

H-3 sites downgraded

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Museum says the areas were not sacred

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Bishop Museum archaeologists have rejected a former colleague's theory that two Halawa Valley sites were part of a unique prehistoric religious complex.

Instead, the museum says the sites were agricultural and residential terraces with walls far too small to have been of a highly sacred nature.

Barry Nakamura, an assistant anthropologist on the museum's H-3 freeway project, touched off a scientific-cultural clash in

March when he alleged the museum and state were conspiring to keep secret the discovery of the heiau complex in the freeway's path.

The museum fired Nakamura on April 3 for publicly disclosing his opinion in a manner that it said insulted his colleagues, who had not completed their findings.

For its part, the state asked the museum to speed up a preliminary report on the controversy. The report, released yesterday, finds little agreement with Nakamura.

Nakamura, a historian, described Site 75 as a *hale o papa*, or women's sacred ceremonial place.

But in their 49-page report, museum archaeologists concluded there was no archaeological or ethnohistorical evidence to indicate the site was

Halawa Valley sites

Nakamura's findings

1. Halawa complex is the first heiau of its kind found on Oahu
2. Logical site for heiau complex.
3. Carved stone bowl suggests sacred rites.
4. Women's temple said to be left or south of main temple.
5. Structures are similar to historical description of luakini.
6. Shark's tooth ornaments indicate *hale o papa* temple.
7. Boulder with petroglyphs implies *hale o papa* link.

Museum's findings

1. Diamond Head and Makaha had such heiau.
2. Unlikely spot for major heiau.
3. Bowl may be a lamp.
4. Orientation of temples may have been *mauka-makai*.
5. Features more like a chief's residence with shrine.
6. Teeth may be tools, not ornaments.
7. Not substantiated in literature.

a women's heiau.

Bishop Museum's Applied Research Group said it studied 66 surface features and made 43 excavations at Site 75, also known as B1-75, before concluding:

"Archaeologically, Site B1-75 is an example of early traditional architecture in North Halawa Valley, based upon preliminary assessment, and was probably not a *hale o papa*."

A house that stood there for half a century until 1955 was the last known homestead set up under a program for sugar workers.

Nakamura said Site 85, previously protected from freeway encroachment, was a *heiau luakini*, or major temple associated with human sacrifice.

Nakamura's former colleagues say

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they identified 155 surface features at Site 85. They found adzes, stone bowls, cooking areas and a human burial site, but no evidence it was a temple for human sacrifice.

In Nakamura's estimation, both sites, now separated by an access road used by freeway construction vehicles, together comprise a "major traditional Hawaiian religious complex."

But the museum study said the main functions there were not sacred.

"Both sites contain compelling evidence

that their probable functions were general habitation and agricultural activity, with some structures that probably served as residences of high-ranking persons, and in the case of site B1-85, some indication of a small agricultural heiau.

The museum said a *heiau luakini*, or the temple of a paramount chief, would not have been built at those sites. In fact, a *heiau luakini* did exist in the valley where the North and South Halawa streams meet, but the heiau was destroyed long ago.

Regarding Site 75, the museum said preservation was warranted because contemporary native Hawaiians and others "derive meaningful, subjective value" from it and view it as having "traditional cultural significance."