

KAHŌ'OLAWE

Ko Hema Lamalama

Newsletter of the Kaho'olawe Island Reserve

Winter 2006

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.

REFLECTIONS OF THE PAST THIRTY YEARS

By Sol Kaho'ohalahala, Executive Director



We look back on the last three decades with reflection of the events that have helped to shape the Hawai'i of today. Each of us can surely recount them to gauge our growth and contributions to this place we call

home. In my life, three events in particular have had important influences in shaping my identity as a native Hawaiian, giving purpose to my life's work and ingrained a deep respect for sense of place.

'Ohana: Thirty years ago, my wife and I were blessed with the birth of our first daughter. It was an event that changed our lives and taught us to contemplate the awesome miracle of life. The sense of 'ohana was an important link into our past, bridging our hope for a future. I ka wā mamua, I ka wā mahope. We have been blessed with Kūpuna whose memories and experiences have enriched our lives, creating a common sense foundation of good values and always confident in allowing us to fledge. Now with four daughters and two granddaughters, we continue in the time-honored tradition, stepping sure-footed in the pathways of our Kūpuna fulfilling the promise of 'ohana.

Hōkūle'a: Thirty years ago, at a presentation in Lāna'i City, I listened to Tommy Holmes describe the launching of a Hawaiian double-hulled canoe at Kualoa, O'ahu. The canoe was named "Hōkūle'a", the star of gladness. He talked about the mission of the double-hulled canoe to retrace its ancient Polynesian voyaging routes to Tahiti. The canoe would utilize traditional way-finding techniques using the sun, moon, stars, wind and ocean currents. My intrigue with the voyaging canoe led me to Moloka'i where I was able to train as crewmember. In my first Ka'iwi Channel crossing, I was filled with a surge of awe and inspiration of the ancient voyaging canoe, flawless and efficient in design, surfing across fifteen-foot seas in winds gusting to thirty knots. Hōkūle'a captured my spirit on that day and for the next thirty years as we sailed to every major Hawaiian island and throughout the Polynesian Triangle. It brought me in touch with my unparalleled Hawaiian voyaging heritage that never considered horizons as fearful obstacles, just new and exciting discoveries.

Kaho'olawe: Thirty years ago, an outdoor concert on Moloka'i on a sunny Kalama'ula day, was made even more enjoyable with the beautiful falsetto voice of George Helm. Being immersed in Hawaiian music and dance, I appreciated hearing the variety of Hawaiian songs, the magnificent guitar playing and the incredible range of octaves that George was able to sing. His music was classical, dynamic and mesmerizing. I was in awe and felt like I was in a little bit of "Moloka'i no ka heke" heaven.

Throughout the day, George talked about "Aloha 'Āina" and the deep-rooted responsibility and relationship the Hawaiian people had to their land. It was a relationship that went far beyond "love for the land", but extended its embrace to the care and protection of the lands that have ensured sustenance for generations. This kind of nurturing provided for abundance, a feat that could only be accomplished with an innate understanding of the land, its resources and the delicate balance that existed between all things great and small.

On that day in Moloka'i, it became clear to me that the practice of "Aloha 'Āina" and the Navy's bombing target range on the island of Kaho'olawe was in direct conflict. The movement to stop the bombing of Kaho'olawe was significant and symbolic of the struggle that we faced as a people disenfranchised in their own island home. Kaho'olawe was an opportunity to raise our level of awareness, to be empowered with decision making and having choices and ultimately to improve and better our own conditions.

Today on Kaho'olawe, we are responsible for the preservation and practice of all rights customarily and traditionally exercised by native Hawaiians for cultural, spiritual, and subsistence purposes. We are responsible for the preservation and protection of its archaeological, historical, and environmental resources. We are engaged in the rehabilitation, re-vegetation and habitat restoration of the island. Lastly, we are responsible to educate the general public of our work and progress as we fulfill our mission, our vision and our strategic plan for Kaho'olawe.

Our beloved Queen Lili'uokalani sets a course in her statement: "I could not turn back the time for the political change, but there is still time to save our heritage. You must remember never to cease to act because you fear you may fail. The way to lose any earthly kingdom is to be too flexible, tolerant of too many wrongs and without judgement at all. It is a razor's edge. It is the width of a blade of pili grass. To gain the kingdom of heaven is to hear what is not said, to see what cannot be seen and to know the unknowable - that is Aloha."

Thirty years is a long time. We have accomplished much, but it is clear that we have much more to do. E holomua kakou!



Culture

‘O LONOIKAMAKAHIKI THE SEASON OF LONO

In Hawai‘i, cultural practitioners recognize four principal gods of Hawaiian religion: Lono, Kū, Kāne, and Kanaloa. Lono, god of agriculture, peace, fertility, games, communication, and medicine, presides over the **Makahiki** season and is honored with the performance of many chants during this period of “Thanksgiving for Kanaka Maoli”. In ancient times, war ceased and taxes were paid to the ali‘i during the Makahiki. The manifestation of Lono associated with the Makahiki is fittingly called, Lono-i-ka-Makahiki. 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 the seasons, marked the rising of the Makali‘i or the Pleiades as the sunset. On that sign he declared that the season of the Makahiki had come. Chants with the accompaniment of great pahu drums joined their deep voices proclaiming the season.

OLI NO LONOIKAMAKAHIKI

Ki‘eki‘e mai nei ua lani nei
‘O ua lani nei ho‘i
Kēia ke hemo nei ka Manawa o ka lani
Ke halulu nei ka piko i lalo
He ‘api nei ka halo, ka maha,
ka po‘o o ka honua
Uā mai kini ka mano a ke akua
Huli aku la ke alo ke o akua i ka lewa
Huli aku la e ke‘ehi iā Kahiki
mai ka hō ‘ano kapu a Lono
Ō mai i loko o hiki a hō‘ano
‘Ō‘ili‘ili mai ke kinolau o Lono
Ka huli mai ke kino aka o ke akua
Ka huli mai i loko o māewa lani
Kani ka po‘o i loko Papaiāmea
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. As the inlaid pearl eye image of Lono appeared in the distance on a tall pole more than twice the height of man and below this a crosspiece was set, from which white kapa, skins of seabirds and many long garlands of feathers and foliage were draped.



Each island’s kahuna would guide marchers who would slowly circle moving through each ahupua‘a (major land district) along the coastal trails. To witness such an image approaching from afar and to hear the chants dedicated to the rites of Lono - would mean that the times of harvest, acknowledgment 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 a ho‘okupu (offering) of the harvest, both vegetable and food animals as well as other goods of the lands, such as feather work ‘ahu ‘ula (cloaks) and mahiole (helmets), fine kapa (bark cloth), moena (woven mats), ‘umeke (calabashes and bowls), ‘upena (fishing nets) and various tools and implements would be gathered and placed before it. These ho‘okupu were then accepted and made sacred to Lono by the kahuna (priests).

The many celebrations of the Makahiki began as the acknowledgments of Lono were gathered on the island. Sports champions from all districts would gather for the games of the Makahiki such as mokomoko, hākōkō, heihei and ‘o‘o ihe which required strong physical skills. Other games that used the brains of wit and oratory like that of ‘ōlelo nane, hula, and haku mele. At sea there would be contests of he‘e nalu, heihei wa‘a, and heihei ‘au. Crowds of kanaka would enjoy these contests by crowding around the gaming fields and climbing into coconut trees to gain a vantage point and chanting to exalt their victorious champions, who became the source of stories for months and the Makahiki to come.

Today, school children throughout Hawai‘i participate in some of the Hawaiian games of the Makahiki, such as ulu maika, kōnane, hei and pā uma, learning the importance of the occasion as well as experiencing the fun of competition. Although the more serious rites and protocols of the Makahiki were practiced only in secret for many decades, today there is a resurgence of interest in revitalizing this important part of the Hawaiian celebration of the seasons. On the island of Kaho‘olawe, kanaka maoli in traditional attire engage in re-establishing the protocol of the times for 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 the Hawaiian link to the natural world and its evolving time of year.

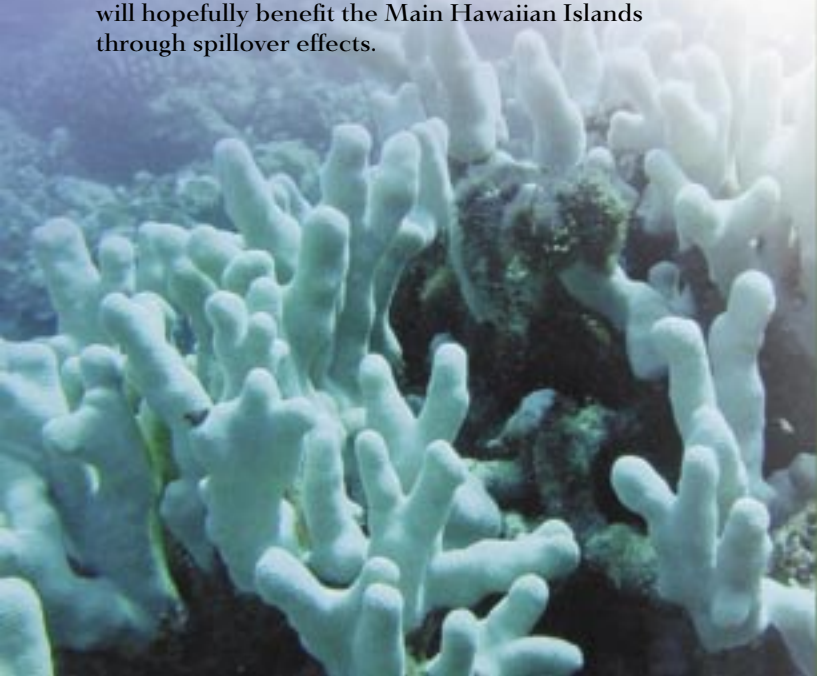


Ocean Resources

THE IMPORTANCE OF THE CORAL REEF ECOSYSTEM TO KIR:

The coral polyp is recognized in the *kumulipo* as the base of all life. The coral reef has always been an integral part of the Hawaiian culture, which is connected to the sea. The coral reef provides a home to many Hawaiian deities and *'aumakua*, and is the stage for a variety of local lore and legend. The land and the sea are thought to be linked, and creatures in the sea have a terrestrial counterpart. The coral reef provides food, medicine and a wide variety of resources to support the Hawaiian lifestyle. Its resources were governed with care and a true understanding of its complexities.

Coral reefs are known as the “rainforests of the sea”, and support more species per area than any other marine ecosystem and most terrestrial environments. Hawai'i's coral reefs are home to many endemic coral, invertebrate and fish species. Kaho'olawe's fringing reef system provides critical habitat for a wide variety of culturally significant species and federally protected species such as sea turtles and Hawaiian monk seals. The buffer against wave actions and storms that these reefs provide protect Kaho'olawe from coastal erosion. While the rest of the Main Hawaiian Islands are under siege from high human use and the resulting abuse (over-fishing, destructive fishing, anchoring, pollution, etc.), the Kaho'olawe Island Reserve provides a non-impacted sanctuary that will hopefully benefit the Main Hawaiian Islands through spillover effects.



Restoration

HAWAI'I DEPARTMENT OF HEALTH ASSIST THE HEALING OF KAHO'OLAWE

Restoration on Kaho'olawe is adopting a “Watershed Based” approach with a new 5 year, \$1.5 million grant from the Clean Water Branch, of the Hawai'i Department of Health. The strategy is to continue to plant native trees, shrubs and grasses in the ground, while trying to reduce soil erosion using Best Management Practices. The new project site is located in the headwaters of Kaulana and Hakioawa watersheds and is 250 acres in size.



Over the course of the project, 1800 volunteers will be providing the energy for the “Community Based” restoration work. While on Kaho'olawe, the volunteers

learn planting and erosion control techniques, the history of the island from pre-contact to present day, engage in cultural practices and chant, and visit significant archeological sites from Pu'u Moa'ulanui at the summit, to Kealaikahiki on the coast.

Using the principle of “Mauka to Makai”, the USGS in Honolulu will also be involved installing stream gages in the mouths of Kaulana and Hakioawa streams to measure flow and sediment load. The USGS in Santa Cruz will also be assisting with monitoring turbidity in the ocean water off of these two bays, and will eventually publish Open File Reports on the Internet with the data that is collected. It is hoped that the “Watershed Based” approach will be effective in reducing the amount of sediment entering the streams of these two watersheds. In turn, reducing the amount of silt entering the ocean will assist in maintaining the unique marine ecology in the waters off of Kaho'olawe.

KIRC WELCOMES NEW STAFF MEMBERS *(continued)*



Kapono'ai Molitau – Cultural Resources Specialist IV

Kapono'ai brings many talents and skills to the KIRC. He is a Kumu Hula for Na Hanona Kulike 'O Pi'ilani in Kahului, which he shares with his sister, Kumu Hula Sissy Lake Farm. He also specializes in feather work, hula implements and chant. It is fitting for him to be a part of the KIRC staff as his genealogical ties extend to Kaho'olawe, giving him a very real and personal connection to the island. Through his work as the Cultural Resources Specialist and Educator, his goal is to instill the value of 'learning while you work' in each person who sets foot on the island, as described in the famous 'olelo no'eau, "Ma ka hana ka 'ike" (within the work you do will come wisdom).

Kapono'ai's 'ohana consists of his wife Jenny and sons Naleika'ehukaiikane kapo'anuenue (2) and Kahiwalaniokaleomakua (15 weeks).



Carmela Noneza – GIS Specialist

Carmela comes to the KIRC with excellent computer skills and knowledge. She is responsible for creating maps and other graphic documents required for managing the reserve. She also maintains the GIS hardware and software and keeps the environmental database current among many other related duties. Her previous experience includes working on the clearance project as a supervisor for the Land Survey Teams. As a member of the KIRC staff, Carmela just wants to help Kaho'olawe heal in any way she can, even if it's in her own technical, "geeky" way.

Carmela enjoys cruising on her motorcycle on sunny days and taking in an occasional game of golf. She is a member of a hula halau and is taking Hawaiian language classes.



Kūhea Paracuelles – Outreach Specialist

Kūhea's first trip to Kaho'olawe was in 1997 with the Protect Kaho'olawe 'Ohana. That pivotal experience brought her back to the island to volunteer over the years before coming to work at the KIRC. As the Outreach Specialist, Kūhea will work on implementing the Ho'oma'a Campaign to raise awareness about Kaho'olawe.

Kūhea enjoys spending time with her sons, Bryson (14) and Landon (10). A recently acquired pastime is solving Sudoku puzzles, thanks to Executive Director, Sol Kaho'ohalahala.



Lopaka White – Kaho'olawe Island Reserve Specialist II

Lopaka's main responsibilities include monitoring and maintaining infrastructure, vehicles, equipment, facilities, and trails within the reserve. Although he is new to the KIRC, he has spent substantial time on the island as a participant on PKO accesses with his Hawaiian canoe club. He also worked on the clean-up project as Geophysical Detection Personnel (GDP).

On his days off from work, Lopaka looks forward to going surfing and canoe paddling. He lives with his two dogs and 4 1/2 roommates. You'll have to ask Lopaka to explain that one yourself!



Michele Ventura – Commission Assistant

Michele coordinates travel arrangements for Commission meetings and other neighbor island business meetings. She is known at the KIRC office as a health and fitness buff. Michele enjoys paddling, soccer, jogging, and as she puts it, "anything physical and fast!".

Michele has two daughters and is expecting her third any day soon. Congratulations, Michele!

KIRC WELCOMES NEW STAFF MEMBERS



Jackson Bauer – Volunteer Coordinator

Jackson first visited Kaho'olawe in 2001 as a volunteer with the restoration program, which led to several more trips over the following years. In his senior year at Hawai'i Pacific University, he directed a project for the KIRC that produced a DVD focused on the vision and future use of Kaho'olawe for an exhibit at the Smithsonian Institute in Washington, D.C. "Kaho'olawe: Ka Hū o ko makou mau Kūpuna (The Breath of Our Ancestors)" is viewed by students and community groups throughout the islands.

In his new role as Volunteer Coordinator, Jackson will be responsible for scheduling volunteer trips, holding orientation meetings, collecting all the necessary forms, and assisting with accesses.



Alan DeCoite – Kaho'olawe Island Reserve Specialist III

Alan is responsible for monitoring the infrastructure, equipment, trails, and facilities within the reserve. He is known as a man of many talents, however. He is a former United States Marine Corps Sergeant, member of the Maui Polo Club, rodeo champion, and has expert knowledge of Naval aviation history and aircraft.

Alan is very grateful for having an opportunity to work on Kaho'olawe and with such a diverse team of people.



Kanekoa Kukea-Shultz – Ocean Resources Specialist II

Kanekoa's responsibilities with the KIRC are two-fold. He assists in the monitoring and maintenance of the marine resources in the Kaho'olawe Island Reserve. He also assists in grant writing and developing curriculum and resource material for the KIRC.

Kanekoa and his wife, Pohai, recently welcomed the newest addition to their 'ohana, a baby girl named Hoapili. Hoapili joins her brother Kahikinaokala. Congratulations to the Kukea-Shultz 'ohana!



Jim Leonard – Operations Officer/UXO Specialist

Jim comes to the KIRC already familiar with the island of Kaho'olawe. He worked on the clearance project as an Unexploded Ordnance (UXO) technician for five years. As the new Operations Officer and UXO Specialist, he will be responsible for making sure the KIRC is in compliance with Occupational Safety and Health Administration (OSHA) and Department of Transportation (DOT) regulations, UXO identification, and training.



Michele McLean – Senior Policy Advisor for Special Projects

Michele's duties include overseeing the development of the KIRC's future site in Kihei, an on-island small boat harbor, the conversion of Kaho'olawe's base camp to alternative energy sources, and developing long-term funding strategies for management of the Reserve.

Although work keeps her very busy, Michele maintains a balanced lifestyle by making time to spend with her husband and her soccer team. She has also volunteered with the East Maui Animal Refuge for the past 11 years and is currently a board member with the organization.

KO HEMA LAMALAMA
A newsletter of the Kaho'olawe
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NATURAL RESOURCES SPECIALIST PAUL HIGASHINO CELEBRATES 10 YEARS WITH THE KIRC



KIRC COMMISSIONERS

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Charles P.M.K. Burrows, Ed.D.
Robert J. Lu'uwai
John D. Waihe'e IV
Peter T. Young

Sol P. Kaho'ohalahala, Executive Director

DONATION PROGRAM

Mahalo nui loa to the following individuals
and organizations who sent in monetary
donations to support KIRC programs:

Joyetta Downey - Waikoloa
Mae M. Chung - Wai'anae
Gerald Kalisik - Hilo
Lahainaluna High School,
Japan Summer Program - Lahaina
Kelly Luscomb - Hilo
Alan Okinaka - Hilo
Robert W. Pike - Volcano
Doris Taketa - Hilo
Dawn and Nohea Velasquez -
Captain Cook

Paul Higashino's career with the Kaho'olawe Island Reserve Commission began on January 16, 1996. His main duty was to restore the island's landscape with native vegetation. A fairly simple task, one assumes, until you factor in a few obstacles like miles of barren hardpan, the presence of nearly 7,000 tons of unexploded ordnance littered across the island, the absence of a dependable fresh water source, and a vast array of aggressive alien species. Undaunted by the enormity of the task, Paul welcomed the challenge with a can-do attitude.

Stanton Enomoto, a former acting KIRC Executive Director, credits Paul's 30-plus years of experience in natural resource management with his ability to achieve the goals of the restoration program. "As one who has 'been there, done that,' Paul knows the value of teamwork on projects in the field", said Enomoto. He often works alongside his staff and volunteers. His willingness to get his hands dirty instead of merely supervising from afar has, according to Enomoto, "prompted a fierce loyalty among those who work with him".

Paul's accomplishments over the years include participation in the transfer of the island to the State of Hawai'i, designing

and implementing a restoration program, overseeing the planting of 150 acres with native species, establishing sound relationships with community businesses and organizations, and working with his staff to obtain major grants that have helped to preserve the KIRC's trust fund. In keeping with the thought that good people tend to attract other good people, Paul has developed a volunteer base that few can match. To date, over 17,000 volunteers have come to the island to assist with restoration work, totaling nearly 70,000 personnel hours.

Perhaps what attracted Paul to the KIRC, like so many others, was what the island represented - Perseverance and healing. He was already familiar with the island, having spent time there during the 1970's when members of the Protect Kaho'olawe 'Ohana (PKO) were engaged in a series of occupations to protest the bombing. In the true Hawaiian spirit, Paul never loses sight of the work and sacrifice others before him have made to lead us to where we are today. Paul's philosophy of "respect those who came before" and "lead by example" is no doubt a significant reason why he is well-respected by his peers, volunteers, friends, and family. Congratulations, Paul!



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