

KAHO'OLAWE

KO HEMA LAMALAMA | Newsletter of the Kaho'olawe Island Reserve | October 2017

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Welcome to *Ko Hema Lamalama*, the newsletter of the Kaho'olawe Island Reserve. Uncle Harry Mitchell interpreted this name as **the southern beacon**, which served as a source of light to weary travelers voyaging beyond the pillars of Kahiki. Let *Ko Hema Lamalama* aid us in sharing a source of light from Kaho'olawe and the restoration of Hawaiian culture across Hawai'i nei. *Photo: Lopaka White | This issue is made possible by supporters like you. Mahalo for helping us share Kaho'olawe.*

WHO WE ARE

Kūkulu Ke Ea A Kanaloa

The life & spirit of Kanaloa builds and takes form

Established by the Hawai'i State Legislature in 1994 to manage the Kaho'olawe Island Reserve while it is held in trust for a future Native Hawaiian sovereign entity, the Kaho'olawe Island Reserve Commission (KIRC) serves to restore, preserve and protect Kaho'olawe while integrating a Native Hawaiian cultural perspective into all programs and activities.

WHAT WE DO



The OCEAN Program manages all marine resources within the Reserve.



The RESTORATION Program restores native, land-based habitats and watersheds.



The CULTURAL Program provides for the expansion of meaningful, cultural use of the island.



The OPERATIONS Program provides transport, maintenance, manpower and safety.



The ADMINISTRATION Program manages volunteers, GIS, outreach, collections, fund development, finances and human resources.

WHY WE DO IT

Kaho'olawe vision statment: "The kino of Kanaloa is restored. Forests and shrublands of native plants and other biota clothe its slopes and valleys. Pristine ocean waters and healthy reef ecosystems are the foundation that supports and surrounds the island. Nā po'e o Hawai'i care for the land in a manner which recognizes the island and ocean of Kanaloa as a living, spiritual entity. Kanaloa is a pu'uhonua and wahi pana where native Hawaiian cultural practices flourish. The piko of Kanaloa is the crossroads of past and future generations from which the native Hawaiian lifestyle is spread throughout the islands."



AT THE END OF HÖKŪLE'A'S WORLDWIDE VOYAGE

By Mike Nāho'opi'i, KIRC Executive Director

The histories of Hōkūle'a and Kaho'olawe are both stories of Native Hawaiian rediscovery: the first, our ancestral connection to the sea; a story of rediscovery and reconnection to our pride and dignity as a nation of explorers. The other, a story of restoration; of healing our past struggles and reemerging with a renewed connection to land and culture.

Both stories began in 1976. Hōkūle'a's first voyage to Tahiti confirmed our ability to follow the stars as our ancestors once did. On Kaho'olawe, a group of young men and women landed on the United States Navy's most restricted bombing range in the Pacific to begin a movement to regain ancestral rights and to protest the federal government's treatment of Kaho'olawe.

Although these movements traveled different paths, both were instrumental in the revitalization of indigenous identity and the birth of the Native Hawaiian Renaissance.

As with most voyages of discovery, both movements crossed paths many times in the past, but none more significantly than this summer when Hōkūle'a, and her companion vessels, Hikianalia and Fa'afaita, traveled the final leg back home to Hawai'i. Leading to a large, public gathering in Honolulu, Hōkūle'a made a quiet stopover on Kaho'olawe to honor the wishes of their master navigator and teacher, the late Mau Piailug. At a 2004 gathering of voyaging canoes on Kaho'olawe, "Papa Mau" proclaimed that canoes need to depart and return to Kaho'olawe to reaffirm their cultural connection to the island. In a very low-key ceremony on Kaho'olawe, the current cohort of navigators and captains drank 'awa at Kuhike'e, a contemporary paepae or cultural site built in 2003 at Kealaikahiki and dedicated to voyaging.

Hōkūle'a's worldwide voyage brought the world's focus toward caring for our planet. By using the stars and the sun to navigate, the crew relied on signs from nature and ancient wisdom to guide their path. We, too, on Kaho'olawe are also using signs from nature and ancient wisdom incorporated with modern technology to help guide our restoration of this island. In practice, we at the KIRC started a long voyage many years ago to restore and bring life back to Kaho'olawe. Unlike the Mālama Honua Worldwide Voyage, our voyage still continues and has much further to go. We look forward to the day when our children and grandchildren take up our paddles and man our sails to continue our long voyage of bringing life back to Kaho'olawe. I OLA KANALOA!



▲ Hōkūle'a voyager Brad Wong thanks Nāho'opi'i for facilitating a safe return



Our logo represents the curled tentacle of the he'e (octopus), one of the kino lau (body forms) of the god Kanaloa, and the curled shoot of the hapu'u fern, symbolizing kūkulu, or the beginning of a life force.

WORLDWIDE VOYAGE: KAHO'OLAWE



▲ Preparing the imu for the voyagers' arrival



▲ Collecting a'ali'i to make lei for navigators



▲ Spotting the canoes from Base Camp



▲ Halau members prepare for welcome chant



▲ Leimai'ole (escort) upon arrival



▲ Fa'afaite crew prepares to enter Kaho'olawe



▲ Halau welcoming the canoes



▲ Voyagers, halau, KIRC and PKO greet one another



▲ 'Awa ceremony at Kealaikahiki



▲ Halau at Kealaikahiki



▲ Fa'afaite crew sharing hula



▲ Fa'afaite touches the Island before departing

On Saturday June 10, 2017, navigators, captains and crew of Mālama Honua Worldwide Voyage sailing canoes Hōkūle'a (Hawai'i), Hikianalia (Aotearoa) and Fa'afaite (Tahiti) arrived on Kaho'olawe as part of the final leg of a three-year voyage around Island Earth. Welcomed with oli and hula by Ka Pā Hula O Ka Lei Lehua, led by Kumu Snowbird Puananiopaoakalani Bento, the group of more than 40 voyagers waited in the tide until everyone was shuttled from the canoes to take their first step onto the island in unison. Chants were exchanged in 'ōlelo Hawai'i and Tahitian, a traditional 'awa ceremony was held at Kealaikahiki and voyagers participated in a Reserve orientation.

Photos: Kelly McHugh and Daneë Hazama

STORIES FROM THE SEA

'ALALĀKEIKI : WHAT'S IN A NAME?

Flanked by three separate channels and one of the windiest harbors on the map (Mā'alaea), the 'Alalākeiki ("crying child") channel is the seven-mile passageway crossed by all volunteers, restoration supplies and cargo destined for Kaho'olawe from the island of Maui.

To the south of 'Alalākeiki lies the 'Alenuihaha ("great billows smashing") channel, considered by many as one of the world's roughest channels due to the significant wind funnel effect created by Hawai'i's northeasterly trade winds funneling between Haleakalā (on Maui) and Mauna Kea, Mauna Loa, Hualālai and the Kohala mountains (on Hawai'i Island); the tallest mountains in the world when measured from the sea floor.

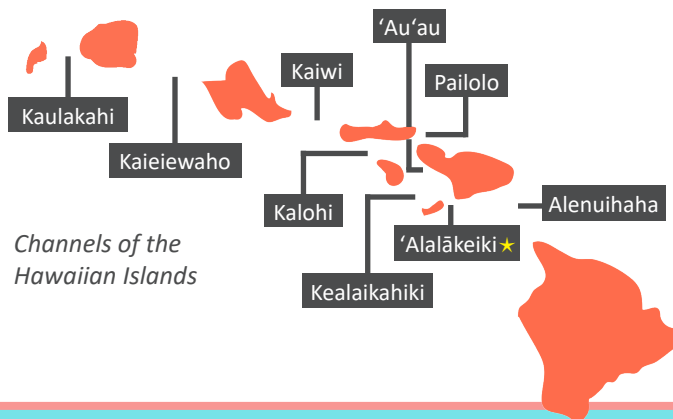
To the north lies Mā'alaea Bay which also gets its high winds from the funneling effect of the trade winds between Haleakalā and the West Maui Mountains. Kealaikahiki channel lies to the northwest and the 'Au'au channel lies further north.

Hālonā is the southeasternmost point of Kaho'olawe, said by Uncle Harry Kunihi Mitchell to have more than 300 winds striking its point. Today we know of 16 of those winds, as referenced in *Mele No Na Makani O Kaho'olawe*. The first mentioned Hololua ("two running") wind speaks of the wind that blows from the 'Alenuihaha side joining another from the Mā'alaea side. When these two winds meet (often in the middle of the 'Alalākeiki channel, just off of Hakioawa, Kaho'olawe) they become Holopili (Holo: "running"; pili: "come together"); the second wind named in *Mele No Na Makani O Kaho'olawe*. When this occurs, it creates a very confused sea state in the middle of the channel — with two swells from opposing directions running into each other that can make for some very uncomfortable sea conditions.

"Traversing the channel during such conditions tends to make passengers feel sick and uncomfortable," remarks KIRC boat captain Lopaka White, "the ride is rough, slow and tedious. These days, we are lucky to have motors. Sailing through conditions like this only makes it harder because the winds are blowing from all directions. 'Ōhua (our ocean vessel) will list side to side, yaw up and down and even slam when bigger swells are passing beneath before leaving a big trough to fall into. I imagine early residents going back and forth between Maui and Kaho'olawe experienced this. Even to this day we have the occasional rough trip; I have heard many children, teenagers, and even adults to a lesser extent "scream like a baby"; even if just for a moment the name 'Alalākeiki still rings true."

Lopaka continues, "other 'Alalākeiki place name stories have been told: one makes mention of a place near Makena Landing where sick residents would be placed. According to this account, mothers would take their sick babies down to the water to try and break their fever and cleanse them. The wailing and crying of the sick babies being bathed in the ocean at Makena could be heard from a distance, giving way to the name 'Alalākeiki. In another version, many seabird burrows used to exist along the coastline of Makena/Wailea — now mostly hotels, condos and large mansions. I can still remember sitting along the rocky coast on the beach walking path at night and hearing what sounded like babies cooing and crying. These were actually Ua'u Kani (wedge tailed sheerwaters) birds in their nests at night. It was an eerie sound, but my friends and I used to joke around saying it was the crying baby from the channel."

— Lopaka White



MELE NO NA MAKANI O KAHO'OLAWĒ

Haku mele Kapono'ai Molitau

HOLOLUA
HOLOPILI
HOLOKAKE E
KAMOHIO
KAUMUKU
KEALAIKAHIKI E
MOA'E
MOA'E KU
MOA'E MOE
MOA'E KOLO
MOA'E HOLO
NAULU
NEWA
KUIHIKE'E E
OHAETHAE
A PAPA E



Kapono'ai Molitau. Image: Ruben Carrillo

Excerpt from **Oli Kūhohonu o Kaho'olawe**, passed down to Uncle Harry Kūnihi Mitchell by his kūpuna (ancestors)

Ke holo nei me ke au kāhili
'Ohaehae mai ka makani
'Alalā keiki pua ali'i
Ke piko hole pelu o Kanaloa
Kahua pae 'ili kīhonua ahua

We are running in an erratic current
The wind is blowing from all directions
The chief's child is crying
The island of Molokini is shaped like the navel of Kanaloa
The channel between Molokini and Maui is shallow

CARING FOR OUR ISLAND EARTH

The mission of the Mālama Honua Worldwide Voyage is to weave a lei of hope around the world through sharing indigenous wisdom, groundbreaking conservation and preservation initiatives while learning from the past and from each other, creating global relationships, and discovering the wonders of the Island Earth.

Its return to Kaho'olawe marked the intersection of three distinct lines of the Hawaiian Cultural Renaissance: mind (traditional knowledge of our technical capabilities; voyaging), body (protection and preservation of the land) and spirit (hula). Mahalo to our recent volunteer groups for strengthening this bond by providing the next level of revival: the restoration of Kaho'olawe.

RECENT VOLUNTEERS & PARTNERS

Department of Land & Natural Resources
Hawai'i Army National Guard Nā Koa
Hui Kāpehe
Island Conservation
Kailua Canoe Club
Kamehameha Schools teachers' cohort
Kanehunamoku Voyaging Academy
Ka Pā Hula O Ka Lei Lehua
Keālia Pond National Wildlife Refuge
Makani Olu
Maui Nui Seabird Recovery Project
Pacific Island Ecosystems Research Center - USGS
Polynesian Voyaging Society
Protect Kaho'olawe 'Ohana
Tahitian Voyaging Society
UH Manoa College of Engineering
U.S. Fish and Wildlife Service



PHOTOS: ① Lelemia Irvine of UH's Po Kaneloa project, a collaboration with KIRC & PKO to protect Feature BU of National Register Site Number 50-20-97-110, also known as Loa'a or Pōkaneloa, from the imminent danger of falling into a nearby gully. ② Hui Kāpehe and Kamehameha Schools teachers' cohort restore the 'uala patches at Luamakika. (Cassie Smith) ③ Learning about the kīpuka strategy at Pu'u 'O Mōa'ula Nui. (Ryan Chang) ④ (below) DLNR volunteer creating rock corridors to present erosion on the hardpan. (Ryan Chang)



HŌKŪLE‘A HOMECOMING



Derek Kekaulike Mar first came to Kaho‘olawe as an Ethnic Studies student at the University of Hawai‘i at Mānoa in 1996. For more than two decades, Mar has worked in various capacities to rehabilitate the island, first as a member and cultural practitioner of the PKO [Protect Kaho‘olawe ‘Ohana], then as a Natural Resources Technician for the KIRC, and now as a Program Manager and Native Hawaiian cultural advisor for DAWSON, an organization that is working to improve the infrastructure and systems in Honokanai‘a, Base Camp. This summer, he balanced each of these roles as well as that of

Worldwide Voyager (Hōkūle‘a’s South Africa to Brazil leg) to coordinate the return of the Hōkūle‘a to Kaho‘olawe.

How do Kaho‘olawe and the canoes serve one another?

Kaho‘olawe serves the canoes in a few ways. First is the Place itself; Kealaikahiki and Pu‘u ‘O Moa‘ula Iki happen to be at the center of latitude for the main Hawaiian Islands. Archeological evidence and oral traditions substantiate the importance of the place where navigators of old would ho‘opa‘a, or affix, the sky at the halfway point of Hawai‘i in their mind’s eye. The modern resurgence of the sailing and navigation tradition has brought the navigators of now to study in the very spot of their kūpuna. Secondly, Kaho‘olawe serves the canoes through the people of the PKO and KIRC; greeting ‘Ohana Wa‘a with traditional chants of welcome, performing the cultural ceremonies and protocol at Kahua Kuhike‘e i Kahiki, and sending voyagers back to sea with pules of safe travel and a pu kani, while also setting up moorings, managing on-island logistics and ensuring safety for all who enter the Reserve. By sailing to and from, and by holding ‘awa ceremonies at Kealaikahiki, the canoes serve Kaho‘olawe by validating, perpetuating and adding to the oral traditions of Kane/ Kanaloa and La‘amaikahiki, honoring both the place itself and the people and traditions of voyaging that the place was known for.

Describe one lesson learned during this access to Kaho‘olawe:

Whether on Kaho‘olawe or on Hōkūle‘a, Kanaloa teaches me to be alert, to have patience and to stay flexible. It’s been my experience that understanding and applying these lessons are critical to the success of any access, but more so for an access that involves a canoe.

What were you feeling when the voyagers stepped onto Kaho‘olawe in unison?

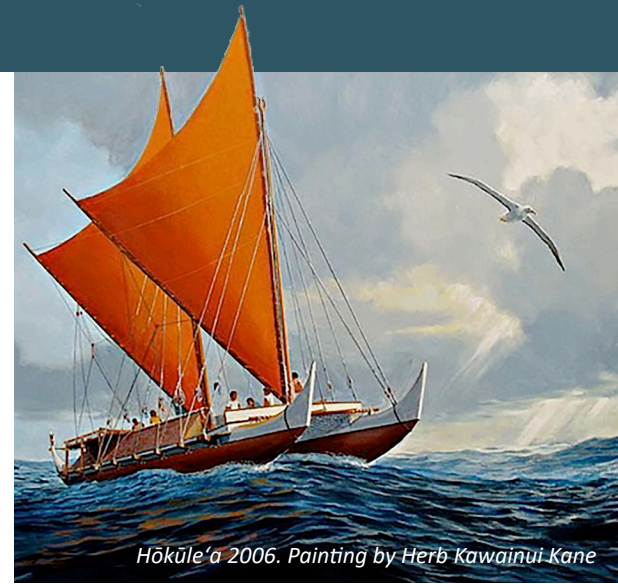
Truthfully, I had some mixed emotions. After sharing her with the world, I was pleased to see Hōkū come home to Hawai‘i. I was honored to witness the fulfillment of a promise made at an ‘awa ceremony in 2004. I felt relieved to see my friends step back on dry land. I was also sad because the countdown had begun, and they would soon leave again.

How can others gain from this experience?

Realistically, Kaho‘olawe and Hōkūle‘a can only accommodate "x" amount of people each year [600 — 1,000], but the feelings and experiences are not contained to Kaho‘olawe and Hōkūle‘a. There are opportunities on other islands for Native Hawaiians and the community to restore places, traditions and cultural practices. If you’re on Kaua‘i go see Namahoe, go visit Limahuli or Waipa. If you’re on Maui go see Mo‘olele or Mo‘okiha and volunteer with Pu‘u Kukui Watershed or Auwahi. ‘Oahu and Hawai‘i Island too have multiple canoes and lots of places that take care of our ‘āina.

How do you continue your Kaho‘olawe work back home?

I’m extremely grateful for the amazing opportunities, remarkable experiences and incredible people that Kaho‘olawe has brought into my life. Conversely, I’m acutely aware of my responsibility to promote and to elevate the islands’ awareness; the physical restoration and the spiritual healing through the support of the cultural practitioners. Kuleana is ongoing, and in this stage of my life, I feel like I can best serve the Island by leveraging my professional resources and business contacts to bring resources to Kaho‘olawe and to bring Kaho‘olawe to more people.



Hōkūle‘a 2006. Painting by Herb Kawainui Kane



Hōkūle‘a 2017 by Lopaka White from Hikianalia



KIRC and PKO greet voyagers. Photo: Kelly McHugh



Mar, Kealaikahiki ‘awa ceremony. Photo: McHugh



Voyagers, halau, wa‘a. Photo: McHugh

HUI KĀPEHE



This experience was impactful on physical, mental and cultural levels. The sheer volume of knowledge of the staff, from the significance of specific areas of the island, to the recent history and current status of invasives, to the dedication to the work and guidance of the volunteers towards restoring the land...all added up to a very educational and meaningful experience. I can only hope the small amounts of plantings we did, and roadwork we supplied will help continue the mission of restoration of Kanaloa. Thank you to the staff for keeping us safe and hydrated and well fed, and for guiding us towards a successful access experience. — Melissa Rietfors, ALU LIKE Program Monitor and Evaluation Specialist



Being on Kanaloa has been a dream of mine for so many years, I never thought it would be a reality. Words cannot even explain the mana we felt on Island. For me it was [an experience] that could not be bought, I needed to earn it by honoring the presence I was in. The staff made us feel right at home and for us it was about the 'ike and koko that was felt. I leave a different haumana of Kanaloa and hopefully will not forget the ike that comes with, so I will be able to share all about my experience on Island that cannot be given, only earned. This is just the beginning and I know many lessons will follow. HUI KĀPEHE Thank you for the opportunity that you so graciously bestowed on us as Haumana, we will never forget the Mana, Time and New Friendships that has been evolved. Mahalo, Mahalo, Mahalo. — Tina Kawai, UHMC

*The KIRC's federally-funded **Hui Kāpehe** program offers college-level students intensive training opportunities to equip them as future stewards of Kaho'olawe. With sponsored certification courses, personalized guidance through UH Maui College, regular mālama 'āina events that bring interns together with our team of experts and week-long work trips to Kaho'olawe, kāpehe complete a rigorous curriculum designed specifically to prepare Native Hawaiians to become a competitive force in the workplace.*

SUMMER UPDATE

Hui Kāpehe crews worked on restoring the 'uala patches in Luamakika this summer, which had been overtaken by California grass, (an invasive weed). Crews were able to clear the area and re-mound and replant by making slips from the existing planting areas that were not overgrown with grass. Enough 'uala was harvested to feed the voyaging canoe crews, an important effort by kāpehe.

First Aid, CPR and PADI (Professional Association of Diving Instructors) trainings were held at the KIRC's Wailuku office, and a grant-funded *Train the Trainer* course certified two KIRC staffers with FAA remote drone pilot licenses in Alaska in order to prepare interns for the FAA Drone Certification Test. As KIRC staff advance their professional training skills, kāpehe gain access to extraordinary certification opportunities; a substantial advancement in ensuring that our communities are sustained by the people that have built them.



I am beyond thankful for being a Hui Kāpehe intern and receiving the opportunity to aloha and mālama Kaho'olawe. My experience on Kaho'olawe was enlightening. The internship not only taught me specific concerns for a successful revival of Kaho'olawe, but has also taught the significance of working alongside fellow kanaka māoli who feel as I do about aloha 'āina. Kaho'olawe took me to a time I do not know, the time of Native Hawaiians using the 'āina to thrive as a race and also giving back to the 'āina as their means of respect and appreciation. I am truly thankful for gaining new friendships and sharing mo'olelo about our ancestors and culture on the beautiful 'āina of Kaho'olawe. Mahalo nui iā Hui Kāpehe and KIRC for giving me this opportunity! Me ke aloha. — Savannah Marfil, Leeward Community College



Through Hui Kāpehe I was able to gain my PADI Open Water Diver certification, my Boater Education certification and am about to take the exam for Unmanned Aircraft Systems (FAA Drone Pilot) certification. This program has given me the opportunity to expand my reaches in academics and in my career by giving me hands on experience that will stick with me to further motivate my goals. Hui Kāpehe provides an experience that directly impacts students by giving them insight training and enables interns to challenge and to further better themselves physically, mentally and spiritually. I for one have grown exponentially throughout my time in this program that will live on with me to shoot for my aspirations in academia and career. — Tazman Shim, Leeward Community College



Hui Kāpehe interns with program manager Carmela Noneza

WATER SECURITY

A new 1-year grant by DLNR's Water Security Advisory Group (WSAG) will engage community volunteers this year in the planting of 10,000 native plants and construction of 500 feet of soil erosion control devices geared to restore 100 acres of Kaho'olawe's Hakiowa Watershed.

BACKGROUND

The year 2026 commemorates 50 years since Native Hawaiians and the people of Hawai'i first landed on Kaho'olawe and began the struggle for its return. In targeting this milestone anniversary, the KIRC, PKO and the Office of Hawaiian Affairs worked with the Hawai'i community to create a collaborative plan for Kaho'olawe through 2026 (kahoolawe.hawaii.gov/downloads/iolakanaloa.pdf). The KIRC's focus is to restore and conserve the natural environment of Kaho'olawe, with the objectives of reducing surface water run-off (which will reduce sedimentation entering the near-shore coastal habitats), increase ground water recharge rates and raise the water table to usable levels. These endeavors require thousands of hands to accomplish. By partnering with community organizations, we work to foster a culture of stewardship and conservation for Kaho'olawe and for all of Hawai'i's cultural and natural resources.



The most notable human activities that have had significant impacts on Kaho'olawe's water resources were the introduction of goats by Captain [Vancouver] in 1793, sheep in 1858, and of the phreatophyte kiawe (*Prosopis pallida*) in 1900. Goat browsing and sheep grazing likely destroyed much of the vegetation cover and promoted soil erosion even before 1900. These losses probably caused an increase in runoff, resulting in a decrease of ground water recharge. The introduction of kiawe is strongly suspected of degrading the freshwater to slightly brackish shallow ground water at low altitudes by inducing saltwater intrusion. Kiawe has been observed to send its roots tens of feet below the ground surface in search of water. Bomb craters and an increase in heavy vehicular traffic resulting from the 1941 designation of the island as a target area caused a significant increase in wind erosion and further soil loss in the central highlands.¹

INNOVATION

Utilizing and maintaining a one-acre roof catchment system (built in 2003) as well as two storage holding tanks, a DC powered solar pump will support a pre-existing irrigation system and deliver water to 10,000 new native grasses, shrubs and trees. An emphasis will be given to planting Naio (*Myoporum sandwicense*) trees which are hosts to many native Hawaiian insects including the endangered yellow faced bee (*Hylaeus spp*). Kaho'olawe has two species of Hylaeus (*H. assimulans* and *H. anthracinus*) and other host plants include 'ohai (*Sesbania tomentosa*) and 'ilima (*Sida fallax*). The project will also improve habitat for the endangered Hawaiian Blackburn's' sphinx moth (*Manduca blackburni*).

OTHER UPCOMING PROJECTS

The KIRC has just received an **FY2017 NOAA Bay Watershed Education and Training (B-WET) Hawaii Program** grant for *Learning 'Aina Through Kaho'olawe and Arts Integration*; a partnership with Pōmaika'i Elementary School to develop a land and ocean based curriculum for 4th graders. // Our **Hawai'i Community Foundation** grant project, *Malama Kaho'olawe*, has been awarded a 5th year of funding for volunteer-based coastal restoration work. // We will be launching a 2-year dryland forest restoration project through the **State of Hawai'i Capital Improvement Project (CIP)** funding, as well as the design of our *Kaho'olawe Operations and Education Center at Kīhei*. // The **U.S. Department of Education's Native Hawaiian Career and Technical Education Program** has approved a 5th year of funding the KIRC's *Hui Kāpehe* program through Alu Like, Inc. // **Native Hawaiian Museum Services' Institute of Museum and Library Services** will support the expansion of the *Kaho'olawe Island Guide* (our FREE mobile app) until FY19.

LONGEVITY

Approximately 100,000 native plants have been established in the Hakiowa watershed project site since 2003 and 'a'ali'i (*D. viscosa*) shrubs have been observed naturally reproducing from seed. Embellishing upon this initial effort to restore the watershed will improve the habitat for native organisms and will continue to increase groundwater recharge in the project area. In time, watershed headwaters will once again become a secondary successional dryland native forest, allowing native organisms to flourish on habitat-specific plant species that are contributing to groundwater recharge.



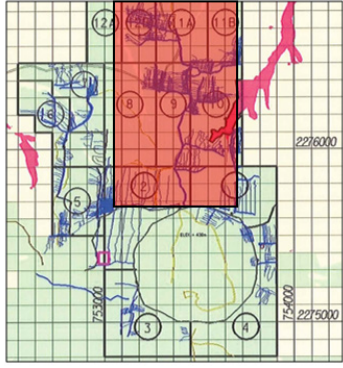
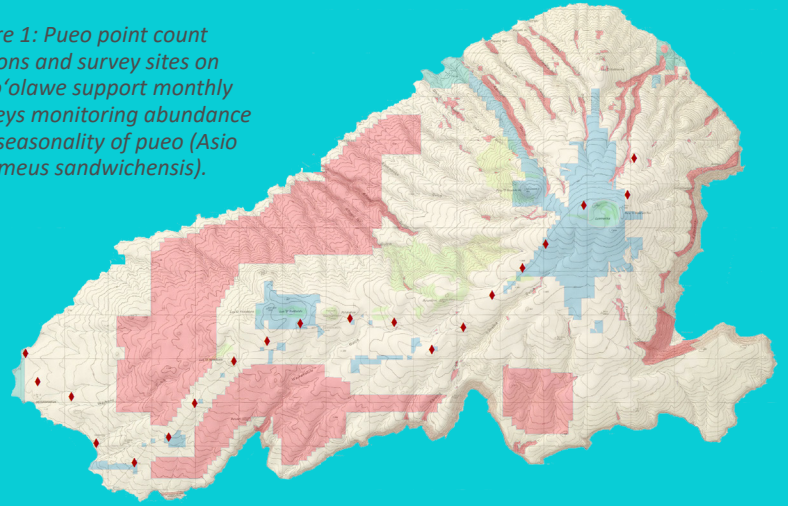
1. Takasaki, J. Kiyoshi, 1991. *Water Resources of the Island of Kaho'olawe, Hawai'i. Preliminary Findings. U.S. Geological Survey. Water Resources Investigations Report 89-4209. Prepared in cooperation with the Division of Water and Land Development and DLNR State of Hawai'i, Honolulu, HI. Photo: Lyman Abbott.*

FAUNAL RESTORATION

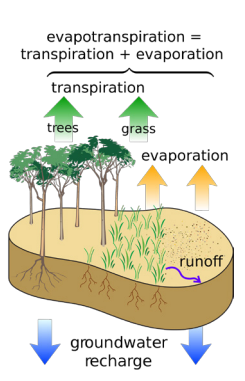
PUEO PROJECT NEWS

One outcome of our Kaho'olawe Island Seabird Restoration Project (2015 — present) has been the establishment of a *Kaho'olawe Pueo Working Group*. Alongside partners U.S. Fish and Wildlife Service, Pacific Island Ecosystems Research Center - USGS, Island Conservation and Maui Nui Seabird Recovery Project, the KIRC is developing a methodology to track Hawaiian short-eared owls on Kaho'olawe in order to research site fidelity, inter-island movement, and longevity. The goal of this pilot project is to preserve and protect this endemic species, which feeds largely on introduced rodents, rats and mice.

Figure 1: Pueo point count stations and survey sites on Kaho'olawe support monthly surveys monitoring abundance and seasonality of pueo (*Asio flammeus sandwichensis*).



Above: Project area map & satellite



Above: 1. Rain falls onto the land and is either absorbed into the soil or turns into runoff. 2. Water that is absorbed into the soil either goes into groundwater recharge or gets absorbed by plant roots. 3. Plants transpire groundwater back into the atmosphere.

Much like a sister project started through University of Hawai'i and the Division of Forestry and Wildlife, which utilizes *citizen science* to report pueo sightings (www.pueoproject.com), color bands designated for each island (Figure 2) have been distributed amongst the Group. As pueo are banded in the coming years, the visual identification bands can be monitored to see if pueo are flying between the islands, helping us answer main research questions of this project: What are the home range and breeding grounds of pueo?



Figure 2: Visual identification band colors designated for each island through the Kaho'olawe Pueo Working Group

HOW CAN I HELP?

Please report red-banded pueo sightings to the KIRC at (808) 243-5020. Visit pueoproject.com and/ or mauiniseabirds.org to learn more!

MĀLAMA KAHO'OLAWE: HERE'S HOW!



Visit our **Living Library** (livinglibrary.kahoolawe.hawaii.gov) to explore and discover historical Reserve resources.



Share our **FREE online teaching materials**, chants, historic documents and more at kahoolawe.hawaii.gov



Schedule a **work day** with your club, classroom or other group at our Kihei site where Kaho'olawe experts are developing a community learning space.



Contact us at (808) 243-5020 to make an appointment in our **public-access library**.



Make a tax-deductible **donation** at kahoolawe.hawaii.gov/donations OR use the form on p. 10.



Apply for a Hui Kāpehe paid **internship** at kahoolawe.hawaii.gov/opportunities.shtml.



Request a **guest speaker** for your office, classroom or other gathering (all islands).



Make a contribution of new or used **equipment** to support the KIRC mission (wish list at kahoolawe.hawaii.gov/donations).



Testify! The 2018 **Legislative Session** begins in January. Look for announcements at [facebook.com/kircmaui](https://www.facebook.com/kircmaui) then register at capitol.hawaii.gov for hearing notices.



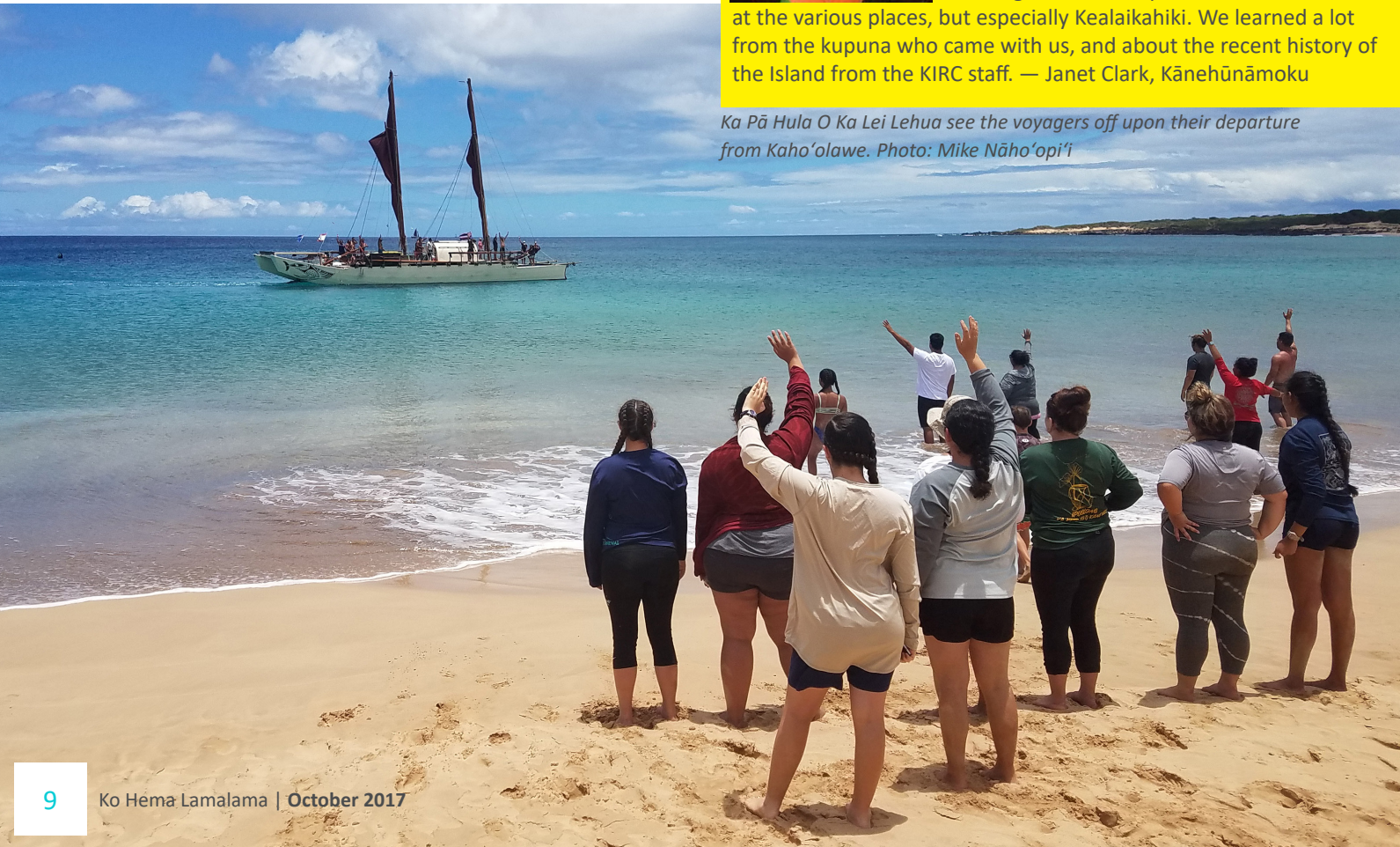
Sign up & share our e-news communications, download our free **Kaho'olawe Island Guide app**, submit a story for our blog, or connect with us on social media (*Links on back cover*)

You may also add your volunteer group to our waitlist at kahoolawe.hawaii.gov/volunteer. **Please note** that our priority at this time is to focus on grant funded obligations and to support partnerships that align with the vision for Kaho'olawe. While we greatly appreciate the strong desire to contribute to the healing of the island, the amount of requests we receive far exceed the resources available to accommodate demand.



Kanaloa Moku has a special significance for voyagers and as a staff member of Kānehūnāmoku Voyaging Academy, our kuleana is to teach others about the connection of the canoes to the Island as a main navigational teaching place, and to pass on the mo'olelo to the keiki. Thank you all for allowing us to do our protocol and ceremonies at the various places, but especially Kealaikahiki. We learned a lot from the kupuna who came with us, and about the recent history of the Island from the KIRC staff. — Janet Clark, Kānehūnāmoku

Ka Pā Hula O Ka Lei Lehua see the voyagers off upon their departure from Kaho'olawe. Photo: Mike Nāho'opi'i



PLEASE HELP

ALOHA KAHO'OLAWE

Aloha Kaho'olawe is a campaign to support Kaho'olawe restoration and access. Through this initiative, we invite participation via membership donations, partnerships and legislative support. By building consensus that there is value in the historical, cultural, ecological and community building resources shared through Kaho'olawe, we aim to share this special place now and for generations to come.

Individual donations are critical to our efforts to protect, restore and preserve the ocean and land of this important cultural reserve.

If you have been impacted by Kaho'olawe — as a volunteer, friend, teacher, student, researcher or other community or family member, we invite you to join today.

GIVING LEVELS & BENEFITS:

Benefits Include	Sustainer	Benefactor	Patron
KIRC Logo Gift (<i>see tees below</i>)		✓	✓
Seabird Restoration Sticker	✓	✓	✓
Subscription to Ko Hema Lamalama	✓	✓	✓
e-News Enrollment	✓	✓	✓
Mahalo!	✓	✓	✓



Mahalo Baldwin High School students for the study and design of our "Kaho'olawe Island Seabird Restoration Project" logo! Tees available while supplies last.

Mahalo to our recent members and donors:

Valerie Amby-Kamakeeaina	Stephen Hack	Kevin LaRue	Mike Rineer
Stephen Curro	Mark & Vicki Hyde	Steve Pedro	Modori Rumpungworn
Steve Gutekanst	Li Hay	Pamela Predmore	Pamela Zirker

WHAT DOES MY GIFT SUPPORT?



Safety, transport and on-island operations



Research, monitoring and ocean programs



Planting, erosion control and restoration work



Preservation and protection of cultural resources



Access, education and community involvement

Send this completed form with your donation to:
811 Kolu Street, Suite 201 | Wailuku, HI 96793.

Checks may be made payable to Kaho'olawe Rehabilitation Trust Fund. You can also give online at kahoolawe.hawaii.gov/donations.shtml.

CONTACT INFORMATION:

Name and/ or company

Address

E-mail

Phone

GIFT TYPE:

- SUSTAINER (\$50-\$99 | \$25 with student ID)
- BENEFACTOR (\$100-\$499)
- PATRON (\$500 & up)
- Benefactor and above, please mark preferred shirt size (1ST come, 1ST served):*
- 2XL XL YOUTH
- I am not interested in becoming a Member at this time and have included a donation in the amount of: \$

Comments

The Kaho'olawe Island Reserve Commission (KIRC) is a 170(c)(1) government nonprofit, authorized per IRS Publication 557, to receive tax-deductible contributions to programs that serve a public purpose. Donors should always consult with their tax advisors before claiming any tax-deductible charitable contributions.



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KAHOOLAWE ISLAND GUIDE

Ko Hema Lamalama is edited & designed by Kelly McHugh, KIRC Public Information Specialist. Printed on recycled paper.

ABOUT THE KIRC

The Kaho'olawe Island Reserve Commission (KIRC) was established by the Hawai'i State Legislature in 1994 to manage the Kaho'olawe Island Reserve while held in trust for a future Native Hawaiian sovereign entity. The KIRC has pledged to provide for the meaningful and safe use of Kaho'olawe for the purpose of the traditional and cultural practices of the native Hawaiian people and to undertake the restoration of the island and its waters. Its mission is to implement the vision for Kaho'olawe Island in which the *kino* (body) of Kaho'olawe is restored and *mā po'e o Hawai'i* (the people of Hawai'i) care for the land. The organization is managed by a seven-member Commission and a committed staff specializing in five core programs: Ocean, Restoration, Culture, Operations and Administration.

COMMISSIONERS

County of Maui: Michele Chouteau McLean, Chairperson (Deputy Director of Planning, County of Maui)

Protect Kaho'olawe 'Ohana: C. Kaliko Baker (Instructor, Kawaihuelani Center for Hawaiian Language, UH Mānoa)

Department of Land & Natural Resources: Suzanne Case (Chairperson, Department of Land & Natural Resources)

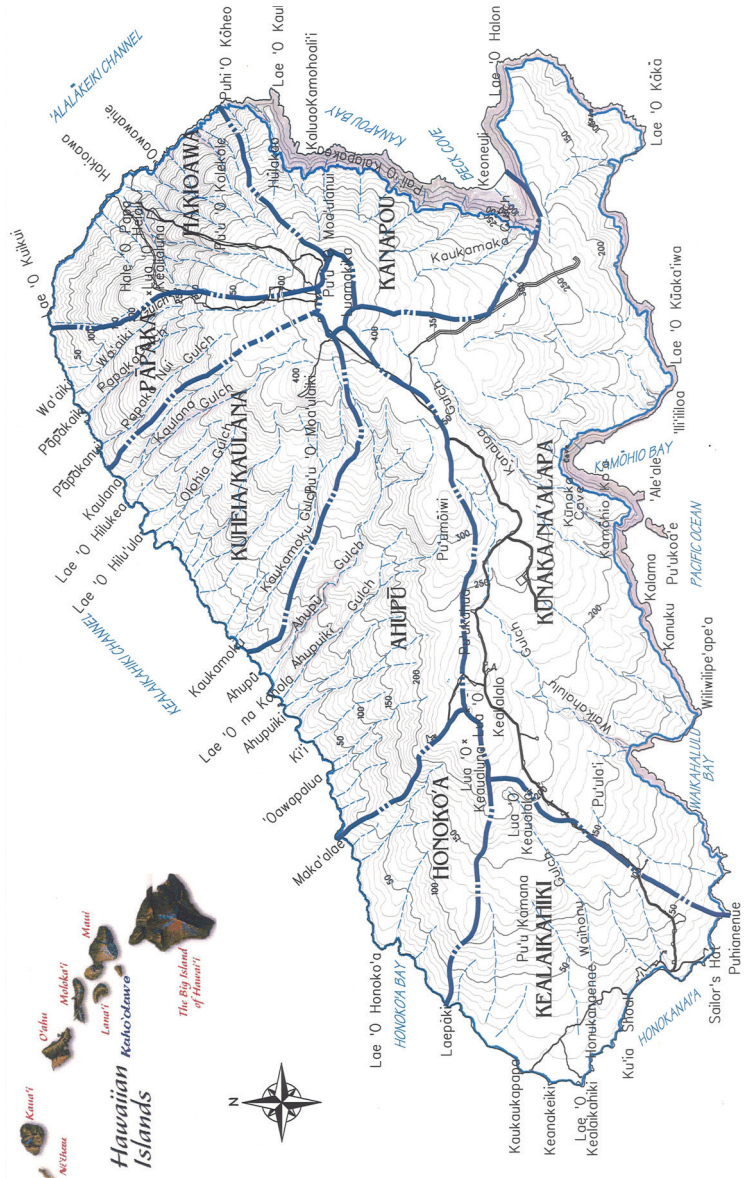
Protect Kaho'olawe 'Ohana: Jonathan Ching (Land and Property Manager, Office of Hawaiian Affairs)

Native Hawaiian Organization: Hökūlani Holt (Director, Ka Hikina O Ka La & Coordinator, Hawai'i Papa O Ke Ao, UHMC)

Protect Kaho'olawe 'Ohana: Joshua Kaakua (UH, College of Engineering)

Office of Hawaiian Affairs (OHA): Carmen Hulu Lindsey (Trustee, OHA)

Michael K. Nāho'opi'i, Executive Director



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