

'AHAHUI WISH LIST

Our needs always exceed our resources especially for the restoration projects receiving limited grant support. So here's some items we could use if anyone has access or the resources to provide it:

- a small office space in Kailua
- a color laser printer
- shipping containers for secure tools storage at Ulupo Heiau & Na Pohaku
- volunteer leaders for restoration projects
- docents to lead tours at Kawainui sites
- writer & editor for newsletter
- volunteer help in office

Please contact Kaimi Scudder at (808) 593-0112 with any donations, suggestions, etc. 

Bequests

A bequest to 'Ahahui Malama i ka Lokahi is an excellent way to help in our conservation efforts and for you to leave a lasting legacy. Although an attorney should be consulted in the drafting of your will, revocable living trust, retirement savings plan, or life insurance policy, a model clause for bequests is set forth below.

"I hereby give, devise, and bequeath to 'Ahahui Malama i ka Lokahi, Honolulu, Hawaii, the sum of _____ (or set forth a description of the property,) to be used for the general purposes of said organization."

'Ahahui Malama i ka Lokahi is a 501(c)(3) non-profit Hawaii corporation. Our Federal Employer ID is 99-0327326. For more information and assistance, contact 'Ahahui Malama i ka Lokahi, 250 Ward Avenue, Suite 212, Honolulu, HI 96814, (808) 593-0112. Mahalo. 

E KOMO MAI!

Ramsar World Wetlands Day 2009

February 16, 2009 – President's Day
9:00 am – 12:00 pm

Kawainui Neighborhood Park (at the end of Kaha Street, Kailua)



Free, open to the public
Mauka to Makai

Wetlands connect us all

Check out wetland exhibits, hear about projects scheduled for Kawainui in 2009, and visit wetland sites around Kawainui and Hamakua Marsh to view endangered waterbirds. 



'Ahahui Malama i ka Lokahi

Hoa 'Aina

Volume 8, No. 1

Hawaiians for the Conservation of Native Ecosystems

Winter/Spring 2009

President's Message

Aloha mai kākou

It has finally come to pass! On October 24, 2008, after years of contentious disputes, the City and County of Honolulu officially transferred ownership of 693 acres in Kawainui Marsh to the State Department of Land and Natural Resources (DLNR). It is now the responsibility of the Division of Forestry and Wildlife (DOFAW) to manage and maintain the natural resources of both Kawainui and Hamakua wetlands as Ramsar Wetlands of International Importance. A major 40+ acres wetland bird restoration project was in jeopardy of losing its funding. Now the U.S. Army Corps of Engineers and DOFAW can do it in 2009. This wildlife habitat construction project will stimulate interest from school and community groups to participate in the environmental and cultural educational activities and to engage in the malama or stewardship of Kailua's natural and cultural resources.

The long-term efforts and planning to protect, conserve and restore Kawainui Marsh by Kailua's concerned citizens and organizations along with the city, state, federal agencies and legislators will become more fulfilling and productive as we work united on the common good for the health of the ecosystem and community. The 1994 Kawainui Marsh Master Plan can now be revised and updated to incorporate the restoration projects taking place at Ulupo Heiau, Na Pohaku o Hauwahine, Kawainui Park and at other sites below Castle Hospital and

below Le Jardin Academy along Kapaa Quarry Road. Hawaiian organizations, i.e. Ahahui Malama i ka Lokahi and the Kailua Hawaiian Civic Club, will work in partnership as curators with DOFAW and the State Parks at these various sites.

Ho'olaulima o Kawainui, a coalition of community groups, e.g. the Kawai Nui Heritage Foundation, Kailua Historical Society, Hawaii Thousand Friends, Hawaii Audubon Society, Ahahui Malama, Kailua HCC, DOFAW and AMERON have been meeting for the past four years to plan for a Kawainui Visitor Center and interpretive sites around the wetlands. A visitor center as well as a Hawaiian Cultural and Environmental Center with meeting rooms, cabins and camping facilities can now be seriously considered.

Ahahui Malama has completed a \$54K North American Wetlands Conservation Act (NAWCA) grant with Ducks Unlimited for out-planting native Hawaiian plants on selected areas of the 12 acres of Na Pohaku o Hauwahine. We are currently finishing up a \$17K Castle Foundation grant for the dryland reforestation and wetland bird habitat at Na Pohaku, and this work is being continued with a grant of \$23K from the Office of Hawaiian Affairs (OHA). We are developing a "Cultural Resource

Landscape Management Plan" for Ulupo Heiau. The LEF Foundation, State Parks, the Nature Conservancy of Hawaii and the Kailua Hawaiian Civic Club have contributed funds toward this project to be completed in the Fall of 2009. The

completed plan could also serve as a template for Na Pohaku o Hauwahine and eventually become part of a revised Kawainui Master Plan.

On Monday February 16, 2009, we will be celebrating the Ramsar World Wetlands Day at

Kawainui Marsh. We are planning to have talks on the proposed wetland bird pond construction and to establish a Kawainui Visitor Center. "Greening" displays of sustainable energy, environmental and organic food cultivation will be demonstrated. There also will be scheduled tours to Hamakua, Kaelepulu and Na Pohaku wetlands.

Ahahui Malama encourages your continued financial support for the educational and restoration work that we do in Kawainui Marsh and elsewhere. We also invite you to join us on our scheduled activities and for those who reside on the continent, be sure to contact Ahahui Malama whenever you come to Hawaii.

Malama pono,

Chuck "Doc" Burrows 



'Ahahui Malama i ka Lokahi

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The Rains of the Makahiki

A Time of Celebration and Peace in Hawai‘i

by Sam ‘Ohukani‘ōhi‘a Gon, III

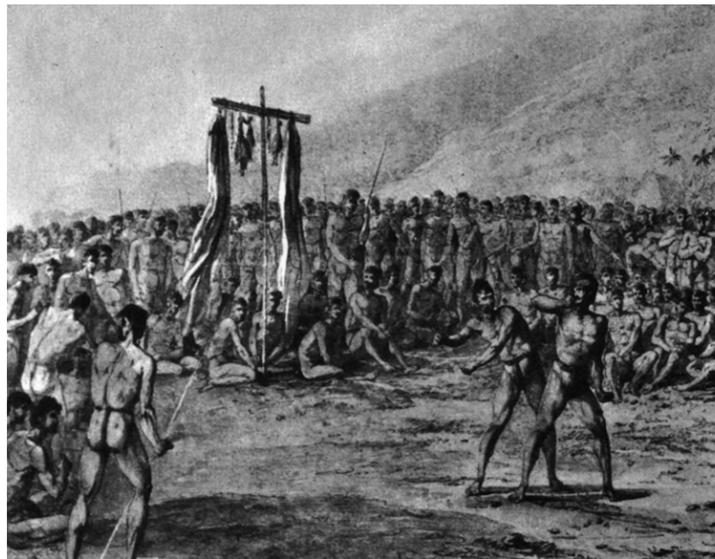
With thunder rolling among the dark billows of the coming winter rains, the kilohōkū who knew the stars and the portents of the seasons, stood at the astronomical heiau and marked the rising of the Makali‘i (that star cluster also called the “Seven Sisters” or the Pleiades) as the sun set. On that sign he declared that the season of the Makahiki had come. The great drums of the heiau joined their deep voices then with those of the heavens proclaiming the season.

As we enter the holiday season, we can look to our Hawaiian heritage to find that in ancient Hawai‘i this was also a time of celebration. The phrase “Hau‘oli Makahiki hou” (Happy New Year) that you can find on Hawaiian-style greeting cards, has roots that run surprisingly deep into ancient tradition. The phrase stems from the convention of the turning of the Hawaiian year with the coming of the Makahiki Season, a time of peace, harvest, and games associated with Lono, one of the four major Gods of ancient Hawai‘i. When you are asked your age in Hawaiian, it is: “Ehia ou Makahiki?” or “How many Makahiki have you experienced?”

The Makahiki was an ancient time of harvest celebration beginning in October or November, in the Hawaiian lunar month of Ikuā, and lasting about four months. There was a kapu declared forbidding warfare, and there were many feasts, celebrations, gatherings of skill at games of many sorts, and religious ceremonies dedicated to Lono.

Lono is the god of peace, agriculture, the wet season, games, and fertility. Lono is

also the messenger, the god with active eyes. He is manifested in many forms (kinolau) including cloud-bodies in the heavens and many signs of agricultural success: pigs, uala (sweet potatoes), ipu (gourds), and clouds bearing heavy rains. Lono is a patron of the kahuna lā‘au lapa‘au (medical practitioners) as well,



and in that role is associated with many medicinal plants. As the time of Lono coincides with the coming of the wet season (ho‘oilo) to the islands, so this time of year contrasts with the hot, dry summer months (kau wela) dedicated to Kū god of warfare, politics, and government.

One of the major ceremonies of the Makahiki was a circuminsular procession. Each district’s kahuna would guide marchers who would slowly circle the island clockwise*, moving through each ahupua‘a (major land district) along the coastal trails. The procession was led by the great wooden image of Lono-i-ka-Makahiki; a tall pole, more than twice the height of a man, which was topped by

the pearl-eyed head of Lono. Below this a crosspiece was set, from which white kapa, skins of seabirds and many long garlands of feathers and foliage, such as pala ferns, were draped. To see this grand image approaching from afar, its white kapa billowing like rain clouds in the breezes, and to hear the chants of the

Mo‘o Lono - the kahuna (priests) dedicated to the rites of Lono - would mean that the times of harvest, census, and tribute had come. At each ahupua‘a boundary, the Akua loa (long god) or Akua La‘au nui o Lono (the great wooden god-image of Lono) would pause, and a

portion of the harvest, both vegetable and food animals as well as other products of the lands, such as ornaments, feather work such as ‘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 offerings were then accepted and made sacred to Lono with chants perfectly orated.

As the tributes were gathered on the island, the many celebrations of the Makahiki began. Sports champions from all districts would gather for the games; some requiring physical skills, such as mokomoko (boxing), hākōkō (wrestling),

heihei (foot races) and ‘o‘o ihe (spear throwing); as well as those requiring wit and oratory, such as nane (riddling contests) and haku mele (composition of chants).

At sea there would be contests of he‘e nalu (surfing), heihei wa‘a (canoe racing) and heihei ‘au (swimming races). Early engravings from visiting Europeans showed the throngs that would gather to enjoy these contests, crowding around the gaming fields, climbing into coconut trees to gain a vantage. Those contestants emerging as victorious champions at these games were exalted indeed, the source of stories for months and Makahiki to come.

Even today, school children learn and participate in some of the Hawaiian games of the Makahiki, such as ulu maika (outdoor bowling with a cylindrical stone), kōnane (Hawaiian checkers), hei (string fingers) and pā uma (wrist wrestling). 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 Kaho‘olawe,

Ulupō Heiau, and elsewhere, there are annual celebrations of the start and closing of the Makahiki season, with Hawaiians in traditional attire engaged in reestablishing the protocol of those times. It is a protocol of peace, and of an affirmation of a human link to the natural world and its evolving seasons.

So as the first heavy rains of winter come this year, instead of bemoaning a winter without snow, we can celebrate the start of a new year marked by life-giving rains, and the thought of the land’s riches to come; such was the ancient Hawai‘i way, and it remains a viable choice for our times as well.

Glossary

ahupua‘a - a unit of land, usually large enough to provide for the full range of natural materials and food for the communities living within them. Economically and ecologically based, the ahupua‘a usually included land from the highest summits down to the sea and out to the outer edges of fringing reefs or shallows. On an island such as Kaua‘i, this results in pie-shaped wedges meeting the island’s center and extending outward beyond the coast.

Akua loa - The “tall god” of the Makahiki, a representation of Lono consisting of a tall pole, topped by a Lono image, with a crosspiece near the top. On the crosspiece were hung large sheets of white kapa, the skins of birds, and lei (garlands of feathers and foliage). The Akua loa was used during the Makahiki processions and ceremonies, and is also referred to as Akua-lā‘au-hui-o-Lono (great wood god image of Lono).

heiau - a temple of Hawaiian worship, usually associated with rockwork; walls and platforms, upon which the temple structures were placed.

ho‘oilo - the wet season of the Hawaiian year, roughly corresponding to the months between October and May. Also, ho‘oilo means “to cause to sprout”.

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

kapa - a cloth-like material made by pounding the fibers of the bark of certain plants. In Hawai‘i, the principal plant used was wauke (*Broussonetia papyrifera*) also called paper mulberry. Hawaiian kapa was renowned for its fineness.

kapu - religious prohibition or establishment of protocol designed to maintain a balance between powers of the natural and supernatural to ensure safe existence for the world and humankind.

kau wela - the dry season of the Hawaiian year, roughly corresponding to the months between May through September.

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

kinolau - a physical manifestation of a god or otherwise divine being. the forms of kinolau can be anything in the natural world: plants, animals, clouds, rocks, etc.

Kū - one of the four principal gods of Hawaiian religion. Kū is the god of warfare, politics, government, aggression, upright things (e.g. forest trees) and protection. Kū is also associated with certain kinds of farming as well as fishing, medicine and canoe making.

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.

Makali‘i - constellation known to us as the “Seven Sisters” or the Pleiades. Makali‘i = tiny, very small.

***NOTE:** The direction of the circuminsular procession of the Makahiki reflects the Hawaiian notion of a basic division between masculine and feminine. The right side of the body is considered masculine and faces the interior of the island, wherein lies the upland forests of Kū and Kāne, as well as the cloud-realm of Wākea, Sky-father. The left side of the body is feminine, and faces the flat horizon, symbol of Papa, Earth-mother. Thus the procession moves in the only direction that protocol allows, corresponding to “clockwise” in the Western tradition. 