec. 800.6(b)(iv), and implement the agreed plan. The agency should retain a copy of the agreement and supporting documentation in the project files

Pōkāneloa Memo

May 3, 2013

MEMO TO: KIRC Commissioners

FROM: Kuiokalani Gapero, Cultural Resource Project Coordinator

SUBJECT: Staff recommendation on mitigation plans for National Registry of Historic Places Site 50-20-97-110 Feature BU, also known as Loa‘a or Pōkāneloa.

RECOMMENDED MOTION:

Pursuant to HRS§6K-3(a)(2), to approve the motion to 1) create a life-sized replica of the stone by the Protect Kaho‘olawe ‘Ohana so that the model can be used by all cultural practitioners and Hawaiian traditionalists and 2) leave the stone in situ.

BACKGROUND & SUMMARY:

The Protect Kaho‘olawe ‘Ohana, , applied for grant funding through the Kohe Mālamalama-Protect Kaho‘olawe Fund from the National Park Service Tribal Heritage Historical Preservation Fund.

The project is entitled “Long-Term Preservation of Pōhaku Kāneloa on Kaho‘olawe Island, Hawai‘i”.

The objectives of the project are:

Stage 1: (1) Data Recovery (2) Information Gathering (3) Development of Detailed Treatment Plan for Long-Term Preservation of Pōhaku Kāneloa - National Historical Register Site Number 50-20-97-110-BU.

“Develop a mold and exact replica model of the Pōhaku Kāneloa

Native Hawaiian practitioners with the Edith Kanaka‘ole Foundation and the Protect Kaho‘olawe ‘Ohana will collaborate with a team of specialists to make a mold of the stone and, to the extent possible, its platform, in order to develop life size model(s) of Pōhaku Kāneloa. Appropriate rituals will be conducted for this work to be accomplished. This is an important step for the full documentation and recovery of data for this unique stone. More importantly, the model(s) can be used to evaluate the best area to relocate the stone such that it will be protected and can still be utilized in fulfillment of its original function in observation of the day-to-day and seasonal movements of the sun. This information will be essential for the development of a treatment plan for the long-term preservation of Pōhaku Kāneloa.”

Future stages were listed on the grant application as well but due to the cost of developing a mold, funding was only requested to complete the first stage.

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Public listening sessions were held on the island of O‘ahu, Maui, and Hawai‘i to gather public opinions and testimony on mitigation options for the site. Expert opinions were also documented (Appendix 1).

METHODS & DISCUSSION:

The grant application submitted by the Kohe Mālamalama - Protect Kaho‘olawe Fund was submitted to the National Park Service in which the...

“Preservation of Pōkāneloa will protect an invaluable cultural and scientific Native Hawaiian resource for future generations. Its long-term preservation will enable the reconstruction and reconnection by contemporary Native Hawaiians with the indigenous knowledge of ancestors about the universe and the passage of time as they observed the daily and seasonal movement of the sun through the utilization of this distinctive instrument. The construction of a mold and exact replica model of this unique astronomical instrument will expand the information about this stone beyond the shores of the remote island of Kaho‘olawe. The model provides an example of the nature of the scientific knowledge that could be accessed and accumulated by Native Hawaiian astronomers with the use of such an instrument.”

Observations have been done of the stone and the surrounding site and the results demonstrate that the stone has shifted significantly.

"By the September 2010 Fall Solstice the Edith Kanaka Kaho‘olawe ‘Ohana practitioners "observed that Pōkāneloa has shifted significantly and it is recommended that Pōkāneloa be moved in order to stabilize the area and then return it to its present location because the full context of the stone is unknown and we don't know what would be lost if it was moved permanently." (KIRC minutes November 30, 2010, p. 16 of 17)"

‘ole Foundation and

Creating a replica of the stone will provide an opportunity for Hawaiian cultural practitioners and traditionalists to apply different teachings and methods in order to gain cultural knowledge, which will support their schools of thought. Since it has been documented that the stone is in fact shifting, the replica would be used to as a portable learning and training aide to calculate other possible locations for cultural practices.

In collecting public testimony about mitigation options, many cultural interpretations began to arise pertaining to the stone's use and what data or documentation support those claims. The cultural significance is not questioned but rather what should be done with this very unique stone?

“... the cupules by themselves represent a unique grouping in Hawai‘i. We know of no other single boulder with such a large and ordered grouping of cupules.” (Lee & Stasack 1993)

MEMORANDUM

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The testimony gathered at the listening sessions also provided different family beliefs and concerns which gave the site special significance to other communities that historically ascribe cultural and symbolic values. It is a difficult thing to associate certain beliefs to this site and discard others without the oral history regarding this particular site. Much of the community objects to the removal of its contents but support stabilizing the stone in place. Others fear it is too late to stabilize the site and relocation (temporarily or not) is the only option. The site is valuable for permanent display or public interpretation and a mold could serve as a temporary public display.

Erosion control methods have begun upland of the affected area and the data collection process has begun as well. Staff is currently coordinating efforts to gather Lidar Mapping data in order to create a 3D computer image of the site as a form of preservation.

LEGAL AUTHORITY:

The relevant provisions of Chapter 6K, Hawai'i Revised Statutes, read as follows:

[§6K-3] Reservation of uses. (a) The Kaho'olawe island reserve shall be used solely and exclusively for the following purposes:

- (2) Preservation and protection of its archaeological, historical and environmental resources;

RECOMMENDATION:

Pursuant to HRS 6K-3(a) (2), staff recommends 1) creating a life-sized replica of the stone by the Protect Kaho'olawe 'Ohana so that the model can be used by all cultural practitioners and Hawaiian traditionalists and 2) to leave the stone in situ based on public input.

Erosion control methods should also continue to be followed to slow the water flow and wind damage in the area. The stone should not be moved from its current position. Retaining walls could be constructed within the immediate vicinity of Site 110 to support the cliff face from further erosion.

Pōkāneloa Testimonies

Three public listening sessions were held to gather input about preservation options for National Register Site Number 50-20-97-110 Feature BU on Kaho‘olawe.

Feature BU of National Register Site Number 50-20-97-110, also known as Loa‘a or Pōkāneloa, is a collection of petroglyphs and cupules located on the top surface of a large flat boulder. This 3m by 4m boulder is located along a severely eroded gulch in the hardpan area of the south eastern quadrant of the island. Various studies have been done on the boulder and have suggested that it may possess an archaeo-astronomical significance in Hawaiian culture.

The following documents are a compilation of testimonies gathered from these listening sessions as well as those received by other means.

Below is a graphed summary of these testimonies as to the preservation methods discussed.

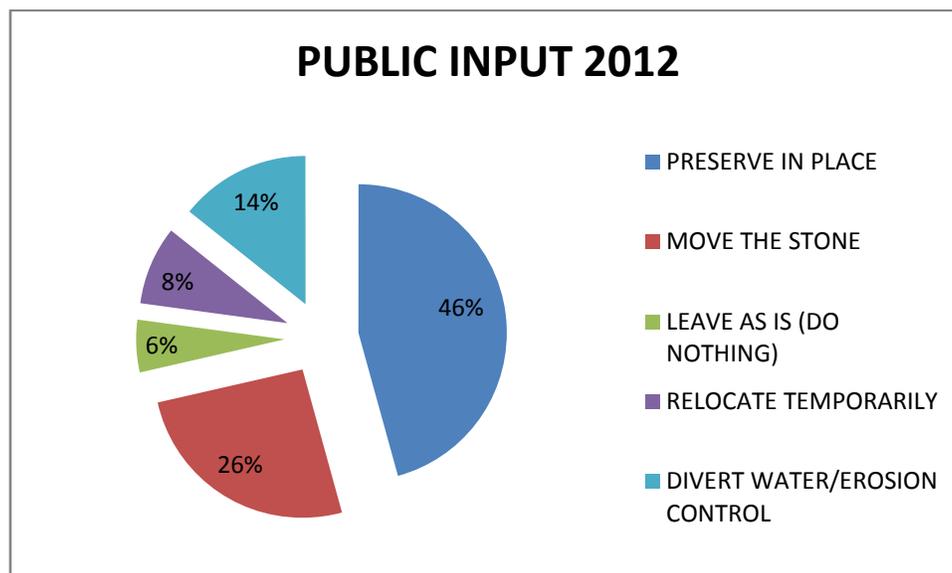


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O'ahu
6:00 pm till 9:00 pm
Tuesday October 16th, 2012 at the DLNR Board Room
132 Kalanimoku Building 1151 Punchbowl St. Honolulu, HI. 96813

KIRC Present:

Kaliko Baker (KIRC Commissioner)
Michael Nāho'opi'i (KIRC ED)
Ka'ōnohi Lee (KIRC AO)
Kuiokalani Gapero (KIRC CRPC)

Public Present:

Ke'ala Norman
Kekaimalu Lee
Manuel Kuloloio
Clarissa Kenui
Kepo'o Keli'ipa'akaua
Katie Kamelamela
Hilary Arakaki
Davianna McGragor
Auli'i Hirahara
Hennifer Gonsalves

Maui

9:00 am till 12:00pm

Saturday October 20th, 2012 at Pōmaika'i Elementary School Dining Facility

4650 South Kamehameha Avenue Kahului, HI 96732

KIRC Present:

Kaliko Baker (KIRC Commissioner)

Michael Nāho'opi'i (KIRC ED)

Ka'ōnohi Lee (KIRC AO)

Kuiokalani Gapero (KIRC CRPC)

Public Present:

Walter Kanamu

Roy Norton

CJ Elizares

Elle Cochran

Kiani Yasak

Roselle F. K. Bailey

Sara Collerdo

Dean Tokishi

Tina Kekoolani

Other Testimony Received this year

From: Jacob Titcomb [jtitcomb@hawaii.edu]
Sent: Friday, August 10, 2012 8:23 PM
To: Kui Gapero
Subject: Pohaku Pokaneloa

Aloha e Kui. E kalamai ia'u for not having any kahako over na hua'olelo Hawai'i. I would like to say mahalo nui loa ia 'oe again for being our guide on Kanaloa. You, along with the rest of KIRC staff and Interns, made our Huaka'i kupaianaha. Now to my real agenda. After leaving Kaho'olawe, I have not been able to keep my mind on anything else. One of the memories in the forefront of my mind is that of Pohaku Pokaneloa in the gulch of Kaneloa. To say the least wow. I am especially glad to the way which you presented it to us. When we got there you told us the name of the gulch, then nothing else except that we should keep an open mind and think of what this place could be or be used for. There couldn't have been a better way. It was such a spiritual place. That is why I have such concern for the pohaku's welfare and future. Everyone in our group to Kaho'olawe was aware of the erosion problem that is present there. We are also aware that erosion has presented a problem to Pokaneloa, and has been a problem to this cultural site for some time now. I believe that the best way to go about solving this problem is to reinforce the area so as to prevent the pohaku from falling from its current position into the gulch and most likely being destroyed. I believe that this option is the more appropriate decision compared to the other options such as using either a crane or a helicopter to move it. My mana'o on that would be that there is no positive way to actually know the true mo'olelo behind this pohaku, the only thing that is certain is that the mana that Pokaneloa is surrounded by is overwhelming and to move it can greatly be severed if moved. Now whether is used to know the position of the sun or is a birthing stone (which is the conclusion I personally came to) does not change the importance to keep Pokaneloa in the position it has befallen itself. The fact that we don't know it's true purpose/mo'olelo completely takes out the option of moving Pokaneloa, besides being more cost effective than using a crane/helicopter to move it. I do believe it would be cheaper as well as easier and safer to just reinforce the surrounding are of the Pohaku. Not too mention using a crane would mean clearing a path for the crane which would involve clearing out other pohaku in that area, which also have significant mana in that area, and maybe causing damage to the land. I am no Kumu. I am not a Makua nor a Kupuna. I am not a cultural practitioner nor an expert in geology, construction, landscaping, nor aircraft. That was only my first time to Kaho'olawe. I am just a student from Leeward Community College and a member of Kahia cultural club. But I have great Kumu. My makua and Kupuna haved lived life and been through hell and back and enough wisdom for 10 generations. I love my Hawaiian culture and have close and personal friends who practice our culture religiously. I have been thinking of Kaho'olawe and my time there, the memories I have had and the people I shared them with consistently. I know I will return one day and when I do it would do my heart good if I went to Kaneloa and walked through Kaneloa gulch and saw the Pohaku Pokaneloa resting in the same place I saw it resting three days ago. Mahalo Nui Loa ia 'oe again.

E hui hou aku no.

– Jacob Anthony Kaumuali'i Titcomb

From: Carolyn Norman [ckeala@hotmail.com]
Sent: Wednesday, August 15, 2012 12:28 PM
To: Kui Gapero
Subject: Pokaneloa

Categories: STABILIZATION

Aloha e Kui,

This is Anake Keala. I was last there at Kanaloa with the group from LCCs Hawaiian Club Kahiau.

I wanted to fly you an email sooner but, I got distracted. Anyhow, I didn't realize it was your first meeting ever with all the Commissioners for Kanaloa. I wanted to tell you that you did an excellent job in your presentation and that you managed to maintain your composure even when the slides were not cooperating with you.

I am also extremely proud of the fact that you presented all of the latest information about Pokaneloa and then later respectfully gave your mana'o about that wahi pana, knowing full well that you would be met with some challenging questions. Maika'i no.

I hope that we from Kahiau were able to help you in support of what you are doing there. I feel very passionate about preserving this wahi pana in place and all of the pohaku near and around it. Having my camera with me was all the kupunas doing. I had planned on leaving it home, you know one less thing to carry around...lol

Kepo'o had to enlighten me about the dynamics between PKO and KIRC. I was somewhat clueless about that but, the one thing that I'm sure both sides can agree to is that everyone wants to do what is right to heal Kanaloa and I agree with Kepo'o when he said that both sides need to put aside their head strong ways and laulima to expedite the mitigation of Pokaneloa and the entire moku o Kanaloa.

So, if you find that there is something I can assist you in, more testimony etc...please do not hesitate to fly me an email.

Mahalo hou for all that you do there.

E malama pono,
Anake Keala

From: Shawn Naone [senaone@hawaii.edu]
Sent: Monday, August 20, 2012 8:47 PM
To: Kui Gapero
Cc: Justin Keliipaakaua; Genai Keliikuli
Subject: Kaneloa

Aloha mai kua e Kui,

This is Shawn from the Kahiau hui. First of all want to again express my gratitude for all your mana'o and hana you gave so graciously on our trip. Remember when I told you that I felt the pohaku at Kaneloa could be birthing stones? I gave it some thought on the name Kohe Malamalama 'o Kanaloa, and maybe since the island is in the center of the chain, and the stones in the center of the island, maybe it was also used for ho'opulapula. Couples maybe would voyage to the island honor Kane and then procreate. Nine months later, maybe they would return to the sacred site to complete the circle and ho'ohanau. My most reliable piece of evidence is only my na'au and what it tells me. Not very scientific I know but that is how I feel. Irregardless the place is full of mana nad something must be done to protect it. I would think if the resources were unlimited, the best option would be to support the stone where it stays, but if that is too much to ask, then move it to a safe place. Mahalo again for everything. A hui hou.

Monday, October 22, 2012

From: Natashja Tong
85-260 Ala Hema St. #A
Waianae, HI 96792
808-393-9638
Natashja@hawaii.edu

To: State of Hawaii Department of Land and
Natural Resources
Kaho'olawe Island Reserve Commission

Aloha mai kākou. My name is Natashja Tong and I am writing this letter in support of relocating pōhaku Pōkaneloa. I have been going to Kaho'olawe since 2004, and more specifically these past two years for the Piko o Wākea (Equinox), Ao Polohiwa a Kanaloa (winter solstice), and Ao Polohiwa a Kane (summer solstice) observations. I was apart of the hui that was trained on island with the Edith Kanaka'ole Foudnation specifically for these observations and have consistently been attending each of these observations on Kaho'olawe. We have designated key areas for these observations, which include Moa'ulaiki, Pōkaneloa, Pu'u Mōiwi, and Piko o Wākea. We usually break into smaller groups so that we can observe from each of these four spots simultaneously. We choose spots that we felt we connected most to on Kaho'olawe. I observed at Moa'ulaiki and Pōkaneloa. In the beginning, it was a lot of information to take in and we were trying to allow ourselves to observe the seasonal changes of Kaho'olawe in respect to these sites. Pōkaneloa is located near Kaneloa gulch. I have also thought that we also believe that the area could have been used for birthing, because the pōhaku greatly resemble those at Kūkaniloko on O'ahu and because the ki'i pōhaku (petroglyphs) often depict 'ohana. I also agree, through our observations that we have been able to confirm the mana'o of our kūpuna that this pōhaku may have been used for sun observations. I have witnessed the shadow of a staff that we place at the Maui end of the pōhaku move across the stone during different times of the year, as it lines up with different lines and poho (human make indentions) on the pōhaku. Personally, I know I do not fully understand the pōhaku, but we will only gain this understanding through constant interaction. The gulch is eroding and the pōhaku is very near to the edge. Heavy rain significantly affects the hardpan on the island and the Kaneloa/Kanapou area in particular because it is one of the heavier eroded areas of the island. There is definitely mana in that pōhaku and that area in general. From the beginning, Rubillite Johnson and the Edith Kanaka'ole Foundation have been in support to relocate this amazing pōhaku. If we let this pōhaku fall into the gulch, I think we would be denying the opportunities for kānaka and future keiki to be able to experience this pōhaku which allows us a better understanding of the islands alignment with our sun events and seasonal observation markers, of which Pōkaneloa is a significant part of.

Once again, I ask that we take care of this pōhaku and relocate it until such a time that its original site can be stabilized and then it can be brought back to its original location.

'Āloha 'Āina,

Natashja Wahine‘aipōhaku Tomiko Tong
Aloha mai kākou,
Emailing my written statement regarding Pōkāneloa.

Pōkāneloa is a celestial pōhaku, NOT a birthing pōhaku. As stated in our Cultural Use Plan – Kūkulu Ke Ea A Kanaloa (pg. 63) "Another site of this caliber to be cleaned, cleared, rebuilt and revitalized is Pōkāneloa at Kāneloa gulch. Pōkāneloa is perhaps the most antiquated tool the island has. Similar sites have not been detected on any of the other islands except maybe for Hawai‘i. This cultural instrument is **unequal, unmatched anywhere** therefore the treatment of Pōkāneloa must be placed in the hands of Papahūlilani practitioners. Pōkāneloa should be roped off, grounds cleared of unnecessary weeds, instrument stabilization with only those studying the rise and set of the sun be allowed to enter. Pu‘u Mōiwi, Pōkāneloa, Hālonā Point, Ka Piko o Wākea and Kealaikahiki are all areas of alignment with the sun where the special days of the sun's journey are marked."

Recommendation for the past **20 years** since Rubellite Johnson had re-discovered it was to stabilize Pōkāneloa in place but little has been done to meet that recommendation. In September 2010, during observations by EKF and the ‘Ohana for Ka Piko O Wākea (autumnal equinox), it was observed that Pōkāneloa had noticeably tilted. It was also noted that the erosion line on the cliff was dangerously close to Pōkāneloa. Therefore, reluctantly and with deep concern, respect and aloha, a recommendation was made to move the pōhaku . . . temporarily . . . stabilize the site and then bring the pōhaku back to its original site.

Pōkāneloa is a one-of-a-kind kupuna that should be respected and cared for instead of being disrespected/disregarded. As one who was a part of the September 2010 discussion and would like to see that recommendation honored....first, ask Pōkāneloa's permission to temporarily move it so we are able to stabilize where it lives and then bring it back home to its original resting place.

May we follow through with what we have set in motion!

Eō Pōkāneloa!!!

Aloha ‘āina,
Momi Wheeler
PKO – Lononuiakea (Hawai‘i Island)

Aloha mai,

My name is Syd Kawahakui Jr. I am a current member of the Protect Kaho'olawe 'Ohana. I had the opportunity to visit this site multiple times. Once was with the Edith Kanaka'ole Foundation. During the time I have spent with this pohaku there was definitely a presence or mana that it exuded. Knowing the history of this pohaku, I feel that it was and is an important tool that our kupuna used for their cultural practices. I personally feel that we should malama this kupuna and allow it to continue to be used and honored. Its uniqueness is far too rare for us people with kuleana to the island, to allow it just to sit and wait for it to fall and fade away into the past. We need to protect and malama it. My personnel adventures to the north western islands allowed me to visit our kupuna islands, one of which was Moku Manamana. There, we did research on the many archeological sites to try and understand what were the functions of these uprights and how our kupuna used them for their practices. While on island we noticed that many of the stones collapsed and fell, so some of our research took a lot more guessing or in better words "using our na'au and feeling how we think they were supposed to be." This made things challenging. During these times I felt the urge to stand them up, so that they could be used correctly. I did not follow through and just had to use my intuition. My point that I am trying to make is that, even if the stone has moved and changed over the years and the data differs from the original placement and studies, we still should collect the data and use it. Second, is that if we do have the means to reposition the stone to its rightful place and further continue our studies we should do so. The skills and the intelligence of our kupuna are so outstanding and profound that we can not just allow it to sit and go to waste. If we allow this pohaku to slip away, we are also allowing a piece of our culture and history to fade away along with it. My suggestion is to move it to another location in the same area were it still can be used and honored. If helicopter support can be used than we should go in that direction. I would be against using heavy equipment that will disturb the surrounding area. After relocation we should figure out a solution to re-stabilize the area and then return the pohaku to its rightful place or "pono place". In closing, I just have to say "it's better for us to try, than just do nothing and let nature take its course." When I think of the situation with Pokaneloa, I think of it like a wise grandparent, whom has passed away, without being able to share their knowledge and stories of the past with their kamali'i. I think this happens all too often in our society today. Let us do what ever we can to perpetuate our kupuna.

Mahalo,
Syd Kawahakui Jr.

Aloha kirc,

As no hearings for Hilo have been scheduled yet, I am sending in some small mana'o on Pokaneloa. We know this is a very mamafull pohaku, one that has even more to reveal to us. We need to save this pohaku and not let it fall into the gulch. When your church walls start to fall you rebuild them, same as with important sites that we use. If we can't stabilize in place, which would include filling in some of the gulch ,and stopping other erosion around the pohaku NOW! We should move the pohaku to a safe place, then when made stable return it to its same spot. I have spoken with Theresa Donham she said the Protect Kaho'olawe Fund should apply for National Parks Services grants for non-profit native Hawaiian dealing with protecting historic sites on national register. Not only for this site but all that are important sites, so money is less of a factor. Pokaneloa is not only a important resource, it is a source for the Kanaka who is the end user of this island. kirc is charged with managing the islands resources. Let us hui together and move. I get more mana'o but good for now.

Craig Neff

Aloha KIRC

There is much manao that has become pili with the Pokaneloa stone. I firmly believe that knowledge comes from many places and thus does not come from one school. People's personal interpretations create an understanding that increases the depth and breadth of that understanding exponentially. Considering the above in collaboration with my own experiences and manao of the Pokaneloa stone leads me to deeply believe that the stone has great cultural importance and is a precious cultural resource. In my opinion would easily qualify for inclusion on the national register under more than one criterion.

More important than that is what it meant to our Kupuna, means to those who are living, and those who are to come. It holds much more than our current interpretations, it holds depth, understanding and above all hope and inspiration to the future generations who shall further unlock the intricacies of its mana.

I have heard many recommendations for the Pokaneloa stone. I wholeheartedly recommend saving the pohaku from loss or destruction. In my opinion the following three options seem to make sense and are listed in an order that could be considered:

- 1) Stabilize the stone in place to preserve its location and orientation. If this option does not adequately protect the stone from loss or destruction;
- 2) Create a safe condition for the stone nearby, realigning and orienting the stone to mimic its original condition, documenting its previous condition prior to commencing any work;
- 3) Any other culturally appropriate action that preserves the stone In Perpetuity

I understand that there are a plethora of conditions and considerations associated with this proposed action and commend all who are involved with the process.

In the end I am hopeful that the decision will be the right one to protect, preserve, and care for our non-renewable cultural resources in the most forthright and loving manner, less we lose a true treasure that holds a value higher than any dollar amount we can imagine.

Me kamanaoha'aha'a

Jonny
from my iPhone

Regarding Pohaku Kaneloa,

My suggestion is to stabilize pokaneloa in place as well as redirect the water flow that is causing the majority of erosion in the area.

I firmly believe in the saying “where there is a will, there is a way.” At risk is a one of a kind celestial tool, a sacred religious object used to mark the reign of Kane and Kanaloa as they march across the sky. A single stone amongst its brothers and sisters, revered by the few who have had the opportunity to hear its song, watch its dance, and felt its power. Those who do not understand have obviously not taken the time to be entertained by the pohaku kaneloa. Those who have seen this stone and do not understand are disconnected from the land as well as the kupuna of these islands.

My personal connection to the land and sea are brought forth through my actions as an active farmer and fisherman. My kupuna, who were also farmers and fishermen, who are from Honua ula also had a connection with Kahoolawe both on land and sea. I am writing as a representative of the Lonokailua Ohana.

I have spent many days, sometimes before the sun rises, sometimes long after the sun sets, at the pokaneloa site. I have documented many things in and around the area of this site. I have installed erosion pins and other data gathering devices across acres of land surrounding the site with KIRC and the PROTECT KAHOO LAWE OHANA. I have been with the EDITH KANAKAOLE FOUNDATION to do cultural observations and hawaiian arts and sciences all at this particular site. I have installed stabilization devices near the site. I have a connection with the pohaku. Reading about the pohaku in a book or being around the area for a 10 minute tour is not enough knowledge for one to truly understand the importance of one rock. There is a hidden knowledge that can only be shared through love and time spent.

The widening of the "gulch" is a direct effect of the extensive clean up efforts done mauka of the site for the purpose of reforestation that has not been done. Maui county council woman Elle Cochran asked why nothing has been done by KIRC prior with the suggestions to stabilize and save the “unique” stone dating back 20 years. The response from KIRC staff was that it wasn't priority; the priority was iwi kupuna, burials. So I am led to believe this one of a kind pohaku is top priority now, so all other KIRC activities should be stopped immediately and this stabilization be done. I believe tools and materials should be hand carried and all work should be done from entering from the southeast side of the site. Dry stacking of large pohaku and backfilling of dirt and pili bails should be the way to stabilize. Correcting the tilt should be the only movement of the pohaku and done only after the area is stabilized. The work needed to be done will be strenuous and needs to be done now! If done immediately there should be no risk of losing pokaneloa to the gulch. I fear the rains in the next winter seasons will further erode

the gulch and the pohaku will sit on the bottom in pieces. 1 year from 10/25/12 should be the estimated of completion. I am volunteering to go and drystack and backfill after next week, until it is done. I do not believe the hana should be sold to the lowest bidder but rather, done by the people who love this pohaku.

If the KIRC does not have the will to do what it takes, which I believe is the fore-mentioned action, in the next calendar year, to save this pohaku, I would support the movement of the stone to a safe area within 50 meters of its current location while stabilization of the area is done. The pohaku would then be placed back in its location and cultural observations should continue. Oli and pule appropriate for these tasks should be done, and practitioners should be consulted and involved in every step.

I know the members of the commission are familiar with the saying “the best time to plant a tree was 20 years ago, the second best time is now.” So how about this one, “the best time to listen to the people and save a pohaku was 20 years ago, the second best time is now.”

Christopher Jon Eleu Elizares
808-269-7500 call me when you are ready.

Prior Consultation

Notes of Consultation with Protect Kaho'olawe 'Ohana Regarding Pōkāneloa
Post Closing of Makahiki – February 20, 2011–04–10

KIRC Representative: Kahale Saito

'Ohana Participants: Noa Emmett Aluli, Kaliko Baker, Kaipu Baker, Patti Pali, Nicole Hoku Cody, Laiana Kanoa-Wong, Kama Wong, Momi Wheeler, Kelii Beyer, James Akau, Ed Duncan, Tom Brennon, Kaipo Like, Ikaika Nakahashi, CJ Elizares, John Casson, Kanani Enos, Tina Keko'olani, Kepo'o Keli'ipa'akaua, Kupono Kon-Kahakai

Notes by Davianna McGregor

The group discussed how to document the site as it is and three options for its future placement and stabilization:

1. Leave it alone and let nature take its course
2. Stabilize it in place with erosion control and re-direction of the water
3. Move the Pōhaku, stabilize the site and bring it back
4. Move the Pōhaku

Documentation

1. There are variables to consider, such as if the pōhaku was always here? was it always flat? might it had been vertical? what is under the rock?
2. Need to photograph the pōhaku and the surrounding features to develop a 3-D image virtual image. With a 3-D image and program can move it around and place it within different settings and different positions of the sun. With a virtual image and program could develop a curriculum and share it throughout the islands, the U.S., even internationall.
3. Hoku Cody knows someone with a 3-D terrestrial camera that may be able to help us document the site and features.
4. Resources regarding the geology of the area and any past documentation of the geologic changes – Juvik, Tom Giambelluca, Carlos Andrade, Lyman Abott
5. Resources to assist with 3D image documentation – Na'alehu; Film Academy; 'Imiloa Dome
6. Documentation: State and Bishop Museum Archives. Look for Old photographs, from different angles; look for past aerial maps; Stearns report – his field notes in Bishop Museum;

Options

Option #1. Let Nature Takes Its Course

Pros

- It would be natural

Cons

- Pualani Kanaka'ole Kanahale and Edith Kanaka'ole Foundation Papakūmakawalu team have observed the changes over the years and feel that it is urgent to save this unique instrument passed on from our ancestors. This is a unique Pōhaku which could be lost to future generations
- The erosion has been promoted by human activity, including bombs, so the processes at work are not really natural

Option #2. Stabilize it in place with erosion control and re-direction of the water

Pros

- Stabilization would involve a lot of people in the community and raise awareness about the site. Broaden the number of people who will experience Kaho'olawe
- A simple strategy, but it involves a lot of cost and work
- Preserve that mana put here when placed. Kupuna placed it in place for a reason, with a ceremony. Moving it may dislocate this mana.

Cons

- A lot of work for nothing
- A lot of effort and the result may still be the same
- There has been a lot of change over the past 2 years, pointing out the urgency of moving the pōhaku.
- The 'Ohana was brought here by Kalei several years ago. Efforts were made to stabilize the pōhaku in place with pili grass. No methodology or strategy for stabilization has been developed.
- Even though the placement will be lost, can still learn a lot from the pōhaku
- Stabilizing it will take a long time. A hundred year rainstorm could take the pōhaku at one time.

Option #3. Move the Pōhaku, stabilize the site and bring it back

2 Methods – Move with a helicopter or with a JCB. The rigging would be the same.

Helicopter

The helicopter would be ideal. Need to come up with an accurate weight for the rock to see if a helicopter could lift the pōhaku.

JCB

Would have to move some of the surrounding rocks for the JCB to have a path to get close enough to lift the pōhaku

Comparison

The helicopter would have less impact, would be less invasive. Might still need to use the JCB to set the rock. Discussed the possibility of pouring a concrete slab or making an ahu of pōhaku at the site where the pōhaku will be relocated. Will need to see the under part of the rock and what is underneath the rock. Would be good to live on the island and to study the site to understand its function.

Pökāneloa Notes

Saturday 06-22-2011

Recorder/PKO: Katie Kamelamela

Edith Kanaka'ole Foundation: Pua Kanahale, Huihui Kanahale, Ku'ulei Kanahale, Kekuhi Kanahale, Kalei Nu'uhiwa, Baby Luka Kanahale

KIRC: Commissioner Baker and Kahale Saito

Pökāneloa

- marked Winter/Summer Solstices and Equinoxes
- didn't need to build a site possibly because Mauna Kea site existed

Immediate Observations by EKF

- looked at ridge in front and back of site
- pōhaku in big bowl between ridges
- agrees with moving pōhaku, but must move it back
- Is there a larger circle outside of Kāneloa?
- Is it the center of the circle?
- would like to see it elevated
- would like to see the outward parameters
- have a sense of value, pōhaku must be used
- can have an intelligent argument from a Hawaiian point of view
- the angle of the pōhaku is unknown
- measures the movement of the sun
- only for sunrise
- most places have upright alignments
- taught EKF the ke'e
- bring boundaries into one pōhaku
- what does it mean in the wider parameter? Back ridge? Front ridge?
- need more time to study pōhaku before it is moved

- exhaust all possibilities but we are going according to what ancestors say
- measure stick to pohos when sun moves in canvas form or other
- part of east-west corridor
- fabricate pōhaku in different places
- move pōhaku due east
- story of hawai'i during ice age??

Pökāneloa Notes

Saturday 07-23-2011

Recorder/PKO: Tamra Probst

Edith Kanaka'ole Foundation: Kekuhi Kanahale, Kalei Nu'uhiwa, Pua Louis (cartographer), Mark Buckley (economist), Chris Heider (ecologist), Ed Salminen (hydrologist)

KIRC: Kahale Saito

11:30am Meeting- Briefing

A. History of Petroglyphs:

1) Realms of Kāne and Kanaloa; Kāneloa occurs when Kāne goes into Kanaloa realm

2) Kāneloa is a time of momentum, to move forward/move

B. Environment assessments:

1) Located on a low point

2) Windy, progresses erosion; wind increases across gulch

3) Springs??? Keeping into account where springs are located

Kūheia, Hakioawa, Kanapou, etc.

4) Pöhaku sits next to a gulch; gulch grew significantly in the past year. The pöhaku is shifting down towards the gulch, a significant shift was noted last month

C. Brainstorming

1) What is known and unknown about the pöhaku can be documented

2) Planting techniques for erosion control

a. navy-tiers & hau

b. dry forests will still keep ground cool and attract clouds

3) If transferred take into account sight lines changes, climate differences (wind/rain/sun exposure), and a plan to develop gradual improvement in habitat situation.

4) Documentation

a. time changing (night & day) Video 24hrs of light changes on pöhaku, maybe with the kuhaku -any studies on Hāpaiali'i Heiau restoration in Kona that can help?

b. measurements-carbon dates, weathering, or soil results

1:30pm Fieldwork

A. Observations

1) Pöhaku is of Iron content= heavy; becoming unstable-sliding into gulch (all surrounding pöhaku are also shifting)

2) Gulch is rapidly growing due to flash flood starting above gulch -> Change drainage?

Redirecting will not change the rate of growth

3) Gulch takes on characteristics of a creek (original water source)

4) The pöhaku sits low therefore the ground is cooler than across the gulch

B. Recommended immediate Studies and Recordings

- 1) Studies on movement of the moon in relation with pōhaku
- 2) Realizing the direct point of pōhaku; is it in the middle of important points?
- 3) Measurement of the amount of movement that occurs during a big rainstorm.

C. Options

1) Moving pōhaku; moving pōhaku is a short-term solution, long-term is also required (re-vegetation efforts, establishing future goals/ use of pōhaku)

*It was recommended to create a replica of pōhaku and place it in position of 'new home'. The idea is to compare differences (climate, wind, rain, shifting) of points to see if new place is compatible with original.

2) Letting nature take its course

*anchoring pōhaku in place will not work; it is not natural and it would only be a matter of time before all efforts fail (equivalent of fighting mother nature).

D. Vegetation efforts

1) Re-vegetation will slow the process of erosion, although inevitable

2) Slowing growth of gulch is priority

3) Knowing history of land use to help vegetation efforts; knowing probability of chemical residue, soil readings, change in climate due to landscape changes, may help planting.

8:30pm Final Discussion

A) Questions:

- 1) What is the description of erosion situation?
- 2) What plans to gather Data?
- 3) What is the bigger picture that needs to be looked at?

B) Land must be returned to original state

1) Gulch is a force that shows the lands change through climate, vegetation, bombing, and ranching changes.

2) Goal is to slow rapid rate of change

C) Setting Boundaries

- 1) What is the actual use of the pōhaku
- 2) Understanding if it does/doesn't belong in its current situation
- 3) All solution options violate natural state/boundary of pōhaku

D) Collecting Data

1) Measurements of rod/kuhaku; comparisons of new/old points with sun and moon changes

2) Documentation of measurements and original point where it lays

E) Short-term VS Long-term

1) Moving pōhaku is short-term engineering question, using it after it has moved is a long-term commitment

2) Meaning of moving the stone must be looked at by both perceptions

- a. Quick fix for short-term but is it pono in its actions? Will long

term be continually important as short-term will be?

b. Re-vegetation will help if Kāneloa survives in environment

c. Focus is on making practitioners to carry on with kuleana for long-term success

F) Creating a cultural use by using it after it is moved is the focus!

1) How can you use it as a tool in context of today

2) Building mana'o from the core understandings for today