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# A STUDY NOTE for UNESCO WORLD HERITAGE COMMITTEE

## Comparative Studies on Hawaiian, European & Japanese Rock Features

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### **Preface;**

Hawaiian islands, where a lot of various types of rock features are to be seen, have been typical important crossing points for seafaring people since prehistoric ages. There are many petroglyph sites, heiaus (ritual mounds surrounded with stone walls), stone monuments and rock altars.

It is also to be noted that on Japanese islands where there are so many rock art sites have been found and identified, we see a lot of Celtic rock features, for examples, phallic stones, stone alignments, dolmens and stone-circles which have been worshipped by pious people. Such facts tell that since prehistoric ages European cultures have flowed into the Far East. Now gazing at the rock features in Hawaiian Islands, the cross point of diffusion in the Pacific, petroglyphs, cupules and heiaus which are characteristic features of Hawaiian heritages, we come to realize that the builders and their origins as well as their homelands have not been known with all academic researches.

Here, however, we have to pay intense attention to the book, "Hawaiian Petroglyphs" (written by Dr. J. Halley Cox with Prof. Edward Stasack, Published by Bishop Museum, Honolulu, in 1970). Both authors say, "The first possibility would give the petroglyphs an exceedingly long history, but this does not mean that the activity of making them was at an equal level for the entire period of 1200 years or more. It is certainly possible that the first discoverers of Hawaiian

islands could have been familiar with the technique. A few petroglyphs must have been made by the first settlers following a tradition of their homeland, and the trait would have been implanted in Hawaii. Then at some time, probably late in the prehistoric period, some stimuli caused a rapid expansion of the art, resulting in the heavily concentrated sites that we know today. This sequence of events would also account for the number of forms that are peculiar to Hawaii and not found in other Polynesian areas, since elaboration and invention of new forms is a natural result of continued or intensive activity in the arts. If the making of petroglyphs was introduced by later arrivals, one would expect more similarity between the Hawaiian types and those of the Society Islands or the Marques Islands."

When we see Hawaiian rock features, we cannot but notice strong similarities between Hawaiian and very old Japanese ones. Therefore we have to recollect legends of Hawaii, "there came a lot of waves of seafaring people from the West, who made petroglyphs and rock features following the customs of their homelands, although the homelands are not known."

Hereby I am going to make a trial to trace back the origins with the help of comparative studies on Hawaiian, European and Japanese rock features; petroglyphs, cupules, heiaus etc.

### **Comparative Examinations.**

Standing at the King's Trail, Waikoloa on the Big Island of Hawaii, we see the petroglyphs field with numerous kinds

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of designs, pictographs, cupules, cup-and-ring-marks and several kinds of ritual shelters, earliest type of heiaus besides the "Kahu"(shelter and dwelling under the lava field) of Menehune (dwarf people), probably first settlers on the Hawaiian Islands.

The petroglyphs and cupules carved on the lave<sup>(1)</sup> are said peculiar to Hawaii, but similar ones can be seen in Japan (at the top of Sugita hill, in Shimonoseki city) as shown here.<sup>(2)</sup>

Such ones cannot be seen in Korea, China or other Asian countries, which lie far in "the west" from where the first seafaring people are said to have come to Hawaiian islands.

Cupules linked with ditches are said "Pico"<sup>(3)</sup> in Hawaii, and Pico was made to pray for fertility of the tribes, symbolizing strong relationship between mother and babies, and same Pico can be found at so many rock-feature or ruins in Japan.

Human figures are other characteristic petroglyphs in Hawaii, but in Japan we found similar ones in Gifu pref. A cup-and-ring mark with symbolized legs<sup>(4)</sup> are to be seen on Hawaiian lavas, and even in Japan same ones exist.<sup>(5)</sup> "Kahu" (shelter under the lava fields) was a dwelling habitat for Menehune dwarf people, of whom (about 2 to 3 feet tall), Dr. Katharine Luomala, anthropologist, wrote in her book, "The Menehune of Polynesia and Other Mythical Little People of Oceania" (Published by Bishop Museum, Honolulu, 1951) as follows in the 35 page of the book; "I have a couple of fanciful suggestions about this myth and offer to the next narrator. What do we have here but a suggestion of the notorious lost continent of the Mu? I have always wondered who the Mu for whom this continent is named was, Now, after studying the Menehune and their relatives, the Mu, the Wa, the Wao and don't forget, the Eepa-I think that, from a literary point of view, they obviously belong on the lost continent of Mu." When we refer to Mu, we should pay attention to the painting of a concentric circle with legs on a rock-wall of an old chambered tomb of Wa-o (Great King of Japan) and a legendary rock of Mu, at Adogawa-cho near the Lake Biwa, Kyoto.<sup>(6)</sup> By the way, the National Museum of Okinawa keeps 24 stone-tablets of the legendary continent of Mu.

Dr. Katharine Luomala reports, "The Menehune prefer to live in deep forests in remote valleys, and on mountainsides. Heiaus are said to have been built by the Menehune, and 23 heiaus are credited to them." (19 page)

In the Far East, we have similar legends that small people like Menehune used to live in every Japanese remote place and built stone features. Even today, we see caves, their former dwellings, and stone features built by dwarf people in Amakusa province, Japan.

Dr. Luomara writes about Japanese small people in page 82 to 83, "Such is the belief among the Ainu of Japan about a race of little people. Earth Spiders, the ancestors of the

Ainu, folklorized and made exaggeratedly small by later narrators."

It has long been argued that the land of Hokkaido was inhabited by small people, "Koropokkulu" who used to live under butterbur plant, which grows about four feet high.

In Dec. 2004, we chanced to find rock sanctuaries with cupules at the Bihoro Pass, probably made by those native people, Koropokkulu or Ezo(proto-Koropukkulu).

Surely in Hokkaido, northern land of Japan and in amakusa islets, south-western regions, are caves of those legendary small people, and we did find some nice dwelling caves five years ago during our official fieldwork together with local historians and government officers.

Heiaus are peculiar to Hawaii and here is the oldest type of Heiau.<sup>(7)</sup> but in Japan we found five old sites of heiau-type ritual rock-features; at Tsunoshima islet<sup>(8)</sup> (in Japan Sea), at Amakusa islet, Kyushu, at a Plateau, Kitakyushu and at Kamiyama town, Shikoku, stone features similar to Hawaiian heiaus were found by colleagues of Japan Petroglyph Society. It will be difficult to tell Hawaiian heiaus from Japanese ones at a glance at photographs.

Dr. Katharine Luomara wrote, "Menehune had 3 main tribes, Wa, Wao and Mu." To my idea, Wa is the earliest naming of Japan, and Wao means "King of Wa." Maybe, some earliest Japanese tribes crossed the sea and reached Hawaiian islands, just as the refugees from the legendary Mu continent survived the sinking of the continent and reached Hawaiian islands, just as Dr. Katharine Luomara fancied in her thesis. Typical petroglyphs and rock features of Japan will lead you to similar suggestions and scientific fancies as hers. A few years ago an entrance of a cave for dwarf-people was found in Amakusa province by us during an official fieldwork by 30 local historians and staff of the Education Board.

In Shikoku, we have another famous legend that "Kumpirah"(dwarf) built their shrine. Japanese scholars and historians agree that Kumpirah people from the middle of Indus River, India, reached there and made their habitats. An enigma tower at the top of Mt.Hoshigajo(Star-castle) in the Setonaikai Sea must be one of the ritual sites for them.

There is the biggest heiau at Puako,<sup>(9)</sup> north-west of the big island of Hawaii. It is as big as the ones in Kamiyama-cho or the one at Sumoto-cho in Amakusa island,<sup>(10)</sup> and at the top of Mt.Nakatsumine, Tokushima pref., Shikoku.

Adding more about the Japanese type of Heiaus, the one at Mt. Nakatsumine, Tokushima, we can trace it back to the ones at Dun Troddan or Skara Brae, northern Scotland, where at the tops of higher hills by the sea, there are a lot of heiau type rock features, probably sanctuaries for native people who used to make rituals for their ancestors.

The earliest types of heiaus exist on the Waikoloa petroglyph field, Hawaii, and also the similar ones do exist at Hiraodai plateau in Kyushu, Japan, while rather newer one exists at Anabuki, Tokushima pref. It is characteristic for 3 altars in the sanctuary and also Hawaiian heiau has 2 or 3 altars and gates which are open strangely to the west from where the first settlers on Hawaiian islands are said to have come. The most impressive petroglyph at Waikoloa King's Trail is a horse and a man.<sup>(11)</sup>

It was seemingly made in memory of the first coming of a horse to Hawaiiis, although when they were made is not known. In Japan, we have some wall paintings of horses in chambered-tombs in Kyushu. This is a horse painted on a wall of Ohtsuka-kofun(Great King's tomb).<sup>(12)</sup> These are about 1400 years old. Another chambered-tomb shows a horse and a man are on a boat,<sup>(13)</sup> which must be telling the memory of the first coming of a horse to Japan by boat. Since early ages, Japanese people believed that the horse was dedicated to Deity and only God or deity can ride a horse. The Hawaiian pictroglyph of a horse and a man.<sup>(11)</sup> will be telling similar significant event.

Another chambered tomb in Kyushu presents black horses dedicated to the deities. Colorful dotted white circles on the stone-wall represent holy symbols of life and fertility.

Mariners or seafaring people in prehistoric ages had original life styles, and crossed the seas as they liked. In Hawaiian ruins, we chance to see visitors play on a dotted-rock with white and black stones like "I-go", Chinese or Japanese chess. The dotted flat rock is a very old one, which probably King, Kamehameha preferred to play on. Such Igo typed rock and play seems to have been carried by the seafaring people when they crossed the sea.

When we look at the map of the world, especially the continents and islands around the Pacific, we notice that the return currents go round the Pacific and the Atlantic. Therefore, it is probable that ancient seafarers made the most of currents and wind, and sailed to any place as they liked to.

When we take a look at stone-circles, phallic stones, stone-alignments, standing stone and dolmens found in Japan, there is no denying the certain influence of Celtic cultures and religion of Celtic or Proto-Celtic people did reach the Far East. The comparison of two pictures, stone-circle at Ajimu, Japan and the one at Tara, North Ireland,<sup>(14)</sup><sup>(15)</sup> tells the flows of cultures precisely. The stone-tablets with engravings<sup>(16)</sup> kept at National Museum in Okinawa must be telling about the homeland from where the first settlers came over seas.

At Oyu ruins in Akita pref. in northern Japan, Himekuri ruins in Gifu pref. in central Japan and also at Ajimu ruins in

Ohita pref. in west Japan, we see a lot of such rock features similar to the ones in European countries, which is sure to allude that since prehistoric ages a lot of waves of immigrations and diffusions from Europe to Japan were evident, of which Dr. Barry Fell, Emeritus Professor of Harvard Univ., used to declare in his books and in his interview with a Japanese TV program. During our private talks at his home in San Diego, he often told it to me. Now I change a viewpoint to discuss the way European cultures flowed into the Far East. I have a very effective witness which tells forcibly the diffusions of plants and mankind. Here are pictures of "Sueda japonika Makino" mainly to be seen in western Japan and Korea as well as the area along the Huang Hai, China. The Sueda japonika used to be thought only ranged in the Far East, but as a surprise, when reading a magazine on an airplane, I chanced to know another habitat of the plant at Gerande, France.<sup>(17)</sup> Gerande is world famous for producing salt. It is located near the Bay of Biscay, perhaps it is not so far from Les Eyzies de Tayac where our memorial 2005 conference of UNESCO was held.

The writer of the magazine introduced the strange plant as "flower of salt"(fleur du sel), for the plant only grows in the salt pans. I was surprised to know that the plant was the same as the one I used to know well as "Sueda japonika Makino",<sup>(18)</sup> although its origin had not been known yet. Some scholars used to suppose that the homeland of the plant may be around the Huang Hai.

Plants can't travel for themselves. Probably, "Sueda japonika Makino" came to ancient Japan carried by European(Celtic?) seafarers whose technique of making salt was excellent. Shortly speaking, the plant reached the Far East together with Celtic people and their cultures.

To my surprise, French scholars told me that in Gerande they eat the plant as a special salad. "Sueda japonika" is a kind of endangered species in Japan, but they eat it in Gerande for salad! It was a very shocking story for me. Anyway, it was the historical find that Sueda japonika left Gerande long long ago to reach Japan over seas.

The region of Bretagne is famous for a lot of dolmens, table-stones, built since Megalithic ages to Neolithic ages. Similar dolmen can be seen in United Kingdom, because the builders are said to have been Celtic people whose domains used to spread widely in Europe.

Seeing a dolmen at Lanyon Quoit, Cornwall, England, we remind of Japanese dolmens. Stonehenge, a kind of stone-circle in England is world famous, and similar smaller scaled ones exist in Japan, as we see in the case of Ajimu, Ohita pref. and at Oshitoishi's old ruins near the volcano, Mt. Aso in Kumamoto pref.

In Japan, we see a lot of dolmens and stone-circles mainly

in western Japan, where Celtic people must have landed first; this theory has been suggested by the school of Harvard Univ. whose leader was Dr. & Prof. Barry Fell. There are typical dolmens found in Japan, which alludes the coming of European people and their cultures to Japan.

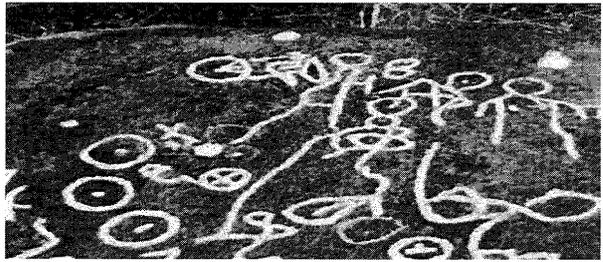
Another typical Dolmen at Yabata in Ohita pref.<sup>(20)</sup> has engraved earliest Japanese letters, of which a very old history book, "Uetsu-fumi" and "Takenouchi-monjo" record that the original letters made in Japan were introduced to every eminent country in the ancient world by princes of Ugaya Dynasty 12000 years ago. It is beyond our imagination that in such ages as 12000 B.P., Japanese delegates went abroad to teach letters, but there is no denying it.

The last slide is the painting<sup>(21)</sup> on the rock wall of a chambered tomb, "Mezurashiki Hill" at Ukiha province in Kyushu. You may notice the design is very similar to Egyptian ones.

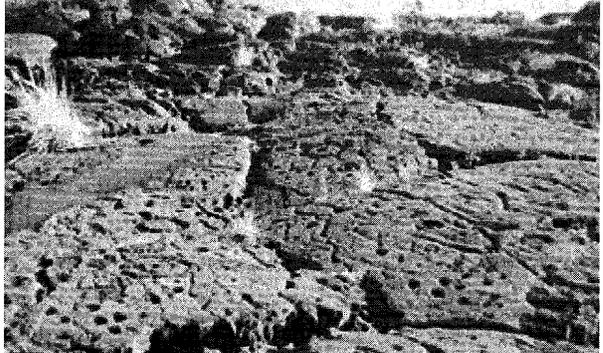
Once Dr. Ramann, Chief Curator of Cairo National Museum said to journalists of West Japan Newspaper in his interview in the tomb, "This is a very proof of coming of Egyptians to Japan. It is evident that Egyptian people reached here and left these designs in the tombs."

We can safely imagine that since some early stage of pre-historic ages, there were many waves of human immigrations and diffusion of cultures over seas, from Europe to the Far East, from the Far East to Europe as well as from Japan to Hawaiian islands or vice versa, as we have seen on the pictures in my presentation.//

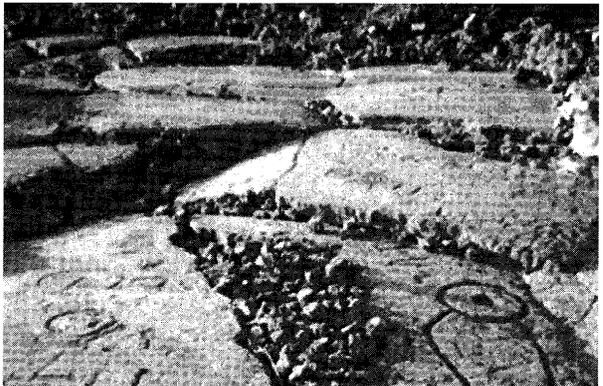
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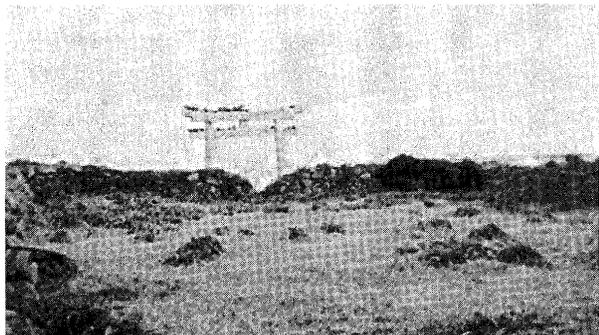
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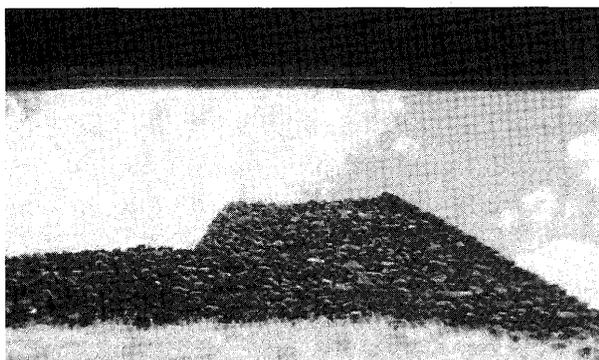
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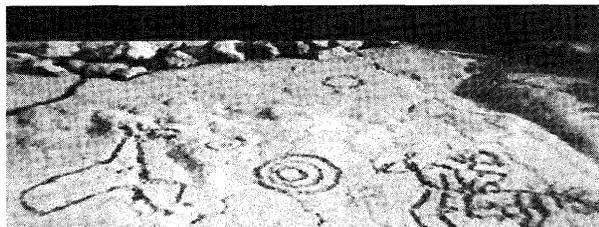
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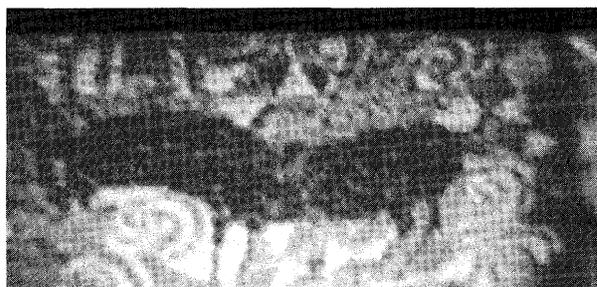
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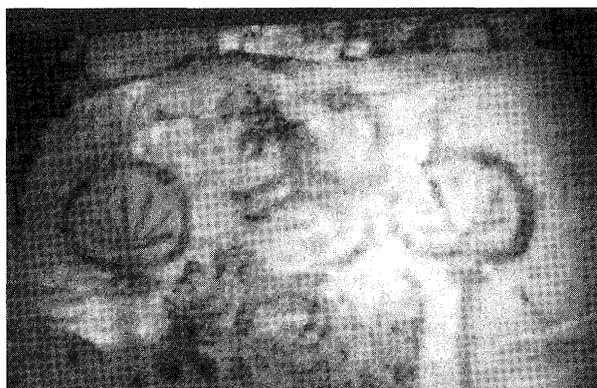
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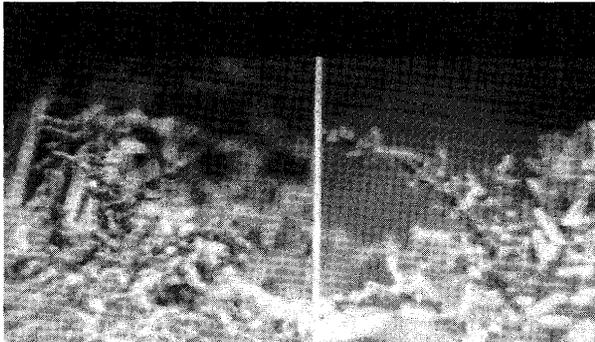
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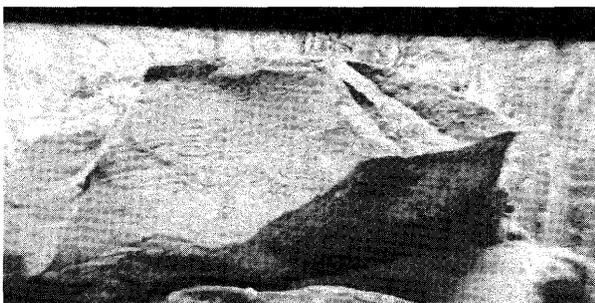
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No.21

### Supplement:

On Sept.5 to 9, 2005 at National Museum of Prehistory, des Eyzies de Tayac, Dordogne, for the first time in the history of rock art studies, a conference of UNESCO World Hiritage was held, and official representatives of UNESCO member nations gathered there.

Members were from South Africa, England, Argentine, U.S.A., Australia, Spain, India, Italy, Japan, Norway, Russia, Sweden, Brazil, Algeria, China and France.

UNESCO consists of 58 nations, but as you see here above, 16 representatives were official members for the UNESCO World Heritage Committee to discuss what UNESCO should do in order to preserve rock art heritage, which probably will be most credible academic stuff so as to trace back history of human art, letters or signs, because those on rock surfaces made in some prehistoric ages must be the oldest features of human activities in writing and drawing systems. Of course, the representatives called to the conference were all specialists in rock-art, petroglyphs or primitive pictures.

The main roles of the historical conference was (1) to confirm the current state of rock art as a heritage of humanity, (2)to create the basic policy for recommendation of rock art sites for UNESCO's world heritage, (3)to nominate remarkable rock art sites to ICOMOS(International Committee for Old Monuments and Old Sites) and UNESCO.

Every representative had been requested to make a presentation of his or her major result of studies at the conference, and so the most eminent rock art sites of each candidate were to be presented for severe discussion and consideration during the sessions.

As the representative of Japan, I made my presentation for 45 minutes with no less than 120 slides, of which I cannot talk in detail here for the reason of keeping secrets of the session.

However, here, to commemorate my honorable attendance at the World Heritage Committee of UNESCO, I have decided to contribute my study-note paper to this Bulletin of Univ. of East Asia as you have seen above, thank you.