



KAHO'OLAWE

Ko Hema Lamalama

Makahiki Hou!

by Noa Emmett Aluli, M.D.

Welcome to *Ko Hema Lamalama*, a newsletter declaring the news from Kaho'olawe. Uncle Harry Mitchell interpreted this name as the southern beacon, which served as a source of light to those weary travelers who voyaged beyond the pillars of Kahiki. Let *Ko Hema Lamalama* aid us in sharing a source of light about the island of Kaho'olawe and the restoration of Hawaiian culture across Hawai'i nei.



2008 will see an important transition in the management and leadership of the KIRC as we bid aloha to Sol Kaho'ohalahala, who retired at the beginning of January after three years as our Executive Director.

While we are in the process of retaining a new permanent Executive Director, the management of the KIRC is being led by a Transition Team comprised of Interim Executive Director Michele McLean, Deputy Director Ka'ōnohi Lee, Deputy Attorney General Rowena Somerville, and Policy Advisor for Government Affairs Ray "Kalā" Enos. The Commission is working closely with this pa'a group, as we head into 2008 facing a number of major interrelated events, including:

- Placement of a new Executive Director
- Redefinition of our current organizational structure
- Update / revision of the Strategic Plan
- Planning and enacting a new budget for Fiscal Year 2009
- Seating of two new Commissioners to represent Native Hawaiian organizations and the Protect Kaho'olawe 'Ohana, as the terms of Commissioners Burrows and Lu'uwai are due to expire at the end of June

Over the first few months of the new year, the Commission will hold its regular monthly meetings as well as additional workshops to plan and focus on our organizational structure, strategic priorities and budget policies. An updated, revised Strategic Plan will guide our staffing and budgetary needs for the next few years by driving our staff reorganization/redefinition and Fiscal Year 2009 budget. These three interrelated actions will set the course for the KIRC's management of the Kaho'olawe Island Reserve, the restoration and protection of Kanaloa, and the preservation and perpetuation of Hawaiian culture, rights and practices in the years to come.

What can we achieve, how much can we accomplish, how far can we reach in these upcoming years? With a new Strategic Plan, backed by a strong and a balanced staff, and a sound and responsible budget, the possibilities are infinite. This recalls two 'ōlelo no'eau: *he lawai 'a no ke kai papa 'u, he pokole ke aho; he lawai 'a no ke kai hohonu, he loa ke aho* – a fisherman in shallow seas uses only a short line; a fisherman of the deep sea uses a long line – meaning that we will reach only as far as we aim and prepare ourselves to reach, and onipa'a – be steadfast – the motto of Queen Lili'uokalani, take a stand, do what is right. In this new year of 2008, we will prepare ourselves, we will aim far, and we will remain unwavering in our commitment to the restoration and preservation of Kaho'olawe and its natural and cultural resources.



Culture

‘O Lonoikamakahiki The Season of Lono

Makahiki season is the “Thanksgiving for Kanaka Maoli” and honors the god Lono. As a god of medicine, Lono had a particular interest in keeping herbs and medicinal plants flourishing. Lono presided over the Makahiki season – when war ceased and taxes were paid to the ali‘i. Cultural practitioners in Hawai‘i understand the deity Lono to be one of the four principal gods in the Hawaiian pantheon. Lono is the god of agriculture, peace, fertility, games, communication and medicine. The manifestation of Lono associated with the Makahiki is called, fittingly, Lono-i-ka-Makahiki. Many chants are done in honor of this season and for the god Lono. With the sounds of the coming winter rains, the ua Nāulu reaches from Ulupalakua in the cloud formation shapes of Keaopanopano (dark billowing clouds) and Keaopōpolohua (dark purplish cloud clusters). The kilohōkū, who knew the stars and the signs of these seasons, would mark the rising of the Makali‘i (the star cluster Pleiades) at sunset and, on that sign, declare that the season of the Makahiki had come. Chants accompanying great pahu drums joined their deep voices in proclaiming the season:

Oli no Lonoikamakahiki

Ki‘eki‘e mai nei ‘o ua lani nei
 ‘O ua lani nei ho‘i
 Kēia ke hemo nei ka Manawa i ka lani
 Ke halulu nei ka piko i lalo
 Ke ‘api nei ka halo, ka maha, ka po‘o o ka honua
 Uā mai kini ka mana a ke akua
 Huli aku la ke alo ke akua i ka lewa
 Huli aku la ke‘ehi iā Kahiki
 Hō mai ka hō ‘ano kapu a Lono
 Ō mai i loko a hiki a hō‘ano
 ‘Ō‘ili‘ili mai ke kinolau o Lono
 Ka huli mai ke kino a ke akua
 Ka huli mai i loko o māewa lani
 Kani ka po‘o i loko papa iā mea
 Hōmai ka po‘o a ka pua‘a
 Ke akua loa, ke akua poko
 ‘O Lonoikamakahiki e

One of the major ceremonies of the Makahiki was a circum island procession. An inlaid pearl eye image of Lono appeared in the distance mounted on a pole more than twice the height of man; below this a crosspiece was set from which white kapa, skins of seabirds and many garlands of feathers and foliage were draped. Each island’s kahuna would guide the marchers as they slowly circled the island, moving through each ahupua‘a (major land district) along coastal trails. To witness such an image approaching from afar and to hear the chants dedicated to the rites of Lono meant that the time of harvest and tribute had come. At each ahupua‘a boundary, Akua lā‘au nui o Lono (the great wooden god-image of Lono)

would pause, and ho‘okupu (offering) from the harvest – vegetables and food animals, feather work ‘ahu ‘ula (cloaks) and mahiole (helmets), fine kapa (bark cloth) and moena (woven mats), ‘umeke (calabashes and bowls), ‘upena (fishing nets) and tools and implements - would be gathered and placed before the image. These ho‘okupu were then accepted and made sacred to Lono by kāhuna (priests).



lele

Many seasonal celebrations were held in praise of Lono. Sports champions from all districts would gather for Makahiki games such as mokomoko, hākōkō, heihei and ‘o‘o ihe which required physical skills; other games – ‘ōlelo nane, hula, and haku mele – relied on a person’s wit and oratory. At sea there were he‘e nalu, heihei wa‘a, and heihei competitions. Nā kanaka would enjoy these contests, crowding around the gaming fields and climbing coconut trees for a better vantage point, then chanting to exalt their champions. Victorious contestants became the sources of stories for months and Makahiki to come. Even today, school children throughout Hawai‘i learn and participate in games of the Makahiki such as ulu maika, kōnane, hei and pā uma, learning the significance of the season as well as the fun of competition.

Although more serious rites and protocols of the Makahiki were practiced only in secret for decades, today there is a resurgence of interest in revitalizing this essential component of the Hawaiian celebration of the seasons. On the island of Kaho‘olawe, kanaka maoli in traditional attire engage in reestablishing the protocol of the times at the start and closing of the Makahiki season. As we near the end of the Makahiki we call to mind all that nature has provided and the cultural awareness of our kūpuna; it is a protocol of peace and of a confirmation of a Hawaiian link to the natural world.

Glossary

Lono - one of the four principal gods of Hawaiian religion. Lono is the god of agriculture, peace, fertility, games, communication and medicine. The manifestation of Lono associated with the Makahiki is called, aptly, Lono-i-ka-Makahiki.

kilo hōkū - astronomer, one who read the portents of the night sky. Kilo=examine; hōkū=star.

kahuna - (kāhuna in plural form) skilled practitioner, often of priestly class. Many kinds of kāhuna are known, including **kahuna lā‘au lapa‘au** (practitioners of herbal medicine) and **kahuna kilo hōkū** (astronomers and seers).

Kaho'olawe basalt proves oral histories

A basaltic adze from Kaho'olawe has verified the authenticity of Hawaiian oral histories and chants that have for millennia spoken of heroic voyages crossing thousands of miles of open ocean in purposeful settlement of the last outposts of human migration – the islands of Eastern Polynesia, Hawai'i and Rapa Nui.

Virtually unchanged through generations, these historical narratives were categorically dismissed by Western science as so much fiction. But that outright dismissal is no longer possible, thanks to the challenges presented to Western thought by the voyaging canoe Hōkūle'a, and now, through a definitive new study by Kenneth D. Collerson and Marshall I. Weisler of Australia's University of Queensland at St. Lucia.



Dr. Marshall Weisler shares details of his and Kenneth Collerson's extraordinary "hard evidence" of the prehistoric multi-directional long voyages among Polynesian cultures.

In a December presentation to the KIRC Commissioners, Dr. Weisler explained that their study centered on a belief that the isotopes of volcanic basalt rock would carry unique chemical signatures traceable to their sources. Collerson and Weisler examined 19 basaltic adzes collected in the Tuamotu Archipelago between 1929-34 by renowned Bishop Museum anthropologist Kenneth Emory. "Because the Tuamotus are coral atolls," said Dr. Weisler,

"no naturally occurring volcanic stone exists in those islands." But the sheer number of adzes found there would suggest that the Tuamotus were "a major crossroads in Eastern Polynesia."

The study – "Stone Adze Compositions and the Extent of Ancient Polynesian Voyaging and Trade," *Science*, 28 Sept. 2007, pp 1907-1911 – notes that ancient mariners carried adzes from their home islands on their voyages.

One particular adze, classified as C.7727, found on the island of Napuka, "was chemically traced to Kaho'olawe – specifically, we think, to Kealaikahiki – and carried a minimum of 2,500 miles," Weisler said. Quarried from Kaho'olawe's fine-grained basalt, "the adze is not finished in a typical Hawaiian style but shaped in a Tuamotu design, suggesting that it was taken as ballast or as a gift or trade item and later shaped in the Tuamotus." Also found in the Tuamotus "were adzes from Pitcairn and Tahiti, revealing an amazing amount of trade, that Polynesians were in contact with each other more than 3,000 years ago, and that they participated in the longest documented prehistoric trip of the human species."

Faced at last with the "hard evidence" of multi-directional voyages between and among the island cultures of the Polynesian triangle, the world now must also admit to the veracity of the long-denied ancient oral histories and to the extraordinary role Kaho'olawe played in the epic voyages and extensive ancient trade of Hawaii's kūpuna.



This fine-grained basaltic adze, C.7727, geochemically identified as originating from Kealaikahiki, Kaho'olawe, was found 2,500 away on Napuka Island. (Adze photos used by permission of Betty Lou Kam, Bernice Pauahi Bishop Museum.)

Renewing the Palapala 'Aelike Kahu'aina

The Palapala 'Aelike Kahu'aina or Stewardship Agreement between the Protect Kaho'olawe 'Ohana and the Kaho'olawe Island Reserve Commission, nearing the end of its second year in April 2008, has been extended for six months to September 2008. This extension will allow the 'Ohana and the Commission to review the accomplishments under the agreement and how to expand and improve areas of joint responsibility before signing a new two-year agreement.



Hale Hālāwai during reconstruction at Hakioawa as PKO Commission representative Craig Neff looks on

Restoration efforts under the agreement were reviewed in December 2007. These included:

Reconstruction of the Hale Hālāwai in Hakioawa: Hakioawa is the primary traditional settlement area on Kaho'olawe and center of the 'Ohana activities. The original hale, which was built by hand in the 1980's, began to deteriorate after 20 years in the natural elements. The 'Ohana brought in 'ōhi'a logs from Hawai'i Island and pili grass from the Moloka'i Plant Materials Center and organized approximately 600 volunteers in the reconstruction of the Hale. The Hale will serve as the primary place to gather for cultural and educational learning and discussions. It will hopefully be the first of many more traditional hale pili structures on Kaho'olawe.

Maintaining Mauka-Makai Trails: The 'Ohana organized approximately 400 volunteers to clear and stabilize mauka-makai trails in the Hakioawa 'ili. After KIRC volunteers re-opened the mauka-makai road in Kūhe'eia in 2006, 'Ohana volunteers re-cleared and stabilized it in 2007.

Stabilizing Moa'ulaiki: In January 2008, 'Ohana members and KIRC staff cleared and stabilized Moa'ulaiki, the second highest peak and sacred wahi pana of the island. Koa haole were cut and sprayed with garlon. Ironwood trees were cut down and placed in gullies for erosion control.

Clearing an Alaloa: In January 2007 and January 2008 the 'Ohana and KIRC staff cleared a coral-lined trail from Kealaikahiki to Keanakeiki in preparation for the annual closing of Makahiki ceremonies. They also scoped out and marked a trail to connect Kealaikahiki to Honokanai'a. This will enable easier access to the Kuhike'e platform for the training of navigators. Over the next few years the 'Ohana and KIRC will work on clearing an alaloa or around-the-island trail which will connect all of the 'ili. Between Hakioawa and Kūhe'eia the 'Ohana has already cleared a coastal trail extending one-quarter mile past Hakioawaiki.

Revegetation Phase II: The 'Ohana completed Phase II of a Department of Land and Natural Resources grant-in-aid in 2007. This involved the expansion of the catchment surface for the Wailuna water tank that was installed during Phase I in 1990; relining and reinforcing the Wailuna water tank; re-installing the drip irrigation system from the Wailuna tank down to the valley bottom; and the planting of native species in Hakioawa such as naupaka, 'a'ali'i and 'aki'aki grass.



'Ohana volunteers work to reinforce Wailuna water tank

Volunteer Program

The healing of Kanaloa continues thanks, in no small part, to the very hard work of our volunteers. Native grasses and shrubs were planted, irrigation lines laid, holes dug, previous plantings inspected, roads improved, pili erosion barriers laid and our ocean resources monitored – all making a positive difference in the restoration of Kaho‘olawe. Mahalo to all.

October, 2007 – December 31, 2007 Volunteers

Daniel Adams	Kawelu Higashino
Aaron Adams	Torben Hjorting
January Asbury	Prudence Hokoana-Gormley
William Bennett	Matt Janiec
Diana Bowman	Blossom Kawahara
Alex Bowman	Kamalana Kobayashi
Hulali Brown	Elizabeth Kodis
Kimbery Brown	Malio Kodis
Andrew Carson	Kevin Korach
Norma Clothier	Po Denise La Costa
County of Hawai‘i	Anne Marie LaRosa
Jennifer Crummer	Allan Ligon
Charlene Dierking	Joan McKelvey
James Dierking	Fran Mitsumura
Justin Dipaola-Allen	Sue Moore
Donovon Domingo	James Moriarty
Judy Duvall	Nā Limahana o Kanaloa
Glynnnes Ebisui	Lorna Omori
Judy Edwards	Frances O’Reilly
Sandra Florence	Anna Palomino
Amy Froemsdorf	Kūhea Paracuelles
Connie Froemsdorf	Protect Kaho‘olawe ‘Ohana
Jim Gale	Lisa Raymond
Forrest Gale	Starr Ritte-Camara
Lora Gale	Nicholas Schaffer
Chris Gilbert	Alexander Schaffer
Girl’s Court	Martha Schaffer
Herman Goldman	Adele Shintaku
Christine Hahn	Jonelle Shintaku
Hālau Mele	Bryce Shintaku
Hālau Nā Hanona Kūlike o Pi‘ilani	Christopher Taylor
Jeff Halford	Nicolas Turner
Jackson Halford	Julie Vermaas
Tyler Hayashi	Joseph Wallace
Kiki Hee	Julia Williams
Travis Hewahewa	Malia Williams
Nani Higashino	Kolea Zimmerman
Lihau Higashino	Naupaka Zimmerman

Amy Greenwell Ethnobotanical Garden
 Hawaiian Islands Humpback Whale National Marine Sanctuary
 The Nature Conservancy – Moloka‘i
 Waimea Valley Audubon Center



KŪKULU KE EA A KANALOA

KAHO‘OLAWE REHABILITATION TRUST FUND

Contributions of money or property to the Kaho‘olawe Rehabilitation Trust Fund may be deducted as charitable contributions in computing taxable income so long as those donations are used exclusively for public purposes.*

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___ Ocean Resource Program	\$	_____
___ Restoration Program	\$	_____
___ Reserve Operations Program	\$	_____
___ Reserve Education, Admin Center & Museum Building Program	\$	_____
Total Enclosed:	\$	_____

Please make check payable to the
Kaho‘olawe Rehabilitation Trust Fund

and mail, with this form, to
 811 Kolu Street, Suite 201, Wailuku, Hawai‘i 96793
 Telephone (808) 243-5020 Fax (808) 243-5885

___ ‘Ae! I'd like to receive the KIRC newsletter, *Ko Hema Lamalama*, by e-mail and help reduce the Trust's printing, postage and handling expenses.

* The KIRC is a 170(c)(1), authorized, per IRS Publication 557, to receive tax-deductible contributions to programs, such as those listed above, that serve a public purpose. Donors should always consult with their tax advisors before claiming any tax-deductible charitable contributions.

KO HEMA LAMALAMA
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"Doc" Burrows named Living Treasure
KIRC Commissioner Dr. Charles P.M.K. "Doc" Burrows has been named among the Honpa Hongwanji Mission's 2008 Living Treasures. The 32-year old program recognizes outstanding individuals for their contributions to the preservation and perpetuation of the islands' distinctive cultural and artistic heritage.



MAHALO TO OUR SPONSORS

Commissioners and Staff of the KIRC would like to take this opportunity to send our heartfelt mahalo a nui loa to the following individuals and companies who so generously contributed to preserving the special heritage of Kaho'olawe.

A very special mahalo to Mrs. **Joan D. Pedro** of Madison, Wisconsin whose most generous gift was made in honor and memory of her late husband, former Kaho'olawe Island resident, **David K. Pedro**. Mahalo to **Paul Michaelson & Banana Boat Sunscreen** for their contribution of sunscreen for our on-island volunteers; to **'Iolani Kaniho** and the **Lahaina-Ka'anapali & Pacific Railroad** for their contribution of two wheel assemblies now in use as a boat mooring in the Kaho'olawe Reserve; and, to Patricia K. Brandt of Kapolei for her generous contribution. Mahalo for keeping the dream alive!

KIRC QUICK NOTES ...

Ho'omaika'i la **Kalei Tsuha**, former KIRC Culture & Education Coordinator/Specialist! Tsuha has successfully defended her Master's of Arts thesis, "Kaulana Mahina: He 'Ohaehana 'Alemanka Hawai'i" ("Moon Calendar: A Hawaiian Almanac System"). Her thesis, written in 'Ölelo Makuahine as was her entire defense, drew upon original Hawaiian documents detailing how Kaulana Mahina was used as a scientific system of knowledge integrating all aspects of Hawaiian existence. Her committee members included Puakea Nogelmeier, Lilikala Kame'eleihiwa, Naomi Losch and Kaliko Baker. Tsuha's accomplishment is especially historic: the first graduate of the UH Mānoa Hawaiian Language MA program defended her thesis on October 22, 2007 – the 17th anniversary of the stopping of the bombing of Kaho'olawe! Aloha 'Āina!

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