



"Kahi i ho'omaka ai 'o Wailuku." Here at the po'owai, the headwaters of Wailuku that comprise a significant portion of Hawai'i Island's freshwater, reside the akua of the Mauna. They continue to breathe life, despite the irreverent imposition upon their realm. Photograph used with permission of the photographer, Kalei Nu'uhiwa.

## Portrait. Mauna a Wākea

HĀNAU KA MAUNA, THE PIKO OF OUR EA

Leon No'eau Peralto

O hanau ka Mauna a Wakea,  
O puu a'e ka mauna a Wakea.  
O Wakea ke kane, o Papa, o Walinuu ka wahine.  
Hanau Hoohoku, he wahine,  
Hanau Haloa he 'lii,  
Hanau ka Mauna, he keiki mauna na Wakea.

Born is the Mauna a Wākea,  
The mountain of Wākea buds forth.  
Wākea is the male, Papa Walinu'u is the female.  
Born is Ho'ohökū, a female,  
Born is Hāloa, a chief,  
Born is the Mauna, a mountain-child of Wākea.

— "HE KANAENAE NO KA HANAU ANA O KAUIKEAOULI,"  
KA NA'I AUPUNI, FEBRUARY 10, 1906

It has been said that we are all branches of the genealogical trees established long ago by our kūpuna who birthed us into existence. I ulu nō ka lālā i ke kumu.<sup>1</sup> Nourished and sustained by the many piko (umbilical cord, center) that connect us to those kūpuna who came before, we, indeed, are the living embodiments of the sacrifices of their labor, and it is largely for this reason that I venture to articulate these thoughts in writing. The short mo'olelo I weave in these pages is that of a most-revered kupuna, akua, and 'āina on the island of Hawai'i. Known poetically by many names, Maunakea stands proudly as the highest peak, and piko, in all of Oceania. This mauna, home to a multitude of akua, or elemental forms, has long inspired the thoughts and aspirations of those who have been fortunate enough to experience its awesome grandeur.

As a way of beginning to familiarize the reader with Maunakea, this portrait opens with an excerpt from "He Kanaenae no ka hanau ana o Kauikeaouli," a birth chant composed for Kauikeaouli (Kamehameha III), who was born in 1813 at Keauhou, Kona, Hawai'i.<sup>2</sup> Infused with multiple layers of kaona, or veiled meaning, this portion of the kānaenae presents the genealogy of Maunakea and Hāloa in juxtaposition, showing



"Crossroads of Change." I ulu nō ka lālā i ke kumu. A koa tree stands resiliently upon Pu'u Huluhulu, a kīpuka and pu'uhonua in the saddle between Maunakea and Maunaloa. It survives and thrives at the crossroads, the convergence of old and new, foreign and familiar, reminding us of the trail our kūpuna traversed to bring us to this point, and the misty trail to the piko that lies before us. Photograph used with permission of the photographer, Kalei Nu'uhiwa.

the direct familial relationship between Kanaka 'Ōiwi and ka mauna a Wākea, the mountain-child of Wākea. Born of the union between Papahānaumoku and Wākea, Mauna a Wākea is an elder sibling of Hāloa, the ali'i. As such, both the Mauna and Kanaka are instilled, at birth, with particular kuleana to each other.<sup>3</sup> This relationship is reciprocal, and its sanctity requires continual maintenance in order to remain pono, or balanced.

According to the traditions that have been passed on to us today, our kūpuna, and especially our ali'i, intimately understood the importance of maintaining pono in their relationship with Mauna a Wākea. The kānaenae composed for Kauikeaouli is an exemplary representation of this understanding. Like the islands of Ko Hawai'i Pae 'Āina, Mauna a Wākea was born of the union of Papahānaumoku and Wākea. This union, as articulated by 'Ōiwi scholar Dr. Kekuewa Kikilo, resulted not only in the birthing of 'āina, but also in the "birthing of a unified Hawaiian consciousness—a common ancestral lineage that forges links between the genealogies of both land and people."<sup>4</sup> In recounting this lineage following Kauikeaouli's troubled birth, the genealogical links

between the chiefly child, the Mauna, Papa, and Wākea were essentially reaffirmed.<sup>5</sup> This not only established his kuleana to rule as an ali'i, but, as a stillborn revived after birth, it perhaps also invoked, or foretold, a rebirth of the 'āina, and a rebirth of 'Ōiwi consciousness during this ali'i's lifetime. Mauna a Wākea, as the highest peak, can thus be viewed, symbolically, as the highest potential of human consciousness. "Mauna," in this context, is interpreted as "prominent for excellence."<sup>6</sup> For the newborn Kauikeaouli, establishing a direct genealogical connection to this mauna of consciousness would have been extremely important, as an indication of chiefly mana and leadership potential. He—as we will see—would arguably become one of Hawai'i's most influential leaders of the nineteenth century.

In the second line of this kānaenae, the term 'ōpu'u is utilized by the composer to perhaps depict the birthing and growth processes of the Mauna. However, while 'ōpu'u, as noted in the translation, can be interpreted as "to bud forth," it could also be interpreted as a metaphor, likening the Mauna to the whale-tooth pendant, or lei 'ōpu'u, which was an important symbol of mana and ea for high-ranking ali'i of particular lineages.<sup>7</sup> During the time of Kauikeaouli's grandfather, Kahekili'ahumanu, a famed ali'i of Maui, it was foretold by Ka'ōpuluhulu, the well-respected kahuna of the O'ahu Mō'i, Kahahana, that relinquishing control of the sacred 'āina at Kualoa, Ko'olaupoko, O'ahu, and its palaoa pae would inherently lead to a loss of ea for the Mō'i.<sup>8</sup> Kahahana, disregarding the warning of his kahuna, relinquished this 'āina and its palaoa pae to Kahekili, who gained control of the island soon after, and had the foolish Mō'i of O'ahu killed.<sup>9</sup> Considering this mo'olelo, and the linkage drawn between the Mauna and the 'ōpu'u in this kānaenae, perhaps Mauna a Wākea stood, similarly, as an important symbol of mana and ea for Mō'i of Hawai'i Island, like Kauikeaouli and his great-grandfather, Kalani'ōpu'u, who was named for the chiefly adornment.<sup>10</sup>

As mentioned earlier, Mauna a Wākea is, among other things, 'āina, which can be interpreted as "land," or "that which feeds."<sup>11</sup> These definitions surely hold true to this day for Mauna a Wākea, which continues to feed us both physically and spiritually. During the reign of Kauikeaouli (1824–1854), however, 'āina was imbued with yet another definition established within the context of the young Mō'i's rebirthing of the archipelago. This era was marked by vast political and social transformation throughout Hawai'i, with the establishment of a constitutional system of governance, and the Māhele of 1848, which codified a new system of allodial title to, and private ownership of, 'āina.<sup>12</sup>

The highest, most sacred regions of Mauna a Wākea are situated within the ahupua'a of Ka'ohe, Hāmākua, and Humu'ula, Hilo. In the Māhele event of 1848, Victoria Kamāmalu relinquished to Kauikeaouli both of these ahupua'a, which were among the many 'āina she had likely inherited from the female high chief, Ka'ahumanu, through her mother, Kīna'u.<sup>13</sup> Kauikeaouli, in turn, relinquished Ka'ohe to the Aupuni and retained Humu'ula as one of his personal lands.<sup>14</sup> Both of these ahupua'a eventually

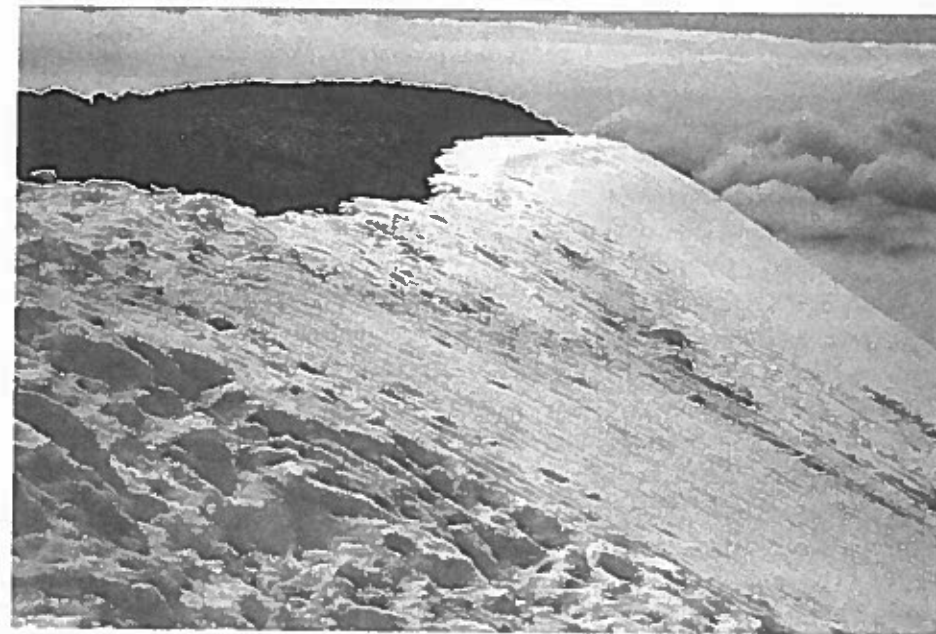
became part of the Crown and Hawaiian Government Lands, which were seized by the United States in 1898.<sup>15</sup> This seizure came five years after the overthrow of Lili'uokalani, and three years after the Land Act of 1895, passed by the Republic of Hawai'i, which essentially renamed and reclassified these 'āina as Public Lands.<sup>16</sup> In 1959, the United States transferred control of these 'āina to the state of Hawai'i, establishing the Public Land Trust.<sup>17</sup> Since this seizure occurred and American occupation began in these islands, control of the allodial title to these 'āina mauna has framed the ongoing struggle by Kanaka 'Ōiwi, and many others, to mālama this keiki mauna na Wākea, in the face of increasing pressure to impose further desecration upon its summit.<sup>18</sup> Thus, as our struggle to recover the 'ōpu'u, Mauna a Wākea, parallels our enduring struggle to reestablish our ea as a lāhui in these islands, perhaps we can find relevance once again in the prophetic words that Ka'ōpuluhulu uttered long ago.

Hanau ka Mauna, He makahiapo kapu na Wakea.  
Oia ho'i, o ka Mauna, Hanau ka Mauna,  
O ka mauna auanei ko lalo nei la.  
Owai la hoi auanei ko luna la?  
Owai la? O ka La, A—ia!, Aia hoi ha.

Born is the Mauna, a sacred firstborn of Wakea.  
So it is, the Mauna, born is the Mauna.  
The mountain shall be below here.  
Who shall be above?  
Who? The Sun, there! That is who.<sup>19</sup>

In the last five lines of the kānaenae above, we are reminded of the inherent sanctity that the Mauna was imbued with at birth, as the sacred firstborn of Wākea. Here, the Mauna is situated within the cosmos in a position subordinate only to the sun, the very source of energy that sustains all life on earth. As Hawai'i's most prominent peak, Mauna a Wākea is the piko that connects us to the heavens—it is the first to be touched by the rising sun's morning rays and the first to receive the highest clouds' life-giving waters. Upon its summit reside the akua water forms of Kāneikawaiola, Poliahu, Lilinoe, and Waiau, among others, who collectively form a predominant source of the island's fresh water aquifer. This important source of wai is perhaps alluded to in the name of the ahupua'a Ka'ohe, defined as "the bamboo," another kin olau, or physical manifestation, of Kāne, which was utilized for holding and transporting ceremonial waters.<sup>20</sup> As such, maintaining a pono relationship with the Mauna, and the akua of the Mauna, ensured continued waiwai for the 'āina as a whole.

In 1882, 'Emalani Kaleleonālani Naea Rooke, continuing in the traditions of her chiefly Hawai'i island lineage, embarked on a strenuous huaka'i for this very purpose.<sup>21</sup>



"He kapa hau ko Poliahu. He kapa lau ko Poliahu." Poliahu, akua of the snows, blankets the Mauna's summit regions with her sacred kapa hau, a protective, life-giving snow mantle. With the desecration that continues to tear away at her kapa hau, however, Poliahu has become increasingly engulfed by the looming shadow of the kapa lau, an alarming reminder that she is in dire need of our aloha. Photograph used with permission of the photographer, Kalei Nu'uhiwa.

Ascending the steep Mauna trail to the piko o Wākea, Kaleleonālani is said to have immersed herself completely in Waiau's sacred waters at the "hena o nā kuahiwi," perhaps conducting a hi'uwai, or bathing ceremony.<sup>22</sup> In honor of the Mō'iwahine, a series of mele were composed to commemorate and chronicle this huaka'i. One such mele pi'i kuahiwi, "A Maunakea 'o Kalani," begins with four lines as follows:

A Maunakea o Kalani  
Ike maka ia Waiau  
Kela wai kamahao  
I ka piko o ke kuahiwi

The Queen was at Maunakea  
To see Waiau  
That remarkable body of water  
At the piko of the mountain<sup>23</sup>

Like the piko on our own bodies, Mauna a Wākea represents our physical and spiritual connections to past, present, and future generations. Waiiau, in particular, where some 'ohana deposit the piko of newborn keiki, embodies this procreative continuum, as the convergence of akua, 'āina, and kanaka. "When Emma immersed herself in Waiiau," argues 'Ōiwi scholars and Kumu Hula, Kihei and Māpuana de Silva, "she entered the piko wai kamaha'o of her ancestor-gods, the wondrous liquid point of union from which all kanaka descend. She was reconnected; she was nourished; she was re-born."<sup>24</sup> Hānau ka mauna. The Mauna, thus, gave birth to her.

In essence, Kaleleonālani's huaka'i of returning to the piko, Mauna a Wākea, was one of personal and conscious transformation, renewal, and rebirth in which the hi'u-wai served a very specific purpose. "Hi'uwai," according to respected Kumu Hula and 'Ōiwi scholar Dr. Pualani Kanaka'ole Kanahale, "is the idea of returning back to the womb to again be innocent, without distractions. Therefore, the return to the fluid of the earth is the solvent to dissipate all negativity and distractions . . . before approaching any kuleana of great importance."<sup>25</sup> This return to the womb came at a critical time for Kaleleonālani, not long after the death of her kāne, Mō'i Alexander Liholiho (Kamehameha IV), and her son, Albert Edward Kauikeaouli, during which her mana and kuleana to the ea of the Aupuni were being maligned by supporters of David La'amea Kalākaua.<sup>26</sup> Kalākaua had been elected as Mō'i over Kaleleonālani six years earlier, and had recently embarked on his own huaka'i around the world.<sup>27</sup> Many Kānaka, however, remained loyal to the Mō'iwahine, despite Kalākaua's victory. As a staunch opponent to increasing American and missionary political influence in the islands, according to 'Ōiwi scholar Dr. Jonathan Osorio, Kaleleonālani was viewed by her supporters as "the more reliable champion of the kingdom's independence."<sup>28</sup> Considering the vastly different destinations of each ali'i's huaka'i, it is quite clear that each envisioned a fairly different route for the lāhui's uncertain path ahead. As de Silva and de Silva simply put it, "Kalākaua went around the world; Emma countered by going to the piko of the Hawaiian world."<sup>29</sup>

Huli hoi mai o Kalani  
 I ke ala kapekepeke  
 A he ala nihinihi ia  
 A hiki a i ke Mole  
 Ui ae nei o Kalani  
 E uleu mai oukou  
 He ihona loa ana ia  
 A hiki i Wahinekea  
 Emalani no he inoa  
 Ke 'Lii ae kuahiwi.

The Queen turned back  
 To the unsteady trail  
 It was a precarious trail  
 All the way to Kemole  
 And the Queen offered encouragement  
 "Be lively, all of you  
 It will be a very long descent  
 To reach Wahinekea"  
 For 'Emalani, indeed, is this name chant  
 The ali'i who entered the mountains.<sup>30</sup>

As portrayed in this and other mele pi'i Maunakea like it, the huaka'i of the "ali'i 'a'e kuahiwi" to the piko and back to the mole along the "ala kapekepeke" was fraught with challenge, both physical and spiritual.<sup>31</sup> A verse from the mele "Hau kahiaka nui 'o Kalani" further describes moments during this huaka'i as being "huikau i ke anu," confused in the cold.<sup>32</sup> This is a huaka'i to which we, as 'Ōiwi today, can collectively relate. Our journey as a people to mālama our kuleana to Mauna a Wākea over the past two centuries has been one of great adversity, struggle, and, at times, uncertainty. Since the state of Hawai'i gained control of the 'āina of Mauna a Wākea, over a dozen astronomical observatories have been constructed upon its piko, despite the steadfast opposition of many 'Ōiwi and others alike. To this day, our journey along this path continues, as yet another observatory, the Thirty-Meter Telescope (TMT), has been proposed for construction within the next decade.<sup>33</sup> Projected to stand eighteen stories high, TMT would become the tallest building on Hawai'i Island, imposing itself on over eight acres of undisturbed 'āina, and creating yet another permanent scar upon the mountain's sacred summit.<sup>34</sup>

The generations before us who engaged tirelessly in this struggle have essentially led us to the edge of Waiiau's sacred waters. As we gaze at our own reflection on her placid surface, just as Kaleleonālani did over a century ago, we are confronted with a timeless reminder of where we came from, who we are, and who our grandchildren will grow to become. Just as Kaleleonālani found herself huikau (confused) at times along the steep path back to the piko, we too, as a lāhui, may become huikau at times today. Collectively, however, we cannot forget our kuleana to the many ancestors that surround us. We cannot forget our genealogies to place. We cannot forget our genealogies to the "makahiapo kapu," the sacred firstborn. Sacred places, like Mauna a Wākea, remind us of these genealogical relationships, and the kuleana that these relationships entail. Standing Rock Sioux scholar Vine Deloria Jr. explains further: "Sacred places are the foundation of all other beliefs and practices because they represent the presence of the sacred in our lives. They properly inform us that we are not larger than nature and that



"E Kānehoalani ē. E Kānehoalani ē. Aloha kāua . . ." The rising and setting of the sun, and its cyclical journey along the *ala loa*, establishes the framework for our conception of time as a continuum. Change upon the *āina* occurs in cycles—births and deaths—but the sanctity left behind," states Kalei Nu'uhiwa, "is embedded in the land's memory; waiting for the right one to come along and acknowledge its existence." Photograph used with permission of the photographer, Kalei Nu'uhiwa.

we have responsibilities to the rest of the natural world that transcend our own personal desires and wishes. This lesson must be learned by each generation; unfortunately the technology of industrial society always leads us in the other direction. Yet it is certain that as we permanently foul our planetary nest, we shall have to learn a most bitter lesson."<sup>35</sup>

During the time of Kaiakahinali'i—a great deluge that engulfed the *āina*—it is said that only the peaks of Mauna a Wākea, Maunaloa, and Haleakalā remained above the water.<sup>36</sup> The last lines of Wā 'Umikumāmākahi (Era Eleven) in the epic cosmogonic *mo'okū'auhau*, *Kumulipo*, chronicle such a cataclysmic event during which a great many were devoured by the sea, seemingly having left behind only those who had found refuge at the *piko* of Hawai'i's highest mountains.<sup>37</sup> In the Wā that follows this great deluge, the next eleven generations of male descendants of the survivors of this lineage are remembered as having carried the name 'Ōpu'u, followed by five generations that carried the name Mauna.<sup>38</sup> Amid the destruction and turmoil brought by Kaiakahinali'i, the Mauna remained, unyielding, as the *piko*, the *kumu*, the firmly rooted an-

cestral source of life, from which the exalted branches of our resilient *lāhui*—like the stillborn Kauikeaouli, and the steadfast Kaleleonālani—were reborn, and budded forth once again. 'Ōpu'u a'e ka mauna. 'Ōpu'u a'e ka lāhui. The mountain, thus, budded forth, as did the nation.

I return now to the metaphor of the tree to bring this *mo'olelo* to a conclusion, for the time being. The foundation and source of life for every tree is the *āina*. If we continue to poison the *āina* in which our genealogical trees are deeply rooted, our children and grandchildren will surely be confronted with the harsh realities of the "most bitter lesson" that Deloria alludes to. We are the Mauna, and our treatment of it reflects a deeply ingrained notion of the ways in which we now view and treat ourselves and each other. In neglecting our *kuleana* to *mālama* this *āina*, we ultimately neglect our *kuleana* to the future generations of our *lāhui*. Our time of reconnection and renewal is upon us. Let us return to our place of origin, the *piko*, the womb, and allow the Mauna to transform and rebirth us, as we bud forth from the sturdy trunk established by the many generations that came long before us. As this new generation of Kanaka 'Ōiwi emerges, we must recognize that it is our *kuleana* to continue to *mālama* our *'ohana* that surrounds us, from the depths of Kanaloa's ocean, to the expanses of Wākea's sky, and to the sacred Mauna that connects us all. Kaleleonālani's voice beckons us. E 'uleu mai 'oukou (Be lively, all of you). He ihona loa ana ia (It will be a very long descent). I ola ke kulāiwi. I ola nā 'Ōiwi. A i mau nō ho'i ke ea o ka 'āina.

The truth is, there is man and there is environment. One does not supersede the other. The breath in man is the breath of Papa. Man is merely the caretaker of the land that maintains his life and nourishes his soul. Therefore, *āina* is sacred. The church of life is not in a building, it is the open sky, the surrounding ocean, the beautiful soil. My duty is to protect Mother Earth, who gives me life. And to give thanks with humility as well as forgiveness for the arrogance and insensitivity of man. (George Helm, "Reasons for the Fourth Occupation of Kaho'olawe," January 30, 1977)

#### Notes

He Leo Mahalo: This *mo'olelo*, like all of our *mo'olelo*, is reflective of a collective consciousness, and the culmination of the feelings, thoughts, emotions, and experiences of a great many, among which I am but one. He leo mahalo kēia no nā akua, nā 'aumākua, a me nā kūpuna. Eia nō ku'u aloha no ka Mauna a Wākea, 'o ia nō, 'o ku'u one hānau a 'o ku'u kulāiwi ho'i nō ia. Mahalo nui to my kūpuna, my 'ohana of the Ua Kanilehua and the Ala 'Ūlili, to all our po'e Aloha 'Āina, past and present, who continue to *mālama* our Mauna, and to the *kumu* from which I have budded forth. Mahalo nui to all my *kumu*, mentors, and dear friends who have shared your 'ike, your time, and your aloha with me in shaping this *mo'olelo* as well as its author. Mahalo nui to the editors of this book for your leadership

and guidance in this project and for allowing me the opportunity to share this mo'olelo as part of this amazing work. Finally, I'd like to extend a special mahalo to Dr. Kekuewa Kikiloi for your critical feedback and contributions to this mo'olelo; Auntie Pualani Kanaka'ole Kanahale and the Papakū Makawalu research team for opening my mind to the potentiality of our akua ingrained in our ancestral DNA; and especially to Kalei Nu'uhiwa for contributing your 'ike and mana to this piece through your powerful photos, which tell epic mo'olelo all of their own. And to all those whose names are not mentioned here, but whose roles in shaping this mo'olelo, this mo'okū'auhau, have not been forgotten, mahalo nui iā 'oukou pākahi a pau.

Epigraph: The text of mele included in this essay is transcribed here as it appears in its original published form, without contemporary diacritical markings. This is to maintain the integrity of the multiple layered meanings that may have been intended by the original author. Translation by author, based on translation by Mary Kawena Pukui in Pukui and Korn, *The Echo of Our Song*, 23.

1. "The branches grow because of the trunk." Pukui, *Olelo No'eau*.
2. Poepoe, "Ka Moolelo Hawaii Kahiko"; Kame'eiehiwa, *Native Land and Foreign Desires*, 31.
3. Kuleana, as defined in Pukui and Elbert, *Hawaiian Dictionary*, can be interpreted as "right, privilege, concern, responsibility." Along this train of thought, it could be conceived that any right or privilege we have is gained through the fulfillment of our responsibilities to that which concerns us. We Kanaka, as the younger siblings of Mauna a Wākea, or all 'āina for that matter, must first fulfill our kuleana to mālama our elder relations, in order to be afforded the kuleana of partaking in the physical and spiritual sustenance they provide for us.
4. Kikiloi, "Rebirth of an Archipelago," 76.
5. According to Pukui and Korn, Kauikeaouli was stillborn, and "prayed in to life" by a high priest Ka-malo-ihi (also called Ka-pihe)." Pukui and Korn, *The Echo of Our Song*, 13.
6. Andrews, *A Dictionary of the Hawaiian Language*.
7. Kanahale et al., "Kūkulu Ke Ea a Kanaloa," 79.
8. Fornander, *Fornander's Ancient History of the Hawaiian People*, 217–218. Palaoa pae is beached whale ivory. Pukui, *Olelo No'eau*, cites the 'ōlelo no'eau, "O luna, o lalo; o uka, o kai; o ka palaoa pae, no ke ali'i ia." According to her interpretation, "The chief owned everything in the land he ruled. Ivory obtained from the teeth of whales that washed ashore [palaoa pae] was very valuable" (273).
9. Fornander, *Fornander's Ancient History of the Hawaiian People*, 217–225.
10. Fornander, *Fornander's Ancient History of the Hawaiian People*, 204.
11. Handy, Handy, and Pukui, *Native Planters in Old Hawai'i*, 45.
12. Beamer and Duarte, "I Palapala No Ia Aina"; Kame'eiehiwa, *Native Lands and Foreign Desires*.
13. Kame'eiehiwa, *Native Lands and Foreign Desires*, 124; Kamehameha III, "Buke Kakau Paa No Ka Mahele Aina," 5.
14. Kamehameha III, "Buke Kakau Paa No Ka Mahele Aina," 186, 91.
15. Sai, *Ua Mau Ke Ea*, 94–95.
16. Iaukea, *The Queen and I*, 47–48.
17. Van Dyke, *Who Owns the Crown Lands of Hawai'i?*, 381.
18. In 1964, a single telescope was constructed on Maunakea's summit, which had been deemed to provide astronomers with "the best astronomical observing conditions in the world" (Parker, *Stairway to the Stars*, 1). Four years later, the state of Hawai'i negotiated a sixty-five-year lease with the University of Hawai'i for the establishment of the Mauna Kea Science Reserve. Under the terms of the lease, the university pays a mere \$1 per year to the state ("Mauna Kea Comprehensive Management Plan," 25). Since 1968, thirteen telescopes have been constructed on the mountaintop, and the Association

of Canadian Universities for Research in Astronomy, the California Institute of Technology, and the University of California have proposed the Thirty-Meter Telescope despite ongoing resistance.

19. "He Kanaena no ka hanau ana o Kauikeaouli," *Ka Na'i Aupuni*. Translation by author, based on translation by Mary Kawena Pukui in Pukui and Korn, *The Echo of Our Song*, 23–24.
20. Kanahale et al., "Kūkulu Ke Ea a Kanaloa," 97.
21. Maly and Maly, "Mauna Kea," 155.
22. Kalani Ka'apuni-Phillips, interviewed by Larry Kimura, January 30, 1967, cited in Maly and Maly, "Mauna Kea," 161. Piko o Wākea means "the navel of Wākea," a reference to the summit of Maunakea made in "Hau kahiaka nui 'o Kalani," and hena o nā kuahiwi is "mons pubis of the mountain"; Nogelmeier, *He Lei No 'Emalani*, 112.
23. "A Maunakea o Kalani," HI.M. 71:29, Bishop Museum Archives; translation by author, based on translation by Kihei de Silva in de Silva and de Silva, "A Maunakea 'o Kalani."
24. De Silva and de Silva, "A Maunakea 'o Kalani."
25. Kanahale, *Ka Honua Ola: 'Eli'eli Kau Mai*, 25.
26. De Silva and de Silva, "A Maunakea 'o Kalani"; Osorio, *Dismembering Lahui*, 151–157.
27. De Silva and de Silva, "A Maunakea 'o Kalani"; Osorio, *Dismembering Lahui*, 151–157.
28. Osorio, *Dismembering Lahui*, 152.
29. De Silva and de Silva, "A Maunakea 'o Kalani," n. 17.
30. "A Maunakea o Kalani," HI.M. 71:29, Bishop Museum Archives; translation by author, based on translation by Kihei de Silva in de Silva and de Silva, "A Maunakea 'o Kalani."
31. Mole means taproot, ancestral root, foundation, source. Pukui and Elbert, *Hawaiian Dictionary*. Kemole is a pu'u on the northwestern slope of Maunakea.
32. Nogelmeier, *He Lei No 'Emalani*, 112.
33. In an article published in *West Hawai'i Today* on April 1, 2012, the governor of the state of Hawai'i, Neil Abercrombie, is quoted as boldly saying, "The Thirty Meter Telescope project atop Mauna Kea 'will move forward. There will be no more obstruction from someone who found their cultural roots six minutes ago.'" Flickinger, "A Measured Look at Gov. Abercrombie."
34. KAHEA, "Fact Sheet."
35. Deloria, *God Is Red*, 285.
36. Fornander, "No Ke Kaiakahinalii Ma Hawaii Nei," 525.
37. "The Kalakaua Text. The Pule Ho'ola'a Ali'i. He Kumulipo no Ka-'I-'I-Mamao a ia Alapai Wahine," in Beckwith, *The Kumulipo*, 226; Kepelino, *Kepelino's Traditions of Hawai'i*, 34–37; Kekuewa Kikiloi, personal communication, February 2012.
38. Lines 1546–1561 of the Kumulipo list the kāne, Opu'upu'u, Opu'upe, Opu'umauna, Opu'uhaha, Opu'ukalaua, Opu'uhanahana, Opu'uhamahama, Opu'ukalauli, Opu'ukalakea, Opu'ukalahiwa, Opu'ukalalele, Maunanui, Maunane'e, Maunapapapa, Maunaha'aha'a, and Maunahiolo. Beckwith, *The Kumulipo*.